

THE SAINTS' HERALD

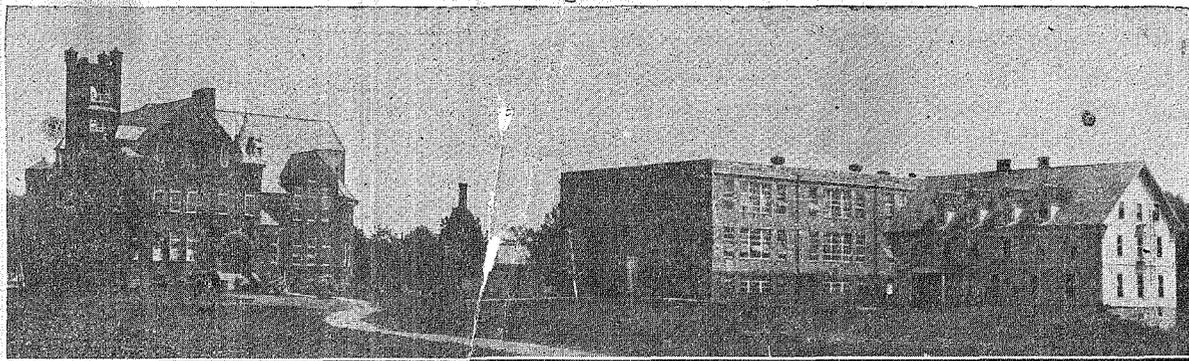
OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF LATER DAY SAINTS

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Number 1



Patroness Hall stands at the extreme right of the reader; Briggs Hall at left of Patroness Hall

Patroness Hall Burned

In the forenoon of Sunday, January 2, while practically all of the college people were in attendance at the church services more than a mile distant from College Hill, fire broke out in the roof of Patroness Hall, the dormitory which was built for the girls by the efforts of that noble band of women, Patronesses of Graceland College, about twenty years ago.

The fire was not discovered until a large part of the roof was ablaze. The Lamoni Fire Department was called and fought as best it could, but nothing could be done except to protect Briggs Hall, formerly known as Bide-a-wee, the splendid and comparatively new building standing just east of the burning structure. Every effort was made to rescue the personal property of the students, but only a small amount was removed, those who occupied the third floor losing practically everything.

Patroness Hall was occupied by the kitchen and dining hall, these taking almost the entire ground floor, and some of the appurtenances to these departments were removed. The second and third floors, where

thirty-six girl students made their homes, suffered almost entire loss. No one was injured, yet no effort was spared to reach and reclaim the property of the girls.

Patroness Hall was a large, well-constructed frame building, erected while David Allen Anderson was president of Graceland College, about twenty years ago. It was insured for nine thousand dollars, which was all that the college authorities could secure on the building. The building was dry. A considerable wind was blowing from the west at the time of the fire, which made it hazardous for Briggs Hall, not more than twenty feet away and in the course of the wind. The heat caused the metal window frames to warp, breaking the glass. Smoke and heat caused some damage to this building and its contents.



Patroness Hall; taken from Northeast

A splendid spirit is being shown both by the citizens of Lamoni and by Graceland's student body, and temporary provision for the necessities of the students affected is being made and accepted. Lamoni citizens have always reacted in the most magnificent way in such cases of exigency.

The boys who were occupying Marietta Hall are being transferred to

various places, many of them to Herald Hall, and this will give place for a number of the girls. The basement of the gymnasium is being equipped as a kitchen and dining hall, and the meals will be provided here.

The fire which destroyed Patroness Hall is supposed to have originated by sparks falling on the shingle roof. There is only one shingle roof left in the group of college buildings, the roof being over Marietta Hall, which stands at a considerable distance from any other structure, and the fire hazard of which is small in comparison to that of the lost building.

The passing of Patroness Hall as one of the units in the college group will bring afresh to the minds of Graceland alumni memories of college days, inseparably connected with this old building which has housed hundreds of Graceland students. Many will remember the particular room they occupied; they will remember who lived next door; and who across the hall; the struggles and trials of college experiences; the friendships formed in the reception room of the old building. Its walls saw many happy reunions at the beginning of the school term and many tearful partings when students separated at the end of the school year.

No one who has ever been touched with the spirit of Graceland will deny to the college alumni the memories sacred to Patroness Hall.

Students who lost clothing and accessories in the fire should not be compelled or permitted to replace the property at their own expense. Many of them are working their way through Graceland, and all the property possessed by some of these ambitious and energetic young women was contained in their rooms and was consequently destroyed. These losing young women have been promised that their property will be replaced, the officers of the college and of the church believing that the membership of the church and the alumni of the college will desire to contribute to that end. Already several have signified themselves as desirous of helping, and among these are individuals, aid societies, and women's organizations.

A systematic way of replacing the property will be worked out by the college and church authorities and all will be given opportunity to help. Announcement of the details of the plan will be made in the HERALD of January 12.

Success lies, not in achieving what you aim at, but in aiming at what you ought to achieve, and pressing forward, sure of achievement here, or if not here, hereafter.—R. F. Horton.

Scientific Property

At different times when talking of the social order which would or should prevail under stewardships, I have called attention to the fact that every man functioning according to his dominating or chief talents, and surplus being socialized, research work would become more common, because its cost would be distributed more widely. As it is now, research is a matter largely for endowed institutions or persons. The nearest we come at present in socializing the costs and the results of research work is where it is carried on by state or national departments, and the findings published. But even here the present system too often permits the few to benefit (in profits), because the beneficial results of state or national research are appropriated or commercialized by private capital.

In the ideal social organization, needed research would be carried on at general expense, and the results would become common property.

Here again it is seen how admirably the law of surplus works out social problems, working in parallel with the law of need. Many a patient, devoted searcher for truth and needed solution of problems, goes unrewarded from his success, while others, seizing the results he attained, have gained selfish advantage.

The problem this whole matter presents, is set out in an editorial in the January issue of the *Scientific American*, under the caption, "Scientific property," as follows:

What recompense is offered by modern civilization to the men of science who make great discoveries which will perhaps bring about marvelous changes and enormous advantages to industry and enable others to become fabulously rich? Nothing! In other words, jurisprudence, which, in the course of its evolution, has already succeeded in evolving and protecting the rights of the author and inventor, has not yet succeeded in evolving the rights of the man of science nor in finding a means of rewarding him.

Thus Senator Ruffini, quoting the Italian writer, Luzzato, states the case of the research worker in pure science for whose achievement, however great, there is no material reward. The Committee on Intellectual Cooperation of the League of Nations has approved Senator Ruffini's masterly report and has adopted a resolution declaring: "A new right should be created for scientists whose discoveries have been properly applied."

This new right has been called "scientific property." It may be defined as a property right in a scientific discovery, similar to that which inventors and authors enjoy with regard to their creations. In other words, the scientist would obtain a quasi-patent for his discovery with the privilege of deriving a royalty from any manufacturer who applied the scientist's new principle to an industrial product.

Arguments there are, of course, against the project. It is more than a coincidence that the objections to the creation of scientific property are precisely the same as those advanced against the creation of a patent system; yet who today will deny that the patent system is one of the most important cogs in the machinery of modern progress?

John H. Wigmore, dean of Northwestern University of Law, declares in a letter to the writer:

"I would say that I regard the subject of scientific property as one of the most immense significance in the near future. The *Scientific American* would do well to stimulate discussion upon it. Hitherto, in this country, no attention has been paid to it, but the matter is well under way in Europe; although, as this country stands at the head in practical inventions and among the first in scientific discovery, we ought to be more deeply interested than any other people."

Fortunately, however, there are signs that we are about to become more alive to the problem. The value of research in pure science is recognized as never before. As one of many tokens, we have the effort of Secretary Hoover and the National Academy of Science to raise a fund of \$20,000,000 that scholars with suitable equipment may discover new worlds for industry to conquer. It is not enough, however, to provide men merely with tools with which to work. There must be a fitting reward for these men who blaze new trails. For a man whose discoveries make possible a long step forward in civilization to suffer, while others wax rich from the application of his principles to industry, is a crying injustice.

By what system can the scientists share in the rewards? Perhaps by the method suggested by M. de Torres Quevedo to the Committee on Intellectual Cooperation—creating a tribunal to establish priority of scientific discovery and granting to the scientist a right of authorship so that he may enter into agreements with subsequent inventors or manufacturers. Always, however, there must be a recognition of this principle—no scientist who is alive to the ethics of his profession may stay the march of progress by preventing the application of his discoveries by others in the field of applied science. The problem is an intricate one, but its solution is being sought earnestly, intelligently, and with sympathy.

The whole approach to the problem as ^{has} set out by the editor of the *Scientific American* ^{is} from that of *reward* to the individual. The law of ^{the} surplus and need, as set out in the phrase, "From every man according to his ability, to every man according to his needs," is from the social approach and gives the solution at once. Looked at from the viewpoint of the writer of the article quoted, the problem is intricate, but becomes simple seen from the viewpoint of stewardships. The one with ability as a searcher, searches; and he gets his needs. His surplus goes to society. Those who see the applicability of the discoveries to industry, apply them, and they get according to their needs while their surplus goes to the group. The appeal for research work, as well as for application to industry, is betterment of social conditions. Contribution to community weal. And it is no less strong than the appeal of rewards; as every true scientist knows work for the love of it is a social dynamic somewhat rare now; but the time surely is coming when it will be common.

F. M. S.

Do your work—not just your work and no more, but a little more for the lavishing's sake; that little more which is worth all the rest. And if you suffer as you must, and if you doubt as you must, do your work. Put your heart into it and the sky will clear. Then out of your very doubt and suffering will be born the supreme joy of life.—Dean Briggs.

Blue Pencil Notes

"I am sure," said Deacon Goodentart, "that Charity is still anxious to cover a multitude of shins."

Jazz takes a sublime and sacred old strain of music and weaves it through a maze of gibbering jazz until one might imagine hell trying to sing the doxology.

Last week we had some sport with certain forms of so-called science. But we have no irreverence for those serious-minded men who valiantly and devotedly spend their lives in search of the truth. At times almost the spirit of the prophet descends upon them.

Speaking before the American Association for the Advancement of Science, at Philadelphia, December 27, the retiring president, Doctor Pupin, said:

"The next twenty-five years will not see merely men speaking to men all over the world. The earth itself, and the sun, that great center of all our terrestrial energy, which means all our life, will be speaking to men by electrical communications, and men will understand the message.

"Earth and sun are speaking now, but as yet we do not understand. We call their voices 'static,' or 'fading,' earth currents, and other disagreeable terms. The means of electrical communication which the coming generation will develop also will be powerful instruments for the study of the electrical activity of our solar system. That study will decipher the messages we now do not understand.

"I already have watched on my instruments the arrival of these cosmic messages. The earth currents in trans-Atlantic cables and the fading of radio messages, for instance, rise and fall, rise and fall, very, very slowly, taking hours and hours to complete a cycle. It is like watching the deliberate, irresistible breathing of a cosmic giant."

We catch here a hint of the "sphere music" heard by poets; of the time when the "morning stars sang together" recorded by the prophets. We seek God through prayer, as he has commanded. These men in the only way they know, by research, strive to come to him, and truly they sometimes climb the trail far up toward the great white throne.

Before the same convention, December 30, Doctor Curtis, director of the Allegheny Observatory, declared that a life-time of study of astronomy and allied sciences has convinced him of the immortality of the human soul. He said:

"I find it impossible to regard Handel's 'Largo,'

Keats's 'Ode to a Grecian Urn,' and the higher ethics as mere by-products of the chemical interaction of a collection of hydrocarbon molecules. With energy, matter, space, and time continuous, with nothing lost or wasted, are we ourselves the only manifestation that comes to an end, ceases, is annihilated, at threescore years and ten?

"What we crudely call the spirit of man makes new compounds, plays with the laws of chemical action, guides the forces of the atom, changes the face of the earth, gives life to new forms and takes it away from millions of animals and plants. Here is a flame that controls its own flaming, a creative spirit which can not reasonably be less than the continuity it controls.

"This thing, soul, mind, or spirit, can not well be an exception. In some way, as yet impossible to define, it, too, must possess continuity."

ELBERT A. SMITH.

Ministerial Conference Banquet

Attending this banquet in Zion Monday evening at 5.30, were sixty-eight of the ministry of the church, about thirty of whom were from mission fields in the Central States. It was in fact a miniature conference, yet devoid of some of the features that characterize a conference gathering, from the fact that the ministry were gathered for the purpose of intensive study, that individual preparation might be made for intensive work in their fields of labor.

Fervent handclasps and expressions of confidence in exchanging greetings made one instantly aware that here was a group of men whose faces were set Zionward and determined to discharge their ministry acceptably.

Apostle J. F. Garver presided, and responses were made to the following: "The price of progress," Bishop M. H. Siegfried; "Conditions of progress," Elder J. A. Thomas; "Assurance of progress," Bishop Albert Carmichael. At this point telegrams were read sending greetings and best wishes for success from Brother Oliver McDowell, Flint, Michigan; Brother T. S. Williams, Detroit; and Bishop Harry E. French, Columbus, Ohio. Apostle Garver called on President Smith to occupy the last ten minutes of the time allotted for the banquet, and his response thrilled those present with a determination to prepare to meet the issues confronting the church, the keynote being "Expansion through understanding," that we might be ready for the endowment and the larger tasks confronting the church beyond 1930.

Tuesday morning session opened at the Institute Building with a devotional service in charge of

Presidents Elbert A. Smith and Floyd M. McDowell. A wonderful spirit of unity of purpose pervaded the entire devotional service.

In the class work to follow the remainder of the ten days, a unanimity of feeling exists, looking forward to the inspirational character of the subjects to be discussed, with the assurance that the theme of the opening devotional services will pervade the entire session of the conference; that is, without God we can do nothing. With this thought in mind, the men are earnestly preparing, laying aside everything that would hinder this theme being in full operation.

It is hoped that this is the first of many regional ministerial conferences to be organized and promoted in the various fields of labor throughout the entire church.

K L D S Radio News Notes

K L D S At Dallas Meeting

The South Central District of the National Association of Broadcasters held its second meeting at Dallas, Texas, December 13 and 14. It was well attended by broadcasters from the eight States included in this district. Two days were devoted to the discussion of broadcasting problems and to educational features. Doctor Frank C. Elliott, manager of W O C and past president of the National Association of Broadcasters, was the guest of the South Central District men, and all benefited by the wealth of experience by this pioneer super-power broadcaster. In the absence of E. H. Rollestone, owner of K V O O and Regional Director of the Association Brother Arthur B. Church, a director in the National Association, acted as chairman during the meetings. The two principal problems confronting the broadcasters are those of radio legislation and the copyright situation. The next regional meeting will probably be held at Wichita, Kansas.

To Broadcast Sunday School Lessons

K L D S, in cooperation with the general Sunday School Department, is planning to broadcast regular weekly Sunday school lessons. These will probably be broadcast on Saturday evenings, from 6.30 to 7:30. Elder C. B. Woodstock, who will be in Independence this week, will probably conclude the necessary arrangements so that definite announcements concerning lessons and schedules can be published in the HERALD next week.

W O S to Broadcast Next Week

During the annual Missouri Farmers' Week, beginning Monday, January 17, W O S will broadcast many of the features of the meetings, and K L D S

has given the State Marketing Bureau station Tuesday and Thursday evenings, in addition to the regular W O S schedules on Monday, Wednesday, and Friday evenings. On Tuesday, the 18th, and Thursday, the 20th, K L D S will broadcast only from 7 until 7.30. W O S has also made arrangements to broadcast news features of the State Legislature. Bulletins will be on the air each evening, except Saturdays and Sundays, at six o'clock.

"Cooperation Among Other Social Movements"

In the last issue of the HERALD we began an article on the cooperative movement to which we invited the attention of our readers. In this issue we conclude the reprint.

I should like to suggest to our close students of stewardships the advisability of having in our literature a comparative study of cooperation and stewardships.

In presenting our social philosophy, we are frequently confused in the minds of many with followers or devotees of the cooperative movements, with socialism and with communism, for our philosophy contains beliefs in common with all. Any broad and effective social philosophy will, and we may even say must. The universality of the doctrine of stewardships in the betterment of social conditions has a charm which should stir our students and members to splendid efforts.

F. M. S.

Ministerial Conference and Institute

A gathering of the General Conference appointees of the central portion of the country, both of the pastoral and the missionary branches, opened in Independence Monday evening by a banquet at the Stone Church Dining Hall. Read of this banquet in an adjacent column.

The daily program is to be observed about as follows:

8:30 a. m. to 9:30 a. m., Prayer meeting, Presidency in charge.

9:45 a. m. to 10:30 a. m., Class work; Religious education and the church program, F. H. Edwards.

10:45 a. m. to 12:00 a. m., Class work: Missionary methods, Pastoral methods.

2:00 p. m. to 2:15 p. m., Community singing, Frank A. Russell.

2:15 p. m. to 2:30 p. m., Questionnaire.

2:30 p. m. to 3:30 p. m., Joint lecture and round table discussion.

3:45 p. m. to 5:00 p. m., Recreation, J. F. Sheehy.

7:30 p. m. to 8:00 p. m., Community singing, Frank A. Russell.

8:00 p. m. to 9:00 p. m., Preaching.

Class work, prayer meetings, and all save the evening preaching services are to be conducted at the Institute Building, and the preaching services will be conducted in the beautiful church of the Walnut Park congregation. The public is invited to these preaching services, where the following subjects will be treated: "The mission of the church"; "Church organization"; "Priesthood; its origin and authority"; "The stewardship of priesthood"; "Historic places of Christianity," illustrated; "Necessity and place of the principles"; "Fruits of the Spirit"; "Evidences of divinity"; "The gospel of Christ." The speakers will be such representative men as President Elbert A. Smith, Apostles J. A. Gillen, J. F. Curtis, Paul M. Hanson, J. F. Garver, and possibly others.

The Law Taught Systematically

Elder Eli Bronson writes from Portland, Oregon, in December: "We believe this to be an opportune time of the year to make a special call for the filing of financial statements. At a district priesthood meeting held at our reunion, August 1, 1926, the following resolution was unanimously adopted: 'Resolved, that we, the priesthood of the Portland District, express our confidence in the leading quorums of the church, and that we pledge our mental, moral, physical, financial, and spiritual support as long as this program and policy continue in harmony with the law of God, as we believe the present program and policy to be.'

"Copies of this resolution will be sent to every branch and isolated member in the district, with an appeal for each member to file his inventory, the first step in stewardships, the call being made first to each district officer, second to each branch officer, third to each other member of the priesthood, and fourth to each member of the church not included above. We hope to have this much quite well finished by January 1.

"As soon after January 1 as the Christmas offering drive is finished, we expect to cooperate with district and local Sunday school workers in making tithing a special feature in Sunday school work. Each Sunday school child in the district, including home classes, will be provided with tithing cards, and taught to tithe their pennies. This, we believe, will not only be good for the growing generation, but will also have a good influence upon parents and teachers.

"In the meantime our local forces will be preaching, teaching, and talking the great constructive issues of this momentous hour, not forgetting to ask for the help of heaven."

Such campaign as this should be productive of spiritual conditions far in advance of those now enjoyed. Knowing and keeping the detail of the law will bring rewards in mental and spiritual condition, and will sanctify business and profession to a degree beyond comprehension of those who indifferently hear the word.

Stories From Life of Social Worker

Sister Ida Etzenhouser has written recently two stories taken from the life of a person engaged in social work. The first of these appeared on page 1235, *HERALD* for December 15, 1926. The other is in the news department of the present number. Each contains a lesson. Read both of them and see what your verdict is.

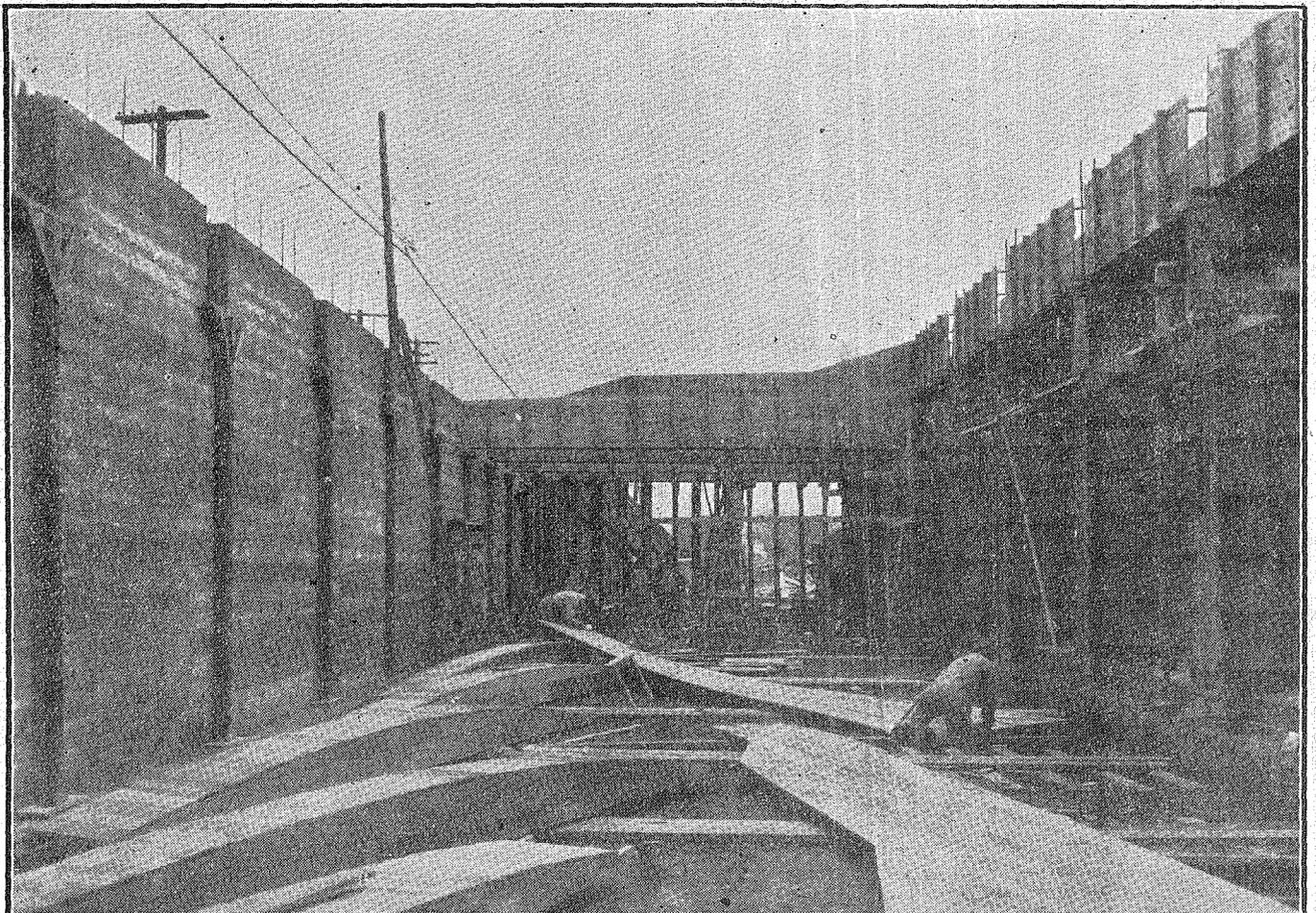
We expect to receive from the pen of Sister Etzenhouser several stories of like occurrences, as they happen, or as they recur to her mind. And we shall pass them on to *HERALD* readers in the hope that the work may be aided, efficiency and Christian economy advanced, and justice and mercy intelligently administered.

Subway Entrance to Auditorium

The accompanying cut shows the construction of the subway entrance to the Auditorium. The view is taken from a point near Grand Avenue on the west, looking through the subway to the east toward River Boulevard. The concrete on the left is the retaining wall on the north side of the subway which is immediately beneath the main entrance to the building at the surface level. The subway permits entrance to the building at the basement level, from which entrance to the main auditorium or first floor may be gained by the use of ramps located at both the left and right of the basement entrance. This affords an easy incline in gaining access to the main auditorium.

The form work seen in this picture connecting the retaining wall on the north with the piers on the south indicates the location of the steps at the surface level forming the approach to the main entrance of the Auditorium Building. This will be shown in a later picture.

It will be of interest to many to know that the concrete has been poured for this main approach, being completed December 23. Steady progress has been made in forwarding the construction except on days when inclement weather would not permit.



ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

Revelation and Reason on the Word of Wisdom

BY EARNEST A. WEBBE

Does Food Affect Mentality?

Perhaps we should better express it, "Food *does* affect mentality," for surely in this age and with the promises of the Word of Wisdom before him, no true Latter Day Saint will deny the proposition. So the writer would like to commend the article under above caption in HERALD of December 8. It is always interesting to read what science has to say when it follows up the revelations given us, so I append an excerpt or two that I have noted in reference to above:

Otto Carque in his book on rational diet says: "Meat eating is one of man's habits acquired comparatively late in his history. It appears that this deviation from natural diet was by no means voluntary, but caused by extreme want and necessity. While food has played an important part in the development of the human family . . . the most potent factor in the great increase of his cranial development and thought force has been the severe struggle for existence"; and "The growth of man's spiritual forces will finally lead him out of the age of barbarism in which he is still living."

Again he quotes Thoreau in *Higher Laws*, where he says: "I believe that every man that has ever been earnest to preserve his higher faculties in the best condition has been particularly inclined to abstain from animal food and from much food of any kind. . . . It is part of the destiny of the human race, in its gradual improvement, to leave off eating animals as surely as the savage tribes left off eating one another when they came in contact with the more civilized. . . . He shall be regarded as a benefactor of his race, who shall teach man to confine himself to a more innocent diet."

Was Joseph Smith a benefactor of his race? Shall we suppose this revelation was not practiced or taught with any greater attention than we *now* view its philosophy? No; I would rather think that it had much to do with the wonderful development of the first decade of our church history; in very fact, the priesthood were strongly admonished to its proper and due observance. How else could they teach it?

In the above work of Carque on the matter of Food and Mentality, is also the following, and I con-

sider Mr. Carque as perhaps the greatest authority on food chemistry and dietetics, in America. He quotes Seneca, among others, recognizing the benefits occurring from a nonflesh diet, as saying, "It seems my intellectual aptitudes have become more and more developed." Also that Isaac Newton adhered to a strictly vegetarian regime while performing the prodigious intellectual work which made his name immortal. Mention is made that philosophers and artistic souls who have followed or advocated such a temperate regime may be found in Shelley, Byron, Maeterlinck, Linneus, Wagner, Goethe, Tagore, Pope, Voltaire, and a host of others.

Incidentally, concerning the tradition that fish constitutes a brain food, we are reminded of Mark Twain's advice to an aspiring young author—that he would do well to eat a whale a day. The blessings of wisdom and health and endurance are promised with the use of the grains of the field and the wholesome herbs that bring the essential elements of the soil at first hand for the replenishment of our natural forces. In the last days, men conspiring for gain will endeavor to teach us and fasten upon us false customs.

Mr. Carque calls our attention to this: "Doctors and chemists in the employ of the packers are trying by all means to increase the consumption of flesh products by misleading arguments in order to extol the supposed merits of meat." These powerful forces even influence our governmental Department of Agriculture to alignment with them for commercial profit, even though it be against the real health of the Nation.

At the annual convention of meat packers, 1922, at Chicago, their committee chairman said: "It must be apparent to all of you, that in order to overcome the falling off per capita of consumption of meat, which has been emphasized before, *you and all the interests and individuals you represent* must believe in meat as a fundamentally desirable human food-stuff," and stated that they must go out into the world and impress that as a fact upon all "as a proper food for the child, the adolescent, the adults, the aged, and the brain worker."

Have we been duly forewarned against such conspiracy? Don't we know that meat is *not* a child's food? that the problems of adolescence are only aggravated by its use? that the adult has need of all his natural health without the handicap of uric acid and purin poisons? that the aged had best conserve what vitality of organic ability is left them without loading these same effete substances into the system? And the brain worker had better keep his blood as clean and refined as possible if he would make the most of that organ.

So pass up the butcher's "Eat more meat" campaign, and look up your Word of Wisdom section, or read that first chapter of Daniel again. If this is too old-fashioned, lend an ear to Benjamin Franklin: "My brother boarded his apprentices in a neighboring family; my refusing to eat animal food was found inconvenient, and I was often scolded for my singularity. I then said that if I were allowed one half per week what was paid for my board I would maintain myself. The offer was immediately embraced, and I soon found that of what was given me I was able to save half. This formed a new fund for the purchase of books. When the rest went to dinner I remained behind and dispatching my frugal meal I had the rest of the time for study, and my progress therein was proportioned to that clearness of ideas and quickness of conception which are the fruits of temperance in eating and drinking." He goes on to tell of various studies he accomplished easily that before his adoption of a simple dietary had proved impossible for him to attain.

Mr. Otto Carque is also a student and authority on political economy, and his writings lead one to see the solution of our economic problems, as a church with a program. Some day we will have to face the incongruity of slaughterhouses in Zion or eliminate them from our requirements—and they *will* go as narcotics have gone; the saloon has gone; that tobacco must go! Meanwhile knowledge and elucidation must be passed along until the coming of the perfect day.

Permit one further comment on contents of December 8 HERALD, in "The church and the world's business and work," in which is quoted Mr. Albert F. Coyle as editor of the *Brotherhood of Locomotive Engineers Journal*. Mr. Coyle is another authority on sociological topics and a personal friend of your writer, and at whose invitation he has visited Kirtland and the Temple and lectured in the auditorium to our people on the principles of cooperation. He has often inquired concerning our church ideals during visits to his offices in the magnificent skyscrapers, builded and owned in the heart of Cleveland by the cooperative principles of the Engineers' Brotherhood. Truly, we have much to learn even from the children of this generation!

I trust that many who have benefited from practice of the things given us as a direct revelation from the Master of life and the Great Physician of our souls, will feel bold to confess the good they have received, that others who are weak may be strengthened and inspired to travel in the way of peace and prosperity.

WILLOUGHBY, OHIO, Kirtland Route.

The Place of Cooperation Among Other Social Movements.—No. 2

By V. Totomiantz, Professor in the University of Prague in "Revue Internationale de Sociologie." Translated from the French by Louis J. Ostertag.

Let us now examine in what ways the principles of cooperation differ from the principles of socialism and of anarchy. Speaking of socialism, we must remember that different schools give different interpretations of the idea. There are several schools of socialism. The dominant school is that of the scientific socialism, or Marxism; the other, Utopian socialism is less popular. But there still exist up to this time in France some groups which adhere to the theories of Saint-Simon and of Fourier.

Municipal socialism in the realm of urban industrial enterprises is very scattered in many nations. There are socialists who preach the nationalization of the earth, but most of them, with Henry George leading, refuse to be called socialists. There is also the so-called state socialism, which embraces a large number of representatives of scientific socialism on the one side and representatives of private economic science on the other. The leader of the former, Adolph Wagner, attacked with all his strength the German social-democratic party.

Most of the French, Italian, and German socialists are in reality state socialists. By whatever name they call themselves, Marxists, revisionists, or reformists, they are all state socialists. This has been demonstrated during the last war, at which time, under the pressure of those same socialists, a number of enterprises passed under the domain of the state. They are the principal agents of nationalization or socialization; that is to say, of state socialism.

In general, we can say that the dominant school of actual socialism considers the state the socialist state, not private, as the tutor of the popular masses. We do not speak even here of the dictatorship of pauperism proclaimed in Russia, and by virtue of which the representatives of the people, having taken possession of the power, cause the passage of the most radical reforms from higher up. Either by voice of pacific conquest, or by violent revolution, it is always the state which, according to the Marxists, is the best instrument of social reorganization.

Opposed to this idea, the devotees of cooperation do not recognize the right of the state as an instrument of social reform. In cooperation the reforms and the social reorganizations come from the individual, who is the principal agent of social progress.

The conception of cooperation is as follow:

The social order depends upon qualities of individuals. Progress depends very little upon govern-

ments, but can very well be set in motion by the masses organized and educated. Cooperation represents the creative work of associated individuals. Thus, contrary to the state socialists, the cooperators start the construction of the structure from the bottom, by shifting the most important of social reforms upon the individuals. Such a conception is unquestionably more democratic than the one which places the government at the apex of the angle and bases itself upon legislation and state decrees.

Cooperation, or in other words, cooperativism, assigns great importance to personality, while Marxism effaces it. The Marxist socialists affirm that everything is dictated by society and economic conditions, and that the individual is upon the second plane of life and is only the plaything of destiny.

Cooperation is based upon a conviction directly opposite, that of the great creative value of the individual will, as found in history. The participation of the individual in the organic construction of social forms is one of very great importance.

It is natural that cooperation, in placing such high hopes in the individual, be so very exacting towards him. From him to whom much is given, much is required. That is the reason why cooperation imposes certain duties upon the individual, that which gives him moral character. In several works on cooperation, specially in the book of Munding entitled *The Rights and Duties of the Cooperative Employees*, great emphasis is laid upon the importance of moral and religious motives among the cooperators (taking the word *religious* in its broadest sense).

Such is the fundamental difference between cooperation and the movement called Marxian socialism.

If, in cooperation, the individual must let himself be guided by some moral and pacific principles, it is clear that it does not recognize the war of classes as an agent of progress. Cooperative establishments have also some battles to wage in practical life. Cooperation has also recourse to contention by word and by action; but that is not the war of classes proclaimed by Marxianism as a supreme principle.

Instead of that, besides the workmen, the peasants and the members of the middle class also can participate in cooperation. All those who so desire are at liberty to enter cooperative societies and associations of credit. The war of classes which we see in the other organizations does not exist here. Instead we can demonstrate the fruitful results of cooperation among workmen, peasants, and the members of the middle class. The classes do fight one another in other spheres of life, but this antagonism almost disappears completely where cooperation exists. Among the *bourgeoisie* it is those individuals who are above the consciousness of class who take part in coopera-

tion. In this manner there is in cooperation a natural selection of the elements capable of creating works of wonder and good understanding. There we see the peasant alongside the workman, and the intellectual rubbing elbows with the industrial. Besides that, the peasants, the workmen, and the middle class are rallied in the cooperative societies by common interests of consumers.

Up to this point we have talked about the difference between cooperation and socialism. But they have also a few things in common. Cooperation harmonizes itself with socialism, anarchism, and the other social and religious movements in its desire for reasonable reorganization of society. Cooperation does not admit as does anarchism that society can be transformed in the twinkling of an eye, in a short time, as a city, for instance, can be rebuilt after an earthquake. Cooperation does not believe in the possibility of such a cataclysmic change in humanity. That is the reason why it centers all its attention upon education and the organization of the popular masses, at the same time radically transforming the economic system.

Cooperation tries to reorganize society step by step by means of competition with capitalism and private capital: the better of the two will win the battle. That is the surest path to attain the goal, and perhaps it is not so long as one might think. Cooperation is not an external form; it is not a cloak that can be changed and rejected, but a radical betterment of the institutions and customs, as well as a change in the economic structure.

Let us now examine the relations between cooperation and socialism. Most of the members of the German socialist democratic party consider cooperation as a movement absolutely independent and take part in it only inasmuch as it does not infringe upon their political neutrality. These socialists do not introduce their own politics into the movement, recognizing it is only a question of autonomous organization. On the other hand, other socialistic parties in certain countries regard cooperation exclusively as a means of class contention and political warfare, and deny its autonomous character. This has been observed in Belgium, where cooperative means were employed in political fights, which caused the breakdown of cooperation in that country. That is the reason why Belgium does not occupy the place in universal cooperation which belongs to her.

A few French socialists identify cooperation with socialism. Thus, Albert Thomas, ex-recruiting minister, affirms that the expression *socialist cooperation* is without sense, as if one would say *socialist socialism*, or *cooperative cooperation*. He is right in saying that the noun *cooperation* is enough to designate this movement, and that the qualification of *socialist*

would frighten away people who would otherwise take part. But it is true that it is only A. Thomas's viewpoint that cooperation and socialism are identical. This way of thinking is not shared by the French cooperators, whose chief, Charles Gide, regards cooperation as a social system completely independent.

Let us now point out what distinguishes, and what is common between, cooperation and anarchy. The anarchists, as also most of the socialists, bespeak their sympathy for cooperation. A large number have founded among themselves some agricultural cooperative societies.

We are assured by Kropotkin, author of *Mutual Aid as a Factor of Evolution*, that anarchists attach to cooperation a great importance. The socialist we have just named, exposed in his book the ideals of cooperation by affirming that it is mutual aid and not fighting, which is the principal factor of progress. Furthermore, the anarchists do not consider the state as an instrument of social reform, and even deny the state and its right of existence. The cooperators do not go that far. They recognize in the state certain fields of useful activities. The cooperators resemble the anarchists in that they create associations which are world wide and united of their own free will. The anarchic ideal is a society without government and established upon free associations. That is the reason why Kropotkin, like the French anarchists Reclus and Proud'hon, showed so much sympathy toward cooperation. The ideas of Kropotkin are profusely scattered among the English cooperators.

Let us now note the relations between cooperation, nationalization, and municipalization. Let us not forget to remark that cooperation doesn't hold any spite toward the other systems of social reorganization. Let us demonstrate this attitude of mind by the words of a delegate of the International Cooperative Congress of Cremona. In answer to some one who had asked him to what party he belonged, he said: "Not to any. We are the friends of all and the enemies of none."

To be friendly with all of the world is a difficult task, but nothing can demonstrate better the tendencies of cooperation. There is no antagonism between cooperation and nationalization, no matter how different are the roads they may follow. Only it must not be forgotten that municipal and government enterprises are very costly, and soon become liable to red tape. Cooperation can easily compete with municipal enterprises. But there are certain domains which are still inaccessible to cooperation; for example, the railroads, although there is in Italy an association which has built and manages the Reggio-Ciano Railroad.

In Russia, because of the particular conditions of social life, cooperatives have even absorbed into their activities public education. But public education is indisputably within the scope of government or municipal control.

As to agricultural cooperation, on account of the nationalization of land, it is necessary to here recall the opinion of Kautsky, chief of the German orthodox Marxists. Marxianism, according to him, the smaller industry, rural as well as urban, must give place to the larger one. Thus, according to the *Communist Manifesto*, the larger industries little by little would completely absorb the smaller ones, until the time when the number of capitalists would be diminished to a degree that would render expropriation easy, and the power would pass to the proletariat, which would realize the social system. The result is, that even the form of small rural property is not perfect in itself, and cooperation, according to Kautsky, has no importance whatever.

The theory of nationalization of land, according to the American, Henry George, as stated in his book, *Progress and Poverty*, does not agree with the German Marxist, even though there exists in Germany a society for the propaganda of an agrarian reform which follows the ideas of Henry George. At the head of the society is found the economist, Damaschke, who does not consider himself a socialist. But the social-democrats treat this society with skepticism, just as Kautsky does in his pamphlet consecrated to the agrarian problem in Russia. Kautsky thinks that to nationalize the lands is to deprive the rural proprietors of their property, leaving it in the hands of the urban capitalists, the industrials, and merchants, these latter being just in the process of thriving on the spoils of others. It would be unjust and very unreasonable to take away the property of the one and to leave the property to the other. It is necessary to dispossess the big landowners in the country as well as in the cities.

Let us now see what are the problems of cooperation in the domain of agriculture. We have just proved the fact that the representative of orthodox Marxianism, Kautsky, does not give to cooperation the importance which is given it by Bernstein and David. David has devoted two chapters of his book, *The Agrarian Problem*, to cooperation. Another representative of this same school of socialism, Herz, attributes a very great importance to cooperation, and does not believe that the large property can completely absorb the small one, and in his controversy with Kautsky, proves that the former lacks vital forces while the latter is drawn into cooperation.

As to the opinions of the Italian socialist-reformists, Professor Gatti, in his book, *Socialism and Agriculture*, also attaches very great importance to

cooperation, without failing to recognize, however, the importance of large rural property, which can sometimes serve as examples to agricultural enterprises.

In France the socialist Comp'ere-Morel is a great partisan in agricultural cooperation.

The cooperators must naturally find great joy in seeing the increase in the cultivated surface of the earth. Large land areas oftentimes remain waste, or serve as pastures for cattle, as it often happens in England. As a result the cooperators can not be in sympathy with the aggrandizement of the land of the peasant except on condition that it must be cultivated. The consciousness of property is very strong in the peasant. The word *nationalization* is often incomprehensible to him and leaves him indifferent.

When, as in Turkey where religion does not allow the land to be private property, the government gives the farm land for eternity, the peasants consider it as their private property. In New Zealand means have been found to reconcile the nationalization of land with private property. Land is given to the peasant for farming for a term of 999 years; that is to say, nearly millennium. Is not that absolute ownership? For even when this millennium is completed, the government does not take these lands away from the peasants' descendants.

The science of economics has established the fact that the landowning peasant is better than the renter because the latter cultivate the land poorly and do not give it any rehabilitation. The longer the term of farming, the more the land will gain. And if the term of farming is unlimited, the idea of nationalization of the land is in perfect accord with the idea of private property.

Cooperation finds that governmental intervention is necessary in the realization of agrarian reforms, especially for the expansion of cultivated surfaces, estimating that the small rural land will increase agricultural production. If the peasant inherits much land, but does not exploit it to its fullest extent, the result will not be good, either for himself or for the government. The land would be exhausted and the peasant would remain in a deep barbaric state.

Under these conditions cooperation comes to the aid of the peasant. It tends to replace extensive culture by intensive culture. Cooperation reunites the peasants in associations for the buying of seeds, fertilizers, agricultural implements; cooperation of credit provides the necessary means for these purchases. In this fashion the peasant, in receiving the land, learns at the same time, due to the good will of cooperation, to better cultivate it, which augments the national production.

Let us cite the example of Denmark, where cooperative creameries have supplanted not only pri-

vate capitalistic enterprises of this kind, but also municipal enterprises. Denmark had many privately owned creameries which were managed poorly enough; for the peasants who were not of themselves interested furnished them with bad milk. On the other hand, in cooperation everyone is immediately interested, which makes abuse impossible. The peasants, not wishing to injure their own interests, give to the cooperative creameries excellent milk.

Cooperation has such a footing in Denmark that even the bigger proprietors have joined it as members. At the present time 90 per cent of the butter in Denmark is produced by the cooperatives. The same thing is to be observed in connection with the production of canned meats. In Denmark 70 per cent of the cattle for eating purposes pass through the cooperative slaughterhouses. The collection and exportation of eggs is done mostly by cooperatives. Danish butter is considered the best of the whole earth's market. The English prefer the Danish agricultural products to any of the others. It is interesting to remark that the Danes use the Siberian butter for themselves and sell their own to foreigners at higher prices.

Due to cooperation the Danish peasants are prosperous. Land is private property in Denmark. There is neither nationalization nor socialization, but for all that the peasants have attained such a high degree of civilization that they have even established rural universities. After having finished the course at one of these rural universities, which gives practical knowledge, the peasant does not go into the cities to earn his living as it is practiced in other nations, but stays in the village, where he works for the betterment of rural civilization.

After having established the main differences between cooperative movements and other movements and organizations, we must observe that a new cooperative idea is being formed. It is evident that the idea of most of the cooperators is ethical and idealistic, while the idea of most of the socialists and anarchists is materialistic. The idealistic conception of cooperators does not hinder them from being, if necessary, more practical than a number of partisans of economic materialism, who, while professing the latter, prefer in reality political organization to economic organization. Most of the originators of cooperation ascribe such very small importance to political activity that they could have said with Swift, the English satirist, author of *The Travels of Gulliver*, that the man who has caused two stalks of wheat to grow where one grew before is more useful than all the politicians put together. The father of cooperation of credit, Raiffeissen, has not taken part in any of the suffrages and has joined no party, say-

ing that as cooperator he served the entire world, and hence has no reason to serve any party.

There has developed lately among the cooperators a new current which tends toward the participation in suffrage and in parliamentary life in general. The prime cause of this change of ideas is the frequent misunderstanding of governments, the rosters of parliament, and the needs of cooperation; and second, a sentiment of discontent provoked by the attitudes of all parties, the workmen's party included. This has brought about, for a short time only in England, the formation of a new group of cooperative parties which has given birth to other economic parties. The political party will occupy in Parliament an entirely independent place, but that does not exclude the possibility of an agreement with other parties, especially with the labor parties. Other nations have not followed the example of England, and a large majority still hold themselves to political neutrality. This is especially true of Switzerland, Denmark, and Germany.

To the present, independence and political neutrality have been very useful to cooperation. They have made it possible to unite in it the best men of all parties by presenting them with a neutral field for the exchange of relations and labor. If the future changes this tactic the result shall be, because of the formation of new cooperative parties, an even greater shutting off of cooperative credit. It devolves upon cooperation not only to elaborate a new concept, but also to create a new social order.

Proudhon has said somewhere that he will realize a social system different from the system of individual ownership, that of collectivism—that is to say, that of socialism. It has not been his lot to realize that system, but cooperation has already begun to do it. The cooperation of consumption and of credit practically realizes the association of classes. It is necessary in societies of consumption that there be found among their members not only poor but rich. The buying power of the latter is so much more considerable. On the other hand, due to them, the society of consumption can vary its products and sell the objects of comfort which bring most profit. In this manner it is not obliged to try to obtain the greater part of its profit from the things of prime necessity. While the Belgian socialist societies do not hold in their stores a large stock of merchandise, and especially sell bread at high prices, the English, German, Swiss, and Italian societies of consumption do not try to make large profits from bread. As for example the Italian society of consumption, "Unione Cooperativa," of Milan, having among its members a large number of well-to-do, and selling everything, can during hard times sell the bread at cost price, even at a loss if necessary, because it can compensate

its losses from the profits derived from other merchandise. In this manner the poor members benefit without the least vestige of humiliation, and without appearance of charity, because among the members of the cooperatives are rich and opulent persons. We can see the same mutual aid and assistance of classes in cooperative credit. The principal functions of these cooperatives are the remission of loans and the banking deposits. Who is it that has need of loans? The needy members. Who is it that brings the most funds? The rich members. In that way a part of the members use the cooperative more often for loans, and the other for savings. If the cooperatives of credit were to admit as members only the poor classes, they would soon lead a passive existence, or suspend the operation of credit because of the lack of funds.

Thus is realized practically in the cooperation of consumption and of credit the high ideals of fellowship among men of all classes to which Leon Bourgeois has given the name of brotherhood. Cooperation realizes not only the help of oneself and the help of one another, but also mutual responsibility and good fellowship.

Still a few more words concerning the terminology of cooperation. Cooperative institutions resemble in their external form capitalist institutions. But this resemblance, as we shall see in the following, is external and not internal. For example, a member of a society of consumption enters the stock room of the society. Externally this stock room is exactly the same as the capitalist's stock room. But in reality the member enters a stock room of which he is coproprietor, for the stock room is the property of all the members and does not belong to a single proprietor or to a small group of proprietors. In buying, or rather providing himself with merchandise from his own stock room, the cooperator receives at the end of a year or half year a dividend upon his purchases, which in the capitalist's sense is not a dividend but the excess payment that the society returns to him. For this reason the term *dividend* is replaced in France by the expression *ristourne*. In Germany it has been supplanted in the phraseology of cooperatives by the word *Rückvergütung*, which could be translated as *rebursement of payment*. The word *action* is replaced in the societies of consumption and the other cooperatives by the expression *social part*. In Germany one employs in place of *action* the word *Geschäftsanteil*, which means "taking part in the enterprise." Instead of saying *sell*, one says *distribute*, and the English societies of consumption call themselves "societies of distribution." In reality the societies of consumption do not sell, but distribute the products among their members at the common cost price. Professor Stauding has even

HOME EDUCATION

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"The Child's First School Is the Family."—Froebel.

Do You Laugh at Your Children?

"If you please, mother, may I please have some jelly on my toast, please," ceremoniously asked little Billy at the breakfast table.

It was an unusually long speech for him, but he was very much in earnest about it. Mary, Billy's cousin, giggled. Billy's big blue eyes opened wide in surprise, then filled with tears.

"Indeed you may, son. Here it is all nice and thick. Don't you think that fine?"

But the little fellow said nothing before he again turned to look across at Mary. She had in the meantime received a message from his mother's eyes and was also serious. So he finished his breakfast contentedly.

"Mary," said his mother after Billy had gone out to play, "you are preparing to be a teacher, and I can give you a helpful suggestion: Never laugh at little children. Laugh with them but never at them."

"Why, Aunt Lenora? Will laughing hurt? What Billy said was very funny."

"It was, indeed, and we can have a good laugh about it now that he is not here. We should not do it before him. He was trying to learn to say 'please.' I may have some trouble now to get him to try again."

"We always laughed at William Bailey and Juanita when they did funny things. Mr. and Mrs. Edwards have the best time imaginable laughing at the mistakes of Dot and Eddie."

"I know all that, but because of that very laughing William Bailey is convinced he is slow to learn, which is not true, while by the same method you

have made Juanita think she is extra brilliant, which she is not. You have handicapped your brother for years to come and started the little sister on a path that will result in many hard bumps before the conceit is taken out of her. Few people love a conceited child."

"What about the Edwards children, then?"

"You can plainly see the effect there in the way both children love to 'show off' continually. They are never satisfied unless they are the center of an admiring, laughing, applauding group. They make things disagreeable when they are not."

"Well, that is true, but I never thought about it before. Can we always keep from laughing?"

"Yes. It may be a little hard, but when you remember how much is at stake you can exercise the proper amount of self-control."

"You think, then, that children are affected in one of two ways by older persons laughing at them. Either they are made very timid—sometimes morbidly shy—or they immediately begin to perform all sorts of ridiculous actions upon the slightest notice."

"Exactly right, Mary. Both are equally harmful. Children need to be watched carefully but not laughed at. As I said before, laugh *with* them all you wish. There's a great difference."—Lenora Bailey.

'Tis by Faith and Love

By Bondie Shireman

When you have reached the top of the world
And only the stars remain,
Where there is never the sound of storm
And neither cold nor rain,
Will it be by wealth, success, or fame,
That you mounted to your goal?
Nay, I mount only by faith and love,
And God's goodness to my soul.

When you have reached the top of the world,
And the higher stars grow near,
When greater dreams succeed our dreams,
And the lesser disappear,
Will the world at your feet seem good to you,
A vision fair to see?
Nay, I look upward for one I love,
Who has promised to wait for me.

For to those who reach the top of the world,
The things of the world seem less
Than the rungs of the ladder by which they climb
To their place of happiness;
And I think that success and wealth and fame
Will be the first to pall;
For they reach their goal but by faith and love,
And God's goodness over all.

proposed to replace in cooperation the word *capital* by the new term *social*. Conforming to this new spirit in cooperation, the cooperative legislation changes also little by little in different nations. For example, in Russia, Canada, Denmark, England, Tchechoslovakia, and Switzerland the cooperatives are no longer placed by legislation in the rank of ordinary commercial enterprises. In other countries, however, the public treasury still continues to quibble with the societies of consumption. And that need surprise no one, for legislation is generally incapable of keeping apace with new social forms.

FOR SUNDAY SCHOOL WORKERS

The Sunday School Officers' and Teachers' Meeting

Reports coming in from the local schools of the church indicate that new interest is being aroused in these meetings. We hope the brief outlines may be helpful. If such sessions have not been a success in the past, we urge that superintendents make a new effort now to secure hearty cooperation in an effort to prepare every worker for a more efficient service. Our calling as teachers and leaders is important in the great program of the gospel designed to develop and train real Zion builders for the life and work of the church. By study and by faith must we seek to show ourselves approved as workmen with the Master.

The lessons are based directly on the text, *How to Teach Religion*, by Betts. Other texts should be used for reference. The lesson should be carefully planned and thought out by the leader. The discussions should have definite relation to the immediate problems of the local school. By all means, the officers' and teachers' meeting should give a specific training for better service, and it should open the way to the solution of many difficult local problems, and the removal of some handicaps.

Brother Superintendent, are you really fulfilling your mission, are you answering to your call in the church unless you are determined to grow yourself, and to bring growth and development to your school?

We congratulate you upon your opportunity, and wish you all the joys of success and achievement in the new year.

Lesson for January

Theme: The foundations of religious education.

Text: Betts, *How to Teach Religion*, Chapter III.

We shall set out but three fundamental considerations which are equally effective in all educational effort: (1) The aim or goal of our teaching; (2) The selection and use of our subject matter; (3) The methods of presentation by which we shall achieve our goal or purpose.

The growth of worthy, Christlike character in the church is not accidental, it is not mystical, it is not impossible. From the first, it is the product of an intelligent effort on the part of some one to instruct, to nurture, to guide, to encourage, to unfold in rare beauty and strength the physical, mental, and spiritual endowment of the child.

Life itself sets the aim. We are to help the individual meet the demands and the problems of his everyday life, that he may most fully realize his own potentiality and most fully serve his generation.

Fruitful knowledge is a first essential if we are to build an intelligent faith; a knowledge of the gospel plan, and of life and its meanings; a comprehension of God, and of our relations to him and to our fellows.

But knowledge has little value except as it may be put to work at once in the life of the child or the adult. It is not what we know, but what we do that counts.

With knowledge which guides our steps there must come impulses that drive to right action, that get desirable things done. There must be a sense of worthwhileness that leads to achievement. This compelling sense of desire we may arouse and develop through interests, enthusiasms, affections, ambitions, ideals, appreciations, standards, and loyalties, which have functioning power as they predominate in one's life.

The type of character one possesses depends upon the attitudes of life which have become springs of action and incentives to endeavor.

The ultimate aim of religious education is found in conduct, in right living, in the habits and choices each day through which people express their attitudes.

And this is the crucial test of the effectiveness of our teaching effort; how much change for the better, how much strength, purity, and nobility of character are we able to bring into the lives of those whom we would teach.

We may note a few guiding principles:

1. The songs, the scripture lesson, the prayer, the lesson study, every exercise of the school should be a vital means to awaken thought, to store the mind with fruitful truths, to arouse new interests, to create ideals, and to lead the life into touch with God.

2. Every activity of the school must capture the interests of childhood, and bind the loyalty of the child to the church and its ideal expression of the Christ life.

3. Our choice of lesson material should depend upon the child to be taught. It must give him the knowledge he needs, train the attitudes he requires, and lead to acts and conducts which should rule his life.

4. To have functioning power, subject matter must be presented in terms quite within the range of comprehension and experience of the child. The most beautiful truths and inspiring incidents to an adult may have little significance to childhood.

5. Our one point of approach and contact with the child mind must come through the immediate interest or activity in child life. Hence it is essential that we keep in close, sympathetic touch with the mind and heart of childhood, and adapt our means and methods to their needs.

6. Definitions, rules, general truths have little value to children except as they grow out of rich experiences of story and life incidents which are keenly sensed by them.

7. The first task of all teaching is to arouse self-activity. Any effort at instruction is wasted unless we may so understand our class and so use our subject matter as to grip their interest and compel attention. Only so may we lead them into a mental alertness and response which will enable them to group, assimilate, remember, and apply the truths we would teach.

8. The second task is to so handle the lesson material that we skillfully shape the trend of thought and direct the discussion into fruitful channels. We must get results. This presupposes on our part a definite and wide knowledge of human nature, its interest and its needs, a personal acquaintance with the membership of our class, an extensive contact with source material, and a consecration to our task, that our keen appreciation of the law of the teaching process through our work may be effective.

Suggested Topics for Written Papers or Oral Discussions

1. Contrast the "knowledge" with the "conduct" aims in religious education.
2. Do habits or ideals function most in life?
3. How shall we make our teaching vital?
4. How may we improve the selection of our subject matter?

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NEWS AND LETTERS

Little Journeys With the Editor in Chief— Where?

In the near thirty years of my ministry, I have seen many men inducted by ceremony and necessary procedure into priestly and administrative office; and it has always afforded me pleasure to see men, in proper spirit of humility and consecration, accept churchly responsibility and service. On the occasions when I have played a part in officiating where men, either by legislative enactment or by ordination, have been "set apart" for ministerial work, I have found cause for keen rejoicing. And in the passing years I have seen steadily increase the numbers of those holding priesthood and office.

On the other hand, I have had, perforce, to see men tripped through uncontrolled ambition or temptation (or both), lose "the spirit of their office and calling" and be divested of official responsibility, both priestly and administrative. On a few occasions (very few in fact) I have (again perforce of circumstances) been the official instrument through which unfrockment has been had. These occasions have been poignant with sorrow. We grieve when Saints die, but it is easier to officiate at the funeral of a departed Saint, one who has died "in the faith," than to see men become unfit for priesthood by proving untrue to ideals and trust.

On one of my journeys, I'll not say when or where, I experienced the grief which comes in the way of which I have spoken. It would not be well for me to tell the details, but perhaps my readers may sense some of my feelings if I tell how I addressed myself to a man from whom it became necessary to withdraw representative rights. His offense was serious—one which required not only silencing, but excommunication; and while it hurt me much to act, because of his friendship and family, yet I was filled with righteous indignation when I thought of the havoc his conduct would work; and so, after saying to him that to be called upon to assist at his funeral would not be more painful than to do what I must, I tried to "sum up" the seriousness of his offense and the following is about what I said:

"I wonder if you, while seeking the fugacious pleasure of that which has been forbidden, have comprehended what you have done by your sin, and how far the consequences reach! Not only have you violated your covenant with God made in the waters of baptism and repeatedly renewed in the sacrament, but you have shattered that made with your companion and the implied one with your children, and proved untrue to one of the most sacred of trusts, the family tie. You have violated the trust imposed in you when forgiveness was extended for a former offense, violated at once the conditions of forgiveness and official confidence put in you. You have prostituted a religious office. There were those who trusted you, yet you proved untrue, untrue to family, untrue to friends, untrue to fellow officers, untrue to the church you were to serve, untrue to the ideals instilled by mother, father, teacher, and the church.

"And see what you have done with your birthright! From your father and his fellows you had the birthright of priesthood to function as a minister serving God by service to his people. This brought opportunity, large opportunity to do good, the opportunity to help people to higher living, lifting them up towards God; the opportunity to help steady the feet of people made unsteady by temptation. And this wonderful birthright you have sold! And for what price! A mess of vile pottage! Such is the cargo with which you were intrusted on the sea of life, and which you have lost by yielding to a perverted appetite. At a time above all other when sex should be sublimated into what makes old age beautiful, a patriarch, a stalwart to others in times of temp-

tation, you have perverted it and shaken the faith of those who have trusted you. What a terrible price you have paid for the fugacious pleasures of the flesh!

"What is your excuse? And what do you propose doing? Your yielding to temptation puts up to you the necessity of recasting the lines of your life. Are you equal to the great task? Will you reform the shattered ideal and struggle upward? Or will you abandon those ideals and surrender yourself to the buffetings of Satan? You have severed the bonds of church fellowship. These may be rebound, but the gateway through which you may return lies at the top of a long, hard road, difficult to negotiate, and over which without divine help you are not likely to pass. Surely the road of the transgressor is hard! Can you to a degree at least atone to those whom you have wronged, those who trusted you? On this upward road we stand ready to help you, if we can; but the heavy task is yours. God grant you may have enough real manhood to make the effort."

This is a sad journey, my readers, that I tell of, and pray God I may never have to make another similar one.

December 23.

F. M. S.

The Important Individual Becomes Converted

BY IDA ETZENHOUSER

"When I have a dollar to give to the poor, I am going to give it direct," said the Important Individual as he brought his hand down with a resounding whack on the desk of the Social Worker. "Too much of the money that is given to social agencies goes to overhead expenses. Why, I have heard that twenty-five cents out of every dollar given to charity never reaches the poor in the way of groceries, but is consumed en route!"

The Social Worker was about to speak, but was rudely interrupted by the Important Individual: "Yes, yes; I know just what you are about to say. I have heard it before. 'Investigations must be made.' But I say," and here the Important Individual raised his voice and became very emphatic, "when a man is hungry, what he wants is food, and not advice. When a family is in need, help should be given and not a lot of questions asked, such as 'Of what disease did your grandmother's aunt die?'"

"Now there is the Jones family," continued the Important Individual. "I heard before Thanksgiving that they were in need. I talked it over with some of my neighbors, and we decided to make up a basket for them. There were chicken, potatoes, celery, cranberries, bread, butter, and other trimmings. We made no fuss about it. Just got the money together and bought the dinner. If that family had been reported to a social agency they would have been all tied up in red tape."

"Let me see," said the Social Worker. "Is that the family that lives on C Street, where the mother was ill and there were five children all under twelve years of age?"

"Yes; that's the family. The father does odd jobs around town and takes care of the family after working hours. The condition of the home was something awful. The man of course was doing the best he could, but the home surely showed the need of some one to take care of things."

"How is the family getting along now?" asked the Social Worker.

"Well, I hardly know," answered the Important Individual. "You see, I am very busy with my own work and so have not had the time to visit the family. In fact, I have not heard from them or seen any of them since I delivered the basket."

"Men who are in business and busy housewives could hardly be expected to take the time necessary to do what is called 'follow-up work,'" answered the Social Worker. "We so often find that at Thanksgiving, Christmas, and New Year many good people are anxious to distribute good cheer

to needy families. It is not these holidays that Social Workers are interested in. It is the days, weeks, and months that intervene when few people think of the needy. Even you, whom I recognize as a man who wants to be helpful, have confessed that you found the Jones family about four months ago in direst distress. The man without steady work, merely doing odd jobs, the woman ill and in bed, and five little children in the home. Yet you confess that you have made no inquiry since Thanksgiving as to how the family is getting along. Surely you must have known that the food you took to the family at that time was consumed long ago."

"Yes, yes; but you can't expect me to neglect my business to take care of the poor, can you?"

"No, we can not," answered the Social Worker. "You have your own family and business to care for, which must not be neglected. As you do not have time to do it, you must delegate others to act for you: those who make it their business to take care of the needy. You can contribute dollars, and they can contribute trained service. In this way the community through its recognized agency cares for the needy."

"Let us get back to the Jones family," continued the Social Worker. "The family was reported to the social agency just after Thanksgiving. Through our investigations we learned that Mrs. Jones had two sisters who had died of tuberculosis. Her mother had also died of this same disease." With a humorous twinkle in her eyes, the Worker added, "In this case it was not the grandmother's aunt who died." Then more seriously she added, "Because of the unfavorable health history of the family of Mrs. Jones, we felt that each member of her immediate family should be examined by a lung specialist. The physician reported that Mrs. Jones was definitely tubercular; little Mary was suspicious; but Mr. Jones and the other children were free from the disease. The physician insisted that the family must be removed from such an unfavorable environment, as their vitality was low. The children, if left with their mother, would probably contract tuberculosis within a year. Mrs. Jones is not hopelessly ill. If given a fighting chance, she will probably recover. However, she must have plenty of proper food, good nursing, and sleep out of doors."

"After unwinding some more red tape, we learned that Mrs. Jones has a brother who is well-to-do. He lives out in the country and was quite willing to make a home for the children until such time as his sister is able to reestablish her home. The State has a wonderful sanitarium for those suffering from tuberculosis where we could place Mrs. Jones at State's expense. It took us about a month to make the necessary investigations and to get Mr. and Mrs. Jones to see the health problem as we saw it. We wanted their hearty cooperation to our plan, and at last they consented. The children have been taken out to their uncle's farm. Mr. Jones is also there, working as a farm hand for a small wage and the care of his children. Mary, who showed symptoms of tuberculosis, is under the care of a physician and is being examined every month. The children are in school and are already showing increase in weight and improved school record. Mrs. Jones is in the state sanitarium, and we hear that the physician in charge thinks the case is quite hopeful. All of this took time and money. Yes, money which was paid for service instead of food."

"Perhaps I was too hasty in my remarks about social agencies," said the Important Individual, now more humble. "I believe from the way your agency handled the Jones family you did a better job than a private individual could have done. Certainly a much better job than my neighbors and I did in giving that basket of food on Thanksgiving Day and then promptly forgetting the family." Then taking his check book out of his pocket he added, "You have converted me. From now on I will donate the dollars, and the social agency can begin unwinding the red tape that at least leads somewhere, while promiscuous giving leads nowhere. Here is my check for \$100. If I can be of any service at any

time, just call this number." With a smile he handed the Social Worker his business card, picked up his hat, and with a pleasant "Good-day" opened the door and walked out, a convert to the work of social agencies.

Waterloo, Iowa

December 25.—Several changes have taken place in our branch of late. On December 13 election of officers for the year 1927 was held, with the following results: Elder C. A. Kress, of Independence, Missouri, branch president. We felt this selection necessary because of existing conditions and some contemplated necessary changes. Our church building must be enlarged or a new one builded, and as Brother Kress seems to be a natural organizer, one seeming to have a special talent in discovering the ability of others and placing them where they can serve most effectively, the responsibility of the local work was given to him.

Brother Fred Jackson was elected to preside over our Sunday school, thereby taking the place of Brother William Wood who has served in that capacity for two years, and under whose direction the Sunday school has made advancement. Brother Jackson has had long experience in Sunday school work and at one time was district superintendent of this department in Gallands Grove District. Brother Harrison Rhyan was elected to assist him. Brother Rhyan is a recent addition to this branch, having moved here. We feel that under the direction of these men our Sunday school will grow.

The Department of Recreation and Expression is to be presided over by Brother Clifton Nichols, with Brother Dare Trusty to assist him. We also expect to see these two brothers bring the work forward. This department has been under the direction of Sister Phoebe Hinds for the past two years.

Sister Hazel Jackson was placed in charge of the music, taking the place of Sister Mabel Hall, who is moving to Des Moines, Iowa, in the near future. Sister Hall has been chorister here for the past year, and has given much time and thought to the work. Sister Jackson is qualified to carry on the work of this department, and with the help of Sister Beulah Rhyan, who is in charge of the music of the departments we are assured that the work of this department also will continue forward.

Sister Pearl Jackson was chosen superintendent of the Department of Women, which office for the past year has been in charge of Sister Ivy Fisher, and has been doing excellent work. Sisters Elizabeth Miller and Izetta Jackson are to preside at the piano the coming year.

Interest is such that already the church is being crowded with a goodly attendance at all services. There was a good crowd present at the Christmas entertainment on Christmas Eve. A good time was enjoyed.

On December 28 a banquet will be given for the members of the priesthood and their wives at the home of Brother Alma Tally.

Last evening there occurred the wedding of Brother Kenneth Wolf and Sister Grace Fisher at the home of the bride's parents, 1221 Ackermant Street, Elder A. J. Fisher, father of the bride, pronouncing the ceremony. We extend our hearty congratulations to the happy couple. Also today Brother Dare Trusty, our young deacon, takes a wife. We do not know just where the wedding is to take place, as the bride is not a resident of Waterloo. However, we have met the young lady several times, and feel that Brother Dare has been wise in his selection of a life companion. To them also are our congratulations extended.

Brother Bert Miller and family, of Oelwein, Iowa, have recently moved to Waterloo and have thus added to our membership five worthy souls. Brother Bert is a priest and can be of great assistance here in the work.

The publicity work has changed hands: Brother Kress appointed the writer to that office. We feel that our work

is cut out for each of us here this year, and if we will only put our shoulders to the wheel we can accomplish our work. We will try to have something more interesting about which to write next time, for those who are acquainted with Brother Kress know that there is generally something interesting occurring wherever he is.

GUY M. HAYNES.

Fall River, Massachusetts

December 26.—The Christmas holiday season passed pleasantly at Fall River. There was the usual Christmas tree and cantata by the children, entitled "A surprise for Santa." The cantata was given under the direction of Sister Margaret Chesworth. Wilfred Brindley and Walter McGuire (the young superintendents) with their committee decorated the church very attractively. Candy, apples, and oranges were given to all present and sent to the absent ones.

About eighteen young people went from home to home singing carols on Christmas Eve. They met at Sister Baldwin's and were served a potato pie supper. They were given thirty-two dollars and probably will receive more; this money will be given to the branch.

The Department of Women sent beautiful plants and baskets of fruit to the sick or aged.

A sacred cantata of story and song "And now when Jesus was born," was given the Sunday evening before Christmas. The reader was Gladys Coombs, and the soloists were Gladys and Henry France, Alma Coombs, and Margaret Chesworth. A silver offering was taken for the Christmas offering.

The next gathering will be for bank breaking January 1. A juvenile bank breaking will take place at the church, December 28. A little prize will be given the child bringing the most dimes in his little red stocking.

Sister Hattie Howlett's class of boys, about thirteen years of age, gave an entertainment for the benefit of the Christmas offering. They received about seventeen dollars for their effort and expect to have thirty or more at bank breaking time.

The Department of Women had a supper and sale which was very well attended. A group of the sisters went to New Bedford to the home of Sister Lottie Burdett, president of the department, and presented her a lamp in appreciation of her services. A new president will doubtless be chosen this year, because of the removal of Sister Burdett.

Elder Herman Chelline was with his family at Fall River for the holidays. Recently he has been holding services at Dover, New Hampshire. Brother Chelline was the speaker here, December 26, in the morning, but the evening service was not held because of a heavy snowstorm.

The December sacrament was carried to the sick by Brothers J. W. Heap and Alma Coombs. There was a heavy snowstorm that day also.

Sister Myra Cockcroft returned from the Trumbull Hospital just after Thanksgiving and stayed at the home of her sister, Nellie Nickerson, until after Christmas. Sister Myra is recovering nicely from the operation, but still suffers considerable pain. The Boston Saints were very kind to her.

Brother Thomas McGuire and son, Chester, spent Christmas with Sister Beatrice York, of Boston.

Sister Margaret Slater, of New London, Connecticut, was at Fall River and went with the Christmas singers, but had to return to New London for the services there on Sunday. Sister Slater's little girl, Marian, now has the bandages removed, and her face is healed nicely. We all pray that sight will be restored to the eye.

Mrs. Johanna Falconer passed away in her sleep a week before Christmas. She left a husband and six children and was the mother of Sister Mary Falconer, and the sister of Sister Sophia Brodie, Sister Margaret Chesworth and Brother John Henderson. Services were in charge of Reverend Henry Arnold, of the Christian Church. Among the

many beautiful flowers were some from the Temple Builders and some from the Department of Women. Mrs. Falconer was a good mother and a kind friend.

Brother John Gilbert met with an injury, and flowers were sent him from the Sunday school.

Sister Ruth Sheehy Baker and family, of Boston, visited her father, Brother Moses Sheehy, for the Thanksgiving holidays.

Brother John Jackson, deacon, of Providence, assisted in the pulpit at one of the services. We always enjoy his singing. Brother John Henderson, deacon, of Fall River, also assisted several times in the pulpit.

Good Word From Providence

(A letter to the First Presidency.)

During the past month we have had some splendid activities, culminating last Sunday in the most spiritual sacramental service we have had in months. This bespeaks the fact that our trend is for the better in spiritual accomplishments.

I received your two letters recently touching our activity relative to tithing and inventories. With D. F. Joy, our bishop's agent, we will advocate and urge these matters during December and January, as you suggest.

PROVIDENCE, RHODE ISLAND, November 10.

T. J. ELLIOTT.

Hammond, Indiana

Because of the bright outlook for the new year, the Saints of Hammond Branch are very happy and encouraged. We held our business meeting for the election of officers December 8, 1926, in which meeting Brother J. H. McGuire was elected by a large majority to be our pastor. Brother McGuire has done some extensive traveling, and has a wide circle of friends who will be pleased to hear that he is in charge of the work here.

Our appreciation is extended to Brother E. O. Butler, our former pastor, and other officers who have spent their efforts in hard, long hours, trying to build up God's work in this location, and surely they have done a good work.

It is customary at this time of year to make new resolutions, and whether they shall be broken or not, time will tell; we surely hope and pray that they will not, for the Saints of Hammond have pledged themselves anew. We have resolved to be more devoted to the program of the church, denying ourselves some of the so-called pleasures in order to prepare ourselves for greater service, to harmoniously labor in a more energetic manner, to make ourselves wanted in the kingdom of God, and to sail Zionward, which is our course.

Much credit and praise are due Brother Philemon Pement for the wonderful work he is doing in making regular trips from Chicago to our city to deliver the gospel message in his appealing way, a way that is characteristic only of Brother Pement. Surely the fruits of his labors are beginning to be realized, for there are those who have been regular in attendance at his lectures who are changing from former contentions, and some coming out of Catholicism have already expressed their desire and willingness to be baptized. Appealing indeed is the gospel of Christ, and those who will read and consider it will find there is no other doctrine that can compare with the one we have been so fortunate as to receive. We were also visited by Sister Pement and their son Harold. Brother and Sister Pement and their son, Brother and Sister McGuire, Brother and Sister Herbert Myers and children were the guests of Brother and Sister Slater, Sunday, December 12.

Our departmental officers for the new year have been elected as follows: Sunday school superintendent, Brother Herbert Myers, assisted by Brother Henry Gunion; president

of the Department of Recreation and Expression, Brother Roy W. Smith, assisted by Brother D. H. Smith, the latter also being our district Sunday school superintendent; supervisor of the Department of Women, Sister Alta Myers, assisted by Sister Ed. Mose. The expressions heard from both officers and members of each department promise both cooperation and success.

We are now expectantly looking forward to a promised visit from the district officers who have been canvassing the district, advising and encouraging the local workers. We know we will receive some valuable instruction and hope for a spiritual feast.

Indian Mission Doing Nicely

(From letter of Bernard Case, Indian Mission, Decatur, Nebraska, December 17, 1926, to President F. M. Smith.)

Work at the mission is progressing nicely at present. Have had about seventy in attendance for the last two Sundays, and the Indian Saints are beginning to feel better.

Brother Hunker was here three days, and I believe he could have done some fine work here if he had stayed for a while. He was liked by the Indians fine. Also Brother Hunker did some good work at Walthill, Nebraska.

Lincoln, Nebraska

Sunday, November 28, the young people held prayer meeting at a quarter of nine. Because some had gone home for Thanksgiving recess, there was a small attendance, but as usual it was a one hundred per cent meeting, and a goodly spirit was present. They again held their prayer meeting on December 12. At the Sunday school hour, Sister Irene Turpin sang a solo. Brother C. H. Porter, of Geneva, worshiped with us on this date. He preached two excellent sermons in the morning and evening. Brother Robertson conducted a class in teacher training at four o'clock. A good number have expressed a desire to take up this study, as outlined in the HERALD each month. We realize fully that we need trained workers. The orchestra met for practice at five o'clock and expect to meet at the same hour each Sunday. New music has been procured, and a number of new players have joined, making a splendid showing. At evening services, Ezra Oehring's father and mother and Miss Mary Wink, of Neleigh, Nebraska, worshiped with us. Attendance at church services is increasing steadily. The program at Religio hour consisted of music by the orchestra.

Brother George Fike, who suffered a stroke of paralysis a few weeks ago, is greatly improved. He has great faith in his heavenly Father.

The wife of Brother Skinner passed away December 18, after a long illness. Although not of our faith, she called for the elders to administer a number of times. Funeral services were in charge of a Presbyterian minister, and burial was at Wyuka.

The Department of Women met at the home of Sister Robertson on Wednesday, December 1. Brother Robertson conducted a class in church history, the study chosen for this winter. Sister Robertson served refreshments at the close of the study hour.

Brother Robertson made a trip out in the district over Sunday, December 5. Sacramental services were in charge of Brothers Bilyue and Brockway. There was a splendid feeling of unity and understanding among the members, and a very good meeting was enjoyed. At Religio hour Brother Brockway taught the class; we were favored with a piano solo by Margurite Melick, and the orchestra gave several numbers. Brother Bilyue was the speaker at half past seven.

On December 12 Brother Robertson preached both morning and evening. The orchestra played several selections at Religio hour.

Brother Robertson spoke at morning and evening services on December 19. Brother Shakespeare stopped in Lincoln a few days the latter part of December. He was on his way home to spend the holidays. Among the guests in Lincoln for Christmas are Brother and Sister McFarlane, of Independence, who are visiting at the Chapple home. Some of our young people have gone home for the holiday recess but expect to be back for young people's convention, which will be an event of history very soon. We are looking forward to and expect much benefit from it.

On Christmas Eve there was a tree, with treats for young and old. A nice program was given, mainly by the little ones, who did their part very nicely. Our dear old Grandma Horn has been sick and was not able to come, so a group of the Temple Builders went to her home to wish her a Merry Christmas and sing songs for her.

Modesto, California

December 22.—The branch at Modesto is moving along as usual. The Saints were pleased to have a visit from Brother Virgil Etzenhouser and Brother Savage, whose business was boosting for the young people's meeting, held in Oakland on November 26, 27, and 28. All enjoyed their visit.

At a business meeting held December 13, officers were elected for the coming year. Priest A. E. Frazier was elected president of the branch; Sister Ethel S. Coplen, superintendent of the Sunday school; Sister Daisy Frazier, superintendent of the Religio; H. W. Patterson, deacon; and Sister Estella E. Swall, leader of the Department of Women.

The annual Christmas tree and program will be held tonight. The cantata, "Story of the star," will be given under the direction of Sister A. E. Frazier, who has worked hard with her assistants to make it a success, and all will enjoy it tonight.

The Department of Women will have a watch social on New Year's Eve.

The branch seems to be increasing in attendance, and there are more present at Sunday school and Religio, so everyone feels that the local is gaining, small and slow though it may be, all the time.

Moorhead, Iowa

December 22.—While weather and road conditions and some sickness have somewhat diminished our attendance at the services, yet Moorhead Saints are striving to press forward and keep the gospel banner afloat. Some changes were made in our late election of officers for the different departments, and we trust that all will work together for the best advancement of the Lord's work.

Several of our young people are trying to develop their musical talents and are bringing their instruments and assisting in that department of the work. We are greatly in need of a leader in this line and would gladly welcome some one among us who could meet with and assist these young people in their efforts.

Our district president, Brother Joseph Lane, recently spent several days among us, assisting in the sacramental service and occupying the pulpit in the evening of December 5. His visits to our homes, encouraging the Saints with his timely counsel and advice, are much appreciated by Moorhead Saints, as elsewhere.

The Department of Women held their annual bazaar December 4 and netted around one hundred and forty dollars.

Our aged Sister Bollinger has again as usual gone to Nebraska to spend the winter with her daughter and family. We miss her from our services, as we also miss Sister Emma Mann, who is spending the winter with her daughter, Sister Carl Mann, of Huron, South Dakota.

We are dispensing with this usual Christmas tree and entertainment at our church this year, and the Saints are assisting in the community entertainment at the schoolhouse

on Friday evening. However, a short Christmas program is being prepared for the Religio hour on Sunday evening.

The Saints are pleased to receive cards from Brother and Sister Baldwin, and to learn that they are privileged to spend the holidays with home folks in the East.

Brother and Sister Ira Wilson have disposed of their mercantile business in Onawa on account of their poor health and are staying at present at the home of Brother and Sister Dale Wilson at Ute. Friends are remembering them at present with a card shower.

Sister Dena Mortensen was recently called to Missouri Valley on account of the death of her son-in-law, Mr. Lawrence Hearn.

The little folks in the homes of Brothers and Sisters Elmer Amundson and Chester Davis have been suffering from whooping cough, but we are pleased to learn that they are all on the road to recovery. Little Veda Ozell Amundson was very ill at one time, as she had convulsions with the cough.

Nauvoo, Illinois

December 28.—Winter has come again to Nauvoo. The ferry has taken refuge in the new harbor, and mail is transported via the ice route. Skating, the favorite winter sport, is now being enjoyed.

An epidemic of chicken pox that swept through the community threatened to disrupt the Christmas program, but fortunately all were able to be present Sunday evening and carried their parts through successfully. A pageant, entitled "The manger King," was given by the Sunday school under the direction of Mrs. A. L. Sanford. Bethlehem scenery, a stable effect and a flaming star, made a realistic scene. The children, who had come with their parents to be taxed, gathered upon the hills in the early morning hour about a camp fire built by the shepherds. They were dramatizing the story of David and Goliath when shepherd lads appeared and told the story of the angel's visit. The children returned to their families to make the glad news known and gain permission to go to see the infant Jesus. They met again outside the stable and witnessed the arrival of the three wise men from the east, and all rejoiced together.

The following officers were elected at the quarterly business meeting, on Monday evening, December 27: President, J. W. Layton; secretary, Mrs. A. L. Sanford; treasurer, C. E. Fusselman; chorister, Mrs. August Lee; pianist, Irene Layton; solicitor, J. W. Layton; auditors, David Stevenson and Wilfred Wood; publicity agent, Mrs. L. H. Lewis; historian, Mrs. August Lee; superintendent of health department, A. L. Sanford; librarian, Mrs. J. W. Layton; superintendent of Sunday school, T. J. Henderson; assistant superintendent, Arnold Ourth; secretary, Eleonore Snively; superintendent Department of Recreation and Expression, A. L. Sanford; secretary, Mary Lee; boy leader, L. H. Lewis; girl leader, Mrs. L. H. Lewis.

On Thursday evening, December 16, a banquet was held in the church in honor of the birthday of our pastor, H. C. Snively, and he was presented a pair of driving gloves. An enjoyable evening was spent.

In return for the Halloween party given the boys by the girls' class in Religio, the boys entertained with a surprise party at the Lewis home. The boys proved royal entertainers, and a well-planned evening was spent. They had let their mothers in on the secret and asked them to bake a pie, so for refreshments they served pie *a la mode*.

One Sunday afternoon during the summer, the young people on one of their hikes discovered a beautiful spot just above David's Chamber, which commanded a splendid view of the river. Situated here is a private burying spot. Two headstones of an early date are inclosed with a stone wall, and here the young people frequently met under the direction of their leaders, Brother and Sister L. H. Lewis, to sing hymns and offer prayers. A few weeks ago, the last visit of the season was paid to this altar on the hill; hymns were

sung, a prayer offered by A. L. Sanford, and a talk by T. J. Henderson on the responsibilities resting upon the young people. They then responded by telling what they hoped to accomplish during the coming year. All enjoyed the presence of the Spirit on this occasion.

Central Illinois District

The year now so near a close has been one of busy work in this district for missionary E. L. Ulrich and the writer. Owing to so many demands for work, we have not been able to labor at the same time at the same place, but we have been able to work in unity just the same. As district president, I am sure my work has been very pleasant and satisfactory. The several branches have all been doing a very good work, and our new branch at Decatur has done exceptionally well. I have been here at Decatur the last three Sundays, holding two weeks of meetings, with very good interest.

The new church erected this last summer is none too large with the addition of twenty-six new members and quite a few friends who attend, and who, we hope, in time will make more members. The Sunday school numbers over seventy, and more scholars are coming in as the days go by.

At Springfield we have a school even larger, but which is forced to meet in a hall on the third floor. But as they now have a church lot paid for, and some money raised, they are hopeful of a new church in the near future.

The branch at Quincy is also in need of a church, and they are laboring and praying that they too may in time have a building.

We have decided to ask Bishop Carmichael to attend our conference at Taylorville, in February, and hope there will be a good turnout from all parts of the district.

The reunion committee has procured the same grounds at Edinburg, had last year, and the date for the reunion will be July 29 to August 7 inclusive. A later date was desired, but this is the latest possible date, being twenty days later than last year. So as the old year closes, we look forward to the coming year with all its possibilities. May the Lord greatly strengthen the borders of Zion, and may there be many raised up to stand behind the program of the church, now open before us.

Very hopefully laboring,

JASPER O. DUTTON.

Wichita, Kansas

December 27.—The Sunday school gave an interesting program at the church on Christmas Eve, December 24, which was in charge of the superintendent of that department, Brother Goodfellow. The church was attractively decorated. The program consisted of instrumental music, songs, readings, and a play, which were enjoyed by old and young. Following this, a treat consisting of candy, nuts, and fruit was given out to all.

At this time of the year, the spirit of giving seems to be prevalent, and as a group, we did our utmost to make this Christmas a happy one for our pastor and his wife. At the close of the Sunday school, the superintendent presented to Pastor and Sister Whalley the gifts brought in by the group, and a well-filled purse was presented to them by the branch treasurer.

Brother Lawrence Brockway, who is attending the University of Nebraska at Lincoln, is spending the holidays at the home of his parents, Mr. and Mrs. P. L. Brockway. Miss Klett, a teacher of the university, accompanied Brother Brockway to Wichita, and is being entertained at the Brockway home.

On December 8 our regular business meeting for the election of officers for the branch and for the various departments was held. Brother Whalley was reelected pastor for

the next year; Brother Goodfellow, superintendent of Sunday school with Mrs. C. C. Jacquith as his assistant; Miss Eleanor Williams, superintendent of Religio with Brother Whipple as assistant; and Mrs. A. A. Buschow was re-elected head of the Department of Women. Not many changes were made, for all seemed to be satisfied with the present officers.

Death has invaded our ranks and has claimed our beloved sister, Mrs. Mary Bozarth, who because of her advanced age and her frail, little body has not been able to meet with us often of late, but when present she never failed to bear her sweet testimony. She was ill or confined to her bed a very short while, being stricken with paralysis and never regaining consciousness. A sweet spirit has gone to its rest.

Sister Helen Hague has gone to Kansas City to be at the home of her aunt. Helen has been sick for some time, and we trust that under the care of her physician at that place, she will soon be able to return to us.

Miss Stella Holsworth, of Independence, Missouri, is visiting during the holidays at the home of her sister, Mrs. L. R. Field.

Saint Charles, Missouri, Branch

The Saint Charles Branch is a unit of the Saint Louis District and as such has been operating for a number of years. We hold the regular order of services of a duly organized branch: Sabbath school at a quarter of ten on Sunday and preaching service at a quarter of eleven. Our remaining meeting is prayer service on Wednesday evening.

We have an active Department of Women, and they are striving now to raise a mile of pennies, so that they can put a basement under the church building and raise the yard back of the church by filling in same. They have been active, too, in assisting with the church expenses.

We had Brothers R. C. Hands and Roy Remington of the district officers with us on December 19 and enjoyed their visit. Brother Hands gave us a good lecture during the Sunday school hour, and Brother Remington gave us a live discourse on the law of tithing at the morning hour. We then held our semiannual election of officers for the branch. Brother A. B. East is our new branch president, succeeding Brother I. L. Snedeker, who has gone to Texas. Brothers David Lehman, John Price, and Timothy Martin make up the other officers of the branch, while Brother John McNeely is secretary and Sister Lovie Trask is organist.

We will be glad to entertain any visitors at our branch. You may call or write the branch president, A. B. East, 626 Adams Street, Saint Charles, Missouri, or phone Saint Charles 450 J.

Young Saint Speaks of His Desires

I feel this night that it is no more than my duty to add a few words, if I can, to the many helpful and encouraging messages sent to the HERALD. As I write these few lines, it is with a feeling of thankfulness for the abundance of God's love manifested through his many blessings and with a feeling of sadness that we are so easily removed from the straight and narrow way, so often forgetting God's holy and everlasting mercy.

Even I, in my youth and inexperience, can see and understand to a certain degree the carelessness with which the world lets the Father's holy and everlasting gospel pass from them without accepting it, and esteem it as naught. I realize that this blessed gospel is too precious for us to esteem so lightly, for without accepting and living this gospel we can not get all out of life that our heavenly Father wills we should.

We have not been having Sunday school very regularly during the past few weeks on account of bad weather and roads.

I wish to say that I am among those who are looking forward to the accomplishing of the stewardship plan and the redemption of Zion, hoping that the Saints will pray for me that I may live in worthiness, acceptable to God as one of his servants, helping what I can in the building up and redemption of Zion.

I am one of the young of the church and realize that I am very weak, and I ask the Saints to remember me in their prayers, for those who have grown up in the church as well as those who have grown up out of the church, probably realize that it is hard to live true to the gospel plan under the best of circumstances.

I would certainly appreciate hearing from some of the young, for I desire to come in closer brotherhood with the Saints.

EVERETT LANDON.

PAWNEE CITY, NEBRASKA, December 26.

Northern California Young People's Convention

A long-hoped-for event was realized in the convening of the first young people's convention of the Northern California District November 26, 27, 28, at the Oakland Church. The committee in direct charge was made up of various Saints of the district: V. B. Etzenhouser, chairman; W. H. Dawson, pastor of Sacramento Branch; G. P. Levitt, district missionary; Ethel Christensen, Oakland; Cecil Hawley, of the district bishopric; Gerald Hawley, of Melrose Mission. Other workers were Mrs. Birdie Clark, Sacramento, district chorister; E. C. Burdick, orchestra leader; Mr. and Mrs. Gus Gorsky, banquet chefs, Oakland; Elder H. W. Savage, general booster, Papeete, Tahiti; Women's Department of Oakland; Mission Women's Department, and Saints in every part of the district. The distinguished guests of this convention were President F. M. McDowell and Apostles J. A. Gillen and Myron A. McConley. Brother McConley was unavoidably detained in Los Angeles and was not present.

At 2.30 p. m. the 26th, the first session of the convention was held. It was an organization and pep meeting, and from the singing of the first song under the able direction of Elder Levitt, the Spirit of our Master was present and the success of our first venture was assured. President McDowell in his inimitable way gained the love and confidence of the entire convention. He struck a tender chord in the heart of all, and we knew we were bound together by the strong bands of Christian fellowship. Brother Gillen, beloved by all Californians, in his characteristic style filled his hearers with an intense desire to push forward and support without stint or mental reservation the cause of righteousness. Brother C. W. Hawkins, one of God's noblemen, although over seventy years of age, in no uncertain terms voiced his support of the convention.

The opening prayer by Brother J. A. Saxe was a most beautiful appeal for divine direction and guidance. Younger workers in the persons of Mrs. Gladys Bolton, of Stockton; Ethel Christensen, of Oakland; Elder Robert Cowden, of San Jose; Brother L. R. White, of Chico; and Miss Lilly Jennings, of Fresno, pledged their support to Brother McDowell in his fight against sin and injustice. The earnest and eager interest of the large audience assured the leaders of their whole-hearted support.

The entertainment and get-together party in the evening was very fine, and its spicy nature was enjoyed by all. Brother McDowell's address, "A creed for youth," found him at his very best, and the evidence of the use of notebooks attested the value of his message in the minds of all. The program was under the direction of Mrs. Irene Pike.

The early morning prayer meetings on Saturday and Sunday were a real test of the interest of our youth in their spiritual welfare. The attendance was beyond the expectation of all, and by his Spirit did the Master voice his ap-

proval of our humble efforts to adore and praise his holy name. The testimonies were filled with hope and appreciation for the gospel of his dear Son. Meetings of this character are not soon forgotten. Brothers McDowell and Gillen presided at each meeting.

Brother McDowell's classes were well attended, and his subjects were vital to the life of all Latter Day Saints. His frankness and desire to be understood as a friend of youth brought teacher and pupil together upon the most favorable basis. The happy combination of teacher and minister in the person of "our big brother" makes him the efficient servant for Christ that he is. The notebooks used by everyone were carried home crammed with gems for thought and meditation. Four happy and most profitable hours of class work were held.

The desire of the committee to have variety of activity and also to sharpen the wits of their guests was evidenced by a little diversion in the form of an excursion on beautiful Lake Merritt and a big party in the De Femmery Park Hall just across from the church. All returned to the church enthused and ready to eat turkey. Gerald Hawley had direct charge of the event.

The banquet will long be remembered. From the call to order by the toastmaster, Brother Etzenhouser, until the prayer of benediction by Cecil Hawley, a most wonderful spirit prevailed. Each person on the program, each guest at the table, each waiter and waitress, in their serving, our chefs in the kitchen, and our dishwasher, Brother Frank Briggs, sensed his individual responsibility and determined to make the banquet a success. Over two hundred twenty-five persons were served without one single unpleasant experience. The spirit of cooperation will do everything. Turkey with all the trimmings was served to the delight and satisfaction of all. The addresses of the evening were by Elder G. P. Levitt, President F. M. McDowell, and Apostle J. A. Gillen. Responses were made by Roy Weldon, of Oakland, Miss Lilly Jennings, of Fresno, and Elder Robert Cowden, of San Jose. Throughout the dinner the orchestra played, and a number of beautiful vocal selections were given by Miss Eveline Green, of Sacramento; Mrs. Hazel Powell, of Tulare; and Mrs. Birdie Clark, of Sacramento.

While it was generally thought that the church had been already overtaxed at previous sessions, a point was stretched on Sunday, and the building was literally jammed at every session. The picture of the people sitting on the floor at the feet of Brother McDowell, others supporting their backs against the pulpit, brought to our minds that picture of long ago when the multitude was so great that Christ pushed out into the waters of Galilee because of the press. Why not? Is the selfsame message not being preached today? Rubbing elbows with your neighbor is a good thing any time; better yet when it is done in the congregation of the Saints. The message of the hour was a challenge to go forward, and every person understood better his part in Zion's redemption.

Under the direction of Brother E. C. Burdick, the orchestra gave an hour of entertainment. We are very proud of the work of our brother and his musicians and know that there is much in store for this type of music in our district.

Brother Gillen's sermon at half past two was brimful of enthusiasm and words of godly counsel. Those who might be looking for the great endowment to come realized that our brother was bathed then in the Spirit of the Christ, and this one sermon in the minds of many was worth all the effort and sacrifice which the convention entailed. A. J. Damron and C. J. Cady were in charge of this meeting.

The closing session of our glorious convention was just as loyally supported as was the first. The interest was just as intense; and though it was the seventh session of the day, Brother McDowell showed no signs of fatigue, either in mind or body. The message was a most fitting climax to three happy, busy, and profitable days. Brothers J. A. Gillen and V. B. Etzenhouser presided at this meeting.

At the close of this session, the congregation filed past our brethren and in a warm, hearty handshake rededicated their lives anew to the Spirit which made this convention so glorious. The worth of this convention in a spiritual awakening and reconsecration can never be estimated; but one thing we do know, such meetings as this one will save hundreds of our youth to the church.

November Twenty-Sixth, Twenty-seventh, and Twenty-Eighth, Nineteen Twenty-Six, have been indelibly stamped upon our minds.

V. B. ETZENHOUSER.

Brentwood Branch

Since our last report, our Department of Women and Temple Builders gave a supper at the church. And such a feast. They netted a tidy sum, and this was promptly placed in trust for our new pews.

At our election of officers, Elder C. J. Remington was again sustained as pastor, with Elders F. F. Struebling and Roy Remington chosen to act as his counselors in the presidency of the branch. Elder Struebling was also chosen to act as presiding priest, Brother Mills Nelson as teacher, and Brother Ivor N. Cooke as deacon. The secretary's work was again handed to Ralph Remington for the fifth consecutive term.

Sunday school officers were all reelected, with the exception of assistant superintendent, Brother F. F. Struebling succeeding Brother I. N. Cooke for that office.

Brother C. J. Peat was stricken with a spell of weakness and is in a serious condition, his advanced age being against him. We hope he will be spared to us, though, for he is one of the old school who can and usually does give good counsel, and adds zest to many of the prayer services, with thrilling testimonies of his experiences in the church.

Brethren C. J. and Roy Remington have occupied the pulpit for the most part recently, business cares and other things holding the attention of other of the priesthood-bearing members at service time.

We are closing a successful year at Brentwood—having gained in the knowledge of spiritual things and having a bright outlook for the progress for the year to come.

Our pastor is C. J. Remington, 1324 Cecelia Avenue, Webster Groves, Missouri, phone Webster 2054 W.

Attleboro, Massachusetts

As I have been a reader of our church papers for fifteen years, and have enjoyed the letters of the brothers and sisters whom we knew and learned to love, I thought it was time that I write and let them know that we are still in the work and that we often think of them.

Attleboro, "The hub of the jewelry world," is blessed with Saints who are still doing their part to keep the gospel banner clean and unsullied by their support of the officers, general and local.

Our preaching services by the visiting brethren are inspiring, and we trust they will come often. Our prayer services are well worth attending, as there are many helpful thoughts expressed in the testimonies.

We are blessed in having a young man as pastor, one who is untiring in his zeal to make Attleboro Branch the best in the Southern New England District. This brother, known among men as Earl Bradshaw, besides being pastor finds time to be leader of the choir, to teach a class of younger old men in the Sunday school, and twice a month a class of young men on the Book of Mormon. He is ably assisted by Elders John Heap and Raymond Bradshaw, Priests John Colburn and Edward Coombs, Teachers John Marchington, George Heap, and George Baldwin, Deacons Lawrence Power, Ralph Spinney, Harold Cash, and the writer.

Our choir adds to the services by singing sweet songs that touch the heart.

Our Sunday school is growing, and John Colburn is superintendent, with Harold Cash as assistant. They are supported by George Heap and Harold Bradshaw as secretary and treasurer, and Lillian Siddall, pianist. Adult teachers are Mary E. Rogers, who has the largest class in our school, composed of our young ladies; Lillian Siddall, young girls; Charlotte Wilcox, older young women; Raymond Bradshaw and Harold Cash, the younger boys; and our pastor teaches the older young men.

In the primary department Sister Mildred Heap is superintendent, and with her as teachers and organist are Hazel Scrown, Florence Siddall, Florence Cash, and Lillian Broadbent.

As Brother McDowell says, we have set our sails, and the course of the Attleboro Branch is Zionward. With this theme in mind, I am inclosing the words of our pastor written in verse form:

Zion Builders

To be sung to the tune of "He keeps me singing," by L. B. Bridgers.

To thee, dear Lord, we lift our grateful hearts,
Asking for thy strength divine,
That ever true and faithful to thy cause,
We may be thoroughout all time.

Chorus

Zion, Zion, Zion,
Dearest place to me;
Home of righteous people,
Throughout all eternity.

Help us, Lord, to work for Zion.
Give us strength for every task,
Consecrating all to thee, we'll share
In the victory at last.

Zion, we will work and pray for thee,
Till our day on earth is done,
Then a home in that fair land there'll be,
In that glorious day to come.

I am wishing all of God's children a happy new year of service.

ROY M. CHURCHILL.

SOUTH ATTLEBORO, MASSACHUSETTS, Box 24, December 22.

Maryland Heights, Missouri Branch

We of the Maryland Heights Branch have the peculiar privileges afforded small branches near a great metropolis. We are just a few miles outside the city of Saint Louis, and our community is made up largely of "commuters" who find their livelihood in the city. We have a small branch here and experience the usual struggles of the pioneers, but we are blessed in our efforts and know the good seed sown will some day bear fruit, and we shall rejoice at the harvest.

We have only about a dozen mature members in our branch that are actively engaged in the work, but our Sunday school is quite largely attended. We have an average attendance of thirty-five, the majority of whom are children in the community whose parents do not belong to the church.

Our Christmas entertainment was good, a number of the children taking active part. Our district Sunday school superintendent, Brother Roy Remington, was with us on the 26th and gave us a good talk at the Sunday school, showing the importance of being Sunday school scholars every day in the week, and on Sunday, too. The children responded heartily when he promised them a Testament for the best all-round scholar in the classes for the next three months. After the program, the children got their Christmas treat from the Sunday school, and prizes for attendance were awarded, and memory verse recitation for the year.

Brother Remington occupied the morning hour, his subject being, "What shall be my accounting to the Lord?" His explanation of the inventory and tithing blank provided by the bishopric was instructive as well as interesting, and the questions allowed and answered were pleasing and instructive. He left some of the blanks with Brother A. H. Daly, branch president, and has the assurance that Maryland Heights wants to get started right and do all possible to show that they mean what they say when they sing:

"Thank the Lord for the plan he has given,
That will render us pure as a child;
That will change this cold world into heaven,
By its spirit so holy and mild."

Elder A. H. Daly, Anglum, Missouri, Route 38, is branch president, and if any are contemplating coming close to Saint Louis he will appreciate hearing from them, for he is in the business of providing homes for those of moderate as well as good financial rating.

British Mission, Northern District

Jubilee Conference in October

For several months the Saints of the Northern District of England had been planning and looking forward to a jubilee conference during the month of October, 1926. They had planned their work, making out a program in detail; had published the program and song sheet, containing twenty-five songs of the Saints, and on the second day of October met at James Street, Bradford, Manchester. On Sunday, October 3, they met in Rusholme Public Hall.

Elder W. H. Chandler is president of the district, and his two counselors are Elders G. W. Leggott and J. W. Green, and under their care and direction the whole jubilee conference was conducted.

In the latter part of the month of October there was transmitted to the editors of the HERALD the stenographer's abbreviated account of the meeting, etc., and in an accompanying letter it was stated that more elaborate notes would follow. These have not yet arrived, and for fear they are lost, we are giving publication to the condensed account as it came from the pen of the stenographer, through Brother Chandler.

One can hardly read this story of the Northern England District Jubilee Conference without the deepest respect for the lives of those who have demonstrated their abiding faith amid circumstances which have not at all times been encouraging. But God has made good his promises to these people in England as he has to the church in America, and across the sea we join hands in Christian love and devotion to the cause of Christ, while we ponder the work each of the other, and thank God that he is very near to every one of us.

It may be possible to give readers of the HERALD a more full account of some of the meetings of most general interest in this jubilee conference at a future date.

From the Letter of W. H. Chandler

President F. M. Smith, Dear Brother: The whole matter passed along without a hitch, and everyone felt lifted up and made to rejoice.

On the Saturday evening the veterans were invited to a tea and social held in their honor. About two hundred and fifty sat down to a splendid repast, given free of cost by Elder John Green and his wife, Sister Ada Green; we all appreciated this great kindness on their part. After tea the jubilee was declared open, and a roll call of the veterans was made according to the years of service, each veteran being asked to stand, and the history of their association with the church from the beginning of the Reorganization over here was mentioned, bringing in the facts of how the work of the church was carried from one district to another.

Then came the social side, and items of musical interest were interspersed between speeches. Fruit was served, and the Saturday gathering was brought to a happy close, leaving a good feeling of joy and cooperation among the Saints for the Sunday services.

The district rented the Rusholme Public Hall for the Sunday services, for we felt that we had no building in the district of sufficient size to accommodate the many Saints who would gather for this event. The services commenced with a preaching service, High Priest G. W. Leggott being the speaker. Sunday afternoon was devoted to a testimony meeting, preference being given to the veterans.

Sunday evening opened with community singing before the usual meeting and while the Saints were gathering. After the meeting was called to order, the usual preaching service was under way, the speaker being Elder Nephi Dewsnup, district historian.

The meals, dinner and tea, were offered free to all the visitors on account of the industrial depression, and served in the schoolroom of the Beresford Road Church, kindly loaned to us for this purpose.

I am sure, judging from the splendid feeling exhibited, that everyone enjoyed himself, and felt he belonged to a church the history of which compelled attention and the work of which lay immediately before him and demanded expression in human life.

The expense of this conference was provided for by the district fund, and I am sure we came out of it with credit to all who labored so untiringly for its success.

Stenographer's Notes of the Conference

A district tea, provided by Sister Green, was held on the Saturday evening, and tables were arranged in the James Street meeting room. The jubilee committeemen and their wives were seated at a table on the platform; the veterans and pioneers of the church work were seated at a table alongside the platform; and the rest of the guests were seated at other tables. The grace, "Be present at our table, Lord," was sung, then a very appetizing tea was consumed. Much fun was occasioned by pulling crackers inside of which were paper hats and masks.

Distinguishing ribbons were worn by the committee and the veterans, the committee wearing blue rosettes. Brother Green, who is the district representative for Sunday schools, had a white border to his. Those who were present at the inauguration of the work in Manchester were termed "pioneers" and wore gold ribbons. Those who were members of Grosvenor Street wore silver ribbons. Clarendon Street members wore green ribbons, and those from Dickenson Street wore yellow ones. From here the different branches were formed, and these were indicated by red ribbons.

After the tables were cleared and everyone comfortably settled, Brother Leggott took charge of the meeting, and opened with the singing of the hymn, "We come with joy the truth to teach you," from the hymn sheet and program printed specially for our jubilee.

Prayer was offered by Brother W. H. Greenwood, after which the district president officially opened the jubilee and introduced Sister Blanche Edwards, who was present. Brother Leggott drew our attention to the fact that on the program Brother W. R. Armstrong was announced to have been chairman at this conference, but as he was not present, Brother W. H. Greenwood was called upon to make remarks. He said we would have to be the judge as to whether he filled the bill. He has been connected with the work for almost forty-eight years, and interested us very much with some of his experiences. He said he would need the whole of the conference to tell all. Afterwards we sang "In the light of God," and then the historian called the roll, i. e., he explained who the various "veterans" were, and what the different ribbons signified, and as each veteran's name was called, he or she was requested to stand, so that all could see, and we all clapped them.

Brother Chandler next pronounced us to be in conference session, and the district secretary read letters received from President F. M. Smith, Brother Judd, Southern District, Welsh District, and one with reference to Sister Blanche Edwards.

Sister Edwards was now called upon to speak. She told us how glad she was to be with us, speaking especially to the women, and giving us our slogan, "Go forward to 1930."

After Brother Chandler had announced the various destinations of the long distance Saints, a solo was rendered by Brother W. Hall. It was entitled, "Land of hope and glory." Brother James Schofield made a few remarks regarding catering and singing. Sister Ruth Schofield gave an "Impersonation of a wedding."

Brother Leggott said he did not think it would be right to leave without first giving a vote of thanks to the committee. Brother T. Taylor moved that the best vote of thanks be extended to the jubilee committee, Sister Green, the historian, and stenographer; this was seconded by Brother G. Towers and two sisters. Sister Green responded to the motion, saying she was only too happy to be able to do her bit. Brother Nephi Dewsnup also responded, but Sister Olive Heywood did not feel disposed to speak, although she was also happy in service. The meeting was brought to a close by singing hymn, "Inspirer and hearer of prayer," and prayer by Brother Waugh.

Sunday, October 3, 1926

The meeting was called to order at half past ten in the morning with the singing of "God of the morning, at whose voice," and prayer by Brother J. Austin, of Sheffield. This was followed by the song, "Shout the tidings of salvation." Brother Abel Hall, who was in charge of the meeting, said that at a jubilee people do not wear long faces, and he hoped we would not. A letter was read from Midland District. Brother Armstrong read the lesson about the man who had been blind from birth, and Jesus made clay and caused him to see. Brother Leggott was announced as the speaker for the morning and gave a very edifying sermon. Before the sermon Brother W. Hall sang a solo, "There is always something you can do." The meeting was brought to a close by singing the old favorite, "Father, bless thy work to all," and prayer by Brother T. Taylor.

After lunch, which was served at the Beresford Road Church, the meeting was opened for prayer and testimony, in charge of Brother J. W. Green. The first song was, "Beloved brethren, sing his praise," and the prayer was by Brother John Schofield, of Birmingham, followed by "Lift up your heads, ye heirs of glory." Sister Harrison, of Sheffield, a sister from Leeds, Brother John Foden, a sister from Sheffield, and Brother E. Maloney were administered to by Brother Chandler, Brother Waugh, and Brother T. Taylor. Brother Fawcett, of Wigan, sang a solo, "Consecration." After Brother Green had said a few words with reference to the Sunday school work, the veterans, three or four, gave their testimonies of what had been accomplished during the last fifty years. The meeting was brought to a close by singing hymn, "Once more before we part," and prayer by Brother Leggott.

The Saints gathered together about a quarter till six for community singing, and at half past six the service began with hymn, "Praise ye the Lord." The secretary read notices for the various branches, and we sang "When earth in bondage long had lain." Elder T. Taylor read the Bible lesson, Acts 5:12-42, Twentieth Century Translation of the Bible. Sister Blanche Edwards was called upon to occupy for five minutes, after which Elder Nephi Dewsnup preached on the subject, "Our growth," giving a very impressive and stirring sermon, and the meeting was closed by the song, "We thank thee, O God, for a prophet," and prayer by Brother Mather and the vesper.

Altogether we had an enjoyable time, and one long to be remembered by all present.

Kansas City Stake

Central Church

The spirit of Christmas has indeed pervaded Kansas City throughout the last week or ten days, Santa Claus having made his appearance with his reindeer from his home in Icy Cape, bringing with him his several assistants, in the persons of Eskimos. He was glad to see all his little friends, and they in turn were quite pleased to see him. He was a busy old fellow, visiting the sick children in the hospitals, appearing at schools, and spreading cheer here and there, not only to the wee children, but the large children as well. The down-town section of the city was prettily decorated in smilax, pines, and evergreens, and was a beautiful sight to behold, especially at night, with all the pretty lights shining forth in their rays of dazzling splendor.

The children of primary, junior, and intermediate departments of the Sunday school rendered their Christmas program on Tuesday evening, which is always an interesting event to the older people, to see the little ones do their bit. The junior and intermediate departments displayed a very lovely spirit in the way of giving, by announcing that they would forego the pleasure of receiving the usual Christmas treat, and requested that this money be spent for something for the Sunday school.

The Sunday morning services were not so well attended, there being a number of absentees, which was to be expected. The eleven o'clock preaching hour was occupied by Elder C. E. Wight, who gave a very inspiring sermon to the Saints, which the many readers of the HERALD well know he is capable of doing. A vocal solo entitled, "There's a song in the air," by Oley Speaks, was rendered by Brother Clayton Wolf at this service, which was highly pleasing, as Brother Clayton has a wonderful tenor voice and the people are always pleased to hear him.

The evening hour was occupied by the choir in the rendition of the cantata, "Peace on earth." The soloists, Sister Elizabeth Tanner Hitchcock, soprano, assisted by Sister Alice Smeeton; Sister Estella Moore, contralto, assisted by Miss Melba Blankenship; Brother Clayton Wolf, tenor, and Brother C. G. Lewis, basso, assisted by Brother Roscoe Hampton. The story of the birth of the Babe born in a manger was very beautifully told in this cantata, and the audience listened very attentively for an hour and a half. The Central Choir is to be commended for their good work in assisting in the services and in the advancing of the spread of the latter-day gospel. The cantata will be repeated again next Sunday night at the Grandview Church in Kansas City, Kansas.

Sister Mertie McNemar passed from this life on December 17, after a lingering illness of several months. Her only living relative is Grandma Every, now ninety-three years of age, who is in the Saints' Home at Holden.

Sister Lura Mannering, who has been ill for the past six weeks, was able to return to the services Sunday.

Brother and Sister Roy Howery announce the birth of a son born December 19. He has been given the name of Donald Roy.

The members of the priests' quorum have been discussing the subject of stewardship at their monthly meetings, and Bishop Fred B. Blair has addressed them. We understand some very fine thoughts have been brought out at these meetings, and much good has been derived therefrom.

Officers for all departments will be installed next Sunday, as they will be in the other thirteen churches of the stake.

Argentine Church

The morning speaker was Stake Missionary W. D. Tor-doff, basing his remarks on the subject of the fatherhood of God and the brotherhood of man, emphasizing the broth-

erhood of man as very necessary. The Latter Day Saint name loses its significance without the brotherhood of man. We must think in terms of the present, that the future may be provided for. Selfishness must be abolished. We dispense a message that is charged and surcharged with hope. The cry during the recent war was, "Make the world safe for democracy." We should make the cry, "Make the world safe for Christ." We should work together in groups. It is the greatest thing we can do.

The evening occupant at the sacred desk was former missionary Elder William I. Fligg, now missionary in the Fremont District. Under the subject of "The business of being a saint," Jesus said that we "must be about our Father's business." We should be one hundred per cent Saints. On the blackboard he made the comparison of the importance of the various requirements as one hundred per cent Saints, grouping thus:

A belief in God, Jesus Christ, and the Holy, Ghost, in relative importance at	15%
Repentance, in relative importance at	10%
Baptism, in relative importance at	10%
Laying on of hands, in relative importance at	10%
Golden rule, in relative importance at	10%
Tithing, in relative importance at	10%
Eternal judgment, in relative importance at	10%
Resurrection, in relative importance at	10%
Stewardship, in relative importance at	15%
	100%

A short explanation as to the necessity of each was made, which made a very plain, hence clear setting of their place in the gospel economy.

Quindaro Church

Bishop F. B. Blair in his discourse Sunday night, December 12, selected as his subject the two ways, using quotations from Matthew 7: 13, 14. Also Luke 13: 24. To make modern application of the principle under consideration, the speaker said it is a dangerous practice to always follow the crowd, because many go that way to be with the crowd regardless of what may be the crowd's point of interest. He also emphasized the thought that it is a good thing to travel alone if necessary to maintain righteous ideals, and if such are reached we may be compelled to travel alone. "Because, strait is the gate and narrow is the way, and few there be that find it."

Last Sunday night Brother Fred J. Cleveland gave a continuance of his illustrated lecture on the life of Christ, which interested those present, especially the little folks.

About the first of December a contest was started by dividing the Sunday school in halves known as the Reds and the Blues, for the purpose of raising funds to apply on our church debt. This will continue till the end of the year, and at that time the losers will give a dinner to the group. The results of this effort have been successful up to the present time.

Heathwood

A surprise farewell party was given by the Heathwood Mission in honor of Brother and Sister A. Wallace Eskridge, at the Heathwood Church after the prayer service Wednesday evening, December 15. Brother Eskridge has been pastor and assistant pastor since the organization of this mission. Sister Eskridge has been active in choir and orchestra work. Brother Eskridge will assume the pastorate at the Quindaro Church January 1. It is with deep regret that they leave us. We wish them Godspeed.

Grandview

The Sunday school campaign which has been in progress since October 1, for the purpose of a larger attendance, lessons studied, all students on time, and spiritual growth, draws to a close with the end of the year. Those in charge report good success, feeling that, as a result, the Sunday school will continue to be better and even larger in 1927. At the close of the campaign, a visiting committee of three, Brother Joseph Cookley, Sisters Alma Warren, and Mildred Swearingin, will begin their duties, keeping in touch with all members in an effort to keep them in Sunday school.

The Sunday school orchestra, under the direction of Sister Juno Cook, is progressing nicely and is highly appreciated.

A half past six study hour is now in progress each Sunday evening, in charge of Brother Joseph Cookley; classes in Bible history and Book of Mormon have been organized. A special program conducted by Sister Pearl Muir is given after each period, with the young people, especially, taking part.

The Department of Women gave their annual bazaar December 2. A chicken dinner was served by the Gleaners' class, and a rabbit supper at a later date. The proceeds of all these efforts amounted to three hundred and forty dollars and will be turned in to the bishop to apply on the debt of our new church.

Richard Anthony, the infant son of Brother and Sister Simon P. Gress, was blessed at the December sacrament service by Patriarch H. O. Smith and Brother Richard Bullard.

Patriarch John F. Martin recently gave a very interesting lecture on Kirtland Temple. Other speakers have been Elders Ralph W. Farrell, Cyril E. Wight, C. D. Jellings, L. W. Hayes, and W. D. Tordoff, stake missionary.

Ottumwa, Iowa

December 28.—December has been a busy month for the Saints here. Especially has the Department of Women been active, beginning with a chicken pie supper in the Y. M. C. A. on Saturday, the 11th. This was well attended by people from all walks of life, and all seemed well pleased with the good supper. More than sixty-seven dollars was made in profit. The department was entertained at the Y. W. C. A. on Friday afternoon preceding the supper, Sister E. Hughes being the hostess. A very pleasant afternoon was spent, and refreshments served. On the night of the 21st this department held a Christmas exchange at the home of Miss Mary Price, and the ladies celebrated a pleasant time.

The annual election of officers was held this month with the following results: Elder F. C. Bevan, branch president; Elder L. W. Edwards, assistant branch president; Brother G. A. McMickle, branch clerk; Brother Orie LaPoint, treasurer; Sister Epperly, chorister; F. C. Bevan, Sunday school superintendent; A. Erskine, assistant; Myron LaPoint, secretary; so our workers for 1927 are all chosen, and we look forward to their making a success of their combined work, being assisted by the branch members.

The Sunday school held its Christmas program on Sunday, December 26, and after the program each member of this department received a treat.

The sermons of the past month have been by our pastor, and he has been calling our attention to the necessity of our filling out our inventories and the blessings derived by so doing. The other speaker this month was Brother Orie LaPoint.

We are happy that one soul has united with us. She was baptized at the Y. M. C. A. Saturday evening, the 11th.

We have enjoyed some pictures shown at our Religio. They concerned our church history, and a lecture by our pastor accompanied the pictures. Some also were shown on the subject "The Christ in America," the lecture being given by Brother Glen A. McMickle. All were interested in these pictures.

The day before Christmas several baskets were filled with

good things to eat and given to those whom the Department of Women deemed needy; some of the foods were paid for by the department, and all who received them appreciate them.

We regret that Brother E. R. Lewis is still in the Ottumwa Hospital. And Sister Annie Scott is still confined to her home. Owing to her health she is not able to meet with us, but remains strong in the faith. Sister L. W. Edwards has not been well of late, and she, too, has been at home, but is happy to be in the gospel work.

*Independence**Stone Church*

Under the leadership of Elders J. E. Vanderwood and D. O. Cato, the young people's morning prayer meeting assembled at the newly chosen hour, half past eight, on Sunday morning for the first time in the new year. The number in attendance was increased, and all seemed to want to start the new year by taking part in the service. Songs were sung; earnest desires were voiced in prayer; gratitude for past blessings and a determination to prepare for more efficient service were given expression in the testimonies. Participants agree that this was a fitting way to begin their work of the year.

The usual hour of half past nine found the student body of the Sunday school assembled for that session. A pleasing song service, enthusiastic forty-minute lesson study in the brand new quarterlies, and a number, "When clouds have vanished and skies are blue," by the orchestra, outline the features and activities of the morning.

A large crowd was present at the first sacramental service of the year. Pastor C. Ed. Miller in charge of the meeting called upon Apostle R. S. Budd to make the opening remarks. Stating that the past can not be changed except by our acts in the future, Brother Budd dwelt upon the need of a land of beginning again, a place and time, where we may repent of our transgressions and having made reparation make a new beginning in our lives. God in his wonderful foresight of the needs of his children has prepared this place about his altar, where if his Saints partake worthily they form a new base line for their activities. Patriarch H. O. Smith offered a humble and earnest prayer for all those afflicted in body and spirit. How sweet were the old, familiar hymns mingled with the prayers and testimonies of the faithful ones! How cheering were the talks of the members of the missionary force! And how rich and full of profit and instruction were the testimonies of the older Saints who have seen lives of service and action!

In the twenty minutes' time for social service in the junior department at the Campus, there were eight prayers and more than fifty testimonies. And if the desire of those who spoke is realized, the year 1927 will bring us nearer the redemption of Zion, and our life's pages for this year will be whiter, as our wish is the same as one little sister's who said she hoped her page would not have as many blots on it as the page of the past year had.

K L D S Sunday Activities

At half past eight in the morning, the program of the Bible Study Hour was broadcast. Music was by the junior department of the Watson Memorial Methodist Church under the direction of Mrs. C. A. Shoop. Sermonet was by K L D S Radio Pastor Ralph W. Farrell.

The musical program of the eleven o'clock service was arranged by Elizabeth Okerlind, contralto, assisted by Thelma Vincent, soprano; Fred Friend, tenor; Frank Russell, bass; Mary Okerlind, pianist. There was a violin duet by Orrin Fry, jr., and Gomer Cool. Sermonet by U. W. Greene.

Reverend C. H. Koehler, of Saint Luke's Evangelical Church, conducted the three o'clock K L D S Radio Church. Features of the program were an anthem by Saint Luke's

choir; quartet numbers by Mrs. E. H. Riske, Miss Edna Wulfekammer, the Reverend C. H. Koehler, and Mr. Wattenberg. Edna Wulfekammer, organist.

At the radio vesper service music was furnished by Lily Belle Allen, Edna Daniel, Alma Kearns, and Wingfield Lewis. Sermonet by Elder U. W. Greene.

The Latter Day Saint studio service at a quarter after nine o'clock featured music by the Stone Church Choir; Robert Miller, organist. Bishop Albert Carmichael delivered the sermonet.

Evening Services

Having missed its meeting on last Sunday evening on account of the rendition of "The Messiah," the Religio assembled with good attendance, the total being three hundred and nineteen, at six o'clock in the evening, and the classes resumed their study. President Floyd McDowell was present and spoke to his class, which is pursuing a course in the methods of teaching.

At this hour the Young People's Religio Class which meets in the Y. K. T. classroom held their annual election of officers with the following results: President, Delbert Withee; vice president, Elmer Highland; secretary, Muriel Smith; and treasurer, Pearl Halstead. Chairmen were also chosen for the various committees.

The program following the lesson period consisted of a pleasing piano solo by little Kathryn Cato, and a violin duet, a and b numbers, by Orrin Fry, jr., and Gomer Cool, accompanied by Brother O. K. Fry.

"Triumphant Zion! lift thy head," was the hymn which began the evening preaching service, and the invocation was offered by Elder J. A. Thomas, of Tulsa, Oklahoma. Following an organ number by Robert Miller, the Stone Church Choir, under the direction of Professor Paul N. Craig sang a beautiful anthem. A pleasing solo was sung by Mrs. Cyril E. Wight, of Kansas City, Missouri.

Bishop Albert Carmichael was the evening's speaker, and commenced his discourse with the question, Do we as Latter Day Saints sense the great task and responsibility before us in the coming year? Rapidly he drew a vivid picture of the conditions which surround us and the difficulties we must overcome before God's will can be fulfilled among us, showing that in our strength and power of mind we can do nothing, but with the guidance and help of divine revelation, that thing which characterizes us as a people, we can accomplish the tremendous tasks before us. Taking the stand once taken by the prophet, Joseph Smith, he declared that the abiding Comforter, which Christ promised to his children, when it is found within a man is a sixth sense which correlates and coordinates the other five senses, leading and guiding the man into all truth. Having been born of the water and Spirit we are ready to be led into the way of all truth, and we must have within us the sixth sense, which augments and enlarges the other senses. As a people, we claim to have this sixth sense, but many of us do not realize the responsibility this claim brings with it. The world has many problems to be solved, and it is waiting for a demonstration of our faith. Our objective is to stand by the fundamentals of the church and look forward to its social program. We must cease making our religion a by-product, and must sell ourselves to the purpose of redeeming Zion by first complying with God's law and preparing ourselves. Referring to the Doctrine and Covenants, he showed that the gathering is on, the hastening time is here. We have not time to sow discontent and turmoil, but the priesthood and membership of the church should be hopeful and having faith comply with the law.

This was a powerful sermon, being delivered with force and clearness born of inspiration, and a large crowd was present to profit by its instruction. The closing song was "Guide us, O thou great Jehovah."

Quarterly Conference in Zion

The quarterly business meeting in Zion convened at the Stone Church, Monday evening, January 3, at eight o'clock, President Frederick M. Smith presiding. Two hours were spent in the transacting of local business and election of delegates for the General Conference in April. A spirit of unity and willingness to cooperate was manifested by the large crowd, and a great deal of work was accomplished in the single session. The following is a brief report of matters considered and work done by the conference:

Usual reports from quorums and departments were read.

Approval of recommendations of bishop's court granted withdrawal from church membership of T. J. Sheldon, Gilbert Lewis May, Dorothy May Spencer, Elizabeth Pearl May, Mrs. Anna Letitia Crick May, and Mrs. Bertha Smith.

Elder Samuel A. Thiel was elected superintendent of Sunday School Department, with Miss Bertha Constance as assistant; Elder D. Ronald Carmichael, superintendent of Department of Recreation and Expression, with Elder John F. Sheehy as assistant; and Mrs. Alice M. Cowan, superintendent of Department of Women.

Pastors, as selected by the various congregations, were approved, as follows: Second Church, R. J. Lambert; Walnut Park Church, Gaud A. Smith and B. J. Scott; Enoch Hill, W. J. Brewer; Liberty Street, Leonard White; Englewood, C. F. Davis; Spring Branch, D. R. Snively; East Independence, Nathaniel Carmichael; Gudgel Park, P. A. Sherman.

The following names were approved for ordination: Roy R. Redfield and Walter E. Curtis to the office of elder; Raymond George Wrigley, John A. Harper, Zeno Booker, and Willard A. Atwell, sr., to the office of priest; Irwin A. Hartley, teacher; Anthony Robinson and Thomas William Thatcher, deacons.

Elders C. Ed. Miller and R. V. Hopkins were sustained as assistants to the Presidency in the pastoral work in Zion.

Bishop G. W. Eastwood has sustained as assistant to the Presiding Bishopric in charge of local finances.

Delegates to the 1927 General Conference were nominated. The conference selected a committee of tellers consisting of R. J. Lambert, G. W. Eastwood, and Howard W. Harder, who prepared and distributed ballots. The vote was taken, and final results will be announced in a later issue of the HERALD.

Budgets for the various churches as recommended by the Bishopric were approved as follows:

Stone Church	\$7,995.48
Second Church	1,173.45
Walnut Park	2,466.63
Liberty Street	1,664.63
Enoch Hill	584.63
Englewood	225.00
Spring Branch	209.00
East Independence	196.40
Total	\$14,515.22

The following significant paragraph was incorporated in the report of Bishop G. W. Eastwood:

"The trend of our local expense fund is such that some steps must be taken to relieve the situation. Either a better support must be forthcoming from the members to supply our local funds, or steps will have to be taken to reduce the operating expense in a substantial manner, which can only be done by curtailing the use made of the church properties. We do not feel justified in our present policy to advance the deficit from general funds and will deem it necessary to await the payment of bills until the means are available in the local fund."

In the Departments

Ninety-two persons were present at the Y. K. T. Class banquet held in the dining hall of the Stone Church, Tuesday evening, December 28. This was the first formal gathering the class has had for some time, and special features

on the program included a toast by President Floyd M. McDowell, an address by President Elbert A. Smith, and a talk by President Frederick M. Smith. Roland Flanders, class president for the ensuing six months, outlined the contemplated achievements of the class for the next year.

The Silver Wing Temple Builders, of the Liberty Street District, gave their pageant, "Have they lived in vain?" on Tuesday evening at the Stone Church. More than twenty girls participated in this program, and the violin numbers were furnished by Miss Columbia Wiggins, a former member of the chapter, and now a student of the Chicago Sherwood School of Music. A silver offering was taken, half of which was applied to the general expense of the Stone Church. The girls wish to thank all those who made possible the rendering of this pageant for their generous and kind assistance. The pageant will be given at Englewood next Sunday night, January 9.

A general reception for the college and university students of the church in Independence was held at the Independence Institute last Thursday evening. This reception has formerly been held at the home of the dean, but due to the increase in the number of students it was found necessary to hold it this year in the Institute Building. The rooms were given a homelike appearance by means of floor lamps, ferns, rugs, and a fire blazing in the fireplace.

It was interesting to observe the splendid spirit shown as old schoolmates and former classmates met again, and new acquaintances were made which will be more appreciated in later work of the church. The evening was spent in singing songs and performing stunts, the latter being presented by the schools having sufficient representation to entertain the crowd. Even the mothers who have had college and university training gave a demonstration of their home tasks while the melody of "Home, sweet home," was softly played. President Frederick M. Smith called the roll of the colleges and universities represented, and they were numerous.

At last good-byes were said, and the guests departed, many of them expressing themselves as having felt and sensed the spirit of the Institute, which has been developing rapidly in the past few months.

According to previous arrangement and announcement, the Religio watch party was held in the dining hall of the Stone Church on Friday night. Beginning at eight o'clock a large group of young people with a few middle-aged and older members took part in games directed by Brother Francis Holm, superintendent of the Stone Church Religio, and Brother Gordon Kress, superintendent of the recreational activities. Apples, doughnuts, and cider were served at intervals after ten o'clock, and much fun was had taking part in the exciting games, such as chariot race. There were contests of many kinds, matches, and grand marches. With the ringing of the bells and blowing of whistles announcing the advent of the new year, the party "broke up," all going home tired but happy.

A young people's revival meeting will be conducted at the Stone Church from January 16 to the 23d. Next Sunday morning, January 9, a rally service will be held at the morning preaching hour in each branch in Zion. This will be followed by a mass meeting of the young people of Independence in the lower auditorium of the Stone Church on Wednesday evening, January 12. President Floyd McDowell will open the revival meeting by a talk on the morning of the 16th, and will introduce Apostle R. S. Budd, who will speak Sunday night and each night following at the Stone Church at eight o'clock until Saturday. On Saturday and Sunday, the 22d and 23d, there will be a young people's convention conducted by President McDowell. The evening's sermon will be preceded each evening by a half hour song service. Authorities in charge of the revival invite and request the support and attendance of the young people as well as those older in Zion. Brother Budd has been very successful in meetings of this kind elsewhere, and much good has been derived from them. Here is an opportunity to learn. Don't miss it.

Interesting Personals

The three members of the First Presidency, the three members of the Presiding Bishopric, and most of the apostles are in Independence attending the ministerial conference which opened yesterday. Apostles J. F. Garver and D. T. Williams arrived in Independence from Lamoni, Iowa, Monday. Apostle Clyde F. Ellis is on his way to his field in Canada, having recently attended a conference in Cedar Rapids, and Apostle Myron A. McConley is in California. The rest, Brothers Gillen, Garver, Gleazer, Hanson, Budd, Williams, and Edwards, are in Independence.

Miss Ada A. Moore, daughter of Brother and Sister E. D. Moore, 1015 West Van Horn, Independence, and Mr. Clarence O. Mann were united in marriage at the home of the bride's parents, at three o'clock in the afternoon, January 1, Elder J. E. Vanderwood officiating. Only the immediate families witnessed the ceremony. The young couple will make their home in Independence.

Brother and Sister Charles Fry, 1225 West Hayward Avenue, celebrated their twenty-fifth wedding anniversary on Saturday evening, January 1, at half past seven o'clock. Thirty guests were present, among whom were President Elbert A. Smith, Patriarch F. A. Smith, Bishop Albert Carmichael, Sister Floyd M. McDowell, Apostle J. A. Gillen, Elder J. M. Terry, who performed the ceremony, C. Ed. Miller, who acted as toastmaster, and Frank A. Russell. An interesting program helped to pass the evening. Evan Fry sang two solos; Miss Ada Griffice contributed two violin solos, accompanied by Byron Neville; Lucy McDowell spoke on the subject, "Looking backward to Iowa." Bishop Carmichael talked on "Old auditing days," Brother Gillen gave a short address on the topic, "Missionary work in England," President Elbert A. Smith spoke on "Fellow workers in Christ," and Brother J. M. Terry read an original poem. Then delicious refreshments were served.

In the twenty-five years of their married life, Brother Fry has spent nineteen years in the mission field, part of three years in the field, and three years at home. They have three sons, Evan, Charles, jr., and Ammon. Brother Fry gives Sister Fry the credit for the work he has accomplished, saying that she has never in any way hindered him in his work; that she has always helped him.

Mabel Lillian Curtis, seventeen-year-old daughter of Apostle J. F. and Sister Margaret Hall Curtis, died at the Independence Sanitarium Tuesday morning at ten o'clock, following an operation for appendicitis last Wednesday, December 29. She developed pneumonia soon after the operation, and peritonitis also appeared. Sister Mabel was a dear, interesting personality, a member of the junior class, William Chrisman High School, and of the Shakesperian Literary Society of the school. The members of the immediate family who survive are: Her father and mother; three sisters, Mrs. Mary Cochran, Miss Flora of the home address, and Miss Nelle, of Tulsa, Oklahoma; two brothers, Orville, of 403 North Chrysler, Independence, and Earl R. of the home.

Funeral has been arranged for Thursday afternoon, 2.30, at the Stone Church.

Liberty Street

A new year's watch party which was a general get-together meeting was held at the church. An excellent program began at half past eight. Some of the most enjoyable numbers were those given by the ladies' quartet from the Second Church. It is always a pleasure to hear them. Also the baritone solos by Jack Custead and duets by Sisters Bernice Griffith and Viola Parsons were much appreciated. A number of readings were had, including those given by the Misses Beryl and Carrol Crawford, Wilma Delzell, and Betty Crawford. At ten o'clock a lap luncheon was served, after which the program went on until the New Year was rung in. The proceeds are to be used in painting and furnishing the church.

Sacramental service was well attended, and many strengthening testimonies and experiences were told.

The Religio program was one of the most enjoyable we have had thus far this winter. It was given by the babies and wee ones of the congregation, and although some of them forgot, or else when they opened their mouths no words would come, we appreciated the very fact that they had tried, and are proud of our tiny tots. May our heavenly Father bless our babies.

In the evening Elder J. Charles May spoke, reading Romans 12, and presented the admonitions of Paul, which though widely separated in thought are vital elements in building Christian character. In plain, simple language he showed his congregation that it is not necessarily those who leave and go to foreign lands who are offering the living sacrifices.

When we sing the old, dearly loved hymns, "Jesus, I my cross have taken," or "My times are in thy hands," do we sing from the heart and with understanding or do we sing reservedly, putting our own interpretation on the song? He gave some interesting explanations of results when our people have broken their contract with God.

Walnut Park

Attendance at Walnut Park Sunday school Sunday was three hundred and thirty-four. Brother R. Barnhardt is again the choice for superintendent, with Doctor P. B. Griffin associate. Brother Weldon Wood, remembered as the first church worker in the district, is again worshipping here and was elected superintendent of the adult department. Sister E. E. Moorman was sustained as junior superintendent, and Sister Chester Constance elected for primary superintendent. Guy Reynolds has charge of all finances for the Sunday school.

Attendance at sacramental meeting was three hundred and sixty-eight. It was a refreshing, edifying service. Following the partaking of the emblems, Apostle E. J. Gleazer, who chanced to be in the congregation, was asked to give a talk appropriate to this first sacrament of the year. His thoughts centered on the scriptural passage, "Hitherto hath the Lord brought us," thus causing us to look backward to past blessings and forward to where our course may lead if we live worthy of His guidance.

Two baby girls were blessed, Edith Louise, daughter of Brother and Sister David A. Childers; and Laura Eva, daughter of Brother Carl and Sister Laura Mann Bateman.

Among the visiting Saints was Elder R. L. Hirst, from the Central Branch of Chicago.

The six o'clock Religio found one hundred and fifty-seven present, sixty of these in Bishop B. J. Scott's stewardship class, where for about twelve months this one subject has been discussed by the class with increasing interest.

At the half-past seven preaching service, a contralto solo was much enjoyed, sung by Mrs. James Tyrrell, from Bennington Heights. The sermon was by Brother B. J. Scott. His effort was to impress upon his congregation the right attitude toward New Year resolutions, and it seemed all must have learned the lesson that the only New Year resolution worth making is a covenant—a vow—made with the heavenly Father as a partner; not only resolving on a course that will benefit ourselves but one that will tend also to make us partners in seeing God's will done on earth. Brother Scott's earnest endeavor gave his hearers new hope and courage with which to start out on a new year's journey.

Throughout the ministerial conference, evening preaching services, arranged by the First Presidency, will be held at the Walnut Park Church, beginning at eight o'clock. Everyone welcome every evening from January 4 to 14.

Sunday, the 9th, will be young people's rally day, beginning with the eight o'clock morning prayer meeting and continuing at the eleven o'clock service. Plans are made for an interesting session, which will be enjoyable and profitable to the youth and their coworkers.

At the Religio hour on the 9th, a preliminary declamatory contest will be held, with five or six participants, the win-

ner at this time to take part in a later contest with other districts in Zion.

Enoch Hill

The January sacramental service was well attended and enjoyed by many. Earnest prayers and testimonies of hope, strength, and encouragement were voiced, and a gentle spirit of peace and unity prevailed.

Apostle James A. Gillen spoke to a large crowd on Sunday evening. He was given excellent attention, and every Saint was profited and instructed by his earnest discourse. Enoch Hill Saints wish that Brother Gillen could come to speak in their church more frequently.

On the night of December 31 the young people's class of the Religio gave a fine musical program consisting of vocal and instrumental numbers, followed by an interesting play. For some time this band of young workers has been endeavoring to revive the Religio and bring it back to its former standards. In this they have largely succeeded, and their efforts are to be heartily commended, but they need the combined assistance of every other member of the district.

The orchestra has been reorganized and now has twenty-five members, all young people. Officers of the organization are: president, William Worth, jr.; vice president, Mae Chronister; secretary, Beulah Bronson; treasurer, Mildred Hill; leader and director, A. L. Waters. The orchestra is practicing regularly and producing admirable results. They, too, are to be commended and assisted by the branch members.

Englewood

Quite naturally at the close of a year we look back over the past to see what we have accomplished, and peer into the coming year to see what we may do. On January 2 the first sacramental service of the year was a good meeting, well attended and enjoyed by all. We were greatly pleased to see Sister Kelly out again. She said it was only by the goodness of our heavenly Father that she was able to be out at all. We sincerely hope she continues to improve. We are also made glad because of the fact that Robert Morrison is still improving.

Elder J. E. Warne, our pastor for the past three years, was in charge of the sacramental service. His remarks at the beginning of the meeting contained much good advice. He expressed the hope that our new pastor, Elder C. F. Davis, will be able to impress on us the necessity of being more quiet between services. It seems to be characteristic of our congregation to be visiting and chattering, not being careful to quiet down when the time for service has arrived. Brother Warne has been faithful in his work among our group at Englewood. Many times while we were holding services in the little church on Wayne Avenue, he came and built fires and swept and dusted if necessary. Brother Joseph Farrow also has been faithful in working with the Sunday school, and many will miss his happy, jolly ways. Our new superintendent is Brother Lee Moore. He has recently moved here from Quindaro Branch, Kansas City, Kansas. Brother Cunningham, superintendent of the Department of Recreation and Expression takes the place of Brother George Willis. Brother Willis has worked hard to make a success of this department, but attendance has been low, and at times makes it very discouraging.

On Sunday, December 12, Elder T. A. Hougas preached for us at the eleven o'clock hour. Brother C. F. Davis was the evening speaker.

The choir will meet each Thursday evening at a quarter till eight for practice. All those who have helped in any way in the music in the past are requested to be present.

Next Sunday evening the Silver Wing Temple Builders of the Liberty Street District will present the pageant, "Have they lived in vain?" We wish to greet them with a full house. One who saw this pageant said it was worth five dollars.

East Independence

At the last Religio of the old year we dispensed with class study, and Brother Vance Eastwood showed the pictures of the work on the Auditorium, preceding the pictures with an interesting talk concerning them. As we viewed the magnitude of this work, we could not help but feel the need of each one doing all he can to assist in its accomplishment.

On Sunday morning the Sunday school superintendent gave a good talk in regard to the work for the year. It was an incentive for each member of the school to endeavor to do all he can for the upbuilding of this department, the district, and the redemption of Zion. There were three members of this department who were perfect in attendance for the last quarter. They are James Stowell, Robert Smith, jr., and Richard Smith. How many will there be in the next quarter? Let all of us try.

A good spirit prevailed at the sacramental service, and the feeling shown in the testimonies seemed to be a universal desire to move forward. Bishop and Sister Eastwood and son Vance worshiped with us. We hope this service is an index of the spiritual life of the branch for the coming year.

Pastor Carmichael and Elder Hubert Case have been playing the role of Santa Claus for the past week. They went the rounds of the district with toys and fruit, and on Sunday morning had more fruit to distribute to the children.

Apostle R. S. Budd was the evening speaker, and gave us much food for thought. We hope that we shall be able to apply his instructions to our lives. May all our talents, all our wealth, all our power be used for the good of humanity and the glory of God!

Graceland Chats

Christmas Vacation at Graceland

Vacation began December 17 at 4.35. Edith Wood, the student president, felt responsible for helping those who were spending their vacation on "the Hill" to have a good time. A meeting was called immediately after the Friday chapel, of those who were planning to stay. As Edith entered the room, she asked, "Are we going to have a good time during vacation?" Immediately the "gang" answered with a "Yea, Bo," which shook the old Ad Building. Some committees were then appointed to arrange for various events and activities, and quite a lot of pep was generated. That evening the "gang" was down to see their home-going friends off on the 8.30 train. I'm sure the little depot never saw a more jovial crowd. The little group left on the platform yelled the old "Who-Wa-Wa" and sang "Graceland forever" as the train pulled out. Of course, everyone would like to have gone home for their vacation, but that was impossible for folks from Australia, England, Palestine, and many of the States. Back to the hill they went, each with a determination to forget himself and do all possible to make the group happy.

The Family

Sunday night we went to church. The Gracelanders all sat in a group near the front.

After church was dismissed and we had again reached the reception room of Patroness Hall, we settled ourselves on the tables and chairs to enjoy some walnuts. Then it was through some chance remark the family was organized. Surely no one would ask who were mother and dad! Could there be a more fitting couple than Edith and Georgette? Indeed, the titles rested upon their dignified shoulders very gracefully.

The eldest daughter, Floy, found she had her time quite well occupied in keeping the twins, Oliver and Ferne, and little brother Harry out of mischief. But then, she had the assistance of big brother Donald and her younger sisters, Madeline, Mary, and Anna Mae.

The family would not be complete without the beloved

aunts and uncle. There were Aunt Charlotte, Aunt Martha, and Uncle Herman. Their presence was certainly appreciated, as they added so much enjoyment and good cheer to the group.

Monday the ladies of the family spent the greater part of the afternoon baking pies, because a wonderful thing had been planned for the evening—a pie supper and

A Hay Ride

The family rode together in one wagon. Surely the wind ceased to blow and the birds stopped their singing as the sweet, musical voices of ma and pa led out in melodious song, in which the voices of the children and Grandma and Grandpa Jones, who had joined us, entered in.

Ss-sh! Here we are at the little country schoolhouse. The auctioneering has started, so there is little use to talk—we could not be heard.

Who had known before that Beezer was so handsome as to merit nomination as the homeliest boy, or that ma was so appreciated as to hear her name sung out as the most popular girl. Although the competition was close, Beezer and ma were both defeated. But what matters that? They had gained for themselves well-deserved fame.

On the way home, again the fowls of the forest and the beasts of the air were made to stand and listen. In fact, the din grew so voluminous that pa had to threaten to send some of the children to the woodshed if more quietness were not observed.

At last the college hill was reached. The family being deposited on the ground with some difficulty, the wagon rumbled out of sight and hearing. We found our way into the dormitory and our rooms.

Did we dream of the hay ride, the pie supper, the good time? Perhaps. But who did not lie awake and dream of the good fellowship, the clean sportsmanship, the peace and harmony among the students who dwell, for a time, on the old college hill.

FLOY L. ROBERSON.

Christmas Eve at Graceland

Christmas Eve was another of those rollicking good times which the "family" enjoyed together. A number of guests came from down town to the party which had been arranged, swelling the numbers to over fifty. The visitors were greeted at the door by the eldest daughters of the family and, before long, were engaged in a game called musical arms. This game showed that it was "the way they have at Graceland," for they didn't need much teaching. Most of the games consisted of contests under the direction of "Beezer" and Ot. Stevens. Rivalry was keen in these contests, even to the making of the potatoes flat instead of round, so as to make carrying easier. It was strange how each side treated the potatoes the same. In the midst of the jollity, a loud knocking quieted the people, and Santa Claus bounded in. He looked quite a kindly old gent and began to read the numerous letters he had received from Aunt Charlotte, pa and ma, and others. He seemed to fulfill the expectations of each one, for pa received a turkey-red tie, ma received a rolling pin to settle arguments with pa, and the children received trumpets and dolls, etc. Santa was also loaded up with candy, and he left a paper sack full for each good little boy and girl. The "children" gave Santa fifteen rahs; and Santa replied in a hollow voice by giving fifteen rahs for Graceland. After the party broke up, the family gathered together and spent quite a pleasant hour waiting for Christmas morn to come.

GEORGE LEWIS.

Christmas Dinner at Graceland

After waiting eagerly for half an hour, the dining-room door was opened, and immediately everyone took advantage of it. To give the room the proper Christmas atmosphere, it was decorated in red and green, and it was given a ruddy glow by lowering the shades and covering the lights with red crepe paper, and also by lighting large red candles on the tables. The small tables were drawn together so that

everyone could sit around one big table. A small decorated Christmas tree was in the center of it, from which streamers passed to the candles at either end. Sprigs of holly were used as place cards.

The dinner was served in good old-fashioned style, and consisted of chicken, cranberry sauce, candied sweet potatoes, and everything else necessary to a complete Christmas dinner. Ice cream was served as dessert.

While the dessert was being served, songs were sung, jokes cracked, and it was found that eleven States and three foreign countries were represented at the table. Afterwards, outside, a picture was taken of the group. ROY DAVEY.

Graceland Students Give Christmas Cheer

Some of the Gracelanders who enjoyed their vacation in Lamoni experienced some of the real spirit of giving when they gave cheer to the old people in the Homes on Christmas Day and the day following.

About a dozen of the students met at Herald Hall Christmas afternoon and sang to "Tex," who was sick there. From there they journeyed on to the Saints' Home and sang for the old people. Floy Roberson gave a reading, which they enjoyed immensely. Then the old folks joined the young folks in singing "Redeemer of Israel" and several more of the old favorites. One of the ladies, who is blind, took much pleasure in showing some of her fancywork to the girls, and they were very much interested in hearing her read from some of her books.

The group left the Home feeling happy that they had made Christmas merrier for the old people, and most of them have firmly resolved to go up to the Home oftener; for to be really appreciated gives joy to everyone. The same program was followed the next day at Liberty Home, and the same kind of a reception was extended to the Gracelanders.

FAE EMMERSON.

Rochester, New York

December 29.—The Saints of Rochester, New York, after a period of several years as a mission, have at last realized their wish and have been organized into a branch. The organization took place November 7 when we held an all-day meeting. We were pleased to have with us Apostle R. S. Budd, who gave us an excellent talk on "Organization," also Brother P. L. Weegar and family, of Buffalo, and Brother and Sister Christy, representing the district presidency and missionary arm of the church.

We have two elders, Brothers Shea and Bliss, and one priest, Brother Ibbotson being ordained to that office at this time. We are hoping that in the near future a suitable place of worship will be found where we can hold a series of meetings and present this message of salvation to the people of this city.

It would seem that the Lord would have a people in these parts where the ensign of latter-day work was first lifted up, but although we are only about twenty miles from Palmyra there is an astonishing lack of knowledge with regard to our church and its teaching here.

The first marriage to be recorded in our branch took place December 23 when Sister Mirian Green, of Rochester, and Mr. Stanley Sexton, of Mount Bridges, Ontario, were married by Brother Ibbotson. Later in the evening a Christmas Tree and social evening were had, everyone receiving a remembrance for this Christmas season.

Sunday school is being held at the home of Brother William Ibbotson, 701 Park Avenue, each Sunday at half past two, and is followed by preaching service.

We are also holding midweek prayer services at the different homes, and feel that they are very beneficial to all of us.

We would be pleased to welcome any Saints coming to, or passing through Rochester, and trust we may be faithful to the work intrusted to us.

Orion, Michigan

December 31.—Tonight at midnight the year 1926 will pass into history, and a new year will be ushered in with pages white and fair upon which we must write our destiny. As I review the past year in regard to the Orion Branch, I can see where we have made progress in many ways.

Our sermons have been uplifting and helpful, and the lectures on stewardship given by our pastor, John L. Hall, on Sunday morning have helped us to a better understanding of that phase of God's work.

Our prayer services have been very spiritual, and the Spirit of the Master has been with us in our sacramental services. The Sunday school and Religio have been well attended and enjoyed by all. The Department of Women also has been in a flourishing condition throughout the year.

At our annual business meeting the following officers were elected: Branch president, John L. Hall; branch secretary, Julia Hammond; treasurer, Emma Schaar; chorister, Mona Schaar; librarian, Helen Hall; Sunday school superintendent, Julia Hammond; assistant superintendent, Albert Melendorf; secretary, Ardyce Schaar; superintendent of the Department of Recreation and Expression, Frank Davis; assistant superintendent, Arthur Grange; secretary, Olga Davis; superintendent of the Department of Women, Mae Forbes; publicity agent, John L. Hall.

Our aim for the coming year is to make our branch as nearly one hundred per cent tithing payers as possible, so we are urging each member to file an inventory. We expect to take up the teachers' training course on Sunday mornings and a study of stewardships in the Department of Women under the leadership of Sister Arthur Koehler, wife of our district missionary. We also expect Brother Koehler here to hold a series of meetings in the near future.

Our Christmas program under the supervision of our efficient chorister, Miss Mona Schaar, was a success from start to finish, and the best program ever given in our chapel. We have some fine musical talent in our branch, and hope to see our young people occupying the choir seats. The musical numbers rendered by Misses Verna Harriett, Ardyce Schaar, and Anice Gonyon last Sunday evening were beautiful and appreciated by all. We trust they will use the talent God has given them to his honor and glory.

JULIA HAMMOND.

Vinal Haven, Maine

December 24.—The Saints held a Christmas program at the church this evening, and the building was packed to its limit. The exercises were opened by a song, "Silent night," by the congregation. Brother William Candage offered prayer, and then there was a twenty-minute demonstration of Sabbath school work under the direction of Sister Elizabeth Barton. This was followed by a twenty-minute demonstration of Sunday school work in the junior church department in which there was a clever little monologue worked in, with the scene in the stable in Bethlehem. The characters involved in this cherished bit of sacred history were also shown. The Department of Women put on a demonstration, as did the Department of Recreation and Expression. Then Santa Claus arrived by way of the handsomely decorated old-fashioned fireplace in the church, and distributed presents to the children. The closing hymn was "Joy to the world," and Brother Archie Beggs offered the benediction.

The branch president is planning a great deal of work for the branch this winter, and there will be special exercises at each holiday in order to put across the gospel plan.

The Saints hope that God's people in every branch are desirous of working in every way possible to advertise the gospel. We pray for the Saints everywhere. Our Sunday school attendance last Sunday was the largest for the year. The work is progressing here. We pray 1927 may bring happiness and prosperity to the chosen people. May God bless us in our aim to redeem Zion.

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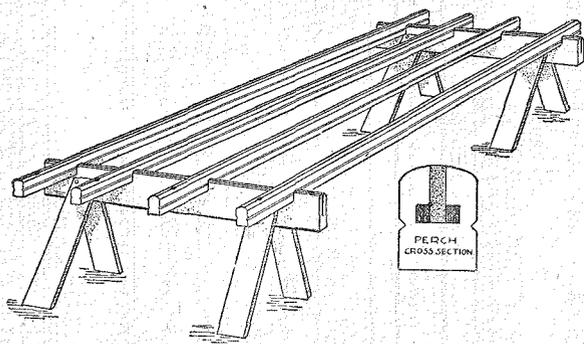
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The First Presidency, Editors.
Richard J. Lambert, Assistant Editor.
O. W. Parker, Business Manager.

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RADIO PROGRAMS FOR JANUARY 16 TO 31 INCLUSIVE

SUNDAY, January 16—8.30 a. m., Bible study hour conducted by the K L D S Radio Pastor, Ralph W. Farrell; music arranged by Mrs. Bertha Burgess. 11 a. m., Stone Church service. 3 p. m., K L D S Radio Church; service conducted by Doctor John W. Bradbury, of Bales Avenue Baptist Church, of Kansas City. 6.30 p. m., K L D S Radio Vesper. Music furnished by Nina Grenawalt Smith, Lulu Tyrrell, Frank Redfield, and Frank Russell. Sermonet, Evangelist U. W. Greene. 9.15 p. m., L. D. S. Studio service. Music furnished by L. D. S. Central Church Choir of Kansas City.

TUESDAY, January 18—6.30 a. m., Morning devotional service conducted by the K L D S Radio Pastor Ralph W. Farrell. Music by Bernice Griffith, Hazel Moler, Fred Friend, and Gordon Kress. 2.30 p. m., Matinee program arranged by Lyra Ferguson, reader. 7 p. m., Story Hour Lady. 7.30 p. m., Educational features. 8 p. m., Silent for W O S.

THURSDAY, January 20—2.30 p. m., Matinee program arranged by Mrs. Fred Wamsley, soprano. 7 p. m., Story Hour Lady. 7.30 p. m., Lecture period. 8 p. m., Silent for W O S.

FRIDAY, January 21—6.30 a. m., Morning devotional service conducted by the K L D S Radio Pastor Ralph W. Farrell; music by Mrs. Ola Davidson, Mrs. George Willis, Mrs. Mary Helm, and Mrs. Lulu Tyrrell. 7 a. m., Children's feature—Uncle John.

SATURDAY, January 22—7 p. m., Popular piano request program by Gardner Wilcox. 8 p. m., Studio program.

SUNDAY, January 23—8.30 a. m., Bible study hour conducted by the K L D S Radio Pastor Ralph W. Farrell; music arranged by Mrs. Bertha Burgess. 11 a. m., Stone Church service. 3 p. m., K L D S Radio Church, conducted by Doctor R. H. Miller, of the Independence Boulevard Christian Church of Kansas City. 6.30 p. m., K L D S Radio Vesper. Music by K L D S Ladies' Quartet; sermonet, Reverend, U. W. Greene. 9.15 p. m., L. D. S. Studio service.

TUESDAY, January 25—6.30 a. m., Morning devotional service conducted by the K L D S Radio Pastor Ralph W. Farrell; music by Thelma Vincent, Elizabeth Okerlind, Alma Kearns, and Orville Thompson. 2.30 p. m., Matinee program arranged by Mrs. Russell Smith, soprano. 7 p. m., Story Hour Lady. 7.30 p. m., Educational period. 8 p. m., Studio program.

THURSDAY, January 27—2.30 p. m., Matinee program arranged by Miss Faye McGraw, organist. 7 p. m., Story Hour Lady. 7.30 p. m., Lecture period. 8 p. m., Studio program.

FRIDAY, January 28—6.30 a. m., Morning devotional service conducted by the K L D S Radio Pastor Ralph W. Farrell; music by Walnut Park Quartet. 7 a. m., Children's feature—Uncle John.

SATURDAY, January 29—7 p. m., Gardner Wilcox, popular pianist. 8 p. m., Studio program.

SUNDAY, January 30—8.30 p. m., Bible study hour conducted by the K L D S Radio Pastor Ralph W. Farrell; music arranged by Mrs. Bertha Burgess. 11 a. m., Stone Church service. 3 p. m., K L D S Radio Church. 6.30 p. m., K L D S Radio Vesper. Sermonet, Evangelist U. W. Greene. 9.15 p. m., L. D. S. Studio service.

MISCELLANEOUS

Notice of Appointment of President of Northern California District

John D. White having vacated the office of president of the Northern California District, the Presidency has appointed Brother W. H. Dawson to act in that office, subject to the approval of the next district conference. He will be assisted by Brother A. J. Damron. To act on the reunion committee in the place made vacant, we appoint Brother Guy P. Levitt, also subject to the approval of the next conference.

FREDERICK M. SMITH,
For the First Presidency.

December 19.

Conference Notices

Northern California District, at Sacramento, California, February 19 and 20, 1927. The business session will convene at 10 a. m. Saturday, at which time a district president should be elected to serve until the conference of July, 1927, and delegates to the General Conference should also be elected. Branch secretaries, please have your credentials reports, which should include a statement of your present membership, sent to the district secretary as soon as practicable. Cecil Hawley, district secretary, 1955 Napa Avenue, Berkeley, California.

The Southern California district conference will convene in Los Angeles, Central Church, corner of Thirty-ninth and Grand Avenue, at 10 a. m., February 19, continuing over the 20th. There will be a prayer service at 9 a. m., February 19, before the convening of the conference; also a banquet in the dining room of the church Friday evening at eight. All the priesthood of the district are invited. This will be a real get together priesthood meeting. Apostles James A. Gillen and Myron A. McConley and others of the general church officials are expected to be with us. This is a mass conference. Come and enjoy it. N. T. Chapman, district president.

Convention and Conference Notices

The young people's convention and semiannual conference of the Central Oklahoma District will convene at Tulsa, Oklahoma, Tenth and Rockford Streets, February 11, 12, and 13, 1927. Theme of the convention will be "Definite action." Conference will convene at 2 p. m. on the 12th, and at this time delegates to General Conference will be elected. We hope to have a member of the Presidency or Bishopric with us, but if not, suitable speakers will be provided for the edification of all. The young people of the district, as well as those of adjoining territory, are especially invited, but the older will be just as welcome. The first service will be preaching at eight o'clock in the evening of the 11th. F. Ed Dillon, district president, Oklahoma City, Oklahoma, 300 1/2 East Grand.

Marriages

PAUL-PETERSON.—A quiet but pretty wedding was solemnized at the home of Brother and Sister N. J. Peterson, of Saskatoon, Saskatchewan, on Wednesday, December 22, at three o'clock when Sister Dora Paul, of Prince Albert, a recent graduate of Saint Paul's Hospital, Saskatoon, and Brother Ray Peterson, of Saskatoon, were united in marriage by Brother W. H. Brant, presiding priest of the Saskatoon Branch. The bride was attended by Sister Ruth Peterson, sister of the groom, and Brother Paul Schmidt acted as best man. Sister Laurel Whiting and Sister Emma Saul sang the hymn, "Where love leads the way." A bountiful repast was served. The Saints and friends of this young couple wish them a long, peaceful, and happy journey through life.

Conference Minutes

SOUTHEASTERN ILLINOIS.—District conference convened at Marion, Illinois, December 4 and 5, in charge of District President R. L. Fulk, assisted by E. L. Ulrich, and H. M. Curtis. After the usual form of

opening and reading of the minutes ministerial reports were given by R. L. Fulk, F. L. Sawley, Miles W. Brown, Johnny L. Simmons, Hallick Milner, W. M. Clements, Lindolph Casey, L. C. Moore, H. M. Curtis, Ernest Roberson, J. M. Henson, F. M. Flemmens, O. C. Henson. Statistical reports came from the following branches: Dry Fork, Casey, Centralia, Mount Vernon, Brush Creek, Skillet Fork, and Marion. The report of the bishop's agent was read, and a motion that the bishop's agent act as treasurer for each department was approved. District officers elected are: District president, R. L. Fulk; counselors, J. M. Henson and L. C. Moore; secretary, Mrs. E. S. Choate; chorister, Ruth Holman. It was moved, seconded, and approved that the presidents of the departments act as the budget committee. F. L. Sawley was reelected Sunday school superintendent; assistant superintendent, I. T. Webb; secretary, Essie Hall; president of the Department of Women, Bessie Burgess. In the afternoon Apostle Clyde F. Ellis was placed in charge. The conference approved the recommendation of the ordinations of Lindolph Casey to the office of elder; I. T. Webb, to the office of priest; E. S. Choate, deacon. Delegates for General Conference elected were: H. M. Curtis, L. C. Moore, Sister W. C. Choate, Bessie Burgess, I. T. Webb, E. S. Choate, Myrtle Choate, R. L. Fulk, J. M. Henson, Arthur Henson, Grace Henson, and F. L. Sawley. Sacramental service was held on Sunday. There was one baptism, and a baby was blessed. Short talks were given by Apostle Clyde F. Ellis and E. L. Ulrich. An invitation was extended to hold the June conference at Mount Vernon, Illinois. The district was well represented, and everyone enjoyed the conference.

We wish to extend to all our best wishes for a prosperous and very happy New Year.

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Volume 74

Independence, Missouri, January 12, 1927

Number 2

EDITORIAL

The Stewardship of Priesthood

Sermon by President Elbert A. Smith before the Regional Priesthood Conference, at Independence, Missouri, January 5, 1927.

I. AN AUTHORITATIVE PRIESTHOOD

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the slight of men, and cunning craftiness, whereby they lie in wait to deceive, but speaking the truth in love, may grow up into him in all things, which is the head, even Christ.—Ephesians 4: 11-15.

In the stewardship of priesthood there must be at least three factors, viz, authority, responsibility, and opportunity. It may not be easy or even possible to separate them. They are quite closely intertwined: "A threefold cord is not easily broken." I hardly know how to consider one without the others. Certainly no man could exercise authority in the priesthood and escape responsibility; and it would be most unfair to ask a man in any position to assume responsibility and deny him authority. But I shall perhaps have to talk about these factors one at a time, so I shall take up first the question of authority.

Brethren, remember this, we have an authoritative religion. Some years ago Doctor Charles W. Eliot, president emeritus of Harvard, said, "Whatever the religion of the future may be, it will not be a religion of authority." He meant by that, I presume, that it will not be a religion that in any sense came to men from above, but one that shall rise up out of the human soul, out of its experiences, and meet the approval of the human conscience—the "evolution of religion" from within man, supported by the voice and the conscience of the people.

Now that would be perfectly all right if in the beginning we came by accident and have developed without guidance. That would be a good enough re-

ligion for me if I believe that, because I would not have use for any religion at all. But we are committed to the initial postulate of scripture: "In the beginning God created." To the created being, he revealed his religion. Our religion most certainly did come down from above. It may and it truly does have approval of our conscience and is justified by our experiences; but it came not from man; neither was it taught us by man.

We have an authoritative doctrine. Jesus said when he was here as a man, "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."—John 7: 16, 17.

We have an authoritative organization. "God set in the church" apostles, prophets, teachers, and so on, as stated in 1 Corinthians 12: 28. And as stated also in the very splendid introduction to section 17 of the Book of Doctrine and Covenants:

The rise of the church of Christ in these last days, being one thousand eight hundred and thirty years since the coming of our Lord and Savior Jesus Christ in the flesh, it being regularly organized and established agreeably to the laws of our country, by the will and commandments of God.

The doctrines, these ordinances, this organization, all are to be administered by an authoritative priesthood. Christ himself came with authority. The people noticed that he "spake as one having authority." And we are told:

So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, today have I begotten thee. As he saith also in another place, Thou art a priest forever after the order of Melchisedec.—Hebrews 5: 5, 6.

If Jesus came with authority as a high priest, it is equally true that he said to his disciples, "As my Father hath sent me into the world, so send I you." One of his first acts in organizing his church, as chief presiding officer of that church, was to call and set aside and ordain twelve apostles. We have that recorded in Matthew (10: 1-4), and Mark gives us to distinctly understand they were not simply twelve men, twelve brethren in the fellowship of brotherhood alone, but twelve ordained men (Mark 3: 14), and to them Jesus said: "Ye have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth fruit, and that your

fruit should remain."—John 15:16. They were called, chosen, ordained, and sent forth by the Lord—an authoritative ministry. Others were similarly called—elders, bishops, seventies, evangelists, etc.

Some people have felt that we were attempting to establish in Graceland College or somewhere else a school that would presume to "make" ministers for God. Let me tell you such a thought was never in the mind of the church. We teach and trust that we ever shall teach, that no man shall be ordained until he is definitely called, and the testimony comes through some proper channel that it is God's will that he should be ordained. But then it may not be out of place in Graceland or elsewhere to help the men whom God has called to prepare themselves for their ministry: not making ministers for God, but helping those called to learn their duty and go out and do it.

In these last days the priesthood was again restored and in a manner that marks us a peculiar people, unique from all other peoples, and sustains me in the statement that we have an authoritative priesthood.

Joseph Smith says concerning the restoration of the priesthood that they went out into the woods in May, 1829, and prayed, and he says:

While we were thus employed, praying, and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying unto us, "Upon you, my fellow servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion, for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness." He said this Aaronic priesthood had not the power of laying on of hands, for the gift of the Holy Ghost, but that this should be conferred on us hereafter; and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and afterwards that he should baptize me. Accordingly we went and were baptized. I baptized him first, and afterwards he baptized me, after which I laid my hands upon his head and ordained him to the Aaronic priesthood, and afterwards he laid his hands on me and ordained me to the same priesthood, for so we were commanded. The messenger who visited us on this occasion, and conferred this priesthood upon us, said that his name was John, the same that is called John the Baptist, in the New Testament, and that he acted under the direction of Peter, James, and John, who held the keys of the priesthood of Melchisedec, which priesthood he said should in due time be conferred on us—and that I should be called the first elder, and he the second. It was on the fifteenth day of May, eighteen hundred and twenty-nine, that we were baptized and ordained under the hand of the messenger. Immediately upon our coming up out of the water, after we had been baptized, we experienced great and glorious blessings from our heavenly Father.—Church History, vol. 1, pp. 35, 36.

Oliver Cowdery has an account of the same marvelous incident in which he says:

The Lord, who is rich in mercy, and ever willing to answer the consistent prayer of the humble, after we had called upon him in a fervent manner, aside from the abodes of men, condescended to manifest to us his will. On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us, while the veil was parted and the angel of God came down clothed with glory, and delivered the anxiously looked for message, and the keys of the gospel of repentance; What joy! what wonder! what amazement! While the world was racked and distracted—while millions were groping as the blind for the wall, and while all men were resting upon uncertainty, as a general mass, our eyes beheld—our ears heard. As in the "blaze of day"; yes, more—above the glitter of the May sunbeam, which then shed its brilliancy over the face of nature! Then his voice, though mild, pierced to the center, and his words, "I am thy fellow servant," dispelled every fear. We listened—we gazed—we admired! 'Twas the voice of the angel from glory—'twas a message from the Most High! and as we heard we rejoiced, while his love enkindled upon our souls, and we were rapt in the vision of the Almighty! Where was room for doubt? Nowhere: uncertainty had fled, doubt had sunk, no more to rise, while fiction and deception had fled forever! But, dear brother, think, further think for a moment, what joy filled our hearts and with what surprise we must have bowed, (for who would not have bowed the knee for such a blessing?) when we received under his hand the holy priesthood, as he said, "Upon you my fellow-servants, in the name of Messiah, I confer this priesthood and this authority, which shall remain upon earth, that the sons of Levi may yet offer an offering unto the Lord in righteousness!"—Church History, vol. 1, pp. 37, 38.

This priesthood, as restored, both Melchisedec and Aaronic, has come down to us; and the late President Joseph Smith said concerning the authority of that priesthood:

The priesthood so conferred was endowed with all the rights, privileges, and authority to bring forth the church of Christ, conduct its expansion and watch over its development and welfare until the coming of Christ should bring its work to a triumphant and glorious consummation.—SAINTS' HERALD, May 21, 1902.

The priesthood then has authority under divine direction to bring forth the church, to watch over its expansion and development and conduct its affairs until Christ himself shall come; and in so doing to preach the gospel, and officiate in all the ordinances.

Jesus said, "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."—Matthew 16:19.

We used to hear a great deal about keys. We do not hear so much about them now, but keys as a symbol of authority have by no means lost their significance. When as representatives of God the priesthood officiate in the sacred ordinances, that which they do has validity on high as well as on earth. Here, we will say, is a man who has been a sinner. He is converted by the preaching of the gospel, the power of God unto salvation. He wishes to lay aside his old life with all its evil habits and

sins. The minister takes him into the waters of baptism, and he is immersed as a symbol that his spirit is cleansed and his sins washed away. The minister officiates in that ordinance, and that man comes up out of the water a free man—free indeed. "Whatsoever ye shall loose on earth shall be loosed in heaven." And at the day when that man stands at the eternal judgment bar, if he abides in that freedom, he shall yet be a free man. And when within the church one falls into iniquity and it becomes necessary for the priesthood of the church to invoke forces that through the tribunals and under the laws of the church shall bind him and cast him out, he is not bound alone on earth, but also in heaven. It is literally true that you have the keys of the kingdom of heaven, and what you loose on earth shall be loosed in heaven, and what you bind on earth shall be bound in heaven.

It is yours to declare the will of God, to speak forth his word to the children of men, to state and expound his law:

"What I the Lord have spoken I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice, or by the voice of my servants, it is the same."—Doctrine and Covenants 1: 8.

(To be continued.)

Graceland Work Onward Despite the Fire

Last week we published news of the burning of Patroness Hall at Graceland College, news which will be received sorrowfully by all alumni and friends of Graceland, and they are legion. This sudden passing of a landmark is likely to create a strong desire in the heart of every alumnus of the college to make generous contribution toward replacing the hall. As an alumnus, I find myself wishing I could say to the authorities: "Never mind, here's enough to build a finer and larger and better appointed hall." But that wish, like many others concerning "the cause," must for the present remain unfulfilled for the same reason David Crockett didn't buy the canoe oar. Some friends may respond to the impulse to contribute. But no drive will be put on, for the church and college authorities, after due consultation, have decided it would be unwise and inopportune.

At the suggestion of the Presidency, the college trustees met in the office of the First Presidency, at Independence, the 5th of January, and discussed the situation with the Presidency and Church Architect, Presiding Bishopric, and president of Graceland,

and steps were decided upon to meet the emergency. The church authorities offered to the college the privilege of using the building recently used as a Children's Home, how to be used being left to the judgment of the college authorities. It was decided that eventually, of course, a new dormitory should be erected; but this is subject to authorization of General Conference and officers. So for the present, the emergency has been met by using the basement of Zimmermann Hall for dining purposes, while the girls who were domiciled in Patroness Hall have moved into Marietta and Briggs Hall, the boys gallantly vacating Marietta Hall for this purpose, going to Herald Hall and to temporary quarters. Some of the girls will remain in homes thrown open to them by Lamoni citizens.

Insurance money which will be collected (a small amount) will be used toward the new building, it being estimated that this amount will about construct the basement, which can be used for dining room and thus permit Zimmermann Hall to be used only for the purposes for which it was designed. But no work will be done on the basement, even with the money in hand, till General Conference has authorized the erection of the new dormitory. It is quite likely that conference will approve it.

Besides the property loss to the college and thus the church, there were personal effects lost to an amount approximating two thousand dollars. In some instances these losses fell so heavily as to mean inability to continue in school; but the Patroness Society, one of Graceland's best-organized friends, came promptly to the aid of the girls who were in dire need, supplying clothing and bedding, etc., and arranging to do more. Besides this, many friends of Graceland have indicated a determination to aid in making good the losses sustained by the girls, and it is not at all unlikely that a few score of such friends will organize among themselves a drive with this end in view.

In the meantime, the splendid "Graceland spirit" has shown itself, the students, with one or two exceptions, have cheerfully adapted themselves to the conditions changed by the calamity, the school authorities have met the emergency with promptitude, and the school work moves on. It is just what we would have expected of *our* students and *our* faculty. Courage, students and faculty, and onward, for your friends are with you, and behind you.

F. M. S.

We exaggerate misfortune and happiness alike. We are never either so wretched or so happy as we say we are.—Balzac.

Unity, and "Our Task"

In another column we issue an article by Bishop A. Carmichael under the caption, "Our task," which we commend to the attention of the men of the ministry. Bishop Carmichael feels keenly the heavy official responsibility which rests upon him, and senses the necessity of united effort if we are to accomplish the purposes of the church. We all do. And we are pleased to see the multiplying evidences that unity of purpose and endeavor is spreading through the ministers of the church; for this holds promise of the endowment which has been foretold.

F. M. S.

Next General Conference to Be Held in the Auditorium Basement

Many times the question has been asked of me, Will the next General Conference meet in the Auditorium? I have been unable to answer because of certain factors. It became apparent some time ago, in fact was quite well known from the time work began on the building, that the basement would not be finished by next April, so it was a question of how much temporary work might be necessary in order to have the auditorium in the basement in condition to be used with safety and comfort.

One of the advantages would be the accommodation of a larger number than the Stone Church will seat; and as the question of getting seats is an important one to all conference visitors, the attendance at next conference would to considerable extent be influenced by decision of where to hold the conference. With the purpose, therefore, of having early announcement of conference meeting place, I some weeks ago, asked the architect and the one in charge of construction to estimate the cost of extra or temporary work. With this in hand, I called a conference of several of the officers, after already having personally discussed the question with others. After carefully considering the various factors, it was unanimously decided that the extra cost would be justified. This will be less than was the cost of holding in a tent in previous years.

So the decision was reached to hold the next conference in the basement of the Auditorium. It is estimated that some seventeen hundred and fifty persons can be seated there, with perhaps one hundred and fifty or two hundred on the rostrum. So that with the chairs that can be placed around the outside, perhaps three thousand or even more can be seated where they can see and hear (by the aid of loud speakers) what is going on. So it will be seen that fifteen hundred or two thousand visitors, besides delegates and *ex officio* members, can be

seated. At the Stone Church perhaps less than one fourth this number could be accommodated. This will be encouragement, perhaps, for many to visit the conference who would not attempt it if the Stone Church were to be used, as formerly.

The accommodations will not, of course, be what they will when the basement is finished, but at that they will likely be much better than those of a tent; but I am sure the attending Saints will rejoice to meet in the Auditorium, looking forward with keener pleasure to the time when the whole building will be ready for occupancy.

F. M. S.

City Planning

In another column we reproduce an article from the *Engineering News-Record* on the question of zoning laws. I cannot but feel this is of practical interest to us, in view of the beautification and utilitarian improvement of the committee we are likely to be interested in in the development of our Zionite ideals. We commend the article to the careful reading of our students.

FREDERICK M. SMITH.

Are Hospitals Well Managed?

Recently, I used in an editorial a statement from the editor of the *Scientific American* on "Charity on a businesslike basis," in which *Scientific American* charged modern hospitals with being inefficiently managed from a business standpoint.

The hospital of today is quite a different one from that of olden times. It is more than a hotel for sleeping those who are sick. With additional conveniences in the room, increased attention to patients, improved dietetics, laboratory and X-ray services, the equipment of hospitals today is much more expensive than that of a few years ago, while prices of rooms are not much higher.

At the time I wrote the editorial comments on those of the editor of the *Scientific American*, I addressed a letter to the editor of *Modern Hospital* and asked him if the position of the *Scientific American* editor was sound. In reply, Mr. McNamara wrote as follows:

I have looked over the editorial on page 12 of the January *Scientific American*, and I assure you that my observations do not check with those of the writer of this paragraph.

This is an erroneous quotation from a speech delivered last September. At that time the newspapers gave it wide circulation, and I am surprised that the *Scientific American* has not gone more thoroughly into the subject, but has taken the newspaper report as true.

Generally speaking, hospitals are exceptionally well managed; and it is seldom that we find one where mismanagement is directly the cause of high costs. Compared with other industries, it is safe to say that hospitals are better managed and that there is less waste. The reason that costs

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ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

Our Task

BY BISHOP ALBERT CARMICHAEL

The passing of the years brings no change in the principles to be used in the constructive work of Zion's redemption. There always have been and will continue to be two great fields of activity for us to occupy until the work of the Lord is accomplished. These two fields of endeavor are the missionary and the gathering.

Our church is and always will be a missionary one. Our first great achievement must be to preach the gospel theoretically, to bring souls to Christ, but we should not forget that we must feed these sheep. They must be gathered into a place of safety—Zion.

Logically, then, the gathering follows the missionary activity. The activities of the church of Christ will always be found under one of these two heads. There can be no gathering until there are people to gather. Therefore, the need of the missionary arm of our church first, and then the need of solving Zion's problems, or what today are known as our social problems. Principles are eternal; only methods change. We may approach the solution of the principles of our missionary and Zion's tasks by changing our methods, but we can not change the underlying principles.

These two tasks are ours. We can not release ourselves from the responsibilities thereto attached. We may shirk these responsibilities, but for our actions we must answer before the bar of Jehovah.

The passing of time awakens us to the necessity of our *doing* the *things necessary* to be done that *Zion may be*. Zion can not be, except in the way God has decreed. It remains, then, for the servants of God, his holy priesthood, to know the way God intends that his work may come to pass. If not, they can not teach, for they are not qualified to teach.

Here and there individuals are being endowed with the Spirit so essential to qualify for this work. This is as it should be, but we are looking for and eagerly expecting that there will come to our church a great endowment. No individual representative of God's church has a right to expect his endowment unless he, both in the spirit and letter, fully complies with the law. So, of the group endowment, we can not expect the Master to recognize us until we have placed ourselves fully in accord with God's

requirements. We long to see the day come when the priesthood will find favor with God, so much so that they will not only have received their individual endowment but also their group endowment. This is our task, men of the church of the living God—to so work that the power of heaven may come to us, for without it we can not accomplish our work.

And how may we expect to receive this blessing? Only by doing the things that God has commanded us. We of the priesthood must first put ourselves right with the law. We can not go to the members of the church and speak "with assurance," with authority from God—speak in a way that will bring conviction to the minds of the people—unless we are in accord with God, for "In vain do ye call me Lord, Lord, and *do not* the things I command you."

The times call for action—wise action—and the great army of Saints are not only willing but anxious to do their part. This army of believers can be gathered successfully only as led by the Spirit of the Christ. Our task, then, demands of us that we live close to God—seek him earnestly for divine guidance, to be motivated by the spirit of intelligence, for Zion with all its intensely complex and intricate problems can be established only by an intelligent effort. As a group of men whose duty it is to lead the people, we must be second to none. Our time should not be spent in frivolity or anything of such like. The responsibilities of eternity rest upon us. We must always be mindful of who and what we are.

We greet you and every member of the church, praying that God who guides the destinies of all men may be your constant companion during the year before us. Our task demands this of us. May we so live to be worthy of His guidance.

Always pay; for, first or last, you must pay your entire debt. Persons and events may stand for a time between you and justice, but it is only a postponement. You must pay at last your own debt. . . . He is great who confers the most benefits. He is base—and that is the one base thing in the universe—to receive favors and render none. In the order of nature we can not render benefits to those from whom we receive them, or only seldom. But the benefit we receive must be rendered again, line for line, deed for deed, cent for cent, to somebody. Beware of too much good staying in your hand. . . . Pay it away quickly in some sort.—Emerson.

We must gather together the fragments of truth and make them into a whole in our lives, a factor in the redemption of Zion.—Bishop Albert Carmichael.

Questions and Answers

ANSWERS BY THE PRESIDING BISHOPRIC

Question: Should children be encouraged to make inventories and pay tithes before they come into the church? If so, at about what age?

Answer: Children should be encouraged to make inventories at a very early age, just as soon as they can begin to sense the responsibility of doing so. We have had parents make their little children gifts and then bring them into the office and help them make out their inventory and pay a tithe on the gift. Doing this forms a habit for good in a child's life.

Question: In making out first tithing report, should clothing be listed as personal effect? And in making out annual tithing report, should clothing be listed in necessary living expenses?

Answer: In making out the first tithing report or financial report, the clothing should be listed. In subsequent reports, the clothing should not be listed unless it has increased in value. To illustrate:

Suppose in your first inventory you list your clothing at \$100. The next year your clothing is the same, you do not list it. The third year your clothing is the same, you do not list it. But suppose the fourth year you purchase enough clothing to make it \$200 instead of \$100. You should then list the \$100 extra, and tithe it.

Question: I understand that when inventories are filed, the tithing due should be paid, or arrangements be made to pay. Am I right? If so, what am I to understand by arrangements? Are we to take notes from those who are not in a position to pay when their inventory is filed?

Answer: When a financial statement is filed and it shows a tithe due, there should be some arrangements made to pay the tithe. This is a debt we owe the Lord, and we are just as much obligated to see that the Lord's debt is paid as that we owe any man. Just what arrangements may be made for paying the debt would depend on the circumstances of the one making out the financial statement. They may wish to make monthly payments or make payments whenever convenient; or they may wish to give their note. The advantage of the note is this: that in the case of the death of the one giving the note before it is paid, this note would be paid out of the estate, and thus the Lord would get his part. If a note is given, the one giving the same should be made to understand that it is a solemn obligation and should be paid, though the church might never try to enforce legally the payment of the same while the giver of the note is alive. The above statement relative to

the payment of the tithe is also true of the payment of the surplus.

Question: What is the difference between the person who pays his tithing and all his surplus annually and the individual whom you call a steward? Are we not all stewards if we keep the law by paying all the tithing (surplus)? Is it not a fact that all are stewards, either just or unjust?

Answer: Yes; all are stewards, either just or unjust. We cannot shift our responsibility as a steward. It makes no difference whether we are members of the church or not. Every member of the human family is a steward and must answer sometime and some place for this stewardship. There is a difference though between those who understand the stewardship law and those who do not. Those who understand it and fail to comply cannot expect to receive the mercy of those who are ignorant of this responsibility. As we understand it, the man making out his financial statement and paying his tithe and surplus, if any, and continuing to do this annually is a *steward in deed*. Note the words *in deed*; not in theory but in deed. In other words, he is not a passive steward but an active steward.

As to the formal setting apart of a steward, we believe the time is not far distant when this will be done. It has already been agreed to as correct by the Joint Council of First Presidency, Quorum of Twelve, Presiding Bishopric, by the Standing High Council, and by the three Quorums of Seventies. This ceremony will simply be the blessing of the steward to his work, or he will be set apart by the laying on of hands to the same. It will confer no ordination to priesthood. The fact that the steward has not been set apart should not deter him from going ahead with his duty at the present time, filing his inventory and complying with the rest of the law.

Question: If the husband objects to the wife making an inventory and paying the tithe, what should the wife do?

Answer: The church has long taught that no interpretation of the law shall be given that will cause any difficulty between husband and wife. If the wife is a member of the church and her husband objects to her filing a statement, the responsibility before God will rest with him and not with her. In community property, that is, where they both own it conjointly, if the husband is willing his wife should make out a statement showing her half of the property and paying a tithe on the same, it would be well for her to do so. If a wife has property of her own that does not belong to the husband, she is entitled to make out a statement and pay tithing on the same.

Education as Religion

BY ELDER W. W. HIELD

"Religion, if it be true, is central truth; and all knowledge which is not gathered round it, quickened and illuminated by it, is hardly worthy the name."

This pronouncement of the essence of religion and its relation to true knowledge, by Channing, may start our thought to a consideration of the unity of education and religion. This attitude that finds science and religion both having the more abundant life as their objective is not new, but should be more generally accepted.

Arnold refers to religion as "that voice of the deepest human experience." This does not in any sense shut God out. George Herbert Betts says: "The Christian religion assumes a beneficent supernatural power that rests over or works in men's lives, acting as a stimulus, urge, or inspiration, to increasingly higher planes of response—that is, to higher levels of ideals and action." This is, in the language of an educator, the same as saying that the Spirit of God has operated in the lives of men to bring them "on unto perfection." The bulk of religious writings and curriculum materials are the recorded experiences of the lives thus influenced. Then religion has for its chief objective the bringing of lives into accord with this spiritualized or inspired experience of the men of God who have lived and learned "here a little and there a little, line upon line and precept upon precept."

One of the oldest definitions of education is that of Plato: "Education is that constraining and directing of youth toward that right reason, which the law affirms and the best of our elders have agreed to be truly right." This definition, of course, refers to the more conscious or formal education usually referred to when speaking of that education received in organized schools. We should not forget, however, as Carlyle puts it, that our "school hours are all the days and nights of our existence," and that observation more than books, experience more than persons, are our prime educators.

Religion and education alike have definite objectives or aims. Achievement in either field can be made only by consistent and concerted effort to realize these aims. Are these aims similar for education and religion? Let us compare a list of the aims:

Educational Aims

Tools of knowledge
Health
Vocational
Avocational
Social
Civic

Worthy home membership
Ethical character

Religious Aims

Tools of knowledge
Health
Stewardship
Avocational (recreation and expression)
Brotherhood
Membership
Family relationship
Ethical character

The list of educational aims here given is that which has been much emphasized of recent years in American educational teaching. The aims of religion here set out, while perhaps not all inclusive, do, I believe, cover most of the functions and goals which religion hopes to achieve.

The first two in both lists are identical and quite universally accepted as essential. The tools of knowledge, the common branches, are necessary to anything like a satisfying type of life. A man must first be a healthy animal before he can be his best in any sphere of action. The third in the lists is vocational and stewardship. Educators hold that every man should be taught a means of making a living. Religion in its stewardship concept indorses the vocational aim and qualifies it by demanding that the vocational activity shall be such as will contribute to the general welfare, and also that the idler shall not eat the bread of the toiler. The last clause does not of course exclude true charity.

The social aim on the educational list recognizes that man is a gregarious animal and that he must learn to live harmoniously with his fellows. Brotherhood carries this aim a bit higher, to a point where man is not only willing to live and let live, but has adopted the realization that each individual finds his greatest possibilities only as the group as a whole is benefited.

The social and civic aims are not altogether distinct and must be considered together. Under the civic aim, education endeavors to bring the individual to a loyalty to and articulation in the civil government. The religious aim of membership is somewhat caught up in brotherhood and carries also the implication that I am my brother's keeper; that in membership under a common Father we have a kinship and responsibility to and for all of his children. Even as the father sacrifices for his children as his only compensation that they in turn may do well by those who come after them, so the motive of service to mankind is a part of the aim of membership in the body of Christ.

Worthy home membership as an educational aim recognizes the home as the fundamental foundation unit of society. Though the home is not what it was

a few generations ago, its functions must be carried on. The religious aim of family relationships has throughout the Christian era been largely responsible for the adoption and adherence to these factors which have made the family such a powerful factor in the well-being of the Christian peoples. Monogamic marriage, virtue, obedience to parents, filial and parental love, have all come largely through religious channels and influence. Today the church finds the need for its emphasis upon these greatly increased, due to the changes in occupational, educational, and avocational activities, which have tended to separate the members of the family for so large a proportion of their time.

Ethical character as an aim of education is an avowal of the necessity for moral habits common to the group if they are to dwell together in peace. As a religious aim, ethical character is the same, but with its essentials authorized and confirmed by a spiritual sanction that gives a greater assurance and motive for the establishment of such habits.

With all factors considered, it is difficult to conclude anything but that education and religion are inseparable allies. Religion being central, truth as revealed to man by the Creator surely must find the best and most expeditious ways of reaching and transforming the thought and actions of man. This process is the essence of the highest form of education.

Development of the Divine Character in Man

BY JOHN ZIMMERMANN, JR.

Being the digest of a sermon preached in 1923, at Independence, Missouri . . .

And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels: For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them saying, Verily I say unto you, Inasmuch as

ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal.—Matthew 25: 32-47.

I want to talk to you upon the subject of the development of the divine character in man. Jesus said, "Ye must be born again," and, "Except a man be born again he can not see the kingdom." Unless there comes into our lives a transformation of character, a remolding of our thoughts and actions according to the divine pattern, we can not hope to see the face of God. We have talked here a great deal about Zion and its establishment in these latter days.

Now it so happens that the great Teacher gave his disciples an account of the last day, when to those on his right hand he would say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world": and he then goes on to state the issues upon which man shall be judged and our lives approved or condemned. And those grounds for approval or condemnation are certainly worthy of consideration. They should give us a very definite idea of the nature of the grounds on which the judgment will be made. When we come to examine them, we find them very significant in view of what they contain. What is the character of this judgment? What are the determining factors in the approbation or rejection of the judged. To the righteous he will say: "I was hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." And the wicked are condemned because they have not performed these things.

The context shows that the virtue of the righteous does not consist in the rendering of these specific services to the judge himself. The construction is indeed very liberal. Evidently such acts of kindness and mercy to even the least of his brethren is what is covered in the judgment. The golden rule covers it all. This is the Law and the Prophets.

The approval is to be given to a certain kind of a character, which is defined as having *done* something, and the condemnation is to fall upon those who have come short of filling these rather simple requirements. How does it happen that the world has wandered so far from such standards of righteousness? Why is it that the standard for examination in this world is so different in character from what is indicated by the Great Teacher?

There never has been a time when the business world as a whole believed that business could be carried on with success by following the golden rule. It is probably true that many men who serve as managers in our shops and factories would be unable to succeed with such a policy. And yet it is certainly true that many of our labor troubles might be averted

if superintendents better understood human nature. It is, however, probably too much to expect that they shall all be philosophers. And yet there *are* managers working hundreds of men, whose men never strike, and the secret is simply this: without making any formal announcement of such a policy, they run their shops on the golden rule.

I was reading the other day of a manager who had spent a considerable sum of his company's money in paying the wages and surgical attendance of a poor boy—the only support of a widowed mother—while he recovered from an injury. There was no obligation to do this; the injury had been received in rough play during the noon hour. But he had found the boy making a brave effort to work when he should have been in a surgeon's hands. The boy pleaded to be allowed to continue his work because of the needs of his mother, but the manager sent him home, engaged a surgeon to care for him, told him his wages would continue, and the company pay the bills. He explained that he preferred to treat his men in this way because it gave him pleasure to do so, and he had convinced his company that he could make it pay. He made each man feel that he was a *friend*, and consequently they gave him hearty and enthusiastic service. This same man, during a strike in which his men did *not* take part, is quoted as having said: "I don't want any soldiers; my *men* will defend our works.

To be capable of such things requires qualities that all men do not possess. I do not think this man was following this policy merely because he thought it his duty to do so, nor do I think he was seeking profits in this world or rewards in the future world. He was doing it in response to his own personal instincts. It was a kind of action which was characteristic of him as a *man*. This man was a real *captain* of industry.

In estimating the value of such men to society, it must be admitted that one who does right because he knows it is right, is capable of much greater things than one who is continually tempted to do wrong, and who succeeds in resisting the temptation.

A musician who for the first time plays a grand harmony, must give continual attention to each succession of simultaneously sounded notes. But he very soon plays it without conscious effort, and then he begins to feel and can give musical expression to the tumults of passion, the bursts of divine exaltation which swept the soul of the composer, and which *his* music can awaken in those who hear. And just so it is with the man or woman who has learned to engage in good works, to lend the helping hand, to share the sorrows of the unfortunate or stricken ones of the earth, to comfort and encourage the

broken hearted; *that person*, I say, is beginning to appreciate the great symphonies of eternal life.

We are told that "Eye hath not seen, ear hath not heard, neither have entered into the heart of man the things which God hath prepared for them that love him." Does it require too much of a stretch of the imagination to grasp the fact that the keynote of this great symphony was struck in the simple mandate of the Master, "Love thy neighbor as thyself."

Some of you, perhaps, may be familiar with the stories that have been told concerning the quest for the Holy Grail. You will recall that the Holy Grail was the cup from which the Savior administered the sacrament just before his death and crucifixion. I recall one tale about a brave knight who started upon this search, and was stopped at the very gates of his castle by a crippled beggar who held out a tiny tin cup and entreated the knight to fill it with water at a nearby spring. But the knight had a very important errand and could not tarry, so he brushed the beggar aside and hurried on. I will not burden you with the details of the story. Suffice it to say that after years of fruitless search, after much suffering, sickness, privation, and sorrow, this knight returned home a wiser and more humble man. At the gateway of his castle, once more he found the crippled beggar. This time he did not ignore the plaintive petition of the suffering one. Years and years of his own sorrow had taught him the lesson of love, and getting down from his horse, he took the cup and filled it at the spring. But as he passed it to the stranger, a great change took place. It seemed as if a cloud had passed from before his eyes, and there before him stood the Savior, holding in his hand the Holy Grail!

"Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me!" In our search for the great things of the kingdom, let us be careful that we don't ignore the humbler brother of Jesus Christ, who may be sitting upon our doorsteps.

There are two artificial incentives which prompt some people to do right. The first is, the fear of punishment. It is sad, but none the less true, that many people in this world refrain from deeds of evil simply because of their fear of being apprehended and dealt with according to their misconduct. But the Son of man has taught us that he who refrains from wrongdoing merely from fear of punishment is still a wrongdoer in the moral sense. He is a standing threat against society. He is continually planning to do the wrong and elude the officers of the law. The Savior said, "As a man thinketh in his heart, so is he." The evolution of the divine character within us is probably the result of thought much more than of action.

Another class of people is prompted to do the right in the hope of a promised reward. Such people remind me of the old broken down race horse that was goaded on to run his last race by waving before his eyes a bundle of hay. Such a plane of ethics is somewhat higher than that occupied by those who refrain from wrongdoing to avoid punishment; nevertheless, it is not a high plane. The idea of securing the favor of heaven by barter, or as a sort of bounty money upon the delivery of good deeds done here, is repulsive to us. That kind of inducement to righteousness may be suited to a certain grade of moral development; it may still appeal to many who must be reached who must raise themselves to this level before they can reach a higher level.

The followers of Christ do not live in the fear of favor of the law, but in the love of God. The doing of deeds of love and mercy has become a part of their natures. They do right because they are right-doing people. They are not tempted by those things which tempt depraved wretches. They can not be. They have become like their divine Master. They have begun to develop the character to which he urged his disciples when he said to them, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

Men who are under the law, who must be repressed and controlled by mandatory influence from without, can not understand this injunction. Former ages have ignored it because they did not understand it, but what a world of meaning it has to him who has learned to live in the love of Christ and his fellow man. He may not be perfect in all things, but he is surely well on the road to perfection. The man who shares the sorrows of the poor, who lightens the burdens of the weary and the heavy laden, and who does such deeds not merely because he considers it his duty to do so, not because he is bargaining under the divine law for heavenly favors, but because it has become his nature to them, that man has reached the divine heights.

How the frivolities of fashionable society, with its endless round of anxieties about nothing; how the ambitions and the successes of the Mammon worshipers shrivel into nothingness as we contemplate such a career—the career of him who goes about doing good!

I recall a story that our old high school principal Doctor Thompson, used to tell. The tale is of eastern origin, coming from a Moslem tribe called the Soofis. It seems that a certain king while hunting in the forest met a woman carrying a pitcher of water and a lighted torch. He asked what these were for, and she replied, "To quench the fires of hell and to burn up heaven, that man may love God without fear of punishment or hope of reward."

The evolution of the divine character among the busy masses of men, each struggling with the problems of his own life, each of necessity a minute part of civilization constantly changing in its character and growing in its nature, goes on by slow degrees. These grand precepts of the greatest of teachers have been working in men's minds and hearts for nearly two thousand years, and still there is work for them to do. The uplifting of humanity into godlikeness is not the work of a day. It is a growth which in the individual and in society continues as long as growth of any kind is possible. In the individual it continues through life. In society it lasts through the ages.

We hear doleful tales of corruption and fraud in business, in politics; and in business politics or political business such evils can never be cured by political revolutions or by replacing the rule of one party by that of another. It can only be done by means of education—education that begins at home and in the family. It can only be done gradually by replacing men who do right from fear of punishment or from hope of some personal advantage; by men who do right because they are the kind of men who do right; who do right as the meadowlark sings its own song, and is never tempted to croak like a bullfrog. The man who must be bribed to do right is in danger of being bribed or hired to do wrong; with him it is merely a question of price.

Society has assumed the right, and it necessarily possesses the power to punish those whose moral sense has not been quickened into self-control. But the laws of the State lay no hand on the murderers who have not found their opportunity, or upon the thieves who have not stolen. They make no distinction between those who refrain from crime from fear of punishment, those who are deterred by fear of some kind of punishment, and those who are not criminals.

It is most demoralizing to society that the idea has become current and is given general credence that while stolen property is under some circumstances evidence of guilt, it is not always so; that when the property is very valuable and the thieves very influential, possession of such property is nine points in the law of defense for permanent ownership. The educational side of such proceedings is by far the most important element in the matter to every citizen. It far outweighs any mere matter of dollars and cents that may be involved.

The law of the State so far as it touches the question of good and evil, demands simply that the citizen shall do no wrong to his brother. It does not touch the questions of righteousness upon their affirmative side. It seems that even in ecclesiastical history men have been approached by such appeals as they were able to grasp. Rewards have been of-

ferred to the righteous, and if we go back far enough we find a lower standard because men were on a lower plane. Certainly, one could hardly conceive of a more businesslike proposition than is contained in the vow of the Patriarch Jacob. When he was seeking a wife and had the dream of the ladder which reached to heaven, he made a vow in which he said, "If God will be with me and will help me in this way that I go and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God. And this stone that I have set up for a pillar shall be God's house, and of all that thou shalt give me I will surely give a tenth unto thee."

Here we have one who seeks to secure divine favor in return for specific service. It may be that even such service will not be rejected, but what a fathomless gulf there is between such a spirit and that to which the Son of Man appealed when he said, "Be ye perfect, even as your Father which is in heaven is perfect," with no fear of punishment, no thought of reward, but as a result of having partaken of the divine nature. For moral grandeur, what is there on earth to compare with this? It appeals to the noblest instincts of mankind. It contains within itself the germs of all that is best in individual life and character. It is a promise of endless growth through generations yet unborn. It is one of the greatest and most inspiring sentences that ever fell upon human ears.

The law of the State, with its threats of punishment, forces us upward and away from the lowest depths. It is like the pushing locomotive at the rear of a train of cars. Ecclesiastical law also has its threats of punishment, but by its promises of reward, men are drawn to higher moral levels. In this respect it is like the pulling locomotive at the head of the train. There is no mechanical distinction between a push from below and a pull from above. Both are artificial incentives, of a rather low order, imposed upon the individual from without and tending to lift him to higher moral and ethical planes. But to be perfect, as God is perfect, is to be an intellectual, moral, and spiritual *prime mover*, equipped with one's own machinery, vitalized, energized, and made active by the fires of eternal truth!

If thou workest at that which is before thee, following right reason seriously, vigorously, calmly, without allowing anything else to distract thee, but keeping thy divine part sure, if thou shouldst be bound to give it back immediately; if thou holdst to this, expecting nothing, fearing nothing, but satisfied with thy present activity according to Nature, and with heroic truth in every word and sound thou utterest, thou wilt live happy. And there is no man who is able to prevent this.—Marcus Aurelius.

HOME EDUCATION

Issued by the National Kindergarten Association, 8 West Forieth Street, New York City. These articles are appearing weekly in our columns.

"The Child's First School Is the Family."—Froebel.

Music in the Nursery

The United States is advancing rapidly in disseminating a knowledge of music among the masses of the people. Year by year, the number of towns and communities observing National Music Week is increasing. Music festivals are becoming quite common, and even grand opera is being brought within the reach of people of limited means. More public schools are engaging music supervisors, and children are taught the rudiments of music in the first and second grades. Music memory contests have become a regular part of the yearly program. This is splendid, but I wish to go farther back than the first school days, even to the infant in its mother's arms. For ages much has been said about the songs our mothers crooned us to sleep with, and I am writing this to give a bit of experience I have had, and am still having, with my own three children.

First, let me say that I have rarely rocked any of my babies to sleep with singing in the old-fashioned way, but I can not number the times I have played them to sleep. My eldest, a boy, was one month old when his musical training began. If that sounds extreme, all I ask of any mother is to give this method of wooing sleep to restless little eyelids a fair trial. I used selections in which the harmony and rhythm are peculiarly soothing. Dvorak's "Humoresque" is splendid: "Melody in F" is also, and there are numerous others. Repeatedly I have had my son, when crying as loudly as his strong lungs would permit, cease the instant he heard the first chords of the piano. He very soon learned to cry for the music; if I stopped playing his wails began again. Usually, however, it required not more than five minutes, ten at most, to get him safely into dreamland. This early training continually shows its effects. At two or three years, he would stop in the midst of interesting play in the yard when he heard me at the piano, come in and remain by me as long as I would play for him. He is six years old now and very fond of good music. He is not a musical prodigy either, just a normal boy. I have never given him a music lesson, though I shall perhaps in another year or two.

Will a child less than a year old show any preference with regard to the music he hears? I am experimenting with that question, and I have begun to think some babies may. "Humoresque" seemed to be most effective with my eldest, but the second was

(Continued on next page.)

OF GENERAL INTEREST

Zoning Upheld by United States Supreme Court

Euclid, Ohio, case brings first ruling of highest court on exclusion of business and industry from residential areas—height and other limitations taken as already accepted.

Municipal zoning ordinances are upheld in a decision of the United States Supreme Court rendered by Justice Sutherland on November 22. Three judges (McReynolds, Butler, and Van Devanter) dissented but filed no opinion. (Village of Euclid, Ohio, vs. Ambler Realty Company, on Appeal from Federal District Court for Northern Ohio, which had held the ordinance to be unconstitutional, as reported in 297 Fed. 307.) The opinion is directed particularly to the exclusion of business and industry from areas zoned as residential, never before ruled on by the United States Supreme Court, but in passing it upholds zoning in general as a proper exercise of the police power, stating that height limitations and certain use restrictions other than the one specifically ruled on in the Euclid case are already accepted as constitutional.

Euclid Case.—The ordinance in question was adopted November 13, 1922, by the village of Euclid, Ohio, a suburb of Cleveland, with a population of 2,363 in 1920. It divides the village into six use, three height, and four area districts. The Ambler Realty Company is the owner of 68 acres of land

always more restless. He seemed to prefer something with a swifter movement. I do not say positively that he did, but always Sinding's "Rustle of spring" seemed most effective with him. My baby girl shows a tendency to have a disposition more like the eldest. I am using "Humoresque," "Traumerei," "Spring song," and things of that type with her.

I hope this will not appear far-fetched, or out of reach of the ordinary mother. I am ordinary myself. I do my own housework and care for three children, and then do some other things besides. Naturally, I do not have much time to devote to practice, and so it has been a great blessing to me to discover this method of handling my children. It is good for their nerves and mine as well. I put them to bed at a regular hour, leaving the bedroom door open so that they may hear the piano plainly, and then I have a little time for music that I would not otherwise have. A mother who does not play any instrument can easily try this experiment with the victrola or radio, of course taking great care in her selections. For this purpose, only the very best should be considered.—Elizabeth Fulgham.

abutting on Euclid Avenue to the south and the Nickel Plate Railroad to the north. To both the east and the west of this tract are "restricted residential plats upon which residences have been erected." Under the zoning ordinance the Ambler tract was distributed between three use districts: U-2, residential, for one-family or two-family houses only; U-3, residential also, but permitting apartment houses; U-6, industrial, within which most of the land in question lies.

The Ambler Realty Company, quoting now from the opinion, in its "bill" alleges "that the tract of land in question is vacant; that for years it has been held for sale and development, for which it is especially adapted, being immediately in the path of progressive industrial developments; that for such uses it has a market value of about \$10,000 per acre, but if the use be limited to residential purposes, the market value is not in excess of \$2,500 per acre." The company also held that the Euclid Avenue frontage would have its value cut from \$150 to \$50 per front foot if limited to residential uses.

The suit was brought to set the entire ordinance aside as preventing the use of the land "for lawful and legitimate purposes," again to use the language of the decision, and because the ordinance "constitutes a cloud upon the land, reduces and destroys its value, and has the effect of diverting the normal industrial, commercial, and residential development thereof to other and less favorable locations." The company based its application for an injunction on the allegation that the ordinance violates section 1 of the Fourteenth Amendment of the Federal Constitution by depriving the company of liberty and property without due process of law, besides denying it the equal protection of the law. The company also claimed that the ordinance offends portions of the constitution of the State of Ohio.

In the lower court a motion was made on behalf of the village to dismiss the bill because the real estate company had made no attempt for relief from the Board of Zoning Appeals. The Supreme Court declares that "the motion was properly overruled."

The Supreme Court agrees with the lower court that, in the light of the record, the real estate company's land along Euclid Avenue would normally be used "for general trade and commercial purposes" while the remainder of the land would normally be used "for industrial and trade purposes." Nevertheless, the Supreme Court upholds the ordinance, even though it "in effect, constitutes a present invasion of appellee's property rights." The opinion disposes of allegations as to the ordinance violating the constitution of Ohio by saying that the question is the same under either the Ohio or the Federal Constitution. After pointing out that zoning laws are of recent origin and have come along with many other

things due to urban growth that would not have been tolerated a century or perhaps a half century ago, but would have been rejected by the courts "as arbitrary and oppressive," it then says that such regulations are changed "under the complex conditions of our day, for reasons analogous to those which justify traffic regulations, which before the advent of automobiles and rapid transit street railways, would have been condemned as fatally arbitrary and unreasonable." Continuing, the Supreme Court says:

The ordinance now under review and all similar laws and regulations must find their justification in some aspect of the police power, asserted for the public welfare. The line which in this field separates the legitimate from the illegitimate assumption of power is not capable of precise delimitation. It varies with circumstances and conditions. A regulatory zoning ordinance, which would be clearly valid as applied to the great cities, might be clearly invalid as applied to rural communities.

In solving doubts, the maxim *sic utere tuo ut alienum non laedas*, which lies at the foundation of so much of the common law of nuisances, ordinarily will furnish a fairly helpful clew. And the law of nuisances, likewise, may be consulted, not for the purpose of controlling, but for the helpful aid of its analogies in the process of ascertaining the scope of the power. . . . A nuisance may be merely a right thing in the wrong place—like a pig in the parlor instead of the barnyard. If the validity of the legislative classification for zoning purposes be fairly debatable, the legislative judgment must be allowed to control.

After discussing at some length the municipal ordinance governing heights of buildings and excluding certain nuisance-producing and related industries from stipulated districts, all of which the Supreme Court says has been well established and gives citations to support the assertion, the decision goes on:

We find no difficulty in sustaining restrictions of the kind thus far reviewed. The serious question in the case arises over the provisions of the ordinance excluding from residential districts apartment houses, business houses, retail stores, and shops, and other like establishments.

This question involves the validity of what is really the crux of the more recent zoning legislation, namely, the creation and maintenance of residential districts, from which business and trade of every sort, including hotels and apartment houses, are excluded. Upon that question this Court has not thus far spoken.

The decisions of the state courts are numerous and conflicting; but those which broadly sustain the power greatly outnumber those which deny it altogether or narrowly limit it; and it is very apparent that there is a constantly increasing tendency in the direction of the broader view. We shall not attempt to review these decisions at length, but content ourselves with citing a few as illustrative of all.

The Supreme Court opinion then cites the decisions upholding zoning in the courts of nine States—Massachusetts, Rhode Island, New York, Louisiana, Illinois, Wisconsin, Minnesota, Kansas, and California—and adverse decisions in three States—New Jersey, Maryland, and Texas. It notes "evidence of a decided trend toward the broader view" that in some States earlier decisions adverse to zoning have been reversed, mentioning Michigan. The opinion quotes at length from the Illinois Supreme Court decision

(City of Aurora vs. Burns) and from the Louisiana Supreme Court decision upholding zoning (State vs. City of New Orleans). State decisions upholding zoning are summarized in the present opinion as follows:

The decisions enumerated in the first group cited above agree that the exclusion of buildings devoted to business, trade, etc., from residential districts, bears a rational relation to the health and safety of the community. Some of the grounds for this conclusion are—promotion of the health and security from injury of children and others by separating dwelling houses from territory devoted to trade and industry; suppression and prevention of disorder; facilitating the extinguishment of fires and the enforcement of street traffic regulations and other general welfare ordinances; aiding the health and safety of the community by excluding from residential areas the confusion and danger of fire, contagion, and disorder which in greater or less degree attach to the location of stores, shops, and factories.

Another ground is that the construction and repair of streets may be rendered easier and less expensive by confining the greater part of the heavy traffic to the streets where business is carried on.

After stating that "Zoning has received much attention at the hands of commissions and experts" and referring to "comprehensive reports" on the subject, the opinion continues:

These reports, which bear every evidence of painstaking consideration, concur in the view that the segregation of residential, business, and industrial buildings will make it easier to provide fire apparatus suitable for the character and intensity of the development in each section; that it will increase the safety and security of home life; greatly tend to prevent street accidents, especially to children, by reducing the traffic and resulting confusion in residential sections; decrease noise and other conditions which produce or intensify nervous disorders; preserve a more favorable environment in which to rear children, etc.

With particular reference to apartment houses, it is pointed out that the development of detached house sections is greatly retarded by the coming of the apartment houses, which has sometimes resulted in destroying the entire section for private house purposes; that in such sections very often the apartment house is a mere parasite constructed in order to take advantage of the open spaces and attractive surroundings created by the residential character of the district. Also, coming of one apartment house is followed by others, interfering by their height and bulk with the free circulation of air and monopolizing the rays of the sun which otherwise would fall upon the smaller homes, and bringing, as their necessary accomplishments, the disturbing noises incident to increased traffic and business, and the occupation, by means of moving and parked automobiles, of larger portions of the streets, thus detracting from their safety and depriving children of the privilege of quiet and open spaces for play, enjoyed by those in more favored localities—until, finally, the residential character of the neighborhood and its desirability as a place of detached residences are utterly destroyed.

Under these circumstances, apartment houses, which in a different environment would be not only entirely unobjectionable but highly desirable, come very near to being nuisances.

If these reasons, thus summarized, do not demonstrate the wisdom or sound policy in all respects of those restrictions which we have indicated as pertinent to the inquiry, at least, the reasons are sufficiently cogent to preclude us from saying, as it must be said before the ordinance can be declared unconstitutional, that such provisions are clearly ar-

(Continued on next page.)

NEWS AND LETTERS

Report of Department of Women to Conference in Zion

The Department of Women is pleased to report all departments fully organized and active.

The Cradle Roll Department, with Mrs. William Bath as superintendent, has effected a more complete district organization this year. There are eleven district workers, and 258 babies enrolled. The cradle roll paper, *The Golden Now*, is being sent to 2,563 mothers. Seven cradle roll classes, also mothers' classes, are being conducted in the Sunday schools, and a new cradle roll room has been well equipped in the Stone Church Sunday school. One hundred eighty-seven babies have been remembered with birthday and Easter cards, and 1,892 special visits have been made.

Another division of our department is the Young Women's Bureau. During the last two years its objective has been more complete organization, so as to reach more effectively the girls in each district. Nellie E. Sampson has been the general superintendent, assisted by her sister, Blanche Sampson, also by ten district supervisors. Working under the direction of these district supervisors, there have been 27 leaders, or monitors. There have been 10 Temple Builder Chapters, with a membership of 140; 15 Oriole Circles, membership 167; 4 Bluebird Bands, membership 64. Each circle meets about once a week in its home district, endeavoring to carry out the work as outlined in the manuals. Each month a council meeting is held at the Stone Church for the district supervisors and leaders. Last spring a three-day convention was held in Independence, at which time Miss Edwards was able to meet with us. During the summer our girls prepared for a sewing, cooking, and miscellaneous contest, which was exhibited at the Campus Labor Day, individual and district awards being given. The girls were also pleased to have a small part in the Harvest Home Festival this year. Various

bitrary and unreasonable, having no substantial relation to the public health, safety, morals, or general welfare.

Considerable space is devoted to elucidating the principle that although a decision like the present one may uphold the general legality of an ordinance, yet some of its details might work injury which would demand relief, but such details must be left, the decision points out, to adjudication each on its merits. The decision then concludes as follows:

Under these circumstances, therefore, it is enough for us to determine, as we do, that the ordinance in its general scope and dominant features, so far as its provisions are here involved, is a valid exercise of authority, leaving other provisions to be dealt with as cases arise directly involving them.

And this is in accordance with the traditional policy of this Court. In the realm of constitutional law, especially, this Court has perceived the embarrassment which is likely to result from an attempt to formulate rules or decide questions beyond the necessities of the immediate issue.

It has preferred to follow the method of a gradual approach to the general by a systematically guarded application and extension of constitutional principles to particular cases as they arise, rather than by out of hand attempt to establish general rules to which future cases must be fitted. This process applies with peculiar force to the solution of questions arising under the due process clause of the Constitution as applied to the exercise of the flexible powers of police, with which we are here concerned.

worth-while activities have been engaged in as district projects.

The work accomplished by the Department of Women is as follows:

Number of general meetings for all women of Independence	14
Executive council meetings	22
Number of districts fully organized and reporting	12
Total number of groups	41
Number of groups active	39
Total number of group meetings	938
Total attendance	5,563
Average attendance at group meetings	7
Visits reported made by calling committees	2,163

Classes and Lectures—At the Institute

A course is being conducted for two days each week in Home Building, covering the following subjects: "The child; his nature and his needs"; "Woman stewardship"; "Etiquette for mothers"; "Leisure time"; "Eugenics"; "Nutrition and dietetics"; "Home management and sanitation"; "Landscape gardening"; "Story-telling"; "Play"; "Interior decoration"; "Handcraft and sewing"; "Social service."

The total enrollment for these classes is 324. One of our aims has been to have a trained social service worker in every group. Sixty-four women have enrolled in the social service class.

These institute classes and lectures are free to any woman of Independence, as they are financed by the Department of Women as a community project.

In the Groups

The number of classes taught in the groups during the year has been: "Mothercraft," 7; "Mother, teacher of religion," 2; "Social service," 1; "Stewardship," 4; "Doctrine and Covenants," 4; "Church History," 6; "Book of Mormon," 5; "Home nursing," 5; "Food and body," 1; "Interior decoration," 3. Total, 38 classes.

Health and social hygiene lectures given, 23. Conducted one Temperance Institute and arranged for 18 temperance talks in our Sunday schools.

In addition to class work, our women have engaged in the usual activities; such as sewing, bake sales, socials, bazaars, dinners, etc.

We are still sponsoring the clinic known as the Independence Health Center. Doctor Brickhouse Wilson and Miss Faye Franklin, with other assistants, are striving earnestly every Thursday to keep up the excellent reputation gained. Over 1,000 babies have been cared for during the past year.

Our women are also sponsoring the Commodity Shop. Each group has a special officer who looks after this work. Mrs. Mary Bush is superintending the shop and is especially qualified for the work.

Summary of Financial Report From the 39 Groups

Balance cash at beginning of year	\$ 384.44	
Money earned or raised by all groups	3,834.69	\$4,219.13
General dues paid	\$ 454.15	
Zionic dues paid	95.00	
Local expenses	550.48	
Amount paid to building fund	1,164.30	
Amount raised in Sanitarium drive	176.28	
Amount paid for Commodity Shop	50.75	
Amount paid for Institute classes	100.50	
Amount paid to Endowment Fund	110.00	
Miscellaneous expenses	941.68	
Amount paid for tithing	91.04	3,734.18
Balance Cash at end of year		\$0,484.95
Budget needed for 1927		\$1,000.00

As I have endeavored to sum up the work of the Department of Women for 1926, I have felt keenly the great responsibility, for these are cold facts and figures, and they do not represent as they should the willing sacrifices of time,

strength, and means, and the earnest cooperation required to accomplish these results; nor is it possible to report the labors of love for the sick and discouraged, and the hundreds of prayers that have given strength and inspiration, making all this possible. Surely the Department of Women has no small part in this the hastening time. Our goal toward the redemption of Zion is:

All homes beautiful and well ordered.

Every inmate functioning according to divine standards. The groups uniting for the common good, and all together upholding the program of the church.

ALICE M. COWAN, *Superintendent of Department of Women in Zion.*

Burlington, Iowa

December 30.—Since our last contribution to the HERALD, we have had many interesting events in the branch as well as some sorrows and considerable sickness, but we find that every cloud has a silver lining.

Patriarch Ammon White was with us in the summer, and he and President Elbert A. Smith were present at our district conference, and Apostle James A. Gillen spent ten days here in September. Needless to say, every sermon was a soul feast and an added strength to all.

On September 23 Brother Theodore Kunz and Miss Marjorie Robbins were married at Fort Madison, Iowa, Elder William Gunn officiating. A wedding also was solemnized October 30 at the home of Sister Jane Willey, when her granddaughter, Cecyle Anderson was married to Mr. Clarence Hartquist, of Stronghurst, Illinois. Elder E. R. Williams officiated, and the single ring ceremony was used. Sister Floyd Barker took her place at the piano at four o'clock, and the bridal party was accompanied by the strains of Mendelssohn's wedding march. Immediately following the ceremony, a wedding dinner was served to members of the family and a few friends.

Preceding the prayer service on November 3, Mrs. Theodore Kunz entered the waters of baptism, Brother E. F. Kunz officiating. The confirmation took place at the service of prayer and was administered by Brothers E. R. Williams and A. F. Bromann.

On Thanksgiving morning at half past eight, the Saints met in a Thanksgiving service, and the spirit of the day was manifested with a goodly number present.

The "S" Chapter of Temple Builders, young married women of the church, entertained their families at a Halloween party, given at the Sister J. H. Lanbacher Farm. All had a wonderful time, and agree that such meetings are conducive to sociability among members and those whose companions are backward in coming to our larger gatherings. All are anxious for the "next time." We can never tell what fine results may be brought about from good, clean sociability. We are looking forward to our watch party to be held at the home of Brother and Sister G. E. Schweers. Brother Schweers will act as Father Time and little James Kunz as the New Year. Games, a program and carol singing will furnish amusement for the evening. Eighteen or twenty grown-ups and seventeen children will be present, as usual. The regular meetings of this Temple Builder chapter are held every two weeks, on Thursday at 2 p. m., at which time we study home economics.

November 30 the Temple Builders gave a mother and daughter banquet at the home of Brother and Sister E. F. Kunz. The home was lavishly decorated in pink and white, and the affair, under the direction of Sister Jennie Kunz, was a success.

Sister W. H. Green, of Ottumwa, was the out-of-town guest, who with Brother Green spent Thanksgiving with their daughter, Sister H. F. Bromann.

We welcome Sister Walters and her family from Aurora, Illinois, into our branch and trust they will be as happy with us as we are to have them.

The two teams, led by Sister Esther Kunz and Brother

Bert Kunz as captains, gave a chicken dinner at Eagles Hall, December 4, and a nice sum was netted as a result of their labor. Donations were received from the surrounding towns of New London, Salem, and Hillsboro, and we sincerely thank all for their interest and support.

On December 14 the Temple Builders held a Christmas exchange at the home of Brother and Sister A. H. Kunz. Two days later the "S" Chapter of Temple Builders held a Christmas exchange at the home of Sister E. O. Bierman. Sister Lydia Cummins acted as Santa Claus, and leave it to Lydia to do things right, but she must be careful where she leaves her bells when children are around.

A Christmas pageant was given on Christmas night in the basement of the church. This was entitled, "The first Christmas," and it was not only a success in every way, but was very impressive. The choir rendered appropriate songs from a concealed position in the kitchen. Sister Barker played the piano, and solos were sung by Sisters E. O. Bierman, Melva Weishaupt, and Hazel Kunz. There were also two quartets. The angels, children, sang as they marched down the aisle and up the platform to the prepared stable to see the baby Jesus in the manger. The three wise men, Robert Winders, Fred Kunz, and E. R. Williams, carrying gold, frankincense, and myrrh, also marched from the rear of the building to offer gifts to the mother of Christ, represented by Sister Emma Bromann. The angels who first appeared to the shepherds were Ruth Kunz, Mildred Rayer, Winnie and Virgie Duke, and Edith Hoverson. The shepherds were Kenneth Duke, Bert Kunz, and Clarence Williams. Sisters E. O. Bierman, Sister Jennie Kunz, and Sister Barker composed the committee which had charge of the program.

For the past two weeks, Sister Willey has been seriously ill, but we are glad to report that the Lord continues to hear our pleadings in her behalf, recognizing her faith and desires, and through his servants has bestowed upon her many blessings. She is much improved, but we wish to ask that all the Saints remember her at the throne of grace.

Sister Duke is at home again and getting along nicely in her wheel chair. Her daughter and son-in-law are caring for her, and she feels a keen desire to walk. We can truly say from the depths of our soul, "My God, how wonderful thou art!"

Mr. Finkle, husband of Sister Margaret Finkle, has been suffering from trouble with his back, but he is able to return to his daily responsibilities.

Sister Louisa Stadtlander also has been confined to her home for some time, suffering with her limbs. Being an energetic woman, it makes it doubly hard for her to be so handicapped. A card or call is always welcome and appreciated, especially at this time. Sister Stadtlander's daughter-in-law, Clara, is also in poor health, and for the present she and her husband are with the Stadtlander family.

Mrs. Albro, wife of Brother F. E. Albro, has been confined to her home all winter, being crippled with rheumatism, but she is now able to be out again.

Sister Ernest Wilke, Sister Bierman, and Sister Mary Duke have been on the sick list, but we are pleased to note that all are improving. Sister Mary is able to meet with us again, and it is hoped that before long the other two sisters will be able to do likewise.

Our pastor has provided a way whereby every family can be a subscriber to the church papers without such a heavy taxation at one time. The papers will be sent weekly, and one pays as he receives his paper; this necessitates the pending of a very small sum at one time. Brother Theodore Kunz is taking charge of this. When the plan gets under way, we believe it will prove satisfactory. So far many have responded and received one set, and are anxiously awaiting the next issue. By this method papers are getting into homes that could not afford to subscribe for them by the year.

Our district president, Brother Bevan, and our local priesthood opened a mission in New London, where there once was a branch, now disorganized. Members of the priesthood are

taking monthly turns in caring for the mission, and we find some very sincere and good people there.

On November 21, under the supervision of our assistant district Sunday school superintendent, Brother Burt Kunz, a Sunday school was organized, and Sister Gladys Callaway, of New London, was elected superintendent. The Sunday school convenes at two o'clock in the afternoon, and preaching begins at three every meeting save the first Sunday of the month, which is sacrament meeting. There on December 26, a nice little Christmas program was given, under the direction of Sister Callaway, who had a hearty response from the children. Music was furnished by the Burlington Choir. After the program a bag of candy was presented to each one present, and a gift for every child adorned a huge Christmas tree, furnished by Sister Callaway. The interest at that place is good, and nonmembers recognizing our feeble efforts are donating the use of the hall when services are conducted.

The December 8 election of officers resulted as follows: President, E. R. Williams; Sunday school superintendent, Sister Julia Ortleb; superintendent of the Department of Recreation and Expression, Robert Winders; superintendent of Department of Women, Sister Len Rayer; Department of Music, H. F. Broman. Several of these members were re-elected to fill the places they so satisfactorily filled last year. Thanks are extended to retiring officers for their generous effort.

We have had a chicken supper, oyster supper, and socials in the church parlors in addition to the above mentioned. We are all busy and earnestly working for the one great cause, and there is a great amount of unity and interest among us. However, there are many strides yet to be taken, and with a renewed impetus we have every reason to believe this branch will continue to grow, and its members will be Zion builders in word and deed.

"Though the task be great that lies before us,
We trust in one divinely strong,
Knowing well at last we'll be victorious,
And we pray that the time will not be long."

Omaha, Nebraska

December 28.—Preaching services were held here November 21 to 28 inclusive, by Brother Richard Baldwin. The Saints gave good attendance, and the gospel was preached to many strangers. Sister Baldwin gave the teachers and officers of the Sunday school an instructive chalk talk, outlining it as the ten "thou shalt" commandments. Those of us who were privileged to attend the cottage prayer meetings held in connection with services were strengthened in spirit beyond measure. A feeling of unity and peace prevailed.

On December 8 the branch business meeting convened, in charge of Pastor J. L. Cooper, whom we sustained in that office. Brothers Carl T. Self and B. M. Anderson are to act as counselors or associate pastors; clerk, A. A. Thiehoff; treasurer and bishop's agent, solicitor, Fremming Self; chorister, Roland W. Scott; historian, Carl T. Self; librarian, Marion Cooper; branch correspondent, Grace Thiehoff; superintendent of Sunday school, Rose Adams; superintendent of the Department of Women, Grace Thiehoff.

This meeting was the last one that Sister Audentia Anderson will be with us. She left on the 9th for Orlando, Florida, to visit her daughter, Sister Doris Fredrick, until after the holidays. About January 1 the family will move to Lincoln, Nebraska, where Brother Anderson's business now takes him. We will miss these good people in many of our departments. Sister Anderson's class of young men in the Sunday school will be taken by Brother J. L. Cooper, choice of the boys. Brother Cooper also instructs the young people on social problems on Sunday evening following choir practice at half past six.

Brother John A. Gardner, of Independence, paid us a visit on December 15 and met with us in social service. His mes-

sage was encouraging, as it had a forward note in it, not to be denied or ignored. We noticed this trend also in Brother Baldwin's talks with us. Brother R. S. Salyards recently visited us and delivered a fine sermon.

The Christmas program was presented at eleven o'clock in the morning, December 19. Three gifted soloists sang for us. They were Robert Jacobs, Nelle Kelley, and Harry Greenway. Our young pianist, Ann Self, played "Spanish caprice," by Moszkowski, and there were tears of thankfulness in appreciation of the art of this fair-haired maid, who at so tender an age is qualifying for high places. She is here recognized as a talented musician. We were also able to vision the juniors as true builders after the pattern of Christ, as they were led by the clear sweet voice of little Rosalie Fleming singing, "We will work for Jesus." A playlet, "Dust of the road," directed by Harold Kirkpatrick, portrayed the spirit of Christ and the spirit of Judas Iscariot; the spirit of the latter had only Christmas Day each year on which he could do good to balance his long-standing account of evil. With his thirty pieces of blood money in his pocket, he wandered to and fro as dust of the road, doing good deeds on Christmas Day. The parts were well taken by Elma Hicks, Marion Cooper, and Harold and Minard Kerns. There were various other musical offerings and numbers, which revealed to us deep and far-reaching principles. A fitting title to the whole program would be, "Christ on exhibition."

On the morning of December 26, Carl T. Self brought us some good, sound advice on earning and saving, spending and giving. We concluded if we could not be an arc light in our earning and giving, we will continue to be candle rays which warm many a heart by their tiny glow and clothe and feed many a missionary while he sows the seed of righteousness.

Brother Albert Merrick and family were made very happy on Christmas Eve by a visit of a special messenger, leaving them a check for more than twenty-five hundred dollars back compensation from the Government to the stricken World War veteran who has been confined to his bed for the past two and a half years. This money was secured through the efforts of our sister, Mrs. Peter Jensen, State Liaison Officer of the American Legion.

Included in the list of our many holiday visitors are Miss Merile Self, Peggy and Lois Scott, from Graceland, and Vivian Wrenn, from Stevens College, Columbia, Missouri, who are visiting their parents. We enjoy having these young ladies with us once more.

At the close of the year, we feel the spirit of peace with us, and all have received comfort from the words of encouragement and support delivered to us from time to time throughout the year by the Spirit of revelation.

GRACE THIEHOFF.

Young People's Convention at Lincoln

LINCOLN, NEBRASKA.—The first young people's convention of the Southeastern Nebraska District has now passed into history, and there seems to remain nothing but sweet memories, as there was a spirit of good fellowship which prevailed throughout that is hard to excel. We received instruction which we are sure will continue to help us in the year that is to follow.

Each meeting was well attended, and sometimes it proved rather difficult to find a seat if one were late. We feel that we were very fortunate in having Brother John F. Sheehy, of Independence, with us. He was able to draw interest from the audience at any time, whether he was talking seriously or otherwise. We also consider ourselves very fortunate to have had President Elbert A. Smith here for Sunday.

The convention opened Friday evening at eight o'clock. That was New Year's Eve, and a program had been arranged to take up most of the time intervening between the hour of eight and the New Year. The program consisted of violin solos and duets, piano solos and duets, readings, talks, vocal

solos, orchestra numbers, and some others. Lawrence Brockway talked to us awhile, welcoming our guests to the convention. Brother Robertson gave a short talk, "Our work, past and future"; Brother Sheehy talked on several things, mainly "The old, old path." Brother Porter gave us a sketch of his travels this summer. The hour had grown quite late before refreshments had been served, and the people would reach their homes late, so Brother Robertson announced that the prayer meeting would not be held until half past nine on New Year's Day.

The New Year dawned bright and clear. We gathered at half past nine and enjoyed a very spiritual prayer service with Brothers Sheehy and Brockway in charge. The theme of the meeting was "The new year." We all felt that we had very fittingly begun, and it was up to us to continue in the same way each morning of 1927; not, of course, in a group, but to begin each day with prayer of our own.

Brother Sheehy talked to us at eleven o'clock. Some of us felt somewhat ashamed when he asked us questions concerning church history. The most outstanding incident was when he asked us: "What did the Lord find in the character of Sidney Rigdon to make him one of the witnesses of the Book of Mormon?" Of course many of us began enumerating various virtues of the man until some one suggested he was not a witness of the Book of Mormon. That is just one of many incidents which took place to test whether we were "awake" or "asleep."

Brother Sheehy talked to us again at half past two on "Thou shalt not lie." We were favored with a beautiful violin solo by Miss Salisbury, of Council Bluffs, and a vocal solo by Brother Shakespeare. In the evening Brother Sheehy showed us some slides of the Auditorium, which is under construction at Independence. We feel that we now realize more fully the magnitude of the building. The orchestra played several selections, and a male quartet composed of Brothers Shakespeare, Wolfe, Sheehy, and Poague sang, "May the Lord depend on you?"

Sunday was begun with a prayer service with Brothers Robertson and Elbert A. Smith in charge. The theme suggested was, "What the church means to me." There was no time wasted, and the meeting was enjoyed by each one present. Sunday school began at ten o'clock, and Brother Elbert Smith preached at eleven. He said he would preach a gospel sermon and a practical sermon that day, and he wanted us to decide which of the two he was preaching that morning. He gave us some things which might well be taken very seriously. He asked us if we would be one that the officers of the branch might depend upon, or would be one who holds back and does not attend church very often. He also said that anyone who was looking for an easy job could find fault.

Brother Sheehy talked to us at half past two. His subject was "The child." We agreed with him that it was more important to teach the child than the lesson. At this meeting the quartet again sang, Brother Wolfe sang a solo, and Annabelle Chapple and Thelma McWilliams played a violin duet.

In the evening Brother Elbert preached us the "other sermon," but we believe the gospel is practical, so he gave us two practical, gospel sermons that day. There was orchestra music, and Brother Wolfe sang a beautiful solo. When the benediction had been given by Brother Elbert, we all felt that indeed we had profited from the effort which had made the convention possible, and at the same time we could draw a breath of relief, because the two days had been rather strenuous, although there is not one of us who would have missed any of it.

The noon and evening meals were served in the basement by the Department of Women. The towns represented at the convention were: Wilber, Columbus, Plattsmouth, Nebraska City, Lincoln, Tecumseh, and Council Bluffs. When Brother Robertson asked how many would want another convention, every hand went up. A rising vote of thanks was given Brothers Smith and Sheehy for coming to be with us.

CARRIE HALE.

Sherrill, New York

Our institutes for branches at this end of the New York District in the fall came thick and fast. After our trip to Greenwood the first of September, which was mentioned in our last, we met with Fulton, September 19. They hired a commodious hall. Doctor Weegar and Brother and Sister Christy were there to help make it a success. The Fulton Saints turned out fine, and the meetings were of a high spiritual order. Brother Stark and family came from Red Creek, and he opened up the first discussion by enumerating the most necessary requisites in a successful member of the priesthood, the first being, to his way of thinking, dependability. Brother G. L. Davison suggested that there should be some form of operation possible to be performed on "feelings," to save a great deal of trouble in church work. He did not mean to infer that people should not have feelings, but that they should be held in subjection.

An interesting program was given Saturday evening by young and old. The Sunday morning prayer service was well attended and was very good. Brother Christy was troubled with a serious hoarseness Saturday, but was enabled to speak to us Sunday afternoon. He stayed to preach to the Fulton Saints Sunday night, while the rest of us hurried home to hold evening services.

The Fulton Saints treated us royally; the tables groaned with good things to eat, and they hired rooms for those whom they themselves could not accommodate.

Two weeks later we met in convention capacity at Syracuse, and again enjoyed a treat similar to that at Fulton. Syracuse Saints hired the hall one floor higher than their regular one, which was lighter and quieter. Plans for a reunion in this district were discussed, question having been brought up at the June conference. Committee reported, advice given by others was heeded, and for this year at least it was put off. The offer of the Lowbanks grounds by the brothers in Toronto was thoroughly appreciated, and in some other capacity than district reunion the offer may be taken advantage of.

We had with us Brother George Landes and wife, and her sister, Sister Tillie Lambert, from Niagara. The services were well attended, Fulton and Sherrill turning out very well.

Syracuse fed us to our capacity Sunday noon in the hall, and we returned to our home branches feeling that the institutes are surely a great help, and wishing we were not so spread out as a district and could meet oftener. Brother and Sister Christy stayed that night with the Syracuse Saints, going next day over hill and dale many miles to accept an invitation to the golden wedding anniversary of the parents of Brother and Sister Floyd Rathbun, Brother George Rathburn and wife of East Pharsalia.

We learn Brother and Sister Christy are located in Niagara Falls now. We know they will do good wherever they are. We look forward to having them here with us in Sherrill later on for special effort.

Due to the prospects of a still smaller membership in Sherrill to support the work, the body voted to sell the building and rent from the Masons, having made little or no progress of late in getting rid of the debt—and there being necessary quite an outlay of funds in the way of putting in city water and toilets, painting, repairs, sidewalks, etc. The funds are to be kept intact and at interest as they come in, so that another building may be possible if conditions permit. The new owners have been installing steam heat, and finishing the basement for social uses. We hold a five-year lease, with privilege of renewing. Time will tell whether this was a wise move. Naturally there are serious regrets on the part of some, for it is good to feel ownership; by some it is appreciated and by some it is not.

We usually have some nonmembers in attendance at services; in fact, we have some who attend who seem to appreci-

ate the work more than the membership in general and who are a source of encouragement; but more people in Sherrill go to the Oneida Sunday night movies than go to church, it is safe to say, and many spend their Sunday evenings playing cards, so we are told. It looks and sounds like the Bible prediction of the last days.

We were glad to hear a report of a branch organized at Rochester during their institute meeting on November 7. We who usually get to their institute meetings regretted our inability to attend this time. It is difficult to hold interest in one's own branch and be gone often. There are some noble souls in Rochester, and we hope they may have much encouragement to do the work to be done there.

The Department of Recreation and Expression announced a candy pull at the home of the Montgomerys for Saturday night, the fourth of December. But few came, and those who did had a fine time. Sister Lucy Dean has spent a week in Sherrill lately, going on Thursday, the 9th, to her old home in Corbetsville. We can always welcome Sister Lucy, and hope she returns in time to stay with us again.

The Temple Builders, organized not many weeks ago, had charge of the Christmas program plans. As a result we had a program of surprises, one family not knowing what the other was to do. One of the fathers spoke, "Twas the night before Christmas," and did it very well. Only one duplication occurred from not comparing notes, Richard Mesle sang "Silent night," his first solo, after Sister Dunn had sung it, accompanied on the piano by her daughter and on the violin by her son. After the distribution of gifts we adjourned to the basement and spent a social hour and served refreshments.

Brother James Breegle and wife and her mother, Sister Hageman, stopped off with us in Sherrill in September, en route to their home in Ticonderoga. Now they are in Niagara Falls, we understand. Brother G. W. Robley was in Sherrill on his way to a conference in Pennsylvania, in October.

It is uphill business at the best to keep the work going—always some discouraging features. If the janitor has not missed having the steam up to the right point to have the building warm, some of God's people have undervalued their privilege of attending, and some newcomer to the church finds the pews nearly empty, and the pastor (and his wife as well) feel disheartened.

There are so many things to attract the youth of today; the gospel needs to be well embedded in their souls to keep them to their duties. If they could only appreciate the blessing of being a coworker with God and helping to move the work onward, what wonders could be accomplished. A few can do wonders if they will, but when they go hand in hand with the world it is hard to get results. For the size of our congregation in Sherrill, it is safe to say it averages better than the other churches, but this is not saying enough.

We are sorry to report Brother Morris Whitehead is in the hospital in Syracuse (Crouse-Irving) seriously afflicted as a result of a fall on the ice in his rounds in a town in Pennsylvania, having ruptured a blood vessel in the upper part of his limb, and the limb has become infected. It looks as if it will be a long time before he can be about again. We remember him in our prayers in Sherrill. Being in Syracuse for Christmas Day we also called on Sister Eudora Scoville, who is sadly afflicted, awaiting the end, which seems near. Her son Harold has just returned from Florida where he has been for some time.

The Christmas season has served to bring to our minds the glorious event of the birth of the Christ child, and by greetings exchanged with many friends and Saints has made us more appreciative of life. May the New Year find our minds and hearts fixed on a better service this year than ever before, that the cause of Zion's redemption may prosper.

The Work in Detroit

(From a letter to the First Presidency.)

I am pleased to report that conditions here are continually looking up, and the prospects for future work seem bright indeed.

As I look back over the year's work, it seems the year has been indeed a long one, so many things have happened. The first four months of that time were spent in Wichita, my old appointment. It was with considerable sadness in our hearts that wife and I left the people of that city with whom we had labored for three and one half years. One cannot labor among a people like the folks of the Wichita Branch and not regret his leaving them. I am glad I had the privilege of associating with the Saints there, because they helped me a great deal. Nor shall I forget the Saints at Winfield, Hutchison, Hardtner, Rolla, and other places in the district. May God bless them all.

While it is the lot of the church appointee to form social ties with his people and then be called to other fields of labor, he is also made conscious of the fact that by his change of appointment his circle of friends and acquaintances is consequently widened. I have met many good people since coming to this great city. For this, too, I am thankful.

The work here, or rather my part in it, is quite different from what it was in Kansas. I there found time to get in touch with the people by way of personal visits, but here I find my opportunity along this line somewhat limited, due to the large amount of executive work necessary in such a large branch. I find my time taken up with officers' meetings, committee meetings, and the regular meetings of the several congregations.

Beginning with September we began the publication of a branch paper, a periodical of about eight pages. This has been a success so far, and we hope to make it of greater value to the church by making it our advertising medium.

The paper heretofore has been intended to reach the Saints alone, but under our new plan we think to have it smack of a missionary tone, having one good article along that line each month, and distribute it in the community surrounding each church. We think to ask each family to take a number home with them and distribute them in their neighborhood. Beginning with the April number, we are to get five thousand copies. Since we are to do the distributing, we will have quite a job on our hands, but I believe we will make it. It seems a very fine way to get the church before the people in this great city.

Another matter which I believe I failed to mention before is our plan to develop a bureau of graphic arts. We have a moving picture machine which surely offers a very fine opportunity for work in this avenue. We have selected Brother Wallace Janrow to head and develop this work. He has had some experience along this line, and we are expecting some great things in this work.

The big thing before us now is the organization of the priesthood into groups for visiting the Saints. It is our plan to have these men organize for cottage meetings of a missionary as well as a pastoral nature. They to consider themselves missionaries as well as pastors. I believe this will work well, for a large portion of the men are very anxious to work. In fact, I never met a group of men anywhere who were more desirous for work.

As you already know, we have now five divisions in the city: Central, East Side, Highland Park, River Rouge, and Wyandotte. The last was recently organized from a mission into a division and has fine prospects for future development. Elders Kenneth Green, Louis Richards, Richard Ulman, Wilbert Wood, and Amos Surbrook, respectively, are the pastors of these divisions for the coming year. We have also a Sunday school organized in the northeastern section of the city and are making preparation for a mission in Brightmoor in the northwestern section of the city. Elder Clyde Gault will have charge of this point. We also have some promise of another mission in Dearborn, but have not as yet had opportunity to investigate.

We were very fortunate in buying a new church in Highland Park, which surely elevates our prospects for future development in that section. We are planning to reconstruct the place of worship in River Rouge soon. This should enhance the work in that part of the city.

I would not leave out of my report mention of our effort to establish classes in religious education. Elder Mottashed is teaching the subject: "Missionary methods"; Peter Uhl, one of our promising young men, "Religion"; Edgar Montross, another fine prospect for church work, teaches "Bible"; and Elder Willard Shotwell is teaching "Doctrine." These courses are not going as well as we would like, but perhaps better than we expected. So we are encouraged.

Last, but by no means least, I must mention the bazaar held recently by the Women's Department, December 2, 3, and 4. They held a bazaar in the East Side of the city, where they cleared about six hundred dollars. Not satisfied with this, since they had goods left, they held another December 15, 16, and 17 and cleared something near three hundred dollars. This, with one hundred dollars they made selling cocoa, will make near one thousand dollars, which I am informed they will turn over to the finance committee.

In spite of the fact that my work has been more taxing than ever before, I believe this is the most interesting task I ever had, and I feel to go on with it to the best of my ability. This church grows more interesting to me every day. I have always believed this church was of God, and I believe it more today than ever before in my life. I know from my own experience that God is in this church today, and so far as my experience goes his power is manifested in greater abundance than at any time in my life. I am sure that those who say the Almighty has left us alone need to examine themselves.

Before I close I must tell you about a financial blessing which came to this branch recently. Mrs. James W. Smith, whose husband died recently, gave two thousand five hundred dollars to be used primarily for seating the Highland Park Church, as a memorial to her husband. Mr. Smith's mother and two sisters are members of the church. President Smith will no doubt remember these people.

THOMAS S. WILLIAMS.

DETROIT, MICHIGAN, December 28.

Gray's Harbor, Washington

December 22.—As we look back over the year 1926, and see how little advancement we have made, we feel the need of a more consecrated service. And if we as Saints here intend to do our part in the building up of Zion, we must move forward.

We are glad to announce since our last report the arrival of two families of Saints; Brothers Brookover and Vanderwood. We are hoping they will make this their home, as we are in need of more workers.

Imagine our glad surprise when our district missionary, A. C. Martin, and district president, Brother Cook, arrived here Saturday evening, December 18. No one knew they were coming, and they were as surprised as we, for neither knew the other one was coming. Brother Cook came to give us a report of the young people's convention at Seattle.

Brother Martin occupied the pulpit Sunday evening, December 19, and his theme was one of the statements of Christ, "I will build my church." Services were held Monday evening with Sister Billars, Brother Cook in charge and Brother A. C. Martin the speaker. They left us much food for thought.

Brother Cook brought his violin he himself had made from a piece of hemlock, furnished him by one of the Saints here on one of his former visits. We enjoyed the music he furnished while here.

They both left Tuesday morning. Brother Martin said he had to hurry home to help the "kiddies" hang their Christmas stockings. We wish them a Merry Christmas and a Happy New Year. We hope to have them with us again soon for a longer visit. Brother Cook said that when he re-

turns he is going to bring a big supply of inventory blanks and get busy among us.

The Department of Women took in thirty-five dollars at a food sale and bazaar, held December 5. They are pleased with the returns, as there are so few of them to do the work.

The Department of Recreation and Expression held its annual election of officers Sunday evening, December 19, as the Christmas program is to be held Sunday, the 26th. The election of Sunday school officers will be December 26.

We wish the Saints everywhere a Happy New Year, and may God's blessings be with us in our onward march to 1930 and on.

Mapleton, Kansas

December 28.—Perhaps it would be of interest to many of the Saints to learn of the progress of the work in Mapleton. At the present time the work seems to be in better condition than it has been for some time past. Brother Holly Dennis is our pastor, and he, like a good shepherd, believes in leading his flock instead of driving them. By his cheerful, congenial, patient effort he has won the love and confidence of his membership, so that there seems to exist a greater unity in the branch than there has been for a number of years.

Our Sunday school is doing nicely. The election of officers for the coming year resulted in Brother Arthur Dennis being elected superintendent; assistant, Perry Gardner; secretary, Lois Quick; treasurer, Alfa Dennis; chorister, Orion Dennis; pianist, Lulu Wellington.

The writer has been a constant reader of the church papers for more than forty years, and judging from the reports which appear in their columns, it seems to me that the work has made greater progress in the last year or two than it ever has in the same length of time. When I study the revelations given to the church and contained in the Doctrine and Covenants, it seems to me we are making greater headway toward their fulfillment than we have at any time since they have been given. This proves to me that we are living in the hastening time, when God will hasten his work, and if we keep pace with it we must take the church papers and read them; we must be awake and have our lamps trimmed and burning; we must always be on the lookout, lest our Savior come and we will not be ready. It does my soul good to read *Autumn Leaves* and to note how many of the young of the church are preparing for service. Surely, no person can read the magazine without its creating a greater desire to prepare for greater service in the kingdom of the Lord.

There are so many ways in which we can help each other. Those who have the ability to do, if they only forget self and do as the Master has commanded, preferring one another, may accomplish great things. In our various organizations, some have served for years and are experienced, while others have the ability to be of service if only they had the opportunity for development. Why can we not put into practice the teachings of the Master, and put those who lack opportunity in a position where they may develop the latent powers within them and where they may help others develop? Let the strong help the weak labor for the uplifting of humanity around us. When reflecting upon this great work, I sometimes find myself wishing I had understood what was required of me in the gospel work forty years ago as I do now, or wishing I could recall that many years of my life. I would certainly do more than I have done.

Our Sunday school gave a very nice program Christmas Eve. The attendance was not what it usually is, owing to the bad roads, yet in spite of the mud and rain which hindered the children from getting together for practice, and the fact that two of the program committee were taken seriously ill so they were unable to assist in the work, Sister Frank Graham, the only one left on the committee to carry on the work of preparing the program, trained the children so that the program was very successfully rendered. Brother Holly Dennis, who is always ready for any emergency, came to her assistance, and all went off nicely.

Sister Ward Wellington was recently stricken with appendicitis and rushed to the hospital for an operation. At this writing she is greatly improved. Sister Angie Quick, the third member of the committee, was also taken to the hospital, fearing she, too, would have to undergo an operation. However, she is recovering without one.

Brother Lee Quick has been another of our sick ones. He has been ill for the past few weeks. We have missed his pleasant smile and wise counsel. He is in the mission field most of the time, but we look forward to his sermons when he is home on a visit. This time he has been confined to his bed, and we know we have missed a great deal in not hearing his splendid sermons. The Saints are praying he may speedily recover and again be able to give us comfort and cheer from the Great Source of inspiration.

Jennie Alice, little daughter of Everette Hughes, is recovering from a severe attack of pneumonia,

We are praying for the speedy redemption of Zion.

MRS. H. C. HUGHES.

Lansdowne Branch

EAST SAINT LOUIS, ILLINOIS.—Our Sunday school Christmas program was held on Friday night, December 24. The program committee, consisting of Sisters Mabel O'Bryan, Flora Doepke, and Ruth Brown, did very nice work in arranging the program and working with the children to see that they all learned their parts well.

The choir gave a sacred program on Sunday night, December 26, and it, too, was excellent. Sister Elsie Barraclough is chorister.

On New Year's Eve the Temple Builders gave two plays, and otherwise entertained the branch. Sister Dessie Stroud has charge of the Temple Builders.

Our new officers for the year are as follows: Branch president, Elder George F. Barraclough; superintendent Sunday school Department, Prosper Carl; superintendent Department of Recreation and Expression, Arthur Anderson; and superintendent Department of Women, Sister Florence Bean.

CLINT DICKENS.

Shenandoah Favored With Program by Graceland Students

Three of our young people, John Topham, Clara Topham, and Alta Royer, who are attending Graceland, came home to spend the Christmas vacation, bringing with them three other students: Margaret Nichols, Shawnee, Ohio; Beatrice Gates, Philadelphia, Pennsylvania; and Harry Runkle, Pisgah, Iowa.

On Sunday evening, December 26, the Graceland students favored us with a splendid program in charge of John Topham, occupying the Religio hour. The opening prayer was by John Topham, followed by the hymn, "The old, old path." Beatrice Gates and Clara Topham sang a duet, and Sister Gates gave a talk, "Girls' dorm life." There was a piano duet by Alta Royer and Margaret Nichols, a talk, "Boys' dorm life," by Harry Runkle, and a talk, "Music at Graceland," by Alta Royer. A pleasing piano solo by Margaret Nichols preceded a talk, "Athletics at Graceland," by John Topham. The closing number was a song, "Graceland forever," and Clara Topham offered the benediction.

The music was splendid and talks very good, inspiring everyone present. These Graceland students were very enthusiastic about their college life, and some beautiful sentiments were brought out in their talks, such as: "Graceland means everything to me." "When I was just a little tot, mother and I talked of the time when I could attend Graceland and of the things then to be accomplished." "Graceland is a place for the building of a well-rounded personality." "We can not always have the sunshine of the world, so we are taught to accept our disappointments as stepping-stones to higher achievements." "Graceland means the making of better men and women, fitting them for the church work and

the goal, building Zion." "Graceland means to me the realization of my ambitions. It means the developing of a real personality that I may be of use to my heavenly Father in return for his blessings and goodness in giving to me the opportunity of attending Graceland."

They told us how they look forward to the Wednesday evening prayer services in the Administration Building and what the meetings mean to them. On their returning to Graceland, everyone among the Saints here gave them their best wishes for the new year, wishing them success and that they will realize the fruition of their hopeful ambitions.

Christmas at the Saints' Home

January 3.—No doubt some of the HERALD readers will be glad to know how Christmas was spent at the Saints' Home, at Lamoni. It did not differ so much from the yuletide observances in many private homes as one might imagine.

For a week or more previous to Christmas there were many mysterious packages going out and coming in. Some were marked "Do not open till Christmas morning." And for this reason Christmas morning was eagerly anticipated. None of the Home family were forgotten. Among other remembrances was a letter to each member of the home from the stake bishopric, bringing Christmas greetings and good wishes. Also there came a Christmas card to each from the stake presidency, a box of candy from Sister Greer, and a package of homemade candy to each member from Sister Dancer, the matron.

About four o'clock in the afternoon a group of young people from the college came over and held a little song service. A comic reading in Negro dialect was contributed by one young lady. The old people seemed to enjoy the entertainment immensely. Brother George Lewis, a young Australian brother who is attending Graceland, was in charge. They promised to come again when "Uncle Roy" gets back. He is spending the holidays with his parents at Rhodes, Iowa.

The Home is as much like a real home as any public institution can be made, thanks to the wonderful woman who presides over it. A number of the inmates of the Home always attend the Sunday morning service at the church. The first Sunday of the New Year a very good sacramental service was held, presided over by Brethren Stubbart and Keown. There were eleven present, and five prayers and eight testimonies were offered. Brother Stead preached a good sermon at the Home on Sunday night.

Everyone was startled and grieved when news reached the Home Sunday morning that Patroness Hall, the girls' dormitory on College Hill, had burned to the ground. Many private homes are being opened for temporary residence for the girls.

ONE OF THE FAMILY.

Spokane, Washington

December 29.—The Spokane district conference and young people's convention is now over. It was a decided success. There were about thirty members from out in the district, representatives of nearly every branch, besides all of the Spokane Saints. Very spiritual young people's prayer services were held every morning at 8.30. Brother Albert Nelson was ordained an elder at the Sunday afternoon sacramental service, under the hands of Brothers Thorburn, Van Eaton, and Case. Brother Van Eaton was the spokesman for the ordination. Brother Thorburn, of Deer Lodge, Montana, was the principal speaker for the conference. His sermons were greatly appreciated.

Brother Oscar Case, district president, made several trips to Wenatchee, Washington, during the past month in the interest of the mimeograph, which was donated to the district by a brother living there. This mimeograph is to be used for the printing of a monthly bulletin for the district. Brother

W. W. Fordham accompanied him on one trip in the interest of tithing. He also called at Sawyer, Idaho. Brother Fordham is our bishop's agent.

The district Sunday school voted at the convention to establish a circulating library of materials for the use of the primary department. One month's supplies will be mailed to each Sunday school, to be used during that month, then forwarded to some other Sunday school for another month.

The Spokane Sunday school is growing and developing very satisfactorily under the leadership of Brother Reuben Porter. We have an enrollment of about ninety in the Sunday school, with about forty in the primary department alone.

The Department of Recreation and Expression is flourishing under the direction of Brother W. W. Wood. It is now having a contest between two groups, known as the Reds and the Blues. The group gaining the most members for the department is to be entertained at a banquet given by the losing side.

The Department of Women of the Spokane Branch held a very successful miscellaneous sale the Saturday before the convention, at which forty dollars was cleared. This was immediately placed in the savings account for a future need.

Everyone in the district seems to be filled with the desire to "sail Zionward."

OLIVE GUNTER HARRIS.

Close Old Year and Begin New

BRADNER, OHIO, January 4.—Since the busy holiday season is past, we are face to face with a new year and find ourselves ready to go forward with newly elected officers. Brother Will Smith was retained as branch president; Brother Huffman, president of the Religio; Brother Oria Smith remains in the office of Sunday school superintendent; Sister Bell Slye is president of the Department of Women.

As the Saints express it, the past year has been full of blessings, and we feel it is the desire of all to be faithful. While in the past year mistakes have been made and will be made in the year before us, yet we trust the spirit of forgiveness and love will prevail, and that God's favor and blessings will crown our efforts with success, that at the end of this year we shall be able to look back and truthfully say we have done the best we could.

Our Christmas program was well attended in spite of the unpleasant weather conditions. The pageant and tableau, "He that cometh," was solemn and impressive. After the program there was a treat for everyone. We feel that even though the treat was just a small box of candy it helped to increase the spirit of good will and cheer that should especially be manifested by Latter Day Saints.

Elder Grice closed his series of meetings December 12 with four baptisms. It was a cold day, and the ice had to be cut. Some nonmembers, men of prominence who attended the service, were heard to remark, "Those people surely have faith and courage to go down in those icy waters." The baptismal service was beautiful, and even though it was cold each candidate came forth with a smile, and as we stood around the icy pond, singing, we were again made happy in the gospel.

The Sunday school institute, held December 5, was made very interesting by the presence of our general superintendent, Brother C. B. Woodstock, who gave us some very beautiful lessons. We hope to develop and profit by his good instruction. Toledo, Sylvania, and Oak Harbor were represented, and a lovely dinner was served by the women at the home of Brother and Sister Slye.

We were also privileged to have with us Apostle R. S. Budd, who preached for us and for a lesson read, "Take my yoke upon you and learn of me, for my yoke is easy and my burden light," and he explained that a yoke is for two, that we must come where Christ is and take his yoke upon us and learn from him how to pull, for if we lag behind or pull back, we are liable to get a sore neck, and learning to pull means work. We must react. So we got the lesson; even

the children could understand. Come again, Brother Budd, we like to hear you.

Brother E. L. Ulrich was at home for the holidays. While here, he was called upon to preach the funeral sermon of an old soldier friend of the church.

Brother and Sister Slye and Brother and Sister Ulrich did some Christmas caroling to the sick folks in town, and on New Year's Eve the young people gathered at the home of Sister Edna Sheplar and enjoyed the evening. There they played games and pulled taffy, while the older folks went home from Religio with Sister Ulrich and enjoyed the radio and games. Refreshments were served at both places, and so the Saints began the New Year together.

Joplin, Missouri

As the old year takes its departure, and we enter into the new year, we can say the closing of this year's work in the Joplin Branch finds us on the upward move, both financially and spiritually, in all departments of the work. We trust that the end of another year may find us still growing until we shall reach that standard of perfection, which will enable us to assist in redeeming Zion.

Thanksgiving was observed with special services, Pastor O. C. Karlstrom preaching the Thanksgiving sermon at half past seven in the evening.

The conference at Webb City, Missouri, was well attended by Joplin Saints, all reporting a splendid meeting. Apostle John F. Garver, District President Amos T. Higdon, Bishop Ellis Short, sr., and Elder Lee Quick, who were in attendance at Webb City conference, visited our branch Monday, November 29. Brother Garver preached for us at the half-past-seven hour.

Quite a number of our branch have been on the sick list, and we have missed their presence and good work at the different services. Sister G. E. Carter has been sorely afflicted for several weeks, but we are glad to report at this writing that she is considerably improved. Sister J. A. Outt, daughter of Sister Jennie Hutchinson, also has been in a serious condition, but is improving.

On Sunday, December 5, all services were of a high spiritual order. The time was well occupied at the sacramental service, and the sweet influence of the Holy Spirit hovered around, bringing us into a unity and realization that God is still recognizing us as his people.

We are pleased to report the fact that the music department has taken on renewed interest during the past month, favoring us with special song service including some very beautiful quartet numbers.

On Tuesday, December 7, branch officers were elected for the coming year. Elder C. T. Sheppard succeeded Elder O. C. Karlstrom as pastor, the latter having served two years. There was a close race between these two brethren, Brother Sheppard having one majority in the vote. C. E. Wilson was reelected clerk; pianist, Lucile Sheppard; chorister, Marguerite Sheppard; financial clerk, C. E. Gray; in charge of flower committee, Sister G. E. Carter; Raymond Troyer succeeded Sister O. C. Karlstrom as publicity agent, she having served two years; girls' supervisor, Sister S. G. Carrow; boys' superintendent, Raymond Troyer; supervisor of the Department of Women, Sister J. A. Graves; Elder S. N. Gray was reelected Sunday school superintendent; and Chester Carter succeeded Elder S. G. Carrow as superintendent of the Religio. The above named officers will begin or resume their work January 1.

The Department of Women served a chicken dinner in a store building on December 16. Food served at this dinner was donated by friends who are not members of the church, as well as the sisters who gave chickens and other eatables which go to make a chicken dinner, including pie. The price of the meal was thirty cents. A good social time was spent by Saints and friends, and the department cleared more than twenty-two dollars.

Sister A. P. Free departed this life December 21, at the

home of her eldest daughter, Sister J. E. Briswalter. Sister Free was a member of the church many years and was well known by many in the church. Brother Free preceded her in death a few years ago. In 1916 they celebrated their golden wedding anniversary. Sister Free lived a long and useful life, dying firm in the faith and leaving behind a beautiful example for others to follow. Funeral services were held in the chapel of the Frank Severs Undertaking Company, Elder O. C. Karlstrom preaching the sermon to a large congregation.

Elder V. E. Sheppard, missionary in the Spring River District, is home for the holidays.

Elders O. C. Karlstrom and G. E. Carter motored to Galena, Kansas, December 22, where William Lee was led into the waters of baptism. Elder Karlstrom was in charge and Elder Carter officiated.

The Christmas program, a cantata, was given on Sunday night, December 26. The opening prayer was by Brother Karlstrom and the closing prayer by the superintendent of the school, Elder S. N. Gray. One of our neighbors, a member of an orchestra, was successful in getting the other members of his orchestra, together, and they furnished music for the Christmas program. All of the orchestra were non-members except Sister Bonnie Leslie, who presided at the piano. The large basement was filled to its capacity.

Sister Nellie Calkins, formerly of Joplin, whose home is now in California, spent the holidays with friends here. Sister Nellie is a student at Graceland.

The Department of Women will hold a pie and chili supper New Year's Eve, and after the food is sold a watch meeting will be held and an interesting program rendered.

Springfield, Missouri

January 1.—Friday evening, December 3, the Department of Recreation and Expression put on a radio program. The rostrum was arranged to resemble a broadcasting station, having the "mike" and all apparatus to make the program as real as possible. Some of the best talent in the Springfield Branch took part in the program which included instrumental and vocal music and readings. Also, an address by Pastor Ansley and District President A. M. Baker. The latter, being a little enthused with the missionary spirit, talked a little loudly, and the messenger boy brought a telegram that "his talk was heard at the North Pole."

Southern Missouri district conference convened at Springfield December 4 and 5, which proved to be the best that we have had for some time. Brother George Davis and family, Sister Salem and son, Sister Miller and daughter, Sister Ricketts, and others, of Thayer, Missouri, were present. Brother Sidney Gray and wife and Brother and Sister Hotlhausen motored up from Joplin for the morning and afternoon services. A basket dinner was held in the basement Sunday at noon, and this was enjoyed by all.

Brother A. Carmichael arrived Saturday morning and from that time until services closed Sunday night, he was kept busy. Brother Carmichael's visit has been a wonderful help to the work in this district. His clear-cut way of presenting the church program, added to his congenial personality, won the hearts of all his hearers.

A birthday dinner was given December 12 at the home of Brother and Sister A. W. Duemler in honor of Mrs. J. B. Ansley, wife of our pastor. A large, candle-lit cake graced the center of the table, and covers were laid for twenty-six guests. In the afternoon, music and games were enjoyed, and Mrs. Ansley was presented with a special gift.

The Mizpah Chapter of Temple Builders had a chicken dinner down town on December 18, and \$76.35 was made above all expenses. Seventy-five dollars of this was paid on the new furnace.

December 19, we had occasion to use the baptismal font, six being baptized by the pastor, and it was an occasion of rejoicing. They were confirmed at the evening service by Brothers Henry Sparling and A. W. Duemler.

December 26 the junior department had a very impressive program in the basement. With their sand tables they arranged a miniature city of Bethlehem, the Sea of Galilee, the Temple, inn, stable, Herod's palace, all made of cardboard, colored with crayons. As the story of the birth of our Savior was read, two of the children illustrated with the characters named, in harmony with the story being read, making it very impressive and showing they had a full understanding of the story. At the end of the program they turned their Christmas offering over to the branch solicitor, who responded with a short talk and prayer.

Duluth, Minnesota

December 29.—As we endeavor to write to our official paper, our minds are made to dwell upon the great sacrifice of our Father when he sent his Son into the world, that whosoever believeth on him shall not perish, but have everlasting life. We realize the goodness of our Savior, who offered himself for the redemption of the human race. Can we not now dedicate our lives anew to our Master, allowing the influence of the gospel we love to radiate from us to the convincing of others of its divine truth? The spirit of giving should follow us through our daily life, for the Master has said, "Freely ye have received, freely give." The greatest gift of all is self.

Brother A. C. Bundy was the speaker on November 28, devoting his attention and effort to the theme, "Our heritage," and reading Isaiah 29. Elder P. G. Schnuckle, our pastor, spoke in the evening, using 1 Corinthians 13, the theme of the sermon being charity. What a small word *charity* is, but what a wealth of meaning, such as patience, kindness, absence of envy, humility, decorousness, unselfishness, even temper, pure-mindedness, cheerfulness, truthfulness, belief, hopefulness, long-suffering, endurance, temperance, it has. Charity is fully exemplified in the pure love of Christ for the sinful world.

Sacramental service the 5th of December was in charge of Pastor P. G. Schnuckle, assisted by Elder Samuel Case. W. C. Stauty passed the emblems. Many earnest prayers and testimonies were given, and a desire on the part of the Saints to go forward more after the likeness of their Maker was manifested.

Brother Stauty was the speaker on the morning of the second Sunday of December, reading Colossians 3, and using as a topic, "Christian duties and graces," laying stress upon our right conception of prayer in order that it may ascend on high. We should especially guard that our attitude of mind is such that we can attune ourselves to God, that he may grant unto us the desires fitting for our mortal needs.

Elder Schnuckle spoke in the evening, employing the thought found in Hebrews 10:23-39. He also preached in the evening of December 19, reading Proverbs 3, his text being verses 9 and 10: "Honor the Lord with thy substance, and with the first fruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine." He brought out the necessity of filing our inventories and of complying with the law of tithing, using Malachi 3:8-12 inclusive as a specific example.

The Sunday school children gave a Christmas program on the evening of December 26. Sister Velma Erickson, chairman of the program committee, with the aid of others, was responsible for the success of it, and the little tots did fine, each one taking part. When Santa Claus was drawn out of the well in the old oaken bucket by Wesley Blake, Sunday school superintendent, with bags of goodies, you could see the smile of pleasure on the face of each youngster.

Our desire in the coming year is to go forward, so that when we look back we may be able to see many improvements in our lives. The gospel becomes more beautiful daily, and while we realize there is too much of the human element about us and not enough of the divine, we are still hopeful of arising in the strength of our Savior and putting on the full gospel armor. The Adversary is always busy trying to

thwart the purposes of those who would do good. Paul said, "When I would do good, evil is ever present." Our prayers are that God will be merciful to one and all who lawfully strive to walk in his ways. May 1927 be a prosperous year to the church and to each individual who has named the name of Christ.

Central Chicago Branch

Sixty-sixth and Honore Streets.—The close of 1926 finds our branch in good condition. The Department of Recreation and Expression was the first to elect new officers: superintendent for the coming year, Brother Richard Keir; secretary, Brother Kelly Speace; junior treasurer, Brother Stephen Lester; chorister, Brother Carlyle Kueffer; pianist, Sister Faye Bell.

Brother H. P. W. Keir is conducting a class in the study of Old Testament history, which is most enjoyable and instructive.

The Sunday school officers for the coming year are: superintendent, Sister Hattie Bell; assistant superintendent, Brother Clem Evans; secretary, Sister Grace Thoman; treasurer, Sister Freda Bell; chorister, Brother George Kerr; pianist, Sister Pearl Kerr; librarian, Brother Kelly Speace.

The Christmas entertainment was a musical one, given by the combined effort of the senior and junior choirs, illustrated by pictures, as was also the story of "The other wise man," told by Sister Bell in a very interesting manner. The entertainment was in charge of Brother Carlyle Kueffer, conductor, and Sister Faye Bell, accompanist.

Brother Sherman, who was badly burned a few weeks ago, is doing nicely.

We are glad to once more welcome into our midst Sister Wainwright who has been in the Northwest for two years. Her sister, Sister Hare, is with her for a short visit.

Brother J. J. Oliver is a proud grandfather, a little one having come to gladden the home of Brother and Sister C. Oliver.

The branch business meeting will be held January 17.

From the Hoosier Capital

On Sunday, December 5, the heart of our financial officer was made glad by the presentation to the branch of a check for one hundred and twenty-five dollars by a visiting friend. Truly, it was appreciated by all of us, and we are led to exclaim, "God moves in mysterious ways."

On the following Saturday Sister Sarah M. Walker was seriously injured by an automobile, her right arm being broken in two places, and she sustained a scalp wound and numerous body bruises. She was taken to the Christian Hospital, where she received excellent care. A wonderful blessing was given from the Lord through the administration of the elders. She was taken to the home of her daughter on January 3, and we hope soon to enjoy her presence with us in the services at the church.

Sunday, December 19, our pastor and wife worshiped with us, having just returned from Bay City, Michigan, where they held a series of meetings. Sister Margaret Stephenson, of Duluth, Minnesota, and Sister Ina Hawn, both Graceland students, spent the Christmas vacation with the latter's parents. They had many nice things to say about "our Graceland."

Brother Glen Tice, our branch chorister, surprised us with a vesper service, composed mostly of musical numbers, suitable for the season of the year, on Tuesday evening, December 21. This was an innovation, and while it was not attended as well as we wished, it was a commendable effort and gave us a clearer vision of what can be attained by united effort and consecrated service.

The annual Christmas tree and visit from Santa Claus was celebrated Friday evening, December 24. This was a pleasant occasion, one that is always looked forward to by the children, young and old. Those who had charge of the program,

as well as the children who took part, are to be commended upon the success of their undertaking.

Patriarch Matthews, wife, and son-in-law, of Columbus, Ohio, worshiped with us on Sunday, December 26. Brother Matthews was the speaker at the morning hour and gave us much food for thought, which we appreciated. Come again, Brother Matthews.

The Sunday school business session at which officers for the year 1927 were elected was filled with a spirit of unity of thought and purpose which augurs for the good of this department of the work. Very little change was made in the official personnel.

The annual branch business meeting convened on Tuesday evening, January 4, and here the branch officers for the ensuing year were selected. Elder J. A. Robinson was chosen president; clerk, Sister Bernice Krichbaum; treasurer, Elder Arthur W. Gage; the priesthood of the branch and all departments were sustained. The treasurer's report showed progress in a financial way, and we are satisfied if the same spirit of unity and cooperation which characterized this meeting can be retained (and there is no legitimate reason why it should not be) the year 1927 will be productive of much good for the work in our city.

Second Columbus Branch

COLUMBUS, OHIO, January 1.—It was very encouraging to have our missionaries, Jacob Halb and E. D. Finken, to meet with us in a prayer meeting on December 1, and we hope they will call again very soon.

Sacramental service on the 5th was well attended, and the Spirit of the Master was there to encourage the faithful. In the evening Elder C. W. Clark preached an interesting sermon, closing his series of sermons on Sunday evening. We hope he will come again.

On December 7 the Department of Women held a monthly business meeting at the home of Sister Minnie Turvey, and the following officers were elected: leader, Sister A. H. Neman; secretary, Vera M. Hunter; treasurer, Anna French; historian, Vassie Sheets. This department has its program for the year made out and expects to have some very interesting meetings in the course of time. The sisters are studying parliamentary law and will have papers on different subjects each meeting. The new year looks very bright, and it is hoped that by the end of 1927 we will each one be better prepared for service.

Patriarch G. T. Griffiths preached a spiritual sermon on December 12, taking for a text Jude 3: "Contend for the faith which was once delivered to the saints."

In the evening the Columbus School of Music gave a very interesting lecture on the life of Christ, using stereopticon pictures. These were beautiful, and the lecture was enjoyed by all. We were favored with three solos, two duets, and two choir selections, and these being illustrated by pictures were a real treat.

James E. Bishop, district president, preached a wonderful sermon on December 19, selecting as a topic of discussion, "Authority." In the evening Doctor W. B. Reeves preached.

On Christmas Eve the Sunday school gave a Christmas program. We were surprised and pleased at the splendid talent which is being developed by our workers. Santa Claus attended in his glory and presented the children with presents and candy.

Bishop H. E. French preached on the morning of the 26th on the theme, "What think ye of Christ?" In the evening G. H. Kirkendall discussed the topic, "The other wise man." Special numbers for morning and evening services were beautiful. Our chorister, Sister Hazel Gribben, is to be congratulated on the splendid response she is getting in her work.

Brother and Sister J. E. Matthews were privileged to meet with us again on December 31 at our last prayer service of the year. It was a source of encouragement to have them with us, but they leave January 3 for Saint Joseph, Missouri, where they will be located for some time. The Saint Joseph

Branch will gain two splendid workers, and our loss will be their gain.

Our business meeting resulted in the unanimous choice of Brother H. E. French for branch president, and he chose Doctor W. B. Reeves and A. H. Nieman as counselors. Other officers chosen were: organist, Vera M. Hunter; assistant, Maud Reeves; chorister, Hazel Gribben; assistant, Lucinda Madden; treasurer, C. B. Turvey; branch clerk, Lucinda Madden; publicity agent, Vassie Sheets. The committee reported that we had cleared our church of debt, and the date of dedication will be published in the HERALD just as soon as we hear from President F. M. Smith.

Long Beach, California

January 1.—On Thanksgiving evening at half past five, about one hundred Saints and their friends met in the basement of the church and partook of a bounteous dinner of chicken, with all the trimmings, prepared by Division One of the Department of Women, under the supervision of Sisters Effie Gregory and Dicie Rogers. The basement was divided into four sections, each one beautifully decorated and presided over by a Temple Builder, wearing cap and apron in harmony with her own particular color scheme. The five pastel shades used blended harmoniously, transforming an otherwise ordinary appearing basement into a veritable fairyland. With the leader of the Temple Builders, Sister Enid Moran, acting as head waitress, the large crowd was served in record time. After the inner man was satisfied, all were invited to the upper auditorium, where an impromptu program was rendered. The Temple Builders were again in evidence, this time participating in several humorous stunts, much to the enjoyment of all. A number of those in the audience were unexpectedly called upon to contribute to the program, and all very graciously responded. As an appropriate closing to a happy evening, Pastor W. A. Teagarden gave a short talk in keeping with the day, pointing out the many blessings of the past year for which our little branch should give thanks.

Our young people were much in evidence at the banquet lately held in Los Angeles in connection with the young people's convention. Under the direction of Sister Leola Nice, they contributed to the enjoyment of the banqueters by staging a humorous stunt entitled "Wild Nell," or "The pet of the plains." Both young and old were privileged to hear Brother Floyd McDowell deliver two inspiring sermons.

The past month has been a very busy one for all workers. The Sunday school Christmas program under the supervision of Enid Moran was very creditably rendered on the evening of the 23d. It consisted of readings, musical numbers, and a three-act play, "Mr. Richie changes his mind." Our young brother, Jack Milner, deserves much credit for the way in which he directed the play, as well as his portrayal of Mr. Richie, the cold-hearted business man who would have nothing to do with Christmas, but who after spending an evening alone with thoughts of mother and his boyhood days, experienced a change of heart and made amends by scattering Christmas cheer throughout his entire business organization.

Sunday, December 26, was a happy day. At the close of the Sunday school study period, we listened to talks on Sunday school work by Brother Herbert Pedersen, district Sunday school superintendent, and Brother Wilbur D. Gillen. At eleven o'clock Brother Gillen again addressed the Saints, and was led by the Spirit to forsake his prepared outline in favor of a discussion of stewardships and the Zion program. His interpretation of these two vital subjects was an inspiration to many. The choir rendered several Christmas anthems.

The entire evening service was given over to members of the Department of Women, who presented the pantomime, "Holy night," opening with a beautiful garden scene in which the angel, Gabriel, appeared to the Virgin Mary, and closing with the warning to flee into Egypt. The birth of the Christ was portrayed in six impressive scenes, each one closing with a tableau in which soft colored lights were used. To add to the beauty of several of the scenes, Brother Harry

Sacry very skillfully painted for us a copy of the hills of Judea, with the Sea of Galilee in the distance. This background when used with the colored lights made a beautiful picture. Between the scenes a vested chorus sang appropriate songs. Like most things in California, this pantomime was quite "unusual." No one under thirty-five was given a part, and one of the prominent characters has passed threescore and ten. Several others are nearing threescore, while a number of others have passed the half century mark. Many nonmembers were present, and of these a number expressed surprise that anything so beautiful and impressive could be staged in the limited space we have, our platform being quite small and without stage equipment of any kind.

The Sunday school is starting the new year with a missionary campaign, their slogan being, "Every member of the branch a member of the Sunday school."

Several families of Independence and vicinity are spending the winter in Long Beach, and we are glad to have them meet with us.

Brother Carl Rouf, of Saint Joseph, Missouri, has been with us several months. This energetic young brother is studiously preparing himself to be of greater service to the church. He is also training for the Catalina Channel swim January 15, at which time a purse of thirty thousand dollars will be awarded the victor.

Sister Arian Motejl, of Cedar Rapids, Iowa, is wintering in Long Beach, and she is a great help in Sunday school and Religio work.

Our branch journeyed *en masse* to Los Angeles recently to obtain first-hand information about the Auditorium from President F. M. Smith. We were shown pictures of the progress of the work, and every bosom thrilled as our President painted for us his vision of the time when the towers of Zion will glitter.

The Long Beach Saints are very much interested in the reports from the different branches appearing in the HERALD. We are always on the lookout for new ideas to put into effect, and welcome any innovation which will improve our local work.

Onaway, Michigan

January 3.—The series of meetings held in our branch by Elder E. N. Burt were much enjoyed by the Saints.

We are sorry to have to report that Sister Luella Hoedel and family and Sister Ruby Brooks and family have moved away for the winter. We hope they may be with us next summer.

The Sunday school put on a very pleasing play by the older classes and a program by the younger members of the school on Christmas Eve.

At our annual business meeting we voted to work under the coordination system for the coming year. Elder Max A. Kramer was reelected branch president; assistant, Elder Fred Truax; Sister K. Gagie was sustained as clerk; treasurer, Deacon John Fairman; Sunday school superintendent, Deacon Owen Wood, with Sister Ruth Roberts as assistant.

Elder E. N. Burt has been indisposed with la grippe and blood poisoning of his hand, but is somewhat improved at the present time. Sister Brown, Sister Wood, and Brother and Sister Davis have also had la grippe.

Four carloads of Saints recently went from our branch to Cheboygan to attend a very interesting and instructive program given at that place.

The members of our branch who live at Afton are continuing active in their Sunday school work this winter. They also held a watch party at the home of Sister Garfiedo and enjoyed a coasting party from the home of Sister Ormsbee in the past week.

Brother and Sister Truax have rented a house in town and will spend a portion of their time here this winter.

Independence

Stone Church

A spirited song service precluded the lesson study of the Sunday school hour. The school, led by Miss Marcine Smith, sang "Trust and obey," "I know that my Redeemer liveth," and "Tenderly lead thou me on." Following the class work, the congregation was favored with a violin-cello duet by Gomer Cool and Stewart Tandberg. They played the "Flower song" and were accompanied at the piano by Mrs. Stewart Tandberg.

Superintendent Hartshorn read the list of visitors present, naming some from the various States, and from this report it was learned that three young Hawaiian brethren were present.

The singing of the hymn, "Lord, may our hearts be tuned to sing thy great and everlasting praise," announced the opening of the morning preaching hour, and the invocation was offered by Apostle D. T. Williams. The offertory, "Volga boat song," was followed by a choir member, "Sing to the Lord," by Mendelssohn.

This was a rally service observed in similar manner in all the branches of the church in Independence, for the purpose of stimulating interest and causing the young people to rally to the gospel ensign and support the young people's revival, which opens here next Sunday.

Apostle E. J. Gleazer had been selected and announced as the speaker for this hour, and he presented for the attention and consideration of his hearers the scripture lesson John 12: 19-33. Taking the subject, "Lifting up Christ," he carefully analyzed the scripture reading, forcefully impressing upon the minds of his congregation the necessity of co-operation among men before Christ can be lifted up before the world. We can not live to ourselves alone, but must die to self before we can perform our part of the mission of Christ. There is just as much the cry today, "We would see Jesus," as there was nineteen hundred years ago; in business, society, fraternal organizations, etc. People are seeking Jesus and the principles of life he laid down as a pattern for us to follow. It is our privilege as the church of Christ, established in the latter days, to bear up the cross of Christ, to lift him up to the world, remembering that if we would see him, we must die to selfish interests.

K L D S Sunday Activities

The morning Bible study hour was conducted by Pastor Ralph W. Farrell. The music for this service was furnished by the junior department of the Walnut Park Church, under the direction of Mrs. E. E. Moorman. This was followed by a sermonet by Pastor Farrell.

The usual eleven o'clock service in the main auditorium was broadcast.

At three in the afternoon the Radio Church took the air, music being furnished by ministers of the Reorganized Church of Jesus Christ of Latter Day Saints, and sermonet by J. A. Koehler, bishop of the Holden Stake.

Musicians from Walnut Park supplied the musical numbers at the half past six vesper service, and Evangelist U. W. Greene preached the sermonet.

The Latter Day Saint studio service at fifteen minutes after nine completed the day's radio program, and Elder James A. Thomas, of Tulsa, Oklahoma, delivered the sermonet; Second Church Choir furnished the musical program.

Evening Services

An exceptionally attractive Religio program followed the lesson study of that department on Sunday evening, the 9th. There was a delightful reading by little Miss Helen Rich, a baritone solo by Gordon Kress, accompanied by Miss Melva Ward, two saxophone solo numbers by Mr. Harry Robinson, and a pleasing anthem, contributed by the Religio Quartet, composed of Miss Lois Cool, Miss Nida Vincent, Mr. Ronald Smith, and Mr. Gordon Kress. This is the quartet's first

appearance in 1927, and members of the Religio hope to hear them many times before the year is out. They were accompanied by Miss Melva Ward.

At a quarter till eight, a program arranged to observe the installation of officers and teachers of the Stone Church Sunday school was begun. The program was as follows:

March selection, Stone Church Orchestra.

Song, "Earnest workers," Congregation.

Invocation, Superintendent in Zion, S. A. Thiel.

Musical number, Orchestra.

Presentation of general superintendents, President Floyd M. McDowell.

Response, Superintendent G. S. Trowbridge.

Musical selection, Orchestra.

Presentation of department superintendents, officers, and teachers, General superintendent, C. B. Hartshorn.

Address, with charge to officers and teachers, Sunday school superintendent, C. B. Woodstock.

Song, "We'll scatter good seed," Congregation.

Benediction, President F. M. McDowell.

This well-ordered program was both attractive and impressive, and as the congregation looked into the faces of the officers and teachers of the Sunday school, seated in the choir loft, they sensed the fact that these are indeed earnest workers, seeking to come up higher, to reach their goal—effective teaching. This is a goal for those who wish to do a good work in a better way and are willing to make the effort to qualify for a more effectual service in Christian education.

In his address Brother Woodstock described the teacher's contract, a contract drawn up between the teacher and the Sunday school, wherein the teacher agrees to attend regularly; to qualify for the position by pursuing one or more of the teacher training courses offered at the Independence Institute, in a special class under departmental management, by correspondence with the general departments, or to read at least one approved book or its equivalent on religious education; to attend regular teachers' conference and institute sessions as may be provided or recommended by the officers of the school when it is possible; to assist in maintaining discipline, cooperation, regular attendance, and punctuality among the pupils; to respond to committee assignments; to devote at least one hour per week to constructive preparation for the task of Sunday teaching; and to endeavor to live consistently a godly life, as well as other provisions. Truly, they will be trained workmen, approved of God.

Brother Woodstock expressed a wish that a like contract could be placed in the hands of parents, which would provide that the parents of Zion must subscribe to the maintaining of the sacred responsibility of child rearing; to respect Christian training; to guard the rights of heredity; maintain physical strength; prevent disease; provide reasonable hours of rest, work, play; maintain righteous development; set examples of love and patience; make joyous companions; establish an altar of family worship; give themselves to study; obey financial law, etc.

In the Departments

Much effort has been put forth during the last week to call the coming young people's revival to the attention of every young person between the ages of fourteen and forty in Zion. A letter giving the details concerning this meeting was mailed to every home in Independence last week, and this week young volunteers about one hundred strong are distributing cards at each home. At three o'clock Sunday afternoon a group of workers and those interested in the coming event met at the Y. K. T. classroom for a service of prayer. This was a fine meeting, and all were encouraged to greater zeal in the cause of the Lord. There will be a mass prayer meeting of the young people in Zion in the lower auditorium of the Stone Church tonight, that all may be in a spiritually receptive

condition for the opening of the revival, which will occur at the eleven o'clock service Sunday morning, the 16th. At that hour President Floyd M. McDowell will be the speaker and will introduce Apostle Roy S. Budd, who will speak Sunday evening and each succeeding evening till Saturday night. These evening meetings will be preceded by a community song service at half past seven, and special musical numbers will be furnished by the various districts.

Saturday and Sunday, January 22 and 23, a young people's convention will be conducted by President F. M. McDowell.

Interesting Personals

The greater part of the corps of leading officials of the church is still in Independence, attending the ministerial conference, which will end Friday, the 14th. President Frederick M. Smith departed for points in the East last Thursday, January 6, and the next day Bishop Albert Carmichael left on a two weeks' trip. Presidents Elbert A. Smith and Floyd M. McDowell, Bishops J. A. Becker and M. H. Siegfried, and all the apostles with the exception of Brother McConley, who is in California, and Brother Ellis, who is in Canada, are here. Missionaries and members of the Seventy are here at the center place from many parts of central United States.

Bishop M. C. Fisher, of Somerville, Massachusetts, spent five days in Independence last week, renewing old acquaintances, making new ones, and informing himself concerning the progress the church is making here in Zion.

The funeral of Elder Edward Rannie occurred at the Stone Church Sunday at 1.30. Brother Rannie died on Friday, January 7, as the culmination of a serious breakdown in health which came several years back. For months he had been confined to his home, being cared for by his wife who mourns his departure. His two sons, Alma E. and Paul R., were in attendance. The services were in charge of Apostle J. A. Gillen, who was assisted by Evangelist Hyrum O. Smith, and the sermon was delivered by Evangelist Frederick A. Smith. Pallbearers were chosen from his long list of close friends among the high priests, and many ministers were in attendance. The community senses the fact that a man of great integrity has passed away, and that a useful, tireless minister has finished his work in the earth. The obituary read by Apostle Gillen will be published in another HERALD column in the near future.

The funeral service of Mabel Lillian Curtis, daughter of Brother and Sister J. F. Curtis, occurred Thursday afternoon at half past two. The large attendance almost filled the entire auditorium and gallery, showing conclusively the sympathy of the Saints and friends, and the standing of the deceased. Apostle Paul M. Hanson spoke words of encouragement and deep sympathy; members of the school she attended furnished the music, cared for the beautiful floral offerings, and bore the casket. Interment was at Mound Grove Cemetery.

Second Church

Religio sessions were resumed on Friday evening, and good attendance and interest giving encouragement to the officers, Brother Scott and Brother Kroesen presiding. All should be in attendance January 14, as Brother Rawlings will be present with a matter of importance for the consideration of the society.

Sunday's young people's prayer meeting was well attended and encouraging.

Morning and evening sermons were delivered by Elders E. A. Curtis and Ray Whiting, to large and attentive audiences. These ministers are in attendance at the ministerial conference which closes on Friday.

A young people's meeting was conducted at 10.45, at which several of the young women and young men expressed themselves as intensely interested in the forthcoming meetings to be opened next Sunday morning at the Stone Church. Large numbers of young were at the meeting and remained to hear Elder Curtis's sermon.

Liberty Street

During the past week a great deal of much-needed repair work has been done on the church. The interior has been greatly beautified by a four-tone coat of paint. Several other improvements are to be added; then our congregation can sit through a service with a feeling of satisfaction, knowing that our church is as clean and attractive as we wish our homes to be.

Bishop G. W. Eastwood met with the Silver Wing Temple Builders Friday night and gave them considerable information concerning inventories. Most of the girls filed their inventories and expressed their joy in getting initiated into the business methods of the church.

There is keen interest among the young people of our district over the young people's revival which is to be held at the Stone Church, beginning the 16th. We believe a great amount of good will be accomplished.

The junior choir under the direction of Sister Leona Robinson is doing good work. They rendered two special numbers Sunday morning, one of which deserves especial mention, a duet, "Who will our pilot be?" by Bessie Totty and Dorothy Peek, two of our very young sisters, neither of them yet thirteen years old.

Elder John Gardner spoke Sunday morning in behalf of the coming revival. A true soldier hates to hear a bugle sound retreat. So should every loyal Latter Day Saint be. We must be ready for marching orders and take up the cry of "Forward to 1930." Can we count the cost in lives and sacrifices? can we estimate just how far we have come? then can we turn our eyes and see how far we have to go? Our speaker recounted the sacrifice of death of many in the past, and the scores of living sacrifices on every page of our history. Do we as a people, especially the young people, stop short of the goal in thinking out our problems? Can any of us do things that hurt our consciences and get by with them? Almost without exception those who are pillars of faith and works are those who at some time in life fought out serious battles. Can we get a true perspective of our church and its program, or are we so occupied with our own problems that we can not see the bigger things?

In closing he added, "I would like to leave this message with every young person, 'Think your problem straight through.'"

Pastor Leonard White from the fullness of his heart added his tribute to the work of this revival, admonishing his people to make all preparation possible to attend.

In the evening Elder W. D. Tordoff preached. His subject was "Prayer," and the scripture reading was from Luke 18: 10-18. The attitude in which we come to God in prayer is the principal factor in the sort of a blessing we receive. If we come in faith and humility as did the publican, we receive the blessing. If we can bring ourselves to trust our heavenly Father as our little ones trust us and look to us for protection and care, we have come a long way on our preparation to be subjects of his kingdom.

Walnut Park

Large crowds from the various districts greet the speakers from the ministerial conference who occupy each evening in the Walnut Park Church. While the sermons are being preached especially to the members of the priesthood, many others are attending and receiving light and confirmation. The sermons are being reported for publication. Speakers last week were John F. Garver on Tuesday evening, Elbert A. Smith Wednesday, and J. A. Gillen Thursday and Friday. Frank A. Russell directs the singing. The meetings will continue next week, closing Friday night.

The eight o'clock prayer meeting Sunday was an interesting one, more than half a hundred being present and many taking part—young and old.

At the eleven o'clock hour a symposium of rally day talks was had on the subject "Forward to 1930," the meeting being in charge of Elder W. T. Gard. Scores of young people marched up the aisles to the choir seats, singing "Onward, Christian soldiers," the orchestra accompanying and the con-

gregation joining in the singing. Prayer by Earl J. Cox. Song, "Something to do for the Master each day," led by Sanford Downs. Brother Gard spoke briefly and introduced the following speakers, all young people:

Agnes Adams talked on the church program, wherein the work of the youth is involved, stressing their part in the financial line. Marion Schafer spoke with positiveness on requirements in young people vital to success, emphasizing the pure life.

After all sang together, "We're marching to Zion," Ada Fallon gave her talk, heartily and sincerely, on the beauty of living together harmoniously and helpfully. While all can not become good leaders, all can be good followers, which is fully as important. The last speaker, Clyde Bullard, has apparently been trying successfully to live his religion amid adverse conditions and was happy to be among so many young people unholding the ideals he has striven toward. His talk was deeply religious, stating that among his greatest desires was the gaining of knowledge, wisdom, and vision, particularly a vision of his work and how it can be accomplished. Glaud Smith sang, "Zion the beautiful beckons us on," and the closing hymn followed: "Earnest workers for the Master."

On such occasions one is led to notice the wealth of beauty and meaning our church hymns possess, which by sincere participation can fittingly express the longing, the zeal, and the hopes of many.

At the preliminary declamatory contest at six o'clock, those taking part were Velva Butterworth, Ottelene Colebank, Ferne Price, and Agnes Adams. The judges named Agnes Adams for first place and Ferne Price as alternate.

The song service at half past seven was led by Earl J. Cox. A trio, Ada Fallon, Alberta Lanpher, and Margaret Gard, contributed one excellent number.

A babe was blessed at this meeting, John Calvin, son of Mr. and Mrs. J. C. Woodman. Two great-uncles of the baby officiated, John A. Dowker and David E. Dowker.

The evening sermon was by Elder David E. Dowker, who spoke with liberty and power as he sought to cause his hearers to come face to face with their responsibilities, reminding them that each must eventually return to God his individual commission with a statement of how he has used it.

Enoch Hill

On Sunday morning Brother E. Y. Hunker was the speaker and gave his attention to a consideration of the duties lying before us. He spoke with good liberty and left many new ideas in the minds of his hearers.

Elder F. C. Bevan, of Ottumwa, Iowa, occupied the evening preaching hour, giving us a straight-forward talk, and reminding us to keep our minds on the goal for which we are striving, looking neither to the right nor left but keeping our eyes straight ahead of us on the path we must follow.

On Monday evening a farewell party was given to Brother and Sister Clements at the church. Because of the ill health of Brother Clements, they are moving to Pontiac, Michigan. They hope to return in about two years. A large crowd was present to bid them good-by, and a suitable program was rendered for them in the basement while the orchestra had regular practice upstairs, later furnishing musical numbers which were appreciated. Refreshments were served, after which all reassembled upstairs. The pianist began to play a wedding march, and to the surprise of many a bridal party entered. Brother Charles H. Hunsburger, son of Sister Clements, was the groom, and Miss Flossie Harvey, daughter of Sister Brown, was his bride. Pastor W. J. Brewer officiated. Everyone was then invited to attend a reception given at the home of the bride's mother on Tuesday evening. The young couple will accompany Brother and Sister Clements to Michigan. The Saints and friends wish them a long, peaceful, and happy journey through life.

Every Saint and friend enjoyed the party, and a spirit of mutual love and friendship was manifested by beaming smiles and hearty handshakes. Indeed, the people of Enoch

Hill rejoice that God has seen fit to bless us with a like-mindedness which makes us one big family, with a mutual love, and concern in the welfare of each other.

East Independence

There was good attendance at the midweek prayer service, and an excellent meeting was enjoyed. At the Religio, on Friday evening, there was not as large an attendance as we hoped to see, but an interesting session was held.

Roy Stepp, eldest son of Brother and Sister D. Stepp, is very low with pneumonia. We trust that the Lord will give him the blessing he so much needs when he is administered to, that he may soon be back in his place in school and in church services.

On Sunday morning Brother Charles J. Smith was the speaker. He related many interesting experiences from his own life. This was rally day for the young people, and Brother Smith's sermon was especially fitting for this time.

Elder Hubert Case had been announced to give an illustrated lecture in the evening on the life of the Indians. But we had the lecture minus the illustrated part. Some accident had happened to the picture machine, and although a helper was sent to Independence to try to replace the broken part, the effort was unsuccessful. However, we all enjoyed the lecture, and at the close Brother Case gave opportunity for questions. The pastor asked this one: "Will you give us the pictures Monday night?" It was decided to do so, and we were promised that he would try to have more pictures. On Monday night, January 10, the showing of the pictures necessarily involved more talking. We enjoyed the evening, and are reminded of the old saying, "It is an ill wind that blows nobody good."

Holden Stake

Warrensburg

We are very sorry to hear of Brother W. S. Macrae's illness at Holden, and hope he will soon be able to return to his home in Warrensburg.

The Department of Women held its last meeting of the year at the home of Sister Viola Blain. The sisters have finished a beautiful comforter.

Brother Robert Burgess, of Knobnoster, spoke for us Sunday morning, the 19th. We are always glad to have Brother Burgess with us.

The Christmas program was given Sunday evening, the 19th. Among the outstanding numbers were the following: A quartet, "Sing to the star," with dramatization by the junior class; pantomime, "The shepherds," Hazel Ball and Edna Mae Haring; violin solo, Brother Albert McCullough, accompanied by Alberta Kimbal; solo, Wilma Rasche; pantomime, Inez Johnson; solo, Hazel Johnson Ball.

Atherton

On the evening of November 21, Brother Samuel Smith was the speaker, giving a very interesting sermon to his hearers. On the following Sunday, Brother J. A. Roberts, of Independence, was with us and preached a very interesting sermon at the morning hour and again on the evening of December 5. Brother D. O. Cato, also of Independence, occupied in the evening of November 28, and all enjoyed his sermon. He made many encouraging references to the young, and "Consecration," was a most fitting song for closing. For both morning and evening on December 12 we had the happy privilege of having Brother Frank Veenstra with us. He and his wife sang songs in their native tongue, which is the language of Holland. Their daughter Bertha also sang both morning and evening. Brother Veenstra told of his trip to and from Holland while on his recent mission. The Saints surely enjoyed the services of this day.

On this Sunday Brother William Self and Brother Cleland were with us for morning and evening services.

Knobnoster

Three new babies have taken up their residence in our branch. Gaylon Lawrence has taken up his abode at the home of Brother and Sister James Hansen; Lyndon Robert is found at the home of Elder and Sister M. R. Shedd; and Robert Paul with Elder and Sister R. E. Burgess.

Our annual election of officers took place on December 9 and resulted in the election of John T. Nutt, pastor; Sunday school superintendent, M. R. Shedd; Religio superintendent, Blanche E. Norman, who also heads the department of music; branch treasurer, Earl T. Ross; superintendent of the Department of Women, Sister John T. Nutt.

Evangelist T. C. Kelley made us a visit December 12 and preached two splendid sermons. We hope to secure his services for a series of meetings in the near future. Our pastor occupied the pulpit last Sunday, the 19th, at eleven o'clock and again at a quarter till eight in the evening.

Elder G. W. Rodger, of Sedalia, gave a lecture on Australia, using the stereopticon and a splendid group of slides secured from the Graphic Arts Bureau. The lecture was very instructive, as well as entertaining. Come again, Brother Rodger.

Elder J. E. Bozarth, of Warrensburg, for a number of years pastor at this place, was the speaker December 26 at eleven o'clock. His subject was, "Is there a chance of salvation after death? If so, how?" He was blessed with good liberty in presenting his subject, and his effort was well received.

Wedding bells have been ringing recently, proving to us again and again that Cupid is still busily engaged in shooting his darts at the young people.

Sister Wanetta Norman and Mr. Fred Parker were quietly married by Elder R. E. Burgess at the residence of the latter, November 27. Also Sister Lola Henderson and Mr. Leonard Miller were married at Sedalia, November 15.

The outlook for the work here is more encouraging than it has been for some time, and the closing of the old year finds an increasing number with their faces Zionward.

Grandview

Sunday morning, November 21, Brother Depuy, of Lees Summit, was the speaker, and as usual his sermon was edifying and interesting.

We observed Thanksgiving Day by meeting in a prayer service at ten o'clock, followed by a basket dinner and visiting in the lower auditorium. Mrs. Reese, of Grandview, Mr. Bedell, of Martin City, and Sister Mary Riddle, of Dow City, Iowa, were our guests on that day.

The following Lord's Day, members of the local priesthood had charge of the meetings and occupied as speakers.

A very good communion service was enjoyed on December 5, and at half past two in the afternoon the election of pastor and the superintendents of departments took place, in charge of Brother McWethy. Brother Hopkins was reelected pastor; Sunday school superintendent, Brother Cockefair; superintendent of the Department of Recreation and Expression, Brother I. N. Mathis; head of the Department of Women, Sister Crandall; and leader of the Department of Music, Sister Cockefair.

At seven o'clock the election of other branch officers was held. It was also voted at this time to adopt a budget system to finance our branch.

At the eight o'clock service Brother McWethy gave a splendid talk, which was well received. Sunday morning, December 12, Brother Hartnell, of Independence, was the speaker. Many favorable comments were heard regarding this sermon. Brother Hopkins spoke Sunday evening, his theme being, "Be thou clean."

We are pleased of late to welcome to our branch Brother and Sister Mays and little daughter Virginia, who have moved here from Blue Springs. They come to us well recommended as being real Latter Day Saints.

A recent visitor to our branch has been Sister Riddle, of Dow City, Iowa, who has been visiting her aunt, Sister Goddard, and family.

We are pleased to report the condition of Sister Cline as

being improved. She has received considerable relief from administration.

We also report the death of Sister Hopkins's aged father, Mr. Huff, of Olathe, Kansas. He passed away in November.

Baby Clinic Work in Lamoni

There are many vital reasons why clinics should be established in every community. The main reason is that the child may be successful in entering kindergarten or primary schools physically fit. In our clinic work in Independence, we have been able to correct numbers of defects, and by the time the child has grown to the age of five, he is physically able to do his best. Those who have visited the clinic in Independence know what a success it has been. In just the few years it has been in operation there, hundreds of babies have received help and benefit from it. I have in mind one little mother there who had two children that were ruptured in early babyhood, and they suffered extremely, causing the mother and father great anxiety and worry. She was one of the first mothers to patronize the clinic, and in a few months both children were well and physically able to enter kindergarten. She, with hundreds of other parents, knows well the value of the clinic to the community.

A few days ago the Department of Women began a baby clinic in Lamoni, Iowa, and from the first day it has become a popular community project.

We were successful in securing a physician who is particularly interested in children of preschool age, our nurses volunteered their services, and we owned good scales which had just recently been bought from a physician who was moving from our vicinity. From the State Board of Health we procured health charts and beautiful health posters. With a fair beginning, we expect to push on toward success. Every child who is weighed and measured in our clinic is checked up by the national standard of weights and measurements and parents are given the definite knowledge of the child's needs. The parents seem eager to bring their babies and see to it that adjustments are made whenever we find the need of them.

DONA CLARK HADEN,

General Superintendent Department of Cradle Roll.

Skiatook, Oklahoma

December 27.—On this glad Christmas the little band of Saints at Skiatook, Oklahoma, have much for which to be thankful. Of late we have been favored, instructed, and encouraged. Our new building is nearing completion after some very hard and earnest labor. On account of our present crowded condition, we have been unable to have any missionary meetings for some time, but Brother J. W. Davis, missionary of Central Oklahoma District, has helped us very materially by painting the church building in the daytime, and preaching at the nearby towns at night. His presence has been a big help to us.

We were fortunate in having Bishop Hunt with his inspirational message, which was gladly received, and helped us to catch the larger vision of our work.

Brother Fitzwater also has been with us, and encouraged us with a few meetings, but on account of bad roads and most of our members being widely scattered, he has not been able to hold very many meetings. We are looking forward to better weather and more meetings. We are trying to decide on the kind of a crop we will put in this year. Perhaps it would be interesting to you to know that the building of our new church has been financed by the branch planting Irish potatoes, sweet potatoes, and Bermuda onions, the work being done by men, women, and children. The proceeds were used to purchase materials for the construction of the building. The brethren have entirely built the church with their own hands, their time and labor being donated. Brother M. E. Haskins has been on the job continually, assisted by other men of the branch when occasion permitted.

Our Department of Women has not been idle and has worked hard to help. Also our newly organized Temple Builder girls have helped, by holding a bazaar of their own, besides the bazaar of the Department of Women. Their efforts were well rewarded.

This glad Christmastide, with Zion in view and the coming of our Lord once more to look forward to, gives us renewed hope and courage to work on despite all odds, that we may at last triumph.

MRS. E. P. HOPKINS.

Kansas City Stake

Central Church

The first Sunday of the New Year dawned very beautifully, and there were 293 present at Sunday school, with a collection of \$14.55. The new officers were in charge and consisted of Burdette Root, Sister Burdette Root, and Mrs. F. B. Blair, superintendents; Sister Emma Thomas, secretary; Brother Roscoe Hampton, chorister.

The auditorium was filled to capacity for the eleven o'clock service, when the sacrament was administered and a number of good short testimonies were given, the principal theme being the desire of renewing the covenant that had been made at the water's edge and a determination for a more consecrated life to the service of God the ensuing year.

Brother Tanner related a very touching picture that had passed before him while in deep meditation, and it revealed that some of the children of God were wandering into forbidden paths, such as the dance hall, the theatre, and even some had gone so far as to the gambling room. This, of course, would naturally be painful to a pastor to know that some of his flock were doing such things, and there was such an earnest appeal made and the scenes were so touching, that surely every one who attended that service left with a determination to live better.

The evening preaching service was occupied by Brother J. A. Tanner.

Yesterday there was quite a contrast in the weather over that of last Sunday, it being a clear, cold day, with a raw wind whipping from the north; nevertheless, there was an attendance of 315 at Sunday school with a collection of \$13.75.

The eleven o'clock service opened with "Triumphant Zion, lift thy head," prayer being offered by Brother J. A. Gunsolley. The choir rendered the anthem, "I will lift up mine eyes," under the direction of Brother T. B. Dunn.

Apostle Paul N. Hanson delivered a very fine discourse, dwelling particularly on our failure to see God and his handwork, that if we would but open our eyes a little wider, unstop our ears and catch the music and laughter of the children around us, hear the trickling water, and catch that which opens our intellect, what wonderful opportunities we would have! He cited the wonderful character of Helen Keller, who has been deaf and blind from birth; how the touch of her finger on her teacher's lips conveyed to her that which we see and hear, and how, despite that condition, she has gathered much of joy and has given much of service to mankind; and if she in that condition has been able to do so much and to recognize the work of God, what should we do?

Brother George H. Hidy, long an active member of Central Church, passed from this life Friday evening at his home, 3918 Holmes Street. He was a member of the First Kansas City Branch located at Twenty-fourth and Wabash, which later moved to Ninth and Lydia, and from there to its present location. In his younger years he was quite active in church work, having officiated in the office of teacher; on September 14, 1924, was ordained to the office of elder and worked in that capacity until his death. He was a lover of the beautiful, was a devoted companion and a loving and faithful father, and we recall many times he has re-

sponded to the sick, in their calls for administration. Like Paul of old, he has fought a good fight, kept the faith, and finished his course, and surely there is laid up for him a crown of righteousness. His last testimony, only a few weeks ago, was of his faith in God and his love for the gospel and his desire to press on. He is survived by his wife, Mrs. Ida L. Hidy, two daughters, Mrs. Allen Rush, of Kansas City, and Mrs. E. C. Harrington, of Independence; a son, John C. Hidy, of Peking, China; six grandchildren, and a host of friends.

Funeral services were held at the church Sunday afternoon conducted by Brother J. A. Tanner, assisted by Seth S. Sandy. Sister Elizabeth Tanner Hitchcock and Luella Wight very beautifully rendered a duet, "Oh, morning land," assisted by the Central Choir. He was laid to rest in Mound Grove Cemetery.

Bennington Church

If the meetings of today are indications of what Bennington Heights is to experience in the future, the year 1927 will be a very happy and prosperous year.

The attendance at the Sunday school today was 152. The first Sunday in 1923, the attendance was 51; the first Sunday in 1924, the attendance was 49; the first Sunday in 1925, it was 99; and the first Sunday in 1926, the attendance was 101. Our number is steadily increasing. Some are coming from other cities or branches, while others are coming in to the Sunday school who are not Latter Day Saints. These nonmembers become interested in the gospel work, and some request baptism.

This morning in the sacrament meeting, Sister E. H. Agin and her son and daughter, Harvey and Margarite, were confirmed. They were baptized last Friday evening. Brother S. S. Armstrong, who was baptized a little over a year ago, was selected for Sunday school superintendent for this year. His wife was baptized at the same time, and she also is an active worker in the Sunday school. Sister (Mrs.) Georgia Binninger, who was baptized last spring, is to head the Women's Department this year.

Two babies, Mary Louise Armstrong and Shirley Irene Goold, were blessed this morning. The meeting was well attended, over a hundred being present. All enjoyed the presence of God's influence, and the effects were easily seen. Some who in the moment of dissatisfaction had acted hastily, were made to realize their mistake; some of the new members believe this to be the happiest New Year of their life; and others rejoiced because of the manifestation of the Spirit in the time of physical distress. Aged Sister John Steffee was able to be present after a long sick spell, and told of a vision in which she saw Christ. Sister George Steffee rejoiced because her small son, George, was able to be about, although he was recently struck by a motor car. She feels that only the hand of the Lord prevented it from being serious.

Brother George Garrett is in the Sanitarium, where he underwent an operation last week. We believe he would appreciate the prayers of the Saints. Brother John Steffee also is reported sick. Brother Jacob Goldflam, who met with a street car accident, was able to attend church this evening.

Brother Roy Jones has returned home after being in Chicago a few weeks. Brother W. A. Helm, who works on a farm near Clifton Hill, Missouri, is now home to spend the winter weeks with his children and his home branch. There is no branch where he works, but he is sometimes able to hear K L D S. Brother Seth Sandy, of the Kansas City stake presidency, visited with us this forenoon.

Elder Francis Smith preached this evening. He told us of some of the miracles he had experienced in his life. Apostle Roy S. Budd and Missionary William Bath preached last Sunday.

Our prayer is that the Saints may enjoy a happy and prosperous new year in the gospel work.

Fourth Church

As the year 1926 has passed, we can say for Fourth Church that it has increased in numbers and spirituality. Many new ones have come to worship with us and help carry on the work. The spirit of oneness and brotherhood has been in our congregation, increasing throughout the year. With this feeling in our midst, God's work will move forward as it never has before in this locality. Prejudice on the part of our neighbors has been broken, and many are investigating the gospel of Christ.

Wednesday evening prayer meetings have been well attended, and we are thankful God bestows his Spirit so abundantly at these services. Strength is thereby given that we may press on and overcome trials incident to various experiences.

Each Sunday at 11 o'clock, junior service is held for children of sixteen years and under, Sister Tyra Lucking directing. Much effort has been put forth in the junior church. The speakers have made the gospel story so simple that the children can understand. With the gospel foundation laid in their early years, they can more fully understand its beauty, thereby strengthening their faith, thus preparing them for work in the Master's vineyard.

The Sunday school has increased in numbers, and the interest is good, as also the Religio.

The social features of the congregation have been arranged by the Department of Recreation and Expression. Its effort will be to make them better acquainted with each other and provide recreation for the young. It is hoped that the time will soon come when the departments will come forward, so they will merit the support of all the membership. Their sessions are not less in importance than the preaching services.

The Women's Department has a study class which meets weekly, thus fitting the members for church work.

As a whole they have made progress. The ranks have not been invaded, as God's hand has been over them. Elder J. O. Worden, pastor, and his wife continue to direct them as leaders for whom God's blessing is asked. The favor of God is also asked on the work of the year just ahead, that each may be found doing his part, as assigned him.

Argentine Church

A week ago the evening sermon was by Patriarch Ammon White on the great commission enunciated by the Savior of men, found in the sixteenth chapter of Mark.

Today the speaker for both morning and evening was Elder George Jenkins, of the missionary force. He was supplied by the ministerial conference, now sitting in Independence, they also furnishing speakers for the other thirteen churches of the stake. Brother Jenkins's morning effort was to show that the lamps of the ten virgins were the word of God. (See Psalms 119 and 105.) Note that lamps are mentioned in the plural. Bible, Book of Mormon, and Doctrine and Covenants contain God's word. The word of God was meaningless to the five foolish, because they did not inform themselves concerning it. His evening discourse had to do with the philosophy of Jesus Christ. It is to help his people to help themselves. He said there was equality in opportunities. Education is most necessary.

Quindaro

Attendance at Sunday school Sunday was one hundred and thirty-two with an enrollment of one hundred and twenty-five. Brother Clarence Penticuff is our new superintendent, with Sister Dora Halverson assistant. The orchestra under the leadership of Sister Wallace Eskridge renders valuable service to this department.

At eleven o'clock Brother Wallace Eskridge was in the stand, with Brother J. O. Dutton, of Illinois, as speaker. Brother Dutton gave us good food for thought, also kindly advice to our young in regard to amusement. He said we should never go where we could not ask God's protection over us while there.

The half past six hour found seventy-five present for Religio, with Brother Frank Murrah in charge, assisted by Brother Charles Graham. Three classes have taken up the Book of Mormon study. The B □ class will give a box supper in the church basement, January 18.

Elder Dutton again occupied the pulpit at eight o'clock, using as a basis of his remarks Revelation 3:20: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Brother Dutton explained that as the Savior knocks at the door of our hearts, he is inviting us up to higher ground; that the righteous should develop and grow as the palm and the cedar trees. Some of the evils which are lowering the moral standards today are the moving pictures, the dime novels, and cheap magazines, and the speaker closed with the admonition: "Come out of the world, and be ye separated from them."

A very beautiful anthem was rendered by the choir. It was "He leadeth me." Evelyn Helm was the soloist.

A New Year's Greeting to the Presidency

SHENANDOAH, IOWA, December 26.

To the First Presidency,
Reorganized L. D. S. Church,
Independence, Missouri.

Dear Brothers: The Shenandoah Branch and Sunday School extend to you hearty New Year Greetings. We extend our best wishes to you and may the new year bring about a realization of your hopeful ambitions.

We are on the threshold of a new year, one we hope is destined to be a prosperous and productive year for the church. We hope that the church will step across into 1927 with good will toward all, and with this spirit we may each one be of aid in carrying on the work to a successful end.

We stand by the church unitedly, hopeful of better conditions in the future, which we believe are even now at our door.

It is that faith in Jesus Christ and in the gospel restored to us in these last days that is inspiring the hearts of the faint, giving new courage to the hopeless, lifting mountains of doubt, giving solace to the afflicted, and strengthening the footsteps of the aged as they go tottering down to their graves.

That faith blooming and blossoming into unselfish service will bring about that condition that we have so long prayed for and sung about and earnestly looking forward to, and we pray that God will give you courage and strength and inspire your minds in directing the work in these last days.

L. D. S. BRANCH AND SUNDAY SCHOOL.
ELDER J. O. RENNIE.

Are Hospitals Well Managed?

(Continued from page 36.)

in hospitals are advancing is the same reason that costs everywhere else are advancing, plus the fact that the patient of moderate means insists upon having private rooms with all the extras that he can not afford. Another contributing reason is that some superintendents are lax in collecting from all types of patients, and as a result the burden is thrown upon those that come under the classification of pay patients. However, the whole subject is working itself out in a perfectly sane and logical manner.

I am very grateful that you have called this editorial to my attention.

It will be interesting to note what a future number of *Modern Hospital* will have to say on this.

F. M. S.

MISCELLANEOUS

Change in Conference Date

The Northern California district conference will be held at the Saints' church, Sacramento, California, February 12 and 13, instead of February 19 and 20, as announced in January 5 *HERALD*, page 32. The business session will convene at 10 o'clock a. m. Saturday, at which time a district president should be elected to serve until the conference of July, 1927, and delegates to General Conference, April, 1927, should also be chosen. Branch secretaries, please have your credentials reports sent to the district secretary as soon as practicable, including therein a statement of your present membership. Cecil Hawley, district secretary, 1955 Napa Avenue, Berkeley, California.

General Conference Delegates and Visitors

Brethren G. W. Eastwood and C. Ed. Miller have been requested by the Presidency to act as Reception Committee. All persons expecting to visit Independence at conference time had best get in touch with these brethren on the matter of location and board. Address your requests or communications to Reception Committee, Box 255, Independence, Missouri.

FREDERICK M. SMITH, for the Presidency.

January 5, 1927.

Notice of Appointment

General Church Secretary and Transportation Manager

In harmony with recommendation of the Joint Council of April 14, 1926, which was approved by the General Conference of 1926, for reorganization of the Secretarial and Transportation Departments of the church, notice is hereby given of the appointment effective January 1, 1927, of G. S. Trowbridge as General Church Secretary and Transportation Manager.

THE FIRST PRESIDENCY.

January 6, 1927.

By F. M. SMITH.

Conference Notices

Northwestern Kansas district conference will be held at the Baker Schoolhouse, near Osborne, Kansas, February 11, 12, and 13. Entertainment on the evening of the 11th, conference the 12th, and preaching the 13th. Those going on the Rock Island notify W. E. Ratcliffe, Smith Center, Kansas, and those going on the Missouri Pacific notify Joe Nonamaker, Osborne, Kansas. Priesthood reports should be sent in preceding the conference. Delegates to General Conference will be elected at this time. Mrs. Maud Teeter, district secretary.

Des Moines district conference, at Des Moines, Iowa, 719 East Twelfth Street, February 4, 5, and 6. Brother John F. Garver will be the speaker. Come. Margaret Wilkinson, district secretary.

Attention, Saints of South Bend

Sister Susan Quinn, Wabash, Indiana, requests the Saints of South Bend, Indiana, to call on her nephew, Adron Mc-Neeley, 513½ East South Street. He has two daughters he would like to put into Sunday school. He is a motorman on the city cars and does not know where the Sunday school is held.

Our Departed Ones

YOUNG.—Edwin Guy Young was born in Livermore, California, December 13, 1879. He joined the church April 13, 1890, and remained an earnest and faithful member until his death. On November 4, 1907, he married Miss Jessie Haste at Santa Rosa. Brother Young was held in the highest esteem by his brothers of the church and the people of his community. No man in the neighborhood was more universally loved and respected than he. He was a pioneer in Farm Bureau work and was a prominent figure at the State conventions of this organization. It is very rare in this age of rapid change and transition for one to die in the house of his birth, but on December 19, 1926, just forty-seven years and six days from the date of his birth he passed away. Left to

THE SAINTS' HERALD

The First Presidency, Editors.
Richard J. Lambert, Assistant Editor.
O. W. Parker, Business Manager.

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Nearly every case of Cancer is directly due to PORK and its byproducts. Deuteronomy 14:8 tells us not even to touch it, let alone eating it. Hog is merely a diseased scavenger so filthy that a dog even goes shy of it. Where there is no hog there is no Cancer. The Orthodox Jew will not touch hog, and it is seldom you hear of cancer among this people.

A warning to all Saints and friends—Don't eat PORK.
DR. A. B. KLAR, Food Specialist, Diagnostician, DOVER, OHIO

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mourn are his companion, two daughters, May and Dorothy, and his aged mother, Mrs. A. J. Young and brothers and sisters. Funeral services were held from the local undertaking parlors, Elder V. B. Etzenhouser officiating.

WESTMORELAND.—William Thomas Westmoreland, son of John P. and Elizabeth Westmoreland, was born February 22, 1843, in Wayne County, near Jeffersonville, Illinois. On February 5, 1864, he married Narcissus Burkett. He spent more than four years in service during the Civil War. He united with the church May 31, 1869; was ordained to the office of teacher, and lived a faithful Christian life. His footsteps were ever found in the pathway of duty to his God, his home, his country, and humanity. He encountered the joys, disappointments, and sorrows that are common to man, but always he could see the hand of the Lord in his affliction. Died November 2, 1926, leaving to mourn his departure a loving companion, one foster daughter, Mrs. Bessie Westmoreland; two foster granddaughters, Mrs. Katie Burgess and Mrs. Gladys Burroughs; two sisters, one brother, seven half brothers, and two half sisters. Funeral services at the home of Elder Hilliard Henson, assisted by Elder William Clements. Interment in the nearby Henson Cemetery.

BECKLEY.—Mary Parmelia Beckley was born June 7, 1847, in the State of Michigan. In 1865 she married W. H. Cutts. Mr. Cutts died in 1869, and in 1871 she married Benson Day Beckley. Sister Beckley embraced the gospel in 1898, and her twenty-eight years of membership were filled with loving service to God and his creatures. Her life was an open book, and all who read therein were strengthened and encouraged to come up higher. She was valiant in testimony and constant in the service of the cause. She was the devoted mother of ten children, grandmother of twenty-nine, and great-grandmother of fifteen. At 10.15 p. m., December 16, 1926, she peacefully passed into the great beyond at the home of her youngest child, Mrs. Inez Peterson, Oakland, California. Funeral services at Oakland in charge of Bishop Cecil Hawley; sermon by Elder V. B. Etzenhouser. Interment at Modesto, California.

FREE.—Mary Jane Free was born November 19, 1849, at Clinton, Kentucky. She married A. P. Free March 15, 1866, and to them nine children were born. Sister Free had been a member of the church forty-six years, always bearing a strong testimony for the work. Death came December 21, 1926, at the home of her eldest daughter, Mrs. J. E. Briswalter. Surviving her are five children: Mrs. J. E. Briswalter, of Joplin, Missouri; Mrs. W. A. Haglin, Memphis, Tennessee; Mrs. P. K. Norman, Peoria, Illinois; Mrs. Ellis Rogers, Joplin; and J. W. Free, Kansas City, Missouri. Sister Free neighbors, and this was beautifully expressed by floral offerings and the service rendered bereaved relatives. Funeral sermon was by Elder O. C. Karlstrom, Elder T. J. Sheppard assisting. Interment in Mount Hope Cemetery.

GALLAND.—Abram Noah Galland, son of Benjamin and Maria Galland, was born May 27, 1859, in Harrison County, Iowa. When he was a child, his parents moved to Crawford County, where he lived until his death. He married Miss Laura A. Gleem September 15, 1884, and to them four children were born, two sons and two daughters: Leon Earl, of Denison, Iowa; Mrs. Ethel Newcome, of Cameron, Missouri, and Mrs. Inez Dobson, Denison, Iowa. One son preceded him in death. Brother Galland was baptized into the church forty-five years ago and was a loyal member till death. For the past two years he has been suffering, and he fell asleep in Christ at his home in Deloit, December 19, 1926. Those left to mourn are his wife; three children; two brothers, David, of North Dakota, and Charles, of Council Bluffs; one sister, Mrs. Nelson, Oakland, California, ten grandchildren, and other relatives. Elder C. W. Winey was in charge of the funeral, and the sermon was preached by Elder W. A. Smith. Interment in the Deloit Cemetery.

WHITEAKER.—Isaac B. Whiteaker was born March 20, 1854, at Fort Wayne, Indiana; married Martha Jannette Coleman, August 25, 1908; baptized in May, 1925, by Elder J. O. Dutton. He was a faithful member to the end of his life, his last labors being on a little church building under repair, and this was occupied for the first time by the Saints at his funeral. He died Sunday, November 21, at La Crosse, Wisconsin. Funeral was at the Saints' church in Bell Center, Wisconsin. Sermon by Elder E. J. Lenox. Surviving him are his wife, one daughter, three step-children, three brothers, two sisters, and many grandchildren.

NORRIS.—Gertrude Grace Jones Norris was born in Ransom County, North Dakota, January 5, 1896. On December 31, 1913, she was married to Gilson R. Norris, and to them eight children, seven boys and one girl, were born. She and her husband were baptized by Elder George W. Thorburn into the Reorganized Church of Jesus Christ of Latter Day Saints September 22, 1918. She passed away October 28, 1926, after a short sickness, leaving her family of small children in the care of a loving father and kind friends. Her last request was that her husband continue to teach their children the gospel, and her last testimony that this is the true church of Christ. There remain to mourn her departure her husband, seven sons, one daughter, her father, one brother, two sisters, and many friends. The body was laid away in the beautiful Couer d'Alene Cemetery, Couer d'Alene, Idaho. Sermon by Elder Eli Bronson.

GABLER.—Candace Mariah Evans Gabler was born at Garden Grove, Decatur County, Iowa, February 5, 1849; baptized into the Reorganized Church of Jesus Christ of Latter Day Saints, March 28, 1866, by Jacob Jamison. She was married to Ruben Gabler April 22, 1868. To them six children were born, five of whom, with her companion, preceded her in death. She was a loyal wife, a devoted mother, and faithful Saint, and to know her was to love her. She passed away at her home on East Park Avenue, Rich Hill, Missouri, December 2, 1926. Surviving her are one daughter, Mrs. Peter Seibert, of the home address, one brother, seven grandchildren, and eight great-grandchildren. Funeral services were held at the Saints' church, Rich Hill, Missouri. Sermon by Joseph Curtis. Interment in Green Lawn Cemetery.

GREENWALT.—Mary Olive Burkett Greenwalt, daughter of W. I. and Parthelia Burkett, was born in Wayne County, Illinois, December 8, 1899; baptized into the church August, 1913, remaining a true member during the rest of her life. She was united in marriage to Floyd Greenwalt, January 1, 1916. To them were born four children: Julia, who preceded her mother to the beyond; Lyla, Vera, and Reba. Sister Greenwalt was a loving companion, a kind mother, and an obedient daughter. She passed away December 1, 1926. Surviving to mourn her departure are her companion, three children, father, mother, and four brothers: Ernest, Everett, and John, of Keenes, Illinois; and Earl, of Mount Vernon, Illinois. Funeral sermon preached by Elder R. H. Hanson. Interment in the Garrison Temple Cemetery.

MATTI.—Opal Louisa Dean Matti was born September 28, 1905, at Soldiers Grove, Wisconsin, and was the daughter of Martin and Minnie Dean. Her mother died about sixteen years ago, and the child was afterward cared for by her aunt, Mrs. Norman Montgomery, later Mrs. Hutchcroft. The girl was baptized in June, 1916. Married Walter Matti February 19, 1925, afterward making her home in La Crosse, Wisconsin. She was a devoted member of the church until called away in death, December 2, 1926. She leaves a young husband, a father, a brother, three sisters, and a six-month-old baby girl. Sermon by Elder E. J. Lenox from the Dwyer funeral parlor, La Crosse, Wisconsin; interment in the Oak Grove Cemetery, La Crosse.

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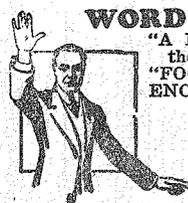
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THE SAINTS' HERALD

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SAINTS

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Volume 74

Independence, Missouri, January 19, 1927

Number 3

EDITORIAL

The Stewardship of Priesthood

(Continued from last week.)

Sermon by President Elbert A. Smith before the Regional Priesthood Conference, at Independence, Missouri, January 5, 1927.

Responsibility and Opportunity

Authority brings its own responsibility. Responsibility carries with it opportunity. The great primary responsibility conferred upon the ministry was in the general commission Jesus gave: "Go ye into all the world, and preach the gospel to every creature."—Mark 16: 15. But then he turned to some others and said to them, "Lovest thou me?" They said, "Yes, Lord." And he said, "Feed my sheep." Some are to go abroad and carry the gospel to those who have never heard it. That is missionary. But some are to feed those who have heard the gospel and embraced it and become sheep of his fold. That is pastoral. We have a twofold program in the church that carries with it a twofold responsibility and a twofold opportunity.

You remember Jesus said, in reply to the lawyer's question, that there were two great commandments:

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.—Matthew 22: 37-39.

So we need not be surprised that in our twofold program all our responsibility and all our opportunity hang on these two great commandments.

"Thou shalt love the Lord thy God." The missionary goes out under the commission, "Go ye and preach the gospel," to tell the world about God so that they may know him and come to him and learn to love him and so keep that first commandment. That is the missionary calling, opportunity, and responsibility.

Paul felt that responsibility weighing down upon him very heavily. He was the great missionary, the outstanding missionary, perhaps, of all time, and he felt the responsibility, and his eyes were also opened to the opportunity, so that he said within himself, "I *must* preach the gospel in Rome." And he said also, "Woe is unto me, if I preach not the gospel!"

—1 Corinthians 9: 16. That compelling spirit within him led him to seek the most prominent places from which to sound abroad the word. He went into the courts of kings. He went to Athens, even to Mars Hill. The Mount of Olives stands out in the pages of history as symbolical of spirituality and religion, but Mars Hill stands forth as symbolical of learning and culture. It was the center and seat of intelligence and learning. Here the philosophers gathered. Paul, as he went up the hill, noticed on every hand altars and inscriptions to many gods. When the ancients saw the manifestation of divinity anywhere, they thought it a new god and built another altar; one god here, another there. But Paul at last came to one marked To the Great Unknown God, which was their confession that they had as yet failed to find the one God. That was Paul's opportunity as a missionary, and he stood before them and said, "Whom ye ignorantly worship, him declare I unto you." There are not many gods, some here, some there, but one, the great I Am, who reveals himself everywhere and always. "He is not far from any one of us."

That is the stewardship of the missionary, to carry the gospel, the revelation of God as Creator, Father, and ever present help to the children of men, and thus set their faces definitely Zionward.

Then begins the work of the pastor. If Paul was a typical missionary, John the Beloved was a typical pastor. Read his epistles. The theme that runs all through them is the second great commandment, "Love thy neighbor." There is a tradition that when John was very, very old and could no more stand up to preach, young men would carry him before the congregation, and seated in his chair he would deliver himself of the one injunction, "Little children, love one another." In his young manhood, when he had lain upon the bosom of the Master, as he seems to have done at the Last Supper, that was the message caught from those lips, the pastoral message he had learned. That is the theme that runs through his epistles. "We love God because he first loved us." "This is the message that ye heard from the beginning, that we should love one another." "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren."

So it is the stewardship of the pastoral arm of the priesthood to gather the people together in flocks and feed them, first in groups, then in branches, then in districts, then in stakes, and last, please God, in Zion.

There are certain rather specific stewardships that come along in the line of this priesthood; for example in Doctrine and Covenants 122:2:

The burden of the care of the church is laid on him who is called to preside over the high priesthood of the church, and on those who are called to be his counselors; and they shall teach according to the spirit of wisdom and understanding, and as they shall be directed by revelation, from time to time.

And in the third paragraph:

It is the duty of the Twelve to preach the gospel and administer in the ordinances thereof, as is directed in the scriptures which ye have received. They are called and set apart to this duty; and are to travel and preach, under the direction and counsel of the presidency.

The stewardship of the President of the high priesthood and his counselors is to bear the burden of the whole church.

Again in section 122, and elsewhere, the Lord points out the duties of the standing ministry, those in pastoral work, high priests, elders, priests, teachers, deacons, who watch over and care for the Saints. The duty of the Twelve and Seventy primarily is to carry the message abroad. These stewardships interlock. There is scarcely a missionary who is not in some sense a pastor; and every pastor is in some sense a missionary. But at least there is this difference in part; and with them, of course, the stewardship that comes to the bishops to administer the finances of the church.

It is committed to the ministry as a part of their stewardship to administer the ordinances and the sacraments, and in so doing they have part in the covenants made between immortal souls. They are witnesses who stand between God and man in these covenants, as when a man goes down in the waters of baptism and is cleansed and is committed in the eyes of the world and of the church and himself to a new life, that ordinance being a memorial that he will ever remember: the minister is the sealing witness of that ordinance, and later, placing his hands on that man's head, he implores for him the Holy Ghost and initiates him into the church, into a new fellowship and brotherhood.

Brethren of the priesthood, you come in contact with the souls of man at great epochs of life. When they are sick unto death, when their loved ones lie afflicted and their hearts are torn and humanity has no aid, they send for you to come in and anoint with oil and offer the prayer of administration.

You preside at the sacrament of the communion of the Lord's supper, when all the people kneeling

before the altar in the presence of the emblems are committed to the prayer offered, that they will "always remember him and keep his commandments which he has given them, that they may always have his Spirit to be with them." Your hand takes to them those emblems to remind them of their Lord and Master.

You officiate when love has come into their hearts and they have in secret pledged their troth in their engagement, and they then come publicly and stand at the altar and ask you in the name of God to pronounce them husband and wife so that they may be free honorably in the sight of all men and under the blessing of heaven to go out and establish a home and bring children into the world. Later they bring those children to you to be blessed, and named, and set aside for holy purposes.

As pastors and priests you are enjoined to visit the homes of all the Saints. There is no foreign mission more important or sacred than that, to go into the privacy and sacred precincts of the homes of the Saints and administer to the needs of father and mother and children. It certainly is a wonderful stewardship, a great responsibility and opportunity. And as you go out to preach, as I said to you in the class the other morning; you go first of all as representatives of Jesus Christ, the gentle man of Galilee, the gentleman of Galilee. What a stewardship! You go out to represent the church and the thousands and thousands of men and women and children of the church who trust you to speak for them. They are inarticulate. They love the gospel, but they can not go out and preach it; they trust you to do so for them. They pray for you, and with their tithes they support you that you may go out and, speaking for them, tell that gospel to the people, that you will tell it as powerfully as you may, and will keep yourself so clean that no smirch from your conduct will mar the message they have sent you to bear. And perhaps in the courts of glory the eyes of the dead, who in years gone by gave all they had for the gospel, look down to see whether you in your day are carrying forth the message of the Lord as they would that it might be carried.

What is the objective of this stewardship? Apostle Garver last night in his statement concerning the mission of the church gave that to you. He anticipated me on that point. All of this stewardship, all this preaching, this baptizing and administering, all this teaching leads up to one great objective:

"Till we all come to the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

(To be continued.)

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Blue Pencil Notes

People seem to marry earlier and oftener than they did.

Praise for another is poison to the jealous heart.

"Can a man take fire into his bosom and his clothes not be burned?"—Proverbs 6: 27.

Soft hands and hard eyes do not forecast domestic happiness.

It is reported that the widow of Henry Hagemeyer, of Holden, Missouri, received a letter from a penitent man who inclosed one dollar to pay for two onions stolen from the Hagemeyer grocery store thirty-five years ago. No doubt the memory of those onions oftentimes brought tears to that man's eyes; but after the lapse of thirty-five years he is able to see clearly.

Pastor C. Ed. Miller says: "Many years ago I saw a comet blaze across the sky. I was lost in wonder and admiration. By contrast all the stars seemed dim. I could scarcely see them. But the comet soon passed away, while the stars shone on. Years later I located Polaris, the North Star. It does not seem particularly conspicuous or brilliant—but it is *always* on the job. By it men have taken their bearings for centuries. It can be depended on. I do not care to be brilliant or dazzling. But I do wish to be dependable—always on the job."

The testimony just quoted was borne during a prayer meeting at the regional priesthood conference in Independence. It lingered in my mind until it took form in verse which I dedicate to one of our dependable men, Brother C. Ed. Miller:

A comet across the night sky
Went blazing across its glorious route;
And as the bright stranger went by
The stars seemed like candles blown out.

So bright that it dazzled mine eyes,
I saw it ascend in its flight;
From darkness I saw it arise—
And sink once again into night.

I saw it one moment, divine,
Fill the earth with its wondrous ray;
Then darkness and groping were mine,
And midnight came down on my way.

But there in the North was one Star,
Polaris, serene in his place;
And soon I beheld near and far
Were others in beauty and grace.

So light came again, and my way
Was certain and fixed as the Pole;

I held it, assured that the day
Would rise from the East on my soul.

Then like the fixed stars let us be,
Not brilliant, to dazzle, then blind;
But like the North Star that men see
And know that their goal they shall find.

ELBERT A. SMITH.

Sacrificing to the "Treasure Chest"

Some weeks ago a sister came to the office bringing a string of beads. They were turquoise matrix. She wanted to give them to the Auditorium, thinking that sometime they could be used in some way in decoration of the walls or fixtures. I said they would be put in the Auditorium "treasure chest." A few days ago Bishop Koehler brought to the office two rings, one a pearl set ring, the other a diamond. He said a sister had handed them to him, saying that she felt she could not wear and enjoy them when the church was needing money to carry on its work. So she consecrated them to the church. And they will be sold or added to the "treasure chest."

It is a wholesome sign when persons want to give their treasures to the church. "Where the treasures are, there the heart is," etc. It might be paraphrased: "Where the heart tends, there the desire is to give." And there is no cause which stirs the heart like that of religion and the church.

We as a church are undertaking big tasks; but with the hearts and the love of the Saints prompting to sacrifice and willing service, we are assured of success.

F. M. S.

An Elder Reports

In a bundle of letters and reports recently laid on my desk, I saw a "report" from an elder who, I recognized at once, was not under appointment. I was curious, and read with interest the "figures" concerning his work for "ten months," then the "remarks" as follows:

Believing that an elder, even though not under General Conference appointment, should advise you periodically of his activities, I take this opportunity to submit this report. I was ordained March 7, 1926; hence the report covers such work since that time.

My faith is daily becoming stronger and my determination to do all in my power to advance the Master's cause in whatever capacity my lot may fall is hereby reaffirmed.

My prayers are for the advancement of the work and the speedy redemption of Zion.

Thanks, John A., for report, and your interest in the cause. Many are glad to see you zealous in the cause so valiantly defended by your father. With your zeal warm, your heart stout, I am sure you will find many opportunities to serve the church—your hands will find much to do.

F. M. S.

Stop, Look, Listen

In Other Words, Use Your Head

The large number of automobile accidents at railway crossings has given rise to discussions in many journals—technical, secular, and news—as to methods of preventing such accidents. Of course, the most effective will be the elimination of grade crossings by constructing subways or viaducts. This method is expensive, and it is quite likely that it will be many years before even the more dangerous crossings are thus safeguarded. In the interim, now and then, the railway trains will probably continue taking toll in lives of drivers who through carelessness get caught, or those who through "bravado" race the train to the crossing. Evidences abound to show that thoughtlessness and lack of due caution on the part of automobile drivers are responsible for most of the deaths and injuries at railway crossings. It is likely that such accidents will continue until it is made impossible for automobiles to be driven onto railway tracks. Until that time preventative measures are necessary. What are they?

Nothing can take the place of good judgment and due caution on the part of drivers; and gates, watchmen, and automatic warning signals are not effective against the thoughtless drivers, or those who deliberately take chances. Laws have been proposed and in some States adopted, requiring cars to come to a stop at grade railway crossings; yet even here accidents continue. Passing of laws seems ineffectual in reaching the individuals who hold the law in little esteem, and those who fail to use their heads. Under the caption, "Making a stop law absurd" the editor of the *Engineering-News Record* presents the grim humor of the situation. He says:

Railroad men apparently still believe that to require automobiles to come to a full stop before a railroad crossing is to insure safety and to reduce grade-crossing accidents. *Railway Age* a few weeks ago, for instance, had an editorial note entitled, "Why stop laws should be enacted," which strongly urges this reform and as an instance of why it is needed, cites the following occurrence: "Recently, at a railroad and highway intersection on the Denver & Rio Grande Western, an automobile was driven into the side of a slowly moving freight train. While the train crew were moving the damaged car from the crossing, another automobile was driven into the opposite side of the train."

This shows a remarkable faith in the efficacy of law, a faith which is quite refreshing in these days when so much inveighing is done against the ordinary citizen's disregard of law; but it carries faith to an absurd conclusion. Does anyone really believe that a man who would drive an automobile head-on into a perfectly evident freight train is going to be deterred from such an insane performance by the fact that there exists some kind of an ordinance requiring him to stop? Is the fear of the law and its punishment greater than the fear of injury or death?

In answer to the query presented, all we can say is, It is not likely. Yet that does not prevent us hoping that a much-to-be-desired time may come when

habitual obedience to law will help the situation, and that thoughtfulness and law combined will greatly reduce the crossing accidents while we await the final elimination of grade crossings.

F. M. S.

February "Autumn Leaves"

February *Autumn Leaves* is eight pages larger than usual. The cover is a very fine picture of Washington, done in sepia. The Monthly Message, by Elbert, is entitled "Nature's beauty shoppe." He brings a timeworn subject right up to date with the immortal Lincoln as his inspiration.

"Keeping up with the Joneses" is a two-part story by Alta Kimber, begun in this issue. Stewardships is her theme. Young people will enjoy this story. "The melting pot" is a story by Donna Manning, a very real bit of dream work.

"Paradise lost," is an article by Doctor A. W. Teel, Church Physician. He has had the needs of our youth especially in mind. Photographs connected with his home in Nauvoo District are used to illustrate the article.

"Thy neighbor as thyself" is a valentine story by Nina Brooks, of the Pen and Ink Club, and who is featured in the "Who's who" columns. "Self-knowledge" is a splendid article by Daniel T. Williams, full of life and truth. "The futility of war," is an oration by Howard M. Sheldon, who was second of the 1926 contestants among the Graceland students.

Apostle John F. Garver finishes his Twelve Talks on Stewardships. But the theme will be continued indefinitely in question and answer form.

The center section contains photographs furnished by Brother Muceus, who is in Norway, entitled, "Church work in Norway." Brother Clarke in his "Circus Tales" tells of "Jealousy in the elephants' camp."

Everyone will enjoy Howard W. Harder's diary of "A day with President Smith in his office." There is a new photograph of President Smith with it.

There are two people living who attended Amboy Conference in 1860. You will hear from them and enjoy their pictures.

Leta Moriarty has furnished an interesting variety in the columns for Our Girls this month. Anne Friend Roberts has an unusually interesting Who's who" section; it concerns the Baby Clinic at the Campus. There are half a dozen pictures, too.

Book Reviews will be a regular feature in *Autumn Leaves* in the future. We in Zion have become acquainted with the author of a new and splendid work entitled, "Drama in education." The review is by J. A. Gardner, who furnishes photograph of this author. She has been holding Campus students spellbound with her lectures.

Four very interesting young men occupy another of the pages.

Apostle F. Henry Edwards has the second of his twelve puzzles ready for us. And it *is* a puzzle. Eugene Closson furnishes five suggestions for "February Fun." You are missing something of educational value and real pleasure if you do not read Irene Layton's "My vacation abroad."

"Washington and charity" is a selected story which will interest all.

"The gist of it" is very fine. Albert McCullough's "Little stories of life" is finished this month. He will furnish our book reviews in the future.

There are a number of splendid poems, especially an unusually fine one by G. A. Kelley, entitled "To the discouraged." "Evil speaking," and "The marriage problem" are timely quotations from an address by President Smith.

Drawings for the stories are done by John Charles Thoman and Aileen Bullard.

"Into the latter-day light," the life story of Elder J. J. Cornish as told by himself, contains many wonderful experiences.

The editorial contains vital information and statistics concerning the replies to the recent questionnaires which were mailed to subscribers in the fall. *Autumn Leaves* is anxious to render an acceptable service to the youth of the church. The replies to these questionnaires are invaluable in guiding *Autumn Leaves* editors in their future course. ARE YOU A SUBSCRIBER TO AUTUMN LEAVES?

Regional Ministerial Conference

The ministerial conference or institute which ended its sessions of ten days on Friday, January 14, in the city of Zion, was a pronounced success, whether one judges by the feelings of common investigation, study, and mental effort, or by another standard, that of good fellowship and a nearer approach to unity and understanding of the common purpose.

It was primarily a gathering of the General Conference appointees in the central region of the church mission field, including both ministers of the missionary arm and those of the pastoral department. The morning prayer service occupied daily and was a source of joy and strength to the men who presented themselves at 8.30 at the Institute Building on the Campus.

Following, there came study classes the remainder of the forenoon, consisting of one combined class at 9.45 to 10.30; a missionary class at 10.45 to 12, and a pastoral class 10.45 to 12.

In the afternoon a questionnaire meeting (fifteen-

(Continued on page 93.)

THEY SAY...

John S. C. Abbot, in speaking of Abbe de Vermond: "Like all new converts, to prove the sincerity of his conversion, (he) went far in advance of his sect in intemperate zeal."

Doctor Hull, of Des Moines: "Will the church be able to count on us, or just count us?"

Furst, an American engineer: "I care very little what the world thinks I am, but I care a lot about what I am, because I've got myself to live with."

Van Dyke: "Don't expect too much of anybody, not even yourself. But expect something from everybody, including yourself."

Abbott: "It is easy to condemn. It is better for the heart to pity."

Some One: "The remedy for the ills of democracy is more democracy."

Somebody said that "familiarity breeds contempt," and another commented on this by saying: "The most potent antidote for the effects of familiarity is a more intimate acquaintance with the real nature of commonplace things."

Abbott: "Pleasure, like all false gods, rewards his votaries with satiety and disgust."

Van Dyke: "It is natural for those who believe nothing to be forbearing in regard to the beliefs of others."

A proverb: "A clear conscience makes a soft pillow."

A German saying: "Speech is silver; silence is golden."

John S. C. Abbott: "Time will diminish the poignancy of every sorrow save those of remorse."

Some One: "'I have' is a better bird than 'If I had.'"

Van Dyke: "Live by admiration rather than by disgust."

"Judge other people by their best, not by their worst."

"Consider how long it took us to attain our present knowledge, and how small and dim it is even yet."

"Cheerfully give to others the same liberty we claim for ourselves."

"Remember: In every nation he that feareth God and worketh righteousness is accepted by him."

"If by him, why not by us?"

John S. C. Abbott, speaking of Marie Antoinette: "Her faults were the excesses of a generous and magnanimous spirit."

A German proverb: "When I would do what I should, then am I able to do all I would."

Another proverb: "Fidelity is a rare guest: hold him fast, thou who hast him."

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

At What Time of Year Was Jesus Born?

BY EDWARD W. WEAVER

I desire, briefly, to set forth my position on the time of our Master's birth. I shall present such scriptural evidences as I consider are very conclusive, hoping thereby to awaken a spirit of investigation.

Let me take you to Luke's testimony first. Here (1: 26) we find the angel Gabriel appearing to Mary and making the announcement of our Savior's conception in the *sixth* month. Mary heard his message and then said, "Behold the handmaid of the Lord; be it unto me according to thy word." (Luke 1: 38.) Evidently conception took place at that time or very shortly afterward.

Now the whole of Palestine was a part of the Roman Empire at that time, and had been for many years, hence they were using the Julian calendar, established by Julius Cæsar. The *sixth* month, then, would be our June, when conception took place. Even if they still clung to the Mosaic calendar whose year began with the spring equinox (Exodus 12: 1, 2; 13: 4; Deuteronomy 16: 1), his conception took place in our September. As the period of pregnancy is well known, his birth would have to occur either the following March or April by the Julian calendar, or June or July by the Mosaic calendar.

Mary did not make the long trip to Bethlehem and Jerusalem in her condition to be present at a tax collector's office, but that she might be present at the Passover feast as commanded in the law. It was necessary that they should congregate at the place the Lord chose. (Deuteronomy 16: 5, 6.) As Jerusalem was the place established by decree, it became necessary for Mary to go there. (See 2 Chronicles 30: 5.) This once more establishes the date of our Lord's birth.

At the time of our Lord's birth, the shepherds were caring for their flocks by night. What would the shepherds be doing in the field with their flocks at Christmas time? Their presence would be necessary in the spring to care for the little lambs, hence the angels found them there at that time.

When Jesus was *twelve years old*, not twelve years, three and one half months, he and his parents went up to Jerusalem to the Passover feast. While there he reasoned with the doctors. (Luke 2: 41-50.)

Further than this, we find that when Jesus was baptized the record says (Luke 3: 23): "He began

to be *about* thirty years of age." He was not thirty, but began to be *about* thirty. Now let us follow him for a few days after his baptism. "The *next* day after, John stood, and two of his disciples." (John 1: 35.) "The day *following*, Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me." (John 1: 43.) "And the *third* day there was a marriage in Cana of Galilee; and the mother of Jesus was there: And both Jesus was called, and his disciples, to the marriage." (John 2: 1, 2.) After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there *not many days*." (John 2: 12.) "And the Jews' passover was at hand; and Jesus went up to Jerusalem." (John 2: 13.) By the foregoing scriptures, we prove that but a short time passed after his baptism till the passover. As he was *about* thirty years old when he was baptized, this short period let him complete his thirtieth year, and once more was he permitted to commemorate the anniversary of his birth in Jerusalem at the passover.

Christmas Day is a Catholic date. The day was fixed by the church, and a mass commanded to be read, called the Mary and Christ mass. Protestants shortened and changed this to read Merry Christmas, but still held to the same day of same month.

Our Lord said, "I am Alpha and Omega, the beginning and the ending, the first and the last." (Revelation 1: 8-11.) Would he not have been consistent with the year he gave to the Israelites, to be born in its first month, Abib? I think so. I believe also that when he told Joseph Smith to organize the church on the sixth day of April, 1830, and said it was 1,830 years since his coming to the earth, he was exact to a day, even to his own natal day.

If we, as citizens of this great Nation, think so much of our Nation's birthday, July 4, and hold to it so tenaciously, establish as a national holiday the birthday of the Father of our Country, George Washington, on February 22, what about the birthday of King Immanuel? Let us set apart April 6 as such date, commemorate our Lord's birth and the organization of the church by opening our General Conference on such date. And who will say that the Prince of Peace will not return to claim his bride on the anniversary of his and her birthday? Born at the passover season, crucified at the passover season, well might the Apostle Paul say: "Christ our Passover is sacrificed for us." (1 Corinthians 5: 7.)

HOWELL, MICHIGAN, December 22.

God is concerned about the welfare of man, and if a person is a partaker of the Spirit of God, he will be concerned in the same way.—J. A. Koehler.

OF GENERAL INTEREST

Less Hours, More Happiness?

It is too early to judge whether the American Federation of Labor's pronouncement in favor of a five-day week is a gesture or a policy. Coming as it did right after the Ford Company announced its five-day week program, the labor leaders' action received wide publicity, but neither Mr. Ford nor the American Federation can escape some questioning of their motives.

There are signs, for instance, that the saturation point for the Ford car is being approached, what with increasing competition in low-priced cars and the ever-rising aspiration of the Ford owner. Possibly all the cars that are needed can be turned out in five days, and for the time being the drop in demand may be met better by having everyone work but five days instead of having five-sixths of the force work six days. Or possibly it is only the latest move of our shrewdest industrialist to insure for himself the cream of the available labor.

The American Federation move, on the other hand, is obviously inside politics. Labor knows that it can hardly build up a national campaign for higher wages; there remains to fight for, then, only fewer hours. The eight-hour day, for so long a battling point, has been won; the next redoubt to be captured is the five-day week. For the present, the campaign need not be taken too seriously, but the pennant has been unfurled.

Meanwhile there remain certain truths. General well-being is a function of the unit productivity of each consumer. In proportion as each individual can produce more specialized goods at a lower cost, does the general consumptive demand of the individual increase. It has been found that to a certain limit this unit production will increase with decrease of man-hours of labor. Instead of the sixteen hours of old, we now work eight. But how much lower can we go and still continue to increase or even maintain the economical unit productivity? No one knows, and no one can know until we try. What will happen is a gradual experimentation; a plant here and a plant there will try the scheme out, the bricklayers and the carpenters will become envious of the five-day plasterers, and the machinist will demand the privileges of leisure the Wall Street broker enjoys. And then one day it will be found either that the five-day week works, just as the eight-hour day worked, or else it will be found, as it has been in Germany, which has returned to the nine and ten-hour day, that more labor must be expended to

bring the unit productivity back to its economic balance.

We can't keep on indefinitely lowering the hours of labor, but we can recognize that after all there is more theological than economic significance in the much quoted injunction, "In the sweat of thy face, shalt thou eat bread." Until that happy time comes when every man has found his work and loves it so that laboring at it brings joy beyond the rewards that his wage can buy, until that time labor will be largely drudgery. To reduce the term of that drudgery is surely laudable, if in so doing there can be assured an individual reward which permits the pursuit of happiness in the additional leisure gained. The catch in the five-day week program of both Mr. Ford and the American Federation of Labor is that so far there is no assurance that we have reached the stage of industrial development when it will work.—*Engineering News Record*, October 14, 1926, page 610.

Holding Companies and Public Ownership

At a meeting two weeks ago at the American Academy of Political and Social Science, a lady from Connecticut startled the assembly with the statement that her electric light and power bill, from a private company, was \$29, whereas had she lived in Ontario under the benevolent dispensation of the publicly-owned Hydro-Electric Power Commission, the same use of lighting and household appliances would have cost her but \$8. In the November issue of the *Atlantic Monthly*, Professor W. Z. Ripley, continuing his pointed comments on certain corporate and financial divagations of the present day, holds up to public view the dangers that exist and lie ahead in the growing tendency to group under one large holding company, a purely financial machine, the manifold activities of many diversified and geographically widespread electric power companies. This coincidence of two really unrelated events may well prompt the user and the producer of electric energy to thought.

Professor Ripley is not an advocate of public ownership. He shows no signs of having absorbed the superficial theory that all private power production is essentially selfish and costly and that the people are being mulcted of millions of dollars, present and prospective, by their foolish reluctance to take over power production. What he does emphasize is that the domination of the private power field is in the hands of financiers whose whole trend of thought, though he does not say so in so many words, is strangely similar to that of the railroad magnates of the last century, who to their own great profit

so thoroughly demoralized the transportation industry of the country that it has for twenty years been struggling to release itself from the slough of government control and popular disapproval into which it was thrust by those same financial manipulators.

Professor Ripley's citations are familiar enough and thoroughly sound. They range all the way from the uncontrovertible benefits of business and technical coordination to the excessive complication of financial structure which makes almost impossible any reasonable control of rates of the subsidiary producer of power and allots to the marginal, and as a rule inside, holder of holding company securities exceptional profits, at the same time storing up possibilities of future distress among thousands of small holders in case of a depression which would be reflected in reduced profits or even in losses. His charge is, in effect, that the holding company theory is essentially a financial theory in which the legal and financial mind dominates, and that type of mind is always more concerned with legalities and present profits than with moralities and future progress.

One man can not win a battle, but if he is sufficiently shrewd and intelligent he can direct a war. Professor Ripley would be the last to claim that his recent series of articles on certain forms of financial and corporate abuse were in themselves powerful enough to effect desired reforms, but it is only testimony of how effective is truth as a weapon that these articles are beginning to force changes of public opinion which show signs of penetrating to our financial centers. The men who are directing our power production may well take this thought to heart. On the one hand they find the calm arraignment of their policies, and on the other they are blind if they do not see the rising tide of resentment, and ignorance, that is so aptly revealed in the unbalanced charges of the lady from Connecticut. Many people are coming to believe that power, particularly water power, is the prerogative of the state. Partly this obsession is due to misunderstanding of what power production really is, of the complications of production by both steam and water, and the endless interweavings of transmission and distribution. To most laymen, power today is a simple commodity, made by utilizing the eternal energy of moving water and by some mysterious, though simple, means transformed into the electric bulb and washing machine. But on top of this ignorance is a very real resentment at financial operations which are so complicated as not to be understandable and therefore to be suspected.

Those who believe that government ownership of power is dangerous because it is bound to be uneconomical will have to take cognizance of this growing tendency of thought. Defeats of the public

ownership movement in the West may lead to overconfidence. They must not forget that in New York an administration was returned which has consistently advocated public ownership and in so doing has had the support of the leading newspapers of the State. The movement is by no means dead, and no small part of its vigor is due to the abuses that Professor Ripley is pointing out. There are, as he says, good holding companies; there are restrictions of law which make some of their obvious evils necessary; there are as yet unsolved problems of national versus state control which make some corporate ambiguities necessary. But the writing is on the wall. If the power industry does not want to follow the railroad industry into the dark shadow, it had better soon begin to clean house. It might as a starter subordinate a few of its legal and financial lights to the more far-seeing, and strange as it may seem to some of these gentlemen, more social-minded engineer.—*Engineering News Record*, November 11, 1926, p. 775.

Missouri Highways

JEFFERSON CITY, January.—Missouri's major achievement will be recorded when the State Highway System is complete, according to Judge I. R. Kelso, of Cape Girardeau.

"A great highway system is the key to state development," says Kelso. "Confident that the people would support a plan to construct such a system provided it could be done without levying a direct property tax, the Federation of Missouri Commercial Clubs, shortly after the Armistice in 1918, initiated the movement, and the Legislature cooperated enabling Missouri to finance construction of two roads running approximately north and south, and east and west across each county, connecting 114 county seats.

"This 7,640-mile system, according to the Highway Commission, will accommodate 90 per cent of highway traffic and will cost \$212,000,000 to construct; \$106,000,000 has been expended, and the new highways now produce a 'tourist crop' that yields \$60,000,000 annually.

"Located at the crossroads of the Nation, transcontinental tourists discover that Missouri is rich in natural scenery, typifying the United States in miniature. Any form of recreation is available in Missouri. That's why people come here.

"Missourians know that modern highways conserve human energy, lead to good health, better schools, greater churches, create markets, facilitate national defense, and benefit the State from center to circumference. They make government secure,

NEWS AND LETTERS

Patriarch Griffiths Exhorts to Faithfulness

The year 1926, which brought sorrow, sadness, and disappointments, as well as much joy and many blessings to many, as did its predecessors, has now passed into eternity. The new year of 1927 has made its appearance, bringing with it the thought as to what it may have in store for us. Many dear and loving friends have been called to the other side, and we naturally wonder who will be the next to be summoned.

At this time of the year we find practically all business firms and heads of industries taking an inventory to ascertain their financial standing as to assets and liabilities. Perhaps it would be wisdom if we as Saints and members of the church would take an inventory of our record of the past year and thereby ascertain what our spiritual condition is before the Lord; that is, how do the scales balance with us? Do the liabilities overbalance the assets? In other words, what has been our spiritual growth and what have we contributed to the Lord's grand work during the past year? Are we nearer the goal than we were the year previous?

As we contemplate our spiritual development, we consider such matters as:

Have we been regular in our attendance at Sunday school, Religio, and church services, when not prevented by conditions over which we had no control?

Are we in debt to the Lord? that is, Have we paid our tithing and otherwise contributed of our means towards the work of the Lord in such matters as branch expenses, etc.?

Are we in any way indebted to our fellow man and making no effort to meet our obligations?

Have we supported the church authorities, those upon whom the Lord has placed the responsibility of progress of his work, by our faith, prayers, and confidence?

Have we learned to love our brothers and sisters as the Lord has said we should? Or do we begin another year still nursing a hatred toward some brother or sister?

Let us not lose sight of the fact that today is the day of salvation. Therefore, let us take advantage of our hour of golden opportunity to be coworkers with Christ to bring to pass the great designs of the Lord, the redemption of Zion.

Since last writing to the HERALD, I have visited a number of places, performing ministerial labor in Alliance, New Philadelphia, Steubenville, and Barberton, Ohio; Wellsburg, Wheeling, Moundsville, and Clarksburg, West Virginia. I

spread knowledge, advance science, and enlarge the social life of the whole people.

"The legislature, which is the all-powerful factor in state highway affairs, recognizes that the State must keep faith with the people. To date, 3,336 of the 7,640-mile system has been hard surfaced; 1,000 miles made all-weather highways because of heavy maintenance; and 1,500 miles are ready for surfacing. During 1927 approximately \$13,000,000 will be expended in the construction of 200 miles of cement road, 350 miles of gravel, 600 miles of graded earth, and 175 miles of sub-soil treatment roads. It will cost \$3,000,000 for maintenance. The 'PAY-AS-YOU-GO PLAN,' according to the commission, will make available over \$10,000,000 during 1928 and more than \$14,000,000 annually thereafter until completion of the highway system."

found the spiritual condition of these branches good, but as is the case in all places, there is room for improvement.

Brother Thomas Newton is in charge of the work at the Clarksburg Branch and is a very faithful and devoted servant to the cause, one who tries to live his religion, and one who is well versed both as to the doctrine of the church and in the current events of the day. Brother Newton is always ready to give a helping hand, and especially so to those who might be weak and faltering in the work. Of Brother Newton it might be said, as was said of the Lord, "He is a man of sorrows and acquainted with grief." He, too, has had his Gethsemane, notwithstanding which he is patient, kind, and loving to all with whom he meets and mingles. He displays wonderful confidence in his heavenly Father. Brother Newton is greatly beloved by the Saints.

There are a number of bright and intelligent young men and women in this branch, who, if they are faithful, will be very useful and a power for good in their day and time.

We certainly enjoyed our sojourn among the Saints here for they showed us every kindness and consideration.

The branch at Alliance, under the presidency of Brother Smith, has made wonderful strides. We were greatly surprised to see the growth made by them in the past year, and there is every evidence that development will continue there.

The branch at Moundsville has erected a very commodious building in which to worship, which was very much needed. The brothers and sisters here are live wires, and they believe in doing things. There are a number of sisters who are hustlers in the truest sense of the word. It is much easier for the brothers to carry on the work when they have such good and faithful workers encouraging them by their co-operation. We shall rejoice with them when they shall have canceled the debt on their new building.

The Wheeling Branch is presided over by our old-time faithful servant, O. J. Tary, and we are pleased to report a great improvement in the branch of late, both as to activity and spirituality. The future for the work here looks promising.

The Wellsburg Branch is also developing. They are putting forth an effort to acquire a larger place in which to worship, as the present place is entirely too small to accommodate the people. The branch is presided over by William Allen. He is ably assisted by other branch officers. Here, as in Moundsville, they are fortunate in having earnest workers among the sisters.

At Steubenville, Brother William Richards, president of the district, is in charge of the work. He is ably assisted by Brother David Collin. This branch is not very large as to numbers, as several families have moved to other places. However, they seem to be holding their own. They have an active Sunday school and Religio. Steubenville is the home of our worthy brother, James E. Bishop, with whom we made our sojourn during our stay. As usual, we found Brother James alive to the interest of the work and prepared to defend it against all odds that might be brought to bear against it. The church is fortunate in having such a capable and worthy representative. He, too, is fortunate in having a companion who supports him in his efforts. One is always made to feel at home in their pleasant little home, which means a great deal to a missionary.

New Philadelphia has as its president our faithful and devoted worker, William Goudy. His efforts are being supplemented by our old stand-bys, Brothers Cramer, Carlyle, and Klar. They also have a mission in Uhrichsville as a result of ministerial labors on the part of Brother William Patterson. So the work in these parts is still thriving.

At Barberton we found Brother Rhodes, president of the branch, on the job, and the majority of the officers and Saints were backing his efforts to keep the camp fires blazing. Our dependable and worthy Patriarch A. R. Manchester is always ready with his wise and fatherly counsel, which is greatly appreciated by the officers and Saints, by whom he is greatly beloved and held in high esteem. It may well be said of him, as it has been said of some others, "An Israelite indeed."

The president of our district, Brother George Neville, has

been actively engaged in the work pertaining to his office, going here and there each Sabbath through snow and rain. Such efforts are worthy of commendation.

Brother Budd held a series of meetings here which was profitable to the Saints and which already has had its reflection in the lives of some of the Saints. We are sorry we were not here to receive the benefit of Brother Budd's efforts. This brother's efforts are effectual wherever he goes.

Bishop Charles Fry, after many months of faithful service in this branch and district, returned to his home for the Christmas holidays. We shall be glad to welcome him to our midst upon his return. He is one of our most faithful and diligent workers and always is to be found at his post of duty.

Patriarchs A. E. Stone and John Martin are at home during the holidays after a season of absence attending to the Lord's work. It is a great pleasure and very gratifying to be associated with such noble and trustworthy men in the work of the ministry.

Our young brother, Stewart Armington, has been sustained as president of the branch here for another year. This demonstrates the fact that he has the confidence of the Saints. We live in hopes of seeing great progress made in the work here during the coming year, as well as in all places throughout the church.

The Christmas greetings sent out by the First Presidency were highly appreciated by the Saints. Let us hear from you often, brethren, as things of this sort are encouraging and stimulating to God's people. They love to hear from their leaders and spiritual advisers.

Wishing all of God's people a new year of happiness and prosperity and that it shall be to them one of great spiritual development, I remain,

Your brother in the one faith,
GOMER T. GRIFFITHS.

KIRTLAND, OHIO, January 1.

Toronto, Ontario, Canada

December 30.—The month of December has been a very busy one, with varied activities from all departments of our branch.

The Department of Women held their annual bazaar at the church on Friday afternoon and evening, December 10. All kinds of fancy and dry goods were on sale. The Oriole Girls and the young ladies, under the leadership of Faye Gould McLean, also contributed articles and had separate booths at the bazaar for the sale of their merchandise. They turned in a goodly sum of money to the department as a result of their splendid efforts, which was greatly appreciated by the Department of Women. The Primrose Class of the Sunday school, the president of which is Mrs. Walter Norris, also worked for, and ran a separate booth at the bazaar, and were able to contribute a nice sum to the department from their sales.

The Toronto district ministerial conference took place at the Toronto church from December 10 to 12. Apostle E. J. Gleazer was the lecturer for the sessions of the conference. An intense interest was manifested in his lectures to the priesthood. A number of men from other branches were present at the conference.

The annual elections of officers were held in the branch, Sunday school, and Religio this month. The branch again elected J. Leslie Prentice president for the year 1927. Benjamin H. Hewitt and Doctor C. A. McLean were chosen as counselors to the president. The Sunday school elected W. J. Bavington as superintendent, with Faye Gould McLean, assistant. The leading officers of the Religio have not accepted office as yet. During the holiday season the Religio ceased to function; the opening meeting will be held on January 7.

On Tuesday, December 21, the Sunday school departed from the usual custom of having an entertainment of individual children's numbers and presented a pageant depicting the first Christmas, or the birth of Christ. A large screen was placed at the front of the platform on which silhouette pic-

tures were projected from our lantern. The children were also posed between the lantern and the screen, making up some very effective shadow pictures. Musical numbers were given by the children and some of the choir members as these pictures were on the screen. The story of the birth of Christ was read at intervals between scenes by some of the boys of the Sunday school, representing the four apostolic writers, Matthew, Mark, Luke, and John. This feature was again under the direction of Blanche Allen Needham and Faye Gould McLean. Already they are preparing for an Easter program for the children. The officers of the Sunday school and branch appreciate the sterling efforts of these two ladies in this work with the children.

On the Thursday before Christmas, our choir leader, Mr. Clifford G. McCormick, presented his usual organ recital over radio station C F C A. At this time he was assisted by the male quartet of our choir which sang Christmas carols. The quartet is composed of Doctor C. A. McLean, first tenor; James Irving, second tenor; C. H. Dudley, first bass; and W. J. Bailey, second bass, and was announced over the radio as "a male quartet from the Reorganized Latter Day Saints' Church." Mr. McCormick's organ recitals are broadcast twice weekly over station C F C A, and he is very favorably received by his radio audience.

On Christmas Sunday the Toronto Choir gave the annual Christmas service, assisted by the Simpson Avenue United Church Boys' Club Orchestra of ten pieces. The singing was done by choir members, the soloists being Miss Norma Rathwell, Mrs. Hazel Weaver, and Mr. James Irving. Dr. C. A. McLean took the solo parts in the anthems rendered by the choir. Bishop A. F. McLean spoke fittingly of the birth of Christ. The whole program was well planned and splendidly presented.

We welcome Miss Vida Taylor to our branch again after her six months work for the church in the Department of Women. She was a decided asset to our branch, and we surely are glad to have her here again. Other of our former members who will be returning shortly are Mr. and Mrs. R. J. Farthing who have spent three years for the church in the Society Islands. They will find a warm welcome from their many friends in Toronto.

We regret the loss by death of two of our brothers, Albert J. Leslie, in his sixty-sixth year, and George Atherley, in his fortieth year.

San Diego, California

About a year ago an S O S call was sent out from San Diego for help through the prayers of the Saints, especially those "who know the worth of prayer." Doubtless there are those who are wondering what has been the result of the year's efforts. There have as yet been no marked evidences of change. The Saints have continued in their regular services, and some have been added to our numbers. There have been five baptisms of adults, and four of children, with two marriages and one death.

At the beginning of the conference year, Elder P. R. Burton, seventy, was sent as missionary to Southern California. In the latter part of June he made this his headquarters and began a series of meetings in church, cottages, and the district tent, that continued into August. Since that time he has been busy in the northern part of the district.

The Department of Women has been reorganized, and about a month ago the Religio was again organized after a lapse of some years. These are encouraging signs.

Our annual business meeting was held the last week in December, and Elder A. T. Gray, recently from Los Angeles, was elected president, to succeed Brother Ray Wetherbee, priest, who had been selected to take the place of Elder G. H. Wixom, whom conference sent to Arizona. Elder Gray had met with us several times before coming here to reside, and we are hopeful for the future.

I continued preaching on the street every night until the end of March, since which I have preached there on Saturday

evenings only. The need for which the S O S call was sent out still continues. May I ask that those who responded thereto continue to remember us, not forgetting that "The race is not to the swift, nor the battle to the strong; but to whom the Lord our God shall give it"; and also, that the Lord has said, "Not by might, nor by power, but by my Spirit."

Our church is located at 4328 Alabama Street.

C. A. GURWELL.

Pensacola, Florida

January 6.—Since Old Father Time has stolen the old year away from us and ushered into our midst a new one, we find the Pensacola Saints busy, trying to adjust themselves to start in for another year of service.

The Christmastide went by very quietly, and the program and tree were successful in their purpose of bringing cheer and happiness to everyone. This program was rendered on Christmas Eve, and there was a good attendance. It lasted about an hour, carried out the theme of Christmas time with songs, readings, tableaux, etc., combining all those elements which go to make us feel more grateful to God for having sent his dear Son into the world that we may have life and have it more abundantly. After the program, old Santa Claus with his cheerful, smiling face, entered from the rear door, and of course the little ones were overjoyed to see him. One little girl was heard to exclaim, "Oh, mother, let me kiss him, so he'll bring me what I want tonight." Santa departed after distributing the gifts, stating that he had many more little children to visit. This ended the program for the evening.

The sacramental and prayer service Sunday, January 2, was enjoyed by all, as the attendance was unusually large, and a good Spirit present. Many good, earnest prayers and testimonies were heard, and the new year resolutions were for more and better service for the Lord.

The annual Sunday school business meeting was held on January 2 during the Sunday school hour. Brother H. W. Sandiford was elected superintendent, with Brother E. C. Shelley as assistant; Brother W. M. Cobb, secretary and treasurer.

The Department of Recreation and Expression held its annual business meeting on Sunday evening. Brother E. C. Shelley was chosen superintendent; assistant, J. E. Row; secretary and treasurer, W. M. Cobb, and others to complete the organization.

We are always glad when the business meetings are over to see each one going about his work. We are having the best of attendance, and the work in Pensacola is on a firmer foundation than ever before. May we be able to accomplish more in this year that now lies before us, and may many souls be gleaned from out the world.

We welcome among us again Brother Wilson Raley, who has been in the Navy Hospital for some time. There he underwent a serious operation for gallstones. However, Brother Raley is out far in advance of the average case, and he does not fail to give the Lord the praise for his speedy recovery.

A sad accident was that which befell little Don Willis, who, while swinging on a rope which he had tied to a tree in his back yard, fell backward, when the rope broke, into a tub of boiling water, causing a very serious burn. This occurred about November 11, and little Don is just able to be out now.

We are glad to have with us once more Mr. Coley Blue, who has been away at sea for some time serving Uncle Sam. Of course Sister Blue is very much pleased to have him at home. They have just returned from Perry, Florida, where they spent the holidays with Mr. Blue's parents.

The monthly Religio social was held at the home of Brother and Sister H. W. Sandiford. There was a good attendance, and a pleasant evening was enjoyed.

We do not like the thought of the Bishops leaving us to move back to Dixonville, where Brother Bishop intends to get

his farm going this year. If they move again, we hope it will be back to Pensacola.

We welcome among us Brother and Sister E. C. Shelley, who have recently moved here from McKenzie, Alabama. We need them, as they are earnest workers in the gospel, and there is always room for those who will thrust in their sickle and reap. As the Lord has said, The fields are white already. We welcome all Latter Day Saints and others to Pensacola, for it is a good place to live and boasts a wonderful climate.

Cadillac, Michigan

January 5.—Another year has passed into history, and a new year has dawned upon us. We feel that through past experiences we are better equipped to cope with the problems before us. On January 1 we had our annual business meeting, at which time officers were elected. Elder R. E. Jones, district missionary, was in charge. Officers chosen were: branch president, Sidney Price; secretary, Joseph Scott; treasurer, Elmer B. Decker; pianist, Ruby Price; chorister, Clyde Price.

The following day was Sunday, the day for the partaking of the sacrament. A goodly number of Saints met at the church to offer up thanks to God for blessings received in the past year, and many expressed a desire to do a greater work this year than they have ever accomplished before.

Efficient workers have been chosen to head the departmental work here. Owing to the scattered condition of the Saints, we have no Department of Women here, but hope to soon be able to take up that work again.

Brother Peter Price and family expect soon to move to Marion, Michigan. They have been faithful workers in our branch, and the prayers of the Saints will follow them to their new field of labor.

ANNA L. DECKER.

Interesting Times at Sperry

SPERRY, OKLAHOMA, December 31.—The approaching of the new year causes us to look at our ledger and see how our balance sheet looks for our branch and ourselves individually. We have all had our trials along with our pleasures, and we hope that the ledger sheet of our lives will show a nice margin of gain at the close of this year. Our branch has progressed in its development and activities, and of this we are justly proud.

On December 5 our young people held their morning sacrament, having about twenty-five members present, and at eleven o'clock the usual sacramental service was held, there being about thirty attending. Each one enjoyed the meeting.

On the preceding day, at our pastor's home, Brother Claus Stephens and Sister Elizabeth Cook were united in marriage. To this young couple go the best wishes of the branch and their many friends, for a long and happy life of service.

The Sunday school furnished the branch with a fine Christmas program and treats for everyone. This is a usual custom, and one to which we look forward each year. We chose Pastor W. P. Rumsey for our Sunday school superintendent for the coming year, and this is an office he has held for a long time, one he has controlled to the interest of all, for there is only one Brother Rumsey.

Brother Selma Stephens was selected to lead the Religio; his work in the past speaks for the interest he has manifested in that office. The old officers were sustained by the branch, and to them we extend our loyal support with best wishes for the coming year.

Brother and Sister Oley Brown gave an anniversary dinner. Our pastor and family were among the invited guests. The senior Religio class held a watch party in the basement of the church, at which time games and refreshments furnished the evening's entertainment, and an enjoyable time was had by all.

The Department of Women served dinner to the Commercial Club this month. This activity is alternated with two other churches, and furnishes the sisters with a nice income;

they are to be congratulated for their wonderful work in supporting this branch.

On December 7, Bishop Ellis Short, sr., preached for us. He reminded some of the older Saints of some fifteen years back when with the aid of Sister Earl D. Bailey they secured a little white schoolhouse in this neighborhood and preached some of the first sermons in this neighborhood. To see on our brothers' face the smile of approval as he beheld our new church was worth all our efforts to obtain it. We are looking for another visit from Brother Ellis.

To the church and to the Saints go our best wishes for a happy and prosperous year.

Colorado Springs, Colorado

January 5.—It has been several months since a letter has appeared in the HERALD as coming from Colorado Springs. That, however, is no indication that we are not doing anything, but as we often say to our friends, we have been "too busy" to write. We wish to extend to the Saints throughout the world the season's greetings, and hope that the new year will bring prosperity and success to one and all.

The Sunday School Department gave a very fine Christmas program Christmas Eve. It was of the old type, which consisted of dialogues, recitations, songs, and music. At the close of the program Santa Claus made his annual visit and brought a well-filled bag with a treat for all the children and young people. Just before the program, Brother J. D. Curtis was called to the home of Sister Laura Sade to perform the marriage ceremony of her daughter Ina, and Floyd Engstrom. They are an estimable young couple. Brother Engstrom is a former Graceland College student and has been teaching school in Colorado for several years. Ina has held a responsible position in Colorado Springs for several years. She has been acting as church pianist for months. The branch extends to them its best wishes.

The semiannual business meeting was held on December 28. A fine spirit prevailed throughout. Nearly all of the motions were passed unanimously. With one exception, all of the old officers were sustained. We are anticipating a prosperous time in the six months ahead. The Sunday school held its business meeting and election of officers the following Sunday. All of the old officers were sustained.

Brother W. E. Rogers, who has been working in Borger, Texas, since last March, came home for the holidays.

R. S. Salyards, jr., who is employed in Denver, spent the holidays with his family here.

Mr. George Robertson, of Montana, is visiting his family here. He expects to locate in this part of the country.

Brother Drake, one of our deacons, who has been employed in Calahan all summer, has again taken up his business here.

Sister Florence Templeton has recently left for California for the rest of the winter.

Frances Nelson Sorensen, of Fairmont, West Virginia, is assisting her mother, Sister Otto Nelson, in caring for Brother Nelson, who has been afflicted for several years.

Brother S. P. Holm, who has been living on his ranch near Peyton for some time, spent Christmas with Sister Holm here.

Brother and Sister B. E. Brown ate Christmas dinner with the W. E. Rogers family.

Sister W. B. Root, who underwent an operation in Pueblo some time ago, is rapidly improving.

While Brother and Sister B. E. Brown were attending the Christmas program, a large box containing good things to eat was left at their apartment. It was donated by the members of the branch.

There was a good attendance at the sacramental service last Sunday, which was accompanied by a goodly degree of the Holy Spirit. Brother Brown occupied the pulpit in the evening. He delivered a very forceful sermon and gave the Saints a lot of serious things to think about. He is just getting over an attack of the "flu."

MRS. B. E. BROWN, Correspondent.

Bisbee, Arizona, and Christmas

January 3.—Under the auspices of the Sunday school, a Christmas program was held Wednesday, December 22, which was enjoyed by about sixty persons in spite of the rainy evening. Santa Claus, by special invitation, came up from Douglas, and at the proper time in the program called the young people up to the platform where a candy treat near the Christmas tree awaited distribution. Santa Claus availed himself of the opportunity of shaking hands with the little folks, to their great delight, and with appropriate remarks handed them their candy, then called the older ones forth to participate in the distribution.

On December 26 and January 2, the annual election of officers for the branch and Sunday school respectively was held, both meetings being well attended, resulting in the unanimous election of Elder David L. Evans for branch president; Brother T. R. Davis as chorister for the branch and Sunday school and superintendent of the Department of Recreation and Expression; Brother F. M. Dearborn, superintendent of the Sunday school and branch treasurer, he being also sustained as branch publicity agent. Sister Daisy Short was sustained as branch clerk, and Sister D. L. Evans as secretary of the Sunday school. Brother Raymond Ratterree was elected assistant Sunday school superintendent; and Sister Della Porter and Sister D. L. Evans, members of the library board. Brother T. R. Davis has been appointed to act as teacher in the branch in conjunction with his office as priest. Brother Perry O. Puckett, deacon, formerly of Phoenix Branch, has been given the responsibility of the care of the building and comfort of the Saints. Brother Charles F. Rehwald, deacon, who for many years has faithfully discharged his duties in his office as deacon and branch treasurer, announced his inability to continue active work on account of his failing health.

The Department of Women, which has been inactive for some months, is assured new life by the unanimous election of Sister John Dingle, as leader, and regular meetings are to be held for the advancement of the work in that line.

The Department of Recreation and Expression, which closed some months ago, is to be revived under the direction of Brother T. R. Davis, its superintendent. Their first meeting will be held January 9, when announcement will likely be made for the election of the other needed officers.

Elder George H. Wixom, who has been with us the past few weeks, left December 27 to spend the New Year holidays with his family at San Bernardino, California.

On January 2 Brother June Taylor, recently elected branch president of the Douglas Branch, motored up from Douglas to attend the priesthood meeting. He was accompanied by Brother S. D. Condit, bishop's agent for Arizona, who spoke in the evening regarding church finances, including the filing of inventories. His talk was very interesting and well received. At the priesthood meeting, the duties of the priesthood were discussed, and for future priesthood meetings it was suggested that the Presidency be communicated with, that proper outlines may be obtained of suitable subjects for future study that all may progress in their calling.

There has been a substantial increase in attendance at all services during the past few weeks, and we look forward to a steady and greater progress for 1927.

Saints Use Church Journals as Christmas Gifts

Here is a sample letter: "Please send the *Ensign* to _____, _____, _____, for which I inclose one dollar. She is a worthy Saint who is rearing a large family, and I feel she can not afford to be without the *Ensign*, so am sending it to her. Please inclose our compliments with the first number sent her."

And this Saint and her family will have at least fifty-two reminders of the donor's friendship, in addition to the reading of sermons, letters, and editorial treatises contained in 832 pages of the *Ensign*.

Good Report of the Work at Madison

MADISON, WISCONSIN, January 5.—Entering in upon a new year, and looking back over the one just passed, we see wherein we have made some progress and have been an active unit in the army of the Lord. And this gives us a greater desire to make this year one of greater profit.

The branch business meeting was held on the evening of December 14. This being a very cold night, the branch was not as well represented as it might have been had the weather been a little milder. But a good spirit was present. Our able Brother H. W. Woodstock was sustained as branch president; Sister Woodstock also was sustained branch clerk and organist; Brother Carl Wirth was elected branch treasurer, also chorister; Archie Root, librarian. The branch solicitor reported seventeen hundred and seventy dollars sent to the bishop during the last year. We have gained eight by baptism the last year. The publicity agent's report showed three new subscribers for the *Ensign*; for *Autumn Leaves*, eighteen; *HERALD*, nine; Bibles bought, two; Books of Mormon, three; Doctrine and Covenants, three; church history, three; and much miscellaneous literature was ordered. The amount of money sent to the Herald Office was \$127.62. Weekly announcements have been put in the three Madison papers, and monthly letters have been sent to the *HERALD*.

On December 19, at a quarter till ten, the regular Sunday school hour was spent in the election of officers for that department. Brother Carl Wirth was sustained Sunday school superintendent; Archie Root, secretary and treasurer.

The Religio at its regular hour of assembling in the evening held an election of officers. Archie Root was selected president; Emerson Bull, vice president; secretary and treasurer, Aletha Clark. These elections were carried on very smoothly, a good spirit prevailing.

The last prayer service of the old year and the first of this year were the best we have experienced for some time. Under the influence of the Spirit, many beautiful testimonies were borne. Also the sacramental service was reported as being a very spiritual one. Surely the Lord is mindful of his people and is willing to bless them inasmuch as they come to him with humble and contrite spirits. His promises are the same today as in the days of Israel of old, when the Spirit came upon Azariah, and he told the people, "The Lord is with you while ye be with him, and if you seek him, he will be found of you. Be ye strong therefore, and let not your hands be weak, for your works shall be rewarded." The Lord has been very good to us in the last year, showering many blessings, temporal and physical as well as spiritual, upon us. Our unfortunate ones have been blessed. Our sick have been healed. Even those who have been at death's door have been restored to health again, and many blessings have been poured out upon us. As we have sought to be a blessing to others, by putting a touch of rosy sunset into the life of another, we have worked with God. The poet says:

"We get back our mete as we measure,
We can not do wrong and be right.
Nor can we give pain and gain pleasure,
For Nature avenges each slight."

"Each day we live by some small word or deed,
We sow the seed
From which some harvesting of joy or sorrow,
We'll reap tomorrow."

Brother Charles Clark has been home enjoying the holidays with his family. He has preached some interesting sermons for us. We are sorry he can not stay with us, as he is a great help to the branch.

Brother L. Houghton is home from his field of labor in Illinois, spending the holidays with his family. His son Allan was home from the Iowa University, and Leonard and Warren came from Chicago, where they are employed.

Even though Brother Houghton is home resting from his ministerial labor, he is always willing to occupy the pulpit while here and help out in whatsoever way he can.

Lee Root was also home during vacation from the Plattville Normal.

On the evening of December 10, the young people with Brother and Sister Carl Wirth as chaperons went on a sleigh ride party. Upon returning from their ride, they stopped at Brother and Sister William Pratt's, where Sister Pratt had a large kettle of vegetable soup and crackers awaiting them.

On December 27 the young people gathered at the home of Brother and Sister Carl Wirth to surprise and help Eunice Johnson celebrate her birthday. Games were played, lunch served, and before leaving they presented Eunice with a beautiful gift, one which all girls enjoy having.

Three days later the young people also enjoyed a skating party on beautiful Lake Monono. We do not want anyone to think that all our young people enjoy is parties and recreation. They believe in being cheerful in their warfare that they may be joyous in their triumph. Our young people are good churchgoers; they are always present at prayer services, as well as other services, and contribute their bit.

The Christmas program was a marked success. The church was very prettily decorated by Brother Archie Root. At the close of the program, gifts and treats were given out. A joyful Christmas spirit prevailed, and a good social time was enjoyed.

In the coming year we hope to continue firm and hopeful in the great work which is before us, and do our bit toward the redemption of Zion.

Dow City, Iowa

We are glad to report that the Saints here are striving to do their part in the great cause of the Master, and as there is opportunity for each one to do his part in the redemption of Zion, it is hoped that not one will fall short.

Thanksgiving service was observed at the church. The eleven o'clock hour was devoted to prayer service.

All came with baskets filled with good things to eat, and about one o'clock dinner was served cafeteria style in the church. About fifty were present and enjoyed a bountiful feast and the association of their friends.

At half past two Brother W. A. Smith, of Independence, Missouri, was the speaker. His discourse was very appropriate and enjoyed by all. Preceding the sermon four of our young ladies sang "Count your blessings," very beautifully.

Brother Ward Johnson and family and Brother Fred Baber and family, of Denison, Iowa, were present, and all enjoyed their association. Those who were present are hoping this will be made an annual affair.

On November 28 occurred the junior service, the music being furnished by the junior choir. A special musical number was a vocal solo by Leta Riley, accompanied at the piano by Phyllis Pearsall. Brother Ward Johnson, of Denison, was the speaker. His talk was interesting, instructive, and encouraging, and followed along the line of junior work. We will be glad to have Brother Johnson with us again.

Sacramental service on December 5 was not very well attended, but those present enjoyed a portion of God's Spirit encouraging them to go on in the work.

The Sunday school Christmas tree and program were given Friday evening, the eve of Christmas, at the church. The building was filled to its utmost capacity. A very beautiful pageant, "Holy night," was given by the young people, and an interesting play, "The toy shop," was presented by the primary pupils. Both of these efforts were very much enjoyed by all present. The tree was beautifully decorated, and a treat for all present afforded much pleasure. The annual branch business meeting was held on December 26, and at this time officers were elected for the ensuing year. There were but few changes in the corps of officers, which served

us so well last year. Also the Religio and Sunday school held their election of officers with but few changes in official personnel. The Department of Women met December 29 and elected officers for the coming year.

In all the departments, the branch is entering into the work with renewed energy and a strong determination, with the help of God's Holy Spirit, to do better and more efficient work in the coming year. Arrangements are in progress for a musical institute to be held in Dow City in the near future with a view that much good may be accomplished therefrom. The date of meeting had not been fixed at the last report.

The first sacramental service of the year was well attended, and this was a very encouraging start for 1927. The trend of the testimonies seemed to be a strong desire to go on in the work and to accomplish more good than has been done in the year just closing.

Brother C. E. Butterworth was the speaker Sunday evening, January 2. He took for his subject, "The new man," and spoke very ably.

Seattle and British Columbia District Young People's Convention

The second annual young people's convention of the Seattle and British Columbia District has passed into history, and from general appearances can well be acclaimed a success in every way.

The convention opened Friday evening, December 10, with an all-district young people's program, after which President F. M. McDowell, the convention speaker, was introduced and spoke on, "Youth and its possibilities." Brother McDowell gave parts of conversations and told of actions of childhood and youth in its different stages, so that his hearers could well understand just who he was talking about when he said "Youth." Then he spoke of some of the great possibilities of youth.

Saturday was given over entirely to study work. The subjects under discussion were: "Religious education" and the "Social program." In the evening, President McDowell addressed the convention on, "Why I believe in the social program of the church."

The young people's prayer service Sunday morning was one of the best that has been held in the district. The center section of the church was filled to capacity with attentive, active, and alert young people. Brother McDowell, who was in charge of the service, suggested a very wonderful theme, "Lengthen the ropes, but strengthen the stakes." He explained that each one should lengthen his ropes by preparation, qualifying for a bigger task, but at the same time or during this period of preparation he should become so grounded in the gospel of Jesus Christ that at no time will he forget the object of his preparation, that of service to God and humanity; that when he has lengthened his ropes to the greatest possible length, the stakes will have been driven so deep there would be no chance of collapse, thus meaning a failure in that person's life. From this theme many beautiful and earnest testimonies were given. Many expressed a desire to sing with true meaning those words in Zion's Praises, "I'll go where you want me to go; I'll be what you want me to be; I'll say what you want me to say." At the close of the service, all were strengthened and had a greater desire and determination to render unto God and to his fellow men a greater service.

The Sunday school for the little folks was held in the lower auditorium, while in the main auditorium President McDowell addressed the adults on, "Our greatest task." He stood six small children on the platform and asked, "How many believe that these boys and girls are naturally bad?" No hands went up. "How many believe that they are naturally good?" and a few hands went up. Then he asked, "How many believe that their characters can be molded for good or for bad?" and every hand went up. Then from this

Brother McDowell concluded that our greatest task is to mold the characters of the children for good.

At the eleven o'clock hour President McDowell took as his subject, "A creed for youth," which I understand is to be published in *Autumn Leaves*.

The church, under the direction of Brother McDowell, is making a survey of the thoughts, likes, dislikes, desires, wishes, aims, and purposes of the youth of the church. Six hundred questionnaires have been filled out in Independence and fifty at each of the four conventions which Brother McDowell has just attended on the coast.

Our Big Brother preached his last sermon of the convention at 2.30. He took as a subject, "Things which keep youth from God." He then left immediately for Independence, via San Francisco.

Through the efforts of a few of the Seattle Saints, Mrs. Claude O. Young, of Portland, Oregon, soloist, was secured to help out with the convention program. Mrs. C. Livingston, also of Portland, assisted us with the program.

Elder A. C. Martin, the district missionary, delivered the closing sermon of the convention.—From the *Monthly Bulletin*—district paper.

Fort Collins Branch at Work

FORT COLLINS, COLORADO, January 7.—The Saints of this place are working along in much the same manner as at this time last year. That is what some might think who were just "lookers-on," but to those who dig to the bottom of things, there appears to be an improvement along certain lines; at least.

Each year the branch president is gaining experience, his vision of the work is broadening, his ideals are of high type, and of course the work would progress if—if he had the co-operation of his associates, which he has to quite an extent.

The church school under the supervision of Sister C. E. Stevens, is taking on a commendable dignity. There have been some changes made of late in the routine which would be a credit to any small school, and Sister Stevens's mind seems to be trying most of the time to find something that will be of further improvement and uplift to the work.

The school, including members of the beginner class to the adult class, gave a service called "The Christmas waif," in which the real, true spirit of Christmas was demonstrated in tableau, in act, and in song. There were a number of visitors present who expressed themselves as well pleased with the entertainment. The only criticism heard was that it was too short.

The Department of Recreation and Expression has again elected Brother Clifford Cable as supervisor of its activities. The members decided last Sunday evening to take up expressional work. Just to think that all this time they have been dragging the religious education into this department, but now this department will try that for which it was intended and leave the religious education in the church school where it belongs.

The Bluebird Class took the lead in this matter. They have the best of times back in their corner behind the screen. They meet occasionally at the home of their leader, where they sew and practice their rhythmic orchestra and play games. There is an interesting Boy Scout class, too. You see the adults were left to fall in line, which they have done. Fort Collins is not the only place that is slow. There are others.

Helene Fleet received word December 30 that her father, B. D. Fleet, was ill with pneumonia in Excelsior Springs, Missouri. She at once left for Missouri. A message came later that he had passed away January 1. Helene will remain at Lamoni for a while, visiting relatives before returning to Colorado.

A very sad accident occurred here yesterday morning. Mr. Lloyd Reigle, employed by the Public Service Company as operator at its electric substation, died at the hospital at four o'clock in the morning as a result of burns received about

midnight following an explosion of kerosene with which he was starting a fire in a heating stove at the station.

His wife, Sister Jennie Reneau Reigle, will be remembered by many Graceland students. It was her brother who was drowned several years ago while attending Graceland. Two such tragic deaths in her family in so short a time are quite sufficient to cause a very depressing state of mind, but Sister Reigle is a very brave little woman. She, with her two little sons, Jack and Buddie, have the sympathy of all their friends and acquaintances. The funeral service will be Sunday afternoon at the Day Funeral Home. Elder K. G. Broliar will have charge of the service and will preach the sermon.

Wiley, Colorado

January 7.—As another new year opens before us, it is with new courage that the Wiley Branch contemplates the future. Brother Brown, our district president, was a visitor a few weeks ago; and more recently Brother J. R. Sutton has made a longer visit that has been much enjoyed.

Just prior to the Christmas festivities, the friends of Joe and Mary Ralston were called upon to mourn with them the loss of their oldest child, little Lucille, who was buried on her fourth birthday. The funeral sermon was preached by Brother Sutton.

A very pleasing Christmas program was given at the church, and all enjoyed an unusually generous treat.

One accomplishment that has given much encouragement to every member of the branch who attends the services, is the new decoration of the interior of the church. Brothers Gomer and Gordon O'Dell very generously gave as their Christmas gift to the church, a thorough painting of walls and woodwork. Others of the decorating committee helped in other ways, and the result is one of the most attractive churches in the community. Some Sunday school classrooms were arranged in the main auditorium, and a different seating arrangement gives an entirely new appearance to the auditorium. Other changes are in prospect, and if everybody continues as they have started, they will be accomplished without undue burden upon anyone. When everybody does his small share earnestly and willingly, the work can not fail to progress.

Sister Vida M. Fletcher was elected Sunday school superintendent for the third year, and a very promising corps of officers were elected to assist in this department of the work.

Brother Leslie Allen and family have moved to Lamar and are lending every assistance in their power.

Sioux City, Iowa

A Happy New Year to HERALD readers. The Christmas pageant given by the Sunday school was a marked success and an enjoyable affair, many making favorable comments. The caste included the manger, Joseph, Mary, angels, shepherds, wise men, gift bearers, and the carol singers. The customary Christmas tree and its decorations were more beautiful, as colored lights were flashed upon it at intervals. Candies and nuts were plentiful, and many gifts were distributed.

At the annual business meetings of the church and the departments, the following officers were elected: Presiding elder and pastor, G. Scott Daniel; clerk and statistician, Sanford Vandel; treasurer, Jay E. Keck; chorister, Mrs. G. Scott Daniel; Sunday school superintendent, Jay E. Keck; Religio superintendent, Frederick Vandel; Department of Women superintendent, Mrs. R. L. Sheetz. Jay E. Keck has been retained by the general Publicity Department to act as local publicity agent. As yet no bishop's solicitor has been selected, although R. L. Sheetz, a special agent of the bishopric, receipts for tithes and offerings.

A new envelope system is being used in the Sunday School Department, which is the quickest method for collection of offerings we have found. Each member is supplied with a

small carton containing fifty-two envelopes. Each envelope has two compartments—one for Sunday school offering and one for tithes and Christmas offering. The money is placed in its proper place at home. The teacher, or class officer, is furnished each Sunday with a class envelope which receives the individual envelopes. The large envelope is then collected by the treasurer.

Elder G. Scott Daniel and family are comfortably located at 1606 Villa Avenue. They came during November from Independence. Prior to their short stay in Zion, the Daniels served the Burlington, Iowa, Saints for three years. Surely our gain is a great loss to Burlington.

Sister Benner, of Walthill, Nebraska, visited her son Adron and family during the holiday season.

A baby girl, first child, came to bless the home of F. W. and Mrs. Moore (nee Mary Baker) January fifth.

Mark and Sister Brady are contemplating moving to Saint Louis soon, where Mr. Brady will be employed in a former position.

Hutchinson, Kansas

January 9.—Some wonderful meetings have been recently held in our branch, and the good spirit, brought here by our brothers, still prevails. We wish to express our thanks and appreciation for these meetings, even if we are a little late in doing so.

We looked forward to the first day of December when Brother H. V. Minton, missionary for the Southwestern Kansas District, should arrive and hold services. These had been planned ahead, but at the last minute who should come with Brother Minton but Brother Peter S. Whalley, pastor of the Wichita Branch, with whom some of us were acquainted, having met him in Omaha, where he and Sister Whalley had grown dear to our hearts.

The meeting was opened by Brother Whalley, who occupied the first three nights, as he had but a few days to be with us, and we gave him our earnest attention while he related some of his experiences in the World War. Our hearts were touched and melted into a bond of sympathy for our brother in the hardships he underwent for our sakes, and we resolved to lead better and truer lives that we would merit that same protection in times of trouble. After Brother Whalley left for his home, Brother Minton continued the meetings, with the assistance of our pastor, Gomer T. Turpin.

However, before, we describe these meetings, we wish to relate a few things that happened which were hard for us to understand at that time, but since have been explained.

We had planned to distribute tracts brought by our brother, in order to interest others in the work, but while we all prayed to be shown how to go about it so that they might be interested, we did not receive light, and it seemed that our hands were tied. Even after the meetings had started, we felt the same way, and we decided to wait and see if the reason would be given why we all felt this way. As our missionary presented the wonderful truths to us night after night, we could feel God directing him with his Spirit, giving us exactly what we needed. Oftentimes he spoke on an altogether different subject than that which he had thought to speak on when he arose to occupy. Brother Minton could not understand why he was directed in this manner. But we, the Saints, knew the voice of God was speaking through our brother, and we drank in every word, and it was meat to our souls. We were made to realize the Master's meaning when he said, "Feed my sheep."

As the meetings continued, we were cemented closer and closer together in that bond of love and fellowship which Saints should feel for one another, and we then began to realize that the food we had received had been expressly for those who are already in the fold and would not have been so interesting to a nonmember, although some did attend for a time, but the weather was bad, and they ceased to come.

We have a small branch here, about eight families in all, and we are earnestly trying to serve God and carry on the

work. The stewardship plan was made beautiful to us, and we all filed our inventories and are going to start the new year just as nearly right as we know how. Our pastor loves this gospel with all his heart and soul, and is happy when we are all attending and doing our part. We have some wonderful prayer services and have felt the presence of angels in our midst. We desire the prayers of the Saints, that nothing may mar our progress in living good, clean lives for this gospel's sake.

CATHERINE NITZ.

Attleboro, Massachusetts

January 11.—As we look back over the year just past, we can say that Attleboro has been trying to do her part in the building of God's kingdom. As the Saints returned home in the fall from the reunion, it was with renewed strength and a greater desire to work.

The choir started off with an outing at the farm of Elder Fred Roberts, of Cranston, Rhode Island. Five auto loads made the trip. After making a few wrong turns and losing each other, we finally arrived at the farm, where Brother and Sister Roberts welcomed us. As we looked about the farm, we saw a whole field of corn waiting to be shucked, so taking advantage of this opportunity we had our first "huskin' bee." All went at it as though they really enjoyed it, especially the young men, who were eager to find the red ears. Games were played and strolls about the fields enjoyed, when finally a fire was built, wieners, doughnuts and cheese, and sweet cider were brought, and a real wiener roast was in progress! Surely it was a gay party, and how those wieners disappeared! As dusk came on, we were invited into the home of our brother and sister, and a real home it was. With its quaint yet artistic setting, it made one long to remain. As we were admiring the beautiful oil paintings on the walls, we were surprised to learn that they were the work of Sister Roberts, a talent which we had never known she possessed. We have learned to love this consecrated couple and look forward to another visit to the farm sometime. Brother Roberts comes out to Attleboro to preach for us occasionally, and they are always welcome visitors.

The departments are active and doing good work. A teachers' training class meets every two weeks, with a membership of fifteen. Sister Anna Baldwin is the teacher and continues to hold a good interest. Our branch has lacked leaders in the past, and we hope this difficulty will be overcome somewhat as these young people prepare for greater service.

The Ladies' Aid of the Department of Women have met every week and sewed for their bazaar, which was held just before Christmas, at which they made nearly one hundred dollars. A social is held by them once a month, each member contributing something in the line of refreshments. The associated charities of the city sent an appeal through our daily paper for funds to help the poor in our city, and our Department of Women contributed in a material way toward this fund.

The Mary E. Rogers Class has also been doing things worthy of mention. This is an organized class of young women that meets once per month. They have been studying the church history, and are now taking up the study of the Book of Mormon under the instruction of Gertrude Robbins. This class also raises money in various ways, using it in some good way, such as sending flowers to the sick or helping some one in need. They heard of a needy family through the District Nursing Association. The father and mother were sick, and there were seven children, so they presented a pitiable condition, as the parents are incurable. This class packed a Christmas box of toys and useful things, also fruit, nuts, and candy, as well as warm clothing, shoes, and rubbers. Some of the children had never owned a pair of rubbers before. The superintendent of the poor said he was very glad that so much had been done for them, as they

had never had a real Christmas before. The class also sent the mother five dollars, and the city provided them with a Christmas dinner, all cooked. They were all made very happy, but I am sure the happiest were the ones who gave. The Oriole Girls also contributed their part to help this worthy family. Ten dollars was also sent to the Associated Charities to help in their work of helping the distressed and the poor.

Our city is greatly concerned about the unfortunates and does all it can to help them. For weeks before Christmas, the firemen sent an appeal to bring all discarded toys to the stations. They repaired and painted them so they looked like new, and many a kiddie was made happy by those truck loads of toys. The class also sent a shower of post cards to an aged brother and sister, also five dollars to an aged sister who is a widow. These things all helped to bring the real spirit of Christmas to us. This was also augmented when on Christmas Eve the choir, twenty-one in all, started out at one o'clock in the morning, going to the homes of all the Saints and awaking them by singing Christmas carols. Under the leadership of John P. Pilling, we left the home of Brother and Sister John Heap who started us off with refreshments and a warm drink, finally ending up at our pastor's home, where his mother had prepared a hot breakfast for us. We returned home at 5 a. m., tired but happy. We had felt the Spirit of God with us as we sang of the Savior's birth in the crisp morning air. Word has come to us from nonmembers that the singing was the most beautiful they ever heard.

The Equality Club meets every two weeks for study and sociability. This is a young men's club made up also of several nonmembers. They are studying the Book of Mormon, our pastor, Earle Bradshaw, being the instructor. After the lesson a social hour and refreshments provided by two of the members follow. On Christmas Eve the club presented the pastor a new tire for his Ford. This was in appreciation of his work among them.

A very pleasant time was enjoyed at our Christmas Eve program given by the Sunday school. A program was given by the children, followed by the appearance of Santa with jolly wit and bag of toys and candy for the children. The Christmas tree, beautifully adorned with colored lights, was weighted down with gifts for all. Our pastor, Earle Bradshaw, was presented with a gift of money and a beautiful floor lamp by the members of the branch. He was completely overwhelmed with surprise and pleasure.

The work of the branch is onward. The priesthood meet for study and discussion of problems each month under the leadership of the pastor. Our meetings have been very spiritual, especially the sacramental service in October. Those who attended will long remember the outpouring of the Holy Spirit. The priesthood had met as usual at 9.30 a. m., for prayer. They had prayed that God would search out his people and give them a desire to come to the service that morning. The result was that a great number came, including some families who had to hire a taxi to bring them the long distance to the church. The Lord spoke to the priesthood, telling them he had heard their prayers and was pleased with the attitude in which they had met, and their concern over the welfare of his children. He promised, if they continued thus he would bless them with greater power of his Spirit. The Saints were also given a word of great encouragement, also our pastor. We were told to continue on in the unity of spirit which we had shown thus far. All felt the power of the Spirit, and many testified of its enveloping them as they had entered the church door.

Our pastor has been in very poor health of late, but despite his ill health every ounce of strength he has spent in the service of the Master. He was unable to meet with us at our New Year's sacramental service, being under the doctor's care. We were all deeply concerned and wondered if there were something in us that hindered a blessing from coming to him. We prayed earnestly for him, and although he had been unable to lie down for two nights, we learned that on

Monday he ate his breakfast and was wonderfully improved. Surely God does answer prayer. Do we pray enough?

We have had a number of visiting elders the past few months, among them Elders John Rogerson, Arthur Nichols, Fred Roberts, Edmund Brown, and James W. Heap. Our pastor advertised a young people's meeting the second Sunday in November and invited Brother Ed. Brown, of Providence, Rhode Island, to speak. His subject was "Personal service," and his talk was very impressive to the many young people present.

Our local priesthood are doing good work in their offices. A priesthood program was held a few weeks ago, and three young men, a priest, a teacher, and a deacon, occupied the morning hour. It is planned to have two more, a teacher and a deacon, occupy on January 23. In this way these young men have opportunity for development, and the Saints have the chance to learn what is in the hearts of these men who have been called to be God's servants.

Many of our people are "fishing" to get K L D S, but thus far only our pastor and his brother have been successful. But the rest are still hoping. We should like to see K L D S increase its power in every way—in watts as well as in good works. We are happy that the gospel is being preached over the air, for who knows how many will recognize the voice of the Good Shepherd. The Radio Number of the *Autumn Leaves* was great. Seeing the radio artists makes us feel that we know them better. May K L D S continue to waft o'er the ether waves the tidings of great joy which shall be to all people.

I. M. POWER.

Detroit, Michigan

Your paper is a welcome visitor to our home, and we are pleased to note the difference in the articles printed. We read with interest the letters and try to keep up (in fancy) with the travels of Brother F. M. Smith, but 'tis easier far to read of his work than to follow. May he be given peace of mind and a strong, healthy body.

We do not see many letters from this city, but it is still on the map, and our hopes are brightened by the efforts that are being planned for the future.

Brother T. S. Williams has a mighty task in being the pastor of Detroit, and if he can get the support of the Saints, will get the wheels in motion. Is it not strange that we will protest in loud tones how we love the work but fail to put love into action. True love wants to do something—the more we love, the more we give. We need to trust our leaders; they are in God's hand; he really is the pilot, so let us follow and trust our leaders, from the Prophet down even to the least, if there be any such.

We are pleased to say that we recently have purchased a nice church building on the corner of Rosslyn and Louise Avenues, Highland Park. It is not on some obscure lot, away back in no man's land, as is the case with many of our churches. It has a good-sized basement and other accommodations. Mrs. Sarah Smith, a lady who recently lost her husband, has donated twenty-five hundred dollars in memory of her husband, to furnish the church. I believe I am correct in saying that neither are members of the church but have been friendly for years. Number two church also has blossomed out with repairs—basement, new paint, etc., and good meetings.

We have work in Wyandotte and River Rouge, and now comes the news of a mission Sunday school to start under the care of Elder Clyde Gault. There is also an opening in Dearborn—the home town of Henry Ford. So the prospects are bright. We have a city paper, *The Beacon Light*, that keeps us in touch with all the activities.

Our young people are making a good showing in athletics. They have a basket ball team, baseball in season, and have made a record not only for their skill in the game, but for their clean way of playing.

We had some inspiring music for Christmas; that is, the Sunday preceding Christmas. It caused our eyes to fill with

tears of gladness. The Saints are coming up higher in the knowledge of music, and perhaps some day we can sing the song of Moses and the Lamb and sing it correctly.

We hope and trust that some day the ether waves will deal kindly with Detroit and allow us to catch the welcome sound of K L D S. It seems to be almost impossible to get. Maybe this is for the best, for it would be a temptation hard to resist on a cold, wintry night and twelve miles to church.

May the year 1927 be a year long to be remembered for the work done, the unity of effort, and the onward march toward our goal.

MRS. NETTIE M. GAULT.

DETROIT (REDFORD), MICHIGAN.

Alexander, Kansas

January 8.—The branch at Alexander is starting the new year with a series of fine sermons preached by Missionary Silvers. Meetings started Sunday evening, January 2, and the Saints have been attending fairly well.

Chrystal Teeters, who is going to Graceland College, came home for the Christmas vacation. When asked, "Is Graceland fine?" she answered, "Yes, indeed!" We hope others may go from here after seeing what happiness and content is brought to her.

Brother and Sister Clarence Thompson, of Alexander, have moved to La Crosse, Kansas, during the past week. Their two oldest boys, who are attending high school here, are staying to finish the semester.

Brother and Sister Ebert's home was the scene of a real home-coming Christmas Day. The children were all back home with father and mother.

A Christmas program was rendered Christmas Eve. It mainly consisted of several short plays, in which the middle-aged as well as the young took part. The little ones enjoyed the tree and the candy to the fullest extent.

The Saints at Alexander wish the new year to be one full of love and work for their Master.

Boone, Iowa

The Saints of Boone Branch are busy in every department. The Department of Women on December 4 held a bazaar and food sale and realized a neat sum. The sisters meet each week and are studying stewardships. Sister O. L. D'Arcy is teacher, and she was chosen leader for this year and superintendent of the Sunday school. This sister is alive to the work, causing others to catch the enthusiasm, hence many are getting busy.

Elder D'Arcy was out in the district previous to the many home-comings, but returned for the holidays and has been giving us some wonderful sermons.

The Sunday school under Sister D'Arcy's supervision, assisted by Harold and Clyde Ross, rendered a beautiful Christmas pageant on Christmas Eve. The pageant was entitled, "The pathway of the star." Each participant did well, including Mr. and Mrs. Santa Claus, who talked entertainingly to the children and distributed the Sunday school treat.

Brother Frank Walters was sustained as branch president for this year, with Brothers O. Tesdahl and O. L. D'Arcy as counselors. Brother Walters is doing all he can, as a shepherd, to encourage the Saints and in directing the work of the branch. He has been hindered some the past few weeks, having been injured in the woods while cutting mine props, but is better now. He also had to assist in caring for his brother-in-law during the latter's illness. The brother-in-law was buried the first Sunday in January.

A choir, under the leadership of Sister R. C. Cassiday, has been organized and is meeting each week for practice. Sister Mamie Rose is musical director.

The Sunday school is sponsoring an interesting contest between the adult classes. The contestants are two classes of sisters, "The True Blues," and two classes of brothers, "Pure Gold." The men are anxious to win, as they do not

want to serve the banquet which the losers have pledged to serve the winners. The four classes have pledged one hundred and forty dollars as their goal for the Christmas offering.

The Department of Recreation and Expression meets each Friday evening. Brother Louis Crandall acts as superintendent. A pie social is the order for this week.

In this branch the Temple Builders are also busy, having held about forty-two sessions in 1926.

We are expecting Bishop Clark to visit us during this month in the interest of inventories, etc.

Sunday, January 16, Brothers Stephen Robinson and Doctor Hull are expected. These brethren are always gladly welcomed. We are hopeful for the future of the branch.

Fall River, Massachusetts

January 5.—The annual bank breaking for the Christmas offering was held January 1. So far the offering has reached the total of three hundred and ninety dollars. This is the largest amount ever sent from Fall River. A musical program was enjoyed at this time, and refreshments were served.

On the first Sunday of the new year, about forty attended the sacramental service. The meeting was in charge of the district missionary, Elder Herman A. Chelline. It was the first service of this kind he has attended since coming to Fall River, he being busy in other places.

Sister Susan Sinclair and youngest son, of Boston, were present, at both the sacramental service and the bank breaking.

The annual election of officers for the branch was held January 3. All officers were reelected. An entertainment was planned to be given in the near future, as the branch is in need of funds.

Sister Martha Jackson has been ill with the grip. She is the mother of the Fall River organist. Special mention should be made of the Christmas music played by Sister Elizabeth Jackson.

Sacrament was carried by the pastor, James W. Heap, and Alma M. Coombs to Sisters Martha Jackson, Elizabeth Hargraves, Sarah Halstead, and Myra Cockcroft. In the evening a priesthood meeting was held, with good attendance.

Coffeyville, Kansas

It has been some time since the activities of the Coffeyville Branch have been recorded in your columns; this does not denote, however, that it has not been active. A retrospection of the activities of the branch for the past year shows that we have made some progress. The outlook for the work in 1927 presents us more abundant opportunities than we have ever before realized.

The election of officers at our recent business meeting resulted as follows: Mrs. Head, Sunday school superintendent; Thelma Walton, Religio president; Mrs. Orpha Cummins, Department of Women leader; Margie Pitcock, supervisor of music; the writer as branch president.

We were very pleasantly surprised recently to have come into our midst Brother Beal and family, of Saint Joseph, Missouri. There has been a great need for workers here, and especially for those holding the priesthood; hence Brother Beal, holding the office of elder, was immediately pressed into service. We enjoyed his sermons, for they are instructive and inspirational.

The evening of January 7 found the Saints assembled in the capacity of a fellowship banquet, which was held at the church. It was considered by all attending to be one of the most enjoyable events in the history of the Coffeyville Branch.

Talks were made by the heads of departments and priesthood members. These were well received, and it is good to say there was a desire in the mind of each speaker to be of greater service. Following the talks, a short program was given by the young people, consisting of selections by the "Humanophone" and the "Kitchen Mechanics Sympathy Or-

chestra." The instruments composing the orchestra were made of household accessories and varied from a tub to a clothespin on a crowbar. However crude the instruments might have been, the merriment derived therefrom was not lessened.

Ample credit goes to Mrs. R. C. Walton and her assistants for the splendid food provided. The writer acted in the capacity of toastmaster.

It is with anticipation that we look forward to the series of meetings beginning February 6 and continuing to the 20th. Brother V. E. Sheppard, of the district missionary force, will be the speaker. We are confident that much good will result from these meetings, and judging from the enthusiasm shown by the membership, we are assured they will be a success.

We were pleased to have in attendance last Sunday, Clarence Ward, formerly of Independence, Missouri, who will be in our city for some time. Anyone visiting here will find the church located at the corner of Eleventh and Washita.

HOWARD P. ANDERSON.

Chatham, Ontario

January 7.—The election of officers and semiannual business meeting of the branch was held the first Monday in December, resulting in the selection of the following: President, Elder R. H. Jones; counselors, Elders V. E. Pritchard and R. R. Wood; branch clerk, R. R. Wood; chorister, Mrs. R. H. Jones; organist, William Clark; superintendent of Sunday school, Elder V. E. Pritchard; superintendent of School of Expression and Recreation, Leslie Wood; auditors, William Clark, Ivan N. Pritchard. The auditors' report showed healthy balances in all departments. Some improvements to the church were discussed, and the president stated he looked forward to a progressive year in 1927.

On Thursday evening, December 23, the annual Christmas concert, with the Christmas tree of the Sunday school, was held. A nicely decorated tree was on display, and had upon it many presents for all and a treat for all the scholars. The program consisted of dialogues, recitations, solos, and choruses, and late in the evening Santa appeared to amuse the children.

On New Year's Eve the School of Expression and Recreation held a watch night service, commencing at eleven o'clock, with Leslie Wood, president, in charge. It was a new idea in the branch and took very well, judging by the number present and the interest shown. Solos, scripture readings, and a short talk made up the order of the service, and a wonderful feeling was present.

On Sunday evening, December 26, Elder Duncan Clatworthy, a former president of the branch, but now of Buffalo, was the speaker. All enjoyed his sermon and welcomed him back.

The new officers in the departments have taken over their duties, and we are looking forward to a prosperous year.

Lansing, Michigan

We have just turned the page of another year, and with that turning hope to improve upon the record just ended.

Elder S. A. Barss is again pastor. He has won our respect and love through his past administrations, and we know the same good fellowship toward him will continue.

Brother Alva Dexter is starting his second year at the head of Sunday school work assisted by Brother Carl Hicks. Brother Carl Hicks has recently come to our branch from Detroit. His enthusiastic efforts tend to inspire us to greater action.

Religio work is in charge of Brother Frisbee. The Book of Mormon class has begun the study course offered by Graceland College. We take it as a wonderful opportunity and feel it quite well worth our time.

Mapleton, Kansas

January 9.—We join in wishing everyone a very happy New Year, full of prosperity, health, and happiness. The last year, 1926, is gone. *What have you gained from it?* We hated to bid it good-by but welcome the beginning of another year and hope to make it a great success, and so fill the coming months with good deeds and gospel work that at the end of 1927 the goal of every true Latter Day Saint will have been reached.

On Christmas Eve we had our program and tree, much to the delight of the children; more so when Santa Claus came with pack and treat for all.

Election of officers was held on December 15. Those elected are: Pastor, Hollie Dennis; priest, Everett Hughes; teacher, W. H. Duncan; deacon, A. L. Needham; chorister, Arthur Dennis; pianist, Nellie Dennis; clerk, D. M. Dennis. The pastor wishes the cooperation of the officers as well as the branch, and with that view in mind the year will be a thriving one.

We are sorry Brother Lee Quick has been ill. We have greatly missed his presence but are glad he is again able to be up and hope he will continue to gain in health.

Mrs. Ward Wellington has come home from the Mercy Hospital at Fort Scott, Kansas, having had an operation for appendicitis. She is improving.

Sister Wellington and granddaughter, Lula, have returned home from a two months' visit in Nebraska and Missouri.

Sister H. C. Hughes, and her son, Everett, have both moved into their new homes.

On New Year's Eve the young people's class gathered at the home of Brother A. L. Needham to watch the old year out and the new year in. At a late hour refreshments were served, and the Old Year was watched out of sight by singing "The old, old path." Those present from other towns were: Lucy Barraclough, Prescott, Kansas, and Hubert Ellithorpe, Pittsburg, Kansas.

Fanning, Kansas

January 11.—The church here is forging along to the fore. There has been good attendance, and an increased interest is being manifested. Though we are in a rural community, last year a number attended the Sunday school almost every Sunday. Special mention should be made of one young lady, Miss Hazel Thomas, who lives three and a half miles away, over hill road, too. She came every Sunday last year and was assistant teacher of a primary class; she is now the secretary of the school.

About the middle of December, at a business meeting of the branch the election of officers was had, with this outcome: Branch president, F. G. Hedrick; Sunday school superintendent, William Marsh; president of the Religio, Sister Vera Twombly; president of the Department of Women, Sister Helen Tilden. With these efficient officers the activities of the branch start off on the right foot. These will meet with the Troy group soon to select officers there.

The usual Christmas tree and a very good program with a generous treat for all the school were had on Christmas Eve.

There are those of our number who have been seriously sick. Sister Rachel Long suffered partial paralysis, and had to have one arm amputated to save her life. Brother Lewis Jeschke is recovering from a four-week siege which started from an ulcerated tooth.

Some from here attended the two-day meeting last Sunday, the 9th, at Netawaka, Kansas. The weather was fine and roads good. They expected Brother and Sister Peter S. Whalley, of Wichita, to be present, besides the district force and local ministers.

Brother F. G. Hedrick, our branch president, preached a very splendid sermon Sunday, the 9th; it was meat in due season.

On January 2 the sacramental meeting was well attended, and many prayers and encouraging testimonies were given. The midweek prayer meetings are also an inspiration; more are coming out; so the good work goes on.

The Department of Women is preparing to give a supper next Friday night, January 14, at the Fanning Schoolhouse, to help the work along.

Pleasant Valley Branch

LUCASVILLE, OHIO, January 6.—We have of recent weeks been having some exceptionally spiritual prayer meetings; and because of this, many of the branch have been encouraged and made to realize their part in the work to such an extent that the branch is getting along nicely.

Sunday school attendance is very good for a country church, and we are looking forward to the fast-approaching time when Brother Jacob Halb, a seventy, from Middletown, Ohio, will be in our midst. We are assured that much good will be accomplished.

On Sunday, December 26, occurred the election of Sunday school officers. Brother Luther Crabtree, our teacher, was chosen to act as superintendent, to be assisted by Brother Roy Culp; secretary, Sister Ora Altman; assistant, Brother Edgar Balor; treasurer, Sister Hulda Culp; librarian, Norman Pollock. Brother Charles Altman is teacher of class number 1; Sister Rosa Pollock, teacher for the Willing Workers Class, number 2; Sister Pearl Culp, class 3; Sister Julia Culp, beginners' class.

We were again made sad to know of Brother Mark Crabtree's departure for Parkersburg, West Virginia. But we know our loss is their gain.

February 6, the eighteenth anniversary of our organization as a branch, is the date set for the business meeting and sustaining of officers.

The Saints of Pleasant Valley Branch request all who read this letter to fast on the first Sunday in February and pray for Brother Shirdan E. Crabtree, who has been ailing with his nerves for the past few months. Brother Alfred Anderton, of Columbus, Ohio, also requests special prayers.

Union Branch Thinks 1926 a Good Year

BATTLE LAKE, MINNESOTA, January 7.—A review of the year just past is encouraging; progress in many lines of work is evident. Progress has been made in reconciliation of the honest-hearted; in good feeling; in reviving a greater interest among the isolated; and in many other ways. This is evidenced by the news columns of the church papers, by the spirit of the season's reunions, by private letters from distant friends, and by a keener desire to learn duty and to perform it. This is for the church in general.

But the church is made up of stakes and districts, and can not advance unless the stakes and districts show advancement. The districts in turn are composed of branches; branches of families; and families of individuals. Simmered down, then, the progress made by the church during 1926 is only an indication of individual advancement among the membership.

This is true for the Union Branch at Clitherall; better interest, better attendance at church services, and better home conditions have been the big factors in the progress made here. And although 1926 was not a profitable year considered agriculturally in this section, there is a degree of satisfaction felt over the spiritual progress.

For 1927 there is hope and courage in looking forward to still greater advancement. The development of the stewardship plan and the general interest taken in that subject are gratifying. The coming General Conference is a source of confident speculation; greater systematizing of the work is looked for, and a clearer crystallizing of the ideals of the church confidently expected.

During December only two or three families were able to meet for occasional service on account of the weather and roads.

Branch President Lester Whiting recently returned from an enjoyable visit to Independence, bringing back encouraging reports of the work and the people there.

Stockton, California

The Department of Women, together with the Temple Builders and Oriole Girls, held their annual bazaar and food sale on December 9, 10, and 11, in the basement of the church. It was one of the best and most successful events the department has ever held. More than one hundred dollars was cleared. This will be used for making payment on floor-covering debt, also district pledge.

On December 8 the annual election of officers was taken up at the regular branch business meeting. Brother G. L. M. Brokaw was unanimously elected president. Practically all the officers of branch and the various departments were re-elected to serve another year.

The Sunday school gave an entertainment and Christmas tree on the evening of December 19. Santa Claus distributed candy to everyone present and gifts to all the children.

During the month there were about four social gatherings at the different homes, and all attending were benefited. More of these gatherings are planned in the near future, and are being looked forward to with some anticipation, especially by the young people, who seem to be taking greater interest in the activities of the branch.

The departments are moving along nicely, and everyone is looking forward to another year with more hope and a greater determination to move onward.

Young People at Moline

MOLINE, ILLINOIS, December 1.—It is with a feeling of gratitude to God that we report to HERALD readers the success of our young people's convention at Moline, which has just closed. Everyone seemed to think it was the biggest and best convention held in the district, and that is just as we prayed and wished it would be, but we don't want it to stop at that. Each year we want to see an increase in numbers and quality of these meetings until every young person in the district will plan a year ahead to attend the next one, and then in 1930 we will come to you one hundred per cent strong. "Forward to 1930!" is our slogan.

Thursday evening, November 25, the opening of the convention found the church well filled with Saints and friends ready to hear the welcome program, which was given by the local branch. This was well received and quietly applauded by those present. Brother and Sister Thomas Gainey were the oldest young people on the program. He is eighty-five and she seventy-seven. He sang a vocal duet with Sister Cora Anderson, and Sister Gainey read a Thanksgiving story. Brother and Sister Gainey sang a duet for us Sunday morning at the eleven o'clock service. The two very youngest people to sing for us Sunday afternoon were the little daughters of Brother and Sister Ben Hulsen, Henrietta and Grace, five and seven years respectively.

On Friday morning Elders John F. Sheehy and Ammon White, of Independence, were with us, prepared to give the young people a good time in class work and recreation, teaching them to pray as well as play together. There was a prayer service at nine in the morning, with a good attendance considering the weather, which behaved very much like a blizzard, but by noon had cleared away and was altogether forgotten by evening. At half past ten classes were formed, Brother Sheehy teaching the younger, and Brother White the older. The young people fell in love with "Uncle John," as he told them stories, each one with its special lesson, and played games. The slides, pictures, and songs certainly made

a "hit" with everyone, especially the slides showing the progress of the work on the Auditorium. These gave us a good idea of the size and beauty of the structure as it will stand when completed. All were enthused and felt a desire to help complete the building, for it promises to be a wonderful piece of workmanship when finished. And we feel that God must have the praise in directing the minds of those who have planned the entire building. We all want to assist.

Brother Ammon White entertained the older young people with doctrinal subjects, and we are better informed for having been under his instructions.

Brothers Sheehy and White each preached good sermons during the convention, and their discourses were much appreciated by members and nonmembers.

The choral organization of the district, under the leadership of our district chorister, Mrs. Orpha Holmes, of Joy, Illinois, presented the musical cantata, "Saul, king of Israel," which was highly praised by those who heard it. The Sun Ray Symphony Orchestra with first, second, and third Italian mandolins and the symphony harp guitar played at the Thursday night welcome program and also during the serving of dinner Sunday noon. This orchestra is composed of three sisters: Goldie, Gladys, and Pearl Sheppard, and their leader, Mrs. Edward Ray. These sisters would like to get in touch with Brother Ralph Smith's mandolin and guitar club.

Meals were served in the basement of the church by the Department of Women, assisted by the younger girls and boys who waited on the tables.

Saints were present from Oelwein, Clinton, Muscatine, and Davenport, Iowa; Kewanee, Joy, Millersburg, Matherville, Savanna, and other points in Illinois, besides a large delegation from Rock Island, Silvis, East Moline, and Moline, and were at the Sunday services which began with a prayer service at half past eight, in charge of Brothers White and Sheehy. Many prayers and testimonies were offered, and the Spirit of God was much enjoyed by those present. At half past nine Sunday school opened in charge of District Superintendent Harley Cady. So many were present that it was impossible to form classes, so the crowd was divided, Brother Ammon White taking part into the annex, and Brother Sheehy talking to those in the main auditorium.

At eleven o'clock Brother Sheehy preached on the topic, "Why do good?" This sermon was reported to be very good, but the writer was busy, assisting in the preparations of dinner in the basement and did not get to hear it.

The cantata before mentioned was rendered at half past two in the afternoon. At the evening service, beginning at half past seven, Brother Sheehy led the congregational singing, and the discourse was delivered by Patriarch White on the subject, "Prophets of our age."

Among the many who helped in this convention I must not forget to mention the untiring efforts of District President E. R. Davis, who presided over the assembly and contributed to its success.

Thus closed the third annual convention of the Kewanee District, but we are still marching Zionward. Let's go! Forward to 1930!

MRS. G. E. WILLMAN.

Jesus came to teach and demonstrate a way of living. Unless he can succeed in winning us to that way, he lived and died in vain. To live lovingly with all men is Jesus' will in this age. Today the world is our parish. Swift ships move back and forth across all oceans. Cables bind all lands together. Airplanes sweep around the world either to destroy or to save, while in the last five years the radio has come, so that seven times within the brief space of a second the human voice may be heard all over the globe and far out into infinite space. Is there no significance in all this? Moreover, the Bible has been translated into every known tongue, and the last remote country, Thibet, has permitted the entrance of Christ's messengers. For the first time all peoples and nations can understand one common heavenly will. And what is that will? That peace may come on earth, that men may live together as brothers.—John R. Ewers.

Vales Mills, Ohio

January 10.—The Vales Mills Branch is still alive and, we hope, doing some good both for ourselves and the community. We have regular meetings: Sunday school, prayer service, sacramental service the first Sunday of each month, and our Religio on Sunday evening. The Sunday school officers for this year are: Superintendent, Clyde Brown; secretary, Madeline Martin. The Religio officers are: Superintendent, C. B. Wells; secretary, Mrs. Ada McLaughlin.

We have had with us the past year Brother A. E. Anderson, Apostle R. S. Budd, District President J. G. Halb, Brother and Sister Gard Kirkendall and daughter, Norma Ann, and Sister Margery Williams.

Our attendance during the latter part of the year was below the average, due to much sickness, bad roads, and much rainy weather, and we are still traveling over muddy roads.

On New Year's Eve the young people entertained with a watch party at the church. Quite a crowd attended, and many stayed till the New Year came in. Apples, pop corn, and pie were enjoyed during the evening. There were contests, games, stunts, and music to make the time pass, and it passed all too soon. More than eight dollars was realized from a pie sale, and the young people voted to use it in buying more books for our library.

We expect to keep the work alive and moving at this branch, and though few in number we are trying to accomplish good. We want to train and teach the younger generation, that they may follow up, and when we older ones can labor no more, they may be prepared and willing to take up the leadership, that the work may continue. What a comfort it is to even think that the seed we are sowing may fall on good soil and that much fruit may yet be gathered in for the Master.

Weir, Kansas

January 4.—At the close of another year, I am glad to report the work at Weir as moving onward and upward.

Our Sunday school is growing, and the interest among the young is apparent. Sister Pearl Jones, our superintendent, is on the alert for new ideas, and with the support of the school is able to put many of them into practice. Good programs were given on Easter, and Children's Day; and on Christmas Eve a tree with treats for all and program were enjoyed. Each teacher trains her own class, thus making the work lighter for all.

The eleven o'clock hour of the second Sunday in each month is given over to junior church, since we do not have a separate room in which to hold it each Sunday. Sister Jones has been reviewing The Church in an Early Day, and the majority of the older folks stay and enjoy these services.

The Oriole Girls were quite active during the summer months. They contributed tea towels to the barrel sent to the Sanitarium by the Department of Women, and also by having doughnut sales, etc., were enabled to pay their pledge to the Endowment Fund and contribute toward the insurance on the local church.

The Department of Women, under the leadership of Sister Emma Mobley, is very active. Her home is opened for public meetings when it is necessary to raise funds, and the reputation of the services, food, and articles put out for sale by our Department of Women is of the best. Regular meetings are held each week and during the winter months are held at the home of Sister Fannie Hudelson. Her kindness and hospitality make it more convenient for all, as well as saves fuel for the church. The study of the Book of Mormon is pursued with increasing interest, and the group is, no doubt, better able to give a reason for the hope that lies within the heart of each member in regard to that one of our standard books. Second to the desire to advance along spiritual lines is the desire to improve our church building and make it a

more acceptable place in which to hold our meetings. The goal toward which we are working now is a new vestibule and repainting of the church as soon as the weather permits. The Department of Women is careful to pay tithing on its earnings, and the members attribute their success to that fact and to the fact that they strive to maintain a spirit of unity. The testimonies of the different missionaries as to the presence of the Spirit in our meetings is a source of much encouragement. Sisters Crawley and Hickle are quite active as friendly visitors. Regular visits are made to the homes of the sick, and much clothing has been solicited and made over for the needy, both in and out of the church.

Brother W. S. Stricklin has given as much of his time as is possible in the past year to the duties of branch president. Ten have been added to the church through baptism. A special service was arranged for Mothers' Day which was enjoyed by all present. All have paid their pledges toward the Graceland endowment fund. As branch solicitor, Brother Stricklin reports an increase in the amount of tithes and offerings paid in the last year, which is indicative of spiritual growth. He reports also that all have paid their Auditorium pledges.

Brother C. B. Woodstock was the first to visit our branch during the past year. He was with us one evening in January and left us much food for thought along the Sunday school line and training of the young.

Brother Amos T. Higdon preached each evening during the last week of March. His sermons were especially to the Saints and were words of encouragement and admonition. The main theme of his sermons was that we must be fully consecrated if we expect to draw others.

Brother Virgil Sheppard was also with us for several meetings during the year. Brother Sheppard has an active personality and a keen interest in his work. The best wishes of the Weir Saints go with him in his life work for the Master.

Probably the outstanding day of the year was the rally day held the last Sunday in June. Patriarch J. E. Matthews, Brother Amos T. Higdon, Eben Miller, and Virgil Sheppard were all with us, together with a large number of visiting Saints from surrounding towns. The day was begun with a prayer service at half past eight, followed with Sunday school at ten. Brother Matthews preached at eleven o'clock. His sermon was a spiritual feast for all present, a prophecy being delivered, admonishing the Saints not to become discouraged but to hold up the hands of the prophet, and the Lord's work will prevail and no power can stay it. The Saints felt encouraged to press forward. A good prayer service was held at half past two, in charge of Brother Higdon, after which Brother Miller talked at length in regard to the marble interests of the church in Colorado. Brother Matthews preached again in the evening, bringing to a close a most enjoyable day.

Brothers Matthews and Miller came again August 8 and spent the day with us. Brother Miller talked to the Sunday school, telling Bible stories in a most interesting way. Brother Matthews conducted junior church at eleven o'clock and then preached his farewell sermon to the Weir Saints in the evening, since his work was taking him to other parts. The Saints of this place surely enjoyed his inspiring sermons and songs, and hope he may sometime visit here again. Brother Miller, still being located at Pittsburg, has promised us other visits from time to time.

Brother and Sister Jesse Holsworth and family, of Independence, were with us one Sunday in July. The two little daughters played special numbers during the Sunday school session, and Brother Holsworth gave a short talk telling how the *Stepping Stones* received its name. The eleven o'clock hour was given to Brother Holsworth, at which time he related some of his spiritual experiences. The Saints present were truly edified and encouraged to try to live in a more acceptable manner before their Maker.

Brother Quick was called to Weir to preach the funeral sermons of Brother Daniels and Stark, and while in our midst preached several soul-inspiring sermons. Brother

Quick is always warmly welcomed, but his stay with us is never long enough.

The annual election of officers was held in all the departments in December. Brother John Jones was elected branch president; Sister Emma Mobley was sustained leader of the Department of Women; and Sister Pearl Jones was sustained Sunday school superintendent. All have a full corps of able officers to assist them, and it is hoped much good may be done as the new year goes forward. The prayer as versed by the poet may be an inspiration for each of us:

"Lord, help us serve the whole wide world,
Teach us to do the best we can
To make this world a better place,
And happier for our fellow man.

"If gift of ours can cheer a soul,
And hearten it along the way,
Let us not keep that talent hid,
Let us make use of it today.

"Let us not ask for praise or pay,
For all the songs of cheer,
Let us in humbleness rejoice
To do our bit of service here."

Deloit, Iowa

January 6.—Our Sunday school gave an interesting program at the church on Christmas Eve. It was in charge of the superintendent of this department. The program consisted of songs, readings, pantomime, and a play. It was enjoyed by young and old. Then Santa appeared and assisted in distributing the treats, which were a delight to many.

Cupid has again been in our midst shooting his fiery darts in different directions, one of them piercing the heart of our superintendent of the Department of Recreation and Expression, Brother Chris Plain. The results were as follows: a pretty wedding was solemnized at the home of Brother and Sister J. F. Newcom, when their daughter, Crystal Wave Newcom, became the bride of Brother Chris Plain. Elder C. W. Winey officiated. We are glad they are going to be in our midst, living on a farm near by. We wish them all the good things in life, and believe they will be of assistance to our branch.

On January 1 the eldest son of Elder C. W. Winey, Merrill C. Winey, was united in marriage to Miss Ella Martin. They, too, will live on a farm near by. May prosperity and happiness be theirs to enjoy.

The entire branch mourns the loss of our faithful brother, A. N. Galland, who passed away December 19, 1926.

The annual election of officers was held December 30, and the following officers were chosen: Branch president, Brother Lacy O. Myers; secretary, Sister Edna Newcom; treasurer, Brother W. H. Rounds; publicity agent, Myrtle Myers; elders, C. W. Winey and M. O. Myers; priests, H. G. Newcom, and G. R. Johnson; teacher, B. W. Richardson; deacon, W. H. Rounds; Sunday school superintendent, B. W. Richardson; assistant, Gordon Graham; secretary, Opal Richardson; superintendent of Department of Recreation and Expression, Chris Plain; assistant, H. G. Newcom; secretary, Sister Eunice Johnson.

Our pastor and branch solicitor, Brother M. O. Myers, are calling our attention to the necessity of filing our inventories for the year.

Sunday, January 2, sacramental service had a good attendance. The Spirit was present, which we trust may continue during the coming year, and all hope we may make greater progress for the upbuilding of God's kingdom.

Another Word From the Land of Salt

Well, Christmas and New Year's days are past, but I am going back to the sixteenth of December, as on that date Brother Floyd M. McDowell paid us a visit. We had been looking forward to this visit, but did not know just what date he would arrive. We were looking forward to the visit, as the children were looking forward to Santa Claus. You see the Ogden Branch has been deprived of a regular missionary for some eight months now, which I think is the first time in the history of the branch that this condition has existed. We very much appreciate visits from Brother Calvin H. Rich, who is assigned to Salt Lake City; in fact, they are not often enough.

Brother McDowell gave us what he termed a short discourse on the social program, but we would add that he covered more ground in the short space of time allotted him than do some maps. His visit and talk were enjoyed by everyone. After the close of the meeting, refreshments consisting of chili and crackers were served by the ladies. The writer believes that Brother McDowell's talk gave every member of the Ogden Branch a broader concept of stewardships and the true meaning of Zionic conditions. May we have another visit from Brother McDowell when he is out this way again.

The first Sunday in the New Year our Sunday school lacked only one member of having one hundred per cent present; and in our sacramental service the same morning, the resolution made by all was to exert themselves for a bigger and better year for the Ogden Branch in 1927. Attendance at all meetings is splendid at the present time, and everything looks very encouraging. During one of our recent midweek prayer meetings, we were blessed by the voice of the Spirit, at which time one of our worthy brothers was given much encouragement, as well as the promise of many blessings to come.

The Department of Recreation and Expression has taken a new lease on life and is meeting each Sunday evening before regular church services, with an average attendance of about thirty.

The evening of January 7 witnessed our first social for the New Year. Box lunches were prepared and served in the parsonage, and I think that for once, at least, all the male members of the Ogden Branch had all they could eat. This was caused by there being about twice as many women and girls as there were men and boys. Our pastor must have been saving up for the occasion, as he purchased six of the boxes. We can not vouch for his eating the contents of them all, but he was still eating the last that was seen of him, about eleven o'clock. The funds derived were turned over to the branch for the purpose of helping in paying our paving bill. This social is the first of a series that will be held by this department during the year.

We wish the Saints in all the land a very spiritual and prosperous year of 1927.

From Historic Grounds

Once more we will write you a few lines from old Pentucket. This you will readily see is an old Indian name. We have here besides a branch of modern Israel, many relics of the ancient Lamanite people. Also this is the birthplace of the Quaker poet, Whittier. So much for some of the historical facts of this city.

We have here a lively branch of the church. We are small in numbers, but we make up for that in zeal. We had a very fine pageant at Christmas time, entitled, "The voice of prophecy." It was very well rendered, under the direction of our talented leader in dramatics, Sister Susie Jordan. This play was given Sunday night, and on Christmas night we had a tree for the children of the Sunday school.

We have among us some very able officers who are striving to help our cause Zionward.

Spiritual prayer meetings, at which all take part, are ours to enjoy. All, from the youngest to the oldest member, offer up their prayers in behalf of the leaders of our people, especially our noble and worthy brother, President Frederick M. Smith.

F. E. HATCH.

HAVERHILL, MASSACHUSETTS, 1 Bradford Avenue.
Bradford District.

Graceland Chats

They say one should acquire adaptability through college. Graceland students feel as if they have had real lessons in adaptability of late. A chance visitor, judging by the attitude and activity of our student body, would not guess that we have lost a dormitory, including a dining room and kitchen. Yet the loss of Patroness Hall has put a real handicap upon the college in the way of lack of convenience and comfort for the students. They are to be complimented upon their attitude in making the best of conditions—more than that, by showing the finest sort of spirit through it all. The girls joke over the “warmest reception” they ever received upon returning to Graceland. Marietta is now “Merry Hall,” and the former isolation hospital, now occupied by boys as a dormitory, is struggling for the name, “The Country Club.”

Nevertheless, we feel keenly the need of the new dormitory and are happy to know that work on it is to begin in the spring.

We believe HERALD readers are interested in knowing what Graceland students are doing, and thinking. That is why the “Graceland Chats” column exists. Therefore, at times we shall publish discussions or papers written by students. Often these papers have been written as a theme assignment, and thus show both what the student is thinking and what he is doing in class work.

What I Expect to Gain From College

One of the questions of the hour is, “What is the purpose or value of a college education?” Every leader of education gives a different answer to this question. Some of the answers given by eminent educational leaders are: “To train us mentally and physically and to give us the stored-up treasures of the race”; “to train us to the height of our capacity, that we may function to the extent of our ability”; “to perfect the coordination of mind and body, and to complete the adjustment to environment.” But we may also get an individual answer from every college student. So, when I ask myself the question, “What do I expect to gain from college?” I am conscious of a threefold purpose.

First, I expect college to help me formulate a philosophy of life. Youth is many times called upon to give its answer to the question, “What is the purpose and meaning of life?” This is not a question to be answered lightly or casually, or one to be answered without a firm foundation and understanding of the simple laws and principles that govern life. This foundation is begun in our early years and continually strengthened through the grades and high school. But in the four years of college that are to come, I expect to gain new ideals and purposes and more firmly fix the old ones, so that I may be able to formulate a logical and consistent philosophy of life.

Second, I expect college to train me professionally. I have chosen teaching for my profession, and have every right to believe that, with the proper attitude and diligence on my part, I shall receive the preparation necessary to teach others. I expect to receive a better understanding of personality and the human mind, that I may better control these things in others. I expect to receive the practical fundamentals of the teaching problem, so that I shall be able to meet the problems that are to be met in teaching; and I expect to receive the material I must have to present to those whom I would teach.

Last, I expect to gain from college-life friends that will be both lasting and valuable; who will be constant reminders

of the experiences of college life, and who will help me to be true to those fundamental principles received.

There are many other things I expect to gain and some things I will gain that I do not know of, but the most important things I am looking for now are a philosophy of life, professional training, and worth-while friends and associates.

What My College May Expect From Me

This discussion is based on an interview which I had with Mr. W. W. Hield, superintendent of Lamoni public schools. Mr. Hield enumerated five points which should be taken into consideration. First, that we as students should pass on the knowledge that we acquire; second, to act confidently, without being self-centered; third, to hold ourselves responsible for the environment in which we live; fourth, that we consume less than we produce; and fifth, to cultivate and dispense optimism.

The single principle that he stresses most is the first, that we should pass on the knowledge that we acquire. For by giving we grow, but by withholding that which we have, we shrink within ourselves. If we acquire knowledge only to keep it secluded in our own minds, without making it useful to ourselves or to others, we will soon lose the significance of that which we have learned. Impression without expression is almost useless; therefore, by passing on that knowledge which we acquire we shall not only benefit others but be strengthened ourselves.

We should, second, act confidently without being self-centered. This statement is self-explanatory. There is need for self-confidence in school work and in life, but no one can afford to be so confident in self as to exclude confidence in others.

The other points of the discussion apply to the kinds of lives we lead after finishing school, and involve environment, our attitude toward life, and our contribution to society in comparison with that which we take from society. In each phase of our after school life, we are personally responsible for our success or failure; and the attitude we manifest during our school career will be bound to continue in later life. Therefore, it is important that we come up to the expectations of the college by choosing an adequate environment, regard life and its problems cheerfully, and offer a worth-while contribution to humanity.

FERN COX.

Artland, Saskatchewan

A few Sundays ago Elder William Osler, president of Alberta District, attended a harvest home at Michigan Branch, and preached acceptably to the Saints and friends of this branch in the evening. He preached on the plan of the All-wise, who has placed us on this earth, and we, like the weavers who weave beautiful, costly carpets, may not be able to see the completed carpet of life, yet if we follow the plan of the Designer, a perfect life will result. Many enjoyed his discourse.

Brother Richard Cornish, a brother of Elder J. J. Cornish, sold his farm, and with his wife, and sister-in-law, Sister George Atkinson, and son, William, motored to Rutland, British Columbia, where Brother Cornish will make a new home. A little farewell was given then at the home of Brother Rudolph Cornish the evening before they started. Mrs. Atkinson has also sold her farm and plans to buy a home in the West.

Although it has been decided to have a program for Christmas, yet the work moves dishearteningly and slowly because three families: Elder A. J. Cornish, Brother Franklin B. Atkinson, and Brother Edwin Chase, are quarantined with measles, and before they are out, Christmas will be nearly here. In these three families there are sixteen children quarantined, so it almost looks as though our effort will have to be a grown-up program, which will not be so appropriate a celebration for the great annual children's festival. We hope for the best.

The box social held for the benefit of the Christmas pro-

gram and Christmas offering was not largely attended because of so much sickness, yet a good time was had, and about twelve dollars was raised for the above-mentioned purposes. This seems small when compared to other affairs we have had when no one was quarantined.

Elders J. J. Cornish and E. Leslie Mogg have their heads together this week making some new gospel charts. They will be displayed later in their discourses.

Elder W. J. Cornish is expected home soon from his annual tour of the branches of the district.

Writes of Southern Michigan and Northern Indiana

Standing at the portals of 1927, and looking backward over the highway traversed by six thousand years of recorded history, we behold our present era, one of splendor, a golden age, a towering eminence from whose broad summit the eye may survey the mighty expanse of world unfolding. In looking forward, does the curtain rise, and is the radiant goal of God's ideal looming in the far distance just at the *terminal* of the crackling artillery of latter-day facts? This is a day of "seeing visions and hearing voices," and ears are to the ground as well as in the air. The keyboard has been touched by divine fingers, and floods of light bathe the earth, revealing the dark shades in the picture. 'Tis an unfortunate status that permits a dark screen to bar out the spiritual back of the material, as revelation affirms that the spiritual is visible by the things which are made. But such is the fact—this is a material age.

The latter-day work has been giving off light for a hundred years—forecasting as a great searchlight the pathway to the consummation. As I view the world at large, the Restoration movement has made a huge dent, has cracked the shell, made its impress to be felt, offered its contribution, and much has been accepted by the world, which is perhaps unconscious of its origin. We are assured much more will be accepted, as it is decreed "Every knee shall bow and every tongue confess." Also, "When the Lord shall build up Zion, he will appear in his glory." To be sure, this work of construction will not go on without specifications, without a program, and it must be the *Lord's program*, or we can not say, "The Lord builds." But can we see it? Napoleon once said: "The man who sleeps till noon can not know how beautiful is the sunrise." Let us—you and I—awake early and note in the very sunburst of the latter-day work how Zion was embosomed within it, and was not an afterthought.

This district (Southern Michigan and Northern Indiana) is giving evidence of stability, with robustness of faith. It is doing fine, recovering from the shock of unsavory invasions. We spent eighteen days at Lansing in November, occupying both pulpit and musical gamut. The atmosphere at that place is bright. However, as in most parts of the world, there are some who can do but will not. It is glad news to know some who turned their faces away have now faced about. Brother Barss, who presides at this place, is a strong, hopeful man, one who believes in the essence of truth. In November the Lansing Saints organized a Sunday school in a suburban locality just over the municipal line. They are occupying one of the rooms of a new school building. By resolution, the Sunday school is conducted for the current year under the auspices of the Latter Day Saints, with Elder Andrew Dudley as superintendent; Sister Buck, pianist; Brother Eastlech, a deacon, acting as secretary and treasurer. Thus the Latter Day Saints are on the ground floor in the new mission.

Coldwater is my home, but I have performed quite an amount of ministerial work in this city and vicinity. The branch pursues a peaceful and dignified plane. The former officers as a whole were reelected for the ensuing year on last Tuesday evening. This branch is staid and, perhaps, one of the oldest in the Reorganization. The children came right along and adjusted themselves to charter members'

mantles. I have quite frequently addressed the fraternal societies here, and while they seem to care little for the doctrines of the Saints, they think very highly of the members. Herein, I learn that our people do not cultivate the fraternal spirit enough, or at least these societies inform us thus. Jesus would tell his disciples to "Launch out," "Cast your nets on the right side."

The Sunday school is doing very good work, and an able corps of officers is helping things along. The Christmas program was participated in by old and young. Bubbling childhood, from four to six years of age, eagerly took the platform, and with scarcely a blunder gave astonishing evidence of future capability.

Hibbard Saints are to be congratulated for the manner in which they have conducted the work at that place, laboring under adverse circumstances. Orthodoxy recognizes their standing and ability and seeks to join efforts for Christmas entertainments. For the second time has the Evangelical Church there joined with them without compromise in programs.

We were at Clear Lake, Indiana, Sunday, January 2. At this place our members are doing splendid work. They have Sunday school at ten in the morning. We were placed in charge of the senior class, and it consisted of seventeen adults. The school has an enrollment of over thirty-three, and Brother Ross Worthington is superintendent, with Brother Dale Teeters acting as secretary. At a quarter till twelve sacrament was administered, a goodly number participating. This was followed by preaching on the theme, "Zion." Then a cafeteria dinner was served, it being brought together by sisters from far and near. At half past two Brother Cassell called time, preaching was resumed, the theme of the morning being continued. I want to speak of the very fine spirit characterizing the day's services, but I refrain. May heaven continue to smile joy and gladness into the hearts of those Saints. They are ardently pushing forward, while opposition and sacrifice beset their pathway. Here, also, are some who were halted in their march for the goal, now facing the light with beaming countenances, and they are finding their places as of yore in the true sanctuary which God pitched and not man. Others are hesitant, stumbling over technicalities with an over gorge of philosophy. But what is a technicality? So far as I have ever been able to see, a technicality is simply: "Heads I win, tails you lose." I have been unable to satisfactorily locate the technicalist. He is hazy and as indistinct as a kerosene lamp in a London fog. We make this statement by virtue of some experience in debate.

We learn that the group of Saints at South Bend is growing every day. Six were baptized at that point a few Sundays ago. Faith in the Restoration is strong, and prospects grow brighter. We believe we speak the sentiment of all when we say, "When the roll is called up yonder, the Southern Michigan and Northern Indian District will be there." The necessity now is to enlarge the field of operation, to stretch out the curtains, take in more ground. Every branch and group grows narrower at the change of population and personnel in surrounding vicinities, and when this occurs, influence wanes, for the newcomers in many places do not know much of Latter Day Saints.

We hope for great success in the effort of Zion's redemption. We are yet in the faith.

S. W. L. SCOTT.

COLDWATER, MICHIGAN, January 4.

A man can not speak but he judges himself. With his will or against his will he draws his portrait to the eye of his companions by every word. Every opinion reacts on him who utters it. It is a thread-ball thrown at a mark, but the other end remains in the thrower's bag. Or rather it is a harpoon hurled at the whale, unwinding, as it flies, a coil of cord in the boat, and, if the harpoon is not good, or not well thrown, it will go nigh to cut the steersman in twain or sink the boat.—Ralph Waldo Emerson.

Independence

Despite a heavy, slushy snowfall on Wednesday evening, an encouraging number of Zion's young people assembled in the lower auditorium of the Stone Church for the mass prayer meeting preceding the opening of the young people's convention, which commenced Sunday, the 16th. In the stand with Elder John F. Sheehy, who was in charge, were President Floyd M. McDowell, Pastor C. Ed. Miller, Elder M. T. Williams, and Brother Frank Hershey, leaders of the convention. Brother Miller gave the opening remarks. The hour and a half of meeting was well filled with fervent prayers and earnest talks from members representing the various districts of Independence and the young people's work. Appropriate songs were sung, and this happy gathering together fired the hearts of each one with a renewed ambition and a new courage and determination to do all he can for the work.

The early Sunday morning prayer meeting for the young people was also a season of strength and consecration. Brothers R. S. Budd, J. F. Sheehy, Frank Hershey, and D. O. Cato were in the stand.

Sunday morning was a wintry one, but eleven hundred and fourteen persons came to Sunday school, some of them tramping several blocks through the snow. Noses and cheeks reddened by the frosty wind were in evidence, but inside the church was physical and spiritual warmth. The sunlight streamed through the many-colored glass windows, making everything it touched beautiful. After the lesson session, the special number, a violin solo, "Scenes from old Ireland," was played by Mr. Gomer Watson, a member of the Stone Church Orchestra. The pleasing piece was one of Mr. Watson's own compositions.

One of the items of special interest mentioned by the secretary of the Sunday school is the fact that the class of Sister O. C. White, a class of intermediate girls, has been perfect for five Sundays in succession. They have established a record. How long will they hold this title alone?

A teachers' training course for the benefit of all members of the senior department, under the tutorship of Sister Eunice Winn Smith, will commence next Sunday morning at the Sunday school hour. The class will meet in the lower auditorium with the primary department. Not only will the methods and theories of teachings be taught, but the class will visit various Sunday schools and observe the methods in practice.

"Soldiers of Christ arise, and gird your armor on," was the hymn which began the eleven o'clock meeting. Prayer was offered by Apostle J. F. Curtis, and Robert Miller played "Traumerer" while the collection was being taken. The choir sang "Holy Father, great Jehovah," Miss Thelma Vincent singing the incidental solo.

President Floyd M. McDowell was the speaker chosen to open the young people's revival services, which continue throughout this week. He selected Isaiah 2:3: "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths," paraphrasing it to read: "Come up to the mountain of the Lord; learn his way; be taught his paths and walk therein." Stating that the inspiration of the mountain top, received in his recent trip over the towering Rockies, still lingered with him, Brother McDowell told how his physical, mental, and spiritual horizons were widened. He was there given a greater understanding of his task with the young people. The task is a difficult one, one made twofold more difficult by the conditions as they are found in present-day civilization. "The only thing that will help youth," he asserted, "is an affirmative, constructive program, one taught by precept and example." This program is one which will teach him the happiness of obedience to law, the beauty of virtue, the intelligence of decency and clean living, the glory of achievement; it is one which will help him to discover a vital religion through a vital living church; it will make clear to him the meaning and divine purpose of life. The young

should see the beauty in those things which God intended to be beautiful. One writer has said, "The purpose of inspiration is not so much to show us other things but to show us the same things differently." For this reason the inspiration of the mountain top may cause us to see God in a different light, not as the age-old figure of a vindictive tyrant, but a God of love, one upon which we can depend for inspiration, one we may love so deeply that we will love nothing else too much. The inspiration of the mountain top will show us that without God everything is chaos. We have a God who cares. He created us for a purpose and left a part of his work undone that we might do it, and by so doing fulfill our purpose in life. The inspiration of the mountain top may even change our attitude toward Christ; we will not think so much *about* him as *of* him. The speaker assured his hearers that in endeavoring to understand the needs of society, he had become convinced that the only solution of modern ills is a proper obedience of God's laws. Young people want thrills, and real religion is the most thrilling adventure which can be undertaken. In it youth will learn to substitute love for hate, to establish an aim of service instead of selfishness, righteousness instead of unrighteousness, and to develop character. The thing the world needs today is a saner belief in the righteousness of the invincible forces of love and the spiritual forces and factors which determine the course of our lives. Young people of the church, there is a great goal before us. We can make the world over. This is our conquest.

K L D S Sunday Activities

The Bible study hour, conducted by the K L D S radio pastor, Ralph W. Farrell, opened the day's radio service at half past eight. The musical program was furnished by the junior department of Second Church, directed by Miss Vera Redfield: Boys' quartet, girls' quartet, vocal solos, Chester Ray Curtis and Norman Inman; string trio, Billy, Jamie, and Dayton McPherson; piano solo, Lucille Street; children's story, Miss Lillie Hansen.

The eleven o'clock service in the main auditorium of the Stone Church was broadcast.

At three in the afternoon K L D S Radio Church service was conducted by Doctor John W. Bradbury, of Bales Avenue Baptist Church, Kansas City. The musical program was presented by a double quartet; Mrs. J. W. Bradbury, soprano; Mr. Morris Beaman, baritone; Mrs. C. S. Richardson, organist.

At half past six K L D S radio vesper service began. Music was by Thelma Vincent, Lulu Tyrrell, Fred Friend, and Frank Russell. Piano solo, Katherine Haberlein. Sermonet, Elder U. W. Greene.

The K L D S studio service at a quarter after nine concluded the radio activities of the day. Music was furnished by members of Central Church, Kansas City. There was a male quartet composed of Clayton Wolfe, Henry Hampton, Roscoe Hampton, and A. D. Hitchcock. Soprano solo, Mrs. J. O. Worden; organ numbers, Mrs. Elizabeth Tanner Hitchcock. Sermonet.

Evening Services

The Religio program consisted of a reading by Lilly Oviatt; a pleasing vocal solo by Miss Hazel Vanderwood, accompanied by Miss Everyn Barto; a piano duet by two visiting musicians: Misses Mae Chronister and Ruby Johnson of Enoch Hill District, and was concluded by a number by the Religio Quartet.

By half past seven the church was well filled, young faces predominating, and before eight those who came were asked to sit in the choir seats, as every seat on the main floor and in the gallery was taken.

Promptly at half past seven, the song service began under the direction of Elder John F. Sheehy, and everyone demonstrated the fact that they liked to sing with him. "Earnest workers," was the first; and then "Great and marvelous are thy works," "Faith of our fathers," "Glorious things are sung of Zion," were sung with mighty spirit and volume. The

eight o'clock hour was opened by the singing of "We thank thee, O God, for a prophet." The invocation was by Brother Roland Flanders; and Robert Miller played a beautiful organ offertory while a special collection was being taken to defray the expense of the revival services. Mr. Edward Brackenbury contributed a tenor solo, being accompanied at the piano by Professor Paul N. Craig. By means of an organ prelude of the air, and a switching off of lights, the Mothers' Quartet obtained a pleasing effect in rendering "Brightly beams our Father's mercy.

The speaker, Apostle Roy S. Budd, was introduced by Elder M. T. Williams, one of the "earnest workers" who always has the interest and needs of the young people at heart. Brother Budd read Matthew 11: 28-30: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Taking up this reading, the speaker carefully analyzed it, explaining each phrase so that its meaning could not be misunderstood, and applying it to the church and the youth of the church. The church has religion to offer its youth, a religion which has to do with life right now; Christ said, "I am come that ye might have life and have it more abundantly." The ideals of this church are not a future proposition. Then he drew parallel cases of the man who has the possibility of becoming a child of God, the acorn to become an oak, and the pig to become a hog. Just as mother earth surrounds the acorn with that which causes it to expand and grow, so the church will surround its youth with those influences which will cause them to develop into children of God. Christ came to give us a more abundant life, which means happiness. The church offers to help youth keep in touch with the divine; it invites them to become partakers of a more abundant life. Will youth accept the invitation?

Everyone is enthusiastic over the revival. It started with a great show of enthusiasm, and all look for much good to be accomplished.

In the Departments

The second semester of work at the Independence Institute of Arts and Sciences will commence Monday, January 24. New classes will begin in economics, commercial law, and business English, all of which are high school subjects. In the normal training course new classes on church history, adolescence, and child guidance will be started. Tuition for high school subjects is five dollars, half of which will be refunded at the end of the year; normal training tuition is a dollar and twenty-five cents for each subject.

Mr. George Mesley, of Lamoni, Iowa, will begin a series of lectures on the subject, "Leadership of boys," at the Stone Church and Institute Building January 30. Mr. Mesley is one of the lecturers brought to Independence by the Independence Institute in the special lecture course it is providing this school term.

Miss Vesta Towner, dean of the School of Religious Education, Kansas City, will begin a course of lectures on storytelling in the Y. K. T. classroom February 6 at two in the afternoon. These lectures will continue until conference, the amount of registration fee depending upon the number enrolling. Those who are interested in this course may call the Independence Institute, Independence 829.

Mrs. Eunice Winn Smith will discuss the use of the project method of teaching in religious education with President McDowell's class, which assembles at the Religio hour in the lower auditorium of the Stone Church, each Sunday evening for several weeks. Some very definite work is being planned in this course, and it is hoped this will be a long step toward the working out of the great project, Zion building. Parents and teachers are urged to come. The attendance for the past few Sundays has been very good.

On Tuesday, January 4, Elder John Blackmore, pastor at Cameron, spoke to the women at the Institute Building on the subject, "Christian stewardship." A week later, the 11th, Elder James A. Thomas, pastor of the Tulsa Branch, talked

on "Stewardships from the parents' viewpoint." There was good attendance of the sisters at these lectures, which commenced at half past two, following a class session on "The child, his nature and his needs," taught by Sister M. A. Etzenhouser. Great interest has been manifested in this class, and the students are very grateful to Sister Etzenhouser for her faithful service. Officers of the Department of Women hope also to continue these half-past-two lectures.

Yearly Report of Laurel Club

The first meeting of the Laurel Club was held at the Campus January 5 after a one o'clock luncheon. Reports of the officers were read, and new officers were elected with very little change in the personnel of the club. All officers reported last year's work as very pleasant and seemed desirous of continuing to assist in the onward march to Zion, also to work in harmony with the church program.

These items from the secretary's report may be of interest to our members scattered abroad. Our net total receipts for the year 1926 were \$1,345.85. This fund was obtained from dues, donations, bazaars, banquets, socials, Konference Karnival, a trip around the world, oyster supper, and one rummage sale, and we were asked to have a fish pond and pag-ean in connection with the celebration committee to add to the funds for the upkeep of the Campus grounds. At the beginning of 1926, we still owed one hundred dollars on our five hundred dollar pledge to the Graceland Endowment Fund. This was paid. Our obligations to the Sanitarium for dishes, trays, also yearly payment to International Encyclopedia for the library have been met. The first of the year we unanimously agreed to make our year's work as much as we could to go to furnishing the kitchen and dining room of our Auditorium. So many have been anxious to assist. It has all helped, and again we wish to express our appreciation for the cooperation of local and distant friends for their generous donations.

We have about thirty-five active and a few social members on our list.

The new officers are Mrs. Anna Watkins, president; Mrs. Ida Williamson, Mrs. Hatty Harve, assistants; Mrs. Eva Holsworth, secretary; Bishop G. W. Eastwood, treasurer; Mrs. Viola Short, historian; Mrs. Nettie Kemp, press agent. Various committees are to be appointed by the executive.

Work of the Young People's Revival

The Monday night meeting of the young people's revival, which began at the eleven o'clock service Sunday, was a success in every phase from which it may be judged. A large crowd was present and heartily joined Brother John F. Sheehy in the song service. The Stone Church orchestra was present and rendered several pleasing numbers. The theme of the evening's sermon was "Youth's way of discovering God," and very clearly and forcefully did Brother Budd show that the only way is by earnest prayer.

Following the benediction the audience was asked to remain, and President McDowell took charge, explaining the nature of the business to be transacted. He with others who are particularly interested in the work of the young people has long wanted to see them organized, their efforts centralized into greater accomplishment, and their aims and ambitions more united. At this hour such an organization was begun, the young people of each branch in Independence meeting in separate groups to elect from among them a representative to act on a permanent young people's council. The Stone Church having five districts in its territory was privileged to choose five representatives. They are: Harry Barto, Roland Flanders, Lillian Williams, Wayne Smith, and Helen Hulmes. Ammon Badder will represent Walnut Park; Vera Redfield, Second Church; Glen Davis, Liberty Street; Harold Hattay, Enoch Hill; F. H. Cunningham, Englewood; Winogene Smith, Spring Branch; Joseph Friend, East Independence; Earl Sherman, Gudgel Park, making a council of thirteen. Later in the week another council, numbering forty-four, will be elected, one representative from each group.

Interesting Personals

Of the higher official quorums, President Frederick M. Smith is still in the East, and Presidents Elbert A. Smith and Floyd M. McDowell are both in Independence. Bishop Albert Carmichael also is in the East, but his counselors are in the center place at present. Apostle Clyde F. Ellis is at Weyburn, Saskatchewan, Canada. Edmund J. Gleazer left for Indianapolis, Indiana. Brothers Garver and D. T. Williams left last week for their homes in Lamoni, preparatory to carrying out some of their plans of work. Brother Mcconley is in California, and the remainder of the Quorum of Twelve are in Independence. These are J. F. Curtis, F. H. Edwards, Paul M. Hanson, J. A. Gillen, and Roy S. Budd, the last-mentioned being the speaker for the young people's revival, which is now under way.

Second Church

Friday evening's session of Religio was occupied by a band concert rendered by Walnut Park's band, composed largely of very young people, some in their early teens and younger. They were under the leadership and direction of Brothers Orlando Nace and E. E. Moorman, who have shown much devotion to the interests of these young people and expect still to do much for them. The time was well spent, and a hearty invitation was extended to return and give the Second Church another evening of entertainment.

Elder H. E. Winegar was the speaker Sunday at eleven o'clock. He used the theme, "What is your life?" and was successful in bringing together many good thoughts.

Sunday afternoon's prayer service was a one hundred per cent meeting. Not a soul present but what testified of his faith and of God's goodness or kindness, and there were several prayers and songs presented. It was a good place for the Saints to be.

The evening sermon was delivered by Patriarch Hyrum O. Smith, and while all the young people were in attendance at the Stone Church, yet quite an audience greeted Brother Smith and listened attentively to his argument for a live church which believes in the principle of revelation and the ordinances which Christ placed in the church.

The choir is doing splendid service in the church, both Sunday morning and evening. About twenty voices are generally present.

Walnut Park

The series of preaching services begun in the church the 4th continued until the 13th, though the cold and snow hindered attendance somewhat the last few nights. The speakers were Paul M. Hanson Monday with his pictures of the Holy Land, Elbert A. Smith Tuesday, D. T. Williams Wednesday, Paul M. Hanson Thursday.

Missionary George Jenkins preached the morning sermon Sunday on the call to us as Saints to be an ensign to the nations, discussing ways individuals may share in this according to their means and talents.

At six in the evening an installation service was held where the officers for the year, numbering about twenty-five, were formally presented. Pastor Glaud Smith had charge of the meeting, Elder F. R. Schafer offered the opening prayer, and Associate Pastor B. J. Scott, by request, talked to the congregation concerning the officers, reading from Exodus 17 concerning Aaron and Hur holding up Moses' hands, that Israel might prevail. His pleas for the sustaining support of the congregation for the officers they had elected gave the congregation a consciousness that their work is as important as that of the officers.

Following this, Elder C. Ed. Miller talked to the officers, instructing them that God calls many to work besides the ordained ministry, and that these should feel keenly the burden of their responsibility and qualify themselves for leaders—not seeking to be conspicuous but to be real helpers; not taking offense easily, but working too busily to have time to grieve over adverse criticism. The charge by Brother Miller was followed by Brother Glaud Smith in prayer for divine help to heed the good counsel given.

At half past seven Bishop J. A. Becker was the speaker, his sermon including various scriptural reminders of the Lord's desire for his people "who would serve him" to "gather together" when undertaking a great work. He gave a few incidents of some who had participated unwisely in the gathering at this place and taught us how one should prepare, both for his own good and the good of the work in general. The sermon was interesting throughout and will doubtless add interest to future discussions in the stewardship class at Religio.

A number of the local young people are preparing to enter the contest to be held in the spring among church members, and Mrs. Ammon Badder, who will enter as dramatic reader, was given a hearing Sunday preceding the installation service. She read "The soul of the violin." Next Sunday local contestants in the oratorial contest will be heard at six o'clock Religio. On Friday evening, the 28th, at Second Church the eliminating contest will continue. There will be try-outs there between Second Church and Walnut Park in debate and by the ladies' quartets and male quartets. And at Walnut Park on the evening of January 30, Second Church and Walnut Park will meet in a preliminary try-out in dramatic reading, humorous reading, and oratory. Semi-finals will be arranged later.

Enoch Hill

The installation of officers and teachers of the Enoch Hill Sunday school was observed at the eleven o'clock hour Sunday morning, the 16th. Our Sunday school has twenty-one teachers and fourteen officers. An attentive congregation was present to hear the excellent addresses made by visiting church officers. The program was as follows:

March selection, Enoch Hill Orchestra. Song, "Earnest workers," Congregation. Invocation, Pastor W. J. Brewer. Special number, Choir. Clarinet duet, W. M. Worth and Alfred Waters. Presentation of general superintendents, Superintendent S. A. Thiel. Response, and presentation of Sunday school officers and teachers, General superintendent R. E. Whitsitt. Charge to officers and teachers, Superintendent S. A. Thiel. Address, Apostle F. Henry Edwards. Song, "Be up and doing," Congregation. Benediction, Pastor W. J. Brewer.

At half past seven in the evening, Brother H. E. Winegar spoke, giving in an interesting and instructive manner the tactics used by missionaries to convince the world of the truth of the gospel.

Mrs. Jennette Armstrong, eighty-two years old, passed away Saturday, January 15, at the home of her daughter, Mrs. Ed. Briggs, 1423 South Pleasant, Independence, where she has lived for the past six years. Her funeral was held at the Carson chapel at three o'clock Monday, the 17th, Elder W. D. Bullard preaching the sermon. The body was sent to Stewartville, Missouri, Tuesday, where a short service was held before interment. Surviving her are these daughters: Mrs. Alice Briggs and Mrs. Emma Sterrett, both of Independence, Mrs. Jessie Doudna, Lees Summit, and Mrs. Mary Gain, of Thompson, Nebraska, and a son, Elmer Armstrong, Stewartville, Missouri. There are sixteen grandchildren, thirteen great-grandchildren, and one great-great-grandchild.

Vinal Haven, Maine

The Saints put on a tableau November 28, representing the reception of the Indians by the Pilgrims at Plymouth, Massachusetts, in 1621, and showing the religious attitude of the Indians in those days, using the Book of Mormon in the demonstration. The decorations on floor and walls were most beautiful, showing Indian wigwams, Indians, and Pilgrims. There were appropriate songs, readings, and lectures. The attendance was large, and the tableau highly praised.

The junior church had an attendance of nineteen children last Sunday and is getting along nicely.

The Department of Recreation and Expression is enjoying success with a large attendance each week.

Many lively times for the benefit and enjoyment of young

and old are planned for this winter by the president of the branch.

It has been many weeks since we had a missionary with us. Elder Amos Berve was the last one to visit us, and we hope to see another soon.

Elder Archie Beggs and Priest William Candage are occupying the pulpit on Sundays.

Kansas City Stake

Central Church

Elders' quorum meeting at two o'clock with fair attendance, studied lesson 6 in the adult *Gospel Quarterly* for 1926, subject, Meaning of authority.

At 3 p. m. the monthly ministry meeting was held, Stake President J. A. Tanner presiding. He emphasized the necessity of the local priesthood who are not engaged with fixed responsibility, to engage in missionary work in the city.

The resolution, introduced by Stake Bishop F. B. Blair at the recent stake conference, which provided that no man be ordained to the priesthood unless he had complied with the financial law, was discussed at some length, but as time would not admit of its being finished, more time may be given for further discussion at the next meeting, which will be the 20th of February.

Stark Acres Church

The interest of the work here is fine. The future looks bright. Last Sunday the attendance at Sunday school was 35; at Religio there were 23; and at church service in the evening about 60. The Sunday previous there were about 75. More room is needed. They are encouraged to go on with their work. They started under some difficulty, but courage won out.

Bennington Church

William Beaman, of England, went to Canada, where he met Miss Emily McNight, who became the girl of his dreams. He told her of his love; she accepted his proposal of marriage. Last Wednesday evening they invited the Saints into their home after the prayer meeting, to help them celebrate the fortieth wedding anniversary of their marriage. Over fifty guests attended the celebration, and presented them with a picture. After they were married in Canada, they went to Wisconsin for a few months and then to Michigan, near Lake Huron. While they were in Michigan they were converted to the gospel, after they had been married two years. Half of their married life has been spent in Missouri. They have been in the vicinity of Bennington Heights for seventeen years. They have a daughter, a son, and three grandsons living.

Brother Beaman is no longer a young man, but he is an energetic worker in the church work. He made the first efforts to spread the gospel story in the community of the Stark Acres Mission. Although he lives across the street from the Bennington Heights Church, he is superintendent of Stark Acres Sunday School. Brother Beaman desires to work where he is needed most.

Mary Agin, of the girls' intermediate class in Sunday school, was baptized. She was confirmed in the evening.

Brother H. A. Higgins, pastor of the Des Moines church, preached for us today, both morning and evening. Bishop Blair, of the Kansas City Stake, visited us this evening.

Brother George Garrett, who underwent an operation at the Sanitarium, was taken to his home today.

Sister (Mrs.) Myrtle Ragan had an operation performed last Saturday, and at this time seems to be getting along very well.

Heathwood Church

Services at the Heathwood Church have been very interesting. Sunday evening, January 2, Bishop F. B. Blair, preached one of his uniformly good sermons.

Through the efforts of Brother C. A. Wilson, superintend-

ent, the Sunday school has been steadily increasing in attendance. His plans for an imaginary trip around the world have now been completed, and each class has entered into it with much zeal and interest. Happenings of interest have been planned to conform with the trip and also the Sunday school lessons. Sister Tucker's class of seniors is now in the lead.

Sunday morning, January 9, Sister Roy Newkirk visited our group and during the Sunday school period gave a beautiful talk on the girls' work, which resulted in organizing an Oriole and Blue Bird Chapter.

Missionary Haden preached both morning and evening, January 9, and imparted much food for thought.

The Department of Recreation and Expression which meets each Sunday evening at 6.30, is planning an original program for January 23 and 30.

Providence, Rhode Island

The activities of the branch for the past few months have been many and varied. Special interest has been shown in the work of a number of the departments. The ladies' aid has been especially alert and on the job, getting first-hand opportunities that have afforded them special privileges for social enjoyment and a ready and open door for the bringing in of cash for their financial undertakings.

Our Sunday school also has improved in a decided way. The increase in interest due to diligent work upon the part of our officers is most satisfactory to all; also the increase in our attendance is encouraging and has had a tendency to enthuse and put new life into our workers.

The juniors, now promoted to the intermediate department, have practically carried off the prize for the real, live, peppy swing that has gauged their gait during the past quarter. Under the leadership of Edward Joy and Gladys Cooke, the coming year is to far outstrip the past.

A very pleasant surprise was had on the family of our pastor, Brother T. J. Elliott, on Thanksgiving Eve. About sixty of the Saints assembled, and after unloading their arms, it seemed as if it had taken a young auto truck to bring the abundant amount of food and products they showered upon the family. There was also a very fine turkey in the way of a generous purse. After receiving this, Sister Elliott graciously extended the word of thanks for the family. With games and refreshments, a pleasant social evening was enjoyed.

The ladies' aid had one entertaining social away out in the country, with the Hatfield family. Money was raised to pay the fifty cents per auto ride, and when the refreshments were served all were profuse in their praise of the Hatfield homemade ice cream (pure cream).

Next the sisters decided to undertake a rummage sale. They secured a store on Mauton Avenue, Olneyville, and with their own cast-off articles and a generous contribution of like articles from people outside of the church, in two short sale days they realized one hundred and fifteen dollars. Then they decided to have a sale of fancywork, made by themselves, in the downtown district just preceding Christmas week. A store in the heart of the business district on Matheson Street was secured, and in the two days' sale here they sold one hundred and forty-four dollars worth of goods to citizens who came in to purchase. It is needless to say that they were greatly encouraged at this success, for it helped them to the extent of being enabled to subscribe a total fund of some seven hundred dollars toward the installing of new pews in our church.

We would not overlook one very pleasant experience we enjoyed in a visit to one of our shut-in families. Brother and Sister Bradford Harrington and their little son have been cut off from church association, due to the illness of Brother Harrington. About six auto loads of Saints visited them one Sunday afternoon, and with Brothers T. J. Elliott, D. F. Joy, and Edmund M. Brown in charge, an old-time cottage meeting of gospel power and spiritual fervor

passed the hour in a way that will long be remembered. The Harringtons reside thirteen miles from the church, at Washington, Rhode Island.

The Sunday after Christmas was a splendid day for our church. We had a symposium on the Christmastide and spirit. Brothers T. J. Elliott, G. W. Robley, A. O. Toombs, G. T. Robley, and J. P. Spinnett spoke, and Hildred Grange assisted. The splendid thoughts expressed warranted, we believe, a resorting to this departure again in the future.

At our sacramental meeting in December, there was an inflowing tide of spiritual power that touched the hearts of many of our young people. Their response brought not only strength and conviction to themselves, but the blessings and prayers of their elders for their signal triumph in the work God has assigned for them to carry on. Efforts are now being made to stress the keeping of the complete law, and encouragement offered to have all who possibly can file inventories. Be it said to the credit of our young, two boys last Sunday were the first to ask for inventory blanks. You may say they have no tithing or surplus, but in the past many who had tithing and also surplus have not learned or understood this part of the requirement of God's law, and the way to have future Latter Day Saints not duplicate the errors of the past is to train them in the doing of all God's law from their youth.

San Jose, California

January 12.—The San Jose Branch is still actively keeping up with its various features of work. On December 3 the Organ Boosters Club put on another of their operetta programs at one of the country schoolhouses near San Jose. It was at the Pala School and proved to be quite a success. They divided half and half with the school for the use of their auditorium, netting twenty-eight dollars to the school and to the club. The name of this operetta was "Ohara San." The club is planning to present this program again in the near future at the Woodrow Wilson Junior College, here in San Jose. This is the fourth time that they have given this program, each time at a different place. They intend to have a pipe organ all right, and no doubt some day you will hear its melodious music wafted over the radio to Zion, the center stake. So may it be.

On December 5 was held the regular sacramental service of the branch, and a good meeting was had. The visiting Saints were Brother Schall and his mother, from Palo Alto. Brother Schall is attending Stanford University.

Brother C. J. Cady preached the sermonet at the Religio in the evening.

Elder Robert E. Cowden was the speaker at the morning hour Sunday, December 12. In the evening the Department of Recreation and Expression used up all of its time in a program and no sermonet was delivered.

The branch held its regular annual business meeting December 15, conjointly with its quarter meeting. At this time the election of branch officers was had for the coming year; it resulted in the election of the following: branch president, Elder Robert E. Cowden; branch deacon and treasurer, Hale F. Hawkins; secretary, Sister Almeda Christopher; musical director, Sister Ruth Bradley.

The usual Christmas entertainment was held December 22, and it was a credit to those in charge. A very neatly designed two-leaf program was printed and circulated in the neighborhood of the church with an invitation to attend the entertainment. When the night came the church auditorium was well filled, about one hundred and fifty persons being in attendance. Sister L. B. Shippy was the chairman of the program committee. She is a capable worker and organizer, and the membership rallied to her call for help, and made it possible for her to put over a splendid program.

The heads of departments elected for the coming year, are: Sunday school superintendent, Sister L. B. Shippy; Department of Recreation and Expression superintendent, Sister Leah Harris; superintendent of the Department of Women,

Sister May Gilbert; head of publicity department, Elder C. J. Cady; branch correspondent, C. W. Hawkins.

The branch with all its departments is starting the new year full of zeal and pep with a determination to make it a banner year. There are many prospects for achievement.

Regional Ministerial Conference

(Continued from page 69.)

minute period) was conducted, and a combined lecture and round table period of an hour or more followed. Recreational activities were indulged for a succeeding period, closing the afternoon.

Representative speakers were detailed to preach at Walnut Park Church in the evenings, nine good sermons being delivered. One of these by President Elbert A. Smith is being presented last week and this to HERALD readers: one by Apostle Paul M. Hanson goes to readers of *Zion's Ensign* this week; and others will follow in the weeks to come.

There were between three and four score of these men who met daily, and from many we heard the sentiment that better understanding of each other and of their common work and interests had resulted from the sessions and association in study. Anxious to get back to their fields of labor, yet loath to separate, almost all these men left Independence on Friday evening and Saturday morning. May the Lord of the great harvest in which they are spending the precious years grant to them an ever-increasing understanding of their work and of each other.

R. J. L.

Teach Me Thy Way

By Catherine Nitz

Rebuke me, Father, in my way.
Till I am made to feel
That not my way is best for me,
But thine, and help me kneel
To thee in supplication.
As nighttime follows day,
Help me to follow meekly.
Teach me thy way.

And give me strength to stand,
When for thy cause I plead.
Help me to know thy righteous way;
Fill thou my need,
Till I shall measure up
To what thou want me to.
Help me, as days go by,
These things to do.

And when the time is up
For trials to come no more.
When Saints all gather round
For what thou hast in store;
I'll know thy love was great,
That I was made to see.
For when thou bidst me come,
A place was made for me.

"Immanuel"

By Joseph Ecclestone

All Hail! thou King Immanuel!
The mighty host on high
Are pouring forth sublimest strains,
To thy great majesty.

The gate of heaven now swings ajar,
And through ethereal space
They come; they come; yes, from afar,
To the appointed place.

The shepherds were affrighted, when
In robes of spotless white,
Appeared the heavenly messengers,
Mid rays of dazzling light.

The spirit band around them stand,
And, thrilled with ecstasy,
Their eyes were opened to behold
The vision gloriously.

When suddenly the heavenly choir
In note of triumph sang;
Until Judea's hills and vales
With sacred echoes rang.

Peace! Peace! On earth "Good will to men!"
The Day Spring from on high
Has visited the troubled earth;
Salvation draweth nigh!

His name shall be the Prince of Peace,
He shall the nations sway;
For he of whom the Prophets spake
Is born! is born today.

What meaneth this? the shepherds cried.
Come, let us go and see;
For long ago the sages wrote
Of this strange mystery.

But can it be a maiden fair,
Could thus be turned away—
And seek a lowly shelter where
The gentle oxen lay!

The Magi from the East have come,
With mystic, solemn tread—
Gold, frankincense, and myrrh they bring,
And kneel beside his bed.

The child thence to the temple borne,
Whilst reverently they kneeled;
The future of the Holy One
Was to the priest revealed.

Now lettest thou thy servant, Lord,
From thee in peace depart;
Mine eyes have thy salvation seen,
Thy blessing now impart.

Arise! and shine, "Thy Light hath come,"
Ye tribes of Israel see!
Ye Gentile nations hear the song,
The song of liberty.

The wheels of Time roll on apace,
Still noble ones combine,
To worship toward thy dwelling place,
And linger at thy Shrine.

Hail! Mighty Prince! Incarnate God,
Who dwells in realms above;
Though nations fade away and die,
Still reigns thy matchless love.

THE SAINTS' HERALD

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Richard J. Lambert, Assistant Editor.
O. W. Parker, Business Manager.

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Radio Program

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Radio Programs for February 1 to 15 Inclusive

TUESDAY, February 1.—6.30 a. m., Morning devotional service conducted by the K L D S Radio Pastor, Ralph W. Farrell. Music by mixed quartet arranged by Marcine Smith. 2.30 p. m., Matinee program. 7 p. m., Story Hour Lady. 7.30 p. m., Lecture. 8 p. m., Studio program arranged by Hazel Cook, organist.

THURSDAY, February 3.—2.30 p. m., Matinee program arranged by Florence Koehler Campbell, pianist. 7 p. m., Story Hour Lady. 7.30 p. m., Lecture. 8 p. m., Organ recital by Frank Q. T. Utz of Marshall, Missouri, assisted by Mrs. Otto Grasse, contralto.

FRIDAY, February 4.—6.30 a. m., Morning devotional service conducted by the K L D S Radio Pastor, Ralph W. Farrell; music furnished by the Y. K. T. Sunday School Class. 7 a. m., Children's feature—Uncle John.

SATURDAY, February 5.—6.30 p. m., Sunday school lessons. 8 p. m., Studio program arranged by Frances Louise Mason, soprano.

SUNDAY, February 6.—8.30 a. m., Bible Study Hour conducted by the K L D S Radio Pastor, Ralph W. Farrell. Music by young people under the direction of Mrs. Bertha Burgess. 11 a. m., Studio service; music arranged by Madge Nesbitt, soprano. Sermonet, Elder U. W. Greene. 3 p. m., K L D S Radio Church, service furnished by the Saint Luke's Evangelical Church, C. H. Koehler, pastor. 6.30 p. m., K L D S Radio Vesper—Lilly Belle Allen, soprano; Edna Daniel, contralto; Alma Kearns, tenor; Wingfield Lewis, bass. 9.15 p. m., L. D. S. Studio service.

TUESDAY, February 8.—6.30 a. m., Morning devotional service conducted by the K L D S Radio Pastor, Ralph W. Farrell. Music by Bertha Burgess, soprano; Alice Burgess, contralto; Bertha Gunsolley, pianist. 2.30 p. m., Matinee program. 7 p. m., Story Hour Lady. 7.30 p. m., Lecture. 8 p. m., Studio program arranged by Amy Winning, organist.

THURSDAY, February 10.—2.30 p. m., Matinee program arranged by Lyra Ferguson, reader. 7 p. m., Story Hour Lady. 7.30 p. m., Lecture. 8 p. m., Studio program arranged by Bernice Griffith, soprano.

FRIDAY, February 11.—6.30 a. m., Morning devotional service conducted by the K L D S Radio Pastor, Ralph W. Farrell. Music by Madge Nesbitt, Elizabeth Okerlind, Fred Friend, Frank Russell; Mary Okerlind, pianist. 7 a. m., Children's feature—Uncle John.

SATURDAY, February 12.—6.30 p. m., Sunday school lessons. 8 p. m., Studio program arranged by Mrs. F. K. Cantrell, soprano.

SUNDAY, February 13.—8.30 a. m., Bible Study Hour conducted by the K L D S Radio Pastor, Ralph W. Farrell. Music by young people under the direction of Mrs. Bertha Burgess. 11 a. m., Stone Church service. 3 p. m., K L D S Radio Church; service conducted by Dr. Campbell of Lincoln & Lee University. 6.30 p. m., K L D S Radio Vesper—Walnut Park quartet; sermonet, Elder U. W. Greene. 9.15 p. m., Studio service.

TUESDAY, February 15.—6.30 a. m., Morning devotional service conducted by the K L D S Radio Pastor, Ralph W. Farrell; music furnished by a mixed quartet arranged by Bernice Griffith, soprano. 2.30 p. m., Matinee program. 7 p. m., Story Hour Lady. 7.30 p. m., Lecture. 8 p. m., Studio recital by Marvel de Voll-Fell, violinist; Hortense Robichaux, soprano; Ann Meserve, pianist.

MISCELLANEOUS

Convention of the Departments

There will be a convention of the departments at Deer Lodge, Montana, February 19 and 20, to which all are cordially invited. D. L. Allen, district president, 214 Clark Street, Deer Lodge, Montana.

Conference Notices

The Central Nebraska district conference will be held at Winter's Hall in Norfolk, Nebraska, February 26 and 27, 1927. Mrs. Frank Rost, district secretary.

Conference of the Florida District is to be held at the church in Milton, Florida, beginning Saturday, February 19, at 10 a. m. Business to be attended to at this conference consists of election of district officers, election of delegates to General Conference, election of reunion committee, and making plans for the reunion, etc. Evangelist T. C. Kelley has promised to attend. If possible, branch secretaries, please send statistical reports to the undersigned. C. T. West, district secretary, Milton, Florida.

The conference of the Central Illinois District will convene at Taylorville, Illinois, February 5 and 6. Saturday at 9 a. m. will open with prayer and testimony meeting. Business session at 10 a. m. This is the regular election of all district officers, also the election of delegates to General Conference. Branch presidents and secretaries should see that all reports are made out and forwarded to the district secretary not later than February 1. We have the promise of having Bishop A. Carmichael or Bishop J. A. Becker attending this conference. Will each of the departments have the usual reports ready for the conference? Come one and all! and bring the spirit of interest and sacrifice, that our meetings may be profitable. J. O. Dutton, district president; Joe Price, district secretary.

Lamoni Stake conference at Lamoni, Iowa, February 5 and 6, 1927. Business session February 5 at 10 a. m. At this time delegates will be elected to represent the stake at the next General Conference. Arrangements have been made with Apostle E. J. Gleazer to deliver a series of sermons in connection with the stake conference, commencing with Sunday evening, January 30, and closing on Sunday evening, February 6. Wilber Prall, president Lamoni Stake.

Central Texas District will meet at Dallas, Texas, in the evening of February 11, continuing over Sunday, the 13th. Sheldon Armstrong, secretary, Box 193, Sunset Heights, Texas.

Addresses

M. A. McConley, 3843 South Grand Avenue, Los Angeles, California.

Radio News Notes

The radio Sunday school lessons to be broadcast from K L D S began Saturday evening, January 15, at 6.30 o'clock. The period of 6.30 to 8 will be divided up for various ages and grades. These lessons are broadcast under the supervision of the General Sunday School Department. Those actively participating will probably be Eunice Winn Smith, Helen Kelley, Mrs. Anna Salyards, and Elder John F. Sheehy.

Conference Minutes

NORTHEAST MISSOURI.—District conference convened at Bevier, Missouri, November 20, at eleven o'clock in the morning with District President G. R. Wells presiding. Elder J. A. Tanner was associated with presiding officers in having charge of the conference. Branches reporting: Bevier, 113; Macon, 97; Higbee, 44; nonresident, 154. Officers reporting were: Elders G. R. Wells, A. R. Moore, B. S. Tanner, C. J. Peters;

Priest Ivor Surrige; Deacon W. T. Hicklin. Brother William Chapman offered his resignation as district secretary and treasurer, and this was accepted. Carl Weeks was chosen by vote for this place, and Sister Mary Jones was recommended for appointment as district chorister. The time of next conference will be in June, 1927, the exact date and place being left to the decision of the district presidency. Delegates elected to represent this district at General Conference were: Brothers F. L. McKane, B. S. Tanner, G. R. Wells, and Sister Sophia Binder. Conference adjourned Sunday, November 21, at nine o'clock in the evening.

ALABAMA.—District conference met at Flat Rock, December 11, 1926, presided over by the district presidency, G. W. Miniard, secretary. There was an address by President W. J. Williamson, outlining the needs of the district. Branches reporting were: Pleasant Hill, 391; Flat Rock, 56. Ministerial reports show thirty-five sermons preached; one ordination to office of priest; two children blessed; thirty-five administrations to sick; one marriage solemnized; thirteen official visits made. The treasurer reported on hand forty cents. Tent committee reported on hand \$86.84; subscribed, \$43.00. The following officers were elected for the coming year: President, W. J. Williamson, with power to choose his counselors; secretary, G. W. Miniard; D. E. Sellars, sustained as chorister, and J. W. Baldwin as bishop's agent. B. E. Barlow, of Flat Rock, was ordained an elder. Delegates to General Conference are: J. W. A. Bailey, T. C. Kelley, W. J. Williamson, T. M. Carr, N. L. Booker and wife, and D. E. Sellars. District Sunday school officers elected were: B. E. Barlow, W. H. Drake, and J. T. Coleman. The conference adjourned to meet at the call of the district presidency.

Our Departed Ones

RANNIE.—Edward Rannie was born near Minersville, in Pennsylvania, on January 14, 1857. In 1862 the family moved to Mount Carmel, Pennsylvania, at which place he attended the public schools until about fifteen years of age. The family then moved to Nebraska, where he continued his public school education, also taking some work in the college at Omaha, Nebraska, until about twenty-one years of age. Later the family removed to Dodge County, Nebraska, engaging in farming. Brother Rannie continued with his parents at this place for about eleven years. His first contact with the Reorganized Latter Day Saints came in January, 1876, when, as the result of investigation, he subscribed for the *True Latter Day Saints' Herald*. He and his mother were baptized on December 23, 1877, by Elder James Caffall. A branch of the church was soon organized near Jamestown, Nebraska, and he was ordained a priest. In that capacity he performed his first ministerial duties in caring for the branch and in preaching. In 1878 he was associated with H. H. Robinson in some missionary work away from the branch. In 1882 he went to Omaha and was elected president of the branch there. On April 26, 1887, he was married to Miss Mary Rumel, and of the four children born, two survive: Alma E. Rannie, of Independence, Missouri; Paul R. Rannie, of Chicago, Illinois. Edward Rannie has performed pastoral and missionary labor in a number of States. In 1888 he was elected president of the Omaha, Nebraska, Branch, and served in that capacity three years. He performed missionary work in the Eastern Colorado District; in 1903 in the Kewanee District; 1904, Eastern Iowa; 1905 to 1910 inclusive, North and South Dakota; 1911-12 Southern Nebraska; 1913 Gallands Grove; 1914 Fremont. In 1913-14, due to sickness, he was unable to fulfill his conference appointments and submitted to three operations at the Independence Sanitarium. In 1915 he was appointed to the Eastern Iowa District; 1916 to the Southeastern Mission; 1917, 1918, 1919, Central Oklahoma; 1920 Clinton, Missouri, District. His ministerial service to the church was rendered through four offices of the priesthood, namely: Priest, elder, seventy, high priest. Brother Rannie is the father of four important resolutions on our church record, which have been of great help to general church interests, namely: A resolution providing for the publication of the juvenile history of the church in 1910. In 1913 a resolution providing for a scholarship at Graceland College for worthy young people. This was financed by the Religio. A resolution providing for the annual collection for College Day to become a revolving scholarship fund. A resolution providing for the publication of an authoritative statement of the temporal law of the church. The book published under the name, Law of Christ and Its Fulfillment, was the direct result of this resolution. The life of Elder Edward Rannie was a consistent one, always forward looking, optimistic, and loyal to the church. He has performed a valuable work and has gone to his reward. It can be truly said of him, He has done what he could. Severe illness has confined him to his home for the last three or four years, during which time his great desire was to regain his health that he might again take the field in the interest of this church. During his illness his letters to the church papers and to friends proved his abiding faith in the gospel of Christ of which he was a staunch defender the major portion of his life. Besides his two sons who survive him, there remain his widow, Mrs. Mary Rannie; two brothers, Alexander Rannie, of Trinidad, Colorado, and Joseph Rannie, of Omaha, Nebraska.

BUCKMINSTER.—Alfreda Emily Buckminster was born July 21, 1921. Died at the home of her parents, Mr. Emory and Sister Emily Buckminster, at Sunshine, Maine, December 25, 1926, at the age of five years, five months, and five days. The funeral was from the Adventist Church, and the sermon was by Amos Berve. Interment in the Evergreen Cemetery.

RALSTON.—Margaret Lucile Ralston was born December 23, 1922, at Wiley, Colorado. She died December 21, 1926, at Lamar, Colorado, leaving father, mother, a baby sister, two grandmothers, two grandfathers, and other relatives and friends. Her body was laid in the grave on her fourth birthday, there to await Christ's triumphant call of the righteous.

BENTLEY.—Nathan Bentley was born at Douglas Center, Wisconsin, June 1, 1846. Married Elizabeth Miley June 1, 1871, at Girard, Kansas. To them was born one son, Frederick. He was baptized July 23, 1899, and lived firm in the faith. He spent many years as a pioneer in Kansas and the Dakotas. Died at the home of his son in San Francisco, California, December 26, 1926. Funeral services were conducted by Elder J. A. Saxe.

RANDALL.—Orson Oliver Randall, son of Curtis and Cecelia Randall, was born October 24, 1866, in Boone County, Illinois; at the age of four years, he came with his parents to Kansas. Baptized August 6, 1877. He

JACKSON COUNTY BANK

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INDEPENDENCE, MISSOURI

STATEMENT OF CONDITION

Close of Business, January 10, 1927

(Date of Annual Examination.)

Resources		Liabilities	
Loans and Discounts	\$439,460.81	Capital Stock	\$ 25,000.00
Banking House and Fixtures	21,700.00	Surplus	10,000.00
U. S. and Other Bonds	\$78,682.52	Undivided Profits	6,129.22
Cash and Due From Banks	67,955.69	Deposits	559,669.80
	146,638.21	Bills Payable	7,000.00
Total	\$607,799.02	Total	\$607,799.02

The above statement is correct.

M. H. SIEGFRIED, President.

D. R. CARMICHAEL, Vice President.

MRS. MARIAN CAMPBELL, Assistant Cashier.

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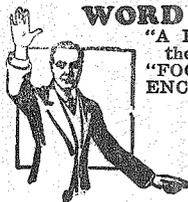
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Kirtland Arts & Crafts Press
WILLOUGHBY, OHIO

was an artist and musician of more than ordinary ability, though handicapped most of his life by poor health. He died November 25, 1926, at Columbus, Kansas. Surviving him are one brother, C. C. Randall, of Columbus, Kansas, one half sister, and many other relatives and friends who mourn his departure.

CLINE.—Emaline Yakes Cline was born in Michigan, January 2, 1864; married to Albert Cline December 12, 1883; baptized into the Reorganized Church of Jesus Christ of Latter Day Saints, June 14, 1896, at Fremont, Michigan. She died January 1, 1927, at Grandview, Missouri. She leaves her husband, Albert Cline, of Grandview, two sisters and four brothers, all of Michigan. Funeral services were held from the Saints' church at Grandview, January 3, at 10.30 a. m. Interment in Mound Grove Cemetery, Independence. She has gone, but the memory of her life will live on.

PRICE.—Lucinda W. Price was born October 10, 1860, at Vacaville, California; baptized by Elder T. J. Lawn in September, 1909. She was a faithful Saint, one who was not ashamed of her Lord. She was a patient sufferer. Entered into rest December 29, 1926, at Sacramento, at the age of sixty-six years, two months, and twenty days. Surviving are her husband, three sons, two grandchildren, two brothers, one sister, and many friends. Funeral sermon was preached by W. H. Dawson, prayer by George Daley. Prayer at the grave by Elder F. J. Lawn. Interment in East Lawn Cemetery.

BILLINGS.—Lina Mae Barter Billings was born December 18, 1898; baptized September 6, 1909. On February 15, 1925, she married Garfield J. Billings, of Little Deer Isle, Maine. To this union was born one daughter. Sister Billings died at her home in Stonington, Maine, December 10, 1926. She leaves her husband and little daughter, father and mother, three sisters, and one brother. The funeral was from the Latter Day Saints Church in Stonington. Elder Amos Berve preached the sermon. Interment in Wood Lawn Cemetery.

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Volume 74

Independence, Missouri, January 26, 1927

Number 4

EDITORIAL

The Stewardship of Priesthood

Sermon by President Elbert A. Smith before the Regional Priesthood Conference, at Independence, Missouri, January 5, 1927.

CONCLUSION

(This concluding portion of the sermon is dedicated to the wives and mothers of the ministry.)

It is presumed under the laws of homiletics that the climax of the sermon, the closing thoughts, should sum it up or grow out of it, and it may be that what I have to say in conclusion will appear to wander away from the subject; but if I violate the laws of homiletics and offend any of the brethren, at least the sisters will stand by me; and if they be for me, who shall be against me?

It is not given to woman to have the stewardship of priesthood. No; she is not asked to bear the stewardship of priesthood. All that she is asked to do is to go down into the valley of travail from whence come new souls and come up out of that valley bearing in her arms the male child that shall be a priest; to take him to her bosom and feed him and warm him and clothe him; and as he grows older, to teach the priest, who later shall teach the people. When he grows to manhood and becomes the very apple of her eye, as beautiful to her as Apollo, as wise as Solomon, as brave as Daniel, and as good as John the Beloved, when she has invested in him all that she has and all that she is and all she ever expects to have and to be, then to give him to the church and to God; to pray for him all the days of his ministry; and when she has grown old in body and fatal disease has set its hand upon her and she stands in the valley of the shadow of death between the pillars of eternal mystery, to bear, as my good mother did, her last testimony to the divinity of this work that will ring like a golden bell in the heart of her son forever; perchance later to come back unseen and invisible to observe her son and see whether he has kept the trust.

No, it is not given to woman to have the stew-

ardship of priesthood; but every priest sometime is the stewardship of some woman.

I was down in Oklahoma City some months ago, and some one said to me, "Sister Sorden wants to see you. You know Sister Sorden, the mother of Dan, who is over in Jerusalem on a mission. She wants to know if you have time to talk with her?" Why, certainly, if anybody had claim upon my time it was she. So she came and said, "Brother Smith, what about my son, Dan?"

Well, Dan had been gone a long time—two years, three years, four years, five years, six years, in a foreign field, when every day of those six years if she could have had him with her it would have been worth more to that mother than all the oil wells of Oklahoma. So I said to her, "It must have been a great cross to you to have him gone so long."

"Oh, Brother Smith," she said, "I don't care where my son is or how long he stays just so he is engaged in the work of the Lord."

I was in Plano, Illinois, and stayed in the humble home of Brother and Sister W. A. McDowell. I thought many times while there of how that sister had sent her husband, Brother W. A. McDowell, forth a missionary all these years, and now her son Oliver as a pastor in Michigan, and Floyd as a member of the Presidency—three ministers to whom she had said, "Go preach." When I bade her good-by I felt honored to put my arm around her shoulder and kiss her good-by. Brother Joseph used to say to the ministry, "If you must kiss the women, kiss the grandmothers." And as I kissed her good-by, she said, "Take my love to my son Floyd." She seemed to rise up in stature as she said, "Take my love to my son—my son Floyd."

No; it is not given to woman to have the stewardship of priesthood, but every high priest has been some woman's stewardship.

Perchance a woman shall marry a missionary. She does not have to preach. I heard a missionary's wife say, "I thank God I don't have to preach." All she has to do is to let him go, and cheerfully tell him good-by so his going may not be hard to him; to stay behind, manage the household, stoke the furnace, manage the business affairs; to be husband and wife, to be mother and father, to love

gently like a mother and discipline firmly like a father; when she writes him, to write cheerful letters and leave out the matters that might make him homesick; and when he becomes old and is superannuated to speak to him as did Sister E. L. Kelley when she said, "Edmund, you have been in a very responsible position as Presiding Bishop, and now you are released and retired and put on the shelf, and furthermore a generation of young people will come to the work who will do things differently from what you did; but let us resolve that whatever comes we will always keep sweet."

No; woman does not have the stewardship of priesthood, but every priest is her stewardship.

Emma Smith was not ordained as a priest. She could not baptize. She could not lay hands on the sick. All she could do was to stand in the doorway of the Mansion House and watch Joseph as he rode away that June morning, go out to the gate to catch the last glimpse of him as he rode over the hill to Carthage; and when the dead body was brought back to her, make a clean bed to lay him on, and after he was buried to set up the altar in her home, close her ears to appeals to go here or there, and say, I have no home but this and no friend but God; to establish her "school of religious education" and teach Joseph and Alexander and David, and later give to the church two men for the Presidency and one for the Quorum of Twelve. She did not have the stewardship of priesthood; but three high priests were her stewardship.

When Mary was crowded out so there was no place for her in human habitation and she must needs lay herself down on the straw in the manger, and the Son of God, from the courts of glory, crept into her arms, he became her stewardship. She taught him—the one who should teach all men. When she took him to the temple to be blessed, Simeon took him from her arms and said, "Mary, because of him a sword shall pierce through thy very soul." Think you that during those forty days and forty nights when he wrestled with Satan in the wilderness Mary slept? And when he was in the Garden of Gethsemane and the twelve apostles could not keep awake, not one hour to watch with him, when they who had the stewardship of priesthood all slept, do you think Mary slept? And when she saw him hanging on the cross——. No, she did not have the stewardship of priesthood; but the great high priest of our profession who entered once into the holy of holies, was a woman's stewardship.

So it may finally be when his work is all done and the minister comes into the presence of God, and God says, "Well done, thou good and faithful servant," he will also turn to the man's wife and mother and say, "Exceedingly well done, good and

faithful servants; enter in also with him into my joy. Without you, he could never have served; without you now he could never have joy."

Blue Pencil Notes

Most men know enough to slow up for a funeral procession; but unfortunately they do not always see their own coming in time.

"Strikes me," said Deacon Goodentart, "that what our men needs most is a wife with brains enough for two."

We love to sing that he is coming "to gather his sheep and plant them in Zion in love"; and sometimes we seem quite willing to plant the man who does not agree with us—but not in love.

Henry Steen, ten years old, desired the position of page in the Texas Legislature, according to press reports. When he applied for the position, he was told that he was much too small; in particular his legs were too short to run errands. He took a tour of the capital, looked the assembly over; and came back to the house committee with the declaration, "Gentlemen, what this legislation needs is brains, not legs." He got the coveted position.

The sad story of Charley Chaplin, comedian, who has made millions laugh and who now laughs with no man reminds us that happiness is not to be purchased. It is not bestowed by popular approval. It is not to be found in some distant place. Happiness is to be found at home if at all. The man who is not happy at home can not be happy anywhere. The man and woman who cooperate to maintain a happy home are fundamentalists; they are doing their first duty to themselves and society.

The fact that William Wrigley of Avalon should pay George Young of Toronto twenty-five thousand dollars to swim twenty-two miles across San Pedro Channel from Catalina to the mainland is not so interesting of itself. That seems quite a sum of money to pay just to see if it could be done. As a boy, I once tried to jump across an old well just to see if it could be done. Before I got out of the well, more worthy objectives in life suggested themselves. But George Young seems to have had a worthy objective. He erected his own goal. The story that warmed the heart of the world centered around the Toronto mother, who is in ill health, and the seventeen-year-old boy who desired to earn money to take her to California. She gave him one hundred and thirty-five dollars, all her savings, and he bought an old motorcycle and rode overland to California.

OFFICIAL

Have You Purchased a Bond?

The Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri, offers its first bond issue, \$350,000, ten year gold bonds, five per cent interest, payable seminannually.

1. Authorization

The General Conference of 1926—the highest legislative body in the church—unanimously approved the recommendation of the Order of Bishops for an issue of church bonds to the amount of \$350,000. This action unreservedly commits the moral and financial support of the church to this bond proposition.

2. Reasons for Bond Issue

First, it is good, sound, business procedure, unanimously recommended by the Order of Bishops and approved by business men of the church. This issue of church bonds does not increase indebtedness, but simply changes the method of carrying present indebtedness. Extending over a period of years, many Saints and friends having money for which they had no immediate use have left it on deposit with the church. This now amounts to \$327,272.14. A large part of this money is subject to call at any time, and for this reason the church has frequently had to meet these demands at most inopportune times. The proceeds of sale of these bonds will refund the notes and accounts payable, as shown on the accompanying statement. Those having money on deposit will be given an opportunity to accept bonds equal to the amount they have loaned the church. The church can not consistently carry large cash balances especially for the purpose of meeting demands recalling loans without notice.

3. How Church and Members Alike Will Benefit

Persons desiring to place money on deposit with the church for either a long or short time can secure

Against one hundred and one other trained contestants he pitted himself and was the only one to win through the fog and the cold and the treacherous cross currents. His mother when she bade him good-by said, "Don't fail. Whatever you start, finish." He finished what he started—for his mother. On the whole, we are rather glad that Mr. Wrigley had twenty-five thousand dollars for which he had no better use—since George Young seems to have had very good use for it indeed.

ELBERT A. SMITH.

church bonds guaranteeing them a regular income at the five per cent interest rate, and also making it possible for them by having the investment in the form of a bond to sell or transfer the principal sum at any time. It also has substantial value as security for short time loans at the bank.

4. Additional Security

The church has agreed to set aside \$35,000 each year as a budget appropriation to reduce the general church indebtedness, including this bond issue. This has priority over all other budget appropriations.

5. Safety

According to the financial statement of the general church, it will be seen that there are \$7,000 in net assets for each \$1,000 of the bonds now offered. Banks and investment companies say that a bond or mortgage should have a ratio of at least 2 to 1. The church offers its bonds on the basis of 7 to 1, which gives them three and one half times the security demanded by banks.

6. Moral Obligation

The net worth of this church testifying of its ability to pay, together with the promptness with which it pays its obligations, determines its credit standing. The banks of the country have taken the church notes for bank loans, and never has it been asked to mortgage its property to secure these notes. The church property is not mortgaged to secure these bonds. It is unnecessary, because the moral obligation of this church and this people is far more valuable and important as security than any deed of trust. Its 100,000 members, each motivated by a deep religious conviction of the divine purpose in its organization, will today as unhesitatingly as they have in the past, guarantee its credit. *The obligations of this church will be paid.*

7. Earning Power

This issue of church bonds bears five per cent interest, payable on the second day of January and July in each year. The rate of interest paid by banks on savings deposits is about four per cent. Government bonds draw interest at the rate of from two per cent to four and one half per cent. The earning power of these bonds combines a substantial rate of interest with the maximum of security.

8. Markets

The Presiding Bishopric of the church will endeavor at all times to maintain a market for the sale and transfer of these bonds. By this it is meant that they will keep in touch with interested purchasers that in case the holder of a bond desires to sell, the

Presiding Bishopric will act for both seller and buyer, without the expense of commission.

9. Par Value

These bonds are issued in denominations of \$100, \$200, and \$1,000 bonds. The \$100 bonds may be purchased by paying \$10 down and \$10 per month until the face value of the bond is paid in full. The church will allow four per cent interest to the purchaser, on such installment payments, when full payment of the bond is made. Government bonds will be accepted at their market value in exchange for church bonds.

To this date several thousands of dollars in church bonds have been disposed of to members of the church in various parts of the world, in lots of from \$100 to \$11,000. Many are taking advantage of the installment plan of securing a bond, and are opening accounts on the church books saving money toward that end.

Some young people are purchasing these bonds with the idea of having a fund available to complete their education; some treating it as a savings account. Many more are investing their savings accounts in church bonds at five per cent rather than in industrial or government bonds carrying a lower rate of interest. The security is ample. The interest paying periods being in January and July come at the most convenient time of year.

Orders for these bonds may be sent to the Presiding Bishopric, Box 255, Independence, Missouri. Bonds are available at once and will be sent as ordered.

THE PRESIDING BISHOPRIC,
By A. CARMICHAEL.

Call for a Convention of Music

Music is one of the most important functions of our church. Its work is growing so rapidly that the church must place it on a still higher plane of activity. Therefore, the First Presidency in conjunction with the present officers of the Department of Music hereby issue this call for a convention of the music workers of the church, to be held April 7, 8, and 9, at Independence, Missouri, during the coming session of the 1927 General Conference, the exact hours and place of meeting to be announced later.

The object of this convention is educational. We desire to acquaint the music workers of the church with the ideals and objectives of the Department of Music. But above all do we seek to impart to these the great *vision* of our future, if we do as God desires in our music.

This will not be a delegate convention, nor will it have legislative powers. Its proceedings will be re-

ported to the First Presidency, and out of the experiences of the association of kindred minds there should come, through conclusions and recommendations, much that will be of value to us in our future development.

Let districts and branches and their officers throughout the church urge their music workers to come to this convention. In such districts that have yet to choose General Conference delegates, it might be well to select some who can best participate in this work. Every section of the church should have some one present at this convention who, in returning, can bring back the good things done.

THE FIRST PRESIDENCY,
By F. M. MCDOWELL.
THE DEPARTMENT OF MUSIC,
By ARTHUR H. MILLS, *Secretary*.

K L D S Radio Flashes

Lane, Kansas.—We listened in last evening to your beautiful rendition of "The Messiah." Words are inadequate to express our appreciation. We consider last evening's program the finest we have received this year over our radio.—Mrs. F. M. Koontz, Route 2.

Plover, Wisconsin.—We received your program very clearly and distinctly and assure you it was very much enjoyed by our family and friends. We look forward to your broadcasting, and every program is enjoyed here.—Mrs. Robert Altenburg, Route 1.

Independence, Missouri.—We wish to thank you, and all who participated in your splendid program this evening. It was surely great! Please let us have more like it.—Mr. and Mrs. H. C. Carnes, 824 South Park Avenue.

Jefferson, Oklahoma.—Enjoyed Ralph Smith's mandolin and guitar club. It's the best music we have had for many a day.—E. W. Elswick.

Palacios, Texas.—Your programs very much enjoyed at our home, and hope to hear more of them.—Mrs. F. J. McCall, Box 171.

Sioux City, Iowa.—It was my privilege last evening to listen to a magnificent rendition of Handel's "Messiah," as broadcast from your station. I believe I have never heard finer balance or more outstanding voices of quality than were evident in the splendid chorus giving this number.—F. A. Wood, 3016 Nebraska Street.

Kansas City, Missouri.—You have the best on the air. I think each program is a little better than the last; they are so refined and uplifting.—Mrs. R. E. Proctor, 327 Myrtle.

Liberal, Missouri.—It has been quite a while since we have written, but have been listening in just the same. We do our best to get each program, as nothing on the air is so good as what comes from K L D S.—Mrs. Bertha Miller.

Maywood, Missouri.—To all of you who participate in that hour of prayer, every Tuesday and Friday morning, I send greetings. It is the most profitable hour I have in the whole twenty-four.—Mr. H. E. Otto, Route 6, Box 277.

Saint Joseph, Missouri.—I enjoyed your program very much Saturday night. The numbers were all good and it came in loud and clear. I enjoy all of your programs, and especially the early morning ones.—Estella Hesnault, Route 6.

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

True Prophets Inspired

BY J. F. CURTIS

On the same day that the church was organized, April 6, 1830, the Lord gave a revelation to the church, section 19, in which Joseph Smith was to "be called a seer, a translator, a prophet, an apostle of Jesus Christ, an elder of the church," etc. In order to occupy properly, one in such position would need much inspiration. In paragraph 2 the Lord admonished the church as follows: "Wherefore, meaning the church, thou shalt give heed unto all his words, and the commandments, which he shall give unto you, as he receiveth them, *walking in holiness before me; for his word ye shall receive, as if from mine own mouth*, in all patience and faith."

Some have objected to these words, claiming that Joseph Smith was making extravagant claims. The Doctrine and Covenants has been questioned because it claims that God puts words in the mouth of Joseph Smith.

Turning to the Bible we find some statements on this subject. The Lord requested Moses to go into Egypt to deliver the Israelites, but Moses said: "I am slow of speech, and of a slow tongue." And the Lord said unto him, "Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? Have not I the Lord? Now therefore, go, and I will be with *thy mouth*, and will teach thee what thou shalt say."—Exodus 4: 10-12.

However, Moses seemed to lack faith in this promise of God, as some do in this dispensation, so the Lord selected Aaron, of whom it is said, "I know that he can speak well" (Exodus 4: 14), to go with Moses. Further instruction was given by God to Moses: "And thou shalt speak unto him [Aaron] and put *words* in *his mouth*, and I will be with *thy mouth* and with *his mouth*, and will teach you what ye shall do."—Exodus 4: 15.

Shall we reject the Bible because the Lord put words in the mouths of Moses and Aaron?

Note the case of Balak and Balaam: "And the Lord put a word in Balaam's mouth, and said, Return unto Balak, and thus shalt thou speak."—Numbers 23: 5. And when Balak requested Balaam to "Come curse me Jacob, and come, defy Israel." Balaam replied, "How shall I curse, whom God hath not cursed? or how shall I defy, whom the Lord hath not defied?—Verse 8. And again, "Must I not take

heed to speak that which the Lord hath put *in my mouth?*"—Verse 12.

Shall we doubt both God and his Prophet Balaam, or shall we believe? Turning to the writings of the Prophet Jeremiah, we read: "O Lord, . . . thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart; for I am called by thy name, O Lord God of hosts."—Jeremiah 15: 15, 16. Again, "thou shalt be as *my mouth.*" (Verse 19.)

Shall we discredit the writings of Jeremiah, or shall we let them stand?

The golden-tongued prophet, Isaiah, records the words of God to him on this subject, "I have put *my words in thy mouth*, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people."—Isaiah 51: 16. One more quotation from Isaiah will be sufficient to suit my purpose on this subject, "As for me, this is my covenant with them, saith the Lord; my spirit that is upon thee, and *my words* which I have put *in thy mouth* shall not depart out of *thy mouth* nor out of the *mouth of thy seed*, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever."—Isaiah 59: 21.

We can not afford to go back on the Lord. It is a good thing for some that this statement is in the Bible instead of in the Doctrine and Covenants. In the New Testament, when Jesus was speaking to his disciples in reference to their being brought before kings and rulers for his name's sake, he said, "Settle it therefore in your hearts, not to meditate before what ye shall answer, for I will give *a mouth and wisdom*, which all your adversaries shall not be able to gainsay nor resist."—Luke 21: 14, 15.

Shall we doubt the words of Jesus? No, we will not doubt them, but believe them, and rejoice because they are true.

Hear the words of the Apostle Peter, whose instructions in spiritual things were received from Jesus Christ: "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."—2 Peter 1: 21.

God is working today as he has ever worked in the past, and his law is the same. Speak, Lord, and let thy servants hear.

What divine truth Jesus taught when he put forth the simple word: "Give and it shall be given unto you." The little boy, listening to the echo in the hills, found out that when he spoke kindly the voice answered kindly and that when he spoke harshly, the voice came back harshly. The world is built like that.—John R. Ewers.

The Development and Conservation of Man Power in the Church; the Branch as a Factor

BY T. S. WILLIAMS

Our theme assumes three things: First; there is within the church a certain degree of energy which for our convenience we call "Man Power." Second; that energy or power is potential, and may or may not be developed. Third; after this potential power is developed, it may be used rightly or wrongly or not at all.

Since the branch is the primary organization of the church, it is a very important factor in the development and conservation of this potential energy. In fact, it is the most important factor, because as the branches are, so is the church. The church is the sum total of its branches, and the branch is the sum total of its membership.

If the branch qualify in the manner outlined in our theme, it must *recognize* that all talents are potential and must be developed and directed. Second; that the development and direction of these talents is the stewardship of the branch. If it be that the branch is the primary organization of the church, then it is also just as true that the responsibility for the development and direction of the people rests primarily with the branch.

The branch must furnish such an environment for its membership that each individual will get the stimulus necessary to spur him on to the development of his powers. He must be made to realize his personal responsibility and opportunity in this direction. Each individual must exercise his own initiative in this way, but the branch must furnish him the stimulus. If an individual joins a group of live, energetic, studious people, it is to be expected that he will become like them. Men receive their stimulus from their environment.

The responsibility of the branch does not end here, however. If it is to function as a decided factor in the development and direction of men, it must have a program. Certain organizations should be effected which will look to the spiritual uplift, mental development, and physical welfare of each individual. It is becoming more and more universally recognized that physical vigor, mental ability, and spiritual power are inseparably connected, and that all these represent the soul of man.

It is interesting to note that the three books of the church do not ignore our responsibility regarding the physical and mental man. Section eighty-six and section eighty-five, paragraphs twenty-one and thirty-six, clearly point out the position of the Lord regarding this matter. It is evident that a

man physically fit and mentally developed can be a better man spiritually. And, too, it is just as clear that a man's physical strength and mental power is a spiritual responsibility. Consequently, when considering the development of man power in the church, the whole man must be considered. Man's physical, mental, and spiritual development must be comprehended in our educational program.

Classes looking to a better understanding and more universal practice of the laws of health as outlined in section eighty-six, and as presented by specialists in that line, should be sponsored and instituted in the branches. This will assuredly lead to better health and greater physical strength and a resultant increase in man power. The Sunday school, Religio, Department of Women, and priesthood meetings could with profit to the church lend their efforts in this direction and spend less time in discussing mooted theological questions which they nor anyone else can expect to answer.

It is impossible to estimate the man power the church has lost through ignorance of the laws of health. Hours, days, and years have been spent on beds of affliction, and many have died before their time, because they have violated the laws of their physical beings. This has taken place while their teachers have been discussing, perhaps, the location of Hill Cumorah. In the development and conservation of man power, the branch must not overlook its opportunity in this direction.

Need we argue that greater power will come to the church if more heed would be given the Lord's instruction contained in section eighty-five and paragraphs twenty-one and thirty-six. The technical ability and trained minds developed by studying things in the earth, under the earth, and above it, would contribute and have contributed to the man power of the church. The idea that a study of the sciences would end in harm to the church is a mistaken assumption. It will add to the strength of the church.

The branch could with profit to its people give its attention and support to a more systematic effort to increase the spirituality of the church. There is a great demand for a more concentrated effort on the part of the *whole* church in this direction. Suggested topics, prayers for certain things, experience meetings along certain lines would be a great help. In this manner the thoughts, testimonies, and prayers of the people can be concentrated and unified. Unity of thought and purpose will assuredly bring greater spiritual results to the church.

Of course care should be taken that the meetings do not become too stiff or formal. But one need not go to this type of prayer meeting to witness stereotyped and formal prayers and testimonies.

We have heard many times the same prayer and

testimony over and over. A prayer meeting with a theme helps relieve this situation.

The prayer meetings, services, and Sunday school lessons should be coordinated so that at the end of a certain period each institution shall have contributed its part to a definite purpose. A spiritual lesson should be selected, and for a certain period (month or week) each department should contribute its part in presenting and impressing some phase of the lesson. Surely a religious truth is more deeply imprinted upon the consciousness of its adherents if they talk, sing, and pray about it.

In short, the branch must do all in its power to increase and develop the talents of its people, and at the same time generate sufficient spirituality that they will give rightful expression and direction to these talents. The work of the branch should be so organized that the maximum of result might be obtained with the expenditure of a minimum of effort. Its work should be so arranged that duplication of effort and overlapping of work will not exist. Each individual should give his strength to the accomplishment of his own particular task, and yet coordinate his efforts with those of his fellows to the realization of a common end.

The branch must be made to realize that its man power can not be conserved when strife and contention prevail. If the energy of the branch be used up fighting within itself, it will have no strength to combat its common enemy, the forces of evil. The branch must conserve its own strength by using its institutional machinery to the end that unity of effort and the spirit of cooperation might prevail. We must be made to know that the law of cause and effect rules within the church—as well as elsewhere in the world.

The branch as a primary organization of the church must be made to recognize the ultimate and goal of the whole church and lend its efforts to that end. The divinely given task of the church is, "Go ye therefore and teach all nations." The branch, then, must vision this larger task and organize its membership in a way that it will contribute its part to the salvation of the world, and by so doing will perhaps save itself.

The gospel is no more changeable than Christ, and the facts, commands, ordinances, and promises of the gospel are so intimately connected with the life and teaching of Christ that they stand or fall together. What the Lord did and taught while on earth, what he suffered, his death and resurrection—all these are in the gospel; and whoever believes and obeys the gospel, and lives according to its requirements, will, in a very vital sense, reproduce the life and work of our Lord. We become living arguments in proof of the deity of Christ, "an epistle of Christ."—Mrs. Ira M. Boswell.

HOME EDUCATION

Issued by the National Kindergarten Association, 8 West Fortieth Street, New York City. These articles are appearing weekly in our columns.

"The Child's First School Is the Family."—Froebel.

Tested in a Texas Norther

A savage middle Texas norther was whistling through the Spanish moss that hung in ten, fifteen, perhaps twenty-foot festoons from the spreading branches of the big live oaks that so resembled giant apple trees—green leaves and all, if that might be at Christmas.

A rare snow had fallen, covering all small plants and bushes sufficiently to make them look like Eskimo snow igloos with green-clad plant inhabitants peeping from under.

The roadway was miserable, being a muddy river between banks of waving moss.

In a carriage on this road were a mother, two children, and a driver. The mother must reach the ten o'clock train for her northern home. The driver was her father in whose home she had enjoyed a two weeks' happy holiday, ending in this necessary trip which should have been a scenic pleasure.

One of the children, a boy of ten months, snuggled under the wraps in his mother's arms, peeping his hooded head out occasionally to fill his eyes with what was really a wonder scene in green and white. The other was a boy of four who wished to see and stood right up to do it, pulling the robes and wraps from brother, mother, and grandfather.

The fierce norther caught this boy and fairly took his breath away. He soon began to cry, and the tears were almost frozen on his cheeks. He pulled off his mittens and cap and dug his knuckles into his eyes. Soon his wet fingers were bitten by the cold, and he raised his voice in a lugubrious howl.

"Sit down, Ned, sit down," begged the mother. "You are freezing yourself, and brother, and grandpa, too."

Dear slave, she said nothing of herself. Continually she begged the miserable boy to snuggle into the warmth and comfort of the wraps, but he would not listen.

"I want to see, ma; I want to see! Oh, oh, I am cold!"

These words and many like them he wailed as he sniffed down the wind. Everyone was in discomfort because this boy had not been taught obedience.

"You should be more firm," said grandfather. "Firmness is kindness. Teach the child obedience to laws of home and nature. In that is safety and the only real liberty."

"Ned, sit down," ordered the mother, herself al-

FOR SUNDAY SCHOOL WORKERS

News of the Departments

Following the return of Miss Vida A. Taylor to Toronto in December, Mrs. Leslie E. Wight was asked by the Presidency of the church to serve as acting head of the Department of Women. Mrs. Wight was formerly Miss Lydia Thomas, daughter of a missionary, a graduate of Graceland College and of Iowa State University. She taught school a number of years, but has spent the past twelve years as a mother and home maker. For some years she has been an ardent student of parent and home problems, serving efficiently as superintendent of the Department of Women in Lamoni Stake and in Lamoni Branch. She has the confidence and esteem of the entire community where she has lived and worked.

Sister Wight is spending part time in the office for the present. She brings a trained mind, a consecrated heart, and a large fund of information and experience to her task, as well as an abundance of initiative and willing service.

As an assistant in the Department of Women, and immediately in charge of the Young Women's Bureau, Mrs. Lenoir Woodstock has been selected. Mrs. Woodstock has had several years of most valuable experience as a leader of girls in Camp Fire and other movements. With her husband in public school work, she has been in intimate contact with the lives of young people and their problems. Possessed of a natural talent for art and a love for the beautiful in nature, she has greatly enjoyed studying and teaching, romping and camping, with groups of girls. The past year in Lamoni her life and her home have been shared by scores of girls who have sought her instruction, sympathy, and leadership. The past summer was spent in reunion work in the middle East, where she was able to reach and keep groups of girls and their leaders.

Mrs. Woodstock will have an unusual opportunity to serve the church in perfecting the plan for the organization of girls from eight or nine to twenty years of age in Blue Bird, Oriole, and Temple Builder movements.

Due to illness of Mrs. Anne Friend Roberts, the entire charge of the Cradle Roll has been transferred to Mrs. Dona

most in tears. "Ned, do please sit down. You are freezing us all."

The helpless family drove on more miserable than the mules, which had occasion for discomfort. The grandfather pondered what to do. The mother was near hysteria. It seemed sad when all this misery could be ended by one firm move of his good left hand putting a foolish boy into a warm nook on the seat, and covering him snugly up. But——. It was only three miles to the station, and the boy was permitted to wail it out to the complete distress of all and the spoiling of the most beautiful hour of the visit.

This boy by no means ended in the penitentiary. He became a good worker, graduated from the public school with honor, and is now working his way through college. He became imbued with the family spirit; the fine example of his mother told at last.

Yet there was a better, easier, and safer way to bring him up—the kind way of obedience.—By John Swanze Ward.

Haden, of Lamoni. Mrs. Haden is the wife of Elder W. E. Haden, a missionary in the church. Sister Haden, as home maker, mother, and student, has found time to take a kindergarten course and for some time has devoted her spare time to service in the interests of the little ones. Formerly in Independence and later in Lamoni, she has organized and conducted Sunday morning kindergartens for the cradle roll children. In addition she has conducted a week-night school of kindergarten methods for young mothers.

Mrs. Haden has entered with joy into the larger field of service. It is her ambition to assist at the very fountain head in building healthy bodies, strong minds, and Christian character for the Zion of tomorrow.

At the close of a young people's convention held in Toronto, Ontario, in March of last year, a committee of five was chosen to make a searching investigation of the recreational needs and opportunities of youth in Canada in the light of the gospel ideal and purpose. They were especially requested to suggest a wholesome, sane, constructive recreational program for youth, which should conserve natural forces, and develop and train latent talents and powers of personality unto the enriching of life and the perfecting of Christian character through self-expression.

In a recent letter, Doctor C. A. McLean tells of several meetings of their committee, and gives the following terse opinion which will doubtless furnish the basis of their further work.

"Our opinion is that the best solution to the condition is to have *real* consecrated leaders, whose lives are clean, who are able to enter into all the activities of young people. It is an exceptional leader who can lead young people, if that person is not able to play ball, skate, play games of various kinds with a fair degree of skill. The leader must be able to associate actively with them to be a successful young people's leader. His personality must stand out; his everyday activities must be a silent sermon to the young people he is trying to influence. My experience is that they will not be susceptible—permanently—to constant preaching to the degree that a clean-living, yet socially and athletically inclined person can influence them."

The fifth number of the Women's Department Bulletin, "Suggestions for Something to Do," will be off our mimeograph press and ready for mailing this week. The neat little bulletin has grown in size and continues to increase in its promise of usefulness. The February number contains lessons for each week in home management, handcraft, and foods, with some splendid suggestions and directions for cradle roll workers.

The lessons are all practical, and are such as may readily be used in class study or by individuals in isolated homes. Copies are mailed without charge to each district superintendent to supply one for each local. Single copies may be had at ten cents each. Address The Departments, Lamoni, Iowa.

A Word to Encourage

This is just a word of encouragement to the HERALD, its editors, and readers. We can not get along without this paper, as it records all the news of our church, telling of the advancement of all the departments. It is most especially interesting to read of the young, their prayer meetings, their ambitions, and desires. Our hearts burn within us, as we realize that God is marshaling his army of young people, every one of them having a desire to help. Their shining faces are Zionward. Our Father will surely bless all who have been instruments in building his kingdom on earth. May we all try to do our best to help in the place in which we are needed to move Zionward in 1927. MRS. FRANK LEAPER.

ANAMOSA, IOWA, 302 South Hickory.

NEWS AND LETTERS

An Unprecedented Sunday School Attendance

CHEROKEE, IOWA, January 18.—As a branch of God's church we have decided that we will do a greater and better work this year than ever before. Every worker will put forth every effort to increase the efficiency of each department. There will be less talk and more real work. This is our aim, and under this banner we can not but succeed, with our heavenly Father's assistance.

Our Sunday school broke all records for the last quarter of 1926 when the secretary's report showed that the average attendance was only one less than the enrollment of the school. The attendance so far this year is doing fully as well or better.

Some temporary partitions are being installed in the church to help divide our Sunday school classes to better advantage for their work. They are so built that they can be used in the new basement when it is finished.

The Christmas entertainment, under the direction of Sisters Ruth Haynes and Tena Crippen, was a success. The children did all of the entertaining and performed their parts well. The parents were very proud of them, and many pleasing comments were heard from the large crowd present. The church was beautifully decorated, and the tree was loaded with gifts for the little folks. Santa came and furnished the usual amount of fun. He seemed to think dolls were in demand, as we noticed most of the little girls were caring for one.

Sister Mary Yarrington, our pianist, has been quite sick, but is some better at the present. Her place is being filled by the assistant, Sister Elsie Webb.

On account of bad weather most of the time, our cottage prayer services have not been very well attended. However, the meetings have been very spiritual. Our sacramental service was well attended, and much enjoyed, the Spirit being present throughout the meeting.

The priesthood service, held the first Sunday of the year, was very spiritual, and the best we have attended for a long time. It was decided to go ahead regardless of obstacles, and every member of the priesthood will report to the branch president once a month. A conference will be held every three months, and all departments will report, in order that we can keep a record of the work. Every member of this corps of workers must make some calls on members, or furnish a good excuse for not so doing. We must go forward, and the only way to do so is to work. This we will do. We believe we are beginning to get a vision of the work required as we have never before had; we are also enjoying more of God's Holy Spirit.

It has been decided to begin excavating the basement under the church as soon as the frost is out of the ground. The work will be done by the brethren of the branch, and it is planned to have it ready for a new furnace by fall.

Our two deacons, John Julius and Alfred Ballantyne, occupied the stand the morning hour of January 16. This was their first attempt, and assisted by the Spirit the efforts were fine. These brethren are doing a good work in their calling and are a great assistance in the work.

The Department of Recreation and Expression is having a Bible baseball contest, which is arousing interest as well as making us study our Bibles a little more. Superintendent Albert Haynes is the umpire.

The Department of Women held a splendid meeting at the home of Sister Reeder. Nearly all were present, and the new officers for the year were installed. Sister Kurdle, the retiring superintendent, said the past year she had many times met the words, "I can't," and she hoped this year all would decide to say, "I can," and then do it. The sisters have decided to say "I can and I will," and go ahead with the work. They have a fine program for the year outlined, and no doubt

their light will shine brightly in the activities of the branch for the year.

We are going ahead and already have a nice start. We wish all of God's people success in this new year.

Branch Organization at Aurora, Illinois

AURORA, ILLINOIS, January 17.—A branch has been organized at Aurora. On the evening of November 17 the few scattered Saints gathered at the home of Brother and Sister J. E. Wildermuth, who live at 62 Elmwood Drive. Brother D. E. Dowker and Apostle J. F. Garver were with us and helped us organize. Brother J. F. Wildermuth, who has been active here for a long time, when we were only a mission, was chosen branch president. He has been a willing worker and has done much good in the past. Brother Malcor, who moved here last May and who has had many years of experience in church work, was elected to be his assistant.

Although we have not our full corps of officers, we feel confident that God will bless us and fill each need as the branch grows. Since we have united into a branch, a Department of Women has been organized. Previous to this there was already an active Sunday school and Religio. The Sunday school gave a splendid entertainment Christmas, and the children are doing well in spite of the lack of space.

We are looking forward to having a hall, or church, in the near future, as we are rapidly outgrowing the homes in which we meet. The work is new here, but we feel sure there are many honest-hearted people in Aurora who will be glad to accept the truth when they hear it.

MABLE SANDERSON REEDY.

Fargo, North Dakota

January 12.—The Saints of Fargo wish all the Saints, both near and far, a Happy New Year, and hope each day with its pages clean and white will be filled with service to God. "He that overcometh shall wear a robe of white" should be kept in mind every hour. We should struggle to crucify the human within us and let the Spirit of the Master hold first place in our lives. By endeavoring to get the right viewpoint and maintain the right attitude, we will be helped to be more broad-minded and look at conditions through the light of the gospel. We will be more charitable.

Christmas Eve found the Bungalow Church adorned with Christmas decorations and a gayly lighted Christmas tree. The program was very much enjoyed, and when it was finished bags of candy and nuts were distributed to all. Christmas carols were also enjoyed over the radio, so kindly furnished by Sister John Konietzka.

A surprise was given the Saints by Mr. Otto Wendt, a non-member, whose children have been enrolled in our Sunday school, when he sent over a box of apples and a pail of candy and nuts. These were certainly appreciated.

Sister Jane Perchie, of Alberta, Canada, stopped off here last week on her way to Clifford, North Dakota, to visit her sister, Sister Barbara Thompson.

In the last epistle from Fargo, a report of the election of officers was given, stating that Sister Fern Shackow was elected musical director. We wish to state that Sister Elsie Brown is elected musical director and Sister Fern as assistant.

On Monday evening, January 3, the older Saints were warmly invited to Sister Worth Couey's pleasant home, which has recently been remodeled, to "spin the platter" and remember the gladness of their youth, which they did to their satisfaction, especially when lunch time came. Sister Couey is noted for her generosity along this line. Then on Friday evening, January 7, Sister Couey and husband again entertained. The young people were the lucky guests on this night. A very pleasant evening was spent.

Sister R. H. Freeman, who has been ill with acute bronchitis, is much improved.

Sister Mahala Bundy, of Duluth, is visiting her daughter, Sister J. Hennaman, of Moorhead, and has been attending services here. Her testimony in this latter-day work grows stronger as she advances in years. It is good to be a valiant soldier in the army of the Lord.

Saints were pleased to hear our young brother, Drexel Mollison, of Independence, Missouri, broadcasting a piano solo from K L D S. He with his parents, Brother and Sister Fred Mollison, were formerly of Fargo and active workers while here. Brother Mollison directed a fine orchestra of young Saints in our branch. Their absence is still felt.

Elder Robert Gunlock stopped over Sunday on his way to spend the holidays at his home in Rock Island, Illinois, and preached Sunday morning, December 19, on making out inventories. He read letters from Brothers Gillen, Carmichael, and others. He encouraged all, old and young, to file their inventories, and said it was a fine thing to get children started right along this line. By doing this in their youth, they will find it easier in later years.

Brother George Day, of Bemidji, Minnesota, pleasantly surprised the Saints on this same Sunday and preached in the evening on "The birth of Christ." Some of the points he brought out were: Christ's mission was to save men from their fallen condition. We should learn to appreciate our mission in life. The most foolish thing to do is to discuss which man is to be greatest. We should never assume the attitude that we can not be taught, nor should we harbor doubt. Humility will win out in this work. Serving God and each other in love will bring success.

Sister Marvin Zieck, of Minneapolis, arrived Monday, January 3, to visit her mother, Sister Minnie Peterson. Saints were happy to see our recently wedded sister, Eleanor, again. Two showers were given her during her visit. She received many pretty and useful gifts. Delicious refreshments were served both evenings. She returned to her home Friday evening, January 7.

The ground was covered with ice and snow.
The Latter Day Saints had no place to go.
So Sister Eva threw open her door,
And said, "Come to my home, and want no more."
With hearts full of glee, they entered in,
With baskets of dainties full to the brim.

Yes, a very pleasant time was spent on New Year's Eve at the home of Mr. and Mrs. John Konietzka, where a community dinner was enjoyed, after which games were played, readings were given, and songs sung. All went home feeling it was good to mingle with those we love, and a bit of merriment helps to drive dull care away.

Our pastor, Elder Thomas Leitch, preached Sunday, December 26. His theme was, "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him shall not perish, but have everlasting life." He stated that if we have not belief in Jesus Christ, we will be led in wrong paths. We should put personality away, seek to raise the other one up; then the gifts of God will be among us.

On the second Sunday of January, Brother Leitch read from Genesis 1, speaking on the creation of the world. One thought he left with us was that God's laws are trampled under our feet when we follow after pleasures of this world. By so doing we are eating of the forbidden fruit.

A committee of three, consisting of Sisters Dehn, Shackow, and Farley, has been elected to collect money to purchase new song books for the church.

The Department of Women met with Sister John Konietzka Wednesday evening, January 12, to discuss plans for the coming year. Last year Religious Education in the Family was studied. The department decided to study the Doctrine and Covenants this new year. It was also decided to serve lunch only once every three months, and have that a social meeting, instead of lunch each session. Sister John Rotzien was chosen assistant superintendent of the department. Dainty refreshments were served.

Sister Irma Walker has gone to La Moure, North Dakota,

to spend three months with her sister, Mrs. Robert Good, on account of ill health.

Brother and Sister J. Muffle, of Straubville, North Dakota, spent the night of January 11 at the home of Sister Richard Walker, on their way to Bottineau to visit Sister Muffle's sister, whose husband is not expected to live.

Brothers Milo and Murle Bullis, of Leonard, spent Christmas here with their sister, Mrs. Weidling.

A letter from Evangelist J. A. Gunsolley states that it is not probable he will return to North Dakota this winter on account of extreme cold here, which might make it impracticable to do much missionary work. Saints regret to hear this, although they can not blame him if such a plan is decided upon. The Saints treated him royally while here as one of the royal family, and truly it is so, for are we not all members of the household of the great King?

Sister Florence Rife, of Sheldon, spent the holidays with relatives in Fargo and attended services while here.

The Saints were sorry to hear of Sister E. E. Weddle's accident at Lamoni, Iowa, in falling and breaking one of her legs. Sister Weddle moved from here to Lamoni last June. We hope she is much improved by this time.

Sunday, January 2, the prayer service was conducted by Sister William Shackow, and a very peaceful spirit was felt. The prayers were earnestly offered and the testimonies filled with good resolutions and desires to live closer to our heavenly Father. The meeting was closed by singing.

"How gentle God's command;
How kind his precepts are.
Come cast your burden on the Lord,
And trust his constant care."

Moorhead, Iowa

January 16.—Under the auspices of the Department of Recreation and Expression, about forty Saints assembled at the home of Brother and Sister Lynn Wilson on New Year's Eve and celebrated the occasion by enjoying an oyster supper and playing games till the advent of the new year, which we hope will be a very successful one for God's people.

Our hearts are made sad and our sympathy goes out to our afflicted ones, as we continue to have some among us. Brother and Sister Ira Wilson are sorely afflicted at the home of Brother and Sister Dale Wilson, of Ute. Through administration Sister Pearl has received much relief, and our prayers continue in their behalf, that the Lord's blessings may be theirs to enjoy.

Sister Ella McIntyre returned Saturday from Sioux City, where she has been visiting at the home of her son, Hayne, while taking some treatments. We are pleased to hear that her condition is very much improved.

Sister Ella Jennings recently returned from Boone and Webster City, where she has spent a few weeks visiting at the homes of her sons, Herbert and Harry.

District President Joseph Lane spent a few days among us during the past month, and of course was welcome, as he always is.

Sister C. R. Hield is enjoying a visit from her father, Brother Vandell, of Pleasanton, Iowa.

On the afternoon of December 29, Brother T. O. Strand preached the funeral sermon of Sister Delora Crews, the fourteen-year-old daughter of Brother Charles Crews. Sister Delora has been in ill health for nearly a year, the most of the time being spent in Colorado where she was accompanied by relatives who hoped that her health would be restored, but she continued to decline in spite of all that loving hands could do, and passed away at Seibert, Colorado. The body was brought home by her father and sister Mildred, who were her constant companions, her mother having passed beyond several years previously. Brother Strand was assisted by Brother Lane in this service. Interment in the Spring Valley Cemetery.

On Sunday morning, January 16, Brother George Vandell and two sons, of Sioux City, were in attendance at services, and we were very much edified by the discourse delivered by Brother Vandell. We always appreciate hearing from visiting brethren, and local men appreciate their assistance.

Our financial agent, Brother Chester Davis, is supplying the Saints with financial statement blanks, and some are preparing to file them with the bishop.

The first of this week several of the brothers met and put up wood for Sister Hallie Crandal and mother.

Sister Delana McElwain has been quite sorely afflicted of late, but we are grateful that she is improving. We all miss "Aunt Lanie" when she is not present at services.

On Monday evening, January 17, about thirty-five Saints met at the Aid House for a social time and flower benefit. A contribution was made which amounted to twelve dollars. After deducting the expense of the oyster supper, a nice little sum will be left for the flower fund.

Collections were taken last Sunday morning and evening for the benefit of the students who lost their belongings in the fire at Graceland.

Waterloo, Iowa

January 12.—Many things of interest have happened in our branch since our last report. On December 28 the members of the priesthood and their wives were invited to a banquet at the home of Brother Alma Tally. The hour was a quarter after seven, and the tables were set for seventeen persons. Before each plate was a pink morning-glory with the name of the person who was to occupy that place. Brother C. A. Kress summoned us to the dining room, and acted as toastmaster. After each one had been assigned his place, we sang "Blest be the tie that binds," singing with more meaning than we usually do. It certainly seemed that there was a tie that bound not only our hearts in Christian love, but by other ties born of sweet association. A strong feeling of friendship and fellowship was experienced by all. Elder A. S. Fisher offered the prayer, thanking God for the gathering and for his many blessings to us, and also asking his blessing upon the bounties of life prepared for us. We then proceeded to do justice to the three-course dinner.

During the banquet hour Russell Wood favored us with a solo, "Beautiful Isle of Somewhere." Russell is studying under Professor Hyde. The professor has just recently become acquainted with our doctrine, and is intensely interested. Next we were favored by a duet by Brother F. F. Jackson and Ben Gerdes. As toastmaster, Brother Kress called on each one present for a talk. Brother Guy M. Haynes talked along the line of responsibility; Sister Fisher followed with a talk on the Department of Women and cooperation. She stated that it was time the priesthood realized the fact that the Department of Women was a strong arm of the church and that there should be cooperation between this department and the priesthood. Then Brother Herbert Hinds addressed the gathering on priesthood. His talk is summed up in the following words: God has order and cooperation in the kingdom of heaven. These two conditions are necessary, or all is chaos. Man is lost without priesthood. Brother Edward Toper in his speech testified of the fact that he is satisfied God called him into the priesthood. Brother Ed thinks we have some good cooks (we think so too, Ed.), and thanks were extended to the sisters who prepared the banquet, Sisters Pearl Jackson, Emma Tally, Effie and Hazel Nichols. Brother Fisher's contribution was a brief reminiscence of boyhood days and the part that women, his mother, a Sunday school teacher, and his wife have played in his life. Brother Fisher is rich in experiences of life and tells them with a view to helping others. Brother Woods stated that it is impossible to cooperate with any movement unless one is in harmony with it. One of his remarks was that we should all pull. Some of us have to push, and sometimes we can push more than we can pull.

Our new president, Brother Dare Trusty, followed, remark-

ing that he came unprepared to talk, that he was told all he needed to bring was his wife. He asked all to cooperate with him in the many new duties and responsibilities which have been placed upon him. Sister Hall told of early days in organizing the branch, eight years ago, and said that it was the cooperation in the beginning that has been the stepping-stone to our success now. Brother Bert Miller responded to the call by saying that the priesthood must be endowed with the Spirit in order to be true shepherds of the people, adding that it is the duty of the priesthood to cooperate with the young people. Sister Esther Purinton stated she was ambitious for work, but home duties tied her down, and that it was lack of study that was hindering her. We feel her work is just opening up. Brother Bert Purinton gave a short talk along the line of cooperation. We feel this get-together meeting has been a real source of comfort and strength to us.

Our sacramental service January 2 was a spiritual feast, at which time two of our worthy brethren were called to labor in the priesthood. Brother F. F. Jackson was called to the office of priest, and Brother Harrison Rhyan to that of teacher. This last-named office makes our official family complete, as we have had no teacher here. Both brothers were ordained at this service. In the evening Brother C. A. Kress, our pastor, gave us an inspiring sermon, which was profitable to all.

Brother Arthur H. Mills, of Independence, secretary of the general Department of Music, was with us on December 29 and 30, giving us much needed help and advice along musical lines. He also assisted in the selection of a choir, and this department, under the direction of Sister Hazel Jackson, should develop into a power in the cause of Christ.

On January 5 we had the pleasure of listening to Apostle Clyde F. Ellis, who gave us a very inspiring sermon, reading for his scripture lesson 2 Corinthians 6:10-18, and taking for his text 2 Thessalonians 2:8. It would be impossible to tell all the good things that came to us as we listened to Brother Ellis. He stated that the real beauty, glory, and radiance of this latter-day work is that which is reflected from the lives of the Saints. And truly one can see God reflected from the face of Brother Ellis, and we were brought to a realization of what it means to walk close to God. Surely our brother has walked close by the side of the Master, for his words of exhortation were like a blessing to us. As he goes on his mission, we wish him Godspeed; our prayer is that his kindly words of comfort and the personal contact he may bring to the Saints may be the source of blessing and strength to the recipients.

Brother Kress, who has been at Independence, Missouri, for the past two weeks, will be with us again next Sunday. We are looking forward to some more of the good things of the gospel, for he comes directly from the ministerial conference in Zion.

The work here is forward. Yet we still have to work by faith a little while. Inventory and tithing reports are coming in, and most of the Saints are anxious to do God's will in all things. May God help us to consecrate our all to the cause.

Melcher, Iowa

January 16.—Today, with the help of Brother Robinson and Brother Castings, our district superintendent, from Des Moines, we organized the Melcher Sunday school. We wish to study the adult quarterly from the beginning series, and we are sending only a small order, for we are having to begin in a small way financially. We are going to work hard in order that our work will be a success and that we may accomplish our hopes. We want to have a part in the great harvest.

"Never be discouraged, patiently endure,
God doth often test us—trials make us pure;
Soon will come the reaping, then with joy we'll sing,
Praise the Lord of harvest, praise the heavenly king."

Box 262.

ROY CACKLER.

Boyne City, Michigan

Many HERALD readers may enjoy reading a few items concerning the work of the church in Boyne City Branch. Since the holidays a greater interest is being shown in all the activities of the branch.

The election of officers of the various departments resulted in the selection of these leaders: Pastor, C. O. Howe; Sunday school superintendent, Sister Goldier Whiteford; president of the Department of Recreation and Expression, Brother Arthur Clute; leader of the Department of Women, Sister Alice Jubenville. Each officer has a capable assistant. We truly feel the work is progressing and hope to see it continue.

Many of the younger people have safely passed through a quarantine period, and we are grateful that there were no fatalities. We regret to report the death of little Myron, six-year-old son of Brother Cecil, December 5. The little fellow had lived with Sister Helen Clute and family for over a year and a half and is greatly missed by them. While in Cadillac during the quarantine of Sister Clute and Victor, who were ill with scarlet fever, Myron slipped on the ice, falling and striking his head on a cement step. This caused his death from concussion of the brain five days later. The body was brought to the home of Sister Clute, who had been released from quarantine only two days, and the funeral was held from the church, being conducted by Elder H. C. McKinnon, of East Jordan. Interment in Maple Lawn Cemetery.

During the holidays Brother Arthur Clute gave the young people the rare treat of a sleigh ride. On January 4, at nine o'clock in the morning, he loaded his sleigh with children and drove to Boyne Falls, returning at noon to the Saints' Hall, where Sister Ivah Hutton and Sister Verna Hartnell, assisted by some Oriole Girls, had prepared a nice, hot dinner. After dinner the beginners went for a nice trip. Arthur very kindly let each child have his turn at driving the "Sparkies," and we assure you they were not at all slow about it. At half past five a larger sleigh was filled with the older children, and "over the river and through the woods" to East Jordan they went, where they were royally entertained. For several weeks we feared Brother Arthur was going to leave us, but our anxiety is over, as he has gone into business where he may remain at home.

Next Friday evening the Sunday school will entertain at the Saints' Hall, and all are eagerly looking forward to one of our jolly times. The teachers are "racking their brains" to provide games, contests, etc., appropriate for such an occasion.

Our pastor, Elder C. O. Howe, is always on the alert and endeavoring to do his part, realizing that he needs the members beside him to encourage and assist in carrying the burden. He delivered an excellent sermon Sunday evening, January 16, using a chart, and speaking on the principles, organization, gifts, and secondary principles of the doctrine and church. We regret that every seat was not filled.

Sister Zina Clute visited the family of Elder Allen Schreur, of Gaylord, over the week-end and found them all well except Brother Schreur, who recently suffered an attack of flu and was just too busy to stop and care for the malady.

Classis Numerus Duo (Class Number Two), which was organized in August of 1926, met with Sister J. A. Hartnell last week. A good crowd attended, and the afternoon was spent in studying the adult doctrinal course, sewing, and visiting. A delightful lunch was served by the hostess, assisted by her daughter, Adah. This class holds its regular meeting the last Friday of each month. It is the only organized class in this branch. A special meeting will be held at the home of Sister Robert Watson next Tuesday afternoon, January 25.

Brother Vern Whiteford was granted permission to use one of the upper rooms in our hall for the boys in his Sunday school class. We do not know just what Brother Whiteford has in mind to do with these laddies, but are sure there will be something doing every minute, as they are a bunch

of live wires, but Vern can manage them. Sister Whiteford is a supply teacher in Boyne City public schools.

Sister Ella Clute went to Detroit recently, where she expects to be employed. We miss Ella's smiles and reconcile ourselves with the fact that our young sister will do her part in whatever field she may labor.

Brother Floyd Alldread, who teaches in the public school at Clare, Michigan, spent the holiday season with his mother, Sister Ada Alldread, and brother Carlyle, in this city.

Brother J. A. Hartnell left this week to enter into his duties as an inspector for the Grand Trunk Railway. His family will remain here, as his work calls him to many different localities.

Let us take an imaginary trip out to beautiful Park of the Pines, our district reunion ground, and view the new commodious dining hall, kitchen, and missionary quarters, which have been erected since the 1926 reunion in August. More work will be done about the park when warm weather again comes to us.

Brother and Sister John Paulson, who are now living in Flint, spent the holidays with their son, Kenneth, and many friends here. We enjoyed having these worthy people again with us, and as the brother is a member of the priesthood, we had the pleasure of seeing Jack-in-the-pulpit.

SISTER VERNA M. HARTNELL.

Minneapolis Branch

The old year in Minneapolis closed with a busy rush of activities, and now the new year is well under way. The Christmas Eve program was much enjoyed by all, and numbers were presented by both young and old. The distribution of gifts and treats by Santa Claus at the close was delightful to the children especially, but the adults also enjoyed the fruit, nuts, and candy provided. Sister Sadie Johnson was in charge of the program.

On Monday, December 27, the annual business meeting was held, and the following officers were elected: Ray Whiting, pastor; Charles Johnson, counselor; Leon Judson, secretary and publicity agent; Carroll Olson, correspondent; Cora Levorson, member of the Library Board; DeWayne Fisher, Sunday school superintendent; Walter W. Tutty, superintendent of the Department of Recreation and Expression; Sister Charles Lundeen, head of the Department of Women; and Grace Tutty, as leader of the junior church. The meeting was characterized by love, peace, and harmony. The present finance committee, under the chairmanship of Leslie DeLapp, was sustained.

At the Sunday school business meeting held the following Sunday, the various offices in this department were filled by several capable workers, as follows: Assistant superintendent, Lloyd Anderson; secretary, Ruth Calhoun; head of the primary department, Ardyce DeLapp; organist, Loleta Johnson; chorister, Sister Charles Johnson; and member of the library board, Alta Olson.

At the regular meeting of the Department of Recreation and Expression the following were elected: First assistant, Alice Light; second assistant, Mr. Hoadley; secretary, Irene Tutty; member of the library board, Grace Tutty; organist, Loleta Johnson; and chorister, Ray Whiting.

The Department of Women also selected several officers to assist Sister Charles Lundeen as head: secretary, Ruth Lundeen; friendly visitor, Sister W. W. Tutty; young women's leader, Lois Harris; sewing department head, Sister O'Hara; and teacher, Lois Harris.

With a complete corps of officers throughout, the branch is ready to move forward into the new year and accomplish great things. This spirit was well exemplified in the sacramental service on January 2. The meeting was characterized

by unity, cooperation, and active participation. The theme had to do with the prospects for the new year, and many declared it their purpose to forget the discouragements of the past and press on into the future for the great prize which is in store for those who run the race of life successfully.

Pastor Whiting has just returned from a ten days' institute at Independence, and in his sermon last Sunday morning showed he was thoroughly imbued with the ideas he had received there.

While he was gone, a couple of unexpected visitors stopped off at Minneapolis, Apostle Ellis and Elder Page. Brother Ellis preached a very edifying sermon in the morning, and in the evening showed his slides of the South Sea Islands, and the pictures and explanation were much enjoyed. Brother Page gave a short talk to the Saints at Religio.

The young people are meeting every Sunday morning at 8.45 for a short prayer meeting, and the first two meetings of the year have been blessed greatly. Brother Vernon Lundeen is in charge of this phase of the work.

The junior church under Grace Tutty is also doing very well, and the children are very much interested in the Sunday morning meetings. This is an important field for religious education, and the prospects for constructive development under enthusiastic leadership are encouraging.

Idle Words

I went to call on a friend a few days ago. As I stepped into the room, I saw there were other callers. They seemed to be enjoying themselves, chatting and laughing over the tea. I expected to have a pleasant afternoon, as one lady is a Sunday-school teacher, another an author and writer, and a third a successful mother who has reared a family to be proud of. I am an art student, and the tea was perfect. What a good combination.

But soon I noticed that they were not talking of art, books, religion, or even motherhood. Instead they were talking about this neighbor and that one, calling attention to the defects, sins, or peculiarities of each with whom they daily came in contact. They meant no harm. But God says, "Love thy neighbor as thyself." Do we tell of our sins or mistakes, thereby endangering our reputation? No. Then why do that of a brother or sister, a neighbor or friend?

On my way home, I wondered how many wrecked lives have been caused by idle words.

It has been my privilege to have had the confidence of many young people. About three years ago, a boy of fifteen came to me to bid me good-by, saying he was going away where no one knew him to start out for himself. This boy had no father, and his mother was in the hospital. After talking to the boy, I found that idle tongues had been at work, and had almost wrecked his life. He felt that no one wanted or trusted him, and things were being told about him that were untrue. I said to him, "No; you are not going away. You are going to stay here and fight for your reputation, and show these people that the things which have been said are not true."

It took a long time for him to regain his courage, but he won. He is an honest, trustworthy lad, and I am confident that he will make a good man. But think what would have happened had he gone away feeling as he did, and who would have been to blame?

I also recall others, one a girl of seventeen who was making her living the "easiest way." She roomed next door to my house. She used to come to the fence and play with my

baby. I often wondered about her, she seemed so pretty, young, and sweet. One day she told me her story.

Her father and mother had separated. Both married again, and neither stepmother nor stepfather wanted her. So she began going around anywhere just to get away from home. Soon neighbors began to talk, saying she was wild and no good. Finally, she left the little town and came to the city, where no one knew her. She tried to get work, but she had not been trained for any special thing, so she could not make a living. Poor little girl! I believe that those who drove her away will have to answer for her ruined life at the great judgment.

Brothers and sisters, let us watch ourselves and be careful of what we say about our neighbors, especially the young ones. Let us try to help the young instead of tearing down their reputations. We Latter Day Saints have much to do if we are going to build Zion. And if we do our duty, we will have no time for idle words.

GLADYS MYERS.

KANSAS CITY, MISSOURI, 3418 Smart Avenue.

Pleasantview Branch

TRYON, NEBRASKA, January 15.—January 2 was rally day here. Saints from North Platte Branch were present, and some came from thirty miles west of here. The program of the day was as follows: Sunday school at ten in the morning, sacrament and prayer meeting at eleven; then a family dinner was served. At two in the afternoon Priest Charles Bellow called the meeting to order and introduced the speaker, W. L. Sivits, priest of North Platte. These sermons are appreciated by the Saints. In fact, every bit of these meetings is appreciated, and it is hoped that they will be continued. Much strength is received from the association of the Saints of these two branches.

Officers of the Department of Women are planning to get the department into action. The young are very desirous of helping them, and we hope great things will be accomplished.

At present the publicity work is very slow; yet there are prospects for more work to come. The home department work is still moving, and the earnestness of the pupils gladdens the heart of the superintendent. Their application repays every effort.

The Saints were made sad by the death of an aged brother January 4.

Pleasures in Life of Eighty-Year-Old Saint

Brother William H. Gray, of Mitchell, Ontario, sends the HERALD the following clipping taken from the *Mitchell Advocate* of January 13.

"Mr. William H. Gray, of the South Ward, had a very pleasant surprise on Wednesday, January 5, when his children, grandchildren, and great-grandchildren, including Mrs. Hodgson and two sons Clifford and Aslon, of London; Mrs. George G. Levy, of Simcoe; R. W. and Alma Gray, of Hibbert; Mr. and Mrs. Fred Sadler and son William, of Dublin; Mr. and Mrs. Ralph Moore and daughter Gladys, Wartburg; and Mr. and Mrs. Alvin Hodgson, of Science Hill, arrived. They came to banquet him, bringing with them roast goose, plum pudding, birthday cake, and many other good things which go to make a real feast. They came to celebrate Mr. W. H. Gray's eightieth birthday. After partaking of the bounteous repast, Mr. Gray was presented with an address and a purse of money. Mr. Gray replied in a very feeling manner, thanking them all for their kindness and many good

wishes showered upon him and for the many happy returns of the day."

Brother Gray also writes: "Being with my sons, R. W. and Alma Gray, on Sunday, January 2, forty miles north of London, Ontario, it was wonderful how distinctly and clearly we heard the musical program, which included singing by the choir broadcast from K L D S. I am thankful that I have lived to hear the songs sung and music played in Zion, the prospective city of God. I enjoyed reading the December number of *Autumn Leaves* and seeing the pictures of so many old-time workers. Especially was I interested in the record of the works of Bishop E. L. Kelley and the editorial by President Elbert Smith, whom I met at a Kirtland reunion about fifteen years ago."

New London, Connecticut

January 19.—Christmas was celebrated here by an entertainment of interest. The program consisted of recitations, dialogue, tableau, special singing, and congregational singing. Miss Antis, a talented Jewish girl, favored us with several violin solos. She has volunteered her services in this capacity for any time the chorister desires. Brother Charles Alves was a most genial and friendly Santa Claus. Gifts, candy, and fruit were given all children present.

The Department of Women has been active of late. They served a meat pie supper and had a fancy goods sale in the basement of the church recently. Thirty dollars was cleared.

Officers for the year 1927 were elected at the last business meeting of the old year. Elder Alma T. Whipple was elected branch president; Sister Florence F. Whipple, secretary; Deacon Charles Alves, treasurer; Hiram I. Simmons, chorister; Sister Pearl Blastow, pianist; Sister Dora M. Whipple, publicity agent. Sister Rose Tourtellot is the president of the Department of Women.

The musical program of the branch has become of much interest. Every Sunday of the new year at the preaching service a male quartet has sung. Sister Slater, who is chorister of the Sunday school, has also put forth a special effort to teach new hymns.

Elder Herman A. Chelline has just concluded a series of missionary services here. Due to several snowstorms and other bad weather conditions, his work was put to a bit of disadvantage. However, the meetings were attended by a goodly number. The sermons were of an unusually instructive and interesting order. The good labors he has been enabled to perform here will never be forgotten. The Saints are always pleased to welcome Brother Chelline.

Prayer services are well attended and are of a fine spiritual nature. A special prayer service was held in behalf of Sister Christine Crandall, who is very ill. She seems quite a bit improved.

Mallard, Iowa

January 18.—Missionary W. A. Smith was with us for two weeks, and held meetings every night. He taught us many lessons and gave us new light, and a stronger desire to live close to the laws and commands of our Master. The weather was unfavorable for him to make a longer stay at this time. There were a few nonmembers at some of these services.

On December 12 we held an all-day meeting. Brother Smith was with us and spoke three times during the day. There was a good attendance, nine visitors being present. We received much good instruction from these services.

Our annual business meeting was held on December 17, and it was voted to have all officers hold office for another year. All have done well, the best they could, and it is our desire to contribute our best effort in assisting them in moving forward in this great work. We know there is a great work

for us to do, and our prayer is that we may each receive light in our different duties, that we may be able to perform that which has been asked of us and intrusted to our care.

We had a very nice Christmas program, consisting of music, readings, and Christmas stories.

Sunday, January 9, was a very stormy day. There were only nine at Sunday school, and they were forced to gather around the stove to keep warm while the lesson was heard. We studied about the sower and the seed, and the few present enjoyed the lesson, finding much food for thought in it. We rejoice to know that God's Spirit will be with us, even though we are few in number.

Hears From Zion in West Virginia

While in Fairmount I had a unique experience. While listening to the radio, I heard you, Brother Elbert, preach on the first principles of the gospel. Your voice sounded as natural as though I was in the same room with you, and yet I was a thousand miles away. This wireless telegraphy to me is wonderful. It is past my comprehension. When I see these wonderful things that are now taking place, I am impressed with the words of our divine Master, when he said, "Behold, I will proceed to do a marvelous work and a wonder," and he surely is doing it.—From letter of Thomas Newton, Clarksburg, West Virginia, January 11, 1927, to the First Presidency.

Woodbine, Iowa

January 18.—Department heads elected for the year are: Pastor, Fred A. Fry; Sunday school superintendent, George Young; superintendent of Religio, Dick Young; leader of the Department of Women, Floy Holcomb. We are hoping that each department has so builded that the work of the year just finished may be used as a stepping-stone to broader and greater achievements for good in this present year.

On January 9 Brother Joseph Lane gave us one of his whole-hearted, encouraging sermons. We always welcome Brother Lane with his zeal and good cheer. We are glad to report that Brother and Sister E. A. Rosenberger have recently moved from their farm into town. We appreciate their help and association.

A baby girl has come to reside at and bless the home of Brother and Sister Dick Young.

On December 20 more than forty Saints and friends gathered at the church to help Brother and Sister William Butterworth celebrate their golden wedding. Arrangements for this were quietly made, and Brother and Sister Butterworth were not apprised of the plans until evening, when they were called up over the phone and asked to meet with the people at the church.

After singing, Joseph Lane offered an earnest prayer. Brother Fred A. Fry gave an address, and this was followed by the reading of a poem fitted to the occasion and composed by their son, Eugene. They then joined hands and renewed their covenant made fifty years ago, Brother Fry officiating. He also made the presentation speech when gold coins were given these good people.

After congratulations, the crowd betook itself to the basement, where an oyster supper, provided by the children of Brother and Sister Butterworth, was thoroughly enjoyed.

This occasion, and at this time, was rather unique, inasmuch as, because of almost impassable roads, the same mode of travel was resorted to as was used half a century ago when Brother Butterworth took his bride to their new home in a lumber wagon drawn by the faithful horse team. In our day we may boast of progressiveness and up-to-date-ness, but at times modern wisdom and invention are compelled to step behind the curtain and invite the less modern into the limelight.

Graceland Chats

A Way We Have at Graceland

Graceland's happy faculty of developing a philosophy of life in her students is functioning to the nth degree at the present time—such is the opinion of Dean Jones. His comment is: "The happy, progressive wholesomeness and the attitude of mutual understanding has been more manifest in the last two weeks than ever before."

How would we like to have student government in this institution? True it is that student government functions well in places, and often furnishes development for the participants, but here in this institution we have the finest student government ever formed. Student government here formed itself from the very wholesome attitude spoken of by Dean Jones. Instead of getting together and agreeing to be responsible for their individual and group conduct; and instituting an involved and floundering machine to help them out (and which in truth stifles them), the Graceland students almost without exception have taken it upon themselves individually to be responsible for their conduct toward the community of students in which they live. How about it? Isn't that the truest and finest type of government ever instituted among a group of students?

Do you know that nine out of every ten students going into the Dean's office go of their own accord to talk over their philosophy of life and its specific problems—only one out of the ten is called in; and often that is only to call attention to things not criminal, but neglected.—*Graceland Record*.

Graceland's Prayer Meetings

One of the Meccas in the life of Graceland students is the prayer meetings held in the chapel on Wednesday evenings. With Uncle Roy in charge, always suggesting a theme that is practical, Graceland's students find a stepping-stone to higher ground. At times the meetings are of quiet meditation, with but a few testimonies; at other times it is most active. It is here that we see a side of each other's lives that we do not see in the walks and talks about the campus. We see our fellow student in the light of his ideals and aspirations, and it is here that we learn to really know each other. Our vision and our ideals are clarified, and we enter into the remaining work of the week with renewed vigor. It is an oasis in our college experience.

On the third Wednesday evening of each month, we go to union prayer meeting at the Brick Church. There we can mingle with the townspeople, who always receive us with the brotherly and sisterly spirit that is characteristic of Lamonis Saints. Yes, we enjoy these prayer meetings, because they are a part of the development of the well-rounded life which Graceland offers to her students. As some one has expressed, "One is never really a part of Graceland unless he attends the prayer service."
MADELINE CLARK.

President G. N. Briggs attended the program of the thirteenth annual meeting of the Association of American Colleges held at Chicago, January 12 to 15. The theme of the meeting was "The effective college."

Basket Ball

Basket ball ranks high among the topics discussed on Graceland's campus at the present time. Of course there are the regular intersociety games, with fast and furious competition for first place. But of most importance are our college games. You will remember that at the football banquet, the Graceland Varsity men were dubbed "Yellow Jackets." Thus far they have lived up to their name by gathering honey in the form of the basketball, flying from one end of the floor to the other with it, and placing it through the iron hoop into the honeycomb basket. Graceland's record last year in basketball was far from good, but if she maintains the standard with which she has started

this year, she will have a quite different reputation by the end of the season. Six times this year Graceland has met other teams, and six times she has stung them, winning by a wide margin each time.
OLIVER COOPER.

Expectations

Talk! chatter! buzz! and all other synonyms for wasted vocal energy; but what is it all about? You would know before spending many minutes on the campus.

It was time to study "trig," and being very ambitious—ahem—I was making my way in the general direction of the library. On entering the hall of the Administration Building, habit made me stop at the bulletin board to look at the announcements, but as usual not to see them. As can be expected these days, there stood two young ladies earnestly discussing proposed plans for the new dormitory which is to be built.

"Well, I think a—"

"Look, though, Fern; what we want is the type of dorm that will be the best for the girls."

"Yes, yes; that's just what we want," broke in Harry, as he crossed the hall toward them, carrying the characteristic mood of jolly sarcasm. "Now you girls are doing fine; you'll soon receive your degree in dormitory building."

"Oh, what do you know about it?" retorted the somewhat serious Fern.

"'Bout the same as you. What do you know?" Harry returned.

"Well, I know they'll have to make the stairways larger than they are in Marietta. Why, they are so narrow I can hardly get up," reported the other girl.

"Ha! Ha! I guess you scored one that time," chuckled Harry, leaving.

I can not stop to listen to all the dormitory discussions, or nothing else would ever be accomplished. I went into the library and sat down in my accustomed place and made way to study my "trig." Gertrude and Verna were sitting across the table from me, busily arguing over some drawings they had made of their proposed new dormitory. After making about five attempts to settle down to study, I decided my location lacked the essential principles which go to encourage study, so I hunted a more quiet place to lose myself in concentration.

On finishing my "trig" preparation, I set to work on the required theme on the new dormitory. The subject of the new dormitory is so common and popular that a person hardly knows how to write it and still be somewhat original. Yes; everyone likes to think himself pregnant with originalities, although he is not. I conceived the idea that I might get an inspiration for an original thought by visiting the determined location of the new dormitory.

I stood south of Briggs Hall by the tennis courts and looked at the spot of ground lying just west of them. There lay the ground as nature had treated it, with a thin layer of snow. In January, 1928, if I should stand at this same spot, I hope I shall not be looking at the snow-covered ground, but at a large dormitory made of brick, concrete, and reinforced steel, a fireproof building, making the third unit of Graceland's wonderful building program.

EARL T. HIGDON.

The "Country Club"

While everyone is busy wondering whether we shall have a new dormitory, what kind it will be, or how soon, they seem to overlook the new dormitory that we do have. There can be no four-hour exodus unless there is some place to which one may make his exodus. So when the fairer sex invaded Marietta Hall, there departed therefrom twenty-six distraught males. Part of them went to Herald Hall, but twelve landed in the once so-called "pest house." Now this house isn't what it sounds as though it might be. It is a clever little six-room edifice, with everything modern except heat, water, and sewer. It is located within easy walking distance of the college and is furnished with beds, study

tables, dressers, wash room, stoves, and twelve irresponsible *homo sapiens*, who can debate on any subject from "Resolved, that it is better to make a fire than to freeze to death and take chances on getting heated apartments in the hereafter," to "Resolved, that life should be ninety per cent sleep."

In short, the "Country Club" ("Pest House" being an erroneous title) is, or will be in the spring, the best-situated, most congenial, last adopted, and least appreciated dormitory now connected with Graceland College. JAMES BRIGGS.

Academy Extemporaneous Speaking Contest

The academy students held their annual extemporaneous speaking contest last Friday at the regular chapel hour. The contest was interesting and well received by the student body. It was very representative of the Academy Department, fifteen students being entered in the preliminaries. The speeches were well constructed in both thought and preparation, besides being well given.

First place was won by George Njeim, of Syria, his subject being "Graceland's new dormitory." Besides having his subject well in mind, his material was well organized and his delivery was excellent. Second place was won by Hilard Cox. His subject was "The youthful criminal." This speech drew many favorable comments and was well appreciated by his audience. Ruth Allison took third place with the topic, "Graceland's new dormitory."

Others entering the contest were Fred Shepherd, Lela DeBar, and Frank Parsons. Interest has been centered on these speakers who for the last few days have worked hard to make a place for themselves.

This is only one of the many forensic contests to be held by the Academy Department during the year. The results were very pleasing and show the talent that may be wrought out in future contests. HALE DAVIS.

Local Priesthood Appreciated

DENNISON, IOWA, January 20.—We have passed into the new year hopefully and with a few changes in the personnel of our official corps of workers, and we are glad to report that the work is moving onward under the leadership of our new branch president, Brother Warren Oliver. We feel that gratitude and praise are due our former president, Brother Lloyd Winans, for his faithful service and watchcare as a shepherd over the sheep of this fold. We are also glad that our lot has been again cast with our brothers and sisters of this branch, as we have been made to rejoice with them during the past year in many spiritual meetings which have been as food to our souls.

Since the beginning of the new year, the local priesthood have been occupying the pulpit, having taken up many good subjects which were beneficial and educational to their interested listeners. This band of earnest brothers is to be commended for willingness to occupy whenever called upon.

Brother Jack Allen was reelected Sunday school superintendent for the ensuing year. Much credit is due Brother Allen, as he has been a most efficient and successful worker in this department, devoting a faithful service to it during the last two years. Despite the discouraging features which he has had to encounter, he has bravely pressed on, and with the help of a good program committee and the ready response of the pupils of the school, has been able to enjoy the fruits of his labors. One of his rewards, as well as the reward of others, was had in listening to a well-prepared program on Christmas Eve. At the close of the exercises, Brother Baber acted as Santa Claus, presenting the children with treats.

The Department of Women has again organized, retaining their president, Sister Min McCord. Some few changes have been made in this department, but all are willing to do their part for the cause in which we are all enlisted.

There has been some sickness throughout the branch, due to colds, but we are happy to report that all are improving and that our aged sister, Grandma Montgomery, is enjoying her usual good health.

Sister Ward Johnson was called upon to mourn the loss of her mother, whose death came very unexpectedly before Christmas. This cast a shadow of grief over our sister during the holidays, and we extend our deepest sympathy to her over the loss of a faithful mother.

Missionary Enjoying His Work

(From a letter to President Smith.)

Your letter containing Christmas greetings reached me yesterday. I appreciated it very much, for it breathes the spirit of love and brotherhood.

I am closing the twenty-seventh year in the missionary field, and I can truly say that the last two years have brought greater joy and peace of mind in the presentation of the angel's message than any two years of my experience. Many times in this last year while preaching the gospel to the people, it was a common thing to see even non-members in tears.

They were short of help at the young people's convention which was held December 17, 18, 19, at Spokane, and by the invitation of those in charge I went over and gave them a little help. Just returned Tuesday. The meetings were well attended, and a good spirit characterized every meeting.

I pray the good Lord to bless you in all your labors of love. GEORGE W. THORBURN.

Elder R. C. Russell Writes of Healing of Daughter

I am very thankful to be able to say God has heard and answered the many prayers which have so graciously been offered in behalf of my daughter Pearl, Mrs. A. C. Harneden, who was taken to the hospital in this city on Christmas Day with a very severe case of rheumatic fever, with very dangerous heart complications, out of which very, very few ever come. Her immediate attendant, Doctor O'Brien and several specialists, had gone as far as human skill could go Saturday night, and after five attempts had failed to draw the fluid from around her heart, which was smothering her, and they said unless God intervened she would almost certainly pass out before morning. But Elder John Taylor had come down from Grand Valley twice, and Bishop McLean from Toronto, while the branch president, Elder Charles Hannah, came often and administered, and the Saints here and in many other places were constantly upholding her in their prayers, and when the specialist examined her on Sunday he declared, "The fluid has cleared away." Since this time she has quite steadily improved, until this morning her physician said, "After today the day nurse may be dispensed with."

Word from the Presidency's office tells us of the special priesthood prayer meeting, and others on her behalf, while many telegrams and letters tell of the rally to her rescue in like manner throughout the church where they received the S. O. S. call, and immediately they appealed to the Head Physician with the results as stated above. Again we thank you sincerely.

The ministry and other officials of the Saint Joseph Hospital, in which she is, were offering prayers in her behalf, for which we kindly thank them.

Under such conditions as the present, Latter Day Saints can surely appreciate the gospel, not only as the power to save, in a spiritual sense, but to save our loved ones to us when all else has failed.

R. C. RUSSELL.

HAMILTON, ONTARIO, 99 Belview Avenue, January 22.

Independence

Zion Young in Revival and Convention

The revival of the young people of Zion which began Sunday morning, January 16, with a masterful sermon, "Going up to the mountain," by President Floyd M. McDowell, has surpassed the expectations of all. Though the weather throughout the week was cold and sleety, with a deep snow on the ground, there was excellent attendance, noticeably increasing each evening. Young of all sizes and ages have crowded into the building, and yes, the older ones, too. They are interested.

This is the third annual series of young people's meetings conducted in Independence. Brother Roy S. Budd was the speaker each night, beginning on Sunday with the subject, "The church's invitation to youth." Monday night brought many truths to young and old under the theme, "Youth's way of discovering God;" on Tuesday night came "God's way of adjusting youth to his plan." "God's way of guiding youth," was set forth with power and earnestness on Wednesday night. Thursday evening brought "Be sure your sins will find you out," to the waiting congregation; and "True and false notions of happiness," differentiating between pleasure and happiness, enlightened a large crowd on Friday night.

Elder John F. Sheehy was in charge of the half hour song service which preceded the sermon each evening, and those who know Brother Sheehy know that he can get a ready response of song from any audience. Each night some young worker or officer introduced the speaker, and a young member of the priesthood gave the invocation and benediction. The young men of the districts willingly took their turn in acting as ushers, and everyone was glad to help in any way he could.

Special music was furnished by the orchestras, bands, choirs, quartets, trios, and soloists of Zion, and all are grateful for their splendid service. On Monday evening the Stone Church Orchestra was present and assisted in the song service as well as rendering several numbers. On the following evening the ladies' quartet from Second Church composed of Mary Field, Mrs. Clara Curtis, Mrs. Frank Good, and Gladys Good, sang two pleasing numbers. The Enoch Hill Choir and male chorus occupied the choir seats Wednesday night and by song contributed to the happiness and hope of the evening. About seventy-five Temple Builders from the different districts of Independence were seated in the choir loft on Thursday evening, and the Oriole and Bluebird girls with their monitors enjoyed a like privilege on Friday night. Each of these choruses sang special songs. Also on this night the Walnut Park Band, largely composed of young boys and girls, under the direction of Brothers Orlando Nace and E. E. Moorman, rendered two pleasing numbers.

Interesting moments which will be given a sacred spot in the memory of many occurred frequently. One of these happened at the close of the Monday meeting. As the organist had gone, Brother Sheehy requested some one who could play to come forward. Miss Melva Ward, a young Saint recently come to Zion from Centralia, Washington, responded, and the audience feelingly sang, "Nearer, my God, to thee." When two verses were finished, Brother Sheehy requested all to engage in silent prayer for the success of these meetings and the good of the young people, while the pianist softly played through verse and chorus. We feel this prayer was certainly and powerfully answered. On the following night Sister Lida Budd Robertson, a sister of Brother Budd, read the poem, "The land of beginning again." Once the congregation was asked to rise and engage in silent prayer for a young sister who is in training at the Sanitarium. She is far from her home and very ill. On another night, while the congregation sang "America," two uniformed Temple Builders removed a large American flag from a miniature Kirtland Temple when they came to the words, "Thy woods and templed hills." The songs of the Oriole Girls and Bluebirds under the direction of Sister Ada Fallon, of Walnut Park District, were sweet and appealing. Brother Sheehy brought to the minds of his singers the purpose for which we are all

come to Zion, proving that we have indeed come "from all States (lands), from the isles of the ocean."

During these meetings a definite step has been taken toward the organization of the young people of the center place into a working unit with initiative, alertness, zeal, faith, and consecration. On Monday evening following the sermon, the young people of the various districts met with their districts and chose one to represent them from names submitted by their pastor. Those chosen were: District 1A, H. G. Barto; District 1B, Roland Flanders; District 2, Vera Redfield; District 3, Ammon Badder; District 4, Harold Hattey; District 5, Glen Davies; District 6, Lillian Williams; District 7, Wayne Smith; District 8, Helen Louise Hulmes; District 9, F. H. Cunningham; District 10, Winogene Smith; District 11, Joseph C. Friend; District 12, Earl Sherman; Group 41, Ronald Sherman.

On Thursday evening representatives were chosen for each group, and are: Group 1, Mrs. Catherine Dooley; Group 2, Wilma Criley; Group 3, Leslie Sellers; Group 4, A. B. Taylor; Group 5, Earl Curtis; Group 6, Harold Morgan; Group 7, Kathryn Haberlein; Group 8, Clarence Erickson; Group 9, Evelyn Barto; Group 10 North, Bruce Gold; Group 10 South, Clark Woodford; Group 11, Paul Gould; Group 12, Lyle McFarlane; Group 13, Mrs. James Willoughby; Group 14, Alice Chappelow; Group 15, Lora Weir; Group 16, Mark Diefendorf; Group 17, Palace R. McPherson; Group 18, Carol Gillen; Group 19, Virgil A. Julian; Group 20, Zeno Booker; Group 21, Mollie Cochran; Group 22, Gomer Cool; Group 23, Orvar Svenson; Group 24, Esther Scott Hubbard; Group 25, Ruby E. Inman; Group 26, Mrs. Mabel Sellars; Group 27 North, Lila Green; Group 27 South, Ada Fallon; Group 28, Agnes Adams; Group 29, Armand Grenawalt; Group 30, Forest Ballinger; Group 31, Agnes Edmunds; Group 32, Minnie May Chronister; Group 33 North, John Quick; Group 33 South, Fernoy Alexander; Group 34, Angus Williamson; Group 35, Alice Baker; Group 36, Lee R. Moore; Group 37, Mrs. Sarah Katschowsky; Group 38, Laura Teeter Thomas; Group 39, Roberta Collins; Group 40, Michael Friend; Group 41, Ronald Sherman.

All these are anxious and pledged to the work of serving God more efficiently, more faithfully, and more sincerely this year than ever before. They, with the help of their comrades and the older people, wish to raise the standard of Zion high, that all may see it as an ensign of peace of mind in a world of turmoil, as a hope for eternity, and an emblem of a Christlike life in a place where all will have their just wants and needs and enjoy happiness.

According to the schedule of the young people's convention, the young people assembled for a prayer and testimony meeting at eight o'clock Sunday morning. Brothers Floyd M. McDowell, F. Henry Edwards, M. T. Williams, and Zeno Booker occupied the stand and were in charge of the meeting. This was a happy meeting together of a large number of the young, and already results of the week's meetings were shown in the expression of earnest desires, ambitions, a greater determination to qualify for service, and a willingness to work as one toward the one great goal—Zion.

At the Sunday school hour, Sister Bernice Griffith was in charge of the music. Eleven hundred and sixty-three souls came out to participate in the lesson study, and six classes were perfect. A pleasing number was played by the orchestra, and the session drew to a close.

The program preceding the eleven o'clock sermon consisted of the hymn, "How firm a foundation," sung by the congregation, prayer by Brother A. B. Taylor, offertory by Robert Miller, and an anthem, "Glorious is thy name," by the K L D S Choir, directed by Professor Paul N. Craig.

Apostle R. S. Budd at this time delivered the last sermon of his series conducted throughout the week, speaking on the theme, "Lifting up the standard of the church." As a scripture reading, Brother Budd called attention to Isaiah 62: 1, 2, selecting verse 10 as a basic thought or text: "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people." Webster says a standard is that

which is established by an authority or sovereign power as a rule and measure by which others are to be adjusted. Jesus Christ came into the world to restate the standard of life, to lift it up again, and to demonstrate to the world that this standard was the only true one by which we may mold our lives. He came to test it. We have the opportunity to grow "unto a perfect man, unto the measure of the stature of the fullness of Christ." The speaker then made clear the distinction between the critic and the faultfinder; the former points out the mistake and offers a constructive suggestion by which the one who has made the mistake will be able to remedy it, but the latter only tears down, offering nothing as a substitute. Paul was a true critic, and he once criticized the Saints of Corinth for measuring themselves by themselves. We must take care that we do not fall into that same habit; society is today measuring itself by itself. We can not determine our stewardship by the stewardship of our brother. The two kinds of conscience were then mentioned and explained: there is the brittle conscience and the elastic, and the latter is the kind that will stretch to include any act no matter how questionable. Three characteristics are found in the truly religious: doing justice, loving mercy, and walking in humility before God. These bring about right thinking, true thinking, deep feeling, and wise acting. The standard of Jesus Christ causes one to have pleasure of mind rather than of body; it will give us a foundation for determining between pleasure and happiness. The world will treat us about like we treat the world. It is not the part of the youth to complain because other folks are not living up to the standard of life; *youth must lift up the standard.*

Brother Budd concluded his sermon with this charge to the young: "Go through the gate; cast up the highway; gather out the stones; and lift up the standard, that the world may know, that the Gentiles may see you are a righteous people and this righteousness will go forth to the ends of the earth; and it will be recognized by all people that you are thinking clearly, thinking deeply, walking humbly, and acting wisely."

"Be with me, Lord, where'er I go," was sung by the congregation, and Brother Charles Chapman gave the prayer of dismissal, after which the people were requested to be seated, and President Floyd McDowell in behalf of the young people of Zion presented Brother Budd a new Bible, and his family a ten-dollar gold piece. Brother John F. Sheehy, who has rendered faithful service in conducting congregational singing, also received a similar coin. After a grateful acceptance on the part of Brothers Budd and Sheehy, the crowd was dismissed.

A young people's mass meeting assembled in the main auditorium of the Stone Church at half past two in the afternoon. There was a good attendance, and the meeting was in charge of President Floyd M. McDowell. Three of the members of councils of thirteen and forty-four were present to speak in behalf of the young people. Brother Orvar Svenson, chairman of the council of forty-four, gave his attention to the topic, "What youth is thinking." Miss Lillian Williams, member of the council of thirteen, spoke on the subject, "What youth expects of the church." And Miss Helen Hulmes, also a member of the council of thirteen, was assigned the theme, "What youth offers to Zion." Pastor C. Ed. Miller then talked on the subject, "What Zion expects of youth," and with a few words showed the many, many things to be undertaken which are awaiting the youth. He expressed the hope that the youth will have a pioneer spirit in their work and go forward with initiative. "What the world expects of the youth of Zion," was the topic taken by Apostle F. Henry Edwards, representing the missionary arm of the church. He vividly told of the many noble sacrifices which have been cheerfully made by the youth of the world, and pictured how the youth of the church may make their sacrifice to the highest ideals, and give their lives to the interpretation of those things for which the church stands. President McDowell then spoke in explanation of the work, the intent, and purpose of these councils of young people, that the young may have a working organization which will parallel

with the organization of the church existent in Zion, that the two thousand young people in the center place may get together and work within the departments. These councils will be under the executive direction of the Presidency, represented by Brother McDowell and may be called into council with the officers of the other departments of the church.

A motion of approval of this organization was made by Brother C. B. Hartshorn, superintendent of the Stone Church Sunday school, and seconded by Brother Francis Holm, president of the Stone Church Religio, and was unanimously approved by all present.

Musical numbers of this session were furnished by the high school quartet, composed of Miss Lois Cool, Miss Nida Vincent, Mr. Ronald Smith, and Mr. Gordon Kress. Two splendid organ numbers included in the three o'clock K L D S program were given by a visiting artist. A song, "Youth's prayer," written by Miss Bertha Constance, was sung for the first time by the Saints.

The program which followed the Religio was of high order and shows the talent being developed by some of our young people. A vocal duet was sung by Miss Thelma Vincent and Miss Elizabeth Okerlind. Little Miss Lois Jean Williams gave two readings, and Mr. Ewart Ragan contributed a well-executed piano solo.

At half past seven the song service in charge of Elder J. F. Sheehy began, and all heartily entered into this meeting. The eight o'clock hour opened with the singing of the hymn, "Yes, we trust the day is breaking," and how good it was to hear the sweet voices of hundreds of Saints—the house was filled to capacity—accompanied by organ and piano raised in praise and hope to the heavenly Father! The invocation was offered by Brother Silas Robertson, and an offering was played by Robert Miller. A baritone solo was sung by Donald Plum.

"Why longer go limping?" was the theme chosen by President Floyd M. McDowell to conclude the young people's revival and convention. "The great dramatic moments of history center around the making of choices," he stated in commencing his talk. What more dramatic moments can be imagined than when the Israelites came to the Red Sea with the Egyptian army behind them? They were frightened and weary and reproached Moses, and he sought God. There were experiences in the lives of Joshua, Elijah, and others equally dramatic. Elijah asked the children of Israel: "How long halt ye between two opinions? If the Lord be God, follow him: but if Baal, then follow him."

There have been various philosophies taught in the world, and some have been radical, but when Christ came he took the good out of all these philosophies and used them in the great, true philosophy of life. He told us that if we would live we must lose ourselves in order to save ourselves. We must seek first to build the kingdom of God and establish it in righteousness; this is the cause Christ brought to us. Every person has many choices to make. We may put them off and thus hope to postpone our decision, but in our very procrastination we choose. We are daily choosing; we can not escape it. We may avoid making up our mind, but we can not avoid making up our lives.

There are four classes of youth: Those who seek a good time, and need an increasing amount of pleasure to keep them from the disgust of self-discovery; those who take life as it comes, the followers; the purposeful youth who make leaders; and the radical minority, free speakers. The third mentioned or purposeful youth are the hope of the world. There are two philosophies from which the youth may choose the direction of their life's course. One of these says there is no God; no purpose back of the world; no purpose for men; there is no greater power than a man's mind; let yourself go; if you have talent, use it to accumulate wealth for yourself. This philosophy helps no one and brings despair to all those who embrace it. The other philosophy says there is a God, and he created the universe; he created us for a purpose; the world can be made better; we can find happiness in obedience to law; the gospel law is the only true law; man's first duty is to seek the kingdom of heaven. This is a sane, intelligent philosophy and fills spiritual, men-

tal, and physical needs of all. It brings hope to every heart and leads to Zion—Zion, a beautiful people living in beautiful homes, actuated by beautiful ideals, working together for a beautiful world. We talk of projects—what more do we want than the hundreds of projects which lie before us in the redemption of Zion? Why longer go limping?

To close this sermon, Brother McDowell pledged himself with the two councils of young people to a more Christlike life, efficient, sincere, and consecrated service in the redemption of Zion and making the world a better place in which to live. And together they sang the new song, "Youth's prayer."

Stone Church

The juniors at the Campus were glad to have for their speaker, Brother Hyrum O. Smith. He told how all can be missionaries, from little children to those whose hair is silver. We feel sure from the hands raised, of those boys who want to be missionaries, that many earnest-hearted workers will be raised up for the work needed to be done for the Lord. This was Brother Smith's first visit to us, and we hope to hear from him again in the near future.

The need felt by some of the young married people of Independence for some kind of recreation led to the organization of the Tuesday Club. It is the first aim of the club to uphold the ideals of the church in their recreation. Detail organization will include social development for their children; and a plan to materially help in furnishing the Auditorium. Mrs. F. M. McDowell has been chosen president, Mrs. H. W. Harder vice president, and Mrs. J. Glenn Fairbanks, secretary.

Interesting Personals

Members of the First Presidency, Presiding Bishopric, and Quorum of Twelve are beginning the last lap of work before General Conference in April. President Frederick M. Smith is still in the East; President Elbert A. Smith returned to Independence Monday after a week-end in Saint Louis. Following a week of strict attendance of the young people's revival, a great amount of supervision and work in regard to these meetings, besides the many duties included in his regular work, President Floyd M. McDowell is still in Independence. He is at home but does not have the time to rest. Bishop Albert Carmichael is expected home from his stay in the East this week. Bishop J. A. Becker is in town after attending a conference at Fort Dodge, Kansas, over Saturday and Sunday. Brother M. H. Siegfried is in Independence. Of the Twelve, Apostle McConley is busy in his field in California, Brother Ellis is in Saskatchewan, and D. T. Williams is at work in his field in the North. Apostle Garver returned the first of this week from Aurora, Illinois. Of those who are in town, Brothers Gillen, Gleazer, Edwards, Budd, Hanson, and Curtis, most of them are planning to leave this week or next in order to make the late winter and early spring work count.

Second Church

The attendance at Religio Friday evening was small, a large number of the younger people from District Two being in regular attendance at the Stone Church during the series of services specially designed for them; and, too, the weather was very cold, which prevented some of the children attending. Brother Scott, who has been presiding for two months or more, made a suggestion that the resignation of President Levi W. Rawlings, which had been presented the week previous, be not acted upon at this meeting, but that we fix a date upon which to consider the changing of time of Religio meeting to Sunday evening, and at that same time we consider the matter of the necessity for accepting the resignation of Brother Rawlings. The suggestion was acted upon favorably, and February 4 was set as the date to transact these items of business.

Superintendent Heman H. Davis spoke to the school at some length as to their neglected opportunities, especially that of the young people's prayer meeting at eight o'clock

each Sunday morning, which he urged should be neglected no longer.

Elder William H. Kelley was the speaker at eleven o'clock Sunday morning, upon the subject of "Presidents, and a First Presidency in the church." He established several leading points which uphold a former and a latter-day presidency; that in order to be consistent in our belief in even the very early revelations of any particular date or place of publication, we must acknowledge the First Presidency to be comprehended in the establishment of the church of the Restoration; that "first apostles, secondarily prophets, thirdly teachers" is a description of what did occur in the order of establishment at the building of the New Testament Church. His logic was good, his evidence direct, his understanding comprehensive, and while he was only able to present a small portion of the matter prepared, neglecting entirely one or more important branches of the subject because of the expiration of time, he accepted the invitation of the pastor, indorsed by the audience, and will occupy the morning hour of January 30. He announced that he would likely speak particularly of the division of the subject known as heredity in the presidency and in priesthood. We predict a house full of listeners for Brother Kelley.

Sunday evening Elder J. W. A. Bailey gave the people an illustrated lecture on the types and symbols of the Scriptures as they pertain to Christ, using more than fifty choice pictures for the purpose. His large audience listened in quietude and with deep attention while he lectured for most an hour and a half. At the close many were speaking in commendation, and several asked that he repeat the lecture before long.

The choir is doing some very acceptable work these days, under the leadership of Sister J. A. Curtis, and a deep interest in their work is apparent. We need two or three more soprano voices, specially, who can attend regularly. The next choir meeting is Thursday evening at the church at 7.30 p. m. Let us see some new faces and hear some new and good voices.

Liberty Street

On Saturday, January 22, at half past two in the afternoon, a sad rite was observed, that of the funeral service of Eleanor Jean, infant daughter of Brother and Sister Vernon White, of Independence. Eleanor Jean was born June 23, 1926, and passed beyond January 20, 1927. Brother and Sister F. M. Hancock, grandparents of the baby, and family, came from Lamoni, Sister White's girlhood home, and were accompanied by Sister Addie Newcomer and son; and many friends were present to pay their last respect to this little child of cheer. President Elbert A. Smith preached the funeral sermon, and those who bore the tiny body were: Elva Curtis, Dorothy Peek, Naomi Chrestensen, and Irma Willis. Wee ones from the primary department were flower girls.

On Sunday morning Apostle J. A. Gillen spoke on the text, "Whither goest thou?" reading the entire first chapter of James. Nowhere in the word is the royal road that leads to life everlasting made plainer than in this lesson. Again and again the speaker centered attention on the words he had read, or paused and reread them. Just as the all-wise Creator provides that even the flowers of the field must grow to crown themselves with blossoms, so he has provided means that we may grow from darkness to light, from death to light, from sin to righteousness, from mortality to immortality. Here clouds obscure and doubts assail, but remember that all this is the work of that being whose delight it is to drag souls down. God made such perfect provision that he sent his Son to take on the body of flesh, to be tempted and tried even as struggling humanity is tried, and this Son demonstrated before men that God gives strength and means to overcome every obstacle, even death. We go into conditions God did not plan for us, nor approve. We may derive temporary enjoyment and forget that the thing we are doing sells us to the being of darkness. "Be not deceived; God is not mocked." If we sow to sin, we shall reap disaster, for our lives are builded from the thoughts we entertain. Daily

we exemplify the law of opposites, and we can go in only one direction at a time. We can not serve two masters.

"To every man there openeth
A Way, and ways, and a Way,
And the high soul climbs the high way,
And the low souls gropes the low,
And in between, on the misty flats,
The rest drift to and fro.
But to every man there openeth
A high way and a low.
And every man decideth
The way his soul shall go."

Just so Saints should climb as a vine or tree reaches up to the sun, so we must climb on and on to the perfect way. Brother Gillen compared Christianity with the long climb from the valley to the Lick Observatory. Upward the way, constantly enlarging the view, and with this comes increased understanding. It is not necessary for God to move out of his sphere to bring in some new thing, for he created a great reservoir for the needs of man, and we but turn the faucet and our help is there, or if it be electricity, we push the button. The faucet or the button is the prayer of faith. God's desire is to give us happiness, and it is our own fault that we have missed spiritual joy, light, and peace. God has not failed. Through temptation we grow strong if we are constantly on guard and pray without ceasing. The time has come when we must draw the line between sin and righteousness. It is not long when those who are sons of God shall command the elements, and they will obey. How long shall we deny the power which makes us sons of God?

Apostle J. F. Curtis preached in the evening, using Matthew 16: 24-28 for the scripture lesson. He called attention to the variation of language used by Mark in recording the same incident. This prophecy of the Lord was fulfilled in the transfiguration. Only three of the apostles were privileged to see that wonderful demonstration, and this is a lesson to us that God deals differently but kindly with his children, always considering our need and ability. Using Isaiah's reference to the marvelous work and a wonder that should be brought about in the latter days, Brother Curtis defended our belief not only by reading scripture after scripture, but by revelations of this dispensation that have been fulfilled to the letter. Not only by the revelations that have come to our prophet, but individual direction, the power of God's Spirit has given to his ministry again and again. So often things have come to our people, devout men of God, and these things *can not* be explained. Why are we not willing and glad to give God the glory, and praise him for his loving-kindness to his children?

Walnut Park

The eight o'clock morning prayer meeting Sunday in the church basement was reported an exceptionally good one, and the pastors expressed regret that more can not, or at least do not, form the habit of attending. Some of our sick ones for whom prayers have been repeatedly offered are improving, after very severe affliction.

Attendance at preaching services was markedly much smaller while Apostle Budd was preaching at the Stone Church. The officers were well pleased to have it so, as it indicates that their efforts to interest the young people in attending the series there were successful.

Brother Ralph W. Farrell occupied the pulpit at eleven o'clock. He gave a lesson from the New Testament, portraying graphically the geography of the land of Palestine and weaving in the old, old story—the life of Jesus Christ. He is prepared to teach the whole Bible in this way, geographically and biographically, and also understands how to apply the lessons gleaned from the great teachers of the Scriptures.

After a short lesson period at Religio, further preparation for the coming inter-Religio contest was had—orations by Kenneth Morford and Lewis A. Mauzey, and numbers by a ladies' quartet and a male quartet.

The evening speaker was Patriarch Hyrum O. Smith on "The immutable law of God." He brought forth his "strong reasons" for honoring the law, and especially bore testimony to the truth of the Doctrine and Covenants.

Pastor Glaud Smith will be the speaker next Sunday forenoon, and especially asks all of the young people of his district to be present. He wishes to be enlisted with them in the stronger forward movement begun during the Stone Church services.

Enoch Hill

On Sunday morning, Apostle Paul M. Hanson spoke words of admonition and encouragement to the youth. He read Hebrews 11: 23, then taking up the life of Moses, he advised the young people to be humble, taking God into confidence in all things, and working with faith for the advancement of the program as it is set before the church.

Elder R. D. Weaver began a series of meetings Sunday night, which will continue throughout the week. This series will be based upon the theme, "Building according to the pattern." He showed us very plainly that Christ is the Master Builder, and that the greatest work we can do is to build the church after the pattern God has given. Moses was directed to build a tabernacle in the wilderness, and he was given specific directions as to how it should be built. Our task is to build and maintain a church according to the divine pattern. This sermon will be a pivot for the remaining sermons of the series. During the week there will be a special song service at half past seven, and the choir will be present to help. The large crowd present on this evening was an index of the interest manifested in this series of meetings.

Our choir and male chorus supplied the special musical numbers at the young people's revival held at the Stone Church on Wednesday evening, January 19. We are glad that our musicians are able and willing to assist whenever and wherever they are needed.

Englewood

We have had a splendid group of sermons of late. On the evening of sacrament Sunday, Apostle E. J. Gleazer delivered a very practical sermon. Bishop M. H. Siegfried delivered the morning discourse on January 9, and caused everyone to feel the necessity of doing our duty in every way for the betterment of mankind.

On Sunday evening, January 9, the Silver Wing Temple Builders presented the beautiful pageant, "Have they lived in vain?" We had a full house and appreciated the program very much.

Elder S. S. Smith delivered both sermons on Sunday, January 16. During the morning hour of the 23d, Brother S. A. Thiel, superintendent of the Sunday schools in Zion, had charge, and the officers for the coming year were installed. It was a very impressive service, and after the splendid talks by Brothers Thiel, Moore, and Hartshorn, one who had been asked to take a class was heard to say that she was willing to do the work after all she had heard in this program.

Our pastor, Elder C. F. Davis, gave us a beautiful sermon the evening of January 23. We are very glad to have him back with us again. He had been away for two weeks because of an accident which resulted in the death of his sister and her husband. He has our sincere sympathy. Brother Davis made a special appeal for a better attendance at the Wednesday night prayer service. He said this service was the barometer of the spirituality of the branch.

East Independence

On January 16, Brother J. B. Barrett was the morning speaker, and Brother Harvey Minton, who attended the ministerial conference in Zion, spoke in the evening. Brother Minton has been at his work in the mission fields, and he had many interesting experiences to tell us. Both of these sermons were encouraging and helpful.

Quite a number from this district have been attending the young people's revival and convention held at the Stone

Church last week, and considerable interest has been manifested.

Last Sunday Bishop B. J. Scott spoke words of comfort, cheer, admonition, and instruction to the congregation in the morning, and our pastor, N. Carmichael, was the speaker at the evening hour.

Spring Branch

Sunday services started off auspiciously with a goodly number out to the 8.15 prayer service. A good spirit prevailed. The service was in charge of Elders W. F. Smith and Alma Tankard.

At the Sunday school hour, nearly a full attendance was recorded, and a pleasant and profitable service was enjoyed. We particularly appreciate our new comfortable and commodious quarters for the Sunday school work. A special saxophone number was given by Brother George Sutterfield at the close of the lesson period.

The eleven o'clock preaching service was in charge of Pastor D. R. Snively and was opened by invocation by Brother G. W. Weston, followed by an anthem by the choir. The choir is composed of about twenty-five voices and was recently organized under the able leadership of Sister Corrine Haines French. In addition to the regular choir work, Sister French has organized a class in technical choir work study. They meet on Thursday evenings at half past seven. In all this work, she is being ably assisted by Sister Rosamond Filson at the piano.

Brother R. D. Weaver, the speaker at the morning hour, held the attention of the audience in his usual pleasant and forceful manner, and his sermon was enjoyed by all.

Brother Herbert L. Barto, of the presidency of Far West Stake, held his audience in the evening to the conclusion of his able discourse on "The word made flesh."

Kansas City Stake

Bennington Church

It was our good fortune to have President Elbert A. Smith for our speaker last Sunday morning. Brother Smith said that he sometimes thinks we rely too much on just presenting the written laws of the gospel to people and telling them to either accept or reject them; but this is not enough. We are expected to do more. Christ was born among the people, lived among them, and died among them, that he might convince them by the example of his life as well as by his preaching. Brother Smith has discovered in his experience with his boys that it is not enough to just tell them what to do and what not to do; it is necessary to be a companion and get down and play marbles with them and convince them by his association what is the best. Likewise, in our association with other people we can convince them by example that the world would be better if people would obey the gospel.

Brother James E. Cleveland, our pastor, preached last Sunday evening.

Sister Aubrey Ballew has moved into this vicinity and attended Bennington last Sunday for the first time. With her came Sister Joseph Guerin, Sister Elizabeth Atkinson, and Brother Louis Lewis. They live a little too far away to walk to the Bennington Heights Church and have been attending church at Mount Washington, where they have direct street car service. Brother Lewis formerly lived in Bevier, Missouri.

Brother William McCarison has been reported sick.

Sister Edna Sevcit has been very sick. She was unable to recognize or answer anyone, and the doctor recommended that she be removed to a hospital. The elder called at her home yesterday and administered to her. After the administration, Mr. and Mrs. Dorthy, neighbors of Sister Sevcit, who witnessed the administration, expressed themselves as being very much interested in our church and invited the priesthood to visit their home to talk to them. They are not familiar with the church, but after talking to Sister Sevcit's mother, who

has come to take care of her, they desire to know more. They intend to visit the church.

In the conversation following the administration, Brother Cleveland mentioned the words, "Is any among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed any sins, they shall be forgiven him." For the first time during the day, Sister Sevcit showed evidence of hearing what was being said in her presence, and she asked where the words were found. This morning she was able to sit up and eat breakfast.

The elder also called at the Agin home and administered to Teddy Agin, one of our cradle roll boys. He has been very sick, refusing to eat, and pneumonia was feared. His parents were very tired, nursing him night and day. A phone call this morning revealed that he was much better and was eating. His fever is gone.

Last Thursday evening we held our January birthday party in honor of those who have birthdays in January. Owing to the weather and icy footing, our number was not as large as usual; about fifty were present. Miss Lyra Ferguson, a reading teacher, assisted us with our program by giving several readings. She frequently attends our parties and favors us with readings. While refreshments were being served, all enjoyed visiting with each other; and as one sister said, "It seemed as if everyone was glad to see everybody else."

Brother B. F. Wright is in Winfield, Oklahoma, where he has gone for work.

Malvern Church

One noble family in this community, including father and mother and the oldest child—the only child old enough for baptism—have definitely set the time for baptism. They first became favorably impressed with the church through the fact that their children were attending the religious day school and brought home splendid reports of what they had learned there. We feel encouraged, and we certainly extend to Brother and Sister Wagner the warmest kind of welcome.

We have hopes that our stake missionary, Brother W. D. Tordoff, can be with us about the last week of February, and we are trying to do our part to help make these meetings a success. We have instituted a "community night," with our first meeting on Friday evening, January 21. At this time we were shown some splendid slides on Bible history for one half hour, after which we had a "community sing" under the leadership of Sister Crinklaw, the head of our department of music. Sister Crinklaw is doing a wonderful work along this line, and the congregation at Malvern Hill is to be congratulated upon having a leader so talented and consecrated as she. Next week there will be a community program before the "sing," and we hope the large attendance of last Friday night will be still further increased.

The religious day school is doing splendidly with Sister Florine Hands, the superintendent, and many of her splendid corps of teachers always "on the job." There was an attendance of one hundred and forty-three last week. The most of these pupils represent families outside of the church. We are sure the branch and the church appreciate this school and the possibilities for accomplishing good that it holds forth.

On Friday, January 21, the Women's Department of Malvern Hill Group met at the home of Sister George Sherman. Under the inspirational leadership of Sister Fern Lloyd, the stake superintendent of the Department of Women, and of Sister Sherman, the superintendent of the Malvern Hill Group, many forward-looking activities were enthusiastically planned; and we are sure that the present year is going to prove a decided success. At present we are studying Woman and Stewardship; and we are much enthused also over our classwork in Practical Suggestions for Something to Do, put out by the general department.

Sister Post, our energetic Sanitarium worker, has announced that January 30, 1927, will be Sanitarium Day, and has requested us to bring towels. This is the first collection for the New Year, and we are going to try to make it a big one.

Armourdale Church

If present conditions continue, it will be necessary to enlarge the meeting place, as each successive meeting shows an increased attendance. There is an enrollment of 107 in the Sunday School. The increasing attendance is due to quite an extent, to the progressiveness of the pastor, Elder Richards, who is a successful leader.

Recent speakers have been Elder E. R. Davis, of the missionary force. Brothers Hoover and Caselman and the pastor have preached some very inspiring sermons.

Recently a social event was had by the Women's Department at the home of Brother and Sister William Powell, and the forty present workers entertained themselves by popping corn, and other activities pertaining to their work, an enjoyable time being reported.

Armourdale has a very fine orchestra, which makes the meetings very attractive by rendering special musical numbers, consequently a goodly number not of our faith attend all the services. The department heads, with their assistants, are very much alive, and as a result the Sunday school, Religio, and Women's Departments are doing some very valuable work.

Argentine

Missionary W. D. Tordoff is in the midst of a series of meetings and is encouraged as to prospects, as several not of our faith are constantly in attendance who seem to be much interested. He will continue till Sunday, the 30th, when he is due to enter a like series in another place.

Quindaro

Attendance at the Quindaro Church is on the increase. Sunday morning, January 16, Sister Roy Newkirk occupied the eleven o'clock hour. She gave a very interesting talk on the work of the girls of the church, which was inspiring to all. The result of her effort was the organizing of three chapters of Temple Builders, two seniors and one junior. A new Oriole circle was organized, as many of those girls were made Temple Builders. There was a demand for a Bluebird chapter, which was organized. Leaders chosen were: Sister Delpha Morrison, Sister Lela Eskridge, Sister Alice Baker, Sister Emily Foley, Sister Marie Muir; Mrs. Walter Burton, supervisor. Sister Newkirk gave Quindaro Oriole Circle, under the leadership of Sister Foley, much praise for their work the past year as the star circle of the Kansas City Stake. Eighty-seven dollars were sent the bishop beside many other useful things being done.

At the eight o'clock hour Brother Daniel Howe occupied with one of his interesting sermons.

Sunday, January 23, found a large attendance, extra seats being necessary. Some new members are added to the orchestra.

The eleven o'clock hour was occupied in prayer and testimony. At five o'clock teachers' meeting was conducted. Some good suggestions were made in which to improve our Sunday school. At half past six the glee club of the Northwest Junior High School rendered a very pleasing program. This chorus numbered thirty-five and was led by Miss Luther.

Through the efforts of the Burgoon sisters, Professor Koonty's Ladies' Band of twenty-two pieces occupied from eight to half past nine. The program consisted of solos, duets, and band numbers, and was enjoyed by all. An urgent invitation was extended by the pastor to these two societies to come again.

I am content to know that God is great,
 And Lord of fish and fowl, of air and sea—
 Some little points are misty. Let them wait.
 —Norman Gale.

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Cameron, Missouri

Old Far West Branch

January 24.—We had a fine Christmas program on Christmas Eve. It consisted of readings, songs, music, recitations, dialogues, a drill, pantomime, etc. The committee in charge of the program was composed of Mrs. M. M. German, Mrs. Grace Sparks, and Miss Agnes McKee. The decorating committee was Mrs. Mollie Gover and Miss Laura Day. Mrs. John Webber and Miss Eva Peterson acted as the buying committee.

Our regular services held in this branch are Sunday school, Religio, preaching service, Wednesday night social service, and regular meetings of the Department of Women and the Temple Builders.

The Sunday school officers for this year are: Superintendent, M. M. German; assistant superintendent, Clarence Peterson; secretary, Agnes McKee; treasurer, Miss Gloma Littrell; chorister, Emma Peterson; pianist, Laura Day; librarian, Clarence Peterson. Teachers are: Class Number 1, Mrs. Walker Sackman; Class Number 2, G. B. Koger; young people's class, Mrs. May Littrell; intermediate class, Clarence Peterson; junior class, Melissa McKee; beginner class, Laura Day.

The election for Religio resulted as follows: Superintendent, M. M. German; secretary, Melissa McKee; treasurer, Mrs. Grace Sparks; chorister, Mrs. M. M. German; pianist, Emma Peterson; librarian, Lee German. The teachers are: senior class number 2, George Peterson; young people's class, Laura Day; junior class, Agnes McKee.

Branch officers are: Branch president, G. B. Koger; presiding priest, H. O. McKee; presiding deacon, M. M. German; secretary, Mrs. Grace Sparks; chorister, Mrs. M. M. German; pianist, Emma Peterson; librarian, Lee German; publicity agent, Laura Day. The women of the branch have as their leader, Mrs. M. M. German; and the Temple Builders' leader is Mrs. Mollie Gover.

We are not numerous, but are generally trying to do the best we know for the work.

We are soon to miss two of our respected and loved young people, as Brother Howard McKee, priest, and Miss Eva Holbrook were quietly married December 24, at the home of Sister Holbrook's parents, Mr. and Mrs. G. B. Koger. Immediate relatives were present. Both persons were always willing workers wherever possible. Howard has been attending Graceland College since September, 1926, and Eva will join him and attend college there also, about the last of this month.

Laura Day.

Earth is not ours; no cherished space
 Can hold us from life's flow,
 That bears us thither and thence by ways
 We knew not we should go.—Gordon Bottomley.

MISCELLANEOUS

The Department of Music

This is official notification of the appointment, with the approval of the First Presidency, of the following, as choristers of the respective districts noted: Miss Mary F. Jones, 210 South Lynn Street, Bevier, Missouri, Northeastern Missouri District. Elder H. F. Bromann, 428 May Avenue, Burlington, Iowa, Nauvoo District. Mrs. Lila Smith-Livingston, 374 East Seventy-sixth Street, Portland, Oregon, Portland District. For these we urge the loyal and earnest support of all the musical forces of these districts.

ARTHUR H. MILLS, *Secretary.*

Musical Institute

A musical institute for the promotion of music in the Nauvoo District will be held at Burlington, Iowa, January 30. We extend a cordial welcome to all interested in music, and hope you will, if possible, meet with us, as we are sure you will be benefited and enjoy the instructions given. Sure, we will be there. We're all going. Henry F. Bromann, district chorister.

Conference Notices

The Fremont district conference will convene February 12, 13, at Shenandoah, Iowa. We hope the district will be well represented at this meeting. There are important business matters to come before the conference. N. L. Mortimore, district president.

Eastern Oklahoma district conference will convene with the Saints of Wilburton, Oklahoma, February 19, 20. We should like to see a good representation from every branch. Earl D. Bailey, district president.

Southwestern Texas district conference will convene at San Antonio, Texas, February 12, 13, 1927. R. E. Miller, district president.

Kansas City Stake will meet in conference February 20 and 21. Sunday, the 20th, at 11 a. m., preaching service; 2:30 p. m., prayer meeting; 4:15, priesthood meeting, also meeting of Department of Women; 7:15, song service; 7:45, preaching. Good speakers will be selected. Luncheon served throughout the day. Monday night, 7:45, business session, election of delegates for General Conference, and other important business. Do not miss the business meeting. J. A. Tanner, stake president.

Northeastern Kansas District, at Atchison, Kansas, February 5 and 6. By our presence let us show our appreciation of the effort of the general church in providing a good speaker, that the Saints may be instructed and edified. Trains will be met by notifying W. F. Bolinger, 907 Parallel Street. *To the members of the priesthood: Let's keep up the good record made at our last conference by sending in your reports to Dave Little, Burlingame, Kansas.* Mrs. H. C. Pitsenberger, district secretary, 2331 Buchanan, Topeka, Kansas.

Mobile District, at Bay Minette, Alabama, February 11, 12, and 13. Conference will commence with a preaching service on the evening of the 11th, conference on the 12th, and preaching on the 13th. Priesthood reports should be sent in prior to the conference. Delegates to General Conference will be elected at this conference. Miss Edna Cochran, Vancleave, Mississippi, district secretary.

Addresses

William Patterson, 444 Chestnut Street, Nelsonville, Ohio.

Our Departed Ones

JONES.—Henry Emmonds Jones was born December 25, 1846, in Franklin County, Vermont; married Sarah Bowen January 8, 1880, in Manitoba, Canada, and to them were born eight children, seven of whom survive, one having died in infancy. Brother Jones was baptized thirty-nine years ago by O. P. Sutherland, and later was ordained an elder,

serving as pastor of the Webb City (Missouri) Branch for several years. He died at his home north of Oronogo, Missouri, January 17, 1927. The surviving relatives are his wife, Sarah Jones, one brother, Oscar S. Jones, Brockton, Massachusetts; four daughters, Mrs. Ella Rider and Ruth Davis, Fairmount, Missouri; Mrs. F. L. Freeman, Webb City, Missouri; Mrs. Elizabeth Herndon, Miami, Oklahoma; three sons, Andrew J., of Columbus, Kansas; James M. and Robert E., of the home address; also seventeen grandchildren, and one great-grandchild. Funeral in the Webb City Church in charge of Elder Amos T. Higdon, assisted by Jesse Weaver, pastor of the Tower of Light Congregational Church. Interment in the Weaver Cemetery.

HAWLEY.—Alma Hawley was born March 5, 1853, at Fredericksburg, Texas. In his early years, he with his parents moved to Pine Valley, Utah, where they lived until 1870, when they moved to Gallands Grove, Iowa. In 1888 they moved to Missouri. He married Mary H. Ford, of Ravenwood, Missouri, November 21, 1894, locating near this place. To them three children were born. They were Mrs. Nina Jensen, of Conception, Missouri; Guy G., and Cecil H. Hawley, of Hamilton, Missouri, to which place they moved in 1914. He united with the church at Gallands Grove, Iowa, October 20, 1871. Ordained to office of teacher August 27, 1911. He was a faithful member, and a loving husband and father. Departed this life January 7, 1927. Beside his immediate family he leaves four brothers and two sisters: Mrs. Lucy Gates, Mrs. Carrie Powell, Ben Hawley, of Ravenwood; Eber and Isaac, Lamoni, Iowa, and Frank, Deerfield, Missouri, as well as many friends. Funeral was at the Oakdale Church, in charge of Brother Thomas Fiddick, the sermon being delivered by J. W. Roberts. Interment in the beautiful Hamilton Cemetery.

SALISBURY.—Solomon Jenkins Salisbury, eldest son of Wilkins J. and Catherine Smith Salisbury, and nephew of Joseph Smith the Martyr, was born in Kirtland, Ohio, September 18, 1835; died at Burnside, Illinois, January 12, 1927, aged 91 years, 3 months and 24 days. Leaves two sons and two daughters, eighteen grandchildren, twenty-three great-grandchildren, and a host of friends to mourn their loss. Death came suddenly through valvular trouble of the heart. He was baptized October 3, 1872, by Joseph Smith, ordained a priest in 1873, and an elder in 1874. He has remained faithful and died firm in the faith. Buried at Burnside, Illinois; funeral in charge of F. A. Smith assisted by the Methodist minister.

GATENBY.—Ida L. McCormick Gatenby was born at Green Bay, Wisconsin, January 23, 1864. She was united in marriage to Fred S. Gatenby, March 19, 1890, at Neligh, Nebraska. To this union two children were born: Floyd E. and Lottie Fern, now Mrs. Frank Konopasek, of Clear Water. She united with the church in company with her husband May 30, 1896, and remained faithful unto death. She died at the Lutheran hospital in Norfolk, Nebraska, January 15, 1927. She leaves to mourn her departure her husband, two children, seven grandchildren, two brothers, two sisters, and a large circle of friends. Funeral sermon by Elder Levi Gamet and interment in Laurel Hill Cemetery, Neligh, Nebraska.

HIDY.—George Henry Hidy was born at Defiance, Iowa, September 14, 1858. He united with the church March 10, 1872, and in his younger years was quite active in the church work. He resided in Kansas City, Missouri, for the past twenty-seven years. He was ordained an elder September 14, 1904, having occupied previously to this ordination in the office of teacher for a number of years. He was a charter member at the time of the purchase of the old Central Church at Ninth and Lydia Streets, following the church in her progressive step to the present location, Thirtieth and Tracy. He was a member of the men's Bible class, and at different periods was the teacher of the class. Passed away January 7, 1927, and leaves here with us his wife, Mrs. Ida L. Hidy; two daughters, Mrs. E. C. Harrington, of Independence, Missouri, and Mrs. Allen Rush, of Kansas City, Missouri; one son, John Arthur Hidy, who is in Pekin, China; a brother, John C. Hidy; six grandchildren and a host of friends. Services conducted from Central Church by J. A. Tanner, assisted by S. S. Sandy. Interment in Mound Grove Cemetery, Independence, Missouri.

SHERMAN.—George W. Sherman, Company "K", Thirteenth Missouri Cavalry, was born in Ironton, Ohio, May 11, 1846; he enlisted in the Union Army in the year 1861, and served the duration of the Civil War. United with the Reorganized Church in 1921. He died January 9, 1927. Surviving him are his wife, Mary J. Sherman; three sons, George O., Roy, and John H.; two daughters, Mrs. Bertha Mae Golden and Mrs. Eva E. Riley; one brother, James; and one sister, Lottie Parsons. Service conducted by J. A. Tanner from Malvern Hill Church. Interment in Mound Grove Cemetery, Independence, Missouri.

IRVINE.—Stella May Saunders Irvine was born May 6, 1898, near Luther, Lake County, Michigan. She was baptized on September 29, 1914, and always tried to live a Christian life. Married Ray A. Irvine November 9, 1924. She was solicitor for the Chase Branch for several years. Departed this life on Tuesday, December 28, 1926, at the age of twenty-eight years, seven months, and twenty-two days, after an illness of several weeks' duration. Funeral services were held at the home of her parents, Mr. and Mrs. Byron Saunders, December 30, 1926, Elder Alvin Ellis, of South Boardman, officiating. She leaves her husband, mother, father, two sisters, Helen and Evelyn Saunders, her grandmother, several uncles, aunts, cousins, and other relatives, and friends.

SALANDER.—George Willis Salander was born in Illinois, February 27, 1860. He united with the church October 21, 1906, and was for a number of years presiding deacon at the old Central Church, Kansas City, Missouri. Died January 5, 1927, in Chicago, Illinois. Surviving him are his wife, Ida V. Salander; two sons, Ryla C. and Willis LeRoy; one brother, E. N. Salander, Wichita, Kansas. Funeral service conducted from Newcomer's Chapel by J. A. Tanner. Interment in Memorial Park Cemetery, Kansas City, Missouri.

WHITE.—Eleanor Jean White was born June 23, 1926, at Independence, Missouri. She was blessed August 1, 1926, at Lamoni, Iowa, by Apostle John F. Garver, and Elder Wilber E. Prall. She died January 20, 1927, at the age of six months and twenty-seven days. Left to miss her merry little presence are her young parents, Brother Vernon and Sister Avis White, four grandparents, Brother and Sister W. A. O. White, of Independence, Brother and Sister M. F. Hancock, of Lamoni, and many aunts, uncles, cousins, and friends. Funeral services conducted at the Liberty Street Church, Independence, Missouri, January 22, 1927. President Elbert A. Smith preached the funeral sermon. Interment in Mound Grove Cemetery.

JACKSON COUNTY BANK

"HOME OF SAVINGS"
INDEPENDENCE, MISSOURI

STATEMENT OF CONDITION

Close of Business, January 10, 1927

(Date of Annual Examination.)

Resources		Liabilities	
Loans and Discounts	\$439,460.81	Capital Stock	\$ 25,000.00
Banking House and Fixtures	21,700.00	Surplus	10,000.00
U. S. and Other Bonds	\$78,682.52	Undivided Profits	6,129.22
Cash and Due From Banks	67,955.69	Deposits	559,669.80
	146,638.21	Bills Payable	7,000.00
Total	\$607,799.02	Total	\$607,799.02

The above statement is correct.

M. H. SIEGFRIED, President.
D. R. CARMICHEL, Vice President.
MRS. MARIAN CAMPBELL, Assistant Cashier.
C. R. SMITH, ELLIS SHORT, SR., A. CARMICHAEL,
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THE SAINTS' HERALD

OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1102, Act of October 3, 1917; authorized July 21, 1921.

Volume 74

Independence, Missouri, February 2, 1927

Number 5

EDITORIAL

Blue Pencil Notes

"The most discouraging thing about this here evolution," complained Deacon Goodentart, "is the long way some folks has got to go yet."

It is wonderful what a good night's rest will do to one when he misses it.

Peter wuz heavy built, Andrew wuz spar',
An' Jeems wuz in between.
Matthew wuz de one dat carried mos' weight,
Philip wuz good and lean.
Oh, Thomas had a straight back, Jude he wuz tall,
Dey wuz good ter look upon;
But John wuz jes' like a picter in a book,
John wuz de likeliest one.

*Oh, de Lawd love John de bes' of all,
John wuz de likeliest one.*

Peter wuz de rock fo' ter buil' de church,
Andrew wuz one of de beams,
Matthew an' 'Tholomew dey wuz j'ists,
So wuz Philip an' Jeems.
Thomas an' Simon an' Jude wuz de walls,
An' de seats fo' ter set upon,
But John wuz de winder what de light come in,
John wuz de likeliest one.

*Oh, de Lawd love John de bes' of all,
John wuz de likeliest one.*

—Julia Johnson Davis, in *The Century*.

Press reports say that "the vessel was crushed in the ice like an eggshell." Yes, "like an eggshell." That is always the classic illustration of frailty—frail as an eggshell—thin as an eggshell—crushed like an eggshell. Yet the Creator trusted life to an eggshell—nearly all forms of life were trusted to some form of eggshell. He did not encase life in steel or granite. Safety lay not in armor, but in the vitality of life itself. Despite the frailty of eggshells, and the tender softness of mothers' forms, shrinking and hiding from danger, life has come down the centuries through storm and earthquake, flood, tempest, heat, cold, famine, pestilence.

Life is the conqueror. Safety is in the virility of life. Jesus said, "I have come that you might have life, and that you might have it more abundantly." That life he has intrusted to frail humanity, frail as an eggshell. Easily tempted, oftentimes, discouraged, prone to turn aside, attacked by many enemies of our faith and calling, our defense is not to be found in any artificial encasements of protective devices, but in the very vitality of the life of Christ within us—the more abundant life that he has promised us.

ELBERT A. SMITH.

The Challenge of God

One is impressed by the increasing number of students who are willing to accept history of the Bible that Jesus lived and was such a character as would impress itself upon any age, yet who assume the role of the agnostic. It would seem that the only end to the first admission that such a character as Jesus lived, would be the acceptance of the one claim which he made paramount, that he came as the Son of God in the flesh, for the purpose of pointing the way to eternal life for the man who would open his mind to the message.

The Jew believes in Jehovah, the God of his fathers. He also believes that Jesus of Nazareth was born, lived a short but brilliant life, and died a death brought upon himself by blasphemy. Between this, the normal and all but universal concept of the Jew, and that of the modern Christian, who accepts Jesus as the Christ, the Son of the living God, there are a number of degrees of belief, but there rings out above all the voice of the Spirit of the living God, "*This is my beloved Son; hear him!*" No less than a full compliance with the command of the Spirit can please God the Father, or can bring salvation to the children of men.

A contemplation of this paradox in which many self-styled independent thinkers place themselves (that of belief and unbelief with reference to the same character) and at the same time has brought forth some beautiful and transforming thoughts in the literature of the past.

And in the issue of the *London Spectator* for December 25, 1926, there comes the appended editorial.

article, a masterly expression of the natural reaction of the persistent, consistent mind.

The Challenge of God

There are many nowadays to whom the story of Bethlehem stands as no transforming fact, no ever-present reality—it is to them “as the words of a very lovely song;” and it is nothing more. They have probably not thought out the subject for themselves, but their minds are influenced by things they have heard and read, and it does not strike them that though many of the arguments brought forward are impressive and not to be overlooked, they leave untouched—they can not touch—an army of facts which stand proved for all the world to see.

If the Infinite God never lay cradled in a human mother's arms, with manger for cot and stable for home, if no wandering shepherds were summoned by the Angel Host and no wise men were led by a star to worship in that humble spot, then who will explain to us how that strange story stamped itself on the consciousness of the world? What magic did it possess that ever since that night long ago a countless procession, from all nations and kindreds and peoples and tongues, has followed in the footsteps of shepherd and sage to wonder and to worship at their side? And the present, no less than the past, brings its witness, for on this Christmas, as on all those other shining Christmas days stretching right across the ages, in every quarter of our little cloud-girt earth will kneel a multitude innumerable in adoring love before the Infinite Mystery. To ears attuned, the voices of the great host of living and of dead, in triumphant acclaim, are as the sound of many waters drowning in their thunder the baffled questionings of the groping human mind. “So make me to possess this Mystery that I may not desire to understand,” said Coventry Patmore, and if we made his prayer our own, perchance we should more easily find the path to light.

We do not understand, we can not so long as we have only a finite brain to bring to bear on Infinite Verity—but we believe; and for such a belief who would not stake all that he has and all that he is? The only faith that counts is the faith that we rest for ourselves at first hand. To read about God, to learn what other men have to teach, are things necessary to us all, but they do not take us far; to know God nothing will avail but personal relation, actual experience. Do we know our friends in any other wise? We must carve our way for ourselves through the muffling world of sense, and it takes long courage and perseverance if we would arrive; but there is no hopeless reaching out into a vague unknown for one who believes that God himself has cut his way through to man, that he has pierced through the material wall which divides us from him, to touch us with human hands and look upon us with human eyes.

The best we can ever have to give to our fellow man is the certainty of our own souls, a conviction by which we live and for which we would die; and to win for ourselves this certainty, it is well worth hazarding all that we have. The instinct of gambling is a curiously strong one in human nature, and here, if anywhere, surely, we are justified in turning it to account. Against what Christ lived and died for to give to humanity, what the Saints have striven and fought for, the life of love and self-giving, are there any so-called realities and hard facts which the world can offer that count in the balance?

Many adventurous spirits have given up all that they held dear to set forth on perilous quest to some earthly El Dorado and have sailed uncharted seas for the sake of a dream. And if such as they deemed the cost that they had to pay not too high, what of him who pays but the same price for an infinitely greater prize? And think you that when his seeking soul returns from its adventure he will care aught when men tell him that there is no such place as the kingdom of his desire? What power can they have over us, those feeble human voices, when once our ears have heard

another Voice, when we have seen with the eyes of our soul what tongue can never describe, but what the heart will hold forever?

Year by year Christmas returns with its eternal challenge. The Everlasting God, the Creator of the ends of the earth, took upon himself human flesh and lived and suffered and died. He emptied himself of his glory and was among us as One that serveth; he showed us what his idea of love is, his conception of self-giving. It was the challenge of the Son of God—his challenge to the sons of men. “All that he has he gives; all that we are he asks.” Single-handed during the short span of his mortal life he wrestled with the monsters of disease and sin, bringing life and light wherever he went, consuming in the fire of his wrath all meanness and hypocrisy, sweeping aside the human traditions under which men lay enslaved, setting up new standards of perfection.

Those who heard him caught for a moment with startled eyes a glimpse of the splendor of God, but the heights to which he beckoned them could be reached only by paths steep and hard, for a man must be prepared to renounce self and give all that he has if he would take his share in the redemption of the world. One by one of his followers forsook him, and he died at the hands of his enemies, a failure because mankind would not respond to his call. But he rose again, and today there is hardly a corner on the globe where his name is not known, and though he has not conquered yet, he will conquer. Men cry: “Christianity is a failure; give us something new.” They have cried so, ever and again, for 2,000 years, but Christianity renews itself as surely as the earth renews itself in spring, and like the living Christ himself bursts from its man-made tombs.

It is man who has failed. He has not responded to the challenge of God.—*The Spectator*, London, England, December 25, 1926, page 1142.

Education's Beginnings in Missouri

It will soon be one hundred years since missionaries of the Church of Jesus Christ of Latter Day Saints came to the State of Missouri, locating in Jackson County, which was really frontier territory. The History of the Church states that one of the deprivations which these people coming from Ohio, New York, and other Eastern States experienced was the lack of schools. However, they immediately set to work and established their own schools, having among their leaders men who were from the ranks of the teaching profession and educators, among them being Oliver Cowdery, William W. Phelps, Doctor Frederick G. Williams, and others, to whom the lack of schools seemed a real menace.

So Latter Day Saints peruse with interest the collated information recently dispensed by the State Historical Society of Missouri, and are surely comforted to know that it was not because of their non-progressiveness that persecution came down upon them in 1832 and 1833. Indeed, it seems probable that their advancement, both in the ground taken on national political questions, and public questions such as education, was one of those differences which caused the fight to be made to banish the early Saints from Jackson County.

In its most early settled localities the history of education in the State dates back to about 1825

or 1826, to even the Spanish and French periods of possession, but it was not until 1839, nineteen years after entering the Union as a sovereign State, that this fast-developing and wonderful commonwealth had anything which bore resemblance to a public school system. The famous Geyer Act, establishing a system of public schools, was passed February 11, 1839, and began to be administered shortly afterward.

Up until this time the State's schools, confined to the larger towns, were private, and were under the direction of the French priests and private tutors, their curriculum being very elementary. Early settlers up till now had considered education to be a function of the family and not of the government. Early American settlers coming from the South—Virginia, Kentucky, and other States—were of this opinion, and coming to Missouri early in the nineteenth century, were instrumental in fastening this conviction or persuasion upon the inhabitants of the section or State. They brought with them the idea of the private school, or academy, which was supported by those who were able to pay, and which was attended by the children of its founders and supporters. The idea of free public schools was quite new then, except, possibly, in the East, and New England particularly, and the system was not acceptable to these Southern settlers in the new State.

However, the State's first constitution incorporated the free education idea. The public school land and its income were to be preserved, and one school in each township was to be established, but no specific system was created. As the State grew in population and the need for education increased, however, small groups of families formed themselves into a sort of voluntary association and organized subscription schools. School-teachers were hired and paid by the families, each in proportion to the number of children they had enrolled. These schools seldom lasted over three months a year. They could be found until as late as the early forties.

But all this time the idea of free public education, supported by the State, was gaining adherents, and many efforts were made to realize it. Legislative acts of 1835 and 1837 provided for the organization of school districts and the investment of school funds realized from the sale of public lands.

The great step in the realization of the idea, however, was made in 1839, with the passage of the Geyer Act. It may be said that Missouri's school system really had its origin in that act. The act transplanted to the State the educational system of Virginia as proposed by Thomas Jefferson. The scheme provided for elementary schools, academies, colleges, and a university at the head. It created

the office of state superintendent of schools, and the permanent school fund.

Unfortunately for the cause of education, there were inadequate funds to carry out the plan; moreover, public opinion at that time was not such as to offer support and cooperation in the establishment of the scheme. Free public education for any except the poor was still considered by many as an expression of charity or as an unjust public expense. Some even refused to send their children to these schools.

In 1853 the school laws were thoroughly revised so as to create uniformity in course of study. By this time the public attitude had changed materially, and schools were increasing in number and enrollment. Then came the Civil War. It threw the schools into chaos, many of them closing their doors until the war was over. It was not until after the war, when a number of the laws were adopted leading up to 1874 with the passage of the Revision Acts, that the schools were again placed on their feet. From that time on to the present, the idea of free public education has been attaining realization.

The Geyer Act was drafted by Henry S. Geyer, regarded in his day as one of the most profound lawyers in the State. He was born in Maryland, but came to Saint Louis in 1815, where he began the practice of law. He served several terms in the state legislature and a term in the United States Senate. He was connected with the famous Dred Scott case. He died in 1859.

A Cordial New Year's Greeting

Among the season's greetings which have reached the desk of President Smith is one from Rotterdam, Holland, the writer being Brother Arie Pyle, and the greeting being from the Rotterdam Branch. We quote the portion of the message written in English:

"New mercies, new blessings, new light on thy way,
 New courage, new hope, and new strength for each day;
 New notes of thanksgiving, new chords of delight;
 New songs in the morning, new songs in the night;
 New wine in thy chalice, new altars to raise;
 New fruit for thy Master, new garments of praise;
 New gifts from his treasures, new smiles from his face;
 New streams from the fountain of infinite grace;
 New stars for thy crown, and new tokens of love;
 New gleams of the glory that wait thee above;
 New light of his countenance, radiant and clear!
 All this be the joy of thy Happy New Year!"

Why do you note the splinter in your brother's eye and fail to see the plank in your own eye? . . . You hypocrite! Take the plank out of your own eye first, and then you will see properly how to take the splinter out of your brother's eye.—Doctor Moffatt.

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

The Three Books

BY EDWARD RANNIE

Early in November we received from the pen of Elder Edward Rannie, since deceased, an article under the caption, "The three books." We have made some study of this, his last contribution to the literature of the church, and believing that there are many points of merit contained herein, we have concluded to publish at this time, asking the Saints to note the broad ground assumed, and to study the production carefully.

In an appended note Elder Rannie says: "I have written under great difficulty because of my physical condition. Write a half hour, then rest for as long time as I had written, work an hour sometimes, then lay it by for one or two days until my physical and mental condition would justify another effort. I could not well do justice to the subject and make it shorter, and could likely have done better to have made it longer."

Words that are emphasized have been emphasized by the writer to call the reader's attention in a special manner to these words, and not to change the meaning of the passage.—EDITOR.

What Is Meant by the Three Books

The Bible, Book of Mormon, and Doctrine and Covenants are the standard books of the church, from which we learn the faith, doctrine, and law to govern the Reorganized Church of Jesus Christ of Latter Day Saints.

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

And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written, . . . —Doctrine and Covenants 83: 8.

It is reasonable to believe that the "former commandments" referred to were revelations given for the benefit of the church prior to 1832, the year in which the above was given, and later became a part of the Doctrine and Covenants which was approved by the church in the General Assembly of 1835.

On August 17, 1835, a committee that had been appointed on September 24, 1834, to compile the revelations given to the prophet of the church, and to some others, made their report to a General Assembly that met on that date. The revelations and other

matter that the committee presented was given the name of "Book of Doctrine and Covenants," and included from section one to one hundred and thirteen. It was submitted to the several quorums composed of members of the Melchisedec and Aaronic priesthoods, and also to the membership of the church, and received their indorsement by a unanimous vote. (Doctrine and Covenants 108 A.)

Immediately following the death of Joseph and Hyrum Smith was a "dark and cloudy day" for the church. The shepherds had turned from their holy calling of feeding the flock of God to the sins that would destroy both spirit and body. The sheep were soon scattered, and in their sorrow they appealed to that God whom they had trained in the past, believing that he would answer their prayers. The Lord chooses whom he will to speak to his people, and upon this occasion he spoke to a young man by the name of Jason W. Briggs, who had been trying to care for the scattered sheep and at the same time pleading with God for light. In answer to his earnest supplications, the Lord gave him a revelation directing him as to what he should do. It is found in Church History, volume 3, pages 200, 201. From it we make the following brief extract:

Therefore, let the elders whom I have ordained by the hand of my servant Joseph, or by the hand of those ordained by him, resist not this authority, nor faint in the discharge of duty, which is to preach my gospel as revealed in the record of the Jews, and the Book of Mormon, and the Book of Doctrine and Covenants.

In the concluding paragraph is found the following promise: "And whomsoever will humble themselves before me, and ask of me, shall receive of my Spirit a testimony that these words are of me." Having reference to revelation given to Jason W. Briggs.

From the above we learn that the Reorganization had its beginning by commandment from the Lord. Copies of the revelation were sent to several communities where members of the church were living, and arrangements were made for a conference to be held at Beloit, Wisconsin, in June, 1852. Jason W. Briggs was chosen to preside. The important business was a series of resolutions presented by Zenos H. Gurley, sr., and one of them was as follows: "Resolved, That the whole law of the Church of Jesus Christ is contained in the Bible, Book of Mormon, and Book of Doctrine and Covenants."—Church History, volume 3, page 210.

About the year 1878, there began to be rumors carried around among the Saints that the church had not by conference action approved of the Book of Doctrine and Covenants, making it one of the standard books of the church. That was not a strange condition, when we take into consideration that at that date we had no church history author-

ized and published by the church, and that the HERALD commencing in 1860 was published as a monthly until 1863 and as a semimonthly until 1883; also the membership being widely scattered they would not know as readily as now what was occurring in the church. And that our people might know the attitude of the church, if such a need existed, the following resolution was passed, it being one among a series that was presented to the General Conference in western Iowa in September, 1878:

Resolved, That this body, representing the Reorganized Church of Jesus Christ of Latter Day Saints, recognize the Holy Scriptures, the Book of Mormon, the revelations of God contained in the Book of Doctrine and Covenants, and all other revelations which have been or shall be revealed through God's appointed prophet, which have been or may be hereafter accepted by the church as the standard of authority on all matters of church government and doctrine, and the final standard of reference on appeal in all controversies arising, or which may arise in this church of Christ.—Church History, vol. 4, p. 239.

At the time the above resolution was passed, Zenos H. Gurley was a member of the Quorum of Twelve, and his field of labor was in the Rocky Mountain country. He was absent from the conference. When the news reached him, he set his mind against it and was not willing to be governed by the rule thus laid down. On October 15 he wrote a letter to the church, stating his reasons why he could not accept the action of the General Conference, and asking that his resignation as a member of the quorum be accepted. (Church History, volume 4, pages 259, 260.) It was presented to the General Conference at Plano, Illinois, in April, 1879, and his resignation accepted. (Church History, volume 4, page 261.) The matter under consideration was not disposed of by the acceptance of Elder Gurley's resignation: "A resolution from the Decatur District was presented to the conference [September, 1879], asking that the church define more clearly its position on the Book of Doctrine and Covenants. This was referred to the First Presidency, who subsequently reported as follows." Then follows the report of the First Presidency. (Church History, volume 4, pages 283-285.) In General Conference Resolution it is number 222.

The document is too lengthy to quote in full, so I will be content to quote only a part of it, and suggest to the reader that the entire document be read with care, because it is one of the most important documents ever presented to the church, and a faithful compliance with its instructions would save us a great deal of trouble, and avoid much controversy and contention among the elders.

The first paragraph tells why the church reaffirmed its belief in the Bible, Book of Mormon, and Book of Doctrine and Covenants as standards of reference of the faith and doctrine of the church.

Then follows a paragraph in special reference to the Book of Doctrine and Covenants.

We are further of the opinion, that it is not the intent and meaning of the said resolution to make a belief in the revelations in the Book of Covenants, or the abstract doctrine possibly contained in it, a test of reception and fellowship in the church; but that the things therein contained relating to the doctrine, rules of procedure, and practice in the church, should govern the ministry and elders as representatives of the church.

That resolution is very plain and easy to understand. It is not the intention of the church to make a belief in the Doctrine and Covenants, any revelation in it, or sections that are not revelations, a test of reception and fellowship in the church. God or the church has no desire to proscribe the liberty of conscience and deny to his people the right to think and form opinions of their own, even though at times they might not harmonize with the church or with God. Neither one expects that a young man at the age of twenty will have the same ideas in regard to the revelations and other matter as the man of more mature judgment, at the age of sixty. Some men are careful students of the Book of Doctrine and Covenants; others make the boast that they seldom read it, and never refer to it when preaching. How can such persons have a common understanding of the book? There are three things in that document that we will refer to, that the church wants us to pay heed to.

First: The ministry in their ministrations among the Saints are to refrain from teaching contrary to the revelations in that book. That is not their mission; there is a proper time and place to give consideration to controverted questions in the church.

Second: The work of the ministry is to teach the beautiful gospel of Jesus Christ, the things that will "build up the kingdom of God and establish his righteousness." Controversies never do that.

Third: Speculative theories, abstruse questions that do not affect our salvation, are not the mission of the faithful minister. They never brought anyone to a knowledge of Jesus Christ and his gospel. The only proper place to give consideration to such questions is in the quorums or schools of the elders.

Inspiration

"For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."—2 Peter 1:21. The Holy Spirit is God's servant and messenger; it is acting for him and is omnipresent; whether we call it an influence or personage or Spirit, it is the means he has to enlighten our minds and guide us into all truth (John 16:13), and the only means by which we shall have a correct knowledge of the

things of God: "Even so the things of God knoweth no man, except he has the Spirit of God."—1 Corinthians 2: 11, Inspired Translation. In the Bible, Book of Mormon, and Doctrine and Covenants, there are many passages by holy men of God who have lived from the time of Adam, and including the period since the restoration of the gospel. Those three books are not free from error. Men wrote their own thoughts and feelings when they were not guided by the Holy Spirit. Read the 23d Psalm and then the 109th, and you will discern the difference between David's own words, and when the Holy Spirit directed him what to say. When he wrote the last, he was angry and said many cruel and unkind things about his enemies, which were contrary to the teachings of Jesus Christ.

Paul saw the importance of men being inspired by the Holy Spirit when they talked or wrote of the things of God, and gave instruction to Timothy as follows: "And all scripture given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."—2 Timothy 3: 16, 17, Inspired Translation. In the common version of the Bible, King James's, the word *is* follows the word *scripture* in the first line, and it is in italics, which indicates that it was not in the original manuscript, but was added by a translator. If the translator had left it as in the original, it would have agreed with the translation by Joseph Smith:

For behold, they have taken away from the gospel of the Lamb many parts which are plain and most precious; and also many covenants of the Lord have they taken away; and all this have they done that they might pervert the right ways of the Lord; that they might blind the eyes and harden the hearts of the children of men: and after these plain and precious things were taken away, it goeth forth unto all the nations of the Gentiles.—Book of Mormon, 1 Nephi 3: 168, 169, 172.

The above is part of a prophetic statement by Nephi, and it has reference to the Bible, and the part quoted seems to have specific reference to the New Testament, the power being charged with this great sin is the "great and abominable church." Notwithstanding the Lord has plainly told us that the Bible is a standard of authority, and that was before the Inspired Translation was given to the church, he also informs us through one of the prophets in the Book of Mormon that that important witness had been tampered with. It is also the testimony of some of the great students of the Bible of the present and past generations that the Bible has had its foes that corrupted the text in such a manner as to cause confusion in the minds of the reader. For proof of our assertion, we refer the reader to the preface of the Inspired Translation, from which

we will make a few extracts. The words that are emphasized are as they are found in the preface:

It can not be said that no fault has crept into the Scriptures by the negligence or inadvertency of the transcribers, or even by the boldness of those who have ventured to strike out, add, or change some words which they thought necessary to be omitted, added, or changed. (Page 4.) The critics have sometimes reformed the text, because they looked upon it as faulty; they have met with a sense that shocked them in the text, and which might be reformed by taking away one single word; they have determined that the text ought to read so and so, and have boldly corrected the text upon a mere conjecture. (Page 5.)

Recapitulation

First: The Lord and the church on several occasions have stated that the Bible, Book of Mormon, and Book of Doctrine and Covenants are our standards of authority to determine our system of government and what the faith, doctrine, and practice of the church should be.

Second: In the three books is a divine message from the Lord, and the human is mixed with it, which makes it necessary to be careful and not undervalue the divine part or exaggerate that which is manifestly human.

Third: Members of the church may differ and hold ideas so divergent in regard to the meaning of many things in the books that there is no hope of reconciliation. A member, or the church officially, has no just reason for complaining, unless those divergent views are used as the basis of a propaganda which would cause strife and contention in the church.

The Value of Doctrine and Covenants

The executive, legislative, and judicial officers of the United States have their headquarters at Washington, District of Columbia. Can we imagine what confusion would be there if the Constitution did not define what were the duties of each officer? In a measure it is so in regard to the church. The Bible and Book of Mormon do not give a clear and definite statement of the prerogatives, duties, and responsibilities of the several officers of the church. In the historical part of the New Testament, we learn of things that as ministers they did. It does not define the duties of the officers named, and there may be officers that have not been mentioned. We have the writings of only five apostles, and there were thirteen, including Paul. The Methodist Church makes the bishop a spiritual officer; the Presbyterian Church leaves that officer out. It is because of indefiniteness of the Scriptures that the various Christian churches have different forms of organization. The spirit of revelation being a fundamental principle of the church which is in harmony with the New Testament, it was the proper thing that the Lord would give the church needed light in regard to

church organization. The revelations in the Book of Doctrine and Covenants give us the needed information on church organization and the duties of the officers. The revelations also give definite information concerning doctrine, laws, and customs for the government of the church. Several of the Protestant churches have divided because of contention in regard to the use of musical instruments in the church. We also had trouble on the same subject, and the Lord spoke to the church and gave the needed instruction. There was much discussion concerning the Sabbath; some were for observing the seventh day, and others were just as determined for the first day of the week. The Lord spoke and set us right on the troublesome question. (Doctrine and Covenants 119:6, 7.) We had contention in regard to the partaking of the sacrament; the needed instruction came and set us right, which saved us from the ills that follow contention. The careful student of the book will find much light to help him to a better understanding of things in the Bible and how to govern the church.

The following extract is from an editorial by the late President Joseph Smith, who was a wise man and full of love, who was careful to give the church only such things as would build it up in righteousness. It is found in the *HERALD* of May 22, 1886, page 305. The reader will find it profitable to read the entire editorial. The title is, "The Doctrine and Covenants."

These provisions are so definite and comprehensive that there are no grounds for conflict or confusion in respect to church government. And we here assert, that the heresies and differences existing in the past or present with Latter Day Saints have resulted from treating lightly, or with contempt or neglect, the Book of Doctrine and Covenants. There is not, nor has there been one essential matter in church government, organization, doctrine, or general church polity, but could have been and should have been regulated and properly settled by an appeal to that book—and all this harmonizing with and rendering available and effective the teachings of both the Bible and Book of Mormon.

As a fitting close to this article, a quotation from a revelation given to the late President Joseph Smith is worthy of consideration as showing forth the high spiritual condition to which man's mind can reach when touched by the Holy Spirit:

And now I say unto you mine elders, apostles and high priests of my church, Continue ye in the ministry unto which you have been called; and if ye cannot fully agree on all the points of the law, be patient and be not contentious; so far as you can agree work together without heat, confusion, or malice. Ye are equal in worth of position and place in the work of the church; and if in honor ye shall prefer one another, ye will not strive for precedence or place in duty or privilege, and shall be blessed of me.—Doctrine and Covenants 122:16.

That is one of the most beautiful messages that ever came from the courts of heaven to bless mankind. It has the same significance as the words,

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth."—Isaiah 52:7. It means, "On earth peace, and good will toward man."—Luke 2:14.

The faith of Gideon, with three hundred men, routed the hosts of the Midianites, and so also can the faith of the apostles, high priests, and elders of the Lord's church rout the archenemy that would fill our souls with malice, hate, jealousy, and envy. How many of us are ready and willing to be local men or missionaries and literally carry out the instructions contained in that paragraph? It would be a demonstration such as the church and the world have seldom seen; never in our day. How kind our heavenly Father is; he does not ask the ministry to *fully* agree, but so far as we *can*, and then work.

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Zion and Its Ideals

BY MRS. D. R. HUGHES

Zion: What a big word! what a wonderful word! what a beautiful word! What a beautiful thing to visualize, and what a more beautiful thing to see realized!

"Where there is no vision the people perish."

When there arises in our lives a need, we first visualize; then we hold that mental picture continually until there is a realization; but before that realization we put forth every effort, and bend every energy, and qualify.

When I was a little girl, my whole ambition was to be a school-teacher. When we returned home from school in the evening, we usually played school, and I was always the teacher. When at school during recess, and games were in order, I'll never forget how I used to say, "Let's play school; I'll be the teacher," and I said it so rapidly that no one else had a chance. That was my goal. I visualized. I put forth every effort to qualify, kept a constant mental picture of the thing in realization, until at last I had the happy privilege of realizing the thing I had visualized.

God told Noah to build an ark, which was an ark of safety from the flood of destruction to come upon the world. Noah, no doubt, began to visualize, and kept before him constantly a mental picture of the finished ark; of him and the other occupants shut therein; of hearing the rains descend until the waters covered the whole earth. He began to prepare, and put forth every effort until the thing happened. Holy Writ says Noah did *all* God com-

manded him to do. God told him exactly how to build that ark, and no other way would have kept the ark afloat and have brought to them safety.

God has told us to build Zion, our ark of safety: a saving from the flood of destruction which is to come upon the whole earth, except Zion. That destruction is not in the far distance; in fact, we can see it now upon our horizon. Shall we go forth and prepare and put forth every effort, as did Noah? It will require no more and no less of us than it did of Noah, that of doing *all* God has commanded. God says when we do he is bound.

Zion is a condition not had in its fullness since the days of Enoch. Then we must make a condition different from anything to be had upon the whole earth today, both temporally and spiritually. Yes, a condition different from anything found among Latter Day Saints today. The world and its folly will have no place there. Nothing unclean shall enter.

Let us visualize Zion. First we must know the location and learn some of the things God has told us to do, that we may prepare and qualify and work thereto.

God has told us that the center place of Zion is in Independence, Missouri. He tells us in section 57 of Doctrine and Covenants, to purchase the land. Section 98 says that God *commands* us to buy the land in Jackson County and the counties round about. Section 102 says it is his *will* that the Saints should purchase these lands, and after they are purchased that the Saints possess them according to the laws of consecration; and he says further, that Zion can not be built up unless it is by the principles of the law of the celestial kingdom. Section 77 says we must be equal in earthly things, for if we are not equal in earthly things we can not be equal in heavenly things. He further says, "If you will that I give you a place in the celestial world, you must prepare yourselves by *doing* the things I have *commanded* you and *required* of you.

You may wonder why I have quoted the above paragraphs, and have already said to yourselves that we women have nothing to do with the buying of the land and the settling thereon, etc.

Indeed, the major part of that responsibility, perhaps, may rest upon other shoulders, but the women have their part to play, and a big part, too.

God has expressed that it is his wisdom, his will, and his command that this land be bought and possessed by the Saints. A very necessary step toward the redemption of Zion.

Now should our husbands be impressed to buy land and move thereon, it is our business to willingly go with them, encourage them, and help and assist them, and put forth every effort to make Zion

a realization. Possess it according to the laws of consecration. Should they be impressed to enter upon the stewardship, whether they have money to buy land or not, be willing to go with them. Be willing to do *all* things whatsoever God commands, knowing his will is best. Should you be called to leave the city and its pleasures and conveniences, go; to help in that big step toward realizing our vision.

Holden Stake is an agricultural stake, and glad we may be that it is. The world could not live without farmers; neither could Zion. Other organizations or associations than those simply pastoral and agricultural, the Lord has said, may be placed of such sorts as the varied qualifications existing among workmen may demand.

In forming our mental picture of Zion, we see those who have complied with the law of consecration and have entered in upon their stewardship as agreed between the individual and the bishop, or those upon whom this responsibility rests.

The inhabitants therein are the "pure in heart."

In a late HERALD I read the statement from a recent manifestation which said that nothing imperfect should enter Zion. That means, then, that all things must be perfect to dwell in Zion. Its people must be perfect, or as nearly so as it is possible to become, before the coming of our Lord.

To become perfect, we understand, is to keep *all* of God's laws. In section 44 we read where God said that by the organizing of ourselves we may be preserved in all things and be enabled to keep his laws, and every band may be broken wherewith the enemy seeketh to destroy his people.

The enemy, his Satanic Majesty, makes inroads on our physical, mental, moral, and spiritual beings. God has given laws governing our whole being; hence for a perfect being these laws must be kept.

In Zion, or at least those who are assisting in its upbuilding, we see those who have come to a realization that the highest duty is self-perfection, and that one of their first duties is that of making a physical body that is healthy as can be made under present conditions, that it may be a fit dwelling place for the soul. They recognize and appreciate the Words of Wisdom given by our Maker and have acquainted themselves with the laws of health.

I wish to quote a little verse here:

Cherish your body, for God made it great,
It has a guest of might and high estate,
Keep the shrine noble, handsome, high, and whole,
For in it lives God's guest, a Kingly Soul.

We see those who are healthy mentally. They think on things that are true, things that are honest, things that are just, things that are pure, things that are lovely, and things that are of good report.

They strive to have the mind in them which was also in Christ Jesus.

With this physical and mental poise, they can open the windows of the soul and listen and hear the message, "Behold I bring you good tidings of great joy which shall be to all people." "Peace, my peace, I give unto you."

A perfect physical body, a well-developed and a well-poised mind, and a soul in attune with the Infinite makes a human trinity, whose developments are illimitable.

We vision each home well cared for by those who answer the above description, man and wife. President E. A. Smith said at a picnic held for the priesthood and their wives recently, that he was glad to see the wives with the men, and he said, "A good man in the ministry with a good woman by his side was almost sure to succeed."

We might say that a good man with a good woman by his side on the soil or in his stewardship is almost sure to be successful.

While he comes in contact with the forces in the outside world during the day, she builds a little sanctuary, a holy of holies within which he can retreat when the storms blow and receive warmth and courage. He does not forget that she, too, needs warmth and courage, and he recognizes the forces she has to meet, and together they retreat for divine strength.

God gave a revelation to Emma Smith, the wife of Joseph. He said at the close of that revelation that what he said to her was his voice to all. In that revelation he told her to be faithful and walk in the paths of virtue, and God would preserve her life and she should receive her inheritance in Zion. She was told to comfort her husband; to lay aside the things of this world and seek for the things of a better; to be meek and to beware of pride, and to keep God's commandments continually.

In our picture of Zion, we see each home set in order as God has commanded.

The excuse that we are living in the last days and it is only the fulfillment of prophecy when children are disobedient to parents, is not heard, for child training has become an art through a thorough preparation by study and prayer. A beautiful environment is placed around the children of Zion, and they absorb the beautiful characteristics of those into whose care they are intrusted. They are taught reverence for God and for all things that are holy. They are taught to have respect for each member of the family and for their associates. In all things we find a well-poised home, which is the center of civilization, a miniature Zion.

Imagine now that around each home, if not a farm, there will be found at least a garden where

the family can sow, and plant, and reap from the soil the things God has ordained for the health of man. Where they can gather the fruits of the trees, of the vines, and vegetables from above and underneath the soil, and in doing so are made to appreciate the love of God and to exclaim, "My God, how wonderful thou art!"

Each member of the family takes his physical exercise by working in the soil, and the produce is from the labors of their own hands. They beautify their surroundings with flowers and shrubbery, and I am here reminded of a statement taken from A Popular History of South America and Panama, written by Hezekiah Butterworth, wherein he said, "There are great legends, mostly of noblest representation in poetry and art, that belong to the desk of American tradition. One of these relates to Quetzalcoatl, who came from the Eastern World to Guatemala, and to the golden age that arose under his preaching; when the birds sang never so sweetly; when the flowers bloomed never so brightly; and when a single ear of corn taxed the strength of a man, and no violence was done to man or beast or bird.

Quetzalcoatl, of whom the beautiful bird is still a reminder, according to John Lloyd Stephens, the explorer, is "the most beautiful thing that flies." This Quetzalcoatl is supposed to be the Christ.

Then in Zion we expect to see and hear birds singing as we have never heard them before and see flowers as we have never seen them before.

In each home we will see erected a family altar where each bows in divine presence morning and evening, and each thanks God for Zion; to have the privilege of dwelling in Zion and laboring therein, for in Zion there shall be no idlers.

The mother, having so qualified and understanding the combinations of foods, prepares the same with singleness of heart. The homes are cleanly kept and furnished with the needs and just wants of the family. They live frugally, for the surplus goes to further the cause of Zion. In it are no poor, for the rich are made low and the poor exalted, each having his just wants and needs, and an equal opportunity to provide the same. Their garments are plain, and the beauty is the beauty of the workmanship of their own hands, and they are free from excessive ornamentation. They care not for costly garments, but rather to be clothed in robes of righteousness: they care not to be decked with jewels, but rather seek to be a gem when Christ comes to gather his jewels; they care not to live in palaces, but send up treasures to build their eternal homes; they seek not the honor of this world, but to live day by day to meet divine approval.

They observe the two great commandments.

First: "Love the Lord with all thy heart, mind, might, and strength." Second: "Love thy neighbor as thyself."

The best words to tell you how I vision them living together are found in an old, old hymn. You all know it, perhaps word for word, but I will read it now and perhaps it will seem more beautiful than ever before:

Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

Before our Father's throne,
We pour our ardent prayers;
Our fears, our hopes, our aims are one,
Our comforts and our cares.

We share our mutual woes;
Our mutual burdens bear;
And often for each other flows
The sympathizing tear.

This mutual love revives
Our courage by the way;
While each in expectation lives,
And longs to see the day

When from all sin and pain,
The ransomed shall be free;
And perfect love and friendship reign
Through all eternity.

When they meet, they worship in spirit and in truth, and respect with holy reverence their place of worship. They live humbly and meekly. Indeed, they are a peculiar people, living in a peculiar way, so much so that the world will say, Let us go up to Zion and learn of her ways. For the condition in the world will be such as to cause men's hearts to fail them. The floods of destruction are come upon the world, but Zion triumphs.

"Get ye up then to your mountain!
Zion of this closing day!
For the glory of my coming
Waits to break upon your way!
Forth from thence your testimony
Shall to trembling nations go,
And the world confess that with you
God has residence below."

There is born within man a ceaseless urge that spurs him on and on from the cradle to the grave, says one writer. The baby kicks and squirms until he crawls from room to room in search for he knows not what. Soon he toddles out in the great wide world; he is urged on and on, but where? And will he arrive? The tramp, the man in the wagon, the man in the automobile, the man in the airplane, is urged on and on, but will he arrive, and where?

Zion is the thing that creates a ceaseless urge in Latter Day Saints. Will they arrive? Well can we see the inspiration in the words of the song written

by our President F. M. Smith, when he said, "Zion the beautiful beckons us on."

The field for the women is opening up as never before and calls for our preparation to enter into the ranks of those who will participate in the redemption of Zion. In our circles, the theme should be Zion. We should accept every avenue of preparation afforded us, and develop physically, mentally, and spiritually, and set ourselves and our homes in order.

(Read by the author at a conference of the Holden Stake in the fall of 1926.)

Some Essentials of Religion

BY BISHOP A. B. PHILLIPS

It may be observed that religious concepts differ according to the differences found in human nature. The value of these concepts are evidently in proportion to the intelligence that conceived them and their adaptability to human purposes. Even the various definitions of the term that have been offered indicate something of this intellectual background. Perhaps the most ancient of these is, "Revering the gods." Scripturally revealed it was conduct arising from concepts of God, or God-consciousness expressed in human behavior.

Other definitions of religion show the concept of human association also. Professor Wright defines it as an "Endeavor to secure the conservation of socially recognized values." In his work, *The Psychology of Religious Experience*, Professor Ames affirms that "Religion is the social consciousness in its most intense form." Doctor Shailer Matthews has noted a common definition as, "Morality tinged with emotion." In this connection he points out, however, that while all religions have an ethical element, not all ethical experiences are by any means religious.

A Changed Concept of Religion

A comparison of early ideas and practices with those of recent time will show a distinct change as having taken place. Among other things, it appears to show that the former contemplation of the future world and things unseen has measurably given place to a more pronounced consideration of the present world and its needs. Not a few observers believe this to be a healthy and normal evolution in religious life. Others are greatly concerned with this, to them, evidence of growing worldliness. But when this contemplation is with a view to the betterment of human affairs, a most intensely religious motive evidently prompts it, for it appears to be quite in accord with the declaration of the Apostle James, that pure religion is "to visit the fatherless and

widows in their affliction, and to keep himself unspotted from [the vices of—Inspired Version] the world."

There may be, indeed, two distinct motives in the consideration of our fellow man. One of these is to serve man because it is a duty enjoined by God. The other is to render service because the human sympathies are aroused by a brother's need. In many instances both love and duty combine to produce the kindly deed. But is not duty at best simply a stepping-stone to love? And by universal acclaim love is declared to be the supreme quality, of which others are but supplemental.

Religion a Sentiment

Some have feared to recognize love as the foundation of religion because love is a sentiment, and they are doubtful of a religion founded on sentiment. But such should not forget what Doctor Charles W. Eliot has pointed out, that "The great powers of the world are all sentiments." And religion itself is a sentiment, a power of unmeasured greatness, the all-pervading influence of human actions. It is the great stabilizer of human conduct, and preserves the world from chaos. Without it no place on earth would be safe for us. It is in its effect therefore something more than sentiment. It gives direction to sentiment in all the walks of life where man should tread.

From the root of religion the tree of maternal, paternal, and fraternal love derives its symmetry and beauty, and its fruit receives therefrom its most exquisite and satisfying flavor. Without it love is soon turned into the ashes of death, and has no vision beyond the tomb.

So great is the potency of the religious sentiment that it transforms the human into the divine nature by the plan of God. It is the means of making wrongs right, of converting error to truth, of guiding fear to love, of transforming ugliness into beauty, of turning sorrow into joy, of raising from despair to hope, of exchanging bondage for freedom, of resurrecting from death to life. The potent, all-pervading religion that abides when all else has perished is the religion of unselfish love. It is the only religion that successfully answers every challenge, for this concept of religion is self-evident truth.

Is Religion a Mystery?

To some it is a mystery that so many religions infuse the lives of men and yield so many differing and even contradictory ideas and purposes. But I think it can be shown that the more closely our natures harmonize with the divine nature the less these differences exist, for they spring from defects of human nature and not from God. Such religious motives are at times complex, and may contain gold

mixed with dross. They are often not understood even by the individual who is moved by them, and quite naturally not by others.

The degree of mystery attaching to religion largely depends upon the ability of the individual to conceive the divine character and purpose. Our limited vision doubtless makes a mystery of many things in religion that are not intended to be mysterious. The motives actuating us are certain to color our viewpoint to some extent, hence the act of God that may be incomprehensible to one is not necessarily so to another person whose concept of justice or other divine quality is more accurate.

To point this thought let us note that religious motives which spring solely from fear are necessarily more distorted than those which arise from a broader concept of the divine nature and purpose. The religion born of fear serves its own cowardice rather than God. It was evidently of such that Carlisle said, "Thou wouldst do little for God if the Devil were dead." Such an individual tries to appease God rather than to serve him, his object being to gain his own selfish and self-centered desires without paying the penalty. His false concepts are sure to yield him an abundant harvest in his perverted nature. To such persons religion is mystery and hypocrisy.

Let us further remember that motives of religious fear are liable to be most dangerous. To them are traced some of the world's great tragedies, most horrible crimes, and many of the most perverted deeds known to history, which have brought untold misery, anguish, and despair to many people. But religion is not intended by the Creator to produce torment, but happiness, righteousness, and well-being. We may largely measure the purity of our faith by this standard, the love standard, and thus come to a clearer realization of ourselves and the ideals inspiring us.

When we consider, however, that true religion springs from the Infinite, the Eternal, the Author of all things, who is wholly comprehended by no one in mortal life, it is not strange that there should be much of mystery in religion to the limited understanding of the human mind. Nevertheless, I believe our experiences show that the purest and most ideal religious concepts are the most clearly understood.

The Anchor of Religion

Of necessity true religion is of the very essence of truth itself. It can not deal in substitutes or in subterfuge. It must be genuine and dependable, and its purpose can not vacillate or swerve. When a small boy I was impressed by the proposition of a leading lecturer on theosophy, that "There is no

religion higher than truth." And when I recall the answer of Jesus to Pilate, affirming that he came into the world to "bear witness unto the truth," it seems to me that the application of principles of truth in our lives must put our souls in harmony with the divine Author and Finisher of our faith.

But the deep sea of eternal life has never been sounded by man, hence progressive revelations of truth from the Infinite Intelligence are essential to the attainment of life's great purpose. Having been created in the image and likeness of God, we are permitted to call God our Father and to endeavor to be like him in character. Religion is the means by which we may attain this great end. It needs no argument to show that the path of this accomplishment must be lighted by the rays of heaven, for to attain the divine nature we must have glimpses of that which is divine. This must come to man by revelation from him who possesses the divine nature in fullness. It is revealed religion.

From this it will be rightly inferred that revealed religion deals with the adjustment of man's nature to the divine nature. A true concept of God is the result of revelation from God, just as a right understanding of his will is derived only from a revelation of his will. Revealed religion is therefore the only religion authorized of God, and may be possessed and expressed in human conduct by means of the divine authority. The revelation of God to man consists primarily in a revelation of the God-nature with a view to inspiring human endeavor in the right direction. The organization of the divinely authorized church was the outgrowth of this purpose, and is essentially God's instrument of its accomplishment through associate and unified action of his Saints.

Emotional response has always been a native quality of higher forms of religion, and when it consists of a response to the revealed will of God it results in that relationship with God which is fundamental to the purpose of revealed religion, and is the dynamic power in its constructive work. Without it the divine purpose can not be executed by man. We can not have a religion that will anchor our little barks on the tempestuous sea of life when we rule divine revelation out of our faith and practice. Without it comes back like an engulfing billow the uncertain wave of human caprice by which the world has been tossed and wrecked through the centuries.

Every Christian is, by virtue of his or her relationship to Jesus Christ, an evangel, one whose business it is to disseminate the gospel, which "is the power of God unto salvation."—Abe F. Bennett.

Education

BY S. F. MATHER

Latin, *Educatus*, brought up.

French, *ex* and *ducero*, to bring up.

Systematic and practiced habits of study produce education and culture.

The chief object of this article is to foster and encourage the art of reading to its very highest proficiency. At the present time, owing to a much overcrowded curricula, there is a tendency to overlook and neglect due attention to the fundamental elements of education, commonly called the three R's, viz, reading, writing, and arithmetic. The first of these is undoubtedly the most important.

Of all literature, ours is the richest in that manner of great writing that tells the deepest things in the most simple language. The masterpiece in this kind is our Authorized Version of the Bible. We have no finer narrative or lyrical prose, none simpler, more vivid, or more direct in its human appeal. We will do well to restore the Bible to the place it once held in the heart of the people.

Doctor J. H. Hertz, chief rabbi, says of the Bible, "It is the foundation of English literature. It is not only a book, but a library, written by princes, warriors, prophets, priests, peasants, courtiers, dreamers, martyrs, sages, and merchants. Quantitatively and qualitatively it is a book of great influence." Huxley pronounces it as the "Magna Charta" of the poor and oppressed. General Smuts says, "The father of the League of Nations is Isaiah of Jerusalem."

In the sixteenth century, people were not allowed to read the Bible. Henry VII prohibited the reading of it (officers of state were exempt). Catholic Queen Mary was still more rigorous and forbade it under penalty of death.

Doctor Franklin's family possessed a Bible and concealed it under the lid of a stool.

The British and Foreign Bible Society has circulated considerably over 300,000,000 copies.

To properly understand the Bible is an education in itself of untold worth.

The effort to discover something that would discredit it has often demonstrated more convincingly its reliability.

There is a book who runs may read,
Which heavenly truth imparts;
And all the love its scholars need,
Pure eyes and Christian hearts.

Our forefathers certainly spoke a nobler and purer language than we, and perhaps knew purer and nobler aspirations from their intimate knowledge and love of the Bible.

The late Right Honorable John Bright, Esquire,

M. P., attributed his well-earned reputation for eloquence to his being taught to read a portion of the Bible daily.

The prevalence of bad literature, cheap, flashy, and shoddy, is the greatest obstacle to the acquisition of a taste for the good. We should do all in our power to read and relish the best.

In the present day, when cramming for examinations has so largely usurped the place of real education, we are tempted to estimate the value of all subjects of study according to their direct and immediate utility, and not as to their service towards mental growth and self-improvement. Thus real education is obstructed and degraded.

See Doctrine and Covenants, 85:36: "Seek ye out of the best books words of wisdom."

The last century has seen within its own limits two great periods of literature, each remarkable for poetry, imaginative fiction, and noble essays.

In the first half there lived and wrote Samuel Taylor Coleridge, William Wordsworth, George Gordon, Lord Byron, and Walter Scott.

The three greatest writers of fiction of the latter half are William Makepeace Thackeray, Charles Dickens, and George Eliot.

The two greatest historians are Thomas Babington Macaulay and Thomas Carlyle. The two greatest poets of this period are Alfred Tennyson and Robert Browning. The two noblest prose writers are Matthew Arnold and John Ruskin.

Style and vigorous expression in the majority both of poets and prose writers, have risen to a greater height in this latter half of the nineteenth century than they ever did before in the history of England.

As a test of citizenship we are asked today, "Which do we know most about, the history, development, constitution, and laws of the country which give us freedom, or the dance, the play, and the sex novel which hold us in thrall?"

In the time of George III (1760-1820), education was confined to the wealthy and professional classes. Even in 1837 only fifty-eight persons in every one hundred could read and write, and in the beginning of the century there were many fewer.

In Scotland things were very much better. Thanks to the parish schools, the children even of the poorest had a fair education.

In 1870 the Elementary Education Act was passed. The chief object of this bill was the creation of school boards in all parts of England where they were needed, and making attendance compulsory.

The chief object of education is to enable us to be efficiently useful in the business of life, both temporally and spiritually.—*The Envoy*, London, England.

Keys and First Apostles

BY ELDER J. M. STUBBART

In God's great plan of redemption, he has placed certain responsibilities and conferred certain rights and authority on suitable persons for the accomplishment of special purposes. Such responsibilities have carried with them the right to go to God, the fountain of all true knowledge, to receive light and wisdom necessary to perform the work required of them. This right, privilege, and authority in the Scriptures is called a key or keys.

All people have the right to go to God for light and wisdom; but, as God has placed added responsibility on individuals, he has extended this right and privilege in proportion to the responsibility.

Ordination to different offices gives keys in proportion to the responsibility placed on the individual. Ordination to the Melchisedec priesthood gives "power and authority over all the offices in the church . . . and is to hold the keys of the spiritual blessing of the church; to have the privilege of receiving the mysteries of the kingdom of heaven; to have the heavens opened unto them; . . . to enjoy the communion and presence of God the Father," etc. (Doctrine and Covenants 104:9.) The privilege enjoyed by the lesser priesthood is not so great.

Christ, when speaking to the apostles, said, "I have chosen you and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever you should ask the Father in my name he may give it you."—John 15:16.

This shows the rights conferred by ordination.

Christ held the key of salvation. He opened and closed the door. (Revelation 3:7.) Michael, or Adam, held similar keys under Christ, "The Holy One." (Doctrine and Covenants 77:3.) Moroni held the "keys of the record of the stick of Ephraim." Elias held the keys of "restoration" for the latter days. Elijah held the "keys of the power of turning the hearts of the fathers to the children," etc. (Doctrine and Covenants 26:2.) Peter, to whom Christ gave the title of "seer" (John 1:42, Inspired Translation), was commissioned by Christ to hold the "keys of the kingdom of heaven." (Matthew 16:19.) Just before Christ's ascension, he conferred those keys on James and John, as well as Peter, in this language: "Unto you three I will give this power and the keys of this ministry until I come." (Doctrine and Covenants 7:2.)

Peter, James, and John in turn conferred the keys of this ministry upon Joseph Smith and Oliver Cowdery as recorded thus:

And also with Peter, James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles and special witnesses of my name, and bear the keys of your ministry.—Doctrine and Covenants 26:3.

I have given unto him [Joseph Smith] the keys of the mystery of those things which have been sealed, even things which were from the foundation of the world, and the things which shall come from this time until the time of my coming, if he abide in me, and if not, another will I appoint in his stead.—Doctrine and Covenants 34: 4; Book of Commandments 37: 19.

Joseph, or his successor, was to hold those keys, like Peter, James, and John, till Christ comes. Joseph, or his successor, who held the keys, was to be "at the head of the church, for I have given him the keys of the mysteries and revelations, which are sealed, until I appoint unto them another in his stead." (Doctrine and Covenants 27: 2; Book of Commandments 30: 6.)

Joseph was to be "at the head of the church" for this reason, "for I have given him the keys of the mysteries," etc. He was not only to be "at the head of the church," but he and his successors were to be the *only ones* to receive "commandments and revelations" to govern the church. The Lord said:

Behold, verily, verily, I say unto you, *no one* shall be appointed to receive commandments and revelations in this church, except my servant, Joseph, for he received them even as Moses; and thou [Oliver] shall be obedient unto the things which I shall give unto him, even as Aaron.—Doctrine and Covenants 27: 2; Book of Commandments 30: 2, 3.

Hiram Page, about this time, had received revelations from a stone that were not right. God told Oliver Cowdery to tell him they were not of God, but the Devil had deceived him:

For behold these things have not been appointed unto him, neither shall anything be appointed unto any of this church contrary to the church covenants, for all things must be done in order and by common consent in this church, by the prayer of faith.—Doctrine and Covenants 27: 4; Book of Commandments 30: 12, 13.

The Lord would not permit even Oliver Cowdery, who had been ordained an apostle and was to "bear the keys of your ministry" (Doctrine and Covenants 26: 3), with Joseph, to receive revelations to govern the church. (Doctrine and Covenants 27: 2; Book of Commandments 30: 5.)

To give special emphasis to this law, the Lord repeated it and strengthened it in section 43 in the Doctrine and Covenants, and 45 in the Book of Commandments, as follows: "Ye have received a commandment for a law unto my church through him whom I have appointed unto you, to receive commandments and revelations from my hand, and this ye shall know assuredly, that there is *none other* appointed unto you to receive commandments and revelations until he be taken, if he abide in me."

But verily, verily I say unto you, that *none* else shall be appointed unto this gift except it be through him, for if it be taken from him he shall not have power, except to appoint another in his stead; and this shall be a law unto you, that ye receive not the teachings of any that shall come be-

fore you as revelations, or commandments; and this I give unto you, that you may not be deceived, that you may know they are not of me.—Doctrine and Covenants 43: 1, 2; Book of Commandments 45: 2-6.

None could receive "commandments and revelations" to govern the church "except him and his successors," and none could be his successor except by his appointment.

Joseph's councilors were also to hold "the keys of the kingdom" with him: "They [Sidney Rigdon and F. G. Williams] are accounted as equal with thee in holding the keys of the kingdom." (Doctrine and Covenants 87: 3.)

These "keys of the kingdom," "of the mysteries," "of the ministry" belonged to the First Presidency as a quorum, and not to Joseph, or the first president, only, for we read:

My servant, Joseph Smith, jr., unto whom I have given the keys of the kingdom, which *belongeth always* unto the presidency of the high priesthood.—Doctrine and Covenants 80: 1.

As the keys "*belongeth always*" to the "presidency of the high priesthood," those to whom they were given must have held place in that quorum.

Oliver Cowdery was ordained an apostle to "bear the keys of your ministry." (Doctrine and Covenants 26: 3.) He was to hold the "keys of this gift, which shall bring to light this *mystery*." (Doctrine and Covenants 16: 12, 13.) He was to hold the "gift of Aaron," "and you shall hold it in your hand and do marvelous works." (Doctrine and Covenants 8: 3.) This likely was the Urim and Thummim, as Aaron held that. He was also to translate. He and Joseph were the "first apostles." He is often mentioned in Church History as one of the "heads" or "presidents" of the church. And in naming the committee to prepare copy for Doctrine and Covenants, the following appears:

Moved that *presiding elders*, Joseph Smith, jr., Oliver Cowdery, Sidney Rigdon, and Frederick G. Williams compose said committee.—Doctrine and Covenants 108 A: 2.

These statements seem quite clearly to establish the fact that Oliver was one of the presidency, "presiding elder."

Objection may be offered that this was before the high priesthood was given. Yes, before it was given in full, yet elders were ordained the days the church was organized, and Joseph and Oliver had been ordained apostles some time before that by Peter, James, and John. And Joseph was a prophet, seer, translator, and revelator before any human ordination had taken place. They held the divine ordination and only awaited the human confirmation of the same.

The day the church was organized, revelation 17 records that "Joseph Smith, jr., was called of God

and ordained an apostle of Jesus Christ, to be the first elder of this church, and Oliver Cowdery, who was called of God an apostle of Jesus Christ, to be the second elder of this church. (Doctrine and Covenants 17: 1; Book of Commandments 24: 3, 4.) History says they were ordained elders on that day, and "before separating on this memorable sixth of April, further revelation was given." (Church History, volume 1, page 79.)

This "further revelation" was section 19 of the Doctrine and Covenants, or 22 of the Book of Commandments.

This revelation says:

Behold there shall be a record kept among you, and in it thou [Joseph] shalt be called a seer, a translator, a prophet, an apostle of Jesus Christ. . . . Wherefore, it behooveth me that he should be ordained by you, Oliver, mine apostle.— Doctrine and Covenants 19: 1, 3; Book of Commandments 22: 1, 13.

At the beginning of this organization meeting, these two men were ordained elders. They then administered the sacrament, then confirmed the members, ordained others, and "before separating" this revelation was given, and in it Oliver is called "mine apostle," and directed to ordain Joseph. The question is, To what office? He had been ordained an elder. This later ordination must have been to the apostleship. The divine ordination had been given; now the human ordination needed to be performed.

At any rate, the Lord called these two men apostles. Yet they never occupied in the Quorum of Twelve Apostles, who were chosen and ordained nearly five years later. These then were the "first apostles."

Christ himself was "the apostle and high priest of our profession." (Hebrews 3: 1.) Webster says, "The first missionary who plants the Christian faith in any region" is an apostle. It was in this sense that Christ was an apostle. For the same reason Joseph and Oliver were rightly ordained apostles, and in this sense Paul evidently used the term when he said, "God hath set in the church, first apostles." (1 Corinthians 12: 28.)

Christ called Peter "a seer." (John 1: 42, I. T.) Joseph was to be recorded "a seer." Both held "the keys of the kingdom." Joseph's counselors were to hold the keys with him. James and John held the keys with Peter. So were evidently his counselors. Peter is always mentioned first, speaking of the three. The New Testament shows that Peter took the lead in selecting Judas's successor, was the chief spokesman on Pentecost and various other occasions, detected the fraud of Ananias and Sapphira, etc. These facts show Peter was at the head of the church after Christ, and one of the "first apostles."

Shortly after Pentecost James was killed. Paul and Barnabas and Andronicus and Junia were men-

HOME EDUCATION

Issued by the National Kindergarten Association, 8 West Fortieth Street, New York City. These articles are appearing weekly in our columns.

"The Child's First School Is the Family."—Froebel.

What Makes It Rain?

Dan, aged five, was given to asking questions. When something that he wanted to know came into his head, out popped the question, and the nearest adult was at his mercy. One morning in the kindergarten when the other children were modeling, he sat watching the rain splash against the window-pane. Suddenly he called to his teacher, "Miss Rutherford, what makes it rain?"

"This is quiet time," remonstrated Miss Rutherford. "I'll tell you after kindergarten."

After kindergarten Dan's big brother was in too much of a hurry to get home to lunch to wait for Dan to ask any of his questions. "Will you tell me, then, George," begged Dan as he tried to keep step with the long strides of his brother, "what makes it rain?"

"Oh, I'm too wet and hungry to answer questions," replied George in a lordly manner. "Hurry along, kid, or you will be soaked."

When Dan reached home he ran up to his mother's room. "Mother," he began, "what makes——"

"Danny!" exclaimed the child's mother, "take those wet things right downstairs."

Dan obediently shed his wraps below. When he returned, his mother was putting on her hat. In one breath he shouted, "Mother, please tell me what makes it rain!"

"I can't stop, dear; I'm late for my party now. Run down to Pearl and she will give you your lunch."

Dan found Pearl dishing up his soup. "Say, Pearl," he began, "do you know what makes it rain?"

"The Lo'd, I suppose, honey. Now come git yo' lunch." And that was all Dan could get out of Pearl.

All the afternoon it rained, and Dan wandered from the nursery to the kitchen and back again. At the sound of the door bell he peeped over the banisters and spying the visitor rushed downstairs with a joyous cry, "Aunt Grace!" He patted the wet

tioned as apostles. Here are four extra apostles and but one vacancy, unless three of the four took the place of Peter, James, and John. The fact of their being in the presidency did not take the apostleship from them, for we have learned that Jesus, Joseph, and Oliver were apostles and not of the twelve, but were at the head, hence the "first apostles."

LAMONI, IOWA.

mackintosh. "Auntie," he began before his aunt had time to drop her wet things, "what makes it rain?"

His aunt laughed, knowing that Dan knew that she was an easy victim. "Well, Dan," she replied, "let's see if we can find out." Leading the excited child over to the bookcase, she took down the Century Dictionary and, turning to "Rain," began reading aloud.

"Tell me," interrupted Dan.

"I'll tell you, dear, but I just wanted to show you where we have to go to find out things that we don't know." And letting the little fellow climb up into her lap, Aunt Grace began a laborious explanation in child language, interspersed with many questions, about evaporation, atmospheric saturation, condensation, and so forth. In the midst of it, Dan's mother came home. "Poor Grace!" she exclaimed, "has he cornered you again?"

"Yes," laughed the aunt, "but we've had a fine time, haven't we, Dan?" she asked, giving the child a hug.

"You bet," said Dan, returning the hug, and jumping to the floor he began to tell his mother what makes it rain.

"Why, he really understands it," commented the boy's mother.

"Of course he understands it," replied the aunt. "If we grown people would only take the trouble to inform ourselves first and then answer a child's difficult questions in his own language, we could not only give him some background information, but could also excite his desire for further knowledge. Don't you think so? It seems to me the more we encourage a child's natural desire to know things of this nature the more we are going to help that child to grow into a well-informed man or woman."

"As usual, Grace, you're right; but it does take so much time and energy," replied Dan's mother.—Lucy Chandler Fuller.

If we expect to cultivate reverence for God's house, we must do what we can to fill the house with the glory of music.—Arthur W. Higby.

Everyone knows the all-pervading influence of literature at the present day, and how much the opinions and passions of mankind are under its control. The mere contests of the sword are temporary; their wounds are but in the flesh, and it is the pride of the generous to forgive and forget them; but the slanders of the pen pierce to the heart; they rankle longest in the noblest spirits; they dwell ever present in the mind, and render it morbidly sensitive to the most trifling collision.—Washington Irving.

OF GENERAL INTEREST

Tells of Solomon Salisbury's Life

The following story of the life of Elder Solomon Salisbury, whose death was chronicled in last week's *HERALD*, will enable a number of the younger Saints to know more of a unique personality and the elements entering into its formation. Many Saints have met "Uncle Solomon," as he was affectionately known, and have heard from his own lips many tales akin to those here recited.—EDITOR.

CARTHAGE, ILLINOIS, January 17.—A picturesque life, the story of which might well supply the theme of an American saga such as "The covered wagon," closed with the death last week on his Hancock County farm, of Solomon J. Salisbury, patriarch and nephew of the Mormon prophet, Joseph Smith.

His was a life span connecting the log cabin with the skyscraper; the prairie schooner with the automobile and the airplane, and was interwoven with much of the history of the Illinois valley. His memories embraced such episodes as the Mormon emigration, the coming of the "iron horse," and the campaign of Abraham Lincoln.

"Uncle Sol" was ninety-one years old and had lived in Hancock county eighty-eight years.

As an infant he was brought by his mother, Catherine Smith Salisbury, a sister of the Mormon prophet, into Missouri in a covered wagon. When proslavery Missourians rose against Joseph Smith and drove his band of Yankees from the State, his mother carried Solomon in her arms as she floundered through the snow and crossed the ice-bound Mississippi to Quincy, then to Nauvoo, Illinois, where the Latter Day Saints established a city—now only a shadow—which in 1844 had twice the population of Chicago.

One of his earliest memories was of being carried by his mother into the famous \$1,000,000 temple at Nauvoo.

Of recent years his birthday celebrations have been an institution in Hancock County. The anniversary was the occasion of a picnic in the big grove near his farm, a day of rustic sports and feasting, in which the entire countryside, old and young, participated. Oratory rang out under the trees, the band played, and the juicy apple pies for which the Salisbury menage was noted were consumed by the hundred.

On these occasions the patriarch would give rein to his memories and entertain his guests with reminiscences of the early days.

Among the many pictures he would conjure up was one of a log cabin where, in 1840, with some of his schoolmates from the log schoolhouse near Carthage, he went to visit an old trapper and his wife.

For breakfast, he recalled, the woman grated corn meal and baked it in rude cakes on the hot coals of the fireplace. Bouncing the cakes out onto the hearth to remove the ashes, she wiped them with her apron before serving. The children watched her hungrily as she set the johnny cakes on the table with wild honey, wild plums, buttermilk, and venison. For dinner they had wild turkey.

Indians roved Hancock County at that time, and game of all kinds was plentiful. It cost twenty-five cents to get a letter from the post office after it had arrived by stage coach. Wheat was cut with a sickle and tramped out as in Bible times.

"Uncle Sol" lived to see these primitive customs give way to modern life, and on his eighty-ninth birthday, despite the protests of his anxious relatives, he made his first flight in an airplane.

In the summer of 1844, the anti-Mormon feeling rose to such a height that his uncles, Joseph and Hyrum Smith, were killed by a mob at Carthage. Warnings were pinned at night to the door of his mother's cabin, stating that unless they left at once, they would be burned out and shot.

They fled to Beardstown, but encountered such hostility that they proceeded to Nauvoo in a covered wagon. That was a bitter winter, and their sufferings were intense. Ice formed on the river to a depth of three feet.

The family might have found asylum in Utah with Brigham Young and his colony, but Solomon's mother was opposed to polygamy and could not be reconciled to Young for advocating it, especially as he had placed the responsibility on the shoulders of her brother, Joseph Smith, after the latter's death.

Solomon's father died of typhoid fever, leaving the family destitute among their enemies. These were bitter days for the boy, who was persecuted by his schoolmates and his neighbors as a Mormon. Even when helping the harvest hands, he was obliged to trudge back to his home for dinner, as the farmers' wives, because of the prejudice against the sect, refused to have him eat at their tables.

His first love affair, owing to the same prejudices, was a tragedy. The girl's parents broke off the engagement, and the wound thus made in the young man's heart remained throughout the years that followed.

Marrying another girl, he rented a farm, but this time encountered political obstacles and was told by his landlord that if he voted for Lincoln he would have to leave the farm. He disobeyed the edict, voted as his conscience dictated, and took the consequences.

As a minister of the Reorganized Latter Day Saints, "Uncle Sol" remained true to his faith.

FOR SUNDAY SCHOOL WORKERS

Officers' and Teachers' Meeting

We are encouraged by an increasing number of reports coming to the office stating that in many places monthly officer and teacher meetings are being successfully held for the first time, using the outline prepared in the HERALD. It is with this hope that they are published. Teachers and officers who have had but limited opportunity for educational advancement should welcome this chance to study under direction, that they may be better qualified for their tasks.

Preparation for teaching and leadership does not consist alone in study, any more than it does in inspiration alone. We should "seek learning, even by study and also by faith." While we put forth our utmost effort to gain knowledge of human nature and of the pupils we are to teach, we should also learn and observe the important laws of the teaching and learning processes, and we should ourselves know and appreciate the beautiful, life-giving truths we would teach. We must, ourselves, exemplify in great measure the plan we would have others adopt. We must have faith in the gospel we would teach. We can not love as the Christ loved when he came into the world to teach.

Lesson for February

Theme: The Knowledges of Most Worth.

Text: Betts, How to Teach Religion, Chapter IV.

The child mind in infancy is a blank, but a potential seed bed in which we may plant what we will. As he grows he instinctively responds to the appeal of religion, but the kind and quality, if not the quantity of his religious ideas and concepts, will depend upon the religious atmosphere of his home and community and the instruction and training he receives.

That religious knowledge is fruitful which can at once be set to work in shaping attitudes, molding ideals, guiding conduct. That knowledge is of most worth which promises most effectively to awaken and quicken the dormant spiritual forces of the individual, giving to his life purpose, poise, richness, and power as a revelation of the Spirit of God which dwells within.

The child's concept of God must be essentially true and definite enough to enlist his love and prompt his following in the God-directed way. The child's idea of God as a

Gradually, as fanaticism died out, he gained the respect of his neighbors and was honored by them with the offices of supervisor, tax collector, and justice of the peace. Religious differences were forgotten on the occasion of his famous birthday parties.

"Uncle Sol" came from staunch New England stock. His grandfather, Gideon Salisbury, was captain of the New York Light Horse in the Revolutionary War. His great-grandfather, Solomon Mack, fought with Israel Putnam's forces in the French and Indian Wars, and with the Green Mountain Boys in the Revolution.

He was a direct descendant of the Smiths and Goulds who founded Topsfield, Massachusetts, and of the Loomis, Gates, and Spencer families, who contributed soldiers to the colonial wars and statesmen to the colonial legislatures.—*Chicago Evening Post*, January 18.

loving heavenly Father and of Christ as our elder brother, Savior, Companion, and Friend need never change. The child shall expand and extend his ideas as he gains experience. But all teaching which leads to concepts which must later be admitted as false, is an obstacle in the way of spiritual development.

The child's concept of religion must be a growing consciousness of certain guiding principles which are taking shape in his life in harmony with which he finds his supreme satisfactions. This growth is stimulated by instruction, guided by wise counsel, and given depth of meaning through the example of worthy men and women who daily live the Christ ideal. It should be accompanied by such an emotional response on the part of the individual that his day's work and play and worship are illumined by his nearness to God.

Religion must be inseparably connected with life. Christ came to reveal the way, to exemplify the law, and the gospel has been restored in organized form in latter days, yet religion is not chiefly a matter of formal obedience to law or outward show of observance. Effective religion must find Christlike expression in the thought and deeds of every hour of every day.

Those truths of biblical and moral teaching are most vital which serve to stir his imagination, fire his ambition, and harden his will for righteous endeavor. Day by day must there be cultivated in the child heart, mind, and muscle those personal characteristics which shall enable him to become successively the child, youth, and adult contemplated in his sonship with God.

The Bible, with its parallel in the Book of Mormon, and supplemented with latter-day revelation, is the natural storehouse of the spiritual wisdom of the ages and contains the revelation of God's will so far as given down to our day. If we would have a working knowledge of the Way of Life, we must lay hold upon the promises of God and gain inspiration and guidance through acquaintance with the fundamental truths declared and found effective in the three books.

In evaluating and selecting passages of scripture for use in religious education, it is not so important how many are memorized or studied and forgotten, but how many truths are daily being builded into character.

The plan of salvation was first taught to Adam, it was lived and taught by patriarchs and prophets of old, it was given fresh meaning and emphasis by Christ, and it has been revealed again in its fullness in latter days. The church has ever been the center of religious thought and expression.

The child should be led to sense the power resident in a godly life and ministered to humanity through the priesthood of the church. He should realize the helpful mission of the church and be encouraged to give hearty and loyal support to its ideals and its program. As his knowledge and appreciation grow, he should be led to give himself in membership and service in the church.

The child's early notion of the church will be gained from his intimate experiences in home, Sunday school, and church. Gradually his concept should grow more definite and clear as he learns to appreciate the particular meaning of our own faith, belief, and church program. There should also be cultivated a feeling of tolerance and respect for the religious beliefs and customs of others. By all means there should be afforded a general knowledge of the history of the Christian church from the days of Christ, through the Apostasy, the Dark Ages, the Reformation, and the Restoration.

Music and art must be given a large place in religious feeling and expression.

Note: Several pages of this chapter express the popular sectarian view of the universal Christian church. It shall be only in the true spirit of the Master that we shall be able to maintain the integrity of our own faith without engendering denominational prejudice on the one

NEWS AND LETTERS

Peace or War?

The metaphysicians are right. We do not create conditions by the images we hold in mind. If your mind attaches the image of opposition to your wife or child or partner or friend, you will surely get opposition from each and all of them. If, instead, you give them the face of peace, from them you will get peace and help. If we shall learn that difference does not mean opposition, we shall learn a great lesson.

We may conceive that the universe was created in some such way as this: God being one, and in a large sense all, conceived the idea of creating individuality other than himself, agency other than his own, difference that must learn not to be opposition. Whether by successive acts of fiat limitation, or by processes of evolution, he will develop individuality and agency into an understanding that shall bring all back into a multiple unity.

All things in this world tend to group and recombine, tending toward a greater oneness. We see the greatness and the truth of the vision of a poet or a president in the "Parliament of man," the federation of the world. The scattered beginnings of learning, of science, have grown and come together into one mass. As a boy I studied some separate sciences. My children began with the study of "general science."

History exhibits a thousand attempts to find God—a thousand crude gods created in human imagination. These primitive thinkers even conceived wars between the gods. But these ideas of God grew larger and approached each other. Paul declared the Athenians ignorant worshippers of the true God. Today who does not see some relation between his religion and that of others? How few now speak intolerantly of the religion of another.

Could we but see the unity of intent and purpose that lies beneath our surface differences—what deep strivings for the same ends we utilize by our conflicts—what gross misunderstandings our mental image of our brother leads us into; what penitence we would feel, what words would we recall, what superstructures would we sweep away, that we might build the glorious temple of God and man upon the foundation that we know is steadfast and sure.

Today, standing on the sidelines of the work of the Latter Day Saints, I see one of the finest inspirations ever crystallized into an organization, threatened with defeat because

hand, or an unwarranted conceding of denominational claims on the other. It must be remembered, too, that our major emphasis must be upon the child and his needs, rather than upon subject matter. In this lesson we have turned aside to consider one of the important means or tools to be used in the religious development of the child.

Suggested Topics for Written Papers or Oral Discussion

1. How shall we teach our children to understand and appreciate God?
2. By what tests would you determine the most fruitful knowledge to give a child?
3. How shall we connect religion with life?
4. Discuss means of helping a class to become familiar with the Scriptures and to rightly value them.
5. What attitude shall we cherish toward churches other than our own?
6. Suggest ways and means of securing religious values through music and art.

References:

- Betts and Hawthorne: *Method in Teaching Religion*, Chapter VI.
Eiselen and Barclay: *The Worker and His Bible*, Part I.

the faces of the men in the movement are hiding from each other the divinity that is in their hearts. Brothers, although no longer one of you, I would give my life to tear from you this false mask, that you might see each other as you are. There are self-seeking men among you, but they are few, very few. Their end is near, God pity them. Let the rest of you know that while each one has his errors, they can be submerged in the great tide of progress that will sweep on when you, each and all, are ready to surrender. Surrender, not your judgment of men, but your opposition to them: When you are ready, from the greatest to the least of you, to examine self for error, and finding it, to have charity for a brother's fault.

The days in which your church was founded were great days of divine impulse for human betterment. Even agnostics like Marx and Engels were touched with the need of human brotherhood and propounded socialism. In the Protestant churches there was an inspiration toward a higher spirituality. Your founder caught the inspiration of this divine impulse more clearly. He saw the connection between material and spiritual brotherhood, and laid down some outlines for its expression in the body of the church. Today, there is no other movement in the world with such an opportunity for expressing the interdependence of body and spirit, of the temporal and the spiritual.

I am not a prophet nor the son of a prophet, but sometimes I think that a little seership is granted to me. This I see clearly: Differences exaggerated into opposition; opposition growing into animosity; contention for and against a few words blinding men and hiding God. I draw the veil over the end of the vision in the hope that a revival of the spirit of humble, faithful brotherhood may prevent its fulfillment.

May God help you to see through your masks of opposition, to see each other face to face.

Your brother,
A. J. KECK.

Ottumwa, Iowa

January 25.—The new year has brought new officers and workers into service, and as a result new ideas are being put over which we hope will bring much better success than those they have replaced. As the army of the Lord moves forward, it needs these new ideas to help meet present needs more advantageously.

The Department of Women has changed its leader. Sister Fortune Davis now leads the work, and Sister Fullmer is assistant. The sisters met at the home of Sister E. H. Lewis the first Thursday afternoon in January to make plans for 1927. One of their decisions is to put twenty-five dollars each month into the building fund. On the 25th, this department handed seven hundred dollars to the building fund, and paid the balance of their tithing to our local agent. This amounted to twenty-nine dollars. The sisters are not forgetful of the Lord's share; and in everything they make, the Lord receives his tenth.

On January 20 the department met at the home of Sister Freburg, and our pastor met with them and expressed his appreciation and the appreciation of the church for the work they have done and what they are planning to do. He will meet with this department as often as he can, at least once a month, and talk about the Doctrine and Covenants.

The Sunday school is in action, with a good band of officers and teachers. The Religio is on the job, and pictures have been shown at its meetings this month. Brother Glen McMickle has been the lecturer and has made things very interesting. Brother Myron La Pointe is the president of this department, and Sister Mildred Hunt secretary.

We are happy to find Brother Glen McNickle a boys' leader with his group of boys, all members of the Y. M. C. A., where they will meet for recreation and thus keep the boys fit, in order that they will always be ready for action.

Sometime ago Brother Howell Price wrote a play entitled "Grandpa's birthday," and his daughter, Sister E. Hughes,

put this play into action and gave him a big surprise on his seventy-first birthday. There was a large attendance, and the surprise was a real one. Refreshments were served.

Speakers for this past month have been the pastor, Brothers La Pointe and Albert Erskine. Considering the amount of cold weather we have had, the attendance at services has been good. Forward to 1930 and beyond is our motto. Let's go.

The Way of the World?

Another Christmas has come and gone. In how many homes among Saints was the day celebrated in the true Christmas spirit as the birthday of the Savior of the world, a day of giving to the *needy*, to the missionary, to the Auditorium Fund, to the church in the name of that Savior?

To how many children, and adults, too, did it mean just "Santa Claus"? To how many did it mean a burden, a giving of costly presents to those who had no need, simply because they knew presents would come to them and they would be expected to give back?

How many pastors and Sunday school superintendents took this opportunity to teach the children the great lesson, the beautiful lesson of the most important event in all the history of mankind—the birth of a Redeemer? And how many schools featured the Christmas tree and Santa Claus? Would we be far wrong if we hazarded a guess that this last was largely in the majority?

When, oh, Lord, are we going to learn that, though we are *in* the world, we must not be *of* the world? When heed the injunction, "Come out of her, my people, that ye be not partakers of her sins, and that we receive not of her plagues"?

Is the Christmas celebration the only thing in which we follow after the way of the world? Or is it pretty much everything else?

Does our attitude toward the fashions in clothing, both male and female, our ideas about cars and household furnishings differ one whit from the way of the world? Do we, like the world, spend all we can make in keeping up appearances, in putting on as good a front as the Jones family next door? Like the world, are we running after doctors and medicines and operations, instead of using the plan God gave us for taking care of our bodies and having them healed?

How does the power of the God-given priesthood compare, in the average home, to the power of the doctor, the druggist, and the hospital? How many times must the elder wait (if he is called at all) while the doctor sees the patient first?

Where is our faith? In God? or is it in so-called science, in the arm of flesh?

How about the food we eat? Must we keep up with the world in that, too, even if that way leads to sickness and premature death? Must we turn night into day, and day into night, because the world does?

What shall I think when I read the promise in section 83, Doctrine and Covenants: "And any man that shall go and preach this gospel of the kingdom, and fail not to continue faithful in all things, shall not be weary in mind, neither darkened, neither in body, limb, or joint," and then look around me and fail to see scarcely one member of the priesthood, all down the ranks, from high to low, in whom that promise is being fulfilled?

Why are the minds of many of the priesthood darkened so that they turn away from the truth in part, or in whole? Why are so many of them nearly physical wrecks in one way or another? Why do some suffer a nervous breakdown that impairs their usefulness to the church and causes them untold suffering physically and mentally? Why do many of these men fail to demonstrate the promise in the latter part of section 86?

Is the key to the answer in the significant words, "and fail not to continue faithful in all things"? Is the word of God true, and does the fault lie in unfaithfulness? If so, in what are these men unfaithful? They are making great sacrifices for the work, leaving home and loved ones, devoting life it-

self to the cause, moral, upright, righteous as the world and the church judge righteousness; and still the promise is not fulfilled. What, then, is the reason for this lack of response on the part of God?

In spite of all of the beautiful promises of protection to us as the favored people of God, are we any more protected from sickness, accidents, plagues, and calamities than our Catholic and Protestant friends who claim nothing?

If we believe that God is true, where lies the trouble? Is the answer found in the fact that the whole church, with few exceptions, is running after the way of the world? Who can deny this charge? In just what lies the peculiarity that marks the Saint from the people of the world today? Wouldn't it tax our imagination considerably to find many points of difference?

Are we, who claim to believe the Doctrine and Covenants, and yet completely ignore much of its plain teachings, and treat with contempt and ridicule, and even with anger, those who do try to keep the advice therein given, very much superior in the sight of God, to the men who went out from us, openly and frankly declaring that they do not believe that book as the revelations of God?

When Zion is redeemed, I say *when*, not *if*, it will not be in the way of the world; it will not be by a people who pattern after the world! it will be redeemed by a people who *come out of the world* and are not partakers of her sins and *who receive not of her plagues*; a people who consecrate their lives by sacrifice on the altar of love through *obedience* to the smallest injunction given in the three books.

"I, the Lord, am bound when ye *do* what I say, but when ye *do not* what I say, ye have no promise."

May God hasten the day when the priesthood of this church awaken to the fact that it will need *all* the gospel to redeem Zion; that we need it all taught, and that we need some teaching by example as well as by precept.

H. W. ELLISON.

Christmas Activity in Norway

(A letter to the Quorum of Apostles.)

The month of December is always a quiet month in Norway as far as missionary work is concerned. Christmas is quite an event in this country, and much preparation is made for it. The housewives begin about December 1, cleaning house, baking cakes, and doing numerous other things so that all can be in order for Christmas, at which time much eating, drinking, visiting, and making merry is indulged in. During this period of preparation and often during the holidays, it is impossible to get people to attend church. Even our own members do not want many meetings at that time. However I was able to hold six preaching services during the month and twelve other services, but our attendance has not been large.

We have devoted considerable time to practicing the children for their Christmas program. The date set for the program was yesterday (January 2). It was necessary for us to rent a larger building than our church in which to have the program, for we knew we would have a large crowd. The children alone fill our building. As it has been the custom at this place to have a Christmas tree social affair for the children each year, we decided to have that the same day as the program. It began yesterday afternoon at four o'clock. The Sunday school children and their parents were invited. We charged a small admission fee to cover the expenses of the affair. There were 127 children and 76 adults who paid admissions. There were others admitted who didn't have the money to pay with. In all we had about 215 people present.

Soon after the people began to gather, they started marching around the Christmas tree and singing songs, as is the custom here. About 4.30 I called the people to order, and we opened the meeting with song and prayer, after which I gave a short address of welcome and made some explanation about our Sunday school work and its object. We then

began serving refreshments, it taking about three hours to serve so many people. Only thirty could sit at the table at a time. Santa Claus visited our gathering and gave each one present an orange. His presence was the source of much merriment. Sister Ruch had made 150 sticks of candy, which were given away to the children.

At eight o'clock our program began. It consisted of songs, music, drills, dialogues, and a demonstration by Sister Ruch of the methods employed by her in teaching the Sunday school lessons. There were several who came to the program who were not present earlier in the day. We had at least 250 present to see the program. Many expressions of appreciation were heard, and all seemed well pleased with the program, as well as the social event held just preceding it.

We are to have an Old Folks Day on the sixteenth of this month. Of that I will be able to tell you in my next letter.

I trust that this year of 1927 will bring much peace, prosperity, and spirituality to the church.

BØN, NORWAY, January 3.

V. D. RUCH.

Montrose, Iowa

January 22.—At the yearly business meeting of the branch, the following officers were elected: President, Orval T. Miller; clerk, Ida B. Holmes; acting deacon, Joseph H. Reed. All called officers were sustained in their office and calling; Orval T. Miller, elder; B. F. Strange, priest; Joseph H. Reed, priest; Raymond N. Smith, priest and teacher. Sister Ida B. Holmes was appointed publicity agent. At the annual Sunday school election, the following were chosen: superintendent, Raymond N. Smith; assistant superintendent, B. F. Strange; treasurer, Sister Beulah Smith; secretary, Sister Vallie Strange; teacher of adult Bible class, Sister Ida B. Holmes, assisted by Orval T. Miller. To the writer, the outlook for the branch is very encouraging. At present there is a great degree of unity and peace existing, and the Spirit's power is very manifest.

In June the branch was greatly strengthened by a series of meetings conducted by Patriarch Ammon White, who by his logical preaching and his wholesome, fatherly advice wonderfully strengthened the branch. In September Brother Bevan, district president, preached some powerful sermons to the edification of many. In November Brother Nephi Snively preached for one week, and as a result one sister, Ruth Poole, united with the church. A short time ago our hearts were made glad when Junior and Wendell Smith, two small boys of the Sunday school, united with the church. Thus we see the influence and results of godly training in the home where children from infancy are trained in the fear and admonition of the Lord and where prayers daily ascend to the throne of grace for their protection.

Sister Beulah Smith and Vallie Strange, feeling that there was not enough sociability in the branch, started a plan whereby a party would be given on the birthday of each member of the branch, providing it was so desired. So far, four parties have been held at different homes, and a watch night meeting at Brother and Sister Strange's home.

The midweek prayer meetings are being held at the homes of the members, and all testify to the great good received from thus assembling together. Church services are held at the church.

Because of sickness prevailing among the members of the branch, some thought it advisable to set aside a time for fasting and prayer, so some went to the church a half hour before Sunday school and prayed for the restoration of the sick. We were gratified to know that our prayers were in a measure answered, and one sister, in particular, gave God the glory because her health was improved.

The writer has been assisted in her work as publicity agent by Sister Beulah Smith, Brother Joseph Reed, and Brother B. F. Strange. Sister Smith has sent many papers to those she knew would be helped by them. Brother Reed has distributed HERALDS among his friends in Keokuk, where he

teaches. Brother Strange, because of his deep humility and consecrated Christian life, has been able to do much good among his fellow laborers in the pen factory at Fort Madison, where he has distributed tracts and also sold some religious books.

We would ask you to remember our branch in your prayers, that the work of the Lord may continue to grow and prosper.

IDA B. HOLMES.

Fall River, Massachusetts

January 20.—Last Thursday evening the Department of Women met at the home of Sister Mathison for the election of officers. Sister Olive Chelline was chosen president; Sister Mary Bowden, vice president; Sister Margaret Chesworth, secretary, and Sister Sophia Brodie, treasurer. This department looks forward to a prosperous year. Several of the younger women have joined them. Sister Mathison served a bountiful lunch. It was the first meeting in her beautiful new home on the Highlands.

The election of officers of the Sunday school took place January 17. Ralph Baldwin, the youngest deacon of the branch, was elected superintendent; Elvin Baldwin, assistant superintendent; Donald Chesworth, secretary and treasurer; Wilfred Brindley, pianist; Margaret Chesworth, primary department superintendent, and Sophia Brodie and Florence Wood, cradle roll superintendents; Mary Bowden, librarian. This business meeting was very well attended, and Elder Herman Chelline urged all to make extra effort to attend prayer service.

The Sunday school gave twenty-five dollars to the branch for coal, and also will help the branch pay for a vacuum cleaner.

In the issue of SAINTS' HERALD January 5, it was stated there was no church service in the evening of December 26. The snow ceased falling, and Elder Chelline came out and preached to several. The writer was told they were well repaid for going.

Sister Myra Cockcroft was at Boston last week for treatment, and was quite ill for a while there. Sister Beatrice Sinclair and Sister Sarah Fisher cared for her. Sister Myra states that she never will forget the kindness of the Boston people to her.

Elder Herman Chelline will be the speaker at New Bedford January 23. During the week he will go to Haverhill, Massachusetts, and from there to Dover, New Hampshire, to hold special services.

Mishawka, Indiana

January 20.—The new year has found the Saints of South Bend and Mishawaka hopefully looking forward to a year of service. There is much to do where the work is just being established, and it is an earnest band here that is trying to accomplish this work.

On December 12 six members were added by baptism, four adults and two children. The day was spent at the church and will be one long remembered by the branch as the Lord remembered us with an especial portion of his Spirit. Then on January 2, Brother John Hoover, the husband of Sister Maude Hoover, who labored and prayed that the work of the Lord might be established here, made a covenant with the Lord by baptism. Brother Hoover had been converted to the gospel for years, but had never shown any interest until now. He has given a full, consecrated spirit, dedicated to service.

All services of the group are well attended. There is a deep interest in all the books of the church. One thing that is very nice here is that with few exceptions husbands and wives are coming into the work together. There seems to be a general desire to keep the full law, and we believe a splendid foundation is being laid for the future of the gospel here in South Bend. The blessing of the gospel is following those

that believe, and the Saints are not left without testimony. It touches one's soul to hear strong men, who have never borne testimony or made any profession, so earnestly help in all the services of the church.

At our recent election of Sunday school officers, Brother Lee Coonfare was chosen superintendent, with Brother Forest Myers as assistant.

The Saints are hoping a series of meetings can be arranged when King Winter's reign is ended. We are hopefully looking forward.

Galva, Illinois

It may be of interest to the readers of the HERALD to know that we have made a start to establish the work here at Galva. For years there has been a scattered membership here but no regular services. Elder James Lord came to Galva in 1867 and lived here to the end of his life. His daughter, Mrs. A. E. Bridgeman, and Brother A. E. Bridgeman still live here and have done much for the work in years gone, when elders and missionaries have held meetings here, mostly at private homes. For several years the reunion of the Kewanee District has been held at Spring Lake, about two miles northwest of the city. During these reunions, or at least some of them, preaching services have been held in the city park, and quite a few have heard of the work by that means. In August, 1926, Elder and Mrs. J. O. Dutton, of Madison, Wisconsin, located here, and in August Missionary L. Houghton and J. O. Dutton held a ten-day series at the city park with some degree of success. Then Sister Dutton followed up with tracts to those who attended the park meetings.

On January 2 the Saints here having rented a hall and furnished it for services, Elder Edward Jones, president of the Kewanee Branch, organized a Sunday school with twenty charter members. Thomas Niece is superintendent; Sister A. E. Bridgeman, assistant superintendent. On the 16th Elder Dutton began a series of meetings in the hall, to continue two weeks. The hall would seat one hundred and fifty if we had the seats and the people to fill them. We now have only fifty chairs, but more will be had as needed.

Elder A. E. Davis, district president, and Elder L. Houghton will be welcome for services, as will any other elders who can give a helping hand.

The second Sunday in January, Elder Edward Jones, of Kewanee, was the speaker. He and others of the priesthood of Kewanee will help out here at Galva when Brother Dutton is at his field, in central Illinois. So in due time, if the Saints are faithful, we hope to see a branch organized here. Come over and help us.

J. O. DUTTON.

Wants to Assist in the Work

I am writing a few lines to let you know that I am still enjoying the peaceful influence of the Holy Spirit from day to day, and am growing in grace and knowledge of the truth. I am trying to let my light shine and to lead others to the light of this glorious gospel. We are still meeting regularly with the Nazarene Church at Harmon and have a good Sunday school. They are very friendly, and I love to meet with them, but long to be where I can meet with the Saints. I want always to be subject to the will of God and to do what he wants me to do, to go where he wants me to go. If I can be the means of doing some good here, I am willing to stay until he opens the way for us to gather with the Saints.

I have greatly enjoyed reading the HERALD, especially that article on stewardships in a recent number. I read it through blinding tears of joy and emotion, and enjoyed the Spirit in great power.

I am deeply interested in the redemption of Zion and stewardships, as I believe it is God's plan, and he wants us to be one temporally as well as spiritually. It is taught in the Scriptures, and I am thankful that we believe in a God that reveals his will now as well as in olden times.

I would like to help in this work, but under present circumstances I am not able to do much, as I am getting old and am unable to do much work. If it were not for our two oldest boys helping us, we would suffer for the necessities of life. I am not complaining of my lot, but am trusting in God and praying that he will open up the way and bless us, so that I may be able to assist in this work in a material way. I am hoping and praying for the welfare and progress of Zion.

G. L. SWEET.

HARMON, OKLAHOMA, January 21.

La Junta, Colorado

January 19.—We are basking in the beautiful sunlight for which Colorado is noted and are having a very light winter. However, we have had some zero weather.

District President Bruce E. Brown paid us a visit the first of December, and this was greatly enjoyed by all. We always enjoy his good sermons and timely advice.

At Christmas we gave an entertainment entitled "The Christmas gift," taken from *Autumn Leaves*. We had a full house, and it was a treat for all.

Our sacramental service the first Sunday in January was very spiritual, the Lord speaking words of encouragement to a sister, Pastor E. P. Darnell being the mouthpiece.

Brother Darnell is a very forceful speaker and able defender of the gospel. We all love him and are going to try to give him even greater support during the year 1927 than ever before. We had a surprise and pound party on him and his family New Year's week. It was a real surprise, too. We met at the home of Brother and Sister Kesey and came from there by truck and auto to the Darnell home in Las Animas. While we were there, Brother Darnell tuned in on K L D S for the evening program. Thus did the La Junta Branch have the privilege of listening to K L D S in a body, and that alone was worth the trip. After a splendid evening spent with our pastor, we journeyed homeward, with one little delay on account of a puncture. To say we had a good time would be putting it mildly.

On January 9 we had the pleasure of having with us Brother J. R. Sutton, of Genoa, who preached for us at the morning service, delivering a wonderful sermon.

The young people are awake and busy, helping in every way they can. The Department of Women is also busy and trying to do its part.

Brother Walter Weller, from near Denver, has been with us the past seven weeks, doing some educational work. Brother Weller was a boyhood friend of myself and wife, so it was a great pleasure to meet him again. All in all, we feel that the Lord has wonderfully blessed us throughout the past year. We owe a little debt on our church building yet, but have formulated a plan whereby we expect to reduce it soon.

May all of God's people be actually and actively engaged in the work of the Master and the redemption of Zion!

VICTOR E. WILLIS.

Runnells, Iowa

January 26.—The work of the Lord is onward, however slow may be our progress.

The Department of Women has made a splendid showing for the past year, and the sisters' annual bazaar and oyster supper brought them sixty dollars after expenses were paid. The church basement was used for the event, and a large crowd of people attended. Some who are not members of the church donated articles and food. A happy time was had by all.

On Saturday night, January 22, a general supper was given and twenty-two dollars realized. The improvements to the basement are something more than one half paid for. Games were enjoyed by the youngsters during the evening of the 22d, while the older people visited and had a pleasant social time together.

The Religio Department is suffering from lack of interest just now. The play which was to have been given by the young people failed to materialize because of too many outside influences at work, which kept some from rehearsing. They made up for it, however, with a cash offering to help pay for the basement.

Our Religio superintendent left Sunday night for Saint Louis, Missouri, to find employment, expecting to move there soon. He was accompanied by Everett Tingle. When these young men and their wives leave us, our rank of workers will be depleted. A group of singers went to the train as the boys were leaving and tried to cheer them with such songs, as "I would be true," "Consecration," and "God be with you till we meet again."

Our Sunday school is under the leadership of Sisters Nora Park and Lola White. An increased interest and attendance of young people was noticed last Sunday.

During January we have been favored with visits from Brothers Vern Deskin, N. V. Anderson, and H. A. Higgins, who preached on the observance of the financial law. Their sermons were greatly appreciated and fruitful of results.

Three baptisms were recorded this month, those of Mrs. Grace Tingle, Miss Harriet Tingle, and Miss Lillian Bray. These are all earnest workers who are looking Zionward. Sister Grace Tingle insisted that her husband file an inventory and pay their tithing before she was baptized.

The baptismal service was held in the church at Des Moines Sunday evening, the 16th. Confirmation was at the evening service, Brothers Anderson and Castings officiating.

A campaign for distributing tracts is in progress, and all of the Saints have been asked to save their church publications for distribution in this channel. A spirit of inquiry about our work seems to prevail among our neighbors, and we are trying to get our literature into their hands.

We are needing the prayers of the Saints to help us.

Nauvoo, Illinois

January 27.—Nauvoo has been experiencing real winter weather. On January 13 the thermometer dropped to eighteen degrees below zero, and the following day a heavy fall of snow covered the ground, which was considered fortunate for vegetation, owing to the continued low temperature.

A coasting party was held by the young folks one beautiful moonlight night, on Schenk's Hill. Elonore and Esther Snively, who are from sunny California, enjoyed this sport for the first time. A bobsled party was held another evening, the young folks driving out to the Webb Farm, where they were served with doughnuts and hot cocoa.

A meeting of the young people, under the direction of their leaders, Brother and Sister L. H. Lewis, was called last Sunday afternoon to outline some of their activities for the winter. As a result of this meeting, a phase of missionary work is to be tried. The church books such as Joe Pine, Timbers for the Temple, Two-Story Book, etc., are to be purchased by the Religio, and the young people are to loan these, hoping to break down prejudice and win friends to the church.

A home talent play entitled, "An old-fashioned mother," was given in the high school auditorium for the benefit of the public library, seven of our young people taking part.

Inventory month has been observed in our branch. Those responsible for the taking of inventories have been very busy. Every home has been visited and every individual canvassed. As a result, we have inventories from all but three, which showed that each had some tithing to pay. The young people are one hundred per cent tithe payers. All the children unbaptized have also paid their tithing, including two-year-old Mabel Henderson, who paid fifty-two cents. On the second Sunday of the month, A. L. Sanford, bishop's agent, held a junior service, using as his topic, "Spiritual inventories." His object was to teach the children that while they had made out their financial inventories, a spiritual in-

ventory was even more important in helping them appreciate their "present character."

At the close of a one hundred per cent prayer meeting last Wednesday evening, a pleasant half hour was spent in charge of Mrs. August Lee, in honoring the seventy-fifth birthday of our pastor, J. W. Layton. Several short speeches were given; and Brother Layton's favorite hymn, "Jesus, the giver," was sung by a group of girls.

Mr. Frank Kerl, violin maker of Nauvoo, presented J. W. Layton with a violin made from a piece of black walnut taken from the Old Homestead. This violin is beautifully made and has a splendid tone. It will be added to the other interesting relics kept at the Mansion House.

The following item of interest appeared this week in our local paper: "The Icarians owned all of what is known as Temple Block in Nauvoo during the period of the community here. Their intention was to rebuild the temple which some years before had been burned. Work had been begun on the reconstruction, when suddenly, one afternoon, a fierce black cloud appeared in the west, having ominous portent. A group of workmen were in the path of the cyclone, for such it was, as it came moving directly toward the massive walls; alarm was given, whereupon the men hurriedly sought refuge in the basement. In a moment the walls were thrown down, but not a single workman was injured; their escape was marvelous. It is said by old-timers that this was the only cyclone recorded as ever having struck Nauvoo, that the contour of the land is not conformable to the action of cyclone, or its formation. It seems that like the temple at Jerusalem, there was not one stone to be left upon another of the Nauvoo Temple."

Topeka, Kansas

January 24.—Greetings to HERALD readers! After a month's illness, the writer as correspondent finds words inadequate to express her appreciation to the Giver of all good gifts for the measure of the gift of health received, and to the priesthood and members for their ministrations and thoughtfulness in the hour of suffering. As we assume the thread of correspondence, may we add a word of appreciation for the visits of some of our junior Saints for their encouragement.

The Department of Women gave a bazaar on the 19th of December and netted a neat little sum for the building fund.

The Sunday school gave a Christmas program on the evening of the 20th. There was a tree and a treat for the children. In some unaccountable way, some of the big children turned time back and got in on the treat.

A number of Saints from this point motored to Netawaka, Kansas, where Elder Peter S. Whalley, of Wichita, was the speaker at a two-day meeting held there January 8 and 9. The weather was fine, and the services enjoyed by those in attendance. F. O. Kelley spoke here in the morning to those who remained, and C. C. Graham in the evening.

Appropriate services in harmony with prohibition week were held both morning and evening on the 16th. C. H. Smith spoke in the morning, contrasting the sufferings of the promoters of early Christianity with those caused by intemperance. Then in the evening the Department of Recreation and Expression gave a short program previous to the temperance sermon by A. P. Crooker. Brother Silas Robertson, of Independence, Missouri, was a visitor at the A. P. Crooker home and rendered assistance at all services throughout the day. He gave a piano solo in the evening, and many bore evidence of the spirit that accompanied it. We trust the time is not far distant when this may be said of all our efforts, regardless of what they may be, when performed unto the Lord.

The annual business meeting was held Wednesday evening, January 19, in charge of Dave Little, district president, assisted by the presidency of the branch. C. C. Graham was elected president of the branch; C. J. Sheets, custodian of funds; Sister C. J. Sheets, clerk; Sister H. C. Pitsenberger

was sustained as publicity agent and branch correspondent; J. G. Juergens, chorister; John Killen, librarian; F. O. Kelley, superintendent of Sunday school, with Leonard Pitsenberger, secretary; Clayton Crooker, superintendent of the Department of Recreation and Expression; Lyman Pitsenberger, secretary; Leonard Pitsenberger, superintendent of boys' department; Sister Amia Alfrey, head of girls' department; Sister Helen Hays, supervisor of the Department of Women. At this meeting Elder James Baillie, of Scranton, was present.

On January 23 C. C. Graham, the newly elected branch president, spoke in the morning, outlining his views with reference to the year's work. He stressed the necessity of keeping the law given to govern our conduct as Saints, thus promoting the bonds of unity and peace, that we may merit the favor of God and the work may progress. In harmony with the morning's discourse, C. H. Smith spoke in the evening from the scripture found in John 14: "He that hath my commandments and keepeth them, he it is that loveth me." Sisters C. J. Sheets and C. C. Graham sang a duet at the opening of both services. J. G. Juergens sang a solo at the close of the morning service.

The following was quoted in connection with the evening sermon, and we pass it on to HERALD readers:

"Argue it pro and con as you will,
And flout each other with words,
But the rose will bloom, and the summer still
Will bring us the song of birds.

"And what does it matter? the clover blows
And the rose blooms on the tree,
And only the God in heaven knows
How these things come to be.

"So why bother your heads at all?
And why does your faith grow dim?
You take the flower on the garden wall,
So why will you not take Him?"

MRS. H. C. PITSEMBERGER.

Coldwater, Michigan

Another year has passed into history, and as we look back over the past year, we feel we have much to be thankful for, and wonder if we are worthy of all these many blessings bestowed upon us by the bountiful Giver. The church work looks progressive to us. The Saints seem to want to be helpful in the program of building up Zion. How thankful we should be that we are privileged to live in this day and age, when we can be of help to bring about the redemption of Zion. Let us all do the best we can, spiritually and financially. God loves the cheerful giver.

Our little branch, as we now call it, for our numbers are not large, is in fair working order, with the same officers in charge.

Our two-day meeting, which was held January 8 and 9, was much enjoyed by the Saints, but there was not as large an attendance as we had hoped to see. Brother Harrington, our district president, and Brother Blett, of Grand Rapids, were the speakers. If we put into action the many good thoughts they gave us, we surely will come up higher along spiritual as well as temporal lines.

Sister Myrtle Perry, who is employed in South Bend, was home for the meetings and was active and much appreciated in the Sunday school and Department of Women, since some who are district workers were unable to be here. Come often, Sister Perry. Our Sunday dinner was served in the basement.

The women assist in financing the branch by holding baked-goods sales, rummage sales, etc. Plans are being made for a supper to be held soon in the basement of the church.

Cheering Words From Veterans

(From letters to the First Presidency.)

Working as Strength Permits

During the past year I have preached perhaps half a dozen times; not more than that, I think. Have assisted a few times, very few, at other services. I usually attend the forenoon preaching service, but it is very seldom that I go out of evenings, that is, unless it is for a short walk.

I still love this gospel, and would be glad to labor in the interest of the same; but my work is done unless I should, like King Hezekiah, receive a new lease on this earth life; and that is not at all likely, as I never considered myself of that much importance.

Am as well, I suppose, as might reasonably be expected. Anyway, I have no kick coming on that score. The Lord has been good to me, and I have much, very much, for which to be grateful. And yet it is not very pleasant to be compelled to give up and stand aside when there is so much work needing to be done.

Trust the Lord may bless you in your work, directing by his Holy Spirit for the building up of Zion. I hope for the final triumph of the Lord's work.

ISAAC M. SMITH.

WARRENSBURG, MISSOURI, 516 North Holden Street.

Wants to Die in Harness

Greeting for the New Year.

I am still on deck, if not much good. I wish we had a church group here and place where we could meet. I would feel more at home than I do. I have been enjoying the privilege of listening to Brother Luff, who has given us some as clear and logical sermons as I ever listened to, and some few outsiders are becoming interested. He obtained the use of the Civic Club House to preach in at 2.30 each Lord's Day and has from fifteen to twenty-eight out to hear him.

I am wanted at Elk Mills, and if I shall be alive next spring, I shall ask to have the privilege of going there and doing what I can. I want to die with the harness on and doing all I can. If it is not much, the Lord will accept it as well as the church. It's better than a fellow as young as I am (seventy now soon) doing nothing. If I am close to the church, not more than a block, I can walk, though I have not the natural use of the right leg yet. I can get along slowly and make about that distance before I play out. This will let you into my present condition and desires.

Best wishes for the uplift of the Zioniac cause,

A. H. PARSONS.

NEW PORT RICHEY, FLORIDA, January 7.

Holds Meeting in Basement of New Church

I closed my meetings in New Westminster last night, and I believe good has been accomplished. Several of the Saints expect to file their inventories, and all seem enthusiastic in the cause of Zion.

The weather was stormy, and as a result some who would have liked to attend were not able to get out part of the time, but the few that could get out seemed to enjoy the presenting of the stewardship plan of the church.

They are now meeting in the basement of their new church. They will have one of the best church buildings in the district when completed.

I begin special services in Vancouver tonight.

I am hoping for the good of the work.

MARCUS H. COOK.

NEW WESTMINSTER, BRITISH COLUMBIA, January 17.

Appreciates Spirit of Ministerial Conference

Words can not express my appreciation of the sessions of the regional priesthood conference in Independence. They were the most wonderful meetings ever held by the church, I believe, in regard to the spirit of unity and fraternity felt,

and I feel that if much of the time of our quorum sessions at conferences could be largely of the same nature it would be of great benefit for the progress of the work, and would tend to unify the ministry.

May the Lord bless you in your labor of love for the church, and your efforts to unify the priesthood.

LESTER O. WILDERMUTH.

PLANO, ILLINOIS, Box 217, January 20.

A Report of Progress and Cheer

(Excerpt from letter of W. H. Dawson, Sacramento, California, December 1, 1927.)

Sacramento Branch is entering today on the last month of the most blessed spiritual uplift the Saints here have experienced in more than twenty years. The gifts of the Spirit have been manifested in a marvelous way, wisdom, knowledge, faith, healing, discernment of spirits, tongues, interpretation of tongues, prophecy; indeed we have been made to feel that in truth "For by one Spirit are we all baptized into one body." A better spirit of unity has prevailed than ever before to our knowledge.

Our records show the attendance has more than doubled at all the services. Increased attendance at prayer meetings from thirteen in January to as high as eighty during the summer, and our average nearly sixty from an average of nine.

Our budget meeting of twenty-three minutes in January brought us pledges of \$728. Most all of the pledges were paid in full, but some have not been as yet. We hope these will be paid up this coming year. Street debts are all paid. The branch has never to my knowledge paid in so much tithing, oblation, and other funds as this present year. The saying is true, "Get the Good Spirit, and the money comes in."

There have been many additions to the branch by letter and twenty-one by baptism.

Two young men were separated and ordained to the Aaronic priesthood, George C. Price to the office of priest, and Fred A. Taylor to office of teacher. The voice of the Spirit (in tongues and gift of prophecy and interpretation of tongues by Brother Levitt) promises "others" if they will humble themselves and otherwise qualify.

Finds More Than He Can Do

I came into this country from Eads on Monday. Excepting last week, I spent about three weeks, or nearly so, at Wiley and Lamar. However, one week ago last Sunday I spent at La Junta by urgent request of the Saints there. I was truly pleased to meet so goodly a number of Saints and to note the apparent zeal of all at that place.

Brother Paul Darnell seems to be doing good work at La Junta and has, I believe, the support of almost the entire branch. At Wiley the Saints are doing very well and are united and moving along and have put the church building there in splendid condition. I am also pleased to inform you that the young men at Wiley holding the priesthood are manifesting deep religious zeal and diligence in service. That place has needed, for a good while, some of the real red blood of younger men which at present seems to grace the church there. For that reason I feel especially hopeful for the outlook there.

A nice bunch of Saints at Eads, but no one to look after them, so I spent over a week there visiting them in their homes, every one, also preaching in various places among them.

I will be at this place until over next Sunday, thence homeward.

When I can do so I hope to go to Seibert and other places. If I were to try to answer one half the requests to render service in various places, of course I would not be at home at all. I have tried to help the work wherever I have labored and encourage the Saints to keep in touch with the present movements of the church.

May the Master by his Spirit comfort and inspire you in all your labors.

J. R. SUTTON.

From a letter from J. A. Gunsolley we glean the following paragraph: "The footings of my 1926 diary show the following items: Sermons 175; in charge 11; assisted 23; other services 226; total services 435; baptized 2; confirmed 7; assisted to confirm 6; ordained 4; assisted to ordain 3; children blessed 3; assisted in blessing 1; administrations 82; assisted in administration 2; patriarchal blessings 98; administered sacrament 1; house to house visits 58; I have received as donations from the Saints and friends for current expenses about \$375, and have traveled by rail in round numbers 4,000, and by automobile 2,000 miles."

A Real Cosmopolitan Day's Work

(A letter to President Frederick M. Smith.)

[Brother Waller is at present in San Francisco. This letter shows the line of his activity when at home and on the job. It was not written for publication, but we take the liberty to publish it thinking it to be of general interest.]

Your communication of September 8, asking for information regarding district conferences, conventions, and other church meetings has received attention, but inasmuch as we do not have the conferences, conventions, and meetings of like character that you have in districts on the mainland, I can report but little regarding what is being done here.

The priesthood meetings are held once every month by Brother Williams at the Main Branch (Honolulu), and Brother Chase also holds meetings of like character in Hilo.

As far as I am concerned, I do not have much time for extra meetings outside of my regular church work.

From the following weekly program of the work that I do you will realize that my spare time is pretty nearly all taken up with the church work to which I am giving my attention.

Each Sunday morning I attend the Japanese Sunday school in the district of Kalihi at about eight o'clock. From there I go to the Chinese Sunday school, which meets at 9.45 and is held at the Wah Mun School in Honolulu. At 11 a. m. I have the service at the Chinese Branch to attend, of which I am the president. At 12.30 I attend a Sunday school held at the home of one of the members of the Honolulu Branch in the Palama District. This brother has recently erected a new home and has turned over his old home to the church. The property is worth about \$1,000. At 1.30 Sunday afternoon I attend the service of the Japanese Branch, of which I am the president. During the remainder of the afternoon I try to take a rest.

At 6.30 in the evening I attend the meeting of the Chinese Department of Recreation and Expression, when I teach a Book of Mormon class. This meeting is followed by the evening service of the Chinese Branch, which takes place at 7.30. On this occasion I generally preach. I also preach frequently at the morning service. All the Chinese members understand English. At the Japanese meeting in the afternoon I have to use an interpreter. I occasionally on Sunday evenings exchange places with Brother Williams and preach at the Main Branch, while he speaks to the Chinese.

Monday evening I try to keep free.

Tuesday evening I teach a class of young Chinese and also attend the meeting of the Department of Recreation and Expression of the Chinese Branch. They usually meet and have games on this evening.

On Wednesday evening I attend the midweek prayer meeting at the Japanese Branch.

On Thursday evening at 7, I teach a Doctrine and Covenants class of Chinese members, and at 7.30 we have our Chinese Branch prayer meeting.

Friday evening I teach a class of Orientals at the home of one of our Chinese members in the Kalihi District.

On Saturday afternoon, or early in the evening, I visit a home for tubercular patients called the Leahi Home, where we have some members.

As pastor of the Chinese and Japanese Branches, I am also called upon to do, as you will readily understand, considerable visiting.

I find that the Japanese have great faith in administration,

and have been surprised at times at the help that the Lord has extended to them through this ordinance.

I have also my duties as bishop's agent and church historian to attend to. I also meet frequently with Brother Williams and assist him when called upon to do so in connection with the affairs of the Main Branch.

While I try to care for the work under my charge, still there are many things that should be done that I have not the time to do.

G. J. WALLER.

HONOLULU, HAWAII, September 30.

Graceland Chats

Athletics

Thus far in the season Graceland's basket-ball team has played eight games—seven won and one lost. January 17 we played Clarinda and won with a score of 27 to 19; January 21, Creston, with a score of 29 to 12. January 24 Still College played us in Zimmermann Gymnasium. We lost with a score of 45 to 28. The games have been good ones, hard fought.

Literary and Musical

In accordance with our custom, the literary societies last Saturday evening elected new officers, who will serve during the second semester. It is interesting to know that three of the new presidents are freshmen in the college. The persons elected are the following:

Niketes: President, Treasa Nowack; vice president, Ruby Sandage; secretary, Fern Wilson; treasurer, Frank Fry; sergeant, Craig Siegfried.

Victorian: President, Floy Roberson; vice president, Foresta Briggs; secretary, Oliver Cooper; treasurer, Harry Emmerston; sergeant, Walter Trachsel.

Kappa Delta: President, Ewan Walden; vice president, Hazel Willard; secretary, Roy Goode; treasurer, George Fender.

Alpha Pi Sigma: President, Lloyd Stephens; vice president, Alta Royer; secretary, Doris Waterman; treasurer, Raymond Smith; sergeant, Joseph Shank.

The College Players provided the number for the Lyceum Course on January 21. The program consisted of three one-act plays: "Moonshine," "For distinguished service," and "Judge Lynch." The plays called for a rather wide variety of roles, which were well played by the students. "Moonshine" is an enjoyable bit of comedy. "For distinguished service" contains a pertinent comment on some of the social tendencies of the day. "Judge Lynch," with the racial hatred and misunderstanding between the white and the Negro as its theme, gave us food for thought. Altogether, the evening was worth while.

HERALD readers will be interested in knowing that a chapter of Lambda Delta Sigma has been organized at Iowa University by former Graceland members. It is splendid that these people have made this step, which will aid in spreading the Lambda Delta Sigma organization and ideals.

January 29 marks the end of the first semester of the college year. Examinations are held January 27 and 29. A few days ago, a student, inspired by the reflections of Hamlet in the Shakespearian play, wrote the following:

To study, or not to study: that is the problem:
Whether 'tis better in the school to bear
The "digs" and "slams" of indignant teachers,
Or to take up texts against a host of exams,
And by studying master them. To pause; to rest:
No more; and by a rest to assert we dispatch
The headache and the mental gymnastics
That students are subject to, 'tis an extremity
Fervently to be desired. To pause, to rest;
To rest; perhaps to "flunk": ah, there's the pinch;
For in that rest in pausing what "flunks" may occur,
When we have discontinued our scholastic pursuits,
Must give us hesitancy: There's the consideration
That makes a tragedy of too much schooling.

ROY DAVEY.

Independence

Stone Church

Sunday was a clear day, the first warm Sunday for many weeks, and the sunshine and warm wind brought an unusually large number out to Sunday school. Thirteen hundred and fifty-five were reported present, and seventeen classes were perfect. The lesson study was heartily entered into, and helpful to all, and the orchestra favored the school with a pleasing number, "Meditation."

Preceding the sermon of the morning, the congregation sang "Sovereign and transforming grace," prayer was offered by Brother H. G. Barto, an offertory, "The prize song," was played by Robert Miller, and the K L D S Choir sang "Unfold, ye portals everlasting," Robert Miller at the organ and Jeanette Kelley Craig at the piano.

The speaker of the hour was Apostle D. T. Williams, who read Deuteronomy 2: 1-3, using the third verse: "Ye have compassed this mountain long enough: turn you northward," as a basis for his discourse. After briefly sketching the history of the journey through the wilderness from Egypt to the promised land, and explaining that the time had come when the children of Israel having learned many things from bitter experience were ready to pass on to greater learning and to their goal, the speaker asked the question if we as a church have not compassed our Mount Seir long enough. Sometimes we are too anxious to be rid of the difficulties which face us and want to put them aside, regardless of the lesson we might learn from them. We should in our adversity take the lesson which is taught us, like Jacob, who wrestled with the angel all night, and seized him at break of day and would not let him go, saying, "I will not let thee go, except thou bless me."

As a church we have contributed to the religious life of our age. We were established on the principle of divine revelation at a time when the world taught that God revealed his will to his children of ancient days, and would again at some time in the future, but did not now. This church claimed that God not only can and would reveal his will today, but does. This teaching has been taken up and is believed by many in the world today. At that time people believed God to be a sort of a monster who as a reward for good took his children to eternal glory, or for some punishment sent them to eternal punishment. This church taught that God does not punish for his glory, but for man's good; that out of the experience of punishment he may rise a wiser and better man. The world has also taken up this belief and has widely taught it, some being so extreme as to abolish all punishment. We also taught divine healing, and today this is taught and believed by some of the popular churches. Thus our contributions have been great, but the task which lies before us is greater. We have compassed our Mount Seir long enough; we should turn to Mount Zion and establish the city where we will enjoy the brotherhood of Christ and fatherhood of God. Zion means the equality of opportunity, and that is one of the world's greatest needs today. "How rich this world would be if all the talent in it could be developed," Brother Williams exclaimed, and told of conditions existing today in our own America which are preventing the development of God-given talent and quenching the divine fire of the human soul. He quoted two verses from Gray's "Elegy written in a country churchyard," as illustrative of this condition.

"Perhaps, in this neglected spot, is laid
Some heart, once pregnant with celestial fire—
Hand, that the rod of empire might have swayed,
Or waked to ecstasy the living lyre.

"But knowledge to their eyes her ample page,
Rich with the spoils of time, did ne'er unroll;
Chill penury repressed their noble rage,
And froze the genial current of the soul."

This is our task. Our work is before us. It may require us to sail out on uncharted seas. We shall have to venture. Many have ventured before us, and found their goal. Are we ready to venture for our great goal? The world today wants not so much doctrine as deed, not words but works. Let us go on to Mount Zion.

As a fitting close for this service, the congregation sang "Awake, ye Saints of God, awake."

K L D S Sunday Activities

At half past eight in the morning the Bible study hour was conducted by the K L D S radio pastor, Ralph W. Farrell. The musical program for this hour was furnished by talent from Walnut Park Branch and was under the direction of Mrs. E. E. Moorman. It included a chorus by the junior department; clarinet duet, Thelma Moorman and Drexel Mollison; piano solo, Mary Elizabeth Mosier; vocal duet; reading, Joyce Tucker; vocal quartet. The children's story was told by Hallie M. Gould.

The eleven o'clock service in the main auditorium was broadcast. The afternoon K L D S Radio Church service was conducted by Doctor M. N. Waldrip, of the Central Methodist Church, of Kansas City. Music was furnished by the Central Methodist Church Choir, under the direction of John R. Jones; Miss Laura McDonald, organist; Miss Lucille Bragg, pianist.

Music at the vesper hour was supplied by the Taylor-Chapel quartet of Kansas City. Sermonet by Evangelist U. W. Greene.

The Latter Day Saint studio service at a quarter after nine completed the radio activity for the day. The K L D S Male Quartet, and Pauline Becker, organist, were featured on the program, and Apostle D. T. Williams delivered the sermonet.

Evening Services

The previous announcement that on Sunday night would occur the elimination contest for the Stone Church District, preparatory to the inter-district contests to be held later on, a larger crowd than usual gathered for Religio. There was no lesson session, and the tryout to see who would represent the Stone Church in dramatic readings, humorous readings, began sharply at six o'clock. The judges were Miss Florence Stevenson, Mrs. E. G. Haberlein, and George Bartholomew. In the dramatic readings Miss Dorothy Benson was given first place, and Miss Allegra Luff, second; in the humorous readings, Miss Rilla Leeka was awarded first place, and Miss Aileen Hutchins, second. It was also announced that Don Lee Pierson will represent this branch in the oratorical contest, and the ladies' quartet will be composed of Thelma Vincent, Jeanette Kelley Craig, Hazel Koehler Moler, and Elizabeth Okerlind. The elimination contest for the debate will occur about the middle of February, and the male quartet also will be decided upon at a later date. Officers and members of the Religio are anxious to measure Stone Church talent with that of other branches, and all who are not present at later preliminary and final contests will miss a great deal.

It has for some time been the desire of Brothers C. Ed. Miller and John F. Sheehy to see the Sunday evening at the Stone Church a "family" service, to which the whole family may come and each member derive good therefrom. The meeting will be arranged with especial attention to the interests of the young. A junior choir will be organized under the direction of Brother Paul N. Craig, and inspirational and educational programs are being planned. Sunday night was the first effort in this direction, and all high school students were requested to sit in the choir loft. About a score complied and heartily joined Brother Sheehy in the half hour song service preceding the opening of the eight o'clock service. Pauline Becker presided at the organ and rendered a pleasing solo at the beginning of the evening service. The opening prayer was by Bishop M. H. Siegfried.

Apostle J. F. Curtis occupied the hour, reading Galatians 2: 16-21, calling special attention to the twentieth verse: "I

am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. In his preaching and teaching, Paul made it clear that obedience to the law of Christ was the only way men could be saved. He was positive in his declaration of the principles taught by Christ while here on earth. He taught that there is no compromise between the teachings of Christ and the teachings of the world: "For as many of you as have been baptized into Christ have put on Christ," he said to the Galatian saints. He urged Timothy to preach the word of God for the time would come when the people would not accept it in its fullness. Such is the condition today, and Brother Curtis related some of his missionary experiences to show that in many cases people are unwilling to accept the unadulterated teachings of the Master of men. The speaker quoted several passages from the writings of Paul, which teach that only by a full acceptance of the gospel and by a shaping of our lives to its mandates, can we hope to make progress and to accomplish the work which Christ has told us is ours to do. The full text of this good sermon will soon be published in *Zion's Ensign*.

Interesting Personals

The majority of the members of the First Presidency, Presiding Bishopric, and Quorum of Twelve are now out in the field, and some will not return until General Conference convenes. President Frederick M. Smith is still in the East, President Elbert A. Smith is at home in Independence, and President Floyd M. McDowell is taking a brief rest this week but expects to spend this week-end in Lamoni, Iowa.

Bishop Albert Carmichael arrived home the first of last week, and his counselors also are at home. Of the apostles, Clyde F. Ellis is in Saskatoon, Saskatchewan; Paul M. Hanson in Cleveland, Ohio; Myron McConley is in California; and J. A. Gillen is speeding over western mountain and desert to the Golden State. Apostle D. T. Williams, of Lamoni, spent the week-end in Independence and preached at the Stone Church in the morning, returning home the following day. J. F. Garver made a flying trip to Independence the first of the week, and Roy S. Budd is in Philadelphia. F. Henry Edwards is occupied with his regular work in Independence, and J. F. Curtis also is at home in Independence. Last Sunday he occupied the morning hour at Enoch Hill, and in the evening talked to the Stone Church congregation.

General Conference Delegates

At the conference of the churches in Zion, which was held January 3, the delegates to General Conference were chosen. We are appending a list, in the order of their choice, the one heading the list having received the highest number of votes, the next in position receiving the next highest number of votes, and so to the end. The list comprises a delegation of forty-nine, as follows: Elbert A. Smith, C. Ed. Miller, Albert Carmichael, Ammon White, Frederick M. Smith, F. M. McDowell, R. S. Budd, J. A. Becker, M. H. Siegfried, B. J. Scott, J. F. Sheehy, R. J. Lambert, G. W. Eastwood, J. A. Gillen, Hubert Case, J. F. Curtis, E. J. Gleazer, D. O. Cato, F. H. Edwards, Harry Barto, Alice M. Cowan, J. Charles May, J. M. Terry, N. Carmichael, Mrs. E. A. Smith, Charles Fry, H. O. Smith, Glaud A. Smith, Leonard White, A. K. Dillee, Mrs. R. S. Budd, R. W. Farrell, Charles Koehler, Bertha Constance, F. A. Cool, F. A. Smith, Ellis Short, sr., Mrs. Howard W. Harder, Mrs. C. J. Hunt, M. A. Etzenhouser, M. T. Williams, Mrs. M. A. Etzenhouser, Amos Allen, W. J. Brewer, D. A. Whiting, W. M. Self, Paul M. Hanson, Mrs. Ellis Short, sr., and D. R. Snively.

In the Departments

The Department of Women will hold its regular open meeting in the basement of the Stone Church Friday, February 4, at 2.30. Some special musical numbers will be given. Pastor C. Ed. Miller will be the speaker, and talk on the subject, "Our program for 1927." Preceding this meeting at

1.30 the Frances Willard Union of the W. C. T. U. will hold its monthly business meeting.

Second Church

The Friday evening session of Religio drew a large attendance, approximately a houseful of people. They came to witness the debate and contests between male quartets and ladies' quartets, which is a part of the competitive work being put on by the Department of Recreation and Expression in the city of Zion.

The debate was over the question, Resolved, That the church program is feasible in the light of modern sociology. There were three debaters on each side of the question; Second Church team consisting of Brothers William Fetter and Ted Scott, and Mrs. Heman Davis, taking the affirmative, while Kenneth Morford, Ruth Bryant, and Agnes Adams presented the negative for Walnut Park. The judges awarded victory to Walnut Park, two votes being cast for the negative, one for the affirmative. In the ladies' quartet the judges unanimously decided for the Second Church singers, who were Mary Fields, Mrs. J. A. Curtis, Mrs. Frank Good, and Gladys Good. Walnut Park's men's quartet also won a unanimous decision.

On Sunday evening three Second Church readers went to Walnut Park to contend for honors in humorous, dramatic, and oratorical branches, winning the oratorical.

Sunday morning the young people's prayer meeting drew more than forty attendants, and an enjoyable session ensued. It was easy to see what can be done if only the young will enter in and vigorously occupy their places and time.

Junior service is conducted by Brother Lane Bolt at eleven o'clock each Sunday morning and draws an attendance of fifty or more. It is doing a large amount of good.

Elder William H. Kelley was the speaker Sunday morning on the subject of lineage in the presidency, and his sermon was reported for future use in the *HERALD*. Evidence and reason were called on to establish the fact that lineage is the law of God, the law of Nature. A large audience heard this wonderful sermon.

A Sunday afternoon meeting of more than ordinary interest was enjoyed by the Saints, and this meeting was followed by a priesthood meeting of great comfort to the men assembled. They compared notes, somewhat, on the financial campaign being prosecuted for church expenses in Zion, and concluded they could accomplish the end attempted. They feel quite assured of being able to report a filled quota by February 10.

Sunday evening Elder Samuel Thiel, of the Sunday School Department in Zion, came over and conducted an installation service. The officers for the year 1927 were presented, also the entire corps of teachers, after which these were addressed by Brother Thiel and by Elder C. B. Hartshorn, who presented some of the most wholesome instruction and advice. It was an enjoyable occasion.

Elder R. D. Weaver is to be at the Second Church on Sunday evening, February 6, and we predict another houseful of listeners.

Enoch Hill

Apostle J. F. Curtis occupied the morning preaching hour Sunday, using Romans 6 as a Scripture reading, and basing his discourse on the theme, "He that overcometh." He gave his hearers some timely advice, reminding them that the main thing in our lives is to control our words, thoughts, and actions. Christ is our pattern, and our important task is to learn the requirements of the gospel and then live up to them.

Saints of Enoch Hill are encouraged by the interest manifested in the series of meetings which is being conducted by Elder R. D. Weaver. Beginning Sunday, January 23, they continued throughout last week with increasing attendance. Members and nonmembers alike have attended in numbers. The meetings will also last this week. Under the general theme, "Building according to the pattern," Brother Weaver has skillfully and clearly set forth the first principles of the gospel and has applied them to our daily lives. All are happy

because of the attention these meetings have, and the good they will accomplish in this district. Some of the sermons were reported, and will later appear in the church publications.

The choir of Enoch Hill Branch has assisted in the program almost every evening, but on Friday evening, the 28th, we were favored with some musical numbers by members of the Stone Church congregation. Miss Thelma Vincent sang a solo, and a quartet composed of Lois Cool, Nida Vincent, Ronald Smith, and Gordon Kress, rendered some pleasing numbers. They were accompanied by Miss Melva Ward. Brothers William Worth, jr. and Alfred Waters also gave two clarinet duet numbers, being accompanied by Ruby Johnson.

The yearly business meeting of the Department of Women of District 4 resulted in the choice of the following officers: For Group 32, Sister W. J. Brewer, leader; Sister George Street, assistant leader; Sister Alfred Chrestenson, secretary and treasurer; calling committee, Sisters Brewer, Street, Brown, and Chrestenson; social committee, Sisters G. L. Gouldsmith, Amos Allen, and E. H. McKean. For Group 33 South, Sister Dollie Masterson, leader; Sister Joe Rodgers, secretary and treasurer; calling committee, Sisters Masterson, Burrows, Bates, and W. R. Hill; sick committee, Sisters Brunson and J. C. Alexander. For Group 33 North, Sister O. H. Bagley, leader; Sister Hermon Petre, assistant leader; Sister Leonard B. Crowl, secretary and treasurer; calling committee, Sisters Bagley, Stevens, and Crowl. This department has set out to do more this year than they have ever before accomplished in the short time of twelve months.

On Monday evening, January 24, they held a pie and chili supper in the church basement. Although it was not what they expected, the attendance was good, and the department cleared more than eighteen dollars. This effort is only a starter of what the sisters hope to accomplish.

Central Chicago Branch

'Tis with deep sighs of satisfaction that members of Central Branch settle themselves to worship in their pretty, clean little church, for our auditorium has been redecorated. Brothers Cochran and Hall donated their services.

At our election Brother W. I. Cochran was chosen president of the branch, Brothers H. P. W. Keir and David Dower completing the presidency. Brother Ray Hurst was elected clerk. Brother William Bell was sustained as treasurer, and Sister J. E. Thoman correspondent, the publicity work in general being added to the duties of the clerk.

The choir was granted the privilege of presenting its own selection of officers to the body for ratification. It will hold its election Tuesday, January 25.

Little Dorothy Lucile Oliver was blessed January 9 by Brothers Keir and Oliver.

As a branch, we believe we are steadily advancing and hope to do much the coming year.

Brother R. C. Russell Declares Himself

To the Readers of the Herald; Dear Saints: As we are living in the most trying times the church has known in this dispensation, and the evil power is doing all in his power to shake the faith of the church and disrupt it in every possible way, we may not be surprised to hear false rumors regarding the church and its members, to the injury of those thus affected. With the intent of quieting a rumor that particularly affects myself, I wish to state that neither now nor at any time in the past, have I contemplated severing my association with the Reorganization, that I might, under any conditions prevailing, in the future, unite with any other body of people. Neither have I so intimated by word or letter to any party—Dame Rumor to the contrary.

Respectfully yours,

R. C. RUSSELL.

HAMILTON, ONTARIO, 99 Belview Avenue, January 21.

Kansas City Stake

Central Church

Bright skies and a beautiful, sunny day, with the thermometer's mercury in the forties, were quite welcome this last Sabbath, and 321 souls were in attendance at Sunday school, with a collection of \$14.02, an increase of 66 over that of a year ago.

The teacher training class, recently organized under the instruction of Sister Lulu Sandy, report a very fine enrollment and are progressing nicely. The Seven Laws of Teaching, by Gregory, and The Making of a Teacher, by Brumbaugh, are the textbooks being used in this course. It promises to be very interesting, especially with so capable a teacher as Mrs. Sandy at the helm.

The Sunday school orchestra, under the direction of Sister J. L. Johnson, rendered a very pretty number at the Sunday school service. These young people are doing nicely in their work, and are to be commended in the cultivation of their talents; likewise their leader, who so faithfully directs their work and is ever ready to assist them.

Pastor J. A. Tanner has occupied the sacred desk the last three Sunday mornings, giving such counsel to the Saints as is needed to encourage and strengthen them in their daily walks of life. Elder Seth S. Sandy occupied at the 7.45 hour last Sunday night, and Elder Fred S. Anderson spoke last night.

The angel of death has again visited our ranks, claiming Brother P. A. Silsbee, father of Sister Helen Silsbee Smith. Their former home being in Lamoni, the body was returned there for its final resting place.

The funeral of Brother George W. Salander, who died in Chicago on January 5, was held January 10 from Newcomers, Brother J. A. Tanner conducting the service. Brother Salander was one of the first deacons at Central Church, Ninth and Lydia, and was always very conscientious about his work, very studiously looking after the welfare of the church and the people. He was very kind and patient and was an active worker in the church in Chicago. He is survived by his wife, Mrs. Ida L. Salander, two sons, Riley C. and W. L. Salander, a brother, E. N. Salander, of Wichita, Kansas, and three grandchildren. He was laid to rest in the Masonic section of Memorial Park Cemetery.

Sister Dora Blankenship, who underwent a major operation over a week ago at the Independence Sanitarium, is reported doing nicely.

Bennington Heights

Last Saturday the snow thawed a little, and in the evening it sleeted considerably. Toward morning it became colder, freezing the wet snow and sleet; and it was very difficult to get around. Contrary to expectations, there was a good attendance at all the meetings last Sunday. There were 106 at Sunday school and 29 at the junior service.

Elder Ross Higdon preached last Sunday morning on "Counting the cost," and in the evening Apostle J. A. Gillen preached. Brother Gillen called our attention to the fact that we too often consider lightly the administration for sickness. Except in case of emergency, we should request the elders to administer to us only after much prayer and meditation. We should remember to fast.

Sister Burdette B. Root, of Central Church, was the speaker in the junior meeting.

The local priesthood met last Sunday afternoon and discussed their activities at Bennington. The priesthood voted to organize a class of its members to study "Duties of church officers," by President Elbert Smith. The class is to meet each Sunday evening in the Religio hour.

The Religio is being well attended. Last Sunday evening Edna Durbin, William Fahey, Robert Davis, and Frederick Witte debated a resolution. They are inexperienced in speaking in public, but they entered into the debate with a determination and made it very interesting. This is the first debate the Religio has held, and some expressed a desire to participate in future debates.

Howard Fillipo, a member of the young people's class in the Sunday school, was baptized last Tuesday evening.

Sister James E. Cleveland was reported on the sick list this week.

Brother S. S. Spangler, an employee of the Ford Motor Company, invited the Saints to visit the Ford assembly plant last Monday evening. The Ford plant is in the neighborhood of the Bennington Heights Church, and about twenty-five went and saw the Ford car assembled, painted, and driven away under its own power, all done in eleven minutes.

Argentine Church

Notwithstanding our stake missionary, W. D. Tordoff, came unannounced, his two weeks of meetings were a decided success. An average of a dozen people not of our faith attended each night. It seemed that they were waiting for the message which he brought. The truths he presented were in sharp contrast to the similar subjects discoursed upon by those of other faiths. There was a readiness to compare in a strict sense the gospel thus plainly presented, with the plan of salvation previously taught them. Result: Five precious souls accepted the truth of Christ and united by baptism and confirmation with the church. The eleven o'clock service, usually a preaching service, today was changed to a prayer meeting in charge of Brother Tordoff, at which the time was wholly occupied. Many touching testimonies were borne, seasoned by the Spirit of God, which, with spiritual supplications by young and old, made a refreshing session. Those present were melted to tears as the relating of experiences continued.

At half past six the five candidates were confirmed. All give promise of becoming useful citizens in the church—one a child and four adults.

At the close of the evening meeting, Brother Tordoff was given a sum of money as a token of esteem and appreciation by the members. It is thought probable that he will return again at no distant future date and finish the work of gathering in, as there are several who seem near the kingdom. His stay, though short, was sufficiently long for us to become acquainted with the brother, and to be acquainted with him is to love him. He goes immediately to Des Moines, Iowa; after which he will return to the stake and take up the work at one of the churches.

Northeast Mission

The Women's Department is starting out nicely since the first of the year.

Elder J. E. Vanderwood is conducting a series of meetings under the general subject of "A practicable, workable religion," commencing the 23d.

Armourdale

Sunday morning, January 23, at eleven o'clock, Brother E. P. Sanders was the speaker. He chose as his subject, "Preparedness."

At a quarter till eight Brother J. A. Tanner, stake president, was the speaker. He used as a basis for his talk the words of Apostle Paul, "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation." He took the six principles of the gospel and analyzed them, showing very conclusively that there was power in the gospel plan sufficient to save a man. His sermon was certainly enjoyed by all present. The attendance was good at all services of the day, considering the inclemency of the weather.

Monday evening, January 24, a party of some ten or twelve of the Armourdale Saints went over to Argentine, where the stake missionary, Brother Tordoff, is holding a series of meetings. They all stated that they enjoyed a most excellent sermon.

The First Quorum of Priests of the stake has been having some very excellent and instructive quorum meetings. Brother Blair, the stake bishop, has been giving them some lectures on stewardship, and since he finished they have been studying public speaking under Brother F. V. Elliott,

pastor of Malvern Hill Church. The attendance and interest have been good, and those of the quorum who have not been taking advantage of these good things have been missing something worth while.

The Graphic Arts Bureau

Recently the bureau received a photograph of a paper announcing the death of General George Washington (December 14, 1799); also a photograph of the *Ulster County Gazette* of January 4, 1800, which contains a reply to the senate from President John Adams.

Bishop Charles Fry has placed in the keeping of the bureau a silhouette photograph of the father of the late E. C. Brand. This mode of picture taking was the initial effort of photography. When Daguerre had progressed that far in the art, he one day emerged from the mysterious dark-room and enthusiastically said to his wife, "Wife, I can tack your shadow to the wall." This statement confirmed the good woman in the belief that her husband had gone crazy, so the family physician was consulted.

Doctor J. S. Lawton, of Saint Joseph, Missouri, attended the young people's revival services at the Stone Church, and on Friday evening at the "get-together" meeting in the dining hall he was so impressed with the singing of the old folk songs and hymns which were illustrated with lantern slides, that he had the bureau purchase a fine Bausch and Lomb instrument, which will be for the use of the Far West Stake.

In the next two weeks, lantern slides fully illustrating the Auditorium, will be available from depots in various parts of the United States and in Canada. There is no rental charge on these sets for the first week. Write the Graphic Arts Bureau, Box 255, Independence, Missouri.

Radio Program

440.9 Meters - 680 Kilo-Cycles - 1000 Watts

Radio Programs for February 15 to 28 Inclusive

- THURSDAY, February 17.—2:30 p. m., Matinee program. 7 p. m., K L D S Happy Story Fairy. 7:30 p. m., Lecture. 8 p. m., K L D S Mandolin and Guitar Club, under the direction of Ralph G. Smith.
- FRIDAY, February 18.—6:30 a. m., Morning devotional service conducted by the K L D S Radio Pastor, Ralph W. Farrell; music by Mrs. Ola Davidson, Mrs. George Willis, Mrs. Mary Helm, and Mrs. Lulu Tyrrell. 7 a. m., Children's feature—Uncle John.
- SATURDAY, February 19.—6:30 p. m., Sunday school lessons. 8 p. m., Musical program arranged by Amy Winning, organist; assisted by Otto Rothenberger, bass.
- SUNDAY, February 20.—8:30 a. m., Bible Study Hour conducted by the K L D S Radio Pastor, Ralph W. Farrell. Music by young people under the direction of Mrs. Bertha Burgess. 11 a. m., Stone Church service. 3 p. m., K L D S Radio Church conducted by Reverend A. G. Hause of Maywood Baptist Church. 6:30 p. m., K L D S Radio Vesper. Music by mixed quartet composed of Nina Grenawalt Smith, Lulu Tyrrell, Fred Friend, and Frank Russell. Sermonet. Elder U. W. Greene. 9:15 p. m., L. D. S. studio service; music arranged by Elizabeth Tanner Hitchcock, organist. Sermonet.
- TUESDAY, February 22.—6:30 a. m., Morning devotional service conducted by the K L D S Radio Pastor, Ralph W. Farrell; music by Thelma Vincent, Elizabeth Okerlind, Alma Kearns, and Orville Thompson. 2:30 p. m., Matinee program arranged by Mrs. Russell Smith, soprano. 7 p. m., K L D S Happy Story Fairy. 7:30 p. m., Lecture. 8 p. m., Studio program arranged by Mrs. Anna Nall, contralto.
- THURSDAY, February 24.—2:30 p. m., Matinee program. 7 p. m., K L D S Happy Story Fairy. 7:30 p. m., Lecture. 8 p. m., Studio program.
- FRIDAY, February 25.—6:30 a. m., Morning devotional service conducted by the K L D S Radio Pastor, Ralph W. Farrell; music by Walnut Park Quartet. 7 a. m., Children's feature—Uncle John.
- SATURDAY, February 26.—6:30 p. m., Sunday school lessons. 8 p. m., Musical program presented by Marybelle Eubank, organist; Alvah Boyington, pianist; Walter Zimmerman, baritone.
- SUNDAY, February 27.—8:30 a. m., Bible Study Hour conducted by the K L D S Radio Pastor, Ralph W. Farrell. Music by young people under the direction of Mrs. Bertha Burgess. 11 a. m., Stone Church service. 3 p. m., K L D S Radio Church, service conducted by Doctor Hans Dierks of Church of Our Redeemer. 4 p. m., Musical program by Temple Orchestra of Saint Joseph, Missouri, under the direction of Mr. W. C. Maupin. 6:30 p. m., K L D S Radio Vesper; music by K L D S Ladies' Quartet composed of Mary Field, Clara Curtis, Mrs. Frank Good, and Gladys Good. Sermonet, Elder U. W. Greene. 9:15 p. m., L. D. S. Studio service. Pauline Becker, organist. Sermonet.

MISCELLANEOUS

Conferences Notices

Southern Missouri district conference will convene with the Kennett Saints at Kennett, Missouri, February 18 to 20. District officers and delegates to General Conference will be elected at this time. Therefore we hope for a good representation, not only of the branches, but also of the nonresident members of the district. Branch clerks should have their reports and assessments sent in early. Ministerial and other matter for conference can be sent to the undersigned. Benjamin Pearson, in care of James A. Phillips, Box 191, Kennett, Missouri.

Conference of Southern Ohio District will be held at Iron-ton, Ohio, February 19 and 20. The church is located on Park and Apple Streets. First meeting at 10 a. m., Saturday, the 19th. According to the rules, each branch should elect three delegates, and these names be recorded on blanks provided, signed by branch president and secretary, mailed to the district secretary, and constitute the credentials of the delegates. The principal items of business are the election of officers, and delegates to the coming General Conference. Apostle Paul M. Hanson will be with us. James E. Bishop, district president.

Clinton district conference will convene February 11, 12, and 13, at Rich Hill, Missouri. Commences Friday 10.30 a. m. with a prayer service. R. T. Walters, district president.

Youngstown-Sharon district conference will be held at Sharon, Pennsylvania, Saturday and Sunday, February 5, 6. Business meeting Saturday afternoon at 2.30. We are expecting to have with us Apostle Paul M. Hanson and District Missionary William Patterson and W. C. Neville. All are welcome. E. B. Jones, district secretary.

Kirtland district conference will meet at the Saints' Church, State and Hiram Streets, Barberton, Ohio, on February 26, at 10.30 a. m. This is our annual conference, and important business will come up. Apostle Paul M. Hanson will be present. T. G. Neville, district president.

The Kentucky and Tennessee District will convene in conference March 5, at two o'clock in the afternoon, at Foundry Hill Church. Patriarch T. C. Kelley will be present. Alma Booker, district president, Mayfield, Kentucky.

Southern New England district conference will be held with the Boston Branch, Sewall Street, Somerville, Massachusetts, March 12 and 13, 1927. First session, Saturday at 2.45 p. m. Special business: Election of district officers and delegates to General Conference. Please send all branch and official reports to secretary not later than March 7. S. E. Sinclair, secretary, 166 Pearl Street, Somerville, Massachusetts.

Idaho district conference, at Rupert, Idaho, March 5 and 6. Business session convenes at ten o'clock Saturday morning. Bishop Carmichael expected to be present and possibly President F. M. Smith. Delegates to General Conference to be chosen, also the report of the committee on the purchase of permanent reunion grounds to be considered. All reports from branch presidents and secretaries should be in the hands of District President J. Arthur Davis, Rupert, Idaho, by March 1. Gladys Chambard, district secretary.

May He Hear From Saints of Texas?

Brother George Elgie, Box 192, Alamo, Texas, requests that any Saints living in the Lower Rio Grande Valley communicate with him, that together they may be able to start the gospel work in that section, and establish church privileges if possible.

Young People's Convention

The London (Ontario) District young people will hold their annual convention in London, February 19 and 20. The program will include winter sports, indoor social and recreational activities on Saturday afternoon and evening, and a well-balanced arrangement of devotional and educational services on Sunday. Hours of meeting: Saturday, 2.30, 7, and 8 p. m.; Sunday, 9.30 and 11 a. m., 2.30 and 7 p. m., in Saints' Church, Maitland Street, London, Ontario. George C. Tomlinson, jr., district president.

A convention of the young people of the Southwestern Kansas District will be held in Wichita, February 11, 12, and 13, 1927. A welcome will be extended to all who can attend. President Floyd M. McDowell is expected to be here; also Brother A. H. Mills, who will have charge of the music. Mrs. L. R. Field, district secretary.

General Conference Visitors

Those desiring rooms during General Conference should write the General Conference Reception Committee, at Box 255, Independence, Missouri.

C. ED. MILLER, for the Committee.

Appointment of District Department Heads

Owing to vacancies existing, the presidency of the Wheeling District have, in consultation, made the following appointments as district heads of the departments, subject to the action of the district conference: Superintendent of Sunday school, Paul Lannum, of Wellsburg, West Virginia; superintendent of Department of Recreation and Expression, Herbert Voltman, of Steubenville, Ohio; and superintendent of Department of Women, Mrs. Lily Bishop, of Steubenville. These appointments have the approval of the general heads of departments.

SAMUEL A. MARTIN, District Secretary.

WILLIAM RICHARDS, District President.

Requests for Prayers

Elder and Mrs. Benjamin Pearson, Ava, Missouri, write for the prayers of the Saints in behalf of their son, Milo W. Pearson, who is in Ward 33, U. S. Veterans' Hospital, Boise, Idaho. They ask that any elders or Saints in Boise will visit him. He is not a member of the church but has done much for the traveling ministry where he has lived.

Brother Eli Hartford, of Rond Eau, Ontario, requests the prayers of the Saints for his son, Ira Hartford, who is in the hospital at Chatham, Ontario, suffering from lung trouble. Brother Ira is a member of the church, and sorely needs the remembrance of his brothers and sisters.

Our Departed Ones

BAILEY.—Myrtle Bailey was born April 6, 1892. She was baptized into the church at nine years of age by Charles Irvin. Married Roy Bailey February 6, 1909, and to them two children were born. She suffered two years with tuberculosis, and bore her pain with patience. A few hours before she passed away she wrote a beautiful letter to her sister, telling of her hope in the gospel. Her death occurred January 20, 1927, at Wilburton, Oklahoma. Surviving her are her companion, two children, father, three sisters, and one brother. Funeral sermon by E. A. Erwin.

HUSTON.—Phebe J. Huston was born July 29, 1852, in Fremont County, Iowa. She was the second daughter of David and Mary A. Study who were among the first settlers in that county, and here Sister Huston spent her life. She was married to John Huston April 14, 1870, and was baptized into the Reorganized Church August 25, 1888. She was true to her covenant until the end. She died at her home near Bartlett, Iowa, January 16, 1927, at the age of seventy-four years, five months, and seventeen days. Sister Huston leaves three daughters, Mrs. H. N. Pierce, Mrs. J. N. Greenwood, and Mrs. C. C. Sigler, all of Bartlett, three grandchildren, one sister, and one brother. Funeral services were held at the Latter Day Saint Church in Bartlett, January 17. Sermon by Elder N. L. Mortimore. Prayer by C. W. Forney. Interment in the Thurman Cemetery beside her husband.

LAND.—Charlotte Ann Land, daughter of A. B. and Emma E. Smith, was born January 17, 1863, near Council Bluffs, Iowa. United in marriage to Charles W. Land in 1880. They resided in Iowa until March, 1904, when they moved to near Saskatoon, Saskatchewan, living there until November, 1921. Thence they moved to Shellbrook, Saskatchewan. She was baptized November 26, 1908, by J. A. Beckman, near Saskatoon, and was

a faithful member till the end. She suffered much pain caused by cancer, high blood pressure, asthma, and a weak heart, but in patience she endured all. She passed into the great beyond January 10, 1927, at her home in Shellbrook, her companion having preceded her by two months. Surviving her to mourn their loss are five sons: Roy, of Senlac, Saskatchewan; Ben, Norman, and Vern, of Shellbrook; Harlan, of Council Bluffs, Iowa; three daughters, Mrs. S. A. Beckman, Shellbrook; Mrs. S. Cooper, Senlac; Mrs. J. F. Harper, Prince Albert, Saskatchewan; eight grandchildren, one sister, three brothers, of Council Bluffs, also other relatives and many friends. Interment beside her husband in the Shellbrook Cemetery, January 13, 1927.

CHENEY.—William Cheney was born August 8, 1880, in Ingham County, Michigan, and was married January 8, 1902, to Naomi Kinsey. To them three children were born, two of whom survive Bessie and L. A., both at home. In 1914 he was baptized into the church, and a year later was ordained a priest. Died suddenly in an Owosso hospital January 4, following an operation performed December 30. Brother Cheney leaves his daughter and son, two brothers and one sister, Elmer and Burt, of Flint, and Dora Winterlee, of Louiston, Michigan. Funeral services were conducted at the Brant Methodist Church January 6. Elder G. W. Burt, of Beaverton, was assisted by Elder John Wade, of Saint Charles.

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THE SAINTS' HERALD

The First Presidency, Editors.
 Richard J. Lambert, Assistant Editor.
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STATEMENT OF CONDITION

Close of Business, January 10, 1927

(Date of Annual Examination.)

Resources		Liabilities	
Loans and Discounts	\$439,460.81	Capital Stock	\$ 25,000.00
Banking House and Fixtures	21,700.00	Surplus	10,000.00
U. S. and Other Bonds	\$78,682.52	Undivided Profits	6,129.22
Cash and Due From Banks	67,955.69	Deposits	559,669.80
	146,638.21	Bills Payable	7,000.00
Total	\$607,799.02	Total	\$607,799.02

The above statement is correct.

M. H. SIEGFRIED, President.

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The Church of our Fathers

THE SAINTS' HERALD

OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESU

Entered as second-class matter at the post office at Independence, Mo. weekly at Independence, Missouri. Price \$2 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

Volume 74

Independence, Missouri, February 9, 1927

Number 6

EDITORIAL

Blue Pencil Notes

Sanballat played a clever game. His strategy was excellent. A student of the most modern psychology could scarcely improve upon his methods.

Sanballat desired to frustrate Nehemiah's endeavor to rebuild the walls of Jerusalem. His first weapon was ridicule. Men fear to be laughed at. Ridicule cuts like a whip lash. So Sanballat and his confreres "mocked Nehemiah."

When Nehemiah turned a deaf ear to ridicule, then Sanballat tried intimidation. The psychology was not so good at that point. A man who does not fear ridicule is not likely to fear violence. But it was the best psychology that could be used by one in Sanballat's position—which was a negative position, the attitude of one who will not build Jerusalem himself and who seeks to prevent others who would build.

When intimidation failed, Sanballat resorted to palaver. Four times he invited Nehemiah to come down and "talk things over." At the least, time would be lost; and diplomatic palaver has often succeeded where violence has failed.

When palaver failed, Sanballat tried rumors. "It is reported" (Nehemiah 6: 6) that the "Jews think to rebel: for which cause thou buildest the wall."

When Dame Rumor failed, then the appeal was to selfishness. The attempt was from within the ranks. One was hired to urge Nehemiah to save his own life—to hide in the temple while others worked.

Nehemiah knew that thus he might indeed save his life but lose it.

That strategy was clever. But the dignified and adequate answer to it all was couched in the simple statement: "I am doing a *great work*, so that I can not *come down*."

Then comes the triumphant conclusion of the whole story: "So the wall was finished."

Markham's Tribute to Lincoln

When the Norn-Mother saw the whirlwind hour,
Greatening, and darkening as it hurried on,
She bent the strenuous heavens and came down
To make a man to meet the mortal need.
She took the tried clay of the common rood—
Clay warm yet with the genial heat of earth,
Dashed through it all a strain of prophecy;
Then mixed in laughter with the serious stuff,
It was a stuff to wear for centuries,
A man that matched the mountains, and compelled
The stars to look our way and honor us.

The color of the ground was in him, the red earth;
The tang and odor of the primal things—
The rectitude and patience of the rocks;
The gladness of the wind that shakes the corn;
The courage of the bird that dares the sea;
The justice of the rain that loves all leaves;
The pity of the snow that hides all scars;
The loving-kindness of the wayside well;
The tolerance and equity of light
That gives as freely to the shrinking weed
As to the great oak flaring to the wind—
To the grave's low hill as to the Matterhorn
That shoulders out the sky.

And so he came.
From prairie cabin up to Capitol.
One fair ideal led our chieftain on.
For evermore he burned to do his deed.
With the fine stroke and gesture of a king.
He built the rail pile as he built the state,
Pouring his splendid strength through every blow,
The conscience of him testing every stroke
To make his deed the measure of a man.

So came the captain with the mighty heart;
And when the step of earthquake shook the house,
Wrenching the rafters from their ancient hold,
He held the ridgepole up, and spiked again
The rafters of the home. He held his place—
Held the long purpose like a growing tree—
Held on through blame and faltered not at praise,
And when he fell in whirlwind, he went down
As when a kingly cedar, green with boughs,
Goes down with a great shout upon the hills
And leaves a lonesome place against the sky.

E. A. S.

They Say—

Some One: There are times when we should not stand upon a punctillio.

Doctor Cadman: "Some people derive virtue from the graves of their ancestors."

Helen C. Bennett, writing in *American Magazine* on the Library of Congress, quotes Mr. Ashley, the librarian of Congress, as saying that "the most popular reference work in the building" is *Americans of Royal Descent*, by Browning.

Churchill: "A poem is not a poem unless it is well spoken."

Some One: "Prodigious actions may as well be done by a weaver's issue as by a prince's son."

Clark (in The Crossing): "Some day you will learn that foresight sometimes comes to men, but never to assemblies. But it is often given to one man to work out the salvation of a people, and be destroyed for it."

Doctor Cadman: "War is even worse for what it leaves than for what it takes."

Anonymous: Architecture in its highest form is frozen music."

Elihu Root: "Nations always will differ. They differ in inherited characteristics and predilections and traditions and modes of thought and feeling, but there never is a difference so great that it can not be peaceably settled if approached in the right spirit, and there never can be a difference so trifling that it may not be made the occasion of war if it is approached in the wrong spirit."

Churchill: "Few men dare to set their will against a multitude when there are no fruits to be won. Columbus persisted, and found a new world; Clark persisted and won an empire for thoughtless generations to enjoy."

Some One: "A man's judgment is no better than his information."

Clark (in The Crossing), to David: "Serve the people, as all true men should in a republic. But do not rely upon their gratitude."

Major Colfax (in The Crossing), to David: "Commonwealths have short memories. They will accept

sacrifice with a smile. Shakespeare, I believe, speaks on royal ingratitude—he knew not commonwealths."

William Henry Channing: "To live content with small means, to seek elegance rather than luxury, and refinement rather than fashion; to be worthy, not respectable and wealthy, not rich; to study hard, think quietly, talk gently, act frankly; to listen to stars and birds, to babes and sages, with open heart; to bear all cheerfully, do all bravely, await occasions, hurry never; in a word to let the spiritual, unbidden and unconscious, grow up through the common; this is to be my symphony."

Duties of District and Branch Officers

Every member of the priesthood should be vitally concerned about two things. First, his duties in his particular rank of priesthood; and, second, the relationship he bears to the officers and to the membership.

To be accurately informed, every ordained man should secure a copy of the new booklet just published, *Duties of District and Branch Officers*. This book can with profit be made the text for study and discussion in priesthood meetings throughout the church. The price (15c each) makes the booklet available to all. The membership as well should study this matter.

"The Sublimation of Labor"

This is the title of a pamphlet recently printed, and is the report of a sermon preached by President F. M. Smith at the 1926 General Conference. It can be used to advantage in interpreting the attitude of the church on the question of capital and labor in connection with our social program.

This question is always a question of current issue of vital interest. Ministry and membership alike should supply themselves with copies of this pamphlet and give them to interested persons. Scarcely a week passes but what this subject is discussed by pulpit and press, and therefore it reaches into the home circles throughout the land. It is important that the position of this church be clearly stated on this matter in these times when people are thinking for themselves.

The price of this sermon pamphlet is ten cents. Orders for these pamphlets should be given to the branch publicity agent, and by ordering a quantity at one time carrying charges are greatly reduced. If no agent has been appointed in your branch, send orders direct to the Herald Publishing House, Independence, Missouri, and the books will be sent promptly.

Special Offer to New "Autumn Leaves" Subscribers

For the months of February and March, *Autumn Leaves* will be sent to *new subscribers only* for five months for fifty cents. To those who have never subscribed for *Autumn Leaves* this offers an opportunity to give the magazine a fair trial at a minimum price.

Those who are now taking *Autumn Leaves* may subscribe for some friend in or out of the church who does not read the magazine.

You can hardly make a better investment of fifty cents than by offering this inspirational magazine to some young person who is struggling to give direction to his life. Hundreds have testified to its helpfulness.

Those in branches who have appointed a publicity agent should send their orders through him; otherwise they may be sent direct to the Herald Publishing House, Independence, Missouri.

"Brother Joseph"

By Minnie Eugenia Warnock

Oh, blessed his dear memory!

A nobleman of earth was he,

A prince, a friend to everyone.

No truer soul could ever be.

He had a personality

So great it drew all men to him,

And fixed in them a confidence

Nor time, nor trouble could bedim.

He was a leader in a cause

So great, there could no greater be;

But he was humble, full of love;

From arrogance was ever free.

We well recall those lustrous eyes,

So full of human sympathy;

And ringing voice that made the hymn

Swell out a glorious symphony.

Oh, Brother Joseph, your great life

Has left its impress deep on ours:

So faithful, cheery in your work,

Though many were your sad, sad hours.

And we are happy and content

To carry on the work you loved.

You kept the banner floating high;

You were a prophet well approved.

We thank our God for you and yours;

For you, your father, and your son.

A great "succession" it has proved,

This trio great of steadfast men.

To bring to triumph his blest work,

God chose this "stock" of truth and worth

To lead, direct his blessed church,

And make her shine through all the earth

Dear Brother Joseph, once again

We hope to hear your cheery voice

And clasp your warm and friendly hand

And with you in God's work rejoice.

April, 1926.

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

The Church of Our Fathers

BY JOHN F. GARVER

The first of a series of seven sermons in the Stone Church, Independence, Missouri, in November, 1925, under the general theme, "The faith of our fathers."

I count myself happy to be privileged to undertake with you the work which is just before us. Most certainly do I appreciate this magnificent audience; and if I may do so without offense to those who have grown silvered in the service, I would like to speak of my special appreciation of the large number of young people I see here, who, with us, are interested in the faith of our fathers.

We are come together at a propitious hour. As a people we stand at the dawning of a new day. We enter upon that epoch towards which in confidence, in faith, in hope, and in charity the eyes of good men and women have been turned from the beginning of time. So it is that upon the threshold of this our opportunity it gives us great pleasure to endeavor together a reevaluation of that faith known as the "latter day glory," which our fathers in this church brought forth in such fervent testimony.

The theme of this evening is "The church of our fathers." As a point of departure for this theme, we turn to the 16th chapter of Matthew. Jesus was ever forward in advancing the interests of the church. So on this occasion he took advantage of the stir among the people, of the spirit of inquiry, of the talk about his mission, that by that means he might impress the apostles the more seriously with the charge imposed upon them as the keepers of the faith. So we have the lesson:

Whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

From this lesson we take as the text for the evening these moving words of our Lord, coming ringing down to us through the corridors of time, the promise of God through his own Son, "I will build my church, and the gates of hell shall not prevail against it."

The Church of Our Fathers

We speak of the church of God. The church of our fathers. That great church of the living Christ. The church with a purpose. Which purpose, despite the strongholds of hell itself set against it, shall be achieved in the end of time.

The promise of the living Christ is that he will build his church. That it shall be known in the midst of the earth as the temple of God. This church, whose builder is deity, whose greatest day is to be its latter day, this church of divine promise, whose foundation is sure, whose completion is at hand; this church of our fathers I come, my friends, to declare unto you.

I speak of the great church of Jesus Christ restored in these last days; brought about through the most holy ministry of our fathers in this cause; sealed with the blood of their martyrdom; set up by the hands of angels; never again to be taken from the earth; functioning through such as are here represented tonight—this great church declare I unto you.

The Purpose of the Church

Now, the purpose of the church is made clear in the Scriptures. The mighty Apostle Paul has said it is the purpose of the gospel through the church to bring to pass life and immortality, the salvation of man. To bring life real to man here in this present experience, through an equality of things of substance into equality in the things of the spirit. That God's chosen and covenant children may stand fast in that salvation in Zion, and out of that high place bear testimony to all mankind to draw all men unto Jesus, the Master of every man. Life here and immortality hereafter, the goodness of God in time and in eternity—this is the purpose of the church.

And my dear friends, that purpose, as God lives, shall be achieved. And furthermore, the set time to favor the church has come. Zion will be redeemed. Zion is being redeemed. And out of Zion to every country, in every language, to the last honest-hearted man, shall the gospel of Jesus Christ go to his redemption, and to the glory of God in him, if he will. The purpose of the church will be achieved.

The Organization of the Church

May we refer briefly to the organization of the church. The organic form of the church has been determined out of consideration for the peculiar work it is called to do. The purpose of the church, as we have said, is to save men and women. Consequently first of all, and of necessity, it is a great missionary church.

It is a great missionary church with a great missionary arm—an army of proselytizers called of God, ordained to that purpose, and sent forth to fill the

earth with the sweet story of Jesus. A missionary arm of necessity, that men might be called to God. A missionary arm which has always existed, which exists today, which always will exist, functioning in the bringing of men and women out of the wilderness to the church, out of sin unto righteousness.

So we have the missionary arm of the church. With its apostles, and its seventy, and its other seventy, and its elders. And, thank God, with its great army of cooperating Saints, who with the eldership are called to this specific purpose of preaching the gospel in all the world.

The church also has its local arm. Its arm for the shepherding of the flock called out of the world into the fold of Christ. Of necessity it must be so, that these newborn babes in Jesus may be so cared for, so led, so guided, so developed, so delivered from evil, so inspired to righteousness that they may mount up to the heights of eternity, and, clasping the hand of our Lord, make possible Zion's redemption and its word of testimony in all the world.

So we have the local arm, the shepherding arm of the church, with its high priests, its elders, its priests, teachers, and deacons. And, thank God, in association with these holy men, that great army of cooperating Saints, into whose hands the Father of Light has committed the keeping of the faith, the prosperity of the church. That welcoming throng unto whom shall be made possible by the bye the dear day of the coming of our Lord.

And since it is necessary in this experience that temporal means or means of substance be used to spiritual ends, there is that great army of the church we call the temporal arm. Also a work of necessity, for the financing of the whole cause, the care and custody and direction of the temporal holdings and interests of the church; and for the nurturing of its needy.

So we have the temporal arm of the church, with its bishops, and agents, and colaborers. And, thank God once more, its great band of cooperating Saints, from whom come the "sinews of war," in whose integrity is held fast the hope of the church, and with whose cooperation alone God can achieve in this age his divine purposes, the glorification of Zion, and the preaching of the gospel in all the world.

And to make the organization complete, of necessity, and always will it be so—it always has been so, it is so today, it always will be so—of necessity there must be a First Presidency. That there might be, as it were, a great central clearing house for the coordination of interest, the unification of effort, the well-balanced endeavor in every department to a common end. That each department in its endeavor to advance the cause of Christ may make its well-timed contribution to the whole, as each is directed with consideration of general needs, and the contribution

of the others, there must needs be a First Presidency.

The First Presidency, then, was had in the church of our fathers, and is in our church; with its three high priests; with its great prophetic office, functioning to the glory of God and the good of the body; and, by the way, my dear friends, constituting a quorum and an office and a function so well established in our constitutional law and in our practice as a people as to make it absolutely impossible of being uprooted by any wild wind of doctrine or smooth-tongued sophistry from any source whatsoever. A quorum so ably accounted for from this pulpit a few weeks ago by my Brother J. F. Curtis, I am told, as to make quite unnecessary any further word from me in its defense.

A Word of Personal Testimony

This is the church. My friends, I am come to you tonight as an apostle of Christ to say, This is the church of our fathers. *This is the church!* I shall stand some day before the great white throne of the Almighty to answer for this testimony. I fear God. I have not given all the twenty-five years of my ministry to this church for nothing. I fear God. And to bear a testimony here which is not true, I would not dare to. This is the church. I know it is the church. I know it by the testimony of Jesus Christ, burned into my consciousness that day now nearly a third of a century ago when this church favored me with membership. I know it is the church of God by that divine directing of vision, by the power of the ministry that has been mine all through the years, and that I feel surging anew through my being this very hour. I bear this testimony boldly. This is the church!

Many years ago I joined this church of our fathers, in Mills County, Iowa, a boy without home, without people of promise, without friends, without hope in the world. I believed the testimony of elders who declared to me, "This is the church of God. And it shall be your testimony if you will obey." I went forth in humble supplication before my Father. And even the very day I was baptized, indeed, the day before, and the day after, and on many succeeding days, out of the goodness of his matchless mercy my Father filled my soul with the divine consciousness this is his church.

Those were golden hours in my experience. Again and again under the stars of heaven, kneeling between the rustling rows of ripening corn, for I was on the farm, and it was autumn, upon my bended knees, and with my face in humiliation in the dust of the earth, many times I sought my Father, and always that testimony was renewed.

Nor is this all, for that testimony has been mine through the years. That testimony is mine tonight. I repeat it in all solemnity, with the consciousness I must some day meet you at the judgment seat of

Christ, This is the church of my Lord, the same church I joined a third of a century ago.

The Testimony of the Brotherhood

But, friends, I do not stand on this platform alone in this testimony. For with me, side by side, shoulder to shoulder, hand in hand here tonight in this divine presence stands in testimony every man who took a mission from this church last April; and who by his activity in the field bears testimony to you and to the world this is the church of God, which by his ministry he seeks to build in the earth. In these undying acts of our great brotherhood, we have sure testimony this is the church of our fathers; well worthy our trust.

I have heard it said some of these men are out in the field today for no other purpose than this, that their families might eat bread. I do not believe it. My confidence in these men, born of their integrity and measured by their offering all through the years of my personal association with them in this most holy ministry, my manhood unfolded under their moving example, resents this insinuation. I brand it as a miserable misrepresentation of these noble men! They, too, resent this insinuation by actions that speak louder than words. They, too, say this is the church, worthy of our confidence, our support, our all.

The Testimony of the Deity

Nor is it left to men alone to bear testimony this is the church. Many of you were present in this auditorium during the General Conference of 1925, prayer meeting, and partook of the divine unction of that hour, when that man who is loved by us as no other man in this church is loved, and who carries the confidence of the rank and file of the people of this church as no other man carries it—you were here present when Elbert A. Smith served as the medium for the Deity who himself bore testimony this is the church of our fathers, when in prophecy it was declared:

I have a word of consolation for my people. Did I not establish my church by the hand of my Son and declare that the gates of hell should not prevail against it? And did I not restore the gospel in these last days and give you again the church through the hands of my servant Joseph? . . . Some of you have said in your hearts, Was that indeed the church of God which was established by Joseph Smith in that early day? I say unto you, Yes, that was verily the church of God. Some of you have said in your hearts, And is this still today the church of God? I say unto you, Yes, this is verily the church of the living God.

This Church Shall Prevail

This, my friends, is the church of the living God. The church of our fathers. This is the church, and it shall prevail. It has for its foundation the rock of ages. Its stones in human form are being tried, that they might be found to be true. Its cement, the

pure love of God, binds these lively stones—binds you together in one. Its Master Builder himself works mightily in every field, even as he works here in Zion that his cause he might achieve. God is among you here tonight. You good people know it is true. Believe it, and he will be with you in greater power. God is to him who believes. In all his power, in all his majesty, in all his love, in all of his saving grace, he is to him who believes.

Brother Gardner, just before I rose to speak, handed me a note saying that in answer to the call of the church for Graceland College Endowment and stewardships, Independence with a quota of \$15,000, up to six-fifteen o'clock tonight had answered with \$16,000, and has not yet finished her solicitation. This is an evidence that God is with you. God in you is measured by the thing which you do for his cause. God works here as he works in every field.

This is the church of Christ, the church of our fathers. Its progress is marked. Its strength is certain, as evidenced to us in every reunion, in every conference, in every assembly of the Saints everywhere the past season. As made manifest to us in the courage, and the faith, and the confidence, and the sacrifices with which our people have responded to the call, Come let us go forth as one and establish stewardships, the divine social order, that God's people may be one both in the things of earth and in the things of heaven.

The Hope of the Church

My dear friends, today, this day of our Lord, the 8th day of November, 1925, is the greatest day this Reorganized Church ever saw. We stand, as I said in the beginning, in the dawn of a new day. It is the day of our God, who stands at the door of each heart and knocks, and who by that knocking says to each of you who will receive it, I press into the open palm of your hand the keys of the kingdom.

For, my friends, the hope of the church of our fathers is in you. Members in particular in this household of faith, lively stones in the living temple, the hope of the church of our fathers is in you. For that scripture, despite what other interpretation we may justly put upon it, is literally true, and to be taken on its face which says, "The kingdom of God is within you."

The kingdom of God can not come where you do not come. The kingdom of God can not do that which you do not do. The kingdom of God can minister only as you minister. The kingdom of God can speak in testimony only as you speak in testimony.

My friends, the church of our fathers, past, present, and future—its consummation lies with you. You are the hope of the church. And this kingdom of our Christ according to those words of prophetic

significance which furnish us our text tonight, this kingdom of such as you is to achieve and accomplish the purpose of the God who sent it. Of that there can be no question. The church of our fathers shall in reality live in such as you are. Its work is highly necessary. Its purposes divine. Its organization is effectual. Its foundation sure. Its builder is God.

This people are forward in every good work. And looking upon us and upon such as are here tonight, Jesus says to us, Out of you I will build my church.

My friends, he says more than that. For to those who listen to catch the intonation of his voice, Jesus Christ the Master Builder says, Within you I am this night building my church. The church of your fathers. And your church. I am building the church in you.

He says, furthermore, to those who attune their ears to his voice, I will build the whole of my church in you. I will perfect it. I will beautify it in you. And at the end it shall roll forth to fill the earth.

Christ Will Build His Church

I will in you establish my church in the midst of the earth, is the word of Jesus our Master to us as a people. And I will do it, not only for my own name's sake, not only for my Father's sake, I will do it for a benediction upon the offering of your fathers in this most holy faith. And I will do it as a reward for your endeavors. I will through you speak forth my praise. For you shall, bye and bye, having mounted up the slopes of Zion's hill, stand revealed as a great light illuminating the whole world, until men and kings and nations shall come to inquire of the source of your power, recognizing that you have been with, and learned of, and served, and now speak for God in the midst of the earth.

I will build my church! No man can gainsay that. No movement can gainsay it. No storm from without can gainsay it. No force at work within can gainsay it. The words of Jesus Christ our Lord to us tonight are true and faithful: I will build to its completion my church, restored in these last days. I will build the church of your fathers, which is your church. No power, no weapon formed against it can prosper. Not even hell, nor the strongholds of that wicked city, can turn my purpose aside. I will build my church! *I will build my church!*

I lay it down therefore for a rule, that the whole man is to move together; that every action of any importance, is to have a prospect of public good: and that the general tendency of our indifferent actions ought to be agreeable to the dictates of reason, of religion, of good breeding; without this, a man, as I have before hinted, is hopping instead of walking, he is not in his entire and proper motion.—Sir Richard Steele.

What Are the Duties of a Teacher?

BY J. A. TANNER

In writing upon this subject we do so with the understanding that it is a much mooted question, and that there is no other office in the church upon which so much difference of opinion is expressed in regard to the prerogatives of the office; and in writing this paper we shall try to avoid discussing the opinions of anyone, and present purely an affirmative description of the duties of said officers.

Webster, in defining the word *teacher* says, first, "One who teaches or instructs"; second, "An instructor, a preceptor, a tutor, one whose business or occupation is to instruct others"; third, "One who instructs others in religion, a preacher, a minister of the gospel." The above definition is sufficient to warrant a belief that the teacher has some duties in common with other officers of the church.

To illustrate, the elder is to teach; so is the teacher. The elder is to instruct; so must the teacher.

The priest's duty is to warn; so must the teacher. The priest's duty is to exhort; so must the teacher; hence we see a parallel in some of the prerogatives of officers, differing in grades. For evidence see section 17, paragraph 11, Doctrine and Covenants.

Having found parallel prerogatives and duties in common with other officers, let us ask, What is he to teach? Answer: The gospel, and all of the features which grow out of the gospel, such as faith, charity, patience, virtue, knowledge, brotherly kindness, and godliness, etc.

Whom is he to instruct? The church, and we mean by the church the entire membership under his charge. Instruct them in what? Their duties and responsibilities to God, church, and each other spiritually, physically and temporally. How is he to exhort and expound? By preaching, analyzing, simplifying, explaining, making plain, and causing the Saints to know. And right here we believe it fitting to connect with the above an extract from an address to the Saints in Europe in the month of November and year 1868 by President Joseph Smith. It reads as follows: "Teachers observe to teach the members to do their duty in the family, in the social circle, and in the assembly, and counsel and observe to procure the frequent meeting together of the flock, seeking to the Lord for wisdom and the elder and the council for advice. Hear no complaints where reconciliation has not first been sought, nor repeat to others what you hear until required to tell it to the council." (See Church History, volume 3, page 511.)

The above no doubt is reflected from section 17, paragraph 11, Doctrine and Covenants, which says, "The teacher is to watch over the church always and be with and strengthen them and see that there is no iniquity in the church, neither hardness with each

other; neither lying, backbiting, nor evil speaking; and see the church meet together often, and see that all the members do their duty." In the light of the law just read, is the teacher a general visiting officer? We answer, yes, from the fact that it would be impossible for that part of the law to be made effective unless visiting in a general sense was done. The question might arise here, Will that imply and permit of the teacher and priest or elder laboring together? We answer, Yes, so far as their duties are in common with each other and their prerogatives on a parallel; but they should not labor together where their duties do not in common exist, especially in "iniquity, hardness of heart, backbiting, lying, etc.," and we think we can see the wisdom of God in making this difference, and outlining the work of the officers, for if the elder should become involved in cases of iniquity, hardness of heart, lying, backbiting, etc., laboring with those who are guilty of such, he certainly is disqualified for his superior work of looking after the interest of the church, for he could neither appoint courts or jurisdiction nor prosecute at such courts, nor could he prepare and administer the sacrament, teach to pray, and attend to all duties consistently while being involved.

The same reason as the above will apply to the priest. He should not become involved, by labor, in the evils mentioned, so far as his duties are in common with the elder's duties. "Teachers are standing ministers." This certainly means continued ministering in the work specified by the Lord, so that the Saints may be continuously fed and cared for. To do this requires qualification of wisdom, discernment, and good sound judgment, and a perfect knowledge of the law, church custom, and usages.

It is the teacher's duty not only to labor with miscreants and evil-doers, but he can decide when sufficient labor has been performed and so notify the branch president, who will have charges made out and served upon the evidence submitted by the teacher of having labored enough. The teacher may, however, prefer a charge himself, but it does not necessarily follow that he *must* do so. And at no time is the teacher a constable in the sense of employing compulsory methods of making members refrain from evil, and to arrest Saints, but he is to serve charges or see that they are properly served, and there his work practically rests, awaiting the action of court and branch.

As standing ministers they have the right to preside in the absence of elder and priest. See section 17, paragraph 11, Doctrine and Covenants. The following from the pen of President Joseph Smith is pertinent and worthy of belief and practice: "The fact the teacher has been given authority to take the lead of meetings, the fact that paragraph 22, section 83, Doctrine and Covenants, provides that teachers

should be appointed to watch over the church, to be standing ministers to the church; the fact that King Mosiah granted Alma authority to establish churches and to ordain teachers over them; the fact that Nephi did consecrate teachers over the land of the people; the fact that God gave teachers to the church; the fact that God hath 'set' teachers in the church, and the fact that there were teachers in the church as before cited, are all evidences that teachers may preside over churches, watch over and care for them, counsel them, rebuke them, reprove them, cherish them, strengthen them, comfort them, and build them up. . . . His duties differing from the duties of a deacon still so closely allied to them that he may require the deacon as an assistant."—Exegesis of Priesthood, page 82.

In the light of the law and the above terse statement, it is plain to be seen that the teacher is the undershepherd of the flock, to nurture, care for, and provide with every spiritual benefit within his office; to reprove, rebuke, and take steps to have them fulfill every requirement of the household of God.

It will also be seen that the importance and privileges of his office are equaled only by the importance and privileges of the branch or presiding elder's office.

After careful study one is agreeably surprised with such wonderful privileges and opportunities of the teacher as an undershepherd of the flock, and one is fully satisfied that the importance of the office has been overlooked and its worth underestimated when ordaining and placing men in said office, and as we continue to study the office we become more appreciative of the importance of the statement in Doctrine and Covenants, section 17, paragraph 12, which says, "Every . . . teacher . . . is to be ordained according to the gifts and callings of God unto him."

We conclude with the important thought in section 104, Doctrine and Covenants, paragraph 44, "Wherefore, now let every man learn his duty and to act in the office in which he is appointed in all diligence." Also the one in section 85, paragraph 7, which reads, "For what doth it profit a man if a gift is bestowed upon him, and he receives not the gift? Behold, he rejoices not in that which is given unto him, neither rejoices in him who is the giver of the gift."

That we should do unto others as we would have them do unto us—that we should respect the rights of others as scrupulously as we would have our rights respected—is not a mere counsel of perfection to individuals—but it is the law to which we must conform social institutions and national policy, if we would secure the blessings and abundance of peace.—Henry George.

Spiritual Life

BY THOMAS S. WILLIAMS

Life Manifested in Movement

When a physician examines an apparently lifeless or unconscious patient, he notes whether or not the respiratory organs are functioning, endeavors to discover the pulse, and looks to the heart to determine if it is at work. In short, he examines the body for signs of organic movement. If he discovers none, he pronounces his patient dead. If the lungs and the heart are active, he knows his patient to be alive. He is quite sure of this because experience has shown him that life *is manifested in movement*. This, however, is about as far as his knowledge of life goes.

He understands that life is expressed in activity, but knows not what it is. Herbert Spencer defines life to be a "correspondence with environment." This simply tells us that life is manifested in the activities of the organism, and this, to continue, must harmonize itself with the conditions dictated by the environment. We are forced then, to lay as our first premise: "Life is a vital force manifested in action."

One would be just as helpless should he attempt the definition of "spiritual life." He could not describe it. He knows not from whence it comes nor whither it goes, but experience has demonstrated its existence by what it has done and is doing. In the same manner that physical life is known to us as a dynamic moving force in the material world, do we know spiritual life to be a vital energy manifest in the lives of those who experience it. This being true, we safely assume that where spirituality is professed and no performance is forthcoming, such does not exist.

Movement Determines Strata of Life

But the mere manifestation of movement is not enough. One's activities may be good or evil, and either be manifestations of life. Our next rule must be; *the type of our movements will indicate the strata of life in which we live*. By observing the type, direction, and range of the movements of each form of physical life, we can determine its station and degree of existence.

It is a broad step from the condition of life experienced by that of the jellyfish, whose movements are decidedly limited, to that of the bee, whose activities are not so confined, and then to that of mankind, who is privileged with an almost unbounded range of operation. The type of their movement, the direction they are going, and the space covered by them indicate their mental and physical level.

So in the field of religious experience, the char-

acter of our movements, the direction in which we are going, and the scope of our activity manifest the quality, grade, or degree of spirituality enjoyed.

Type of Movement

There is a decided difference in the type of movement seen in the activities of the jellyfish and those of the bee. The former drifts aimlessly about, feeding upon what happens to come its way. Its limited manner of getting about and its low degree of intelligence prevent it from giving itself to any definite program and objective. The bee has a program and surely gives itself to its objective. This one thing it does: It works, gathering food, not only for the coming winter, but for the next generation.

But the activities of the bee are limited, and his movements can not be compared with those of mankind. The efforts of the bee are confined to gathering those things for which the hive is noted, and its methods are those used by its ancestors for thousands of generations past, without any noticeable degree of improvement or variation. Its movements are instinctive and show no indication of change or advancement.

While many of man's movements are inherited, he has also the capacity to adapt himself to a variety of occupations requiring unlike motions in their accomplishment. By giving himself to certain activities, he can travel across land or sea in various ways, with great speed; he can fly above the clouds and can dig himself into the depths of the earth. He is able to adapt himself to almost any climate in the earth. If his environment is unsuited to his well-being, he is able in a large measure to change it to suit his convenience.

The type of its movement, it is clear, determines the level of life in which an organism shall continue to exist. The complex arrangement of the human body, together with man's intellectual capacity, makes possible his participation in a number of activities not enjoyed by the lower animals, thus making possible his opportunity to enjoy life to a higher degree than they.

The type of movement expressed by those who are spiritual will be creative and constructive. They will seek to build up the kingdom of God and to establish his righteousness in the earth. They must lend their efforts to increase the power and stability of the church; they must strengthen and preserve it with all their ability.

"Repent ye, for the kingdom of heaven is at hand," while reconstructive, was at the same time creative in its demands. The call to repentance, which was the message of Jesus and the prophets,

was a constructive effort on their part. "Follow me, and I will make you fishers of men," was an invitation to make men, and consequently creative in its call. "Whosoever heareth these sayings of mine and doeth them, I will liken him to a wise man, which *built* his house upon a rock," surely sounds like a building program.

The amount of creative effort and constructive labor found in one's activities will demonstrate in a large degree the level of his spirituality—in fact, will determine whether or not spirituality exists.

The Direction of Movement

The mere fact that one is engaged in creative action is not sufficient to fully demonstrate the level of his spirituality. The horse may be engaged in constructive effort, the galley slave was no doubt employed in a similar effort, and so with any man who may be forced to his task. Their efforts may not be prompted by motives which would contribute to their spirituality.

As the direction of a man's movements may be lifted above that of the lower forms of life, so should the line or course of the spiritual man be lifted above that of the carnal. The Apostle Paul gives us to understand that the line which separates the carnal from the spiritual is the line which divides spiritual life and death.

The highest exhibition of physical life is found in the control and direction of energy. Energy directed to the accomplishment of a specific task denotes a high degree of precision and control of movement. Then, too, the height or worthiness of our purpose, the end toward which we are directing our efforts, displays the quality of our spirituality. Spirituality is not manifested in *what* one possesses, but in *how* we possess and use it.

To what end, then, must one direct his energies in order to experience the highest degree of spirituality? Jesus answers our question: "I am the way, the truth, and the life; no man cometh to the Father but by me." We know a man by what he has done. Jesus symbolizes the way of *sacrificial love*. "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." "He that loveth not, knoweth not God, for God is love." Eternal life is to know God; and to know God is to love your brethren.

Thus life in its highest manifestation is somehow related to love. He who would experience eternal life must learn to love. Love will find its direction in sacrificial activity. If activity is absent, love does

not exist, for love will demonstrate itself in sacrifice. Love which expresses itself in sacrifice is another exhibition of one's spirituality.

Range of Movement

And yet one's activities may be constructive and altruistic, and not be spiritual in their fullest aspects. A man's energies may be confined to family ties, restricted by tribal lines, or circumscribed by national boundaries. Creative, sacrificial love, to be productive of the highest spiritual life, must be world-wide, in its range. It must be sufficiently ambitious to comprehend all nations and peoples. Jesus points the scope or field of one's activities in the following: "Go ye therefore, and teach all nations"; "Go ye into all the world and preach the gospel to every creature."

As the range of man's movements is wider and broader than that of the lower species, so should the energies of the spiritual man be expended in a larger world than that of the carnal man. The selfish man surely lives in a small, restricted world. In fact, his world is just the size of his narrow and contracted soul. It is the unselfish man who has breadth of vision and bigness of soul. He is able to give his life in service to his fellows, because his world is big enough to include them in it. The selfish man is unable to recognize the need of his brethren, because his world does not comprehend them.

How, then, can one make his scope of religious activities world wide? The answer is: Join yourself to a group of people whose objective is the salvation of the world, and then lend your efforts to this end. Your activities will not be limited by family, plan, or national lines. Your movements will be world wide in their range, which at the present time is the limit of a man's possibilities. I might add that the payment of your tithing is the easy way for all real Latter Day Saints to make their endeavor world wide in its scope and to thus raise the level of their spirituality.

Conclusion

Though we are limited in our ability to define spiritual life, we can in some measure determine whether it exists or not. We invite you to use the type, direction, and range of your activities as a measuring rod to discover the elevation of your spirituality. The grade and quality of a man's spirituality is comprehended in his whole life. A man's spirituality is witnessed in the direction of his love, his efforts to increase his intellectual powers, the way he goes about his work, his attitude toward others, his regard for the beautiful, and every phase of his experiences in life.

The Truth Shall Make You Free

BY O. SALISBURY

Jesus said unto those Jews that believed on him, "If ye continue in my word, ye shall know the truth, and the truth shall make you free."

The cry on every hand is, "Freedom," as it should be. Today many young people, as well as older, want no restraint, but insist on having their freedom. Caution should be taken when using a great word, and freedom is a great word.

Take the apple, the plum, and the cherry tree, and when planted, for protection we put barrier posts near them and tie the tree to the post until the tree can put its roots deep into the soil and acquire strength sufficient to stand alone. No doubt any one of these young trees would spurn such a program, yet it is necessary.

If we would have freedom, we must be able to stand alone and be able to produce the kind of fruit that will be a benefit to mankind.

It is said that Egypt can not at present have what is called "freedom." That is, govern herself, because ninety-five per cent of her citizens are illiterate. This suggests that freedom can come to a group, state, or nation, only as the individual members of the group, state, or nation become capable of standing alone.

The highest state of freedom will come to the citizens of Zion, as Zion in both a place and a condition. The place must be purchased and the conditions developed.

It is therefore necessary for each of us to become educated in the laws of Zion, and her purposes, so that we can stand alone, yet work together to produce the fruit of freedom.

Take the step now, obey the law of stewardship, not for selfish purposes, but for the carrying forward of the ideal of Zion which will in time bring to the citizens that much-cherished and continually-sought-for "freedom."

That the present world calls for large plans, not small, that matured programs of cooperative charity and human betterment are necessary as against the individual, perhaps impulsive act of other days, does not spell deterioration but rather advance and faithfulness to the duty of the times. It is surely imperative to keep the spirit of the Good Samaritan—this efficient and resultful age needs to be reminded that where there is no heart in a gift or a million, it is sounding brass and nothing.—*New Haven Journal-Courier*.

HOME EDUCATION OF GENERAL INTEREST

Issued by the National Kindergarten Association, 8 West Fortieth Street, New York City. These articles are appearing weekly in our columns.

"The Child's First School Is the Family."—Froebel.

A Child's Moral Development Through Nature

One of our well-known educators has said, "If a child lives close enough to nature for the first fourteen years of his life, he will never go astray." It is a broad statement and worthy of consideration.

Not every child who lives in the country lives "close to nature," nor is this living impossible to the city child. All children should have their attention called to the natural wonders that are always within reach in some form or other. In the winter there are frost, snow, ice, the leafless tree, and the evergreen. These will give rise to many questions, the answers to which will furnish valuable insight into the workings of nature. Let the child coax to his door with bits of suet and bread the few jolly little birds which dare to stay with us through the cold season; he will feel that he is helping to maintain life, and he will be making worth-while friends that will thank him with sincerity.

Of course, a little country boy or one who lives in a small town has special opportunities. Winter offers him continuous inspiration, and he can always find a place to enjoy himself freely and safely to his heart's content, giving happy and orderly outlet to his superfluous activity. Nevertheless, in most cases, he will need to be taught to see nature and to hear her voice, but it will be easy teaching. Then the great expanses of white purity before him will give him an awed sense of the infinite wonders. The curious tracks in the snow may tempt him to follow a rabbit or a squirrel to its home and thereby learn of its mode of living in winter. The squirrel may be trained to make daily visits to his door, for nuts, if but coaxed the least bit with a sample nut. He may become even more interested in the birds in winter than in summer because of his close relation to them in feeding and caring for them. And perhaps the beautiful, bad blue jay will change his screech of "thief, thief" to a song of the snow and sing "knee deep." The cocoon swaying on the leafless tree can tell the little country boy a story of transforming life going on in the perfect silken cradle. Within doors, if he is ever forced to stay in, there is still something for him to study—icicles on the eaves, ice formations on the windowpane, frost on cobwebs in a sheltered corner of the window. At night he may be lulled to slumber by the song of the wind in the chimney; and, happy and healthy, his activity directed into wholesome, constructive

War Risk Life Insurance

*By the President of the United States of America
A Proclamation*

During the World War, the United States Government insured, at an exceedingly low premium rate, nearly 5,000,000 members of the armed forces of the country against death or total permanent disability. The insurance thus granted was for the greater protection of the insured and their dependents than was afforded in the compensation, independently of insurance and unconnected therewith, which was provided for death or disability resulting from personal injury, or disease contracted in the military service.

Statutory provision was made for the continuance of this war risk insurance after the termination of the war, and its conversion within a limited time into such form or forms of insurance, usually issued by life insurance companies, as the insured might request. Many veterans do not seem to have had knowledge of this continuing privilege, and for one reason or another have permitted their war risk insurance to lapse. Under the terms provided for the reestablishment of lapsed insurance, normal health conditions will permit reinstatement upon the payment of two monthly premiums; and for those whose service disabilities render them otherwise not insurable, and who are not permanently and totally disabled, provision is made for reinstatement upon the payment of premiums and interest for the period of lapse. Even these payments

channels, he may sleep the sleep of contentment. Is he not laying a foundation for everything worth while in life?

And the little city boy, since nature does not come to him as abundantly as she does to his country friend, must go in search of new wonders, and the wise mother will see that he does. Tramps in the park through the snow, or in the country at the end of a car line to look for winter birds, a moment's pause in a snowstorm to see the formation of the snowflakes on coat or mittens, the care of plants or bulbs or a canary in the apartment will help to develop in him the love of nature. The acquaintance of the nearest farmer is greatly to be desired, and a Saturday spent on his farm at regular intervals through the winter will mean more to the child than all the moving picture shows in the world.—Elsie F. Kartack.

may be temporarily waived for those whose resources do not permit immediate compliance.

The law provides that no reinstatement of war risk life insurance which has lapsed shall be made after July 2, 1927. After that date, such war risk term insurance can not be reinstated. On or prior to that date, therefore, such insurance must be reinstated and converted, at the election of the applicant, into one or more of the seven standard forms of life insurance provided by the Government. If such insurance is now in force, the insured must convert it into one of the forms above mentioned on or before the above date.

The potential protective value of the insurance thus provided is apparent, as affecting the future economic and domestic welfare of veterans and their dependents. Provision is made for extended insurance, paid up values, loan values, cash surrender values, and dividend participations. No premium is charged during total permanent disability. Thousands of our national defenders are passing on each year. All veterans of the World War should be generally and fully informed of their right to procure the safe and certain protection for themselves and their dependents of the insurance afforded by the Government.

Detailed information with reference to such insurance may be obtained from the Central Office of the United States Veterans' Bureau, Washington, District of Columbia, or from its Regional Offices located throughout the country.

Wherefore, I, Calvin Coolidge, President of the United States, do hereby designate the period January 31 to February 7, 1927, as a time during which special effort should be made to inform all veterans of the World War of the right they have to reinstate lapsed war risk life insurance, and to convert it into United States Government life insurance; and that all such veterans may, in some manner, be properly informed, I urge all citizens, particularly employers, the press, labor organizations, women's associations, professional groups and civic and patriotic bodies, to secure full information and use such means of informing the veterans as may be most effective.

IN WITNESS WHEREOF, I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington, this eleventh day of January, in the year of our Lord one thousand, nine hundred and twenty-seven, and of the Independence of the United States the one hundred and fifty-first.

(SEAL)

By the President

CALVIN COOLIDGE.

FRANK B. KELLOGG, *Secretary of State.*

Peter John DeSmet and His Work

In answer to the Macedonian cry of old, "Come over and help us," Reverend Father Peter John DeSmet, S. J., Missouri's foremost Catholic missionary, penetrated the darkest and most remote regions of the northwestern United States to carry to the savage Indians a religion of practical Christianity, food, raiment, and friendship. DeSmet was born in Termonde, Belgium, January 30, 1801, and died in Saint Louis, Missouri, May 23, 1873, at the age of seventy-two.

DeSmet was a man who fearlessly, courageously, and unselfishly sought to carry a message of love, kindness, and peace to his fellow man. His was a life filled with hardships, struggles, and sacrifices, but he found that wherever he took friendship, the Indians were kind to him.

Given chronologically, the important events of DeSmet's life are as follows: 1821, sailed from Amsterdam and entered the Jesuit Novitiate at White-marsh, Maryland; 1823 to 1830, location at Florissant, sixteen miles from Saint Louis; 1830 to 1837, founding of the Saint Louis college which later became the University of Saint Louis, and in which Father DeSmet held the positions of professor of English and procurator. His first sojourn in Europe was made during this period.

On his first trip up the Missouri River in 1838, 1839, he founded the Potawatomi Mission at Council Bluffs and effected a reconciliation between the Sioux and Potawatomi Indians, who were on the verge of a desperate war. 1840, his first journey to the Rocky Mountains; 1841, 1842, second journey to the Rocky Mountains, and founding of the Saint Mary's Mission on Bitter Root River in Montana, on a historic site between Bitter Root River and the present city of Stevensville.

During 1843, 1844 occurred his second trip to Europe; 1844 to 1846, several missions established in the Oregon country; 1847, 1848, third voyage to Europe; 1849, made assistant to the vice-provincial and procurator general of Missouri; 1851, a delegate to the Laramie council, and 1849 to 1858, an apostolate in Saint Louis.

Then in 1853 to 1860, occurred other of his journeys to Europe to secure help to extend his small missions in Oregon and California. 1862, 1863, a tour of the missions; 1864, a journey of pacification to the Sioux Indians, who were becoming unmanageable; 1865, 1866, his seventh journey to Europe and his last journey to the Rocky Mountains, and 1869 to 1872, his last visit to Belgium and his last works as a missionary.

On September 23, 1878, a statue to his memory was unveiled at Termonde, Belgium. The monu-

ment stands in the center of a square beside Notre Dame College.

Although he ran away from home with four companions, because he feared that his parents would not give their consent to his journey to America as a missionary, he wrote this glorious tribute to his sister, Rosalie, "The lessons of piety taught me in childhood were the seeds of that desire, which I conceived and afterward executed by God's grace to give myself without reserve to his service."

He is known in the United States as "The Apostle of the Rocky Mountains." He was familiarly known among the Indians as "Blackrobe," and "Black-gown," a symbol which to them meant kindness and understanding. It is said that when DeSmet would return from one of his journeys, the Indians at his many missions would clamor to be the first persons to greet him.

Father DeSmet calculated that, up to 1853, his journeys by land and water totaled a mileage of more than five times the circumference of the earth.

He was universally known for his work in the United States. The Belgian *Messenger of the Sacred Heart* said: "In the history of the Catholic apostolate, few careers have been so glorious as that of the Reverend Father DeSmet."

The French Journal *La Croix* said: "The life of Father DeSmet reads like a novel, but one so realistic, so thrilling with interest, that you can not tear yourself away from it."

Father DeSmet was also an author, and his best-known works are: *The Oregon Missions and Travels over the Rocky Mountains*; *Indian Letters and Sketches*; *Western Missions and Missionaries and New Indian Sketches*.—Compiled by the State Historical Society of Missouri.

Race Unfinished

By C. J. Spurlock

For years I've run the Christian race
Cheered by hope, sustained by grace;
Yea, to the end I hope to go,
Run not too fast, nor yet too slow.

For to the end we must endure
If we eternal life secure:
The swift may fall out by the way,
Yet by truth the righteous stay.

The fight of faith so well begun,
Let's fight with valor as we run;
So do not stop or turn aside,
And thus give way to ease or pride.

Just how to run that we obtain
Is in the word of God made plain:
Deny oneself of worldly lust,
And in the strength of Jesus trust.

True soldiers bold we all must be
If we the Savior's face would see
And hear him say, "With me sit down,
For you've endured and won the crown."

NEWS AND LETTERS

"Paying the Fiddler"

The Social Worker watched the end of the story one cold drizzling day in autumn, as she stood before the judge of the county court with Mary Elizabeth, a child-woman, and heard the judge render his decision that Mary Elizabeth should be placed in the state home for the feeble-minded, there to remain the rest of her life, supported from public funds, as it was his opinion that she was a menace to society.

The beginning of the story, so the case records of the Social Agency showed, was about twenty-eight years ago, in a small town many miles away from the large city where Mary Elizabeth now found herself.

In this country town, there lived a girl whom the children of the neighborhood nicknamed "Silly Lizzie." She had dropped out of school after repeating the second grade the third time and failing to pass. Her parents were busy providing food for their children, and so Lizzie was allowed to wander at will without any directing care.

When Lizzie was about fifteen years old, she made the acquaintance of a boy who made his living doing odd jobs around town. The boy did not have any trade, so in his seasons of unemployment he loafed at the corner saloon near where Lizzie lived.

The little community where the boy and girl lived was much amused one day when it learned that there was to be a wedding to which all were invited, and that "Silly Lizzie" was to be the bride. A big charivari followed the wedding, in which all of the neighborhood youngsters took part. The bride and groom felt very much pleased with the attention they had received, but a wise old woman in the community shook her head and remarked, "When you dance, you must pay the fiddler," and believe me that wedding will not have a good ending."

Within a year after the wedding, Mary Elizabeth was born, and by the time she was eight years old she had five brothers and sisters. The prophecy of the old woman came true, and the little community was called upon to "pay the fiddler" for the wedding which they found so amusing.

The family had always been more or less of a public charge, as the husband and father was not capable of providing the necessary food. Lizzie was not mentally capable of caring for her home and children, so the women of the neighborhood did the sewing and helped care for the family in times of sickness.

Mary Elizabeth was just ten years old when her mother died. Within a year the father married again and moved away, taking the younger children with him. He left Mary Elizabeth behind, as he felt that she would not fit into his new family because she was mentally deficient.

An aunt of Mary Elizabeth was induced to give her a home, but soon found that the girl had developed bad habits which made her a menace to the little children of the community. The aunt closely supervised Mary Elizabeth for a number of years; then because of failing health and the numerous complaints received about the conduct of Mary Elizabeth, the Social Agency was called into the case.

The Social Worker arranged with a psychologist to give Mary Elizabeth a mental test, that she might know what to expect of the child-woman in her mental reactions. The next step in the development of the case was to take her to a health clinic, where she could be given a thorough examination by specialists in social disease, endocrinology, and neurology. This that any physical handicap which may be back of the mental retardation might be corrected. The next step was the locating of relatives of Mary Elizabeth, who, because of the tie of blood, should be willing to meet the expense of caring for the afflicted one. Through a social agency in another city, the Social Worker learned that the father of

Mary Elizabeth now had eight children. Several of them had become social delinquents and were considered below normal. He would not be able to contribute toward the support of Mary Elizabeth, as he and his family had for years been partly supported from public funds.

After the Social Worker had gathered together the social history and had received a report from the psychologist and a medical history from the health clinic, a conference was held to pass upon the various reports and make a plan for the future of Mary Elizabeth. The supervisor of the social agency, who presided over the conference, said, "Before we hear the various reports and form judgments, it might be well to call attention to the order in which you must give consideration to the matter presented. In hearing the evidence, hold in attention first, the protection of society; second, the happiness of the individual. While we work with the individual and try to fit her to become capable of caring for herself and perhaps contributing to the group, yet if she is a menace to society and her mental and physical condition is such that it endangers the health or morals of those with whom she comes in contact, then the individual must be sacrificed for the good of the group."

The Social Worker then gave her report:

"Mary Elizabeth, age 27, mental age 6 years. Heredity poor. Mother dead. Father unable to contribute to support of Mary Elizabeth. Brothers and sisters thought to be below normal. Social agency where family lives reports several of the children as being delinquent. Family partly supported from public funds. Health of Mary Elizabeth good at present. Medical remedial work done: has received treatment for social disease; has had defective teeth and tonsils removed, and has been treated for hypothyroidism. Morals bad. Psychologist reports strong sex instinct, with poor inhibitory powers because of low mentality. Easily influenced; falls a victim to companions, good or bad. Prognosis bad; because of age of patient cannot expect much improvement along mental lines. If had received serum and thyroid treatment when a small child, probably mentality could have been improved. Did not make favorable response to special training which was provided. Patient has always been supported by relatives, the church of which she is a member, and public funds.

"Estimated cost to society:

"Board and clothing for 27 years at \$5 per week	\$7,020.00
"Medical and hospital care,	250.00
"Money for special training,	200.00

"Total\$7,470.00"

The supervisor then added:

"To this amount should be added the time of the normal person who was taken out of productive employment to care for Mary Elizabeth, and the cost to the State of the family of Mary Elizabeth in nonproductive labor, such as, policemen, probation officers, judges and jury that tried the cases of crime brought before them, the jailors and jail attendants, social workers, physicians who gave free service, serum treatment provided by the State, as well as food provided by social agencies. All of this expense to society has grown out of the wedding that was allowed to take place twenty-eight years ago. The saddest thing to be considered is the lives of these nine children who will probably never be able to cope with their problems, and who had the right to be well born.

"The question now to be considered is, How may we protect society from a repetition of this history in the case of Mary Elizabeth? We must protect society from social disease and the probable birth of children who are unfit."

The vote was taken and the decision was that Mary Elizabeth should be placed in the state institution for the feeble-minded. And so it was that on that cold, drizzling, autumn day, the Social Worker with Mary Elizabeth listened to the decision of the judge of the county court as part of the price paid in "paying the fiddler" for those who danced at the wedding of Sissy Lizzie.

IDA ETZENHOUSER.

Thinks Ministerial Conference Valuable

(Letter to First Presidency.)

I returned from the ministerial institute Saturday morning and found things in very fine shape. Apostle Ellis spent Sunday, January 9, with the Saints here, and his sermons were greatly appreciated.

In the preaching service yesterday morning, I tried to carry to our people the spirit of the meetings held recently in Independence, and believe I was quite successful. They gave me close attention, and expressed themselves as anxious to accept anything that will advance the work in this place. I am holding a council meeting tonight with the idea of rearranging some of our activities in harmony with ideas gained at the institute.

The institute just held in Independence will prove to be of more worth to the church, I believe, than any series of meetings ever held in the church to the present time. To me the three outstanding things of the conference were: the love of the brethren; unity of purpose; and a determination to make our dreams a reality. I have every confidence in the world that this church will do the task set before it.

I received light in regard to organizing and managing my work here, and I feel confident that I will be a better pastor because of having attended.

RAY WHITING.

MINNEAPOLIS, MINNESOTA, January 17.

Portland Branch

January 24.—A pretty wedding was solemnized at the church here on December 18, when Miss Sylvia Lasley, daughter of Mr. and Mrs. A. E. Lasley, became the bride of Mr. Lawrence Root. The bride was attended by her sister, Miss Mildred Lasley, and Mr. Guy Allen acted as best man. Little Waldo Lasley carried the ring on a tiny satin cushion, and June Lasley acted as flower girl. Elder Walter H. Barker pronounced the ceremony. The wedding march was played by Perry Hunt, and the Temple Builders, of which organization the bride was a member, sang "I love you truly." Mr. and Mrs. Root are active young people in the church here and have the good wishes of a host of friends. They are making their home in Portland.

Our missionary, Brother Eli Bronson, has just finished a series of meetings in Vancouver, Washington, and reports fine interest. The little church was filled to its capacity much of the time.

Officers of the Sunday school were sustained at the January election, and Miss Chloe Shaw was elected to succeed Clark Livingston as superintendent of the Department of Recreation and Expression. Clark now has three jobs instead of one, that of janitor for the Religio services, teacher of the Erodelphian Class, and critic. Nothing like being democratic we believe.

Brother Bronson is working throughout the district, interesting the Saints in, and impressing them, with the necessity of making out their financial statement this month. Portland hopes to be proud of her answer to the call of the bishopric to take the first step in stewardship by filing of inventories.

The organization of Bluebirds has been completed under the leadership of Sister Bertha Appleman. Portland now has a complete organization of Bluebirds, Orioles, Temple Builders, and Boy Scouts.

Sisters Sylvia Root and Ethel Larson, members of our library board, gave a program and basket social on January 18, raising something like twenty-two dollars. This will certainly be a decided help in improving our library.

The Department of Women is starting the new year with a full program. At the weekly meetings, one hour is devoted to the study of "Food and the body," and one hour to a course in sewing conducted by Mrs. Esther Roycroft. Mrs. Eli Bronson was reelected superintendent of this department at the January election of officers, with Mrs. Allie Moore as her assistant.

The young people of the early Sunday morning prayer service have challenged the adults of the Wednesday eve-

ning services to a contest in attendance, also keeping in mind the percentage of those participating in the meeting. The adults started in the lead with a large percentage, but the young people's meetings have been growing until they now are ahead in both points. The contest will last until March 1. It seems merely a matter of getting the habit of attending, as the young people are interested in their early morning service once they get started, and we hope each young person will so enjoy the meetings which he attends during the contest that nothing will induce him to remain away after the contest has closed. The theme the last two Sundays has been Brother McDowell's "Creed for youth" in the editorial of the January *Autumn Leaves*. Which reminds us, more and more of us are reading the *Autumn Leaves*.

An Appeal for Attendance at Conference

To the Saints of Southern Missouri District; Greeting: During the years that have intervened since I was elected secretary and treasurer of this district to-wit, in March, 1909, we have witnessed the ebb and flow of Saints coming in and going out; branches organized only to be disorganized sooner or later, and the members transferred to still other new branches, and always there were some who were lost sight of in the scattering. These, with the numbers that move into Southern Missouri and are recorded in our nonresident group, would if gathered together in a conference far outnumber the membership of the branches, who are supposed to cast their votes on the business of the district at the conference.

But during all these years, neither the branches nor the nonresidents have been fairly represented at our gatherings. This is wrong, and we are asking you all to so adjust your work that at least fifty per cent of the Saints will be present at our conference at Kennett, Missouri, February 18 to 20, 1927. We can not expect to reap if we do not sow, and why should we expect the appointing powers to send missionaries into the district when we have not done our part; or the members of branches expect the conference to meet with them, if they do not abide by the rules and by-laws enacted to carry on the work, and to assist the work by paying the small amount assessed for each conference?

If this had been done, the treasurer would not have to report a deficit the past few conferences. Therefore, we appeal to the Saints to come to the rescue, attend the conference, and help with this great work. If you are longing for the association of Saints, come, and bring the spirit of the work with you. Freely ye have received, freely give: time, talents, or both. This conference will end our eighteenth year as secretary.

BENJAMIN PEARSON.

Sharon, Pennsylvania

January 25.—Many months have elapsed since the last report of the doings of the Sharon Branch. This silence is not attributable to lack of interest in the work of the church. The local men have carried on the branch activities, which frequently were handicapped by a lapse to indifference. Sometimes the bulb refuses to burn, not because it has burned out, but because it is not tightened in the socket to make a contact. Moral: Sometimes we are not in contact with the power house.

At the beginning of the year, Elder William Patterson, who has been temporarily assigned to this district, came to Sharon to arrange for meetings.

On the evening of the 8th a program was given at Mayesville, a village contiguous to Sharon, by the local branch talent, at which time Brother Patterson contributed to the entertainment with his wonderful talent. The success of the program was marked by an invitation to return and reproduce it. This event is worth mentioning because of the extreme opposition and prejudice against the church in this locality.

A two-week series of meetings was begun Sunday, the 9th.

Elder Patterson preached in the morning and evening at Sharon and in the afternoon at Hamburg, Pennsylvania. The subject matter of the first week deals with Zion and its problems, and was particularly directed to the membership. The second week was an appeal to both members and non-members. The gradual increase of interest in the meetings culminated Sunday evening, the 23d, when a large congregation requested a continuance of the meetings another week. The request was granted.

We have been requested by the Methodist Church at a town in Ohio to put on a program in their church, which we hope to do February 9. This is another place where much opposition prevails against the church. We expect to put this program on also in the Sharon Branch February 10. We will have a complete change of program to present at Mayesville, February 12. These programs are worked up and presented by talent of Sharon Branch, under the auspices of the Department of Recreation and Expression. This is the first series of meetings Brother Patterson has held in the Sharon Branch, and the Saints are more than pleased with the good counsel and advice he has given us. His sermons are wonderful, and through them is impressed upon the Saints the necessity of leading better lives in order to forward the establishment of Zion. The motto he has put before us is, "Onward to Zion." He is truly a man of God.

E. B. JONES, *District Secretary*.

West Pullman Church, Chicago, Illinois

It has been some time since the news of this thriving little branch appeared in these columns, but we are still on the road of progress. Many important events have passed into history since our last writing. Deaths and families moving away may have somewhat depleted our ranks, but others still continue to be added, so our membership remains about the same.

January has been a very busy month with us. On sacrament Sunday we had the pleasure of the company of Brother and Sister Richard Baldwin, of Council Bluffs, Iowa, and also Brother M. C. Fisher, of Boston, Massachusetts. The service was one long to be remembered by all who were privileged to be present, as the Master poured out his Spirit in abundance, and all rejoiced under its influence.

In the evening Bishop Fisher spoke to a very attentive and appreciative audience on the subject of tithing, and continued his discourse on Monday evening to the enlightenment of her hearers. We now have almost one hundred per cent tithe payers, and our aim is to make it one hundred per cent as quickly as possible.

On Tuesday evening, January 4, Brother Baldwin gave us another one of his forceful sermons, which was appreciated by all, and it was with sincere regret we had to wish them a safe journey back to their field of labor at the same time we bade Bishop Fisher adieu.

The regular yearly election of the Sunday school resulted in the following being placed in office, John Wahlgren, superintendent; Charles Cotton, assistant superintendent; Edna Cotton, secretary and treasurer, with Laverna Fields as assistant; and Irene Cooper, pianist.

On Sunday, the 9th, our pastor delivered unto us the bread of life in no uncertain terms, and we are certainly glad to have such a man of broad vision and in such accord with the policies of the church to lead us, for we expect to grow in 1927, not only numerically, but spiritually as well.

Our regular business session resulted in only a few changes. Our pastor, Edgar O. Byrn, was unanimously re-elected. Roy F. Healy, publicity agent; John Wahlgren, tithing collector; Charles Scribner, branch clerk; Josephine Tripp, financial agent; Irene Cooper, chorister; and Naomi West, pianist. The regular election of the Department of Recreation and Expression preceded our branch meeting, with E. O. Byrn and R. F. Healy, the district superintendent, in charge. Sister Irene Cooper was elected superintendent

for the ensuing year; Laverna Fields, secretary and treasurer; Harold Buseth, chorister; and Naomi West, pianist.

A new and active scout committee was elected, with Deputy Commissioner R. F. Healy as chairman. The troop is developing rapidly under the able leadership of Scoutmaster Charles Scribner and his assistant, Herbert Cotton. They expect to enter our team in the sectional championships in first aid early in March. We are indeed proud of our scouts.

On the 16th our priest, Charles Cotton, spoke to us from Holy Writ, and in the evening our pastor again addressed us. On the 23d we had as our speaker the district superintendent of the Department of Recreation and Expression, Brother Roy F. Healy, and at night our pastor again broke the bread of life to us.

The last Sunday of the month we were pleased to have with us Brother Charles Wessner, of First Chicago Branch, and in the evening Stephen Lester, of Central Branch, both of whom left us with food for thought.

Our Women's Department is flourishing under the able leadership of Sister Robert Burwell.

Our doors are always open to visitors and traveling missionaries who perchance are in Chicago at any time. You are a stranger only once here. Try us and see. Our pastor's address is 12011 Stewart Avenue; telephone Pullman 7418. Our publicity agent's address is 7436 South Michigan Avenue; telephone Vincennes 0999. Call either if you are in the city.

Young People's Convention at Lincoln

LINCOLN, NEBRASKA, January 29.—Our young people's convention held on December 31 and January 1 and 2 was the outstanding feature of the month. As it has already been reported, we will not report it in detail but wish to say we are sure much good was accomplished, and we thoroughly enjoyed having Brothers Elbert A. Smith and John F. Sheehy with us, as well as the other visiting Saints. Brothers Shakespeare and Porter were also here and assisted in the services with music and speaking.

Because of the convention, the sacramental service was held a week later, January 9. Brothers Bilyue and Wall were in charge. On that date Brother Lawrence Brockway was the evening speaker.

Brothers Robertson and Shakespeare went to Independence to attend the ministerial conference, which was held there during the first part of January.

At the annual business meeting of the branch, the following were sustained in their respective offices: Pastor, Marcus Bilyue; priests, Grover Wall and Lawrence Brockway; teacher, George Weller; deacons, Nelse Steinberg and Ernest Taylor; publicity agent, Sister Chapple; branch clerk and correspondent, Katie L. Hale. Ernest Taylor was elected finance clerk; Irene Turpin, chorister; Carrie Hale, pianist. For the Department of Women, Sister Chapple was sustained as president, and Sister Allen secretary and treasurer. Sister McCart was elected cradle roll superintendent; Sister Rawlins Temple Builder leader. For the Sunday school, Eunice Jean Easton was sustained as superintendent; Ruth Turpin, elected secretary; Juanita Wilcox, pianist; and Elsie Hale, chorister. For the Religio, Brother Ezra Oehring was sustained president, and Sister Irene Turpin was elected his assistant; Lawrence Brockway sustained secretary. The budget system was adopted for branch, Sunday school, and Religio use.

The Department of Women earned about fifteen dollars at their monthly food sale and bazaar. They met for business at the home of Sister Robertson on Wednesday, the 19th. Their hostess served a delicious luncheon.

On Monday evening, January 17, a number of Saints and friends gathered at the home of Sister Bilyue, surprising her on her birthday. The evening was spent playing games, and refreshments were served. A nice birthday cake was presented to Sister Bilyue by Sister Smith.

The young people's class was defeated in the contest in

Sunday school attendance and lesson preparation. They served an oyster supper to the school Friday evening, January 21. They are to be commended for the splendid effort they made in this contest, even if they did lose.

On January 23, Brother Fred Gatenby, of Neligh, Nebraska, worshiped with us and favored us with a splendid sermon. Our pleasure in greeting him was clouded by the absence of his companion, Sister Gatenby, who had always accompanied him to Lincoln heretofore, and whose cheery smile will be missed so much by all. We can only say that we sympathize with Brother Gatenby in his bereavement. We know he has been able to say, "Not mine, but thy will be done." He expects to spend ten days in Lincoln and will be able to attend and assist in the series of meetings to be held here beginning February 6. Apostle F. Henry Edwards will conduct these meetings.

Cheboygan, Michigan

January 10.—On November 14 occurred the marriage of Sister Pearl Sheffer, youngest daughter of Elder and Sister W. H. Sheffer, to Mr. Richard Lynts, Elder Sheffer officiating. After the ceremony Sister Sheffer served a lovely dinner to the relatives. The young couple are making their home at Blaney, Michigan.

Little Elaine Sheffer has been suffering with an abscess. She is better now.

Brother Ray Ellis, of South Boardman, recently visited in the home of Brother and Sister George S. Wilson. Brother Ray teaches school near Posen.

Sister Aldean Olds, who has been living near Alba, has moved to Belding.

Sister Lalone's mother, Sister Wittum, has been sick, but is better now.

Our Christmas program was in charge of Sister Walter Emerson and was all we could wish it to be. The music and singing were fine. The children did their parts very nicely. Our hall appeared very pretty and was filled with friends, some coming all the way from Onaway and Afton. Brother and Sister W. H. Sheffer were given a pair of lovely blankets by the aid members. Brother and Sister Irving Sheffer were presented a pretty quilt made by the Oriole Girls. Those who wondered why the Oriole Girls and their monitor, Sister Emerson, were so busy before Christmas found out when every member of the branch, old and young, was given a useful present made by them.

Sister Irene and Etta Wilson spent their vacation at home.

Sister Nina Lynts came home from Flint on Christmas, returning to that city shortly after. Elder E. N. Burt and Elder and Sister Max Kramer and several others, of Onaway, attended our Christmas program.

Sisters Lince, Emerson, and Sayers are on our sick list. We pray that they will soon be greatly improved in health.

Brother Sayers, who was home from Detroit for a few weeks, has returned to his work there.

If Sister Harry Darling, of Flint, sees this letter in the HERALD, will she please write Sister Wilson, as the latter has lost her address and wants to write her.

I am sending money for the December HERALD. I do not want to miss a copy, for there is no one who enjoys reading the church paper any more than do I. We are almost isolated here, though I understand there used to be a live branch at Grannis, (Arkansas). We have a good church building, and through the efforts of the few Saints here a new shingle roof has been put on and the interior has been papered; also we have some new windows. We feel as if we are now entitled to some preaching. The missionary in this part of the vineyard has not put in his appearance as yet, but we hope he will soon find time to come this way, as we are getting hungry for the gospel message. S. R. Clift.

Sperry, Oklahoma

January 30.—The month of January to us has been a very busy one, although the weather was disagreeable. The departments of our branch went on as usual.

The young people's department has a very nice program outlined for the coming months. Sister Hanthorn, who is a teacher of English in our high school, was elected president of our senior Religio class, and she has promised some interesting things for us in the future.

Brother and Sister A. W. Smith paid our pastor, W. P. Rumsey, a visit this month. They are pioneers of this branch and are always welcome visitors. They moved to Kiefer, Oklahoma, and at that time Tulsa was the closest branch, and that distance was soon overcome. Jenks Church had as starters such faithful workers as they. Brother Smith's work took him to Billings, Oklahoma, about four months ago, and not being satisfied without church privileges they at once set to work. Our latest report is they have secured a schoolhouse for meetings. The aid of Brother "Jimmie" Davis, Oklahoma's missionary, was at once sought. He is preaching in the schoolhouse to a good crowd, and the interest is good. Sister Smith was elected to lead the Sunday school with about forty-five enrolled. Although they are missed by our branch, we are always glad to lend their services, and with Brother Davis there to help them, we feel sure of the results at Billings.

Brother Earl D. Bailey, of Tulsa, was the speaker for us at eight o'clock, January 30, and we all like to hear him.

One vacant place in our church was noticed by all, and the reason was at once sought. Brother Dail Senior fell on the ice last week with serious results to his back. We hope he will soon be with us.

Wichita, Kansas

January 26.—Following a few weeks of springlike weather, King Winter returned to this section of the State, but notwithstanding the inclemency of the weather, our attendance at the various services has been very good. The work here is moving along nicely under the leadership of Pastor Peter S. Whalley, and the spirit of unity seems to prevail.

Brother Whalley has been in Independence attending the ministerial conference, and while there he was invited to address a class of young people, at which time he was blessed with the spirit of inspiration. He attended the group meeting, which is presided over by Brother J. A. Holsworth, and there he gave some of his personal experiences. Brother Whalley is always able to give encouragement to the Saints because of his Christlike life. He also held a two-day meeting at Netawaka, Kansas, although the weather was quite severe. The Lord certainly recognized his efforts, and he was blessed to a wonderful degree with the sweet spirit of peace and comfort and did his best to strengthen and encourage the Saints at that place. During his absence here, the work was left in charge of District President E. L. Barraclough and Brother Whipple, who gave us some good sermons which were food for thought.

Our district president gave a very good report of the sub-conference held at Dodge City on January 22 and 23 for the scattered Saints of the western part of the State. The work at Dodge City is under the supervision of Brother J. N. Madden. Brothers Barraclough and Pooler, from our city, were in attendance, also Bishop J. A. Becker, of Independence. Brother Barraclough preached the opening sermon. Brother Becker gave some wonderful sermons, and his theme was, "The building up of Zion and stewardship." The main thought expressed was that it is impossible to build Zion without the stewardship plan. A sacramental service was held on Sunday, some testifying that this was the first time in years that they had had that privilege. The assembled Saints received an outpouring of God's Spirit. He surely recognizes his people when they put forth the effort to serve him. The weather was very cold and stormy, but notwith-

standing this, some drove many miles to be in attendance at these meetings, the average attendance being thirty. Many more would have been present had the weather been moderate.

We are planning a gathering here on February 11, 12, and 13. A three-in-one service is outlined: district conference, musical institute, and young people's convention. President Floyd M. McDowell and Brother Arthur H. Mills, of Independence, will be in attendance. Our young people are very much enthused over these meetings, and are anticipating an enjoyable time, as this will be the first young people's convention held in this district. We trust all will do their part to make it a success.

Sister Martha Truman, sister of our former pastor, Brother T. S. Williams, underwent a very serious operation but is now on the way to recovery. At this time Sister Anna Miller is very ill.

The work of the various departments is moving along. Our midweek prayer services are well attended, and we are blessed with the Spirit at these meetings.

As a united band, we are endeavoring to uphold the banner of righteousness that we, together with you, will help to be builders in Zion.

They Are Looking Toward Zion

After reading the letters of the Saints, I am impressed to write a few lines. We are isolated, but get to Fargo, North Dakota, once in a while during the summer months, for which we are thankful. As a little band of eleven, we try to keep the camp fires burning by having prayer meeting every first Sunday in the month. We try to keep our faces Zionward, toward the promised land. We are ever praying for the Saints, especially the leaders; also for the working out of the stewardship plan, and the completion of the Auditorium, that we as a great family may move onward to our high standing. We may not see the temple completed, but hope to see it started.

It causes me to rejoice to see a young man or boy get up, and hear him bear his testimony, and I think of the timbers used for the building of Zion; also a young woman or girl, the mothers of our future Zion. Excuse me if I drop a word here, but do not use anything to cover up the complexion, for we older people love to see the soul shine out when a testimony is given.

I am glad to see the marked change which has come about in the last year or two, and to know that the Saints are more alive and active. This is a sure sign of the hastening time. Pray for us, Saints, who are scattered over the land, braving the winds of sects on every side. Pray that we may not waver.

ALFRED M. RIFE.

SHELDON, NORTH DAKOTA, January 30.

Battle Lake, Minnesota

January 31.—On account of the roads and weather, there have been no regular meetings held in the Union Branch since the first part of November. However, the Tucker families and Horne families are still able to meet occasionally and enjoy good services—Sunday school, prayer meeting, and Religio.

Even among the isolated, interest is increasing, as is evidenced by the Christmas offering sent in; some of those who rarely have the opportunity to attend services being among those who contribute the most. Another sign of loyalty to the work is that the young are paying tithing. One of the factors that contribute to this condition is the fact that the branch has been fortunate in securing a capable man for president, one who enjoys the loyalty of the members and the respect and esteem of nonmembers. He was called to Bemidji the latter part of January to conduct funeral services for Sister Agnes Whiting, the promising daughter of Ora and Sister Ruth Whiting. In the pleasant affairs of life his association is greatly appreciated, but there are many who

are able to furnish entertainment and pleasures; it is in times of stress and grief that a man's true worth is shown, and the president of the Union Branch is the first one called upon in times of death, both by members and nonmembers, for he has proved that he is able to carry comfort and consolation to those who mourn, as well as pleasure to those who rejoice.

Thirty-two Added at New Albany

NEW ALBANY, INDIANA, January 30.—I have never written to your paper, which I esteem highly. I desire to let the Saints of other places know we are still trying to let our lights shine so that others may see our good works and by so doing may be led into the light. I would ask the Saints to pray that we may retain the oil for our lamps, that we may have the brightness that never fadeth away.

We are in a place here in which we have been for three years. It is sold now, and I understand we are going to have to give it up. I also ask the prayers of the Saints that the way will be opened up whereby we can get a place in which to meet together and receive our spiritual food which is in store for us if we are sincere and faithful.

We have a nice band of Saints, and all are working in harmony and trying to press forward and upward. For our leaders we have Brother A. E. Jaegers, of New Albany, and Brother W. O. Robertson, of Louisville, Kentucky. They are giving us wonderful service, and may the blessings of God be with them. We want to make mention of Brother O. J. Hawn, who was with us at Byrnsville, near here, five weeks, the latter part of October and first of November. He performed a marvelous work, baptizing thirty-two, most of these being adults. He is now in Michigan, and our hearts' desire is that he will be sent back here in the near future, as we feel sure there is yet much good which can be done by him. He is a man of God, seeking after the hearts of men.

For all these years, we have been regularly holding our services. Sunday school is every Sunday at half past nine, preaching service an hour later. We observe our sacrament every third Sunday, prayer meeting every Wednesday night, Religio on Friday evening. Any visiting Saint will be most welcome. As we have to give up our place, pray for us that we may not be deprived of these opportunities. We hope and pray for the completion of Zion. G. S. S.

First Columbus Branch

COLUMBUS, OHIO.—The year 1927 looks especially favorable for all departments of our work. Having a definite aim and goal outlined for the uplift of the latter-day work as it should be, and the motto "Forward to 1930," seems to have waked the Saints to a deeper sense of their opportunities for the truer Zion conditions for which we are all striving.

Elder J. B. Williams was reelected branch president, and other officers are: clerk, Miss Mabel Sinclair; financial deacon, Brother Homer Owen; musical director, Nathan Weate; church school superintendent, Elder A. E. Anderton; superintendent of Department of Recreation and Expression, Charles Ferguson; president of the Department of Women, Mrs. C. W. Clark. The condition of the branch is much better than a year ago. Everyone seems to want to be doing or preparing for a better work.

The church school has a very bright outlook, with aims for larger membership, increased Christmas offering, and a special aim of raising three hundred dollars for work on the local church. The primary department is starting with a great stride for the young, having revolutionized the past years' system with older teachers, thereby permitting several girls to better prepare themselves by study to work more efficiently in the near future. Prayer and songs are being taught, and stressed more on these young minds.

The choir is aiming to get better material and a better mutual understanding of its mission to the church.

The Department of Recreation and Expression has outlined a grand program of activity, one which means plenty of work for everyone. It should be a joy for all to help to do this work. Such items as athletic events, social programs, debating teams, Oriole Girls, Temple Builders, young men's classes, boys' classes, and a teacher training class add to the advancement and development of the members of this department and this branch for that more abundant life.

The Department of Women is, as usual, faithfully up and doing. Two study classes are organized as special features and meet weekly. A meeting was called on Sunday, January 23, at 3.30 p. m. completing its organization, and the newly elected girls' leader gave a talk to mothers on the psychology and sociology of girls during the adolescent age.

We were especially glad to have our missionary, Elder Jacob Halb, with us Sunday, the 16th. He gave us some very excellent thoughts and ideals, which always bring Latter Day Saints closer together when trying to do right. Patriarch G. T. Griffiths, who rightly seems a father to Columbus Saints, was with us over Sunday, January 23, and gave us words of comfort and encouragement to remain faithful to the end. He followed out on the Zion theme presented at the morning service.

Second Columbus Branch

Sacramental meeting was in charge of our pastor, H. E. French, and J. E. Matthews, and instruction given was edifying. The Spirit was present in power, and all felt a greater determination to do more in the new year. Our hearts were filled to overflowing, and we could not help but say, "Oh, God, how wonderful thou art!"

At six o'clock Patriarch J. E. Matthews baptized two candidates. We welcome our new members, Robert Willison and Mrs. Florence Weber. Confirmation took place at the evening service, the former being confirmed by H. E. French and J. E. Matthews, Brother French being mouthpiece; the latter was confirmed by the same brethren, Brother Matthews being the mouthpiece. Brother Matthews preached at the evening hour, taking for a theme, "Mission of Christ in the world." This was a beautiful sermon and will long be remembered by all who heard it.

On the following Sunday morning, H. E. French preached a very instructive sermon, taking for a theme, "The purpose of the sacrament." At half past seven G. H. Kirkendall selected for a text John 3:16: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Brother and Sister J. L. Wemlinger are the proud parents of a baby girl, born January 12.

The Department of Women met January 13 at the home of Mrs. Caslow, with nineteen members present. At 12.30 they were served a chicken dinner, which all enjoyed. We are studying parliamentary law with Vera M. Hunter as teacher, and home management with Ethel Kirkendall as teacher. Our meeting was one to be remembered, not because of the good things to eat, but because of the presence of the Spirit and the wonderful instruction given. We hope to be better prepared for efficient service by the end of this year.

On January 16, in the morning hour, G. H. Kirkendall preached a beautiful sermon, stressing the need of prayerful preparation for our work. A. H. Nieman preached the evening sermon on the topic, "Men loyal to Christ."

The Sunday school gave an entertainment on the 18th, and a splendid program was given. Ice cream and cake were served, and everyone had a good time.

Our women's study class is progressing, and interest is increasing. We are ready to start the second volume of church history.

On January 23 at 10.30, H. E. French preached, taking for a text Ephesians 5:5: "Nor covetous man, who is an idolater." At the evening hour, Doctor W. B. Reeves took for his subject, "The life of Abraham." Both sermons were very interesting.

Our basket ball team playing in the South Church League has won three games and lost one. We are proud of the splendid work they are doing.

On last Sunday our Temple Builders sang a beautiful anthem, "Call to service," following G. H. Kirkendall, who preached a good sermon. John F. Martin made us a visit and gave us one of his eloquent sermons in the evening. We hope he will come again soon.

Cross Timbers, Missouri

Since the organization of the Cross Timbers Branch last June, we have tried to keep up our regular meetings and interest, though the weather and roads have interfered with our attendance to a slight degree. However, the interest is very good, especially among our young people. One young man, recently ordained a priest, occupies the pulpit whenever called upon and does very well.

The pale reaper took this young man's mother, and this leaves seven children without a mother.

We met at the Oak Grove schoolhouse to watch the old year out and the new year in. About fifty were present. We had instrumental music, singing, games, a treat of pop corn, pop corn balls, and peanuts; and at midnight while some tolled the bell, others sang "Gently he leads us," and "The old, old path." All pronounced it an enjoyable occasion.

We are now planning for our district conference to be held February 11, 12, and 13, at Rich Hill, Missouri.

Lachine, Michigan

Our little branch is on the upward move, but on account of weather conditions our gatherings are small. We hope the brothers and sisters will be able to meet with us again soon.

The Christmas program proved to be a success, and the little church was filled.

We are made sad to hear of the death of our young sister, Mrs. Esther Ross, formerly Miss Esther Blackmore; but while we feel to mourn because of her departure, we are happy to report that Elder Guy, who has been seriously afflicted in body, is rapidly recovering. As we met together on Sunday, knowing his condition, the officers requested that we assemble in prayer and fasting for him. We recognized the fact that there is one who could aid him, and our brother was exceedingly blessed as a result. On the following Sunday he was able to meet with us again.

Elder E. N. Burt, of Onaway, motored to Long Rapids and paid a visit to Brother and Sister Kyser. A conversation was started on the second coming of Christ. It was very interesting and lasted until the early hours of morning.

Brother S. T. Pendleton expects to be with us February 3 and plans to hold a series of meetings. We hope to see many in attendance and great good derived from this effort.

GERALDINE COLE.

After Sixty-five Years

PERSIA, IOWA, February 2.—Since our last report we have had church services several times. On January 2 was the usual sacramental service, and after some appropriate remarks by the president of the branch, the sacrament was administered to those present; then we had a testimony and prayer and song service, which reminded one of days long gone, when the Saints of the early Reorganization came together. It was in 1860 and 1862 when the writer took shelter under that organization, and I have never felt sorry for that step, and still live in the assurance that there will always be sufficient shelter under Immanuel's banner.

There are some few who joined the Reorganization in those days who were members of the Persia Branch, but they have passed on to their reward, and with others are waiting for those who are to come.

FREDERICK HANSEN.

Oelwein Welcomes Some Visitors

OELWEIN, IOWA, January 27.—The last of December and all of January up to date have marked a series of red letter days in our community, and it seems that we have been especially blessed with a greater portion of the Spirit. Also we have had some excellent visitors.

The last week in December, Elder Arthur H. Mills, author, musical director, and composer, was with us for a few days. The musical young people and some of the old gathered at the hospitable home of Brother and Sister Fred Clark to meet Brother Mills. They were not disappointed in him, for he is not only a musical genius, but a man of many social graces, and above all the soul of geniality. He not only gave a most interesting talk on music, but also on the church, its inspired leaders, and the great work they are carrying on, how the young men and women of the church are coming forward as never before and taking hold of the work with vigor and vim. The young people here had a new insight into music, and when Brother Mills played the piano and led the singing, it seemed as if every heart and voice responded to the superb music. After the meeting, a light luncheon was served, and Brother Mills proved himself a most entertaining story-teller, keeping his hearers convulsed with laughter. Long may he live and prosper.

A number of our young people attended the young people's convention at Cedar Rapids and were royally entertained. A very good spirit was shown in these meetings, and it seemed as if our young people were getting right in the great wave of enthusiasm that is sweeping over the church.

Apostle Clyde F. Ellis was with us two evenings the first week in January. Thursday evening he preached a most inspiring sermon, which was heard by a goodly number of nonmembers. On Friday evening he showed his magic lantern colored views of the South Sea Islands. The minister of the Christian Church here kindly loaned him his magic lantern and was kind to him in many ways, seeming anxious to talk to him. The superintendent of schools, Professor Moon, very courteously loaned Brother Ellis the high school screen. On that evening the church was crowded till there was hardly standing room, and Brother Ellis heard praise on every side for the beautiful views and his excellent lecture on the climate, manners, and customs of the people of the South Sea Islands. We think it has helped the gospel work along here a great deal. Quite a number of nonmembers have been asking about the work and taking an interest in our missionaries. One of the ministers, a genial, broad-minded man, has been very tolerant, and talked with some of our members in a manner which proved him to be without the prejudice that has existed in so many of the churches of the world.

Elder C. A. Kress, district missionary, has been with us for two days this week, Monday and Tuesday, and preached in the homes of some of the members. His sermons were both very good, but the one Tuesday evening seemed a most inspiring one, and there seems to be an awakening among some Saints who have grown cold and distant to the work and seldom come. Brother Kress is an organizer of ability and seems to reach many people by not only preaching but by fireside visiting. We feel that the Lord has especially blessed us in allowing us to be visited by such men as the brethren who have lately been here. It seems as if "showers of blessings" follow in their footsteps.

We expect a visit from the head of the Department of Women in our district, Miss Esther Vickerstaff, of Clinton, Iowa. She will meet with the department Saturday afternoon, January 29. We expect a most beneficial meeting, as Sister Vickerstaff, though young in years, is a person of excellent judgment and well fitted to cope with all the problems that are to be met by the women in this latter-day work. We anticipate that much good will result from her visit.

We are only a small band of Saints, but we are truly striving to come up higher and obey all the commandments given to our church.

Sacramento, California

The year 1926 for the Sacramento Branch was one of greatly renewed interest, attendance, and accomplishment, with a splendid spirit of unity throughout. Elder W. H. Dawson was elected pastor, with Elder T. J. Lawn, assistant. Two young men called and ordained during the year were: George C. Price, priest; and Fred A. Taylor, teacher. These brethren, with visiting missionaries Guy P. Levitt and Joseph H. Yager, have filled our pulpit to the edification and spiritual growth of the Saints. Our weekly prayer services increased from an average of nine to sixty. The sacramental services, held monthly, averaged eighty, with occasionally over one hundred present. The gifts of speaking in tongues, the interpretation, and prophecy, were given in power on several occasions, and three have testified of visions given in the church, and one elderly brother had the gift of knowledge that his son would be healed of asthma at his baptism, which was proved later. There were eighteen baptized by the pastor and three by Elder Levitt, during the year.

Brother Levitt gave us two separate week's services during the year, and we are now planning with him for a full missionary series, with tracting and advertising, beginning immediately at the close of the district conference, which convenes here at 10 a. m., Saturday, February 12 and 13, at the local church at Twenty-fourth and Kay Streets.

Bishop Edw. Ingham, of Oakland, has addressed us on the financial program of the church, and our visiting missionary and the local men have also made plain the Lord's plan for the equality of his people, and many are making out inventories and paying their tithes.

Our Women's Department, with Sister Birdie Clark superintendent, held three bazaars uptown and cleared \$404.60. They also made \$77.39 from four cake sales. Their monthly meetings at the various homes were well attended, and on one occasion they went by autos eighteen miles to Roseville to the home of Sister Grace Hook.

Our superintendent for this new year is Sister Geneva Beebe, with Sister Amy Beebe, bazaar chairman. Our Sunday school, with Sister Gertrude Bidwell, superintendent, has increased in interest and attendance until it verily looks like "the church at study." During this hour we are shown the need of a new building, with more spacious quarters.

Our Department of Recreation and Expression, with Brother John Dawson, superintendent, maintained its interest and well filled its mission to prepare our youth.

During the year this department and the Women's Department sponsored a number of social gatherings, from Valentine to Halloween, with suppers and outdoor picnics in between. The Sunday school also entertained us with their annual picnic in the summer days, and the Christmas entertainment just passed. The latter was "The Babe divine" (Ira B. Wilson). Our junior choir girls dressed in white robes gave the tableaux, and the children sang with them in the choruses; and with the decorations and the tree (secured and arranged by Brother Ralph Ensley and his helpers), a beautiful program was given. The program committee was: Sisters Ella Dawson, Hazel Blöhm, and Flossie Levitt. Our choir, with Sister Birdie Clark, chorister, numbers twenty, ten juniors and ten adults. They have an average of nearly full attendance at all rehearsals and give splendid support at all preaching services, rendering beautiful numbers, as well as their special day programs. Their Christmas cantata was "The awakening" (William Baines). They also enjoyed their second annual New Year's party at the home of the chorister, with a chicken supper at 1 a. m.

Last August, after the district reunion, Brother Edwin Burdick, our newly appointed district orchestra leader, a new member in the church as well as our branch, organized an orchestra here, and at the reunion. Our local group now includes ten, three violins, four cornets, two clarinets, one saxophone, and a bass horn, with others preparing. They, too, have weekly rehearsals and render fine music for the Sunday school, Religio, and church services. One young brother of this group, Brother James Lamprey, has been

elected as superintendent of the Department of Recreation and Expression for this year.

Our Oriole Girls, with Sister Mary Honeychurch leader, enjoyed their group activities last year, and are going forward this year as Temple Builders, with Sister Bertha Austin, leader.

Brother Levitt located his family here last fall, and Sister Levitt and son, Cleland, are taking an active interest.

Duluth, Minnesota

January 25.—While the thermometer is hovering around twenty degrees below zero here, people may think our ardor is probably cold; but far from it. With the great plan of salvation ever before us, and Zion only in the making, could we be satisfied to be cold in the work we all should love? It is as Elder Ray Whiting said in his discourse on Sunday, the 24th, the word must be made flesh in us.

Brother Samuel Case spent a week at Ashland, Wisconsin, at the home of Brother and Sister William Dennis, near the first of the year, giving encouragement to the Saints living there, and holding meetings. Brother W. C. Stauty also journeyed to Ashland New Year's Day, returning Sunday, the 2d. They enjoyed mingling with those of like faith.

On January 9, W. C. Stauty was the speaker at eleven o'clock service, the subject being, "God's universal purpose." Samuel Case spoke in the evening, reading Ephesians 4 and taking his text from 3: 3, 5. His theme was, "The new man." He showed the need of putting off the old man, and putting on the new man after the pattern of the Man of Galilee, our Lord and Savior.

The branch has been fully incorporated, with six trustees, and its members met on the 12th to perfect their organization; electing Elder P. G. Schnuckle, chairman; Robert Zuelsdorf, secretary; choosing by lot the length of term of each according to the laws governing. P. G. Schnuckle and Robert Zuelsdorf, three years; Louise Blake, Samuel Sloan, two years; Mollie Feathers and Martha Schnuckle, one year. Two trustees will be elected each year at the annual business meeting. Brother Robert Zuelsdorf was the speaker at the morning service of the 16th, and Brother A. C. Bundy occupied in the evening.

The Religio hour of the 21st was given over to preaching service, when Elder Ray Whiting, of Minneapolis, favored us with a splendid sermon entitled, "The word made flesh," showing the need of the gospel radiating from us, that the Christ life be more in evidence among the people of the church. This will indeed need to be if Zion will be Zion to us. The church is advancing rapidly, and we must move with it or we will be left behind, out in the cold world, where is not found that love which will be fully demonstrated in the church of the living God. May we progress onward and upward to the perfect man in Christ Jesus, loving the Lord God with all our might, mind, and strength, and loving our neighbor as ourselves.

Elder Robert Gunlock, missionary to Minnesota and North Dakota, was the speaker at the morning service January 24, and was an inspiration to us to move forward. Especially did he stress the need for study and qualifying for the task that lies before us. The rostrum was occupied in the evening by Elder Ray Whiting, our district president. He read Deuteronomy 30: 10-19, taking verse 19 as a text and coupling it with verse 15: "See, I have set before thee this day life and good, and death and evil; I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live." The discourse was one applied to us today. Shall we not choose life with its blessings instead of death with its cursings?

Sister Mary A. Carlson, of Barnum, passed beyond the portals of this life on January 16, to meet her Maker. Her life was one of devotion to her God and the church of her choice, living to an age of seventy-two years, a pattern worthy to follow. Our prayers ascend for those left to mourn

the loss of a mother, a sister in the gospel, and a friend. Elder Ray Whiting officiated at the funeral held at Barnum, Saturday, the 23d. At this place two of her daughters, Sister Bertha Eckley and Sister Louise Dathe make their homes, and there she was living at the time of her death.

Elder J. A. Gunsolley, patriarch, started a series of sermons Monday, the 25th, using as a theme of his discourses, "Individual excellence," and dividing it into three parts: physical, subdivided first cleanliness, body, clothing; Doctrine and Covenants 38: 9; 42: 12; 85: 38; 119: 3; second, sleep, Doctrine and Covenants 85: 38; 119: 9; third, work, Doctrine and Covenants 85: 38; 38: 9; 42: 12; 87: 5; 104: 44; 118: 4; fourth, cheerfulness, 119: 3; 59: 4; fifth, diet, Doctrine and Covenants 86; 119: 3; 59: 4; sixth, dress, 42: 12. The second division was intellectual, and was subdivided into: first, all good books, 55: 2; 85: 36; second, study and faith, 85: 36; third, guide into all truth, John 16: 13; fourth, all knowledge, Doctrine and Covenants 90: 12; 42: 17. Third division, spiritual: first, Hyrum Smith, Doctrine and Covenants 10: 11; 11: 4; second, wisdom and treasures of knowledge, 86; third, angels, 83: 15; 86: 3; fourth, gifts, 46; 1 Corinthians 12; fifth, laughter, Doctrine and Covenants 59: 4; 85: 37; 119: 3; sixth, rewards, Doctrine and Covenants 59; 76: 5-7. Brother Gunsolley brings to us the plainness of the scriptures, showing us the road to travel to reach the goal of perfection. He is with us at this writing, feeding to us the divine truths in simple terms, and showing us the need of individual excellence. He is indeed a father in Israel.

The Department of Women of the Duluth Branch feels very grateful for the success it has had in its endeavors in the past year. Its members feel sure that when there is unity there is strength, and surely the Lord is there.

The activity of the members in attending and bringing their neighbors and friends has meant much in the support of the work. From the financial standpoint they feel quite grateful. They have held one fancywork sale in the city and a parcel post sale in Two Harbors, and the usual collection has made it possible for this department to take credit for the lovely piano that was put into our church. The sisters have also helped considerably on the church debt.

For the past year the members have studied Mother Teacher of Religion, by Anna Frelove Betts, giving their attention to the two absorbing topics, children and religion. The study has been very much enjoyed by all, especially the mothers who are trying to make God real in the hearts and lives of their children. To keep the "soul of the home" alive, it is necessary to know these things. This department has also received several good talks from different missionaries during the year, and the sisters were helped to keep their inspirations living.

A few members have been lost from the branch, having moved away, but some have also been received, and therefore the work rolls on. We trust the Lord will be with the sisters the coming year for the advancement of this department in his work.

Good News From a Small Branch

AUDUBON, MINNESOTA.—In our humble and weak way, we are trying to let our light shine out in doing our bit for the Master. Though isolated and seldom hearing a sermon, our little band of workers is keeping up its aid society, organized in 1914 by Sister Kate Martin, of Frazee. Then there were quite a few members at Audubon and Frazee to carry on this work, and joining together we gave entertainments, had sales, and suppers.

At present there are only four officers and two members, but we meet together once a month at the home of a member, serve lunch, paying the sum of ten cents. It is only a little for the Master's cause, but through our efforts, trusting God who gives to all who love him, we have been able to help the needy ones, care for the sick, help with Christmas offerings, the endowment fund, and in other ways doing our bit for our Savior and being of service in his vineyard.

During the summer and as long as the weather permits, Elder Marcus Erickson meets every second Sunday of the month at the home of Sister Anna Olson, where a few of the Saints come to partake of the sacrament. Truly can we testify of God's goodness; his holy presence is strongly felt, so that our souls are uplifted, and with tears streaming down our cheeks we are led to testify of his love and care over us. During last August, we were given the pleasure of having Brother Swen Swenson, of Independence, with us, preaching to us some very good sermons, which were food to our hungry souls. While here he baptized six worthy souls, some of whom have been on my home department record since 1916. May God's blessings attend them!

Another treat was in store for us when Patriarch J. A. Gunsolley visited us for a few days in October. His talks on stewardship and Zion were very uplifting and beneficial. Before leaving he was pleasantly surprised at the homes of Sisters Walter and Jacob Harpster, being presented with an offering to help him purchase a new overcoat, little Clarissa, adopted daughter of Brother and Sister Walter Harpster, giving her little mite first "to help Uncle Gunsolley (as she called him) buy a new overcoat."

Brother Barnes, of Frazee, was taken suddenly ill with cancer at his home during the month of November. The children were called home, thinking to bid him good-by. Elder Marcus was called to administer to him. The following Sunday being our sacrament meeting, we had a prayer service, praying especially for our sick brother and Brother Swen Swenson, who also was sick at the time. God's holy presence was with us in power. We were comforted and felt assured our prayers would be answered. Today the brother is well, a living testimony of what our heavenly Father can do for those who live in faith, obeying his commandments, and keeping his laws.

We earnestly ask an interest in the prayers of the Saints that we may be ever faithful, earnest workers for the Master and do all we can in the great work of building Zion.

Missionaries will be welcomed at any time at our home.

Route 3.

SISTER WALTER HARPSTER.

An Exhortation Gathered From Scripture

To the Saints scattered abroad; Greetings: It has been quite a while since you have read a line from my pen. About twenty years of my life have been spent for the church of Christ, known among men as the Reorganized Church of Jesus Christ of Latter Day Saints. A preacher representing the above-named church baptized me in the month of January of 1905. He told me when we came up out of the water, "Some day you will be doing this kind of work."

Two years later I went out as a missionary and baptized forty-two. From the book of God I have been made to believe that there is one true church. "I will build my church," said Christ (Matthew 16: 18). God gave Christ to be the head over all to the church, which is his body (Ephesians 1: 22), for the husband is the head of the wife, even as Christ is the head of the church, and he is the savior of the body. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might present it to himself a glorious church having no spot or blemish, but that it should be holy. One church, one Lord, one faith, one baptism. "And God hath set some in the church, first apostles, secondarily, prophets, thirdly teachers, after that miracles, then gifts of healings, . . ."—1 Corinthians 12: 28. "And he gave some, apostles; and some, prophets; and some, evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.—Ephesians 4: 11-13. Saints, note what God has done for you, that your life might be perfected. He set in the church those officers to do that work.

Latter-day revelation says: "If my people will respect

these officers whom I have called and set in the church, I will respect these officers; and if they do not, they can not expect the riches of gifts and the blessings of direction."—Doctrine and Covenants 125:14. What of the time? There is no time to waste. "Wist ye not that I must be about my Father's business?" "Let the dead bury their dead. Come follow me."—Christ. "Wherefore, I, the Lord have said, Gather ye out from the eastern lands, assemble ye yourselves together, ye eldest of my church; go ye forth unto the western countries, call upon the inhabitants to repent, and inasmuch as they do repent, build up churches unto me; and with one heart and with one mind gather up your riches that you may purchase an inheritance which shall hereafter be appointed unto you, and it shall be called the New Jerusalem, the land of peace, a city of refuge, a place of safety for the Saints of the most high God; and the glory of the Lord shall be there, and the terror of the Lord also shall be there, insomuch that the wicked will not come unto it; and it shall be called Zion, and it shall come to pass, among the wicked that every man that will not take his sword against his neighbor must needs flee unto Zion for safety. And there shall be gathered unto it out of every nation under heaven, and it shall be the only people that shall not be at war one with another, and it shall be said among the wicked, "Let us not go up to battle against Zion, for the inhabitants of Zion are terrible, wherefore we can not stand."—Doctrine and Covenants 45:12, 13. "But in the last days it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountain, and it shall be exalted above the hills; and people shall flow unto it, for the law shall go forth from Zion, and the word of the Lord from Jerusalem."—Micah 4:1, 2.

Saints, seeing that the world is fast becoming an unsafe place to live in, we should waste no time in our work for the redemption of Zion. For some time I was much disturbed, but today I am becoming stronger than ever before. I did not understand supreme directional control. Paul compares the church to the body of man, and we know that all the members of the body are directed by the head; therefore our feet walk. When the head says to the eyes, Look! our eyes look. Therefore, when all the officers in the church find their places and are willing to work, Zion will soon be redeemed. And as for me, I stand by the same church that I have been in for twenty years, the Reorganized Church of Jesus Christ of Latter Day Saints. I was baptized into the Reorganized Church. I was ordained a minister in the Reorganized Church. All the gifts and blessings from heaven have come to me while working in the Reorganized Church. The Reorganization is the church in harmony with the New Testament church.

As a member of the Reorganized Church and an officer in it, I am for the advancement of the church. I will put forth my efforts to advance the cause of Christ in his church known among men as the Reorganized Church of Jesus Christ of Latter Day Saints.

May God bless our efforts in his church to the good of all its members, is my prayer and labor as the pastor of the Mount Vernon Branch.

L. C. MOORE.

Fairview, Montana

January 29.—The Christmas season passed pleasantly for most of the Fairview Saints. The Sunday school gave a program Christmas Eve. Although the children and young people had not practiced as much as those in charge would have liked, the entertainment was carried out very well. It consisted of songs, recitations, musical readings, and a pantomime, "Holy night," as well as a dialogue or two. About a hundred people were in attendance, and there were treats for all. Decorations and lighting were in charge of a young man who is not a member of the church, but he is a member of the Stampeders' class which assisted him.

The success of the program shows how far earnestly applied effort will go, and it should encourage us to greater activity.

Bradford, Massachusetts

February 1.—Once more we wish to tell of the activities which are taking place in this branch of the Lord's vineyard.

We were pleased to welcome among us for a short stay Elder Herman Chelline, who favored us with some very instructive sermons which were of an uplifting nature.

Recently we held a surprise party for our pastor, Elder L. E. Jordan. He was taken very much unawares, much more so than we had surmised he could be. We spent an enjoyable evening together. After the social period, the folks were called to order by the chairman of the occasion. Our pastor was called to the center of the room, and after a few remarks by the chairman he was presented in behalf of the Saints of the Haverhill Branch with a loose-leaf notebook with genuine leather corners with his name stamped on it in gold letters. In a few well-chosen words our brother expressed his appreciation to the Saints for their gift and said he would use it in his pastoral work.

The young people of the branch are planning on a social for Valentine Eve. It is to be entirely in charge of the junior Saints.

The work is forward in this part of the world. The Saints here desire to be remembered by all in their prayers. They always pray for the membership of the church throughout the world, that together we may carry on the Lord's work to a successful ending.

F. E. HATCH.

1 Bradford Avenue.

Fine Spirit Among English Saints

For some time I have been going to write to let you know what is being done here in London. Unfortunately for the Saints, we are still without a meeting place. Nothing is being done except the holding of a class each Friday evening in the Religio Home Department. As you see, this is only a home department and not a fully organized Religio. We are holding these classes at the home of the later London branch president, J. W. Worth. We have an average attendance of nine, consisting of the young Saints of three families. This is all that can be done till such time as we are able to obtain a meeting place. None of the Saints are in a position to have meetings in their homes.

Our little department is going along nicely, and we realize that we have been blessed in the little we have endeavored to do. We finished up the study of the Book of Mormon for last year. This year we are taking up the young people's church history. Also we are having a prayer and testimony meeting once a month. Last year we had a regular sacramental meeting every Friday evening after the first Sunday in each month for the benefit of the young people who were not able to attend the nearest branch, Enfield. This we shall continue this year.

For our church history classes, we are appointing a reader for each week who reads to us for a half hour, after which we have discussion and questions. Our first class, held on Friday, January 21, was a real success. All present were interested, and we had questions and discussion from all.

At the prayer meeting we are to have an article from the *HERALD* or *Ensign* read to begin the evening. This we thought would get our minds centered upon things of God and give us something on which to base our testimonies, or give us a thought on which we could give expression for the benefit of all.

This will be our program for the coming year. But unfortunately there are only a few young Saints taking part. We have regular classes each Friday evening, but owing to circumstances Brother Worth is unable to let us make a regular meeting place of his room. Therefore we are unable to invite all that would be interested.

Our few young Saints are to be commended in what they have done in a financial way during the past year. During the Graceland College drive they managed to collect the amount of two pounds, seven shillings, and six pence toward

the amount allotted London Saints. For two years they have been taking up Christmas offerings. Last year they collected four pounds and received donations amounting to a pound from London Saints. This made the total five pounds Christmas offering for 1926, and was ten shillings more than last year. When it is remembered that the average number of the class is nine, including J. W. Worth, superintendent, and the writer, I think you will agree with me that we have done remarkably well. We hope with the blessings of God to make our offering even more this year.

We are hoping and praying for the time when the work will be reorganized in London. No meetings of the Saints have been held since June, 1924. The branch was disorganized in June, 1926.

To all the Saints we send our best wishes, and pray that they will be blessed in their endeavors for the Master. Especially would we extend our greetings to the earnest workers of the old London Branch now in Zion, Brother and Sister Roderick May, Sister Pearl Crick and sons, Brother and Sister Baldwin, and Brother and Sister Sorden, hoping their little girl has grown up to be a fine, robust, little Saint. She was only a baby when we saw her. Also we would like to extend greetings to Brother and Sister Newton and Brother and Sister Cliff and families, now in Canada.

We do not hear much concerning these Saints, but have pleasant memories concerning them and do not forget them. God bless them all!

We hope and pray that the church will ever move Zionward; that when the end of this year comes, we can say she has made a great forward move. May God bless you all in your work for him.

A. H. WICKE, *Secretary of the Religio.*

LONDON, ENGLAND, 58 Morville Street, January 24.

Learning the Financial Law

The late Ministerial Conference at Independence and the conference at Aurora, Illinois, have been great assets to me, and I have been greatly encouraged by the things presented and the spirit which characterized our services.

I have tried to carry that spirit into my field with me, and as I have been devoting my time largely to teaching the financial law, as well as helping our local men to more fully sense their great calling and responsibility, it has met with a ready and willing response. In most cases, they are anxious to learn and do, though occasionally one feels it is something new, and to many it is. But to God, who gave the law, it is not new; and to those who have studied well and have been anxious to do it is a great inspiration, and we are catching the vision of God's plan of making men and preparing them for the endowment when they will be called upon and will be ready to do a far greater work.

Several young people have filed their inventories and paid their tithing; and while their present stewardship is small, they will learn to manage well and increase their stewardship a hundredfold.

Among the things listed from some small children are dolls, sleds, trunks, wagons, clothing, and in some instances a little cash; and a pure heart is revealed through it all. Truly Jesus said, "Except ye become as little children, ye can not enter into the kingdom."

I would not forget to speak of the older Saints who have responded cheerfully, for their responsibility is great and their obedience commendable. Children have faith in works of others; and when Saints live the whole law, they are living for and blessing the lives of others. And this is what some did when they learned how much they owed the Lord in tithes; they said, "It is the Lord's; I will pay interest on it if I can not pay all," treating God as they would treat another, and they gave their note. One sister asked me to help her figure her tithing, which I did, and learned she owed the Lord sixty-one dollars, but she said, "That isn't enough; I will pay one hundred."

Brother Holloway has been at work in Madison for some

time, but will close his services soon and start a series in this place next Sunday evening, February 6. I have been doing what I can to prepare for the services in organizing and advertising; and we are sure, with the spirit manifested by the Beloit Saints, they are ready for meetings and will help to make them a real success.

The work is onward here, and several new names have been presented for baptism next spring.

E. J. LENOX, *District President.*

BELOIT, WISCONSIN, February 2.

Hammond, Indiana

February 1.—The phrase, "This day we sail Zionward," is insignificant unless we have indeed sailed Zionward, and to sail in that direction one must have the ultimate in mind at all times and labor to that end. The Hammond Branch feels very much encouraged as the first month of the new year draws to a close. It is good to think of the past and what you have accomplished, and when you see you have made progress, it inspires you to greater service. Such is the feeling of this group.

In our last letter we commended Brother Philemon Pement on the good work he was doing in giving spiritual advice and his service to this branch, but more credit is due him for his latest accomplishments. On January 3 we began a series of meetings which continued until January 16, inclusive. Brother Pement was the speaker. The first night found among us several interested people who were not of our faith. We opened the series, after a twenty-minute song service, by singing that good old hymn, "We come with joy the truth to teach you," and the invocation was offered by Pastor J. H. McGuire. Following the scriptural reading, we were entertained by a selection by our branch quartet. Brother Pement then entered the stand and very impressively laid the foundation for his following discourses. An hour and a half passed as though it were but thirty minutes, the closing hymn was sung, and our pastor offered the benediction.

For three nights Brother Pement stressed the fact that God speaks now. After all were convinced of that, he laid bare the gospel in a way that only Brother Pement can. When he explains the work to people, they had better accept it and be baptized, for otherwise they can not stand before the judgment bar and plead innocence on the ground of ignorance. So plain of speech is he that anyone under the sound of his voice can understand. Great interest continued through out the series, and a fitting climax was reached when the Chicago choir, composed of twenty young people under the able leadership of Brother Carl (Jack) Kueffer, accompanied by his sister, Larena Kueffer, at the piano, and several other Chicago Saints visited us on our last evening, Sunday, January 16. Only those who know the power and appeal of good music can realize how deeply we appreciated their effort.

Four baptisms resulted from these meetings, and preparations are being made for another series of meetings in a new opening in a city twelve miles distant from here.

The following Saturday opened the two-day ministerial conference held January 22 and 23, at Aurora, Illinois. This was held for the Northeastern Illinois District, and also included Southern Wisconsin District and Hammond, Indiana, Branch. Five members of our local priesthood attended that conference, and each returned with a determination to qualify for greater service, having received much good from the advice and instruction given by Bishop Albert Carmichael and Apostle J. F. Garver.

Our midweek prayer service is always enjoyed by those who attend.

After several days of very cold, gloomy weather, we awakened Sunday morning, January 30, expecting to find the same condition existing, but the sun arose out of the east and poured out its golden light, filling all with a love for everything. The singing of the hymn, "To Sabbath school," announced the opening of the morning services. The eleven

o'clock hour was well occupied by Elder T. J. Butler, "Faith" being the subject of discourse.

Very beautiful and impressive was the confirmation service in the evening. The good spirit that was felt during the song service lasted throughout the evening, and as the candidates marched forward, "'Tis a glorious thing to be in the light" was sung. Peace and quiet rested over the congregation as each candidate in turn was confirmed a member of the great body of Christ. As they again took their places in the congregation, the hymn, "God is marshaling his army," was sung, and after a little matter of business was transacted the pastor dismissed us.

Next Friday evening, February 4, the men of the Department of Recreation and Expression will give a surprise supper for the benefit of the building fund.

ROY W. SMITH.

Stereopticon Brings Attendance

(Excerpt from letter of James E. Bishop, Wellston, Ohio, January 27.)

Our meetings this far have been successful so far as attendance and order are concerned. We started with the "Life of Christ" on Sunday night, and the church was two thirds full. Monday night we had the following plan: Thirty minutes singing from hymn slides, prayer, sermon by Brother Finken, slides, "The parable of the ten virgins." Tuesday night we had the singing and prayer and lecture (stereopticon) on church history. Last night we had the same arrangements as Monday night. Tonight we will have singing and lecture, with slides on the Book of Mormon.

The attendance is remarkable, even if the majority are youths and younger. Tuesday night the church was packed and some standing in the vestibule, and last night almost as many were present and *stayed* and gave *good attention* to the sermon, after which we had a few slides on Pike's Peak.

Now this is the point I want to impress in this report: Under the conditions here, an average attendance of about twelve would be a fair estimate, as I have tried it without slides. Every place has variable factors, and what draws a crowd in one place may not in another. But I am sure the slides can be used to make a universal appeal. If we had the right kind of follow-up work (good teachers, etc.), many of these who attend could be held. At any rate, in this place we are preaching the gospel to one hundred and ninety more souls than we would without the stereopticon, and the Word says, "My word shall not return unto me void," and I believe that, even in the absence of immediate results and concrete developments.

But here is another "rub." After this week all our slides will have been shown. There ought to be thousands of slides available. The Sunday School Department ought to invest in the one hundred or more slides made up by a leader in the world of religious education and put these at the disposal of those who could use them. In the hands of those able to use them, such slides would have a tremendous effect in getting our people to see some essential principles that they do not see now in connection with teaching. Some of the branches are deplorable on this point, and if we had proper methods applied we could hold many young people and children that are away from the church.

I am attaching a clipping that may have some value for the Graphic Arts.

Sister Mary S. Scott, of Blue Rapids, Kansas, writes: "I am sending my renewal for the HERALD. It is a welcome paper to me, and I do not want to miss a copy. I am glad the precious gospel was brought to earth by the angel to the boy, Joseph Smith, that we might all obey and keep God's commandments. I want to live faithfully to the gospel, for I know it is the power of God unto salvation. Pray for me, dear Saints, that I may be worthy of his blessings which are in store for the faithful."

From the Hoosier Capital

With the holiday season past and a new pastor elected in our branch for the ensuing year, the Saints are renewing their diligence in an effort to sustain and carry out our pastor's program. We are hopeful of a prosperous year for the work in this city. The Sunday School Department is pushing ahead, the officers and teachers working together with a will and determination that is good to behold. The Department of Recreation and Expression is holding its own, and the illustrated lectures given by Pastor Robinson are proving a potent factor for good in this department. The Department of Women has elected its officers for the year, and new life and enthusiasm seem to pervade its ranks. A study of the Book of Mormon is being taken up in connection with their social work, and we are looking for even better results from this already important arm of the Master's service.

Apostle Gleazer made us a brief visit recently, attending a business session and giving us excellent legal advice and counsel; also, he addressed the priesthood of the branch, imparting wise counsel and instruction to them. He was the speaker at a well-attended service and delivered a sermon replete with lessons on the life of a Saint, such as it is our duty to exemplify as the children of God. All enjoyed his visit, and we say, Come again, Brother Gleazer, when you can stay longer.

Sister Sarah Walker is recovering from the injuries received in December. The broken bones are knitting, and we look forward to the time when she will be able to again attend services.

On the evening of January 22, a company of Saints and friends assembled at the home of our former pastor, Elder O. J. Hawn, to help him and Sister Hawn celebrate a birthday anniversary and bid them Godspeed on their journey. They were leaving for an extended missionary effort in Michigan. A pleasant social evening was enjoyed, games were played, and songs of Zion sung. A beautiful flower basket was presented to them as a token of esteem and remembrance.

We are still desirous for the advancement of the work here and are endeavoring to avail ourselves of every legitimate means to advance our interests. We solicit the cooperation of general church officers and conference appointees passing our way to stop whenever convenient and "give us a lift."

Madison, Wisconsin

January 31.—At the close of the first month of 1927, we are much encouraged, as we see some of the plans for the new year being carried out. We started out to make this year of more profit to ourselves than any in the past. The officers holding over and the new ones who have taken up the responsibility of the work seem sure we will accomplish our aim.

The sacramental service on January 2 was in charge of Pastor H. W. Woodstock, assisted by Brothers Houghton, Wirth, and Clark. A very good spirit was enjoyed. The earnest prayers and testimonies of the Saints showed their determination to go forward.

The prayer meeting on Wednesday night was one that will long be remembered by those present. Brother L. Houghton was in charge, and at the close he told the Saints it was the best prayer meeting he ever attended at Madison. So we feel that we were getting a good start.

On the evening of the first Sunday of 1927, Brother Houghton gave a splendid sermon on, "Why we believe Joseph Smith was a prophet of God."

A week later Pastor Woodstock was the speaker at the morning hour. He used as his text Hebrews 6:1: "Let us go on to perfection." He called attention to the words of the Master; where he commanded, "Be ye perfect." He held out the hope that it was possible for us to fulfill this command; in fact, that it is necessary that we do. In the evening of the same day, Brother Charles F. Clarke gave a very

good sermon on the subject of "Our wonderful God."

A sermon was delivered January 16 by our pastor, based on 2 Peter 3: 11, "What manner of persons ought ye to be?" Have we fully kept our promise? do we knowingly violate the law? were some of the questions our pastor asked. He then spent some time on the financial law, calling attention to the fact that this law must be kept, as well as any of the others.

At the evening hour, Brother Clarke again gave us a very good sermon on the difference between the true and false church. He left no doubt in the minds of his hearers that he represented the one like unto the one that the Master set up.

In the evening of January 20, some of the Saints gathered at the home of Brother and Sister James Pratt to bid God-speed to Brother Jim, as he was leaving for the West. He has been ill and unable to work for the past year, having tuberculosis, and is seeking health and employment in the promising West.

The 23d of January marked the beginning of a series of lectures by Brother L. G. Holloway. He expects to be with us for about two weeks. He is using lantern slides. Attendance and attention are good. We are very glad he can be with us. And as we said at the beginning, we have every reason to think we are off on a good start.

Akron, Ohio

January 31.—Amidst a pretty "room scene," the children of our Sunday school rendered the play, "Santa saves the day," in a very fine manner, and much commendation is due the directors who were Sisters John Dildine, Daisy Hartz, and Doris Kelsey, for their patience during the many rehearsals, and also the various committees who assisted in the make-up and decorations.

At the annual election of Sunday school officers, Brother George Brown was elected Sunday school superintendent to succeed Brother Ira Kelsey. Sam Gilchrist, secretary; Raymond Linehan, librarian; Brother John Dildine, chorister, assisted by Beulah Brown, pianist.

Elder Ernest Knight was sustained as branch president, as was also Brother John Dildine, chorister. He also occupies as Religio superintendent.

Sister A. R. Manchester is recovering from a severe attack of flu, which confined her to her bed for several days.

An old-fashioned box social was held Friday, January 28, in the basement of the church, and a good social time was had by all who attended. A radio program is planned for February 10, and several other entertainments will follow from time to time. The Religio attendance is steadily increasing, and it is the object of Brother Dildine to try to stimulate a better social feeling by the frequency of these entertainments.

A beautiful thought was voiced by Elder E. G. Hammond in the first sermon of the new year, when he said, "I am able to discern a good spirit here this evening, a better feeling than is sometimes present, and I wish I might speak with authority to assure you that those who have contributed to this good feeling are approved of God to the measure of that contribution."

May this good spirit continue in the Akron Branch through 1927. May it spread throughout the world—on to 1930, and on to the redemption of Zion, is the prayer of the Akron Saints.

In renewing her subscription to SAINTS' HERALD Sister Catherine Colvin, 3396 Sixteenth Street, San Francisco, tells of her appreciation of the paper in these words: "It is with pleasure that I send money for the renewal of my subscription to the good paper I have learned to love. I cherish it as one of my best friends, for it tells me of the many dear Saints and the good times they are enjoying in the kingdom on earth before passing on to the next world in Christ. Pray for me that I may so live that I may reach that condition which will permit me to live where Christ reigns supreme. My prayers are for the Saints."

Independence

Stone Church

Sacramental service for the month of February began promptly at eleven o'clock, the auditorium having been filled early and to its capacity. Pastor C. Ed. Miller was in charge of the service, and the congregation under the direction of Brother Paul N. Craig sang "In thy name, O Lord, assembling." Elder Thomas Hartnell offered the opening prayer, and all feelingly sang, "My God! how wonderful thou art!" In this service the spirit and work of the missionary were emphasized, and Elder George Jenkins, an active missionary, gave the opening remarks. He spoke of the spiritual progress the church is making, of the advantages of this glorious age, and sketched a vivid word picture of the time when the Saints will so pattern their lives after the great Pattern that Christ himself will be in our midst in such meetings as this. Then we will behold him, and angel choruses will sing to us. But before these things can occur and these joys be ours, we must partake of the Spirit of God; we must obey his commandments; we must love one another; and we must progress.

Two other missionaries, Elders Swen Swenson and E. A. Curtis, were present and spoke of their work, their knowledge that this is the true and only church of the living God, the joy which is theirs in their labors, and their desire to see the people of God move on in their accomplishments until Zion may be redeemed. Several elderly Saints also bore their testimonies to the truthfulness of the gospel, and the blessings and strength which have been their portion. Sister Emma Burton, for many years a missionary with her husband, Joseph Burton, who has gone on, rose and quietly and simply told of her faith in the work and the testimonies and blessings which have been given to her. All present were made to realize the truth of these words:

"God is love; his mercy brightens
All the paths in which we rove;
Bliss he wakes, and woe he lightens;
God is wisdom, God is love.

"He with earthly cares entwineth
Hope and comfort from above.
Ev'rywhere his glory shineth;
God is wisdom, God is love."

The young people's sacramental service, which is held each sacramental Sunday for those between the ages of eight and twenty, had a good attendance Sunday morning, numbering about one hundred and seventy-five. There was a splendid song service, and four prayers were voiced and eleven testimonies borne. These meetings were begun about a year ago, and interest seems to be increasing.

Fifty-seven testimonies and prayers by the children and nine by the grown-ups were offered in the twenty minutes' time given for social service at the Campus Sunday morning. It is very encouraging to see the broadening of the children's vision. Some who started with just a few words can now give an interesting testimony.

Evening Services

Priesthood meeting at 2.30 p. m., drew a splendid attendance. Special features were an address by George A. Gould, elder in charge of Group 11. He spoke on group work. His effort was very well received. John F. Sheehy made a stirring address on missionary work which resulted in a number of the elders pledging to go out in automobiles next Sunday to find openings for preaching services in a radius of twenty miles of Independence. Brother Sheehy said the young people are anxious to help any missionary work by their attendance and with music and song. Bishop Carmichael gave an illuminating talk on missionary work, the church's mission, and an appeal for consecrated lives to the Lord's service. The meeting closed with the priesthood fired with holy zeal.

An interesting program followed the lesson session of the Religio. There were readings by two little girls, Sybil Barrett and Maxine Budd, a piano solo by Anita May, vocal solo by La Rena Bullard, and two numbers by the Religio quartet.

It has been the ambition of those in charge of the work at the Stone Church to see the Sunday evening meeting a regular "family service," where the whole family would be in attendance. As Pastor C. Ed. Miller faced the audience Sunday evening, he said this ambition was realized. The church was filled to capacity. It was an inspiring sight to see the parents with their children sitting there in the house of the Lord. John F. Sheehy had the audience singing the songs of Zion as only "Uncle" John can get them to sing. The spirit of reverence and of peace came with the congregational singing. Then some splendid organ and vocal numbers followed. Sister Ina Hattey, our talented young soprano, excelled herself in a number she rendered. Brother Miller said he wasn't going to preach, but would just talk about some spiritual experiences he had had which confirmed him in the faith and which he hoped would strengthen his hearers in their faith in the gospel. He exhorted the young people to make a consistent effort to get in touch with their heavenly Father. There was no substitute for personal contact with the Lord. Such an experience would make an indelible impression upon the mind. Therefore every member of the church should seek for personal experiences. After the talk, "Zion Builders," by John R. Grice, was thrown on the screen, and it was sung in fine spirit. Then a reel of pictures of Bethlehem was shown, which occupied fifteen minutes. This was followed by a beautiful new hymn entitled "Youth's prayer," by Bertha Constance. Again the soul of the people found expression in song. After the service was over, many among the young and old said they considered it one of the most satisfactory services ever held in the Stone Church. May beautiful "family services" be held all over the church.

In the Departments

At the general meeting of the Department of Women of Zion Friday afternoon, February 4, at half past two, Pastor C. Ed. Miller was the speaker, talking on the topic, "Our program for 1927." In able language he showed that just as a beautiful bridge is of no value without the keystone, so Zion can not be Zion without its keystone, the saintly home. He commended the sisters for their work of the past year and in a convincing way showed that the church needs intelligent, consecrated, good workers, those who will not be easily offended. And the biggest and best piece of work which the sisters can undertake this year, 1927, is in their own homes to make them one hundred per cent success, he asserted. It is a tremendous task to build a Godlike home in this age, but the home is the keystone of Zion and must be realized before Zionian plans can be perfected. The sisters may well sing:

"Though the task be great that lies before us,
We trust in one divinely strong;
Knowing well at last we'll be victorious,
And we pray that the time will not be long."

*Preceding the address of Pastor Miller, Mrs. S. A. Burgess contributed two pleasing vocal numbers and was accompanied by Mrs. Howard W. Harder. There also was a short round table discussion of the homes and aims which the women have for 1927, at which time it was decided to hold a meeting for the officers of the groups and districts to discuss their records, the need of keeping them, and how they should be kept. This meeting will be at two o'clock Friday afternoon, February 11, in the lower auditorium of the Stone Church. The large number present was encouraging and pleasing to officers in charge of this department.

At half past one occurred the monthly meeting of the Frances Willard Union of the W. C. T. U.

The Life of Christ class, taught by Elder Ralph W. Farrell in the Stone Church Sunday school, will next Sunday seek more commodious quarters on the second floor of the Library

Building, just across the street. This class is the only Bible class in the Sunday school and is increasing in interest and numbers.

A meeting of the pastors and supervisors of the city of Zion was held in the council chamber of the Battery Block, Monday evening, February 7. The meeting was for the purpose of discussing and considering the problems which are to be solved in each district, and is the first of a series to be held on the first Monday of each month during the year.

The ladies' aid society of the Stone Church, led by Sister Margaret Craig, has met each week for the year 1926. They have eighteen members, and an average attendance of ten. Their meeting time is Thursday afternoon, and they assemble either in the Y. K. T. classroom or in the dining hall. During the last year they quilted fifteen quilts, and many of these were for ladies living in Kansas City. One hundred eighty-five dollars and forty-five cents have been cleared from their efforts.

Interesting Personals

Many are interested in the whereabouts of those who are stanchly representing the church to the world in the capacity of missionary work. But it would be impossible to tell of the travels of all the missionaries, so we shall have to content ourselves with the knowledge of where the members of the smaller quorums of the church are and what they are doing. President Frederick M. Smith is in the East and is expected home next week. President Elbert A. Smith is here in the center place, but plans to leave for California the middle of this month. President Floyd M. McDowell returned the first of the week from Lamoni. He will spend this coming Saturday and Sunday in Wichita, Kansas.

Apostle J. A. Gillen arrived in California last week and took up his work in that field with Brother McConley with renewed vigor. Apostle Clyde F. Ellis still finds himself very busy in Saskatchewan, and J. F. Curtis left last week, en route to Canada. Brother Budd is in Philadelphia; Brother Hanson is in his field in Ohio; Brothers Garver and Williams are in Lamoni. E. J. Gleazer returned to Independence the first of the week from Lamoni, where he had conducted a meeting of exceptional interest throughout last week, and F. Henry Edwards is attending a conference in Lincoln, Nebraska, this week.

Bishop Albert Carmichael left his home and office in Independence Monday for California. Bishop J. A. Becker is expected home today from Taylorville, Illinois. Bishop Siegfried is in Independence.

Sister Elizabeth White, wife of Alfred White who died about five years ago, passed into eternity at 12.45 Monday, February 7, 1927, at her home, 1038 West Lexington Street, Independence. Sister White leaves three sons: John D., of Berkeley, California; A. R., Kansas City, Missouri; and Leonard, of Independence, pastor of the Liberty Street Church; nine grandchildren, five great-grandchildren, one sister, Emma White, wife of Patriarch I. N. White, deceased, and one brother, James Trussel, of Texas. This beloved and faithful sister was born September 9, 1841, and for more than fifty-eight years has been a member of the church. Funeral services were at the Stone Church this afternoon at 2.30 in charge of President Elbert A. Smith, assisted by Patriarch F. A. Smith.

Second Church

Friday evening the Religio decided to change its time of meeting to Sunday evening at fifteen minutes past six, and the first Sunday session was held February 6, and was seemingly very successful. The society also decided to postpone action on the resignation of Brother Levi Rawlings, who was selected in September as its president, as the society desires to retain his services.

Sunday morning's prayer meeting was attended by something more than fifty Saints, most of them of younger years, and it was a very enjoyable season.

The sacramental service was well attended by the Saints. Elders R. S. Salyards and Richard Bullard were visitors and

assisted materially in conducting the meeting. Several sick are reported, and they were remembered at this service.

Sunday evening Elder Richard D. Weaver made his promise good by coming to the Second Church and giving us a sermon—as he promised, “the best that shall be in me.” The brother had been engaged nightly at Enoch Hill for two weeks, but he surely received the very best of attention and support from an audience which crowded the house to the walls and doors.

The work at Second Church seems to be moving forward with a consistent stride, and should the young continue to increase their devotion and activity in the next few months as they have recently, General Conference time will find Second Church ahead of what it has ever been.

Walnut Park

On Sunday, January 30, Brother Glau A. Smith was the forenoon speaker from the scripture, “The glory of God is intelligence,” and “This is my work and my glory, to bring to pass the immortality, and eternal life of man.”

His sermon was an appeal to his congregation to make use of, or cultivate, the intelligence God has endowed us with to guide us in the care of body, mind, and spirit. Our free agency gives us this responsibility. The speaker covered a great deal of ground in picturing numerous ways in which an individual's intelligence may work for the good of himself and those around him and the harm a lack of using ordinary intelligence sometimes creates. No conscientious person could soon forget such positive, practical teaching.

The evening sermon by Elder C. Ed. Miller was a look backward at what had been endeavored and accomplished in 1926 and an upward, onward, hopeful anticipation of the work to be done in 1927.

Elder John F. Sheehy is giving the young people's Sunday school class an extended series of talks at their regular class session—talks that all young people might profit by.

On Sunday morning, February 5, Brother Weldon Wood had the happy experience of baptizing his youngest son, Cecil, who was confirmed at the eleven o'clock sacramental service. Three babies were also blessed at this time—Inis May, daughter of Brother and Sister C. L. Redfield; Paul Raymond, son of Brother and Sister G. F. Davis; and Wilma Darlene, daughter of Brother and Sister Laverne Geary.

Prayers were asked for Sister Fanny Craig, a loyal Sunday school worker among the juniors, who had the misfortune to break her ankle on Saturday and who may be confined to her bed for many weeks.

At the evening preaching service the male quartet furnished two special numbers, and U. W. Greene preached the sermon. Though not well physically at the time, Brother Greene is strong in spirit and in a desire to respond to a call if at all possible. His sermon on the Restoration, with various testimonies as to its divinity, had that old-time ring always very enjoyable and heartening. He talked interestingly of his visits among the patients at our Sanitarium, where he is asked by those of various faiths to tell them of our belief, to pray with them, administer to them, and bring them church literature.

Enoch Hill

The Saints of Enoch Hill District find themselves encouraged to face the problems of life with renewed zeal, determination, and interest as a result of the splendid series of meetings conducted from Sunday January 23 to February 4. “Building according to the pattern,” was the main theme followed by Elder R. D. Weaver, who was the speaker. During this series Brother Weaver enjoyed good liberty, and many were the new ideas he placed before the people. He spoke and they listened. Everyone on “the Hill” was interested and came. During the first week special musical numbers were supplied by the Enoch Hill Choir, but last week music was principally furnished by outside talent. One night the Enoch Hill Orchestra, a commendable group of young people, presided; at another time the Temple Builders, under the leadership of Sister H. E. Winegar, rendered a musical pro-

gram of pleasing worth and general appeal. There were good old-fashioned song services, conducted by Brother Charles Warren. Truly, each evening was a joy to all, a real get together of the Saints of God, touched by the loving Spirit of our Savior. On Friday evening a purse was made up and presented to Brother Weaver as a feeble expression of the deep gratitude and love of the members of this district. We are assured of the truth of the hymn:

“Blest are the souls that hear and know
The gospel's joyful sound;
Peace shall attend the path they go,
And light their steps surround.”

The sacramental meeting Sunday morning was one in which the people expressed their joys, hopes, gratitude, and desires. A calm and holy spirit prevailed, and all who attended were blessed with peace and assurance.

Elder George Jenkins was the evening speaker, basing his discourse on the parable of the ten virgins. He was given excellent attention by the crowd present, and his sermon was appreciated.

On Sunday afternoon Mrs. Ellis Vell Park was baptized and confirmed at the evening service by Brothers J. F. Petrie and George Jenkins.

The Saints of the district extend sympathy to Sister Ethel Martin, wife of Roy Martin, in the loss of their twin babes. The infants were born February 4, Friday, and before the day was done had passed on into eternity. Funeral services were conducted in Carson chapel, and Pastor Brewer preached the sermon. Interment was in Mound Grove Cemetery.

Sister Agnes Hartman, supervisor of the Department of Women in our district, reports an unusually good attendance in Group 33 South women's meeting last week. There were twenty-one present. The sisters in each of the groups are organized and meeting regularly. They are very busy.

Spring Branch

Those in attendance at the prayer service Wednesday night, January 26, were strengthened and refreshed by the good Spirit which prevailed during the service, at which time the Lord manifested his will to and pleasure in this group in its activities.

Bad road conditions made the attendance at Religio Friday evening, January 28, smaller than usual, but the beautiful Sunday following brought out a good attendance at all services.

About thirty attended the quarter after eight prayer service in charge of Brothers W. F. Smith and Henry Badder. One hundred and twenty-one were at Sunday school, and this shows a steady and healthy growth in numbers, already suggesting the necessity for the upper auditorium of our church in the near future. The eleven o'clock sermon by Bishop B. J. Scott was preceded by the song, “Scattering precious seed,” prayer by Brother John Soderstadt, anthem, “Hear, O Israel,” by the choir, and a solo, “God shall wipe away all tears,” by F. Flaxington Harper, sung by Sister Fairbanks. The central thought of Brother Scott's discourse was built around the admonition, “Watch and pray.” The audience was prepared for these various offerings by the soothing strains of “The autumn song,” a voluntary, by Sister Rosamond Filson.

Brother W. B. Paul preached in the evening, taking as a text John 3:16. At this service a quartet composed of Sisters Winogene and Ruth Smith, Guilford Mabbott, and Perry Mingle rendered “Youths' prayer” in a pleasing manner.

The past week has been one marked with good services. Though only a few were out at the midweek prayer service, a good spirit attended and the evening was profitably spent.

Nearly thirty reported for choir practice Thursday night, and others are arranging to take advantage of the splendid opportunity being offered for development along this line.

At the Religio Friday night, a service also well attended,

a future program was mapped out for literary and social activities. This will cover a period of several weeks. A basket social and valentine party will be held Monday night, February 14. The price of the baskets being offered will be fifty cents, and a prize is to be given for the prettiest basket. Proceeds will be applied to the budget fund. *All are invited.*

Twenty-five were out to the young people's prayer service Sunday morning. At this service there were five prayers, twelve songs, and twenty testimonies. Brothers Alma Tankard and Ernest Smith were in charge. The Sunday school attendance equaled that of Sunday previous, one hundred twenty-one.

Quite a number who have not previously worshiped with us attended the sacramental service, thus increasing the attendance to about a hundred and fifty. This meeting was enjoyed by all.

The closing service of the day was also well attended. A splendid half hour song service was enjoyed, after which Pastor D. R. Snively preached on what he called his hobby, Zion. Much food for thought was given us that we might be able to meet our obligations, both temporal and spiritual.

At the close of the service it was voted to extend an invitation to Brother R. D. Weaver to hold a series of meetings in this branch during the month of March. May the Lord bless this effort.

East Independence

On Sunday, January 30, at the eleven o'clock hour Brother Samuel Thiel conducted an installation service. He presented Brother Albert Thatcher, jr., as superintendent, and Brother Thatcher, in turn, presented the various officers and teachers of the Sunday school. Following this Brother Thiel gave a short address. He was followed by Apostle F. Henry Edwards, who gave us many encouraging and helpful thoughts, making us resolve to be more faithful to the duties we have to perform.

Brother G. S. Trowbridge was the evening speaker and kept his hearers interested, not only for the hour they were there, but gave them ideas which will cause them to ponder and think for days to come.

A good spirit prevailed during the sacramental service, at which meeting Brother Thomas W. Thatcher was ordained to the office of deacon under the hands of Bishop Albert Carmichael and Brother Nathaniel Carmichael.

Brother and Sister Rowe attended services here Sunday morning. Also Brother Thiel made us a short call at the opening of Sunday school.

Brother J. J. Teeter was the speaker of the evening hour and gave us a good, spiritual sermon.

Grandpa Stowell, as he was called by nearly everyone, passed away at the home of his son, Brother G. W. Stowell, February 1. He had had several bad spells with his heart, and he passed away very suddenly Tuesday evening. He was seventy-six years of age and left thirteen children, ninety-seven grandchildren, and twenty-five great-grandchildren. The funeral was held from Carson's Undertaking Parlors, Sunday, February 6, at two o'clock. A good man has gone to his reward.

Englewood

"We believe a spiritual awakening is about to take place in Englewood." This remark has been heard a number of times of late by different members of our group. Elder C. F. Davis announced the continuation of our prayer service of Sunday morning, February 6, to be held at the eleven o'clock hour February 13. As many as possible should be present at this service to fortify themselves against the working power of the Adversary. At such meetings we gain spiritual strength to help us with our problems each day.

An orchestra was organized Friday evening at the church. Brother Alma Kearns is to be the leader. All who can play instruments, or would like to learn, are urged to attend the practice hour to be held at the church each Friday evening at a quarter till eight.

On Sunday morning, January 30, a very impressive service was held, when three small babies were blessed. Brother R. D. Weaver gave us a short but very interesting talk after this service. Sunday night of the same day our speaker was Patriarch F. A. Smith. Elder C. F. Davis, our pastor, talked to us on the evening of February 6. Both sermons were splendid.

The women have organized, with Sister Mossman as leader, and Sister Taylor, secretary and treasurer. They have splendid plans for the year, and you will hear more of them. A supper will be given at the church February 22. All are welcome.

Graceland Chats

Special Assembly

Monday's chapel is ordinarily a short, thirty-minute chapel, but last Monday we were called together a half hour earlier for the purpose of hearing Apostle Gleazer's talk. His pleasant personality and forceful manner won our attention, and the student body thoroughly enjoyed the hour spent in listening to his advice, his encouraging remarks, and his views of Graceland.

His text was that familiar quotation, "Whatsoever you sow, that shall you also reap." He modified it, however, to suit the occasion and presented it in this way: "Whatsoever Graceland sows, that shall Graceland also reap." In his characteristic way he told how the church regarded Graceland, and how the people of the church looked to the students coming from Graceland. We were made to realize more clearly how great our responsibilities are, as our conduct, our works, and our personalities may either recommend or discredit Graceland. Apostle Gleazer pointed out to us that we as students can do more to sell Graceland to the people than any other force can do.

He made our hearts glad by telling us that Graceland was growing in favor with the church people and predicted the time when Graceland would not be the small college that she is today, but in the future, by her growth she would be the university that every Graceland student hopes she will be. In order to do this, several things are necessary. We must be consecrated to our work. Without this our program will fail. We must be properly fitted for our work, so that our hopes and ambitions can be supported by our ability to do the work necessary. This will make it possible to compete with other forces, as it will naturally increase our earning capacity. Altogether we were made to realize how we could help others by improving ourselves, and what part Graceland. Apostle Gleazer pointed out to us that we as students of the church program.

MAY WARREN.

Graceland Welcomes New Students

The new semester brings with it a group of nine new students. Seven are taking college work, and two are in the academy. These are: Fern Wilson, Moorhead, Iowa; Lucille Heizer, Lamoni, Iowa; Orpha Lorance, Bazine, Kansas; Ruth Hansen, Weston, Iowa; Betty Sagle, Ontario, Canada; Darlene Schneider, Clearfield, Iowa; Eva Etta McKee, Cameron, Missouri; Elvin Vanderwood, Independence, Missouri; and Walter Killpack, Logan, Iowa.

We are happy to have them join our ranks, and from the splendid beginning which they are making we feel sure that they will be a real asset to Graceland.

INA HAWN.

The Engineers' Society

There is in Graceland an organization, prominent, yet not much heard of, the Engineers' Society. It is made up of fifteen young men taking the pre-engineering course and of those who are in school who have taken it before.

They have planned a very interesting program for the year. One event on this program is a visit to the Keokuk Dam. Here they plan to make an engineer's study of the dam and power house. This will be a very interesting study as

well as a treat to look on one of the longest dams in the world.

The society is under the very able leadership of Professor Roy H. Mortimore, with Roy Goode as president.

GARVIN PRYM.

Special Services at the Brick Church

Each evening during the past week one could see Graceland students leave their dormitories and join company with a band of Lamoni people, all on their way to the Brick Church.

It was our happy privilege to have Apostle Gleazer as our speaker. Brother Gleazer was heartily welcomed to Lamoni, and we feel certain that a bond of friendship was formed that will not soon dissolve.

"Modern civilization is going somewhere," says Brother Gleazer, "but just where we don't know." We Gracelanders believe we are modern, so decided to go to this land of somewhere. Brother Gleazer suggested that we go with him to modern Jericho by way of the modern highway. This we consented to do, but we were soon informed that the road was dangerous; that thieves infested the highway; thieves of material possession, thieves of physical strength, and thieves of moral and spiritual virtues. Realizing the magnitude of our task, we set out on our journey armed for the fight of making the road to modern Jericho safe for future travelers. But we soon discovered that if we were to accomplish our objective, we must play the part of the good Samaritan, for all along the road we met sin-sick people who begged for aid. Having supplied their needs and bound their wounds, we traveled on. The longer we journeyed, the more complex our problems became, until finally, wayworn and tired, we arrived at the Mount of Transfiguration. Here we found adequate supplies in the form of physical, moral, and spiritual strength to continue our journey; so we traveled on. Our supplies became exhausted again, our crippled "Jews" more numerous, and our courage much weaker. We were at the verge of crying, "Enough!" when the challenging words, "Be not disobedient to your heavenly vision," flowed from our captain's lips. These words fell upon us with no uncertain weight, and under their influence we stepped forward and, like Peter of old, we said unto our dying friends, Silver and gold have we none, but what we have, give we unto thee. We gave unreservedly and pressed onward until at last compelled by the wrath of man, and motivated by the purposes of God, we reached the land of somewhere, the modern city of Jericho, the city of Zion.

DONALD FLETCHER.

The Home Economics Department

We hear of the music department, the language department, the social science department, and all the other departments that make up the college, but to me the most interesting one is the home economics department. Previously this department has been content to remain in the background, but this semester it is intending to bring itself into the limelight.

A series of luncheons are to be served with each girl in the class taking her turn as hostess. The first luncheon was served in honor of Apostle Gleazer, who is holding services at the Brick Church.

A new course, applied design, has been introduced. This is a continuance of the elementary design course. The girls will do leather work, such as making coin purses, book marks, and memory books.

The money obtained from the enterprises during the first semester has been used for new stoves. This will be of great value to the girls in the cooking classes.

Soon our home economics department will be one we can point to with pride. May it continue to advance.

VIVIAN LAUGHLIN.

Zimmermann Hall

The fulfillment of the desire held dear by the friends of Graceland will soon be realized. Boosters for Graceland, who have sensed the ultimate "business" of the church college, have been looking forward to the completion of Zimmermann

Hall as one stepping-stone toward the goal of the future. We are informed that in two weeks the construction work will be finished. Student labor is now utilized in making everything ready for the plasterers, who are to be here when the construction work is finished. The amount of plastering to be done in the building will require approximately fifteen days. No time estimate can be placed upon the work of putting in the fixtures and accessories, but this will be pushed rapidly to completion.

The work on the building has been retarded some by the necessity of using the lower rooms for the commissary department of the college, and the almost constant use of the basket ball court. However, it will be only a few months until the building will be turned over to the regular routine work of the college. Zimmermann Hall, when completed, will cause a just pride in every true "Graceland" and help to glorify the work of Graceland College.

HARLEY LORANCE.

The Library

Which is the quietest place on the whole campus of Graceland College? Why, the library. When one enters, he sees the great emblem of wisdom—the owl—perched up amongst the books, and he is reminded of the purpose of the room.

Quietly one takes his place at the table to hurry through some belated assignments or read a magazine. Whenever a "reserve" book or a reference book from the shelf is required, one can always count on receiving help from the obliging and efficient corps of librarians under the direction of Lyda Elefson.

To Lyda is due praise and recognition for the efficient way in which the work is organized. The books have been nicely numbered and placed in their proper sections and sequences; quiet prevails, and help can be obtained at any time. One can rest assured that when all his own searching has proved fruitless, he can turn to our honored librarian and her staff, and the whole library will be turned over in order to locate the material, if it is anywhere to be found.

We who are students surely do appreciate the work of our librarians. Of course, sometimes we receive warning glances when we become too engrossed in social conversation with our neighbors, but the "bawling out" is done in such a lovely way that one respects the librarian in performing her duty.

Miss Elefson has started several innovations which have proved very successful. One is that of providing current literature on the rental plan. This has filled a long-felt need.

It is now a pleasure to study in our library, and nearly all students take advantage of the opportunity to browse around.

G. G. LEWIS.

New Organ at Denver Brings Rejoicing

DENVER, COLORADO, February 4.—The dreams of our chorister, Ed. Fishburn, of the little chapel on Speer Boulevard and Logan, Denver, came to a realization Sunday morning, when we were taken into the realm of glory upon hearing our new pipe organ for the first time. If there ever were angels in our little place of worship, they were there then in abundance. We sat entranced by the glory of God within its depth, and felt as though the very heavens had opened her arms to embrace us and held us there close to her breast.

We are so happy and feel so blessed, after these many years of just getting along, and we pray that our efforts may continue in the future to be for the upbuilding of the great cause, and that our hearts and souls will be throwing out just such beautiful melody and harmony as did that wonderful little instrument last Sabbath morning.

All higher motives, ideals, conceptions, sentiments in a man are of no account if they do not come forward to strengthen him for the better discharge of the duties which devolve upon him in the ordinary affairs of life.—Henry Ward Beecher.

MISCELLANEOUS

Sunday School Institute

At Central Church 307 West Pierce Street, Council Bluffs, Iowa, beginning Sunday, February 27 at 8 a. m. Prayer meeting; 9.45 Sunday school; 11, preaching, Elder Charles B. Woodstock; 2 p. m. round table meeting, Brother Woodstock in charge; 6.30 Religio; 8 o'clock, preaching, Richard Baldwin. Monday, February 28, and Tuesday, March 1, at 7 p. m. class work for Sunday school and other department workers under direction of General Superintendent Charles B. Woodstock, and Sister Alice Baldwin, who has had years of experience in teaching and department work.

All Pottawattamie department workers are urged to attend, and workers of surrounding districts are invited. O. A. Currie, superintendent of Potawattamie District.

Home-Coming at Lucas, Iowa

The Lucas, Iowa, Branch will hold its fiftieth anniversary Sunday, February 20. General invitation is given to all former members to attend. Good speakers and a pleasant time are anticipated. J. W. Talbot, secretary.

Notice to Saints of Eastern Iowa District

As Brother Victor A. Hall, who has been superintendent of the Department of Sunday school, has resigned on account of removal from the district, we have appointed Brother Clarence Beil, jr., 428 North Second Street, Clinton, Iowa, to fill out the unexpired term. Clarence Heide, district president, Fulton, Iowa.

Conference Notices

Southern Nebraska district conference will convene with the Nebraska City Branch, March 5 and 6, with an entertainment the evening of March 4. Delegates to General Conference will be elected, and the regular business of the district attended to. President Floyd M. McDowell will be with us for the entire time, and we also expect Elder H. A. Higgins, from Des Moines, Iowa, and the district ministers. It is desired especially that all members of the priesthood, and all young folk who are interested in the educational program of the church, be present. Mail reports to Mrs. E. F. Robertson, 2745 P Street, Lincoln, Nebraska, before March 1. Mrs. E. F. Robertson, secretary.

The annual business conferences of the Pittsburgh District will meet at Pittsburgh, Pennsylvania, Saturday and Sunday, March 5 and 6. First meeting will convene Saturday at 3 p. m., when the business of the conference will be transacted. This will include the business of the departments. The meetings for the day following will be left in the hands of the conference presidency. Apostle Paul M. Hanson will be in attendance during the entire conference, and we are desirous of having a good representation to greet him. Every member of the district ought to make an earnest effort to attend these meetings. J. A. Jaques, district president.

Kewanee district conference will be held at Rock Island Church, corner of Eighteenth Avenue and Tenth Street, February 26 and 27. The first meeting will be a prayer service at 9 a. m. Saturday, followed by business sessions at 10.30 a. m. and 2.30 p. m. and a preaching service at night. The Sunday services will be: Prayer meeting at 8.30; Sunday school at 9.45; and preaching at 11.00, 2.30, and 7.30. The main business will be the election of delegates to General Conference, fixing time and place for the reunion, and place for the May conference. It is expected that we shall have a general representative of the church from headquarters with us. Will all district officers kindly have their reports in the hands of the secretary in plenty of time? The visiting Saints

will be cared for in the homes of the Saints of the Tri-Cities, and meals will be served in the basement of the church. E. R. Davis, district president, 410 Fifty-first Street, Moline, Illinois.

Wheeling District will hold a special conference for the election of delegates to the General Conference and to choose the place for the next regular district conference, at the church in Bellaire, Ohio, at 4635 Harrison Street, March 5 and 6. First meeting will be a short business session at 3 p. m. Saturday, and the rest of the conference will be devoted to instruction on stewardship and inventories and other spiritual lines. Some of the general church authorities have been invited to be present and are expected. A full attendance is desired. District priesthood session early Sunday morning. Samuel A. Martin, district secretary.

The semiannual conference of the Eastern Colorado District will be held in Denver on February 25, 26, and 27. The conference will open Friday afternoon with a short prayer service, and the remainder of the afternoon will be devoted to departmental work, which will consist of talks, papers, round table work, etc. Sister Tilton, of the Department of Women, will have charge of the evening program. There will be a prayer service and two business sessions on Saturday. Delegates for General Conference will be elected at this time. Will those who contemplate going to General Conference be present or notify the district secretary? The usual program will be carried out Saturday night and Sunday. We are expecting one of the general officers from Independence to be in attendance. Bruce E. Brown, district president.

The conference of Northeastern Nebraska District will convene at Omaha, February 25, 26, and 27. Election of district officers and General Conference delegates. Friday evening, the 25th, 8 p. m., program; Saturday, 10 a. m., prayer service; 2 p. m., business session; 8, preaching. Sunday will be a full day. Friday and Saturday services will be held at Omaha South Side Branch, but in order to accommodate the large crowd anticipated, it will be necessary to hold all Sunday services at the Omaha North Side Branch. President Floyd M. McDowell and Patriarch Richard Baldwin will be with us. A profitable and good time is assured. All are welcome. Come! H. A. Merchant, district president.

Our Departed Ones

DuBOISE.—James W. DuBoise was born August 24, 1872, at Moulton, Alabama. He was baptized into the church by Elder J. F. Curtis, December 31, 1909, and ordained a priest December 10, 1910, and an elder January 22, 1915. He married Miss Mary V. Cundiff, at Bevier, Kentucky, and to them were born six children, five of whom are living. He was a coal miner for a number of years and spent six years in the mission field. He passed from this life at the Independence Sanitarium, January 25, 1927, being fifty-four years, five months, and one day old. Surviving him are his wife, Mary Virginia, and five children. The body was sent to Jemison, Alabama, for interment.

MAWHINEY.—Effie Luella Teague Mawhiney was born November 21, 1887, four miles north of Cross Timbers, Missouri; married George Evert Mawhiney December 25, 1904, and to them ten children were born, three preceding her in death. She was baptized March 2, 1913, and has lived the life of a faithful member ever since until the Lord saw fit to call her home. She died January 12, 1927, at the age of thirty-nine years, one month, and twenty-two days. Left behind to mourn are her husband, and seven children: Evert, Shelley, Opal, Bonnie, Kenneth, Wilma, and Lucille, beside five sisters, four brothers, and many friends. Funeral sermon by Ralph Murdock.

RICE.—Mary E. Rice was born in Lemrick, Ohio, March 25, 1853, and was united in marriage to Ezra Rockwell in 1870. To them five children were born, three of whom are living. Mr. Rockwell passed away in 1879. In 1881 she married John W. Rice, at Lemrick, Ohio. To this union five children were born, four of whom survive. Mrs. Rice was a good neighbor and a kind and loving mother. She was a member of the church over thirty years. After a long illness, she passed away December 30, 1926. Left to mourn are her children: Sol Rockwell, of Saint Charles; John Rockwell, of Sergeant, Kentucky; Fred Rice, of Hamden, Ohio; Edward Rice, of Saginaw; Mrs. Oscar LePard, and Mrs. Frank McKenna, of Flint; and Harvey, at home; also twenty-eight grandchildren, and ten great-grandchildren. She leaves two sisters: Mrs. Rachael Rockenbaugh, of Columbus, Ohio, and Mrs. Agnes Rogers, of Wabeck, North Dakota; one brother, Stephen McLaughlin, of Columbus, Ohio. Funeral services were conducted from the home Sunday at 2.00 o'clock. Elder G. W. Burt, of Beaverton, assisted by Elder John D. Wade, of Saint Charles, officiated. Interment in Saint Charles cemetery.

BOREN.—Wilford A. Boren was born in Council Bluffs, Iowa, October 24, 1848, and came with his parents and the pioneer Latter Day Saints, over the plains to Utah and later to California, arriving in San Bernardino in 1854. His father, Judge A. D. Boren, became one of the prominent citizens of San Bernardino, and was one of the pioneers in building up the church work in that city. Brother Wilford Boren conducted the first telegraph office in his home city and was prominent in all civic affairs. In 1894 he was elected to the office of county treasurer, which office he occupied until 1898, and in 1923 was elected city treasurer, which office he held up to the time of his death. In the early years of his life, Brother Boren was of a very skeptical turn of mind and had very little use for religion, but in later years he became interested and after a very careful investigation, he became a staunch and loyal member of the church and remained faithful to the church to the last. Brother Boren was held in very high esteem by all who knew him, and out of respect for him and to show the high regard he was held in by the city officials, the mayor of the city, Grant Holcomb, ordered the offices of the city closed, that all might be permitted to attend the funeral in a body. Sister Lois Aldridge Johnson sang two beautiful solos, which act was very much appreciated by all. The sermon was by Elder G. H. Wixom, who was formerly the mayor of that city and the pastor of the church in that city. Surviving Brother Wilford A. Boren are his widow, Sister Sarah Boren, and his three sons, Elder Will A. Boren, of Shalals, Washington; Guss W., of San Bernardino; and Professor Frank H. Boren, one of the teachers in the Stanford University of California.

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Resources		Liabilities	
Loans and Discounts	\$439,460.81	Capital Stock	\$ 25,000.00
Banking House and Fixtures	21,700.00	Surplus	10,000.00
U. S. and Other Bonds	\$78,682.52	Undivided Profits	6,129.22
Cash and Due From Banks	67,955.69	Deposits	559,669.80
	146,638.21	Bills Payable	7,000.00
Total	\$607,799.02	Total	\$607,799.02

The above statement is correct.

M. H. SIEGFRIED, President.

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MRS. MARIAN CAMPBELL, Assistant Cashier.

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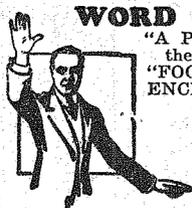
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THE SAINTS' LERIAL

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OF LATTER DAY SAINTS

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EDITORIAL

Blue Pencil Notes

If only the biggest and wisest and best
Sat down in our councils or ate with the blest,
I ask you, consider this problem a bit:
Dear brother of mine, where would you and I sit?

"Nobody thinks any more," complained Deacon Goodentart; "they all react."

If I knew you and you knew me—
If both of us could clearly see,
And with an inner sight divine
The meaning of your heart and mine,
I'm sure that we would differ less
And clasp our hands in friendliness;
Our thoughts would pleasantly agree
If I knew you, and you knew me.

If I knew you and you knew me,
As each one knows his own self, we
Could look each other in the face
And see therein a truer grace.
Life has so many hidden woes,
So many thorns for every rose;
The "why" of things our hearts would see,
If I knew you and you knew me.

—Nixon Waterman.

A good Methodist minister was approached by a neighbor who was greatly troubled over some things in the Bible, such as the story about Jonah and the whale, Joshua commanding the sun to stand still, etc. The minister replied: "When I have a good dinner of fresh mackerel, I do not waste much time over the bones. I lay them to one side and eat the meat." Some people spend their lives picking at a few bones in the Bible and never do get around to nourish their souls with the meat. If they would accept it, they would find the fundamental law of the Lord wholesome and satisfactory, capable to recreate their own lives and the whole social order. But all they see is bones, and in the end all they have to offer old earth is bones.

Watching the stars seems to have convinced Doctor Heber Curtis, of the Allegheny Observatory, that man's soul is immortal. He seems to have learned the lesson taught in Doctrine and Covenants: "The earth rolls upon her wings; and the

sun giveth his light by day, and the moon giveth her light by night; and the stars also giveth their light, as they roll upon their wings, in their glory, in the midst of the power of God. Unto what shall I liken these kingdoms, that you may understand? Behold, all these are kingdoms, and any man who hath seen any or the least of these, hath seen God moving in his majesty and power."—Doctrine and Covenants 85: 12.

In his address before the American Association for the Advancement of Science in Philadelphia, Doctor Curtis declared that since matter and time have eternal continuity, he is driven to conclude that the finer things that dominate matter and challenge time also continue. He said: "There seems at present to be a gap between the outer universe and that of the atom. Personally I am ready to admit another gap between the world of matter and that of spirit, with energy, matter, space and time continuing, with nothing lost. Are we ourselves the only manifestation that comes to an end, stops, ceases, is annihilated at three-score years and ten? What we crudely call 'spirit' of man makes new compounds, plays with the laws of chemical action, guides the forces of the atom, changes the face of the earth, gives life to new forms; a creative spirit which reasonably can not cease to be. This thing, soul, mind, spirit, can not well be an exception. In some way, as yet impossible to define, it, too, must possess continuity."

ELBERT A. SMITH.

Church Regains Possession at Clear Lake

Legal right to the church building and premises at Clear Lake, Indiana, has been clearly established by court action. The brethren of the Church of Christ had some months ago made claim to and took possession of the church property, whereupon the Reorganized Church brought suit to regain possession. On February 11 the case was heard before the court. The defendants in the suit relinquished all claims on the church property, and possession was given the Reorganized Church at once.

An all-day meeting was held by the Reorganized Church in the church building Sunday, February 13. It is hoped that the Saints will unitedly center their interests and combine their strength in supporting the gospel of Christ at the Clear Lake Branch.

Graceland Commencement-Convention, Institute, etc.

Heads of departments meeting with church officials and Graceland College authorities at Lamoni, Iowa, recently have determined on some activities to mark the close of the school year early in June, embracing not only the college commencement and home-coming, but in addition the young people's convention of the church and also an institute for intensive study. The dates to be used are June 1 to 12. Already plans are being made by some of the young of the church to be in attendance at these activities, and success is assured.

The Institute of Methods in Religious Education will open for enrollment on June 4, Saturday, and continue for eight days of strenuous work, closing June 12, Sunday. It is hoped to make this a thoroughly practical school of methods and demonstration. Trained and experienced leaders and instructors are secured, headed by President Floyd M. McDowell and Mrs. Grace Sloan Overton, dean of the School of Religious Education of the University of Chicago.

Detailed announcements will be made as plans are worked out, and all should watch closely for these and plan to attend and get out of these activities all that is suited to their special needs—there will be much for all. One of the leaders says that an attendance of officers, teachers, and leaders of departmental work has been assured from a large majority of the organized districts of the church.

Radio News Notes

To Change Sunday School Schedule

Beginning the first Saturday evening in March (March 6), the radio Sunday school lessons will be broadcast beginning at 7 o'clock, instead of 6.30. It has been found that the 6.30 period is not as convenient for many listeners as one beginning a half hour later.

The Sunday school lessons follow the grades series of the *Gospel Quarterlies*, including beginner, primary, junior intermediate, and senior grades. The lessons are presented by Eunice Winn Smith, Miss Helen Kelley, Elder John Sheehy, and Mrs. Christiana Salyards. These people are glad to hear from their listeners and will welcome criticisms and suggestions, so that the lessons may be presented in a manner most interesting to the listeners. The radio Sunday school lessons are still in the experimental stage, but they will be made a permanent K L D S feature if there are enough listeners to appreciate them. Sunday-school teachers and mothers are especially urged to write K L D S concerning these lessons.

Radio Legislation Near?

HERALD readers have doubtless followed the newspaper articles on the radio legislation situation and have noted that the White-Dill compromise bill has passed the House and is now before the Senate. President Coolidge has already signified he would sign the bill. Several members of the Senate who oppose the bill have done everything possible to keep the Senate from voting on the measure. The majority of Senators favor it. Congressmen and Senators have been deluged with letters and telegrams from listeners of the country, and it is this kind of pressure by the public that will cause the Senate to pass the measure before Congress adjourns. Responsibility for the bill's passage, therefore, rests largely upon the public. HERALD readers are again urged to write their Senators, urging an immediate vote and their support of the White-Dill compromise measure.

To Broadcast From New Auditorium

Plans are already being made for the broadcasting of several features from the new Auditorium during General Conference. These features include the opening conference session at 10 o'clock, April 6, and others which will be announced later.

Moved K L D S Office

The K L D S office, which during the past year has been located in the Battery Block Building, has been moved to 210 West Maple Avenue, where the station director, Brother Arthur B. Church, conducts a radio store. The new arrangement makes it possible for Brother Church to concentrate his office work, making it more effective. The ideal situation would be to have the K L D S office in connection with the studio, which is not at present practicable, but such an arrangement is planned for the new Auditorium.

Return of Sister Blanche Edwards

In the news columns of this week's HERALD, under the heading, "News from the departments," we find news that on January 20 Sister Blanche Edwards had cabled from Birmingham, England, that she would close her visit there and embark for the United States on the *Celtic* February 12. Sister Edwards is said to have been doing intensive work for the Department of Women and other departments during her stay of several months in England.

Elder Robert J. Farthing Returning

Elder Robert J. Farthing and wife, who have been in the Island Mission for several years, sent wire dated February 10 aboard S. S. *MaunGANUI*, which says they expect to arrive in San Francisco February 18.

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

The Doctrine of Our Fathers

BY J. F. GARVER

The second of a series of seven sermons in the Stone Church, Independence, Missouri, in November, 1925, under the general theme, "The faith of our fathers."

We are to speak tonight of the doctrine of our fathers. We have for this theme a well-laid foundation in the 6th chapter of Hebrews, as follows:

When for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskillful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil. Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit.

From out this lesson we draw for the text the words of the Apostle Paul, "Let us go on unto perfection."

This is a significant saying, Let us as Saints of God go on unto perfection. Building upon these six foundation principles. Building upon these six principles of the doctrine of Christ. Building upon these first oracles of the living God. Guided by these unerring counsels, let us as the children of this most holy covenant go on unto the Christ character. It is a significant saying.

Why this admonition? Is it that God, because he is God, without reason imposes upon us some extraneous processes, in yielding to which we shall find ourselves some day by him made perfect? Or is it because that he, being God, and recognizing these as principles of life, possible of operation in each one of his children, creative forces unto the new Christ character, has in his wisdom and love made choice of them to his glory and to our redemption?

God does nothing without reason. We are safe, therefore, in the deduction that these which are called forth from the forces of righteousness and chosen in the wisdom of divinity to constitute the six cardinal principles of the gospel of Christ, are so chosen because they are creative forces calculated to lift us up to the throne of God.

And it is even so. These principles we find operative, and each of them most powerfully, in every field of human endeavor. Without the operation of

these, there can be no human achievement. Without the operation of these in the earth, there can be no divine achievement. These principles, six, revealed in the latter day through the faith, the undying devotion, the sacrifice of our church fathers; and interpreted for our consideration in the light of their offering of love—these cardinal principles of our fathers, these fundamentals of the doctrine of Christ, these declare I unto you.

The Principle of Faith

We speak first of the principle of faith. The principle to become first operative in the candidate for divine fellowship. By the principle of faith we work in every field. Faith is a universal, basic principle without which no thing can by man be done.

Science is based on faith. William James, the great psychologist, has said, "There are causes where a fact can not come unless a preliminary faith exists in its coming."

Lord Kelvin has said, "Science positively affirms creative power." Says this man of science, Creative power is a presumption of faith and faith alone.

We see about us the great expanse of a mighty creation. And in our confidence it has been so, as scientists we presume the creator of it all. This is Kelvin's creed of faith. Science rests on faith.

Government is based on faith. Confidence in the general principles of government, confidence in the particular government in which men have their part, confidence is the cement and the only cement which draws men together and holds them together in human government. And, my dear friends, as a people we ought long ago to have known that confidence is the cement and the only cement which draws men together and holds them together in the government of God. Government is based on faith.

Marriage and the home are based on faith. Mutual confidence and the trust growing out of it, unto a great labor of love, confidence, is the great dynamic that holds the home together as the unit of society. Marriage, happy marriage, and the home are based on faith.

Faith, as I have said, is a universal, basic law, operative in every field of human endeavor. And since it is so, God, since he is God, and conceiving the principles by which we might operate in cooperation with him in his kingdom, has made choice of this principle by which we work everywhere else, and has made it the rule of our Christian life and warfare.

And by faith do we move forward. By faith are we moving forward in the power of God unto that ultimate achievement which is the heritage of the faithful of the earth.

The Principle of Repentance

With the principle of repentance it is the same. The second principle to become operative in the candidate for divine fellowship. Repentance is but the universal, the basic law of adjustment. That eternal process by which we attune our bodies to life. That process by which we attune ourselves to each other. That process by which in the earth we attune nation to nation in the interests of international peace and amity. Repentance is but another word for that great and divine dynamic by which planet is held in juxtaposition to planet, star to star, and the great universe to God. So do we by the principle of repentance right ourselves to God.

Repentance, universal law everywhere else operative, in the wisdom of God has been chosen to become the gauge of our change from sin to righteousness, by means of which, and in harmony with which, in the measure it does operate in us, we do move up the scale of perfection.

The Principle of Baptism

We come now to the principle of baptism, the third principle to become operative in the candidate for divine fellowship. Baptism is but the universal law of cleansing. Baptism is an ordinance of the gospel unto forgiveness of sins. It is a symbol of cleansing, typified in the water that we use, typified in water as the universal, common element of washing away the earth and its defilements from our bodies, and our clothing, and our homes, and our cities. Baptism is a public ceremony evidencing the turning of oneself away from evil unto the new life. Baptism is a type of the Christ life in earth. Entering into the kingdom by this door, we recall his death, signifying his burial, and we celebrate his resurrection.

The principle of baptism is operative in our every other human experience, a process by which we rid ourselves of wrong ways and consequences, that we may take up right ways for their rewards. And since it is a principle so common to our every other experience, God, because he is God and all-wise, has incorporated it in the gospel plan.

And he has done it since man understands ideals best as they are expressed through symbols; since man is best impressed through ceremonies; and since by coming to him through this rite we identify ourselves as candidates for his divine fellowship through the Spirit of our blessed Lord, who went before us in the way, calling to us to become one with him in perfection, in action, in endeavor, in life, in service, and in achievement.

The Principle of Laying on of Hands

We come now to the principle of the laying on

of hands. An ordinance of the gospel unto the baptism of the Spirit.

The imposition of hands has a great and a universal significance. The laying on of the hands of the elders in confirmation is a symbol of divine approval and blessing, a symbol of rights and privileges bestowed. The laying on of hands is a public ceremony in and through which the candidate is inducted into the kingdom of God. The laying on of hands of the elders is representative of the hands of God. The laying on of hands of the elders signifies the need of the divine touch.

The laying on of hands of the elders is in harmony with that universal custom and practice from the beginning of human experience, in which the hand has been used not only as the instrument of achievement, but the instrument of acknowledgment and of conveyance. And since in the doctrine of Christ it could be made to stand for so much; and since God has known that man best understands in terms of symbols, and is best impressed through ceremony, he has in his wisdom appropriated this thing with which we have to do every day, and has associated it as one of the cardinal principles of the doctrine of Christ.

And as in the confirmation of the person baptized, it is the same in the other ordinances of the gospel.

When we have builded a home, and God in his wisdom has found it best to make that home complete by sending us a baby, we do not name it as we name a dog. No, we take it before the church. That we might name it? Yes, and more: that we might dedicate it to God. And when the elders take it in their arms, and put their hands upon it, the act symbolizes the great love of Christ who takes the babe in his arms, presses it to his bosom, and would breathe upon us, could he do it, the wisdom and the power by which it might be kept pure, and returned to him in maturity.

And when our sick one suffers, we do not leave him to die as the beasts of the field. No; we commit him to the hand of God, whether he shall live or pass to his reward. The elders come, and representing God, under their outstretched hands in his stead, they pray that his peace may follow that stricken soul. And it does.

And when we ordain a man to the ministry, we do not just go out on the street and say, That man looks good to us. We will choose him and send him forth to preach. No, we do not do it that way. We wait until the Lord speaks and says, I would that man should be set apart to this office. And then we set him up before the church, and the elders put their hands upon his head and pray a prayer of consecration, setting him apart to the holy ministry. Their hands in this act stand for all God in his matchless

power purposes to do in that man, and through him for the glory of his name.

Hands! Yes, hands of man and hands of God—these are joined together in the fourth cardinal principle of the doctrine of Jesus Christ.

The Principles of Resurrection and Judgment

We speak, too, of the resurrection of the dead. We are wont to call it a coming to life again after we have died. But, my dear friends, it is not so. The resurrection of the dead is but a continuation of life in the broader sense. It, too, is a principle of life everywhere operative in this experience.

We see the power of the resurrection made manifest in every season, on every morning of every day. The lilies of the field each autumn lay down their bodies to rest in the nurturing bosom of Mother Earth, the while Nature draws over them a beautiful and warm blanket of white. They lie down at the autumn time to rest in the earth in the confidence that by the power of the resurrection of Almighty God they shall live above the earth again in the spring.

The resurrection is like that. A principle everywhere else made manifest, God by the power of the spirit encased in this frail capsule of clay, as he brings forth the lily in the spring, shall bring forth my form some day.

Last is the principle of eternal judgment. Nothing more nor less than the operation of the great law of compensation. Everywhere else operative in all our experience of every day, God in his wisdom has appropriated it as one of the cardinal principles of the doctrine of Christ. Eternal Judgment, the principle of the reaping after the sowing; the measure of the fruits of our labors. And as sure as eternity, the measure in time as well as in eternity of the fruits of life's work and achievements.

These Are the Principles

These are the principles, the doctrines, of our fathers. The first four not to be laid aside immediately we have come under their operation, as things with which we have finished, which we will need no more in life's experience; for they are principles by which we must direct our course, following their indications as a great divine compass, if we would achieve here in the Christian warfare, and realize yonder on our spiritual investment. The last two in their operation not to wait until after we die, but in the midst of which, and in the consequences of which, and in the glories of which we live every day, and every hour of every day. For all these operate in us now, either to our condemnation or to our glorification.

These are the principles of our fathers, and their significance. These are the principles of the doc-

trine of Christ which our fathers discovered anew in this age, which they taught, which they stood for, by which they lived, and which they have handed down untarnished to us.

In Appreciation of Our Fathers

Nor do I hold in honored memory tonight only those first fathers with whose blood the cold snows of Missouri were turned crimson; nor yet only those noble first fathers of this Reorganization, almost all of whom have gone to their reward; for let me tonight pay tribute, let me press a crown of glorification on still other heads. Let me bespeak to you, my dear brothers of the silver brow yet with us, the appreciation of this great people for the offering you have made, for the faith you have espoused, for the righteous cause of Christ for which you have lived in your day, that on to us these principles of the doctrine might be passed, whose hands are strong for the fray. Let me put the rose in the hands of you men ere you pass from us. This is the faith of our fathers. And all honor to those noble men who have been true, and who are yet true to the trust imposed to their keeping.

A Word of Testimony

These, my dear friends of most holy covenant, are the principles which we must rediscover for ourselves. And let me say unhesitatingly that no principle of the doctrine of Christ can save me in any measure, only in the measure in which I for myself discover it anew and apply and live it in my life. These are the principles Jesus our Lord made possible unto us in this great new day in the church and kingdom of God, which we for ourselves in turn must discover anew, which we must teach, which we must stand for, by which we must live, and which, if they be handed down at all, we must hand down to our posterity.

My friends, will you permit me to say by way of personal testimony that from the deepest recesses of my soul I know these are the principles of the doctrine of Christ? I know for myself and not for another that the gospel is true.

As a lad I took this church at its word. The elders told me that he that doeth the will of the Father shall know of the doctrine. I believed that God would answer my faithful obedience by the testimony that the gospel is true; and he did. I know for myself and need no man to tell me that the power as couched in these six cardinal principles is the power of God unto salvation. I know it. And to that number who are not thus favored of our blessed Lord, who are not given to know, but to believe upon the testimony of those who do know, to such as may receive this feeble expression of my trembling lips

tonight, let me testify, I know that these principles of the gospel of Jesus Christ are true.

This great gospel found me as a lad without people of strength in the world, without friends, without hope, without vision, without desire to live; dead, as it were, among living men. And by its power it transformed and carried me over from the crumbling foundation of disobedience and planted my feet on the eternal rock of Christ's divine truth. It brought me a mighty people. It brought me friends. It brought me hope. It brought me work. It brought me vision and enlargement of soul, so that tonight with that good man of olden time I can say, I am no more the manner of man I once was. The things I once loved I now hate. And the things I once hated I now love. And by this testimony am I made sure that in a measure I have passed from death into life, because I do love my brethren, whether or not they love me. The gospel is proved true in me.

Yes, my dear friends, it is not only by the voice of God speaking to my soul that I know these principles are true. For it is by this process of which I speak I know these principles are life, because they have wrought in me a great and a marvelous change.

And if I may say more, let it be this: By that same sweet Spirit, by that same surging of God through my being, by that same undying fire, by that same witness and companionship and testimony do I now know, as I have known through all the years, that this is the doctrine of Christ I declare unto you.

Let Us Go on Unto Perfection

And you know it as I know it. I speak not to boast, but to revive in you that faith, that hope, that charity, that virility which has been yours all through the years. This is the doctrine of our fathers, and in this doctrine we stand fast and true. You know it, even as I know it. And by the same testimony and process of unfoldment.

Let us, then, have faith. Let us have faith in ourselves. Let us have faith in each other. Let us have faith in the group. Let us have faith in this doctrine of our fathers. Let us have faith in the church. Let us have faith in God.

Let us under the principle of repentance adjust ourselves to each and to the group and to the church and to God.

Let us by the power of the Almighty God of heaven working in us—true to the meaning of baptism, let us absolve ourselves from sin, and so far as it may be possible under God's goodness, recover ourselves from the consequences of that evil.

Let us claim with all its power and potency the divine touch of the Spirit, for without it no man can achieve.

Let us, as it were, mounting up on the wings of the resurrection of Christ, come unto the very throne of God. And let us there in God's just judgments claim the portion of the righteous.

In short, my friends, let us go on unto perfection.

In this the faith of our fathers we stand, in the stead of our fathers. And by the promise of God under this doctrine shall we achieve unto the hope of our fathers in a Zion redeemed, and the truth rolling forth in our testimony to fill the world.

And oh, the glory of it! Men may say what they will say: men not of the church, men of the church may say what they will say. Men may do what they will do: men of the church, men not of the church may do what they will do. Yet ye know we stand in the light of our fathers. Men may accomplish what they may accomplish: men not of the church, men of the church may accomplish what they may accomplish. Yet we veritably know we stand not only in the fear of God, but also in the light of the doctrine of our fathers. And we know that by these unerring counsels shall all God's purposes be brought to pass in and through us.

My dear friends, we plead not guilty. Let me say it dispassionately; let me say it gently; let me say it in the love of God, but let me say it—we are not apostate. We are not rejected of God. We are not recreant to that great trust which Almighty God and a moving people have imposed in us.

I call you in every pew here tonight to witness, Is it not true that God's Spirit bears witness with our spirits that we stand in his most holy favor? And does not that same divine presence bear witness with our spirits that, standing fast in this the doctrine of our fathers, we shall achieve the end unto which they have died? Answer me, and you will say, Yes, to a man.

And thus shall we justify the trust God has imposed in us. And the anguish of soul through which our great fathers have passed that this high privilege might be ours of entering into the Zion of promise. And when we have done it, and may I be one of that number—and when we have done it, may we be found worthy to run to the end of the earth to tell men it has been so.

Let us go on, then, in the faith of our fathers. Let us go on in the faith of our Lord. Let us go on unto perfection.

The good character, like everything else that is builded, must have a good foundation. At the foundation of character is purpose. One may not be conscious that some overmastering purpose leads him to do and say the things that go into the making up of his character.—Mattie M. Boteler.

Gardening and Truck Growing

BY J. W. A. BAILEY

Gardening and truck and fruit growing is one of the most interesting and scientific occupations in the world, and when properly carried on will produce health, pleasure, and profits. There is not anything that will afford so much comfort to the home as the growing and use of fresh vegetables, fruits, and flowers. A very few acres properly located and properly managed will furnish a paying livelihood for a large family; even a small plot of good soil will produce all the small fruit and vegetables that a family would use.

With the increased population and value of land, we should do our best to make the soil produce its capacity, and in doing so we become benefactors to society.

As all wealth is derived from the soil, either directly or indirectly, we should become acquainted with this chief branch of industry. Agricultural life is the real natural life for man. Let this industry stop for even a short time, and the wheels of commerce will close down. The real agriculturist has the greatest opportunity of becoming acquainted with God, for he must cooperate with him, becoming acquainted with the laws of nature, which are God's laws.

To make a success of this business, one must have a good stock of energy, and take a real interest in the work, be a close observer, study the business, read good books, papers, etc., on the subject, and when it is possible visit large gardens and truck farms; by so doing you will obtain a broader vision of this most wonderful science—intensified farming.

Everyone should become acquainted with the different kinds of soil, and especially the nature of his own plot, for all kinds of fruits and vegetables will not be a success on all kinds of soils. For general purposes, a rich sandy loam is the best, but most any good, well-drained land can be made into good garden soil. One acre of good, well-prepared soil is worth more than ten acres of poor, impoverished soil. You can not have your soil too thoroughly prepared if you want to raise fine marketable produce. Good soil, good seeds, good plants, and plenty of energy properly applied, are the fundamental principles of success.

Select only the best seeds and plants that can be procured, for the best is not too good for planting. Poor plants and poor seeds, as a gift, are very costly. Learn the system of planting in proper rotation and succession. Proper rotation is the best preventive against diseases and insects. Be sure to protect the *birds* and *toads*, for they are our best friends in the garden.

All crops should be thoroughly cultivated at the

proper time, as a few days of neglect will mean ruin to a crop. A successful grower can tell you more about the business than a hundred theoretical ones, hence watch only those who make a success, and exchange thoughts with them.

All fruits and vegetables should be *properly graded* for the market. Try to excel; be wide-awake to your business; have a definite purpose of your own and work to the objective; then you will succeed.

By a close observation we can see how wonderfully God has arranged the laws of nature in production of the necessary things for man. Early in the spring we have the tender vegetables, such as spinach, lettuce, rhubarb, asparagus, radishes, green onions, etc., just what we need after the winter's blast. Then come the early cabbage, turnips, beets, carrots, potatoes, and some early fruit. In fact, we have the early fruit and vegetables for the early part of the season when so much needed; then the later fruit and vegetables for the late summer and fall, and the apples, potatoes, turnips, beets, parsnips, etc., for winter use, besides the main root crop, and the golden grain, which is the staff of life. God has so wonderfully arranged the growth of these herbs, fruits, and grains, *every one in the season thereof*, for the constitution, nature, and use of man; and if we would only learn to respect this God-given program, we would live longer, and better in every respect.

The following table will serve as a guide for planting in ordinary seasons for this locality—parallel 39. Sometimes our springs and falls are two or three weeks earlier or later, so we will have to be governed accordingly; therefore no set rule for planting can be laid down. Everyone should be an observer of the time of the late and early frosts in his locality. All vegetables listed to plant early means as early as you can get the ground into good working condition. And while this is not complete, yet I hope it will serve for all general purposes.

A Monthly Table for Planting

FEBRUARY

If there be no wintered plants on hand, first of the month sow cabbage, lettuce, cauliflower, in well-protected cold frames or hotbeds for early planting. Sow onion seed in hotbeds for transplanting, to be used in the place of sets. Sow celery seed in flats in greenhouse or hotbeds for early crop.

MARCH

First of the month sow tomatoes and peppers in hotbed for early planting, and if necessary transplant to cold frames before setting in open ground. As soon as possible, prepare the soil thoroughly for

early planting. Set out wintered cabbage, lettuce, and cauliflower in open ground, plant some early potatoes, set out onion sets, sow radishes, lettuce, spinach, beets, turnips, carrots, parsnips, mustard, parsley; plant hardy peas, pulverize the rhubarb beds and ridge up the asparagus, and apply nitrate of soda or some good fertilizer.

APRIL

First of the month, make hotbeds for sweet potatoes, and bed them *about* the 12th. Set out rhubarb, asparagus, and strawberry plants, and plant potatoes. Sow seeds of all hardy vegetables, such as lettuce, radishes, spinach, beets, turnips, peas, etc. Plant onion seed, salsify, and parsnips. Plant cucumbers and melons in pieces of sod or frames in hotbeds or cold frames, and when the danger of frost is past and melons are large enough, set them out in the open ground. Last of the month plant first of the tender kinds of vegetables—sweet corn, etc. Sow celery seed for late crop.

MAY

For succession sow lettuce, radishes, spinach, beets, turnips, peas, etc. Plant sweet corn, beans, cucumbers, melons, squash, and pumpkins. Set out sweet potatoes, tomatoes, peppers, eggplant, celery. Sow carrots and salsify for main crop. Sow cabbage seed for late plants.

JUNE

Plant sweet corn, beans, cucumbers, melons. Set sweet potatoes, tomatoes, peppers. Sow beets, spinach, kale. Plant white potatoes; about the 15th navy beans, rutabagas. Set celery plants.

JULY

Plant cucumbers for pickles. Set tomatoes, celery, cabbage, cauliflower. Sow carrots, beets, rutabagas. Plant beans, sweet corn. Latter part of the month, turnips, winter radishes, kale, and spinach.

AUGUST

Set celery and cabbage plants. Sow for late crops, beans, spinach, kale, turnips, winter radishes.

SEPTEMBER

First of the month sow turnips and winter radishes. Middle of month sow kale and spinach to winter over for spring use. Latter part of the month sow cabbage, lettuce, and cauliflower for plants to be wintered in cold frames. Sow rye or sandy vetch on all discarded patches for winter covering and *green manuring*. Green manuring is one of the chief items in garden work.

OCTOBER

Dig and cure the sweet potatoes before frost; then, if possible, sow the ground to rye for winter

covering. When the ground freezes and the plants are asleep, cover the strawberries, rhubarb, and asparagus, the first with straw or strawy manure, the latter with strawy manure or even heavy manure. If winter sets in cold, put some covering over the spinach and kale for protection. The man who is wide-awake will find plenty to do the rest of the year, preparing for the next year's crop so that when the spring comes again he will not be behind with his work.

The following is a list of vegetables and the dates they may be planted, so they will mature under ordinary conditions in good soil, properly cultivated. You may plant with success even earlier and later than these dates some seasons. For instance, I have planted early Winningstadt cabbage (the seed) as late as July 10, and made good cabbage, and beans as late as August 10, beets August 15, sweet corn July 20. But this is not a safe rule to go by.

Time-Table

Asparagus from the seed takes three to four years before cutting should be made. Beans, May 1 to August 1. Beets, early to August 1. Cabbage plants, early to August 1. Cauliflower plants, early to August 1. Carrots, early to July 10. Celery plants, May to August. Cucumbers, May 1 to July 1. Endive, April to August. Horseradish, early to July. Lettuce, early to September 20. Melons, May 10 to July 1. Mustard, early to August. Onions, March to June. Oyster plants, early to June. Parsnips, early to June 10. Parsley, early to July. Peanuts, May 10 to June 10. Peas, March to July 15. Potatoes, March 20 to July. Pepper plants, May 10 to July. Pumpkins, May 10 to June 15. Radishes, early to September 10. Rhubarb, early spring. Rutabagas, June 20 to July 15. Sweet corn, April 15 to July 15. Sweet potatoes, May to July. Spinach, early to September 20. Squash, same as pumpkins. Tomato plants, May to July 10. Turnips, early to September 1. Kohl-rabi, April to July 15. Kale, early to September 20. Pumpkins, May to June 15. Winter radish, August to September 6.

Insecticides and Fungicides

Every successful gardener and fruit grower must fight against insects and plant diseases. The first and best preventative is proper rotation and quick growth. But oftentimes we have to resort to drugs; then we must know what ones to use and how to use them. Copper and lime, when properly mixed, is the best fungicide known. How to mix: Dissolve six pounds of copper sulphate (bluestone) in about ten gallons of warm water in a wooden vessel; then slake four pounds of fresh lime, adding enough water to make it a creamy whitewash; then pour the two together into a 55-gallon barrel, using a gunny sack for a strainer. Stir it thoroughly. Then add enough water to make fifty gallons of the mixture to every six pounds of the copper sulphate. Into this mixture the arsenate of lead or Paris green can be put, thus combining the fungicide and insecticide, by which we can prevent blight and destroy insects at one spraying.

How to Mix and Use the Insecticides

Kerosene, arsenate of lead, buhach, and Paris green, when properly mixed and applied, are the best of insecticides. Kerosene made into an emulsion or used with a sprayer attachment will kill almost all kinds of bugs, worms, lice, maggots, soft slugs, and beetles. Use one quart of soft soap, one pint of kerosene, two quarts of water, and churn or beat together until a perfect union or emulsion is formed—then add two gallons of soft water, and apply with a fine force sprayer.

For larger mixtures, dissolve one half pound of soap in one gallon of water over a brisk fire. When dissolved, remove from the fire and add two gallons of kerosene oil; then churn the mixture thoroughly a few minutes, or until a creamlike emulsion is obtained. If properly made, it will thicken like jelly, which will adhere to glass without oiliness. Be sure there is no free oil, for it will injure the foliage. Use rain water or sweet milk for diluting. For scale insects use 1 part emulsion to 10 parts of water. For most kinds of insects use 1 to 15 and for soft insects, like plant lice, use 1 to 20 or 25. The surest way to use kerosene is with a kerosene attachment, which mixes the pure kerosene and water together as you spray.

For the insects that will not succumb to the use of emulsion, we use an insecticide made of arsenate of lead, which is better in many respects than Paris green, as it will not burn the foliage, when properly applied. Dissolve eleven ounces of acetate of lead and four ounces of arsenate of soda in 150 gallons of water. This forms the arsenate of lead solution. To this add two quarts of glucose or molasses to glue the poison to the foliage. If mixed in the Bordeaux mixture, the latter is not needed, as the lime will glue the poison fast. Do not use arsenate of lead on anything you are to eat, like lettuce, spinach, tomatoes, etc., after they have formed. Arsenate of lead is a deadly poison and will not wash off. It is especially for spraying fruit trees, Irish potatoes, melon vines, etc. You can buy arsenate of lead in the paste form from most any druggist. I prefer the paste.

How to use Paris green: For potato beetles (old stock), use 1 pound of Paris green to 100 pounds of plaster, wood ashes, or air-slaked lime, thoroughly mixed, and dusted on the young plants. For the slugs, 1 pound to 50 gallons of lime water or Bordeaux mixture; apply with a fine sprayer. Don't use Paris green without milky lime-water, or it will burn the foliage. Arsenate of lead is better for spraying tender plants.

For the cabbage worm: Use buhach, or California insect powder. Get the pure article; the stale

HOME EDUCATION

Issued by the National Kindergarten Association, 8 West Fortieth Street, New York City. These articles are appearing weekly in our columns.

"The Child's First School Is the Family."—Froebel.

Big Moments in Little Lives

Too often the big moment in a small child's life is wholly overlooked, not even recognized many times, by the parents. These moments are very important and really need watching for.

When Bobby was taken out for the first time on a star-lit night, he wondered at the glory of the heavens. In his early-to-bed regime he had never stood under a sky with twinkling stars, and as he looked he marveled, and suddenly tightening his grip on his mother's hand he said joyously: "Why, mother, I fink I almost seed God." This was indeed a big moment. Fortunately for Bobby, he had a mother who understood. She knew that her child had visualized God in his power more than he had ever done in his baby life before. This moment needed her attention.

Billy, who was a sadly willful child and was always being checked or chided on account of some misdemeanor, quite unaccountably did an unusually kind, self-sacrificing act. When he realized that he had been responsible for this voluntary goodness, he said in great surprise: "Why, muvver, I isn't all bads, is I?" This was a big moment in his life, and his

stuff is no good. One tablespoonful mixed to a paste; then dissolve in two gallons of water and apply with a fine force sprayer. Or use one spoonful to four of plaster, wood ashes, or air-slaked lime, and dust on where needed.

Repellers

Tobacco dust or tobacco tea is the best repeller and louse killer we have. One pint of crude carbolic acid to one bushel of plaster, wood ashes, or air-slaked lime is good. Also one tablespoonful of kerosene to two quarts of plaster, wood ashes, or air-slaked lime is good. The above are to be used lightly. Lime and tobacco are not only good for the things herein described, but they are fine fertilizers.

If seed potatoes are scabby, they should be soaked in a weak solution of corrosive sublimate, using 2 ounces of pulverized corrosive sublimate to 15 gallons of water. Soak the seed whole in a gunny sack for about one hour and a half. Then dry, cut, and plant in clean soil. Be careful with the seed thus treated; for this is a *deadly poison*.

This article is written in the interest of the honest toiler who loves nature.

mother, recognizing the truth of his statement, began at once to take a different course in her training of Billy. Today Billy and she have found out that her small son has many more "goods" than "bads," and they are both enjoying the quest for them. Billy has to be punished only rarely now, because in a moment when his own self awakened to his actions his mother awakened also.

Little Betty, who sat upon the floor with a large family of dolls surrounding her, said with quiet decision: "I want to be a real mother of real children some day, mother." She wasn't laughed at nor told not to be thinking such silly things yet; she was helped in her awakening moment. Taking her on her lap, her mother told her that to be a mother was one of the most wonderful things on earth, and that both she and Betty were already interested in just that thing. Then the mother told her that each day she would try to help her in the things that went to make her lovely motherhood.

Can any parent afford to miss these moments—moments when the soul of the child begins to be felt by itself; moments when some divine touch reaches the child and opens up the future pathway of life; moments that need the companionship of a true comrade?—Margaret Conn Rhoads.

Treating Children With Courtesy

"Hail ye small, sweet courtesies of life,
For sweet do ye make the road of it."—Sterne.

While Aunt Emmy-Lou and I were calling at Doria's, small Throck trotted in from school.

"Good afternoon, Aunt Emmy-Lou. Good afternoon, Mrs. Medill," he nodded, cap in hand.

"Mother, I think——"

"Don't speak to me, Throck. You greeted my guests, but never a little 'Good afternoon' for mother," Doria whined.

"But, mother, I——"

"Run along, Throck, I don't care to be bothered now. Can't you see I have company?" And in a most impressive way she waved an exit.

The child hung his head and got away as quickly as possible, his small face scarlet.

"I will command respect and courtesy from my son," Doria declared.

And then Aunt Emmy-Lou said, "Oh, Doria, I'm ashamed of you!"

"Ashamed of me? Why, Aunt Emmy-Lou, what do you mean?"

"Just this: Parents who expect courtesy from children must set examples of courtesy. Courtesy begets courtesy. And you were positively rude to Throck."

NEWS AND LETTERS

Little Journeys With the Editor

It seems my lot to be on the move more or less continuously, though the passing of years may increase the desire to stay under the home roof-tree and enjoy more frequently the comforts of the home hearth.

The closing month of last year saw me journeying to the west coast of the United States and back home in response to urgent calls and demands involving the interests of the church, whose servant I am.

It has not been my intention in writing these little messages to the readers of the HERALD to make it a diary of my activities, though the Saints seem to derive some pleasure from knowing where I go and something of what is done. Of the last journey to the West I have not thought to write much. It was onerous and trying, and I want to give pleasure rather than pain to the readers. Of course, even on that trip there was much of the pleasant, and meeting with the Saints and officers of San Francisco and Los Angeles is always pleasant.

The long journey to Los Angeles from Kansas City was filled by activity with my pencil and papers, as was the return trip, though it was broken up by short stops.

Just before Christmas I returned home, and the holidays were spent, outside of office routine, with loved ones in efforts to reduce to a minimum a loneliness not hitherto experienced at this season of the year. I have been thankful for "much to do."

The interests of the work seemed to indicate the wisdom of a trip east with Brother Carmichael, and it was on the night of January 6 that we left Kansas City together on a Rock Island train for Chicago. Too early for retiring, papers were taken out, and church problems were worked on till bedtime.

Next morning found us in the La Salle Street Station, Chicago, waiting for a Nickel Plate Railway train for Buffalo. In the interim, arrival and departure at 10.40 o'clock, breakfast and newspapers occupied our time. Once on the train, however, tables were secured, and we "tackled" our bulging portfolios. Being "shut in" on a running train, away from office buzzers, telephones, dictaphones, callers, etc., has the advantage that one has time to "think through" some of the problems awaiting solution, and Brother Carmichael and I were in frequent consultation and conferences as we worked, each at his own mail and writing. There is very much in common in the mail and desk duties of President and Presiding Bishop, and problems seem to work out more easily when easy and frequent consultation is possible.

I shall not try to tell of the journey from Chicago to Buffalo. It is one I have taken frequently, for most of my trips to the East have been over the Nickel Plate. Suffice it to say, we went to bed late in the night of the 7th, some time after leaving Cleveland, and awoke the next morning

"But——" Doria hesitated, "he was discourteous to me when he came into the room."

"Not *intentionally* so, my dear. He was so intent on telling you something, he simply forgot. While *you* were *intentionally* rude to him, humiliating him before us. He'll not soon forget it."

"Oh, Aunt Emmy-Lou," Dora answered after a moment's thought, "I do thank you."

And wouldn't it be well for us all to remember that if we wish our boys and girls to be courteous and considerate of others, we ourselves must set the example?—Helen Gregg Green.

to find ourselves somewhere in New York State (near Elmira) in the Lackawanna, the car having been transferred at Buffalo sometime in the early hours of the morning.

Breakfast over, work was resumed. We had intended both going to New York City, then probably to Philadelphia; but a change was made in our plans, and it was decided that at Strandsberg Brother Carmichael would leave the Lackawanna and entrain for Philadelphia to spend Sunday with the Saints there, while I went on to New York. It was at noon, the 8th, when Brother Carmichael left me. Lunch over, I went back to the table and my work and kept at it till just before reaching Hoboken.

Off there about 3.20, on the ferryboat, and I was soon at Twenty-third Street, New York. There I was met by Brother W. E. Nichols, and in his car taken to his home in Forest Hills, where I always find a warm welcome and am made to feel "at home."

Sunday, the 9th, at the church in Brooklyn in time for Sunday school, I was "pressed into service" for the day by Brother Hull, who, like some others I have met, likes to put "the chief" to work when he is around. I do not know how Brother Hull had announced himself for that day as pastor, but anyway he used me as the speaker for morning and evening; a case of proxy, I guess. And in discussing some of the problems (practical and theoretical) of Zion, I found a good response from most if not all of the Saints present. I enjoyed making the effort. Between services, lunch with the Nicholoses, a drive through parts of Long Island communities, and a rest at home filled in the time.

Having made arrangements by telephone, next day, about one in the afternoon, I left New York for Philadelphia and was met at the North Philadelphia Station by "Hoxie"; and the rest of the day was spent in his "den," talking personal and church problems connected with the Department of Music. After supper with the Zimmermanns, Brother Carmichael, who had spent Sunday with the Philadelphia Saints discussing and presenting church and Zion affairs, and I were taken by Brother Zimmerman, sr., to the church at Howard and Ontario Streets. It was business meeting night. Brother Stoff, the pastor, was for "deferring business" and having me occupy the time, but I insisted on the business being carried on, saying that when that was finished, if there were time left I would be pleased to speak. So I had the pleasure of seeing the Philadelphia Branch in action in business meeting. Things went smoothly, and in about an hour the pastor declared the business finished and announced me. So I spoke for perhaps three quarters of an hour. The remainder of the evening and all next day Brother Carmichael and I were in conference with various persons concerned with personal and church problems—Bishop Zimmermann, his son John, "Hoxie," Miss Copeland, Bishop Irwin, etc. On the morning of the 13th we were taken to the train by Bishop Zimmermann, and at 9.14 we left for New York, thence to Forest Hills. At 41 Ibis I found "W. E." and "Katherine" confined to the house, "nursing" "bad colds." (I have found all "colds" bad—never saw a good one.) But Billy, the son, took Brother Carmichael and me to Brooklyn, where, after getting Brother Hull, we looked over the church property, then took Brother Carmichael to the home of Lee Hartshorn, and I returned to Forest Hills.

Brother Carmichael and I had planned to leave New York the next day for Boston, to leave on the Fall River steamer. The next day brought rainy, heavy weather. The forenoon spent in writing and preparation, in the afternoon I drove to Brother Hartshorn's place and got Brother Carmichael, intending to return to Forest Hills and from there take train to the Pennsylvania Station, then the subway to Pier 14 where the steamer lay; but Howard Nichols, a brother of W. E., offered to take us down. So Brother Carmichael and I, in W. E.'s Hudson, trailed Howard in his Oakland back to Forest Hills, where we were there, bidding good-bye to the Nicholoses, got into the Hudson and under Howard's piloting went to New York. Having some time to spare, despite the rain we went to Morning Side Heights for a hasty view of the great Cathedral of Saint John the Divine, to note the

progress being made in the building, up Riverside Drive to Grant's Tomb, then back down town and to Pier 14. The weather had thickened, and the city was shrouded in a mantle of fog.

Baggage in stateroom, just before leaving time I went forward to a favorite place just beneath the pilothouse to watch again the always interesting passing of the boat down North River into East River, through Hell Gate, into Long Island Sound. At the railing I found Brother Carmichael. Below us on the lower deck a few more had gathered to "see."

For a time the fog seemed to thicken; and when the big boat moved away from her dock and slowly out into the Hudson River, her deep-toned whistle sounding a long blast, other craft on the great stream were shut from view, except when only a few feet away. But we knew they were there; for whistles' steam and whistles' air, whistles deep and whistles high, whistles coarse and whistles fine were tooting their signals of warning and passing; bells big and bells little were clanging to tell the whereabouts of craft and wharf, while through the gray mantle would come the occasional but regular blasts of foghorns. It was growing dark, and through the heavy mist the lights of the great buildings, tall and short, of Manhattan glowed dull yellow.

Just over our heads the careful and care-weighted captain leaned out a window in the pilothouse to see and hear the better, giving occasional low-voiced orders to the helmsman, or issuing a louder-toned command to some sailor on watch on the deck below. To be on that big boat moving into the gray fog bank onto a water course thronged with craft large and small was a bit awesome, and the passengers were hushed; all but one, who persisted in whistling. "Stop that whistling!" bawled the captain. But the whistling continued until a sailor on watch below laid a hand on the shoulder of the whistler and roughly repeated, "Stop that whistling!" And why not? That captain's ears were strained for every sound, sounds which told of passing craft or stationary pier, or sunken ledge. Every squeak seemed to have a message, and a *whistling* human right then was more of a nuisance than a talking one. But that crowd of watchers was saying little—just a word or two now and then.

Before Battery Point was reached, the fog seemed to lift a bit, the shore line and buildings became visible, the lights of the tall buildings brightened, and before Brooklyn Bridge was reached the fog signals had ceased. We enjoyed the sights for a while, until the cold wind suggested the comfort of the cabin and saloon. So we went inside. But as we ate our dinner the boat stopped when just in the sound. The fog had shut down again, and the steamer's fog whistle was blowing regularly. Only for a short time, however; then onward we went. Just before retiring to our cabins, a look outside revealed a fog which shut out far-away lights but enabled nearby craft and short signals to be seen. And the steamer plowed steadily on its course to Fall River. Feeling quite sure that the captain and his crew did not need our help, Brother Carmichael and I retired to our rooms to read, then to turn out lights and seek Morpheus.

The boat had been at dock some time before I awoke; but dressing and going below, I found Brother Carmichael up and waiting for me. A light breakfast on the boat, and we were soon on board the boat special for Boston.

It is not a long run for a New York, New Haven & Hartford railway special to Boston from Fall River, and about half past eight we found ourselves at the South Terminal. We were met by Brother Traver, president of Boston Branch, and taken by him to his office in Somerville. Telegrams read and answered, we were soon in touch with Bishop Myron C. Fisher; and after leaving our baggage at the home of Brother Traver, we went to Boston. Following lunch we expected to go to Lexington, etc., to show Brother Carmichael some of the historic spots; but the weather man interfered with our plans. Rain freezing as it fell made driving more dangerous than usual, so we stayed in Boston instead and later went to Brother Traver's home, the four chatting on common problems and matters of common interest.

The home Brother Traver took us to is the one he recently

secured in Arlington. The family was just moving in. But we found a delightful home and a characteristic welcome and were soon made to feel quite at home.

For several days I had been feeling the bad effects of a cold which I could not shake off. To use a common expression, I was "nursing a cold." Just why we say this, I do not see. We "nurse" something we want to save. What I was really doing was fighting that cold. I didn't want it; was trying to get rid of it. Isn't it strange how we *take* a cold when we have not the slightest desire to have it, and *catch* it even when trying to run away from it? By the time I reached Brother Traver's home that Saturday afternoon, I had determined to surrender to that cold to the extent of "staying in" till I was better. And so while Brother Carmichael next day met with and talked to the Saints morning, afternoon, and evening, I "laid up for repairs," repairs which took till Thursday to make. In that time I was out of the house on but two occasions. Tuesday noon Brother Traver took me to Rotarian lunch, and Wednesday night I had dinner with "Jim" and "Fern" Houghton and from there went to prayer meeting.

And most of the time I was alone, for on Sunday Sister Traver was called to Maine by the death of a niece, and did not return till Thursday night. So I "fought the cold," read, wrote, acted as cook and housekeeper, etc., helping "Bert" and "E. L." as best I could. I was helped by the stay in a comfortable home.

On Monday Brother Carmichael and I separated, he returning to Brooklyn for some meetings there before returning home.

Thursday Brother Traver and two of his business associates had occasion to visit Westfield, Massachusetts, and planned to drive. As they would pass through Worcester, I went that far and spent the day there, returning with Brother Traver and the others in the evening.

Before Brother Carmichael left, we had discussed plans, and it was thought wise that Brother M. C. Fisher and I should make a trip into Maine; so Brother M. C. and I planned to leave Boston Friday night. It looked for a time as though the plans would go awry, for M. C., too, "caught cold" and was laid up for two or three days. But Friday night Brother Traver took us to the North Station in time for the nine o'clock train. Our destination was Jonesport, via Columbia Falls. Of Jonesport visit more anon.

FREDERICK M. SMITH.

ARLINGTON, MASSACHUSETTS, February 5.

Leaving and Cleaving

"Some social problems seems to be as old as human history," said the Social Worker to the Psychiatrist as she sat in his office reporting on cases in which both were interested. "It would appear," continued the Social Worker, "that even back so far as the time of Adam some men had a tendency to remain tied to their mother's apron strings and neglect their wives. In Genesis and in the New Testament there is this admonition, 'Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they twain shall be one flesh.' There must have been a need for the admonition, or it would not have been given."

"Yes," answered the Psychiatrist. "The mother complex is as old as the hills. It is found more often with sons than with daughters. It nearly always has for its foundation a broken family, where the love life of the mother is not satisfied in a normal way. She therefore focuses all her pent-up affections upon her son, tying him to her in such a way that he is rarely successfully able to break away and establish a normal home of his own.

"If mothers would only remember," continued the Psychiatrist, "that all of childhood is merely the preparation for adulthood, when the child should break away from his parents without any great mental disturbance and establish a new home! Mothers many times are loath to let go of their

child. The son is torn between the old clinging love for his mother; who has satisfied his every need, and the new love which calls for a manly sacrifice of many of his personal desires, that he might bring happiness to another. One is a childish love, that asks much and gives little. The other is adult love, that gives much and asks little."

"An interesting case was reported to our office about a month ago," said the Social Worker. "I would appreciate your help in solving the problem, as it has as its basis the complex which we have been discussing."

"State your problem; I am always glad to be of service to your bureau," said the Psychiatrist.

"Mr. Ted Smith called at our office some time ago, asking for commitment papers for his wife. He was sure she was insane and wished to bring her case before the county court and have her sent to the hospital for the insane. Of course we never are a party to the commitment of any person to an institution without first making a thorough investigation of the case. Mr. Smith based his opinion of the insanity of his wife upon the fact of her behavior toward their little three-year-old son. His life seemed to be in danger, as Mrs. Smith would beat him until his little body was black and blue. She professed to love the child and yet would indulge in fits of rage which were given an outlet by severely punishing the child.

"We persuaded Mr. Smith to defer any action in the matter until we could investigate the causes back of the behavior of Mrs. Smith," continued the Social Worker. "Mrs. Smith was given a thorough physical examination. The physician stated that she was extremely nervous, being somewhat neurotic. She was suffering from hyperthyroidism, and needed rest and quiet, especially freedom from worry. The thyroid gland would probably function normally and the patient cease to be so nervous if the unfavorable environment could be corrected.

"The next step in our investigation was to get at the source of worry. This uncovered some interesting data. Mr. Smith was an only child. His father died when he was a baby, and his mother focused all of her pent-up emotion of love on her child. When he got through school and went to work, he turned over all of his wages to his mother, who kept house for him, and she in turn gave him what she thought he would need for expenses. His mother treated him as though he were a child. She waited upon him, and continued to bathe him long after the usual boy would have learned to wait upon himself. When he fell in love with the girl whom he later married and told his mother of his intention to marry, his mother broke down and cried. She accused him of not loving her and reminded him of the sacrifices she had made for him. The matter was compromised by Mr. Smith agreeing that his mother should have a home with him as long as she should live, and that he would not allow any other love to come between him and his devotion to his mother. Mr. Smith talked the matter over with his prospective bride, and she agreed to share their new home with his mother.

"The new home was established. The bride was inexperienced in home making, and the mother would talk with her son, calling attention to the mistakes made by his wife and what she called her wastefulness. Mr. Smith would then talk to his wife, saying, 'Mother tells me that you baked bread, but it was so bad that you had to throw it away. Mother suggests that it would be cheaper to buy bread than for you to try to bake it.'

"Within a year after the wedding the baby boy was born. The mother again interfered, and everything that Mrs. Smith did for the baby . . . was wrong. Though she followed the doctor's orders in feeding the baby, the mother insisted that she was starving him. When Mr. Smith came home of an evening, he would say to his mother, 'Well, what is the news?' Later mother and son would go out in the garden and talk together. Mrs. Smith felt that she was being spied upon and that the mother was reporting to her son everything she had observed throughout the day. Mrs. Smith told me she did not complain about his mother, as she had promised

before their marriage that his mother could live with them as long as she lived. However, she built up a strong feeling of resentment against her husband and his mother. The baby took a great deal of her time, and the mother took over household tasks which pertained to the comfort of Mr. Smith, such as the darning and mending of his garments. Waiting upon him in the home with the air of, "This is what you get for being married; just look how you are neglected! See these buttons off your shirt and these holes in your socks!"

"It was about this time that Mrs. Smith developed the outbreaks of temper. She cannot explain why she would beat the baby, but said that she felt that she must beat some one. Sometimes the mother would interfere, and when this happened Mrs. Smith said she would feel as though she were losing her mind, she would become so intense in her rage. These spells of rage would be followed by periods of despondency, where she was filled with regrets because of hurting her baby. It was at this period of the development of the case that Mr. Smith came to us asking for commitment papers, to place her in an asylum.

"I had a long talk with Mr. Smith, trying to persuade him to arrange for his mother to make her home somewhere else, but he would not hear to this arrangement. We finally persuaded him to allow us to talk with the mother and persuade her to accept a position with a family who needed an older woman in their home. The work would be light and she would be one of the family. He consented to this arrangement only if we would not in any way give his mother the idea that she was not welcome in his home. The mother tearfully consented to leave her son's home as suggested. She moved about a month ago, and already we can see a decided improvement in the physical and mental condition of Mrs. Smith. She is less nervous and so far has not had another outbreak of temper. The baby does not dodge now when he happens to pass near his mother, and it is a beautiful sight to see Mrs. Smith holding her baby in her arms and singing a lullaby to him with the love light in her eyes. It is going to be an uphill pull for her, but we feel very optimistic.

"We are going to need your help with Mr. Smith. He goes to see his mother at least three times a week and wants to spend Sunday afternoon with her. He is not weaned from his mother and comes under those who need the admonition given in the Bible, 'Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they twain shall be one flesh.' He will need your assistance in the 'leaving' and 'cleaving' process."

"Yes," answered the Psychiatrist, "Mr. Smith needs to be reeducated. It will take some time, but I shall be glad to help him to make his adjustment. We will see if we can stimulate the man to put away childish things and to become an adult. I would like to see Mrs. Smith, too; it may be that I can help her."

As the Social Worker arose to leave, the Psychiatrist reached out his hand in a friendly way: "It is a wonderful work that we are engaged in," he said. "You have robbed a state institution of one of its prospective boarders, but you have saved a home."

Two years have gone by since Mr. and Mrs. Smith were first taken to visit the Psychiatrist. The Social Worker has received his report that the case is dismissed as cured. She has visited the Smith home and noted the growing bond of love that exists between husband and wife. The son is now in kindergarten and comes home from school full of new experiences that he can hardly wait to tell daddy. Mr. Smith's mother is almost contented. She still thinks of her son as being her baby boy, but is becoming reconciled to being away from him. Her son visits her often and remembers her birthday, but is firm in his attitude that it is best that she shall not live with them. He is willing to provide for her when she becomes too old to care for herself, but for the present she expects to stay in the home where she now is.

IDA ETZENHOUSER.

News From the Departments

To date two hundred and two of the questionnaires sent out to local Sunday schools under date of November 22 have been returned. There may be various reasons why the other six hundred have not come back, but this gives us a fair indication of some conditions throughout our schools. Replies indicate that in about one school in five, regular weekly or monthly officer and teacher meetings are held. Often it is difficult to secure a convenient time for meeting, or to inspire our leaders and teachers to try to cooperate in bringing up the efficiency of the school to the extent that they will support a regular meeting.

As a means of helping each local superintendent to secure and hold the interest of his workers in a series of monthly discussions which should be constructive in nature and helpful in the solution of local problems, we began to publish on October 27, 1926, and appearing the last week of each month in the SAINTS' HERALD, special outlines based on the text, How to Teach Religion, by Betts. Already one out of ten of the schools of the church report using them with very gratifying results.

In one out of eight schools there is a regular teachers' training class in progress at some convenient time in the week. The Sunday school hour is most popular, but various other hours are used, as well as week-day evenings. Many progressive schools are able to maintain both a teacher training class and a regular officers' and teachers' meeting.

Of the schools replying, about one in three report one or more teachers with some specific training for their job.

Almost universally schools report the members of the priesthood as active in the work of the school; especially is there good cooperation on the part of the officers of the branch.

One school in four reports a close cooperation of the Sunday school with the other departments and the branch in the larger religious educational program of the church. This is usually brought about by participation of the local Sunday school superintendent with the heads of other departments and the branch president in a council meeting as often as necessary to organize and conduct a program of activities throughout the year. In this way the needs of all ages are considered, the available workers are distributed to the best advantage, new leaders are encouraged in their preparation, conflicts of dates and varied interests are avoided, and all established activities tend to be adequately supported.

A strong desire is expressed in almost every report for additional song material for primaries, juniors, and young people. This has long been felt as an imperative need, and immediate steps are being taken to have it supplied at an early date.

Many excellent suggestions are given for the improvement of our present quarterlies and for the preparation of new series. The new adult courses in Sunday school and Religion are generally highly commended.

A cablegram from Sister Blanche Edwards, dated Birmingham, England, January 20, informs us that she plans to sail for the States on February 12 on board the *Celtic*. This is good news to her host of friends here who have looked forward to her return. Sister Edwards has continued to serve as general superintendent of the Department of Women while on a leave of absence for one year, with her parents. She has been doing intensive work for the departments throughout the British Mission.

An important meeting of the heads of departments, with President McDowell of the Presidency and F. Henry Edwards, of the Twelve, was held in Lamoni on February 4 and 5. Plans were made for a series of vital leadership courses in various phases of religious education to be given in two class hours early in the forenoon of each week-day during General Conference, beginning April 7. The central theme is

to be home and home building as the basic unit of our Zionie effort.

Plans were also made with the Graceland authorities for a combined Commencement-Home-Coming-Convention-Institute, occupying the days from June 1 to 12. Specific announcement will appear of each of these functions. The Institute of Methods in Religious Education will open for enrollment on Saturday, June 4, and continue over Sunday, June 12. The institute will be a thoroughly practical school of methods and demonstration. A group of trained and experienced leaders has been secured, headed by President McDowell, and Mrs. Grace Sloan Overton, dean of the School of Religious Education of the University of Chicago. We have been assured of the attendance of officers, teachers, and leaders of departmental work from practically every district of the church in America. Watch for detailed announcement, and begin to make plans to attend.

Recognizing the unity of our task as departments of the church having but one objective and a single program, there has developed in The Departments a feeling of close inter-relationship, a defining of specific fields in the one big program, and a spirit of hearty cooperation with each other and with the general church in the achievements of the tasks necessary to Zion's redemption. What has been true of the general departments under the leadership of President McDowell of the Presidency, should hold in every stake, district, and branch of the church. Unity of effort through clearness of vision, a broadening of our understanding, a deepening of our sympathies, an extension of our appreciations, and a quickening of our spiritual powers should hasten the day of the promised endowment.

Port Huron, Michigan

With one month of the new year past, we find ourselves very busy in planning for the big events of February. The local priesthood, assisted by the Department of Women, are busy on the Every Member Canvass. Over a hundred names have been submitted to the majors of the two teams, and they have selected their workers and are at work on the drive.

This canvass is being made for the purpose of finding the many members of the church that become careless and indifferent and have not been attending church regularly. This is a forerunner to the campaign being fostered by the local church at which Apostle E. J. Gleazer will be the speaker for two weeks. The church has been redecorated, and everything is ready for the meetings to open the 13th and continue till the 27th.

Recent visitors to Port Huron have been very few. The last of the year we had a one-day visit from Elder E. J. Gleazer en route from Toronto to Bay City, Michigan. His sermon on Monday evening, December 13, was well received and enjoyed by the local membership. Last Friday Elder O. J. Hawn spoke at the Varney Avenue Church, stopping off over night en route to Crosswell for a series of meetings.

The sacramental meeting of January will be long remembered by the many who attended. Ten branches were represented at the meeting, it being an international gathering, as many of the Canadian Saints were present. Four brothers were ordained. A. E. Ledsworth, a priest; William Phetteplace, Fred Brecken, and George Rockwood, from the Harbor Beach Branch, were ordained deacons.

Elder William Grice, former president of the Eastern Michigan District, was present and offered the opening remarks. Three of the four members of the district presidency were present and took part in the service. A comment from a nonmember was, "I never felt such a calm and peaceful influence in my life as I did at that meeting, and I hope to enjoy more of such experiences." All enjoyed the meeting and are looking forward to more of the same kind.

The annual meeting of the Department of Women revealed some interesting figures. From a financial standpoint, the year 1926 was perhaps the most successful of any recent

years. The receipts for all divisions and groups show a total of close to \$1,225. This was turned in by the Temple Builders and the groups from the Varney Avenue Church and the Harker and Lynnwood Avenue missions.

From an educational standpoint, perhaps as much progress was noted. Two study classes under the leadership of Mrs. R. Brown and Mrs. Jacob Volz both reported considerable done in their lines. Perhaps a little on Mrs. Volz's class would not be out of order. This is a class of young women, the majority not in the church, who are interested in our study work. Last night, February 3, they asked permission to hold a bean supper in the church, the proceeds to go to the local church work. A big crowd was handled by them, and considerable credit is due them for their success, as the non-members did their share of the work and did it very graciously.

On the night of the 18th of January, Troop 10 of the Boy Scouts was reorganized at the church. This troop was transferred from the Mueller Brass Company last year but did not thrive much during the remaining part of the season. At the organization meeting, sixteen boys of scout age were present and signified their willingness to attend and become members of the troop. Tuesday evening is set aside for this work; and under the leadership of James Greens, scoutmaster, and Leslie Whenham and Mr. B. C. Bassett, assistants, with a good troop committee, it looks like a real "go" this time.

We are sorry to chronicle the passing of Sister Ida Nagle. Sister Nagle was an ardent worker at the Mortonville Mission and did all she could for the good of the church. She is greatly missed in her little group. Elder F. W. Cadow preached the sermon on January 5.

Aside from considerable sickness among us, all show a regular attendance at the various meetings. The missions are ably presided over by Elder F. W. Bailey at the Harker Street Church, and Elder Tennyson Summers at Mortonville. As a whole, progress can be reported in our work since our last writing.

Delegates to the General Conference will be chosen at the one-day conference at Applegate on the 13th, the results of which we will tell you next time.

Stockton, California

The first sacramental service of the year was well attended, and a peaceful and quiet spirit was present.

On the 9th of January the infant son of Delbert and Sister Evelyn Delarm was blessed under the hands of Brother Brokaw; Dan Earl was the name given.

Our missionary, Elder Guy P. Levitt, was with us January 11 and 12, and gave us two excellent sermons on stewardship. Everyone was made to feel as never before his duty to file an inventory. Nearly all responded, and this included many who had not before done so.

On Sunday, January 16, Brother W. H. Dawson and wife, of Sacramento, also District Bishop Ingham, of Oakland, paid our branch a visit. Brother Ingham spoke at the morning hour, after which a basket lunch was served in the basement. At the urgent request of all, Brother Dawson spoke in the afternoon. From such visits and sermons as these the members are surely benefited.

The departments are moving along nicely. The Sunday school has a class of eleven enrolled in the Graceland teachers' training course. They meet at different homes on Tuesday evenings. All are interested and determined to do their utmost.

Brother and Sister Caryl Holden are again with us, after an absence of several months. Brother Briggs is making his business headquarters here. We do indeed welcome them. All are good workers.

The Department of Women held a food sale at a down-town store on Saturday, January 29. Over thirteen dollars were cleared. It will be turned over toward branch expenses.

A peaceful spirit prevailed throughout the branch.

Scranton, Pennsylvania

February 1.—With the old year gone and the new year well under way, the work of Scranton Branch is found to be on the upward move in all departments. The spirit which now prevails among us is expressed in a desire to be earnest workers for the Master.

At our business meeting held in December, Elder Richard J. Hawkins was again elected president of the branch. This starts the sixth year for our brother to hold this office, beside caring for the little flock in Archbald, Pennsylvania. Our Sunday school superintendent is Brother David James. For some time our brother has been very sick, and while many of us thought he should have been resting in bed he was at his post of duty.

Brother Alfred Jones, recently come to Scranton from Wales, has made quite a hit with the young boys of the Sunday school. The loss of the branch he left in Wales is our gain, for we feel sure that a good, spiritual man has joined our numbers, and we hope the time is near when his family may also be welcomed to our branch and city.

The choir, with Albert Lewis as leader, is preparing some special music for the coming conference to convene in Scranton March 19 and 20. We hope a large number of visitors will be present.

The Department of Women, with Sister Nellie Davies as superintendent, also Temple Builder leader, and Sister Florence Litts, Oriole monitor, meets Monday evening at the church. A goodly number attend. As superintendent of this department, I think if Sister Lentell could only see us now, the tears of sadness she shed over us because of our slothfulness when we were younger would now be tears of joy to know that the seed she sowed has brought forth some good fruit.

Brother George W. Robley held a series of meetings here last week. Those who had the privilege of hearing our brother were strengthened and encouraged to press onward. So, though conditions with some of the Saints of Scranton are not as pleasant as they might be, because of the mines working only a few days a week since Christmas, we desire not to be discouraged, but to press onward and upward.

SISTER NELLIE DAVIES.

Wagner, South Dakota

Departmental election was held in this branch December 26, 1926. With the dispensing of class work on Sunday morning, December 26, with the exception of the teachers' report, the annual election of officers was held with the following results: superintendent, John T. Coffman; secretary, Ida Caldwell; treasurer, Mrs. W. L. Coffman; chorister, Vivian Caldwell; organist, Mrs. W. L. Coffman; adult teacher, Amos Lamson; junior teacher, Mrs. W. L. Coffman; primary teacher, Mrs. Electa M. Hare; with the vote of the body, the new superintendent was given full authority to choose his assistant, and Charles W. Hare was selected.

The writer wishes to thank the branch in behalf of the outgoing officers for the hearty cooperation tendered them in the past two years. With renewed energy all are looking forward to a better and more prosperous year. May the Lord bless and guide the new officers in all their efforts in the betterment of the cause.

At the evening hour the Department of Recreation and Expression likewise elected its officers: President, John T. Coffman; assistant, Charles W. Hare; secretary, Electa M. Hare; treasurer, Amos Lamson; teacher, Mrs. W. L. Coffman; chorister, Edna B. Lamson; and organist, Mrs. W. L. Coffman.

A branch Sunday school of the Wagner Branch, which has been holding its meetings in a country church five miles south and one and one half miles west of Avon, known as the Wagner Church, held its election of officers and chose: Superintendent, Rosa Sells; assistant, Brother Brieturbock; secretary, Julia Sells; treasurer, Mrs. Ross Crosby; organist,

Julia Sells; senior teacher work, temporarily in charge of the superintendent; intermediate teacher, Mrs. Ross Crosby; and primary teacher, Julia Sells. This is a thriving little school, and the work is being carried on without a shepherd to watch over them, save it be the Lord with his divine direction. It is prospering nicely. They are privileged to hear a sermon only when some member of the priesthood of Wagner Branch goes there to minister to their needs.

Wagner Branch held its session of quarterly business meeting December 30 in charge of Pastor Amos Lamson. Officers selected were: Presiding elder, Amos Lamson; priest, Charles W. Hare; teacher, August Tolberg; deacon, John Coffman; secretary, Mrs. W. L. Coffman; and organist, Mrs. W. L. Coffman.

The Department of Women also elected its officers: Superintendent, Mrs. W. L. Coffman; assistant, Winifred Tolberg; secretary and treasurer, Pearl Amundson.

Brother August Tolberg, who has been in Detroit, Michigan, the past year, returned to be with his family during the holiday week. He brought us excerpts from President Frederick M. Smith's talk in Detroit, and these were inspiring morsels of spiritual food.

May the Lord bless all of his servants in their labors and efforts in every part of the earth. CHARLES W. HARE.

Council Bluffs, Iowa

There are many cases of sickness and affliction here at the present time, but the heavenly Father has recognized the ordinance of healing and the power and authority of his servants as in days of old.

The branch is divided into four groups for the convenience of visitation and looking after the interests of the membership. Each group has an elder, priests, teachers, and deacons associated. Some reports since the first of the year are very encouraging.

Some who seem to take delight in creating doubts in the church have been leaving and sending literature, which makes various attacks on the prophet through whom God restored the authority to minister for him, and who was to build up and establish the church, and upon the organization and doctrines of the church, with some personal attacks on present officials of the church. But with these efforts some of the disturbed ones are returning to their first love, and we rejoice at their return, and hope for others to be reconciled to God and his work represented by the Reorganized Church of Jesus Christ of Latter Day Saints. All the attacks can be satisfactorily answered to every honest soul, and if sufficiently humble and prayerful each may receive from the Lord the answer he needs.

Missionary efforts have been conducted by Elder W. I. Fligg since January 16, and are still being continued in the branch. Two weeks were spent at Central Church, and these meetings are being continued with some interest at the Riverside Mission. His sermons are sermons of faith, and the Saints have been edified and sinners have felt the enlightening influence of the word and have been drawn nearer to God.

The Department of Women of the branch had its annual social and business meeting last week, with sixty-two present, their report showing much work of a beneficial nature done last year. The Temple Builders, Oriole Girls, and Bluebirds are represented in this department.

Ministerial conference of the Little Sioux, Gallands Grove, Pottawattamie, and Fremont Districts in Iowa, and the Southern and Northeastern Districts in Nebraska, was held at Council Bluffs, January 29 and 30, conducted by Bishop A. Carmichael and Apostle J. F. Garver. It resulted in much good to the ministry. Seven sessions were held. Twenty-five were present at the ten o'clock session on Saturday, and this number was increased till the Sunday service at 2.30 p. m. when one hundred and twenty-one were present, some not of

the priesthood, but the majority of them represented the priesthood of the above-mentioned districts.

A vote was favorable to the organization of quorums of the different grades of the lesser priesthood in the districts represented. The history of the present understanding of the law of temporalities was given; and clear, definite instruction of the stewardship plan as outlined by the Lord, and as now taught by the church was presented to the satisfaction of those present.

The church began to pay tithing at Kirtland, and although many if not most of those who had thus tithed themselves had lost part if not all, they had tithes during the troubles in Missouri. When the Saints were at Far West, Missouri, they wished to know what the Lord then required of them, as a people, and were answered, to pay all their surplus and continue to pay their tithing, the answer of the Lord being section 106 of the Doctrine and Covenants. Some differences occurred in the Reorganization as to this section and some other instruction that had been given, and inquiry was made, and April 18, 1902, the Lord gave definite information as found in Doctrine and Covenants, 126:10. This gave conclusive instruction that the interpretation of the temporal law as rendered by Bishop E. L. Kelley was to be acceded to, and all the bishops since have so taught and are now teaching.

An effort is being made to get the *Autumn Leaves* into every home where there are young people, and the *HERALD* into every home. These periodicals are being enjoyed by those who are taking them.

Omaha, Nebraska

February 6.—Our church was filled to capacity for sacramental service held January 2. There was a good spirit prevailing. We were thankful to renew our covenant and pledge our service for another year.

Superintendent of Sunday school, Mrs. Rose Adams, recently introduced us to a new member of the Sunday school, who will be with us for at least a year. Her name is "Ima Booster," and her February program will be "Loyalty." The school is functioning in all departments, carrying classes in all courses offered by the general department and meeting regularly for teachers' and officers' meeting. Last meeting, January 6, at the home of Mrs. W. E. Stoft, all teachers and officers were present except three. We planned our work for the coming year and heard our pastor, Brother J. L. Cooper, speak to us very definitely on leadership, to be demonstrated not only in the Sunday school but in social services as well. This talk was timely and appreciated. For the past two years these meetings have been preceded by a dinner. The order is changed now. Fasting and prayer will take precedence.

Nell Kelley sang for us. We have a short program each Sunday following the lesson study.

January 16 Mae Wellman put on a splendid review of the intermediate girls' work, touching on the week of passion and resurrection, with Alma Dingle at the blackboard. These girls are getting a liberal foundation from their consecrated teachers, Mrs. W. T. Wellman and Mrs. A. E. Larsen.

January 30. A voluntary number offered by Mrs. W. E. Stoft and small son, Junior, portrayed the undying love, that of a mother for her son.

January 16. Our pastor occupied the pulpit in the morning, giving us two views of a Latter Day Saint, the true, and the nominal only. He brought out quite clearly that by the law of compensation the children of the latter will not be saved to the church.

That evening Brother C. T. Self, our historian, explained to us the value of defending our church, when necessary, with historical court proceedings, and cited the Kirtland Temple case in Illinois, the case in the Canadian court as to whether we were a Christian church, and the Temple Lot Suit, held in Federal Court, Kansas City, all three of which were decided in our favor.

January 23. By action of our pastor, the day was granted to the Department of Women for a rally day. By previous arrangement, Mrs. Richard Baldwin talked on dramatization and recreation at eleven o'clock. Her topic in the afternoon was, "The Beautitudes of a Women's Department," which left with us some beautiful thoughts and many practical suggestions. She had a full, active day, which ended with her presenting thoughts from Brother F. M. McDowell's booklet, *Can We Do as We Please*, to the young people at six in the evening.

The ending to this perfect day was listening to our venerable brother, Elder James Huff, who will be eighty-two years of age next March 20. He spoke on "The signs of the times" and inspired us by his conviction.

January 27. The women held their regular monthly meeting at the home of Mrs. Grant Rydberg, 2420 Fontanelle Boulevard at half past two in the afternoon. The regular order of business was carried out. An interesting book review by Mrs. R. W. Scott and piano solo by Ruth Rydberg comprised the program, in charge of Rose Adams.

January 30. Visited by Elder J. F. Rudd, of New York, who was pastor here thirty-five years ago, preceding Brother F. A. Smith in that capacity. Brother R. W. Scott spoke to us in the morning and Brother Rudd in the evening.

We have had special solo work this month by Harry Greenway, Anna Hicks, R. W. Scott, Lois Francis, and Ann Self. There may be others, as notes for January 9 were lost. We are holding two cottage prayer meetings a month now, which are the means of reaching some not able to come to the church.

Mr. and Mrs. E. O. Bingham moved here recently from Kansas City, Missouri, and are staying at the Henshaw Hotel.

The condition of Mrs. Paul S. Fleming, 5405 Florence Boulevard, who underwent a major operation at the Methodist Hospital February 1, is satisfactory. We have united our prayers for her restoration to her family.

Francis Kinney, our fifteen-year-old brother who is quarantined for scarlet fever, finds the quarantine much harder on him than the disease, as he has completely recovered from the effects of the latter but the former still hangs on.

January 5. Mr. R. J. Bishop and wife, of 3401 North Forty-second Street, have united with us. Brother Bishop's attention was called to this work by the gift of healing, of which he was the recipient under the hands of our elders some six weeks ago.

Denver, Colorado

The new pipe organ is installed and seems to be satisfactory. The next thing will be to enlarge the auditorium to give it expression. We need the room, as we can not accommodate the Sunday school as it should be. The classes are crowded so close together that they interfere with one another in study. The Sunday school enrollment is about one hundred thirty-five, which is quite an increase. The Christmas offering of the school was two hundred sixty-two dollars and eighty cents. We did not quite reach our goal.

February 6 the church was crowded to attend the sacramental service, and a splendid meeting was had.

There is a great number of cases of scarlet fever in the city, but so far most of the Saints have escaped. Sister McCormack's children had it but in a mild form.

Eight were baptized in the font two weeks ago.

Our pastor has been assisted in the preaching recently by Elders J. F. Rudd, E. A. Davis, and Bruce E. Brown.

District conference is to meet February 26 and 27.

How rarely reason guides the stubborn choice,
Rules the bold hand, or prompts the suppliant voice.
How nations sink, by daring schemes oppressed,
When vengeance listens to the fool's request.

—Samuel Johnson.

Independence

Stone Church

An encouraging number of young people assembled at the hour of half past eight for a service of testimony, song, and prayer. The Spirit was present with its peaceful influence of comfort, and the expressed desire of all seemed to be to prepare for service in God's vineyard. Brothers D. O. Cato and Albert McCullough were in the stand.

After a busy Sunday school hour in which eleven hundred and sixty-three persons took part in the study session, a young brother, Frank White, very ably executed a difficult violin solo, being accompanied by the pianist of the school, Mrs. Stewart Tandberg. At this meeting one hundred and forty-four visitors were present, and eleven classes were perfect.

At eleven o'clock Brother Granville S. Trowbridge addressed the junior church in the lower auditorium.

In the main auditorium the Sunday morning congregation was not as large as usual, due to the steady drizzle of a February rain. The meeting was opened with congregational singing, and Elder Wilbur B. Paul led in prayer. Brother Robert Miller contributed a pleasing offertory, one of Schubert's beautiful compositions, and the choir rendered the anthem, "Glory to God."

Titus 2:14: "Jesus Christ who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works," was the scripture upon which President Elbert A. Smith based his morning discourse. He explained how the world is prone to think of the peculiarity of God's people from a superficial standpoint, that of dress, speech, and conduct; and oftentimes we ourselves lose sight of the fundamental ideals of the gospel as being peculiar or outstanding in the belief of the world. Christ gave himself that he might purify unto himself a peculiar people, but we must not forget that this peculiar people will also be zealous in good works. As a church we are peculiar; our origin was peculiar; we are peculiar in our belief of present-day revelation, that our canon of scripture is not closed. We think of God as the great I Am and as a Father. We also have been taught and believe in the brotherhood of man. "Let every man esteem his brother as himself: for what man among you having twelve sons, and is no respecter to them, and they serve him obediently, and he saith unto one, Be thou clothed in robes and sit thou here; and to the other, Be thou clothed in rags and sit thou there, and looketh upon his sons and saith, I am just."—Doctrine and Covenants 38:5. The speaker gave quotations from sections 70 and 101 along this line; also Jacob 2 of the Book of Mormon; and from these the church is taught that unless we are equal in temporal things we can not be equal in spiritual things. If we are a converted people, we will be engaged in the lifting up of the world; we will be working in God's great orchard, that fruit may bloom and bear. Then Brother Smith clearly and beautifully showed how all are stewards; everything is God's by right of Creation; there is enough and more for all; and poverty is the child of faulty distribution of wealth. The only way to straighten out the economic, social, and religious tangle of the day is for each Saint to realize his stewardship and consecrate his life's effort to the unselfish interests of the brotherhood of man, that Zion may be builded, and Christ, called by Isaiah, Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace, will be with us to direct our good works.

K L D S Sunday Activities

At half past eight the Bible study hour was conducted by K L D S Radio Pastor Ralph W. Farrell. Music for this service was a junior chorus under the direction of Mrs. Bertha Burgess. Estella Wight told the children's story.

The eleven o'clock service was broadcast from the Auditorium.

At the hour of the K L D S Radio Church, the service was under the auspices of the Lincoln and Lee University. Music

for this hour was furnished by the courtesy of the Horner Institute of Kansas City. Musicians included Mrs. Laura Townsley McCoy, soprano; Kenneth Jarman, baritone; Mary Endicott Drane, violinist; Gayle Giles, accompanist. There was a sermonet by Reverend Roy O. Chaney, of Ivanhoe Christian Church. Following the service there was a short talk on the outcome of the Lincoln and Lee campaign to date.

Music for the vesper hour was furnished by a ladies' quartet composed of Ada Fallon, Alberta Lanpher, Mrs. Earl J. Cox, and Margaret Gard; a male quartet composed of Glauđ Smith, Earl J. Cox, Fred Horn, and Kenneth Morford; Earl J. Cox, cornetist. Sermonet, Evangelist U. W. Greene.

The Walnut Park Orchestra, under the direction of Orlando Nace, presented the musical program for the 9.15 Latter Day Saint studio service. There were also special numbers by a male quartet composed of Douglas Byrne, Erwin Moorman, Milford Nace, and Orlando Nace; a piano solo, Miss Delta Nace; guitar solo, Mr. Clarence Knight. Sermonet, Patriarch Ammon White.

Evening Services

A week ago last Sunday evening, the resignation of Brother Ronald Carmichael as president of the Department of Recreation and Expression in Zion was presented to and accepted by the Religio body of the Stone Church. To fill this vacancy, the First Presidency submitted the nomination of Brother Francis Holm, president of the Stone Church Religio. The nomination was approved, and on Sunday evening Brother Holm's resignation as president was accepted by the Religio. It was then necessary for the Stone Church Religio to select a new leader. Brother Frank Hershey was the choice of the people.

The program for this evening was one of unusual interest, several musical numbers being rendered by the K L D S Mandolin and Guitar Club under the direction of Brother Ralph G. Smith.

At half past seven a song service directed by Brother John F. Sheehy began. "Praise ye the Lord," "America," and "Onward, Christian soldiers" were some of the songs sung. This was family night, and despite the fog a large crowd was out to hear and see. Young and old heartily took part in the singing of "Precious name," Brothers Robert Miller and Paul N. Craig accompanying on the organ and piano respectively. The young people's chorus occupied the center section of the choir loft. Brother Francis Holm offered the invocation, and Elder Sheehy was announced as the speaker.

At the beginning of his discourse, Brother Sheehy "assigned outside reading," Acts 26. He emphasized the need of all for a spiritual experience as the beginning of their spiritual life. On his way to Damascus, Paul had his first spiritual experience, one of a very convincing nature. Latter-day ministers of the gospel have had their experiences, and the speaker related his first missionary experience, when the voice of the Lord spoke in direction to him. He bade the young people keep in mind the statement of Peter that God is no respecter of persons, and to seek and knock at the portals of heaven until this experience comes.

At the close of this short sermon, the lights were extinguished, and songs sung from words flashed on the screen were "Faith of our fathers," and "Brighten the corner." Then the moving pictures, "Sea of Galilee," scenes of Christ's early ministry, were enjoyed. Around the shores and on these waters, Christ taught and performed many of his miracles. Many familiar names came to mean real places in this reel—Capernaum, Bethsaida, the Jordan; the cliff down which the swine ran, driven by the legion of devils; the Mount of the Beautitudes, and Tiberias by the Sea.

In the Departments

The Patroness Society of the Independence Sanitarium met in regular monthly meeting, the fourth Friday, January 28, at the home of Sister E. L. Kelley for the election of officers. Mrs. E. L. Kelley was reelected president, an office she has

held since the organization of the society in November, 1913; Mrs. H. L. Loosemore was selected to act as vice president; Mrs. F. O. Thomason, secretary; and Mrs. Joseph Arber, treasurer. This band of sisters is modest and unassuming, but the members are workers. During the year 1926, they took in over two hundred pieces of work for the Sanitarium; of these, eighty-one were handwork, made by the busy fingers of those consecrated to this cause. The Patronesses hope to do much good this year and will appreciate all assistance given them.

For three weeks the Stone Church Choir, its numbers swelled by members of the other choirs of Zion, has been practicing on Mendelssohn's "Elijah," under the direction of Brother Paul N. Craig. This effort will be presented at General Conference. Sunday, February 13, was the last day for the enrollment of new members of the choir until after conference. The choir now numbers two hundred and twenty-five voices. Robert Miller will be organist; and George Miller and Florence Koehler Campbell, pianists.

A large number of guests were present at the Washington-Lincoln celebration and valentine party given at the Campus by the faculty and students of the Independence Institute of Arts and Sciences, Friday evening, February 11. In the early part of the evening a program was presented in the assembly room. The main features of this program were a minuet in quaint old-time costumes, a scene in a slave market, and a scene of the jollification of the slaves at the emancipation. Following the program the guests assembled downstairs, where games were played under the leadership of Brother John Sheehy. Refreshments of cake and punch were served. One of the most interesting events of the evening was a costume drill of the kindergarten children. They marched like real soldiers, and the tiny Uncle Sam evoked comment and praise. These small folk also sold valentines during the evening.

Interesting Personals

President Frederick M. Smith returned from Philadelphia Monday morning. President Elbert A. Smith left Tuesday with Los Angeles as his destination. The remaining member of the Presidency, Floyd M. McDowell, arrived home Monday from a week-end stay with the Wichita Saints.

Bishop Albert Carmichael is in California, but his two counselors are at their homes in Independence. Of the Quorum of Twelve those who have changed their places of work since last week are J. F. Curtis, who is in Port Elgin, Ontario; John F. Garver, who made a flying trip to Independence the first of this week; E. J. Gleazer, now holding meetings in Port Huron, Michigan.

Second Church

The change of Religio to Sunday evening at 6.15 is proving to be quite popular, and the attendance is increasing materially. President Levi Rawlings is again at work; a program of thirty minutes is provided; and the session closes at twenty-five minutes past seven o'clock, just in time for the opening of the church song service at half past seven.

Numbering around fifty continue to meet at eight o'clock Sunday mornings in prayer meeting. This is a good time for prayer meeting, and a good place for the young to be found. Progress is being made.

Elder A. K. Dillee's class of young people in the Sunday school is crowding the choir recess, and since more detailed organization, is showing new life and activity. The new class, composed of members of the priesthood, had about a dozen members Sunday morning. The attendance of the entire school numbered two hundred and sixty-six.

Elder Richard Bullard was the speaker at eleven o'clock service to an attentive congregation. He gave reasons for encouragement and faith, and a splendid exhortation to loyalty to Christ and the church, bringing a beautiful but unostentatious spirit to the people.

The afternoon was occupied by prayer meeting at two o'clock; meeting of the Second Quorum of Deacons at the

same hour; and the stewardship class of members of the priesthood under the leadership of Brother Dillee, at half past three.

Immediately following the Religio session congregational singing began, interspersed by a number from the K L D S Ladies' Quartet, and an anthem by the choir under the leadership of Sister Clara Curtis. Elder Fred J. Lewis was the speaker, delivering an encouraging message on the theme of continued and individual revelation, which held the interest to the close. Brother Lewis is to speak upon the care and preservation of health Friday evening at eight o'clock, and has invited all to be present to hear him.

Last night Group 16 ladies held a valentine social in the basement of the church, serving refreshments and giving continuous entertainment. We have not heard the amount of money raised, but the sum is to be used for local church expense.

Walnut Park

Brother J. F. Sheehy's morning sermon on "The hastening time" was a departure from the usual line of thought had on that subject. He made vivid the haste indulged in throughout the world in the wild rush to keep up with the times, and showed the need of Latter Day Saints hastening to accomplish the work given directly to us to do. Are we giving the intense attention we should to *our* calling, to bring about the conditions that must reign ere Christ shall come?

The Religio program consisted of music and readings previously given over the radio by the little folks, who give a radio program once a month at half past eight Sunday morning. Sisters E. E. Moorman and Delta Nace assist at the piano.

At seven thirty Brother Vance Eastwood showed a reel of pictures preceding the evening sermon, views of Palestine—all very excellent.

Bishop B. J. Scott was the evening speaker, giving earnest counsel on heeding the instruction concerning these last days, with a beautiful picture of the dawning of a better day following the severe tests we have experienced and must presently endure.

A quiet wedding took place Friday evening, the 11th, at the home of Brother and Sister Ellsworth Moorman, when their daughter Florence was married to Ralph J. Ward, Brother B. J. Scott officiating. Their home will be in Independence. Sister Ward is quite widely known because of her accomplishments in musical lines, her musical saw being especially enjoyed at General Conference, over the radio, and in many of the local churches. She has had flattering offers to play on the stage, but her Latter Day Saint principles incline her to a better class of music and environment. The best wishes of many are extended to her and her companion.

Enoch Hill

Elder George Jenkins was the morning and evening speaker at Enoch Hill. At the morning hour his theme was "The purpose of the church," and under this he sought to show that the church is organized for the purpose of helping the individual to reach the level God wishes him to occupy. The all wise Father has set up a standard of excellence after which we are to fashion our lives. If we keep ourselves face to face with our mind's mirror, we will have no time nor inclination to pick out the faults of others but will have the opportunity to live according to the pattern God has given us.

"The work of the church," was the subject Brother Jenkins took in the evening service. He compared the church to a supply house, where we as Saints may receive those things which will aid us in living nobler and richer lives. It is up to each one to avail himself of the opportunities to cultivate his talent. We must seek first the kingdom of heaven, and other things will be added to us according to our need. In seeking the kingdom of heaven, it is necessary to live according to the law of God, and this involves compliance in temporal as well as spiritual requirements.

Liberty Street

During the Sunday school hour, Brother E. Brackenbury took pictures of the junior and intermediate classes.

Brother Walter E. Curtis was the speaker at the eleven o'clock hour, and his subject was "Loyalty." He took his text from 2 Timothy 2: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." He dwelt on the thoughts that we should be loyal to Christ and the church, to our country, to ourselves, and to our fellow men.

Brother Ivor Davies was the speaker in the evening. He talked of the faith and loyalty of the early Saints. Both sermons of the day were appreciated by all who heard them.

On February 22 a George Washington program will be given at the church under the direction of the Department of Women of Group 30. Ice cream and cherry pie will be served. An admission of twenty-five cents for adults and fifteen for children will be charged. All are invited to come and help.

Spring Branch

Only seventeen availed themselves of the opportunity offered them by the early morning prayer service Sunday. Many Saints do not realize the strength this service gives, or they would make an effort to attend.

An increase of five over the two previous Sundays at Sunday school brought the total up to one hundred and twenty-six. A lively and profitable session was had. It was followed by the installation of officers by Brother Samuel Thiel. Many were surprised at the small army of workers included in our staff of officers and teachers when twenty-five took their places on the platform.

After prayer by Brother Snively, Sister D. D. McClain pleasingly sang "Teach me to pray." This was followed by a vocal duet by two of our younger sisters, Bareeth Gordon and Ruth Smith.

Brother Thiel then made a short talk, his principal thought being along the line of evolution of labor and adjustment of ourselves to changes in conditions. He then introduced Superintendent Alma Tankard, who after a few well-chosen remarks, in turn introduced the other members of his staff.

Bishop G. W. Eastwood was the speaker of the morning, and Brother Terry spoke to a small but appreciative audience in the evening.

Monday night was enjoyed a pleasant and sociable event, when about sixty-five gathered for the valentine party and box social. Twenty-eight beautiful boxes filled with all kinds of good things to tickle the palate, were sold. Sister Arnold Murdock carried off the honor and prize for the prettiest box. If laughter is good for the digestion, surely the entertainment preceding the supper helped all. But we are not sure that the admonition in the Doctrine and Covenants to avoid excessive laughter was well heeded. Fourteen dollars was added to the expense fund.

Baptisms in British Columbia

(A letter to the First Presidency.)

I closed the special series of services here last night with a large crowd for this place. The building was filled to its capacity for the last service. Two are to be baptized tonight. We go to New Westminster for the baptisms, as they have a font in the new church there.

I have preached mostly on the building up of Zion and stewardships. Several of the Saints have signified their intention of filing their inventories, and some of them asked me for blanks so they could do so at once.

I feel encouraged in the work and believe good has been accomplished here. I expect to go to Port Hammond next for a few days. My health is good, and I am anxious to do all I can while I have the strength and opportunity.

MARCUS H. COOK.

VANCOUVER, BRITISH COLUMBIA, January 31.

Kansas City Stake

Central Church

A cloudy day which resulted in a downpour of rain before the close of the Sunday school service caused a poor attendance Sunday, there being only 288 in attendance, with a collection of \$11.29.

We were very much pleased to be favored with a visit from the stake superintendent, Brother Ray Lloyd, who addressed the school at the close of the lesson study, in which he expressed his joy and appreciation in being able to attend with us and to find we were moving steadily forward.

At the eleven o'clock hour Bishop Blair addressed the Saints in the main auditorium, while the teachers and officers held their regular monthly teachers' meeting in the I. X. L. room. These meetings are proving very beneficial, as many good themes and ideas are presented which will aid the teachers quite materially in their work.

A number of the Central Saints gathered at Union Station last Tuesday evening to bid farewell to Brother and Sister Tanner, who departed for California in the interest of church work. We shall miss them very much but are indeed glad for them to be privileged to go, as it will be quite a change and treat for them, of which they are very deserving, as they have been very faithful in their mission to Central.

Brother C. D. Jellings occupied the 7.45 hour and delivered a very interesting and intellectual discourse, which was appreciated greatly by those present.

The regular quarterly conference will convene next Sunday with the business meeting on Monday night, at which session will be chosen the delegates to represent the Kansas City Stake at the General Conference in April. Preparations are being made to serve both the noon and evening meals, and a very good attendance is anticipated.

Fourth Church

The year 1927 has a promising future for Fourth Church. The month of January has been full of enthusiasm and interest. The first Sunday at Sunday school there were 158, the largest ever. They are working for 200 and believe it can be done. At sacramental service there were 116 present, and as they partook of the divine Spirit they concluded that none can afford to be satisfied to do just a little, but will give his all for the building of Zion. Have had excellent speakers, attendance at all services increasing, two baptisms this year. The theme of each speaker has been an urge to press forward in the establishment of Zion through stewardships. Bishop F. B. Blair stated that we made out our inventory to the state, county, and city, for the assessor, and asked if it was not more necessary to make our inventory to the church so we can make it possible that God's work could be accomplished. Other speakers were Elders Cyril E. Wight, and C. Ed. Miller, the latter stating the church needed steady pullers, not loafers, kickers, or jerkers.

The department leaders occupied the eleven o'clock hour, January 23. Sister Pauline Smith, superintendent of the Sunday school, gave a brief history of Sunday schools. Sister Josephine Raveille, Department of Recreation and Expression superintendent, said that was the place to express themselves in many ways as well as for the study of the Book of Mormon. She says the Religio must come to the front. The five departments in the church, one of which is the Religio, must all pull together as an evenly matched team of horses, and if done the top of the hill will be soon reached.

Brother Wolf has charge of the music and has organized a choir with twenty members, which furnishes special numbers at each service. This is the first organized choir Fourth Church has had, and much is expected of them from time to time.

Sister Evelyn Worden, leader of women, says all rests with the mothers. They must not only see that their children are at church, but must also be present themselves. Guard the home influence by watching their language. Stand by the church in its program. The pastor, Elder J. O. Worden, sees in the near future his congregation outgrowing the present

building, and asks all to contribute a mile of pennies in 1927 to add to the building fund. The Sunday school secretary tells each Sunday how many feet of pennies have been brought, sixteen pennies to the foot. If each member brings a foot a week, there will be more than a mile of pennies by the end of the year.

We regret that God has called home dear Sister Elizabeth Eltzroth. She will be missed very much by all her associates, as she was a self-sacrificing worker. Her life has been an inspiration to those who knew her.

Heathwood Church

We are glad to tell of the baptism of Marguerite McDonald, aged eleven, who was baptized Sunday, January 30, by Brother John Tucker.

All present were greatly benefited by the sermon preached by Brother J. A. Tanner Sunday evening, January 30.

A cafeteria luncheon was served in the church basement Friday evening, January 28, by the Women's Department, Sister Roy McDonald in charge, in the church basement, after which a miscellaneous shower was given in honor of Sister Clara Decker, whose marriage to Brother Cleo Miller took place Sunday, January 30. Sister Decker has been an active member, assisting in Religio, choir, and Temple Builder work.

Bennington Heights

The first Sunday of February, the 6th, was a mild and pleasant day. Many took advantage of the agreeable weather, one hundred and sixty attending Sunday school and breaking the former record of one hundred and fifty-five. This attendance is not the result of a campaign or any extraordinary effort, but is the result of a natural growth. Each Sunday brings a stranger; and Brother S. S. Armstrong, our Sunday school superintendent, is anticipating an attendance of two hundred by the end of the year.

Brother and Sister Roy Newkirk visited us Sunday morning, Sister Newkirk desiring to organize the girls into Bluebirds, Orioles, and Temple Builders.

Sister Edna Sevcit was able to attend church last Sunday for the first time since her sickness.

Jeff Smith, brother of Sister Sarah Carstensen and Sister Mary Riddle, died Friday, February 4. Funeral services were held at the church immediately after the sacramental service, as the interment was to be Sunday afternoon at Plattsburg, Missouri, the former home of Mr. Smith. Elder H. W. Goold preached the funeral sermon.

Sister Mary McLanahan and Brother Howard Fillipo were married in Independence, Missouri, February 5, by Brother Ammon White.

A week ago last Sunday, Sister L. M. Sandy talked to the children in the junior service. She described the different periods of the life of Jesus.

Our former pastor, Elder H. W. Goold, preached last Sunday evening.

Pastor James E. Cleveland will be in Protection, Kansas, this week, where he was sent by his employer.

Since the Religio time of meeting has been changed to Sunday evening, in place of the prayer meeting, the loss of the Sunday prayer meeting has been keenly felt. Last Sunday it was voted to have Sunday morning prayer meeting at 8.15, and this morning at the first of these meetings there were twenty-four present. This number is expected to increase as the new schedule of meetings becomes generally known.

Although the weather was threatening this morning, there was a good attendance, and eleven new members were enrolled in the Sunday school.

Elder H. O. Smith preached morning and evening. James W. Stobaugh, a priest of Mount Washington, spoke in the junior meeting.

Brother Allen Tannehill, a former member of Bennington, visited us this morning. Brother William A. Helm, who has been home for the past month and a half, has returned to Clifton Hill, Missouri, where he works on a farm.

Malvern Hill Church

The Women's Department of Malvern Hill Group met on Friday, January 28, 1927, at the home of Sister George Sherman, our superintendent. An increasing number of the sisters are attending these meetings. The class in hand-craft becomes more interesting each week; and we had a very interesting discussion in the class on "Woman and stewardship." The sisters in our group are intelligently concerned about the problems of the church, and we feel confident that many here are preparing themselves for effective work. This is what we all wish to do; and when we are called to "account for the way in which we have managed our stewardships" we desire to have the right answer ready. We appreciate these outlines Sister Edwards has prepared for the study of the women of the church. They truly point the way to a better idea of, and a desire to participate in, the stewardship plan of the church. Besides the regular class work, some important business was transacted, at the suggestion of Sister Sherman and Lloyd.

There was a splendid attendance at Sunday school Sunday, January 30. Brother Ray Lloyd preached in the morning and certainly gave some fine food for thought. His subject was "Choice," and we were impressed with the way in which he brought out the lesson of the sermon, that we are always making a choice between truth and self.

In the afternoon a considerable number of this church met at Central Church for the happy purpose of welcoming into our midst four new members, who at that time entered the waters of baptism. The candidates were Brother and Sister Wagner and their son, and Brother Jones. Brother W. O. Hands baptized them, and we rejoiced under the influence of the Spirit which attended this rite. They were confirmed by Elders H. J. Bootman and Hands at the evening service.

Bishop F. B. Blair preached a fine sermon in the evening, and the people appreciated his message.

On Friday evening, January 28, the Department of Recreation and Expression, under the leadership of Sister Harry Ringer, met at the church and provided us with some real wholesome fun. There was a program, the numbers of which were pleasing, and also a "community sing," led by Sister Crinklaw, which all enjoyed. Sister Ringer is planning more of social activities to interest the young people more keenly in the Religio. We can assure Sister Ringer that she has the cooperation and support of the group in the splendid work she is planning.

The pastor and the priesthood at Malvern Hill are actively engaged in trying to build up the work here, and we are certainly proud and happy to think of the number of local men we have who are not only qualified, but willing, to sacrifice in order that the work may go forward.

Second Church

As this is our first letter this year, we wish all the HERALD readers a happy and prosperous new year. The prayer meetings have been very spiritual, the Lord thus graciously manifesting his presence. Sister Bernice Griffiths has been with us of late, and we appreciate her efforts in a musical way.

December 24 the Christmas program was held, under the supervision of Sister P. J. Raw. January 23, Sister Roy Newkirk gave a very interesting talk to the girls and their parents. She organized Temple Builder and Bluebird chapters.

Sister Margaret Cleveland, local reporter for the HERALD, has been very ill since December 24, unable to attend the services, where she is always in attendance if able to be there, so she is missed very much.

Brothers U. W. Greene and Gomer Watson, from Independence, were speakers recently. The heads of departments were installed the first of the year, the following being the incumbents: F. A. Evans, pastor; P. J. Raw, Sunday school superintendent; Eugene Zink, Recreation and Expression superintendent; Department of Women, Sister P. J. Raw.

W. I. Fligg, Brother Minton, and H. R. Higdon were recent speakers.

The pastor's wife, Sister F. A. Evans, is in such poor health that she must miss the meetings. Her wont is to be often there.

A daughter, named Gloria Vaunceil, was born to Brother and Sister F. J. Raw.

Stella May Mansfield, age twenty-three, passed away January 22.

Quindaro

Sunday, January 30, found a full house for Sunday school, also for prayer and testimony meeting. At the close a very pretty wedding took place when Miss Clara Decker and Mr. Cleo Miller were united in marriage. The ceremony was pronounced by Brother A. Wallace Eskridge. Miss Edna Decker, sister of the bride, acted as bridesmaid, and Charles Miller, brother of the groom, was best man. Charles Miller, jr., was ring bearer, and Kathryn Jane McNurram, flower girl. Preceding the ceremony a program was rendered: Violin solo, "To a wild rose," by Otis Swart; vocal solo, "I love you truly," Miss Jane Hughes; vocal duet, "The sweetest story ever told," by Mrs. Blanch Green and Mrs. Lela Eskridge; violin solo, "Rosary," Otis Swart. Mrs. J. L. Johnson accompanied on the piano. Wedding march by Mendelssohn was played by Miss Lavern Oberlag. The church was prettily decorated with ferns and palms. Brother and Sister Miller are held in high esteem in church circles.

At the eight o'clock hour a well-rendered musical program was given by the choir under the leadership of Emily Foley. It was followed by a sermon by our pastor, A. Wallace Eskridge, using as a basis for his remarks "The crowning sign," bringing the gospel plan clearly before the minds of the people.

Sacrament was observed on Sunday, February 6. Many good prayers were offered and testimonies given of God's goodness. The peaceful influence of God's Spirit was there. After the Religio lesson, Sister Lulu Sandy talked along the line of psychology, with the object of organizing a class. A vote was taken, and about twenty-five raised their hands. Thursday night at half past seven was set for the first lesson. Sister Sandy will be the teacher, and we are hopeful of good results.

Bishop Blair was the speaker for the evening. Using as a foundation the conversion of Alma, he gave the Saints a greater vision of the work. We will be benefited by it.

We now have an organized club which is known as the Quindaro Boys' Club. We rejoice that our boys have a desire to serve. The officers are Richard Beggs, president; Donald Graham, vice president; Richard Whitford, secretary. On February 18 they will give a fathers' and sons' banquet at the church. Bishop Blair will be one of the speakers for the evening. Also Secretary Vaughn of the Y. M. C. A., Kansas City, Missouri, will be present. Brother J. F. Sheehy, of Independence, will be toastmaster. We hope for the progress of the club.

Armourdale Church

At eleven o'clock, January 30, Bishop F. B. Blair was the speaker, using his chart on inventory and tithing, giving opportunity at the close of the service for any to ask questions. A very profitable service.

In the evening, Pastor William Richards broke the bread of life, his subject being "Today." He showed that we are living only "today."

Brother E. P. Sanders held a missionary meeting at the home of J. M. Moore, at which there was an attendance of fifteen. His subject was "What must I do to be saved." Brothers F. B. Blair and F. S. Anderson, of the stake bishopric, were in attendance at the Wednesday evening prayer meeting, at which time several of the members filed their inventories.

Brother and Sister Dan Cooper of the Argentine Church, helped February 4 with a very interesting program at

Religio, they rendering a vocal duet. Brother Henry Rushfelt is the efficient president and proves a capable leader.

February 6, at 11 o'clock, the sacramental service was very spiritual, hence profitable socially. Brother Charles Strader was present and gave timely counsel and advice. The evening speaker was Henry Rushfelt.

On Tuesday evening, the 8th, a preaching service was held at the home of Brother J. M. Moore, 816 South Valley Street, there being fourteen people present.

The Women's Department is studying stewardships. Sister Fern Lloyd, stake superintendent of the Department of Women, is their teacher.

Argentine Church

Brothers Ralph Goold and Dan Cooper with their wives were in attendance at a meeting at Emporia, Kansas, today, where Brother Goold has recently opened up the work at the home of a member. A month ago he succeeded in locating the members there and called a meeting and administered the sacrament to them. Apparently this is the first time that meetings have been held there by us.

Pastor R. E. Brown has succeeded in getting the young folks to have a prayer meeting all their own. Two sessions have been held with a nice attendance. They meet at 2.30 p. m. Sunday.

Stake President Joseph A. Tanner was the evening speaker, subject, the 13th chapter of 1 Corinthians, an able effort to show "the more excellent way."

Thirty-eight Baptized in Kansas City Stake

(A letter to President Smith.)

Reporting as I do to the Quorum of Twelve each week, it has not been compulsory for me to write to you. I remember, however, that you once requested that I drop a few lines to you whenever possible.

I feel very happy tonight. I have had varied experiences during my missionary work. Some have been sad, others discouraging, but I am glad to say that the greater part of them have been happy indeed. It is this happiness that prompts the writing of these few lines.

Being missionary for the Kansas City Stake, I meet all classes, almost, of individuals. As members of the church, I find that many of them have that deep and abiding devotion necessary for the bringing to pass of our ideals. Not necessarily tractable, but after seeing what our ideals are, ready to follow the right. In the past few weeks I have baptized fifteen and can safely say that among them are men and women who, although accepting the gospel, were in no wise docile, but had to be shown the merits of our presentation.

Brother Smith, I have never been blessed more in the presentation of the word than during the past few months. During the Argentine meeting, just closed, the heavens were opened. Yet some say, "The good old days are gone," and indeed I believe they are for such people, but for those who are affirmative builders, yea, creators, I have no fears of God's blessings being denied them. There is consolation in the fact that optimism is contagious. I hope I may be optimistic.

In all my experience I have not worked with a more consecrated group of people than those in my stake. To know Brother Tanner is to love him, and I am glad to say that I have not heard one word against him during the nine months I have worked among these Saints. Thirty-eight have been baptized during my meetings, and a few minutes ago the good news came to me over the phone that three more desired baptism.

At the request of the Quorum of Twelve I leave tomorrow for Des Moines to hold a series of meetings at the new church. That God will bless you and give you the direction you need, is my prayer.

W. D. TORDOFF.

MISCELLANEOUS

Institute Notices

There will be an institute of New York District at Sherrill, New York, March 5 and 6. Elder Ward L. Christy, of the missionary force, will be in attendance. Anna M. Lloyd, 92 Elmer Avenue, Buffalo, New York.

Conference Notices

As per resolution, the Saints of Southern Indiana District will meet at New Albany, Indiana, 608 West Main Street, on Sunday, March 6, 1927, at 2.30 p. m., for the purpose of electing the district quota of delegates to 1927 General Conference. It is desired that all branches of the district be represented. Charles H. Fish, district president, 520 East Twenty-second Street, Indianapolis, Indiana.

Holden Stake conference will convene with the Lees Summit Church, Friday, March 4, 7.30 p. m., and continue over Sunday. Matters of interest to the groups will be considered, and we should have a good attendance. Delegates to General Conference will be selected at the afternoon session of Saturday, the 5th. A general priesthood meeting will be held Friday night 7.30. W. S. Macrae, for the stake presidency.

Saint Louis district conference will convene with the Saint Louis Branch Saturday and Sunday, February 26, 27. Business session Saturday evening at six o'clock. Two by-law changes are to come up for action; one relative to the holding of district offices, and the other relative to voting rights of attendants at conferences. General church conference delegates to be chosen. Send statistical and spiritual reports to Secretary C. J. Remington, 1423 Cecelia Avenue, Webster Groves, Missouri. G. F. Barraclough, district president, and C. J. Remington, district secretary.

Addresses

Mrs. H. G. Fisher, a former resident of Underwood, Iowa, now lives at 125 West Fifteenth Street, Hutchinson, Kansas.

Our Departed Ones

MCLEOD.—George McLeod was born July 26, 1874, at Shilton, County of Durham, England. Came to America with his parents at the age of twelve. Married Miss Anna Garbett, at What Cheer, Iowa, July 3, 1900. He was baptized by Charles Harpe, May 5, 1913, at Hiteman, Iowa. Moved to Taylorville, Illinois, in October, 1922, at which place he passed away January 10, 1927, at the age of fifty-two years, five months, and fifteen days. Surviving are his widow, two sons, William T. and George H., and one grandson, five sisters, three brothers, besides many other relatives and friends. Funeral from Saints' Church at Taylorville; sermon by Albert Johnson, assisted by William Shotten. Interment in Oak Hill Cemetery.

HOLMES.—Donna Holmes was born in Green County, Pennsylvania, March 21, 1835. Married Richard Holmes October 16, 1855, and to them twelve children were born, three dying in infancy, and the eldest, Mrs. M. A. Richey, passing away six years ago. She united with the church in 1878 and was firm in the faith to the time of her death. Thirty-seven years ago she with her husband and family came from Rich Hill, Missouri, and settled in Roslyn, Washington. She saw the little town grow from a hamlet to one of the largest coal-mining towns in the State. She was one of Roslyn's oldest residents, and her life ebbed peacefully away on January 20, 1927, at the home of her daughter, Mrs. Morgan Owens, with whom she had made her home for the past six years. Surviving her are four daughters: Mrs. Ella Holland, of Roslyn; Mrs. Morgan Owens, of Roslyn; Mrs. Barbara Titter, of O'Fallon, Illinois; Mrs. Donna Hanson, Filer, Idaho; four sons, Thomas S., John W., James R., and Frank E., all of Roslyn; twenty-eight grandchildren; fifty-four great-grandchildren, and five great-great-grandchildren. The funeral was held from the Presbyterian Church Sunday afternoon, Elder A. C. Martin, of Seattle, officiating. The church was filled with friends who had known and loved her for the exemplary life she had led. She was laid to rest in the family plot beside her husband, who died February 19, 1903. It was with regret that the community learned of her demise for in spite of her age she took a deep vital interest in all local affairs.

CARLSON.—Mary Angelene Carlson was born in Beaver Dam, Wisconsin, June 14, 1854. In 1863 she moved with her parents to Fort Dodge, Iowa, and was married to Carl John Carlson, March 30, 1872. She was baptized in 1880 by Brother E. Dobson. Twelve children were born to

Mr. and Mrs. Carlson, and nine are left, four sons and five daughters. Mr. Carlson passed on some five or six years ago, and since that time Mrs. Carlson has made her home most of the time with her children. She was a faithful Saint. Her home was open to the missionaries. Passed away Sunday, January 16, at Barnum, Minnesota. Surviving her are her children: C. J. Carlson, Kansas City, Kansas; Florence R. Eckley, Terrill, Iowa; W. J. Carlson, Miami, Florida; Emma Saxby, Anacortes, Washington; Arthur and William, Three Forks, Montana; Bertha Eckley, Barnum, Minnesota; Mary Snyder, Tacoma, Washington; Lula J. Dathe, Barnum; twenty-four grandchildren, five great-grandchildren, and many friends. Funeral services were conducted by Pastor Ray Whiting, of Minneapolis, in the Presbyterian Church at Barnum. He was assisted by Reverend E. A. Cooke, of the Barnum Methodist Church. Interment in Barnum Cemetery.

WILLIAMS.—Laura J. Williams was born February 28, 1848, at Albany, Illinois. She married Samuel C. Williams, and was the mother of nine children, five of whom are living, four sons and one daughter. She was baptized March 18, 1894, and lived an unassuming and Christlike life, dying in full assurance of the glorious resurrection. She died at the home of her son, Gus H., in Council Bluffs, Iowa, January 25, 1927. She was buried in Walnut Hill Cemetery.

Radio Program

440.9 Meters 680 Kilo-Cycles 1000 Watts

Radio Programs for March 1 to 15 Inclusive

- TUESDAY, March 1.—6.30 a. m., Morning devotional service conducted by the K L D S Radio Pastor, Ralph W. Farrell; music by mixed quartet. 7 a. m., English Study hour. 2.30 p. m., Matinee program arranged by Mrs. Joe Cope and Mrs. May Hollis, sopranos. 7 p. m., K L D S Happy Story Fairy. 7.30 p. m., Lecture period. 8 p. m., Studio program arranged by Hazel Cook, organist, assisted by Selma Ohman, soprano; Elizabeth Clinton, soprano; Rozanne Clinton, violinist; Cammie Johnson, pianist and accompanist.
- THURSDAY, March 3.—2.30 p. m., Matinee program arranged by Eileen Bowman, organist, of Kansas City. 7 p. m., K L D S Happy Story Fairy. 7.30 p. m., Lecture period. 8 p. m., All German program arranged by Amy Winning, organist of Kansas City. 9 p. m., Taylor-Chapel quartet under the direction of Hans Dierkes.
- FRIDAY, March 4.—6.30 a. m., Morning devotional service conducted by the K L D S Radio Pastor, Ralph W. Farrell; music by members of the Y. K. T. Sunday School Class of the Stone Church. 7 a. m., Children's feature—Uncle John. SATURDAY, March 5.—7 p. m., Sunday school lessons. 8 p. m., "A trip to Dixie," a radio musical playlet arranged by Jack Custead.
- SUNDAY, March 6.—8.30 a. m., K L D S Bible Study Hour conducted by the K L D S Radio Pastor, Ralph W. Farrell; music by young people under the direction of Mrs. Bertha Burgess. 11 a. m., Studio service; music arranged by Miss Madge Nesbitt, soprano. Sermon, Elder U. W. Greene. 3 p. m., K L D S Radio Church conducted by Reverend C. H. Koehler of Saint Luke's Evangelical Church of Independence. 6.30 p. m., K L D S Radio Vesper, music by quartet composed of Lilly Belle Allen, Edna Daniel, Alma Kearns, and Wingfield Lewis; sermon, Elder U. W. Greene. 9.15 p. m., L. D. S. Studio service; Stone Church choir; Robert Miller, organist. Sermon.
- TUESDAY, March 8.—6.30 a. m., Morning devotional service conducted by the K L D S Radio Pastor, Ralph W. Farrell, music by Bertha Burgess, soprano; Alice Burgess, contralto; Bertha Gunsolley, pianist. 7 a. m., English Study hour. 2.30 p. m., Matinee program arranged by Edith Jenkins Hon, pianist. 7 p. m., K L D S Happy Story Fairy. 7.30 p. m., Lecture period. 8 p. m., Mendelssohn program. K L D S string ensemble; K L D S double quartet; K L D S ladies' quartet; soloists: Nina Grenawalt Smith, soprano; Edward Brackenburg, tenor; Albert Brackenburg, baritone; Florence Koehler Campbell, pianist.
- THURSDAY, March 10.—2.30 p. m., Matinee program arranged by Alice Burgess, contralto. 7 p. m., K L D S Happy Story Fairy. 7.30 p. m., Lecture period. 8 p. m., program arranged by Amy Winning, organist.
- FRIDAY, March 11.—6.30 a. m., Morning devotional service conducted by the K L D S Radio Pastor, Ralph W. Farrell; music by quartet composed of Madge Nesbitt, Elizabeth Okerlind, Fred Friend, and Frank Russell; Mary Okerlind, pianist. 7 a. m., Children's feature—Uncle John.
- SATURDAY, March 12.—7 p. m., Sunday school lessons. 8 p. m., Studio program presented by "The Clinton Family."
- SUNDAY, March 13.—8.30 a. m., Bible Study hour conducted by the K L D S Radio Pastor, Ralph W. Farrell; music by young people under the direction of Mrs. Bertha Burgess. 11 a. m., Stone Church service; Stone Church choir; Robert Miller, organist. 3 p. m., K L D S Radio Church—Central Christian Church of Kansas City. 6.30 p. m., K L D S Radio Vesper. Music by Walnut Park Quartet. Sermon, Elder U. W. Greene. 9.15 p. m., Studio service. Sermon.
- TUESDAY, March 15.—6.30 a. m., Morning devotional service conducted by the K L D S Radio Pastor, Ralph W. Farrell; music by Bernice Griffith, Hazel Moler, Fred Friend, and Gordon Kress. Dorothy Koehler, organist. 7 a. m., English study hour. 2.30 p. m., Matinee program arranged by Mrs. Anna Nall, contralto. 7 p. m., K L D S Happy Story Fairy. 7.30 p. m., Lecture period. 8 p. m., Studio program—Male quartet; Virginia Henry, soprano; Edward Brackenburg, tenor; Doctor Marion Nelson Waldrip, subject "The philosophy of an Arkansas Hill Billy."

THE SAINTS' HERALD

The First Presidency, Editors.
Richard J. Lambert, Assistant Editor.
O. W. Parker, Business Manager.

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"Autumn Leaves" Makes new Subscription Offer

Believing that most of our members can spare fifty cents to invest in a good cause, the manager of the Herald Publishing House and editors of AUTUMN LEAVES are offering an investment for just that amount of money. Here it is:

AUTUMN LEAVES—5 MONTHS FOR 50 CENTS
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during February and March

* This year we should add hundreds of new subscribers to our lists. The *Herald*, *Ensign*, and *Autumn Leaves* each has its definite place. Some can afford all and some perhaps but one. Undoubtedly each family should subscribe for at least one of the three.

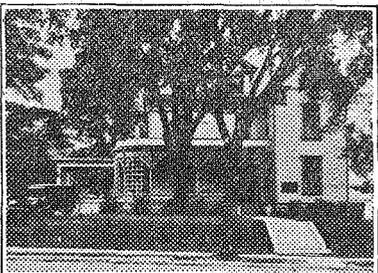
Most branches have a regularly appointed publicity agent. Members should encourage the agents by sending the subscriptions through them. This will do much to strengthen their work during the entire year. Where no agent has been appointed, send subscriptions direct to Herald Publishing House, Independence, Missouri.

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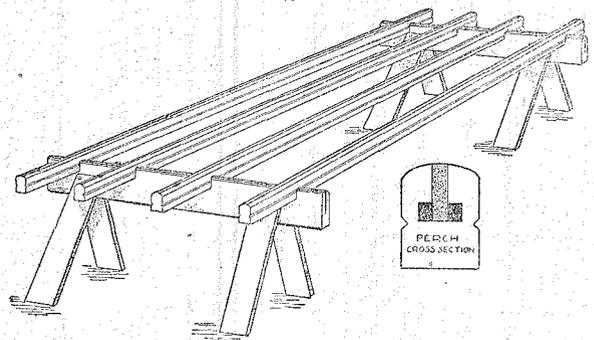
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Close of Business, January 10, 1927

(Date of Annual Examination.)

Resources		Liabilities	
Loans and Discounts	\$439,460.81	Capital Stock	\$ 25,000.00
Banking House and Fixtures	21,700.00	Surplus	10,000.00
U. S. and Other Bonds	\$78,682.52	Undivided Profits	6,129.22
Cash and Due From Banks	67,955.69 146,638.21	Deposits	559,669.80
		Bills Payable	7,000.00
Total	\$607,799.02	Total	\$607,799.02

The above statement is correct.

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God and His Church
Cur Feb 21 1922

THE SAINTS'

OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CH

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

Volume 74

Independence, Missouri, February 23, 1927

Number 8

EDITORIAL

Wet or Dry?

Dry!

The wet and dry issue seems to be somewhat of the nature of Bancho's ghost, it keeps bobbing up. It is well known that our church has been always on the dry side. When the Eighteenth Amendment to the American Constitution was adopted, it was thought by many that that closed the controversy. But it is up, and is appearing in politics. Organizations are attempting to show by statistics (?) that prohibition has increased liquor consumption and drunkenness, and will have us believe that increased crime and disregard of law are attributable to the Volstead Act and the Eighteenth Amendment. And many people are in danger of being misled by the insidious work of these organizations, backed by liquor interests. In the light of this, I was interested in reading in the *New York Herald* of January 13 a dispatch from Paris as follows:

PARIS, January 12.—America will remain dry because the good results of prohibition outweigh the bad. The Democratic party is again headed towards a deadlock in its next national convention. President Coolidge's chances of renomination and reelection are excellent.

Arthur T. Eagan, New York investment expert, made these terse observations on arriving at Paris today. He said: "Professor Irving Fisher, of Yale, says the prohibition saves \$7,000,000,000 annually, and I agree with him. If America had to do it over, she would ratify the Eighteenth Amendment. It is the wet stand of Al Smith, with the contributing religious issue, which will cause the forthcoming Democratic convention to go on the rocks."

It is my opinion that the United States will continue dry. Law enforcement, so far as the liquor question is concerned will become more nearly synchronous with law enforcement generally, and people will more generally and certainly become convinced of the benefits of prohibition, despite the efforts of Governor "Al" and his allies.

F. M. S.

If the outlook of this generation were not different from that of the generation which preceded it, this generation would be hopeless. The fact would demonstrate it to be dumb, deaf, and blind to its environment.—Thomas A. Edison.

Blue Pencil Notes

A friend calls my attention to a rare anomaly. From the United States Department of Agriculture comes a bulletin—no novelty in itself; in fact, this is Bulletin No. 1440, the novelty being in the name of the author in conjunction with his subject: Mordecai Ezekiel, writing on the theme, "Factors affecting the price of hogs."

"Hot air enthusiasm," complained Deacon Good-entart, "is vastly different from cold cash enthusiasm."

"This is the real joy in life: the being used for a purpose recognized by yourself as a mighty one."
—George Bernard Shaw.

Three men were dining together. One was from the Imperial Valley, one from Oregon, one from Arrowhead Lake in the San Bernardino Mountains. A remark was made to the effect that it must get very hot in the Imperial Valley. The Imperial man hastened to assure his friends, "Yes, but it is a dry heat; we do not notice it." Soon it was remarked that it must get quite cold up at Arrowhead Lake, and the Arrowhead man rallied to the defense of his home, "Sure it does; but it is a dry cold, and we don't feel it." The next comment was to the effect that it rains a lot in Oregon. Without a smile the Oregon man countered, "Yes, but it is a dry rain; we don't mind it."

With all the assurance of an unmarried man, Pope Pius asks Catholic men to undertake the reformation of the dress of their wives and daughters.

What is dryer than statistics? What is more romantic than a June wedding? Surely the two shall never meet. But they have met. Cupid is asked to consider figures. Statisticians have applied their charts and graphs to romance in an attempt to find the ages during which marriage may be contracted with most hope of enduring happiness. It seems that marriage has risks. There are divorces and separations without divorce—divorce without re-

marriage and remarriage without divorce. Cupid is asked to consider these matters. It appears that the ideal age to marry with most assurance of happiness is about twenty-nine for the groom and twenty-four for the bride. Variations of four years on either side of these figures for the groom and two years for the bride make little difference. Marriages in which the bride is under twenty-one and the groom under twenty-four become rapidly more hazardous as the age diminishes. Those unions in which one or both parties are under nineteen are rated as from ten to one hundred times as dangerous as those of the ideal age. Marriages postponed until thirty-eight or later are also extra hazardous. These figures appear in *The Journal of Social Hygiene* (New York) and are based on a survey conducted in Philadelphia. Ministers, doctors, and teachers are urged to advise young people against too early marriage. Probably there is wisdom in the advice. But those of us who were born of women married before they were eighteen may well feel grateful that the advice was delayed some years.

And as a rare joke, Cupid will probably wait until these statisticians are about seventy years old and tangle them up in some belated experiment in matrimony at a time when their graphs give them no assurance of more than a few days of felicity. Love is said to be blind, and also seems to be slightly deaf in the one ear that is not already preempted by the voice of the beloved.

ELBERT A. SMITH.

The High Council Session

Recent years have seen changes in the work of the High Council which have resulted in the council functioning in some of its capacities other than purely judicial. In the earlier years of my ministry, the sittings were largely for hearing of cases, appeal cases mostly. But it is advisory as well as judicial; and many times in recent years has the council been called upon to advise the Presidency; and more recently has it been asked to advise the Presiding Bishopric. The wisdom of the provisions of the law for the functioning of the council in this direction has been made apparent.

Last week the High Council was called together by the Presidency to sit, and it met in the evening of the 15th and again in the morning of the 16th, being in session some six or seven hours altogether. With the council were sitting two members of the Presiding Bishopric, and two members of the Quorum of Twelve acted as substitutes. The time was spent almost entirely discussing problems connected with the work of the Bishopric, in response

to requests from them to the Presidency. A wide range of discussion was had.

Among other matters discussed was the question of the work on the Auditorium. After thorough discussion, I am pleased to note that the council reached about the same conclusion that had been reached by a conference of several officers in my office in December: viz, that the work at the Auditorium should be directed chiefly now toward making it possible for the General Conference sessions to be held in the basement.

The Presidency expresses its appreciation of the council and its work in examining our problems and advising, and I am sure, too, that the Bishop and his counselors appreciate the opportunity of coming to the council for advice.

Concerning other items of their last session, further will appear in various ways. F. M. S.

The March "Autumn Leaves"

There is a delightful variety of thought and expression in this issue. There is a new cover design, which has a distinct message for the youth of the church. The cover is painted by Drusilla Messenger, and the interpretation of her inspiration is given by her on the inside of the cover. The exact color scheme of her painting will be reproduced in the fall. The color combinations will be varied in the meantime.

"Living up to his sweetheart" is the title of The Monthly Message, by Elbert. It is opposite a lovely sonnet entitled "Sainthood," by J. E. Vanderwood. The beautiful page decoration is drawn by Fred-eric Fish.

"Results" is a story with a stewardship theme, written by Mrs. J. A. Graves and illustrated by George Bartholomew. "An humble service," by Lydia Wight, is a touching story of the service of Charles F. Church, sr., as a deacon for the Lamoni Saints. It is well illustrated with photographs. Alta Kimber's two-part story, "Keeping up with the Joneses," illustrated by John Charles Thoman, is finished.

"Believe in the young," a radio sermon by Ralph W. Farrell, will be greatly enjoyed by the youth, and should cheer the pessimistic parent.

"A study in antology" is a clever bit by Jack Milner.

There is a section of this number of the *Leaves* devoted to music and musicians. Mrs. Bertha Burgess contributes a paper, full of beautiful thought on "The power of music." A photograph of the Independence Music Club Board, accompanied by a short sketch of its activities, occupies one page. Opposite it is a page entitled "Our Club Mother," the

subject of which proves to be Mrs. Louise I. Robinson. Mrs. Robinson has written a very instructive and interesting article entitled, "Some observations on singing and music in general." No musician who reads her message will fail to gain inspiration for service, wherever he be. "She came to build," by Roy Cheville, is the story of music in the life of Mabel Carlile, and includes something of her successes and ventures in developing the gift of song in Lamoni.

"Spring's arrival," the words and music by Louise Hills Lewis, is a delightful little song suitable for solo and chorus work on your children's programs.

"Tales of the circus" is an amusing account entitled "Odd sleeping places," by C. F. Clarke.

The editorial occupies three pages, which will be of especial interest to old age and youth. The first is entitled, "What our readers say," and consists of quotations from the recent questionnaires; favorable comments. The two following pages are a paneled message signed by "Mac."

"The Catalina race is over," by Carl Ruoff, is accompanied by photographs, and is an account of some of his experiences as a participant.

"Stewardships" is to be a theme regularly considered in *Autumn Leaves*. The twelve talks on stewardships, by Apostle John F. Garver, were finished last month, but Bishop Carmichael will continue the subject from month to month in question and answer form. His introductory remarks are entitled, "The youth of the church; their task." Following these paragraphs is a letter which two young girls have written him, stating in part: "We have been wondering what would be required of us should we come to you and offer to consecrate our lives." Then follows Bishop Carmichael's reply. Questions must reach him before the first of March, if the replies are given in the April *Leaves*.

"A program of recreation," by Eugene Closson, occupies one page; F. Henry Edwards has another unique puzzle.

The "Who's who," edited by Anne Friend Roberts, features three workers in far-off California. Irene Layton's account of her visit to Scotland, in "My vacation abroad," is as full of interest as ever. "Our girls," edited by Leta Moriarty, features Temple Builders of Clinton, Iowa; also some more Chinese recipes by our good cook, Elder Prescott Foo. "The gist of it," edited by Charles R. Hield, is apt as ever, full of food for thought.

"The Alpha Nu's" is the story of a little district newspaper edited by a group of our venturesome youth in Minnesota. Their photograph accompanies the account.

"Springtime" is a suggestive article about gar-

dening by Charles F. Church, sr. "A book for your mood," by Albert McCullough, is an interesting page. Elder J. J. Cornish continues his life story. There are a number of good poems; one, especially, is very touching, entitled "Alma, son of Alma," illustrated, written by Elbert A. Smith.

The *center section* consists of pictures of groups of Saints from four different branches in Germany.

The April "Autumn Leaves"

The editors are planning an extra interesting, instructive, and beautiful number. The Graphic Arts Bureau will be featured, and will furnish a picture story of Kirtland, the Auditorium, and its own activities. This issue will cost *twenty-five cents per single copy*.

Remember—this number is included in the new offer of five numbers for fifty cents, during February and March.

Help lift "Autumn Leaves" to the top.

K L D S Heard on Train

The following letter will be of interest to radio fans: "It might be of interest to you to know that on the evening of Tuesday, February 1, while testing out different types of radio receivers for reception on moving trains, we picked up your station while standing at the depot at Bowling Green, Kentucky.

"We were using an eight-tube Fada set and loud speaker. The volume had to be reduced. The reception, however, was spoiled by an arc light just outside of the car, causing considerable disturbance to the program. The aerial used for this reception was a closed loop placed on top of a steel passenger coach."—H. W. Burwell, Automatic Telephone Engineer, Louisville, Kentucky.

White-Dill Compromise Bill Passes

The majority of HERALD readers have doubtless read the newspaper reports that the Senate passed the White-Dill Compromise measure, which now only awaits the signature of President Coolidge. The President has already signified he would give it his approval.

It is believed that the President will appoint the commission of five men within the next two or three weeks. Broadcasting stations are given sixty days after the measure becomes law to enter their applications for licenses, which in the case of broadcasting stations will be granted for a period of three years instead of three months, as theretofore. The commission will sit for one year, during which time its business will be to eliminate present radio chaos

and restore order in the air. It faces a very difficult task, because either many present stations must lose their broadcasting licenses completely, or new wave length channels must be opened up. The regulations made by the radio commission will be carried out by the Department of Commerce, which has administered radio matters in the past.

Owners of broadcasting stations who are dissatisfied with the edicts of the commission will have redress in the Federal courts. It is probable that considerable time will be required to straighten out the present tangle.

The question of vital interest to our church is, "What will be the status of K L D S?" Inasmuch as ours is a pioneer station, it seems reasonable that it should have due recognition for the assignment of a preferred wave length. The present wave length is entirely satisfactory, and if the division of time arrangements with W O S are not contested by the State Marketing Bureau authorities, it is quite probable there will be no change in our wave length.

Commends Ministerial Conference

(Excerpts from a letter from Birch Whiting, dated Cross Timbers, Missouri, January 31.)

"One good thing, my poor health doesn't bother much about my study, and with the benefits received at the ministerial institute and the notes made and outlines received, it gives me such new and absorbingly interesting lines of study that the time just flies by, and it doesn't seem so much like a waste of time as it does like a blessed privilege.

"I think the institute at Independence was the biggest thing ever done by the church toward unification of feeling and understanding of the priesthood. This alone justifies the calling of the insti-

1927 Conference News

If you want an accurate account of the doings of the conference—its business, preaching, activities of the departments, special work of any nature, you should send 50c at once as your subscription to the *Conference Daily Herald*, which will be an issue for every conference day.

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L. D. S. School-Teachers

The Educational Commission of the church is very desirous of communicating with all the public and private school-teachers belonging to the church throughout the world. *The redemption of Zion is going to require the services of educators as well as ministers, physicians, artisans, and representatives of all trades and professions.* The commission is also desirous of securing the names of teachers who wish assistance in securing a location, as well as those who may be in a position to inform the commission of vacancies in either elementary or high schools. And, too, without doubt, there are school-board members and officials who are in possession of knowledge relative to vacancies that will occur in their schools. It would be a service of inestimable value if such officials would indicate their needs, listing the subjects to be taught.

WILL ALL

1. Public School-Teachers
 2. Private School-Teachers
 3. Professors and Instructors in colleges and universities
 4. Principals and Superintendents of schools
 5. Students of Education in colleges, universities, and normal schools
 6. Prospective school men and women who are members of the church
 7. School officials knowing of vacancies
- Please send names and addresses to

THE EDUCATIONAL COMMISSION

GRACELAND COLLEGE

Lamoni, Iowa

Note: Graceland College graduates annually from the Teachers' Training Department a group of fine young men and women. These teachers are of high standard, and possess state certificates which make them eligible to teach not only in this, but in many other States. Let us hear from you, for your help will be mutual.

tute, if nothing more came of it; but with each of us better equipped and understanding each other and our duties as never before, and better prepared for further institutes, who could question the wisdom of calling this one, or estimate the good that will eventually come from it?"

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

God and His Church

Sermon of D. T. Williams, at the Walnut Park Church, Independence, Missouri, January 11, 1927. Mrs. A. Morgan, Reporter.

I had thought to speak concerning the progress of the church of Christ, not as a mere matter of historic fact, but as a matter of present and future hope.

If I were to call your attention to one passage of scripture above another in which to find a setting for the theme, I believe we would discover it in the words of Christ himself, wherein he said, "They of old time said unto you, . . . but I say unto you." In this very statement of Christ he makes of himself a champion of progress. In other words, he determined that he was not to be tied up to the traditional past, for by tying himself to that past he might hinder progress in the present, and the possibility of accomplishment in the future. Therefore he certified to those men who came to him, pointing out what Moses and the prophets had said, that to these things he was not to be made fast, but that he must, of necessity, give himself to the unfolding revelation of God; that is, as that revelation came into his soul, he must find within himself the ability to give expression to that God-consciousness unhindered.

If, then, Christ was a progressive figure, we can not but expect that in following him our endeavor must partake of progress, and we must think of that which is to come rather than that which is past, and if for a moment we would stop to dwell upon the past, it must be with the one intent in mind that the experience of the past shall be brought forward to the present and utilized to the fact of further progress.

The Voice of Progress Is the Voice of God

Then again if we are to follow our Lord, it seems self-evident that as a church we must be a progressive church. We must be an ever-changing church. Now, I know immediately what reflex there may be in the minds of some when we say we must be a progressive institution, that we must be an ever-changing church; there is sure to be that reaction which suggests if we are ever-changing, then we are leaving the past, we are leaving that which is good and right and true for that which is not good, not right, and that which, of necessity, must be untrue. In the estimation of your speaker, that conclusion would be false in every part; for if we believe any-

thing of God at all, we must believe that the Spirit that emanates from him is a progressive spirit, and that the voice of progress is the voice of God. What may appear for the moment to be progress and does not partake of the Spirit of the Christ and of the power of his Father in heaven, is determined in the end not to be the voice of progress at all. Therefore, I affirm that this church must be ever looking forward, and, furthermore, must be ever moving forward.

You will discover, before I am through, that I am not ready, either, as some may be, to break all ties with the past, and to say that all there is of good is what we now have and what is yet to come. Every sensible individual knows too much about what has occurred in the experience of humanity to make such an assertion, and yet the individual who knows sufficient about human endeavor, knows that if we are to be what God wants us to be, if we are to accomplish God's purposes in us, there must be that constant forward movement that takes on truth day by day.

The Church Not Perfect

Right here it might be well to analyze for a moment the difference between the church and the gospel. I fear that too often we have these conflicting in our minds. The church is not perfect, and if you think for a moment or two you will concede as much; but if I were to say the gospel is not perfect, you would immediately object. The difference between the church and the gospel is that the gospel is "the perfect law of liberty," while the church is the vehicle which carries that gospel to the world, and gives it definite form in the minds of men. While the gospel is made up of those principles which we so often set forth in our preachments, the church is made up of human beings, you, and me, and others. These are all there are in the church; just we three.

The Apostle Paul says in writing to the Corinthian Saints: "Ye are the body of Christ, and members in particular." Who were they? They were Corinthians. They were Greeks; and Jews who lived in Corinth. They were living in the midst of idolatry; the pagan temples reached out their spires toward heaven, and around them was the corruption of the pagan city. They were living in the midst of this, and they were human. They partook of their environment until the Apostle Paul found it necessary to mention the terrible sins in which they were finding themselves enmeshed. And yet, speaking to these Corinthians, to these human beings, to these faulty individuals, he says of them, "Ye are the body of Christ."

They were not the body of Christ because they were faulty. They were the body of Christ by reason of their association with the Spirit of God and with

Christ through that Spirit. But they were human; they were weak, as we are human, as we are weak.

The body of Christ in that day was as the body of Christ in this day. I imagine if the Apostle Paul were to write an epistle to the church in Independence today he might use similar language to them, saying, "Ye are the body of Christ"; but he would not say of those people there in Corinth or these in Independence, "Because ye are the body of Christ, ye are therefore perfect."

Self-Analysis Proves the Case

All we need to do is to make a self-analysis. When I discover that I am part of the body of Christ, if I want to discover what the body of Christ is, I begin to analyze myself.

A young man stood up in the Stone Church, in young people's prayer meeting, and said, "I do not expect to find the church of Christ perfect"; and after a moment's pause added, "because I am part of it." He had made self-analysis. He had discovered that he himself was not perfect, and if he was part of the body of Christ, then, since he was not perfect, being part of it, the church could not be perfect. If we each begin to make analysis, we discover that we still have within us the elements of imperfection, and are manifesting that imperfection day by day. We therefore are not perfect. If we are not perfect, the body of Christ is not perfect, and as long as we are imperfect there is room for improvement, and improvement means progress.

This progress I am speaking of does not mean that the organization to which we belong must of necessity change its form. It does not mean that the day will come when we will not need to have in our church apostles, prophets, evangelists, pastors, teachers, etc. It does mean that under the impetus of the Spirit of the Almighty, if this church is to continue to be the church of Christ, it must partake of the Christ spirit, and move on and ever on. If it ceases to do that, my friends, the church will find itself in a very, very serious predicament—disavowed of God.

The Church Is Progressive

But the church has by its very statement of faith certified to the world and confirmed in itself the fact that it does believe in progress. For the church has said to the world, we believe in continued revelation, and within ourselves we have had the manifestation of this principle operating. Since this is true, there must of necessity be within us the desire to partake of that Spirit of God which leads on and on until the culmination of God's hope and aspiration in his church shall be a realization.

Then we must think of a growing church. I would feel very bad indeed were I to conclude that

after years of service, some of which I *have* put in for the church, and some of which I anticipate putting in, that after a life of service I must look back over the years of my experience and discovery that the church has not grown. If my brethren, like Brother Jenkins who has grown gray in the service of God, were to look over the church of today and discover that no progress had been made, no growth had been realized, how would they feel? They would feel that their lives had been wasted, and perhaps worse than wasted.

Calamity of Stagnation

I have a little girl at home, Ruth by name. She is eight years of age. I am thinking if I were to go away from home on a long and extended journey and should return at the end of ten years and my little girl would meet me at the door, and I should discover that she had not grown; that she looked exactly the same when I met her after ten years' absence as she had looked when I left her, what kind of a heart do you suppose would possess me? A heavy, heavy heart. Can you imagine a greater calamity? Can you imagine a greater catastrophe than that of men and women giving themselves to the service of an institution which they have proclaimed far and wide as the church of God, looking back over that church only to discover that despite all their endeavor, the church to which they have given their life, their all, for which they had sacrificed everything, had remained static?

This church must be a growing church, and to be a growing church it must be a progressive church. The church must grow to meet the needs of the age in which it is having its experience. The ages change with the changing ages. The need of today is different from the need of yesterday, the change is an ever-constant evolution.

Ever-Changing Need

A quarter of a century ago people had needs that today are not recognized or realized. Today has its needs that can not be successfully met by the procedure that was applied to the needs of a quarter of a century ago. Then, if this church is to be the church of God, it will not only be the church that can meet the needs of a people who have lived in a far-distant past when gladiators fought in the Roman arena, when Christians were cast to the wild beasts in the midst of pagan multitude; it must be a church that, having met those needs, can change to meet the needs of the changes that come as the ages roll. It must be a church that meets the needs of the now, and unless this church can so arrange its affairs as to meet the necessities that come to people in this age, it becomes a static institution; and, my friends, we can not have a static church and succeed in redeeming Zion.

A Historic Example

We have one potent example in history, the Chinese Empire, a nation which became static, and it was its religion that made it so. Confucius taught the adoration and reverence of the past, and the minds of the people and the culture of the people were centered upon the things that had happened rather than the possibility of the things that might happen. It became so that the little Chinese boy going to school must hang his books upon the same side and at the same angle as did his great-great-great-grandfather; and the little girl, putting the pin in her hair, must put it in with the same hand, at the same angle, wearing it in the same manner as did her great-great-great-grandmother; and that which entered into the very details of life was no less observed than those that entered into the major matters with which that people dealt, until they were held back from any progress, and the world called China the sleeping nation.

I said our church must not be a static church. It must not hold fast to the past to the detriment of its future. It must utilize the past in the matter of further progress, using it only as the foundation upon which to build or a plane upon which we may take foothold for the forward movements. I have found people who have worried somewhat because things were not today as they once were in the church. That has always been the history of mankind. Progress has constantly and forever claimed its price, and humanity has had to pay. The price of progress is change, letting loose of the old and taking hold on the new. Continuing indeed to lay hold on the past, but only to bring it forward into the present, discarding that which proves useless and bringing to the needs of our task those things which might be utilized to the end of advancement.

The Church of the Future

This church will be a dead church, or at least a dying church, the moment it refuses to accept its past *only* for what it can mean to its progression. It is fruitless for us to look back to the fact that an angel has flown in the midst of heaven, and has proclaimed to men upon the earth the truth of God unless we take that truth and use it as a moving power that will cause us and those who, with us, are associated in the church of Christ, to labor for the church of the never-dying future.

To do this it is going to be necessary that we reevaluate our religion in the light of present human needs. If we do so reevaluate our religion, it will mean that we must restate that religion in the light of present terminology. If this seems a sacrificing of the past, just remember that it is only to the end that the knowledge of the past shall serve a greater good in the present.

God Does Not Change

I would not for one moment have you think to the contrary—God does not change. He is perfect, and his law is perfect. But we discover as we read the scriptures (whether they be the Bible, Doctrine and Covenants, or Book of Mormon) in the light of the present need of humanity, there comes to us a new light, new inspiration, new hope, and new desire. If such were not the case with me, I would be a very poor minister for Christ. The gospel of Jesus Christ will fit every age and will help us to a greater appreciation of humanity, no matter in what condition we may find it.

There are certain factors, then, we must be mindful of when considering the reevaluation or restatement of our religion in terms of the present. One is the education through which we are passing. Our young people are meeting today the practical issues of life. They go through their grade schools into the high schools and on into the colleges and universities. They are meeting problems that must find solution. If they are to solve them correctly, they must solve them in the light of the help which can be given them by those who are of broader experience.

Our Task

We must be ready when that boy comes home from high school, as he will some day, saying, "Dad, this is the matter I am meeting now. What of it?" We must be prepared to meet the issue, not only out of our experience, but of our rethinking that experience in the light of the present need. Unless there can be given some intelligent interpretation of his experience and the greater experience of life with which he has come in contact, we will have failed him. My friends, this is what mothers and fathers are meeting the land over. Latter Day Saint parents are no exception. It becomes our bounden duty to make ourselves ready to meet intelligently these issues in the lives of our children. We must think, in reevaluating our religion; in fact, we will by force of circumstances be compelled to do so, however distasteful the process may seem. Reevaluating our religion in the light of present educational and social needs is the outstanding task of the present generation.

Interpretation in Light of Socialization

Our religion must be reevaluated in the light of the present tendency toward the socialization of life's endeavors. All over this broad land of ours the determination is taking root in the minds of men that the present system of competitive greed can not and must not continue. There is rising up on every hand a great horde of students interested in these international issues, for we are not the only people who

are tackling this tremendous social problem. Ministers the world over, and men of distinction interested in social well-being, are grappling with these living issues. Our religion, the religion of the Restoration, must be reinterpreted so as to meet this social need. That is one thing that this church is—dare I say it—boldly trying to do, and my prayer is that that endeavor shall be successful. My friends, my brethren, my sisters, whether or not that attempt shall succeed does not depend so much upon God's doing, as it does upon our doing, for God has promised and will fulfill, and when the time comes that this church in the light of the strong leadership of Christ Jesus, our Lord, shall reinterpret the message of Christ to the needs of the present day, thus meeting the issues of education, invention, and socialization—until, I say, we do this thing, we can not lift Christ up to the world.

Keeping Faith With the Fathers

In this endeavor to reevaluate or restate our religion, we must be true to the past. This does not necessarily imply that I must do just what my father did, that you must do what your ancestors did. Can you imagine that in the latter day your father would rise up to call you blessed if you did your task just as he did his with the greater light and understanding that is yours? You have not only your experience of the present, but his experience of the past, with the experience of the unnumbered fathers that have gone before, to enable you to perform a better task than they did. Would they rise up to call you blessed, with all this heritage, if you did things today exactly as they did them in the past? I would feel that I was a poor son of my father indeed, a poor progeny of my grandfather, both of whom served this church, if I were to do the same things today, they did, in the same way. I would be a very poor inheritor of the myriads who have preceded me in history if I would not take advantage of their experience, and do things better today than they did them yesterday.

Then, to be true to the past does not mean that I must do my task as my father did it. It means, if it means anything, that to be true to my father and the spirit of my father, I must take advantage of every opportunity to do my task better as the days pass. Can it mean anything more or anything less than that to you? Then I say we must reevaluate our faith under the inspiration of the Restoration. We must be true to the faith of our fathers, and to be true to that faith, determine that we will continue the march of progress, looking backward only that in the testimony of the past I may gain strength for a greater and brighter future. In this manner, only, can we be true to a magnificent past; by using it as a sure foundation upon which to predicate a more

magnificent future. And so, the Father's faith will flame with a more effulgent glory.

"Faith of our fathers, living still
In spite of danger, fire, and sword;
Oh, how our hearts beat high with joy
Whene'er we hear that glorious word."

Past, Present, and Future

I heard a young missionary not long since belittle those who were older than himself in the ministry, speaking slightly of them because they had not, as he said, redeemed Zion. You know what I thought in my heart of hearts? When that young man had spoken, I thought to myself: I, too, am a young man, practically, and it does not behoove me to boast in myself, or to belittle another who has given much more of service to this church. Rather I should bring adoration to the names of those who have so labored by continuing the work they so courageously began. That does not mean that I necessarily should reach up only as far as they have reached. It means that these noble men and virtuous women have held me in their arms, have lifted me up in the arms of their experience, that I might attain the greater spiritual altitude, if that be possible. If the young men of this church who are now entering into its ministry accomplish more than their fathers did, it will be because their fathers have accomplished the task of lifting them up. My fathers and your fathers have laid the foundation upon which we are enabled now to build, and if Zion is to be a reality, it will be because they have built a firm foundation upon which we can rear now the superstructure. They have built a highway to our God. It is for us as the army of the Lord to march forward on that highway to the accomplishment of God's purposes, as they will manifest themselves in our continued progress and Jehovah's unfolding revelation. Yes, our fathers have builded, and we will not spurn their work so well done. They have builded us a bridge to span the tide that threatens to separate us from our Zion land. The principles we have been almost vainly trying to state are set forth more clearly and more beautifully in the following lines:

"The Bridge Builder"

"An old man going along the highway,
Came at the evening, old and gray,
To a chasm vast and deep and wide,
Which he must cross without chart or guide.

"The old man crossed in the twilight dim;
The sullen stream held no fear for him,
But he paused when safe on the other side
And builded a bridge to span the tide.

"'Old man,' said a fellow pilgrim near,
'You are wasting your time in building here;
Your journey ends at the close of the day
And you never again will pass this way.
You have crossed the chasm deep and wide.
Why build this bridge at eventide?'"

"The traveler raised his old gray head,
 'My friend, in the path I have come,' he said,
 'There follows after me today
 A youth whose feet must pass this way.

"This chasm which has been as naught to me,
 To that fair-haired youth may a pitfall be.
 He, too, must cross in the twilight dim.
 My friend, I am building this bridge for him.'"

This is just what our fathers have done for us; they have built a bridge. And again I say, I would be a poor son of my father were I to reflect upon his work by determining that I must build another bridge to cross that stream. The bridge has been builded; I can depend upon its workmanship. I can cross over it into the promised land and rear the structures of Zion heavenward until we can sing:

"Then the towers of Zion glittered
 Like the sun in yonder sky,
 And the wicked stood and trembled
 Filled with wonder and surprise."

This can be determined only by progress. We must follow our leader, Christ, and continue our endeavor until we shall realize in the end the great hope of God in the human race.

The Spirit of Our Fathers

The third of a series of seven sermons in the Stone Church, Independence, Missouri, in November, 1925, under the general theme, "The faith of our fathers."

May I again speak my appreciation of your enthusiasm? And will you indulge me while I speak of my especial appreciation of the interest of my long-time personal friends? Next to the power of God, there is nothing that has come into my life to bring the power that has come to me from my friends.

We are to speak tonight of the Spirit of our Fathers. We are to speak of that Spirit which comes down from on high. We are to speak of the Gift of the Holy Ghost, the power of heaven to redeem men from earth. And, incidentally, we are to speak of the spirit of the men in whom under the light of God was conceived this great latter-day movement. We are to speak of the spirit of the men who brought forth this work; through whom it was established; and who handed it down to us in all of its divine majesty. For it is only in the coming together of the Spirit of God and the spirits of men that achievement is realized in this work.

With your permission I shall read passages which appear separately, but which taken together serve us very nicely as a lesson. I make my selections from the words of the Apostle Peter and of the Apostle Paul:

Ye shall receive the gift of the Holy Ghost, for the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. . . . And the manifestation of the Spirit is given to every man to profit withal, for to one is given by the Spirit the word of wisdom, to another the word of knowledge, by the same spirit, to another faith by the same spirit, to another the gift of healing by the same spirit; to another the working of miracles, to another prophecy, to another discerning of spirits, to another divers kinds of tongues, to another the interpretation of tongues; but all these worketh of the one and the selfsame spirit, dividing to every man severally as he will. The fruit of the spirit is love.

The Spirit Would Dwell in Us

As a text we draw on those wonderful words of our Lord when in speaking comfort to his apostles, and through them to the church, as they anticipated the day when he must go away, he said, "The Spirit . . . dwelleth with you; and shall be in you."

This to us is the word of our Lord: The Spirit dwells with you, and it desires to come in to you to move you and lead you and deliver you and send you forth to service.

We understand this text as we understand the association of ourselves with our friends. Our friends live among us. They minister to us in many things. But if our friends are to live in us, then must we open our hearts to them, that the spirits of them may come in and possess us, that we shall become even as our friends are who thus live in us. This is the only way God can really help us. This we understand to be the meaning of this text. Thus may his Spirit be in us.

The Spirit of God walks among us and ministers to us in the many benevolences that a divine providence has extended to the children of light. We all enjoy the Spirit of God in this sense, and many times in a protecting degree of which we are not conscious. But my dear friends, does the Spirit of Jesus Christ our Lord *abide* in us according to the promise of this text? It did so abide in our fathers of this faith. It seeks so to abide in us. Does it? is the question each devout Saint puts to himself every morning and every night.

If the Spirit of Almighty God is to be in us in this fuller sense, then we must make ourselves into the kind of men and women to make that experience possible. Kind cometh unto kind; like cleaveth unto like. And so as the children of our fathers in this great and moving faith, we endeavor on, that as the Spirit of God was resident in them it may become resident in us, to the finishing of the great work which they were enabled to begin, and to the completion of which we are divinely called.

The Manifestations of the Spirit

We have read here of the manifestations of the Spirit, the signs, the outward evidences of spiritual life, one or more of which may and should be evi-

dent in the life of each Saint, not as man will, but as God wills. May I venture my concept of this divine abode in us?

These manifestations of life are not ours to command. They are decrees of God. Not arbitrarily decreed, for they have been decreed to be in us from the very nature of our individual creation. The gifts of the Spirit are not things added to us to make up a deficiency. The gifts of the Spirit are but the quickening of forces in us in the beginning.

I think I can demonstrate what I mean by three questions: Did you ever see a fool manifest the gift of wisdom? Did you ever see a skeptic manifest the gift of faith? Did you ever see a numskull manifest the gift of knowledge? You never did. You never will.

Now, I am not speaking of special dispensations of God's providence, such as were made manifest when he spoke his purposes through Baalam's ass. I am speaking of that continuous fountain, that daily abiding presence, that divine unction made manifest in a man's life from year to year. And I think if we could approach other manifestations of the Spirit of God from the same angle, manifestations other than wisdom, and faith, and knowledge, we would discover the principle working in the same way.

Not all men speak in prophecy. Why? Because it has not been given to all men in their creation to develop in concept, in vision, in power to declare the will of God. And he is the greater prophet among us who from his natural capacity is most capable of knowing and feeling and interpreting and speaking God, and who responds accordingly.

Why do I speak thus to you? It is, my dear friends, that I may move you to that which in my opinion, if you have not already been moved to it, is the only basic rule and divine foundation stone from which spiritual gifts shall be ours to enjoy "to profit withal."

Would you have the gift best for you to exercise? Cultivate yourself, then, and your gift will appear unto all men. It is but hidden away, and needs only that you uncover it, under the power of God's divine grace. Uncover yourself, and your gift will appear. Uncover yourself: study, and pray, and endeavor. And thus shall you show yourself approved unto men and unto God. Your gifts shall flow forth to the good of all.

The Fruit of the Spirit

We speak furthermore of the fruit of the Spirit. Sometimes I have felt that our people have made a mistake in this; they have stopped short of the end in spiritual things. The manifestation of the Spirit, the gifts of the Spirit—we have many who delight

to testify of these things. These all down the decades we have held up to the world as indisputable evidences that God is resident in us; when the test, the acid test of Sainthood is not that I shall speak with a new tongue. The acid test of Sainthood is that I shall bear the fruit of that Spirit. And the fruit of that Spirit is love. When the natural result of this divine gift resident in us shall have been made manifest, then will the fruit of love have appeared.

Love is joyous. Love is peaceful. Love is gentle. Love suffers long with the erring and is still kind. Love rejoices only in the truth. Love thinks no evil. Love thinks of no evil thing to do himself, nor does it think of some evil another might do. Love seeketh not her own, but another's good. Love believeth all things; endureth all things for Christ's sake; and achieveth all things in the end. Love never fails.

This kind of life is the fruit of the Spirit.

The pure love of God is the only saving grace. There is no other. Love is the only thing that brings life here, or can bring life hereafter. Love is the first great commandment.

On these two, the love of God, the love I bear toward God, the love I bear toward my brother—on these hang all the law. On these the law hangs in suspense. On these two hang and shall continue to hang in suspense the fulfillment in my life and in yours and in the life of the church all the law of God.

On these two hang in suspense the fulfillment of all the prophecies of the great God which converge and must come to pass and will come to pass in the end of time.

When men love to the full, then will they keep **the law**. Then will the prophecies be fulfilled.

Love is the greatest thing in this world and in the world to come. And being such, it has been well chosen as the motivation, the dynamic, the power of God in man by which Zion shall be lifted up, and out of her the world warned.

Trying the Spirits

We are commanded to try the spirits. Here is the standard. When a man comes to us and says, "I am of God," we are justified in asking that he manifest that fact in a godly way. We are justified in insisting, first, that he manifest the Spirit's presence. And second, that the manifestations which are set up before us as evidences of the life within him shall be genuine. And when those who come running to us have passed these first two tests, then we are justified in applying the third, in asking, "Do you bear the fruit of the Spirit you profess to carry? Do you love God and man?"

These first two tests as a people we have from the

beginning, and you will grant me, quite generously applied to other folk.

Well do I remember those great days of my first experience in this church, when the elders bore testimony to me of the power of God resident in this people as evidenced by these outward gifts. Well do I remember how when as a lad I went out to preach for this church I took especial delight in putting my friends, my neighbors, and the world on trial in the light of this testimony. And I do it yet. But, my dear friends, I do it in a new consciousness, in the divine consciousness that the men and women of the world to whom I make this plea are justified in turning it upon me, and subjecting me to the identical test. And unless and until I am able to make manifest that I do bear the fruits of the Spirit, that I do love God and man, I must hang my head in shame at the bar of justice.

I am but a man, feeble, wavering, yet conscious that just to the extent I fail in love I fail as a witness for my blessed Lord. For until I am able to appear before the world in the light of the most searching investigation, and manifest that the Spirit of Jesus Christ our Lord has possessed my soul in abounding love, I but tinkle as does a bass cymbal; I am as a sound without meaning.

My dear friends, as the custodians of the faith of our fathers, it behooves us to move up the scale of perfection until we can pass the acid test one hundred per cent, bearing in abundance the fruit of love as evidence to the world we do possess the Spirit of God.

Trying Moments in the Church

And shall we not apply the test to each other, so long as we render righteous judgment? I think so. When, then, one comes in unto us in a movement from whatever place in the church to say unto us, Lo, here is the Lord! shall we not be justified in subjecting him to the test and in asking ourselves, if not him, Does this movement manifest wisdom? Does it show sound judgment? Does it appeal to us as coming from the mind of God?

Shall we not be justified in asking ourselves the further question, Does this movement inspire faith, hope, confidence? Does it move men to a righteous activity?

May we not ask ourselves the question, Does this movement disseminate knowledge? Does it enlarge our field of information? Does it bring to us a new thing? A new vision? a new earth? a new heaven?

And finally, does this movement come to us in the love of God? Does it bring joy? Does it bring peace to the minds of men? Does it come in the meekness of a divine humility?

That we shall apply the test is the command of

God. We ought, then, as his believing children, to stand where is the light, that in trying the spirits it may be by the mind of God.

The Spirit of Our Fathers

This was the spirit which came to our fathers in their day. This was that most potent unction which made possible through those holy men one hundred years ago the rediscovery of the truth of God. This was that great light from out of the midst of which came the angel of Revelation in the restoration of the glorious gospel. This was that moving and sustaining power which held those men and women fervent in testimony through hell itself. This was the spirit of our fathers when on the cross of death, as Jesus Christ might have done, they radiated the new light bursting again from heaven, which was to continue to the end of time, to the glory of God and the salvation of the people.

It was with our fathers even as pictured in the moving lines of that beautiful hymn which our dear sisters graced us with in the beginning of this service, it was in the Spirit of God, the Spirit of the Christ of Calvary. It was the Spirit of God in our forefathers which made possible the coming forth of this Latter Day Glory.

Understanding the Spirit of Our Fathers

But this was not all; for supplementing it and making it possible and leading to it in all its fullness, was the spirit of these noble men and women themselves, our fathers and mothers in this faith, whose hands reach across the tomb and beckon us on that they shall not have died in vain.

I never understood that spirit until I was privileged to visit the Kirtland Temple. As a young man in the church, and I like to recall those days, because despite the crusty exterior which sometimes I appear to carry, there is in my bosom a sympathizing heart: as a young man in Iowa's winters, at the close of the day's labors, after chopping cordwood all day, when I ought to have been at rest for the work of the morrow, at a flickering coal oil light, I sat up to read, With the Church in an Early Day, and other passages of history which brought to me the breath of those noble men and women who made possible the coming of the glorious gospel into my life. And sometimes when I retired to my couch, it was not to sleep, but to live over again the terrible scenes on the banks of the Missouri River, where their women gave birth to children without protection from the snows of winter. To march with those men and women through those trying scenes, banished from homes. To mourn with them at Haun's Mill. To walk by the side of the weeping wife of the persecuted prophet, helping her to carry her children across the ice of the Mississippi. And

I wondered in my soul what it could have been which carried those people forward in that testimony. I know now.

Thirteen years ago last August it was my privilege to visit Kirtland Temple. As I crossed the threshold of that sacred building, there came over me a divine presence, new, and strange, and marvelous. Standing alone in that upper room in the midst of heaven, with a new spirit within me, I discovered something which never had been there before. Oh, I just longed for an opportunity to do for this church all within my power to do.

And when I found myself willing to go anywhere, on any mission, under any circumstances, for any length of time, I asked my God, "What is this spirit? for under its grace I would go anywhere for thee; I would go anywhere for thy children."

I was asked, "Would you go to a certain country? naming a far foreign field."

I said, "Yes, Lord; under this spirit I would go."

"Would you start today?"

"Yes, Lord; with this spirit upon me I would start today."

"Would you start east?"

That was different. To start east would be to start away from home. It meant I would not be permitted to pass by my wife and two babies. To prepare them for the separation. But again and almost immediately came the answer, "Yes, Lord; with this spirit upon me I would start east today."

Then I was asked, "Would you stay a year?"

"Yes."

"Five?"

"Yes."

"Ten?"

"Yes, Lord; under this spirit I would stay ten years."

"And would you if need be for the sake of the people in that far-off country, and for the glory of my name, lay your bones down there away from homeland and people, to bleach in death?"

And I said, "Yes, Lord; under this spirit I would do that."

Then I again asked, "Father, whence is this spirit of devotion I feel toward thee and thy creatures? Whence is this willingness to endure for the world's sake?"

And came the answer, "My son, this is the endowment bestowed upon my people at this place. And which I stand ready to bestow on the Saints of this day, for the work of testimony before them in all the world."

So it was that for the first time in my experience I understood both the Spirit of my God and the spirit of my most holy fathers in this faith, by which combined power they were moved forward in that fer-

vent testimony, under which they indeed poured out all the things they had, and all the things their wives had, and all the things their children had, and all the things their children's children had, that God might be known in the midst of the earth.

A Word of Testimony

My dear friends, to you who will believe it tonight, that spirit of the endowment has since been many times repeated in my experience. And never so fully, never so majestically as in recent months. Nor is that all, for to those of you who will believe the testimony of these feeble lips, that same divine unction, that foretaste of the endowment to come, that power of God is mine now at this moment. And you know it is mine. More, it is yours. And you know it is yours. In every pew before me, you who unreservedly and with sincere desire endeavor to achieve the divine purpose know that possessing your souls and leading you out to the power of moving testimony is the light of God approaching the endowment.

My friends, believe this word of testimony. We as a church are moving forward. We are moving under the light, the intelligence, the power of the coming endowment of God. Under that foretaste of the great day of the full endowment soon to come to us if we will make it possible.

May we be wise servants and harmless as doves, that these privileges may early be ours.

This, my friends, is the faith of our fathers in which we continue. This is the calling of our fathers in which we continue. This is the spirit of our fathers in which we continue.

Let men say what they will say. But let them deny what they will. We veritably know whereof we speak. God does dwell both with us and within us by his power. And it shall continue so until his presence and light and intelligence shall be ours unmeasured in Zion's redemption, and testimony borne to a dying world.

Let us continue in the spirit of our fathers.

The entire message of the Bible is given in these precious words: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life."—John 3:16. Here it is, the whole scheme of redemption stated. God loved the sinful world. He gave his only Son in his divine efforts to redeem it. Those who believe and obey shall live eternally. Those who disbelieve shall die the eternal death. The more familiar we become with the teachings of the Bible, the deeper will be our interest in the plan to save the world. The value of a life will be discovered, and the meaning of the loss of a soul faintly imagined.—Abe F. Bennett.

What of Progress Have We Made?

BY E. G. HAMMOND

We have now occupied about a hundred years endeavoring to redeem a place of safety for such as choose righteousness, and we find ourselves in the midst of hastening incident to the intensifying demand for such a place with much less accomplished than the length of time occupied would entitle us to expect.

It can not be said that great effort has not been put forth, nor that great sacrifices have not been made; but we are forced to admit that the fruit of these labors in real accomplishment has been small.

Just to chop is of no credit to the woodsman, unless he fashions something, a crossbeam, or pillar, or post. And just to work means nothing except as it turns out some product or some instrument that can be used in the building. It is of no avail just to make chips, for notwithstanding we may sweat and puff and blow as much at this as at that sort of labor that finishes parts, you can never build houses of chips.

It takes a restricted and somewhat refined effort at chopping, with a pattern in mind, to fashion a beam or a pillar, and as to the work by which we hope to prepare the shelter of Zion, there are definite lines to work to, suggested by the word of God himself that, "It must needs be done in mine own way."—Doctrine and Covenants 101:2.

If our work is to be effective, then, it must needs be done in a definite way. Not because God is determined to have his own way, but because he knows no other way can be effective. It "*must needs be.*"

Physical laws are strict and invariable. If you put your hand in the fire, it burns; or in the mill, it is crushed. It *must needs be so*; for these laws are prescribed by the nature of elements about us. But as to laws apparently emanating from individuals, even though from Jehovah himself, it seems to be our unvarying human tendency to give them a more liberal construction, and a loose application that allows us to do just about as we please.

As Saints, we can easily see this tendency in the creeds of the world, as it is manifest particularly in their attitude towards baptism. It is regarded as an ordinance of no actual importance, and supposed to contribute nothing whatever to the candidate. It is merely the outward sign of an inward grace.

Now we as a church observe a law of the laying on of hands for ordination to the ministry; and in view of what has been said, I wish every Latter Day Saint in his own mind would inquire whether

this ordinance really amounts to anything of itself, or whether it, too, is to be regarded as an outward sign, merely.

"As You've Lived, So Now Make Answer"

I should like to see every man take a definite position in his own mind as to whether ordination to the priesthood means anything; whether it actually invests one with any new spiritual or intellectual power not formerly enjoyed, or places one in a position to draw on powers he would not otherwise be able to command.

Well, I believe it does, and that the squaring of our forces to a profounder respect of this fact will be necessary before our work can become effective.

The power of the gospel is administered largely through a series of gifts bestowed on men, not as they will entirely, but "as God wills"; and we are admonished to seek the best gifts. This seems to be an admonition to the Saints at large, rather than to the ministry, as it appears to me; but whether so or not, it is to be observed how great store is usually set by anything uttered through the gift of prophecy, or of tongues—it is nourished as the very word of God.

Now we would not detract in the least from the importance of these gifts, nor lessen the respect to be shown them. But we would urge the recognition of another gift, which, although coming from the same source, has been much less respected, we fear, and that notwithstanding it is probably a degree or two more dependable than those mentioned before, as they are commonly manifested among the members, and that is,

The Gift of Preaching

The Nephites attained a high degree of development, "Having . . . many gifts; the gift of speaking with tongues, and the gift of preaching."—Book of Mormon, Alma 7:31.

That the power of this gift was not to be enjoyed by everyone in general is suggested by Paul, saying, "How can they preach except they be sent?"

There is another way to present the word, to which we shall have occasion presently to advert, but as showing the gravity attaching to that which is uttered by this gift:

Behold, and lo this is an ensample unto all those who are ordained unto this priesthood, . . . that they shall speak as they are moved upon by the Holy Ghost; and whatsoever they shall speak when moved upon by the Holy Ghost, shall be scripture; . . . shall be the word of the Lord; shall be the voice of the Lord, and the power of God unto salvation.—Doctrine and Covenants 68:1.

Paul doubtless had in mind the results from the application of this power and the fruits of this gift when he spoke of those who were "begotten by the

word." And the gift seemed to be of such importance that even ordained men are restrained, thus, "If ye receive not the Spirit ye shall not teach."

Of course, if there were no other ways to teach but by the gift of the Spirit, that restriction would be unnecessary. But that there are other ways is further and more directly manifested, wherein it is said:

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

As no prophecy of the scripture is given of any private will of man, so the power to exercise the gift of preaching cometh only by the Holy Ghost, as God wills, and it must have been to some purpose that he said unto his disciples:

I have chosen you and ordained you.

And again, verily I say unto you, and I say it that you may know the truth, that you may chase darkness from among you, for he that is ordained of God and sent forth, the same is appointed to be the greatest, notwithstanding he is least and the servant of all.—Doctrine and Covenants 50: 6.

It seems that the ordained man, then, is to be greatest, in a sense, because through his ordination he may receive a gift, if he lives for it, whereby to dispel darkness and to cause the truth to shine.

Therefore, why is it that ye can not understand and know that he that receiveth the word by the Spirit of truth, receiveth it as it is preached by the Spirit of truth?—Doctrine and Covenants 50: 5.

But what of that other way, or of those other ways of presenting the word?

It is hard to utter in a way to touch the heart of any but the common people, but being, as Shakespeare saith, "a true laborer" whose greatest delight is "to see my ewes graze and my lambs suck," I can think of no illustration to better reflect the difference than a lamb taking his nourishment in the way God ordained he should get it, and another, who by sad misfortune must get it some other way, in the application of which he pushes back with all four feet so that you have to confine him, and there he snorts, and struggles, and strangles, protesting not only the way it is given, but the blueness of skimmed milk, as well.

I am acquainted with an infidel who knows the Scriptures, chapter and verse, and can recite them at length, and he is all the more an infidel. He was taught professionally, and learned mechanically, but was not enriched spiritually. He had the letter that killeth, but lacked the fat of yellow cream that you never get with skimmed milk. This man was as those described by George Fox, founder of the Quaker Society, saying:

All Christendom, so called, had the scriptures, but they wanted the power and spirit that those had who gave forth the scriptures, and that was the reason they were not in fellowship with the Son, nor with the Father, nor with the Scriptures, nor one with the other.

The record of the Scriptures is not enough, even though we have the three books complete. There must be present the rich cream of a living element in their presentation to us, or they can not give us life. That living ingredient can not be committed to books, nor transmitted by records or the power of man. But it is committed to, and transmitted by the living members of the Order of the Son, who may say as he said:

As the living *Father* hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. . . . The words that I speak unto you, they are *Spirit*, and they are life.—John 6: 57 and 63.

In his words there was the richness of food, and flavor, and the power of life. And not in his words only, but in the words of those who should be ordained to the same order, the same power.

Wherefore he saith, "He that receiveth you receiveth me."—Matthew 10: 35.

His servants were to speak as he spake, and their words, by the Spirit, were to contain the same living element his contained. As he said: "Whether by mine own voice or the voice of my servants, it is the same."—Doctrine and Covenants 1: 8.

Again:

If they have kept my saying, they will keep yours also.—John 15: 20.

Yea, blessed are they who shall believe on *your words* . . . for they shall be visited by fire and the Holy Ghost.—Matthew 5: 4.

That living content, then, must be present for the begetting and sustaining of living saints. And we should better understand, it seems to me, that with the purpose to provide the living word, the order of the Son was organized among men so as to enable them to administer it, because that without this arrangement that life-giving power could not be enjoyed. Wherefore,

This greater priesthood administereth the gospel and holdeth the key of the . . . knowledge of God. Therefore, in the ordinances thereof the power of godliness is manifest; and without the ordinances thereof, and the power of the priesthood, the power of godliness is not manifest unto men in the flesh.—Doctrine and Covenants 83: 3.

The pressing demand for a Zion that is upon us now, and the feeble showing we are able to make in answer to that demand, may be sufficient to indicate that it must needs be that we shall go forth in His own way, if our work shall become effective, and may assist us to cease chopping chips and turn to the effective shaping of timbers whereby Zion shall rise into form.

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HOME EDUCATION

Issued by the National Kindergarten Association, 8 West Fortieth Street, New York City. These articles are appearing weekly in our columns.

"The Child's First School Is the Family."—Froebel.

Injudicious Praise

Mrs. Lee was visiting the studio where her five-year-old daughter, Virginia, was beginning the study of instrumental music. Virginia had been asked to join in some simple little songs and had done very well.

"Oh, what a lovely voice you have, Virginia; you can certainly sing," gushed Mrs. Fields, the owner and conductor of the studio.

"Isn't she fine? She ought to have little lessons in vocal work," raved Faye, Mrs. Fields' grown sister.

Virginia twisted with pleasure and complacency and remarked, "Yes, I think I do sing real well."

"Of course you do," agreed the ladies.

The thoughtful mother took her little daughter out of the studio as soon as possible. On the way home, Virginia asked if she had heard what had been said. To this the mother responded: "Yes, I think it is so nice of them to say such kind things about my little girl. Of course you know, dear, they wanted to make us feel happy, so they were extra generous."

The child was thoughtful for a few minutes and then said, "Well, I do think I can sing better than any of the other children around here. Mother, don't you think I should begin to take vocal and dancing lessons?"

"No, indeed, dear; not for quite a while."

"But, mother, Faye said I was a born dancer, and Mrs. Fields told me I was the most graceful child in her classes, unless it is Dena! and, mother, I can do better than she can, even if she does feel so smart and big."

"Listen, dear, mother will tell you when she wants you to do those extra things, so let us not worry any more about them."

After a short silence: "Mother, Faye thinks I won't ever amount to anything the way you are raising me."

The mother was absolutely nonplussed for a few moments. She felt really more than vexed that a child so young should have been exposed in this way, especially since she had had to help Virginia constantly because of a natural tendency to think too highly of herself and her ability. She was sorry to see the unaccustomed frown of irritation on the young face and wondered how Mrs. Fields, herself a mother, could take such an attitude toward a child

or permit her sister to do so. "Does Mrs. Fields carefully consider and weigh all her actions and those of her children as I do?" she questioned. "We were both students of child psychology, yet I can not see that she applies any of her knowledge, either in training her own children or dealing with mine." But she pushed the annoying thoughts quickly and resolutely aside and looking down tenderly at her little daughter, she asked, "And what does Virginia think?"

It was the child's turn to be nonplussed. Then meeting her mother's loving gaze, a new spirit of loyalty was born.

"I'd rather have you for my mother," was her somewhat irrelevant reply.—Lenora Bailey.

Great Britain's New Legitimacy Law

Until the beginning of this year no child born out of wedlock in Great Britain could be later legitimated by the marriage of the parents. On January 1, 1927, an act came into force making this possible, except in cases where either parent was married to a third person at the time the child was born. Legitimation dates only from the time the act came into force, even though the marriage occurred earlier. Legitimated children are to have the same rights of inheritance as children born in wedlock, and they have the right to have their births registered.

A Nursing Mother Needs Sunlight and Green Vegetables

Experiments recently made by physicians seem to prove that if a nursing mother has plenty of direct sunlight or is treated by artificial violet rays, she will be able to give her baby what is needed to prevent rickets and also escape for herself the breaking down of the teeth which so often follows the bearing and nursing of children. Other experiments have shown that the ricket-preventing vitamin A is associated with the green color of the vegetables in which it occurs, so that the ordinary garden variety of lettuce is a far better source of energy than head lettuce.

A New Idea in City Playgrounds

New York is to begin the construction of a special sort of playground adapted to the peculiar conditions of population congestion in that city. This playground, which is to be six stories high, will be built in the form of five terraces, with open-air ramps leading to each level. Altogether there will be over 100,000 square feet of open-air play space and about 127,000 square feet of indoor space. It will

NEWS AND LETTERS

Little Journeys With the Editor in Chief

Jonesport, Maine

At the close of my last "little journey," I was aboard a Boston & Maine railway train with Bishop M. C. Fisher, bound for Jonesport. It was on January 21, the anniversary of my natal day. For many years past this day had brought me a message of love and loyalty, and I could not but feel its absence this time.

When M. C. and I were astir on the next morning the train was past Washington Junction; and we were in the midst of typical Maine scenes. Maine as one of the first of American commonwealths, her part in American politics, her varied industries, and as the home of typical Yankees, has always had great interest for me, though it has not been my pleasure to visit the State often. Twice before I had been there, once some twenty years or more ago in company with Brother F. M. Sheehy, and again in 1915 when the family on our return west from the year in Worcester we had spent a few days on Deer Island. On neither occasion had I been farther east than Stonington, and then only along the coast, except when crossing the State toward Montreal. So I was looking forward with pleasure to seeing Jonesport, and more of the maritime portions of the State. To reach the coast towns of Maine by rail necessitates a trip quite a distance inland after all, though never far from salt water; for great long arms of the sea penetrate for miles in a northerly direction into the mainland, so the railway passes near the head of these arms, bays, and reaches.

And as we looked out upon the wooded slopes and hills, I recalled that once Maine was a chief source of lumber. But now its great pine forests are practically gone. Shall we say sacrificed to the avarice of man? Yes, to his avarice and shortsightedness. With no efforts towards reforestation the woods of Maine have changed. Lumber is still taken out; but in neither the quantity nor of as good quality as previously. The soil so well fitted by nature to sustain great forests, has produced other woods, and at almost every station ricks and cars of pulpwood could be seen, and everywhere cordwood was in evidence. And vistas of miles and miles of woodlands caused meditation upon what might have been had a great lumber industry been preserved by forethought and curbing of cupidity. But, what with pulpwood (in turn not being protected), barrel staves, woods for tool handles, and some smaller lumber mills, even along the coastwise portions of the State, quite an industry in wood is still carried on. Agriculture has not grown as forestry has declined; and so, except in valleys where special soils encourage vegetable growing, Maine's population has thinned, except where "rustication" and "recreation" pursuits of people from the interior and south have built up the coast towns. Vacant houses and abandoned "farms," bear evidence.

And as I meditated upon the story of ruthless destruction of the great forests of Maine, Michigan, Wisconsin, Minnesota, Louisiana, and now California, Washington, Oregon, I

contain an auditorium, dance hall, swimming pool, gymnasium, and bowling alleys, while the little children will have swings, seesaws, and other playground equipment. Rents from stores on the street level are expected to furnish operating expenses. The first playground of this design will be for the use of the lower East and West Sides of the city. Doctor William J. O'Shea, city superintendent of schools, is chairman of the committee in charge of the project.

not only wondered what the ultimate outcome would be, but I could not but think of the "regions round about" a certain center in which we are deeply interested. And I thought of the former great forests of walnut, oak, elm, and pine, and recalled the hundreds and thousands of acres of southern Missouri lands I had seen which had been cut over, and no steps taken to preserve those great natural resources. And I thought a bit about how this might enter eventually into the problems of Zion. But doubtless, reader, you see it.

And so the robbed forests of Maine stimulated thought. As we passed through them, we couldn't see far, for the distance of vision was restricted by a fog which persistently hung. But what we saw was interesting.

We reached Columbia Falls about nine o'clock, where we were met by Brother W. E. Rogers, president of the branch at Jonesport, and Leon H. Crowley. In Brother Crowley's car, he at the wheel, we were taken over icy roads to Jonesport, the ice being the packed remnants of a heavy snow reduced by a prolonged January thaw. It was about twelve or fourteen miles, as I remember it, to Brother Crowley's home, and quite a portion of that distance was in Jonesport. The fog prevented us from seeing far from the road, and so I might easily have received the impression that Jonesport was quite a city. Later, when I had a chance to view the town from the water on a clear day, the fact was disclosed that it is very narrow and elongated. It stretches along the water front, the main street following the general contour of the shore. A town so stretched along a prairie road would doubtless have been called Stringtown. I remember one such town in Iowa, I believe.

Right here I recall that with all the questions I propounded to Leon and Brother Rogers and Newman Wilson and others, I failed to learn the genesis of the name Jonesport, or just how old it is. From certain aspects of the town it is easy to see it is far from young, and so one is not surprised to hear stories concerning families there now which go back several generations. It is easy to surmise that Jones' wharf grew into "Jonesport." And it is easy to guess Jones was a Welshman.

We, M. C. and I, after being driven to the far end of the town opposite to our entrance, and seeing where Brother Rogers lived and where the store was, and making a purchase at the store (handkerchiefs—cold, you know), we were taken to the home of Brother Crowley, where we were domiciled during our stay. The lunch we were served on our arrival and the quiet greetings of both Brother and Sister Crowley assured us of two things quite positively, first we were not likely to go hungry; and second, we were going to feel at home. Both promises were fulfilled. I think my Maine trip put several pounds of weight, flesh, on my bones, and the task of taking it off isn't going to be easy. Sea food always tempts me, and in some way the word must have passed that I was partial to them; or maybe it was just Maine's usual diet. Anyway, clams, fish, lobsters, were in evidence, and disappeared.

Lunch over, we took in the sights of Jonesport. The principal sights are two "sardine factories." One is said to be one of the largest in the world. (How natural that sounds! Reminds one of California.) It is the Underwood Factory, where the Red Devil brand of clams, sardines, etc., are canned. Only the clam chowder part of the factory was running. "Not much doing," said the superintendent, Mr. Ed Hinckley. But when I saw the boatload of clams being unloaded, and saw the bushels and bushels of them being steamed and sorted and made up into chowder to be canned, I made a mental observation that I should like to see that factory when it was "doing something." It looked to me as if there was machinery enough there to cut and fry and pack all the herring and sardines on the Atlantic coast; but I guess not, for along the coast of Maine alone are many other, though smaller, factories. Under the guidance of Mr. Hinckley, I saw it all, and my many questions found ready answer from him. In the engine room of that factory I found one with whom I have had correspondence dating back several years, Brother Ferd Norton, and as a lover of machinery, particu-

larly steam and electrical, you can guess we soon had something to talk about.

After visiting the Underwood plant, we went to one owned and run by Brother Lou Hinckley, and he showed us how his factory is operated. Only the smoked herring part of this was running, but we saw quite a number of them being smoked and packed. It was interesting to see the large smokehouse with its hundreds of sticks of herring, and later to see those herring by the skillful hands of women operatives have heads and tails snipped off, cut open, cleaned, skinned, and neatly packed. In the boxes they looked almost like candy, and tasted good, but different.

By this time the afternoon was well-nigh gone, so we prepared to go to the church. Here we found preparation had been made to have the priesthood largely of the district eat the evening meal together. The principal item of diet, but not all by any means, was a clam chowder. I learned that the "cook" who had prepared this was Newman Wilson, our missionary in that field. Well, I did not hear Newman preach; but if he can do as good a job at preaching as in making clam chowder, he will pass.

It was a pleasant occasion, and as I ate with this group of earnest men and recognized that most of them were engaged in the occupation of gathering a livelihood from the sea, and arduous seafaring industries, I tried to appreciate adequately the devotion to the cause which will lead them to give additional strength and energy to church work; and I felt a strong desire to be helpful to them. That feeling always comes when I see such devotion and appreciate the handicaps under which so many are compelled to work. But along with it comes the consciousness of my own limitation, and I turn once more to the ultimate source of our help. And I am aware that most of these men are conscious of the necessity of falling back upon that source after we have reached our limits.

I am wondering if seafaring men as a class are more religious than others. What think you? The dangers of following the sea have always been set out in literature, and to landlubbers the toll of life taken by the sea seems large; but all vocations have their dangers. And yet, on the sea, subject to the sudden caprices of air and water currents, seeing the many inexplicable things which happen, seamen like woodsmen, lay their hands near the heart of nature and sense throbbings perhaps not experienced by others. And seamen should be religious—bravely so.

I shall not try to name all the men I met at the "supper." There were not many, perhaps twenty, or thereabouts; but I enjoyed meeting them. And may I hope that our meeting together was mutually helpful.

The Saints gathered in the upper room of the church for an evening service. I had been announced as the speaker. I did not try to sermonize, for I felt we, they and I, should be introduced. Of course Brother Rogers introduced me to the audience; but I felt we should get acquainted. So I tried to tell of my experiences as a servant of the church, my preparation for work, and my ambitions as man and officer.

Just how effectual that introduction was, I am not going to say. Instead I want to say a couple of words about the church building at Jonesport. The branch, I learned on inquiry, numbers near three hundred and fifty members. Of course not all are active. The auditorium will seat near that number. It is neatly finished, well seated, with adequate equipment for the usual services, and tastily decorated. For the lot on which the building stands and for the materials of which it was constructed, money was expended; for labor practically no money was spent. And the work was done by branch members. Nearly all the Maine men who follow the sea are handy with tools. Many are excellent boatbuilders, and some developed skill in carpentering approaching that of cabinetmakers. Working about their "gear" and motors they develop mechanical ability and the fundamentals of engineering. And so the Jonesport Branch was able by donated labor to erect a neat and durable church which would

probably have cost fifteen thousand dollars to construct—perhaps more. The location is good, and the building is, I am told, the church home of Jonesport's largest congregation.

That night at Brother Crowley's, M. C. and I slept together. As we retired and lay chatting for a while, before going to sleep, we recalled that only on one occasion before had we bunked together. It was at a conference of the Lamoni Stake, at Allendale, back in 1897. One night we slept in a haymow, for the homes of the Saints were crowded; but the next night we were in a bed. That conference was the one at which a tempest in a teapot had been developed over the district president's recommendation that "Fred B." and I be ordained elders. M. C. and I are both about the same number of years older chronologically than we were then (though in experience I am sure I am twice as much older), our hair is thinner and grayer; and mayhap we have both "learned" to snore a bit. I had been warned that he had become somewhat adept at it, and so was afraid he'd keep me awake unless I could get to sleep first. Well, in the morning, cautious inquiry on the part of each developed the fact that neither one had heard the other. Whether Leon and Sister Crowley heard both of us, I can not say. If they did they were good enough not to mention it.

Sunday, the 23d, was a busy day. M. C. had insisted that I do all the preaching; but I insisted a little more strongly, I guess (for I won out), that he speak in at least one service. We both went to Sunday school, and I guess we both spoke, he to the kiddies downstairs, I upstairs. At a quarter till twelve he was the speaker to a good-sized audience.

Then followed a priesthood meeting in the basement, and for an hour or more I spoke to them. A period of questioning followed. For the midday meal, a bit late, we were in the pleasant home of Brother and Sister W. E. Rogers, and then back to the church for an afternoon preaching service wherein I was the speaker, and again in the evening. At all the services a goodly number was present, and the audiences evidenced an interest in the problems of Zion and Zion's conditions, for such was the theme.

At the close of that busy Sunday, I was a bit weary; but I was happy in the thought that perhaps good had been accomplished for the church, and that the knowledge gained of conditions in Jonesport and the district would be of advantage in future work. I had found pleasure in learning to know the Eastern Maine Saints better; and I was cheered a bit, too, by birthday messages from the daughters and son-in-law, and by one message signed by all the workers at the office. Thanks, fellow "prisoners," for the words of greeting.

The next day, Monday, a bit of a "change" was experienced. Of that in my next. F. M. S.

On Board a U. P. Train, February 17.

Fanning, Kansas

The Department of Women gave a plate supper about the middle of January, and a neat sum was realized. The department always assists in the paying of the janitor.

Sister Betty Twombly has been quite sick the past three weeks. We are glad to say she is much improved. Also Sister M. L. Schmid, of the Troy group, has been confined to her bed for some time, suffering a great deal. She, too, is better at this writing.

Brother James Blanten, of Troy group, passed away February 4. He leaves his wife and three children, besides several brothers and sisters and many other relatives who mourn because of his early departure. For several years he was afflicted with heart trouble. The funeral was at half past two Sunday, the 6th, conducted by Brother Schmid, and sermon by Brother Samuel Twombly.

On February 6, our district conference was held at Atchison, Kansas. This was a peaceful, profitable conference. Apostle D. T. Williams was present and preached Saturday

night and Sunday morning. These were very able discourses, and all felt benefited. He left Sunday afternoon for Iowa.

Fred and Dan Marsh have bought farms and will move their families the first of March to this locality. We are growing in numbers, and our attendance is good at all services. Our Wednesday night prayer meetings are drawing attention and increasing in interest.

Brother and Sister F. G. Hedrick, who have been engaged in hotel business at Troy for some months past, have moved out, and we regret to see them go. Sister Hedrick is president of the Department of Women at Troy, and he is president of the Fanning Branch. We want to see them locate not far away.

Our slogan is "On to 1930 and beyond."

New Philadelphia, Ohio

February 7.—It has been some time since we have told the readers of the HERALD of our progress both spiritually and financially. We are moving along. Our Sunday school continues to grow. Our cottage prayer meetings are quite a success. Our social services are well attended, especially the sacramental services, as so many of our young people attend.

At our annual business meeting in January, the officers were each willing to fill their respective offices for another year. Elder William Gondy will act as our pastor; James Carlisle, sr., Sunday school superintendent. Our Department of Women is quite active at this time of the year in quilting. Sister Margaret McMillen as president is working with the cooperation of the Saints. With this staff of officers, there should be, and we feel there will be, a great work accomplished this coming year.

Brother and Sister A. B. Klar gave the Saints quite a surprise by placing a beautiful piece of tapestry art work back of the pulpit in our church. Torcheres were added and also a large light over the pulpit. Old furniture was refinished, and there were a new library table and a stand with beautiful, artificial flowers, new rostrum, railing, and curtains. It was indeed a transformation, and our stairway and basement also were under the carpenters' and painters' hands. Of course, some of the Saints of the branch helped.

We are looking forward to district conference to be held at Barberton, Ohio, February 26. We know a blessing awaits us if we are faithful and meet with so many of our dear brothers and sisters whom we do not have the pleasure of meeting at any other time. We deem it a blessing to sit and listen to those servants of God who come into our midst at this time. We hope the good work continues to grow and that the march might be strong and steady toward Zion, others joining our ranks as we move forward.

R. E. MASON.

Alexander, Kansas

This leaves us with a membership of one hundred and fourteen in our branch. We have the only church building in Northwestern Kansas District, and yet, no night preaching service and no Religio service. We do have Sunday school at ten in the morning and preaching at eleven, except on the first Sunday of each month, when we have our sacramental service. If meetings could be held at night, it is possible that seventy-five members could come out most of the time; and perhaps with the right kind of preaching and entertainment, nonmembers would again come, as of yore. As it is, some Saints attend the United Brethren Church in order to be getting some good, for one certainly receives good from Miss Niswonger's sermons on the ten commandments.

Our young people and children need entertainment and some special services—song services for example. As it is, there is a restlessness among the young folks, and they will

and do seek amusement in other churches, communities, and some even attend dances. The older heads should make plans to keep our young, give them a party in their homes—say once a month—a lively good party with no harm attached. It is time to be doing, before it is too late. We have the talent as leaders in singing and entertainment. Why not improve this talent? Let us all say, "Lord, here am I. Send me." Let us start the ball rolling by having a valentine party.

The belfry is to be torn off our dear old church. Some of the hands which helped put it on the church are folded upon their owner's breast in their last rest.

Sister Schadel has been in very poor health all winter. Also Sister Elsie Keatley and Sister John Teeter are among the afflicted, and have been for some time.

Brother and Sister John Teeter entertained our aged Brother and Sister Ebert on the evening of February 7 with a supper, it being the old couple's fifty-second wedding anniversary and Sister Ebert's seventy-first birthday. The Eberts were the first members of the church here, locating nine miles southeast of Bazine, Kansas, some forty years ago. Some of the early missionaries will remember them in their sod house in those days.

Harold Teeter is the recipient of a lovely ring, presented him by his mother for work done in school. He is a junior in high school. He and Vida, both juniors, are very anxious to finish and enter Graceland. This is due to their sister Chrystal's love and boosting for Graceland. May others follow their lead! Quite a few were out Sunday, the 6th, to sacramental services. Come again. May God bless all in our prayer.

When Jesus comes to reward his servants

Whether it be noon or night;

Faithful to him may he find us watching,

With our lamps all trimmed and bright.

Oh, can we say we are ready, brother,

Ready for the soul's bright home?

Say, will he find you and me still watching,

Waiting for the Lord to come.

Then let us each keep his commandments.

Some of them are these:

File your inventory; pay your tithing;

Go to church; and live at peace.

Pueblo, Colorado

February 13.—If any Saints happen to be traveling through our city, don't forget to stop and see us in our little building, which we have bought and converted into a church. It is located at 811 East Second Street. We have Sunday school at 10 a. m.; preaching at 11; Religio at 6.30 p. m.; and preaching at 7.30 on Sundays. The Wednesday prayer meeting also meets at half past seven.

We have started the year well with three baptisms, and there were some little children blessed. Brother Paul Darnell was here and preached for us. We enjoyed his sermons very much.

Branch officers are: Branch president, Brother John Eve, who holds the office of priest; E. B. Johnston, priest, and Brother R. E. Ard holding the office of deacon.

I certainly like these new Book of Mormon quarterlies for senior Religio study, and our new Sunday school quarterlies also make our doctrine very plain. One factor in this is the use of the Inspired Version for reference. Also the SAINTS' HERALD is getting better right along, and I am commencing to realize how much I would miss it if I were not able to get it. Nor would I try to get along without our little missionary paper, *Zion's Ensign*.

I would like to hear from Elders George Day, of Bemidji, Minnesota, C. A. Kress, formerly of Duluth, and P. S. Schnuckle.

E. B. JOHNSON.

PUEBLO, COLORADO, 1104 East Fifth Street.

Rich Hill, Missouri

The HERALD as never before, so it seems to the writer, has words of encouragement, good cheer, and that something which tends to bring the membership of the church into closer contact and loyalty to one another. It gives one the opportunity to vision some of the great things that are before this people.

Brother W. E. Haden has just closed a three-week series of meetings, baptizing two, and has left the seed for thought with several whom we believe will in time accept the gospel of the only true and living God. We have learned to love Brother Haden for his untiring efforts in this district and hope those in charge at the coming conference will send him back to complete some of the work he has so nobly started.

When we remember that the return of the Jews to their homeland and the building of Zion are to take place concurrently, we should be inspired to exert every effort to put over the Zion movement in our own country. The church papers let us know that the young people are coming to the front in this work and will soon be carrying the load and burden of their fathers. Let us go forward and build Zion by standing behind the prophet and the program of the church.

J. F. JOY.

Ministerial Conference at Aurora, Illinois

On January 22 and 23 the priesthood from northeastern Illinois, southern Wisconsin, and the Hammond, Indiana, Branch gathered here in Aurora as a result of a request made at our fall conference in Plano. The purpose of the gathering was largely for the reorganizing of elders' quorums, and effecting organizations of the priests, teachers, and deacons. Considerable sacrifice and effort were necessary on the part of the men to attend, but from the expressions of different ones, all were amply repaid.

We held our meetings at 109 Fox Street, in the parlors of the Aurora Chamber of Commerce, these rooms being donated to us free of charge. On Saturday, January 22, at 3 p. m., Bishop Carmichael gave us a real educational talk, "Laying the foundation of Zion." I surely believe a clearer understanding will be had of the why of inventories as a result of Brother Carmichael's talk.

At 5.30 an appetizing banquet prepared by our local Y. W. C. A., and served by the Department of Women of the Aurora Branch, was heartily enjoyed by all. Apostle John F. Garver acted as toastmaster, and truly made us feel brethren in the true sense of the word. He called on Elder J. F. Wildermuth for the welcoming speech representing the Aurora Branch as the host of the conference. Elder E. O. Byrn, pastor of West Pullman Branch, Chicago, replied very graciously, speaking the sentiment of the brethren assembled—they were glad to be there. Bishop Carmichael and Patriarch W. A. McDowell were called on for toasts and replied with some very inspirational and encouraging remarks as to the progress and forward look of this latter-day work. At the conclusion of the meal a short program was given by the Department of Women of Aurora.

Returning at 7.30 to our place of meeting we enjoyed a lecture by Apostle J. F. Garver, "The meaning of priesthood." It can truly be said of some of our priesthood, they just "hold" the priesthood, but after hearing this lecture they should shake themselves into a new life and consider the priesthood with its responsibility, opportunity, and privilege.

Sunday at nine o'clock a social hour was enjoyed, the Spirit of the Master bringing comfort and peace to each one.

At ten o'clock the elders, priests, and deacons met in separate rooms and organized, with the help of Apostle Garver, Bishop A. Carmichael, and Patriarch W. A. McDowell. The elders chose H. T. McCaig, of Chicago, as president, and Earl Rogers, of Manteno, as secretary and treasurer. Brother McCaig is a man we believe to be well fitted for the place, as he has had considerable experience in branch and district work. The priests elected Ray Hurst, of Chicago,

president. Brother Hurst is a young man of sterling character and tested ability. The deacons selected a very fine young man, Brother John Walgrew, of Chicago, who places the interest of this work first in his life.

Immediately after the organizations were effected, the ones chosen as presidents of their quorums were set apart by special blessing by Brothers McDowell, Carmichael, and Lenox.

Promptly at two o'clock every member of the priesthood was back from dinner, served at the homes of the Saints, eager for the service to begin. All were anxious to hear more of "Laying the foundation of Zion." Many points of interest were discussed regarding the financial law. Many things heretofore not clear were apparently made plain. We truly believe that organization is necessary to success, especially so when there is a desire for it, such as was manifested by the priesthood.

The conference, we believe, was a great success, with but one thing to mar its completeness, and that was the ill health of Brother David E. Dowker. He was unable to attend the entire service. His greatest joy was in the satisfaction that because of his untiring efforts the conference was made possible. At this writing he is on the gain but not yet able to return to his field.

J. F. WILDERMUTH.

Temple Builders Organize and Begin Work

WATERLOO, IOWA, February 8.—On the evening of January 28, the little stone church of the Waterloo Branch was the scene of a pie social. A large number attended the program and enjoyed the social. Almost twenty dollars was taken in that evening from the sale of pies. The pies were cut and sold by the piece, with the exception of one, a mystery pie, called the K L D S radio pie. This was sold whole and brought four dollars. Next it was sold by the piece, and this brought it up to ten dollars.

The young women of the branch, married and unmarried, have recently organized a chapter of Temple Builders known as the Sigma Chapter, with ten charter members and six more taken in at the next meeting. Brother C. A. Kress, branch president, asked the chapter to put on the program. They had eight days in which to prepare it, having just organized. No one had a uniform. But with much working and planning together, they all had their white middie and skirt. Thirteen took part in the program, and they looked very nice in their white suits with blue ties and nautilus embroidered on the left sleeve.

Sister Jackson, head of the Department of Women, gave the opening prayer; and without announcing, each girl as her turn came performed her part in the program. A Temple Builder exercise, which explained the work and aims of the organization, was nicely rendered, after which a Temple Builder song, written by Sister Mabel Hall was sung. The program was enjoyed by all.

While pies were being cut and served, Brother Kress took charge of the recreation; riddles were given and answered and one or two games played, children and all taking part. The pieces of pie went quickly, as everyone had brought a pie appetite to church. The radio pie brought the most fun and speculation. Dana Beringer was the maker, and it was said to be the first and last of its kind ever to be made. The pieces went quite high. The girls of the Sigma Chapter went together and bought one piece and let it go to be sold over again. One brother bought a piece and let it go to be sold over, saying that if the girls couldn't eat it, neither could he. One or two more pieces sold the second time. The most fun came when the pie was cut, and the bidders were called up to eat their pieces. Each one was afraid the laugh would be on him. But it wasn't half bad, and before it was all gone those in the back were crowding up for a bite. The owners were not a bit stingy, and those who liked lemon filling rather strong, and a little raw lemon, found the pie very much to their liking. It reminded one of the times when the static is fine on the radio. The evening will be long re-

membered by all present, for through their enjoyment it brought all closer together, and none can ever again think of the Temple Builders without seeing those girls in pure white and recalling the program put on that night by earnest, sincere hearts.

At this writing, the chapter is planning on going to Oelwein, Iowa, to put on a play Friday evening, February 11. The girls are working hard and faithfully for this program.

Plans have been drawn up for a basement for a new church here. Our church is rapidly becoming too small. Sometimes it looks as if we would push the walls out to make room, but some way is always found to make just a little more room; so everyone is cared for. We hope in the near future to see the work started on the basement.

At present Brother Kress is at Oelwein holding services, and reports good attendance and a good spirit.

The writer has been made to feel God's power and goodness to him just recently, as he was taken suddenly ill Sunday evening and had to be taken to the hospital, but by administration was able to be out again in three days. Truly, the signs follow the believers!

The work here is forward, and God is choosing the young to work. Brother Kenneth Wolff was called to occupy as deacon, and he was given the promise that if he were faithful he would be able to do much for God's work. This brother united with the church a little over a year ago.

The sacramental service last Sunday was a feast to the soul. Though there was no gift manifest, each felt the Spirit resting quietly upon him, and of this the testimonies bore witness.

GUY M. HAYNES.

Des Moines District Conference

We are glad to be able to report the conference held February 4, 5, and 6 was splendid both in attendance and spirituality.

Sister Lenore Christy was the principal speaker Friday afternoon, her subject being, "What does the church mean to you?" This direct and searching subject was handled in the plain, characteristic way of Sister Christy. She urged the sisters to study the Bible, Book of Mormon, and Doctrine and Covenants, stating that the church is the light of the world in its teaching of doctrine, of tithing, and of stewardship. The Saints were instructed to develop the four-square life: intellectual, social, spiritual, and physical. None of these are to be neglected.

Bishop E. O. Clark conducted a round table discussion at 4.15 on the subject of stewardships. Much of the benefits which might have been enjoyed were lost because the object of the meeting was not understood by some.

Friday evening was occupied by an entertainment planned by the Department of Women. A dialogue, "Citizenship," was put on by two local attorneys, Mr. H. E. McNutt, and George Y. Hammond. The subject of prohibition enforcement was the theme, and many points were made clear from the standpoint of the citizen and law enforcement machinery. It was made quite clear that the reason law was not enforced was because the citizen did not realize his responsibility in many cases. Sister Evleyn Finch sang, "Open my eyes, O Lord," and was accompanied by Vivian Casting. The Des Moines Orioles sang "Ride on, ride on." "Challenge of the cross," a pageant by the C. W. A. W. Class, directed by Bertha Robinson Deskin, was presented in a beautiful manner by a group of girls and young women. The meaning of the cross of Christ was made plain, as members of the class came forward to receive their cross. Some at first refused to bear their crosses, because they were rough, heavy, or their purpose not understood. The climax was reached when one sister started to bear away the heaviest cross of all but became tired and sat down to rest. The angel told her that she must not sit down, but must bear her cross continually. This brought every girl who had refused to bear her cross to the front in a beautiful tableau in which all took up their crosses, showing their willing-

ness to follow their Lord. Apostle J. F. Garver offered the prayer of benediction.

While this program was being carried on, Bishop Clark was stricken with strangulated hernia and was hurried to the Lutheran Hospital, where an operation was performed as soon as possible. This event cast a shadow of sorrow over the Saints, and all went home with instruction from Brother Castings to pray for Brother Clark.

On Saturday morning, promptly at 7.30, Apostle Garver addressed the priesthood on the subject, "Feeding the sheep." His words brought to us the weight of responsibility of the office each held. At the 8.45 prayer service, special prayers were offered for Brother Clark, and a spiritual time was enjoyed by all present. Elders C. E. McDonald and O. L. D'Arcy were in charge.

Sister Christy occupied the ten o'clock hour, her subject being, "How we can add to the church service?" It is impossible for us to tell all of the good thoughts presented. One was that when we go to church, we should take our thoughts with us and center them on the purpose of the meeting.

At 1.30 the business meeting was begun, Brother Garver and the district presidency being asked to preside. Business was disposed of with dispatch, and a spirit of unity prevailed. Delegates to General Conference were nominated from the floor and voted on by ballot. Brother Garver was then asked to take charge of the conference during election of officers. Brother Henry Castings was sustained as district president, and he was asked to resume the chair. He chose Elders C. E. McDonald and E. G. Beye for counselors, his choice being indorsed by the conference. William Robinson was elected superintendent of Sunday schools; Stephen Robinson, superintendent of the Department of Recreation and Expression; Sister C. T. Kirkwood was elected superintendent of the Department of Women, and is well qualified to take up the work.

Elder D'Arcy had charge of the evening service. Prayer was offered by Apostle Garver, and the sermon was by Apostle F. Henry Edwards. He spoke from the text, "Say unto the children of Israel that they go forward." The application was made to our day, that while the forces that were driving the children of Israel forward were the armies of Pharaoh, the forces moving us are economical pressure and desire for the full expression of Zion's ideals.

Sunday morning found the priesthood assembled at seven o'clock for a lecture by Brother Garver, who emphasized the thought that the membership could not pass the point the leaders set for themselves. The need of pastoral work in the homes of the Saints was brought forcibly to our attention, and consciousness, and higher resolutions were formed by those who heard. The young people met for prayer services at 8.15, in charge of William and Stephen Robinson.

At half past nine the children met in the lower auditorium for classes, while R. J. Cornell, secretary of Polk County Council of Religious Education, addressed the older folks in the upper auditorium. His definition of education was, "The introduction of control into conduct." The function of education is "to cause us to do the thing we ought to do when we ought to do it, whether we want to do it, or not." Mr. Cornell stated that God measures us with a tri-square, and that our reach toward God is determined by our reach toward our brother.

Apostle Garver spoke at the eleven o'clock hour on the theme of climbing upward, taking his text from 2 Timothy 1. F. T. Mussell was in charge, and D. E. Dowker offered the invocation.

The sacramental service at two in the afternoon was a spiritual meeting enjoyed by all. The district presidency were in charge. Elder W. D. Tordoff made the opening remarks, saying that his spiritual experiences of the past year had been the most wonderful of his ministry, and that God had in a marvelous manner poured out his Spirit upon members whom he had baptized.

In his testimony, Brother Garver stated, among other

things, that it was not any worse for a man to be in the ministry and worry over his finances than it was for a man who worked in a foundry or any other business to worry over his. He stated that he met a salesman on the train who was going to a foreign country on an eighteen months' business trip, leaving a wife and three children behind at home. He asked, Why won't a minister leave his home and family when necessary to sell food for the soul?

In this meeting Doctor Hull related a vision in which he in company with two other brethren visited the home of a missionary who had spent the best years of his life in the service of the church. They were invited to dine, but found it almost impossible to eat the food that was being served. He went into the kitchen to find what was wrong and was informed that their allowance was three months in arrears, and that the food which was on the table was the last in the house. He immediately reached for his check book and wrote out a generous check and gave it to them. His testimony touched every heart, and appreciation of our brothers' and sisters' needs crept into the consciousness of those who heard.

J. L. Parker stated that the days of his missionary life were the happiest in his experience, and that his family lived better then, on half the income that he is now receiving, with less worry over financial burdens. Brother Castings stated that as the people had chosen him to serve them another year, with the help of God and the Saints he would do more than any previous year.

The testimonies of these brethren show the trend of all minds, and we feasted at the table of the Lord.

Brother J. L. Parker organized his forces for taking subscriptions, giving several prizes, but results had not been announced.

The young people enjoyed a period of recreation Saturday night in charge of district officers, and a royal time was had. Apostles Garver and Edwards staged a peanut-eating contest, the former taking all of the honors and also part of F. Henry's stock of peanuts. A peanut race between four teams consisting of twelve each was next. Other games were enjoyed, and Vern Deskin led the group in song. Brother Deskin was again chosen musical director, and is well qualified for the work. Brother Castings obtained considerable notoriety as "Doc" Quack in a play staged by the young people, Vern being the victim. True to form, the doctor tried all manner of experiments, from amputating a leg with a rusty hand saw to operating for appendicitis with a butcher knife, but found gallstones instead. Vern finally located the trouble "can sir," when he threw a tomato can out on the floor and caused much merriment among the anxious watchers.

Sister Dalbey was in charge of the kitchen, and the food was sumptuous and served in excellent manner by the Des Moines sisters.

This was a conference in which all branches were represented, and most of the groups. The impetus from it will help us to go forward rapidly and climb upward with greater courage and faith in God and his church.

Brother Clark received witness of the Spirit during the Saturday morning prayer service that the Saints were praying for him and that he would recover and be stronger than before.

Interesting Revival at Fort Scott

On January 16 Elder William Bath began a revival meeting here which continued for three weeks. Brother Bath is one of the strongest doctrinal preachers the writer has ever heard. He possesses the ability to preach plain facts, giving, as he says, "chapter and verse" for every opinion presented, and yet he makes friends with most all who meet him.

Even though the ground was covered with ice, and the roads were almost impassable during the first two weeks of the meetings, he preached to a large audience each evening. He has created an interest among those not of the faith at

this point, and if this effort is followed up by himself or other capable missionaries, it will be the cause of bringing those into the church that will give strength to both the general church and the local branch.

On Sunday, February 6, before the sacramental service, he baptized two young people. Each evening he addressed almost as many not of the faith as were of the faith. As the meetings proceeded, the interest of the visitors increased, as was evidenced by their bringing their neighbors with them the following evening.

Sunday night, February 6, the closing night of the meetings, the church was filled to its capacity. Brother Bath expressed himself as of the opinion that the meetings should continue for another week, but another appointment called him to Nebraska. We wish him success in all his works.

C. C. MARTIN.

FORT SCOTT, KANSAS, February 10.

Invited to Help; Then Expelled

In October, 1913, we moved from Iowa to Washington, having bought some land one and one half miles west of the little town of Amboy. "We" means husband, self, and small son of two years.

The nearest branch of our own church was at Vancouver, the county seat, thirty-nine miles distant by wagon road, almost impassable the greater part of the year. The nearest church of any other denomination was the United Brethren, at Amboy.

In the course of the next twelve years, nine pastors came to the church; with one exception they never came to our home. The one exception came only to the funeral of our little daughter. Three of the neighbor ladies asked us at various times to attend their church, but we did not go.

Then, in October, 1925, one day two men came to our door. They were the pastor, Mr. Everett Hazen, and an evangelist, a Mr. Turley, who was conducting a series of revival services. The lady who had been playing the piano had been called away, and they had no one to play, and they had come to ask me to play for them. I answered that I could come, but first I wanted them to know I was a Latter Day Saint, thinking it might be they would not want one of my belief, if they knew it. They both said that was all right with them. On that understanding I went and played for them until their services ended. Previous to this I had been in the church building but twice, once in attendance at a funeral, once at a lecture. After the revival ended, I stayed away. Some weeks later several of their members, among them the pastor, again urged that I come and help with the music. After several invitations I went one Sunday. They at once appointed me on their Christmas program committee. I served, as asked.

Before the program was given, Mr. Hazen came to me and broached the idea of forming a chorus. They had never had anything, not even an organized choir. I said I would do what I could, though it was nearly like trying to make something from nothing.

I went to work. In a month we perfected a formal organization. I was chosen director. Gradually the work grew until in September last we had eighteen active members, seventeen paid-up subscriptions to the *Choir Herald*, had bought a piano bench, and had over ten dollars in the bank; had the start of a small Sunday school orchestra, and plans laid and being rapidly worked out for a junior chorus.

In September last they changed pastors. The new man was M. H. Fox, of Tangent, Oregon. On his first Sunday, when he came to thank me for the music, I told him as I had his predecessor, of my belief. He assured me that was all right, that he was glad to have my help. On that assurance I said no more, but went on as before. I may say here that in my year's work with them I had never obtruded my belief. I had never spoken to exceed six sentences about the Latter Day Saint belief.

In a little more than two weeks after Fox's first Sunday,

he came to our home one afternoon and stayed the evening. To my surprise he demanded that we never say a word about our religion and, further, that we keep all ministers of our faith from this part of the country. I refused to make any such promise, and offered my resignation as director, which he refused to accept. Things went on until November 10, when this year's revival was due to start. The first evening, their conference superintendent, Reverend George E. McDonald, D. D., 4208 First Avenue, N. E., Seattle, Washington, walked in, came to the back seat where we were, and requested us to come to the entry. There he told us that he was going to hold a special quarterly conference at the parsonage and there have a different director appointed. I told him he did not have to hold any conference over me; I was gone already, just waiting the close of the service to get my music and other things from the church. He replied, "Don't flatter yourself that you are of sufficient importance that I have to hold a conference over you. I have a thousand other things to do." It happened that the other things were to admit the pastor, Fox, and his wife, into membership in the church!

McDonald told me that I was a menace to his church, that, right or wrong, the Latter Day Saint Church was unpopular, and that, right or wrong, I was to go. That right or wrong, or the good of the community, made no difference; he was going to stand by the discipline. I asked was it contrary to United Brethren discipline for a Latter Day Saint to act as chorister. He said, No, it was not in the discipline, but he was going to have it put there. No charges other than my being a Latter Day Saint were made then or since. I told him I had never sought a job in his church; that the former pastor had officially asked me to do all I had done. His reply was that Mr. Hazen was young and inexperienced, or he never would have asked me to come.

The church members, when they learned what had been done, were very indignant; that is, all but a few who believe in blindly obeying.

Reverend McDonald also told me that, while he couldn't shut the church doors on us, they would be a lot happier, and we would, too, if we went to our own church; and when I reminded him that Reverend Hazen had officially asked my help, he asked me if the request had been in writing. When I said no, he said it was of no good; that I had no right to start a chorus, unless the invitation was in writing.

Also one of the members has been circulating copies of *The King's Business*, published at Los Angeles, which contain some flagrant lies about our church, particularly the December, 1925, number. I was allowed to see but not have this number in my hand. Also Fox is spreading stories as to the dishonesty and shiftlessness of "the Mormons," and says he means our branch of the Latter Day Saint Church. Says he lived among them once.

Respectfully and in gospel bonds,
BERTA H. WILDERMUTH.

AMBOY, WASHINGTON, Box 46.

Gladstone, Michigan

February 8.—In the past six months we have had several brothers of the priesthood of the district with us. One of these was Elder John Goodman, of Boyne City, who held meetings a week before departing for Manistique; also Brother George W. Burt, who held meetings for a week to encourage the Saints. We noticed some outside interest manifested during his stay. Before long we are expecting Elder Ernest Burt, district missionary, to hold meetings for a time.

Our branch has been having some very good meetings in all the departments. For this we are thankful. Our corps of officers is the same this year as last, except for a few new officers in the places made vacant by the removal of Saints to other places. Under the capable leadership of Brother John Rassmusson, the Religio has been making rapid strides in its work of keeping the young people together. One

of the recent programs was quite clever. The branch president was charged with abuse to his Lizzie Ford, it being specified that he had given it drinks of wood alcohol. The jury brought back a verdict of not guilty. The writer acted as attorney for the defendant.

On February 13, our next meeting, we meet with this department with a shower and mock wedding, the unfortunate couple being Brother Roy Denio and Sister Marie Welch. The attendants will be Sister Jessie Welch and Mr. Rex Stowe, the minister, Brother Gordon Boomer. The wedding march will be played by Sister Alma Denio. Our young people are taking good interest and have a greater desire to serve the church and see it advance to Zion.

H. ROY DENIO.

Graceland Chats

Special Meetings Closed Sunday

Apostle Gleazer's work has been practical and inspiring. Sunday evening closed the annual series of special services at the Brick Church. Each night a large audience, with a good representation of college students, has greeted the speaker. The sermons have been inspirational and practical—what might be called "revival."

Apostle Gleazer narrates some incident from biblical or church history, interprets it according to the theme under consideration, and then applies it to present religious and social life. Perhaps the most discussed among college students were his sermons on Thursday and Friday evenings, when he spoke on "the wrath of man and the purposes of God." Through these he carried out the principle that often man's misunderstanding wrath has compelled men of God to execute for self-protection the purposes for which they otherwise lacked faith.

Elder Gleazer's enthusiastic personality, vital faith, ministerial position, and educational background have made him stimulating to both college and town people, a combination of appeal that is sometimes quite exacting. The sermons, together with the musical programs, have made a splendid midyear addition to Graceland life.

Some very good music has been presented during the series of meetings. The committee succeeded in making the programs attractive and varied. The meetings opened Sunday evening with music presented by the Oratorio Society, assisted by the A Cappella Chorus, a ladies' quartet, and George Anway, soloist. Monday evening the A Cappella Chorus sang a Negro spiritual and the ever-popular hymn, "Jesus, lover of my soul." On the following night the Lamoni-Graceland Orchestra appeared, playing "Orpheus Overture," by Offenbach, and "The Mill," by Jensen. Charles Ballantyne jr., put the finishing touches on this program with his violin solo, "Salut D'Amour." The Vesper Chorus sang two numbers on Wednesday evening, and the S. C. I. C. Religio Class occupied the choir loft Thursday, with Mr. Anway and Miss Lloyd singing a duet as part of the program. A men's chorus, backed by the priesthood in the choir seats, furnished the music for Friday's service.

The regular general Athenian program was given in the church Saturday evening, in place of the preaching service. The program consisted of musical numbers, readings, and a one-act play. The entertainment was enjoyed by those who heard it.

State Health Worker Lectures

Madame Scott Pirie-Beyea, state health worker, gave two lectures to the college students on February 4. Her subjects were "Citizenship" and "Forces for construction and destruction." In the former, Madame Beyea stressed the essentials of a good citizen, bringing out the fact that if the individual citizen keeps up his health physically, mentally, and spiritually, the State has nothing to fear. In the latter lecture, she showed how four forces—agitation, legislation, education, and regeneration—can either build up or destroy. In both lectures Madame Beyea stressed health and character.

Madame Beyea's life is rich in experience. As she puts it, she has "been around the world twice and a half, and lived in eighteen countries." Since the World War she has been carrying the message of good health around the world. Bits of this rich experience creep into her talks and, coupled with her vivid personality, make her lectures most interesting and beneficial.

The History of My College

[Many HERALD readers undoubtedly would like to know more about the founding and history of Graceland College. In this issue we should like to publish a student paper which deals with the subject.]

The idea of building a college for the young people of the church originated at a meeting of a number of persons who were interested in the welfare of the young people of that time. This meeting was held at the Herald Publishing House rooms sometime in the early nineties. Some of the people present at that meeting were, President Joseph Smith and his counselor, W. W. Blair; Robert Winning, D. F. Lambert, Marietta Walker, and Bishop E. L. Kelley. The consensus of opinion was that it would be a very good thing for the church to build and maintain a college for the sake of the prestige it would give the church, as well as for the benefit that would come to the church by having a place to educate its own young people. At that time it was a very difficult thing to find funds to support the families of the few missionaries the church had, so it was decided that the project at the particular time was impracticable. The idea was revived a little later, and the selection of Lamoni for the location of the college was influenced by the fact that the largest offering in the way of a gift of land for the site was made by Marietta Walker. Perhaps another reason for the choice of location was the fact that Lamoni was removed from city environment and the evils that are usually found, more or less, with such environment. The Joint Council of April, 1895, appointed the Board of Directors to provide a faculty, suite of rooms, and all material necessities. A suite of rooms in the second story of the France Block on South Maple Street was secured in which to open the session in September, 1895. A faculty of three members for the academic and commercial work was secured, and a teacher of music was added. The academic faculty were T. J. Fitzpatrick, science and mathematics; J. T. Pence, English and foreign languages; J. A. Gunsolley, accountancy and law, with shorthand and typewriting on the side. Scholarships were sold for thirty dollars a year, and an effort was made to sell scholarships for future use to raise money to meet faculty allowances and running expenses. The salary of the commercial teacher at that time was fifty dollars a month for nine months. The other teachers were to receive a sum slightly more than that amount.

The new college building was first begun in 1895, the corner stone being laid on November 12. The laying of the corner stone was a red-letter day to the Saints of the church of the time. Over a thousand people witnessed the exercises, which consisted of vocal and instrumental music, prayer by H. A. Stebbins, laying of the corner stone by President Joseph Smith, and speeches by W. W. Scott, mayor of Lamoni, Honorable Zenas H. Gurley, Professor D. F. Lambert, and A. H. Smith. The corner stone was furnished and inscription carved gratuitously by Mr. Robbins, of Des Moines. A number of the books of the church, together with the Articles of Incorporation, were placed in the corner stone. At the close of the ceremony the doxology was sung and the assembly disbanded, most of them "going through college" at the invitation of President Smith, the lower preparatory floors having been laid, permitting access to the lower rooms. Although the building was not completed in structure, the Board of Trustees were anxious for the college to open as soon as possible, and the official opening took place in January, 1897. The educational work had been in progress since September 17, 1895. The student body of that time numbered about a dozen, and the faculty five or six. The classrooms

comprised the lower floors of the building, the top floors being used as a dormitory.

The general progress of the college has been steady but sure, the reason no doubt being the hard struggle it has continuously passed through. With the advent of the World War, the college became somewhat crowded with a number of students who were anxious to take up radio work in the army. The necessity of more buildings was clearly seen, and this became one of the primary functions of the church. President G. N. Briggs has played a wonderful part in the progress of the college the last ten years. It is entirely due to his efforts that the college became recognized as an accredited three-year school and has progressed to the extent that it has the last few years. The college seems to be becoming larger every year, and no doubt it will become an accredited four-year college before many years have passed.

Graceland College possesses a wonderful and varied group of organizations and societies. One of the most outstanding ones is the Lamoni-Graceland Oratorio Society, which was organized three years ago under the direction and leadership of Miss Carlile. Its purpose was to combine the functions of the college glee club and the church choir, thereby making a closer link between the college and community music circles. Two other organizations are the A Cappella Chorus and the Lamoni-Graceland Orchestral Society, both of which have furnished exceptional programs. The G. G. A. C. was organized two years ago for the purpose of promoting girls' athletics in the school. The Athenian Literary Society is no doubt the oldest society in the college. It was organized by Fred M. Smith on February 12, 1898. This one society was later divided into three societies, "The Spartans," "The Nainehtas," and "The Sophosians." These were later disbanded, and the present societies took their places. The industrial organization is almost as old as the institution, for it was during the second or third year that some of the janitor work was done by the students. From that time additions have been made by taking on more activities calling for additional services from students. The purchasing of the farm, which has been operated at times entirely by students; the erecting of the dormitories and establishing a boarding department, in their turn have made demands for additional help; and finally the laundry was started, making room for still others seeking opportunity to earn their expenses at school.

FRED M. COUSINS.

Spokane, Washington

I believe we have something very interesting to tell. Some time back in the Religio we followed out a plan mentioned in the little pamphlet sent out by the Recreation and Expression Department, by appointing two captains who chose up sides for a six-week contest. The losing team entertained the winners at an oyster and chili supper. Sister Orpha Coleman and Sister Edith Wood were the captains, known as the Reds and Blues. Sister Wood was leader of the Reds and Sister Coleman of the Blues. The Reds won the contest. A good spirit was demonstrated throughout the contest, and the banquet was a success in the extreme.

The superintendent appointed all contests. They consisted of best attendance at an appointed meeting, questions on the Scriptures, riddle guessing, spelling, etc. The contest was ended with a box social; prizes were given; Kirtland Temple was the center of attraction (a very fine duplicate of the original), finished in silver crepe paper, giving it the solidity and sparkling appearance of the original. This took first prize in the scheme. It was presented by Grace Wood. Second prize went to Orpha Coleman, who brought the "Old well curb." This was a neat piece of work built of imitation rock, wheel, rope, buckets, and everything that go to make up that which has quenched the thirst of the way-worn traveler. It was so real that I get thirsty every time I think of it, and homesick when I think of the one back on the farm. The beauty boxes were too numerous to mention in detail;

suffice to say that Sister Mary Porter, sr., won first, and Sister Fay Walters second. So ended the contest.

But that is not all the good work that goes on. Brother Jot Bronson, who used to be a missionary in this district, now selling life insurance and who ought to be making out policies for people who now seem as if they will need asbestos suits in the future, has been giving the Saints some real treats in some old-fashioned gospel sermons, that kind which always makes you satisfied with the church and its purposes.

The majority of the young people are interested in the work, yet there are many who are drifting into the ways of the world. We hope by such efforts as we can make to bring them back to us.

W. W. WOOD.

Coffeyville, Kansas

It is with a degree of pleasure and satisfaction that we report the activities of the Coffeyville Branch. We have been very fortunate in having had with us Bishop C. J. Hunt and later District President Amos T. Higdon.

It was, for many of us, the first opportunity to really get acquainted with Brother Hunt. We shall long remember the message he brought to us, for it was one of assurance, optimism, and affirmativeness. We agree with one who labored with Brother Hunt when he said, "Brother Hunt has never known a dark day; if he has, he has never shown it." We hope it will not be three years again before he can meet with us.

Brother Higdon preached to us on the evenings of January 24, 25, and 26 and again on the following Sunday evening. His sermons were full of instruction for all, and we feel to a greater degree the individual responsibility, which is "our response to God's ability," for God will give us the ability if we will respond.

We were pleased recently to have had with us Elder Guy G. Cadwell, of Independence, Kansas. The sermon he gave us was well received.

It seems that the meetings of the past month have been of a high spiritual order, and we feel we have been especially blessed. The time of this writing finds us in the midst of a two-week series of meetings being conducted by Elder Virgil E. Sheppard of the district missionary force. We shall comment more fully upon these meetings at our next writing.

HOWARD P. ANDERSON.

Deloit, Iowa

February 7.—Missionary W. A. Smith, of Independence, has been with us for two weeks holding meetings. His subjects have been very inspiring, and he has left the Saints feeling strengthened and encouraged by his ever hopeful attitude. The attendance has been good, considering the condition of the roads, as many people from the country were unable to attend as regularly as they would have liked. He closed his meetings Sunday night, February 6, and accompanied Brother and Sister Gus Putbrease, of Ulmer, Iowa, home after the services. He expects to go from there to Cherokee, Iowa, to hold a series of meetings in the near future.

Our Sunday school has been progressing, the reports showing that we have been making a gain in attendance over last year. This we hope may continue throughout the year.

The Department of Recreation and Expression is doing its part to forward the cause. The classes are growing to such an extent that they will have to be divided in order that they may be given proper attention. The educational programs have been a great help to increase attendance. The program committee, consisting of Sisters Bessie Myers and Eunice Johnson, is to be commended for its untiring efforts along this line.

On January 28 this department held a social in the city

hall, a large number of not only members of the department but those who do not belong to the church being present. After the games were played, refreshments of ice cream and cake were served. Following this a very nice program was rendered, and at the close of all this everyone journeyed homeward, hoping to enjoy many more pleasant evenings in the future. The committee expects to have a social event once a month.

Interest and activity in all the church meetings seem to be increasing, but there is still room for activity.

The local priesthood has been endeavoring to hold the banner of King Immanuel high, in response to the request of the bishop of the church to preach stewardship, tithing, and inventory during the month of January. As a result, many are filing their inventories and paying their tithing. Those contributing to the subject were Mearl O. Myers, branch solicitor; Lacy O. Myers, branch president; Guy R. Johnson, priest, and W. A. Smith.

Mallard, Iowa

February 12.—We have very little church news this month, for we have had no extra meetings or other gatherings, on account of bad weather and roads. So many of the Saints live in the country in this region that it has been impossible for them to come.

We have been blessed in many ways, having no sickness except colds, so our faithful ones have gathered in prayer services, which often are one hundred per cent.

We are striving to do our share to keep God's work before the world in this part of God's vineyard. Our Department of Women sent five dollars to help in making up the Graceland fire loss.

Sarnia, Ontario

February 7.—It has been more than a year since any news from our branch has appeared in the columns of the HERALD. But during this year we have been successful in our undertakings.

The Department of Women held a sale of sewing and homemade baking in a vacant store down town, and the sum of fifty dollars was realized. This was turned over to the building fund.

We also must mention Sister Ella Carrington's Sunday school class, which has about twelve members and was organized shortly after the holidays last year. They made various articles and sold them, put on a concert, and held little parties on Saturday afternoons. During the year they realized sixty-one dollars. Of that amount, forty-five was given to the building fund. We indeed feel proud of these young people.

At our annual business meeting held December 1, Brother W. L. Phillips was elected branch president; superintendent of the Sunday school, Brother J. Clatworthy; president of the Religio, Brother J. Rotz; and president of the Department of Women, Sister L. Swainson.

We have just finished a three-week series of meetings held by Elder B. H. Doty, our district missionary, and we feel that much good was accomplished among the Saints. There were no baptisms, but some, we know, were deeply interested. A number of the Saints and friends met at the church on Tuesday evening, February 1, to spend a social evening, and bid Brother Doty good-by and wish him success in his new field of labor.

The good news of our church papers spurs us on to greater activities and creates a desire within us to be of some assistance in the work of the Lord and his church.

L. M. SWAINSON.

Lamoni Stake

Apostle Gleazer's Reception and Work

The annual series of services of the Lamoni Branch was held this year during the week from January 30 to February 6. For the past few years it has been the custom to hold a week's series leading to the stake conference.

Apostle E. J. Gleazer was the speaker, coming for his first ministry in the Brick Church. On the Saturday night preceding the opening, a reception was tendered him by the local pastorate. The lower auditorium of the church was arranged as a reception room and decorated with potted plants and flowers. In one corner was the orchestra, directed by J. H. Anthony, which furnished a half-hour concert during the arrival of the guests. A program of entertainment, reception, and preparation for the coming services was presented by representative members. There were readings by Mrs. Evaline Burgess and Verna Garver, and a boys' quartet from the high school. Bishop Phillips, who had known Brother Gleazer during his early missionary experiences, presented him, and Elder Gleazer responded in words of appreciation for the reception and the friendly contact it had given with the people whom he hoped to serve. An introduction always has two parties, so W. E. Prall, the pastor of the Lamoni Branch, spoke of the congregation, the loyalty, materially manifested during the recent weeks, and the support that might be expected. George W. Blair responded for the Lamoni people, pledging them to the speaker. Roy Cheville presided and led the congregational singing that interspersed the several numbers. The ladies of the Department of Women, assisted by the Temple Builders, served cocoa and doughnuts to the several hundred present.

The meetings were designed to be inspirational and practical, what might be called "revivalistic." So Apostle Gleazer chose his themes and materials that would have meaning and challenge to the membership. His opening sermons, "Making safe the modern road to Jericho," pictured the old parable in a modern light. Wonderful as is the ministrations of the Samaritan, more wonderful is that of the living church in its program of making unnecessary the Samaritan task of succoring the fallen: its province is that of creating an environment that will allow men to traverse happily the road to Jericho. Particularly significant were his two sermons on "The wrath of man and the purposes of God," in which he described from the biblical and church history how man's misunderstanding anger has often compelled the people of God to carry out the projects for which their faith under ordinary conditions was weak. His enthusiastic personality, vital faith, and ability to translate religious experiences into an immediate appeal have been stimulating to the religious life of the Saints.

The musical programs have been a supporting part of the series, the several musical organizations and representative groups participating on different nights. The Oratorio Society appeared in concert on the opening and closing nights, and on other nights the A Cappella Chorus, the orchestra, and a male chorus. On one night the S. C. I. C. Class, a Religio group of high school age, sat on the platform and backed the congregational singing, and on another night the members of the priesthood sang. Hymns were mimeographed for each night.

The Stake Conference

On Saturday and Sunday, the stake conference convened. The business session was held in the morning; and in the evening a program of readings, music, and a one-act play was presented by the Athenian Literary Federation of Graceland. The Sunday services were a fitting climax and inspiring end to the week's series. A priesthood prayer service at eight o'clock opened the day.

By 10.45 a large congregation had gathered to join in the opening hymn of the sacramental service, "Rejoice, ye Saints of latter days." The meeting centered about the ordination of five young men; Lonzo Jones, to the Lamoni stake high

council; Ralph Wicker, now president of Creston Branch, and George Lewis, Australian student at Graceland, to the office of elder; Morris Mortimore, of the college faculty, and Franklyn Weddle, student of the college and son of Brother and Sister E. E. Weddle recently from Fargo, North Dakota, to the office of priest.

It was an inspiring scene to see five young men of such character and ability dedicated to the service of the church. President F. M. McDowell delivered a touching charge to these men, speaking of the urgent need of men and the constant requirement for spiritual lives in order to serve. The congregation joined in singing "Nearer, my God, to thee," following which the men were set apart. In the afternoon President McDowell lectured to a large body of the priesthood on the minister's attitude toward his labor and the church. A capacity house heard Brother Gleazer's concluding sermon in the evening.

Business of the Conference

The business session on February 5 was characterized by harmony and interest. The stake presidency were chosen to preside, assisted by President F. M. McDowell and Apostle E. J. Gleazer. The usual reports were received, and the ordinations mentioned were approved. At the preceding conference a motion had been passed that the officers and department heads prepare a budget for expenses of stake operation, to be presented at this session. The committee submitted a budget, which was approved as a working basis. Delegates were elected to General Conference. In the Lamoni Stake, the policy has been to select as delegates workers from the several departments and parts of the stake. The following were chosen: W. E. Prall, A. B. Phillips, A. J. Yarrington, J. F. Garver, Hubert Case, J. D. Stead, H. H. Gold, Lydia Wight, G. N. Briggs, Mrs. A. L. Keen, Parley P. Batten, Ralph Wicker, W. T. Shakespeare, E. Dewey White, Mrs. Oscar Anderson, G. W. Blair, Mrs. W. H. Blair, Robert Campbell, Charles F. Church, Lyda Elefson, Mrs. C. B. Woodstock, and Florence Thompson.

Only one change was made in the personnel of the officers of the stake. A. R. Gilbert, head of the physical education department of Graceland, was chosen superintendent of the Department of Recreation and Expression, taking the place of Fred Condit, who was released that he might give the needed time to projects with the young people of the local branch. Elder J. A. Gunsolley was released from the stake high council on account of his work as an evangelistic minister in the general field.

Certain items from the reports to the conference are worthy of mention in that they indicate the trend of the stake and furnish cause for hope and progress. Three features may be mentioned.

1. *Tithes.*—The tithes paid to the bishop indicate an increase of \$2,894.07 over the previous year, notwithstanding the fact that over \$12,000 was paid during that period on the Graceland Endowment. The bishop reported that to date the stake had paid \$20,713.37 on this special fund.

2. *Baptisms.*—During the year, 99 were baptized into the church, in comparison with 68 during 1925. This increase is reported from several parts of the stake, not from any one locality. The vigor brought by such additions furnished the basis for a continuation during the coming year.

3. *Priesthood Activity.*—The increased activity of the local ministry is the most encouraging feature of the year's work. With an active, consecrated local ministry, other needs will take care of themselves. A comparison of the two years will be self-explanatory. During the year the local ministry preached 652 sermons in comparison with 391 of the previous year, and made 1,069 priesthood visits in the homes in contrast with 824 during 1925.

The statistical report shows a slight decrease in membership due to a clearing-up of the records and a consequent large number of transfers. But with this clearance completed, the records of the next year will reveal a comparatively small loss. The membership is 2,220.

The closing paragraph from the report of the stake presi-

dency to the conference will best set forth the hopes of the future:

"It is with renewed courage that we approach the new conference year. If we are sustained in our present office, our goal will be

"1st. Greater unity, fraternity, sociability, and spirituality among our members.

"2d. More missionary services, all-day meetings, and stake conventions.

"3d. Every family, wherein we have members, visited at least twice during the year.

"4th. The church papers and periodicals in each home.

"5th. Every member a tithe payer.

"6th. More adequate and beautiful church buildings and grounds.

"May God help us to realize our goal, that the coming year may prove to be the best year in the history of the stake, is our earnest prayer.

"Wilber Prall, for the Stake Presidency."

Older Boys' and Girls' Conference

The Decatur County Sunday School Association conducted their initial older boys' and girls' conference at Leon, the county seat, Tuesday of last week. This movement is sponsored by the State and National Sunday School Association for young people between the ages of fourteen and twenty-four. Delegations of young people are sent from the different Sunday schools, each group of eight being sponsored by a leader. The Lamoni school accepted the invitation of the county association and sent twenty-one delegates and several leaders. W. W. Hield, superintendent of Lamoni public schools, acted on the committee for arrangements and programs, and other workers participated. C. B. Woodstock has been engaged in these conferences in western Iowa and was prominent in working out the arrangements for Lamoni's participation. Roy Cheville conducted the recreational period held in the basement of one of the churches. The election returns announced at the time of the evening banquet reported two Lamoni boys on the executive staff, Richard Anderson, son of Brother and Sister Oscar Anderson, president, and Marion Woodstock, son of Brother and Sister C. B. Woodstock, treasurer. Gertrude Lane acted as toastmaster at the banquet. This is a county organization, and the Lamoni Sunday school considered it a splendid opportunity to get in touch with other church workers and perhaps develop a better understanding of the church. The realization of the fact that young people of other denominations are zealous in religious services is stimulating to our youth.

News From the Lamoni Departments

The Sunday school is superintended by Walter Hayer, assisted by Harry Lorange in the senior department. An interesting feature instituted in the senior service through the chorister, Mrs. Wallace Blair, is the participation in the worship period by the classes. Last Sunday a group of Temple Builders appeared in uniform and sang the song of their organization, and one of the number read an account of their history and aims. On the preceding Sunday the college class of Roy Cheville conducted the devotional exercises—a male quartet, a responsive reading, and a group song by the class in the balcony.

A prominent feature of the Department of Recreation and Expression is a class of high school age organized last fall and sponsored by Mrs. C. B. Woodstock and Fred Condit. It is known as the S. C. I. C. Class. Organized with executive and committees, the class has invited capable workers to discuss themes of importance at their Sunday evening meetings and has supplied a program of recreation. The class is still in the developing stage and promises potentialities for the organization—promotion of the high school age.

The Oratorio Society gave their annual secular concert on January 25, assisted by John Sassman, boy soprano of Paulist Choir, Chicago, and the A Cappella Chorus. It was a benefit concert for the piano fund and was well supported

by the townspeople, who were enthusiastic in their reception of the program. Master Sassman possesses a very pleasing tonal quality and was enjoyed by his hearers. Perhaps the chorus has never sung better than in this program. They are now beginning their rehearsals of the "Elijah."

Stake News

Elder Hubert Case is engaged in missionary meetings at Allendale, Missouri. He is now in his fifth week, with increasing interest and good attendance. In fact, he speaks much of the time to a capacity house. Ten have been baptized thus far.

Elder W. E. Haden has been at home for a few days, with his family who moved to Lamoni last summer. He is beginning meetings at the Lone Rock Church.

Last Sunday Hiteman held a Sunday school rally, with C. B. Woodstock of the general department as principal speaker. Hiteman is attentive to her church school and is conducting a junior service monthly.

The Lucas Branch is planning a semicentennial anniversary next Sunday commemorating the organization of the branch. Old residents are invited to return, and an appropriate program is being prepared.

Holden Stake

Atherton

Bishop J. A. Koehler preached for us January 27, both morning and evening. His sermon was to impress the Saints with the importance of filing their inventories and paying tithes. The evening sermon was on stewardship. Both sermons were very instructive.

Brother William Kelley preached the evening sermon on February 6—a very interesting sermon.

Brother David Baughman, who recently moved into our community, preached during the past week; also both sermons on Sunday. He gave us much to think about.

The women of the Women's Department served at a sale this week and cleared a nice sum of money, which will be turned into the building fund.

Warrensburg

Brother W. S. Macrae, our stake president, recently gave us a splendid talk, in which he portrayed very vividly some of the needs of the Old Folks' Home which is located at Holden. The Holden Home is an institution of the general church, and we wish its needs could be made known to the whole church.

The Department of Recreation and Expression is progressing nicely. Two classes are using the quarterlies edited by Brother Cyril Wight. These quarterlies are excellent. The first quarterley of the course answers the question: "Is the Book of Mormon necessary in answering existing doctrinal problems?" It may be made a great help also in assisting us to solve our present problems.

The programs following the lesson period are very good. The solos given by Alberta Kimball, who is here attending the State Teachers' College, were beautiful, and rendered in a manner which showed talent and training. Brother Albert McCullough entertains us with the guitar. Numbers of talks and readings by different ones have been highly appreciated by all present.

The stereopticon pictures shown by Brother Gaud W. Rodger, of Sedalia, were very instructive and entertaining. Brother Rodger explained the pictures, which were of Australia.

Brother G. W. Hancock, our local president, gave an excellent discourse recently on prayer and fasting. Brother Hancock was directed to give this discourse. He proved beyond a doubt the efficacy of both; and showed how Jesus, our Savior, set the example. If Jesus fasted and prayed that he might be able to foil the Tempter's power, how much more do we need to! Of course our loving Savior helps us; but we must bring ourselves into a condition worthy of this

assistance through fasting and prayer. These, united with faith and humility, will bring us the blessings in store for us by helping us bring ourselves to the condition worthy of these blessings.

Marshall

Marshall Branch is neither dead nor sleeping; just busy. We have been finishing the basement of our church in order to have more room for our Sunday school and Religious classes.

Sister Lois Spohrer, our Religious superintendent, has been on the sick list but is now improving.

There was a pie social given at Brother Charles Ridge's home Thursday night by the choir.

Brother Rodger and wife and daughter were welcome visitors at our service recently.

Sister Motson, Sister Spohrer's mother, has returned from Independence, where she has been at the Sanitarium for treatment.

Our attendance at all services seems to be on the increase.

Brother Birch Whiting, of Cross Timbers, was another visitor at our services lately. He spoke both morning and evening.

Sister Lilley and children of Slater spent Sunday in Marshall.

Preaching Sunday, January 30, by our pastor, T. L. McCormick, subject, the ten virgins. He spoke again in the evening with good liberty.

Brother Harold Thayer, our former pastor, who has been absent from services so much the past two or three years on account of sickness, is improved and able to meet with the Saints. We appreciate having him present with us.

Brother Ralph Ridge is among the sick at this time. We hope it will be of short duration.

Knobnoster

Knobnoster is moving forward with indications of spiritual activity. The Department of Women, under the direction of Sister John T. Nutt, is meeting each week at the church for work and planning to institute a course of study in the near future.

Rumors of bake sales, socials, and an oyster supper are also heard, all of which indicate the women are determined to do their part in carrying forward the program of the church. This group adopted a budget system at its regular business meeting in December, and we are glad to report it is working splendidly.

Brother Earl Ross, our worthy deacon, reported January 30 that the apportioned money for the month had been over-subscribed.

Sister Don C. Chick received a fall sometime ago which has confined her to her home; she is somewhat improved at this writing.

Grandpa Norman has had a severe attack of the flu, which has kept him at home for some time. He is able to be about again.

Sister Lillian Roberts, daughter of Sister E. E. Petre, was taken to the hospital in Sedalia, where an operation for appendicitis was performed. She is convalescing nicely. Sister John T. Nutt received a telegram calling her to the bedside of her father at Douchet, Oklahoma, some time ago. Though severely injured, he was well on the road to recovery at last report.

Brother Nutt, our pastor, is preaching a series of sermons on the subject of stewardships. His first sermon, which was delivered at 11 o'clock January 30, was well received.

Brother R. E. Burgess occupied the pulpit at the evening hour. Other speakers who have favored us recently are Elder M. R. Shedd, of the local priesthood, and Elder J. A. Bozarth, of Warrensburg, who spoke on the subject, "The prodigal son." The correspondent was not present at this service, but favorable comment was heard.

Holden Loses Its Oldest Saint

A woman who passed through some of the most stirring days of pioneer history passed away in Holden last week when Mrs. Priscilla Hawley Young died at the age of ninety-five years.

Mrs. Young was born in Du Page County, Illinois, November 9, 1831. During the years which intervened between that date and her death, she was in the vanguard of the advance which populated the prairies and the southwest, met hostile Indians, and literally carved out a great inland empire for this Nation.

She was born in the stirring scenes which preceded the Black Hawk War. When she was six months old, her parents, with the neighbors and friends from what is now the northern part of Illinois, took refuge in old Fort Dearborn—Chicago now rises on the spot—for protection from the hostile Indians.

A pioneer herself, Mrs. Young came from pioneer stock. Her paternal ancestors came to America from England in 1632, settling in Connecticut, near the site of Bridgeport. Like most of the other settlers of the period, they fought Indians, gained a living from the virgin soil, ate coarse food, and reared their families in the fear of God.

Between 1780 and 1790—the exact date is not known—Gideon Hawley, son of Major Aaron Hawley, who fought in the Revolutionary War, and grandfather of Mrs. Young, pushed on to the borders of Lake Champlain and established his home at Vergennes, Vermont. The old stone home built by Gideon still stands.

These early Vermonters worked hard to clear the ground of trees and undergrowth, as they eked a living from the reluctant soil. They fought Indians, and later, in the war of 1812, took arms against the British forces which crossed from Canada. "Grandfather Gideon" lost his life in the battle of Plattsburg, his two sons, Pierce and Isaac, fighting by his side.

In 1818, when Illinois was admitted to statehood, the call of her rich soil reached these Vermont farms. The widowed grandmother with her sons and daughters joined many of the neighbors in answering the call of the prairies.

In Illinois they entered the pioneer life with as much zest as the ancestors of two hundred years before had done in Connecticut.

These New Englanders were very strict in their observance of the Sabbath, and their homes were always open to the itinerant preachers of the period. Peter Cartwright, the celebrated "backwoods preacher," was a frequent visitor in the Hawley home.

In 1833 the family came to Ray County, Missouri. There they remained six years, again moving, this time to Lee County, Iowa. There Priscilla Hawley was baptized into the Church of Jesus Christ of Latter Day Saints. Through the balance of her life she was a faithful member of that church.

In 1845 the great State of Texas was calling for settlers. In July of that year a company of one hundred men, women, and children left Davenport, Iowa, with faces turned to the southwest. Pierce Hawley, Mrs. Young's father, and the family were among them.

In Texas Priscilla Hawley married John Young, a native of Tennessee. From this union were born six sons and five daughters, all of whom were reared to maturity.

The hot climate of Texas, the frequent drouths, and the lack of adequate schools caused the family to seek another change in location. After a short time in Cherokee Nation, they turned north again, in 1860.

Accompanied by a few friends and relatives, traveling in ox-drawn carts, and driving some ninety head of cattle, they pushed through Kansas and Nebraska. Crossing the Missouri River at Nebraska City, they followed the Iowa side to Council Bluffs, then traveling east thirty-five miles, where they spent the winter.

That spring they made their home in Gallands Grove,

Shelby County. Here they found a settlement, the settlers having chosen the spot because the forest furnished them fuel and protected them from the severe storms of winter. The land was rich, and the fear of starvation or freezing passed.

In this community the children grew to manhood and womanhood. The mother, with her capable hands, spun and wove, knitted and darned. The father taught school, farmed, and had an interest in a sawmill. Eventually they were joined by other relatives, until four families of cousins were in the neighborhood. This enabled them to enjoy a period of real community life.

They worshiped on Sunday in the old log church. The same building provided a meeting place for the lyceum, the singing school, and, for a time, the day school. It was real pioneering, with this difference—the Indians had ceased to be a menace, and there was food in abundance.

Mr. Young died in October, 1866. In 1901 the widowed mother with several of her children moved to Holden, where she lived until her passing, January 26 of this year.

Mrs. Young's life was one of service to God and humanity. Despite the enormous task of caring for her large family in pioneer style, she always found time for a few minutes' reading every day. She loved learning. The Bible was her best-loved book, and the last message she heard from its sacred pages was the Sermon on the Mount. History and archaeology appealed to her most, because they were replete with the struggle of mankind on his journey to the present state of civilization.

"Seek ye out of the best books words of wisdom," was her favorite maxim.

She leaves five sons and four daughters. Those residing in Holden are Ramala, David, John, Misses Dora and Cora, and Mrs. Sarah Masterson. George is in Houghton, South Dakota; Mrs. Bennet in Sand Point, Idaho; and Gideon in Shelton, Missouri.

The story of Sister Young's life reproduced above is from the pages of the Holden Enterprise of February 4.

Services were held in the Latter Day Saints' Church, Friday afternoon, and were largely attended. Elder C. F. Scarelliff had charge, and the sermon was by Bishop J. A. Koehler. The discourse was very comforting, and many strong and original points were presented, stressing the wisdom of God in the plan of salvation and the restoration of man through the resurrection.

Independence

Stone Church

The Sunday school session on the 20th was one of unusual interest, and disclosed several valuable and interesting bits of information. Twelve hundred and fifty-eight were present, and fifteen classes were perfect. Of these the primaries had seven; the juniors, two; intermediates, four; and seniors, two. Sister O. C. White's class of girls in the intermediate department has established a standard of excellency for their department and the entire Sunday school. They have been perfect for twelve successive sessions, and being perfect not only means that every member is present, but that she has studied her lesson, helps in the song service, bows her head during the prayer, and does not whisper during the opening or closing exercises. This record is indeed commendable. The orchestra directed by Brother R. T. Cooper rendered a beautiful overture from "Bridal Rose."

The hymn, "The Lord Jehovah reigns," prayer by Elder James D. Gault, an organ offertory, and an anthem, "Holy art thou," by Handel, sung by the Stone Church Choir, went out to listeners abroad upon the land over K L D S, precluding the sermon of Sunday morning.

The discourse was delivered by Elder C. E. Wight, of Kansas City, Missouri, who talked on present opportunities of life under the circumstances which confront us in our relationship with our fellow men and with God. He reminded

his hearers that God is always near to aid us in the solution of every problem which is ours to meet, asserting that before we can satisfactorily interpret our religion we must feel the kindling influence of God's Holy Spirit; we must experience an exaltation of that which is more than the physical; we must be endowed with the Comforter. God has been very good to us; Jesus came to give us life more abundantly, and our work is to seek that soul-sustaining influence which is given to those who have faith in God and love for their fellow men, that which great writers and thinkers call over and beyond the physical man. The lives of such stalwarts as Washington and Lincoln help us spiritually as well as in other ways. We should revere them for their example. It is our task to reflect the image they and our honored fathers have passed down to us. Are we profiting by their noble examples?

K L D S Sunday Activities

The musical program of the Bible study hour at half past eight Sunday morning was in charge of Mrs. Bertha Burgess. The story was told by Estella Wight, and Elder R. W. Farrell delivered the sermon. The eleven o'clock service also was broadcast.

At three in the afternoon K L D S Radio Church took the air, the service being conducted by Reverend A. G. Hause, of Maywood Baptist Church. Music was furnished by a mixed quartet composed of Mrs. C. A. Belt, Mrs. Robert Lyle, Mr. H. H. Gessley, and Mr. W. C. Shank; a male quartet composed of Mr. A. R. Miller, Mr. Faye Harris, Mr. Bennie Wright, and Mr. L. L. Van Stabern; a ladies' chorus, Mrs. U. V. Squier, accompanist.

The vesper hour was observed with music by a mixed quartet composed of Nina Grenawalt Smith, Lulu Tyrrell, Edward Brackenbury, and Frank Russell; contralto solo, Mrs. Lulu Tyrrell; special numbers by the Mothers' Quartet, and a sermon by Evangelist U. W. Greene.

At a quarter after nine the Latter Day Saint studio service completed the day's radio activities. There was music by a mixed quartet composed of Elizabeth Tanner Hitchcock, Mrs. Ross Moore, Mr. Clayton Wolfe, and Mr. Alfred Hitchcock; soprano solo by Mrs. Helen Bootman England; violin solo, Mr. Herman Brodhacker; organ numbers by Elizabeth Tanner Hitchcock. Sermon by Pastor C. Ed. Miller, subject, "The organic structure of the church."

Evening Services

At the Religio hour following the lesson period, the newly-elected president, Brother Frank Hershey, brought before the people his choice of associate president, Brother Lyle McFarlane. The choice was approved. The program at this hour consisted of a pleasing little piano solo by Emma Jean Etzenhouser, a reading by Pauline Hood, and a well-executed clarinet solo by Alfred Waters, accompanied by Margaret Chapman. A male quartet of high school boys concluded the entertainment with a good musical selection. Three hundred and fifty students were present at this session. The Religio is growing.

The coming of Sunday evening sees the gathering of a goodly number in the Stone Church auditorium for the evening service. This has been particularly noticeable since "family night" has been initiated. Long before the hour of eight, old and young, big, middle-sized, and small assemble to "sing with Brother Sheehy." And a real sing it is that begins at half past seven. On last Sunday evening the Wa-Dem-Na Glee Club, for the young between the ages of sixteen and twenty-eight, made its first appearance. These young people are being directed by Brother Paul Craig, and showed that they are truly endeavoring to serve. Their assistance is greatly appreciated. The main feature of the evening was an illustrated lecture on Palestine by Evangelist U. W. Greene. This was principally concerned with the regions where Christ was born, lived, preached, performed miracles, taught, was condemned, put to death, and ascended into heaven. Some of the slides were very beautiful, being reproductions of masterpieces of art. A reel of "A pilgrimage

to Palestine," also was shown, and while in the darkness the audience watched the pictures, Brother Robert Miller played at the organ some of the old favorites, adding greatly to the enjoyment of all.

Second Church

Friday evening Doctor F. J. Lewis lectured on chiropractic and presented the elements of the philosophy for the contemplation of those gathered. A cold disagreeable night precluded large attendance.

Sunday school is looking up in attendance and interest. More than ever the organized classes are proving their value.

The pastor occupied the pulpit Sunday morning, and was given the best kind of hearing as he talked of the duties and responsibilities of Saints. Sunday evening's service was brightened by a visit from the Mothers' Quartet, often heard from K L D S broadcasting station. Then Elder Frank Veenestra spoke on the subject of the enduring character of the word of the Lord, giving one of his spicy, inimitable presentations of gospel truth.

Liberty Street

On Monday evening, February 14, the L. L. W. Class of the Religio entertained with a valentine party at the home of Brother Lehi Christenson. The evening was spent in music and games, and a good crowd of young people enjoyed a happy time. Later in the evening, light refreshments were served.

At the eleven o'clock hour, the choir rendered a beautiful anthem, "No work to do." Brother John Sheehy talked on "The boy problem of today." He stressed the responsibility which rests upon parents and teachers, telling of the success of the Boy Scout movement and how it helps boys to grow up clean, strong men of real service in the church and world. Interwoven with his sermon, he skillfully brought in some of his own boyhood experiences.

A short picture reel of travels in the Holy Land was shown in the evening. Brother J. M. Terry preached on the theme, "Prophecy in former and latter days." As outstanding prophecies the fulfillment of which we know and see, he gave the birth of Christ, and the gathering of the Jews to Jerusalem, and the building up of their homeland. Both discourses of this Sabbath left many new ideas and thoughts for the consideration of all who attended the preaching services.

A daughter was born to Brother and Sister Walter Curtis, February 9. The baby has been named Gladys Pauline.

The Silver Wing Chapter of Temple Builders held its first meeting since January 21 last Friday evening. This intervening season of inactivity has been due to the illness of their leader, Sister Pearl W. Moriarty. At this meeting steps were taken which will serve to broaden the scope of the chapter's work and assure for it progress, growth, and service.

Walnut Park

The eight o'clock prayer meeting was in charge of Brothers J. Walter Adams and Fred Lanpher. The attendance at this hour—a busy one in most households—is never very large, but those attending are united in saying that the effort to be there is very much worth while.

Among our sick ones at present are Sister Walter Adams and Sister Margaret Gard.

Three hundred forty-six were present at Sunday school.

Sister Ada Fallon and her girls' chorus, of which any girl leader might be proud, sang the opening songs for the eleven o'clock preaching service; then joined the other youngsters in the lower room for junior church. Brother C. Ed. Miller had promised to occupy there with his picture machine, and the juniors were all present. Each must have brought a friend as requested, for there were one hundred seventy all together to enjoy the interesting pictures taken by Brother Miller while he was a missionary in Australia and New Zealand.

In the upper room, there was again a tiny babe brought before the church to receive a blessing—this time little Betty

Jo, daughter of Brother and Sister Kenneth Morford. The pastor and Brother C. K. Green were asked to officiate.

Elder C. K. Green preached to the Saints, whom he called the bride who is in process of making herself ready, and he pleaded for a careful, prayerful preparation, that by work and sacrifice we may make ourselves worthy to be claimed by Christ at his coming. The good seed planted in our minds from time to time must be nourished daily by prayer and good works, that we may grow into the perfect body He is waiting for.

In the evening, a veteran in the army of the Lord—an old-time missionary, Brother Francis C. Smith—was the speaker. Reading from Isaiah 29, he chose to speak of "the marvelous work and a wonder," which led him to the subject of the ministering of angels. Not only was he able to recount the work of angels in ancient times and in our early church history, but his testimony was sure on the ministry of angels in his own day—in his own home; such testimonies always being encouraging and helpful.

Enoch Hill

Elder Ralph W. Farrell was the eleven o'clock speaker Sunday morning, and took the theme of his discourse from the parable found in Luke 15 and the parable of the prodigal son.

Elder C. Ed. Miller gave his lecture on astronomy at seven o'clock in the evening. It was accompanied and illustrated by a number of excellent slides. A very good crowd was present to see and hear and learn.

Sister H. E. Winegar, leader of the Temple Builders, entertained at her home Monday evening, the 14th, with a valentine party. Each Temple Builder was asked to bring a boy friend. Games were enjoyed by everyone, and delightful refreshments rounded out a happy evening.

The valentine social sponsored by the primary and beginner departments of the Sunday school was held in the basement of the church on Tuesday evening, February 15. The basement was prettily and appropriately decorated for the occasion, and the program in charge of Sister Charles Warren, superintendent of the primary department, and Sister J. T. Jones, assistant superintendent was excellent. A large crowd attended, and the sisters brought valentine boxes of food which were sold to the gentlemen. The sum cleared will be applied to the purchase of new furniture for the basement.

Englewood

The morning preaching hour of February 13 was well spent in a prayer and testimony meeting. While not so well attended as the Sunday school just preceding, it was a very profitable service.

Our Sunday school continues its encouraging growth, and if this goes on, as it is hoped it will, the upper auditorium of our church will soon have to be added.

Our pastor in his sermon on Sunday morning, February 20, told us plainly that while it is very necessary to gather in those around us, to increase our numbers at every service, build on to our basement, etc., it is more necessary that we build up ourselves spiritually. In fact, all our sermons of late have been along the line of spiritual development.

Evangelist U. W. Greene gave a splendid sermon along this same line February 13.

On Thursday afternoon, in the rain, thirteen women gathered at the home of Sister Taylor, on Sterling Avenue, and listened to one of Sister Cowan's excellent talks. All were well paid for attending. Next meeting will be at the home of Sister Philip Turner on Winner Road.

Our pastor, C. F. Davis, was the speaker again on Sunday evening, February 20. A very good sermon and good attendance is reported.

East Independence

Bishop J. A. Becker was the morning speaker February 13, and in his sermon followed along the line of the financial

MISCELLANEOUS

Conference Notices

Utah District Conference will convene at Provo, Utah, March 5, 6. Delegates for General Conference will be named at this time, and it is the desire of District President Calvin H. Rich to have as good a representation of the district present as possible. Jessie Hewes, district secretary.

Southern Michigan and Northern Indiana District will hold a conference at Grand Rapids, Michigan, March 5, at 2 p. m., for the purpose of selecting delegates to General Conference and attending to other necessary business. G. E. Harrington, district president.

New York and Philadelphia, at Scranton, Pennsylvania, March 19 and 20. All officers and ordained men are requested to mail reports promptly to the secretary, E. Teal, 7517 Watson Street, Fox Chase, Philadelphia, Pennsylvania.

Far West Stake. Seventeenth annual conference at the First Saint Joseph Church, Seventh and Faraon Street, Saint Joseph, Missouri, commencing Thursday evening, March 10, at 8 o'clock, and continuing over the following Sunday. Delegates to General Conference will be elected at this conference. Apostle John F. Garver and Bishop J. A. Koehler are expected to be present; also the stake missionaries, including Patriarch Samuel Twombly. One evening will be devoted to a program provided by Professor Forrest Roberts, of Graceland College. Members of the church residing in this stake are urged to be present. Visitors cordially welcomed. Visiting Saints and friends will be accommodated by the Saints of Saint Joseph, and meals furnished by the Women's Department in the basement of the church. Elder O. Salisbury, stake president, 2306 Faraon Street, Saint Joseph, Missouri; Walter H. Cryer, secretary, same address.

Requests for Prayers

Sister Ellen Adair, Shawnee, Oklahoma, asks the prayers of the Saints in behalf of her son, Lyman, who is very ill with typhoid fever. He has been sick one month, and the fever is still running very high, with no sign of abatement.

Sister Fred Howe, of Horton, Michigan, writes: "I wish the Saints to remember my companion in prayer, that he may be made to realize there is a God, and that he may be healed of ulcer of the stomach."

Brother Wilbert Wood, of Wyandotte, Michigan, asks the Saints to remember his companion, Sister Annie M. Wood,

law. Opportunity for questions was given, and they proved quite interesting.

Pastor Carmichael was the evening speaker and gave his hearers many good thoughts.

On Friday evening a new feature was introduced at Religio. Each one had been asked to write a short story for the program. Nearly all seemed to think there would be too many stories if all should write, so all but four left the story for some one else. Much interest was shown in those four stories, and the work will be continued next Friday evening.

On the 20th, Bishop B. J. Scott spoke to the Saints, giving much comfort and encouragement, and urging each one to stand fast in the faith. The Spirit of God attended the message. In the evening no services were held here, but those who could attended the community sing, held at Fairmount Church on the Holke Road. The different organizations of schools, DeKalb and Spring Branch, and of the churches, Fairmount and East Independence, furnished a number. Several old-time songs were sung by the audience. A good time was enjoyed by all. We are glad to see these community gatherings.

in fasting and prayer, Sunday, March 6, that if it be God's will she may be healed of a severe affliction, which has troubled her for more than two years.

Addresses

Brother E. F. Johnston and family, of 203 Woodlawn Avenue, Pittsfield, Massachusetts, have not been able to locate any Saints in that part of the country. If any members of the church live near Pittsfield, the Johnstons would be glad to receive a call from them.

Notice of Silence

To Whom It May Concern: On account of the past and present actions of Elder W. B. Mullen, he is hereby placed under silence. We are sorry to need to publish this notice, but his address is unknown to us.

AMOS T. HIGDON,
President of Spring River District.

Des Moines Young People's Banquet

The young people of Des Moines District will hold a banquet Saturday evening, March 19, in the lower auditorium of the Des Moines church, 715 East Twelfth Street. Program will include lively music, jokes, peppy stunts, and inspirational talks. One of the leading ministers of the church will be special speaker. Sunday, March 20, will also be of special interest to the young and will be full of inspirational services. A large delegation of young people is expected at the banquet from over the district. All conference appointees and young people outside of the district that may be going to Independence, or are in a position to attend the banquet, are cordially invited. Kindly make your reservation with the undersigned. Stephen Robinson, district Religio superintendent, 1812 East 32 Court, Des Moines, Iowa.

Our Departed Ones

HILL.—Thomas Hill was born in New York State, December 11, 1844. He was baptized February 18, 1894. Died at his home near Durand, Wisconsin, January 28, 1927. Left to mourn are his aged companion, nine children, many other relatives and friends. Brother Hill served his country in the Civil War and at the close of that conflict was honorably discharged. Funeral from his late residence, L. G. Holloway preached the sermon, S. E. Livingston was in charge. Burial in Round Hill Cemetery.

LEWIS.—David O. Lewis was born in Ottumwa, Iowa, August 26, 1901. He was educated in Ottumwa, spending two years in the local high school and later taking up the trade of brick construction. He grew to manhood in Ottumwa and lived there until four years ago. He joined the Reorganized Church of Jesus Christ of Latter Day Saints June 4, 1911, and remained a member of the church until his death. He died at the Valley Baptist Hospital, Harlington, Texas, February 3, 1927. He is survived by his parents, five brothers, and three sisters: Catherine and Genevieve, at home, Mrs. A. J. Epperly, of Ottumwa; Thomas H., of Harlington, Texas; John O., of Alpena, South Dakota; Robert E., of Ottumwa; George W., and Charles E., at home. Two sisters preceded him in death. Funeral services were held from the home, conducted by Elder F. C. Bevan, assisted by Apostle D. T. Williams, of Lamoni. The Masonic burial ritual was used at the grave in Ottumwa Cemetery.

HAGER.—Martha Hager was born August 28, 1838. She was a member of the church of long standing, being a charter member of the San Francisco Branch. She died as she had lived, full of faith in the Christ and his power to save. Her death occurred at the home of her daughters in Berkeley, California, January 7, 1927. All that loving children could do for her was freely done, making a peaceful closing to a life of good works. Funeral services were held at Ukiah, California, her former home, in charge of J. B. Carmichael.

STEVENSON.—Alive Verice Hook Stevenson was born December 22, 1902, in Sacramento, California. She was baptized into the church February 25, 1912. Attended State Teachers' College at San Jose, taught school in Yuba County, and was supervisor of music in the public schools of that county two terms. She made many friends, and those who knew her best loved her most. Her death occurred October 12, 1926. She left husband, father, mother, three sisters, grandmother, aunts, uncles, and other relatives and friends to mourn her early departure. Funeral East Lawn Cemetery, Sacramento, California. Funeral sermon by W. H. Dawson.

WHITE.—Elizabeth White was born September 9, 1841, in Indiana. She was baptized October 25, 1868 at Newton, Iowa, by Elder J. X. Davis, and was confirmed by Elder G. E. Duell. With her husband, Alfred White, and their family, she came to Independence about the year 1884, and a few years later moved to Clinton, Missouri, where her companion was engaged in business. A few years later they moved back to Independence, where she resided until her death. Her companion and three daughters have preceded her to the other shore. She died at her home, 1038 West Lexington Street, Independence, Missouri, Monday, February 7, 1927. Surviving her to mourn are three sons, John D. White, of Berkeley,

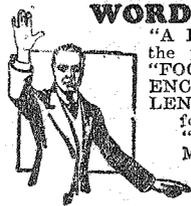
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Marshall Martin

California; Alma R. White, 3416 Paseo, Kansas City, Missouri; and Leonard N. White, of 711 North Union Street, Independence; one brother, James Trussell, of Texas; one sister, Mrs. I. N. White, of Independence; nine grandchildren, and five great-grandchildren. The funeral was from the Stone Church Wednesday afternoon February 9. Sermon was by President Elbert A. Smith, Patriarch F. A. Smith in charge. Interment in Mound Grove Cemetery.

For Sale

Five-room modern home, 3 blocks north of Stone Church. Full basement; east front; paved street.

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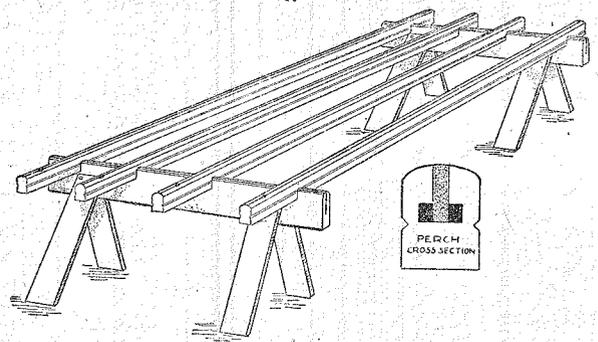
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A good live wholesale and retail business in good Kansas town doing \$100,000 business annually. Would take some Independence property as part payment or small acreage close by. Address X, care of HERALD.

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We are offering for sale one of the fine residence properties of Lamoni, consisting of two-story house of nine rooms and bath; hot water heat, electric lights, good basement; large barn, garage, poultry house, hog house, corn crib and feed house. Two good wells and two cisterns in addition to city water. Various kinds of fruit and shade trees. Situated on a tract of fine land, about eleven acres. Located on paved street within 4½ blocks of business center of town. Here is a fine modern home with good land enough on which an industrious man can make a living for his family with fine church and school privileges including Graceland College. Priced at \$7,500 with good terms.

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THE SAIN RALD

OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

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Volume 74

Independence, Missouri, March 2, 1927

Number 9

EDITORIAL

The Confessional

Considerable stir was recently caused in ecclesiastical and church circles by the expression of a prominent Protestant minister who would restore in some form the discarded confessional. Other ministers of prominence have resented the proposal, some going so far as to say that rather than see it done they would go back to the Catholic Church.

To all ministers the importance of opportunity for conscience-smitten persons to unbosom themselves should have been ever apparent. The tendency to seek fatherly counsel from spirituals is always present with religious people. And the church which does not in some form have rites or ceremonies calculated to bring balm to hearts sickened under the load of sin is scarcely in position to minister to spiritual needs. It has always been pleasurable to me to meditate upon the provision made in our ritual for this very great and often present need. The right to forgive means authority to represent God. This right lightly exercised or abused is prolific of undesirable consequences. Basic for its expression is individual regeneration, spiritual preparation. This touches the principle of repentance, godly sorrow.

As some of the editors of even the secular press have pointed out, reversion by the Protestants to the confessional of the church against which they stand in protest would seem inadvisable. In their floundering (as reflected in the news columns of the dailies), we wonder why they have overlooked the rite or ceremony which continues or keeps alive the covenant of baptism, the sacrament of the Lord's supper. This renewal of the covenant, entered into with proper repentance, is propitiatory. So, with the functioning of pastoral consultation and the confessions thus brought about, together with the operation of the principle of repentance as preparation to enter the sacramental service in its propitiatory aspects, the "saving grace" of the "confessional" is well preserved. Let it function.

In this connection, it may be of interest for our readers to note an editorial I saw in the *Boston Transcript* of February 8, under the caption, "Reviving the confessional."

Reverend Harry Emerson Fosdick has a good word to say—and characteristically he says it strongly—in favor of the institution of the confessional as a sacred function of the church. He regrets that the confessional was thrown out by the Protestants. "We retreat to discussing themes," he says, "instead of wrestling with human souls for life and death." But he then proceeds to differentiate the confessional which he is talking about from the immemorial function which in the ancient church it has served, by describing the form of confession which he himself practices as a service "for the mentally unbalanced—sick souls who demand ministration." It is to be doubted whether there was ever a real pastor, no matter to what communion he belonged, who did not maintain this sort of "confessional" in some form. Our pastors have not abdicated the function of ministering to sick souls. And it may be questioned whether Doctor Fosdick, in his own ministrations of this kind, applies the searching rules and the formal penalties without which the institution of the confessional in its full traditional and authoritative force could hardly be operated. It is another case of the use of words to suggest wider ideas than are implicit in their direct meaning.

The souls that need a human confessor sometimes find him—or her—and sometimes do not, to their lifelong sorrow. There are other souls that prefer to be without a mediator. In its integrity, the institution of the confessional places these two on the same plane; it holds that equally they need confession—perhaps the latter type even more than the former. It is to be doubted whether Doctor Fosdick embraces this idea. If he does not, his postulate needs further demonstration.

Let us rejoice that in our own organization the spiritual significance and value of "the confessional" are preserved in a form little likely to be abused.

F. M. S.

Support and Service of Graphic Arts Bureau

The Graphic Arts Bureau recently received from Mrs. Viola Short, wife of the late M. T. Short, a fine lot of old photographs of many of the missionary force of the years gone by. They will be placed in the vault for safe keeping. We hope many of the Saints will send in to us any photographs which they may have that are of historical interest.

Last week the bureau sent a set of slides to Australia, and the day before a set was sent to Maine.

Seventy-second Annual Conference

Opens Five Weeks From Today

In addition to the legislative functions of the coming General Conference, it promises to be outstanding in its inspirational and educational value. Unusual care and planning have been exercised in making out the program, and the presiding officers of the church are cooperating in their endeavor to make this first conference by which we enter into the Centennial celebrations, culminating in the spring of 1930, one of the best in our history. The Saints are therefore urged to be present so as to add their contribution to the fellowship and progress of the gathering.

Of recent years we have learned to expedite our church business. This leaves time for educational activities. One of the primary features of this and future conferences will therefore be the sharing of inspiration and understanding in worshipful and educational activities, in addition to the significant legislative functions of the past.

This General Conference will be the first held in the new Auditorium. The basement is sufficiently advanced in construction and will be equipped to house this gathering. From 3,000 to 3,500 Saints are expected to be accommodated here for business and other activities.

Opening Address

President Frederick M. Smith will address the conference at 10 o'clock Wednesday morning, April 6, 1927. This opening address will be broadcast over K L D S.

Conference Sermons

President Frederick M. Smith will preach the first sermon in the Auditorium the evening of Wednesday, April 6. During the conference twenty other representative sermons by leading men will find their places on the program.

Special Song Service Broadcast

The first evening of conference there will be special community song service broadcast over K L D S. The Saints of California, who have been deprived of K L D S radio programs because of the difference in time between the Central and Western States, will especially appreciate this. The program will consist of community singing of old-time songs intimately connected with the history of the church, and which have become classic among the Saints and the American people. Come if you can, but if you can't, tune in.

Daily Program

Study Classes.—7.30 to 9.00 o'clock in the morning, class work on various subjects. These classes will be taught by our own men and women specially qualified to teach.

Daily Prayer Service.—9.15 to 10.15 each morning will be the daily prayer service. President F. M. Smith will be in charge of each of these services.

Musical Institute.—A musical institute will be held the first Thursday, Friday, and Saturday of conference. Church musicians are especially invited to attend this institute. The program for the coming three years, which are expected to be the most significant in our musical history, will be developed and emphasized. Those in charge of this part of the program are working hard to make it clear-cut and practically beneficial. In addition to the leaders of the Department of Music, Miss Mabel Carlile and Elder Roy Cheville, both of Graceland College faculty, will conduct class work.

Priesthood Institute.—April 11 to 16 inclusive. Special lectures to the priesthood *en masse* by members of the First Presidency will be delivered each day of the second week of conference. These lectures will be vitally important to the priesthood, upon whom must rest the primary responsibility of the constructive building ahead. Each lecture will be followed by educational quorum activities for the high priests, seventies, elders, and Aaronic priesthood. All ordained men who can make it convenient to attend conference should do so.

Morning Preaching Service.—A daily morning preaching service will be held in the Auditorium or the Stone Church from 10.45 to 12 o'clock.

Daily Organ Recital.—An organ recital from 12.30 to 1.00 o'clock p. m. will take place each day in the Stone Church. Those desiring to attend should be in the Stone Church auditorium promptly at 12.30. During the half hour of the recital, the doors will be locked and no one permitted to enter or leave. There in the quiet and seclusion of this half hour, conference visitors may rest and meditate, and in these few moments of sober thought, under the inspiration of the best in music, evaluate the experiences of life.

Business Session.—At 2 o'clock in the afternoon the conference business session will be held.

Variety in Evening Services.—Services will be held at 8 o'clock each evening. There will be preaching services every evening in the Auditorium or Stone Church. The Oratorio "Elijah" will be rendered the first Sunday and Monday of conference. "David" will be sung the evening of Good Friday. A historical pageant will be given the following night. "The fool," a play by Channing Pollock, will be presented by Independence young people sponsored by the White Masque Dramatic Club of Independence. This play was included in the selection of best plays for 1925 and will bring a significant message to conference visitors.

Easter Sunday

April 17 is Easter Sunday. If the weather permits, a sunrise prayer service will be held on the first floor slab of the Auditorium Building, where there is room to seat approximately five thousand people. This will be one of the most inspirational features of the conference. During the day a member of the First Presidency will preach at each of the three preaching services.

Conference Closes April 18

Conference will continue until Monday, April 18. This day will be long remembered as the last pre-centennial general church gathering of the Saints. Every delegate and visitor should undoubtedly plan to stay for the closing service.

The Conference "Attitude"

Let delegates and visitors attending General Conference come in soberness of purpose. Let them come praying and fasting that the Spirit of Almighty God will direct his church and the men who administer in its priesthood responsibilities. While this year a cordial invitation goes out to the Saints to "come to conference," yet no unwise indebtedness should be incurred by those unable to bear the expense incident to travel and a stay of two weeks at Independence. In this the spirit of wisdom should direct. There are many who by sacrificing some pleasure or some expected vacation trip this year can use their means for this purpose.

It must be borne in mind that this is no holiday festival, but a gathering of serious-minded Saints whose lives are pledged to the great cause of promoting Christ's gospel. In soberness of thought they should count the cost; and then without reservation, consecrate their time, talent, and means to the ideals of this church, that the work intrusted to its care may go forward.

Dress Styles?

In a recent issue of a New York paper I saw a news report on a convention of dry-goods dealers. A banker present as speaker said that Paris had been deposed as style ruler; and he also said "the American girl is now consulting her own inspiration in the matter of the cut of her attire."

Well! we wonder! It is really good to hear that Paris men are no longer designing the styles of the American women; but to say the American girl is now "consulting her own inspiration" in the cut of her dress comes as a bit of a shock in the light of some of the revelations of dress design now seen.

But seriously, is it not worth considering who shall determine the styles of the dress of those who might be standing (or working) with their eyes Zionward?

F. M. S.

Population of Palestine

From *The Palestine Bulletin* for January 21, we excerpt the following:

According to "Davar," government statistics show that on September 1, 1926, the total population of Palestine amounted to 887,000 souls, including: 641,000 Moslems, or 72 per cent; 158,000 Jews, or 18 per cent; 78,000 Christians, or 9 per cent. Druzes and other communities 10,000.

Palestine and the Jews

All peoples interested in the Jews have keenly watched the development and progress of the Zionist movement. Many have believed and many have hoped that the movement of the Jews towards Palestine would eventuate in a national home for a people for hundreds of years without national expression. To those who have visited Palestine since the movement began there have come conflicting emotions; first, a degree of combined admiration and pleasure to note what has been accomplished in Palestine industrially by Jewish money and thrift; and, second, a deep sense of the seriousness of the movement in the ultimate national and racial involved problems. Racially, Palestine has long been predominately Arabic; religiously it is predominately Moslem.

Despite the fact that at one time the governor of Palestine under the British mandate was a Jew, Samuels, and an able one, to the close observer the smooth working of British diplomacy was not holding out as much promise of the speedy conversion of Palestine into a Jewish nation as some had hoped. Perhaps in the minds of the British, self-determination loomed large; and besides, British colonial policy has not gone far in the direction of free states separate from the British Empire. And not many colonies or mandates have gotten away from her.

It is interesting, therefore, to note that *The Palestine Bulletin* for January 21, 1927, quotes an article from *Ul Carmel*, which paper under the caption, "Palestine between the English, the Arabs, and the Jews," says:

We believed that the Jews are the most skillful nation in the world, but the experiment made in Palestine proves that they are not. During the war they tried to take Palestine as a national home for themselves or to make a national home for themselves in Palestine. The English issued the Balfour Declaration to the Jews, after having promised independence to the Arab countries extending from Taurus to Sinai (excluding Basra and the territory west of Damascus, Homs, Hama, and Aleppo).

Ten years have elapsed since the Armistice, and during this period the Jews have exerted themselves to the utmost in order to transform Palestine into a Jewish national home, while the Arabs have been striving to preserve its Arab character.

At the end of the first decade, both peoples have discovered that Palestine is now a British colony. The Jews have no national home, and the Arabs have lost the port in the Arab peninsula on the Mediterranean Sea.

It came out after ten years that the clever Jews have been beaten by British diplomacy.

In this connection it is also interesting to note another paragraph in the same issue of *The Bulletin*, as follows:

Al A'alam Al Arabi in an editorial refers to the recent establishment of a pro-Palestine committee in Germany and comes to the conclusion that the Arabs should do what the Zionists do: conduct intensive propaganda in London, Berlin, Paris, and in America. The paper says that the Zionist propaganda does harm to the Arab cause, and it must be counteracted.

With the Jews panting for a national home, the Arabs demanding the right of self-determination, and British diplomacy holding its own, it may be guessed that much of interest is likely to happen in Palestine.

F. M. S.

K L D S Radio News

President Signs Radio Bill

The White-Dill Compromise Bill became a law last week, with the signature of President Coolidge. It is generally believed that the commission of five men, who will practically control the destiny of radio in this country, will be appointed within a few days. According to newspaper reports, the President has received nearly a thousand applications for appointment to the Radio Commission. Each commissioner will receive \$10,000 per year for the first two years, during which time the commission will sit, and \$30 per day thereafter during the special periods, for Radio Commission meetings.

Pioneer broadcasters have had hopes that either Judge Davis or W. D. Tyrrell, chief radio supervisor, would be appointed as chairman of the commission. It is reported, however, that both men have stated that, if appointed, they would not accept the position. Their decisions, if the report be true, are most unfortunate, because of the unusual qualifications of these two men who have had such close contact with the radio situation for years. Both are Government men in the Department of Commerce, under Secretary Hoover. Another man well qualified to be chairman of the Radio Commission is Paul B. Klugh, executive chairman of the National Association of Broadcasters. Mr. Klugh is doubtless better informed concerning the broadcasting situation, from the broadcaster's standpoint, than any other man in the country. He has given, gratis, much valuable time to the National Association, although he holds the responsible position of vice president and general manager of one of the country's largest radio manufacturing concerns. The type of men appointed to the Radio Commission will control to a great extent the policies of relicensing radio stations and reallocating wave lengths. This is a matter of ut-

most importance and concern to both broadcasters and the radio public. President Coolidge has a difficult task in selecting men who have the two major requisites for this office: radio technic and legal knowledge.

Mendelssohn Program a Special Radio Feature

During the winter K L D S has broadcast several "Hours with great composers." The next such "hour" will be 8 to 9 o'clock, the evening of Tuesday, March 8, when a Mendelssohn program will be broadcast. The program will be prefaced with a short sketch on the life and works of the great composer, prepared and presented by Brother Arthur H. Mills. Brother Mills has also prepared fitting introduction to the musical selections. Among those appearing on the program will be the K L D S ladies' quartet; K L D S chorus; Florence Koehler Campbell, pianist; Nina Grenawalt Smith, soprano; Edward Brackenbury, tenor; Albert Brackenbury, bass; Robert Miller, organist.

Another Special Program

K L D S will broadcast a somewhat unusual feature next Saturday night, March 5, when, beginning at 8 o'clock, there will be broadcast "A trip to Dixie." This program might be termed a radio musical playlet, and it has been devised by Brother Jack Custead, of Independence. Jack is usually known to radio listeners as "The wee little Scotchman," but Saturday night he will appear as Uncle Ned, a good-natured "Southern" plantation Negro. On the program will also appear the K L D S Ladies' Quartet; a male quartet; Miss Gladys Good, as Aunt Jemima; J. M. Sexton, baritone; Robert Miller, organist; Douglas Bailey, accompanist.

Birth Control and Families

An item of considerable interest is a dispatch from London which I saw recently in the *New York Times* on the question of birth control. It appeared under the caption "Attack birth control," and is as follows:

London, February 9.—Eight distinguished British physicians have contributed to a volume on birth control in which it is declared that, achieved by any known method, it has damaging effects. It is said to cause neurasthenia.

The statement is made that of the twenty-eight leading members of the eugenics society, twenty-five per cent are childless, as are thirty-nine per cent of the National Birth-rate Commission.

Dean Inge, the "Gloomy dean of Saint Paul's," does not believe that Britain's falling birth rate will result in race suicide.

"If England is now overpopulated—and I think it is—may expect," he writes to a London newspaper today, "that the population will diminish until the optimum number is reached."

By the optimum number, Dean Inge means the number whereat the population equals adequate food supply and accommodation.

"I have no fear," he continues, "that the voluntary limi-

tation of families will go further than this. Men and women are not so selfish as to prefer personal self-indulgence to the sweetest and purest of all pleasures—that of loving and caring for young children.”

The Registrar General announced on January 20 that the birthrate for England and Wales was 17.8 per thousand, which is the lowest on record except that of 1918.

Because of the insidious work of the Neo-Malthusians, some of the Theosophists, and other societies advocating birth control in one form or another, and other movements affecting the general question of marriage and childbearing, it is rather pleasing to me to see the pronounced stand taken by the British physicians.

The church should never fail to appreciate the social and religious significance of marriage and its divine institution. The family is a basic factor in national or social stability. With future racial and national safety and welfare in mind, we must be alert to the factors determining which are the families that are obeying the divine mandate to “multiply and replenish the earth.”

F. M. S.

Have You Bought the News?

Less than five weeks will see the church in one of the most important conferences it has held since the Reorganization began its work.

One reading the program outline which is to be found on page 242 will sense the importance of the conference outside the business sessions; those who know say that the business sessions will be far-reaching and engrossing.

The SAINTS' HERALD will publish a daily edition, and plans are being perfected to deliver the best and most complete conference news sheet ever offered to the church.

The publishing house is offering the Conference *Daily Herald* for fifty cents, and making an effort to get mailing lists complete early so that the best of service can be rendered.

Do not wait until some one comes to Independence to hand in your subscription. It is safer and easier to mail it yourself, or through your publicity agent—*right now*.

Address Herald Publishing House, Independence, Missouri.

Elder Frank Veenstra has word from Holland in a letter from Brother Pyle, that since he left the mission at least three good people have been baptized. The branch meetings in Rotterdam have been of especially high order, many strangers attending, and the room being filled. There are good prospects there for future work. Elder Veenstra has high hopes for the Holland mission, believing that a wise prosecution of the work there will bring many honest in heart to the folds of the church.

OFFICIAL

A New Primary Song Book

An effort is being made to secure the best possible collection of children's songs for Sunday school use and to have it printed and ready for distribution at an early date. Such a book is felt as one of the most imperative needs of our religious education program. Isolated songs have been found in song books here and there, but it has been impossible to find any one collection well suited to our needs.

For a number of years beginner and primary teachers of the Independence Stone Church school have been making a very serviceable collection from various sources, some of them having been written, both words and music, by our own church people. We know that similar collections have been made in many other places. We solicit every teacher and officer of the lower departments of our schools everywhere to send to Mrs. C. R. Smith, 214 South Spring Street, Independence, Missouri, a list of the children's songs which should be published in the new book. List title, the name of the collection, and the address of the publisher. If copyrighted, we will endeavor to secure reprinting privilege.

Please send us also copies of words and music of any other good songs you are using. Let us know all you can about the author or composer. We wish only songs having real literary and musical merit, which have been tried out and found valuable.

A definite effort should be made among our people to express the inspiration of the gospel message and our ideals in appropriate words which may be set to effective music. It should be some inducement to be able to assist in this splendid work and to have an accepted contribution for the new Children's Hymnal!

He who writes an enduring hymn echoes an immortal strain and preaches ten thousand sermons. Who will help us?

We shall use the very best of all the material which we may secure. The following is a suggested list of divisions of the book:

Patriotism, New Year, Quiet Music, Response, Birthday, Collection, Cradle Roll, Songs of Thanks, Hymns, Christmas, Thanksgiving, Spring, Summer, Autumn, Winter, Closing, Flower, Rain, Easter, Greetings, Nature, Children's Day, Prayer.

CHARLES B. WOODSTOCK,
For the Departments.

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

The Need of the Hour

BY BISHOP A. CARMICHAEL

We sincerely hope that the members of the church sense the importance of the needs of the church as an organization. The wise men of the world are crowding closely upon our heels in not only *demanding* a practical solution of the present-day problems, but they are contributing many fine ideas to aid in this solution.

Our church, if it is what it claims to be, *must* keep in the van. We must be pioneers in demonstrating to the world that the religion of Christ *can* and *does* provide a panacea for its ills.

How shall we proceed to do this? The answer is plainly stated. The Lord says:

I give unto you counsel and commandments *concerning* all the properties which belong to the order which I commanded to be organized and established to be a united order, an everlasting order for the benefit of my church and for the salvation of men until I come.—Doctrine and Covenants 101: 1.

The order here referred to is "the *order* of the church for the benefit of the poor" (see heading to section 101), and is known among us as the Order of Enoch, composed of members of the church who have become stewards in fact. Local groups organized for economic purposes are but organizations within the Order of Enoch. It is a spiritual organization, and through it we sublimate our temporal activities. The local groups organized for betterment in temporal affairs *must* be legally organized, as they have to do with *property* rights.

"It is *wisdom* in Me; therefore, a *commandment* I give unto you, that ye shall organize yourselves, and appoint every man his stewardship" (become a member of the order of the church for the benefit of the poor, or in other words sublimate your business activities—spiritualize them). Why do this? "That *every man may give an account unto me of the stewardship which is appointed unto him*, for it is expedient that I the Lord *should make every man accountable as stewards over earthly blessings which I have made and prepared for my creatures.*" "It is my purpose to provide for my saints." How? "Behold *this is the way* [every man becoming a steward in full] that I, the Lord, have *decreed to provide* for my saints: that the poor shall be exalted in that the rich are made low. Nevertheless I have given unto the children of men to be agents unto themselves." None must be forced—all must obey because *they* choose to do so.

The Lord's Promise

In Doctrine and Covenants 70: 4 the Lord tells us why he gives this law of stewardship, of which the Lord says, "None are exempt from this law [law of temporalities—the law of stewardships] who belong to the church of the living God." "Now this commandment [to become stewards in fact] I give unto my servants for their *benefit* while they remain for a *manifestation of my blessings upon their heads*, and for a *reward for their diligence*, for their security for *food* and for *raiment*, and for an inheritance; for houses, and for lands, in whatsoever circumstances I, the Lord, shall place them; and whithersoever I, the Lord, shall send them."

Here we have the terms clearly stated that will bring us God's protection. We have no promise outside of these terms. We are looking for the judgment of God to be poured out on the world, and as a consequence we sense keenly the great need of preparing a place of safety. This can be done only as God has commanded; by a full obedience to his law, which commands us to become stewards for him. This is why the Lord tells us in Doctrine and Covenants 72: 2, "For according to the law every man that cometh up to Zion *must* lay all things before the bishop in Zion." Also, why the question asked by the Saints in a stake, "O Lord, show unto thy servants *how much* thou requirest of the properties of thy people for a tithing?" was answered, telling them just what the Lord required of those who had gathered into the stakes, "Verily, I say unto you [those who had gathered into Far West Stake], it shall come to pass that *all those who gather unto the land of Zion* shall be tithed of their surplus [thus have become stewards in deed] properties, and *shall* [not *may*] *observe this law* [the law of stewardships] or *they shall not be found worthy to abide among you.*"

The penalty of not obeying: "And I say unto you, if my people *observe not this law, to keep it holy*, and by this law [law of stewardships—sublimation of labor] *sanctify the land of Zion unto me*, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall *not* be a land of Zion unto you."

For what kind of an organization is this law of stewardship given? For Zion and her stakes—"and this shall be an ensample unto all the stakes of Zion. *Even so.*"—Doctrine and Covenants 106: 2.

This, then, is *the way* that we as a church organization must lead the world in the solution of the social problem which is now so sorely vexing the minds of those who see the crying need for something to be done.

The light has come to us. "Of whom much is given much is required." How about it, fellow

Saints? Are you ready to go? Specifically and definitely, are you *willing* to become a real steward for Christ? Are you willing to enter into that holy and sacred relationship with God—sanctifying every activity of your life, making every piece of work you do, no matter whether following the plow or clerking at the counter, pleading a case at the bar or writing a prescription for the sick—just as spiritual and as holy as any act of the so-called spiritual work of the church? *Then do* as the law directs.

First, Make your financial statement and place it with your bishop, or with the Presiding Bishopric.

Second, Pay the tithe (one tenth) of your increase if not already paid. If you can not pay all of your tithe, pay what you can, and the rest as soon as you can. It is not fair to keep the Lord's share.

Third, Now determine in your own mind how much you have left that you do not need. This is surplus and should be paid to the bishop. As with the tithe, if you can not pay all the surplus, pay what you can, and pay the rest as soon as you can. It is not fair to the Lord that you keep his surplus.

Fourth, If you have no tithe or surplus and still desire to help, then give an offering.

Fifth, Continue to do this, year after year, living frugally and honorably, keeping in favor with God, and you will be practically demonstrating to the world the only solution of its economic problem.

Iron Among Ancient Americans

BY PAUL M. HANSON

In *World's Work*, January, 1927, is an article on "The Pompeii of Ancient America," by A. Hyatt Verrill, explorer for the Museum of the American Indian, Heye Foundation, of New York.

In describing his discovery and investigation last year of ruins left in Panama by a prehistoric race, he says the "remains of this newly discovered culture have already been found over an area approximately fifty miles in length and ten to twelve miles in width, or roughly, about five hundred square miles."

A claim of great importance relating to the use of iron or steel tools by these ancient Americans, is contained in the following:

"It seems almost preposterous to believe that a race which had developed stone sculpture to such a high degree should not have equally developed stone implements if, according to the generally accepted theory, the prehistoric artisans depended upon stone tools. To have cut out and sculptured a huge stone block into the form of a human figure of the character found at the temple site would have required a lifetime. In order to determine what could be done by the use of stone implements, I selected several

dozen of the best, and marking a simple design on one of the softer stone columns, instructed three of the native laborers to chip out the pattern with the stone tools. Although they worked industriously for several days, and wore out most of the tools, they made scarcely any impression on the column. When they had finished, no one ignorant of their labor would have dreamed that there had been any attempt made to sculpture the stone.

"I am thoroughly convinced that these people, as well as many other prehistoric races, possessed iron or steel tools, and I do not know of a single argument or fact to disprove this. The fact that no iron or steel tools have ever been found proves nothing. Iron is the most perishable of metals, and, except under most unusual or peculiar conditions, all traces of small iron or steel tools would disappear completely in a few centuries. No doubt archæologists will scoff at this theory, and pooh-pooh the idea, but scientists as well as laymen have a habit of scoffing at every theory until proof is forthcoming to place them in the wrong.

"The discovery of a steel or tempered iron dagger in King Tutankhamen's coffin is a case in point. Despite hundreds, thousands, of ancient Egyptian mummies which have been disinterred, this was the first iron weapon found. We must now admit that the Egyptians of King Tut's time used hardened iron or steel; and yet until definite proof of this was forthcoming, archæologists would not have admitted the possibility. If, in a country like Egypt, where even flowers are perfectly preserved in burials thousands of years old, only one iron implement has been discovered, what chances of finding iron tools would we have in a tropical land, where burials were in the earth?

"Indeed, less than two years ago, I was scoffed at for suggesting that an entirely new and unknown culture of great antiquity had existed in Panama, but we now have undeniable proofs of the fact. Moreover, at a depth of five and one half feet below the surface, at the temple site, among broken pottery and embedded in charcoal, I found a steel or hardened iron implement. The greater portion is almost completely destroyed by corrosion, but the chisel-shaped end is in good condition. It is so hard that it is scarcely touched by a file and will scratch glass, and with such an instrument it would be a simple matter to cut and carve the hardest stone.

"No doubt many will discredit this, or will claim that the implement is modern and found its way beneath the surface via some hole or crevice, or will claim that some junk-collecting snake or centipede carried the object to its resting place in a compact mass of semi-fossilized carbon packed in the midst of broken prehistoric pottery. But how can they

explain the evidence of tool marks on much of the stone work? Not the irregular indentations which might, and very likely were, made by pecking with a stone hammer, but clearly cut delicate lines and chisel marks."

The Gospel of Our Fathers

BY JOHN F. GARVER

The fourth of a series of seven sermons in the Stone Church, Independence, Missouri, in November, 1925, under the general theme, "The faith of our fathers."

I have been very greatly heartened by the inspiration of the brother's prayer and by the service of song. I come to you weary and somewhat burdened in spirit. My experience heretofore has been, however, that when the opening exercises harmonize with the spirit of the speaker, as a rule we may expect to be blessed.

I am to speak tonight of the gospel of our fathers.

It was not my privilege to meet the men through whom this gospel was restored. It was my privilege, however, to meet their immediate successors in office, and to have from their lips as witnessed by their fervent spirits the glorious gospel of these latter days, restored to the earth, as we testify, at the hand of an angel, carrying with it the authority to speak again for God and act in his stead in holy things in the earth. It is in memory of those wonderful days of my first contact with this gospel and of those noble men who came to me with this gospel, as much as to furnish a lesson, that I turn to the lesson of the evening. A good, old-fashioned, rock-ribbed Latter Day Saint lesson.

The Gospel Preached by Our Fathers

I remember some of the men I heard preach from this lesson—men like James Caffall, John W. Wight, John H. Lake, Alexander H. Smith, and Joseph Smith. And some who, though not as strong as formerly, are still here and yet abide with us for a season; men like Joseph R. Lambert and Bishop E. L. Kelley. And if you please, I would like to so adapt the lesson as to make it brief. These are the words of the Apostle Paul, taken from the second Thessalonian letter and the Roman letter:

Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance. And to him who believeth, the gospel is indeed the power of God unto salvation.

Our text will be these latter words, "The gospel is the power of God unto salvation."

This was the gospel which came to our fathers, an authoritative religion, surcharged with the power of God, carrying with it the intelligence of heaven, purposeful, moving, and redeeming.

This, testified our fathers, was not a gospel of word only, for it was also a gospel of power. And how they used to ring the charges on that word *power*, et al. You remember how they used to interpret this scripture: This has not come unto you in word only, for this word of high heaven is declared to you by the power of the authority of the priesthood of the church restored in this age.

And they were right, were our fathers in this faith. For unless the gospel of Jesus Christ is administered by the authority of Jesus Christ vested in a ministry called of God, it is not the gospel in its fullness. So the gospel came to us in word, and also in a ministry of power.

But, said our forbears, that is not all. This is not only a gospel of word administered by men of authority, for it is accompanied by the moving ministration of the Holy Ghost. And to him who believes and who is baptized and receives the holy imposition of hands of the elders, to each one of such is the promise made, "You shall receive the gift of the Holy Ghost." For did not our fathers tell us when they pledged to us with all the power of heaven that if we would come forward and receive baptism at their hands, receiving this gospel of word administered by power, we would receive the Holy Ghost, which would bring us the assurance of heaven that we were accepted of God as his children? That we would have the witness this is the gospel? Yes; this was the faith of our fathers. And it is ours.

The Gospel of Word

This gospel which our fathers have handed down to us and which we have received, I am come to declare unto you.

And if you will with me give it a bit further consideration, this is the gospel of the word of God as conveyed to us through the Bible. This is the gospel of the word of the Father conveyed to us through the Book of Mormon. "Two witnesses are better than one," one of olden time has said, and "a threefold cord is not easily broken." This then is the gospel conveyed to us through the Doctrine and Covenants. The gospel of word is ours through these three standard books. And he does well who retains the words of God as brought to us by our fathers through the three standard books of the church. These most holy words are as sacred to us tonight as the day we first received them, and all of them are. By these we stand or fall. Others may do as they will, but as for us, upon these and all of these words of the Father of Light we take our stand.

Ours is a gospel of word.

The Gospel of Power

It is also a gospel of power or authority to represent the Father of Light. Yes, and more, infinitely

more than that, for a man may have the priestly authority to represent God in this ministry, but have very little of anything else. If one is to occupy in a ministry of appealing power, then must he have not only the legal right to represent God, for he must have also the moral right to represent him, in all that term implies. Unless one has the moral right to represent God, sooner or later, and generally sooner, his people will find him out, so that no more has he the legal right to represent God.

Nor is this all. For there is such a thing as a people living so far beneath their privileges and their high calling as the children of light that they too in large measure may be wanting in moral right to speak for heaven.

If I send a man out to represent me in business, that man must understand me and my business, if he is to represent me properly. The same principle holds true in the business of religion. We as the successors of our fathers in this faith have the right to represent God in a legal sense, and just as far in a moral sense as we are worthy and qualified to do it.

Nor will we achieve more than that. For there is also the power of the authority of an intelligent grasp and comprehension of the gospel in the behalf of which we speak. And only he who knows it can tell it and interpret it. For one speaks only in the terms of his information.

And finally, there is that divine unction from on high, the Holy Ghost, vouchsafed us as ministers in the preaching of the gospel of Jesus Christ our Lord, and which we receive as the power of heaven when we claim it by faithfulness.

Yes, ours is a gospel of power.

The Gospel of Holy Ghost

Ours is also a gospel of Holy Ghost. It is by the revelation of the Holy Ghost that it comes to us, if it comes to us at all. Ministers are but the human instrumentality in the divine process. The ministers who confirmed me did not bestow the Holy Ghost upon me. That came from above. The ministers who confirmed me did not cause me to know that this is the gospel of Christ. That knowledge came down by the Holy Ghost. Ours is a gospel of Holy Ghost. It is by the light of the Holy Ghost that having first received the gospel as babes, growing to manhood's estate we discover all of its meaning, all of its significance, and even the way to attain the divine power and apply it in our lives.

Then it is through the work of the Holy Ghost that those who hear us speak are moved to endeavor with us in this Christian warfare.

Ours is a gospel of Holy Ghost.

The Gospel of Assurance

And finally, ours is a gospel of much assurance. In obedience to its leading, as I have already indicated, through the ministry of the Holy Spirit and its development in our lives, we are assured this is the gospel which we have received, the power of the eternal Father unto our salvation.

And through our unfolding experience in its divine life, and through our unfolding of the Christ character in us are we by and by made doubly sure. And so drawn upon as to be willing, having found the pearl of great price, we go sell all that we may buy it, and when the time comes to require it, we freely give it away.

Ours is a gospel of assurance.

The Gospel in Its Fullness

I have said that we can not carry either for ourselves or for other men the fullness of the gospel, only as we have made place in our lives for that fullness to dwell.

I think I can illustrate this for you. A good many years ago, a quarter of a century ago almost—I had been a priest for a time and had just been ordained an elder—I was asked to go from Lamoni to Andover, six miles, to preach. My father-in-law-to-be took me with his span of fine driving horses. He was a priest in the church, and with pride he introduced me as "The boy preacher of Lamoni!"

I can only suggest how I felt that night. I "rose" to the occasion! I walked out to the front of the platform, toed the mark, put my thumbs in the armholes of my vest, threw out my chest, raised my towering form to its full five feet, five inches, and let out this declaration, "My dear friends, I am come to you with the fullness of the gospel!"

And I declared it. I went back to the beginning, and with the Father of Light made Adam. And having achieved that great work, we made Eve. We established them in the garden. We witnessed the fall. We called men and sent them forth to declare the gospel. We saw these fall away. We called Moses from the burning bush. Saw the Israelites in their bondage in Egypt, and in their trip through their Red Sea. We saw their apostasy. We saw the coming down of our Lord, the preaching of the gospel, the organization of the church. We saw its apostasy. We saw the restoration of the gospel again, the coming forth of the Book of Mormon, the second advent of Christ, the millennial reign, and the coming down of the Father—all in twenty minutes!

Andover got all I had that night. But what I am asking you is, Did the fullness of the gospel come to Andover that night? And I answer for you, It did not!

So, my friends, in like manner it is with us as a people. Until first we have scaled the heights, until in our lives we have lived the gospel, and, as I set out for your consideration last night, until we bear the fruits of the gospel, we can not preach the gospel in its fullness. Preaching the gospel consists of more than telling something about the gospel. It consists also of understanding the gospel in its full provisions, and living the gospel, for only so may we impress the world with the real worth of the gospel.

What Hath Believed in Our Report?

I am convinced it is not altogether the fault of the Gentile world when they do not believe our testimony. Methinks the things we *do* sometimes speak so loudly people can not hear what we say. Methinks the things we *are* sometimes come between the people and the testimony we bear. Methinks that sometimes when the Gentile world is invited to look upon us who bear the likeness of God, who represent the authority of heaven, who speak for heaven itself, they wonder, Can it be possible!

We testify that the angels of light have come down from heaven. We testify that the gospel has been restored to us. We testify that the Book of Mormon also has been restored. We testify that the voice of the Father of light has come to us from time to time, as recorded on these sacred pages of the Doctrine and Covenants. We say to the world, "Look upon us; here is God." It is true, but it is not true to the sense it ought to be true. And until it is true in the sense in which it ought to be true, we too must continue that wail of woe, "Who hath believed on our report?"

Taking unto ourselves, however, the fullness of the gospel as the man of our counsel, and fully establishing ourselves in the divine way, the promise of heaven is that there shall come a great abundance of his grace upon each one of us; and under that great power we shall make demonstration of the fact that here is the gospel.

That is the way it was in the apostolic church. At Jerusalem the saints came together with one accord. They were of one heart and one mind. Being of one heart and one mind, they had all things in common. Thus each having an equal opportunity with every other in temporal things, they had opportunity to achieve each equally with the other in spiritual things. And they did, until it came about that great grace fell upon each one of them, and with great power gave them testimony of the risen Lord.

Early one morning in February, 1923, I met a man on the train out of Sioux City, Iowa, bound for Des Moines. We became engaged in conversation.

He was a Methodist of position and influence. By patiently awaiting the end of his tale of the wonders of Methodism, it came my opportunity to speak to him of our beautiful philosophy, of our Zionie hope, of its purpose, of the thing it is expected to do. He was moved in his soul. He was a good Methodist, and under the Spirit of God, with his soul looking out of his eyes into mine, with tears coursing down his cheeks, he asked of me, "My dear brother, where is your Zion?"

That was over two years ago. He is waiting yet for the answer. His tears have dried up. His cheeks have become parched. His warmed heart has turned cold waiting for the living testimony of our achieved Zion which his soul longed for. And which with all my heart I believe would have persuaded him that I spoke the truth. You get what I mean, don't you?

The Sacrifice of Our Fathers

This is the gospel of our fathers. This is the gospel they have handed down to us. This is the gospel that we so joyously received many years ago; and in the receiving of which we took solemn pledge before heaven that we would magnify our calling, so the testimony of its divinity might grow in us.

For this gospel our fathers sold all they had to buy. They sold the prospects of their children in this earth. They left their home country not once, but twice. The third time they established themselves that they might the more powerfully pour forth the witness of this truth. And after a while they gave their life's blood, sealing their testimony by that holy offering, leaving their widows and little children to the mercy of a cold and cruel world.

And after that these same children took up the cross.

We talk of sacrifice in the church today. We know not the thing of which we speak! Our immediate fathers in the Reorganization left wives and children all but destitute, and walked out into this western country when the church had no money with which to buy them transportation or bread. They came forth to gather together again the broken membership of the flock of God. Two sons of Mother Blair, each one not knowing what the other did, have told me with the terrible memory yet fresh as though it were but yesterday, that at times when their father was hundreds of miles from home, and with nothing in the house to eat, their mother under the somber shadow of night, drew around her the family, and upon bended knees, with their little stomachs waiting for that prayer to be answered, prayed God to send them bread. That is what our fathers did that this gospel might be ours, since there was no other way. We have received it gladly. How shall we pass it on to our

successors? How shall we pass it on to a dying world?

The Gospel Is the Power Unto Salvation

We know it is the gospel. I know it is the gospel. I know that the gospel of Jesus Christ, this gospel, is the power of God unto salvation, for it has saved me. Oh, not fully, but in a large measure.

This gospel has saved me from the hell of poverty.

Do you know what the fear of poverty is? Do you know what it is for a little boy to lie down at night hungry and cold; and to get up the next morning and go out to hunt for a job with which to help get something for his mother to eat? Do you know how that kind of thing burns itself into the soul of a sensitive child? Do you know the shame of it?

The gospel taught me a better way. It brought to me hope that even though it might not be my privilege to enjoy what I would like to have enjoyed as a little boy, it might some day be my privilege to help to see that other lads did not have to go through what I did.

This gospel saved me from a hell of lack of opportunity.

Do you know what it means for a lad of sixteen years to go into a strange country? Whose soul longs to achieve something, but who can not for the reason there is no one nigh who understands? The gospel saved me from that. It brought me into a heaven of opportunity.

Do you know what it means for a young man in the fresh vigor of his dawning strength, when he ought to be at the hour of his best in preparation for life—do you know what it means for a young man of seventeen years of age to have so despaired of privilege in this world, to have become so embittered, and so tried by the hell of want and the burden of the shame of poverty, with his high spirits broken—do you know what it means for a lad like that, driven to the depths of despair, to sit on the edge of his bed through the long, terrible hours of a whole night, with an implement of death in his hand, debating the problem that racked the soul of Hamlet, "To be or not to be?"

The gospel saved me from that.

I know that the gospel of Jesus Christ is the power of God unto salvation, for it saved me.

Do you know what a contrast, what a new life, what a new heaven, what a new earth comes breaking over a boy's life after such experiences, when the gospel comes to him with its joy, and its love, and its divine blessing of opportunity?

Yes, I know for myself the gospel of Jesus Christ is the power of God unto salvation. For added to the testimony of the Spirit it is true there are these

evidences in my life it is true. I know of a surety the gospel is true?

What Shall We Do About It?

This is the gospel our fathers received at the hands of an angel, restored again to earth in these last days. This is the gospel which at the hand of our fathers we have received. This is the gospel wherein we stand. No man can gainsay that. You people know I speak the truth. Does not that same sweet spirit which made for that new heart in those first golden days of your experience in this church come welling up in your souls tonight? You know as well as I know that this is the gospel wherein we stand. You know furthermore by the measure of the development which has been yours since that first sweet day you received it, this gospel is true. And by these things, you know that by and by in the gospel we shall together achieve the full purpose of God in Zion and the world.

What are you going to do about it? What are you going to do about it *now*? The gospel needs you *now*. Don't I know what you are going to do about it? You are going to keep right on doing what you have been doing about it. Seventeen thousand dollars to endow Graceland College, from Independence alone. The fruits of the gospel in your lives. The church needs more money for more purposes. You who have seen the sacrifices, who have experienced the good results of your fathers in this church, are going to do well your part that the truth might so possess your souls that as the great white light of heaven it shall roll forth to fill the community and state and nation and world.

May God keep you and help you to this end.

Worth While

By Catherine Nitz

When the cares of each day bring their burdens,
And your heart gets so heavy you groan,
Do you pray to your heavenly Father,
Or sit like a dub and just moan

So the people can hear all your troubles,
When they're already burdened and blue
With maybe a far bigger problem
Than ever just happened to you.

Do you try to be cheerful and help them,
Forgetting yourself in the task?
Is your heart really filled with some sunshine?
Or do you like wearing a mask?

Is the day just too short to do good in
To your friends that you meet every day?
Are the nights just too long to lie sleeping,
And you wish it well out of the way?

If your heart's filled with love for your neighbor,
And you greet every one with a smile,
Well, I reckon in time if you're careful,
You'll really be reckoned worth while.

OF GENERAL INTEREST

Resolutions Adopted by Revisionist World Conference

Paris, January 2 (P. T. A.)—A number of important resolutions on the policy which should be pursued by the Zionist movement have been adopted by the Second World Conference of the Zionist Revisionist Organization, which was concluded here last night.

The resolutions fall into three subheadings: political, economic, and cultural.

The political resolutions moved by Mr. Jabotinsky declare that the chief cause of the present economic crisis in Palestine is the political regime of the British mandatory government which makes difficult the development of the country. Demands are made for the allocation of the state and waste lands in Palestine, for large scale Jewish colonization in accordance with the provisions of the Palestine Mandate, for a modification in the system of taxation in Palestine and in the customs system for the purposes of giving protection to the growing trade and industry of the country, for the incorporation of a Jewish unit in the Palestine defense forces, and for the allocation of land for settlement for the ex-members of the Jewish Legion who fought in Palestine during the war.

The economic resolutions include a resolution, moved by Mr. Grossman, declaring that it can not be permitted that the Zionist organization and the Keren Hayesed should be compelled to bear the cost of education and health work in Palestine. These duties, the resolution says, fall in every state upon the country, and not upon any private organization outside the country. That things are otherwise in Palestine is due to the fact that the Zionist organization after the war assumed mistakenly the responsibility for such state duties, thereby releasing the state from its duties in these respects. The conference therefore demands that the Palestine Government should bear out of state revenue the cost of the Jewish educational and Jewish health work in Palestine. Special Jewish departments should be set up within each general department in order to guarantee to the Jewish schools their national character and the employment of the Hebrew language.

"Push Palestine Goods" Slogan

The conference has adopted a resolution proposed by Mr. I. Trivus, calling for the extension of the Jewish Colonial Trust in order that it should obtain its full authorized capital of two million pounds to enable it to engage on a large scale in assisting the

development work in Palestine by advancing credit aids and promoting industries and colonization schemes in Palestine according to the purpose for which it was founded.

The conference also adopted a resolution introduced by Mr. Jacobi calling for the promoting of the development of Palestine industry, trade, and colonization by developing insurance activity in Palestine, and mobilizing Jewish capital throughout the world for Palestine upbuilding and starting a widespread campaign throughout the Jewish world for buying Palestine goods.

A resolution was adopted which was moved by Doctor Jacob Kahan, the Hebrew poet, urging the establishment of a world Hebraic Union for the strengthening of the Hebrew language and literature, for spreading the sale of Hebrew literature of which Palestine should become the center, and the inclusion of this activity in the "Push Palestine Goods" campaign.

On the question of the Jewish agency, the conference has adopted a resolution moved by Mr. Robert Lichtheim declaring that the Jewish agency extension plan with regard to which Doctor Weizmann is now conducting negotiations in America is dangerous, not only to the Zionist movement, but also the whole future of the Jewish people, because it will make permanent a division of the ranks of the Jewish people into Zionists and non-Zionists. Furthermore, the resolution states, the Zionist executive has no definite plan at the present moment available for the extension of the Jewish agency, and the negotiations are being conducted entirely in the air.

A further resolution adopted by the conference protests vigorously against the persecution of Zionists and Zionism in Soviet Russia.

Mr. Jabotinsky has been elected president of the Zionist Revisionist Organization, and Mr. Meer Grossman, Mr. Robert Lichtheim, and Mr. Vladimir Tiomkin as vice presidents. A Central Council has been elected, consisting of thirty-eight members, representing the various countries. The office of the Zionist Revisionist Organization will be situated in Berlin. Preparations will be started immediately to secure the election of delegates to put the Revisionist case before the next Zionist Congress. This work will be conducted under the direction of Mr. Lichtheim.—*The Palestine Bulletin*, January 21, 1927.

There is widespread interest in religion as a likely source of supply for our ideals, for renewals of character, for the reinforcement of man's spirit, to manage his mind and body healthfully, and to make him master, not thrall, of his possessions.—Doctor Henry Sloane Coffin.

FOR SUNDAY SCHOOL WORKERS

The Sunday School Officers' and Teachers' Meeting

We recently visited a Sunday school at their urgent request that we help them to get properly organized and functioning as a first-rate school. The officers were eager to learn progressive plans and methods and to set at once to improve their attendance, interest, collections, and the general attractiveness of their services. How much a little pep may do if it prompts everybody, from the superintendent down, to be present, on time, smiling, and ready for business! Just previous to my visit, a teacher training class had been organized, taught by the president of the branch, an able man, and practically every officer and teacher of both Sunday school and Religio had enrolled in it.

That is the type of spirit that should get results. We may have reason to hope for progress in Zion's redemption when every school wakes up as this one is trying to do.

Lesson for March

Theme: Religious Attitudes to Be Cultivated.

Text: Betts: How to Teach Religion, Chapter V.

Some one has said the perfect Christian character is manifested in a combination of forty-eight specific attitudes. If these can be carefully determined with the age at which each may be most advantageously cultivated, it would seem that skill in instruction, guidance, and nurture should enable us to produce men and women after the Christ pattern.

The life of the child is constantly changing. Especially is there remarkable mental progress. In the first five years, he learns vastly more than he will ever again learn in a similar period. Parallel with his expanding knowledge, interests are taking root, feelings are being developed, attitudes are being formed, ideals are shaping, standards are developing, enthusiasms are kindling, loyalties are being grounded.

The great question is, What motives shall move in the child life? Shall we have part in shaping the motive, or shall we leave the child to blind chance? The teacher of religion is concerned with two distinct groups of attitudes:

(1) There must be an attitude of enjoyment, interest, and mastery in the work of the school; (2) There must be developed a far-reaching group of attitudes, feelings, responses, ideals, ambitions, fine appreciations, and worthy loyalties to carry out into the life of the pupil.

To teach the facts of the lesson is of little consequence after all unless we get hold of the inner life of the child in a way that shall help to develop noble ideals, worthy desires, and the formation of habits of Christian conduct.

It is one thing to secure temporarily, a largely increased attendance at Sunday school through contests or other special devices; it is quite another thing to make our exercises and our class work so vital and gripping that the attendance becomes permanent through the development of interests and satisfactions which center in the activities of the school and find expression in the daily life.

The atmosphere of the school must be one of sympathy, kindness, and good will if we are to expect the child's nature to unfold and his mind to expand normally. Like love for the home, loyalty to the school and its ideals must rest upon experiences which continuously yield satisfaction, enjoyment, and good feeling. Loyalty can not grow where there is dislike, disappointment, or fear.

Interest is the primary consideration in all teaching effort. Thought, attention, enthusiasm must be centered on the matter in hand. There can be no lasting impressions made on a mind while its energies are dispersed through giving attention to other things. We may compel momentary attention by our antics or our demands, but fruitful attention is obtained only through interest.

Subject matter or tasks assigned must always be reasonably within the grasp of the children. The feeling of assurance and confidence that comes from successful achievement increases the amount of power available for further endeavor. A progressive program for youth is one of successive achievements, of mastery gained through an intelligent exercise of personal powers in harmony with noble purposes and high ideals.

The Sunday school is a Bible school in the sense that the Bible is the great source book of religious education. Although its study is but a means unto the development of religious attitudes, the attainment of Christian character, its effectiveness in changing human life will depend much upon the appreciation with which its passages are read, the permanent and continuing interest found in the great life lessons of its teachings. Only as we give the Scripture living meaning may we hope to build the strength and inspiration of the Scripture into growing young lives.

Even more important than intellectual growth is the spiritual response and development of our pupils. Each little soul is a spirit capable of being fed, nurtured, encouraged, trained, until it shall be fully expanded in the image of God, and may partake of His divine nature. Religion finds its reality in the developing ideals and ambitions which become motives for Christian conduct. The things one values most are the things for which he strives, and it is the work of a teacher to help establish a true sense of values.

What one admires is an index to his character. Life is infinitely enriched and refined by responding to the beauty, the goodness, and the gladness to be found about us. Teachers must be able to develop fine appreciations, not only by wise presentation of truth, but by the richness of their own experiences and the winning power of their personalities.

No amount of fine-spun stories, expounded theories, or high-sounding phrases will build character. Children do not respond to ordinary preaching. Our appeal must be very concrete, definite, and immediate. Loyalty and virtue must mean more than something to learn about and admire in others; it must find expression in our own lives each day in loyalty to parents, friends, school, church, self, duty, and above all, to Christ and his ideals.

Topics for Written Papers and Oral Discussions

1. Discuss the relationship between building attitudes and acquiring morals and gaining knowledge.
2. Causes for lack of interest in Sunday school.
3. How may we secure and hold attention?
4. How may we keep the interest of the older children?
5. To what extent is our school developing spirituality in its members?
6. Developing loyalty in our Sunday school.

References

Betts: The Mind and Its Education, Chapter XIII, "Interest."

Betts and Hawthorne: Method in Teaching Religion, Chapter VIII.

Slattery: You Can Learn to Teach, Part II, Chapter IV.

NEWS AND LETTERS

Burlington, Iowa

The new year finds the Burlington Branch moving onward and upward to the high mark of our great calling, with some new officers and new ideas advancing. One new feature of importance is in the Sunday school, where the primary department, beginners up to and including intermediates, after going to their classes, which are upstairs in various classrooms, meet in their private assembly in the rear part of the main auditorium for their own closing exercises, which vary as organization becomes more complete. We believe this will not only improve order in the house of worship, but interest as well, and it will be educational in the fact that talent can be more easily discovered and developed in this manner.

On January 16 Brother and Sister Ed. Stadlander became the proud parents of a baby girl, Janet Louise. On January 25 Brother and Sister H. F. Bromann also were blessed with a baby girl, Dorothy Eloise.

Apostle D. T. Williams was with us January 16 and 17 and delivered three forceful sermons, encouraging the Saints and making us comprehend more fully our personal responsibilities in regard to the great work which we are so fortunately engaged in, admonishing us to be continually looking ahead, moving forward, reaching out ready to grasp the opportunities as they come, before they pass by and leave us to suffer the consequences.

This branch has been having considerable sickness, but we are glad to note all are improving, and most of the members are able to meet with us again. We will rejoice when others have the same privilege once more.

On February 2 Sister Theodore Kunz underwent an operation for appendicitis, and while it was more serious than was first anticipated, and the nurses marvel at her condition, considering all, Sister Kunz gives most of the credit to the One above, whom we particularly sought in her behalf, before and after the blessing was hers to enjoy.

Sister Duke continues and enjoys reading any church literature anyone is able to lend her.

The Department of Recreation and Expression decided, at the branch's request, to loan three hundred dollars of the motion picture machine fund, without interest, to be used on the building fund. This is to be paid back to this fund some time later. We feel our present debt is too great to keep up a picture machine, if we were to purchase one, and we should lend every effort possible to ridding ourselves of the debt already upon us. The branch as a whole appreciates this action. It is thought this department may later purchase a stereopticon machine, which we feel would prove very beneficial.

The Department of Women, which is one of the mainstays of the church, is busily engaged in trying to raise funds, and as usual presented three hundred dollars to the building fund. The social part of this department is in charge of the friendly visitors, consisting of a committee of two each month. In January Sister Rayer and Sister E. O. Bierman served, and this month Sisters E. F. Kunz and A. H. Kunz compose the committee. We realize to a great extent that the field of this department is a large one.

The Temple Builders also made a nice donation to the building fund, giving fifty dollars. This we feel is wonderful for so small a group of young women.

On January 29 and 30 a district musical institute was to be held in Burlington, conducted by Brother A. H. Mills, but because of lack of interest throughout the district the occasion was postponed until a later date, possibly in the spring. We hope that in the meantime local choristers will keep this before the branches and impress as much as possible the necessity of good music because of the inspiration we receive therefrom. We believe that such an institute

would create an interest where it is now lacking, and the beneficial to those who already are musically inclined.

Our February sacramental service was indeed a grand feast for the soul, not by power, nor by might, but by the Spirit of God permeating the heart and soul of each one present, and words of encouragement were given to the Saints assembled. We trust this same Spirit shall guide us at all times, to keep us in tune with the all-righteous Mind and Will.

Brother and Sister Lee, of Nauvoo, Illinois, spent a week in Burlington and partook of the spiritual gifts and blessings with us on sacrament Sunday.

Sister Marjorie Smith, of California, has been visiting her mother, Sister H. N. Snively, and will be leaving us, we regret to say, about the middle of February.

The Department of Women is looking forward to a food sale in the near future, to be held at the telephone office.

The "S" Chapter of Temple Builders is planning a valentine party to be held at the home of Brother and Sister Burt Kunz.

We, as a united band, are moving onward to 1930.

Cherokee, Iowa

We are much encouraged with the good spirit with which the Saints are taking hold of the work since the new year. When all work together for the good of all and of God's work, we can soon see the fruits of our labors. We have been greatly blessed in our services and shall strive to work harder than ever.

Brother E. L. Edwards visited us January 30 and preached for the morning service. He is always a welcome visitor. Sister Hill and husband and Mr. and Mrs. Clover, of Aurelia, were also in attendance the same day. Sister Hill is steadily improving in health by the use of olive oil and administration by the elders.

The Department of Recreation and Expression gave a dramatization of "Pocahontas" for entertainment the evening of February 6. Their efforts were much enjoyed by those present.

The sacramental service February 6 was well attended, and the good Spirit was present, its gentle influence being in evidence throughout the meeting.

The priesthood held their monthly meeting in the afternoon, and all present handed in their reports for the month. They were read, and indicated that the brethren were busy in accordance with their agreement to make this a banner year for our branch.

Reports given Sunday by the Sunday school and Department of Recreation and Expression show an increase in both departments, both in attendance and interest. Several new scholars are attending Sunday school.

Sister Silsby, of Pisgah, visited her daughter, Gladys, and attended services January 30.

The Department of Recreation and Expression gave a valentine party at the home of Brother and Sister Alfred Ballantyne, Saturday evening, February 12. The evening was spent in playing games, and a nice lunch was served by the ladies. About sixty were present, and all reported a fine time.

This department also gave a fine valentine program Sunday evening, the 13th. The little folks furnished most of the numbers and pleased a large audience.

A good attendance greeted us at all services on the 13th, and the presence of the Spirit was manifested in all the day's meetings. The Sunday school is growing in numbers every week, and it has become so crowded in the beginner classes that more chairs have been ordered for their use.

We note with regret that our district president, F. T. Mussell, is being kept at his home in Des Moines on account of illness. He is taking some special treatment, and we trust he will be able to get back in the district again before General Conference.

Missionary W. A. Smith will arrive today and begin a

series of special meetings. We trust the wonderful spirit and attendance of yesterday will continue through these services.

Cherokee Branch expects to let its light shine throughout this year. If any Saints happen to travel this way, we shall be glad to welcome them and, if possible, put them to work, as we always have room for workers. If you want a location in a good branch, you are invited to come and see us.

Central Los Angeles Branch

On January 5 the Central Los Angeles Branch held its annual election, at which time Apostle M. A. McConley was unanimously sustained as pastor, A. W. Teel and R. T. Knowlton continuing as assistants. All departmental heads who served last year and who are still in the city retained their places. There is great opportunity for service in this pleasure-seeking city, but success will be determined only by clean living and diligent service.

The young people's convention last November, under the leadership of Brother Wayne Smith, was a great success. Our minds were enlightened and our souls enriched by hearing Brother Floyd M. McDowell at his best. President F. M. Smith gave us an inspirational talk on "The building program of the church," and we regretted that he could not remain with us over Sunday.

Under the competent leadership of Sister Olive Davis, the Girl Scouts recently took a fifteen-mile hike to Mount Wilson, where is located one of the largest and best telescopes in the world. On another trip they camped over night at the Southern California reunion grounds, and later a week-end visit was made to Sunset Canyon, where they were privileged to occupy Brother and Sister Teel's cabin. On each outing the girls gained a good bit of nature lore by their own efforts and the assistance of their leader. The girls also visited the telephone exchange, where they were fascinated in having the dialing system and other details of the telephone system explained to them. These young Saints are not only learning, they are also serving. Mary Heiser is helping in the nursery; Lois Neese is assisting the Sunday school secretary; others are helping at dinners, in plays, and whenever called upon. Sister Madison is aiding them in fitting up their Girl Scout room at the church.

The Boy Scouts, with their scoutmaster, Brother Richard Wagon, recently took a trip to Mount Baldy. They drove the scout car to the foot of the mountain and hiked and snowballed the remainder of the way. The troop is now organized into two patrols, each patrol being graded on attendance, tests passed, etc. The patrol making the best record is to receive a special prize. This plan seems to have created new interest among the boys, and splendid results are apparent. Here's to the winning team!

The Temple Builders, with Sister Hazel Gregg as leader, have almost completely fitted out the kitchen so as to be ready to serve meals to a large crowd during district conference and on other occasions. They have also pledged help on the pipe organ, payment on which will soon be finished. As a young women's organization, the Temple Builders are making many worth-while contributions to the branch.

The Ladies' Aid is our "leading light" in many respects, for they show us how things are, and can be, done. Evidently the ladies in this society have been baptized in the fullest sense of the word. They meet, not monthly, as the priesthood does, but weekly, and not for a mere hour, but all day long. Each Wednesday they begin their sewing, or other work, at ten o'clock in the morning, and many times some of them are found working at sunset. As a result of their diligence, they made \$530.16 during 1926, \$310 of which was turned over to the local church building fund. Through their committee to see after the sick, many were made happy by visits and flowers; also gifts of food were taken monthly during the year to an orphan's home. They attended two educational lectures. The executive staff of

this lively organization consists of Sisters Ball, Mather, and Bedford.

On February 6 the young people's prayer meeting at 8 a. m. was well attended. A prayer service for the young people will be held each sacrament Sunday at eight o'clock.

Sister Myron McConley's Sunday evening Book of Mormon class has been organized into a young people's choir. They will sing at the Sunday evening service, having made their first appearance January 30.

The church building looks almost like new again, since the revarnishing of the doors, and bits of paint and repair here and there. If we can only act as well as our building looks, visiting officers of the church will have only "journeys of joy" to make in our direction.

The attendance, promptness, and order of the congregation has improved wonderfully during the last two months, and Saints individually and Saints collectively are striving to give a friendly smile and a helping hand to those it is our privilege to meet.

BILLIE CARPENDER.

Atchison Entertains Northeastern Kansas District Conference

February 5 and 6 are now a part of past eternity. The result in the future of things said and done in the interest of the accomplishment of the tremendous task that lies before the church in this part of the field depends upon the reaction to the influence of the past on those in attendance.

The initial service of the conference was a prayer meeting in charge of F. G. Hedrick and Apostle D. T. Williams. The central thought in this service is of value in that we must have faith and confidence in Christ if we would accomplish what is incorporated in the revelations to the church, for no man alone has the brain power to do it. Have we as lay members sustained him upon whom rests the greater responsibility and helped to lighten his burden by our faith and prayers? At the close of this service, Brother Williams gave a talk on world conditions and the responsibility that rests upon the church in meeting the needs of the people. We can not live in the past, because we have been obedient to a formula, but we must bring the past to the present and inject something into the future.

In two sermons during the conference on "The sacrifice of Christ" and "The test of sonship," Saints were made to feel something of what it really means to have living apostles in the church as special witnesses of Christ, bringing to us something of his power and influence. Though space forbids mention, we trust the influence that accompanied the preaching will reach out into the lives of all who heard, to quicken, inspire, and encourage others to greater activity.

Brother Williams gave a lecture to the priesthood at 8.30 Sunday morning. The Sunday school was in charge of district officers, Brother and Sister B. F. Deller. Cecil Schmid, a former district superintendent, was present and gave a short talk on religious education.

At the close of the preaching service the infant son of Brother and Sister Gilbert F. Hedrick was blessed under the hands of D. T. Williams and F. G. Hedrick and given the name Myron Duane.

At 1.30 in the afternoon, Gladys E. Lentz was baptized by W. F. Bolinger at the Christian Church font, and confirmed under the hands of W. F. Bolinger and B. F. Deller at the prayer and sacramental service which followed. Sister Lentz is the daughter-in-law of Brother and Sister Lentz, of Atchison.

Dave Donahue was ordained to the office of deacon under the hands of C. E. Harpe and B. F. Jackson. The ordination of administration to the sick was administered to little Jean Morene Beronius. District Missionary C. E. Harpe preached the closing sermon of the conference in the evening to a good audience, and will continue each evening through the week. Several new members were present. Pre-

ceding the preaching service, a short program was given by the Department of Recreation and Expression in charge of District Superintendent W. F. Bolinger.

Notwithstanding the inclemency of the weather, all locals of this district were represented at the conference. And all want to express thanks to Atchison Saints for their hospitality and entertainment.

Escatawpa, Mississippi

February 4.—It has been some time since Escatawpa Branch has been heard from, but we are still alive, and there seems to be more interest shown of late.

The Christmas program, under the direction of Sisters Elizabeth Rogers, Susie Davis, and Mabel Smith, was a success and enjoyed by all. Sister Edna Sherman had charge of decorating the tree and was assisted by the senior class, of which she was teacher at that time. There were many beautiful and useful presents on the tree for young and old. Many little hearts were made happy when Santa arrived.

During the month of November we had with us for ten days Elders J. W. A. Bailey and T. M. Carr. Brother Bailey gave some very interesting lectures on ancient history, which were very much enjoyed, and we hope to have him with us again.

Elder T. M. Carr, district president, came over from Mobile to be present at the election of officers for the year.

The Department of Women presented a library table to the church last year. This was greatly appreciated.

The home of Brother and Sister A. N. Barnes was brightened by the arrival of a fine baby boy on January 10. He was given the name of Curtis Everett.

Sister Martha Mizell recently visited relatives in Mobile; this sister is in poor health and requests the prayers of the Saints.

Brother and Sister A. G. Miller were with us the second Sunday in January. Brother Miller preached at the eleven o'clock hour.

Brother J. G. Parker and family visited relatives in Mobile Sunday.

Preparations are being made to put electric lights in the church some time in the near future.

Santa Ana, California

Judging from the way the Santa Ana Branch has started, 1927 will be a banner year here. Never before have we been so well equipped with earnest workers and with young men who hold the priesthood.

No effort is being spared to make Santa Ana a one hundred per cent local. The most active work here is done by the young people. Practically every office is held by a young man or woman under thirty.

At the monthly business meeting on January 5, the branch officers were elected as follows: Pastor, David B. Carmichael; clerk, Mildred Calkins; deacon, William Sames; secretary, Sister Mary Parks. The Sunday school officers are as follows: Superintendent, William Sames; assistant, Jim Parks; secretary and treasurer, Ruby Otto. Brother Wilford Burton was sustained as president of the Department of Recreation and Expression, as was the vice president, Mildred Calkins. Carl Harris was elected secretary and treasurer.

The Department of Women held their first meeting of the year at Sister Lula Sherwin's home. The morning was spent quilting. At noon a delicious "pot luck" luncheon was served, after which the new officers were chosen. Sister Fern Burton is the new superintendent. As she is both young and energetic, we are expecting great things from this department.

A party was given Brother Gerald Mitchell on January 7 in the church basement. Brother Gerald left on January 9 for Berkeley, where he is attending school. Gerald expects to complete his university course in June, when he will receive his Master of Arts degree.

The Religio executive committee met at the home of Brother and Sister Hunter for a "pot luck" supper early in January. The new committees have just been chosen. Carl Harris and Jim Parks, who compose the look-out committee, are planning a cooked food sale for the latter part of the month. This will be held down town. The social committee is composed of Mildred Calkins, Dorothy Thurston, and Brother Thomas Hunter, who have promised many good times for the near future. Marie Mitchell, Leona Calkins, and Garnett Sames are the program committee. Their plan is to make the programs educational as well as entertaining, and they are planning on reading a few chapters from various good books each Sunday. Last Sunday the first chapter from Doctor Frank Crane's book, *Why I Am a Christian*, was read by Sister Harris.

The clean-up committee is sponsoring a box social in the church basement on January 21.

The Santa Ana Branch is moving "Forward to 1930." We hope all the other Saints are as happy in their work as we are.

MARIE MITCHELL.

New Bedford, Massachusetts

February 14.—Occasionally we have good prayer services here. Sunday, February 6, a spirit prevailed from beginning to end that made it a session enjoyable to all.

Of late we have had the help of District Missionary Herman Chelline a number of times, and have been made to rejoice in his visits. Brother John Rogerson, of Fall River, was the speaker January 16; while we expect Brother Alma Coombs, also of Fall River, to be with us next Sunday.

The Department of Women has commenced to function again. Last Saturday night they held a valentine party at the home of Sister Grace Hughes. Twenty-six were present, among whom were Brother and Sister John Rogerson, Sister Florence Sheehy, and Sister Olive Chelline, of Fall River. Everybody enjoyed himself in a good time. Much credit is due the Department of Women for their effort in the occasion.

Foraker, Oklahoma

February 10.—The first of the year the election of branch officers was held. Brother E. E. Workman was sustained as president; Brother Robert Montague, priest; Reuben Workman, deacon; George Swain, teacher. In the Sunday school is almost an entirely different corps of officers and teachers, headed by Superintendent Arthur Slover; assistant, Reuben Workman. Usually we have from thirty-five to forty in attendance, and there seems to be a good interest in all classes. If those in charge of this work will apply themselves to study—since most of them are young in the work—and the Saints will cooperate with them in their work and prayers, we see no reason why this branch should not prosper during the coming year.

During the month of January, Bishop C. J. Hunt visited us and gave some very instructive talks to the Saints. These talks were very much appreciated and are still being discussed by the members. Other visitors have been Brother Ed. Dillon, of Oklahoma City, who is our district president, also Sister Dillon, district supervisor of women, were here at the same time as Brother Hunt. But because Oklahoma was putting on "a bad roads demonstration" at that time, they cut their visit shorter than they would have done otherwise, and departed for parts where more pavements abound. Can any of the bishopric imagine Brother Hunt in company with an ex-cowboy and his wife, riding a real cow horse to and from church? Nevertheless, he can certify to the truthfulness of the statement.

About two weeks ago Brother and Sister Woslum were called to Bryant, Oklahoma, to the bedside of a very sick daughter. Sister Woslum is still there. Brother Lyman Adair, one of our members, is sick at Shawnee, Oklahoma.

He was dressing tools on an oil well in the Seminole Field and was stricken with flu almost four weeks ago. Sister Flossie, his wife, is with him. At this writing Brother Roy Slover is in the Sanitarium at Independence.

Our sacramental service last Sunday was an unusually good service. A good feeling existed among the Saints, which seems to bring unity of mind at such times. Our pastor preached in the evening. May the Lord bless his Saints with wisdom and understanding of their duty.

Pleasant Valley Branch

LUCASVILLE, OHIO, February 10.—Another year has passed into history; and as we look back over the past year we feel we have much to be thankful for, and wonder if we are worthy of the many blessings which are daily ours. We are looking into the coming year, and hope for better accomplishments than ever before.

On February 5 our business meeting was held, and some changes were made in the official personnel of our branch. Brother Erwin Pyles, elder, was chosen branch president; secretary, Brother Edgar Bealor; officers sustained are: Brother Erwin Pyles, elder; Walter Culp, priest; Luther Crabtree, teacher; James Crabtree, deacon; James E. Altman, deacon.

We have enjoyed some spiritual prayer services the past few months. We were made glad January 29 when Brother Jacob Halb, one of the seventy, came into our midst. He gave a wonderful talk on our knowing how to control our appetite, that we may be healthy and strong enough to overcome the Evil One, who is trying to destroy mankind. We are always glad to welcome such men as Brother Halb, and we are looking forward to the district conference, which will be at Ironton, Ohio, February 19 and 20. Our delegates chosen to attend are Brother Edgar Bealor, Brother Walter Culp, and Brother Luther Crabtree. Also, many others of our branch are planning to go.

Our aged sister, Joann Crabtree, is improving. Brother Shurdan Crabtree, who took to his bed five weeks ago, is not improving as yet.

We are glad to say that the Saints have made an opening at South Portsmouth, where Brother Jacob Halb commenced preaching February 7 to a small audience of interested listeners. His subject was, "Have life, and have it more abundantly." The subject on Tuesday evening was "An old-time religion in our day." This was heard by a larger audience. On the 9th he spoke on the second coming of Christ with not so many present. But some not of the faith declared he did wonderfully well; he could explain so clearly and make his sermons outstanding in their simplicity.

This place is sixteen miles from a branch where some of our worthy members are living. We have a chance for an opening in Portsmouth, Ohio, as soon as we can get there. We feel much good will be accomplished at these two places.

Saskatoon, Saskatchewan

February 8.—A splendid young people's convention has just been concluded in our branch. The young people gathered from different parts of Saskatchewan and have now returned to their homes, feeling greatly strengthened and enthused. We feel wonderfully encouraged with regard to our young, realizing that they are consecrated to the service of the Master.

Brother Clyde F. Ellis, who has been among us for the past two weeks, holding services each evening and who also directed the convention, has been a source of inspiration to us all. The Saints feel that his life coincides with his teachings.

The convention opened with a splendid community program of music, readings, pantomimes, and a couple of playlets. A pageant was especially effective. A young girl is choosing

her vocation. Knowledge, love, beauty, fame, music, and power are all presented to her in turn, but she rejects them. Finally religion is offered to her. She accepts, and the other gifts come to her as a matter of course.

A splendid spirit prevailed in the prayer meetings held in the early morning hours, many of the young people bearing their testimony for the first time. Some of the subjects dealt with at the various meetings were: Preparation for marriage, ethics, the financial attitude of our young people, stewardships, looking forward to our service in the church, the open door, and character building. This last subject was ably handled by Brother Ellis on Sunday evening, the church being well filled. Some of the young men have filed their inventories, and others have expressed a desire to do so.

Brother and Sister Nels J. Peterson are spending the winter in Missouri and Iowa, and Elder Louis Gendron has recently returned from Independence, having attended the ministerial conference while there. He brought back with him most encouraging reports of conditions in the church, filling our hearts with hope and confidence as he preached to us of Zion.

In prayer meeting recently the thought came that Zion was as an abiding light upon a mountain top. If we would reach it, we must climb. We will never do so by standing still and gazing longingly upward. We must needs be well equipped for the climb, girding ourselves and conserving our strength, for the nearer the goal the steeper the way. What though we stumble over crags and slip backward at times? We will rise and press on, head lifted high. Occasionally there are level stretches, which give us breathing spells, but these take us no higher. The steeper the way, the sooner we reach our goal. And as we climb, we are entranced with the widening outlook, the rarified air, and our nearness to God himself. God grant we may not lose our bearings and stumble over a precipice, or grow discouraged with the steepness of the way and turn back. Let us keep our eyes upon the light ahead.

Owen Sound District

If the news items from the Owen Sound District appearing in the church papers are to be taken as a criterion, one might well infer that its obituary notice would be quite in order. The reports from our district, telling of our activities, are not unlike the proverbial hen's teeth, few and far between. During the summer season the district officers endeavor to cover as much as possible of the extensive territory included in this district. On February 5 District President D. B. Perkins paid a visit to the Port Elgin Branch. On Sunday, the 6th, Elders Benson Bellrose and J. A. Morrison, of Owen Sound, arrived, and together they looked over the grounds offered for the holding of our annual reunion.

At the hour of eleven in the morning, they met with the Saints in their sacramental service, and a real service was enjoyed by all present. The voice of the Spirit spoke in prophecy to District President D. B. Perkins concerning his work in the branches and district, also speaking words of comfort and cheer to the Saints and calling to the ministry Brother Iden Leeder. Speaking to Elder Benson Bellrose, he was reminded that the trials he had passed through had been for the purification of his character, and he was warned of trials to come. Also, the priesthood were expressly admonished that in their intercourse with the men of the world and before the Saints their every act and word should be such that none might take offense. They were warned to let contention cease, that God's work might go forward; but if they would not give heed to his words of counsel and warning, they would be removed from this sphere of action unto another where they would be under obligation to do God's work and his will. But this would be under conditions and amid surroundings which would not be as conducive to their development as those under which they are now being given an opportunity to labor. They were told to seek to learn

God's will and to do it, that through them God's power and glory might shine. All felt cheered and blessed by the power and presence of God's Spirit. During the service Brother Iden Leeder was ordained to the office of teacher.

In the afternoon Elder Benson Bellrose preached a real gospel sermon on the need of getting back to the old paths.

We expect Apostle J. F. Curtis to be in Port Elgin for February 13 and the week following, thence to Wiarton for a week, then on to Owen Sound, where we expect Evangelist J. F. Martin, about the beginning of March, to hold a series of meetings. We are hopeful that much good will result from the sojourn of these brothers, that the fires on the altar of many homes may be rekindled and in the future kept burning; also that the young may be encouraged and their assistance in the work may receive a new impetus.

Sister Farrow, wife of Elder Percy Farrow, missionary to Southern Indiana District, is at present at her mother's home in Port Elgin. She has been suffering from a complication of troubles, which has left her body weakened, and as a result her progress of recovery is slow. Elder Farrow is with her, assisting in caring for her. The prayers of the Saints have been offered in her behalf, that she may recover and be of assistance to her husband in his labors.

D. B. PERKINS, *District President.*

The Menace of Trashy Literature

A serious problem confronts us; one which has not been discussed, at least not recently—perhaps has not even been recognized by the majority of people. A danger threatens our young people. I refer not to the liquor problem, tobacco, or other dangers so frequently enlarged upon, but to the menace of filthy and trashy literature.

Our land is flooded with this vile stuff—it should not be dignified by the name of "literature." All of you know the type of periodical I speak of—filthy, obscene, suggestive stories and pictures, the cover luridly decorated to catch the eye of Flaming Youth, some of whom are not so young. But it is of youth I am thinking. Men and women of maturity and experience are not so easily influenced. Their characters are formed, the plastic age is past; habits of thought and life are established. If this trash is read by these, the impression it makes is negligible. We are able to sift the chaff from the wheat and take our reading for what it is worth.

But with youngsters the case is entirely different. The mind is in the process of formation; it is wide open to good or bad influences. There is no poise or stability. I refer to children up to the age of maturity, generally speaking twenty-one years of age. Some mature at a younger age than others. But until the child is a well-balanced individual, capable of molding his own life, and forming his own decisions, great care should be exercised in shaping and training his mind. This includes a careful supervision of his reading.

We, as parents, must awake to the menace of yellow journalism and must be leaders in stamping out this evil. It is not sufficient to safeguard our own children by never permitting these magazines to enter our homes. They can not avoid seeing them in the homes of their playmates, and even on the streets. Young folks often collect in groups to read sensational, melodramatic nonsense, without their elders having the least suspicion. So we should make every effort to stamp out this evil for the sake of the future morals of our Nation. Those who have no children are not without obligations. It is up to every one of us who stands for decency to ally himself in this cause.

"What can we do?" do you ask? We can refuse to buy or read such periodicals. We can use our influence with our friends and neighbors to urge them to do the same. We can protest to news dealers and the authorities against their publication and sale. Where there is no demand, the supply soon ceases. We can patronize exclusively those dealers who sell only good and wholesome literature, of which there is an abundance.

Many crimes are committed because of the suggestions or

ideas gained from wrong reading. Many lives are ruined. Do not say, "My son, or my daughter is pure minded and would not be influenced by such stories. Such reading does not appeal to my child." Do you really know what your child is reading, thinking, and doing? You'd be surprised!

Don't blame the children! They are not morbid or intentionally bad. But when such foul stuff is constantly before them, flaunting such an attractive garb, what can you expect? Especially are they influenced if they see their parents or other older people reading with apparent enjoyment stuff which they vaguely feel is really "bunk." I have seen these vile magazines in the homes of good Latter Day Saints. I would much rather see the children go to public dances or to questionable shows than to sit by the hour absorbing poison for their minds in their own homes.

Public opinion is the greatest force on earth, the greatest weapon. When public opinion shall demand that this menace to our young be removed, that these things shall be abolished, watch them go! What about it, Saints? Are you with me?

Yours for pure, clean literature,
DELPHINE BOZARTH.

SEDALIA, MISSOURI, 1315 East Broadway.

A Northern Branch Looking Forward

I have just read some interesting articles in the *HERALD*, among them being the editorial on stewardship of priesthood, dedicated to the wives and mothers of the ministry, and in the reading of that article I was filled with the Spirit, and I felt to kneel and ask God's blessing on the ministry of his church. This is a lonely Sunday, and we are isolated from the branch during the winter, the church being nine and a half miles from town. Only when the Ford will run, can we attend. Today Brother Ellis is with the branch, and we trust those who are privileged to attend will feel blessed in their meeting.

Brother E. L. Bowerman is branch president, and in him we find a humble, worthy leader. Besides his work as breadwinner for his family, he can always find time to go where his official duty calls, and no night is too cold if the Saints call for administration. When we see him blessing our children, baptizing those who call for it, speaking comforting words to those who mourn for loved ones, we see that same kindly spirit manifested, and we feel to say, God bless our brother and his household.

On January 13 we laid to rest our dear Sister Land. Her release must have been glorious, as she suffered severely from cancer. How blessed are they who die in the Lord!

We are looking forward this summer to having our church finished, and to this end the W. A. is working, that they might add their mite.

This winter we missed the visit of Brother W. J. Cornish, our district president, for his coming among the Saints always enthuses us with new life. But we wish him success in his labors of love among the Saints throughout this Northern District.

As superintendent of home class for this district, I might say we have enrolled several new members, and I take this privilege of asking any who would care to take up this work to write, and I will supply quarterlies and report envelopes. We hope to see this a banner year for all departments of the church.

MRS. OSWALD S. SCHRANK.
SHELLBROOK, SASKATCHEWAN, February 13.

Enthusiastic Port Huron Meeting

A telegram was received from Elder Matthew W. Liston, dated February 14, which stated that Elder E. J. Gleazer was at his best in their opening meeting of Sunday evening. It was necessary to provide extra seats to handle the crowd, and keen interest was displayed, all working in harmony, and success of the series of meetings is assured.

Baby Clinic Work in Lamoni, Iowa

During the few short weeks that we have been conducting the baby clinic, we have been able to interest something near seventy-five mothers, and have them coming regularly with their children to be weighed and measured.

We hold our clinic Friday afternoon of each week. Of course if there is a mother who can not come on Friday but can come another day, we are ready always to help her, for I have equipped a room in my own home for the clinic work and stand only too glad to serve when the opportunity presents itself.

At 2.30 on Friday, Sister Lydia Wight teaches a class in "parentcraft," having worked out the outlines for the course from Mary L. Reads manual on Mothercraft; the set of books called Parents and Their Problems, furnished by the National Congress of Mothers; and other good books. Sister Wight has a nice enrollment of interested mothers who are anxious to learn more and more, so that they might be able to help build one hundred per cent homes, the goal of every full-fledged Latter Day Saint parent. The parents coming to the "parentcraft" class bring their babies, and they enjoy the hour in the nursery, which has also been fitted up for an indefinite nursery, to last as long as the clinic and parentcraft class wish to function, which we wish may be the entire time we have planned to live here (and that may be a long time, for we enjoy living here). As soon as the parentcraft class is dismissed, the nurses begin weighing and measuring the babies.

It is soul cheering to see the interest taken in the clinic by the parents of Lamoni. I have noticed, too, that the parents are paying more attention to their physical condition, and this, no doubt, is a common consequence when we begin to awaken to the vital importance of our children being physically fit. Our goal as parents is the highest Christian civilization it is possible for humanity to attain, and we feel that the clinic is one of the helps toward this achievement.

DONA CLARK HADEN, *General Superintendent of the Department of Cradle Roll.*

San Jose, California

February 1.—The newly elected officers of the San Jose Branch took their places the first of the year and are taking hold of the work with a vim and zeal that is commendable. They are organizing and reorganizing in all departments of the branch work, and if they carry out all the resolutions they have adopted for the coming year, the advancement and improvement in this local will certainly be noticeable. We were not present when these resolutions were made, but they were still being echoed when the writer returned to his post. We will not attempt to give them in their order and perhaps will not mention all of them, but here are some. Echo answers: Our slogan, "Onward to 1930." There must be no idlers in our midst; every officer is to learn his duty and be found acting faithfully and promptly in his office; we want to be loyal to God and his Son, Jesus the Christ, and to those servants whom he has called and ordained to direct in the affairs of his church and kingdom here on earth; we shall endeavor to assist in the establishing of Zion and to conform to the financial law, which we understand to be a very important part of the gospel law. May God help us to keep these resolutions, for if we do keep them we shall surely prosper.

The branch is holding regular meetings in all the departments, and all seem to be enthusiastic and in good spirits. There is something going on nearly every night: prayer meetings, committee meetings, choir practice, operetta rehearsals, socials, organ booster suppers, birthday dinners, hope chest showers, etc.

On Sunday, January 16, Elder J. B. Carmichael, one of the counselors to the district bishop, was with this branch and gave a special sermon on stewardships and tithing. This effort was inspiring and well received. We understand that

the bishop is having these special sermons preached throughout the district.

On Wednesday, the 19th, the night was cold and stormy, and not very many came out, but we had a one hundred per cent prayer meeting which was enjoyed by those present.

On the following Friday evening the organ boosters gave one of their social suppers in the basement of the church. A very enjoyable time was had, and about a dozen dollars were realized, to be applied to the organ fund. The club is now rehearsing another operetta, which they hope to present in the near future. Of this you will hear later.

On the night of the 28th, the Department of Recreation and expression gave the branch a "trip around the world," dinner free. Different countries were represented by different homes of the Saints, and automobiles were used as boats. The tourists drank tea and ate wafers in Japan; ate pineapple and bananas in Honolulu; hamburger and rice on cabbage leaves in India; drank wine and ate wafers in France; ate corn beef and cabbage and drank "green lemonade" in Ireland; and ate apple pie in the United States. It was the first time some of them had been around the world, and now they have something new to talk about. All thought it a wonderful trip.

Sunday, the 30th, was a banner day in the branch. Sunday school and church were well attended, and as a fit closing of the Sunday school, a baptismal service was had, at which time two children were inducted into the kingdom. They were Otto Witzke, and Margaret Shippy. Elder L. B. Shippy officiated. In the evening there was an unusually large crowd at Religio, and a good program was put on by the male membership. It was greatly enjoyed.

The Department of Women are always worthy of mention. At the close of the year, they sent in their pledge to the bishop, given at last conference, to help pay the debt on the reunion grounds. It amounted to one hundred dollars, and they have pledged a like sum to the branch budget for branch expenses. They never fail to pay their pledges. To tell the whole truth, if it were not for the women, the church would go on the rocks.

C. W. HAWKINS.

Good Words From Croswell Branch

As I read the many wonderful letters and inspiring sermons in the HERALD from week to week, I am made to realize that it was surely the wisdom of God which inspired our leaders to publish such a paper, wherein we might find instruction and encouragement; so we do not wish to be selfish but hope to make our contribution from time to time.

We can truthfully say that this year has been the best in all our experience, because we find that the heavier our responsibility grows the more we become interested in the development of our efforts (if we have success as our goal); and the more we realize our dependence, the brighter shines the ray of hope in our lives, and our faith is increased in the fact that God is; and as we have endeavored to discharge our duties we have always found him near, to bless. The responsibility of a branch president is no small one when we consider that we have been placed as master mechanics over those who contain power and talent, and it is our responsibility to harness this power and provide for developing these talents in order to be a true shepherd of the flock.

We are just now completing our program for the last half of the year, which we began with the big home-coming which we consider was the biggest and best event ever held in the branch, or possibly the district; and we are sure it produced more direct good to the church locally than any service we ever held, as it raised our position in the community, and that is no small task. We followed this with a visiting campaign; and now, through the courtesy of the Presidency and apostles in charge, we are permitted to enjoy the services of Elder O. J. Hawn, who has been giving some wonderful sermons and has enjoyed a goodly degree of the Spirit.

The church has been filled every night and sometimes to its capacity; several are interested, and one has been baptized. This young man, we consider a valuable asset to the church. Our object is new members, as we wish to strengthen the financial standing of the branch, that we might be able to build a new church on a fine lot we have purchased which is centrally located. It is quite satisfying to note that as I was talking to some nonmembers, four of them promised me one hundred dollars each, and two others said they would help; so with confidence we move on, with victory ahead. I am satisfied if we could keep Brother Hawn in the district new churches would soon be easy to build.

This organized effort has confirmed me more than ever that a job well planned is half done, and if we all would just frame our program for the season and then tactfully carry it out, much more good would be accomplished. We trust the Saints may be blessed everywhere and that the great unfinished task may be speedily accomplished.

CROSWELL, MICHIGAN, February 15. L. E. GRICE.

Wichita Enjoys Visit of President McDowell and Elder A. H. Mills

(Excerpts from letter of E. L. Barraclough, Wichita, Kansas, February 17, to President F. M. Smith.)

The work throughout the district is progressing very satisfactorily. Brother Harvey V. Minton is at this time holding a meeting at Winfield, Kansas. He is receiving excellent support by the membership, and the outlook surpasses any past efforts made in that territory. The young people have especially rallied to his support, and many outsiders are attending the meetings, among them many who have never before heard the message of the gospel; but best of all, the membership are feeling fine, and the results can not help but be good.

In regard to the meetings recently held in Wichita, they were a grand success. The young people's convention opened Friday night, February 11, with a large crowd, and the young people of Wichita, led by Sister Stella Brockway, furnished the entertainment for the evening. Saturday morning President F. M. McDowell and Brother Arthur H. Mills arrived on the Missouri Pacific and were met by Brother Whalley and the undersigned and taken to the pleasant home of P. L. and Kate Brockway, where they were cared for during their stay in our city; thence to the church, where the real meetings began at 8.45 a. m., and from that hour everything was business.

Each of the above-mentioned brethren gave us two sermons and several class periods, all of which were well attended. Brother Mills's work was along the line of music, and never before was the singing of such a high order. Solos were sung by young Sister Annetta Deck and Grace Vickery, of Winfield, Kansas; and by Sister Goodfellow, of Wichita; duets and quartets by the young people of Wichita; and the congregational singing never before was so well enjoyed. Brother Mills seemed to awaken us to new life, and the peaceful influence of God's Spirit was enjoyed by all throughout the meetings.

The two sermons by Brother McDowell and the class periods on the problems of the young people were wonderful, but the climax of it all was the closing sermon Sunday night to a crowded house by Brother McDowell, subject, "Faith of the mountain top." Being in charge of the service, I was in a position so I could observe the congregation, and the Spirit of God surely was working with all present. I have heard more compliments on that sermon than usual. It was too bad that all Wichita did not hear that sermon. All are looking forward to the time when we can have a return visit from these brothers.

East Saint Louis, Illinois

February 19.—The Landsdowne, East Saint Louis, Branch has been going on in its small way since our last report to you.

Recent speakers at services have been Teacher Frank F. O'Bryan, Deacon John Smith, Elders B. S. Lambkin, W. C. Carl, W. D. Millner, and our pastor, Elder George F. Barraclough. Brother Carl's sermon on Sunday morning, February 13, was a great deal about Abraham Lincoln and was intensely interesting.

On Friday night, February 12, the Temple Builders held a valentine party. This was greatly enjoyed by both old and young. We believe much good is accomplished by these social periods among the Saints. The following Friday night a debate was held, the question being, "Resolved, That Lincoln did more for America than Washington." Brothers Joe Meloan and Joe Carl took the affirmative side, and Sister Ruth Brown and Brother Clinton Dickens the negative.

We are sorry to report the death of the infant son of Brother and Sister Wilbur Smith.

Our district conference will be held with the Saint Louis Branch Saturday and Sunday, February 26 and 27.

C. V. DICKENS.

Campus Organization and Doings

The annual mass meeting of those interested in the Campus and its activities for the purpose of selecting ten members for the Committee of Thirty, and hearing reports of the year's work, was held Sunday afternoon in the Institute Building. A considerable number of people were present. The Committee of Thirty is directly in charge of the Campus, ten members being elected each year.

In the absence of President Frederick M. Smith, chairman of the board, Dean F. M. McDowell presided. Reports from the various committees showed that the past year was the best of the four years since the beginning of campus operations, both in point of service to the community and financial returns.

Doctor McDowell reported for the Institute that during the summer a school was conducted for eight weeks with an enrollment of 370. The Institute proper opened the middle of September with an enrollment of 630 students. Of this number, 145 were enrolled in the high school department, which has been fully accredited by the state board. It is expected there will be quite a number of graduates from the high school this spring. More than a thousand people of Independence were beneficiaries. The teaching is all gratis.

Financial reports showed that for the first time since its purchase the Campus was self-supporting during the past year. Total receipts were \$12,696.42 with expenditures of \$11,509.29, leaving a balance of \$1,187.13 with which to run the school for the next four months and get the grounds and equipment in shape for another season's activities. Additions and betterments during the past year were kept at a minimum, the largest items of expense being the new cellar door slide and a new pop corn stand and machine.

During the summer approximately 60,000 cars were parked on the grounds. No serious accidents occurred, and but few minor thefts were reported.

Through an arrangement with the city, a tourist camp was maintained on the grounds and was looked after by the caretaker, wood and water being furnished.

The two largest gatherings last summer were for the Fourth of July and Labor Day celebrations. On these two occasions the grounds were taxed to the fullest capacity. The Independence Chamber of Commerce cooperated with the campus committee on the Fourth and sponsored the race program, furnishing nearly \$150 in cash for the prizes.

Moving pictures were shown on the large screen twenty-three times during the summer, and these exhibitions were attended each Saturday evening by from 4,500 to 8,000 people.

The committee felt that much credit was due the owner of the Independence theaters and the present manager for the high grade of films shown last summer.

At election, the following were selected to serve on the Committee of Thirty for the ensuing three years: Mansel T. Williams, George H. Hulmes, Miss Bertha Constance, M. H. Siegfried, John Sheehy, G. S. Trowbridge, F. M. McDowell, Clifford R. Smith, Mrs. George Gould, and L. L. Compton.

After the election, a general discussion ensued, those present offering suggestions and criticisms which might be helpful to the committee in carrying on the work for the coming year.—*Independence Examiner*, February 21.

Women of Fargo Studying Food Values

FARGO, NORTH DAKOTA, February 15.—The Department of Women has decided to take up the study of scientific eating and health building. The members will meet each week instead of every two weeks, studying the Doctrine and Covenants each alternate week. It seems a part of the mother's stewardship to educate herself in the right kinds of food and their correct combinations. The food we eat not only affects us physically, but also morally and spiritually. The mother holds within the hollow of her hand the health of her loved ones. By having stronger, healthier bodies we will be able to render more efficient service to our Maker, and our spirits will be brighter. God wants us to take good care of the temples in which we live. Much sickness could be avoided by proper diet and sleep. The nourishing foods given us by a kind, heavenly Father, such as vegetables, fruits, and whole wheat; natural sweets, such as honey, raisins, dates maple sugar, are in abundance and can be eaten and enjoyed, and strength and vigor will be the reward. There are so many denatured foods on the market which are not nourishing that it is very interesting to acquaint ourselves with the right kinds of food and profit thereby. The mothers will be more efficient and economical cooks when Zion is redeemed by learning to serve the proper foods in these latter days. God has commanded us to study all good books, and we believe this is one of them. This department is hopeful of accomplishing much good during the year.

Brother Charles Brown, of Georgetown, North Dakota, spent Sunday, February 6, with his family here.

Several of our number have been entertaining a real dose of the flu of late. No enjoyable time has been reported.

Brother Floyd Blakely has gone to Cooperstown, North Dakota, where he anticipates running a vulcanizing shop of his own. The Saints will miss this young brother, for boys and men are rather scarce in our branch. The sisters have things about their own way.

Brother Roy Freeman has gone to Crookstown, Minnesota, where he has employment. His family is still here.

Sister Josephine Bullis, of Leonard, has been visiting her daughter, Sister Iva Wiedling, and attended services while here.

Brother and Sister Layton and family, of Montana, are spending the winter in Fargo.

The Saints are enjoying a Bible study hour on Sunday evening in the place of Religio, which has gone on a vacation for a time. The study is taken from the adult quarterly, namely Doctrinal Course, The Meaning of Our Religion. It is very fine.

Sister Julius Wilson, of Kragnes, Minnesota, is spending a few weeks with her mother, Sister Cora Dehn. Sister Avis Walker has returned from LaMoure, where she has been enjoying a visit with her sister, Mrs. Robert Good. Sister Avis is employed in the Dewey Studio here. Her sister, Irma, works at the Owl Studio. Sister Elsie Brown is a stenographer at the Fairmount Creamery in Moorhead, Minnesota, and Sister Fern Shackow is employed as chief operator of night staff and supervisor of long distance calls, at the Northwestern Telephone Company. We are glad these sisters have secured such good positions.

Sister Blanch Farley went to Ellendale, North Dakota, to attend the funeral of her brother-in-law, L. W. Casterton. She also went with her sister to Canton, Minnesota, where the body was taken for interment.

Brother George Young, of Berlin, North Dakota, attended the preaching service Sunday evening, February 13.

Sister Jane Perchie, who has been spending a few weeks with her sister, Sister Barbara Thompson, of Clifford, has returned to her home in Saskatoon. The last part of her visit was spent in Fargo, where she and Sister Thompson have been enjoying church privileges. Sister Thompson is still here and is taking treatments for her heel.

Brother Courtney Rotzien enjoyed listening to a sermon from K L D S, by Patriarch H. O. Smith the other evening. Brother Smith still holds a prominent place in the hearts of the Fargo Saints.

The Saints were grieved to hear of the death of Brother Jacob Harpster, of Audubon, Minnesota. Elder Marcus Erickson officiated at the funeral service, and the body was taken to Detroit, Minnesota, for burial. He leaves his wife, four sons, and one daughter to mourn. Our pastor, Thomas Leitch, attended the funeral services and spoke words of comfort to the bereaved family.

This branch has had no visits from visiting elders for some time, so our pastor has been breaking the bread of life to us. The subjects he has talked on of late are "Watering the Lord's fruit trees," "The peace of God," text, Philippians 4:7: "The peace of God which passeth all understanding shall keep your hearts and minds in Christ Jesus," and, "Behold what manner of love the Father has bestowed upon us." In the last sermon he stated that mother love is next to God's love. The sacrifices a true mother makes likens her love unto God's love.

Brother Leitch is planning to give his little flock a sleigh ride party in the near future to soothe their restless spirits. It seems all sheep like to "scamper" about now and then.

Several of the Saints are anxious to make out their inventories; some have already done so. This is surely an important part in preparing to move Zionward.

Our Sunday school is still holding its own and getting along quite well. We hope our numbers will be increased in the near future.

Young People at Wichita

WICHITA, KANSAS.—The outstanding feature of our February program was our young people's convention held here the 12th and 13th. We are deeply grateful to President F. M. McDowell and Brother A. H. Mills as sources of joy, strength, and inspiration from which words of wisdom and loving devotion have come. Altogether our numbers were small compared to like conventions we have read about in other districts, yet this being our first, we feel the district was well represented. We are looking forward to similar experiences in the future. Those who attended were doubly blessed.

We can not find words to express the good done by the visit of these two godly men. Throughout the services the Spirit of God was present to a great degree. Two excellent sermons by President McDowell caused the Spirit to be present to such a degree that nearly everyone was in tears, even nonmembers.

At our prayer meeting on Wednesday night, many testified that those sermons were presented with greater authority than they had ever witnessed before, and the light which radiated from Brother McDowell touched the innermost parts of our hearts, giving us a greater desire and greater determination to go on and do our part, great or small though it may be.

Brother Mills gave an interesting discourse on Sunday morning, portraying to us the value of music and the development of talent. No sermon of words can do more toward bringing souls to Christ than beautiful voices singing to his praise. He also gave some valuable instructions and labored

patiently and fervently with our young people, that they might have a greater understanding. His direction of song service added inspiration to the various services held.

Brother McDowell returned home Sunday night, but Brother Mills remained over the following day and met again with our singers to assist them in outlining their work. We can not be grateful enough to those who labored that we might enjoy the blessings which were ours.

We are sorry to lose some of our good workers. Brother Charles Pooler and family are moving to Tonkawa, Oklahoma, where he will be district manager for the Bridgeport Machine Company. Brother Roy Whipple and wife have moved to Falls City, Nebraska, where Brother Whipple will have charge of one of the McClellan Stores.

Our financial committee, led by Brothers L. R. Field and J. J. Wilson, have undertaken to raise funds to pay off our church debt. We are glad to say they have accomplished their undertaking. Much credit is due these brethren because of their untiring efforts to accomplish their plan.

Our midweek prayer services are well attended, the Spirit of the Lord being present to a wonderful degree.

Pastor Whalley is a faithful shepherd, and under his guidance the work here is growing. The Saints are developing spiritually. Sister Whalley is a faithful helper, always willing and ready to do her part. Together we are working with them that the Lord's purposes may be accomplished, that with you we may do our part to establish Zion.

Central Texas District Conference

DALLAS, TEXAS, February 17.—After a protracted absence from the field by reason of my wife's health, I was permitted to return to this city one week ago today. I was just in time to attend the district conference that met here on February 11, 12, and 13. The weather was very bad, and this to some extent militated against the attendance, but the spirit of the work is onward here, as it is in other districts.

The presidency of the district were chosen to preside, and the district secretary was selected to do the work of the secretary. Sister R. L. Wells was placed in charge of the music for the conference. The business was done with dispatch and harmony, and the delegates to the General Conference in April were elected. This delegation consists of the following persons: A. F. Shotwell, J. E. Vanderwood, Mrs. R. L. Wells, and H. H. Davenport.

On Friday night the Department of Recreation and Expression gave a play that was pronounced very good. It showed to the observer that there had been organization and cooperation on the part of those presenting it. It was well rendered and was both entertaining and instructive. The play was entitled, "The beaten path." We have some talented people here, and we hope to see them using the endowment they have even more effectually in the future for the good of the work that must require the very best there is in us if we are to put over the Zion program that is immediately before us.

On Saturday night the writer spoke to an interested audience and felt that the message that is so vital to the church is being more fully understood and hence appreciated by the membership in general. Sunday morning the local officers had charge of the Sunday school, and at eleven o'clock our district president, Brother C. W. Tischer, of Houston, delivered a very masterful sermon. He is surely proving to be the man for the place. His thoughts were high and inspiring, and his counsel was as that of a father to his children. We are glad to see our younger brothers becoming so efficient in the work of the church. In the afternoon a round table was conducted by the writer, at which time much light was given to the membership respecting the law of stewardships and the financial program that is immediately before us. I am sure the effort will bear fruit to the glory of God and the good of the work.

At night the writer again filled the pulpit, and the spirit

that accompanied the message bore testimony of the onward march of the church. As an assistant to the district president, I am going to put forth an effort to more fully teach the law of the gospel to the Saints throughout the district. We have a spirit of harmony among the officers and the departments, and I feel sure there is a better day ahead of us for the work in this district.

One feature of the conference that deserves especial mention is the excellent program presented by the Women's Department. This program was rendered just before the preaching hour at night. The program was excellent, and those taking part are to be commended, and Sister J. E. Nicoll, who had charge, is to be congratulated for the good work her department is doing here in Dallas, and also for the fine corps of workers she has among the women, who so ably sustained her in this program.

Surely with the help of the Lord this work will move forward until the sound thereof shall reach the ends of the earth. Personally I am encouraged in the work and want to do all within my power for its advancement. The writer is continuing the meetings here this week, and longer if the interest demands it.

J. E. VANDERWOOD, *Press Committee.*

Work at an Outpost

Though we enjoy reading the many letters written by others that tell of the onward progress of the latter-day work and the good things the Lord is bestowing on his children, we feel it hardly fair unless we add a word once in a while. We read with pleasure of the work among the young of the church and also the unity prevailing at the priesthood meeting.

Though we do not understand at all times why we have to meet with things that try our faith, after the clouds have passed away we often see the silver lining. We are still trying to do our duty to our fellow man, but many love the pleasures of this life more than the things that pertain to the heavenly life, so we can only leave the matter with the Lord.

Our family is somewhat scattered at present, the two oldest boys attending college at Bozeman, the oldest daughter at Dillon attending normal, and two at Culbertson in high school. And still we have three at the home school and one counting the days when to go to school, while Ralph, the third boy, is helping keep the camp fires burning.

One of the pleasures of my life that I look back upon and hope for the future is that as fast as our children have arrived to the years of accountability they have requested baptism at my hands, eight having now taken the right step.

We have lived here over sixteen years and have witnessed this branch spring from a few to a flourishing branch and again go down to a few, but there is one bright side to this—they are not all dead to the church but are working elsewhere. We get discouraged at times, yet when we think of the number that began their active work while here and now are in other fields working—a few I might mention being Brothers Eli Bronson, Roy Bowerman, C. B. Freeman, Vere Davis, Lester Bronson, William Vail, and Mark Hutchinson—we should not feel that the work done here was all lost.

Last Sunday our family, with two other children, was the crowd, but we hope for more tomorrow. Some of our number are going through the fiery clouds of trial, and we can only pray and wait.

We received an invitation to attend the union Sunday school at Mona tomorrow, but on account of the prospects of some of our members being present that have not met with us for several months on account of cold weather and bad roads, we will hardly accept the invitation, though we would gladly go if we could.

We can see the prospects of some fruit developing from the labors performed by Brothers Bronson, Thorburn, and Bootman in the Mona community, though it has lain dormant for some time.

Well do I remember our second visit to the union Sunday school. It was in the wintertime, and there was quite a lot of snow on the ground, so my daughter Elsie and I decided to go horseback. We mounted two old grays, either one about old enough to vote, and in due time arrived, just as our friends were finishing their dinner. Since I had been invited to speak to them that day, I did not accept the invitation to eat dinner.

I spoke to a full house with the best of liberty, and after a short visit we started on our thirteen-mile homeward journey. We arrived about nine o'clock in the evening, having walked part of the way to keep warm; still we rejoiced in the thought that we had done what we could.

Some day we may see why we have to endure hardships in this life, but if we can only do our little bit without murmuring and complaining, we enjoy our work more, and the reward will be greater.

Today I have been studying some of the duties of the Catholic members, and I find we can often learn our duty by watching what others teach and practice. We go to church often and do not realize that we are there for a purpose, either to gain knowledge from others or to give to others, so in order to do our duty as the Lord wants us, we should go prepared. If not, the prayer that I read in the prayer book is a good one for us to study when we get home from church, so that we will ask the Lord to forgive us our sin of omission and help us to be ready on next occasion.

We look forward to the General Conference for a reunion of the Saints and priesthood and a more determined step toward the raising of the gospel standard where the world can see that we are one.

S. M. ANDES.

ANDES, MONTANA, February 14.

Lachine, Michigan

We are very much pleased to have had Elder S. T. Pendleton, of Beaverton, with us for about ten days. He arrived Wednesday evening, February 2, and began a series of meetings February 3. Brother and Sister James McGuire, of Kilmaster, drove him here, and they stayed until Friday evening, when called home by the illness of their little girl.

On Friday evening Brother Pendleton delivered a most impressive sermon, taking the twenty-third psalm as the lesson: "The Lord is my shepherd, I shall not want," as his text. A strong appeal was made to the young people and, as many expressed themselves, it was the best they ever heard. Night after night the sermons proved most interesting, until at the close of the series we are unable to tell which did appeal to us most. "The gospel of suffering," "The meek shall inherit the earth," "The church," "The reward of the righteous," "Why I believe in the Book of Mormon," etc., are some of the themes upon which most interesting discourses were based. It was just the same old story told in a little different way.

At Sunday school February 6 Brother Pendleton taught the Bible class and at its close addressed the entire school, giving words of encouragement and admonition. He was also in charge of the sacramental service which followed and at which a good spirit prevailed.

On Thursday afternoon a priesthood meeting was held. It was well attended and lasted for several hours. Judging by the happy look on the faces of the priesthood members, the time was profitably and enjoyably spent.

Friday afternoon Brother Pendleton visited Sister Esther Manning and blessed her wee son, Loyal Wade.

Sunday, February 13, the Saints assembled at half past nine and engaged in singing the sweet songs of Zion until half past ten, the Sunday school hour. Brother Pendleton again taught the Bible class and reviewed the classes. The prayer meeting which followed was active and well attended, a meeting in which a sweet and gentle spirit prevailed. Brother Guy and Brother Pendleton were in charge. At

three o'clock Brother Pendleton had charge of a round table service which lasted until nearly seven. At half past seven the regular song service was conducted, and at eight Brother Pendleton addressed a well-filled house.

Brother McGuire and daughters came for Brother Pendleton on Sunday, and we were pleased to hear that their little girl is well again.

Brother Pendleton came into our midst as one who serves, giving unreservedly of his time and talents, assisting in every way possible. He makes a strong appeal to the young people and has left some thinking very soberly concerning the wonderful work of God.

Fresno, California

February 15.—The revival effort of Brother G. P. Levitt in a two-week series of meetings during January not only renewed enthusiasm among the Saints, but created an investigating interest among some of the nonmembers who attended, and from whom we are expecting results. Brother Levitt has a very forceful way of presenting the gospel, bringing out the vital points in a plain and easy-to-understand way. On Sunday morning after his arrival, he conducted a spiritual prayer service, during which he spoke in an unknown tongue, admonishing and encouraging the Saints, and calling one of our young priests, Brother Alma Andrews, to the office of elder. Brother Andrews was ordained at our recent spring conference in Sacramento, California, by Apostle Gillen and Bishop Carmichael.

During the meetings Brother George Miller, of Independence, was with us on Sunday evening, rendering two instrumental selections on the piano for the Religio program. We greatly appreciated having him with us.

Those of the traveling ministry who have visited us during the last year are Apostle J. A. Gillen, who gave us such an encouraging message concerning the rapidly onward course of the church, always urging the Saints to be faithful, and Apostle M. A. McConley, who showed stereopticon views illustrating his lecture of his missionary work in the islands. We estimate these visits as blessings to us and appreciate them more than words can express.

Fresno Branch has been on the upward trend for the past two years under the leadership of our well-loved pastor, Brother A. S. Votaw, who has always been faithful even under very trying circumstances. All departments of the branch are in working order, and our number of attendance has grown until he have not room in our church building for the classes to be comfortable. It might be of interest to know our Temple Builders are called the "Carpe Diem Chapter," Latin words meaning, "Seize the opportunity."

Dayton, Ohio

February 15.—Since the first of the year, the work of the church at Dayton, Ohio, has been moving steadily forward under the guidance of Elder Floyd Rockwell as branch president. January 8 and 9 the branch was favored with a visit from our missionary to this district, Elder Jacob G. Halb. He held the gospel up as our standard and made special emphasis of the fact that it is necessary to carry into practice the principles of the gospel, as well as believe them, if we would enjoy the fruits.

Brother Rockwell has inaugurated a series of sermons on Sunday evening based on the epitome of faith which are proving both instructive and interesting. These sermons are being preached by the various members of the priesthood. January 16 Elder Francis May preached, his subject being, "Why we believe in God! He reviewed some of the popular beliefs and then proceeded to establish our belief in God. Elder Franklin Rieseke occupied on the following Sunday evening, the subject being, "We believe in Jesus Christ." An endeavor was made to show that our belief in Jesus Christ

strengthens a belief in God, that Christ came in fulfillment of prophecy, and that to believe in Christ is to obey him.

On Saturday, January 29, Brothers Rockwell and Rieske were called to Quincy to administer to the daughter of Brother and Sister Stanard, who was very sick. That evening they attended the meeting of a Mr. Paul Rowe, of the Seventh Day Adventist Church, who had attended several of their meetings in the summer and had shown some interest. The Fall of Babylon was left with him, and since then he has turned against us and denounces us as Mormons. Returning to Dayton Sunday afternoon, Brother Rockwell preached on the Holy Ghost in the evening, carrying out the theme of the Sunday evening meetings.

Some special interest is being manifested in the Sunday school in a special feature introduced by the superintendent, Brother May, who has pointed out some virtues from time to time to be practiced during the week, such as kindness, promptness, and gentleness.

Modesto, California

February 17.—All things are going along well with the Saints at this place. Elder G. P. Levitt has just finished a two-week series of meetings, and his fine sermons were enjoyed by all attending. The attendance was not what was expected, for the weather was stormy all the time, with only a few pleasant evenings.

On the first Sunday of the month, we had a day of rejoicing, for the Spirit of the Lord was poured out upon the Saints in a marked degree. Brother A. E. Frazier, holding the office of priest, was called to the office of elder; and J. C. Howe, holding the office of teacher, was called to the office of priest. Brother Levitt spoke to us by the Spirit, pronouncing blessings on the Saints is faithful, and condemning them for not being more faithful in the past. He also spoke to a man in the congregation, telling him it was time for him to repent and come into the fold. The Lord had waited on him long. It is needless to say he was baptized before the close of the meetings. All were glad to be numbered with a people to whom God is pleased to speak.

Tomorrow evening there will be a meeting of the teacher training class, with ten names enrolled. The Temple Builders, Oriole Girls, Bluebirds, and a boys' club meet at the church every two weeks for study and recreation. This plan was decided on at a banquet held the last of January. A. E. Frazier will be in charge of the boys; Sister Caroline Pierce, the Temple Builders; Sister Elsie King, the Orioles; and Agnes Thompson, the Bluebirds. Agnes is one of our Grace-land students. The work is moving along, a little improvement at a time.

The farmers should be well satisfied, for there has been an abundance of rain, and everything looks lovely. There are prospects for large crops this year; it looks as if this will be a season of prosperity.

La Junta, Colorado

February 21.—Since the La Junta news letter of last month there has been a great deal of sickness, mostly flu, among the Saints. However, some few cases of chicken pox were also had. Among those who have been quite ill are Sister Oscar Bair, leader of the Department of Women. She suffered a severe attack of flu. Sister Bair is one of our new members and a very active one, being a capable leader of that department.

The publicity agent is endeavoring to get the SAINTS' HERALD and *Autumn Leaves* into the home of every member of this local. *Autumn Leaves* is a wonderful magazine now. It seems to be getting better all the time. As for the HERALD, it is now a feast to one's soul to read the good things contained therein. We pray that God will continue to bless our editors, that the church papers will all become even more interesting, and *we are with you first, last, and always.*

Beaverton, Michigan

Many things of interest have happened in this part of the vineyard since our last writing. As a branch of the church, we have entered into the new year hopefully, with a united decision to learn more and thus be able to render better service to the cause we love.

Our membership apparently is interested in the program of the church. We have had a splendid group of sermons by Elder W. L. Chapman, our district president. He visited our branch for a week preaching every evening. From first to last he taught that if we wish to be safe from the rocks on the shore, we must embark from the harbor of the principles of the gospel out into the sea of stewardships, the only place where the Lord will use the warm trade winds of his Holy Spirit to guide our ship to Zion's port. These sermons proved to be educational and effectual. Many filed their inventories, and others expressed their willingness to do so in the near future.

The attendance was good, considering the winter weather and slippery roads. Some evenings our entire resident membership was present. Come again, Brother Chapman.

We have had a good winter, with very little sickness among the Saints. Snow flurries flying in the air bring to our minds the words of the poet, "God is love," the snowflakes whisper, as they linger in the air; "God is love," the breezes murmur, as they meet us everywhere. . . . All things tell us, "God is love."

We are now looking forward to next Sunday with pleasant anticipation, when Brother O. J. Hawn will arrive and begin a series of meetings in our midst. We shall unite our efforts in preparation for this event, that abundant liberty may be his in presenting the message of truth to us, that he may rejoice in knowing he has our support.

Ottumwa, Iowa

February 22.—The Saints here were made very sad on February 3 when we heard of the death of Brother David O. Lewis, who was a member of this branch. At the time of his death he was working at Harlinger, Texas. He was always the picture of good health, and this made the shock greater. After a few days' illness, he passed away, though all was done for him that loving hands could do. He was the son of Brother and Sister E. H. Lewis, who have for over a quarter of a century been members of this branch and have been members of the church longer than that. Brother Lewis was only twenty-five years old when he died; just like a beautiful flower was he cut from the garden of life. He always carried a smile and was a lover of his home, in which there is a vacant place now that the world can never fill. The body was shipped here for burial. Apostle D. T. Williams was in charge of the service and was assisted by our pastor. The Masons, of which he was a member, had charge at the grave. His was a very large funeral made up of relatives and friends.

The first Sunday of the month our sacramental service was well attended, and we had a spiritual feast.

The Department of Women has been very busy. Its members entertained the first Thursday in the month at the new Y. M. C. A. Refreshments were served, and a pleasant afternoon was spent. The sisters also had a cooking sale and dinner, which were profitable.

The pastor entertained the local priesthood at his home to supper, after which a pleasant time was spent talking over some of the duties of the priesthood. Also the pastor spoke of the benefits he derived from the ministerial institute he recently attended.

The men put on an oyster supper, doing all the work. Brother J. Hunt was cook, assisted by Brother A. Erskine, another good cook, and altogether it made the sisters sit up and take notice.

Sister Scott is still unable to meet with us, owing to ill

health, but she is happy in the gospel land, always giving the Saints a real welcome when they call to see her.

We are sorry to know that Brother John Hawkins had to come from Lucas to Ottumwa for an operation, but are glad he is now rapidly improving since its performance.

Sermons of the past month have been accompanied by the Spirit of God. We feel there will be no excuse for our not knowing the will of God when it has been made so plain to us. The attendance at Sunday school is on the increase.

Logan, Iowa

So many of our young people have gone from our branch that our activities are not as many as would otherwise be, were they here to shoulder the responsibilities. We have a few very zealous ones left, however, and many coming on, who, in three or four more years will be ready to take hold of the work and carry it on. Our Sunday school and Religion are progressing nicely, a very satisfactory interest being manifest. We are having some interesting officers' and teachers' meetings, held the last Sunday afternoon of each month. We are also making preparations for the reorganizing of our teachers' training class. Each year we feel a greater need for this study and hope to complete this course, that we, as teachers, may become more efficient in our work. The Lord requires the best that is within us.

The baby daughter of Brother and Sister William Kemmish has not been making the proper gain since birth, and having developed some bronchial trouble, the parents found it necessary to take her to a hospital in Omaha, where she seems to be gaining nicely and will soon be brought home. There has been considerable sickness among our people the last few weeks, but all are convalescent. Sister Lou Dungan is still confined to her bed but is gaining slowly.

We are glad to report the return to our branch of Brother Harrison Peyton; his family will return some time in the near future. We are always glad to welcome our members back.

The fore part of February, Brother and Sister Richard Baldwin and Brother C. J. Smith were with us for ten days. Sister Baldwin entertained the children each evening from 7.30 until eight o'clock, after which Brother Baldwin gave us some splendid sermons. We have just one regret, and that is that they could not stay with us longer. We had some very warm weather at that time, which made the roads almost impassable. Many of our membership are farmers and some distance out, hence were denied these splendid sermons. We are hoping General Conference will send them back to our district, as Brother Baldwin has promised us a longer stay if he is sent back. Some outside of our members were becoming interested, and many more would have, could Brother Baldwin have stayed longer; but we do not wish to be selfish, for the "calls are many and laborers are few." We trust this year will find our tithings greatly increased, so more missionaries can be sent out.

On the evening of February 14, the Oriole Girls and their leader, Sister Leila Gamet, gave a valentine party to some of their friends at the home of an Oriole, Lovina Adams. Sixteen were present. The rooms were very prettily decorated with hearts and cupids. Many games were indulged in, which caused a great deal of merriment. Before late hours had arrived, refreshments were served and each departed to her home to prepare for a jollier time next year. Some of the older ones who were "looking on" felt the words of the poet:

"Backward, turn backward, O time, in thy flight,
Make me a child again just for tonight."

We hope always to keep young at heart, however. We wish we might bring our lives up just twenty-five years. Oh, that we might have had the advantages and opportunities our young people are having today in the church and in the schools. How much more we could do for the church! But

we can get behind our army of young people and push them on and encourage them in the warfare before them—for a warfare it will be.

We are ever praying that God will strengthen his people for the conflict.

Independence

Stone Church

The young people's Wednesday night mass prayer meeting in the lower auditorium of the Stone Church is increasing in interest and number in attendance. One of the factors which seems to be promoting this interest is a recent innovation, that of having young men, picked from the group of attendants, making the opening remarks of the service. Each evening one young man is called upon to address his comrades. Two weeks ago tonight Brother Orvar Svenson spoke on the subject "Prayer," and last Wednesday, Richard Krahl, known to all as "Dick," talked on consecration. These talks reveal the serious attitude of our youth toward the church and voice their desire to assist in carrying to the people of the earth God's perfect plan of salvation. They want to so shape their lives that they will demonstrate to the world the happiness which accompanies a life patterned after Christ's noble example. These young patriots of the faith of their fathers are moving on, urging every youth of Zion to meet with them and join in their great purpose.

The Sunday morning young people's services also continue to be held, each one finding solace and comfort, assurance and peace. Youth, you are welcomed at these services.

Attendance at Sunday school fell to eleven hundred and fifty-nine Sunday morning. It is interesting to note what per cent of each department was present and how they rank: intermediates, eighty-seven per cent; primaries, eighty per cent; juniors, seventy-two per cent; beginners, sixty-six per cent; seniors, sixty-four per cent; and adults, fifty-nine per cent.

The program preceding the morning's sermon was one greatly appreciated by lovers of music. It commenced with the hymn, "Great God! attend, while Zion sings." The invocation was by Elder J. W. Metcalf, and an organ offertory, "Contemplation," from "The Holy City," was played by Robert Miller. "Remember now thy Creator in the days of thy youth," was the anthem sung by the choir, and a solo, "The Lord is my shepherd," was contributed by Miss Marguerite Johnson, soprano.

Elder John W. Rushton, in charge of the work at Saint Louis, was the morning speaker, and took his scripture lesson from Hebrews 2:1-14. "It is a very old question what is man, and it became the quest of the earliest philosophers," he asserted. In these words does the Apostle Paul give us his definition of the constituent parts of man: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."—I Thessalonians 5:23. Paul is concerned with the setting apart of the spirit, mind, and body for the use of God. Saint Augustine confessed: "Thou hast made me for thyself, and I am restless until I repose in thee." The speaker clearly distinguished between the purpose of religion and the purpose of science, and showed how it is the revelation of new truth which urges us out of the pathway of the familiar, out of our own Garden of Eden over the precipice of the immediate present. He led his discourse up to this focal point: that our social ideals can not be understood, much less realized, until we know what man is, for our social conditions are direct resultants of what may constitute man, his body, mind, and spirit. He named as the purpose and ideal of the members of the church: preservation of health; an accumulation of a comfortable degree of wealth, and an appreciation of truth, beauty, and goodness, but most of all a desire on the part of each one to enjoy these things with others less fortunate, that together under the influence of God's divine plan we can develop that ideal brotherhood of man and fatherhood of God.

K L D S Sunday Activities

Bible Study hour Sunday morning was conducted by Elder D. O. Cato. There was music by a group of young people under the direction of Mrs. Bertha Burgess. The children's story was told by Miss Ella Jones.

The eleven o'clock auditorium service was broadcast.

K L D S Radio Church at three in the afternoon was conducted by Reverend Hans Dierks, of Church of Our Redeemer, Kansas City. Music was furnished by a choir of the Church of Our Redeemer, assisted by Miss Ruth Genuit, organist.

At four o'clock a special musical program was presented by the Temple Orchestra of the First Methodist Church of Saint Joseph, Missouri, under the direction of Mr. W. C. Maupin; B. P. Johnson, manager; Miss Florence Johnson, accompanist.

At half past six vesper services took the air. Music was by the K L D S Ladies' Quartet, assisted by Mrs. Irene Barnhard, soprano; Miss Ada Griffice, violinist. Sermonet by Elder U. W. Greene.

The Latter Day Saint studio service at fifteen minutes after nine was a musical program arranged by Pauline Becker, organist. Gomer Cool, violinist. Sermonet by Bishop J. A. Koehler.

Evening Services

The Religio program on Sunday evening was in charge of Miss Melva Ward, and consisted of pleasing reading and solo numbers. The Religio recreation night activities will be resumed Friday evening, March 4. All are urged to come out for an evening of wholesome fun.

The evening's song service, beginning at half past seven, was led by Brother Paul Craig, in the absence of Brother Sheehy, and a ready response was given by the audience in the singing of "He leadeth me," and "God will take care of you." Sister Pauline Becker presided at the organ and rendered two beautiful solos. Preceding the evening lecture, Gomer Cool gave a violin solo.

Evangelist U. W. Greene lectured to a large audience on one of the most historic journeys to be taken in the world, following in the footsteps of Joseph and Mary from Nazareth to Bethlehem. By means of stereopticon slides, the audience saw such renowned places as Jacob's well, Bethel, where Jacob had his wonderful vision, tomb of the kings, Absalom's tomb, Tower of David, and the Java gate in Jerusalem. Several scenes of modern Jerusalem also were exhibited, as well as reprints of famous masterpieces of art.

The moving pictures, "A pilgrimage to Palestine," showed Bethany in Judea and scenes of Christ's later ministry. One of the favorite places of Jesus was this little town, where lived Mary and Martha and their brother, Lazarus. The ruins of the house of Simon, the leper, stand on a hill above Bethany. The tomb of Lazarus is still pointed out on a hillside near the village.

After singing "In the garden," the congregation was dismissed by Brother C. Ed. Miller.

Son Born to Brother and Sister F. Henry Edwards

Apostle and Sister F. Henry Edwards announce the birth of their son, Lyman Francis, on the morning of February 26.

Second Church

Elder J. M. Robinson, probably the most aged of our Second Church elders, was the speaker Sunday morning at eleven o'clock. He interested his congregation, and his effort was appreciated. He was supported by a full choir, and four young women sang a beautiful quartet number.

Sunday evening Elder John W. Rushton was the speaker, and the house was filled by friends from many parts of the city who listened attentively to his quiet, restful sermon, which stressed the importance and value of the Saints learning to use the attitude of repose; the relative importance of the practical, the doctrinal, and the cultural or aesthetic viewpoints, and of devotion and consecration.

Next Sunday's service at eleven o'clock will be that of the Lord's supper, accompanied by prayer and testimony. The evening hour will be in the hands of Brother Heman H. Davis, who will do the speaking.

Liberty Street

On Tuesday evening, February 22, a George Washington program was given at the church under the direction of the Department of Women of Group 30. A large attendance was treated to a very entertaining program, and the sum cleared from this effort will be usefully applied by this group of energetic sisters.

Brother G. S. Trowbridge preached at the eleven o'clock hour. He took his text from Matthew 6: 7: "But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking." The speaker made clear to the minds of his hearers how we should first pray for the establishment of God's kingdom here on earth and then pray for those things we need, bringing out the necessity for sincerity of prayer. The sermon was concluded by reading two appealing poems, "If we think," and "I live for those who love me."

The K L D S Guitar and Mandolin Club, under the direction of Brother Ralph G. Smith, gave an enjoyable program at the Religio program hour.

Elder D. O. Cato occupied the pulpit in the evening, his text being taken from Matthew 16: "Upon this rock I will build my church; and the gates of hell shall not prevail against it." This discourse was outstanding for the constructive and clear instruction contained therein.

A surprise awaited the girls of the Silver Wing Temple Builder chapter on last Friday evening, when they met at the home of their leader. Several guests were invited and attended, and all were privileged to enjoy a set of stereopticon slides on the American Indian, borrowed for the occasion from the Graphic Arts Bureau. Following the slides, games were the order of the evening, and each girl having been advised to bring a pie, refreshments were served, the evening being closed with an enthusiastic service of song.

Walnut Park

The primary and beginner teachers held their second teachers' meeting of the year Sunday at eleven o'clock. Their new superintendent, Mrs. Chester Constance, and her assistant, Ada Fallon, are resourceful and enthusiastic.

Mrs. E. E. Moorman, head of the junior department, is asking her teachers to make a special effort in dramatizing the Sunday school lessons, one class a month to demonstrate its work for the good of the entire department. Last Sunday Mrs. Orlando Nace's class, assisted by Mrs. Fanny Craig's juniors, dramatized "The ten virgins," and we think many of those present will long remember the lesson portrayed where it led to the foolish virgins reaching the door and calling in song, repeatedly, for admittance, the answer always coming back, also in song, "Too late! Too late! You can not enter now." However, a happy ending was given, where a wayward boy heeded the lesson and began a better life that would permit him to "enter in."

The forenoon speaker, as announced, not being available, the pastor had, in the emergency, "borrowed" the Second Church pastor for the hour. Brother R. J. Lambert responded heartily, his sermon dealing with God's revelations in latter days. Reading from Doctrine and Covenants 59, and from 42: 5, where the priesthood is commanded to teach the principles of the gospel in the Bible and Book of Mormon, also the covenants and church articles, he led us to note phases of these articles and covenants in the Doctrine and Covenants and judge as to their comparative worthiness with other scriptures. His faith in the three books is thoroughly grounded through years of teaching and testing them, and he bears a strong testimony to their power to "lift us up to a fullness of joy."

In the evening Pastor Glau Smith preached a sermon to home builders on "bringing up a child in the way he should go," though he did not deal with the corrective measures one

usually thinks of along this line. The necessity he sees in bringing up a child is that of example, and his faith is strong in results where the parents watch their own conduct and make it what they would want to see in their children. He especially visualized homes where prayer is such a regular and familiar thing that children grow up with it as a part of their daily lives and never think of permitting a day to go by without going to God with the problems at hand.

The Civil War play given at Walnut Park the evening of February 22 by Spring Branch Church girls, assisted by the Walnut Park Orchestra was enjoyed by a full house. The demure and lovely maidens of the "sixties" made charming scenes that never lasted quite long enough.

Enoch Hill

Elder W. D. Bullard, former pastor of Enoch Hill, was the Sunday morning speaker, taking for his theme "The power of right thinking." He made very clear the fact that if our minds are open to hearsay and faultfinding we can never expect to progress as the Lord would have us do. Right thinking is a power for good. A mind thinks the right kind of thoughts and the will puts them into execution. Brother Bullard emphasized the necessity of preparation for the Lord's work, and expressed hopefulness for the future of the branch.

Patriarch F. A. Smith occupied the hour in the evening with one of his characteristically good sermons. He was given excellent attention by a large crowd, and his effort was appreciated.

The choir, directed by Brother Charles Warren, is now hard at work on an Easter cantata. All choir members are urged to be present at every rehearsal, that the final production may be of high order, one rendered with the spirit.

Spring Branch

Wednesday evening prayer service, February 16, was characterized by five prayers, eight songs, and fifteen testimonies, about thirty persons being present. Brothers Dalton and D. D. McClain were in charge.

Quite a large crowd attended Religio Friday, February 18, to witness the first of a series of competitive programs which are being given by the different classes. This program was put on by Brother Snively's class of about a dozen boys, from nine to twelve years of age. They represented a bunch of typical, jolly darkies, singing plantation songs and "goin' fishin'."

Sunday services a week ago were good all the way through, beginning with a spiritual and wholesome prayer service at 8.15 a. m. in charge of Brothers Soderstadt and Tankard. Attendance at this service and Sunday school immediately following fell off slightly, there being only eighteen present at the former and one hundred and eighteen at the latter. This, however, was made up at the eleven o'clock preaching service. A ladies' quartet from Mount Washington and Englewood provided the special music for this service with two quartet numbers, and a solo sung by Sister Tyrrell. These offerings elicited many favorable comments.

Brother D. R. Snively preached on the work accomplished by Enoch and on the task that lies before us. He gave us much food for thought.

Another forceful and splendid sermon was given in the evening by Brother A. K. Dillee. The basis of his talk was Ecclesiastes 12:13 and Proverbs 16:6-16. He held the attention of his audience to the conclusion of his discourse.

The Department of Women met at the home of Sister Mabbott last Thursday and knotted on an all-silk patchwork quilt, donated by a friend to the cause several weeks ago. This will be offered for sale at a later date.

A characteristic sermon by Brother J. F. Sheehy was one of the leading features of the Sunday service, February 27, in which the contrast of lives of individuals, their impulses, acts, and influence were clearly portrayed. This was preceded by prayer by D. D. McClain and the anthem, "Jesus shall reign," by the choir. In the song service, assistance was rendered by Dorothy Mabbott, who came home for the

week-end from her school in Lorimor, Iowa, and by Brother Gibler with his violin. Brother and Sister Gibler have recently returned to make Independence their home again after an absence of about a year.

The evening service was well attended, with Brother Okerlind in the pulpit. His topic was, "Our status regarding fundamentalism and liberalism"; his central thoughts and arguments clustered around the question, "Unto what were ye baptized?" Sister Gault sang pleasingly, "I come to thee," at the evening service. One hundred and twenty-two were in attendance at Sunday school, there being ten perfect classes.

Tuesday evening, February 22, the Temple Builders gave the play, "Rosemary," at Walnut Park, being assisted by the orchestra of that branch. The girls will possibly present this play at one of the other churches in the near future.

Next Friday night Sister Floyd Ballinger's Religio class will furnish the program. This will be the second of the series of competitive programs given by the Religio classes.

The choir from the Second Church will furnish the music at the next Sunday evening service.

The eight o'clock prayer service will be for the young people.

Brother and Sister Lowe were visitors at our Wednesday night prayer service last week. Brothers Snively and Lowe were in charge, and Brothers Tankard and W. D. McClain officiated at the Sunday morning service. Both were uplifting spiritual services.

East Independence

Brother David Spease and family have moved here lately from Lancaster, Wisconsin. They attended services Sunday. They have bought the farm formerly owned by Brother J. J. Teeter. We welcome them in our midst.

Brother J. M. Terry was the speaker at the eleven o'clock hour, and Elder E. T. Atwell spoke in the evening. The Saints are always glad to have these brothers as speakers. The correspondent was not privileged to attend either service, but we know their sermons were helpful and encouraging.

Gudgell Park

We have heard the question several times lately, "What has become of group 41? We never see anything in the paper about it any more." Hereafter Group 41 will be known in print as Gudgell Park. We have been organized into a separate congregation for some time, with Brother P. A. Sherman as our able pastor.

There was good attendance at Sunday school Sunday morning. The officers and teachers, with the help of the pastor, are striving to create greater interest and come nearer the ideal Sunday school which is being planned for Zion.

Sister Bertha Constance and Brother S. A. Thiel met with us in Sunday school, giving us some very helpful talks and ideas which will help in our Sunday school work.

We regret to hear of the serious accident to one of our young sisters, Margaret Sherman, and hope she will soon be able to meet with us again.

Brother Heman Davis talked to us Sunday at eleven o'clock, his theme being, We must live in the present, not the past, and prepare for the future.

To Saints in or Near Whittier, California

I am sending the address of my daughter, Mrs. Joe F. Ruchaber, Laurel Avenue, R. F. D. 2, Box 413, Whittier, California. She is kept at home with her three babies and poor health. Her husband is a nonmember, and she wants to go to church very much. I also have a cousin in Pasadena, whose husband belongs to the church. They are trying to locate a place of worship. They can be found by inquiring for M. A. Broliar, at 73 South Daisy, Lamanda Park. These are all young people and strangers in California. Please, will not some Saint call on them? A visit from a Saint would be very much appreciated by them.

HUME, MISSOURI, Route 1.

MRS. C. R. LENEVE.

Kansas City Stake

Central Church

Weather conditions were very favorable for attendance at the various sessions of this, the fortieth quarterly stake conference, which was held at Central Church the 20th and 21st. The attendance was all that could be desired at all eight sessions.

The Sunday school had an attendance of 311, with a collection of \$14.54. The 11 o'clock preaching service was opened with hymn 156, and prayer by Elder A. R. White; second hymn 109; an anthem by the choir, "Gloria."

A very able effort was the discourse by President Floyd M. McDowell, whose remarks were an exposition of "God's ongoing program." He said, "A hopeless person is one who has no vision." The need is for faith. Some men have been depriving the youth of the world of their right. The remedy is to furnish a big task to occupy the mind and time of the youth. Every man is betting his life against some project, good or bad. Our safety lies in living in accordance with the ongoing program of the church.

The Elders' Quorum meeting was held at 1.30 p. m., with a good attendance. The general prayer meeting held at 2.30 was in charge of the bishopric, F. B. Blair, John Tucker, and F. S. Anderson, which was virtually a heavenly feast, as every moment of the hour and a half was occupied. There were 6 songs, 7 prayers, 20 testimonies, a tongue and the interpretation, and a prophecy. The tongue and its interpretation was general in character, in commendation of the presence of the many who had gathered for the service, and was encouraging to the Saints. The prophecy was directed to the young mothers and was uplifting in its praise of those who were caring for their children.

At 4.15 the Women's Department, Sister Fern Lloyd, superintendent, put on a program under the direction of Elder W. O. Hands, who is in charge of the Boys' Department of the stake, the activities of which showed the work of the boys and Boy Scouts in rendering first aid, making fire by friction, flag signaling, etc., and was very interesting.

At 4.15 the priesthood meeting was held in the I. X. L. Room and was presided over by C. D. Jellings and Seth S. Sandy. Apostle F. Henry Edwards addressed the men on the "Rights of the ministry." He called attention to the fact that quorum work is neglected. The ministry render a service that is unique and distinctive. All are called according to the gifts and callings of God unto them. God gave the ministry certain authority. The diffusion of spiritual blessings must be continuous. Men who are mediocre are the men who do the biggest work in the church. They talk in the language of the people. The ministry must learn to bring the Spirit of God into our service, must account for every idle word and every idle silence.

The 7.45 meeting was preceded by song service, after which it was opened by singing a song from the young people's pamphlet. A selection was rendered by Central Church Quartet. Prayer was offered by Elder W. I. Fligg. The sermon was by Apostle F. Henry Edwards, who based his remarks on Ephesians 6:10-14. The effort was along "Zionic ideals," and was given close attention by his auditors. The benediction was by Elder Fligg.

The conference was the host of Elder W. I. Fligg, former stake missionary, during Sunday.

Business Meeting

The business session was held at 7.45 p. m., the 21st, with S. S. Sandy and C. D. Jellings of the Stake presidency in charge. Song 179 was sung, and prayer was offered by Elder L. H. Hays.

The minutes of the former conference were read by Secretary W. S. Brown, and approved as read. A report from the stake presidency was presented, showing conditions in the stake to be very satisfactory. They recommended the ordination of Brethren L. C. Connelly and Henry Davis as counselors for the president of the Priests' Quorum, Brother

E. P. Sanders. The recommendations were adopted by the conference and ordination provided for.

The delegates to the General Conference to be held in Independence April 6, 1927, were elected, the list of names of which follows: Sister F. B. Blair, Sister J. Ray Lloyd, Sister Roy E. Newkirk, Sister John Tucker, Sister Seth S. Sandy, Sister Sarah Hawkins, J. A. Tanner, Seth S. Sandy, John Tucker, Sister J. A. Tanner, Sister Jessie Tucker, Ralph Gould, J. W. Gunsolley, Maude Gunsolley, Sister Margaret Cleveland, Edward Baker, W. B. Richards, Sister H. W. Gould, Sister Robert J. Crayne, J. Fred Cleveland, Sister P. J. Brose, Sister J. E. Cleveland, Robert Winning, Sister P. J. Raw, Sister J. H. Paxton, F. V. Elliott, Sister Elizabeth Evans, W. O. Hands, Sister H. A. Gould, Sister G. H. Hidy, Sister A. W. Sears, Joseph Stobaugh, Sister A. V. Trego, Sister Ida Combs.

The resolution introduced in the November conference by Bishop F. B. Blair, that no man be ordained to any office in the priesthood without complying with the financial law of the church, was by motion deferred until the next quarterly conference.

The resolution presented at the November conference, asking for the adoption of a plan to instill a directory of stewards and those in business in the stake, was deferred until the next quarterly conference. A motion to adjourn followed. Doxology was sung; benediction was pronounced by Seth S. Sandy.

The stake Sunday school superintendent, Elder J. R. Lloyd, announces that on the 13th and 14th of March there will be held institute work in the interest of the stake Sunday schools. General Superintendent of the Department of Religious Education, C. B. Woodstock, Sister Eunice Winn Smith, and other prominent Sunday school workers will address the various meetings which are to be held on Sunday afternoon and Monday evening, at Central Church.

Stark Acres Mission

The work at Stark Acres Mission is in splendid condition compared to a year ago. They have Brother and Sister George Willis, of Englewood, with them now, which brings their membership up to twenty-one people. Sister Willis handles the music for them. Brother Willis is genially and physically a big fellow and is well liked by everyone. He has a class of young people and is doing fine work. Sister Willis also has a primary class in Sunday school and is doing splendidly.

Recent speakers have been Elders Ralph W. Farrell, William Bath, George Jenkins, and James Cleveland.

Sister A. V. Trego has been sick for some time but is now back again. She is certainly loved by the little folks, who were glad to have her among them.

Bennington Heights Church

After the interruption of our local meetings by the stake conference, we were glad to get back again to our regular order. There were twenty-six present at the 8.15 prayer meeting last Sunday. It requires an extraordinary effort to get to church in time for the morning prayer meeting when we are inclined to sleep later on Sunday morning; but it is worth it. One brother suggests that if we can't get up in time to eat breakfast and attend the prayer meeting, let the breakfast go.

In the morning last Sunday, Elder Ira G. Clutter, pastor of the Stark Acres Mission, preached; and Elder J. O. Worden, pastor of the Fourth Kansas City Church, was the speaker in the evening.

Sister S. D. Hastings, who is in charge of the music of the Sunday school, is organizing a Sunday school orchestra. The orchestra is now playing for the Sunday school, and when they become better organized they expect to have regular practice and to render special music.

Brother Roy Jones, who went to Chicago, has been sick, but writes that he is feeling quite well now. Brother Jones is superintendent of the Religio there. The branch there is having a series of meetings.

Nauvoo District Advancing

NAUVOO DISTRICT, February 23.—The work in this district is moving forward. The Saints are increasing in faith in God and his church. In the past few weeks the writer has visited some of the branches and a number of the homes of the Saints, and hearing some of their testimonies has been made to exclaim, "My God, how wonderful thou art!" It is good to see a number of the Saints filing their inventories, for this means they want this gospel to be preached to others, that they too may enjoy blessings found in the true church. It also proves they are unselfish and want the Lord to have the part which belongs to him.

We are not baptizing very many but are trying to feed what we have. The Burlington and Nauvoo priesthood has the missionary spirit in keeping local appointments; also two brethren from Montrose have been helping in this line.

It is a pleasing sight to see how the Department of Women is at work in the locals. The sisters are doing their part and doing it well.

F. C. BEVAN, *District President.*

Nauvoo, Illinois

February 23.—On February 13, following the regular Sunday school session, a Sunday school institute service was held in charge of District Superintendent L. H. Lewis, and the following talks were given: "Methods of teaching adults," Irene Layton; "Value of music in the Sunday school," Mrs. August Lee; "Methods of teaching children," Florence Ada Sanford; "The Stewardship of the Sunday school," L. H. Lewis. The program was inspirational. The great need of preparation was stressed in each talk, and valuable suggestions were given. Many of the methods used to stimulate interest in the week-day school were recommended for use in Sunday school, especially with children. Handwork made up into attractive booklets that the children prize, dramatization, and contests on Bible characters similar to spelling matches. For the contests, the Bible cards published by Elder C. H. Rich have been found especially helpful. All felt a greater determination to do all in their power to "develop, improve, and increase" the Sunday school.

The Sunday school work in Nauvoo is an inspiration to all who attend. Our membership numbers sixty-five. Last Sunday was such a beautiful day that all but five were present, and five perfect classes were reported. Arnold Ourth, assistant superintendent, has charge of the five-minute review at the close of the lesson period and is getting a splendid response from the children. They can name all the books in the New Testament and give the outstanding thought contained in each.

We have several children of nonmembers attending our school, and they seem to be very appreciative of what we are doing for their children. Mrs. Robert Blum, a member of the Zionist Church, sent a gift of five dollars to the Sunday school in appreciation of what we were doing for her little daughter Margaret. Mrs. Charles Hudson, whose three nieces attend, always donates a dollar at Christmas time.

The Department of Women under the leadership of Mrs. Edward Grotts, meet at her home every Thursday afternoon to sew, unless there is quilting to be done, when an all-day meeting is held, each bringing something toward the noonday lunch. A gift of sheets, pillowslips, and towels was recently sent to the Sanitarium. It was voted that once a month a social meeting be held at the various homes in alphabetical order. Mrs. Clyde Fusselman being the first on the list, the women met with her a week ago, and a very pleasant afternoon was spent. A short program was enjoyed, and Sister Fusselman served ice cream and wafers.

All the men of the branch have been meeting at the church every day this week to plaster the walls and paint the ceiling of the rooms in the basement. We shall now have several nice classrooms and a dining hall.

The various books, Timbers for the Temple, Joe Pine, In

the Shelter of the Little Brown Cottage, etc., that were purchased by the Religio to be used for missionary work, are being well circulated by the young people.

We are looking forward to a special series of meetings to be held by Patriarch Ammon White, beginning Wednesday evening of this week.

Lincoln, Nebraska

February 20.—On February 2 the Department of Women met at the home of Mrs. Stake. The time was spent in study of the church history. Also a social hour was enjoyed, and Mrs. Stake served a delicious luncheon. Although not a member of the church, she counts herself as one, and is a good worker for the cause.

While in Independence attending the ministerial institute, Brother Robertson arranged with Apostle F. Henry Edwards to come to Lincoln to hold a series of meetings, extending over two Sundays, and upon his return enlisted the enthusiastic assistance of the young people in the work of advertising. Two evenings were spent with several busy typewriters getting out letters of invitation to the people surrounding the church and to the Saints and their friends all over the city and its environs. Beside the letters, Brother Robertson visited many homes in the vicinity of the church and gave them personal invitations to come. Several hundred folders were also distributed.

Brother Edwards delivered the first sermon of the series at eleven o'clock Sunday morning, February 6; a nice audience being present, most of whom remained and partook of the picnic dinner served in the basement and enjoyed the day with us.

At eight in the evening Brother Edwards delivered an inspiring sermon, being assisted in the song service by Missionary W. E. Shakespeare, and others; also supported by our local orchestra and soloists.

While the audience did not at any time overflow the building or tax its capacity, there were some present at every session who had never been in our church before, some of whom appeared so much interested that we hope to see them eventually come into the church.

Our speaker had to leave us at four in the afternoon of the 13th, his last official act being to assist at the baptismal and confirmation service, when Brother Shakespeare baptized five of our Sunday school pupils.

We are sure it is the hope of the Lincoln Saints that Brother Edwards may return as frequently as possible, for we know that his visit among us and his clear, logical sermons have greatly helped us. Since he was called home sooner than was expected, he did not finish his series of sermons. Brother Fred Gatenby, of Neligh, Nebraska, was with us and preached the evening sermon. It was, as usual, a good and inspiring one.

Brother Lawrence Brockway was the morning speaker on February 20, and a brother from Saint Joseph occupied the evening preaching hour with lantern slides of the Auditorium at Independence.

The orchestra meets at the church each Sunday afternoon for practice. All the departments are functioning in their respective ways, and the course is still upward and onward. At the February food sale, the Department of Women earned more than thirteen dollars.

Sister Robidoux has been confined to her home by illness. Her baby boy also has been ill.

Asks Prayers of Saints

Myra D. McKee, of Moosehaven, Orange Park, Florida, advises that through nervous affections she has partially lost the use of her voice and her eyes. She sincerely asks Saints to pray that she may be relieved of this affliction.

MISCELLANEOUS

Appointment of Credentials Committee

This will advise of the appointment of Credentials Committee for the General Conference of 1927 as follows: G. S. Trowbridge, F. A. Russell, and J. F. Sheehy.

THE FIRST PRESIDENCY,
By F. M. SMITH.

Reduced Railroad Rates

Important Notice to Conference Delegates and Visitors

A reduction to one and one half for the round trip on the "certificate plan" will apply for delegates and visitors attending the General Conference to be held at Independence, Missouri, April 6, 1927.

The following directions are submitted:

1. Tickets at the normal one-way tariff fare for the going journey may be bought on any of the following dates (*but not on any other date*).

The arrangement will apply from the following territory: From all points in the United States except as shown below, also points in Eastern Canada, April 2 to 8 inclusive. From Montana and Utah, April 1 to 7, inclusive.

From Arizona, British Columbia, California, Idaho, Nevada, Oregon, and Washington, March 31 to April 6, inclusive.

2. Be sure, when purchasing your going ticket, to ask the ticket agent for a *certificate*. Do not make the mistake of asking for a receipt. If, however, it is impossible to get a certificate from the local ticket agent, a receipt will be satisfactory and should be secured when ticket is purchased. See that the ticket reads to the point where the convention is to be held, and no other. See that your certificate is stamped with the same date as your ticket. Sign your name to the certificate or receipt in ink. Show this to the ticket agent.

3. Call at the railroad station for ticket and certificate at least thirty minutes before departure of train.

4. Certificates are not kept at all stations. Ask your home station whether you can procure certificates and through tickets to the place of meeting. If not, buy a local ticket to nearest point where a certificate and through ticket to place of meeting can be bought.

5. *Immediately upon your arrival at the meeting, present your certificate to the indorsing officer, Mr. G. S. Trowbridge, as the reduced fare for the return journey will not apply unless you are properly identified as provided for by the certificate.*

6. *No refund of fare will be made on account of failure to either obtain a proper certificate, or on account of failure to have the certificate validated.*

7. It must be understood that the reduction or the return journey is not guaranteed, but is contingent on an attendance of not less than 250 delegates and visitors at the conference holding regularly issued certificates from ticket agents at starting point showing payment of normal one-way tariff fare of not less than 67 cents on the going trip.

8. A Joint Agent of the carriers has been designated to validate certificates. If you arrive at the meeting and leave for home prior to the turning in of 250 certificates, or if you purchase your ticket later than the dates shown in paragraph one, you can not have your certificate validated, nor secure the benefit of the return reduction.

9. If necessary minimum of 250 regularly issued certificates are presented to the Joint Agent, and your certificate is validated, you will be entitled to a return ticket via the same route as the going journey at one half of the normal one-way tariff fare from place of meeting to point at which your certificate was issued up to and including April 30, 1927.

10. Return tickets issued at the reduced fare will not be

good on any limited train on which such reduced fare transportation is not honored.

It is presumed that the attendance at conference this year will be larger than ordinary because of the increased seating capacity which will be available in the basement of the new Auditorium, thus enabling all visitors to obtain seats on the conference floor, and because many will be interested in seeing for themselves the progress made in the construction of the Auditorium, but all should be very careful to see that the above instructions with regard to securing certificates are carefully observed, so that the reduction in rates amounting to several thousand dollars may not be lost to the conference delegates and visitors.

G. S. TROWBRIDGE, *Transportation Manager.*

Conference Notices

Change of Date for Wheeling District

The Wheeling district conference date is changed to one week later than previously announced, and will convene at Bellaire, Ohio, at 3 p. m. Saturday, March 12, and continue over Sunday. Delegates to next General Conference are to be elected. Apostles Hanson and Budd and Bishop Curry are expected to be in attendance. It will be worth while making a special effort to get the good to be enjoyed at these meetings. Samuel A. Martin, district secretary.

Conference Minutes

NORTHEASTERN KANSAS.—District conference assembled at Atchison, February 5 and 6, in charge of District President Dave Little, assisted by Apostle D. T. Williams. Eighteen ministerial and two departmental reports were read. Bishop's agent's report for the quarter showed \$288.80 tithing; \$87.59 offering; \$74.60 Christmas offering; \$34 Auditorium pledge; \$50.57 College Day collection; \$62 Graceland extension fund; total, \$597.56. In treasury, \$13.64. By action of the conference, all reports beginning with January 1 will end with the calendar quarter. Ministerial reports will be sent to the district president, that he may summarize the work done by the priesthood and report to the conference, thus eliminating the reading of individual reports. The name of Dave Donahue, of Blue Rapids, local, was presented to the conference for approval to be ordained to the office of deacon. He was ordained under the hands of C. E. Harpe and B. F. Jackson in the prayer service Sunday afternoon. Brother M. L. Schmid was authorized to carry a message of sympathy to the family of Brother Blanton, of Troy, Kansas, in the loss of their husband and father. Preaching was done by Apostle D. T. Williams and District Missionary C. E. Harpe. The next conference will be held at Fanning, Kansas, at the call of the district president.

FREMONT.—Conference convened at Shenandoah, Iowa, Saturday, February 12, 1927, at 10 a. m. Opening prayer by T. A. Hougas. By motion the presidency of the district, aided by J. F. Garver, were placed in charge of the conference. Branches reporting were Thurman, 77; Glenwood, 70; Tabor, 70; Shenandoah, 113. Ministerial reports from William I. Fligg, T. A. Hougas, N. L. Mortimore, J. O. Rennie, C. W. Forney, F. B. Knight, Roy J. Dunsdon, S. S. Clark, C. W. Forney reported as Bishop's agent from June 2, 1926, to February 1, 1927. Receipts: Tithing, \$161.85; oblations, \$44.74; college endowment, \$136.50; college offering, \$17.27; Christmas offering, \$5. Total receipts, \$365.36. Remitted to Presiding Bishop, \$365.36. Report adopted by motion. The auditing committee reported they had examined the books and accounts of C. W. Forney, bishop's agent, and found them to be correct. This report was adopted. C. W. Forney, district treasurer, reported from June 6, 1926, to February 1, 1927. Received from all sources, \$63.51. Paid to district workers, \$59.45. Balance, \$4.06. Adopted. The following sisters made report of work of district. Luella Topham on Recreation and Expression; Mrs. Hougas on Department of Women; Mrs. Clark, Tabor Ladies' Aid; Sister Tyler, Shenandoah Temple Builders; Sister Joyce Wileox, work of Orioles; Luella Topham, work of Temple Builders. William I. Fligg spoke of needs and conditions of the district, followed by J. F. Garver, H. H. Hand, and N. L. Mortimore. Afternoon session at 2 o'clock. Moved to take up the matter of consolidating the Fremont and Pottawattamie Districts. Carried. The resolution deferred from last conference was read, "Resolved, That it is the sense of this conference that the Fremont District be disorganized, and that the territory be annexed to the Pottawattamie District, and that the Pottawattamie District and General Conference be requested to concur." J. F. Garver was asked to preside at this time. William I. Fligg asked that the procedure in consolidating be explained. Brother Garver answered: "If the resolution before the house be passed, the Fremont District will be dissolved, and the territory will be absorbed by the Pottawattamie District and will be known as Pottawattamie District; but it must be passed upon by General Conference action." A resolution from Pottawattamie district conference, asking that Fremont District join them, was now read. A substitute to the deferred resolution was offered: "Resolved, That we look with favor upon the consolidation of the Pottawattamie and Fremont Districts." T. A. Hougas spoke on lay of territory and geographical situation. N. L. Mortimore spoke in favor of the substitute. The privilege of the floor was given to visiting members. The following was read: "Glenwood, Iowa, December 19, 1926.—*To Fremont District Conference:* Resolved, That we as a branch are not in favor of dissolving the Fremont District and uniting with the Pottawattamie District. This is a unanimous vote taken at a branch business meeting. Yours respectfully, J. W. Dunegan, president." The vote was now taken on the substitute, which resulted in 27 in favor of the substitute and two against. It was moved to make the vote unanimous. Carried. The following was then read: "At a regular meeting

of the Thurman Branch, the name of Charles W. Forney was presented to the branch by N. L. Mortimore, district president, and asked that his ordination to the office of elder be recommended to the next district conference." It was unanimously approved. Upon a motion the chairman appointed Sisters T. A. Hougas, N. L. Mortimore, and Luella Topham, as a committee to select delegates to General Conference, they to report at evening session. It was then announced that the ordination of C. W. Forney would be provided for at the meeting in the Thurman Branch, February 27, 1927. At the evening service the committee recommended the names of W. H. Walling, T. A. Hougas, William I. Fligg, and J. F. Garver to represent Fremont District at General Conference. The recommendation and report were adopted by motion. Moved that the time and place for holding the next conference be left with the district presidency. Carried. The conference business being completed, Brothers Fligg and Garver gave some excellent talks to the congregation. Sunday school was held at 9.45 Sunday morning, and at eleven and at two o'clock J. F. Garver was the speaker, taking at his subject, Tithing, offering, surplus, and stewardships. A collection was taken amounting to \$9.87, of which Brother Fligg was given \$4.92 and Brother Garver \$4.95.

Our Departed Ones

REDFIELD.—Imogene I. Redfield was born April 18, 1845, at Watertown, New York. She was one of the earliest members of the Reorganized Church, being baptized June 25, 1861, at Montrose, Iowa, by John Shippy. She was a pioneer in the church at Manti, Iowa, now a part of Shenandoah. Her later years she spent with her husband, George Z. Redfield, at Bucklin, Kansas, where he was a large ranch owner. In January, 1927, she moved to the home of her son, Roy R. Redfield, in Independence, Missouri, where she passed away February 13, 1927. She is survived by two daughters, Mrs. Eva Perry, Ashland, Kansas; and Mrs. J. A. Lukens, Independence; two sons, Roy R., of Independence; and Charles, of Bucklin; a brother, U. A. Austin, Independence. Funeral services were at Stahl's chapel, Independence, interment at Bucklin, Kansas.

MARTIN.—Pennell W. Martin was born October 21, 1867, at Wakefield, Massachusetts. He was baptized into the Reorganized Church August 12, 1888. Was married to Sister Kate M. Jepson, January 1, 1910. Died November 26, 1926, at Tulsa, Oklahoma, at the age of fifty-nine years, one month, and five days. His wife and one daughter, two brothers, and two sisters, also a goodly number of friends are left to mourn their loss. Two funeral services were held, one at Tulsa, Elder James A. Thomas officiating, and one at Independence, Missouri, by Elder T. C. Kelley. Interment in Mound Grove Cemetery, Independence. The church on earth loses, while the church militant adds one more to its happy ranks.

BLANTON.—James Blanton was born at Fanning, Kansas, February 25, 1876. He was baptized April 12, 1900, and on June 12 of the same year married Alice Thomas. Six children were born to them, one daughter, Ethel, and two sons, Elmer and Frank, preceding him in death. He was a loving husband and father, a good citizen of the community, and a faithful church member. Died at Troy, Kansas, February 4, 1927. Surviving him are his companion, one son, Roy; two daughters, Gladys and Dorothy Mae; four brothers: Jess, Grant, and Hiram, of Sparks; and Clinton, of Chanute; two sisters, Mrs. Lizzie Davis and Mrs. Halah Knight, of Troy. The funeral was held at Fanning, Kansas, Elder Samuel Twombly preaching the sermon to a large congregation of friends and relatives.

BARNES.—Elijah Barnes was born in Harrison County, Ohio, near Cadiz, May 26, 1842. Married Miss Sarah Rebecca Hatcher May 26, 1870, and to them were born six children, three girls and three boys. In the year 1878, Brother and Sister Barnes united with the church, being baptized by L. R. Devore, at Lampsville, Ohio. He was ordained an elder forty years ago and was always ready to help to tell the gospel story to his fellow men. His first wife passed away about twenty years ago, and Brother Barnes was again married. For the past two years he made his home with his daughter, Mrs. Charles Wilcox, of Belmont, Ohio, on account of his wife being unable to care for him. He died December 22, 1926, at the age of eighty-four years, six months, and twenty-six days. Surviving him are his aged widow and his children: Mrs. Ida M. Wilcox, Belmont, Ohio; Mrs. Anna B. Gill, Willoughby, Ohio; William F., of Bethesda, Ohio; Henry L., Bethesda; Jesse P., of Norwich, Ohio. One daughter, Mrs. Alice Shepherd, Hendrysburg, Ohio, passed away February 13, 1926. He also leaves twenty-four grandchildren, fourteen great-grandchildren, and many friends and other relatives. No minister of the church was close enough to come, and the funeral services were conducted by Reverend Jay E. Johnson, of the Christian Church of Bethesda, December 24. Interment in Ebenezer Cemetery beside his first wife.

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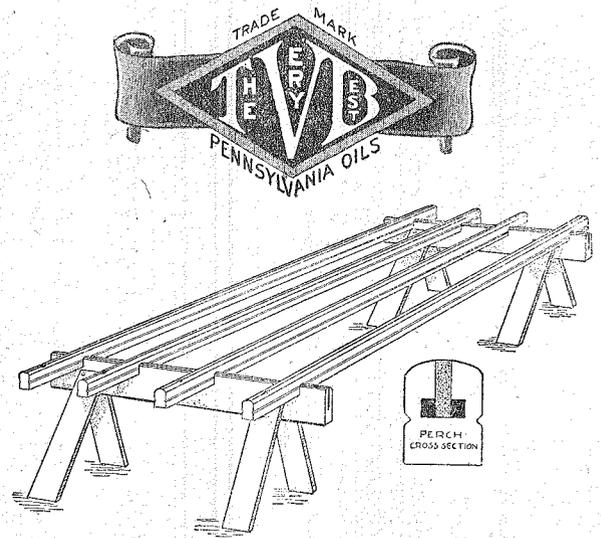
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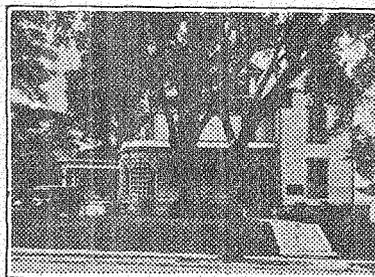
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Volume 74

Independence, Missouri, March 9, 1927

Number 10

EDITORIAL

Good Will in Industry

On a number of occasions I have in public addresses said that sooner or later in the settlement of disputes between labor and capital there must be represented the interests of the public; that it is not enough to settle strikes by raising wages with a resultant increase in price of the manufactured commodity concerned, for there is close connection between price and public interest, and price increase must be considered with that connection in view. And, too, I have usually called attention on such occasions to how the doctrine of stewardships would bring about the desideratum of having all interested parties in at any settlement involving wages, prices, hours of labor, etc., etc.

It has been interesting, therefore, to see this idea of public or third party representation at dispute settlements between labor and capital. In another column we reproduce from *The Spectator*, of London, an article under the caption "Good will in industry," by Sir Robert Hadfield. I am sure our readers will benefit by observing Sir Robert's views, and it will afford food for thought along the line of stewardships.

F. M. S.

About the General Conference

Each week until the close of conference, the *HERALD* will carry detailed information about the many activities on the conference program.

This will be of interest to all members, but especially to conference visitors and delegates who, being thus informed, may select in advance the activities in which they are most interested.

The President's Annual Address

With past history as a background, with present developments in mind, and visioning future progress toward the church's objectives, the President of the church each year gives a comprehensive summary of church affairs—it is the President's address to the annual General Conference. It is important and should be given careful consideration and study by

the members of the church and especially the priesthood.

Study Classes

Organized class work will be arranged for each morning, Thursday, April 7, to Saturday, April 17, inclusive, except Sunday. Courses of instruction will be offered on subjects of vital interest to every Latter Day Saint.

The conference committee has selected competent, trained leaders from among our own people to teach these courses. Every member who is carrying responsibility in church work or who has an ambition to prepare for service can find help in some of these classes. "Study to show thyself approved" applies to this generation as well as to former ones, and the opportunities which this conference affords for study makes it possible to comply with this command under most favorable conditions.

The additional room available this year will make it possible to accommodate a larger number for class work. Courses of study and teachers will be announced in the *HERALD* at a later date.

Daily Prayer Service

For the period from 9 to 10.15 each day, the conference has provided a prayer service. At each of these meetings President Frederick M. Smith will preside. The conference program has been so planned that no other meetings will be held at this time; therefore all may attend. Every conference delegate and visitor should plan to attend the daily prayer service, so that in the quiet of this hour of communion, fellowship, and worship they may make the needed spiritual preparation for the work of the day.

Musical Institute

The Musical Institute will be held the first Thursday, Friday, and Saturday of conference, April 7 to 9, inclusive. The sessions will be held in the morning at the Stone Church. Those in charge of the institute are counting on the musicians of the church to attend this institute so that there may be unity of understanding and harmonious action in promoting the musical interests of the church. The next three years are important periods of preparation for the Centennial music, and with this specially in mind the musicians of the church should attend.

this institute. The following outline will cover in a general way the work of the institute:

Thursday Session

General theme: "Our church and its music."—
The Present.
Address: "The place of music in the church."—
Roy Cheville.
Address: "The function of music in the church."
—Mabel Carlile.
Questions and comments.

Friday Session

General theme: "Our church and its music."—
The Future.
Address: "The Department of Music."—Arthur
H. Mills.
Ideals and Objectives.
1. Spiritual.—Miss Louise Evans.
2. Æsthetic.—Mrs. Louise Robinson.

Saturday Session

General theme: "Our church and its music."—
Problems and Initiative.
The theme of this meeting will be handled
through questions, answers, and discussion.

With the coming of the year 1927, the members of this church can be beginning to think in terms of a century of experience. Lessons of the past and opportunities of the present make us keenly aware of the responsibilities in the history-making processes of the great church.

Every year tells its story, but this year marks a great event which shall usher in a period of particular significance. Let it be remembered that September 22, 1927, marks the one hundredth anniversary of one of the most significant events in the history of this church which has made it so felt throughout the world. On this date the plates of the Book of Mormon were finally delivered to Joseph Smith by the angel, Moroni. To us, therefore, is given an opportunity to enter into our centennial celebrations with due soberness of thought in discharging the trust imposed.

When the President of the church addresses the Seventy-second General Conference this year, there is at his disposal the historical experiences of a century. When the study class meet for instruction and discussion of development problems, they can not only draw the best from current thought and judgment, but can survey also a whole century of human endeavor and experiences that can materially help in forming present conclusions.

The daily prayer service is an indispensable feature in helping us to spiritualize the varied experiences through which the church has passed, that through the eyes of faith we may vision further

objectives and under the influence of the Spirit of Almighty God help each other toward our ultimate goal.

With these thoughts in mind, the Saints throughout the world may consider the significance of the responsibility intrusted to us when God through his angelic messenger delivered the history of the ancient inhabitants of this country into the safe-keeping of this church.

Conference Activities of Laurel Club

During the coming General Conference the Laurel Club will present the play "Restoration" as a courtesy to visitors. This is a three-act play, portraying the three different eras of church history, from 1820 to the present time.

This play was given two nights in the old Battery Building, during the General Conference of 1920, under the auspices of the Religio. Since that time many calls have come for it from all over the church. There is a wonderful inspiration in this little drama, which appeals to all who see it. Those who are presenting the play feel that it will bear a message of real worth to all.

The play will be given in the Auditorium on the night of April 12. No admission will be charged, but an offering will be taken to assist the Laurels in the equipment of the Auditorium kitchen and dining room.

The Curse of the Race

"There Shall Be No Idlers in Zion"

If all were workers at productive labor, or were conservators of wealth by being engaged at work which was necessary for the preservation, protection, benefit, or pleasure of society, the burdens to be carried by those who are now usually meant when "laborers" are spoken of, would be lessened. But it can not be denied that as society is at present organized, some there are who have more than their due share of goods and leisure time, while others labor longer hours and have less of goods than they should.

One of the purposes to be served by the adoption of stewardships is to remedy this social maladjustment. Stewardship will come by willing compliance with the law of labor and the law of the surplus, a willingness based on religion and a determination to do the will of God.

When the time comes that all are willing to do so, then will disappear the curse spoken of by Lincoln when he said:

"As labor is the common burden of our race, so the effort of some to shift their share of the burden onto the shoulders of others is the great durable curse of the race."

Attendance at Sunday Evening Services

To observers it has been apparent for some time that attendance at many churches was falling off, particularly Sunday evening services and perhaps the midweek prayer services. In some places this may have affected our own services. To what extent it would be interesting to know.

In a recent issue of *The Christian Century*, the editor commented on this under the heading of "What of Sunday evening service?" I have reproduced that editorial, and call the attention of our readers to the problem as put therein, and the query as to the answer to the problem. I particularly commend this to the attention of our pastors, and should like to hear from some of them as to whether this is one of their problems, and what they think the solution is.

F. M. S.

The *Century* editor says:

A traveling secretary who speaks regularly in churches of all denominations recently declared that the average Sunday night congregation addressed by him numbered forty-one. It may be that the experiences of a secretary do not give a real indication of the Sunday night situation in the churches, because some of the strongest churches have rules against outside speakers occupying the pulpit during the height of the church season. Nevertheless, it must be confessed that hardly one church out of fifty can boast a large Sunday night attendance. Even those churches which enjoy a spirited and well-attended morning service frequently have evening services so poorly attended that they are a drag upon both minister and congregation. What is the answer to this Sunday evening problem? Have the movies, the radio, and the automobile permanently destroyed the possibility of holding good evening services? For a while the village church was able to maintain a prosperous night service after the city church's evening program was imperiled. But all indications are that village and city are now suffering from a similar fate. What is the answer to this Sunday evening problem? Ought the evening service to be frankly abandoned? Or could it be saved by a change of methods? Even if methods are changed, will it be possible to conserve the religious and ethical values of the service? The churches which are most successful in their evening program are usually those which have changed their methods and gone in for stunt programs. Is there any alternative to such a program? Perhaps it would be wise to sacrifice the crowd on Sunday evening and develop a service of high educational value which would be attended by eager souls not only anxious to hear but to discuss the more difficult moral and religious problems of the day.

KLDS Radio News

President Appoints Radio Commission

President Coolidge is to be commended for his selection of the five men who are to comprise the first United States Radio Commission. Against the wishes of many politicians, he appointed a commission of four men thoroughly acquainted with the technical problems of radio, and one jurist. William H. G. Bullard, appointed for a six-year term, is a retired Rear Admiral of the United States Navy.

He will act as chairman of the commission. He was superintendent of naval radio service from 1912 to 1916. The five-year appointment is O. H. Caldwell, an electrical engineer, who for some time has been editor of the *Radio Retailing* magazine in New York. Eugene O. Sykes, the four-year appointee, was formerly justice of the Supreme Court of Mississippi. The director of radio station W C C O, Minneapolis, Mr. H. A. Bellows, was appointed by President Coolidge to serve on the Radio Commission for three years. The Senate refused to ratify his appointment, but the President has given him and the other member of the commission, John F. Dillon, recess appointments. Mr. Bellows last year served as Regional Chairman of the National Association of Broadcasters. Colonel Dillon served twenty years in the United States Signal Corps, but since 1912 has spent most of his time as United States radio inspector, more recently serving as radio supervisor at San Francisco. It was Colonel Dillon who recommended the issuance of the first church radio station licenses—9 Y O and 9 Z H, and who gave "A. B. C." his first commercial radio examination, in 1915.

Pioneer radio broadcasters feel that President Coolidge could hardly have appointed a better-qualified commission to take radio out of its present state of near chaos. Secretary of Commerce Hoover is going ahead with his part of the program, so that his department, which will administrate regulations of the new Radio Commission, will be all set for action when the new commissioners are ready to take up their duties. A new and large radio division will be created at the Department of Commerce with W. D. Terrell, chief radio supervisor, in charge. Mr. Terrell refused appointment on the commission. He is one of the first two radio inspectors in the United States, and he is classed with knowing as much about radio, in his part of the field, as anyone in the government service.

Congress adjourned without giving the new Radio Commission an appropriation with which to begin work, but it is understood that Secretary Hoover is making provision for the housing and general expenses of the new commission until the next session of Congress.

The director of our church radio service believes we will receive altogether fair consideration by the new commission. To obtain one of the preferred wave lengths, we are somewhat handicapped, because we are not performing a maximum of public service. Our station is using only a fraction of the time allotted it. All of this time should be used in broadcasting material of interest and value to the general public.

General Conference in the Auditorium

Since 1920 the church has been looking forward to the time when it would hold its first conference sessions in the Auditorium Building. The building is far from complete at the present time, yet arrangements are being perfected to make the basement comfortable for the coming General Conference.

Undoubtedly its massive construction, large capacity, and adaptability will indicate skill and care in planning the numerous details of the structure. Even in the basement assembly room, two thousand or more people can be comfortably seated and both see and hear the proceedings. Another thousand can be seated in other parts of the basement at different vantage points. This will multiply the capacity of the Stone Church, which has housed former conferences, approximately two and one half times.

The Saints may well look forward to the time when, at the completion of the building, 6,900 people can all see the speaker as well as hear the spoken word. Each day's mail brings its customary number of inquiries the progress of the building; expressions of satisfaction that the work has been started and carried this far.

Numerous inquiries regarding unpaid pledges are also being received. The present status of pledge accounts is being determined and verified, and the amount of money sent in payment of these pledges is increasing from month to month.

Seven years ago the need for an adequate building for our annual General Conference gathering was so apparent that the Saints responded with personal interest and enthusiasm to the Auditorium project. When this sentiment was crystallized into pledges,



THE AUDITORIUM BASEMENT ASSEMBLY ROOM

Here is shown the basement assembly room, as it appeared the first week in February, 1927. The picture is taken from a point near the center of the basement floor, looking north. At the back of the picture are shown the two largest supporting piers, which carry the heaviest of the steel beams supporting the main entrance to the building at the street level. Between these piers is the platform, or rostrum, which will seat quite a considerable number, and is at the approximate level of the subway entrance running east and west in front, or on the north side of the building.

The front edge of the platform can be accurately located in the picture by measuring $2\frac{1}{2}$ inches down from the top of the picture.

the church accepted the pledge cards at their face value. The experience of seven years ago will undoubtedly be repeated this year, and the same interest and enthusiasm displayed in paying the pledges, that the building can be completed.

All those who can, without incurring unwise indebtedness, should come to the April conference. The spirit of true fellowship should characterize their coming. It is a time to renew their gospel covenant and to be personally interested in the various activities of the church, that thus they may promote the cause of Christ among men.

The communion of Saints has always been an essential feature of our mutual endeavor to serve the Master's cause. Until the Auditorium project was started, this church had no adequate place to hold its annual gathering. From past experience in the smaller gatherings among the Saints, who is there but can imagine the inspiration and the strength and the fellowship that would be generated through the experience of thousands of Saints together in one company, worshipping one God, and singing the

songs of Zion with the spirit and with the understanding.

This year let the Saints come to conference, as before mentioned, that they may get a foretaste of what will be a final reality. The Auditorium is a definite means to this end.

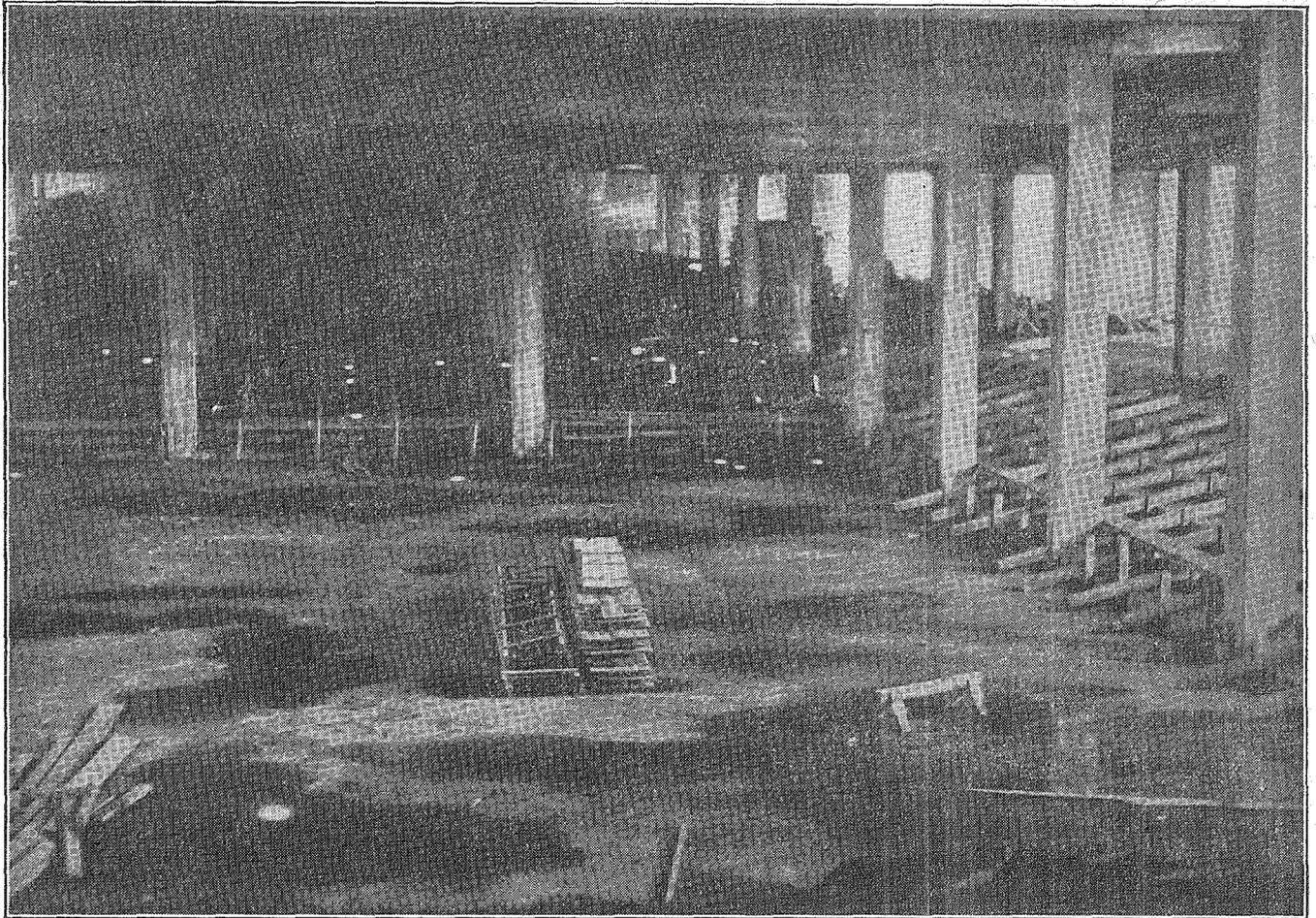
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AUDITORIUM BASEMENT VIEWED FROM ROSTRUM

This picture is taken from the center of the platform at the north end of the basement assembly room, looking south and a little west. Here is shown at the back of the picture, between the two piers which are at a little to the left of the center, the circular brick partition wall of the orchestra pit. At the right is seen the form work for the broad steps which rise from the floor of the assembly room on the east, west, and south sides, to the level of the main basement floor.

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

The Budget and Its Use

BY BISHOP A. B. PHILLIPS

Many people today desire wealth who will never obtain it. Many are seeking afar for the place where it lies hidden, who will fail to find it. One of the great mistakes of men is, that they carelessly pass by the unobserved treasures around them, hoping to find the goal of their desire in the unfamiliar places. But the things of most value are usually near at hand waiting for us to take them and utilize them. One of the most important means of thrift available to the average man or family is this much-neglected thing that he occasionally hears about, but knows little about, the budget.

Yet there seems to be no good reason why this important instrument should be a stranger to us, for our own Government and all of the stable governments of earth have found it most useful and necessary to their successful continuance. Its honorable history stretches back into the bygone centuries, and the most brilliant and successful men of the past and present have gladly availed themselves of its valued service.

Perhaps it is largely because we have more commonly heard of the budget in connection with national, state, and municipal government, or large business concerns, that so little has been done to utilize it in our own affairs. We may have failed to see the connection between it and the successful conduct of these important organizations. Such connection exists and holds much of great interest to us. But this interest will be increased when it becomes plain that the conduct of our own financial affairs, both of business and of the family, may also be safeguarded and piloted to the golden harbor of success by the same means that rewarded them.

What the Budget Is

Of course there may be budgets good and bad, just as all good things may have their opposites. And they may be administered by either good or bad people, which in turn may color one's opinion of them. This no doubt was the reason why a certain French writer expressed his idea of it as follows: "Annual budget, leech aspiring that sucks what the people sweat in acquiring." A clearer definition is given by another French author, however, who states in a work on government finance:

The budget is in the first place a statement forecasting revenues and expenditures during a certain determined period of time. . . . It is also an authorization or an order by com-

petent authorities to make the expenditures and collect the revenues.

This definition particularly applies to budgets of national, state, and various civic governments; but in principle it also applies to the financial management of business concerns, and in a modified extent to individual and family affairs of the purse. The two elements named, those of income and expenditure, are essential to any complete budget. But for convenience budgets are often considered separately under the heading of Income Budgets, or Expense Budgets.

Both income and expense budgets are derived from estimates of the income or the expense to be applied to specified purposes. Except in cases of fixed income the amount to be obtained from applicable sources is carefully estimated, or the estimate may include plans for raising the required amount. The expense budget specifies the items or general headings under which the various kinds of expenditures are to be made, and the amount to be expended under each of these headings, the amount represented by all these headings constituting the total of the expense budget. Quite commonly the amount to be expended under each heading is represented by figures indicating the percentage or ratio it bears to the whole amount, the whole amount being usually represented by 100, though for special reasons other figures may be used as a basis.

The purposes of the budget must be specified clearly, being essentials of the budget itself, and only the purposes determined upon can be included in the application of the funds. The period to be covered by the budget is another essential to be fixed in the budget itself. It is sometimes provided in the budget that the total amount to be expended during the entire period shall be proportional or less at any time before the period ends. A larger stipulated ratio is sometimes authorized during certain subdivisions of the period, but if no restrictions exist the entire amount may be used before the end of the period, provided additional liabilities are not incurred afterward.

The Purpose of the Budget

In general, the purpose of the budget is so to co-ordinate resources and expenditures that they shall be applied to the desired end. It serves to warn of wasteful or extravagant tendencies before the amount reaches the danger point, thus saving the funds to be applied where most needed. It tends to prevent haphazard habits of handling finances, and encourages businesslike methods and thrift. By means of the budget the ratio of savings to income or expense may be more intelligently planned and more surely maintained.

In many respects the purpose of the family budget

and the budget for business concerns is the same. Both are intended to preserve a proper ratio of income and expense and a proper distribution of income and expense. Both are useful for detecting the leaks and weak places in the system employed. By budgeting expense one is more likely to see that purchases are economically made. The study of markets, the quality of goods to be purchased, the relative desirability and need of articles, are likely to be considered more carefully by those who use the budget than by those who neglect doing so.

It is not suggested, however, that the budget will automatically manage one's affairs. Neither does it assume to furnish one with business ability. It is rather an instrument or means of using business ability and experience more effectively. In cool judgment you can determine what amount you ought to spend for the various items making your budget, which are the fixed expenditures, which are the more needed, and how much you will apply to the less needed items, such as entertainment, recreation, and the like. Your budget will then enable you to note at any time whether or not you are exceeding the amount you ought to expend for any of these items. The budget will make it easier to adjust your expenditures to your income.

The Budget a Test of Character

Your budget will be essentially what you make it. The real foundation of your budget is therefore yourself. Let me explain this by saying: The amount determined upon for any class of expenditures will vary according to the temperament and preferences of the spenders, even if their incomes are equal. But with resources and other conditions similar, the expenditures of those having similar aims and ideals will not differ largely. The various budget tables that will be shown in this article have been worked out according to the requirements of individuals and families of average conditions, and are very valuable for this reason. An analysis of certain tables will reveal differences in the ideals of those who compiled them. So also in our own budget we may find something of ourselves reflected. It is a means of self-detection.

An ideal distribution of expenditures can be made only by one having an ideal goal. If our goal is conceived by pride or avarice, our expenditures will be for selfish ends. If our goal is humanitarian, so will be our expenditures. A budget based upon selfishness can not aid a wholesome objective. It can lend itself only to unworthy ends, and must therefore bring failure, disappointment, and regret. A wider recognition of this principle in both family and business life is essential to the stability, progress, and well-being of the nation, state, and commu-

nity where we live. Its opposite brings distress, disorder, and disintegration. Many people who are alert to modern conditions and needs are beginning to stress this principle. In this connection the following extract from the findings of the Omaha Area Regional Councils of the Methodist Episcopal Church, held in Omaha and Des Moines, January 26 to 29, 1926, is commended:

The Christianization of Industry.—It is the first business of the church to reconcile the warring elements in industry. Industry is a wide open field for the application of the principles of Jesus. The church must take its message of social justice to the laboring man in the terms of the prophets and of the Sermon on the Mount.

Not only did these councils affirm their position with respect to the proper relationship of the church and industry, but in the same document the intention to carry out this principle by the acceptance of the doctrine of stewardship in financial affairs is voiced in no uncertain terms, as follows:

We will preach, teach, and practice stewardship without reserve or compromise. This will include the whole-hearted consecration of our money, the acceptance of responsibility for saving individual men and women, the consecration of the whole self, and the cultivation of the personal experience of victorious prayer.

These principles are sound, and to him whose vision is not clouded by selfish seeking, self-complacency, or ignorance, it must be apparent that the great need of the church today is an awakened conscience in industrial, social, and family affairs, that will result in the devotion of all that we have and are to God and his kingdom as the supreme purpose of life. He who distributes his expense budget with this ideal in view will not neglect either family or business needs, but he will measure success by his ability to help onward the divine purposes.

How to Plan the Budget

The Budget Period.—The fixing of the date when the fiscal year shall begin is important, for it determines when the budget shall become operative. The financial transactions, including contracts and various other obligations, are therefore to be reckoned accordingly. A year is usually the most convenient period to be covered. At or near its close income and expenditures should be compared and an estimate be made for the new year. Experiences of the past usually make it easier to estimate for the coming year. The income budget and the expense budget should be given separately, the totals showing whether there is a balance, a surplus, or a deficit.

The budget must classify all income and expenditures that are within the scope of its purpose, and must provide dependable estimates of their nature, amount, and cost, including if necessary the times when they are to be provided for. Each source of

revenue and the object of each expense should be clearly stated. When any department of a concern is considered separately and without regard to the others or to the whole budget, such provision is called special funding. Unless particular reasons call for this method, provision for all departments as parts of the whole budget is more generally preferred.

In planning the budget it is necessary to determine the amount of income that is expected during the budget period, the nature of this income, whether in cash or other goods, and the times when it will be received. The manner of obtaining the income is also very important. If it is a fixed salary from a permanent position, it may be handled quite differently than must be done if the amount, time of receiving, form of payment, and sources from whence to be received are uncertain. If the income includes produce or other goods, an estimate of the quantity, quality, and value may be required. It is clear that income of this kind can not be as accurately determined as though it were cash and to be derived from stable sources. In such cases conservative estimates are safest, and may usually be based on the law of average, discounted by probable factors and known variable conditions.

How much of details should be given in the budget depends upon the nature of the budget and the need of details to sufficiently explain it. Expenditures should be sufficiently classified to aid in noting items where economies may be effected, or where insufficient provision for necessary purposes might otherwise result. The action that will be required to produce certain kinds of income should also be noted when not otherwise obvious. In the case of appropriation for educational, benevolent, and similar institutions, the budget determines the net amount to be contributed, though in most cases this sum is based on reports and estimates of the gross receipts and expenditures of the beneficiary whose needs are to be aided.

Methods of Fixing the Budget

From the fact that the budget must forecast both income and expenditures, its value depends upon having accurate data from which to estimate it. Here the sagacity, or the reverse, of the budgeter is likely to be apparent. Systems used for estimating the income include, the Averaging Method, the Estimate of the Trend, and the Direct Estimate. Sometimes a combination of methods is employed, if by such means certain available data may be more readily utilized.

The Averaging Method is, to apply to the coming period the results of the last previous period. This method would serve best when all the conditions

affecting both periods are substantially the same. It may be an easy way to determine the budget, but its safety depends quite as much upon being able to determine the probabilities completely and accurately as it does in other methods, though data for the past is of course at hand. This method lends itself to cases where the income is stable, or where the power to fully regulate it is in hand.

The Estimate of the Trend is based on the known conditions that have affected income during the more recent part of the period, the direction in which these conditions are developing, and their probable duration and effect in the coming period. It also notes the increase or decrease in revenue with respect to its probable continuance and rate of change. A chief danger of this method is, that an expense budget based on conditions appearing optimistic may cause a depletion of the treasury through unforeseen changes in the trend. It is generally safer to discount expectations based on prospects seeming to be unusually prosperous.

In determining the trend as a basis of the budget, the trend of business conditions in general is important, as any particular business will usually be affected by it to some extent, depending upon what relationship the business has to others that are most adversely affected. Because of this fact the relative trend of lines of industry concerned with or affecting the source of income and expenditures on which the budget is based must also be ascertained, and a comparison with previous similar conditions should have due weight when fixing the items that may be thus affected. Statistical information, properly analyzed and interpreted, is important in this connection.

The Direct Estimate is based on the elements of the budget anew for each period covered. For certain kinds of budgets this method is sufficient, while in others it would not yield accurate results. The factors with which the budget is concerned will usually lend themselves to one method better than to another in a given instance, and will suggest the one better adapted to the purpose.

Where expenditures are less subject to modification than income, it is often advisable to fix the expenditures first, after which means of revenue are provided to meet the expense. This procedure, though sometimes feasible in departments of large civil and business organizations, would be unsafe in family and other small affairs having but little margin of income above expense. Large concerns usually have certain rules to be observed in making and administering the budget, but they are mostly of too special application to require mention here.

(To be continued.)

The Foundation of Our Fathers

BY JOHN F. GARVER

The fifth of a series of seven sermons in the Stone Church, Independence, Missouri, in November, 1925, under the general theme, "The faith of our fathers."

We have been speaking largely thus far in our efforts of the work of our fathers in this faith. If we are to speak tonight in a way less spectacular, let us remember that we now come to the thing which is really basic in our organization; and if the work of our Lord and Master himself has appealed less to us as a rule, it is only because that work has been removed farther from us in time, and perhaps in our powers to comprehend.

Our fathers in this age did a great work. They ushered in for us the New Dispensation. They gave us a promise of that great and divine purpose which would by and by be realized in this world in a Zion redeemed, and the gospel carried to all people. We are come now to inquire into that great power which made possible their success. What was it that constituted the foundation of our fathers?

I shall read a few verses from Paul first, from the first Corinthian letter, and then from the second chapter of Ephesians:

We are laborers together with God: ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. . . . And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit. (1 Corinthians 3: 9-13; Ephesians 2: 20-22.)

We take a slight liberty with the main passage here for a text, in the words, "Ye are built upon the foundation of Christ." This text taken at its face value says to us, Jesus Christ is the foundation of the church. That interpretation is correct; though in my humble opinion there is some further and deeper significance both in the text and in the lesson, which we shall note as we move along.

Christ Is the Foundation

Jesus is the foundation of the church. On him was laid the great task of our redemption, who volunteered to come to the earth in our behalf. He, Christ, had had to do first of all with our creation, and he was divinely concerned in our welfare. So it was that as one of the Godhead he chose to come

down from heaven to earth, that through the work of his most holy ministry we might be set free. So he designed to come to earth. He identified himself with us in all things, and as one of us, living among us, he overcame for all. Conquering all of the consequences of evil, he made possible the divine plan for the redemption of all.

And thus he has taught us the way for our individual salvation; and our ministry and labor that every man with us might have the same glory.

And the majesty of it, the divinity of it, the moving grace of it, my dear friends, is this, that in making himself our foundation it was not because Jesus Christ must do it. It was not that there was no other course open to him. For he was a free agent. He volunteered to come. And he was one who had to do in devising this way; not because he had no choice, but because this way was best for us. Jesus Christ first of all had to do with the manner of his own coming, and then chose to come as he did for the simple reason this was the better way for us. So Jesus Christ in this sense in his ministry here becomes the foundation.

The Christ Spirit Is the Footing

Now the foundation for a building is that portion of the building made strong for the superstructure, upon which the superstructure immediately rests, which we see immediately above the surface of the ground. Jesus Christ was that foundation. And he was more—he was also the footing—that portion beneath the foundation, as is laid strong in all large buildings. For as we start digging down to discover what it is upon which the foundation, the earth ministry of our Lord rests, we find there a very great footing, as we may say. And what is that footing? That, friends, is the great spirit of him which first conceived the thought, then brought him down to us that he might become our foundation, himself building as Christ of earth in his holy ministry and work upon that footing, that great spirit of him existing in and throughout all eternity.

We speak of the work of some great man among us. And we know that back of the activity of that man is the thing we can not see, the thing we feel, the thing real, the spirit of the man that makes his work possible. So it is with the Christ. His earth ministry was made possible out of the great spirit of him from the beginning. Upon it rests the foundation which we see above the surface. It was his spirit that sustained him in all of his offering, in all of his ministry, on up to Calvary.

The Substrata Is the Love of God

And as we look upon this great work we are not yet content until, digging down yet farther and coming below the footing, as it were, beneath the spirit

of this Jesus, we find out what it is down below, deep in the earth of his divine philosophy, upon which rests his spirit.

What is it? What is it that constitutes that great eternal rock of our salvation? What is it upon which rests the Christ spirit? What is it that constitutes the bed-rock of our eternal salvation? Discovering this, then will our foundation be sure indeed.

It is the love of God. On the expansive bosom of the love of God, Jesus Christ our Lord built first of all the spirit of him. Upon the love of God he built his great earth character. Upon the love of God he built his great earth ministry. In the love of God he planted deeply the cross which bore his body as he died that we might live. Yes, the love of God is the great substrata beneath the Christ spirit and work.

This, my dear friends, is the foundation of our fathers, the Christ ministry, the Christ spirit, the Christ love. This is that foundation of which the apostle speaks when he says, "Other foundation can no man lay than that is laid." Any other foundation would not be a foundation. And most certainly no man could lay this foundation.

So Must We Learn to Labor

And, my friends, the day is at hand when we have need to learn anew the words of that man of God, Joseph Smith, when he said, "No one can assist in this work except he be humble and full of love." Only as *we* labor in the humility of the love of God can we hope to assist our blessed Lord in the establishment of this most holy faith. Just to the extent we identify ourselves with Christ in spirit, and draw from that deep rock, the love of eternity beneath our feet, just to that extent shall we be able in his stead to recover man to him and to the great white throne. Only in this way may we be fitly framed into the temple of God. Only in this way can we be equally yoked with our Master as lively stones in that most holy building, the church, the habitation of God through the Spirit. And out of which he would speak to fill the earth with the call for men to come unto him and live. And only thus may we ourselves be saved.

This I say again was the foundation of our fathers; upon which they built, upon which we take our stand; and upon which we must build as individuals and as a church, giving ourselves as Christ gave himself that we ourselves might first be saved; and having been saved, bear that testimony which will persuade other men to believe, that they, too, may become saved with us. This is becoming a lively stone in the building of God, Jesus Christ himself in his earth ministry being the chief corner stone.

This is the foundation of the apostles and prophets. There is no other, nor can there be.

So in the love of God alone may we build for eternity out of the material in our hands with which to labor.

All Are Called

I used to be very greatly dismayed when I read the scripture serving as the lesson of the evening, because I misinterpreted it. I thought it meant one can not build if he has nothing but stubble, if he has nothing but hay, if he has nothing but wood. I thought it meant one could not build unless he had something to build with that could not be consumed by fire, such as gold, or silver, or precious stones. And having myself nothing to build with save things comparable to wood, and hay, and stubble, I felt there was no contribution I could make to the cause of latter days.

I was mistaken. This scripture says no such thing. What it says is, No matter what kind of material one has to build with, if he lays it in the right spirit, on the right foundation, it will stand the burning. When I came to so understand, I appreciated the significance of that saying in Doctrine and Covenants 119:8, "All are called according to the gifts of God unto them."

All men have not given unto them precious stones, or gold, or silver. Some must be content to build in this world with wood, some with hay, and some with stubble. Yet are all called. As each comes to the time to serve, whether it be to labor in this place, that, or the other place, does not matter. Let him go to, whether he shall be one of the ministry, one of the men of business, or one who does the rough work of the world. Let every man go to and bring forth out of his storehouse, be it large or small, the kind of service he is best able to contribute as an individual. Let him identify himself with the Christ in spirit. Let him lay his material on the foundation of love, and it will come through the burning, and continue a part of the great temple which by and by is to receive our Lord in person.

Now God is like that. And oh! how some of my brothers and sisters need to know God is like that. All over the land I meet women borne down with the cares of family, whose souls long within them to make some contribution to this cause, and who feel they can not, when it is only necessary that their eyes be opened to the fact that from them have come the most precious stones that this world knows—human life. And as we find certain few whose privilege it has not been to thus contribute in children to the kingdom of God, let their consolation be this, it matters not. Whatever God may have laid in the hands of these, let them put it with a prayer

of thanksgiving upon the foundation of love, and they will be blessed.

Likewise, we find men anxious to do, but who feel they have not wherewithal to serve. Such need to learn a saintly life is the best gift to the cause of Christ.

So Must We Carry On

And so shall it be in the great day of Zion, that whether we shall stand as the president of the church, or as the digger of ditches, as each makes his contribution in the right spirit, it shall become the temple of our Lord; and he shall have his portion of the divine presence shed alike upon all.

God is like that! His is a foundation so broad and so strong that upon it we may all take our stand, and make our contribution, and have our part here, and our glory hereafter.

This is the foundation on which we work.

In this spirit must we carry on, if we ever justify the great and moving sacrifice of our fathers in this faith. By this kind of ministry and this kind only, shall we justify the sacrifices those early men and women made, our fathers in this faith. The tearing asunder of their families. And their going down from them into death. The remaining of some of them alone and desolate by the departure from them of the church into the depths of hell. Only as God moved among these remaining true, and in his mercy gathered them together, and breathed into them the breath of life that the church might again in organized form have its place upon the earth, only in this spirit, moving among others to a greater church, can we justify the offering of those gone before, and who have made our day possible. In this way only can we justify the offering of Jesus Christ who left all he had and came here among us that we might live.

Christ Gave All

And Christ gave all things as no one of us can ever give all things. He literally and absolutely gave all the things he had.

He gave heaven. Christ in eternity, by whose right hand all things were made, subjected that spirit of him to the little form that lay in Bethlehem's manger, in which humiliation his judgment was taken away. He knew no more as a babe than you knew the night you were born. He gave heaven to come here.

He gave earth. He said once, when the great spirit of him for the time weakened, when it seemed he must have the touch of a friendly hand, The birds of the air have nests to which they may come for understanding. The foxes have holes to which they may creep into the bowels of the earth, and together find consolation. But the Son of Man hath no place

to lay his head. For this was his earth offering—there was no one to understand. Christ gave the earth.

Saints, this was literally true. That awful night in the garden when it seemed he must have some human touch of understanding in order to break through the veil, to claim for himself again the will of God, with the hot fountains of anxiety pouring torrents down his cheeks, he besought his most understanding friends, three in number, to watch with him, but they slept. And why? They did not understand.

Failing the first time, he must needs try again. He awakened them, and pleaded with them, "Oh, my brethren, can ye not watch with me one hour? Try again!" And as he prostrated himself for the further effort, how his soul must have longed for the touch of his friends. He prays again, and again fails.

Returning, he finds his friends again asleep. The second time he awakens them. Surely they will watch with him now. So the third time he beseeches them for his sake, for their sake, for the sake of the world, and for the sake of God to watch with him.

He prostrates himself for the third time, but they sleep. So alone, in the midst of the terrors of that awful night, he must needs with his own, unsupported, naked hands break through the veil to lay hold once more upon the will of his Father, that he might keep the faith, for there was none on earth to understand.

Yes, Christ gave the earth.

I am asked frequently in my travels, "Brother Garver, isn't it hard for you to be away from home so much?"

I used to answer, "Yes," and then go off and feel sorry for myself. I don't do it any more. Thinking of what my Master gave, I would be ashamed to say I have yet given anything. I answer now, "Why, my dear sister, I never leave home. Oh, I am not with my wife and children, I grant you, but I am not away from home. I could not leave home. The sympathy and the understanding and the confidence born of love, these things which make my home are with me every day, and every hour of every day. And when I lie down in a strange place to sleep at night, these in my dreams protect me and keep me a clean and wholesome man. And they bear me up in all my work."

Not so with my Lord, for he had no home to understand. Indeed, he gave earth.

Jesus also gave God. In that dark hour when upon Calvary he hung in death, the faces of his friends hidden from his sight, with the pounding of the pain in his ears drowning out their words of sympathy,

when all things of earth had gone out of his life and he raised his dying face that he might have the comfort of a Father eternal in that awful hour of passing, he looked up in vain. There was no God. So was there wrung from his torn and bleeding soul, "My God, can it be possible? Hast thou, too, forsaken me?"

Jesus gave God.

Jesus gave all. Yet he gave it in sweetness. And giving all in sweetness, he gained all, both for himself and for all men.

Take Heed How Ye Build

The apostle with every good show of reason says, "Take heed how ye build." Not with *what* ye build, but *how*. Ye may build, whatever the material, if ye build aright. He builds not who builds for self. "Seek ye first to build up the kingdom of God," is the command of our Lord, "and all these things in abundance as ye need shall be added unto you."

There is only one cardinal sin, only one sin *running red* through the entire fabric of life's experience. Hot, inflammatory, bursting into flame! It is the sin of selfishness.

He who builds for self builds not at all. Already he is damned. And very soon he will die, consumed of that vehement flame with which he has fired himself for himself.

Nor does it make any difference what it is he indulges himself in. It may be in gratification of his appetites or passions of the flesh, or both. He who does it dies. It may be to serve his own purpose, he indulges himself in his own private interpretations of the scripture. It is the same. It may be a desire for place in the church. It is the same. Or it may be he indulges himself in his desire to avenge himself on his brother. It is the same. There is only one end for that man. That man is leading himself and letting himself down into the dark abyss of spiritual death.

Mother's Love

We build on love. There comes to mind here that beautiful poem, "Mother o' mine":

If I were hanged on the highest hill,
 Mother o' mine!
 Oh, mother o' mine!
 I know whose love would follow me still,
 Mother o' mine!
 Oh, mother o' mine!

If I were drowned in the deepest sea,
 Mother o' mine!
 Oh, mother o' mine!
 I know whose tears would flow down to me,
 Mother o' mine!
 Oh, mother o' mine!

If I were damned both body and soul,
 Mother o' mine!
 Oh, mother o' mine!
 I know whose prayers would make me whole,
 Mother o' mine!
 Oh, mother o' mine!

Mother builds best, because she loves best.

Don't I know that Don't you know it? Oh, the faith, the tenderness, the effectualness of a mother's love. And may God in his rich mercy make up to such of us as have been denied that divine thing, the care of a mother.

Love Is the Foundation

He who loves is the man who serves. Wisely is love made the great bed rock upon which rests the Christ's spirit, to carry the Christ's ministry. Love is the foundation of our fathers. And it is ours. There can be no other.

I have had one great disappointment in my life. I am not wont to speak of things deep in my experience, but I am going to speak of this. I had a wonderful mother. She didn't know this faith. And when she took sick in the month of June, 1908, it was made known to me that she would die. It had been the desire of my life to speak to her of this gospel, but as yet it had not been my privilege. As was my custom, I attended to the work of my ministry until I had finished certain obligations I had laid myself under, and then went home to mother, but I was too late. She was beyond understanding.

There was, however, one thing in that bitter experience which brought satisfaction to my soul. And that is the thing I am telling you. My sister told me the story as my mother lay a corpse. My mother was a sweet Quaker sister. She believed in God. At the age of twenty-one she married my father. The night of her marriage she went into her closet, and closing the door, fell down upon her face and prayed the Father for light, and this was her prayer—for in the Dunkard Church, as in our church, any mother's son was eligible for the ministry if called—she prayed this prayer: "Father, give me by my husband a male child, that I may dedicate him to thy ministry." That prayer was answered. Mother was asking for nothing for herself, but rather that she might contribute to the Church of Christ as she understood it. Her prayer was answered better than she knew. I had this consolation standing by her side and holding her hand in death. And I have the confidence and consolation that where she is tonight she understands and is satisfied.

Mother served better than she knew, for she loved beyond her understanding.

Let Us Build On

Yes, love is the foundation of service.
 It is the foundation of our fathers, from which

we were brought forth for the church. And building upon it we, too, may bring forth our children and contribute them to the church. Oh, I know they may wander for a time, but, brave heart, cease not thy praying. God will bring them back some day, and you will be satisfied.

Building upon this foundation we, too, shall ourselves carry forward this great church of our fathers, until hands now young having come to the strength of their maturity shall take from our faltering ones this great work.

Building on this foundation, then, we carry on in God's divine way, until by and by, having finished our work, we may pass on to our reward, handing down to our posterity after us the church and kingdom of God, unsullied, untarnished, unimpaired, firmly fixed upon the foundation, Christ; beneath which rests the footing, the Christ spirit; and beneath all the substrata of the love of God.

And so shall the church endure unto the coming of our Lord to take her to himself, his bride the Lamb's wife.

Moving on, then, as the Church of Christ, confident of our calling, sure of our foundation, determined in our endeavor to achieve, may we come finally to be the people of his choice in a wondrous Zion, and in fervent testimony to all the world.

This is our foundation, and this is our work. Let us stand fast.

(To be continued.)

The House Within

I have a house inside of me,
A house which people never see;
It has a door through which none pass,
And windows—but they're not of glass.

I meet my heavenly Father there,
For he stoops down to hear my prayer,
And soothe my brow and cure my care,
And make me brave to do and dare.

"Where do you live?" ask folks I meet,
And then I say, on such a street,
But still I know what's really me
Lives in a house folks never see.

Then when I have been made strong,
And have things righted that were wrong,
I come outside where I belong,
And sing a new and happy song.

'Tis then I hear the people say,
"You're bright and bonny, good and gay";
It's so, because I feel that way,
But they don't know the price I pay.

You have a house inside of you
Where you can fight your battles, too,
And God will tell you what to do
To make your life both good and true.

—Selected.

HOME EDUCATION

Issued by the National Kindergarten Association, 8 West Fortieth Street, New York City. These articles are appearing weekly in our columns.

"The Child's First School Is the Family."—Froebel.

Do You Encourage Your Children?

"You'll never mend that wagon," said a mother to her twelve-year-old son. He was trying to repair his sister's toy wagon.

"Why not?" asked the boy.

"It's too difficult," replied the mother. "Father will do it when he comes home."

"I'll do it myself," answered the boy. "I promised Doris I would and I'm going to do it."

The boy was certainly made of the right stuff. It was not long before he brought the wagon to his little sister, "repaired as well as father could have done it." This showed unusual persistency, in the face of opposition. Many a boy would have given up—not because the task was hard but because his mother had said it was hard.

We mothers have a grave responsibility. If we put doubt into our children's hearts, how can we expect them to succeed?

"You can not do it," says a mother, and generally the child leaves it alone.

"You can do it," says another mother, and straightway renewed ardor comes to the child, and he does it.

We ought to know, by our own feelings, that when a person says we can not do a thing, we do not feel inclined to continue trying. Children are even more sensitive than we are.

Many a man owes his success in life to his mother's early encouragement. A child generally has implicit belief in his mother; therefore when she says he can't he thinks he can't. I believe this is even more true of girls than of boys. Sometimes a boy will stick to his purpose, even when he has to fight for it, but a girl does not rough it so much, and as she is under her mother's influence longer, she is more likely to be swayed by her.

I knew a woman who imagined her child was good for nothing simply because she was a girl. She was always lamenting the fact that she had no boys. Of course, the girl never tried to do anything out of the common, so when she was left alone she could go only as a general helper. I often thought the girl was ambitious, but what chance had she against such a mother? Of course, in years to come she may throw off this unfortunate influence of her mother, but think of the years wasted before she does so!

OF GENERAL INTEREST

Good Will in Industry

[Sir Robert Hadfield, like Mr. Ford, has been a lifelong advocate of high wages and high production, and has practiced what he preaches with success. As a scientist and inventor his fame is established: that he is a pioneer of industrial cooperation is not so well known.—Ed. Spectator.]

The imperative need for industry at the present moment is a feeling of security on both sides. This can not be achieved by the expression of sentiments, however laudable, on the part of politicians, trade union leaders, and journalists; we need action rather than any further addition to the mass of economic theory which has been poured out from the presses of the country as the result of the general strike and the terrible coal deadlock.

We shall cease to be an industrial nation, and consequently we shall be unable to support our population at all, if we do not get to work quickly and keep at work through an undistracted period of

My little girl tries the most extraordinary things, so it seems to me! She shows talent for painting, whereas I can not draw a straight line! I encourage her in every undertaking. I always tell her that she will succeed if she keeps on trying. At four and a half she received a prize for painting, and since then she has had other prizes, some for writing stories! She is only twelve years of age, and I expect great things from her because she never gives up once she has undertaken something. I encourage her all I can. I consider it a mother's duty to encourage her children.

After all, when you tell a child she can do things, you are only showing your belief in her. It would be a poor mother who would not believe in her own child!—Mrs. Nestor Noel.

Another phase of this subject will be taken up in our next issue. Be sure to read "Curing awkwardness," by Ethel G. Peterson.

Sunbaths for Babies—a Model That Shows How to Give Them

The gospel of plenty of sunshine for everybody, especially for children and most especially for babies, is being preached widely, and the Federal Children's Bureau has built a model which shows at a glance how sunbaths can be given to babies for the prevention and cure of rickets. This model will be loaned for use at child-welfare conference exhibits on application to the United States Children's Bureau, Washington, District of Columbia.

years. But how can we insure continuity and peace? New disputes in industry will inevitably arise; some means of solving them must therefore be found and inaugurated at once. Parliament is not, in my opinion, the place for the settlement of industrial disputes. The issues involved are always too technical for general discussion, and the necessary adjustments can not be made as the result of speeches on the floor of the House. Nor does it appear probable that Committees and Commissions can do more than let loose a flood of talk on the land. We have had too much talk already, too much nonsense about "rights" and too little realization of the duties which employers and employed alike owe to the general public. While the coal owners and miners have been muddling, and the Government shilly-shallying between intervention and inactivity, the economic life of the nation has been coming to a standstill with a rapidly increasing momentum. Almost any remedy for this state of affairs would be better than none at all. But, as a matter of fact, there is, so it seems to me, a practical solution, and one not at all difficult to carry out, of our industrial difficulties; and one, moreover, that is in conformity with our national characteristics. I refer to the formation of a National Industrial Council, elected by the nation, whose duty it would be to foresee and avert these national disputes as far as possible, and to adjust them amicably, or at all events fairly, when they have arisen.

I do not seek to minimize the difficulties in the way of the formation of such a body or bodies, of elected arbiters, but if I were younger I would set my hand to the task in the belief that I could do nothing of greater service to my country.

As long ago as 1894 I was concerned with the summoning of a body calling itself a "Preliminary Industrial Conference," consisting of twenty-one employer members and twenty-one labor members, who met in March of that year at the Royal Statistical Society in London to discuss ways and means to promote peace and prosperity in industry. I said then: "About two and a half years ago we voluntarily reduced our hours of labor from fifty-four to fifty-one, and we hope shortly to make a forty-eight hours' week. . . . I care not so much whether it pays in the ordinary sense of the term, but I do care if it enables my firm to feel at the end of the working year that we have endeavored to do what is right and just and that mere money-making has not been the end and aim of our existence." The fifty-one hour week was profitable to the firm, as a matter of fact. When we introduced the forty-eight hour week that paid also. Other employers in Sheffield told me that I was on the road to ruin with my "Socialistic tendencies"; the results, on the contrary,

were simply that we got more work done and the value of our shares increased.

But there is still much suspicion to be combated in the ranks of both capital and labor. When Hadfields, years ago, decided to pay all the insurance benefits of its workers, I remembered that quite a big deputation of men came to see me *to learn what we wanted to get out of them for the concession*. We wanted nothing but the good will of the workers. Putting the matter on the lowest terms, this good will has a cash value: I should say every man, in works such as ours, can save the firm considerable sums by intelligent cooperation. But, of course, really, the amount of wealth (for all concerned) that a spirit of faith, optimism, and contentment can produce is incalculable. There is no limit to the good about us, or to what the spirit of man may achieve. I have no hesitation in saying that I firmly believe if ten per cent were added to wages all around, England would not suffer, but itself become more prosperous. Naturally, however, the increase would depend on good management, good work, and, more important than all, the good will of the workman himself. That I also firmly believe would be forthcoming if a voluntary addition was made. Naturally, however, this must be one universally adopted; such a change could not be done piecemeal. The trade unions with their powerful federations would have to lend a willing and helpful hand, which I believe would bring about a willing response on behalf of the workers, that is, by their abandonment of what has really become a painful and vicious condition in this country, one which can be termed nothing else than the "strike habit," also by the abandonment on the part of the employer of the equally vicious habit of the "lock-out."

Among the extremists on the Labor side there is not even a vague shadow of the former principles of trade unionism. That is unfortunate, but I believe it to be only a transition stage to the point to which the best minds in the Labor movement arrived long ago (as did wise employers) that cooperation is essential to prosperity.

When something goes wrong with any body of men, the man at the top is nearly always to blame. Some formula, some determinant there always is in every industrial situation, if only management is clever enough to find it. And as in all disputes a "settlement" must come some time, if the industry is not to be ruined, it is obvious that the sooner it comes the better. The acid test of common sense is the first precipitant of prosperity. We can not afford many Pyrrhic victories such as the mine owners have won. In a sense, indeed, it has been a real victory of common sense over ignoble and idiotic theories of communism. Communism and confidence

can not live side by side in industrial England. But now that the former has been decisively defeated and I hope extirpated from England (I hate to see the red flag of ruin flaunted in public places, for an emblem means much, and our Union Jack stands for all that has made and will make us a happy people) we must get back to work in a spirit of serenity and strength.

Now is the moment for capital and labor (terms which, of course, are mere labels) to unite in a non-political regional system of adjudicative bodies to whose objects—increased and continuous production—the best minds amongst Socialists, Liberals, Conservatives would readily assent. Cooperation demands organization; there must be a vehicle of expression, specialized and scientific, to state, formulate, consider, and adjust those inevitable divergencies which will arise between the givers of capital, the givers of labor, and the consuming public, which includes the two former classes. In the last resort it is the public that must decide; it is intolerable that England should be starved and crippled as the result of faction between forces which every sensible man admits are interdependent and necessary factors of production.

To bring capital and labor together, with the public as final arbiter in any dispute, is the object of the National Industrial Council which I would see inaugurated by the nation in the manner suggested in this article.

Strikes and lock-outs settle nothing. They are merely a slow form of annihilation (or exhaustion) which should be punishable by law. A conciliatory body coming under the term The National Industrial Council, consisting of a number of employers and employed—and, in my opinion, also representatives of all classes, including that exceedingly important body known as the professional class—duly elected by the nation, and independent of political bias, should be able to reach a settlement in industrial quarrels or misunderstandings, without stoppage of work, and with no hardship on the employed and no damage to the employers. Force and bullying always fail; we in this country who believe in justice and in the value of compromise will surely see that the quiet work of a competent tribunal, such as the writer has suggested, rather than fratricidal strife, must mark out the path of prosperity along which the nation should advance.—Robert A. Hadfield, in *The Spectator*, December 25, 1926.

If we take the world as a whole and base our conclusions upon fact instead of upon proclaimed theories, we shall find that the morals of young people are better at the present time than they have ever been before.—Thomas A. Edison.

A BOOK REVIEW

The Future of the Churches

Historic and Economic Facts, by Roger W. Babson

In recent years, the gloomy prophecies of the fate of civilization have turned the attention of scholars with increasing interest to the study of the decay of nations. Many theories have been put forward, religious, political, biological, economic, and social. None of these, singly, offers a satisfactory explanation; however, it is quite generally agreed that religion is preeminently that which gives fixity and stability to institutions, and Mr. Babson claims that this religion must be so socialized that service to humanity will be the highest aim of all individuals.

This author states that history shows clearly that churches have prospered when they have given a *motive* for man to be religious, and bases his theory on the principle of "reward and punishment"; that "all natural actions of man are for the purpose of either avoiding pain or gaining happiness." Any institution has succeeded or fallen as it has or has not utilized this fundamental law of human nature.

Christ did not ignore this law, but sought to teach true happiness and avoidance of pain. "Come unto me, all ye that labor and are heavy laden." Why? "And I will give you rest." "Take my yoke upon you." Why? "For my yoke is easy, and my burden is light." Also a punishment of "everlasting death" and a reward of "real life" were given as motives for their conduct.

A study of any of the revivals which have taken place will show every one of them to have been based on this same teaching of reward and punishment: the Israelites sought to do right to avoid being annihilated; Luther liberated the people from spending their earnings for indulgences and gave them a new motive—they could be "saved by faith"; then came the era of "hell fire and brimstone," under Calvin and Knox. The church prospered rapidly until it either outgrew or became calloused to these motives.

In this age the church is not occupying its place in the world's work. It just exists—social clubs for certain respectable families. Why? It offers no motive. The reward and punishment doctrine has been dropped, and there is no substitute. The world stands on the verge of a great revival nevertheless, and we are optimistic as to the outcome and are hoping that before long the churches will break forth with some new message like this: "that the survival of this Republic depends upon the immediate teaching, in the homes and schools, of what is really worth while, and that we must all have the Spirit of Christ in our buying and selling, borrowing and loaning, employing and serving; that is, in all we do, say, and think." Unless we do, the clock of civilization will be set back—again holding up the principle of reward and punishment.

Because of the inconsistent attitude which the churches now take toward economic questions, they have reached a low ebb. Their history has been a series of ups and downs, and corresponds very closely to the great swings in financial, commercial, and social development. When the churches have interested themselves in the equalization of opportunity, they have prospered; but when they have not been so interested, they have declined. Mr. Babson prophesies that the next great revival will be along distinctly economic lines, especially relating to the acquiring, use, and bequeathing of personal property, and he believes that the revived churches, or some new churches springing up, will take hold of the present and great question—the further equalization of opportunity—so that, as far as possible, all shall have an equal chance in starting the race of life.

The author summarizes the evolution of the church into five distinct periods; namely: serfdom has been abolished; feudalism has been broken up; freedom of education and worship have been secured; the right of the people to rule

NEWS AND LETTERS

Australia's Reunion and Conference

Our mission conference and reunion are over, and there remain only a few of us on the grounds. We have had a truly wonderful time. There was a much better attendance than we had thought possible. We had seventy-four tents and two autos used as sleeping quarters, with two hundred thirty-four campers. I suppose we had at least another two hundred visitors who passed a day or more with us.

Heavy rains made things a bit uncomfortable for several days, but there was no complaining; the cheery camp spirit prevailed in rain as well as sunshine. There was a social cloud or two, but adjustments were speedily made and harmony restored. The spirit of the reunion was too good for that kind of thing to live long.

We had with us of the missionary force: Elders J. H. N. Jones, A. C. Barmore, H. I. Velt, H. Peisker, W. J. Vaughan, A. L. Loving, and S. W. Ballard, and these all preached more than once, with the exception of the latter, who was too busy with temporal duties to help much in that way. Bishop Lewis was with us, too, but he did not appear at many meetings on account of the commissary responsibilities.

The spiritual meetings were of a high order, the young people, especially, taking part in a manner that was truly inspiring. We also had young people's programs almost every day, and all of the speeches were of a very high order, revealing the fact that our young people do not come to Tiona for the recreational and social features alone.

We suffer a little from the arrangement of departmental details. Will try to separate the departmental work from the educational work next time. The young people have previously been left out of the scheme of things, the departmental hour being taken by adults who lectured on various educational topics. This time the young people had most of the meetings, and though this was generally acceptable, one of the committee made things a little unpleasant by talking to others and not to us about it, until finally we learned of it and made the adjustment referred to.

The minutes of the conference will be sent by the mission secretary. The conference was a very loyal one, and I inclose resolutions passed in connection with the message of the Presidency. Besides this, the spiritual authorities of the church were sustained. There was some discussion on this motion, and all the speeches were good to listen to—all declared themselves for the church policies, from the missionaries to the pioneers among the local men. It did me good to listen to my father, a veteran of eighty-two declaring that

has been established; the last, of which we are on the brink, is our economic life. To bring this about, among some of the essentials mentioned are:

"... the day is coming when a requirement of church membership will demand that each member turn in a list of all his property, the sources of his income together with his expenditures. Such a movement should cement the members together with the loyalty and brotherly interest impossible in any other way."

"... therefore, perhaps the only way that employers in general and labor in general can come together is for each to put its cards on the table and let them be seen by the other."

Back to the theory that Mr. Babson advocates: "The theory underlying the golden rule is sound, but the idea that men should do right 'for right's sake' is unsound. The doctrine of overcoming evil with good has a scientific basis and should be taught; but the churches should frankly state that the only reason for using this method of treatment is because it is more effective."

LOUISE EVANS.

the church and its policies were the same when he united with it as now.

I was also sustained as missionary in charge, or rather a vote of confidence in me in that position was passed. In view of the contention re supreme directional control, I wished the people to feel that though the position of missionary in charge is not elective, they had the chance of sustaining the one appointed or of refusing to do so. They indorsed my appointment when it was first made, and while it continues I wish them to have such an opportunity.

WALTER J. HAWORTH.

Tiona Reunion Grounds, January 3.

Zionic Wanderings

Our superannuation did not lessen our desires in and love for the missionary work, as our soul often thrills with a desire to be in the front ranks. But lapse of years has taken from us the physical ability for the more arduous tasks of missionary life. In returning to Zion it was not with the thought of laying the armor down. I clasped the hand of our Hollander missionary recently and heartily commended his purpose to return to his native land and continue his labors for the salvation of precious souls.

Since coming to Zion my companion and I have spent two winters in Oklahoma, at El Reno and vicinity, where we found a precious little flock with which we labored in unity and peace. We found there such good helpers as Brothers H. K. Rowland, W. A. Connell, Louis Dalton, J. F. Gentry, G. C. Lewis, W. A. Millner, H. V. Piatt, W. M. True, and many other good brothers and sisters. We still love the little flock.

By invitation we visited the congregation at Mount Washington, between Independence and Kansas City, where we met a very devoted people under the care of an efficient young shepherd, Elder Bishop. We enjoyed the spirit of good fellowship. The evening of the 13th inst. by invitation we met with the Spring Branch Church, who now meet in their new basement. We were happily surprised to see the nice appointments and stability of their place of meeting, a commodious basement room with necessary accessories. We enjoyed speaking to the attentive congregation under the care of Elder Snively, with the efficient help of Brother Louis Dalton as deacon, who has lately bought a home in that vicinity.

On Sunday night we spoke a short time after the large Liberty Street congregation had viewed some scenes from Palestine in the days of our Savior, which tended to solemnize and center the thoughts on Christ and his great mission. It seemed to be a profitable service. The pictures are being shown in the different churches in Zion. We find here a goodly spirit of sociability.

Our labors extend into Kansas City at times. We enjoyed meetings at Argentine Church, Bennington Heights, and Fourth Church, where there is good fellowship of the Saints. Yes, as the poet has it,

"The friends that most cheer me
On life's rugged road,
Are the friends of my Master,
The children of God."

The work is true, but the enemy is aroused. Nevertheless God has determined his cause shall triumph by the hands of those who are faithful to the covenant. He has purposed, and his purposes can not fail.

As for me and my faithful companion, we desire and purpose remaining with the good ship Zion, that was launched for the last time in 1830, when the Lord began his work, to culminate in the preparation of a people to meet the Bridegroom at his coming. We are here in Zion ready to respond to calls to the extent of our ability.

J. M. TERRY.

INDEPENDENCE, MISSOURI, 904 Van Horn Road.

Duluth, Minnesota

February 22.—Our last letter we closed at a time when Brother J. A. Gunsolley, a true father in Israel, was bringing to us each evening a clear understanding of the gospel which Christ manifested while here in the flesh. His talks on the individual excellence, physical, intellectual, and spiritual, were such that each of those having the privilege of hearing should see the necessity of making the Word flesh. He showed us clearly the different glories, celestial, terrestrial, and telestial, having an outline on a blackboard of celestial with its obedience to law, testimony of Jesus, Holy Spirit of promise, the church of the First Born, in presence of God and Christ, with Christ when he comes, first resurrection and celestial bodies. (Doctrine and Covenants 76: 5.) Terrestrial, with those that died without law, and converted in prison. Honorable men of earth, presence of Son not fullness of Father, not valiant in testimony, first resurrection. (Doctrine and Covenants 76: 6.) Telestial, those who received not gospel nor testimony, deny not Holy Spirit. Thrust down to hell, last resurrection, ministered to by terrestrials and by angels, heirs of salvation, glory surpasses understanding, of Paul, Apollos, Cephas, Christ, Moses, Elias, Esaias, Isaiah, and Enoch. Liars, sorcerers, adulterers, etc., all shall bow the knee and confess that Jesus is the Christ, to the glory of the Father. They are judged according to works. He gave us a plain and simple understanding of the Lord's supper (Doctrine and Covenants 26) its significance, the need of preparation and its importance, for Christ has said without it we have not life.

The subject, "The next step," with its text in Hebrews 6: 1-3, included these thoughts: We have only partial knowledge; knowledge must proceed from where we are; we must understand where we want to go, learn all steps and take each in turn, having a definite goal in mind, not, "I obeyed the gospel thirty years ago," but did I obey it today? Our task is to lay a foundation of faith toward God, of repentance not only of ceasing to do evil, but learning to do well, being baptized by one in authority, having hands laid on for the reception of the Holy Ghost, believing in the resurrection and eternal judgment. In doing these we are going forward, building upon the foundation already laid, building a superstructure, making our annual statement, paying the tenth of our increase, our surplus if any, making our offering if we so desire, then on toward the goal, Zion and perfection. Our brother showed us clearly the difference between the menu of the Lord's table and what the world has to offer us.

He left us February 3 for Minneapolis. May God bless him and all of the faithful ministry in their work, that all of his people will be moving forward to Zion and perfection, having his Spirit for their guide.

On February 6 we held our sacramental service, with P. G. Schnuckle, pastor, in charge, and Elder Samuel Case assisting. Though attendance was small, a desire on the part of those present to give service was stressed. The pastor spoke in the evening.

The following Sunday Elder Case spoke in the evening, reading Matthew 7. Brother W. C. Stauty spoke in the morning on the theme, "The gospel of love," with John 15: 1-17 as scripture reading, his text being verses 9 and 10: "As the Father hath loved me; so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide his love," used in connection with 1 John 3: 1-6, 1 John 4: 6-21, and John 14: 20-22: "At that day ye shall know that I am in my Father, and ye in me, and I in you. He hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?" Answered in following verses 23-31 inclusive.

The Christmas program committee gave a party at the church February 15 to the children who took part in the Christmas program. They played games, lunch was served,

and a good time was enjoyed by all, each one taking home a present.

The young people on Valentine Day met at the home of Brother and Sister Samuel Case and had an enjoyable time.

February 25, 26, and 27 the district conference will convene at Duluth with an elaborate program beginning with a social gathering and program Friday evening, the 25th. On Saturday the business session will be at 2.30 p. m., also two lectures, one at 10.15 a. m. by Elder Robert Gunlock, missionary, "The responsibility of the priesthood to the members," and one at 11 a. m. by Elder Lester Whiting, of Clitherrall, Minnesota, "The responsibility of the members to the priesthood," also preaching at eight in the evening by Elder George W. Day, of Bemidji, member of the district presidency, and a prayer service at 10 a. m. to begin the day aright. At 3 p. m. will be round table talks, "Religious education," by Carroll Olson, of Saint Paul, and "Recreation and Expression" by Wesley Elvin, Minneapolis.

Sunday will open with prayer and sacramental service at 8.30 a. m. Sunday school 9.45; preaching 11, by Elder Ray Whiting, of Minneapolis, Minnesota, district president; preaching at 2.30, Elder Carroll Olson, of Saint Paul; preaching at 8 p. m., Elder J. A. Gunsolley, of Lamoni, Iowa. A twenty-minute song service will precede each service.

February 20 Brother Robert Zuelsdorf was the speaker, reading John 14. The discourse was well rendered and one which if heeded will lead Zionward. In the evening Pastor Schnuckle spoke from Colossians 3:1-18. Should we not that are risen with Christ, seek those things which are above and not the things of the world? set our affection on things above, not on things on the earth?

We are striving to reach that unity that will draw from the storehouse of our heavenly Father, more of his divine love, that the life of Christ may radiate from us daily, so that we can more fully prepare for a place in Zion, and on the right hand side of the Father be joint heirs with Christ to the throne of Grace, and that we may enjoy a fuller portion of the endowment which is promised to the obedient. Each department is forging ahead, trying to do its share of the task before us. We look forward to the time when we can have an ingathering of precious souls that will instill in the heart of each Saint more of the missionary spirit. We are looking forward to the conference, and forward to 1930, and the full redemption of Zion in God's own due time. Our hearts ascend to the Giver of all for his divine guidance.

Minneapolis, Minnesota

The last month has been filled with a considerable number of social events of various kinds, as well as several interesting features in the regular services. On Friday, February 4, a meeting of the Alpha Nu Omega Society was held at the home of President Leslie DeLapp. Eight new young people were initiated into the society in a ceremony that was very impressive and interesting.

A valentine party and box social was held in the church basement on the 14th. It was well attended and quite a success. Brother Harvey O'Hara officiated as auctioneer and sold off the ladies' baskets in a very capable manner. The proceeds amounted to fifty dollars. This social was given under the auspices of the Department of Women, of which Sister Lundeen is head.

Washington's Birthday was celebrated by an indoor tournament in the church basement put on by the Alpha Nu's. A large body of young people were present. The entire group was divided into four teams, who competed in baseball, football, horseshoe, tenpins, and shooting-gallery contests. The team that won the most of its games was awarded a prize. A very enjoyable time was had by all, and credit should be given to those who planned the program of events.

A party in honor of Cora Leverson was given by the Temple Builders last Monday night. Cora is moving to Lamoni the last of the month, and the young people desire to

express their regret at saying good-by to the Leverson family. A general farewell party for the Leversons is being held at the church on the night of the 24th.

The Department of Recreation and Expression had a very interesting program last Sunday night. Mr. Thompson, who is a professional diver, appeared with his diving suit and explained many interesting things about his work. The audience was allowed to ask questions and was surprised to learn that the helmet weighed one hundred pounds; that his shoes weighed eighteen pounds each and cost thirty-eight dollars per pair; that his whole outfit weighed about two hundred and fifty pounds and cost over eleven hundred dollars; that it took two men pumping steadily to keep him supplied with air that the supply of air in his helmet would last five minutes if anything happened to the hose connections or air pump, and that he had been as deep as seventy feet under water and over five hours at a time.

Patriarch J. A. Gunsolley has been in Minneapolis two or three weeks, and has spent the time with Brother Whiting in visiting among the Saints and others interested in the church. He has preached several sermons and given several blessings.

Preparations are being made for the district conference, which is to be held at Duluth February 26 and 27, and a number of Saints are planning to attend.

San Antonio, Texas

February 21.—There is noticeable improvement in the San Antonio Branch activities. Attendance is increasing, and the spirit of unity is felt more forcefully among the members. The writer felt glad to return and be permitted once more to mingle and work with those we have learned to love. We have been absent several months and find some changes in the executive department of the branch.

Brother R. E. Miller was chosen to succeed Brother T. J. Jett, jr., as pastor of the branch. The latter had served long and well and felt that he needed a rest. He was released at his request. We feel glad that Brother Jett is still with us and will help in every way he can, for we know what a kind leader he has been in the past and the wonderful tact he used while leading the flock. May the Lord bless him in all his undertakings for good is our earnest prayer. The Saints are glad to have such an efficient man as Brother R. E. Miller to succeed him, and we feel confident that with the cooperation of the Saints all will be well.

Our district conference which convened on February 12 and 13 was well attended by San Antonio members, also several members from the Rio Grande Valley, who traveled about three hundred miles by auto. There was one sister from the Medina Valley. Brother and Sister Yingling, of Independence, Missouri, were also with us. The latter gave a splendid talk Sunday morning at the close of the Sunday school. It was enjoyed by all present. The Sunday school was in charge of district Sunday school officers.

Brother Glauk Kuykendall, of Detroit, Michigan, was with us, also his mother. Missionary H. E. Winegar was the speaker at all the preaching services. The business session was held Saturday at 2.30 p. m., President R. E. Miller in charge. The following members were elected delegates to the next General Conference: H. E. Winegar, D. T. Williams, George Engle, R. S. Allnutt, Pauline Allnutt. It was decided that the next reunion be held at Bandera, Texas. The time was not definitely decided upon. However, the reunion committee stated that it would be some time in August.

Our sacramental and prayer service, on the first Sunday was well attended, a splendid spirit being felt throughout the meeting. Our weekly night prayer services have a better attendance than formerly. Religio is revived again, and it seems that the Saints are awake to a sense of duty.

Our church has lately been repaired with new paint and paper, new windows, etc., which add greatly to the appearance of the building.

Last Sunday was a full day, during which a marked degree of the Spirit continued to be felt. A theme of service was carried through all the services of the day. It began with the adult class in Sunday school, of which Sister Flossie Waite is teacher. Each member of this class seemed anxious to contribute his portion of good thoughts toward the lesson which seemed to blend harmoniously together.

Our good Sister Yingling spoke for us at the eleven o'clock hour with that convincing way she has, dovetailing the beautiful ideas she set forth with the lesson theme of our class and showing the importance of sacrifice and service on the part of Latter Day Saints in order that they might be able to establish the Zion condition. The Spirit was felt in power, and each individual seemed to feel that she brought a message to us. We certainly appreciate having this sister in our midst.

Elder H. E. Winegar occupied at the evening hour, using his stereopticon views of the life of our Savior, and explaining each picture as it came upon the screen. The service was very effective and seemed to blend in with the previous services of the day. The house was filled to seating capacity. Brother Winegar leaves tomorrow for General Conference. He expects to stop in Oklahoma and visit members where he labored before coming to Texas. Brother Winegar has done a splendid work for our district and gained many friends, and we hope the appointing powers will see fit to return him to this field for the coming year.

There has been a good deal of sickness among the Saints this winter. Brother W. H. Mannering recently had an accident. The car he was driving ran into a street car, smashing the front of the car. Brother Mannering was fortunate in not having any bones broken. His right shoulder was bruised so that he was not able to use that arm much. His ear was severely cut but is healed now.

Topeka, Kansas

February 22.—On January 28 the morning preaching service was by all the members of the priesthood on the theme, "Suggestions for the good of the branch the coming year." Clayton Crooker spoke on "Judging"; F. O. Kelley, "The body and its members"; J. G. Juergens, "The relative value of music and song in the worship of God"; C. H. Smith, "Christ the master builder"; B. F. Deller, "Unity in the local," in which he used the boards in the platform as an illustration. Each board fits in its own groove, though there are chunks and chips knocked off of some of them. We are not perfect as the boards, but must seek to remove the chunks and chips of imperfections from our daily life. C. C. Graham, the pastor, gave a summary of the suggestive points and urged their application in the work of the branch.

Sacramental service of February 6 was in charge of C. H. Smith. A number of the Saints were in attendance at the district conference at Atchison, but a good spiritual service is reported. The sermon in the evening was by C. C. Graham, "Can I do as I please?" There was food for thought for both member and nonmember, and all were made to consider the truth of the fact that we all reap the harvest of seed sown. By request he repeated this sermon at the evening hour, February 13. The services on this date were in charge of the Booster Class of the Sunday school, and were of a nature appropriately commemorating the natal anniversary of Lincoln. The morning speaker was F. O. Kelley. L. F. Eden, of Central Kansas City Church, was in charge. Solos by Sister C. C. Graham and J. G. Juergens were enjoyed.

A valentine social was held at the home of Sister Helen Hays on February 14 under the auspices of the Department of Recreation and Expression. The attendance was beyond expectation, including almost as many nonmembers as members. We are glad to note that some have been in attendance at the services since then.

February 20 services were in charge of the *Senior Senior* class of the Sunday school. The service in the morning consisted of numbers contributed by members of the class, as-

sisted by members of other classes wherein they were in need. This creates a spirit of helpfulness and cooperation among the various classes. A special number was by Sister Emma Hoppe, of the Booster Class, Brother Harrington's "Vision of a prayer meeting."

The service in the evening was a patriotic one commemorating the birth of Washington. The sermon was by A. P. Crooker. At its close a chorus of male voices sang these words to the tune of "America":

"God bless our splendid men,
While they the right defend,
God bless our men.
Make them all brave and true,
Faith in thyself renew,
Teach them the best to do—
God bless our men.

"God keep our valiant men
From all the stain of sin,
God keep our men.
When Satan would allure,
When tempted, keep them pure;
Be their protection sure,
God keep our men.

"God lead our glorious men
Against the hosts of sin,
God lead our men.
Do thou the victory send,
And with the battle's end,
Triumphant peace extend—
God lead our men."

The audience then joined in singing "America" as the closing number, and this proved very effective.

Visiting Saints in our worship last month are C. J. Moran, of First Chicago Branch; Sister W. A. Everson and husband, and Brother and Sister L. F. Eden, of Central Kansas City Branch.

In our next letter we will tell something of the activities of Apostle D. T. Williams, as his whereabouts are Topeka, he having just arrived this week.

Southern Wisconsin

The work in Southern Wisconsin is still progressing nicely, and I am sure the faith of the Saints is being strengthened, and as they learn more of the general program of the church they are pledging their support to it.

Recently I held a series of classes in Milwaukee and Madison with excellent results. In Milwaukee I had fine interest, and in spite of the great distances some had to come across the city, our attendance was all that we could expect, and several either filed their inventories or made arrangements to file them as soon as they could go over their figures and also get a report on their tithes paid. One brother who had previously filed his inventory was going to file his annual statement. One of the outstanding efforts being made there is the preparation for efficient teachers, through a class on "How to teach religion," by Brother Norman Field. An effort is also being made to raise a fund for a church building, which is greatly needed. We wish them success and hope to be able to assist them in their endeavor.

At Madison our classes were well attended also, and many of the young people responded faithfully, as well as some of the older Saints, while others would have done so had I been able to visit more of them. Brother Woodstock is the president of the branch and also local solicitor, and during the last year has received many hundred dollars tithing, as well as some other offerings for the church.

Brother Holloway recently put on a series of illustrated

lectures there which was very successful, and he is now just closing a two-week series at Beloit.

At this writing the writer is in Bell Center preparatory to a continuation of our effort throughout the district, and Brother Holloway follows on Wednesday.

E. J. LENOX, *District President.*

EVANSVILLE, WISCONSIN, 33 South Fourth Street.

Graceland Chats

To our many friends of Graceland, in behalf of the young ladies who occupied Patroness Hall, we wish to express our appreciation of the kindness extended to us during the fire and following days and weeks.

As everyone knows, "Patroness" was burned on Sunday morning, January 2, at 11 o'clock. Rescue parties from Lamoni came as soon as possible, inviting all students to dinner and providing quarters for the night or longer if necessary.

The Women's Department of the church came in the afternoon with clothing, bedding, and all articles needed for immediate use. The Mite Society, Booster Ladies, other societies and friends also came with necessary articles, so that no one suffered. Fortunately the day was warm; in fact, the good weather continued until adjustments were made and everybody was comfortable. The next week our needs were broadcast from K L D S. Very soon boxes of clothing, bedding and money came by mail from as far away as California and Washington.

A business meeting of our president, business manager, and some members of the faculty was held at 1.30 p. m., Sunday, in which it was decided to ask the boys occupying Marietta to move to Herald Hall and the Country Club (isolation cottage), which they very cheerfully did early Monday morning. The girls completed moving in before dark.

Having saved our dining room tables and some supplies from the kitchen, through the heroic efforts of George and his kitchen force we were able to have lunch in Zimmermann Hall basement, Monday noon, and began serving meals Tuesday morning.

The spirit of Graceland prevailed. The tasks were never too hard. Everybody helped prepare for the comfort of those made homeless by the fire. It was the bravest group I ever saw. One could see traces of recent tears, but a bright smile was forthcoming most of the time.

Don't you think such young people deserve a new fire-proof dormitory? Fifteen rahs for our many friends! Here's hoping we shall prove worthy of your friendship.

"MOTHER GATES."

Graceland Appreciates Guests

The students of Graceland College are always pleased to have their parents and friends come to visit them. Among the recent visitors were Mr. and Mrs. J. W. Royer, and Mildred and Luella Topham, of Shenandoah, and Mrs. Hammer, from Creston, Iowa.

We extend a cordial invitation to all the parents and friends of the students of Graceland College. If you want to make your sons and daughters happy, come to see them at Graceland.

LELA DEBAR.

Chapel Services

The special features of our chapel services this week have been speeches by Graceland students. Last Monday Ammon Wildermuth spoke on Abraham Lincoln, and George Lewis discussed George Washington's life. On Friday Laurene Laughlin discussed the Chinese situation, and Lloyd Stevens, Nicaragua. These speeches were delivered in an interesting manner and were enjoyed by the students and faculty.

Last Friday in chapel, Mr. Morris Mortimore took us, by means of slides, to South America with him, reviewing some most beautiful and amusing scenes seen by him during his excursion to South America.

First we became acquainted with the inhabitants. Some

were dark brown, while some were very light. Their peculiar customs and ways interested us for a while, but the wonderful mountains, streams, trees, and birds all blending so beautifully together, made us glad we had had the opportunity to enjoy such a journey. This stationary trip was thoroughly enjoyed by the entire student body.

RUTH ALLISON.

A Cappella Goes to Creston

The A Cappella Chorus gave its first out-of-town concert last night (Thursday) at Creston, Iowa, in the large high school auditorium of that town. There was a fair attendance of people who enthusiastically received the numbers given by the chorus. Mrs. Esther Roberts accompanied the chorus as reader, giving further enjoyment to the audience with her humorous readings. The Saints of Creston royally entertained the visiting singers, both at their homes and at a reception. At the reception, the members of the A Cappella were given an opportunity to meet several of the people of Creston who were interested in music.

The usual A Cappella weather accompanied the chorus. Rain, wind, and snow made traveling difficult, but the journey in closed cars was enjoyable and rapid.

GEORGE LEWIS.

Our Registrar

Each morning, tall men and short men, fat men and thin men, come hustling across the old beanfield to classes. On wintry days the turned-up collars and low-pulled caps make it rather difficult to recognize them; but there's one about whose identity there is never a bit of doubt. A glance at the long, lean figure taking prodigious steps across the beanfield, and any Graceland would exclaim: "Oh, why, that's Mr. Bergman!"

One can't miss meeting Mr. Bergman. His desk is the first station in the long registration line, and as you watch him swiftly evaluate your high school credits, you decide that being registrar must be a very life-sized job.

But in a day or so you discover that this busy registrar has other duties. One of them is teaching eighty or ninety Americans the mysteries of French or German. No easy task! But Mr. Bergman does it with a thoroughness which makes you feel that he must know all one man could of romance languages. He does not seem to think so, though, for he still studies in the summer. The Phi Beta Kappa key on his watch chain gives us an inkling as to the type of student he is.

Have you pictured now a bookwormish sort of person? That is not Mr. Bergman. He is a quiet man, and rather shy, but has as genial a smile as one may ever hope to see. That smile and his sponsorship of various organizations prove that he is not only an excellent teacher, scholar, and registrar, but the sort of a friend whom you will remember long after every verb and conjugation has faded from your memory.

LAURENE LAUGHLIN.

Will Return to Independence

While sitting here reading the HERALD, I feel that I would like to write a few lines to our beloved and much-perused paper. It does me good to read of the activities going on in Zion, for I left there December 21, 1926, to spend the winter here with my daughter, and I can appreciate the privileges I and others have there. I hope to be back this spring or summer.

I enjoy the church privileges I have here and the association of Saints. There are only a few of God's people here, but they are active in trying to move Zionward. The pastor here is a faithful, conscientious minister. He is going to attend the conference the last of this week to be held at Los Angeles. We hope he will bring back great good to the flock.

The young here are active, and they keep up the activities of the Sunday school and Religio. A class in the Sunday school gave a valentine party last night. This was an evening of lively enjoyment and innocent fun, in which I shared. I am hoping for the progress of Zion.

MARY E. POOLER.

PHOENIX, ARIZONA, February 15.

Woodbine, Iowa

February 18.—A number of the priesthood of our branch attended the ministerial conference held in Council Bluffs January 29 and 30. This was conducted by Bishop Albert Carmichael and Apostle J. F. Garver. The brethren came home brimful of good things they had learned regarding the onward march of the Reorganized Church. We are thankful for the self-sacrificing men who have been called to labor in the vineyard of the Lord in these the closing scenes of the last dispensation, and for the loyalty of their companions who are making fully as great a sacrifice. Had all the Saints the willingness of heart and mind that is manifest by the missionaries and their families, the time would be remarkably short until the ushering in of the millennial reign.

Our last sacramental service was exceptionally good. The Spirit spoke peace, and with expressions of thankfulness the Saints rejoiced under its influence. By way of admonitions, Elder Fred A. Fry spoke to the young people, telling them that responsibilities in church work would come, and stressing the need of preparation on their part, designating one young brother as leader of the young people, and asking the prayers of the Saints in the brother's behalf in performing the duties pertaining to that leadership.

The Temple Builders are doing good work under the direction of Sister Fannie Deal, and at their last meeting, regardless of the ground being covered with several inches of snow, hiked out to the country home of Brother and Sister Dick Young and partook of their hospitality, reporting a very enjoyable evening.

The sudden deaths that have taken place in the community recently bespeak the fulfillment of scripture: "All flesh is as grass, and the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away." One of our prominent business men, W. D. Howorth, left his work about five o'clock, not feeling well, and at 2.30 the same night passed to the beyond. This man began his business career as a clerk in the Kibler Brothers Department Store when a young man. He was esteemed an honest upright man in all his dealings. Only a few hours after Mr. Howorth's death, the driver of a school truck in a neighboring town lost his life when his machine was struck by a passing train. He had taken the children to the end of the school route and was returning to his home when the accident happened. He leaves his wife and four small children to mourn.

Bradner, Ohio

February 18.—The district meeting, held February 13 at this place for the transacting of some business and election of General Conference delegates, was not so well attended, but the few who did meet seemed to enjoy themselves. The regular services convened in the morning with Sunday school, followed by preaching. The necessary business of the district was done in the afternoon session, which was called at two o'clock, after which Elder Grice gave a thirty minute talk, followed by a round table. Questions pertaining to tithing and inventories were answered by Brother Grice who has lately given us much instruction along these lines.

The priesthood has organized and is making regular visits to the homes of the Saints. We are certain that good will result from these efforts.

The Sunday school is progressing nicely. Attendance is on the increase, and interest in the contest is proving a valuable asset; each officer and teacher is alive to his responsibilities, and as a general thing is on the job promptly.

The Department of Women is planning another bazaar. We set aside one meeting of each month for this special work, and at the end of the year we hope to have a fine collection of articles.

A valentine party and oyster supper was held February

14 at the farm home of Brother and Sister Henry Smith. The Saints gathered at the home of Brother and Sister Siye and went from there in machines to the Smith home. The Smiths have a large house, and it is well they have, for old and young were able to enjoy themselves and were not crowded. Mush and milk were served those who did not like oysters. Much amusement occurred when Brother and Sister Smith got their camera and lined us up in the room for a flash light. We expect to see some funny sights when the pictures are finished. We are going to Smith's again sometime.

A parcel post sale will be held at the Ulrich home the 22d. This is given by the Department of Women.

Baptisms in Oklahoma

I want to write just a few lines in regard to the work of the Lord at Mounds and Jenks, Oklahoma. Brother E. T. Fitzwater, of Kearney, Nebraska, closed a three-week meeting at Mounds and a week of meetings at Jenks, baptizing three candidates at the former and two at the latter. Brother Fitzwater is a very spiritual man, and a bright future lies before him. We certainly hope he will return to these two towns this summer or next fall.

Brother S. W. Simmons, a wonderful man of God, has also been with us preaching a few sermons which were very instructive to the Saints.

We have no church home in Mounds, but have arranged for the Presbyterian Church building, as their services have been concluded. We hope to organize Sunday school in the near future, and ask the prayers of the Saints that we may prosper in God's work and help in the redemption of Zion.

MOUNDS, OKLAHOMA, February 28.

R. G. PECK.

Oelwein, Iowa

We feel that the editors have a singularly appropriate quotation for their reporters to follow—Philippians 4:8—and we feel that it is just what is needed in our work, for we desire to be builders, and "whatsoever things are of good report" should be given our careful attention, and we earnestly desire "if there be any praise, [to] think [and write] on these things."

Our little branch is still trying to do the will of God at all times, and our earnest and prayerful leader is at the helm. He is steadily going onward and upward and is an inspiration to young and old.

Weekly prayer meetings grow more interesting, and the Spirit which Christ sent to comfort his disciples seems to draw near. We derive much good from our gathering together. Although few in number, the promise of the Lord is verified, "Where two or three are gathered together, I will be in their midst." Last meeting the subject of "Others" came up. We all think if we are to establish Zion, we must eliminate self. Looking after and thinking only of others can do this, for only by putting self in the background and bringing others forward can we make the Lord's work progress.

Our woman's auxiliary is progressing nicely under the able management of Sister Blanche McFarlane, who is an example of the song, "Earnest workers for the Master." She is untiring in her efforts to help all to come up higher. She read a very interesting article on preparing food, and the proper kinds to use, at our last meeting. Our study class met Thursday with the sixth lesson in story-telling as the subject, and we feel that we are getting to know a good deal about telling a really good story. There are many of the parables of Jesus given, and what could be better than they are, couched in simple and concise language, with no unnecessary words?

The Temple Builders of Waterloo put on a very nice program two weeks ago. It included a playlet, "The mission-

ary band," songs, recitations, and a beautiful whistling solo. They are a talented group of young women, and when they gave the program one was struck by the diversity of talents displayed. Sister Jackson, who helped put on the play, is a woman of education and refinement, and a most efficient worker—one who understands human nature and tries to bring out the latent talents of the young people.

Two weeks ago Sunday Elder Kress preached the morning sermon. It was given in a most forceful manner and carried conviction with every word. His quotations were apt; some were from the pen of our beloved member of the First Presidency and writer, Elbert A. Smith. We always know that there is "a feast of reason and a flow of soul" when Brother Smith's writings are read or quoted. We think every home should possess a copy of Square Blocks.

We feel that our traveling missionary, Elder Kress, has made an earnest effort here, but this place is hard to reach spiritually. The good seed seems to be sown in stony ground, but the Lord has promised the increase if we are faithful. Our leader has had some excellent and prophetic dreams.

Two weeks ago Sunday Elder A. J. Fisher, from Waterloo, was the speaker for the evening meeting. He gave us an excellent sermon on bad habits and our seeking to lay up riches for ourselves instead of treasures in heaven. His vivid illustrations particularly appealed to all the thinking people. We think his sermon was a direct appeal to Saints to follow more closely "The old, old path," and eschew all bad habits and cease to think of self and our own advancement. Our people were most pleased with the sermon and feel that Brother Fisher is earnest and sincere in presenting the gospel, and is surely on the Lord's side.

Last Sunday Elder H. Hinds, of Waterloo, filled the pulpit Sunday morning, and our president, George McFarlane, preached in Waterloo. We think we never heard the subject, "Upon this rock will I build my church," presented in a more concise and clear manner, and the numerous quotations given regarding officers and lively stones in the foundation of the church were most excellent. To most of us, it was a revelation on this subject, and Brother Hinds was master of his subject. He would seemingly tie himself up hand and foot and then by a few skillfully chosen verses would make things clear and plain. The Lord is ever with his people to own and to bless. We are always glad of an opportunity to tell of all the work that is being done. We each believe in the following selected lines:

"If any little love of mine
 May make a life the sweeter,
 If any little care of mine
 May make a friend the fleeter,
 If any lift of mine may ease
 The burden of another,
 God give me love and care and strength
 To help my toiling brother."

Moorhead, Iowa

February 14.—Our average attendance at the Sunday services has been very good considering the weather and road conditions.

Brother Joseph Lane has been among us during the past week, and in company with our pastor, Brother T. O. Strand, has been visiting scattered members as well as those centrally located. On Friday they visited Brother and Sister Ira Wilson, at Ute, both of whom are sorely afflicted but are reported somewhat improved at present.

A splendid social service was held at our sacramental meeting February 6. The time was practically all occupied, and the Spirit was present to a marked degree. Those present felt it good to be in the house of the Lord.

Sister Mary Lewis, of Lamoni, is visiting Moorhead relatives at present, after spending a week with her brother, Ira Wilson, and wife at Ute.

Brother David Outhouse attended the funeral of his sister-in-law, Sister Arema Thompson, of Lamoni.

Several of our church men, assisted by others met a couple of days during the last month and cut and sawed wood for Sister Hattye Crandall and mother. Mr. Park Moorhead kindly donated the use of his buzz saw and furnished a man to assist, which was much appreciated.

Brother and Sister Chester Davis and son Lyle, Brother Ellis Davis, sr., and Sisters Alice and Aleta Jensen attended part of the quarterly conference at Logan.

Several Moorhead Saints attended the funeral of Sister John Shearer of Pisgah. Sister Shearer was the mother of Sister Inez Outhouse of our branch. She leaves many relatives and friends to mourn her departure, not only at Pisgah, but at Moorhead as well.

Sister Jennings Coffman and baby, LaJune, of Omaha, recently spent a week at the home of Sister Coffman's parents, Brother and Sister Fred Pellissier.

First Chicago Branch

With the beginning of the new year, our branch seems to have taken on fresh interest in the progress of the work and is manifesting a determination to go forward.

Brother C. A. Edstrom was sustained in his office as branch president. Brother Frank Almond was elected Sunday school superintendent, and already the school is showing improvement. We are fortunate in having as a superintendent one who has such a broad vision of the possibilities of the church school, and we are sure that under his inspiring leadership our school will develop rapidly.

Two patrols of Boy Scouts have been organized and are doing good work under the efficient leadership of Brother Clarence Newman, scoutmaster. Several of the scouts are from families not associated with the church, so we feel that real possibility for missionary effort is open here. The scouts meet each Friday night at the church and have their hikes on Saturdays. Already the parents can note the good that is being accomplished.

The Department of Women is working, and the young women have again been organized with a view to extending their activities.

Wednesday evening, February 23, a dinner and entertainment took the place of the usual midweek prayer service. The occasion was known as First Chicago's Opportunity, and advantage of the get-together spirit was taken to catalog the resources of the branch. Those present were asked to sign pledge cards classifying themselves as "boosters" or "knockers," "helpers" or "hinderers," and so forth, and to indicate where they could best occupy in pushing forward the program of the branch and the church. The response was very gratifying. The program of the branch is "Forward to 1930," and the first objective is "Forward to April 6."

The Department of Recreation and Expression has sponsored a number of parties during the past few months—the latest being a valentine party, at which a jolly good time was had. The spirit of friendliness and good will manifested, as well as wholesome fun, is good to see.

Brother Sidney Barrows, our musical director, is a member of the Chicago Mendelssohn Club, one of the older and more substantial of Chicago's musical organizations, now in its twenty-third season. Those attending the recent concerts, or recitals, have been convinced that it is, indeed, a wonderful organization and have experienced a reasonable pride in the reflection that our brother is thus connected with such an agency for the fostering of an appreciation of good music.

Sickness has been manifest to a considerable extent during the past few weeks, but the Lord has been kind and generous with his blessings through administration.

Those attending the recent ministerial conference at Aurora report having had a spiritual feast and are convinced that the foundations were laid for better, more constructive, work throughout the district.

Central Chicago Branch

Central Chicago Branch is moving along nicely. The prayer meetings grow better and better.

The afternoon spent by the Department of Women at the home of Sister Bass in a social way was an enjoyable one, twenty-three being present. The Sunday school was discussed, and the Sunday school officers suggested to the Department of Women that they organize a class for any course of study they chose to take up.

This week, also, the regular meeting was well attended and the day pleasantly and profitably spent.

The Sunday school is planning an institute for the evening of Tuesday, March 8. An exhibit of handwork will be made, topics of interest to the Sunday school will be discussed, a program will be rendered, and lunch served. We hope for a large attendance.

Our new superintendent of the Department of Recreation and Expression is providing various forms of attractions. This week it is a debate on the question, "Resolved, That anticipation is greater than realization."

On the last Sunday in January, four were baptized by Brothers Philemon Pement and Joseph McGuire, of Hammond. Brother Pement preached a splendid sermon in the forenoon, and Brother Westner gave us a real treat in the evening.

The sacramental service was good. The infant son of Brother Albert Turner, Albert Junior, was blessed.

The choir continues to function, having visited Hammond this last month as a whole and in parts, that it might assist in the work elsewhere, as well as at home.

We are happy to state that our missionary, Brother David Dowker, who has been ill, is again with us.

Chicago is a large field. Its needs are endless, and we are striving to push forward and fulfill our mission in supplying at least a small part of these needs.

Kirtland Conference at Barberton

The annual conference of the Kirtland District convened at Barberton, Ohio, at 11 a. m., on the 26th day of February. Appointed to preside, were Apostle Paul M. Hanson, Bishop Charles Fry, and District President T. G. Neville.

From the standpoint of numbers, branch and ministerial representation was all to be desired. Among the ministry present, in addition to those already mentioned, were Evangelists A. R. Manchester and A. E. Stone. High Priest James E. Bishop, and W. C. Neville, seventy.

Saturday's exercises were given entirely to church and departmental work, and the following officers were chosen by the body: District president, T. G. Neville, with his counselors, Elders James Carlisle and F. T. Haynes; Department of Women superintendent, Sister T. G. Neville; Sunday school superintendent and assistant, Brother William Odom and J. H. Tabut; superintendent of Department of Recreation and Expression, Brother J. Dildine. The passing of a resolution asking the First Presidency to appoint a high priest under General Conference appointment, in accordance with the resolution, automatically releases the present incumbents in the event of such a General Conference appointee entering the district.

Saturday evening Elder James E. Bishop, president of the Southern Ohio District, delivered a philosophical discourse characteristic of "Jim," to a large and appreciative audience. Following the service, the young people, actuated by social impulses and under their own impromptu guidance and program, spent a very pleasant time at the home of Brother and Sister Harpley until a late hour.

The building was inadequate for the large Sunday school on Sunday morning, and the district superintendents found difficulty in conducting exercises. At 10.45 Elder Hanson delivered an inspirational sermon which was based upon the experience on the Mount of Transfiguration. "Divine experience," said the speaker, "is essential to individual con-

version and development and to the successful carrying on of the church work."

At 2.30 the presidency presided over a prayer and testimony meeting which was well attended. Preceding this meeting, at the hour of two, William Backhouse Waters, eighty-four years of age, a member of the G. A. R., of Uhrichsville, Ohio, was baptized by William Patterson. Brother Waters is a fine old gentleman, very active for his years. We welcome him into the fold.

Bishop Fry occupied the pulpit in the evening and delivered a sermon which always bespeaks for him close study and an intense desire for the application of the law of God.

The Barberton Saints are to be commended for the accommodation of their many visitors and the methodical way in which the catering was handled. The conference sessions were brightened by choir and solo numbers under the direction of Myron Kelsey, of Akron. The conference adjourned at the call of the district presidency.

About the Alabama Conference

BAY MINETTE, ALABAMA, February 22.—We, the Saints of Bay Minette, feel it is our duty to tell everyone, especially the Saints, of the wonderful blessings that we enjoyed during the district conference held here the eleventh, twelfth, and thirteenth of this month.

We were very fortunate to have had with us Evangelist T. C. Kelley, from Independence, Missouri, and Elder J. W. A. Bailey, also from Independence. Elder Miller, Elder Hancock, and our district president, Brother T. M. Carr, were also with us. Each branch of the Mobile District was represented at the conference.

The first sermon was preached by Brother T. C. Kelley on Friday night. His text was, "Christ came that we might have life and have it more abundantly," and Saints and friends, if you had been with us to have heard the wonderful message he gave us, you would have felt, as did we, like rejoicing. It was as though God had spoken to us in prophecy.

The business session of conference convened at ten o'clock Saturday morning. Brother T. M. Carr was elected chairman. All the members seemed to be interested and took part in the business matters as they have not done here for several years. The reports of the ministers and the secretary of the conference, Sister Edna Cochran, were read at this meeting, and we adjourned at twelve and returned at two. Practically all of the elections took place in this meeting: At this time Brother Kelley had to leave us to go to a brother in Florida who was very ill. We very much disliked parting with him then, for we had expected him to stay for all the meetings. A hushed silence pervaded the house as he shook hands with each and bade us good-by. At the door he turned again and said to us, "I leave my peace with you." For at least two or three minutes there was absolute silence, and everyone seemed to be trying to keep tears from filling his eyes. We did not see Brother Kelley again during the conference, but we prayed God to heal the man to whom he went to minister. This business meeting closed at four.

Saturday night Brother J. W. A. Bailey was our speaker. Services began at half past seven. I'm sure that what Brother Bailey said did much good. The members of this branch were sadly in need of some one like him to tell them their weaknesses and how to build up again.

At half past nine we went to our homes, returning the next morning at half past eight with our lunches prepared for the dinner on the ground. We returned through the rain, for it had been raining since early morning. Instead of having a sacramental service, as we had planned, we had a prayer service in which many took part. Even though it did rain unceasingly all day, we had a larger crowd than has been had for many a Sunday.

From ten to eleven Sunday school was the order. From eleven to twelve there was preaching by Brother Carr.

After twelve we spread our dinner on benches in the

what a good time we had eating together, all friendly and church. No one who has not had the experience can know equal. After dinner we gathered about the piano and sang for about an hour and a half. Seeing Brother Carr, our chorister, enthused, we were filled with enthusiasm and sang on and on in joyful happiness.

A round table discussion followed this activity. Many difficult questions were asked, and all or nearly all were enlightened by the answers given by Brothers Carr and Bailey.

As there was to be service Sunday night, some of us stayed on, while some went home and came back. We had a good crowd in the evening in spite of the steady downpour of rain. Brother Bailey was our speaker. Most of our visitors went home Sunday evening or Monday morning.

Monday night there was another good service by Brother Bailey, and then we bade him and Brother Carr good-by.

It happened that these two brothers were checked on their way through the country to Pensacola, Florida, by an overflowing river. They had to come back to Bay Minette. We were not glad their purpose was thus thwarted, but we were rejoiced to have Brother Bailey with us again Wednesday night to deliver to us another of his good messages.

Instead of holding our usual prayer meeting, we listened to Brother Bailey. All of his talks were good, but the last one surpassed them all. By this we must believe that it is as he said, the longer he preached at a place the better his sermons got. We hope to have him with us again soon. We also hope that all of the Saints who were here will visit us again, for we enjoyed their association.

I believe I can truthfully say that by having conference here this time we have been greatly benefited, and the Saints are on the road to improvement. We are trying to work together.

REPORTER OF BAY MINETTE CHURCH.

Central Oklahoma Conference

The Central Oklahoma district conference which was summated at Tulsa, Oklahoma, February 13 was said to be a very successful conference and young people's convention. The large crowds were edified in every department of the work, and Tulsa's Department of Women gave a practical demonstration of cooperation in providing food and lodging to visiting Saints, of which there were not a few. Brothers D. T. Williams, of the Twelve, and D. S. Sorden and J. W. Davis, missionaries, spoke at all times to a full house. Apostle Williams concluded the meetings with the subject, "Play up and play the game." In his illustrations he drew many beautiful parallels. Playing the game without knowledge of the rules is disastrous, yet we must practice the game in order that we may have wisdom to properly apply the rules. Is this really so in the church work? It is true that a perfect law perfectly obeyed will produce a perfect creature, and there is provision made for a perfect understanding of the law. The first step after regeneration is a full compliance with the law of temporalities, for if we are not faithful over the few, how can we be made ruler over the many? A warming process is going on as indicated by an increased tithing report. May this process continue until the whole church becomes aglow with it, for a lukewarm condition is undesirable. We as a district are doing well but not what we could do. Are you, dear reader, included in the *we*? If not, why not? The Lord demands his *first*, and then we have a promise, and not until then. Did you ever notice that when we do not give the Lord his, the other fellow gets it? Let us go about playing the game according to the rule.

The district officers succeeded themselves with the exception of Sunday school superintendent, Sister A. McGeorge, of Enid, who was succeeded by Sister H. K. Rowland, of Piedmont. Brother Rex Rowland, of Piedmont, was associated with James A. Thomas and F. Ed. Dillon in the district presidency.

There were two ordinations to the Aaronic priesthood, Bernie Bayliss, of Terilton, to the office of priest, and Frederick A. Bowers, of Tulsa, to the office of deacon. Apostle

D. T. Williams declared an emergency at Holdenville, placing Brother R. L. Herring in charge of the work there under the district officers.

We want to thank everyone for his contribution so cheerfully given to the forwarding of the Lord's work.

F. ED. DILLON, *District President.*

OKLAHOMA CITY, OKLAHOMA, February 23.

London, Ontario

February 22.—Perhaps a few words from Ontario might be of interest to the Saints elsewhere, and especially to former residents of this region. On the whole, I think the church in the larger branches is progressing, but many of the smaller branches are having a struggle for existence. I am of the opinion that the Saints in these branches should be advised and assisted by official enactments to move to Zion, her stakes, or to the regions round about. Or if their anti-American sentiments will not admit of that, then they might move into or around the larger centers here and greatly benefit both themselves and the others.

Many of the larger branches are advancing in the Zion program and could be of great worth to the starving, struggling Saints in the smaller branches which are disregarded by other churches. In many instances their children are forming acquaintances and alliances with those not of the church, to their detriment. Many of these smaller branches have not grown for years, and there is no reason for them to longer hold the fort against great odds. The price is too great for the small amount of advancement. Missionary efforts in such places have had little backing and small attendance. Could a half dozen of such branches be assembled at a large center, one missionary effort would serve them all, and nonmembers would be more deeply impressed. To begin with, the gathering might just as well apply in districts as elsewhere, and the sooner be prepared to gather to Zion.

The Saints here are much as elsewhere, but they have a much better country than most places. It is the recreational ground of the eastern half of the United States. This winter has been very mild. The summers are cool and refreshing. Sparkling streams abound everywhere, and lake shores or river banks hem in the country on every side. In summer the excellent woods are alive with thousands of tourists' cars.

This summer there will be three reunions on the shores of the three great lakes which more than half surround the province. Chief of these will be at Port Elgin on the east shore of Lake Huron, some hundred and seventy-five miles north and a little east of Detroit, situated on the scenic blue water highway traversing the east shore. One of the finest bathing beaches found anywhere is at Port Elgin. The Saints throughout Ontario and the Eastern States, indeed as far away as Omaha and Kansas City, could well attend here during the hot season, enjoy the beach and the cool, refreshing atmosphere and help to make the reunion a great success. Why run away to Los Angeles and Florida when you can be among your own people and a beach that is morally sound? The people of the town are not prejudiced, and you will be respected. You will not be held up in prices, either. The date has not been set, but will likely be early in August, during the vacation season in the States. Watch for the date, or write D. B. Perkins, at Warton, Ontario.

My health is fairly good. I improved very fast after reaching this wonderful country.

Our young people's convention at London, February 19 and 20, was quite a success, though not largely attended on account of a storm the first of the winter, but soon over. A fine spirit prevailed at all the meetings. Brother Tomlinson, jr., has the interest of both young and old at heart. London has a nice lot of workers, both old and young. I appreciate the choir. One or two voices seemed to touch my soul more than any I ever heard. They seemed to be as greatly blessed in song as were the other workers.

I am to commence a series of meetings at Hamilton today.
996 KING STREET WEST. J. W. PETERSON.

Independence

Stone Church

A very pleasing number, "Wayside chapel," was rendered by the Stone Church Orchestra Sunday morning, following the study period, the selection being directed by Brother Leon Snow. The orchestra has recruited some new members and is doing a fine and faithful work. Old members and new are to be commended for the cooperation they are manifesting and service they are rendering. Bishop R. T. Cooper is the director of this musical body.

The March sacramental service of the Stone Church congregation opened with the singing of that grand old hymn, "My faith looks up to thee," and an audience of souls, eager to share in the blessings of this service, listened to the invocation by Elder O. C. White. In his opening remarks Brother J. M. Baker impressed upon the minds of his hearers the necessity of each one's sensing his responsibilities. As Saints of the Most High, we must carry God with us wherever we go at whatever we do. If we all say, "I want Christ to go with me," and mean it, we will be found busy in the works of righteousness, and around the table of the Lord we will mingle in love, equality, and brotherly kindness. During the partaking of the emblems of the Lord's supper, the Holy Spirit was present and manifested itself in peace and purity of thought. Patriarch H. O. Smith was asked to lead in prayer for those who had requested remembrance, that they might be blessed and healed of their sufferings. Pastor C. Ed. Miller than talked concerning the good work of the sisters of the church, their efforts in the Sunday school Department, and fine assistance in their own organization, the Department of Women. Sister Blanche Edwards, head of this department, who arrived last week in Independence after a stay of eight months in her home country, England, was called to the platform. Sister Edwards expressed her happiness in getting back after an enjoyable and busy stay in England. While there she visited nearly all of the branches of the church in that country, and stated it was the love and call of service which brought her back. Vividly describing the financial and social handicaps which exist there, she told her listeners that they, as Americans, can not realize their good fortune and advantages. She brought regards from her home people, and related the interesting fact that there is a difference of time amounting to seven hours between our time and theirs. Her home branch holds sacramental service in the evening in order to have it at the same time as we hold ours. "My faith looks up to thee," is a universal song; all branches, those in England, Scotland, Ireland, and many other places, sing it. Truly, blessed be the tie that binds our hearts in Christian love. The meeting was closed with the song, "Guide us, O thou great Jehovah," which fitted in most appropriately with the spirit of the hour:

"God has given us his Spirit,
For we have obeyed his word;
And it whispers, Saints, O hear it,
Own him as your sovereign Lord.
Holy Spirit!
Unto us thy help afford."

The junior department at the Campus gladly made room Sunday for their visitors, the Second Church juniors, who had asked in February if they might come for the regular sacramental service following the lesson period. The guests included about twenty-five boys and girls and their teachers. A good time was enjoyed, there being six prayers and forty-three testimonies and four songs offered in the short time given for social service. It was, as Brother Thiel, one of the presiding officers, said, a wonderful sight to see almost two hundred children between the ages of nine and thirteen assembled in one room at a prayer and testimony meeting—a meeting the like of which was not had anywhere else at that time.

K L D S Sunday Activities

At half past eight the Bible study hour was conducted by the K L D S radio pastor, Ralph W. Farrell. Music for this service was by a junior chorus of the Watson Memorial Church, under the direction of Mrs. C. A. Shoop; a vocal trio by junior boys; a reading by Robert Karr. The children's story was given by Mr. McIllion.

The usual eleven o'clock studio service of the first Sunday of the month consisted of music furnished by a quartet composed of Madge Nesbitt, Elizabeth Okerlind, Fred Friend, and Frank A. Russell; Mary Okerlind, accompanist; Fred Good, baritone; Orrin Fry, violinist. The sermonet was by Brother U. W. Greene.

K L D S radio church at three in the afternoon was conducted by the Reverend C. H. Koehler, pastor of Saint Luke's Evangelical Church. Music was by the Saint Luke choir; baritone solo, Elmer Ehmman; Miss Lizzie Whitthar, pianist.

Music for vesper service was by a quartet composed of Ina Hattey, Edna Daniel, Alma Kearns, and Wingfield Lewis. Special numbers were by Florence Koehler Campbell, pianist; solo by Wingfield Lewis; flute numbers by Mrs. Vena Etzenhouser Tipton, of Tulsa, Oklahoma. Sermonet by Elder U. W. Greene.

The quarter after nine Latter Day Saint studio service broadcast the Stone Church Choir, numbers by Robert Miller, organist; sermonet by Bishop J. A. Koehler.

Evening Services

An attractive program was presented by members of the Stone Church Religio following the class period. There was a violin solo by Marvin Turnbull, accompanied by Ralph Smith, a clever reading by little Miss Lucille Watkins, and a most unique piano duet by Brothers Frank White and Martin Mills. Next Sunday evening at the program period the elimination contest for local male quartets will be held to determine the quartet to represent this district in the inter-district contests to be held this spring.

Preceding the sermon of the evening, "Hail to the brightness of Zion's glad morning" was sung by the congregation, prayer was offered by Brother Francis Holm, an organ offertory was played by Robert Miller, and "Sing to the Lord," an anthem, was rendered by the choir; "As musing I sat all alone" was sung by the congregation.

Bishop M. H. Siegfried was the speaker and began his brief sermon by relating one incident of personal experience in his relationship with the church. He spoke of Luke 7 as "a day of history filled with wonderful things," and advised the congregation to read it. "It does not make much difference what a man tries to do, there are plenty of people who will criticize and minimize his effort," he asserted. "If you wait for the expression of the confidence of public life, you will never get anything done." "When you find the thing you want to do, there is no time to do it but now, and if you wait for the approval of men and women, you will probably never get your work done," he advised the youth. Relating the miracle of healing performed by Jesus, found in John 5: 1-8, he compared it with the attitude taken by some Saints toward Zion of today. We must not hold back and wait for some one else to do the work, but follow the instructions of the speaker, "the way to get things done is to do them." As examples of what can be done by people who believe in the things that they set out to do, he named Jesus and Joan of Arc.

In the fourth reel of the series of motion pictures entitled "A pilgrimage to Palestine," were seen the Golden Gate in Jerusalem through which Christ made his triumphal entry—it has been walled up by the Mohammedans lest another Messiah come through it—the Mount of Olives, Garden of Gethsemane, and Church of the Virgin's Tomb, the house of Caiaphas, the high priest, and court where Peter thrice denied his Lord, were among the places of historic interest shown.

Interesting Personals

As yet the Presidency, Presiding Bishopric, Quorum of Twelve, seventies, and other conference appointees are scat-

tered abroad on the face of the land, ministering to the spiritual needs of a people groping in darkness. With the gift of the precious angel message, they are obeying the command of the Lord: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." All year have they been feeding the sheep, but soon many of them will come to the center place to seek renewed spiritual strength and determination.

Of the First Presidency, Brother Frederick M. Smith, who has recently been in Colorado, came back to Omaha March 2. He is expected home soon. President Elbert A. Smith is still in California, and Brother Floyd M. McDowell will return from a short trip this week. Bishop Albert Carmichael has been away almost a month, and is at present in Salt Lake City. Bishop J. A. Becker will return this week-end from Dekalb, Illinois, and Brother M. H. Siegfried is in Independence.

Apostles Ellis and Budd have just arrived in the center place, the former from his field in Canada, and the latter from work in Pennsylvania, Virginia, and other Eastern States. F. Henry Edwards also is in Independence. Brothers Gillen and McConley are busy putting the finishing touches on their accomplishments in California. Flint, Michigan, is the favored location for a series of meetings being held at present by Apostle E. J. Gleazer. Apostles Curtis, Garver, Hanson, and Williams, all are at work in their respective fields, and arranging their program in order that they may be present at the joint council session to convene in Independence March 14.

Liberty Street

At the sacramental service Brother Walter Curtis made the opening remarks. He chiefly spoke of the life and crucifixion of Christ. This service was indeed an inspiration to all those who attended. The junior choir under the direction of Sister Anthony Robinson gave the program at the Religio hour. The efforts put forth by these young people show that they are improving the talents God has given them.

At the eight o'clock hour, Brother U. W. Greene gave an illustrated lecture, "From Nazareth to Calvary." Some of the most interesting and familiar scenes were the city of Nazareth, Sea of Galilee, the ancient city of Jericho, and the Jordan River. There were slides which showed the miracles and preaching of Christ until the time of his betrayal and death. The speaker brought to our minds many happenings of Bible times in these historical cities.

Brother Greene is planning to come again very soon to give us another of these lectures.

The Silver Wing Chapter of Temple Builders is starting its fourth year of work. The girls met at the home of their leader last Friday evening to discuss plans for the year.

Walnut Park

The eight o'clock prayer meeting was presided over by Elder Lurett Whiting and Clyde Bullard. Just before closing, little eight-year-old Argene Helen, daughter of Sister Sophia Wenholz, was baptized, in the presence of the congregation, by the pastor. She was confirmed at the eleven o'clock service by B. J. Scott and R. D. Weaver.

Preceding the opening of the sacramental meeting, Sanford Downs directed congregational singing, and a ladies' quartet also sang. This procedure tends to maintain good order and promote a worshipful spirit. Elder F. R. Schafer gave an appropriate exhortation at the opening, and the service was a blessing to those attending, with the gifts of the gospel present to instruct, warn, and encourage.

The evening Religio musical program included a clarinet solo by a visiting artist and musical instructor, Alfred Walters.

The young people's choir, of nearly thirty voices, Sanford Downs director, sang for the half past seven preaching service very acceptably. The sermon was by Apostle F. H. Ed-

wards. He discoursed on the desirability and necessity of a proper balance in the lives of individuals, in the church, and in any successful venture. He gave Jesus as an example of one who balanced his life in a way to make every virtue count. Our weakness and strength must balance. Some men are so strong and determined that it leads to a dominance that hinders them. Courage must be tempered with caution, confidence built up on acquired skill, and discovery always coupled with revelation. Our church can not succeed with only the power and enthusiasm of youth. Neither with only the knowledge and wisdom of the older ones, who have gone through life's experiences but perhaps lack the zeal and strength for new undertakings. But both young and old working together may carry on the work successfully.

The Department of Women of Group 28 meet at the home of Mrs. Lurett Whiting every Thursday at two o'clock. They are studying Scientific Eating and Health Building, a book by Doctor G. W. Remsburg of this city. They find the book harmonizes with the Word of Wisdom, and that its teachings concerning proper food and food combinations, fresh air, exercise, etc., are practical and beneficial. They extend an invitation to others to meet with them for study.

Enoch Hill

Wednesday night, March 2, marked the reviving of the young people's prayer meeting in spirit and interest. Held at the home of Brother Delmar Johnson, in charge of Brothers John F. Sheehy, Joe Martin, and Harold Hattey, it was well attended by the youth of Enoch Hill District, there being almost fifty present. In the score of testimonies interspersed with songs and prayers, an overwhelming desire for service to the church and the world was expressed. Our young people are not only longing to be of service, but are availing themselves of every opportunity to prepare for efficient service. They are developing their latent talents which will one day no doubt be a power in the work of the center place, Zion.

Reverence of mind and peace of spirit marked the Sunday morning sacramental service. A goodly number was present, and the prayers and testimonies voiced were strengthening to all.

At seven o'clock Sunday evening Pastor W. J. Brewer was the speaker, selecting for his subject "The atonement of Christ." He freely quoted references from the Bible, particularly the New Testament, the Book of Mormon, and Doctrine and Covenants, giving not his own opinion, but the word of God concerning the perfect plan for man's salvation through the atonement of our Lord. Through the sacrificial life of Christ was God's personality and love manifest to man, and the way opened up whereby we may be saved. Brother Brewer urged his hearers to take down these references and read and reread them from God's word, that we may know the law and the truth and thereby be informed and free.

East Independence

Friday evening, March 4, the Temple Builders from Spring Branch Church gave a play entitled "Rosemary," in the church. It was enjoyed by all. These girls and their directors are to be congratulated upon the work accomplished. The proceeds are to be divided between the East Independence and Spring Branch building funds, we believe.

Gladys Elaine, the infant daughter of Brother Alma and Sister Gladys Friend, was blessed Sunday morning by Brothers Harry Friend and N. Carmichael.

A peaceful spirit hovered over the large crowd at the sacramental service.

Brother and Sister Ralph Inman and family have lately moved into our midst. They come from Second Church. Sister Inman is ready to be of service in the musical line. We welcome them.

Brother Frank Minton was the evening speaker, giving a good, helpful sermon.

Brother Joseph Stowell, who has been sick for a long time, is now at the Sanitarium. Sister William Stowell has been very sick, but is now improving. We will be glad to see our sick ones attending church services again.

Lamoni Stake

Lamoni Branch

The service scheduled for last Sunday evening was directed by the Department of Music and the pastor. During the year those interested in music began creating an interest in the purchase of a grand piano with a view of starting a fund this year. The movement found expression in the branch business session of last January, when it was moved to place the matter of collecting money and purchasing the piano in the hands of the branch presidency. Under the leadership of President W. E. Prall and Mabel Carlile, the chorister, and with the cooperation of the several organizations and membership of the branch, a remarkable response was received, with the majority of the pledges in cash. Accordingly a committee investigated the qualities and terms of purchase of different pianos and contracted for a Mason & Hamlin seven-foot grand piano, to be shipped direct from the Boston factory. Through professional discounts and the good offices of a salesman of the church, the piano has been installed for somewhat less than \$1,500, in contrast to the standard purchase price of \$2,150. It meets a long-felt need in the Lamoni choral and orchestral circles and will give stimulation to these interests.

The program scheduled for last Sunday night as an installation service was as follows:

Piano Solo, "Rhapsodie," Dohnanyi, Rae Lysinger.

Hymn, "Burst ye emerald gates," Congregation.

Vocal solo, "Thou wilt keep him in perfect peace," McDermid, Gertrude White.

Vocal duet, "The Lord is my light," D. Buck, Mary Louise Lloyd and George Anway.

Piano solo, "Soirre de Vienne," Schubert-Liszt, Virginia Wary.

Anthem, "Before the heavens were spread abroad," Horatio Parker, Oratorio Society.

Sermonet, Apostle D. T. Williams.

The work of the departments of the Lamoni Branch is taking on new life since the first of the year. Plans are in process for the coordinating of the several activities of the branch into a unified program with definite objectives. A few weeks ago a group of representative workers met for discussion of the local problems, and it was decided to follow the recommendation of the presidency that a council of religious education act in the harmonizing and outlining of plans for the educational work of the branch. The first meeting, consisting of heads of the departments, was held last week and outlined a tentative program until July 1, covering special days, new projects, etc., Easter, Mothers' Day, Mother-Daughter Banquet, and the like. The council is still in its initial stage, but it promises to give unification, initiative, and vigor to the corps of workers.

Lucas Anniversary

On February 20 the Lucas Branch in the northern part of the stake celebrated the fiftieth anniversary of the organization of the branch. For several months the congregation, under the pastorate of Elder W. B. Farley, had been looking toward this event, receiving stimulation in the anticipation. The history of the Lucas Branch is a repetition of the story of many a congregation that has been established in a mining town, that has declined with exhaustion or abandonment of the mines. So has it been with Lucas. During the prosperous days of the mining industry, the branch enjoyed palmy days and gave some valuable workers to the general church. In later years less favorable conditions have prevailed, but recently new vigor seems to have entered into the group work.

An endeavor was made to invite former Lucas residents as participants in the program. Then, too, there were delegations of visitors from nearby branches. The day opened with a prayer service and the Sunday school session. At eleven o'clock W. E. Prall, president of the stake, preached an inspiring home-coming sermon, reviewing some of the historical aspects of Lucas as they pointed helpfully to the problems

and hopes of the Zion gathering. In the afternoon the program consisted of talks by the long-time workers and a song by Elder W. T. Shakespeare, of Lamoni, giving an historical sketch of the experiences of the branch, sung to the tune of "Admonition." In the evening Roy Cheville, of the stake presidency, delivered the closing sermon. Music was furnished by singers from Chariton and a male quartet from Lamoni. Noon and evening meals were served in a lodge hall near the church.

Missionary Activities

Last Sunday evening Elder Hubert Case closed a very successful series of meetings at Allendale, Missouri. This town at one time had a fairly thriving branch and has a rather good church building. To the nucleus of 38 members, 20 have been baptized during the recent series—a remarkable increase in percentage. A significant thing is that the new members are young people, ranging between the ages of eighteen and twenty-five years—with the exception of two children. Apparently Elder Case did some pastoral teaching, for thirteen inventories have been filed. This situation leaves an imperative need to provide pastoral supervision, which will have to be cared for from the office in Lamoni. Elder G. R. Wells will care for the appointment until the convening of General Conference.

During the past week Elder Case has been conducting missionary services at Oland. Elder W. E. Haden, home for a short time from his field in the Clinton District, has been preaching at Davis City.

Concert at Creston

On February 28 the Graceland A Cappella Chorus gave a concert in the auditorium of the Creston High School. The program was sponsored by the Creston Branch as a benefit for their building fund. In the afternoon the chorus appeared before the high school and junior college assembly and before the junior high school. After the concert of the evening, a reception was tendered the chorus by the music workers and officials of the Creston Branch. There were invited some of the more prominent musicians of Creston, among them Professor Haydn, who is president of the organization of music teachers of Iowa. Talks on a cappella singing and musical numbers, piano and vocal, were given by Creston and Lamoni people. Undoubtedly such an evening tends to get the work of the church before the prominent people of the town in a more favorable way. Much credit is due to Miss Thelma Lane, who is director of music in the grade schools.

Lees Summit, Missouri

The Department of Women of the Lees Summit Branch, under the leadership of Sister C. W. Childers, has been very active during the past year. They hold their regular all-day meetings the first and third Thursdays of each month at the homes of the sisters. The first Thursday is their business meeting and study day, while they spend the third Thursday sewing.

Sister Duncason is active as a friendly visitor. Many visits have been made to the homes of the sick. Clothing has also been made by this department for needy ones of the community. The members of this department have a true desire to advance along spiritual lines. Secondly, they desire to pay off the church debt. We have reduced it to \$300, paying \$184.12 the past year. The department paid \$25 to the Graceland endowment fund. They also paid \$15 for work done on the church floor, part of the insurance on the building, little chairs for the Sunday school cradle roll class, books for the church library, flowers for the sick, and many other things.

The department had a home-coming day last June and an ice cream social. To raise some money, the sisters held several bake sales and a bazaar, making \$272.70 in the last year.

Our prayers are that God will help us do as much and more in the coming year as he has helped us to do in the past.

ELLA MARIE HAAS.

Kansas City Stake

Central Church

The dawning of a beautiful spring morning with the sun pouring out in all her glory and little blades of grass showing forth in their green carpet over mother earth while the buds of the trees are swelling preparatory to breaking forth into leaves, brought out an attendance of 281 at Sunday school with a collection of \$12.68. The Sunday school is full of activity, and each class seems to be moving forward in its onward course endeavoring to reach a higher standard. The Sunday School Orchestra, under the direction of Sister J. L. Johnson, rendered a very beautiful number which was highly appreciated.

A number of cases of illness have been reported in the last few weeks, which has caused a slight decrease in the attendance of the various meetings. Sister Dora Blankenship, who underwent a major operation at the Sanitarium a few weeks ago, is progressing nicely and has been able to return to her home. However, her daughter, Amy Blankenship, is now confined at the Sanitarium, having been operated on for appendicitis, but is doing nicely. Also Sister Hazel Scott has been reported quite ill this past week. Hazel is very active in our Sunday school, playing the pipe organ, and is missed very much.

The Saints are looking eagerly forward to the return of the pastor and his wife, Brother and Sister J. A. Tanner, who have been in California in the interest of the church for the past month. They will probably return sometime during the next week or ten days.

The quarter to eight sermon was delivered by Elder **Seth S. Sandy**.

Considerable plans have been made for the Sunday school institute to be held next Sunday and Monday at Central Church. All Sunday school workers or those interested in Sunday school are urged to attend these meetings, at which General Superintendent Woodstock, Sister Eunice Winn Smith, Sister Blanche Edwards, and Apostle F. Henry Edwards will address the different departments of the Sunday school, and we are sure something beneficial to all will be derived. The first meeting will be at half past two Sunday afternoon and on Monday evening at half past seven.

Malvern Hill

The past week has been a busy one for all. Much visiting has been done by the pastor and others. The priesthood are busy, and a spirit of unity has been enjoyed.

We are certainly proud of our religious day school. We believe the people of the community appreciate our efforts; in fact, many of the parents of these children have expressly stated that they were thankful for our school. Sister Florine Hands, our superintendent, has received much deserved and well-earned praise of late from the supervisor, who has also complimented our school. We are also fortunate in having two splendid consecrated women who give us the entire day on Wednesday of each week in the interests of music. Sister Luella Wight and Sister Caroline White deserve much credit for the splendid way in which they have developed these young people in this line. It was an inspiration to hear the children sing upon this last Wednesday.

Sister Crinklaw, our chorister, is very busy preparing for the musicale to be given here March 11, to aid the Department of Women in raising their finances for the year. Everyone is invited to come, enjoy a splendid evening, and help us.

On Friday evening, February 25, the Department of Women realized a fine little profit from the health lecture and aluminum demonstration given in the basement of the church. Brother DeTray gave the lecture, and was assisted in the demonstration and serving by his sister, and Sisters Bootman, Lloyd, Post, and Loreen Lloyd. We are all sorry that our superintendent, Sister Sherman, was ill and could not be with us.

We had a good attendance at Sunday school. We were

pleased to see a number of new faces. One class had doubled in size since the preceding Sunday.

Our pastor, F. V. Elliott, preached in the morning. He stated that he wished to follow up some of the thoughts expressed in Brother McDowell's sermon at Central and stressed particularly the idea that we were going "onward to 1930 and beyond." He showed that while the principles of the gospel remained the same, methods necessarily change.

In the afternoon of Sunday, February 27, a very enthusiastic meeting of Sunday school officers and teachers was held at the home of the pastor, F. V. Elliott. We are fortunate in having with our group Brother Ray Lloyd, the stake superintendent. He gave us a fine talk on methods of increasing attendance, and we decided to act upon some of these suggestions at once. A definite campaign was planned.

Brother J. W. Gunsolley gave an illustrated lecture in the evening, clearly showing the evil effects of tobacco, stimulants, etc., upon the human system. Many expressions of appreciation were heard.

Armourdale Church

On Sunday, February 20, another soul was born into the kingdom, by baptism.

On Sunday morning, the 13th, Brother Richard Herrick, from Grandview, addressed the Sunday school.

On the 18th, at 8 a. m., Sister Elizabeth J. McNeese, passed on to her reward. Paralysis was the affliction that caused her death. She had been a member of the church for thirty years. Sympathy is extended to the bereaved family by the local congregation. Elder W. I. Fligg preached the sermon. She leaves to mourn her departure a husband, two sons, and three daughters.

On the 27th, Pastor W. B. Richards was the forenoon speaker, and at the evening hour Elder L. W. Hays broke the bread of life.

Argentine Church

On the 27th Elder H. O. Smith was the speaker, his subject being "The unity of the faith," basing his remarks on Ephesians fourth chapter. He said that we agree on more things than we disagree on. Jesus Christ prayed, "Thy will be done on earth as it is done in heaven." "That they [his disciples] may be one as we are one." A tribute to us is that we all preach the same thing.

At night Radio Pastor Ralph W. Farrell occupied the sacred desk, stating that it was a hard thing to disillusion one in regard to any previous teaching, or for us to be disillusioned. Of himself, he said that it was part of his ministry to disillusion some in regard to their prejudices as to their belief of the teaching of our church. Jesus had to disillusion his disciples as to his mission in the earth. He was not to conquer as a Caesar, Napoleon, or an Alexander but with love. He solved the world's mystery when he said, "I am the resurrection and the life," which was fulfilled in his resurrection and ascension.

Elder W. O. Hands on Friday evening, as part of the Religio program, gave a slide lecture on the progress of the Auditorium, which was very interesting.

Bennington Heights

It was our privilege to enjoy to a great extent that comforting influence of the divine Spirit in the sacramental meeting Sunday morning. There has been desired knowledge of the will of God concerning certain conditions given; and the members of the priesthood came fasting and praying. We were spoken to through prophecy.

Some of the faces which are usually present were missing. Brother William Fahey underwent a minor operation on his nose and throat last Thursday at the Sanitarium. He was brought home and is now feeling quite well but is not yet permitted to go out. Brother S. S. Spangler, assistant superintendent of the Sunday school, is now in California, where he has gone to seek employment. Sister Mary McCarrison, after spending a week with her mother, has returned home.

The Sunday school attendance was 146. Last Sunday was the 100th consecutive Sunday for Brother Orville Helm. There are now four persons who have attended a hundred or more Sundays without a miss. Besides Brother Helm, there are Dorothy Hastings 126, Sister S. D. Hastings 124, and Dorothy Ladd 112.

The girls of the primary department met last Saturday with Sister Mary Spangler and organized a Blue Bird Circle. Officers were elected, and they are now planning for the future.

Elder Joseph W. Stobaugh, of the Mount Washington Church, visited with us and assisted with the meetings.

Sioux City, Iowa

There has been a gradual increase in interest as well as attendance at all of our services. The last sacramental service was of a spiritual character, and the attendance of one hundred twenty-five was gratifying and encouraging.

On Sunday, February 20, our pastor, Brother G. Scott Daniel, conducted a junior church service, adapting it to the needs of the children. The object lesson was illustrated by using two glasses of water; a few drops of ink dropped into one glass showed how evil blackens our lives. The children enjoyed the service, and many of the older folks felt that the service was profitable to them.

The choir has been rehearsing each Wednesday evening after the prayer service, has been supplying special numbers occasionally, and is planning on some special music for Easter.

The Sunday school, under the direction of Superintendent J. E. Keck, is moving along nicely, with an increase in attendance, interest, and offerings.

The Department of Recreation and Expression, with Frederick Vandell in charge, is especially interesting because of the splendid programs given each Sunday evening. They are planning on having a recreational program once each month, on Friday evening.

Once again the Department of Women and Temple Builders have come to the assistance of the financial department, by helping to raise the money for a new carpet and a railing around the platform.

On February 11 the Riverside Group of the Department of Women gave a play at the church. The title of the play was "Sally Lunn." It was very interesting, entertaining, and had a very good moral. They will repeat the program at the Woodman's Hall March 4.

The Temple Builders made a pledge of twenty-five dollars on the carpet fund; and with the results from the "Hustler's Aprons" and the George Washington dinner served in the basement, they have more than reached their goal.

District President Joseph Lane was with us Sunday, February 27, and preached both morning and evening, bringing a message of hope which was encouraging to all. Elder C. J. Smith recently delivered a lecture on the new Auditorium, using the slides that have been made, showing the progress of the work up to the present.

The little five-week-old son of Sister Elva Pace has been critically ill, having undergone an operation at Saint Vincent's Hospital, but recently returned home, and his speedy recovery is hoped for.

The spirit of unity and good will exists among the Saints, and all are enthused with the slogan of "Forward in 1927."

Vinal Haven, Maine

February 6.—The Saints here had a good sacramental service today, and the Spirit of the Lord was present. Priest Eldridge Candage presided over the meeting, as Elder Archie Beggs was away laboring in the district. The Saints expressed their desires to fulfill all parts of the law and become fully acquainted with the church program, the stewardship plan.

It has been a successful winter here in church work, especially the Sabbath school, which is growing and developing, also the Department of Recreation and Expression. Many times at the Religio thirty-five or forty young boys and girls are present.

Our branch president, Archie Beggs, is an active worker. He keeps the good work progressing, and always has plans in mind which will be best for the development of the church work.

Many of the Saints of this local recently went to Stonington to meet Brother Frederick M. Smith, and when they returned they brought glad tidings to the rest of the Saints. They are still talking about him and his ideals for and knowledge of the affairs of the church.

Let us pray and work together for the good of all.

Central Nebraska Conference

One of the largest spring conferences of the Central Nebraska District in many years convened at Norfolk Friday and Saturday, at which time the following district officers were elected:

The presidency, Brethren F. S. Gatenby, Levi Gamet, and J. H. Butler, were sustained; Sister Frank Rost, secretary; Brother T. A. Beck, treasurer; Sister T. A. Beck, chorister; Brother A. D. Oehring, superintendent of Sunday school; Brother J. H. Butler, superintendent of Department of Recreation and Expression; Sister J. H. Butler, superintendent of the Department of Women. Sister M. A. Rutledge, Sister Pearl Allen, Sister T. A. Beck, Brother A. D. Oehring, and Sister A. D. Oehring were chosen delegates to General Conference.

Saturday evening a program was rendered under the direction of Sister T. A. Beck, district chorister, and Brother E. H. Wells. Apostle Clyde F. Ellis sang, "There's no love to me like the love of Jesus," in the language of the South Sea Islands. Brother Ellis had some pictures with him which were taken in the islands, and we were very much disappointed that we were unable to obtain a picture machine so we could see them and hear about them. He preached two wonderful sermons, and his presence among us was a source of strength and encouragement. He also met with the priesthood and gave them valuable instructions.

There was a young people's prayer service held at the home of Brother F. E. Cochran at 6.30 Sunday morning, and the good Spirit was enjoyed.

Brother T. A. Beck, of Norfolk, was ordained to the office of priest after the order of Aaron, under the hands of Brethren F. S. Gatenby and Levi Gamet at the Sunday afternoon prayer service. This service was well attended, and the interest manifested was remarkable. The spirit of joy and gladness was akin to pain, which caused all to be humbled and melted to tears.

The Saints of this district renewed their desire and determination to back the program of this church—God's program—God's church.

KLDS Radio Flashes

Beatrice, Nebraska.—I want you to know that I greatly appreciated your program on Tuesday morning, and especially the fine talk that was given. You certainly have some very faithful and good musicians broadcasting from your station on these early programs.—F. E. Lenhart.

Columbus, Kansas.—We enjoyed the missionaries' program very much last night. Every number was fine. Would like to add that we appreciate the service that K L D S is giving to the world. It seems there is inspiration in every number of every program.—Mr. and Mrs. A. J. Jones, Route 2.

Dalhart, Texas.—Your program, consisting of sacred songs, was very much enjoyed last night. We hear your programs very distinctly.—Doctor and Mrs. G. E. Eubank.

MISCELLANEOUS

Pastoral

To the Saints of the Kewanee District; Greeting: Our recent district conference at Rock Island passed off very harmoniously, with a splendid spirit of unity and cooperation. Action was had authorizing the holding of the next conference at Savanna, May 28 and 29, also the holding of a reunion at Galva, beginning on the Friday nearest August 15. At the May conference will occur the election of district officers, and the fixing of the district budget for the coming fiscal year.

The district is holding its own in numbers, finances, etc., and in the leading branches there is considerable constructive activity. Many are taking a deeper interest in the financial law, and are filing their inventories and arranging for the payment of tithes.

We hope to stress the missionary work throughout the district during this year, and to have the cooperation of the Saints in this connection. If there are isolated Saints in the district who would like meetings in their localities, or a visit from the district officers, we would be glad to hear from them and to cooperate with them in this connection.

All are urged to begin to plan now for the coming reunion. Our new address is 2406 Seventh Avenue, Moline. Since moving here we have had a telephone connected for the benefit of the local work and of the Saints throughout the district in case of sickness, death, and other reasons why they might wish to get in touch with the district president in case of emergency. Our telephone call is Moline 3852. If the Saints will make a note of this address and phone number, it may be helpful to them.

The church outlook is good. Our slogan is, "Forward to 1930 and beyond." Let us do our best to make this a successful year in church work.

E. R. DAVIS.

MOLINE, ILLINOIS.

Musical Institute

The musical institute of Gallands Grove District will be held at Dow City, Iowa, March 26 and 27. Chorister Arthur H. Mills, of Independence, Missouri, will have charge of the two days, lecturing, demonstrating, and leading the singing of the young people and congregational singing. We urge choristers and their respective pianists, choir members, orchestra players, and leaders in the various branches, Sunday schools, and Religios in the following places, Cherokee, Mallard, Coalville, Denison, Gallands Grove, Auburn, Deloit, and Dow City, to have as large a representation present as possible. Brother Mills is efficient in his work, and the results gained from these institutes are far-reaching; so we ask the cooperation of every branch officer in assisting the project, to the success and benefit of every branch and department in this district.

MRS. GUY R. JOHNSON, *District Chorister.*

Another Opportunity to Help

Who in Michigan but has heard of the Park of the Pines Reunion? Its ideal location and the splendid support which the Saints of the Northern and Western Michigan District have given to it have spread its fame as an ideal reunion spot throughout the church.

The Michigan young people's convention this year will be held at the Park of the Pines reunion grounds at the same time as the reunion. Combining these two interests will add strength to the program.

Having been appointed to take charge of the choral work for the convention, and after consultation with those chiefly interested, it has been suggested that the Michigan musicians put on the cantata "Daniel."

To do this successfully will require the cooperation of every singer in the State of Michigan. Every local choir

leader is asked to give a portion of his time in rehearsals of this cantata. Those who are unable to attend the Park of the Pines reunion will be benefited by the training and practice in these rehearsals.

As it is, the time is all too short for us to make adequate preparation.

Those who are not associated in choirs in the branches may get a copy of the book and practice at home. Thus each one, by working hard and becoming perfectly familiar with the score, will make it easier to combine the parts in the big chorus at the convention.

Those desiring information about the cantata, the price of books, and where they can be purchased, may forward their inquiries, and a prompt reply is promised.

LOUISE EVANS.

GRAND RAPIDS, MICHIGAN, 240 Travis.

Conference Notices

Alabama District, at Lone Star, Alabama, March 12 and 13. Prayer meeting at nine and business session at ten on the morning of the 12th. G. W. Miniard, secretary, McKenzie, Alabama.

General Conference Reception Committee

If you are going to General Conference, make application for lodging as soon as possible. This year there will be room for everybody in the new Auditorium.

C. ED. MILLER, *for the Committee.*

Conference Minutes

FLORIDA.—District conference, February 19 and 20 was presided over by district president, A. D. McCall, and Elder J. W. A. Bailey. Statistical reports were in hand from the following branches: Flomaton, Coldwater, Local, Pensacola, Alafloa, and the nonresident group. As this was not a full report of the district, we are unable to give exact number of membership of the district, or gain or loss, but approximate number of membership is 760. Ministerial reports, written or verbal, were had from the following members of the priesthood: Elders T. C. Kelley, A. H. Parsons, S. D. Allen, B. L. Jernigan, J. H. Johnston, A. D. McCall; Priests T. F. Vickery and S. G. Allen. Reunion committee for the coming reunion was elected as follows: W. A. West, E. N. McCall, S. G. Allen, C. T. West, and Bessie Rowe. This committee was directed by action of the conference to investigate prospective sites and conditions for permanent grounds for the Florida District's reunions, and to report to the next district conference. Election of officers for the district resulted as follows: A. D. McCall, president; C. T. West, secretary; E. N. McCall, treasurer; Helen McCall, chorister; S. G. Allen, superintendent of Sunday School Department; Mrs. S. G. Allen, secretary of Sunday School Department; Elmer J. Hawsey, superintendent of the Department of Recreation and Expression; Mrs. S. G. Allen, superintendent of the Department of Women. Following is list of delegates elected to represent the district at General Conference: T. C. Kelley, S. G. Allen, C. T. West, A. D. McCall, J. W. A. Bailey, Mrs. T. C. Kelley, and Mrs. C. J. Clark. By vote of the conference, those delegates who might be present were empowered to cast the full vote of the district, and in case of division, to cast majority and minority vote. Conference was adjourned to meet at the Alafloa Branch; time to be set by the district president.

LITTLE SIOUX.—District conference held at Logan January 21, 22, 23. A very splendid conference was enjoyed by a goodly number. Attendance was not as large as had been expected, weather and road conditions being unfavorable. Brethren Richard Baldwin, G. Scott Daniel, and Charles J. Smith, of the missionary force, were present, all of whom delivered some splendid discourses. The election of district officers was had, resulting in Brother Joseph Lane being sustained as our district president, he choosing Brethren W. R. Adams, of Logan, and Fred A. Fry, of Woodbine, as his associates in the district. Sister Ruby Adams, district secretary; George M. Vandel, treasurer; Ervin Rosenburger, chorister; Marvin K. Fry, Sunday school superintendent; J. E. Keck, Religio superintendent; Ruth Gunsolley, Sunday school secretary; Myrtle Crabb, Department of Women superintendent. The following delegates were chosen to represent our district at the 1927 General Conference: G. Scott Daniel, Mrs. G. Scott Daniel, Charles J. Smith, Richard Baldwin, Mrs. Richard Baldwin, Joseph Lane, Mrs. W. R. Adams, George Meggers, J. E. Keck, Marvin K. Fry, E. B. Purcell, Mrs. E. B. Purcell, Elsie Stewart, Ervin Rosenburger, Alma Mefferd, Mrs. Marvin Fry, Mrs. George Meggers, Mrs. Ervin Rosenburger, Mrs. J. J. Kilpack. Statistical reports show a membership in the district of 1,901. At the close of the Sunday afternoon session, Brother Richard Baldwin arose and pronounced a blessing upon the Saints assembled, which inspired all with the thoughts, "How kind and good is the Lord toward his erring children," and "How wondrous are thy ways, oh, Lord." We adjourned to meet at Missouri Valley, the district presidency to set the time of meeting.

CLINTON.—District conference was held February 11, 12, and 13, at Rich Hill, Missouri. Several ministers were present from various branches. Delegates elected for General Conference were: R. T. Walters, Birch Whiting, Sister F. C. Keck, Sister Eliza Wedlock, Joseph Curtis, John Dellar, Lee Quick, Sister Caroline Nafus, and J. A. Marsteller. A spiritual feast was enjoyed at these meetings. It was voted and carried that the next conference be June 10, 11, 12, 1927, at Nevada, Missouri.

Our Departed Ones

JOEHNK.—Ida M. Joehnck was born in Farmington, Iowa, May 28, 1858. Her maiden name was Hollowell. She was baptized by Apostle John H. Lake in 1873. Died after a lingering illness at the Holden Home, February 14, 1927, being preceded to the other side by her husband, a one-time missionary, four years ago. Her body was brought to Independence for burial, and the funeral occurred February 16, 1927, the sermon being preached by Elder J. M. Terry. Interment in Mound Grove Cemetery.

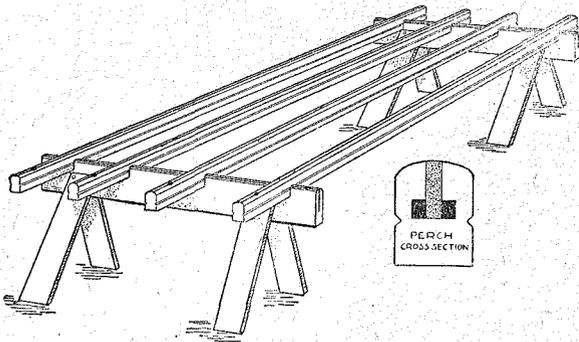
SLUSHER.—Anna Bell Slusher was born in Missouri in 1861. In her maidenhood she was married to Amos Leigh, to which union were born four children, two of whom Sister Mattie Ann Pententler and Brother George Leigh, survive and reside in Independence. She united with the church thirty-three years ago at the hands of Elder Henry Sparling, and remained a devoted Saint ever after, her life being an example of humility and piety. Her husband died in 1899, and in 1912 she married Brother William Slusher in Carthage, Missouri, with whom she lived happily until her death, which occurred at her home in Coffeyville, Kansas, February 22, 1927. Besides her husband, son, and daughter, she leaves twelve grandchildren. Her body was brought to Independence, where the funeral service was held February 24. Prayer by Elder N. Carmichael, sermon by Elder J. M. Terry. Beautiful and appropriate music was rendered by Sisters Thomas and Benson. Interment in Mound Grove.

MCARTHUR.—John Duncan McArthur was born March 9, 1858, in Santa Rosa County, Florida. Baptized September 15, 1872, by Elder Isaac M. Beebe. Married Lorena Calhoun in 1880. He served in county offices, in positions of trust; has served for years as needful in church affairs, being honored and respected not only in church circles, but by his fellow citizens. His home was always a home for the missionaries who came his way, and undoubtedly many remember him for his kindly hospitality and material assistance. He was noted for his honesty, industry, thrift, and sound judgment, a sincere Christian, and true Latter Day Saint. Died February 13, 1927, at his home in the northern part of Santa Rosa County. Surviving are his wife and eight children: George, Leroy, Frank, Mrs. Dan McCurdy, Mrs. A. D. Brown, Mrs. J. S. McCall, Mrs. W. A. Simmons, all of Santa Rosa County, Florida, and Mrs. Earl Johnston, Cleveland, Ohio. Funeral services were held at his home February 14, conducted by Evangelist T. C. Kelley, who has been a close friend of the deceased and his family for thirty years. Interment was in the family plot in Cold Water Cemetery.

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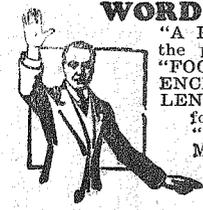
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K L D S

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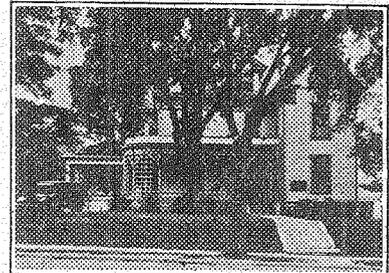
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- THURSDAY, March 17.**—2.30 p. m., Matinee program arranged by Mrs. Fred Wamsley, soprano. 7 p. m., Children's feature—K L D S Happy Story Fairy. 7.30 p. m., Lecture. 8 p. m., Studio program by quintet of the First Presbyterian Church of Leavenworth, Kansas; Mrs. J. L. Everhardy, soprano; Miss Elizabeth Rothenberger, mezzo-soprano, Mrs. Ernest Barkmann, contralto; Mr. Henry Kaufmann, tenor; Mr. O. W. Rothenberger, bass; Mrs. Charles Tholen, violinist; Miss Carol Brueggen, accompanist and organist.
- FRIDAY, March 18.**—6.30 a. m., Morning devotional service conducted by the K L D S Radio Pastor, Ralph W. Farrell; music by Mrs. Ola Davidson, Mrs. George Willis, Mrs. Mary Helm, and Mrs. Lulu Tyrrell. 7 a. m., Children's feature—Uncle John.
- SATURDAY, March 19.**—7 p. m., Sunday school lessons. 8 p. m., Studio program arranged by Mrs. Faye Logan Bothfur, pianist. 9 p. m., Soprano duets by Mrs. Joe Cope and Mrs. May Hollis.
- SUNDAY, March 20.**—8.30 a. m., Bible study hour conducted by the K L D S Radio Pastor, Ralph W. Farrell; music by young people under the direction of Mrs. Bertha Burgess. 11 a. m., Stone Church service. 3 p. m., K L D S Radio Church—Saint Peters Evangelical Church, Silas P. Bittner, pastor. 6.30 p. m., K L D S Radio Vesper—music by Nina Smith, Lulu Tyrrell, Edward Brackenbury and Frank Russell; sermonet, Elder U. W. Greene. 9.15 p. m., L. D. S. Studio service; sermon.
- TUESDAY, March 22.**—6.30 a. m., Morning devotional service conducted by the K L D S Radio Pastor, Ralph W. Farrell; music by Thelma Vincent, Elizabeth Okerlind, Alma Kearns and George Gates; Mary Okerlind, pianist. 7 a. m., English Study Hour. 2.30 p. m., Matinee program arranged by Mrs. Russell Smith, soprano. 7 p. m., Children's feature—K L D S Happy Story Fairy. 7.30 p. m., Lecture. 8 p. m., Studio program arranged by Louise Mason, soprano.
- THURSDAY, March 24.**—2.30 p. m., Matinee program. 7 p. m., Children's feature—K L D S Happy Story Fairy. 7.30 p. m., Lecture. 8 p. m., Studio program arranged by Mrs. Russell Smith, soprano.
- FRIDAY, March 25.**—6.30 a. m., Morning devotional service conducted by the K L D S Radio Pastor, Ralph W. Farrell; music by Walnut Park Quartet. 7 p. m., Children's feature—Uncle John.
- SATURDAY, March 26.**—7 p. m., Sunday school lessons. 8 p. m., Studio program; Walton Lockman, baritone.

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Volume 74

Independence, Missouri, March 16, 1927

Number 11

EDITORIAL

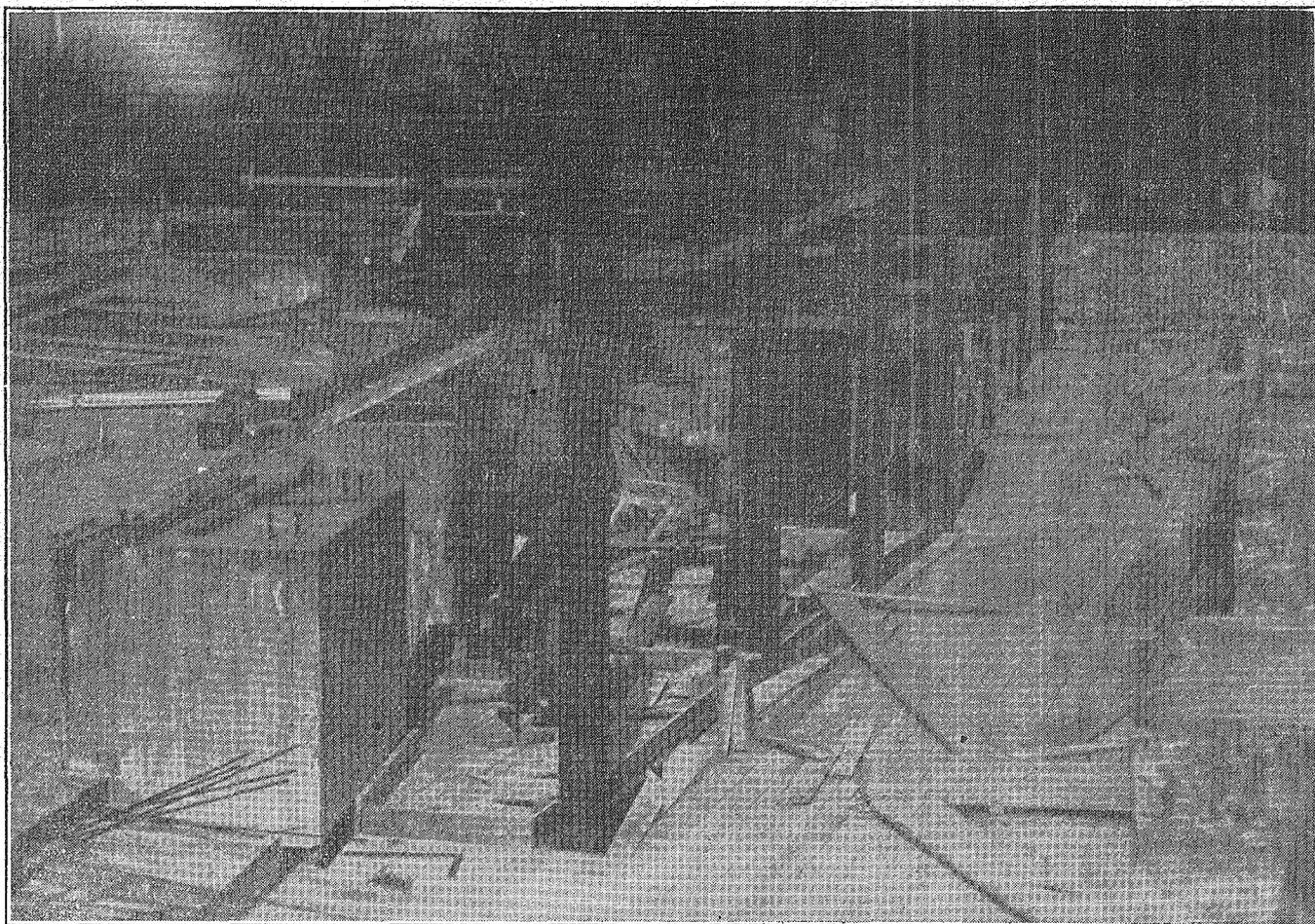
Loyalty

In a prayer meeting somewhere in the East recently, I heard a brother remark: "A man is loyal to the things from which he derives the most bene-

fit." That did not have the right sound to me. That puts loyalty on the basis of reward, and that to me seems out of stride.

Loyalty has always connoted to my mind, sacrifice, service, devotion to a cause, rather than clinging to that which pays us. Of course loyalty is in some ways akin to gratitude, return service, and yet the brother's remarks didn't ring right. What's wrong with it? Or is it wrong?

F. M. S.



This picture of the Auditorium shows some of the form work, giving the construction of the ramps by which one may pass from one floor to another without the use of steps. This picture is taken from a point near the center on the east, looking north. A portion of the first floor slab and the supporting piers may be seen at the left. The ramp leading to the level of the first floor is shown at the right of the picture. It is a continuation of the ascent from the basement level. The first turn in this ascent is midway between the first and second floors. This turn is at a point just back of the third steel beam, counting from the foreground of the picture.

Church Decorum

I was present in a meeting recently when the organist was playing a well-selected and well-rendered voluntary. It was a selection I could have enjoyed, but over all the room there was a hum and buzz of conversation. The congregation had not been "called to order" by the elder. Most of the conversing was done aloud. Even the choir members were talking. A few, I was pleased to see, were trying to appreciate the selection and the rendition. But it was spoiled for me by the lack of attention, and so I fell to thinking about church decorum, *our church* decorum, especially just preceding prayer and sacramental services. What can we say of it? Is it good? I shall not say further than that it should be.

The Saints are good "visitors" and love to chat. And they do. But are not the moments just preceding a service precious for meditation and silent prayer? especially so while the musicians are making their contribution towards the success of the meeting? And should not "visiting" and conversational communion be reserved for the social chambers?

Meditation is a prime factor in the religious life. In meditation, perhaps more than any other time, do we become susceptible to divine influences upon the thought stream, or stream of consciousness. Music, we are told, intensifies the mood we are in—we weep more quickly if sad, laugh more quickly if happy. Our meditation will be deepened by unobtrusive music. The musical part of our services should be received in the silence of meditation.

The attitude of the audience is a large factor in church services. This is particularly true during a ritual or ceremony. I have seen rather insignificant rituals made impressive by solemn and earnest participation by both performer and observer, while on the contrary I have seen the effect of some of our most important rituals ruined by careless observance.

It behooves us, Saints, to observe the proprieties of the house of the Lord.

F. M. S.

Just before us lie some particularly heavy tasks. It looks to me as though every Saint must carry just a little heavier burden than before, and recall what Beecher said: "Pray not that our burdens may be lessened, but that our backs may be stronger."

F. M. S.

"Never say 'Tis little we can do:
That our opportunities are few.'
If we have improved before,
Heaven will intrust us soon with more."

—A Latter Day Saint hymn.

The Work in Kirtland

A letter from Bishop Charles Fry, dated at Wiloughby, Ohio, in February, contains news of the work at Kirtland. As the church is always interested in the status of the work at the location of the building of the Temple and the scene of much history of the early church, we make the following extracts:

The early snow and winter weather checked the Temple visitors, and very few have come, probably not over half a dozen a month. The first spring weather will likely start them coming again.

In the past year there has been a distinct advancement in the work here, and spiritual conditions are much improved. By gradual processes, old feelings of antagonism have gone down, and feelings of friendly brotherhood have grown up. The reunion of last summer brought a spiritual uplift, and the special meeting held by Brother R. S. Budd in November added very much to that uplift. Most of those who held aloof from the meetings for a time after the troubles of 1925 have returned and are taking part in a spirit of good will. The sermons preached by the different brethren have been of a high order, and the prayer meetings held in the homes during the winter months have been generally splendid. . . .

Personally I feel sad at many of the conditions in the world around us by which many of our people are lured into doing things which bring no spiritual profit, and sometimes into actual sin; but in the gospel I have assurance of better things and look forward with brightening faith to the day when our people will be gathered together under vastly better moral and spiritual conditions when the righteousness of God will shine forth in them. It seems that in the gathering is our only hope of temporal salvation, for my vision of world conditions leaves no doubt of the impending result, viz, social and political ruin. Few realize the extent to which iniquity has gone in official as well as social circles, and the foundations of government are already undermined. The mighty hand of God must needs move if the Saints are to be preserved. I have faith in the divine promises and look forward to better and greater things for the children of God.

Interesting if True

I have seen many persons go to sleep in church, and I had presumed that in lack of fresh air or lack of interest, one or both, lay the cause, or both may combine to the end of putting the auditor to sleep. The remedy in such cases is better ventilation and better preaching. Recently, however, in a bulletin issued by some public utilities companies, I saw another reason assigned; and "church napping" was attributed to poor lighting.

Well! I wonder where with those electric lighting companies the greater interest lies; keeping awake at church or increasing the lighting bill.

F. M. S.

Like a light that swayed in the winds of the night,
So my faith, from the drafts that came,
At moments bent to the left, or the right—
Then burned with a clearer flame.

—Catherine Cate Coblentz.

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

The Faith of Our Fathers

BY JOHN F. GARVER

The sixth of a series of seven sermons in the Stone Church, Independence, Missouri, in November, 1925, under the general theme, "The faith of our fathers."

In my heart I wish we might have continued under the spell of those beautiful strains of the violin just executed, and which have revived in memory the sweet songs of Israel. It was under the persuasion of these songs as much as anything else that I was converted to this faith. With you, I have lived over again tonight the moving scenes of our past experiences as the children of God. I trust the remaining portion of the hour may be as meaningful to us.

I have chosen to read a lesson from the writings of the Apostle Paul, found in the Hebrew letter, in which he says:

For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul. Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.—Hebrews, 10th and 11th chapters.

This is a wonderful lesson. We draw on its fundamental principles for the evening, and from it shall presently take our text.

The Faith of Paul

Paul says here that men achieve good ends by the power of faith. It was by faith, he says, that the elders of olden time, having finished their course, obtained by their works a good report. By faith they obtained unto life, for the just of all time live by faith. They both lived themselves, and through their ministry of hope made possible life unto others who believed on their testimony and accepted their ministry. By faith alone men achieve finally unto God, for he is a rewarder of those who diligently seek him, who believe that he is, and have the confidence to follow; though they may need to wait yet for a season, until he visits them and redeems them and takes them to himself. By faith the promise comes true.

But woe be to that man who draws back. To him there is no promise. He draws back but to perdition, and draws in after him the lasting displeasure of his fellows and of his God. But immediately says the apostle, Courage, brethren. We are not of that number who draw back. We carry on in the way of God. We are of that number who purpose to achieve for ourselves and our fellows. And as God lives, we will do it, for he shall reward us, who have been faithful.

The Faith of Our Fathers

This was not only the faith of Paul, for it was the faith of our fathers in this great church. Our forefathers in this church were moved by a great dynamic. They were moved by their confidence in God. They believed that he was, and that he would do to them according to his word of promise. They believed in his great church restored, and his glorious gospel restored to earth again. They believed, furthermore, in his power to achieve in his own right and in his own hand, for they believed in his power to achieve in them and in the Saints of all the earth. These our fathers of olden time believed to the end that they dared to do the thing God commanded them to do, trusting him to see them through to triumph.

Nor is this all, for they had the confidence in us, who were to come on after them, that their great offering would not be in vain. They believed that we, too, in the hands of God, they having begun this work, would see it through to a final and successful consummation.

Our fathers believed in man and in God. And because they had faith there came to them knowledge, and through knowledge power to establish the kingdom of God in the end of time.

My dear friends, I am come to you to say that this same faith may be ours, this same power may be ours; and bye the bye, as God lives, we may achieve the end of his purpose in our day and time. There is no question about that, save it be in the mind of the man who draws back.

We have some instances of the faith of our fathers.

The Faith of the Latter-Day Prophet

Joseph Smith, because he believed in God, lacking wisdom, went to him in prayer. And because he did believe the Father lived, the Father of Light came to him in vision, and presented to him his Son, and said, "This is my beloved Son; hear him."

Oh! what a glorious day! What a breaking through the clouds of a long and a dark and a foreboding apostasy, that men might have once more the vision of Jesus Christ. That they might have Jesus again in person directing in the establishing of his church

in the earth, to the carrying on of his divine purposes, that men believing in his name might be saved with a full salvation, both here and yonder.

Because Joseph Smith believed, he became the instrument in the hands of God in restoring the gospel.

Because Joseph Smith believed, through his hand came to us the Nephite Record, a new and additional witness of the truth of Jesus Christ.

Because Joseph Smith believed, it was finally made possible for him and his fellows to reestablish in full, to set up anew, to organize again the church of Christ in the midst of the earth.

Will you let me say this? Let those deny the faith who will, we stand fast in our confidence in that man of God, that he did establish the church, and left it in its organized form, perfect. That he added nothing. That the church through him came forth, and he left it as God had designed. Joseph Smith, because he believed the promise, set up anew in this world the undying hope that the Zion of promise would be realized in our time, the church as fully organized by him.

And because Joseph Smith believed God and his promise to the world through himself, though crowded upon by every adversity, in the towering strength of his confidence in God, said, "Even though you shall take the life from my body, my sons and my grandsons so long as water runs and grass grows will continue to plead the cause of this injured innocence until the world shall know I have spoken the truth." We wonder sometimes if he knew the fate that awaited his name. When men would rise up in our day and from among us to say he was unworthy.

The Faith of the Prophet's Wife

And when that good man died, and dark night came over the church, his stricken widow remained at Nauvoo with her children, months afterward giving birth, a stricken woman, to his last son. And because she believed, she stood fast. Reverently she reared these sons to a noble manhood, and by the bye she was able to give them to the church, in whose veins coursed the blood of succession in the office of the Presidency. And who, we are proud to say, stood as through stress and storm, the three pillars of the temple. And thank God, who stand tonight in honored memory as pillars in our tabernacle of God—Joseph, Alexander, and David.

Yes, beloved Emma believed. And because she believed, she stood fast.

The Faith of the Prophet's Son

And because he believed, Joseph, the son of Joseph, in 1860, moved by a power not his own, went to Amboy to take his father's place as head of the

church. And by that one act alone he established his right to preside. In that office he carried on in faith and in hope and in love for all men until his demise in 1914.

And woe be to the influence of that man who stands up now to say he was untrue and recreant to the trust God imposed in him as the keeper of this faith! Woe to the influence of that man who says Joseph was an impostor! Woe be to the influence of that man who says he assumed an office that was not, and gave as God's, words only his own.

Yes, Joseph, the son of Joseph, passed to his reward honored and approved of man and of God, a living monument of the power of faith to ennoble and to redeem.

And before he died, again because he believed the word of our Lord, he chose and called his son to carry on after him. He was our prophet when he did that, and no man dared say him nay!

And I feel to say to you tonight that that new prophet and his fellows, shall they finish the task handed on to their feeble hands of clay, can do it only by the power of faith, even as the work of God has been done before them.

What Is Faith?

So in faith we put our hands to the plow. Nor do we purpose to turn back, whate'er betides. We are not among that number who draw back. We plow on. And by faith shall we achieve the redemption of Zion, and the preaching of the gospel in all the world.

Now, what is faith? If you will permit it, I prefer to use another version which I think simplifies this text. It is like this: Faith is the giving of assurance to things hoped for; the testing of things not seen.

What is faith? Faith is to give assurance to the thing we hope for, that by that giving of assurance, it shall come to pass. James says, "You say you have faith? Let me see your faith. I will measure it by the thing you do." So is our faith measured by the things we do.

The farmer has faith. He does not draw back. He goes out and turns over the field, makes it ready, and sows the seed, and the wheat comes up unto a bountiful harvest. That is faith.

If you will not tell her about it, because she doesn't like her father to talk about her in preaching, I think I can illustrate what I mean by one incident that happened in our family in the experience of our little Bertha. Now, Bertha was a good little girl, but she could not be impressed with the necessity of getting to school on time. She failed to respond, no matter what her mother said or did to her about it. So one day her mother asked me what to

do with her. I told her I would do nothing, that I would let her alone, that I would teach her that she had some responsibility herself in the matter. The mother took the advice.

The next morning, as usual, there was no thought on Bertha's mind that the time was nearing nine o'clock. That was the farthest thing from her thoughts. She continued to play about the place until the first bell rang, and still nothing doing. She had thirty minutes yet, so why hurry? Finally the last bell rang. Only three minutes till the tardy bell, and three blocks to go. She jumped up from the floor where she was playing, and without following the custom of womankind to look into the mirror, she fled through the door, left it wide open, rushed down the street to the corner, turned west on the second block, and just before she went out of sight, turned her face to her mother and waving her little hand shouted, "Don't worry, mother, I can make it!" And she did.

Giving Assurance to Things Hoped For

That is faith. He has faith who sets his purpose to make it. No other man has faith. And don't I know that is so? I am going to tell you how I know it. I am not boasting of any great work. God forbid. But I know what faith is.

There once came a grand man into my life. He was known to you Independence people, Henry Kemp, to whose persuasion I yielded and was baptized. This was many years ago. When that good man confirmed me, he spoke to me in the voice of my Father and said to me, "Brother John, if you will believe and move forward in endeavor, the time will come when you shall stand in the ministry of Christ. Unto this end I now dedicate thee and set thee apart."

I believe those to be the words of God. It did not seem possible—a lone country lad, without learning, without people in the church, without opportunity, without hope. Yet I believed that to be the voice of God. I said in my heart, "I do not see how such privilege can be mine, but I will make the endeavor, and trust God to bring it about."

I went to work with all my power to bring it to pass. I chopped wood. I worked with a shovel on the railroad track. I farmed. I clerked in a store. I did all manner of work to gather together six hundred dollars with which to go to Graceland College. The five long years that I worked to gather together that money, every one was with prayer and hope and expectation that God would bring to pass his promise.

I spent that money and eight hundred dollars more to keep myself in school. This eight hundred dollars I earned pounding the dust of carpets, scooping snow

off the walks. As a young man twenty-six years of age I cleaned spittoons in the bank. I shined shoes in the barber shop. I set type in the Herald Office, and worked there as mailing clerk. I edited a local paper. I did everything that I could get to do so that I might stay in school. For five weary years I worked day and night to qualify as a minister of this church. Ten years in all I spent to make ready for the promise of God to come true. Before those days of preparation were finished, the God of heaven visited me one night in a dream, and said to me a thing all but unthinkable. He said, "My son, make yourself ready, and the time will come when I will establish you as the president of the Lamoni Stake." That was ten years before it came true. I must first needs come up through nine years of experience as counselor to John Smith in Lamoni stake presidency, to prepare me for the place as president. All through those years I knew that if I made ready the time would come when Brother John Smith, grown too old to serve, would be asked to yield to me. I made humble effort during my service with him to qualify for the place. And that promise came to pass in my experience.

I know what faith is. I know what it will do. Faith is the giving of assurance to things hoped for. Faith brings things to pass, because it works to bring them to pass.

I had another experience. I sat one time in the choir loft of the Lamoni church in General Conference, when the voice of the Father of light, which I know to be true, said to me—and mark you, I was not yet occupying in the first position as president of Lamoni Stake—the Father said to me, "My son, continue to qualify and serve in this place unto which I have called you, and the time will come when I will call you to serve in the Quorum of Twelve."

That seemed a thing impossible. I believed, however, the word of God, my Father. I never turned my face away. While I could not see how that work could ever be done, yet in humility, from day to day, from week to week, from month to month, from year to year, I tried to the best of my feeble ability to make that work possible. And my dear people, that work came to me.

I know whereof I speak when I say faith is the giving of assurance to the thing you hope to have come to pass. That by the giving of assurance on your part, the thing promised of God will come true in your experience.

Faith, furthermore, is the testing of things not seen. There are many things yet ahead in our experience which the Father has promised shall be ours. And they will be ours in that day when we put him to the test. When we believe and continue to believe and to put into things the investment nec-

essary to bring the promise he has made us, they are realized in our experience.

Again, we test that which is still to be by that which has already come to pass. By that experience which has been ours in the past, we know the thing we hope for in the future shall yet be ours.

By this I know Zion will be. I know that that righteous Father of grace and power who has come into my life and worked in me that which has been possible under his hands in the last third of a century—I know that Father can take your sons and daughters and with the opportunity which they have, they under him can redeem Zion. By this eye of faith I test the Zion of the future. By the same test I measure the preaching of the gospel in all the world. All is to him who believes. To him who believes is the promise true.

We need only then to be patient, says the apostle. Be patient yet for a little season, and you shall see God's promises fulfilled. And now in the interim, until the promise can be yours to the full, you shall live by a faith to make possible that great fruition.

The Work of Brother Drawback

Only those who draw back come to grief. I wonder if I might say just a word about this drawing back process.

It was Brother Drawback who said that the social program of the church adopted by the late General Conference was premature.

It was Brother Drawback who said that stewardships as interpreted by the brethren would fail.

It was Brother Drawback who said that the Saints would not come forward in the college endowment. And because he must needs now have a new saying, it is Brother Drawback who says, If you invest that money in land, you will lose it.

Brother Drawback leaves God's tenth in the Jackson County Bank, or maybe the Chrisman-Sawyer Bank.

Brother Drawback grows weary in his ministry; so weary that he must needs abide at home, at the hour of solemn prayer.

The purpose of Brother Drawback in these things is very clear. It is to dry up the coffers of the church. And what would that do? It would send our missionaries home. Turn our sick away from our Sanitarium. Turn our aged over to the county. And turn our homeless children out into the streets.

Friends, Brother Drawback's is a hopeless philosophy.

The Work of Faith

Faith moves forward. Faith plows on. Faith says, "I will endeavor. I will trust that Father of Light. I will trust this people. I have confidence that as good people as they are, God's mercy will

overshadow them, and by his grace they shall achieve." Faith moves on to knowledge. Knowledge paves the way to power. Power to sainthood. And sainthood to service. The power of eternity, the presence of Christ is to that people who endeavor and who invest and who carry on.

So ran the faith of our fathers. So runs our faith tonight. As the recipients of this glorious gospel; as the membership and ministry of this great church; as the keepers of the faith restored to earth in these days, we endeavor on. And it is our confidence that, endeavoring on, we shall achieve the purpose of God in us.

We know by the things we have achieved in the past it shall be so. Testing the future by these great tests of the past, and putting our investment into the future as we have put it into the past, we move on in the confidence that the God who called the first prophet to restore the church, who moved in light and intelligence through the second prophet to the forwarding of the latter-day cause, will continue to move it on to victory under the third.

Yes; faith is the giving of assurance to things hoped for, the testing of things not seen.

May God help us to qualify and to magnify our calling.

And know this, when we do, the season of waiting is but a little while until the Lord will come in to us and sup with us and we with him. And bye the bye, when Zion shall have been established, and his name carried to all the people of the earth, he will come back to us, and take up his abode with us, and we shall be with him forevermore.

The Budget and Its Use

(Continued from last issue.)

BY BISHOP A. B. PHILLIPS

Income and Expense Estimates

Whatever may be the estimate of income, conditions may arise that either increase or decrease the amount finally received. No attempt is usually made to prevent an increase, and it may be impossible to prevent a decrease. As a rule the amount of expenditures are more closely controlled than the amount of income, it being the purpose of the budget to limit the maximum that may be expended by any department of a concern, or that may be expended for any item of the budget, as the case may be. Sometimes a minimum of expenditures is fixed by the budget to accomplish a special purpose, but this is not usual.

Having ascertained the income for the specified period, the amount of the expenditure should be determined also. Different policies exist concerning the making of liberal budget estimates. Many civil institutions prefer that the maximum amount de-

sired be stated. It may or may not be allowed, but it is at least assurance that the work should not exceed the sum stated, hence that later appropriations will not have to be made to complete it. In the case of an economical budget, the closeness of the estimate depends upon the ability of those preparing it to obtain all essential information and properly evaluate it. Changing conditions may in some instances require a revision of the budget, but the experience of successive periods should help to fix the amount with considerable accuracy.

The practice of making too liberal estimates may be harmful in several ways. It may cause those making the appropriations to unduly discount the estimate, thus hampering or even crippling the department concerned. This may cause further estimates to be exaggerated in expectation of a drastic reduction. Such procedure makes both the estimate and the appropriation unreliable, and should be discouraged. The executive being responsible for both expenditures and the welfare of his department, it is well to discuss with him the details of his estimate before fixing the amount to be allowed.

Appropriations and Deficits

In state and other civil departments, and in important business concerns, those furnishing the budget estimates do not finally determine the amount to be appropriated. But the family budget, and that of an industry operated by its owners, would of course be finally determined by those making the estimate. Some of the procedure involved may be helpful in either case, hence will be briefly noted.

An appropriation is an authorization to do a specified work, usually in a given period, and to expend a designated amount of money for the purpose. If the individual or family will recognize that this principle applies, and that when determined upon the budget represents a fixed authorization for specified purposes only, it will operate more certainly to the desired end.

In order to determine the amount of the appropriation needed, it is usual to secure all information, past and present, that may be obtained concerning the work or department covered by the budget estimate. This includes possible economies, reforms, new ideas, and changes that may affect expenditures. It is often the case that some of this information is submitted with the budget estimate, including a statement of the conditions considered and reasons for the item estimates presented. When certain facts can not be known until a later time within the budget period or at its close, a preliminary, partial, or estimated budget may be authorized, the appropriation in such cases not being strictly limited. This may be necessary when fixing the family budget, in case

complete data is not available for certain items, but should then apply only to the undetermined items.

In civil practice the executive responsible for expenditures is not permitted to exceed his expense budget for the period concerned, neither can he contract excess liabilities to be charged to another period. The treasurer is not authorized to pay or acknowledge a debt in such instances, and the executive may be held personally liable for the debt, if no special provision has been made for such an emergency. While funds may be advanced from the treasury in greater proportion than that part of the period covered would average, unless expressly prohibited, the total advancements must not exceed appropriations for the entire period. The fact that by this means the entire appropriation may be exhausted before the period is at its close, which has at times occurred in critical situations, has resulted in several methods to prevent an abuse of the privilege.

In order to safeguard funds for the more necessary purposes, it has sometimes been provided that specified expenditures shall be made before any others for which the budget provides, or that the necessary funds for specified purposes shall be reserved until so applied. Another more common method has been to make additional appropriations sufficient to meet expenses to the close of the period. But knowledge of this resource may result in lessened diligence in effecting economies. To prevent this tendency it has sometimes been provided that demand for additional appropriations shall indicate the means of raising the amount required. But this has not always been practicable or desirable.

Another plan to supply budget deficits has been to transfer some of the appropriations of a less needy department to the one that is destitute. This can be done where there is a common treasury for all departments, if the department executives concerned are in accord with the plan. This would be in effect an annulment of that part of the appropriation transferred, and must be done by authority of the body making the original appropriation, except by virtue of a rule authorizing such transfers.

How the Budget Helps You

Some have inquired whether or not the budget is a real help to the average person or family. This is a practical question, and should be answered in a practical way. Of course it is obvious that the budget does not work in and of itself alone. It is a means to an end; and any means to an end must be utilized in order to make it work. When so utilized, it is a very real benefit in several ways. The fact that it means a proper distribution of expenditures, instead of spendthrift or chance habits, is a suf-

ficient answer to the question. But this is only the beginning of the answer. It causes one to choose more carefully how his money shall be spent, and gives him greater interest in evaluating what he buys. This causes him to avoid haphazard ways, and to develop those which build up his future welfare.

To one who has always endeavored to be reasonable in the use of his funds, the budget is a means of more wisely utilizing them. By spending his income more systematically and in better proportion, he acquires thoroughness and efficiency in financial matters. He thus eliminates both waste of time and poor judgment, and accordingly gains the confidence and esteem of worth-while people in his community. The budget helps him to detect the leaks in his outgo, and by stopping these his resources gradually increase. Thus he is prepared to finance himself more readily when emergencies arise. These are some of the natural results of proper budgeting, results which grow with use and added experience.

The budget enables one to determine more accurately the time when more than the average amount of funds will be needed, and will indicate when financing would be advisable. This may save considerable expense resulting from the hasty sacrifice of property that otherwise might be necessary through unpreparedness. Many persons lose money unnecessarily because they do not plan for their obligations to become due after they shall have had sufficient time to cash in on their resources at reasonable prices. The oft-repeated difference between good and poor prices spells the difference between prosperity and poverty. A budget carefully planned and carefully adhered to is a very potent means of insuring this difference.

A right use of the budget tends to augment resources by conserving them. It aids one to determine any class of expenditures that exceeds the amount available for that purpose. The budget properly kept will automatically warn him of the excess amount. Thus rigid economies may be effected at once in that direction or in some other item that may be less essential, so that financing need not be resorted to. By means of the more carefully made expenditures and the more equitable distribution of expense items, there is made available for productive and remunerative purposes a greater amount of funds than could have been accumulated otherwise.

The foregoing principles and factors are largely applicable to the family and individual budget, as well as to that of the business concern. And the family is a unit of business management, though primarily a social unit. He who is careless in managing this unit of business usually manifests similar tendencies in larger affairs. In view of these facts it is not difficult to understand why bank-

ers grant loans more readily to firms that maintain a well-planned budget system than to those which neglect to do so.

Elements of the Family Budget

The making of the family budget is a comparatively easy matter when all of the necessary factors are at hand. The number and ages of those comprising the family must guide the budgeter largely in determining the cost ratio of the items comprising the budget. The items themselves are not the same for all families in all conditions. In the tables which are to follow are given the items most commonly used, but one may find a more extensive classification better suited to his needs in some cases. The cost ratio of the items also will vary according to the place where one is living, as the price of any particular article or thing is not uniform in all cities.

While it is usually not difficult to determine the proper ratio of expense for each item of the budget, the actual amount of the budget must of course be limited to the amount of the income or less. When this amount is ascertainable with reasonable certainty, that portion of it which is to be devoted to the expense budget should be indicated in the budget estimate. If the indicated expenditures amount to practically as much as the expected income, it is advisable to adopt the policy of making the more necessary expenditures before incurring any obligations that are not essential.

Increase in the size of the family, without a corresponding increase of income, may necessitate a cheaper rent or a reduction of some other expense item. Sickness over an extended period may also require a reduction in expenses for a time, unless the income is more than sufficient for the average of expenditures. One of the easiest ways of exceeding the budget is to make occasional extravagant purchases, perhaps with the intention of economizing somewhat in other items somewhere, somehow, sometime. But one who permits himself to unduly indulge in these little luxuries usually lacks the temperament to endure rigid economy in other things, hence becomes more and more involved in debt, and in the end suffers more privation and distress than the luxuries were worth.

Whereas both the total cost and the ratio of budget items are varied somewhat by the number and ages of those composing the family, the common family unit of five may not always be the proper basis of the desired estimate, though most of the tables to be found include this basis of estimate. The recent tendency is to determine the budget by the exact number and ages of all in the family, taking into consideration the needs of each person. This gives budget costs and item ratios more in accordance with

actual experience, using the tables worked out in the past as starting points, which should result in a dependable budget.

The purchasing power of the dollar not only varies from year to year, but often from month to month also. Although the budget may be formed so as to provide for the average of such variations, violent changes may result from unforeseen conditions that could not be provided for in advance. Lack of employment may cause one to move to another place where the scale of prices requires a change in the amount and ratio of expense items, aside from the cost of moving.

The fact that prices vary according to the place of purchase and the quality or brand of the goods, often makes it advisable to determine whether the prices to be paid are higher or lower than the average. The item ratios should then be increased or decreased accordingly.

Standards of Living

Considerable research has been made in the effort to determine, if not to establish, certain standards of living. This question has been considered from various viewpoints and motives, and the figures submitted often reflect this fact quite obviously. One who seeks to ascertain how small an income will suffice to keep the worker in physical condition to perform the maximum of labor, will obtain different results than would be found by the idealist who desires to establish conditions approaching the luxury standard. Others consider the subject from a purely academic viewpoint. Between the poverty standard and the luxury standard should be found one adapted to average and reasonable requirements, or the comfort standard of living.

It can not be lost sight of, however, that with many families the standard of living is founded on the size of the purse and the community conditions that largely result from the status of local industries. The kind of employment obtainable and many other factors bear upon the subject. Inability to pay cash may, and often does, compel families to purchase at increased prices wherever credit is obtainable. In such instances a well-prepared and carefully kept budget is of real benefit, in ways that have already been pointed out.

In the situation just referred to, installment buying has been advocated by some, among whom are business men of high standing. Others are strongly opposed to the practice as tending to produce an unhealthy credit situation. This large number who are unable to complete payments due, and therefore must lose goods partly paid for, besides a considerable amount of money sacrificed, might have spent the funds in other needless ways, but in many in-

stances probably would not have done so. In order to convince the prospective purchaser that installment buying is economical, many firms advertise that their credit prices are as low as those for cash. The individual with cash, however, can almost always buy for less, though a few exceptions have occasionally been found. But one would doubtless be justified in buying on the installment plan certain articles that save much labor in proportion to the cost, if great need or an emergency required. In most other instances the policy of buying for cash only will tend to save the individual money, time, worry, and perhaps humiliation in the removal of goods from his home when he is unable to make the payments due.

In order that the family with very limited means may derive the most benefit from its resources, it is well to note the places where economies may be effected to the best advantage. Allowing for differences in circumstances, it is often possible to use less expensive foods that are equally nourishing and palatable, without diminishing needed variety. In some instances a saving amounting to quite a sum may be made by care exercised in the matter of rent. Similar economies are often possible in the purchase of clothing. But the operating item usually conceals more of the unnecessary expenditures, and many of them are so small in amount that little attention is given them. Concerning them it is well to remember that little sums of money saved regularly in this way grow to thousands of dollars in the course of a lifetime or sooner. On the other hand, he who can not control habits of spending can not form habits of saving.

Of course actual experience is necessary to determine the average of the cost of living in a given family. Obviously an arbitrary rule can not be made to work, because living methods and habits differ materially, both of the individual and the family as a whole. The cost of goods demanded varies in different neighborhoods, and those in hard manual labor demand more food of certain kinds than is required by those using less physical exertion. Family demands also differ as to the quality of certain kinds of food, clothing, housing, furnishings, and other goods. What some term extravagance or luxury is by others considered reasonable or even necessary. By means of various tables of averages the budget of each individual and family may be arrived at in accordance with the standard determined upon and the available income.

(To be continued.)

Certain thoughts are prayers. There are moments when, whatever be the attitude of the body, the soul is on its knees.—Victor Hugo.

NEWS AND LETTERS

Little Journeys With the Editor in Chief

Into the Hearts of a Few Saints

In the recent past there came under my observation three incidents, happening in widely separated localities, but tied by something common which makes them of interest here.

On the coast of Maine there are many men who wrest a living from the sea at a cost of labor sometimes smally requited by monetary returns. One such man told me he had had particularly hard work this winter to gain a living for the family, and yet he spoke to me of having promised to pay to the Auditorium fund an amount which seemed large to me, considering his circumstances. He said he seldom had money to spare, and frequently on returning home from church his pockets were empty. Said he, "Brother Smith, I haven't two dollars to my name now, so I can not pay the balance due on my pledge." So I suggested he write the Bishop and state that he had subscribed more than he could afford and that I felt sure he would cheerfully be released from his promise. His answer surprised and pleased me: "I don't want release from the promise! All I want is time, for I had pleasure in paying what I have done and want the pleasure which will come from paying the balance."

I was surprised because I had thought he wanted to be released; pleased because his answer revealed the spirit becoming so prevalent among the Saints, the spirit of giving for Zion, the spirit which not alone dreams of Zion but is willing to work for it.

In Massachusetts, at the close of a meeting wherein I had been speaking of Zion and our program, a sister came to me with a bit of jewelry she wanted to give to the church. She felt that she didn't need this, however much pleasure she could or might derive from displaying it as an ornament of attire. So she gave it to the church, for its purposes in which money was needed. She had other jewels which had representative or historic value which she felt she would want to keep at least for now. Here again was the apparent willingness to vitalize the belief in Zion by sacrificing for its realization.

The third incident was a bit different, yet out of it I got a keen pleasure, for it held promise of much that might yet be done for Zion and the church. An Englishman recently visiting the country wrote a prominent British journal that of all the countries he had visited the standard of living was far higher in America than in any other country, a standard of living which approximated luxury and extravagance. I think of this in connection with the incident I refer to.

It was in Denver at the close of a meeting wherein I had spoken of Zion, the church, and our ideals, a young man came to me and said he had an unusual request to make. He and his girl friend, he said, had that evening (it was Saturday) started to go to a show; had driven down town, parked the car, and started for the theater. Then they decided to go to church instead. They did so. And he wanted me to accept the money he would have spent at the show, and wondered if I would take it. I did, for I appreciated the spirit of the gift. It's not a large amount; but I don't want to spend it on just ordinary expenses; and I haven't yet decided just what to do with it; but I have an idea at work.

That gift, together with the memory of the Maine and Massachusetts incidents, started a train of thought—of Zion, her big problems, the money needed, and the sacrifices which might be necessary, and I concluded that when the real spirit of sacrifice already in the church becomes operative in the time of need, this people will rank with many of the past in willingness to spend and be spent for the cause of Zion.

Are not these three incidents, my readers, indicative of a fine spirit expanding and growing throughout the church?

March 4, 1927.

FREDERICK M. SMITH.

On Board a D. & R. G. W. Train, somewhere in Utah.

Are We Warning Our Neighbors?

We enjoy reading the HERALD, and think the church papers are much better than a few years back. A person who reads the church papers and attends any of the larger gatherings of the Saints can note that the plane our people are treading is higher than in days gone by. However, I do not feel we need to think it is enough, but it should only help us to go on higher and higher till at last the world will be made to know and acknowledge that here are the people of the most high God.

Recently I had the privilege of baptizing a sister of our branch, and it makes me feel the joy there is in showing others the beautiful gospel which has come to us in these latter days. The sister of whom I write has been shown the gospel by reading our church literature, such as *The Call at Evening* and various tracts I ordered for her. Sometimes, Saints, I wonder if each one of us who has received this glad news is doing all he can to tell others the story. I do not mean in word only, but are we letting our light shine that others will be attracted by the lives we live? People are demanding a more practical religion; and if we are careful in each act and word, we may be magnets in the kingdom of God, which will finally be set up in Zion.

I know the purposes of God, the gathering of his people together into one, will be accomplished, but the big question is, Will I play my part in that great program, and will I be the means of assisting others to see the way for their final march to Zion, the perfected people of God? What is uppermost in our minds as we meet together from time to time in our social meetings, also the preaching services—the saving of ourselves alone? or are we thinking in terms of our brothers and sisters and of the many creatures of God who have not heard nor had the opportunity of understanding the gospel? There is not one of us who can not hand his neighbors and friends a tract, an *Ensign*, a HERALD, or a good church book to read and thereby be the means of saving some individual from the perils that are sure to come because God has spoken concerning them that they will surely come upon the earth. The thought always comes to me that when we have endeavored to show some one the gospel we have done our duty, and our garments will be clear when we stand before the judgment bar of God.

The work of our branch at Nevada is somewhat at a standstill, due to the removal of so many of the Saints. Those who are left are so scattered that at times some can not attend on account of weather and road conditions. However, when we are privileged to assemble, the good Spirit is always present urging us to carry on, hoping for better things and laboring to that end.

At present the writer is holding meetings in the home of the sister who was recently baptized, and I believe there are others in her community who will accept the gospel. This sister lives about twenty-five miles from the branch, but she says they are going to be at church as much as their means and other conditions will permit. Her husband is not a member of the church, but we believe he will be some day. They are already talking of renting a farm closer to the branch, that they may assist more in the church work. This sister was sorely afflicted before she rendered obedience to the gospel; but now, though a member of only three or four weeks' standing, she can eat anything she wants, where before she lived on bread and a little milk. The people of her community are very much prejudiced against our work and have not attended the meeting at her home as she expected they would, having seemingly been very good friends before her baptism. Some have, however, remarked how much better she looks, and at a farm sale held by the ladies, members of the church of our sister's previous membership, they remarked concerning her ability to partake of the meal. She does not fail to testify of the goodness of God to her and of the joy that has come to her life, that now she can care for her family.

We believe, dear Saints, the remarkable healing that has come to this sister in this community is going to be a testi-

mony to her neighbors that there is a reality in the angel message, and that it will arouse their interest to the extent that they will come out and hear for themselves.

I ask an interest in the prayers of everyone who reads this letter that I may live humbly before God in order that I may have his Spirit to direct me in presenting the gospel to the people.

CHARLES LEHMAN.

NEVADA, IOWA.

Waterloo, Iowa

March 3.—As time rolls on, we are impressed more and more that the Lord's arm is not shortened in these latter days. Truly he has been in our midst in power since our last HERALD letter. We feel glad to have the opportunity to express by service our thankfulness to our heavenly Father. This branch is wide awake, and a steady increase in spiritual blessings is being manifested.

On February 11 the Sigma Chapter of Temple Builders motored to Oelwein, Iowa, and presented a program in the Saints' church. The program was delayed about an hour by reason of one load of our party being delayed by tire trouble. A Ford is quite similar to a mule—you never know when to look for trouble.

The program was opened by song, and prayer was offered by Brother C. A. Kress. The first number on the program was a reading by Sister Esther Purinton, entitled "The hero of the hill." Sister Esther has studied elocution, and her rendition of this piece was fine. Next was the play by the Temple Builders, "Packing the missionary barrel." This barrel was to be packed with clothes, and we surely would have a queer lot of missionaries if they had to depend upon clothing sent to them. Some of the clothing we saw, while it might fit some men, certainly would make people exclaim, "Truly, they are a peculiar people." We would like to see some try to wear those trousers we saw. Perhaps Goliath could have worn them, but certainly no missionary we ever saw. But at that the ladies had a good time, especially when the mouse ran out of the barrel, at which time Dana Beringer proved to be the heroine of the hour, attacking the mouse with a parasol and rescuing the ladies. No, it wasn't raining. The parasol was for the missionary. Each Temple Builder had her part well learned, and it would be difficult to say whether it was the way the ladies disposed of the crackers and jelly, or whether it was Sophie as she fixed them, or whether it was the lady with the galloping consumption that drew the most laughter. Anyway they finally got the barrel packed.

Sister Effie Nichols gave the history of the Sigma Chapter, after which Sister Mabel Hall told us how she learned to whistle, and we will say from her performance, for anyone with weak lungs, learning to whistle ought to be a good developer. Sister Hall's lungs are all right. Next we listened to a reading by Sister Hazel Nichols, "The minister's farewell." We hardly blame the poor man for saying farewell. "The call," which is the chapter song, written by Sister Hall was sung. Sister Hinds gave a reading, "Consecration." A trio composed of Sisters Effie Nichols, Lola Myers, and Flossie Grapes sang for us. Sister Purinton gave another reading, "Sleepy land," and we were favored by a piano solo by Sister Travis. Next the purpose of our chapter was given by seven Temple Builders and followed by a song by the group. An offering was taken which was placed in the building fund of the Waterloo Branch. Everyone enjoyed himself, and compliments were received by the sisters for their work.

Sunday, February 20, was a scene of activity on the banks of the Cedar River at the bathing beach. A hole was cut in the ice, and four young people were baptized into the kingdom, Elders C. A. Kress and O. J. Fisher officiating. We are expecting several more in the near future. So we truly say the Lord has been in our midst.

Some sickness has been among the Saints, but all are now on the road to recovery.

Our Wednesday evening prayer services are an inspiration to all and the source of much strength. The Spirit blesses us when we meet together. Wednesday evening, March 2, was a season of rejoicing for those who were in attendance. Our scripture lesson was Revelation 3: 7-12, and we present just a few of the thoughts expressed in this meeting. We can easily enough see the mistakes in the lives of others, but fail to see those in our own life. Is it possible that we do blind ourselves to our faults? I am going to do my duty whether anyone else does his or not. There is an open door before every one of us; no man can shut it against us, but we can ourselves shut the door by neglecting to listen to the direction of the Spirit. Our lives are like the ore and old iron cast into the furnace to be melted. When it is melted it is poured into molds that have been prepared to receive it. Sometimes there are flaws in the castings, and they have to be thrown back into the furnace to be melted over, or are taken to the scrap pile. To some is given the privilege to see their spirit and know if it is developing. It has been the writer's privilege to see his body go into a furnace and see the process of purification going on. I have seen the suffering and the agony of my body in the flame of the furnace, but out of this I saw arise from the ashes of a body that had been consumed, a purified soul. In this connection we can rejoice in song:

"Through the furnace through the heat,
There beneath the hammer's beat,
Through temptations manifold,
Comes my soul like burnished gold."

GUY HAYNES.

London, Ontario

The weekly meeting of the Alert Circle of Oriole Girls was held at the home of the supervisor, Sister Winegarden, 656 Dundas Street. The meeting was opened with song and prayer, then the roll call. During the evening Sister Annie Sheridan gave the girls a very interesting lesson on how to make paper roses. At the close Sister Winegarden served a dainty lunch.

Brother Charles Insell spent the week-end in Toronto. He attended the church services while there.

We are pleased to state that Sister Cake, who went through an operation at the hospital, is improving quite rapidly. She was brought home last week. The Lord remembered her through administration.

On February 19 and 20 the annual young people's convention of the London District was held in our church.

On Saturday afternoon all the young people met at the town hall, in London East, and participated in games of volley ball and basket ball. Everyone entered the games with enthusiasm, and all voted a very enjoyable afternoon. From the town hall the crowd proceeded to the church, where a banquet had been prepared by the sisters. This part of the program was much enjoyed. At eight o'clock Elder Peterson gave a very interesting lecture on "Gleanings of thirty-seven years of missionary life," illustrating it with lantern slides. This lecture proved to be instructive and interesting, as it centered around the Society Islands. On Sunday morning, from nine to eleven, Patriarch John Shields was in charge of the prayer meeting; a marked degree of the Spirit was felt by all present at this meeting. At eleven o'clock Bishop John Dent, of Bothwell, occupied the pulpit, preaching on "The temporal law." At three in the afternoon Elder Peterson spoke on "The vision of 1827"; and following this, Elder G. C. Tomlinson jr., our district president, spoke on "The vision of 1927." Elder William Grice occupied in the evening. The other branches of the district were well represented at our convention, and we felt that it had been a success from beginning to end.

Sister Thomas Timbrell has been suffering from a severe cold. It centered with painful swelling of the side of her face. We are pleased to see Sister Martha at church again. Sister Maker is able to be around after a very severe sick-

ness. Sister Emma is an active worker in the Department of Women. We are pleased that she is on duty again. Grandma Harrison and "Auntie" Likins have been quite ill of late. We are pleased to state that they are able to be around again. Sister Winegarden is improving after quite a siege of illness the past few weeks.

Brother Harry Simpson had the misfortune to cut his hand the other week. Blood poison set in, and he was quite ill for a few days. He was in his place in the Royal Oak Bible Class Sunday.

London Church was the scene of a quiet marriage ceremony on the forenoon of February 26, when Sister Florence Marie Smith, daughter of Elder David Smith and wife, of Stratford, became the bride of Doctor William Henry Wadland, of Iverness, Cape Breton Island, Nova Scotia. The bride was attended by Miss Jessie Wadland, sister of the groom; Wilfred Smith, brother of the bride, acted as best man. Evangelist John Shields pronounced the ceremony. The young couple will visit relatives at London, Stratford, Hickson, and elsewhere for about a month, after which they will make their home at Iverness, where the doctor has a good practice. Doctor Wadland is a grandson of Grandma Barnes, of Owen Sound.

Elder Winegarden is home after enjoying a very pleasant trip to Texas with a group of business men.

Elder Shields, Elder Gray, Priest C. Insell, and Priest W. A. Alford, have occupied our pulpit recently with very instructive discourses. The services were materially aided by the choir. Members of this group look very well in their new surplices.

There has been quite a bit of illness among the Saints this month, and our pastor, J. MacGregor, has been kept busy with branch duties.

Brother and Sister Shaw have returned to Toronto. We are sorry to lose them, for they were both active workers in this branch, Brother Shaw being our chorister and Sister Shaw one of the officers of the Department of Women. Our loss is Toronto's gain. Brother and Sister Shaw had won the hearts of many of the Saints while they were with us, and many expressions of regret were made when it was learned they were leaving.

Our Direction

When the Lord took the children of Israel by the hand to lead them out of bondage, he desired them to choose the course that would lead them to the tree of life. They, however, were not willing to go in the way they should go, to walk the pathway mapped out for them, and so they met with dismal failure. At the time they were led out of Egypt, the Lord said unto Moses, "Speak unto the children of Israel that they go forward." The course that he desired them to pursue was the forward course, and this is still his desire concerning us—that we go forward. Strange as it may seem, mankind is always determined to take a course different from the one the Lord would have them pursue, for he wants men to continue to go forward in a steady and untiring manner. The reason God would have us go forward is that life, peace, happiness, accomplishment, and worthy achievements lie ahead; they can be reached only by going on in the forward movement. The divine call that is still being sounded to the church is the forward call.

The issue is a grave one, and I am just wondering how fully we have considered it! Surely my success or my failure in life is to be determined by the direction I choose to take. If I would become the possessor of the best, I must move in the direction of the best. I should remember always that if I would lay hold on anything I must pursue it until it is fully apprehended by me. If one in his labors would achieve the highest and the best, he must choose his direction: he must determine the course he is to take. Unless he does this, he can hope to realize nothing but failure and disappointment.

Israel of old desired to kill their God-given leader and to appoint unto themselves a captain who should go before them, that they might return into Egypt. They died in the wilderness of sin as a result of their choice. This backward movement always spells failure; it must always bring disappointment and death to the person or people who choose to pursue it. Only when we choose a forward course will we be able to make progress. Our direction, then, must be constantly forward and not backward, for only in the forward course can we hope to realize the things that are worth while.

Our program must be faith inspiring and not discouraging; it must be constructive and not destructive; it must be sympathetic and not scathing; it must be such as shall lead men toward God, not away from him. Surely we can afford to consider this matter well!

It is encouraging that the slogan of the church is "Forward to 1930," and not "Backward to 1830." There is a wonderful difference between a forward and a backward course; the directions are opposite. May we not carefully weigh the matter, and in the spirit of meekness and of wisdom determine our course! As we move forward we shall come to share more and more the Spirit of the divine One, and under this influence we shall be able to inspire and encourage all with whom we come in contact to move forward with us. The forward course is a pathway of progress; it is a line of advancement; it holds many goals that may be reached and passed by us. May we not have the courage and determination to choose the forward course, the direction that leads to success, and continue to pursue it until we have entered into the highest and best?

J. E. VANDERWOOD.

Pensacola, Florida

February 25.—We feel to say at this time Pensacola Saints are moving forward in each line of work, and the outlook is encouraging at the present writing. We are having good attendance in both Sunday school services and other branch meetings.

Our district conference convened at Milton February 18 and 19, and we indeed feel strengthened because of such good attendance and for having been privileged to have with us such noble speakers as Brother T. C. Kelley, Brother A. H. Parsons, and J. W. A. Bailey, with the officers of the district and our local priesthood.

Many encouraging words were spoken, and a good portion of God's Holy Spirit was enjoyed. We feel the load is not nearly so heavy with so many good things to help us along life's way, and when we can come in such close communion with God, feeling his presence near, as we did there. It indeed makes us rejoice in the glorious work of our Lord and Savior. When we turn to him, he is ever near.

Those attending the conference from Pensacola were the McBrides, Rows, Sister Bonee, and T. F. Morgan, and these were able to persuade Brother Parsons to come to Pensacola for the evening service. Here he preached an encouraging sermon. With Brother Parsons was his faithful wife and daughter, also Mrs. Stockwood and Sister Starks, of New Port Richey, Florida, and Sister Chevalier, of Tampa. After services they spent the night with Brother and Sister Row, leaving at six o'clock Monday morning for home. We were sorry they could not stay longer and visit in our city, but as they were traveling in Sister Stockwood's Studebaker and the roads were not so good, they were compelled to leave. We hope we may have this same party with us again.

Saints of this local enjoyed having for Tuesday and Wednesday of the past week Patriarch T. C. Kelley, who preached both nights to a fair-sized audience. Brother Kelley always comes into our midst as one who inspires the souls of all those who will hear, and supplies the spiritual lives with food divine. Because of our long association with him, we throughout the South have learned to look to him as a

spiritual father, and trust he can come back in the near future.

We were also looking for Brothers J. W. A. Bailey and T. M. Carr, but they failed to reach here in time for the meetings. They were motoring through from Bay Minette, Alabama, in Brother Bailey's Ford, but found the bridges overflowed by water, and because the Ford could not swim they did not get here. But Brother Bailey came through Thursday to conference, and some one could have bought a car cheap just then. We hope to have these brothers with us later, and trust Brother Carr will not meet such discouragement next time.

We were made sad on January 16 when Brother McDaniel Dixon and Sister Maud Marquis received news that their mother had been seriously burned at Brewton, Alabama. Aunt Lisa Dixon, as we knew her, had in visiting her children here made many friends. She was beyond her seventieth milestone and had lived for the greater portion of this time in the gospel. We will miss her at reunion this year, for she was always there when able to attend. We extend sympathy to her loved ones who are left to mourn.

Sister Delilah Kelley is improving after a serious illness, and we are hoping she will soon be out to church with us again. Sister Merle Blue is almost recovered after having her tonsils removed, but we are sorry Mr. Blue is shipping over for another term with Uncle Sam. This will take them away from us at this place, and we had hoped they would locate here.

Brother Wilson Railey is missed from his post of duty. He has a three months' vacation on account of his health and is spending this time near his home in Bonifay. We will be glad when his vacation is over.

Sister Hazel Keen and Mr. Keen are rejoicing over a baby boy who has come to make his home with them. This is their first child, and they are wearing a smile which does not easily wear off. He is known as Charles Rupert. Also Sister Trehern and husband are the proud parents of a little girl, born February 7.

We are glad to see our church building standing straight again, it having been left out of plumb by the fall storm.

That this year will be a success, and we may be found looking Zionward and marching onward and steadily toward a perfect day, is our hope and prayer.

Sperry, Oklahoma

The sacrament of February 6 was well attended by the young people as well as the older Saints, and to the writer's mind it was one long to be remembered.

Brother Lonzo Harper started the year off with a church history class. This is something new in our Sunday school, and we hope that Brother Harper, with about fifteen to start, will keep his good work up.

On February 8 our pastor was called to administer to Brother J. W. Resner, who lives near Collinsville, Oklahoma. Our brother has been a member of the church since early life; was also a Civil War veteran, being eighty-nine years old. His church always was first in his mind, and he received that rest that he had asked for. Our brother has gone to meet his God and his companion. His wife preceded him about a year ago. His body was shipped to Neosho, Missouri, for burial.

February 28 was another sad day for us. Sister Barton was laid to rest. She was a member of the Methodist Episcopal Church at this place. Our pastor was called to officiate, he being a long-time friend of the family. Brother Rumsey had Brother J. W. Davis to assist him. The Saints' Church was filled to capacity. Sister Barton was a pioneer of her church in this locality. She was Sunday school superintendent in early days, and her life was devoted to her family and to the community at large. The people of this district have lost a faithful friend. The discourse was very comforting, and many hearts were made to feel the strong influence of wanting to obey the gospel.

The young people of Sperry are always active. The senior Religio class gave a reception Thursday night, February 24, in honor of Brother J. W. Davis, who is holding a series of meetings at this place. The reception consisted of a few games, some light refreshments, and several talks from the visiting guest. It is reported that Sister Goldy Anderson, with her charming personality, made the hit of the evening. The function was most entertaining, as well as worth while.

Florida's Most Successful Conference

The conference of the Florida District convened at Milton, Florida, February 18 and 19, with Brother A. D. McCall in charge. It was said of this conference that it was the most successful one ever held in this district.

We were glad to have so many visiting Saints with us this time. Several members, from De Funiak Springs, who in isolation have been very closely associated with some of the Utah Church people, were privileged to be in their own church for the first time and were deeply rejoiced to attend.

Brother Parsons, wife and daughter, Sister Stockwood, Sister Starks, of New Port Richey, and Sister Chevalier, of Tampa, were visitors from south Florida, and were indeed an inspiration to the people of this district.

Saturday evening at 7.45 services were conducted by Brother A. H. Parsons, and this was one of the several sermons so uplifting and helpful. Truly there were many thirsty souls waiting for the water of life so freely given. It seems good to meet one who has been on board the old ship Zion on almost all of her rough voyages and yet is able to say, "Saints, stay on board the one true ship, for she is able to carry you across. She may hit some rough rocks and give us a few jolts, but we must stand by the church, for it is the only true and original one." His soul-inspiring words brought forth tears of rejoicing, and the sweet bonds of unity and love were strengthened.

Prayer meeting at 8.30 Sunday morning was well attended, and the testimonies and prayers are long to be remembered. The Spirit of the Lord was there to bless.

District Sunday school convened at 9.45, with Brother S. G. Allen in charge. This was an instructive period, and Brother Bailey with his extensive knowledge of history helped us to link up many of the periods of God's dealings with his children to the present dispensation of time in such a manner that we could greatly appreciate our opportunity of being Saints in the latter days.

The morning sermon was delivered by Brother T. C. Kelley, who is as a father to the people of this district. One may know how we appreciate this dear brother for his lovable character. As a shepherd watcheth his flock, so he has watched over us. We hope it may be our privilege to have him with us again.

At the noon hour a basket dinner was spread, and we shared our temporal blessings. We greatly enjoyed and appreciated the hospitality of the Milton Group of Saints. The 2.30 service was in charge of Brother Parsons and proved to be as wonderful as the first. He was humbly thanked by our district president, Brother McCall, for the valuable service rendered this conference. And though it seemed we could hardly say good-by to this dear brother, he was bidden God-speed in his good work. Brother Johnson arose to say that God's Spirit had witnessed to him that this was truly a servant of God. So amid thanks and tears, he left us. We hope he will soon return.

Brother Kelley spoke Sunday night, and as usual his talk was most instructive and greatly appreciated.

We are already anticipating the next conference, which will be held at Dixonville, Alabama, and trust everything will be just as inspiring as it was at this one.

The statistical data of this gathering will be reported by Brother C. T. West in the conference minutes.

MRS. L. J. McBRIDE.

PENSACOLA, FLORIDA, 1414 West Jackson Street.

Union Branch

BATTLE LAKE, MINNESOTA, February 28.—The long, hard winter is drawing to a close, but it will probably be several weeks yet before regular services can be held. There were about two and a half feet of snow on the level, and in spite of a few unseasonably warm days, most of it is with us yet, making travel very difficult and even dangerous.

There has been considerable sickness during the winter, especially among the older ones. Sister O. Albertson, of Battle Lake, has been confined to the house all winter and is longing for spring to come and an occasional opportunity to attend church. Brother Abner Tucker, who is nearing eighty, has been seriously sick at his home in Deer Creek, and the family and attending physician despaired of his life, but he is now on the road to recovery. The members of the branch feel that their prayers have been answered affirmatively, and that the administrations of the branch president have been effective.

A small Sunday school class has been holding sessions in Frazee during the winter, sponsored by Sister J. W. O'Neil, who returned last fall from Canada, where she and Brother O'Neil have made their home for several years, but who now expect to remain in the States. Religio meetings were held weekly at the homes of the Hornes, in Almora, and at F. P. Tucker's home in Deer Creek, until the illness of Brother Tucker made it necessary to discontinue them. On the whole, the experiences of the winter, many of which have bordered on hardship, have been strengthening to the faith of the Saints.

Special Meetings at Detroit

We have been feasting on good things here in Detroit for three weeks, and feel that we should spread the good news that others may be encouraged.

Brother J. F. Martin has been with us in a series of young people's meetings, starting at the East Side Church, then on to Central, thence to Highland Park, and finally back to Central for Saturday and Sunday, to close in a district young people's convention.

The interest all through was very good, and the talks were of a type which seemed every time to fit the need. The last night at Highland Park was closed by the holding of a social time in the basement after the service. There we had a short program and incidentally helped to remind Brother Koehler of his birthday. Brothers Martin and Koehler were presented a memorandum outfit.

The young people's convention met on Saturday night at Central Church and were entertained by the choir from Windsor, Ontario, and a talk by Elder B. H. Doty. We then went to "regions below" where a good time was had playing games.

On Sunday, at nine in the morning, prayer service was held, and it has been spoken of since how the spirit of real joy seemed to control the whole convention.

Professor Henderson, of Ann Arbor University, talked on "Human nature and the changing order." He is a most interesting and instructive speaker. We also had a Chinese brother, whose name I do not recall, speak to us on the Chinese problem, "What young China expects from young America." This was followed by a talk, "The Chinese problem and our relationship to it," by Brother Tomlinson, of London, Canada.

In the afternoon there was a baptismal service in the basement, and a baby was blessed. The candidates were confirmed in the evening, when Brother Martin preached his farewell to a crowded house. We have learned to love him and pray that he may be blessed in his efforts wherever he goes.

Detroit is busy, more so than for a long time. The priesthood and their wives or sweethearts are to have a banquet, February 28, Monday.

Brother Noble C. Gault was recently ordained to the office

of deacon. Others are trying to qualify for service, and while listening to Brother Martin have sensed their duty.

Truly that which we have sung about so long is really coming to pass—God is marshaling his army—some are training for leadership, some to lead in that great orchestra that shall lead us on singing as we go. Can you not almost see them?

May God's servants be blessed with his Spirit, that they may preach with power and much assurance, fearless of the world's criticisms. Let us move on. NETTIE M. GAULT.

Second Columbus Branch

February 28.—At the close of the first month of the new year, another sacramental meeting marked the opening of the second month. Many beautiful testimonies were given, and the Spirit was present to encourage. At the evening service of the day the choir sang an anthem, "Zion the beautiful," and Robert Willison sang a tenor solo, "On life's highway." Bishop H. E. French read for a lesson John 10: 1-13, taking for a text, "I am come that they might have life and have it more abundantly."

The Department of Women met on the 10th at the home of Sister Ferrel, 358 Welch Avenue, and a pleasant hour was spent in study. Everyone enjoyed the lunch and social hour.

February 13, at half past ten, G. H. Kirkendall preached an interesting sermon.

In the evening Elder C. W. Clark took for a theme, "Religious education." This sermon was enjoyed by all and gave us a greater desire to prepare ourselves for future service.

The Temple Builders gave a valentine party on the evening of February 15, and everyone had a good time.

The following Sunday Elder A. H. Nieman occupied the morning hour, taking for a theme, "God calls men into the work." That evening Elder G. H. Kirkendall preached a good discourse.

The Department of Women gave a box social on Washington's Birthday, following it with an interesting program.

Apostle Paul M. Hanson met in prayer meeting with us on the 23d. We enjoyed the instruction given, and hope he will soon come again.

The Temple Builders sang on our Sunday school program. We hope to hear them again.

The basket ball team won last Thursday night, and we are proud of the splendid work they are doing.

On the morning of the 27th, Brother Kirkendall read for a lesson Psalms 124, and followed it up with an instructive discourse. In the evening Bishop H. E. French preached one of his excellent sermons, taking for a text Proverbs 23: 7: "For as a man thinketh in his heart, so is he."

Edmonton, Alberta

February 22.—Having entered well into the new year and come through a steady cold winter, the Edmonton Branch still has some life. At times our attendance was small on account of sickness and weather conditions, but with the spring weather and that feeling which accompanies, we look for a fresh impetus.

At our business meeting the branch president, Elder H. B. Seaman, was retained, together with the personnel of the 1926 corps of officers. Our Sunday school is progressing nicely and gaining in attendance. We hope to double our number and make 1927 a banner year. The adult grade has adopted the study of the doctrinal course and finds in it much food for thought.

We note with pleasure that our Sunday school chorister shows preparedness in the selection of hymns. So far as possible, each of the three classes has a hymn bearing on the lesson topic for the day.

On Sunday morning, February 13, at eleven o'clock a few Saints assembled at the Y. M. C. A. swimming pool to witness

the baptism of two of our Sunday school scholars, the children of Brother and Sister A. L. Nuckles, Pauline and Willie. They were led into the watery grave by the branch president, Brother Seaman, and during the Sunday school hour were confirmed under the hands of Brothers Osler and Seaman.

Two of our brethren are in the city hospitals. Brother Reginald Lambert, of Onaway, Alberta, son of Elder F. Lambert, was operated upon for appendicitis, and is progressing nicely. Brother Thomas Muir was threatened with pneumonia, but we are glad to report it has been checked.

Elder William Osler, district president for Alberta, has been visiting his home in the city for the past three weeks. He occupied the pulpit on each of the Sunday evenings. He leaves again for his field of labor this week-end.

Colorado Springs, Colorado

February 24.—Since our last report, several have moved away from our branch. Those whose faces we shall miss are the Roots, Salyardses, and Taylors. Brother and Sister W. B. Root are spending the winter in Houston, Texas. Brother and Sister R. S. Salyards, jr., and family have moved to Denver, Brother Salyards having secured a position with the Denver & Salt Lake Railroad. Brother and Sister Harvey Taylor and family have moved onto a farm near Canton, Missouri. We hope others will move here to help us carry on the church work.

Thursday evening, February 17, nearly every member in the branch gathered in our church basement to partake of a cafeteria supper, served by the Department of Women. After supper a short program and games were enjoyed by all. This was our first supper in the basement since the cement floor has been laid. We feel the need of these gatherings, as well as the need of the proceeds for our church debt.

During January, February, and March, we are holding cottage prayer meetings. In this way we reach many who do not attend prayer meeting at the church. Elder Bruce E. Brown, our pastor, has been absent from us six weeks, laboring among the branches throughout the district. In his absence Elder J. D. Curtis has been preaching some fine sermons. Brother Curtis has moved his family out on his ranch twenty miles east of Colorado Springs. A number from here are planning on attending district conference, which will be held in Denver, February 27 and 28.

Writes of Good Alabama Conference

We are glad of the spirit which prevailed at our district conference which convened at Bay Minette, Alabama, February 12, and are able to look forward to a better year in the district as a whole. Conditions in the branches are cheering.

As speakers at Bay Minette, we had Elders T. C. Kelley and J. W. A. Bailey. Brother Kelley had to leave us to be at the deathbed of an old friend. Brother Bailey, however, was with us till Monday, the 14th. We received good mental and spiritual food and enjoyed a deep spirit of fellowship in our services despite the thunder of rain on the church roof.

There was an all-day meeting Sunday, and basket dinner in the church because of the rain.

Tuesday Brother Bailey and I started for Pensacola, Florida, in his car, but had to retrace the thirty miles made when we encountered a river four times its usual size. We returned to Bay Minette, and as it was then too late to reach Pensacola by train in time for services, I returned to Mobile, hoping Elder Kelley's connections had been better. Brother Kelley had announced our presence there that night; we gave up our attempt, hoping he had been able to fill the engagement.

We often wish we could experience the large gatherings of the center places, and at other times wish those center places could be with us to assist to direct and to fill some of our needs.

T. M. CARR.

Kirtland Celebrates Word of Wisdom Anniversary

Kirtland Temple was recently the scene of special services to honor the coming forth of the revelation contained in Doctrine and Covenants, section 86, more familiarly spoken of among Latter Day Saints as the Word of Wisdom. The service here reported was to have taken place on Sunday, February 27, as it was on that date in 1833 that the revelation was given, but as our district conference convenes on that day, the service was moved to the preceding Sunday, the second of which the sisters of our Patrician Class occupied seats directly before the rostrum and in their dresses of white, symbolizing purity, unity, and simplicity, sang their class songs, "I would be pure," and "Consecration." The class leader, Earnest A. Webbe, delivered the address, a synopsis of which is presented in response to several requests; the scripture reading was from John 14. He said: I want to write on this blackboard, this morning, my text as found in the second verse of the chapter read a while ago, "In my Father's house . . . are many man's sions." You notice I have written that rather oddly. It is for a purpose: that you may follow an analysis you have perhaps not seen before. We may be a bit mystified in thinking of a house full of mansions, but when we think that a "house" in biblical terms most often stood for "household," as "the house of David," "as for me and my house, we will serve the Lord," and other like expressions, I know you will permit me to fill in that space with these four letters "h-o-l-d." Now we will look at the last word of our text and reduce this word *mansions* to more understandable terms to most of us. As an old-fashioned word, we may think of journeying into some Old World district and inquiring for the chief man of the community. We would in all likelihood be directed to the mansion house, the house of the chief man, the man of most responsibility in that place. It is so in the South today, in places where they have not moved so fast as here in the North. We are also reminded of the famed Mansion House of Nauvoo and of Joseph Smith, are we not?

Now we would call your attention to the fact that in many of the psalms and elsewhere you will note the spelling of the word *Sion*, that seems to mean all that we mean in Zion; but I want to go further and introduce the word here on this board of *scion*, using it in the same relation as the above. And what may a scion be? In family pedigree it means one in, whom our hopes are placed to carry on in honor; one who by divine right and worthiness will inherit the honor and renown of his house or family and be jealous of its interests. In the plant world it is a "slip off the old stock"; if from the grape vine, one in which we expect to see develop all the sweetness and lusciousness that made the parent desirable and profitable; if from the rose bush, then we shall look for all that beauty and fragrance that made its parent a joy to possess.

I hope you see that I am not only calling your attention to inherent *possibilities*, but to inherent *responsibilities*. What is expected of us as children of the Most High? These thoughts should search our beings more often and lead us to question just why we are not recipients of these blessings and powers we have read about this morning—or are these empty words of the Master when he says, "Greater works than these shall ye do"? If we wonder at that, we may find a clue—a means of understanding—in this 17th verse, for the ministrations of the spirit of truth may be enjoyed by us to the extent we are willing to receive, and that is something that *the world can not receive!* Our trouble is that we are trying largely to walk with one foot in the world and one in the kingdom of God. It can't be done, for as much as we are of the world, just so much we can not receive of the spirit of truth, who is to teach us *all* things and is to give us comfort by the way.

Jesus shows us that we prove our faith in him as a Savior by remembrance of his counsel and by *doing* the things

commanded us. Protestations of love alone mean little. How many of you here this morning but can call to mind readily some son (or daughter) that vows love for mother or father—aye, would fight, if needs be, any who would insult their good name—yet at the same time are themselves breaking their parent's heart! It is a common thing. Love is expressed best in sacrifice of selfish ends; in losing all, in that respect, we gain everything worth while.

Our real faith in Christ is shown in honoring his counsel, and the spirit of truth he sends us will bring to our remembrance the things really necessary for salvation. We confess a personal Savior and Redeemer, but do we as often recognize the reality of a latter-day destroyer? And how much do we lend ourselves to his activities? We would not be so lethargic in the matter of associating health with our religious program if we gave this more thought, and I call your attention this morning again to the reason given for the Word of Wisdom coming to us: "In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you and forewarn you." That is something we can not lightly pass by; and much as we may construe the following counsel to come within any interpretation that will most favor us, there is a biologic and scientific basis for that counsel which the most intelligent minds of this age are recognizing. But we must be open-minded to the pleadings of that Spirit that will lead us into all truth if we would enjoy the promise, "And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow in their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint; and I, the Lord, give unto them a promise that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen." It seems to me that here is a very tangible key to wisdom, something we can all do in greater measure; I have emphasized those hidden treasures of knowledge, because they are surely of the kind the world can not receive, because only under the power of the spirit of truth to give, and are not given but to those receptive through worthiness. Let me illustrate: I read the other day from some great educator that it takes four years to properly instill an idea in the average college student's brain; but once in, it takes twenty-five years to eradicate that idea—if a wrong one. This may account for much "science, falsely so-called," that has to be corrected at a later date, but I want you to consider those four years of study and realize that time is but a relative expression—a thousand years is but a day with Divinity—and the person placing himself in the place of blessing may receive in a few moments under the teaching of the Spirit more than can be acquired in months of mental toil. This we call revelation, and it is the solid rock foundation of our church. Understand there must exist both the reason for the knowledge being given and the worthiness and conformity to principle on the part of the recipient. There is a great amount of "knowledge" in the world which of itself may be good or bad. Some one has said, "There is knowledge divine and knowledge diabolical." Wisdom is the ability to apply true knowledge for good.

We are warned in this day about conspiring men who, for gain of course, make capital out of our dependency upon systems of food supply evolved out of our complex civilization. It is a sad fact that we take into our beings all manner of concoctions that we have been taught, by advertising, etc., are "the thing" for us. This is a thralldom we must free ourselves from, and I will turn to the blackboard again and show if possible the case of a theoretical John Brown whom I have persuaded the gospel is right, but he can see little difference between us and other good folks, in church and out. John Brown is somewhat pessimistic, because he has a hard row to hoe for a good-sized family, and times are always more or less "hard" for him. You see, he is just an average family man, just such as make up the

great body of our own church. What can I do for him to help solve his problem? I determine to show him the utility of something more than new hymns, and a changed church service; for do we not claim direct revelation from the Master of Life? Here we have some help, "showing forth the order and will of God in the temporal salvation of all saints in the last days." This John Brown is open-minded and will listen. He can save say five cents a day on tobacco; another five cents a day on coffee; and five cents a day on condiments—those things people with strong tastes have to coddle their palates with! Then we cut down the butcher bill ten cents a day, and because of these common-sense economies we can safely say another saving of five cents a day for medicines, etc. So that our example looks like this:

Cut out tobacco	and save	5c a day or	\$ 18.25 yearly
Cut out coffee	and save	5c a day or	18.25 yearly
Cut out condiments	and save	5c a day or	18.25 yearly
Cut down meat	and save	10c a day or	36.50 yearly
Cut down medicines	and save	5c a day or	18.25 yearly
			\$109.50

Which in 20 years is	\$2,190.00
Plus interest	120.00
	\$2,310.00

"Why!" says Honest John Brown, "that's the very amount of the mortgage I've been worrying about, that I don't seem to be making any headway on reducing." "Yes," we can answer, "if you remember to keep and do these sayings, they will prove your temporal salvation."

We have helped John Brown to come in, and he will have something to present when undertaking the responsibility of stewardship. Look at it as we may, we all have our stewardships, or responsibilities. It is only lately we have rediscovered that great principle given so early in our church history. It is not alone among the early distinguishing marks of the church that we have so long neglected. Some day the Word of Wisdom will be duly heeded. Will that be before the long-promised endowment of the Spirit? or will that endowment come because we have remembered to keep and do the things that will bring it? Here in this place, Kirtland, where it was first heard, we shall try to see that it becomes better known and of help to the church itself. Of old they questioned, "How shall they hear without a teacher, and how shall they teach except they be sent?" Today we should ask, "How can we teach that which we have not made ourselves acquainted with?"

May many be constrained to put themselves in the place where the Spirit will qualify them to bring more abundant life, health, and happiness to our people, for in our Father's household this, surely, is not the least of its many responsibilities.

KLDS Radio Flashes

Guelph, Ontario.—I am listening to your station, which is coming in good and plain. I am enjoying Apostle Williams's discourse and also the other talent. With the prayer of Brother Smith comes the good old spirit of the gospel. I believe it is doing a good work.—J. R. Hockaday, 81 Arthur Street.

Denison, Kansas.—We have just listened to the graded Sunday school lessons being broadcast. We want to say we appreciate very much these helpful talks. There is so much jazz on the air, it is a real pleasure to run across something so good and helpful. I know there must be many people who do not go to church or study God's word, who will hear some of these talks and be helped by them.—B. E. Daniel and family.

Council Bluffs, Iowa

All the departments of the church are manifesting a deep interest in finding their places, and to occupy in the most efficient way, to work together so as to bring about greater unity and spirituality. Deep and prayerful interest is evidenced on the part of officials and members of the branch in the work of the coming General Conference and in the literary work of the church.

The Department of Women has contributed in every way for the promotion of the church work, socially, spiritually, and financially. They have assisted the branch during the immediate past, as is shown by the report of the financial clerk for the last three months, December, January, and February, to the amount of \$376.02. The aid society of this department is meeting with interest in its work, and every part of the department is demonstrating real interest. There are seven chapters of Temple Builders, three circles of the Orioles, and one of Bluebirds. Those in charge of the boys' work are showing deeper interest.

The musical department gave a rendition of the cantata "Daniel" at the evening service of March 6, which is spoken of very highly. They have shown their interest in their work by many nights of rehearsal.

The city daily paper gave an excellent notice of the rendering of "Daniel," and have shown great kindness in the space given for notices of our services, for which we are very grateful.

The district, sponsored by the Sunday School Department, held an institute for three days, consisting of two sermons, and seven special sessions, conducted by General Superintendent Charles B. Woodstock and Sister R. Baldwin, all of which were very beneficial, both to the teachers and those taught, if we can believe what we have heard, and what we have heard is not rumor. A unanimous expression favorable to another institute in the district in the near future was expressed.

Many changes are being made in the records of the branch of late, many being transferred to other places, some being transferred to the branch, and several baptisms recorded, six in the last month.

The mission work of Elder W. I. Fligg both privately and publicly is highly spoken of, and many have been turned toward a higher ideal of life. His work, preceded by the evangelistic work of Brother R. Baldwin, has resulted, we think, in much good and a deeper conception of what the church means to us. Brother E. Y. Hunker was with us the 6th and gave assistance. He gave a talk to the priesthood, emphasizing the fact that the priesthood of the church should all be teachers, although all might not be given the gift of the ministry or preaching. Every member of the church should be taught and thus become a teacher to others.

There have been many sick of late, some of the cases very serious, and some are still lingering, seeking the Lord to increase their faith that they might give God all the glory for their relief. All have received relief, some of which has been marvelous. God has been very near his Saints, and with power over disease has blessed his servants in their ministrations. We are rejoicing in this, and those who have ever known the work of God can not help but rejoice with us. God has done many wonderful things in the past, he is doing many wonderful things now.

Some of those who were stumbling in their way as members of the church, have seen, and are correcting their lack of faith, and are rejoicing in divine grace and mercy that God and his people have extended to them, and in the active service of the church are showing the joy they feel, and the faithful Saints are rejoicing in their joy. God and his servants are reaching out after the wandering ones, and so far as they are willing to accept the interest shown both by God and his people we feel the church has not lost its love for all her children.

It is apparent from what is evidenced publicly by both the

press and pulpit, that too much of a favorable interest is shown in that which had its origin in and was sponsored by apostasy from primitive truth. Such things have no place in either the Reformation or Restoration, and to favor them is to favor the outgrowth of apostasy. The Restoration has sufficient in the three authoritatively accepted books of the church, the Holy Scriptures, the Book of Mormon, and the Doctrine and Covenants, to save, and to occupy all the time, talents, and developed ability we possess. The changed sentiment in reference to the sacredness of the marriage covenant by some of the divines and jurists shows a definite downward tendency—a tendency to accept of what the people are doing as a basis of what is right to do.

We have just learned of the accident which has happened to Mother Elizabeth Currie, with whom many in the church and specially in the district are acquainted. She is now nearing her eighty-eighth birthday, and yet God has much blessed her, and while lame and sore, she is recovering from an injury to her back received in a fall.

Brother Martin Writes of the Work at Detroit

(From a letter to the First Presidency.)

I arrived here Tuesday from Detroit, where I just finished a most interesting three weeks' series of meetings. At the urgent request of Brother T. S. Williams, I went to Detroit and began a series of young people's meetings February 6. I held forth at the East Side Church, the Central Church, and the Highland Park Church, a week in each place, and concluded the effort with a young people's convention, February 26 and 27, at Central Church. I am pleased to say that this was one of the most successful campaigns it has ever been my privilege to take part in. It would have stirred your soul to see the splendid response the Saints gave to our efforts, and if you could have been present last Sunday evening at the closing service of the campaign and witnessed the Central Church packed to the doors, surely you would have said the work is onward in Detroit.

I have been visiting Detroit at intervals for the last four or five years, and I have never seen a better interest, a stronger spirit of cooperation, and a greater determination to move forward in the Lord's work than I witnessed there on this last visit. This improved condition speaks well for the untiring efforts of Brother Williams. He, in his quiet, unassuming, but persistent way has been able to break down many of the barriers that have impeded the progress of the Detroit Branch and is gradually putting into operation a program that bids fair to make the Detroit Branch one of the best organized and most progressive in the church. In my opinion he surely has proved to be the right man for the place.

I was urged to remain in Detroit for the priesthood banquet Monday night, February 28, and it thrilled my soul to see about seventy-five members of the priesthood of the Detroit Branch together with their wives or sweethearts (about one hundred and fifty altogether) assembled under the most pleasant circumstances and sweetest influence it has been my privilege to experience at a priesthood gathering. At this time the pastor outlined the program for the future, and representatives of the various branches of the priesthood responded enthusiastically with pledges of support. The women's work was represented by a speaker. Altogether it was one of the biggest things that has happened in Detroit in a long time to strengthen the tie of fellowship and bring about a stronger feeling of unity.

I arrived in Owen Sound Tuesday night and found Brother J. F. Curtis on the job. He and I have taken turns at preaching thus far. Tomorrow he goes to other points, and I will continue here until the 13th and then proceed to other points in the district or possibly to London as regulated by Brother Tomlinson, jr., president of the London District.

JOHN F. MARTIN.

OWEN SOUND, ONTARIO, March 3.

Runnells, Iowa

A junior choir has been organized under the leadership of Sisters Nora Park and Mabel Miller. The attendance varies from twenty to twenty-five boys and girls, and they meet each Friday night. The choir is composed of members of three Sunday schools. Progress is manifested. One public appearance at the Christian church is all that has been made to date. We are hoping they will decide to sing at some of our services soon.

On the night of February 25 Brother Verne Deskin came down to help them, and "Steve" Robinson came, too, to put them through some games after practice. A fine time was enjoyed, as the church was filled with youthful voices in song, and later with sounds of merriment as Steve put them through their stunts in the basement. Pop corn balls and candy were served before dismissal. Thamer Warren came up from Graceland to visit home folks and was present on this occasion. We enjoyed meeting him again, but his visit was too short.

Cupid reports the marriage of Sister Lola White and Brother Bert Harvey on New Year's Day, and that of Sister Lois Heiny and Mr. William Bowers on February 16.

Sisters Mabel Freel and Grace Tingle have joined their husbands in Saint Louis, Missouri.

Another baptism took place in the Des Moines church Sunday, February 27, a daughter of Maxwell Smith, of Vandalia, being the new member. Velma is fifteen years old.

Ralph and Anna Wicker stopped for a brief visit Friday evening on their way to Pleasantville to see his father, who is very ill with dropsy. Reminiscences were enjoyed, of days not so long ago, when they were active members of the branch. Another branch has claimed them, and they are very busy at Creston, Iowa. They are advancing with the church, for which we are grateful.

The Ladies' Guild of the Christian church served a supper in our church basement the evening of March 5. This was a rainy evening, but they had a good crowd and enjoyed using the equipment of the Saints.

The funeral of Doctor Joshua H. Kern was held from the church on Washington's Birthday. He was one of the old-fashioned country doctors and a friend of the poor people. Doctor Kern always liked to attend the Saints in their illness, because he realized the value of administration even though he was not a member of the church. Reverend Cole, pastor of Capitol Hill Church of Christ in Des Moines, preached the sermon, being assisted by C. E. McDonald. A large crowd of sympathizing friends filled every seat in the building, and many stood reverently outside during the service. His was a useful life, spent largely in the service of his fellows.

Moline, Illinois

March 4.—We are much pleased to report to the HERALD that the Moline Branch is progressing under the supervision of Elder E. R. Davis, district president, who, with his family, has moved here from Victoria, Illinois. Brother Harry Eckright is our assistant pastor, he and his family moving here from Clinton, Iowa, last fall. Brother Harland Cady and family moved here from Millersburg, Illinois, and Brother Cady has charge of the Sunday school. We are trying to make it a one hundred per cent school. Sister Elizabeth Dewrose, one of our own girls, has charge of the Department of Recreation and Expression, and is doing fine in interesting the young.

Mrs. Charles Ginhardt has charge of the Department of Women, and the sisters are trying to help pay the indebtedness on our church, which was incurred when we sold our church in East Moline about two years ago and purchased one at Forty-Sixth Street and Fourth Avenue, Moline. We have decided to read some of our church books, and as we read them place them in our church library for the young

people to read and enjoy. This month we are going to read *Timbers for the Temple*, by Elbert A. Smith.

We have had an addition of about twenty-five in our membership since last fall. Saints from different parts of the district have moved here, and Sister Wendt, from the Des Moines Branch, is also with us. We have had no baptisms lately, but think the admonition "Feed my sheep" will be very practical in this day of unrest, when it is hard to keep the sheep in the fold. It is hard for us to mingle with the world and attend to church duties. The Moline Saints are noted for sociability and are glad to welcome any newcomer into our midst.

Our young brother, "Fritz" Steigel, was ordained to the office of teacher last sacrament Sunday. He is an earnest worker, and we hope he will be blessed in this office.

We all enjoy reading the SAINTS' HERALD, and get much enjoyment from "Little journeys with the editor in chief." So few of us have been permitted to personally know the editor, and "little journeys" give us a better insight and acquaintance with the real personality. The articles and letters are very encouraging.

Successful Meetings at Owen Sound

OWEN SOUND, ONTARIO.—Special services commenced in our branch upon the arrival of Apostle J. F. Curtis Sunday, February 27. Preaching every night except Saturday, with a half hour prayer meeting prior to each service, he has brought encouragement and rejoicing to the Saints here. Brother Curtis had to leave us on March 3, but Evangelist J. F. Martin arrived during the week and is continuing the meetings. All were truly glad to renew acquaintance with Apostle Curtis and equally glad to have the privilege of meeting Brother Martin, this being his first visit to our branch.

Two baptisms were consummated before the departure of Brother Curtis, one being very largely the result of his sermons. Several others are investigating, and the outlook of the work appears bright. Among these are a number of young people who seem to be quite interested in the work. At present we are enjoying Brother Martin's sermons greatly. His winning and appealing manner has touched the Saints, and he has grown to be a general favorite. We will write later concerning the results of these services.

We regret to report that Brother David Jackman and Sister Hattie Belrose are at present in the hospital. We trust that God may stretch forth his healing hand and restore them to health.

It might be of interest to some, especially Saints in the north, to learn of the marriage of Brother William J. Vance and Sister Violet Campbell. Brother Vance came here a few years ago from Spanish, Ontario, he being one of two brothers who united with the church in that place. They are the only members of quite a large family to become members of the Reorganized Church. Brother and Sister Vance are considered valuable members in our branch, and we are but voicing the sentiment of Saints and friends when we extend to them the hope that they may enjoy a very happy wedded life and that the blessings of the Master might accompany them.

Fairview, Montana

March 2.—Fairview Branch is enjoying a series of gospel services, to continue as long as interest warrants, conducted by Elders George W. Thorburn and Joseph L. Sandidge, missionaries for Montana. Attendance and attention are much better than was anticipated. The crowd gathers early and seems loath to disperse.

Many Bibles are in evidence and questions are coming in. Community singing precedes the service, and is led by Brother Thorburn. It is proving a real help. Of course the local officers are busy, too.

Detroit District Young People's Convention

DETROIT, MICHIGAN, February 27.—The eighth annual young people's convention of the Detroit District has just passed into history, and was of a kind that is most gratifying to review.

The opening gun was fired early Saturday evening, February 26, in the form of a "peppy" fifteen-minute song service conducted by Elder H. A. Koehler, which started the program off with a real "BANG." Those who know Brother Koehler, however, will hardly find anything remarkable about this.

An inspiring anthem rendered by the choir from Windsor, Ontario, contributed much to the formal opening of the program, and an address by Brother B. H. Doty on the subject, "A new vision," proved to be a very appropriate offering and was keenly appreciated.

The remainder of the Saturday evening program was devoted to social activity, with stress on both words. It is difficult to say whether the degree of sociability manifested, or the intensity of the activities should be expressed in the stronger terms. A number of games played under the direction of Brother Koehler added much zest to the occasion. Considering the large attendance at this meeting and the spontaneous enthusiasm which characterized it, truly it can be said to have been a notable success.

The next event on the convention calendar was the prayer service starting this morning at nine o'clock in charge of Elder T. S. Williams, city pastor of Detroit, Patriarch John F. Martin, and Elder B. H. Doty. The beautiful experiences related by Brother John F. Martin in the opening remarks seemed to touch a responsive chord in the heart of each one present, and the accompanying spirit which pervaded the assembly seemed to intensify the realizations of the profound realities of spiritual experiences and concepts, as they crowded the mind. It was gratifying and inspiring to hear the testimonies and prayers of these young people, as they were prompted through the influence of this spirit to voice their thoughts and sentiments. An innovation at this service, having to do with the offering of prayers, seemed to work out very satisfactorily. Several of the young people, both girls and boys, were designated from the stand to offer prayers at the beginning of the service, and all responded in a very capable and inspiring manner.

The prayer service was followed by an address from Professor W. D. Henderson, Ph. D., director of literary extension service of the University of Michigan, who took for his subject, "Human nature and the changing order," which he handled in a masterful manner. As we interpreted his message, human nature does not change, but the conditions under which man exists are constantly changing, and we are faced with the necessity of properly evaluating the new order and making wise adjustments, if we would prevent the changing conditions from overcoming us. He called attention to the marvelous changes wrought through the inventions of modern machinery and the tremendous problems that are now confronting humanity as a result, and he asked what we are going to do to make the adjustments calculated to save ourselves morally and economically from the threatened destruction.

Professor Henderson's splendid address was much appreciated by the young people, and certainly a great deal of credit is due to Brother Carlisle Whitehead, the leader of the young people, for his successful efforts in securing the services of one so eminently qualified to speak on such a subject. In fact, we wonder many times when thinking of the many other successful occasions such as this, whether those who enjoy these treats really appreciate the initiative and resourcefulness of the diminutive and retiring young man who has contributed so largely to their success. Surely the young people of the district, and of the State, too, owe much to the genius of Brother Whitehead for these enjoyable and inspiring events.

After an excellent dinner served in the basement of the

church by the Department of Women of Highland Park and East Side Groups, the program was continued at 2.30 with several fine selections by the Windsor Orchestra, a solo by Sister Marion Link, of Port Huron, a scriptural reading by Brother Richard Gault, a duet by Sisters Henrietta Davis and Mina Townsend, of Detroit, and selections on the guitar by Brother Earl Hill, of Windsor.

The convention was addressed at this service by a Chinese student on the subject: "What young China expects of young America." His talk was very interesting and educational, and we feel that his appeal found a ready response in the hearts of those who are willing to call all men "brother."

Brother George Tomlinson, of Saint Mary's, Ontario, district president of the London District, then made a reply to the young man from China, using as his subject, "Our young people's contribution to China," in which he very ably voiced the sentiments of our young people.

The convention was well attended both on Saturday night and Sunday, and there were visitors from five other districts in Canada, Ohio, Indiana, and Michigan.

The closing event was a preaching service in the evening, at which Patriarch John Martin was the speaker. His subject was "Thou art come to the kingdom for such as this," and was delivered with his characteristic eloquence and sparkling illustrations. This was Brother Martin's farewell address of a three weeks' intensive campaign in the Detroit churches, and the Saints are reluctant to have him go after such a splendid opportunity to know him. We hear nothing but praise on every hand in testimony of the excellent work he has done here, and surely the profound impressions he has left in the hearts of these people can result in nothing but good. Let us pray that God may bring into his vineyard many more workers as talented and consecrated as this young man, that through them the army of the Lord may be inspired to buckle on its armor and press on to the great conquest.

EDGAR H. MONTROSS.

Good Convention at Deer Lodge

The convention held at Deer Lodge, Montana, February 19 and 20, opened with a meeting of prayer at half past nine Saturday morning. This service was well attended and preceded a study class led by Brother E. Y. Hunker on the subject, "Society and marriage in the home."

At two in the afternoon Brother Esty Smelser, our bishop's agent, gave an inspiring address on stewardships. Following this Mrs. R. M. Esgar, superintendent of the Department of Women, gave a talk on the topic, "Interior decoration of the home," putting stress on making the home cheerful and attractive by a right use of colors, artistic blendings, and correct arrangement of furnishings.

A pleasing program was presented at half past seven in the evening. It consisted of Mother Goose rhymes and characters, impersonated by small children, interspersed with solos and readings; the entertainment being arranged by Sister B. C. Johnson.

Beginning with the social hour at half past nine Sunday morning, a busy day was enjoyed. At ten Sunday school began, and eleven o'clock found the congregation awaiting a sermon by Brother E. Y. Hunker, of Independence, Missouri. Luncheon was served both days in the dining room, cafeteria style. At two, Sister G. W. Thorburn, district superintendent of Sunday schools, gave an intellectual talk in the interest of the Sunday school. Brother Harvey Eliason, superintendent of the Department of Recreation and Expression, occupied for a time; his talk concerned the recreation and play of the church. Some of the good things he said are: In play are found relaxation and rejuvenation; friendships are created. If we play together, we can work together. Play involves teamwork and cooperation.

Special music followed this service.

At eight in the evening Brother G. W. Thorburn occupied, and an hour of profit was enjoyed by all.

Two-Day Meeting at South Bend

The Saints of South Bend, Mishawaka, and surrounding territory met in a two-day meeting on February 12 and 13, and organized a branch known as the South Bend, Mishawaka, Branch. The first meeting was at half past three, in charge of Sister Hazel Dexter, of Lansing, Michigan. She gave a talk on the work of the sisters and its benefit to the church. The ladies reported a very good crowd and interest.

At half past seven in the evening Brother Harrington, district president, in charge, Brother Coonfare was ordained to the office of priest, Brother Forest Myers to the office of deacon. Following this, the organization of the branch was worked out with the following elected officers: Branch president, Carl Freeman; secretary, Myrtle Perry; treasurer, Forest Myers; solicitor, Charles A. Ferry; chorister, Lydia Myers; pianist, Lillian Freeman; priesthood members, Brothers Ferry, Coonfare, and Myers.

An hour later Sister Louise Evans, of Grand Rapids, Michigan, gave one of her talks on music which was very much appreciated. We are in need of musical training.

At half past eight the next morning prayer meeting was in charge of Brother Blett, of Grand Rapids, Michigan; and a good attendance and the Spirit was manifested. The Sunday school in charge of Brother Denny Smith, of Hammond, Indiana, our district superintendent, convened at ten o'clock. By eleven the house was well filled, and preaching service was in charge of Brother Blett. Enjoyment of the twelve o'clock dinner in the church was shared by a large group of hungry Saints.

Brother Blett had to return home two hours later, and his presence and good words were missed. Sister Hazel Dexter had charge of the afternoon women's meeting, which was well attended. At three the recreational and expressional meeting was in charge of Brother James Best, of Dowagiac, Michigan. He gave us a good talk in regard to his work with the Boy Scout work and the great benefit of the work to the boys.

At seven Sister Louise Evans instructed the orchestra in regard to its work; also the singers. Sister Evans is a great help to the church in the musical line.

At eight o'clock a preaching service commenced, Brother Harrington being the speaker. We certainly appreciate having Brother Harrington with us. This service closed two days of very instructive and profitable services.

Lansing, Michigan

In November, 1926, there was a Sunday school started in the north part of Lansing, sessions being held in a schoolhouse in that district. In January, 1927, there was a membership of sixty-three—mostly children. When other churches saw the work that was being done by us, they began collecting the children by auto loads and taking them to their Sunday schools. The storm did not last long, however, and last Sunday's report showing a total attendance of eighty-three members tells us that not much harm was done. Two weeks ago Brother Barss began preaching services in the little schoolhouse.

I wish to mention the contest in process in our Sunday school on Saint Joseph Street. The Reds and the Blues are starting a race across country by automobile—a one-thousand-mile dash. Mile points are determined by membership, attendance, and punctuality. The Blues are far in the lead at present, but of course the Reds are hopeful of reaching the goal first.

Brother Alva Dexter has recently been ordained to the office of elder, his call coming two weeks ago and the ordination taking place in Grand Rapids, Michigan, last Sunday. Brother Dexter is a very young man to be placed in such a responsibility, but he is capable and is an earnest worker in the gospel. He has the confidence and good wishes of all the Saints in Lansing.

Kewanee District Conference at Rock Island

The first conference of the year, held February 26, 27, and 28, at Rock Island, was exceedingly enjoyable, though not so largely attended as we would have liked. The services were varied and interesting, with a spirit of peace and cooperation prevailing throughout, and a sincere feeling of congenial fellowship expressed everywhere. The Saints of Rock Island made us welcome and served us with delicious meals in cafeteria style. To Sister Lindley we express our appreciation for the exquisite floral decorations, which so enhanced the beauty of the church.

We were very glad to have Bishop Eastwood, from the Presiding Bishopric's office in Independence, with us Saturday and Sunday, and to learn from him more of the details of the stewardship plan. Though of quiet manners, he presented his message so logically and so plainly that it will not soon be forgotten.

Most of our district officers were present, including our president, E. R. Davis; counselors, Edw. Jones and B. E. Sartwell, Brother Jones being also treasurer and bishop's agent; superintendent of Department of Recreation and Expression, Harry Jones, and district secretary.

On Friday evening the local Religio entertained with a mixed program of several enjoyable numbers. Sister White's primary class sang so sweetly the song they love, "When I ope my eyes at morning," and Louise Gunlock told us where her mother got her blue eyes. Sister Jennie Gunlock gave us a short talk on the activities of the young people in Zion, which caused us all to thrill with the hope of sometime joining them there. Sister Jennie is in training at the Sanitarium there, but was called home for a short time. We also immensely enjoyed two violin selections by Gerald Davis, recently from Lamoni, but whom we are now proud to claim as ours. Sister T. R. Willets gave a vocal solo, "By a waterfall," accompanied by Sister Lindley. We might also mention that two members of the program exchanged exquisite bouquets in token of extreme appreciation, although each pretended to be unaware of the other's intention to return the compliment. It is hard to believe that Brother Davis is of a jealous disposition, but in his remarks he severely pointed out that no bouquets had been given to him. In order to relieve the tense situation, Brother Cecil Willets attempted to give honor where honor was due, and also some where it was not due, but at any rate his critical paper restored good humor and conciliation.

On both Saturday and Sunday mornings we were blessed with a sweet spirit of peace and consecration in our prayer services. Brother Eastwood, being in charge, gave us splendid words of encouraging testimony, and we felt again to renew our covenant with God.

The business session was held Saturday afternoon, the chief matters decided being the setting of the place for May conference, at Savanna, Illinois, and reunion at Galva, Illinois, beginning the Friday nearest the 15th of August. We also elected delegates to General Conference, eight in number as our statistics showed a total membership of 817, a net gain for the year of 3. The delegates elected are: Ammon White, E. R. Davis, Sister E. R. Davis, Edw. Jones, B. E. Sartwell, Leonard Houghton, George Sackfield, J. F. Garver. It was also decided to add a small fee to the price of the tents at reunion for those who want them set up, hoping by this means to secure more cooperation with the general reunion committee, upon whose shoulders most of this work has fallen.

In the evening Brother Eastwood gave us a few inside incidents in the bishop's office, and explained the various situations which they are compelled to meet. He also impressed us with the need of counseling with the bishop and honoring his advice to avoid the unpleasantness of a hasty and unprepared arrival in Zion. We surely appreciate his timely message and realize the responsibility of cooperation with those who are striving so hard to prepare all things for us.

Sunday found a large attendance representing nearly every branch, and several from our neighboring district, Eastern Iowa. We are exceedingly proud of a remark that was made by one of the visitors, "Why, your congregation is more than half young people!" for we feel that in our youth lies the possibility of tomorrow, and in their early consecration rests the hope of a speedy redemption of Zion.

Brother Harlan Cady, our Sunday school superintendent, gave a short but impressive talk on the importance of the work of the Sunday School Department, and expressed the hope that in the near future it may be more fully developed. Brother E. R. Davis continued with a discussion on the factors of a successful Sunday school. Interest, adaptability, suitable material, thorough knowledge of pupils, and various other worthy items were discussed, to which there was an enthusiastic response.

Brother Eastwood again occupied Sunday morning and further clarified our minds on the subject of tithing and inventories. He explained the use of both forms and mentioned that a third form was being prepared for special use of farmers. Even children are given a part, for the inventory is so simple and so reasonable when we understand it that it becomes a natural and systematic means of rendering our account before God.

At the afternoon service Brother Davis again occupied, bringing home to our souls the need of more active and trained service in the accomplishment of our aim and goal. Our district missionary, Leonard Houghton, spoke in the evening, with a live message to the young, a challenge to their manhood and womanhood, and the talents that lie within. Surely to all came the call for greater purity and usefulness in our endeavor to bear the torch of truth aloft. With this spirit we shall surely carry on till we meet again in conference work in May. May the work of the redemption of Zion be hastened, and may we all have a part therein.

WINIFRED DOUGLAS.

Taylorville Mission Growing

TAYLORVILLE, ILLINOIS, March 2.—No doubt an account of the progress of the work in this place will be of interest to HERALD readers. Since our last letter to the HERALD, we have finished paying the debt on the church, have finished the basement, and installed a furnace, owing yet only thirty-five dollars on the last mentioned. We have an excellent Sunday school with an enrollment of ninety-five, directed and supervised by Brother Charles Sloan, superintendent; Brother W. Brooks, assistant superintendent. W. J. Richard acts as chorister. Brother M. M. Vanhoosier is our pastor again this year. Brother and Sister Vanhoosier surely will be rewarded for the work they have done in this part of the Lord's great orchard. Also a few new members have been recently added.

On February 10 the Department of Women celebrated the second year of their work by giving a potluck supper in the basement of the church and inviting all members of the church and Sunday school to partake. The evening's entertainment included a short program. About one hundred were present, many of these being nonmembers. At that time District President J. O. Dutton and Brother Fred Pritchard were with us, and the former remained to hold meetings the rest of the week. He certainly made the word clear to his hearers. All are looking forward to a better year for the church, and hope the Lord will bless us, that we may be able to do more for the church in the future than we have in the past.

Elder A. H. Christensen, 1122 North Adams Street, Enid, Oklahoma, requests any Saint who may live in or near Enid, or who is contemplating moving there, or who has relatives or friends near there, to communicate with him.

Seashore Reflections

A few lines to our splendid paper, the HERALD, to say that in coming across the mountains for a few weeks on the coast, we arrived just in time to hear Brother Cook, the district president, lecture on the stewardship plan, which was very fine. Following that, Brother A. C. Martin, missionary in charge, came in very nicely with those of Brother Cook's services. And we are pleased to say we found them both to be men of God, having a real message, and further that we found some fine groups of Saints out here. Puyallup, Washington, also has a band with whom we met. They are busy working for the Master. Here in Vancouver we found an energetic band of Saints, as also we did at New Westminster, and their officers Brethren Robins, Pope, Johnson, and others who are workers indeed.

Coming on down to the seashore, we stood in meditation, thinking of the greatness of God. To see the waves come in fills one with a sense of awe at their magnitude and majesty. They come in regular succession, as battalions of an enemy, hurling their forces against the bulwarks, only to break and recede, then to be hurled back again.

Still in further meditation, while looking out over those proud waters, the waves of which have taken many souls across the unknown tide, there seemed to come the echo from the ocean, Hark! "And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them, and they were judged, every man according to his works."

Then our vision turned Zionward, and we note the standard lifted up, an ensign, a beacon light, which reaches out into the dark recesses of the continents of the world. My attention was then focused upon the leaders whom God has chosen to guide the destiny of the church of latter days, and the only conclusion we can come to is that they have tried to be loyal to their great commission. If you and I can fully catch the vision and attune ourselves to him who stilled the waves, Zion will be a reality. My prayer is for the leaders, workers, and work in general.

W. J. CORNISH.

VANCOUVER, BRITISH COLUMBIA, 6372 Saint Catherine Street, March 7.

Valley Center, Michigan

March 4.—We desire the church in general to know that the Valley Center Saints are still engaged in the Lord's work, working together in peace and unity. The membership of this branch is made up of farmers, with the exception of Brothers George W. Muir and H. E. C. Muir. The former is station agent and operator at Melvin, working for the Pere Marquette Railway Company. The membership is quite scattered, living in all directions from the church, some ten miles, some seven, the others from three to one and a half, but on Sundays all who can meet together and enjoy the prayer service and Sunday school. Elder H. E. C. Muir, the branch president, gives some very inspiring sermons to the membership. He is always at his post of duty, ready and willing to discharge his work.

The Sunday school, with Brother Thomas Isles as superintendent, is moving along nicely. He is endeavoring to impress on the minds of the young that they have a work to perform in the church and must begin now to qualify. We believe all enjoy the Sunday school work and receive much benefit.

Our Department of Women, under the leadership of Sister Bernadine Muir, has accomplished much in the last year. During the year 1925-1926 the department made over two hundred dollars, and this money was spent in decorating the interior of the church, varnishing, purchasing runners for the aisles, curtains, and a piano. Some Colman lights also were installed. Brothers E. D. Finken and T. L. Clark decorated walls and ceilings, generously donating their time and labor. The Saints here appreciated it. The sisters hold a bazaar once a year, making close to one hundred dollars

each time. Sister Elizabeth Isles and Sister Mary Muir worked very zealously, making ready for the December bazaar. The other sisters fell in line and cooperated, lending willing hands in needlework. They also enjoy a study class, and in their last meeting they took up the study of milk, which proved to be very interesting.

At present the Sunday school is busy working on the Easter program, a very pretty one being planned, one which we expect to be a great success.

As a branch we have not suffered with much illness, but when there is any sickness the law of administration is observed, and God hears and answers his children. Sister William Isles, sr., has been afflicted for about six weeks, the doctors not being able to bring her relief. Though she has not received a complete healing, she has been blessed by God and his Spirit, and has received relief. We hope she will soon be in perfect health.

In the past six months babies have entered the homes of Brother Carver Isles, Brother Thomas Isles, Brother Bert Barr, Brother Neil Muir, and Brother Jay Winters, and all are doing fine.

Our aged sisters are well and strong in the faith and give much encouragement to the younger ones. They are Sister Matilda Muir, aged eighty-four, Sister Mary Gilpin, aged eighty-three, and Sister Elizabeth Winters, aged seventy-three. Their lives will ever be monuments of righteousness.

Members of this branch are keeping their faces Zionward.
MELVIN, MICHIGAN. BERNADINE BENBOW MUIR.

Ironton, Ohio

March 6.—The Saints in Ironton have one certain goal in view: that is to liquidate the debt on the church property and have the building dedicated. In January three hundred dollars was paid on the mortgage, leaving an indebtedness of six hundred dollars. This may not seem a large amount for some branches to pay, but the number of our faithful workers is small. It seems that the amount already paid has been raised in almost every way possible; by having bake sales, rummage sales, taking up Larkin orders, and by special offerings. A special collection is taken up every second Sunday which goes toward a payment on the church debt. The intermediate class in Sunday school is now seeking subscribers for *McCall's Magazine*. The church receives one half the amount of the subscription.

On February 19 and 20 the branch entertained the Southern Ohio district conference. Elder James E. Bishop, Steubenville, Ohio, Bishop H. E. French, Columbus, Ohio, and Apostle Paul M. Hanson, of Independence, Missouri, presided over the conference and were the principal speakers. Perhaps an account of this conference will be sent in by the district secretary, but here are a few notes taken from Brother Hanson's sermon on Sunday morning: "We all have access to sources which will make us great." "Use our gifts that the glory of God may shine out to all the world." "Moses gave a law concerning disease—that it should be isolated." "The Lord ordained night for that purpose—sleep." "Moses spent forty years in the sheep pasture after being in the king's palace. He graduated with a D. H. K.—Degree of Hard Knocks." "Conversion is a change from an unsocial life to a social one." "None of us are as much converted as we ought to be." "Conversion calls for courage. We must stand as Moses stood, if one stands alone." "What does education amount to if God is left out of the interpretation?" "Be influenced by the majesty of a superior vision."

Bishop French, in his address to the conference, explained the value and need of filing an inventory. Brother French has the art of making folks feel happy even if he does have to talk about finance. A number received inventory sheets, and it is hoped they are now filed in Bishop Carmichael's office.

Sunday, March 6, our number was quite small, there being

much illness in the branch. However, our branch president, Brother Chambers, gave such an earnest, sincere exhortation to the Saints at the opening of the sacramental service that people really felt it was good to be in the house of the Lord.

The young people are planning an April fool party, the Department of Women is talking about "getting busy and doing something," and the Sunday school pupils are thinking of Easter, all of which will have to be told in the next news letter.

Amarillo, Texas

Amarillo Saints are rejoicing that the smallpox ban is now removed. It was lifted February 13, and that day was observed by the Saints in a sacramental meeting of thanksgiving, that we as a people have so fortunately escaped this dread disease. There has been no serious sickness in our church family this winter, for which we are truly grateful.

On account of our being so scattered it is hard for all to attend prayer meeting in the homes, so it has been thought best to have a prayer and study hour at our regular meeting place, 219 East Fifth Street, each Wednesday night at eight o'clock. Anyone passing through may be assured of a welcome at any and all of our services.

Sunday, February 27, we had a basket lunch at our meeting place, and this was followed by Sunday school and preaching. A fine, sociable time was had by all, so much so that several suggested we have our lunch together every Sunday instead of once a month. The priesthood is making a special effort to do the visiting in the homes, for this is in accordance with the law and is needful to strengthen God's people.

Our elder, Brother Aldridge, is giving us some wonderful sermons, real spiritual food which will indeed strengthen the Saints as well as bring to nonmembers the beauties of the angel message.

Quite a bit of personal work and tracting is being done, looking forward to a special series of services when the "powers that be" deem it advisable.

At this time we remember the General Conference so soon to be in session and earnestly petition our heavenly Father in behalf of those who bear the burden of this great work, that the fine spirit which has permeated the whole of his church during this past year shall continue. May our faces be set steadfastly toward Zion, with each member seeking first to build up the kingdom of God and establish his righteousness.

San Jose, California

March 1.—Under its quota of new officers the San Jose Branch is moving peacefully and harmoniously along, and a spirit of commendable enthusiasm seems to pervade the entire group; cooperation appears to be emphasized. The officers of all departments seem to be working very hard to increase the attendance of the membership as well as of nonmembers, and their efforts are being rewarded. We note especially the increase of the Sunday school attendance, many of whom are children of nonmembers. On February 27 this department had eighty-one present, the largest attendance for years, which evidences the fact that ours is a corps of workers who are not idle. The executive board is figuring that it will soon be necessary to erect another building to care for the Sunday school and Religio.

About a dozen of the branch members attended the district conference of Northern California, held at Sacramento February 12 and 13 in the Saints' chapel there. This building at times was crowded beyond its capacity. The Saints of that branch are also planning to enlarge their borders and build a new chapel. Delegates returning from this conference reported a very splendid and uplifting meeting, throughout which unity and peace prevailed. This was encouraging to the Saints. Some expressed the opinion that it was the

largest and most profitable spring conference ever held in this district. The words of instruction and admonition given by inspiration and voiced through the president of the Twelve Apostles and the Presiding Bishop sank deep into the hearers' hearts and minds and will not soon be forgotten. We thank God for such men.

Apostle J. A. Gillen visited the San Jose Branch the latter part of last week, arriving here on Thursday and remaining until the afternoon of Sunday, the 27th, preaching Thursday and Friday evenings, and Sunday morning. Between times he visited the Saints and attended to his correspondence. He gave us some very uplifting sermons, which were enjoyed by the Saints and nonmembers. Attendance on Sunday to hear Brother Gillen was about seventy.

On Sunday, the 20th, another of the Sunday school scholars was added to the church by baptism. He is Brother Conroy Jones, son of Sister Shores, who with her husband, Brother Shores, has been in charge of the Irvington reunion camp grounds for the past two or three years.

Brother and Sister Hawkins, who have been visiting in the Sacramento Valley for some time past, have returned to their home in San Jose, where they are welcomed by the Saints of this branch. Sister Hawkins is at present helping to nurse Sister Juanita Hallin and a fine baby boy who arrived February 17, very nearly being a valentine.

There has been quite a lot of sickness here this winter, and this resulted in a lack of attendance at church. However, most of the afflicted ones are now on the road to recovery. The most serious case was Brother Roy Harris, one of the branch priests, who met with an accident and had to go to the hospital and have an operation performed, but he too seems to be in a fair way to recover. Sister Harvey, mother of Sister L. B. Shipley, was ill with the flu but is able to be up again. We noticed her smiling face at church yesterday. Also we saw the face of our lovely Sister Minnie Bates, who has just returned from a visit among relatives in Sacramento. She also has poor health.

By invitation of a kindly next-door neighbor, your correspondent, though hard of hearing, was able to plainly hear every word of President Coolidge's speech over the radio on Washington's Birthday. The radio is certainly a marvelous invention.

Secular Press Mentions Case of Healing

Brother J. A. Morrison, of Owen Sound District writes: "The inclosed clipping is from *Owen Sound Sun-Times*. The two elders called to administer to Brother Prescott were D. B. Perkins, district president, and his son, Elder N. J. Perkins."

Wiaraton Claims Case of Divine Healing

Eastnor Farmer Cured of Attack of Appendicitis

WIARTON, February 22.—A case in which a man suffering from what physicians diagnosed as acute appendicitis claimed to have been completely cured through divine healing is attracting much attention here. James Prescott, a prosperous farmer of Eastnor Township, is the man involved.

Mr. Prescott was taken suddenly ill, and two physicians diagnosed his ailment as acute appendicitis. The patient was removed to Wiaraton, and an Owen Sound specialist was sent for for a consultation. Mr. Prescott asked, in the interval, that two elders of the Latter Day Saints' Church be summoned, he being a member of that denomination.

When the two elders arrived, Mr. Prescott was in terrible agony, in spite of the administration of hypodermics. The elders anointed the patient with oil in accordance with their belief, and prayed over him, with result according to the accounts of the case, that his pain was eased shortly afterwards, and by the time the specialist arrived that night not a trace of the disease could be found, and he was able to return to his home, near Mar, in his usual health.—*Owen Sound Sun-Times*, February 22, 1927.

Independence

Stone Church

Announcement was made by Superintendent C. B. Harts-horn of the Sunday school Sunday morning that the work on enlarging the nursery under the dining hall is progressing. The work is being contributed by brethren of the Stone Church congregation and minimizes the cost of the improvements. This is just a bit of missionary work at home in order that the babies may be efficiently cared for while the mothers attend services in the main auditorium.

Following the Sunday school study session, duet numbers of "The bird with a broken pinion," and "Admonition," were rendered by Brothers Steward Tandberg and Harry Robinson on the cello and saxophone respectively.

"With thankful hearts we meet, O Lord," was sung by the congregation as the opening song of the eleven o'clock hour, and Elder J. E. Kelsey offered prayer. Following the organ offertory, the Stone Church Choir, directed by Brother Paul N. Craig, sang "O come to my heart, Lord Jesus," and a pleasing soprano solo, "He that dwelleth in the secret place of the Lord most high," was sung by Sister John Watkins.

Apostle F. Henry Edwards, of Independence, was the morning speaker and based his discourse upon three quotations from the gospel of John: "Behold, I stand at the door and knock"; "I am come that ye might have life and that ye might have it more abundantly"; "This is life eternal, that ye might know the only true God and Jesus Christ whom he hath sent." "Real progress must be made, not merely by exchanging one good for another good, but by adding one good to another," the speaker asserted. "We can not afford to forget the things that have been brought out and written in blood concerning the will of God among men, by our predecessors." We have been commanded: "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity"; and in carrying out this command, we should seek that which is worth while and cast aside that which is unworthy, hold that which is permanent and eliminate the merely transient. In Christianity there are two or three essentially fundamental truths, and these are what we seek to sense and understand. Christianity is not merely service for our fellow men; Christ commanded us to love the Lord our God with all the force and strength of our being, and to love our neighbor as ourselves. All attempted Utopias which did not embrace the love of God the Father have failed. If we seek first civilization, we fail in our quest; if we seek first God, we can cause the world to be recreated, worthy to be the footstool of God. After Christ's brief earthly life was ended, his followers, firm in the knowledge of his divine Sonship, greeted each other with "Christ is risen." They knew. We have not yet risen to that high plane of realization of the work, the sacrifice, and the divinity of the Christ. This realization is the vital fundamental of Christianity. It will bring us a knowledge of the love of God, who gave his only begotten Son, that the world might have eternal life. The way is open; it is for the children of God to move upward, availing themselves of the opportunities which will bring to them a thorough realization of the fatherhood of God and brotherhood of Christ.

Brother R. O. Flanders was the speaker to the juniors at the Campus Sunday morning. His story of how coal was formed was very interesting and was much enjoyed by the children. They will welcome his return.

K L D S Sunday Radio Activities

Bible study hour, conducted by Radio Pastor Ralph W. Farrell, had a pleasing musical program arranged by Mrs. Ethel Moorman. It included a piano solo by Margaret James Davis; cornet solo, Carlos Smith; quartet numbers by the Moorman girls; chorus numbers by members of the junior department of the Walnut Park Sunday school; readings by Opal Colebank and Frances Bullard. The children's story

was by Mrs. Moorman. The regular eleven o'clock service in the auditorium was broadcast.

At three o'clock in the afternoon, K L D S radio church was conducted by the Reverend O. L. Hull, pastor Central Christian Church, Kansas City. Musicians appearing on this program, also from the Central Christian Church, include: Norma Troje Miller, violinist; Mr. Young, bass; Mrs. D. E. Brownson, soprano; Miss Lillian Evans, contralto; Miss Birscaak, accompanist.

Radio vesper service music was furnished by the Walnut Park Quartet, consisting of Alberta Lanpher, Margaret Gard, Glaud Smith, Kenneth Morford; Minnie Scott Dobson, accompanist. Special numbers were by Pauline Blaine, soprano, of the Kansas City Conservatory of Music; Vernon Snodgrass, accompanist. Sermonet, Elder U. W. Greene.

Music at the Latter Day Saints studio service at fifteen minutes after nine was by Robert Miller, organist, assisted by George Miller, pianist; Gomer Cool, violinist; Thelma Vincent, soprano; a mixed quartet. Sermonet by Bishop J. A. Koehler.

Evening Services

The Religio program consisted of a piano solo by Alice Tucker, a and b reading numbers by Lyda Budd Robertson. This was the evening set apart for the elimination contest for the male quartet. Only one quartet was present, it being composed of Gordon Kress, Orville Martin, Roderick May, and Ronald Smith. This quartet sang very pleasingly a classical number and a number for harmony, and won by default of the other quartet. They will represent the Stone Church in the coming contests.

At half past seven the song service commenced under the leadership of Brother John F. Sheehy. "Abide with me," "Day is dying in the west," "Holy, holy, holy," "How gentle God's command," and "Book of Mormon," were the songs sung by the large congregation. At eight o'clock "Hail to the brightness of Zion's glad morning," was sung, and Brother Zeno Booker offered the invocation. "Berceuse," was the offertory played by Robert Miller. A much appreciated number was a solo, "The day is ended," sung by Miss Thelma Vincent, a violin obligato by Gomer Cool, and organ accompaniment by Robert Miller.

Pastor C. Ed. Miller was the evening speaker, calling the attention of his hearers to Doctrine and Covenants 59: 2 and 5. He talked on faith and thankfulness, speaking plainly in order that all the children, of whom there were many, might understand. He emphasized the necessity of family prayer as something that can not be improved upon in the way of bringing to bear on the child in early life an influence of gratitude to the heavenly Father and faith in his promises. Several experiences of great interest to all were also related. "With none is God displeased except those who do not confess his mind and will in all things," Brother Miller stated.

The reel of moving pictures "Via Dolorosa," was then shown, the street in Jerusalem over which Jesus went from the hall of judgment to face the people's scorn. Places and points of sacred association on this way were shown, including the Church of the Holy Sepulcher, a tomb outside the city believed by many to be the place where Christ rose from the dead, and the Church of the Ascension near Bethany. Songs, "What was witnessed in the heavens?" and "Admonition," were sung before the congregation was dismissed.

In the Departments

The monthly meeting of the Department of Women occurred Friday afternoon, March 11, at half past two, following the meeting of the W. C. T. U. Superintendent Alice Cowan was in charge. A large number of the sisters were present to hear the general superintendent of the Department of Women, Sister Blanche Edwards, lately returned from England. Relating incidents of her own experiences on her return trip, Sister Edwards talked on the theme, "On the road to Zion." She called to mind that in order to ar-

rive at Zion each Saint must have courage, devotion, brotherly love, appreciation, fellowship, a love for service, and consecration. Her talk was seasoned with accounts of English customs and habits with which the average American is unacquainted.

Interesting Personals

Sister Inez Rhine and family, of Des Moines, Iowa, Branch, arrived here three weeks ago to make Independence their home. They have bought and will operate the Boyd Greenhouse.

Second Church

The young people's prayer service was led by Elder A. K. Dillee and proved to be a very enjoyable session, about thirty-five being present.

Elder R. S. Salyards was the speaker Sunday morning at eleven o'clock, and his sermon was valuable to Saints, in that it gave to them an insight into the life and character of Jesus Christ, his scriptural lesson being from the Sermon on the Mount.

Elder William H. Kelley was the speaker at eight o'clock in the evening, giving the people one of those contemplative sermons upon the subject, "And the Word was made flesh and dwelt among men." He was supported by the choir and a quartet of young women in special musical numbers.

Thursday evening the primary and junior teachers are giving a Saint Patrick's Day party in the basement of the church and an entertainment in the auditorium, for the purpose of raising funds to provide equipment and to redecorate their rooms. They believe they have sufficient provided to justify them in asking a very liberal patronage. Purchase your tickets of these teachers.

Brother J. W. Westwood, priest, died on Thursday afternoon, March 10, as a result of a stroke of paralysis a week ago Sunday. The funeral was held at Second Church, Saturday afternoon, Brother H. W. Gould preaching the sermon. This was one of the largest funerals ever held at Second Church, many relatives and sympathizing friends being present. Brother Westwood leaves his wife and ten children. All of his children attended the funeral service except two, one being in California, and the other, a daughter in Independence, being ill. Brother Westwood was seventy-two years of age, and has been a helpful member of the church for many years.

Liberty Street

On Thursday afternoon, March 10, the women of Group 30 met at the home of Mrs. Fred Koehler, to enjoy a social time and renew interest in the work in the group.

Group 13 enjoyed a get-together and get-acquainted party at the Institute Building on the Campus Friday evening, March 11. The evening's entertainment was in charge of Sister J. E. Kelsey, and grown-ups and children alike enjoyed a merry time playing games. About ten o'clock light refreshments were served, and the little family groups departed, having spent a happy evening.

At the Sunday morning hour, we were privileged to have as our speaker Brother Albert Carmichael. He made the statement that a great effort is being made by men of scholastic attainment to discredit the Bible. It was his desire to know how firm a basis for belief the Bible was. Why had the priesthood never understood the height, depth, and fullness of Christ's statements found in John 10? In answer to this question, he was shown a vision in which a personage told him the time would come when the priesthood should comprehend. He also told of some other visions that he has had concerning the work in which he has been engaged.

Brother H. O. Smith occupied the pulpit at the evening service. He took his text from Doctrine and Covenants 85: 8: "And again, verily I say unto you, That which is governed by law, is also preserved by law, and perfected and sanctified by the same." Doctrine is a law that governs our life. The speaker made clear to the minds of his listeners the meaning of doctrine in its fullest sense.

Both of the day's speakers conveyed many new thoughts to the minds of their hearers.

Walnut Park

A long-time member of the church and well-known resident of this city, Brother Seth W. Farrow, died at the Sanitarium on the evening of March 9 after several years of ill health. He was seventy-five years old; was baptized forty-nine years ago and ordained a priest three years later. Served faithfully in the church until impaired health prevented. He leaves a wife and two daughters, Mrs. Agnes Daniel and Mrs. Anna Lee Major, all of Independence. Funeral the 11th at the Walnut Park Church, with sermon by an old acquaintance and friend, Bishop B. J. Scott. A large crowd of friends attended and expressed kindly sympathy for the bereaved wife.

Brother S. A. Thiel, superintendent of Sunday schools in Zion, was a Sunday school visitor on the 13th and gave some suggestions that are to be tried out in the near future.

At the eleven o'clock hour Elder Lyman Smith was in charge. The regular choir, directed by Sister Minnie Scott Dobson, sang "God is love," and the anthem, "The King of Love my shepherd is," not a new anthem but a favorite one with many.

Bishop B. J. Scott was the speaker on the subject, "The experiences of today in contrast with the yesterdays." Brother Scott had no difficulty in finding a parallel in the experiences of God's children in this day to equal each miraculous experience cited from the Scriptures. And with these evidences all again brought to our mind that the God of the past is the same today, the congregation joined gladly in the closing hymn, "'Tis a glorious thing to be, in the light, in the light, which the saints of old did see."

Elder D. O. Cato, from the Stone Church, was present at Religio and taught our large class of young people.

Religio was followed by a fifteen-minute series of pictures from Palestine, accompanied by appropriate hymns played softly by the pianist, Mrs. John Reynolds.

The speaker of the evening, to an unusually large congregation, was Elder R. J. Lambert, who by request talked on the subject, "Some boyhood recollections of my neighbor Joseph Smith." Brother Lambert having known him from babyhood, being named and blessed by Brother Joseph, and having spent his play hours as a boy with Brother Joseph's boys, speaks advisedly of this great man's helpful understanding of boys and his loving interest in everyone he knew. After the service the little folks and older ones as well expressed the pleasure they had had in listening to the variety of incidents related.

Enoch Hill

Enoch Hill was favored with two bishops as Sunday speakers. Bishop J. A. Becker preached in the morning on the theme, "Love," reading 1 Corinthians 13. He analyzed and defended love as portrayed in the life of Christ. He asserted that love is greater than faith, because it is the essence of all things, and named and discussed the nine ingredients of love given in the Scripture reading.

In the evening Bishop B. J. Scott spoke from Psalms 24, urging the people to greater preparation and asking the scriptural question, Who shall ascend the hill of the Lord, or Zion? He admonished the congregation to be steadfast in their faith, not laboring for reward but for love of service.

Thursday night, March 17, members of the choir will meet at the home of Brother E. H. McKean, president of the choir, for election of officers and a social evening. All choir members are requested to be there promptly at fifteen minutes after seven.

Gudgell Park

Prayer meeting was held at the church Wednesday evening, March 2. A good attendance was reported with fair interest.

The sisters of this congregation have decided to give a penny each day toward the church expenses, and, not wish-

ing to seem selfish, they have very kindly extended the invitation to the brethren to do likewise.

Sacramental service March 6 was well attended, and an enjoyable meeting was experienced by all.

Spring Branch

The Crescent Chapter of Temple Builders reproduced the play, "Rosemary" at East Independence Friday night, March 4, to a full house. That made the third time they have presented it, and it has grown in popularity with each performance. Of course that took away several members from our Religio that evening, but there were nearly seventy out to witness Sister Ballinger's class program. This consisted of readings and pantomime features with appropriate songs accompanying.

The Sunday services, March 6, were all well attended, the weather being ideal. An especially fine spirit prevailed at the sacramental service, at which time the Spirit moved Brother Snively, our pastor, to admonish several individual members of this group to prepare for future work.

Nearly a houseful attended the evening service, at which time the picture, "A pilgrimage to Palestine," was seen on the screen, after which the Second Church Choir entertained for about three quarters of an hour with a splendid and varied program. On account of the lateness of the hour, Brother Terry made a short but splendid talk. One was heard to remark that "More was said in those few minutes than is usually said in a lengthy discourse." Taken all in all, it was a day to be long remembered by the Saints of Spring Branch District.

Davenport, Iowa

February 15.—The Tri-City Ri-Mo-Da Club held a valentine party on February 12 at the home of Mrs. James Hough-ton, 2628 Scott Street, Davenport, Iowa.

We young people of the Tri-Cities organized into a club a year ago just to have some fun; and we have it, too. Our valentine party was not an exception. We invited the Eastern Iowa and the Kewanee Districts young people and had them stay over Sunday. Clinton, Muscatine, Iowa City, Cedar Rapids, Rock Island, Moline, and Davenport were represented. After everyone had arrived, our president, Fritz Stiegel, held an auction sale, consisting of the sale of the valentines each was requested to bring. Everyone seemed to be pretty well satisfied with his purchases. Later each one guessed the number of warts on a dill pickle, and the fortunate guesser received a prize. Hearts and various trick games were played.

And after all was said and done we ate sandwiches, pickles, cake, and Addison Brown's ice cream. We might add that Addison Brown surely knows how to freeze cream, even though he did get out-of-town visitors slightly ahead of time. The party was also a farewell for him. He finishes his chiropractic course this month and intends to leave Davenport in a few weeks. A Book of Mormon was presented him as a Ri-Mo-Da fellowship remembrance gift. We Ri-Mo-das wish him a bright, successful future.

The party broke up after singing a little while, and everyone was glad of a chance to get a little sleep. Sunday morning found us at Sunday school, and shall we say on time? From eleven to twelve o'clock, Brother Beil, of Clinton, Iowa, spoke to the young people. After dinner out-of-town guests were shown "A little bit of heaven." It was indeed a pleasure to be able to take them through anything so rare as "heaven." Brother Palmer, of the Palmer School of Chiropractic, has made a beautiful "Garden of Eden" in his private conservatory. He has a waterfall, birds of every description, ferns, and the statue of Venus. It is a place well worth seeing.

Sunday evening service was held at the home of Mrs. Grace Webber. Brother William Stiegel, otherwise known as Fritz, preached his first sermon that night to a group of

young people. He talked of "The challenge of youth" and the preparation that the youth of the church must make in order to carry on the Zion program.

Soon after the evening service, out-of-town visitors left for trains with many good-byes and promises for future get-togethers.

The following is a sketch of Brother Stiegel's sermon:

The Challenge of Youth

The older folks have been teaching us all along about the need of consecrated young people in our church. Being young in years and new in experience, I believe I can represent youth's attitude towards the church.

Youth has a surplus energy, new in the experience of life, with new problems to be met each day. Youth must be guided by those older in the service, that they may profit by the progress they have made. Youth must carry on the gospel plan as laid down by their fathers. The older ones realize this and are taking into consideration the importance of our problems. The church is advocating the necessity of preparing youth for future work.

Ecclesiastes, 12th chapter, tells us to "Remember now thy Creator in the days of thy youth." This was written almost a thousand years before Christ. Even at that early stage of religious history, the people were concerned over the problems of youth.

After people get older and realize the great problems to be met in this world, many times it causes the shunning of responsibilities after years of trials and service as a Latter Day Saint. They realize then the necessity of remembering their Creator in the days of their youth.

I am tempted to relate an experience I had at lunch last week. As I was eating my noonday meal at the restaurant, a woman about seventy years of age was arrested because she couldn't pay for her meal. She said she didn't have any home, she was roaming the streets, begging for food. The officer gave her twenty-four hours to leave town.

To me that was a sad thing—a woman seventy years old begging for food. It caused me to sense more keenly the need of our social program. It also made me realize that youth must remember old age. Just think what stewardships mean to the people who have no place to go! We seem to hear Apostle Paul's challenge ringing in our ears: "Prove ye the Christ!" Yes, the young people can be depended upon. They are going to prove Christ by the establishment of Zion.

Trials are given to us to wake us up and to make us see things as they really are. We all want to do good, but often we don't know how to go about it. Many people think that if they are not doing any apparent crime they are doing good; but the fact is that they are doing nothing; they are just being idle. To do good is a continuous, progressive growth, evolutionizing our lives to the character of Christ. Prayer alone will not do it. We have learned through experience that *being* good must go with *doing* good.

Many millions of people have lived their lives in this world, had ambitions realized and lost, and have had the expression of their lives written in the great book. All have gone with a prayer on their lips for the young, hoping that we may do better than they have done.

As young people, we are learning to adjust ourselves to our environment and to properly evaluate it in such a way that we can live our religion among people, letting our light shine pure and bright, showing to the world that Latter Day Saints are *real* Christians.

We must work, work, *work!* seasoning that work with our prayer of devotion; making our lives a harmonious melody, in tune with God. It is good to know that we have a Creator who remembers youth. And he is instilling in our hearts faith, courage, and determination that is going to lead us on to achievement.

Youth thinks of Christ, not only as the Babe that was born in the manger, for we have learned all that and built our foundation on it, but now we think of Christ as the Savior who is coming with glory and power to our Zion, to

meet those who have successfully carried on his banner. Youth has a prophetic, forward-looking, optimistic viewpoint, thinking of the Christ of the future as well as the Christ of the past.

I sometimes like to picture our church in terms of an army, the older folks the generals, and the youth the soldiers, having this thought in mind when I wrote the words of this poem:

Soldiers of the Cross

Some say we're creatures of the dust,
"You're but a grain of sand";
But Christ has come, and lives for us,
And he was the Son of Man.

We are but soldiers of the cross,
And have a soldier's job.
We must fight to win our cause
Because we love our God.

There are deeds that we must do,
The battle now is on.
The Lord needs me, and the Lord needs you
To fight against the throng.

"Move to the fore!" our Prophet cried;
Have faith in God and his power.
Put temptations and trials aside,
And serve him every hour.

We all have trials and temptations to fight,
But let us be sure-footed and true;
For if we want eternal life
We must be "the faithful few."

Pittsburgh District Conference

The annual conference of the Pittsburgh District was held Saturday and Sunday, March 5 and 6, in our church at Pittsburgh, Pennsylvania. In spite of inclement weather, the attendance was excellent. The usual spirit of friendship and good will was very characteristically displayed. Hearts were cheered and spirits revived by the kindly greetings, and to each and all was made more significant the poet's words: "Blest be the tie that binds our hearts in Christian love."

We were very highly favored by having with us Apostle Paul M. Hanson, Bishop Charles Fry, Patriarch G. T. Griffiths, and High Priest O. J. Tary, besides many local ministers from this and out-lying districts.

The conference was very ably presided over by District President J. A. Jaques, associated with Apostle Hanson.

The physical welfare of those in attendance was provided for by the Pittsburgh Saints in a most commendable way. Meals that both created and satisfied an appetite were served by them in the lower auditorium of the church, and comfortable sleeping quarters were provided for all at the homes of the Saints.

The opening session of the conference was held Saturday at 3 p. m., at which time the business part of the conference was handled. It was disposed of expeditiously and we believe wisely. Action was taken to incorporate into the Pittsburgh District a portion of the Youngstown-Sharon District, which has recently been disorganized.

Elder J. A. Jaques, who has served as district president for several years, has accepted a position which makes necessary his moving to Boston, which change he expects to make some time in July. This means, of course, that we shall soon lose him and his service from the district. However, he was reelected district president, with hopes of the general church furnishing a man to fill the unexpired term of office upon his removal. With the departure of Elder Jaques, the district feels it is losing the service of one of its most capable work-

ers; but believing our loss will result in gain to some one else, we bid him Godspeed and success in his new undertaking.

The Sunday school business session immediately followed the district business, and at this session Brother J. W. Winters, of Fayette City, Pennsylvania, was elected district superintendent, with Brother Clarence Winship, of Lock No. 4, Pennsylvania, his assistant.

At 7.45 Saturday evening, Apostle Hanson gave a lecture telling his experiences in the Holy Land, which was enjoyed by all present.

Sunday morning at 9.15, a mass priesthood meeting was held in the lower auditorium, in charge of Bishop Charles Fry and G. T. Griffiths.

At 10.45 a. m., a sort of institute session was held by the Sunday school, with the newly elected superintendent in charge. At this session a very masterly address was given by Bishop L. F. P. Curry upon methods of teaching. He caused all to sense the great need of qualified teachers, in order that our educational program may be carried out.

From 10.45 until noon, a fellowship service was held, in charge of the conference presidency. Opening remarks were offered by Apostle Hanson, wherein he expressed joy in the privilege of once more meeting with the Saints of these parts, it having been twenty years since he had been in the Pittsburgh District. The prayers and testimonies offered at this service evidenced old-time fervor, together with great faith in God and in the final triumph of his righteous cause.

At 3 p. m. Apostle Hanson delivered a most interesting sermon upon "Little things," impressing his audience with the fact that it is very often the *little things* in our life: words, actions, and thoughts, which count for much in bringing to us either weal or woe. This service was in charge of J. A. Jaques, O. J. Tary, and G. T. Griffiths. By the former two, two babies were blessed at the beginning of the service.

At 7.30 p. m., the closing hour of the conference, Bishop Charles Fry occupied the pulpit. His message treated upon the coming of Christ and the preparation which must be made by the church for this great event.

We believe we can truthfully say that the Saints of this district maintain a positive attitude toward the present church program, and that their faces are set Zionward. May God speed the right!

THOMAS L. CLARK, *Press Committee.*

Springfield, Missouri

Patriarch Richard Bullard has been visiting the Springfield Branch since March 5, and all have enjoyed his visit. Much good has been accomplished, as Brother Bullard presents the gospel in an affirmative manner. His past years of experience give a wonderful resource to draw from, and it is of such a nature as to increase one's faith in this great work. Brother Bullard has given a number of patriarchal blessings while here, also has been speaker at every service. So we feel to thank Brother F. A. Smith for his kind remembrance of us in sending Brother Bullard, and we hope Brother Bullard and Brother Smith will both find time to visit us again at some future date.

All services at the church have been up to the usual standard in attendance and we have had several occasions for special prayer service in behalf of the sick among us and those whom we hold dear by former ties, and we can report our heavenly Father still hears and answers the prayers of his people. A nice baby girl has arrived at the home of Brother and Sister Herman Plumb. Sister Plumb lately underwent a serious operation, but we are glad to say she is on the road to recovery and we expect to see her in our midst again. In Brother Herman's testimony last Sunday at sacrament service, he spoke of the wonderful blessing they had received in their trying hours.

March 7, the Mizpah Chapter of Temple Builders met at the home of Sister Lindemuth and spent a social evening. Sister Lindemuth has been confined to her home lately, and she enjoyed the visit very much.

A birthday dinner was held at the home of Brother and Sister Henry Sparling Sunday, March 6, in honor of Brother Sparling's birthday. About twenty-five were present. A junior church has been organized here, and services are being held in the basement at eleven o'clock following Sunday school. Brother F. M. Reynolds is pastor of the junior church.

The Fruits of Worship

By J. E. Vanderwood

Let the light of love adorn you
As you go about your work;
Trust the hand of God above you,
Do your best, and never shirk.

Hearken to the words of wisdom,
Train your heart and mind each day;
Help to usher in His kingdom;
Learn to work as well as play.

Speak the word with gentle kindness,
Let the Spirit have full sway,
That you may lead men from blindness
To the realms of changeless day.

For if this we do in meekness,
We each day shall stronger grow.
Rising thus above our weakness,
We the truth shall come to know.

Only as we serve with patience
Can we hope to rise and grow
Into that most sacred station,
Where His truth we all may know.

We must then subdue our passions,
Make them serve the nobler cause;
And in gentleness should fashion
Souls who magnify God's laws.

Let us then be strong in spirit,
Filled with purity and love;
That in life we all may merit
Light and pow'r from Him above.

Given by the Spirit during the priesthood meeting on the morning of January 10, 1927.

His Purpose

By Harriet Nichols

Not willingly the Lord afflicts, nor grieves the sons of men.
'Tis but to wean our souls from earth and break the power
of sin;
He saw us wandering from his path and sent the chastening
rod
To turn our feet from error's ways and bring us home to God.

Shall we defeat His wise design, and waste our days in tears?
Let faith and hope be cherished still, and brighter days shall
dawn;
And plants of peace shall spring anew from seed in sorrow
sown.

A Short List of Easter Plays

The following have been selected from an excellent list of Easter plays furnished us by Ruth V. Fisher. On account of the short time before Easter and also because of limited space, we have selected only those that we have felt would most likely be used by our people. We appreciate very much the excellent contribution of Sister Fisher and only wish that it might have been given attention at an earlier date.—EDITORS.

1. On the Road to Jerusalem, a Palm Sunday service, by Isabel Kimball Whiting, in her book, *Dramatic Services for the Church School*, The Beacon Press, Boston, Massachusetts, 1925. Four women, eleven men, and at least two boys. The scene is laid on the road to Jerusalem, and in the second scene Jerusalem is nearer, so that its outlines may be seen. The children of the church school rise in their places, and one after another say certain verses responsively. The service contains hymns and a prayer for the congregation and minister, so that a sense is given of a universal participation in the service by all who are present at it.

2. Leamon, Dorothy: *Barabbas*. The Century Company, New York. Available about March 20, but being a one-act play, with frequent rehearsals it could be put on at two weeks' notice. Five men and one woman are required. This is very dramatic, and unusual in situation. The scene is the roadway not far from Jerusalem. The play will also be included in Volume II of *Religious Drama*, published by the Century Company, as well as being printed separately.

3. Wallace, Avis: *The Shadow of the Cross*. An effective and dramatic presentation of the story of the Passion Week, the remorse of Judas, the dawning of comprehension of Nicodemus, and the glory of the Easter morning. Throughout the play, the shadow of the cross falls upon the background with dramatic symbolism, and at the end a cross full of light appears. Especially beautiful is the triumphant angelic chant with which the play ends. Interesting and worth while and within the resources of the average church. Typewritten copies may be obtained from Miss Elizabeth Sherman, 20 Beacon Street, Boston, Massachusetts.

4. Bates, Esther Willard: *The Two Thieves*, a play in one act which requires only the simplest background. Two men, and a chorus of women's voices unseen make up the cast. The play shows the gradual change in the two male-factors who were crucified, when, in the next world, they meet each other and set out together to find the light. The Walter H. Baker Company, 41 Winter Street, Boston, Massachusetts. Royalty \$5.

5. Burns, Mary Modena: *Easter Flowers*. This is a dramatic service for children, so arranged as to incorporate the bringing of flowers to the altar by the children of the Sunday school, which are later to be sent to some hospital. It is preceded by hymns and responses, which can be assigned to different parts of the Sunday school, and then the flower-bringing service follows. Simple, but filling a need. To be found in *Good Things for Sunday Schools*, The Walter H. Baker Company, 41 Winter Street, Boston.

6. Harvey, Della Shaw: *An Easter Miracle*. The awakening of the flowers, the emerging of the butterfly from the chrysalis, and the story of the Easter Lily, all ending on the note of faith and immortality. This is suitable for parish house and is best suited to little girls from ten to twelve years old. Ten players are required. Simple and pretty. To be found in *Plays in Pinafors*, by the Walter H. Baker Company, Boston, Massachusetts.

7. Marquis, Don: *The Dark Hours*, a play based on the betrayal, the trial, and Calvary in the life of Jesus of Nazareth. Doubleday, Page, and Company, 1924. Five scenes. Eight men and two women. This is, in the estimation of some people, the finest passion play yet written—both be-

cause of the remarkable characterization and its closeness to the actual series of events. Christ's voice is heard—his presence is felt, but at no time is he seen.

8. Rockwell, Ethel H.: *Magda*. A one-act play in seven scenes. While the time of the play is Passion Week and the following days, it is suited to general as well as Easter presentation. Through the experiences of the crucifixion and the resurrection, doubting Thomas, betrothed to Magda, comes at last to her realization that Christ's kingdom is and should be, one of love and the spirit, rather than the earthly kingdom expected by so many of Christ's followers. Two women, seven men. Royalty, \$5. Walter H. Baker Company, 41 Winter Street, Boston.

RADIO PROGRAMS

K L D S

440.9 Meters - 680 Kilo-Cycles - 1000 Watts

Radio Programs for April 1 to 15 Inclusive

- FRIDAY, April 1.—6.30 a. m., Morning devotional service conducted by the K L D S Radio Pastor, Ralph W. Farrell; music by members of the Y. K. T. Class. 7 a. m., Children's feature—Uncle John.
- SATURDAY, April 2.—7 p. m., Sunday school lessons. 8 p. m., Studio program arranged by George Howerton, organist.
- SUNDAY, April 3.—8.30 a. m., Bible study hour conducted by the K L D S Radio Pastor, Ralph W. Farrell. Music by young people under the direction of Mrs. Bertha Burgess. 11 a. m., Studio service; music arranged by Madge Nesbitt. Sermon, Elder U. W. Greene. 3 p. m., K L D S Radio Church conducted by Reverend J. V. Ensrud of First English Lutheran Church of Saint Joseph, Missouri. 6.30 p. m., K L D S Radio Vesper; music by quartet consisting of Lilly Belle Allen, Edna Daniel, Alma Kearns, and Wingfield Lewis. Sermon, Elder U. W. Greene. 9.15 p. m., L. D. S. Studio service; Stone Church choir; Robert Miller, organist. Sermon.
- TUESDAY, April 5.—6.30 a. m., Morning devotional service conducted by the K L D S Radio Pastor, Ralph W. Farrell; music by Mothers' Quartet. 7 a. m., English Study Hour. 2.30 p. m., Matinee program. 7 p. m., Children's hour—K L D S Happy Story Fairy. 7.30 p. m., Walt Filkin, Missouri's poet. Health lecture by Doctor F. G. Crandall. 8 p. m., Studio program.
- WEDNESDAY, April 6.—6.30 a. m., Morning devotional service. 10 a. m., Opening session, 72d L. D. S. General Conference. 12.30 p. m., Organ recital. 8 p. m., First sermon from new Auditorium "Assembly Hall of the Saints"—President Frederick M. Smith. Music by Messiah Choir, 225 voices. 11.30 p. m., Midnight song service for Western listeners.
- THURSDAY, April 7.—6.30 a. m., Morning devotional service. 12.30 p. m., Organ recital. 2.30 p. m., Matinee program. 7 p. m., Children's feature—K L D S Happy Story Fairy. 7.30 p. m., Health lecture by Doctor F. G. Crandall. 8 p. m., Studio program.
- FRIDAY, April 8.—6.30 a. m., Morning devotional service conducted by the K L D S Radio Pastor, Ralph W. Farrell; music by Madge Nesbitt, Elizabeth Okerlind, Fred Friend, and Frank Russell. 7 a. m., Children's feature—Uncle John. 12.30 p. m., Organ recital. 8 p. m., Musical program by A Cappella Chorus and orchestra, of Graceland College, Lamoni, Iowa.
- SATURDAY, April 9.—6.30 a. m., Morning devotional service. 12.30 p. m., Organ recital. 7 p. m., Sunday school lessons. 8 p. m., Studio program.
- SUNDAY, April 10.—6.30 a. m., Morning devotional service. 8.30 a. m., Bible study hour conducted by the K L D S Radio Pastor, Ralph W. Farrell; music by young people under the direction of Mrs. Bertha Burgess. 11 a. m., Service from new Auditorium; Stone Church Choir; Robert Miller, organist; sermon, Bishop Albert Carmichael. 12.30 p. m., Organ recital. 2 p. m., Studio program arranged by Misses Carlile, Wary, and Lloyd, of Graceland College Conservatory of Music, Lamoni, Iowa. 3 p. m., Auditorium service; sermon, President Elbert A. Smith. 6.30 p. m., K L D S Radio Vesper; music by Walnut Park Quartet; Sermon, Elder U. W. Greene. 8 p. m., Mendelssohn's "The Elijah" by the Messiah choir of 225 voices.
- MONDAY, April 11.—6.30 a. m., Morning devotional service. 12.30 p. m., Organ recital. 8 p. m., Mendelssohn's "The Elijah" by the Messiah choir of 225 voices.
- TUESDAY, April 12.—6.30 a. m., Morning devotional service conducted by the K L D S Radio Pastor, Ralph W. Farrell; music arranged by Bernice Griffith, soprano. 7 a. m., English Study Hour. 12.30 p. m., Organ recital. 2.30 p. m., Matinee program. 7 p. m., Children's feature—K L D S Happy Story Fairy. 7.30 p. m., Walt Filkin, Missouri's poet. Lecture. 8 p. m., Studio program.
- THURSDAY, April 14.—6.30 a. m., Morning devotional service. 12.30 p. m., Organ recital. 2.30 p. m., Matinee program. 7 p. m., Children's feature—K L D S Happy Story Fairy. 7.30 p. m., Health lecture by Doctor F. G. Crandall. 8 p. m., Annual International Radio Program.
- FRIDAY, April 15.—6.30 a. m., Morning devotional service conducted by the K L D S Radio Pastor, Ralph W. Farrell; music by quartet consisting of Mrs. Ola Davidson, Mrs. George Willis, Mrs. Mary Helm, and Mrs. Lulu Tyrrell. 7 a. m., Children's feature—Uncle John. 12.30 p. m., organ recital.

EDITORIAL

(Continued)

About the General Conference Program

The ordained men of the church attending General Conference this year will have unusual opportunities. Beginning Monday morning, April 11, at 10.30, and lasting until 11.15, a mass meeting of the priesthood will be held daily in the Stone Church Auditorium. These meetings will be addressed by some member of the First Presidency. Subjects of vital interest will be presented and discussed.

Taking into consideration the fact that the church now faces one of the greatest opportunities in its almost a century of existence, the importance of the priesthood leadership can be realized.

Ordination carries with it both responsibility and opportunity. Both of these aspects will be emphasized in the matter presented. All ordained men of the church who can make it possible to attend this General Conference should plan to do so and avail themselves of the opportunities which these educational and inspirational gatherings provide.

The priesthood should come in a thoughtful and prayerful frame of mind. The church is entering upon a period of aggressive and intensive work. The church calls every member of its priesthood into active service, to forward the gospel of Christ.

Beginning at 11.15 and continuing until 12 o'clock noon, daily quorum meetings will be held. This will include the Aaronic priesthood, the elders, seventies, and high priests.

Department of Women

An institute for women of the church will be sponsored by the Department of Women, Blanche Edwards, superintendent; themes, "Parental education," and "Home building."

From announcements already made in recent issues of the HERALD, it will be seen that the needs of our various groups are being considered. Nor are the major interests of our sisters being forgotten. The Department of Women has for its slogan, "Better homes," and from time to time various phases of home making and home building have been studied by our groups. On this occasion, special attention will be given to home building and education for parenthood.

A session of from thirty to forty minutes daily will be devoted to an address dealing with a particular phase of women's activities. This will be followed by divisional meetings providing for the discussion of specific problems. Each group will be in charge of and under the supervision of an expert in that field. This leader will bring a broad experience,

and many practical suggestions having direct bearing upon specific problems. In addition, during this period it is hoped that mutual contributions, the frank discussion of the real problems confronting our workers, the exchange of experiences and suggestions will enrich the gatherings and make them inestimably valuable. Gather up your questions, think over solutions that in your locality have proved successful, and by all giving of their best, make these meetings of real worth.

"The Elijah"

The oratorio "Elijah" will be sung two nights; Sunday night, April 10, and Monday night, April 11. At previous conference times when this oratorio has been sung, many have been denied the pleasure of hearing it because of the lack of adequate seating capacity at the Stone Church. This year, with the Auditorium basement providing for other meetings, it permits the oratorio to be sung two nights. In this way those most interested will be able to hear it.

"The Restoration"

Tuesday night, April 12, has been given over to the presentation of a pageant entitled "The Restoration." This pageant is being rewritten and is repeated by request. The first performance was given several years ago during General Conference. Here will be shown the important epochs in our church history, and in the picturization of these important events those who witness it will be impressed, as perhaps in no other way, by the significance of these historical events. Conference visitors should plan to witness the pageant. No other meeting or event is scheduled for the same night.

"International Program"

Last year the international program given one evening during conference met with such approval that it was decided to repeat it this year. Thursday evening, 8 o'clock, at the Stone Church, has been given over to this program, and it will also be broadcast over K L D S. Program numbers will be announced later.

(To be continued.)

Adjustment at DeKalb

The Saints have been acquainted more or less generally with the situation at DeKalb, Illinois, where a majority of our church membership for some time gave active support to what has come to be known among us as the protest movement, composed of Saints opposed to and actively engaged in resisting action of the General Conference of 1925, adopting the document on church government. Hence it is,

(Continued on next page.)

MISCELLANEOUS

Request for Papers

I would greatly appreciate numbers of the March, 1926, *Autumn Leaves* sent to me. We wish to put on the Easter program, published in that number, at our Religio. We have just organized our society since Brother Case's meetings here in which he baptized twenty young people. All are anxious to be busy, and we have able talent to reproduce this wonderful program. If any Saint desires to help us out in this way, please send the copy directly to me at once.

ALLEDALE, MISSOURI.

MRS. JOHN NEAL.

Des Moines District Banquet, March 19

The young people of Des Moines District will hold a banquet Saturday evening, March 19, at 6:30 in the Des Moines Church, 715 East Twelfth Street. The theme for the evening is, "Live so it will be easy for others to do right," and with toasts under the above theme on the following subjects: Habits, Lee Mussell, Des Moines; Spirituality, Nora Parks, Runnells; Dependability, Mildred Turner, Woodward; Impressions, Leon H. Smith, Des Moines, Y. M. C. A. secretary; Address by Apostle John F. Garver, Lamoni. There will also be special music and stunts, besides the good food. Apostle Garver will be the speaker Sunday, March 20. Reservations made with Stephen Robinson, district Religio superintendent, 1812 East 32 Crt., Des Moines, Iowa.

Our Departed Ones

HARPSTER.—Jacob Harpster was born June 3, 1844, in Allen County, Ohio. He enlisted in the Union Army in the second year of the Civil War and served to the end under General Sherman, being honorably discharged at the cessation of hostilities. He was married August 30, 1865, and to this union two children were born: Mrs. Leila S. Snider, of California, and Mrs. Nettie F. Miller. This marriage was disrupted by divorce. He married Ann Forsythe on June 24, 1881, at Crookston, Minnesota. They moved to Audubon, Minnesota, thirty-three years ago, where he heard the gospel preached by Brother Swen Swenson. He was baptized July 15, 1894, and ordained a teacher about two years later. He lived a consistent Christian life till his death, which occurred February 3, 1927, at his home in Audubon. He leaves his wife, Ann; one brother, Reuben Harpster, of Cairo, Ohio; seven children: Nettie F. Miller, Gladstone, Oregon; Leila S. Snider, California; Anthony D. and Otilia D., Hampden, North Dakota; Oscar R., Devil's Lake, North Dakota; William W., Audubon, and Dora A. Harpster, Audubon, also fifteen grandchildren and three great-grandchildren. The funeral discourse was preached by Elder Marcus O. Erickson to loving neighbors and friends. Interment at Oak Grove Cemetery, at Detroit Lake, under the auspices of the Sons of Veterans of that place.

TERRY.—Joseph L. Terry was born at West Grove, Pennsylvania, January 27, 1841; came to Millersburg, Illinois, when he was a small boy, where he made his home until the day of his death. He enlisted in the Forty-fifth Regiment of the Illinois Infantry Volunteers, September 17, 1861. He was mustered out from Chicago, having taken part in the following engagements: Fort Henry, Fort Donelson, and Shiloh, in 1862. After four weeks in the hospital at Saint Louis he was discharged for disability, May 15, 1862. He reenlisted in August of the following year, and took part in the following engagements: Kenesaw Mountain, Georgia; Savannah, Pocomaligo, South Carolina; Combalee River; Orangeburg; Cheraw; Fayetteville, North Carolina, and Bentonville. He also took part in Sherman's march to the sea, and the grand review at Washington,

all will be pleased to learn that conditions at DeKalb have so shaped themselves as to lead to an amicable adjustment, reuniting our forces for the forward progress of the work at that place.

It was in the midst of litigation before the city court of record for possession of the church building at DeKalb that this much desired agreement was effected and executed, and which results of course in the dismissal of the case, the Saints involved denying any and all allegiance to any other church and declaring their allegiance to the Reorganized Church of Jesus Christ of Latter Day Saints, and their recognition of its constituted authorities.

May 24, 1865, and was honorably discharged from the Army July 12, 1865. Married Sarah E. Duncan September 14, 1873. He was baptized into the church November 21, 1876, and remained a faithful member to the day of his death. Occupied as a local elder in the Millersburg Branch for many years, and held a number of responsible positions in the branch and in the community. He died at Millersburg, Illinois, February 20, 1927, at the age of eighty-six years and twenty-three days. In the passing of Joseph Terry the community loses a faithful and respected citizen and the church loses a true, stalwart member of sterling character. Surviving are his wife, Sarah, three daughters: Mrs. Rily Duncan, of New Boston, Illinois; Mrs. John Alderson, of Sutherland, Nebraska; and Mrs. Earl Knox, of Aledo, Illinois; four sons: Louis and Joseph F., at home; John H., of Rock Island, Illinois; and Grover C., of Millersburg, Illinois; also one brother, J. M. Terry, of Independence, Missouri; one sister, Margaret E. Duncan, of Eatenville, Washington; fifteen grandchildren, and five great-grandchildren. Funeral sermon by Elder E. R. Davis, at Millersburg, February 23, 1927, assisted by Elder J. N. Bean. Interment in Millersburg Cemetery.

DIXON.—Edward Alfred Dixon was born in Newton County, Missouri, October 24, 1892, and married Sister Georgia Green, August 6, 1922. They removed to Albuquerque, New Mexico, in September, 1926. From there they went to Phoenix, Arizona in November of the same year, and here his death occurred February 5, 1927, he being thirty-four years, three months, and eleven days old. He was reared in a Christian home and under Christian environment and was an upright man, a true companion and friend. Surviving him are his wife, mother, four brothers, and four sisters, all of Oklahoma except one sister who lives in Texas; also a host of friends. Funeral was held at Lealand Church in Graham County, Kansas, Friday, February 11, being conducted by C. E. Stoober; sermon by Elder M. L. Shoemaker.

TEETERS.—Susan McElhenie Teeters was born in Medina County, Ohio, February 28, 1842. At twelve years of age located in Steuben County, Indiana. Was en route to Missouri in a covered wagon and stopped to visit Uncle James McElhenie; remained in the vicinity of Clear Lake. On February 28, she married David Benton Teeters, who had located in Clear Lake, Indiana, when he was twelve years. They settled on the farm in Clear Lake Township, known as the "homestead." Nine children were born to them, all of whom are living. They are Nettie, Cetta, Orpha, Addie, Edith, Mattie, Vina, Pearl, and Damon. She and her husband were communicants of the United Brethren Church. On June 25 1876, both were baptized into the Reorganized Church by Elder Columbus Scott, of Lamoni, Iowa. They marched along the highway of life with no deviation, and their cup of domestic bliss was pure and loving "even down to old age." Sister Teeters maintained a very youthful and alert exuberance in her latter years. Her eyesight and hearing were impaired and she was confined to her bed for about three weeks. She said she had suffered neither ache nor pain. Passed up the "shining way" from the home of her daughter, Mrs. Addie Seely, February 19, 1927. Funeral services were conducted from the Saints' Church at Clear Lake, Monday morning, February 21. Elder S. W. L. Scott preached the sermon. She leaves nine children, two brothers, two sisters, twenty-nine grandchildren, fifteen great-grandchildren, a long line of relatives, and a large circle of friends. Interment in Teeters' Cemetery.

EVANS.—Urania Horton Evans was born December 5, 1839, at Stafford, the county seat of Staffordshire, England. When a girl of fourteen she came to the United States, landing at New Orleans and traveling up the Mississippi River to Saint Louis, where she settled, and in 1861 married James L. Evans. To them ten children were born, five of whom have preceded their mother in death. She united with the church June 19, 1867, and was a faithful member all her years. Though of late she has been unable to associate in church life, older members know the loyal and faithful service she and her family rendered to the cause of their mutual affection. About ten years ago Brother Evans, an invalid for four years, passed away. About three years ago her health failed, and on February 23, 1927, she quietly fell asleep. Surviving her are her children: George H. Evans, of Maplewood; Elnor W. Evans, of Wellston; Mrs. Bertha J. Love, of Miles City, Montana; Mary Ada Evans and Mabel B. Evans who have resided with their mother on the home place. There also mourns a sister, Lavinia, whose age and infirmity confine her to her home.

SMITH.—Louisa Vanzant Smith was born at Uxbridge, Ontario. She married W. R. Smith, October 28, 1868, and to them were born four sons and five daughters. With her husband, she was baptized on October 13, 1901, near Manitowaning, Ontario, by Elder G. C. Tomlinson and confirmed on the same day by W. S. and G. C. Tomlinson. She lived faithful to her covenant for twenty-six years, when the Lord saw fit to take her to himself. She always took great interest in the church, providing a home for all missionaries and elders who came to Manitoulin Island to labor. When the district conference was held there in 1895, she accommodated more than sixty people at her home. She passed away very suddenly with a partial stroke on Friday morning, December 29, 1926. Left to mourn are her husband, four sons, five daughters, thirteen grandchildren, and a host of other relatives and friends. M. R. Brown preached the funeral sermon, which was heard by a goodly number of her friends, and interment was in Hilley Grove Cemetery.

WILDING.—Lucinda Potter Wilding was born in Nauvoo, Illinois, October 20, 1845. She was baptized into the church October 20, 1861, and married David Wilding October 20, 1861. To them ten children were born, all of whom have passed on except two, Mrs. A. S. Long and Mrs. George Hoyt, both of Loveland, Iowa. Sister Wilding was a resident of near Loveland for thirty-four years, a true and faithful Saint all her life. Left to mourn are two daughters, five grandchildren, eleven great-grandchildren. She died March 2, 1927. Elder David Chambers, of Magnolia, Iowa, officiated at the funeral service. Interment in Lagrange Cemetery. Her husband, also a faithful Saint, preceded her to the other shore twenty-five years ago.

GOODMAN.—J. C. Goodman was born November 28, 1852, in New York City. He married Miss Cora E. Lyke, of New Fane, New York, November 13, 1878, and to them were born four children, Stanley, Edna, Ira, and Hiff. Ira died in infancy and Stanley was killed in an accident five years ago. The family moved to Boyne City, Michigan, thirty-eight years ago, and Brother Goodman united with the church December 3, 1893. Was ordained into the priesthood November 15, 1903. He was a

THE SAINTS' HERALD

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Richard J. Lambert, Assistant Editor.
O. W. Parker, Business Manager.

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All communications with regard to executive or administrative matters of the church should be addressed to the First Presidency, Reorganized Church of Jesus Christ of Latter Day Saints, Box 255, Independence, Missouri.

All remittances and all communications with regard to financial matters of the church should be made payable to and addressed to the Presiding Bishopric, Reorganized Church of Jesus Christ of Latter Day Saints, Box 255, Independence, Missouri.

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BISHOP'S REPORT (Supplement)

pastor of the Boyne City Church three and one half years, was bishop's agent of Northern Michigan ten years, president of the district five years, and also acted as a missionary of the church. For some time he has been in poor health and passed away February 12, 1927, at the age of seventy-four years. Left to miss him are his wife, two children, Edna Cotter and Iliff Goodman; three brothers, Herman and Dan, of East Jordan, and Ben, of Oregon; two sisters, Louise Fox, of Oregon, and Anna Riley, of Ishpeming; six grandchildren, and two great-grandchildren. Funeral was held Monday, February 14, from the Latter Day Saint Church, Elder Ernest Burt, of Onaway, officiating, assisted by Elder Allen Schreur, of Gaylord.

FORNEY.—Mary Ann Study Forney, youngest child of John and Barbara Study, was born January 3, 1835, in Richland County, Ohio. Her six brothers and two sisters all preceded her beyond. The Study family left Ohio in 1835 and went to Missouri, where they lived a few years, then moved to Illinois. In 1846 they left Illinois after the trouble there in the church and came to Kaneshville, now Council Bluffs, and from there to Fremont County, where they took up their future home near Thurman. Mary Ann married Henry Forney September 4, 1856, and to them were born eight sons and one daughter. Two sons, John and Loren, died while small lads. David at the age of thirty-three and Riley at forty-seven. Her husband died in 1910. Sister Forney united with the church September 23, 1866, being baptized by Elder John Leeka, near Thurman, and to this covenant she was faithful to the end. Hers was a good, long, useful life, and she has been a comfort and blessing to the community. She passed from this life February 26, 1927. Surviving her are her children: Franklin, of Hopkins, Missouri; Leonard, Albert, and Barbara, of Thurman, and Hiram, of Fay, Oklahoma; twenty-seven grandchildren, thirty great-grandchildren, and a large number of other relatives and friends. The funeral service was conducted by Elder H. N. Pierce, of Bartlett, at the Saints' Church two miles east of Thurman, Monday afternoon, February 28. Interment in Thurman Cemetery.

ASMUSSEN.—Amos Peter Asmusen, son of Jeff and Katherine Asmusen, was born in Denmark, July 25, 1863, and came with his parents to America when eight years of age. He spent nearly all his life in Missouri and Kansas. Married Anna Beetta Shannon February 17, 1887, to whom were born eleven children. Was baptized into the Reorganized Church June 28, 1896, and was a faithful member throughout the remaining years of his life. Passed away at his home three miles southwest of Cherryvale, Kansas, February 28, 1927. Surviving him are his companion, five children, thirteen grandchildren, four brothers, one sister, and many friends. Funeral services were held in the Methodist Church at Cherryvale. Sermon by Elder Guy G. Cadwell.

SMITH.—Samuel Smith was born February 20, 1868. He was baptized June 1, 1899. Was a resident of Taylorville, Illinois, formerly of Higbee, Missouri, and husband of the late Mrs. Eliza Smith, who died two years ago. Brother Smith died February 18, 1927. Surviving are nine children, Alma, Vernon, William, Delbert, Mary, Helen, and David, all of Taylorville; and Mrs. Elsie Kelso, of Colorado; Mrs. Myrtle Warford, of Alton, Illinois; also three brothers, Paul Smith, of Taylorville; David and Jack, of Gillespie, Illinois; and three sisters, Minnie Slater, of Kansas; Myrtle Tudhope and Lucille Harmon, of California.

BROAD.—Alice Broad was born at Newton, Illinois, daughter of Morris and America Maloan, August 14, 1850. Baptized March 29, 1891. She has been a resident of Taylorville, Illinois, for twenty-four years when death claimed her January 31, 1927. Her husband, Thomas Broad, preceded her to the beyond. Surviving her are two sons by a former marriage, R. O. Burnham and C. A. Burnham; two stepdaughters, Mrs. C. A. Burnham, and Miss Mabel Broad, all of Taylorville; also three stepsons, William, John, and David Broad; a sister, Mrs. Olive M. Laux, of Oklahoma City; a brother, Frank Maloan, of Springfield, Illinois.

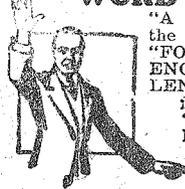
STANDARD.—Delia M. Standard, daughter of Mr. and Mrs. George Standard, was born at Fort Madison, Iowa, in March, 1915. Her parents moved to Ohio in 1916. She died at Quincy, Ohio, February 16, 1927, of heart trouble. Left behind are her parents, three brothers, and three sisters. Funeral at Quincy, Ohio, in Methodist Church. Sermon by Jesse M. Harden.

ROBINS.—Edgar D. Robins was born at Little Deer Isle, Maine, September 13, 1845. He was baptized January 10, 1913, by Elder H. J. Ebeling, and ordained to the office of elder November 16, 1913, by H. J. Ebeling, G. H. Knowlton, and Henry Robins. He was made president of the Sargentville Branch December 22, 1913, which was organized at that time, and held this office with the respect of all its members until ill health required him to resign November 14, 1921. His son, Arthur, took his place. Died January 16, 1927, and leaves his wife, one son, six grandchildren, and eleven great-grandchildren. The funeral was from his home near Sargentville, Maine, and the sermon was by Elder Amos Berve.

HOAGUE.—Warren Langley Hoague was born June 16, 1849, in Canaan, New Hampshire. In 1874 he was united in marriage to Miss Abbie Murwin, and to them ten children were born, two preceding their father in death. He was baptized August 29, 1926, by J. F. Curtis, while attending the Madison, Wisconsin, reunion. Brother Hoague was a good man, loved and respected by all who knew him. He passed away at the home of his son, Charles, in Beloit, Wisconsin, February 16, 1927, strong in the faith of the latter-day work. Funeral and burial took place in Janesville, Wisconsin, many friends and neighbors being present. Left

(Continued on next page.)

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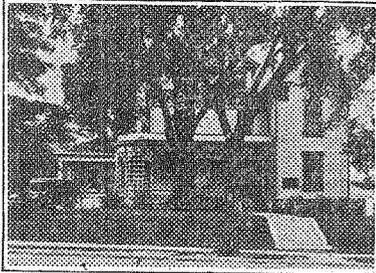
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to mourn are his companion, eight children, two sisters, one brother, and eight grandchildren, with many other relatives and friends. Sermon by W. A. McDowell, assisted by L. G. Holloway.

Conference Minutes

NORTHERN CALIFORNIA.—District conference held at Sacramento February 12 and 13, had in attendance the following general church men: Apostles J. A. Gillen and M. A. McConley, Bishop A. Carmichael, J. A. Tanner, Virgil Etzenhouser, and Guy P. Levitt. Various items of important business were transacted. The organization of a branch in the Park-Residio District of San Francisco was provided for. Reinstitution of the regular spring conferences in the Northern California District was made. The adoption of Auditor A. Knowlton's report of the financial transactions of the former district president pertaining to the district reunion business of the years 1923, 1924, 1925, and 1926 was effected. The recommendation of Auditor Knowlton that all district accounts be handled through the district bishop's office was adopted. A committee was appointed to draft a set of rules or by-laws for district guidance, to be presented to the summer conference for its consideration. Brother Guy P. Levitt was elected to the office of district president, with the continuance of W. H. Dawson and A. J. Damron as associates. The following ordinations were made: J. B. Carmichael to the office of counselor to Bishop Ingham; Roy Weldon, Oakland Branch, priest; John Howe, Modesto Branch, priest; Alma Andrews, Fresno Branch, elder. The matter of the ordination of A. E. Frazier, of Stockton, to the office of elder was referred to the members of the Twelve present for their action.

MOBILE.—District conference convened at Bay Minette, Alabama, February 12, at 10 a. m., with District President T. M. Carr presiding. Branches reporting were: Bay Minette, 79; Vancleave, 104; Escatawpa, 129; Mobile, 199; nonresident, 250. District officers reporting: District president, T. M. Carr; secretary and treasurer, Edna Cochran; superintendent of Department of Recreation and Expression, Franklin Steiner; superintendent of Sunday schools, Edna Cochran. Priesthood reports: Elders J. W. Hancock, A. G. Miller, James Cooper, W. M. Hawkins, D. W. Sherman, Simeon Cochran, W. C. Yocom, H. M. Aebli, G. W. Bankester; priests, J. C. Yocom, E. E. Miller; teachers N. J. Wiggins, J. G. Parker. Ministerial reports show 284 sermons preached; 1,597 meetings attended; 14 baptisms; 7 children blessed; 93 administrations to sick; 5 marriages solemnized. Evangelist, T. C. Kelley and Missionary J. W. A. Bailey reported on their work and impressions of work yet to be accomplished. The following officers were elected: Sunday school: Superintendent, Edna Cochran; secretary, Franklin Steiner. Department of Recreation and Expression: Superintendent, Franklin Steiner; secretary, Clyda Rogers. Department of Women: Superintendent, Edith Hancock, Sister Edna Cochran is treasurer of all departments. Delegates to General Conference: T. M. Carr, M. A. Carr, J. W. Hancock, Elizabeth Hefflin, Edith Hancock, J. W. A. Bailey, Anna Mae Hough. Provision was made for the 1927 reunion to be held in Mobile, where we have the fair grounds promised. A budget of \$30 was approved for district work during the coming six months. The next conference will be held at Vancleave, Mississippi, in June, 1927, the exact date being left to the decision of the district presidency.

1927 Conference News

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PRESIDING BISHOP'S REPORT

Balance Sheet and Statement of Income and Expenditures from July 1, 1925, to June 30, 1926.

BALANCE SHEET

ASSETS	<i>Gross</i>	<i>Reserves</i>	<i>Net</i>
Cash	\$ 13,916.61	\$	\$ 13,916.61
Cash in transit and in hands of Bishops and Agents	45,159.69		45,159.69
Time deposits	61,499.90		61,499.90
U. S. bonds	43,890.00		43,890.00
Total liquid assets	164,466.20		164,466.20
Notes receivable—secured	51,601.46		51,601.46
Notes receivable—unsecured	125,949.34	9,127.00	116,822.34
Real estate contracts receivable	66,130.45		66,130.45
Accounts receivable	214,228.93	6,411.69	207,817.24
Total receivables	457,910.18	15,538.69	442,371.49
Commercial real estate	882,335.06	8,430.00	873,905.06
Auditorium (cost to date)	72,080.64		72,080.64
Lamoni Coliseum	10,126.75		10,126.75
Home properties	85,562.52		85,562.52
Churches	1,444,314.83	38,500.00	1,405,814.83
Total real estate	2,494,419.80	46,930.00	2,447,489.80
Investments	80,975.59		80,975.59
Libraries	16,222.15	6,822.90	9,400.15
Radio broadcasting station, K L D S	21,520.08		21,520.08
Automobiles, furniture, fixtures, etc.	41,364.44	5,228.00	36,136.44
Equipment, furniture, and fixtures of Homes	18,299.33		18,299.33
Real estate—repair material	201.87		201.87
Total miscellaneous assets	178,583.46	12,050.00	166,533.46
Total assets	\$3,295,379.64	\$ 74,518.69	\$3,220,860.95
LIABILITIES			
Notes payable banks		\$ 64,642.86	
Other notes payable		171,661.51	
Accounts payable		46,496.91	
Vouchers payable		18,026.31	
Receipts from sale of churches		26,444.55	
Graceland bonds		200,000.00	
General church bonds		17,400.00	
Mortgages on real estate		116,186.80	
Total liabilities			\$ 660,858.44
Special fund reserves			553,157.52
Net worth			2,006,844.99
Total net worth and liabilities			\$3,220,860.95

CONDENSED STATEMENT OF INCOME AND EXPENSES

July 1, 1925, to June 30, 1926

INCOME

Tithes and offerings—all classes (see below)	\$ 582,173.76
Interest received	4,580.25
Dividends on investments	532.84
Old debt losses paid	30.69

Total income

\$ 587,317.54

EXPENSES

Elders' expense	\$ 49,749.61
Elders' expense contributed by Saints and friends	36,340.91

Total

86,090.52

Family allowances

234,058.64

Total ministerial

\$ 320,149.16

Aid	21,142.62
Support of Church Institutions—(see below)	46,367.08
Foreign missions	3,141.70
Northeast Nebraska Indian Mission	4,341.00
Administrative Expense—(see below)	
General Offices	66,935.07
Stakes	10,707.96
Payments on consecration contracts	7,182.44
Interest and exchange	13,665.32
Commodity shop	11.26
Real estate—excess of expenses over income	2,036.42

Total expenses

495,680.03

Surplus for the year

\$ 91,637.51

TITHES AND OFFERINGS

July 1, 1925, to June 30, 1926

Tithes	\$ 325,765.26	
Offerings and oblations	34,402.68	
Total per list of individual contributions published here-with		\$ 360,167.94
Offerings to elders from Saints and friends	36,340.91	
Christmas offerings	42,013.44	
Surplus:		
General	\$ 1,185.05	
Lamoni Stake	80,404.51	
Kansas City Stake	15,247.35	96,836.91
Consecration contracts		10,695.31
Bequests		32,300.00
Contributions for Departments and missions:		
Radio—K L D S	\$ 317.58	
Women's Department	1,208.73	
Department of Recreation and Expression	107.16	
Graphic Arts Bureau (less slide rentals)	791.65	
Nebraska Indian Mission	326.25	
Palestine Mission	27.75	
Children's Home	6.00	
General Conference collections	1,034.13	3,819.25
Total offerings for general purposes		\$ 582,173.76

ADMINISTRATIVE EXPENSES

July 1, 1925, to June 30, 1926

General		
Presidency	\$ 8,414.49	
Bishopric	13,901.40	
Quorum of Twelve	1,677.60	
Statistician's Office	2,081.97	
Auditing Department	2,838.74	
Architect's Office	982.08	
Historian's Office	1,092.88	
Patriarch's Office	145.81	
Women's Department	1,860.35	
Church Secretary	34.35	
Graphic Arts Bureau	1,041.98	
Social Service Bureau	1,455.95	
Department of Recreation and Expression	1,178.55	
Radio Department	6,753.45	
Librarian's office	218.88	
General office expense	6,343.53	
General church	5,891.48	
District bishops' and agents' expense	1,692.68	
Publicity Department	7,575.90	
General Conference	1,753.00	
Total		\$ 66,935.07
Stakes		
Independence	\$ 2,010.72	
Lamoni	3,717.62	
Kansas City	2,568.14	
Far West	1,161.25	
Holden	1,250.23	
Total		\$ 10,707.96

CHURCH INSTITUTION BUDGETS

July 1, 1925, to June 30, 1926

Graceland College	\$ 23,000.00
Graceland Gymnasium Fund	2,300.00
Children's Home	3,173.13
Holden Home	7,853.37
Saints' Home	10,040.58
Total	\$ 46,367.08

TITHES, OFFERINGS, AND CONSECRATIONS, JULY 1, 1925, TO JUNE 30, 1926

ALABAMA

Paid through John W. Baldwin, Bishop's Agent

Baldwin, John W.	\$346.35
Beesley, Mrs. W. F.	9.00
Booker, A. C.	10.00
Booker, E. W.	10.00
Booker, L. H.	2.00
Booker, Mrs. M. P.	25.00
Booker, Genevieve	2.00
Booker, R. Bat.	43.00
Booker, Vida H.	10.00
Caldwell, Mrs. E. G.	5.75
Clark, Della	1.94
Clark, D. W.	1.00
Grayson, Mrs. Nina	4.00
Guest, Mrs. E. D.	5.00
Harper, J. R.	229.20
Harper, N. B., and wife	10.00
Lee, Mrs. O. H.	30.00
Miniard, Anna	15.00
Miniard, Ola	12.40
Odum, A. A.	10.00
Parker, D. T.	50.00
Peacock, Mrs. A. E.	1.50
Pleasant Hill Branch	3.91
Sellers, Annie	5.00
Sellers, Carlan	25.50
Sellers, D. E.	32.00
Sellers, Evie	3.00
Sellers, Florence	5.00
Sellers, Gwendolyn	1.15
Sellers, J. D.	27.06
Sellers, W. N., and wife	105.00
Snowden, Marrión	3.00
Vickery, A. J.	1.35
Total	\$1,045.11

Paid direct to Presiding Bishopric

Andrews, Eugene	\$ 1.00
Baldwin, J. W.	42.50
Booker, Vida H.	22.00
Chandler, V. R.	20.00
Yoder, Edw. I.	133.00
Total	\$218.50
Grand Total	\$1,263.61

ALBERTA

Paid through William H. Roy, Bishop's Agent

Alberta District	\$ 18.30
Allish, Norman	.10
Allish, R.	114.00
Burton, Edith	5.00
Calgary Branch	4.00
Cooper, W. A., and wife	100.00
Dallyn, Mr. and Mrs. Amps	20.00
Dallyn, Belle	5.00
Dallyn, Bertha	10.00
Dallyn, John, and wife	80.00
Dallyn, Victor, and wife	25.00
Edmonton Branch	13.80
Gerrie, John, and wife	50.00
Gerrie, Mrs. Sarah	30.00
Hale, John, and wife	60.00
Hanna, Melvin, and wife	150.00
Hurst, Mrs. Susan	86.00
Innisfree Branch	5.00
Jenkins, Gordon	10.00
Jenkins, James	50.00
Jenkins, Mrs. L.	16.00
Jenkins, Orval	10.00
Jones, Reese	50.00
Lambert, Frank, and wife	27.05
Lambert, Reggie	1.50
Lucas, John	75.00
Marshal, Henry, and wife	11.00
Michigan Branch	14.75
Miller, O.	20.00
Newcomb, Emily	1.20
Newcombe, Gertrude A.	1.55
Platt, Isabel	20.00
Ribstone Branch	15.55
Ribstone Women's Department	10.00
Roy, Mrs. E.	5.00
Stuart, Esta	76.00
Walrath, Cleveland, and wife	25.00
Walrath, Mrs. Lilah	63.00
Walrath, Oscar	25.00
White, Albert, and wife	15.00
Wilby, Mrs. Donald	3.00
Total	\$1,321.80

Paid direct to Presiding Bishopric

Allish, Robert A.	28.20
Hilstab, Mrs. J. J.	1.50
Rost, Mrs. Martin	2.00
Total	\$31.70
Grand Total	\$1,353.50

ARIZONA

Paid through S. D. Condit, Bishop's Agent

Agens, Mason D.	\$ 1.00
Bisbee Branch	33.37
Condit, S. D.	12.00
Danforth, Louis E., and wife	20.00
Davis, W. A., and Charlotte J.	126.71
Dearborn, Frank M., and wife	8.00
Dearborn, Pearl J.	5.00
Douglas Branch	32.53
Gibson, Charles R.	1.00
Goldie, Henry, and Mary J.	3.50
Golding, Forest	10.00
Hall, Mrs. Sarah	6.40
Lang, Maxine C.	.30
Minnock, Helen	1.00
Minnock, Ruby	2.50
Phoenix Branch	120.75
Spooner, George	7.60
Sturges, Clare E.	60.00
Sturges, Elva	24.00
Swift, Lydia A.	3.85
Taylor, J. W., and wife	15.00
True, Florence E.	10.00
Wise, Alice M.	20.00
Total	\$524.51

Paid direct to Presiding Bishopric

Brown, Mrs. Maude	\$ 5.00
Taylor, Eva May	2.00
Total	\$ 7.00
Grand Total	\$531.51

ARKANSAS

Paid through C. H. Hardy, Bishop's Agent

Carmack, A. B.	\$ 34.07
Davis, Lessie	1.00
Donathan, Carl	.50
Edwards, W. J.	25.00
Elrod, Ruth	2.50
Emde, Mr. and Mrs. Thos.	16.00
Hampton, W. H.	10.00
Hardy, C. H.	87.93
Hardy, Russell S.	12.70
Hopkins, J. C., and wife	120.00
Jackson, W. N., and wife	51.25
Kieffer, Jake, and wife	100.00
Marcum, E. H., and wife	3.00
Sanders, Arlow	.10
Sanders, Dora	.05
Sanders, Fay	.10
Sanders, Rosa Bernice	.10
Timbs, Alonzo	1.00
Timbs, John	1.00
Timbs, J. W.	10.00
Turner, Giles, and wife	29.10
White, F. O.	10.00
White, Ollie	5.00
Wood, Berna	5.00
Wood, Mrs. M. M.	18.80
Ziegenhorn, Barbara A.	12.00
Ziegenhorn, Ida	2.50
Ziegenhorn, Raymond A.	500.00
Total	\$1,058.70

Paid direct to Presiding Bishopric

Blend, Mrs. C. F.	\$ 7.50
Borst, Mrs. C.	6.56
Clark, Chas. F.	11.00
Cooper, W. B., and wife	10.00
Davis, W. H.	5.00
Dingler, Belle	6.00
Gibbs, Lizzie	5.00
Rhodes, Mina	10.00
Scruggs, Rose Davis	80.00
Stephens, Abbie	22.50
Total	\$163.56
Grand Total	\$1,222.26

AUSTRALIA

Vict. S. A., W. A.

Paid through A. W. Craig, Bishop's Agent

Alberts, Elsa	L.	s.	d.
Alberts, Victor	4	0	0
Alberts, William, and wife	1	12	0
Baxter, T. J.	10	0	0
Bird, Robert, and wife	1	0	0
Bird, R. R.	3	0	0
Broadway, Sister B.	1	0	0
Broadway, Brother L.	2	3	0
Boe, Sister A.	10	0	0
Bush, A., and wife	20	0	0

Butterworth, C. A., and wife	10	0	0
Butterworth, David, and wife	4	0	0
Butterworth, R. A., and wife	30	0	0
Butterworth, Ralph, and wife	2	0	0
Carmichael, Sister	3	17	0
Chenoweth, Ester	2	10	0
Cornish, Bertha	5	0	0
Cornish, Colin	1	5	0
Cornish, James Collin	9	8	0
Cornish, Mabel	1	0	2
Craig, Mrs. S. A.	1	0	0
Emmerson, Charles	2	5	4
Foot Saints	3	17	0
Footsray Group	2	15	4
Francis, Rosina	1	1	0
Geelong Branch	6	6	3
Gellie, Sister A.	1	10	0
Gill, Bessie, and husband	2	0	0
Gill, Frank, and wife	5	0	0
Gill, Keith	1	0	0
Guy, Mary	1	1	0
Jenkins, Sister	10	0	0
Jenkins, Hazel	5	0	0
Jacka, Josiah, and wife	15	0	0
Jacka, Harry, and wife	115	2	0
Jacka, Ethel	7	0	0
Hugentobler, Mary	17	0	0
Hector, Annie	12	0	0
Hastings Branch	10	13	5
Harvey, Rachel	1	0	0
Harris, Sister	3	0	0
Harrison, J. E., and wife	16	6	0
Hamilton, Francis	1	11	0
Hamilton, David, and wife	12	0	0
Hailey, W. G., and wife	10	0	0
Hailey, G. W.	12	0	0
Hailey, Brother and Sister	7	13	0
Jones, J. H. V., and wife	13	16	0
Kippe, W.	10	0	0
Langly, Ada	1	6	0
Lochin, Lottie, sen.	5	0	0
McDougall, Sister	3	2	0
McDougall, Sister C.	12	0	0
McGrath, Johanna	4	15	0
McGurk, H. G.	9	3	0
McInness, Mary	3	0	0
Manning, Mary	3	0	0
Mayo, Sister W.	17	3	0
Millard, G. W.	17	1	6
Norwood Branch	10	15	11
Perth Branch	12	12	6
Proud, Mrs. Louis	19	0	0
Reynolds, Sister	1	1	0
Richmond Branch	14	3	4
Robinson, A. W.	59	0	0
Robinson, E.	12	0	0
Robinson, N.	2	3	0
Robinson, Neal	2	0	0
Robinson, W. A.	7	0	0
Rosewarne, Sister	6	5	0
Rouse, P.	24	13	9
Rozinsky, Pearl	6	0	0
Sampson, Lorna	5	0	0
Sharkie, Ronald	1	0	0
Sitters, Rosina	2	4	0
Smart, Hazel	10	0	0
Squire, Brother and Sister	10	0	0
Squires, F. J.	12	2	9
Squires, George	19	17	8
Stack, O.	19	4	0
Stephenson, Sister	6	0	0
Stevenson, Sister	5	0	0
Tate, Janet	5	0	0
Thorpe, Brother and Sister	2	0	0
Trembath, Sister	1	10	0
Trembath, Ada	1	7	0
Trembath, Gertrude	10	0	0
Ugentobler, Mary	1	4	6
Velt, Harold I., and wife	12	5	0
Victoria District Reunion	4	7	8
Walkley, Brother and Sister	1	0	0
Walkley, A. E., and wife	3	0	0
Walkley, N. A., and wife	3	0	0
Walton, Reg. A., and wife	20	0	0
Westgarth Branch	3	6	5
Total	609	4	8
or	\$2,966.95		

AUSTRALIA

New South Wales

Paid through Bishop George Lewis, Bishop's Agent

Aithen, Mrs. F.	L.	s.	d.
Anderson, Lauritz	1	16	0
Anna Bay Group	2	11	4

Argents Hill Branch	5	4	3
Auckland Branch	6	2	5
Avery, Frank	1	0	0
Avery, S. A.	1	0	0
Bailey, Annie	1	3	0
Baker, William Shepherd	3	5	0
Ballard, Hazel R.	2	0	0
Ballard, Jane E.	6	0	0
Ballard, Laura R.	7	15	0
Barry, Patrick and Ada	6	0	0
Balmain Branch	20	19	5
Balmain Women's Department	4	9	0
Barkus, Dorothy O.	1	0	0
Barmore, Lilly	10	0	0
Bedford, Elizabeth	2	0	0
Bell, Mrs. E.	10	0	0
Berepehi Group	1	10	0
Berglin, Carl E.	10	0	0
Bird, Henry	1	0	0
Birt, Brother and Sister	1	0	0
Blackmore, Mary Ann	10	0	0
Blackwell, Nellie	15	17	0
Blanch, Joseph H.	5	0	0
Borais, Elsie and George	1	0	0
Bouraville Branch	5	1	0
Bowden, Claude	1	0	0
Brace, Hilda Maud	1	0	0
Bray, J., and wife	10	0	0
Brisbane Branch	1	15	5
Broadbent, Walter and Lottie	1	0	0
Broadhead, W., and family	2	8	0
Broadway, Lily	6	0	0
Brookstead Saints	8	3	0
Bullahdelah Branch	6	9	6
Bulmer Girls	15	0	0
Burdekin, Mrs. A.	2	0	0
Burdekin, A. J.	6	0	0
Burdekin, Alma	2	0	0
Burdekin, Cecil	5	0	0
Burdekin, Emily	1	0	0
Burrows, Jane	1	13	6
Burrows, Viola	6	0	0
Burrows, Will and Viola	10	0	0
Bush, Edith	1	0	0
Bynell, Millicent	1	0	0
Carlson, Caroline	1	0	0
Chapman, Mrs. L. B.	1	0	0
Christenson, Sister	6	0	0
Clark, Brother and Sister	2	0	0
Confee Mission	5	16	3
Connors, Alice	1	14	3
Corbett, Amy	1	0	0
Corbett, Dorothy	2	10	0
Cornelius, Myrtle	2	0	0
Cousins, A., and wife	4	10	0
Cousins, J. H., and wife	10	0	0
Cramp, A. B.	10	0	0
Cramp, Ken	10	0	0
Cramp, Sister	1	0	0
Crowe, Ethel	2	0	0
Crowe, R. H., and wife	3	6	6
Davis, C. E., Jr.	2	10	0
Delofski, Flora	1	8	0
Delofski, Gertrude	2	13	6
Delofski, Sevilla	1	7	0
Dickinson, Charles	8	0	0
Dickinson, Charles and Ester	2	0	0
Dickinson, Lucy	6	0	0
Dickson, James and Ivy	4	0	0
Dixon, Annie	1	6	0
Dixon, Sister, sen.	11	0	0
Dohrn, Edna	1	10	0
Dohrn, M.	3	0	0
Dorrego Saints	1	13	7
Draeger, C.	1	10	0
Dunedin Branch	1	1	0
Eagle Junction Saints	2	11	7
East Geelong Women's Department	10	0	0
Einsaar, Elizabeth	10	0	0
Einsaar, Lenora	6	0	0
Elliott, Thomas	1	0	0
Engel, Mrs. J.	4	10	0
Engle, Mrs. W.	1	10	0
Evans, Eliza	8	0	0
Everett, Emily	2	18	0
Everingham, Eben, and wife	4	10	6
Everingham, Lyle	1	10	0
Ferrett, Arthur and Rose	2	10	0
Fittes, Eva	1	0	0
Fletcher, E.	17	6	0
Flood, Blanche T.	10	3	6
Foster, M. J.	1	0	0
Frost, Jane Ann	1	0	0
Fulker, Louise	12	0	0
Gabriel, Laura	10	0	0
Gain, Edward P.	1	0	0
Gammidge, Nellie	2	5	0
Gilbert, Maude	1	10	0
Gill, Alexander	7	0	0
Gillard, Isabel	1	10	0
Goldstone, Mary Jane	3	0	0
Gooch, Velma	1	0	0
Griffin, Hannah	5	0	0
Guildford Saints	14	3	0

Hall, R. W. and E.	10	0	0	McLaughlin, J. S.	1	0	0	South Brisbane Branch .	4	18	0	Eldridge, William	3	5	0
Hall, Sister	10	0	0	McLaughlin, J. T. and	5	4	0	Southern N. S. W. S. S.	9	0	0	Enfield Branch	4	0	9
Hamilton Branch	19	3	0	wife	10	0	0	Southern N. S. W. Con-	4	1	5	Exeter Priesthood	1	2	11
Harris, John	10	0	0	McLaughlin, Norman S.	13	0	0	ference	5	10	0	Farnworth Branch	2	1	9
Hawkins, Sister, sen.	10	0	0	McLaughlin, Reg., and	3	13	0	Spencer, F. A.	5	10	0	Fenny, Mary	8	0	0
Haworth, Alice	1	4	0	McLaughlin, Robert	10	0	0	Spires, James	14	0	0	Foster, J. W., and wife	12	16	0
Haworth, E. J. and	4	0	0	McPherson, James D.,	2	10	0	Stewart, G. W.	2	0	0	Fray, Ethel	6	6	6
Caroline	4	0	0	and Vida	2	10	0	Swan, Edw., and Amy .	2	15	0	Fukes, T. H., and wife	1	10	0
Haworth, Edwin	1	0	0	Maddalena, Roy	2	0	0	Swan, May	1	6	0	Gallop, Doris	19	0	0
Haworth, Walter and	4	0	0	Maddalena, C. H. E.	2	0	0	Swan, Prudence M.	10	0	0	Gaydon, George, and	3	0	0
Clara	3	5	6	Madrers, M.	2	0	0	Taylor, James R.	20	0	0	wife	3	0	0
Haworth, Walter J.	3	5	6	Madrers, Sister	1	0	0	Teacle, Thomas	3	0	0	Gilson, Sister E.	2	6	6
Hazelbrook Saints	10	0	0	Maginnis, Louis	1	0	0	Teralba Branch	7	5	9	Gilson, H. W., and wife	5	0	0
Hector, Robert	1	0	0	Manning, C., and wife .	10	0	0	Thomas, Alfred, and wife	1	0	0	Gloucester Mission	1	0	0
Hemmings, Emily M.	5	0	0	Manning, Sister	5	0	0	Thomas, Hilda	4	0	0	Goullee, W. T.	4	2	0
Henderson, Agnes	1	12	0	Manusu, Alf., and wife .	19	14	4	Thompson, Cecil	1	10	0	Grimes, Miss	8	0	0
Henrich, Mary	6	18	0	Masters, Percy and Fanny	1	0	0	Thompson, Florence	5	0	0	Hailstone, Harry	7	0	0
Hepworth, A., and wife	17	6	0	Mather, Mary J.	10	0	0	Thompson, Harold	4	5	0	Hall, Abel and wife	1	0	0
Hild, Victoria	4	0	0	Mather, Robert G.	5	0	0	Thompson, James, jr. .	1	0	0	Hall, William, and wife	14	0	0
Hoile, Wilfred	1	0	0	May, Irene	1	0	0	Thompson, Joseph, sen.	5	0	0	Harper, Herbert, and	8	3 1/2	0
Hoile, William and Edna	2	0	0	Maybury, Doreen	2	0	0	Thompson, Sister M.	1	10	0	wife	8	0	0
Hobert, Teckla	6	0	0	Maybury, Mrs. R. G.	13	0	0	Thompson, William	6	0	0	Harper, Sister H.	2	6	0
Hopkins, Cyril George .	1	0	0	Middleton, Sarah	3	6	0	Tuncurry Branch	9	19	5	Harper, Hilda	2	0	0
Hopkins, Olive	7	5	0	Moore, Edgar G.	1	0	0	Turner, Iris	11	6	0	Harris, Mrs. G. J.	10	0	0
Hudson, L.	10	0	0	Moore, Ernest	25	15	0	Vaughn, Wilfred J.	15	0	0	Harrison, Elizabeth	2	4	6
Huggart, Helen M.	10	0	0	Moore, Florence	1	0	0	Velt, Mary A.	6	0	0	Hewitt, Emily	2	10	0
Hutchinson, Claude and	10	0	0	Moore, George	14	0	0	Velt, William H.	1	10	0	Heywood, Olive	19	5	0
Florie	7	6	0	Moore, Rachel	1	0	0	Vorias, H.	1	0	0	Heywood, William, and	18	6	0
Hutchinson, William N.	10	0	0	Moore, William V.	8	0	0	Wallend Branch	17	1	1	wife	1	0	7
Imrie, R. K.	1	10	0	Morrison, Alice	1	0	0	Wallend Branch, West .	4	3	0	Hollidge, Mrs.	1	0	0
Inverlaw Branch	6	0	0	Morrison, Mrs.	2	0	0	Waters, Martha A.	10	0	0	Holmes, Carrie	1	10	0
Ireland, Mrs. A.	15	0	0	Mortlake Saints	4	6	0	Watson, Ethel	3	0	0	Holmes, Elizabeth	3	0	0
Irvine, George S.	20	0	0	Murphy, J. N.	1	10	0	Watson, Lucy	7	19	6	Holmes, Elsie	4	0	0
Ivers, C. H., and wife .	24	0	0	Murray, Sarah	2	0	0	Watt, James and Mar-	6	0	0	Holmes, Florrie	4	0	0
Ivers, Catherine	3	0	0	Myers, Sister	2	3	0	garet	1	0	0	Holmes, George H.	4	0	0
Ivers, Elbert W.	3	0	0	Nabiac Group	1	10	0	Whaler, Sister F.	1	0	0	Holmes, John	3	6	0
Ivers, Emma V.	1	0	0	Newell, C. and B.	2	0	0	Whitby, Kathleen	2	0	0	Holmes, J., and wife	8	0	0
Ivers, Harvey C.	4	0	0	New Zealand Reunion .	1	4	3	Whitby, Walter, and wife	1	0	0	Holmes, Joseph	4	5	10 1/2
Ivers, Martha	1	0	0	Nixon, Edwin and Eliza-	5	0	0	White, H. and L. A.	10	0	0	Holmes, Rachael	2	6	0
Ivers, M. E.	1	10	0	beth	5	0	0	Wild, Victoria	13	6	0	Holmes, S., sen., and	8	0	0
Ivers, Oly H.	11	0	0	Nixon, James and Mary	3	10	0	Williams, Ann	10	0	0	wife	8	0	0
Ivers, W. E.	3	9	0	Nugent, Agnes	5	0	0	Williams, Sister M. J. .	2	0	0	Holmes, S. jr., and wife	10	0	0
Jackson, Sister F.	3	0	0	Nugent, Percy	5	0	0	Williams, Nat	23	11	0	Hope, Alice Ann	7	6	0
Jackson, J. A.	4	0	0	Nugent, Robert	5	0	0	Woodward, Alfred and	2	0	0	Hoyle, W.	2	0	0
Jamieson, Sarah A.	8	0	0	Nundle Saints	4	9	0	Alma	5	0	0	Hughes, I. A. C. per D.	1	0	0
Jamieson, Stella	6	0	0	Oliver, Agatha	16	0	0	Woodward, Russell	5	0	0	Hughes, Margaret A. .	6	0	0
Jenkins, J. H.	10	10	0	Owen, A. G.	1	0	0	Woodward, Warren	5	0	0	Ireland, Stephen	10	0	0
Jenkins, Linda	14	0	0	Parkes, Annie	7	0	0	Wright, Claud M.	27	0	0	Isherwood, J. H., and	8	0	0
Johns River Branch	3	8	6	Parkes, D. B.	2	0	0	Wright, Ernest	5	0	0	wife	8	0	0
Johnson, Charles, and	1	10	6	Parkes, G. H.	5	0	0	Wright, Harry O.	5	0	0	John, Sister	1	0	0
wife	9	6	0	Parkes, Ivy	12	6	0	Wright, Stanley G.	5	0	0	Jones, Mr. and Mrs. .	3	0	0
Johnson, David H.	5	0	0	Parkes, Mr. J. E.	4	10	0	Total	1380	10	2	Judd, Dover Alma	1	0	0
Johnson, Mary E.	2	0	0	Parkes, J. R.	5	17	0	or	\$6,723.07	0	0	Judd, Frank W.	4	0	0
Johnson, W. A., and	2	0	0	Paulman, Mr. R.	5	0	0	BRITISH ISLES				Judd, John Arthur, jr.	8	0	0
wife	8	1	0	Peek, Elsie	2	0	0					Paid through J. W. Foster,				Kemp, Sarah .....	2	0	0
Johnson, Walter N.	2	14	0	Peek, Nellie	7	0	0	Bishop's Agent				Kendrick, Albert	11	0	0
Johnson, William and	2	14	0	Peisker, N. W.	6	5	0	Abercromboi Branch .	L.	s.	d.	Kenwright, Bessie	12	9	0
wife	10	12	6	Pitt, Edna	15	0	0	Aldridge, Emily	3	1	0	Kenwright, Ellen	13	7	0
Johnson, William F.	1	12	6	Potter, James	7	15	6	Aldridge, George	4	5	0	Kenwright, Harriett .	1	18	6
Johnston, Harry	1	10	0	Potter, Sadie	10	0	0	Aldridge, Percy, and	4	4	0	Kitson, Martha	10	6	0
Jones, Brother and Sister	5	10	0	Poole, Alfred, and wife	1	10	0	wife	4	4	0	Leicester Branch	1	17	6
Jones, James H.	1	0	0	Prescott, Marie and Ar-	20	0	0	Allen, Dorcas	2	0	0	Leggott, Brother and	1	0	0
Jones, J. H. N.	1	0	0	thur	1	1	9	Allen, Mrs. G.	5	0	0	Sister, sen.	1	0	0
Jones, Oliver J.	1	0	0	Queensland District Con-	1	1	9	Leggot, G. W.	1	0	0	Llanelly Branch	2	4	0
Jones, Oliver J.	13	10	0	ference	3	0	0	Llanelly Branch	2	4	0	Low, Ellen	14	11	0
Kerpehi Group	11	0	0	Rainsford, Alice	3	0	0	London Branch	2	4	0	Maloney, Gladys	2	0	0
Kerswell, Evelyn J.	1	0	0	Rawling, E. A.	2	0	0	Maloney, Mary	4	0	0	Manchester Branch	1	6	6 1/2
Kerswell, Frederick, jr.	5	2	0	Rawson, Mrs. Nellie	10	0	0	Mason, Charles, and	1	6	6 1/2	wife	1	2	6
Kerswell, Gladys	1	10	0	Rawson, Nellie	1	10	0	Mason, Fred	2	6	0	May, G. D.	2	0	0
Kerswell, Louise	6	3	0	Reynolds, George, and	2	3	0	Meadowcroft, J. E. and	2	0	0	J. W.	2	7	0
Kerswell, T. F. E.	54	6	3	wife	2	3	0	Meadows, Brother and	2	7	0	Sister	1	3	5 1/2
Kidd, Annie	6	5	0	Richards, James	2	0	0	Meadows, Mrs. Edwin .	3	5	1	Meredith, Esil	1	0	0
Kidd, Lorna	4	0	0	Roberts, Blanche	2	0	0	Meredith, J. E.	1	0	0	Meredith, Mavis	3	0	0
Killawarra Sunday School	2	0	0	Roberts, David	14	0	0	Midland Conference ..	18	8 1/2	0	Monks, Ada	3	6	0
Laurie, Peter	7	7	0	Roberts, David and Essie	2	0	0	Morris, John	2	3	0	Mowbray, Ada	5	5	0
Laureton Branch	11	6	0	Robinson, A. F.	2	0	0	Christie, Cyril, and wife	3	10	7	Munslow, A.	10	0	0
Law, Arthur and Audrey	5	19	0	Robinson, A. F. and E.	5	5	0	Clark, Eliza	10	0	0	Munslow, W., and wife	10	0	0
Law, Charles	30	0	0	Robinson, Alfred F.	11	17	0	Clay Cross Branch	5	17	9	Newport, Emily	1	8	0
Lawless, Herbert A.	1	0	0	Robinson, Aubrey	17	0	0	Colliers, Mrs.	2	0	0	Newport, T., and wife .	4	0	0
Leaberg, Alice	1	0	0	Robinson, Brother and	1	0	0	Cousins, Charles	1	12	6	Nicholls, Lucy	7	0	0
LeBherz, Alfred and	7	0	0	Sister	1	0	0	Cousins, Mrs. Charles .	5	5	0	Norton, Arthur, and	1	12	0
Molly	3	0	0	Robinson, James and	16	10	0	Cousins, Heman and	2	6	0	wife	5	0	0
Lee, Samuel J.	21	4	4	Clara	8	0	0	Stella	4	0	0	Norton, E., and wife .	9	0	0
Leichhardt Branch	1	0	0	Robinson, Ida	10	0	0	Davies, Elizabeth	7	5	0	Norton, E. J.	1	3	0
Lewis, Amran	31	7	6	Robinson, Marjorie Edna	1	0	0	Dawkins, J., and wife .	10	0	0	Norton, Ida	1	3	0
Lewis, George, and wife	2	16	0	Robinson, Wallace	1	0	0	Dewsnup, Harold	1	15	0	Norton, J. T., sen., and	1	0	0
Lewis, Sadie	12	0	0	Rodger, H. R.	1	0	0	Dewsnup, Joseph	2	10	0	wife	5	0	0
Lewis, Thomas Cornelius	15	0	0	Roe, Sister E.	10	0	0	Dixon, Annie	2	10	0	Oakman, Arthur A. .	1	0	0
Ley, Harry and L. E.	3														

Preston, J. W., and wife	5	6 3/4
Price, Tom, and wife	7	0
Priestley, Louisa	2	6
Proctor, J. W., and wife	2	11 4
Proctor, Robert Gordon	1	6
Rallings, G. W., and wife	13	0
Rallings, Robert, sen.	6	0
Rallings, Robert	2	0
Reynolds, M. A.	10	0
Riseley, Mrs. F.	2	10 0
Robinson, Sister A.	1	0 0
Rogers, John	1	0 0
Rogers, W.	13	0
Sandge, H. T., and wife	15	0
Schafer, Carl	1	16 0
Schofield, Alice	11	0
Schofield, Annie	3	0 1
Schofield, Mary	2	10 0
Schofield, R., and wife	1	0 0
Sharples, Mrs. H.	3	10 0
Sheffield Branch	2	6
Simpson, Henry	8	0
Simpson, J. H., and wife	6	0
Skewen Mission	3	0
Smith, Frank	2	6
Smythe, Sister	3	3
Smythe, Samuel	1	19 6
Smythe, Stephen	1	12 6
Southern District (London)	1	15 7
Spargo, Ann	8	3
Spargo, Eliza	6	6
Spargo, James	3	1 6
Spargo, James and Annie	3	13 0
Stanley, Keith	1	0
Stockport Branch	2	11 3
Sutton-in-Ashfield	2	19 8
Sykes, J. H., and wife	5	3 9
Tapping, Fred, and wife	2	10 0
Tatman, Clara Lily	4	4 10
Tatman, James	2	0 0
Tatman, Sarah	1	10 0
Tatman, Thomas	9	3 0
Taylor, Thomas and Sarah	1	10 0
Thomas, Margaret	6	0
Thomas, Mary J.	4	0
Thomas, Roger	4	0
Timms, W. E., and wife	2	10 0
Trapp, A. T., and wife	1	1 6
Trenam, Brother and Sister A.	4	19 6
Tucker T.	4	0 0
Walton, Mrs. S. E., sen.	6	6 6
Warburton, Elsie	1	10 0
Warrington Oriole Circle	1	10 0
Waugh, James, and wife	12	0 0
West, Sarah	1	0
Whitaker, Ruth	1	2 6
Wicks, Arthur	1	0
Wicks, Walter Stanley	10	0
Whitmore, Edith	4	0
Wilde, Sister A.	18	0
Wigan Branch	1	8 6
Williams, Daniel	2	0
Williams, Edward	10	0
Willis, G. V., and wife	1	0 0
Wilson, Frank	19	11
Wormald, Nellie	6	19 2
Wortley Branch	1	3 9 3/4
Wragg, Ernest	3	0 0
Young, Annie	9	0
Young, Beatrice	9	0
Young, H., and wife	16	0
Young, Harry, and wife	5	0
Young, Henry, and wife	17	6
Young, Mr. J., sen.	10	0
Young, Mrs. J.	13	0
Total	337	6 9 3/4
or		\$1,642.79

Paid direct to Presiding Bishopric

Walton, P. S.	4	10 0
Total	4	10 0
or		\$21.92

Grand Total ... 341 16. 9 3/4
or ... \$1,664.71

CALIFORNIA, NORTHERN

Paid through Edward Ingham, Bishop

Albrecht, Alicia	\$	50
Austin, Bertha E.		2.00
Austin, Evelyn		.30
Austin, James A., jr.		1.00
Austin, Thelma		.60
Barmore, Roy C., and wife		25.00
Barnes, F. G.		8.00
Bates, H. V.		35.00
Bartholomew, W. H.		10.00

Beal, Claude E.	2.00
Best, Winnie	2.00
Bevens, Mrs. Lillie	20.00
Blohm, Ruel W.	.50
Bohall, A. W., and wife	20.00
Bolton, Gladys M.	44.20
Bouser, Mrs. A. M.	1.00
Bradley, Oscar, and wife	35.00
Brown, Annette	17.80
Brown, Betsy	5.00
Burg, Estella	35.00
Burgess, C. H., and wife	5.00
Butterfield, Mary	20.00
Caldwell, Stena	120.00
Cannon, M. J., and wife	50.00
Carey, Hattie A.	3.00
Carmichael, Gladys	19.50
Chase, Elizabeth	147.80
Chico Branch	47.56
Christensen, Ethel	22.14
Christensen, Julia E.	15.00
Clegg, Ruth W.	8.00
Collins, William, and wife	602.00
Colvin, Catherine	7.00
Cottrell, Mae	5.25
Crumley, Flora	24.00
Daley, George, and wife	2.00
Daley, Leslie B.	.60
Damron, A. J.	50.00
Damron, Walter W.	5.00
Dawson, John B.	5.00
Dawson, Ida D.	5.00
Dawson, Rose Ida	5.50
Dawson, Sarah C.	195.00
Dawson, William Carl	3.70
Dawson, William H., and wife	20.00
Dennen, Ruth	8.50
Dempsey, Mamie E.	3.40
Dickens, Violet G.	21.00
Edmonds, Emily	9.00
Elmhurst Mission	3.10
Elam, Glen	1.50
Elam, Jabez A.	10.00
Elam, Warren	1.50
Enix, Ralph	17.00
Ensley, Agnes	5.00
Ensley, Elvin	10.00
Ensley, Ralph	5.00
Etzenhouser, V. B.	60.00
Farrar, David H.	12.00
Fisch, Estella	7.50
Fisch, Lylah	.50
Flory, Isaac T.	35.00
Flory, Mabel S.	30.00
Flory, Susan A.	15.00
Fonda, Guy L.	5.00
Frakes, Laura A.	10.00
Frazier, Edna M.	22.50
Fresno Branch	46.96
Gann, Lydia A.	39.50
Gilbert, C. H.	11.00
Gilbert, Nellie M.	25.00
Gorsky, Gus	16.00
Griffin, Harriet	3.50
Griffin, W. C.	10.00
Hall, William H.	26.00
Hamilton, Maud	16.00
Harlow, Mary A.	1,568.01
Harlow, Susannah	5.00
Harris, Leah M.	17.60
Hawley, Cecil, and wife	500.00
Hawley, Elvin	3.95
Hawley, Gerald M.	370.00
Hawley, Robert	.90
Headrick, Sarah	3.00
Hook, Grace	23.65
Holling, Bessie B.	60.00
Hornor, M. A.	81.20
Howe, Caroline A.	.82
Howe, Josephine M.	3.00
Howe, Melvin E.	1.00
Hutchins, Dorothy	1.00
Irvington Branch	25.80
Jensen, Etta	19.50
Jennings, Lillie and Annie	18.50
Kaiser, Edmund	5.00
Kaiser, Eliza M.	10.00
Kaiser, Mrs. Henry	54.00
King, Elsie G.	22.10
Kinney, Caroline Julia	2.00
Lamprey, Edward H.	.25
Lamprey, James P.	12.50
Langa, Edith	31.00
Langa, Isabella F.	37.00
Lawn Thomas J., and wife	23.80
Lea, J. W. and Rosa	20.00
Levitt, Guy P.	2.00
Love, Florence	40.00
McClincy, Rose P.	37.50
McDonald, Ira J.	10.00
MacDougall, C. A., and wife	18.70
McGee, Rosa	5.00
Manchester, C. F.	10.00
Manchester, Mrs. F. J.	2.80
Marshall, Georgette	12.65
Milgate, Annie S.	419.00
Melrose Mission	28.71
Melrose Mission Women's Department	5.63

Modesto Branch	46.95
Monterey Saints	34.70
Moore, George E., and wife	100.00
Napier, Newton T. and Pauline	50.20
Nelson, Edward M.	19.25
Northern California District	65.66
Oakland Branch	195.60
Junior Class	.47
Opsal, Emma	10.00
Orr, Mrs. A. S.	10.00
Orr, Avis S.	2.00
Osmer, Sarah E.	3.00
Parker, Mary S.	13.00
Parkin, Elizabeth	100.00
Parks, Benjamin F. and Mabel	40.50
Parks, E. S., and wife	55.00
Patten, Lorene	70.22
Peat, James, and wife	8.90
Perrish, Louis B.	30.00
Peterson, Hans D., and wife	10.00
Phelps, Arthur	.75
Phelps, Earl A.	21.75
Phelps, Evert	2.20
Pierce, Caroline	30.00
Pierce, Eliza	389.23
Powell, Roy W., and wife	48.00
Preston, Sarah A.	440.00
Putney, Harriett M.	3.00
Putney, Hattie	6.50
Ralston, Russell	2.50
Reese, Ida M.	86.00
Reid, Sister	5.00
Richardson, Charles	.10
Richardson, Charlotte V.	2.50
Richardson, David B.	3.55
Richardson, Raymond	.60
Robinson, Lily M.	10.00
Rose, Lottie B.	48.50
Ross, Sarah J.	13.60
Sacramento Branch	88.57
San Francisco Branch	123.74
San Francisco Department of Recreation and Expression	6.00
San Jose Branch	67.41
Santa Rosa Branch	17.58
Savage, Belle	14.50
Shores, Amanda	.30
Sloan, James M.	20.00
Smith, Amanda S.	6.50
Smith, Lloyd	3.00
Smith, Nannie	1.50
Snively, Frank, and wife	122.75
Steele, Mrs. A. M.	3.00
Steele, Mary E.	10.00
Stockton Branch	37.96
Sweet, Norman	115.00
Swall, Eva Estella	15.00
Sykes, Olive A.	20.55
Tate, Sarah A.	9.66
Taylor, Mrs. B. F.	22.50
Thorman, Ruth Griswold	20.00
Thome, Mildred L.	50.00
Trotter, Paul E.	25.00
Tulare Branch	43.97
Tupper, Harriet	40.00
Tupper, Harry	24.27
Twitchel, Jane A.	169.50
Vallem, George and Agnes	20.00
Vent, Blake	40.00
Walker, Etta Cooper	20.00
Walker, H. E., and wife	40.00
Waller, Christiana G.	20.00
Werner, William A.	5.00
Wheeler, L. B.	29.50
White, John and Lillie	6.00
White, Lytle	10.00
Whitenack, Margaret	10.00
Whitenack, Mary	2.50
Wilson, Joseph L.	10.00
Windsor Mission	2.81
Woodward, Henry G.	87.59
Wooley, Fanny	30.00
Young, Anna J.	50.00
Total	\$9,062.32

Paid direct to Presiding Bishopric

Bartholomew, W. H.	20.00
Bell, Berdena	5.00
Bell, Lillian	2.30
Brokaw, G. L. M., and wife	100.00
Brother, A.	100.00
Buchanan, Mrs. J. R.	5.00
Burroughs, Mrs. B. C.	16.00
Crocker, Julia A.	1,009.29
Curry, Earl R.	45.00
Decoto, Sarah	1,242.00
Dykes, Alice	8.95
Enix, Ralph	43.90
Gutzman, Mrs. K. E., and children	5.05
Hinton, E. B.	68.81
Jarvis, Minnie B.	60.00
Jones, Norman, and Brother and Sister Jones	33.92
McGee, Mrs. Rosa	15.00
Martin, Mary E.	7.60

Norton, M. W. and C. E.	2.50
Pierce, Caroline	20.60
Powell, H. C., and wife	100.00
Purcell, Iva	10.00
Reedy, Arna Walker	100.00
Ross Sarah J.	12.80
Rocklin Branch	13.83
Reiste, S. M.	49.00
Smith, Cecil R.	1.70
Sessions, Gertrude A.	90.00
Shipman, John W.	15.17
Tripp, Mary E.	5.00
Tripp, S. L.	24.00
Vallem, George W. and Agnes W.	136.50
Wagoner, Genevieve	5.00
Westfall, Mr.	1.00
Westfall, Mrs.	4.17
Westfall, Retta	4.25
Total	\$3,373.34
Grand Total	\$12,485.66

CALIFORNIA, SOUTHERN

Paid through D. B. Carmichael Bishop, and H. F. Backer, Bishop's Agent

Abbott, Richard	\$	1.00
Adams, Kathleen		10.00
Aldridge, Emily H.		27.00
Anthony, Mrs. A. (Rena)		20.00
Athey Carrie		80.00
Ball, Bertha		57.00
Ballard, Arthur and Lottie		30.00
Bedford, S. E., and wife		30.00
Bedford, W. A., and wife		5.00
Beech, W. J., and wife		5.00
Benson, Charles, and wife		346.40
Blair, Mrs. E. J.		2.42
Bogue, Viola		10.00
Buck, Laura		5.00
Burbart, Charles		10.00
Burkheart, Minnie		75.00
Burton, Laura		8.25
Burton, P. R.		28.54
Burton, Wilfred, jr.		.17
Calkins, Leona		30.00
Calkins, Mildred		30.00
Carmichael, David		25.00
Carter, L. S.		10.00
Carter, O. R.		10.00
Coberly, Loren, and wife		63.00
Cook, Marjorie		16.50
Crook, Bertha A.		5.00
Crouch, Emmett		1.00
Crum, Gertrude		2.10
Crumley, Edna		.60
Cushing, Olive		1.00
Davis, Fredona		3.00
Dexter, Francis		3.50
Dexter, Ida May		7.50
Dexter, Frederick		1.00
Eggen, Brother and Sister		20.00
Elliott, Mrs. E.		1.00
Exley, Catherine		10.00
Farrar, Jason		67.00
Farrar, J. W.		6.50
Fisher, A. L.		13.00
Freie, Laura Langdon		7.00
Frestas, Anna		50.00
Gemblett, Will F.		7.00
Gimblett, Elizabeth		8.30
Givens, George		75.00
Goodale, Eva		41.50
Goodale, Mrs. M. E.		65.00
Greek, W. A.		5.00
Greenwall, Alice		30.00
Gregg, Hazel		5.00
Hagaman, Floyd		3.00
Halverson, Martha		2.50
Hannah, Mary		65.00
Harris, Ella May		250.00
Harris, Elsie L.		1.00
Harris, S. B.		250.00
Hawkins, Anna		6.00
Haxton John		1.00
Hermosa Beach		19.37
Hershey, Mrs.		.50
Himmelgam, M. D.		20.20
Holmes, L. A.		10.00
Holmes, Brother and Sister Roy		44.50
Inman, J. J.		5.00
Inman, Joseph		5.00
Jacobs, Owen		40.00
Johnson, Lulu		6.00
Johnson, Millie		1.00
Johnson, Minta		5.00
Kaufmann, Peter		138.00
Kelley, Stella		30.00
Kennett, Minerva		6.00
Kennett, Myrtle		6.00
Kibler, Jack B.		100.00
Kier, Irma		1.00
Kite, Mrs. James		8.00
Kraschel, Sister D. D.		10.00

Koonce, Theresa	50.52
Kittredge, C. H.	20.00
Landon, Charles M.	5.00
Landrums, Clara Bell	5.00
Lenox Mission	4.45
Lindsey, R. A.	10.00
Lindsey, Sister R.	3.00
Long Beach Branch	99.52
Long, J. H.	43.00
East Los Angeles Branch	61.23
Los Angeles Central Branch	116.49
Lyle, Fred	400.00
Lytel, Virgil	1.60
Marvel, Marshall D.	3.00
McGahan, W.	5.50
Mather, Mary	1.00
Melvin, F. P.	16.00
Mehas, Claudia	88.00
Munger, Frances	7.00
Munroe, John N.	20.00
Nuckols, W. J., and wife	30.00
Oliver, Laura	40.00
Ontario Branch	102.28
Ontario Women's Department	1.82
Otta, Ruby	1.00
Packard, Sister M.	1.00
Parks, Evelyn	2.00
Quincy, Nora	12.00
Ralph, W. G., and wife	425.00
Rawson, G. M., and wife	238.57
Rhodes, L. S.	1.78
Ritter, Sister	4.00
Ritter, Viola	4.50
Rose, Mrs. A.	5.00
Saery, H. O., and wife	48.70
San Bernardino Branch	115.86
San Diego Branch	27.30
Santa Ana Branch	74.49
Santa Barbara Mission	7.30
Scott, Walter	25.00
Shank, John W.	2.00
Sherman, George F., and wife	25.85
Singer, C. E.	50.00
Slick, Norman Earl, and wife	10.45
Small, C. J.	50.00
Smith, Dudley	5.00
Smith, Lulu	5.75
Smithson, Jane	2.00
Soderberg, Augusta	15.00
Stuart, J. C., and wife	45.00
Stuart, J. C., jr.	1.00
Sutherland, F.	100.00
Swain, Charles Claxton, and wife	15.00
Teagarden, W. A., and wife	16.50
Teale, Doctor A. W.	200.00
Teir, Rosa	10.00
Thompson, Sister	2.50
Thompson, Carl	3.40
Thompson, John	1.00
Thompson, J. V., and wife	1.00
Thompson, Roy	5.00
Thompson, Sarah	.50
Thompson, Mrs. S. C.	10.90
Thompson, Mrs. W.	2.00
Twaddell, Hanna Evans	5.00
Twitchell, Jane A.	654.00
Virtue, Bertie	74.55
Wallace, Mrs. A. D.	5.00
Wallace, Delia	5.00
Wallace, Grace	1.00
Watrous, Rosa P.	5.00
Watson, H. T.	10.00
Watts Mission	13.80
Welch, Maud E.	5.00
Wetherbee, Donald R.	1.00
Whately, Hazel	5.00
Whiteley, Maynard and Chauncy	.50
Williams, Elizabeth	25.00
Wixom, Barbara	1.00
Wixom, Edith L.	41.80
Yelland, Margaret	1.00

Total\$5,966.74

Paid direct to Presiding Bishopric	
Aldridge, Minnie	15.00
Awalt, Mrs. F. E.	60.00
Ballard, F. N.	5.00
Crook, Bertha A.	10.10
Dexter, Harmon	19.00
Dexter, Ida May	308.00
Dexter, Wilma	5.00
Elliott, Mrs. E. E.	1.00
Grimmer, William O.	2.00
Gurwell, C. A., and wife	20.00
Hogue, Z. B.	4.00
Jones, J. W. K.	50.00
Kemple, W. H.	194.04
Lamb, Margaret	10.00
Milner, Jonathan L.	26.82
Mullen, Sarah I.	10.00
Ralph, LaNell Marie	2.73
Ralph, W. G., and wife	25.00
Redfern, J. D., and wife	50.00
Richardson, Isabella and James	2.00
Rowke, G. F., and wife	5.00
Smith, Theo	15.00

Spangler, Martha S.	1.00
Sutherland, F.	100.00
Tuttle, Stella C.	153.00
Whitney, Neil C.	2.00
Total	\$1,095.69
Grand Total	\$7,062.43

CHATHAM, ONTARIO

Paid through John C. Dent, Bishop	
Amhurstburg Branch	\$ 8.52
Andrew, Earnest	1.00
Andrew, Henry, and wife	50.00
Andrew, Marguerite	.34
Andrew, William, and wife	25.00
Andrew, Yoldwin, and wife	10.00
Badder, Ammon and Lorena	2.50
Badder, C. W. and Mable	5.00
Badder, Hazel	3.00
Badder, Glen and Hilda	10.00
Badder, Leola	2.50
Badder, Maggie	8.30
Badder, Robert A. and Nora	5.00
Barrick, Basil E.	14.00
Bate, Brother	5.00
Beaul, Blanche	.20
Beaul, Milton R. and wife	6.00
Beaul, Stanley	.13
Beemer, Morgan and Adah	10.00
Bennett, Albert H. and Agnes	50.00
Bennett, Walter E. and Reba	10.00
Birkby, Russell, and wife	6.00
Blenheim Branch	5.00
Bothwell Branch	48.02
Boylan, Rose (Purdy)	2.00
Bristo, Lydia	15.00
Bristol, C. E.	10.00
Bristol, Clare E.	10.00
Brown, Emily	1.34
Campbell, Darrell	10.00
Campbell, Lawrence D. and Jessie	124.00
Chatham Branch	56.49
Chatham District	11.47
Chatham Y. P. Convention	28.91
Clark, Annie	1.00
Clatworthy, D., and wife	2.00
Concannon, James, and wife	12.00
Conner, Jean	1.00
Cook, Mrs. Thomas	10.00
Cosan, Myrtle	10.00
Curtis, C. J.	5.00
Dent, Bryce	.12
Dent, Carlyle	.62
Dent, Charles	.57
Dent, Edsel	.22
Dent, James, jr.	.09
Dent, Jean	.75
Dent, Mrs. Jean	5.00
Dent, Orlo V.	16.00
Depew, Elizabeth	10.00
Dickson, James	5.00
Dodds, C. E., and wife	20.00
Dodds, C. W.	5.00
Dooling, James and Harriett	6.30
Dubeau, Emma	10.00
Ellis, Alex, and wife	22.21
Erie Beach Branch	100.00
Fowler, Alonzo, and wife	18.00
Fraser, Stella	10.00
Freer, A. B.	.50
A Friend	30.00
Garnier, William G. and Yolah	27.00
Gibson, James and Nancy	15.00
Gibson, Wayne	1.20
Gilbert, Evelyn	10.00
Gilchrist, Bertream	4.31
Glen Rae Branch	7.00
Gootch, Fred, and wife	1.00
Green, Eva	13.50
Hartford, Eli	10.00
Hartford, Ira	1.50
Hewitt, A. R., and wife	.30
Hewitt, Evelyn	5.00
Hewitt, Joseph H.	.50
Hewitt, Mary	25.00
Hewitt, Wilber C.	10.00
Hewitt, Mrs. William E.	.45
Hilke, Lillie	10.00
Hoyles, Fanny	.50
Hunter, Alex	20.00
Hunter, James M., and wife	1.00
Hyslop, Margaret	100.00
Jagues, John, and wife	35.00
Johnston, David W.	.10
Johnston, Harry	.64
Johnston, Keith	.10
Johnston, Lorne	90.00
Johnston, Robert D.	.10
Johnston, Sumner	1.00
Jones, Muriel A.	3.50
Jones, Orma	14.56
Jones, R. H., and wife	1.00
Jones, Ruby	12.00
Keely, Pearl	

Kelley, Isaac and Louise	1.00
Kelley, James and Charlotte	20.00
Kelly, Marguerite	.10
Kelly, Rachel	1.00
Kimball, Charlotte and Wellington	40.00
Kimball, Charlotte	15.00
Kimball, Wellington	10.00
Kyle, Minnie	9.00
Land, George	1.00
Land, Naomi	5.00
Law, Albert and Annie	5.00
Leslie, R. C.	44.00
Leverton, Fred and Lizzie	5.00
Leverton, Leslie	50.00
Leverton, W. R., and wife	50.00
Lindsay, Harry and Sarah E.	15.00
McDonald, Arling	.55
McDonald, Douglas	.10
McDonald, Gordon	.05
McDonald, Kathleen	.45
McDonald, Margaret	.49
McLean, Flora	9.50
McMaster, Beatrice	5.00
McMaster, Charles	.73
McVey, Mrs. W. D.	10.00
Merlin Branch	12.03
Moe, Audrey	5.00
Moffat, Jean	1.00
Nash, Clarence	.60
Nash, Edward	20.00
Nevills, William, and wife	25.00
Olive Branch	37.84
Olive S. S.	1.50
Orr, Keith A.	10.00
Parker, Florence	10.00
Perry, A. T., and wife	20.00
Perry, Peter, and wife	100.00
Petrolia Branch	2.53
Phillips, James, jr.	1.00
Purdy, Nellie	5.00
Ridgetown Branch	.63
Ridgetown S. S. Junior classes	1.28
Roberts, Horace	5.00
Roberts, Robert, and wife	10.00
Robinson, Laura and Josie	3.10
Ruddick, Laura	13.55
Ruddick, William, and wife	405.00
Rumble, Reginald	2.00
Russell, Clara	5.00
St. John, Charles, and wife	.25
St. John, Maggie	76.00
Sales, Carlyle and Olive	34.75
Sarnia Branch	40.00
Saylor, Elgin	.64
Saylor, Verlyn	.52
Seldou, Gwendolyn	1.45
Shaw, Agnes	37.75
Shaw, Alexander, and wife	4.00
Shaw, Joel, and wife	355.40
Shaw, William	30.00
Shute, Mrs. E. J.	25.00
Smart, Fred and Betsy	18.00
Smith, Clarence and Millie	15.00
Smith, Fred A., and wife	317.06
Smith, H. J., and wife	22.00
Snobelen, Thomas, and wife	5.00
Strang, Mrs. David	25.00
Swainson, Tom, and wife	43.50
Taylor, Ella	10.00
Taylor, Phoebe	7.00
Taylor, W. H., and Mary	3.00
Terry, Phebe	10.00
Tompkins, Edna	2.00
Trimble, John, and wife	76.00
Tucker, William, and wife	.50
Turner, Clara	5.00
Veale, Agnes	2.00
Vince, Mary	3.30
Wabash Branch	25.67
Walkinghood, George and Victoria	3.00
Wallaceburg Branch	6.03
Welch, William, and wife	5.00
Westlake, Ethel	.38
Windsor Branch	202.90
Windsor Women's Department	7.00
Wood, David	10.00
Wood, Effie	1.00
Wood, Walter L.	22.00
Wrancher, Verelyn	.32
Yaw, Bertha	15.00

Total\$3,745.13

Paid direct to Presiding Bishopric	
Bennett, Albert H.	\$.90
Hill, E. V.	35.75
MacBrayne, Bessie	11.25
Reynolds, George and Nellie	31.35
Roberts, Lena	15.00
Rumble, C. R., and wife	45.00
Total	\$139.25
Grand Total	\$3,884.38

CLINTON, MISSOURI

Paid through R. T. Walters, Bishop's Agent

Andes, Hollis	\$ 2.00
Andes, Maybel	2.00
Atkins, Veneta	17.40
Beal, A. M., and wife	4.25
Belkham, Theodore E., and wife	67.30
Buckmaster, Carrie	2.50
Black, May	5.00
Blystone, Elaine	4.00
Buckmaster, Eva Grace	1.00
Budd, J. Pleas	10.00
Butler Branch	2.26
Chapman, Missouri	5.00
Clinton District Conference	4.61
Coal Hill Branch	7.30
Cross Timbers Saints	2.15
Davis, Paul M.	.20
Davis, Paul R. and wife	23.50
Dennis, M. A.	20.00
Deerfield Religio Department	.86
Dunham, Frances	13.00
Eldorado Springs Branch	5.32
Fort Scott Branch	29.64
Fort Scott Religio	2.57
Gough, Deane	7.50
Gough, Julian	11.50
Gough, Roy	2.00
Graham, J. A., and family	25.00
Hawley, Dorothy	.10
Heath, Agnes H.	12.00
Heath, Lester L.	2.00
Heath, Ora	1.00
Heath, R. R.	10.00
Higgins, Addie	5.00
Hughes, Mrs. H. C.	15.00
Johnston, Mary E.	1.00
Joy, Effie A.	8.50
Kearney, W. W., and Mina	17.00
Keck, C. W., and Allie	25.00
Keck, Emma J.	12.00
Keck, Ollie Sterling	30.00
Keelbe, Gerald	.10
Keelbe, Gertrude	7.50
Keelbe, Mildred	.10
Locking, A. M.	1.00
Locking, A. V.	49.00
Lusk, T. T. and Emma	5.00
McCormack, Frank	50.00
McCormick, Hettie	10.00
McKelvey, Amanda J.	20.00
Mapleton Branch	38.63
Martin, C. C., and wife	5.00
Martin, Clarence	50.00
Masterson, E. F.	12.00
Maus, F. P., and wife	12.00
Mawhiney, Everette L.	2.00
Meeks, R. L.	10.00
Murdock, Ralph	7.20
Myrick, Newtie	2.50
Nafus, Carolyn	50.00
Neal, Elmira Joy	31.00
Needham, Alvin	9.30
Nevada Branch	33.97
Noyes, John and Ida	15.00
Oak Grove Saints	10.40
Pace, Minnie E.	6.00
Quick, J. Frank, and wife	100.00
Rich Hill Branch	16.90
Roberts, A. L., and sons and families	100.00
Ross, E. A.	1.00
Rounds, Abbie	5.00
Russell, Robert E., and wife	24.85
Shaw, George W. and Addie	87.00
Silvers, A. C. and Lucy	3.00
Springer, Edward	1.06
Taberville Branch	11.03
Thomas, Mrs. James	10.00
Veve Branch	2.12
Walker Branch	3.22
Walters, R. T., and wife	2.00
Wedlock, Eliza	1.00
Wilde, Myra	2.00
Williams, Blanch Joy	.70

Total\$1,225.03

Paid direct to Presiding Bishopric	
Atkins, P. W.	10.00
Duzan, C. F., and wife	22.00
Duzan, G. W., and wife	22.00
Evelsizer, Mary	10.00
Hubricht, R. E.	26.32
Ingram, Minnie M.	5.00
Lukenbiel, C. E., and wife	10.00
McCormick, Hettie	10.00
Roberts, A. L., and sons and families	157.23
Rockville, Missouri, Saints	1.85
A Sister	5.00
Smith, Maude	10.00

Thomas, W. H.	10.00
Williams, Iris	17.00
Total	316.40
Grand Total	\$1,541.43

COLORADO, EASTERN

Paid through Ward A. Hougas, and A. E. Tabor, Bishop's Agents

Abbie, Mrs.	\$ 10.00
Anderson, J. Albin	120.00
Anthony, Josephine C.	50.00
Ard, Rhoda L.	2.00
Auld, Violet	7.00
Backus, Vallie Annie	2.00
Bair, Charles	1.00
Bear, James Charley .....	.50
Bear, Paul W.	10.00
Bennett, Audrey	1.00
Berry, W. H.	100.00
Black, F. C., and wife	60.00
Blonde, J. E.	5.00
Bradshaw, Sister	1.60
Brannan, Ella	35.00
Brittill, Joy	4.31
Brown, Evelyn	12.30
Brown, Lawrence	16.20
Bruno, C. L., and wife	10.00
Cable, C., and wife	1.00
Cable, Lois .....	.10
Corney, Albert J., and wife	37.30
Chase County, Nebraska, Saints	7.88
Cobb, W. D.	8.50
Colorado Springs Branch	49.23
Colorado Springs Women's Department	20.00
Colpitts, J. Otto, and wife	10.00
Conoly, Mrs. F. M.	5.00
Conway, Sallie	15.85
Cook, Albert, and wife	6.00
Cowan, Doris	1.00
Curtis, J. D., and wife	25.00
Darnell, Charlotte	2.50
Darnell, E. P.	10.00
Darnell, George	2.50
Denver Branch	86.02
Denver Women's Department	46.50
Dodd, Lawrence	5.00
Dodd, L. W.	1.00
Eastern Colorado District	38.32
Edmunds, Henry E. ....	.60
Edwards, Elmer, and wife	145.00
Edwards, Edward, and wife	50.00
Ferrell, Alta	2.00
Fenn, M. C.	3.00
Fishburn, E. W.	74.00
Fishburn, Louisa	10.00
Fishburn, Mildred	3.43
Fishgrab, Brother	3.00
Fletcher, Mrs. J. M.	4.02
Fletcher, Vida M.	31.25
Flowers, R. N.	30.00
Ford, Della M.	5.00
Fort Collins Branch	19.01
Fuqua, Marie	7.00
Gabbreath, Charles Freeman .....	.40
Gabbreath, Loretta Grace .....	.75
Genoa Saints	19.12
Gill, Mrs. Fry M.	4.00
Goddard, Frank and Sylvia	110.00
Goddard, Pearl	3.48
Green, Lyle .....	.20
Hacker, Goldie	30.00
Hall, Charles	20.00
Hanawalt, Marie D.	42.79
Hays, Mrs. George	1.40
Hobbs, May B.	115.00
Holmes, L. R., and wife	30.00
Holmes, Ruth	1.62
Hougas, Ward A.	10.00
Hughes, Joseph	26.87
Johnston, E. B., and wife	1.00
Karr, Mr. and Mrs. Lee	50.00
Karr, Louis	200.00
Kesey, James Kelley	26.96
Kester, Bertha	200.00
Kuhlman, Viola	2.00
La Junta Branch	18.25
Lamar Mission	22.18
Lamkin, Richard Carlisle .....	.10
Landon, Charles	3.85
Leeke, Flora	7.00
Legget, C. D., and wife	7.00
Liberty Branch	5.13
Linscott, Richard .....	.10
McConey, George E.	15.00
McCormick, Bunny	2.00
McGuehy, Sister	5.00
McKim, Ida .....	.75
Mickey, Nellie M.	20.00
Moffie, Louisa	20.00
Mundy, Abbie	10.00
Murie, George	5.00
Neef, Carrie	92.85

Nile, Fannie	1.00
Nolan, Alice	2.00
Norris, A. E. and wife	15.00
Peterson, Peter and wife	200.00
Pierce, Lucy	5.00
Pope, Josephine	25.00
Pueblo Branch	6.33
Pueblo Women's Department	2.63
Ralston, C. A.	1.87
Rogers, Bessie L.	7.00
Rogers, Birdie F.	3.00
Rogers, Grace E.	50.00
Rogers, Mrs. W. E.	24.00
Roush, Belle B.	50.00
Sales, Edward	1.20
Sales, Goldie	1.00
Sales, Ray	634.50
Sarratt, B. C., and wife	25.00
Schafer, Sheldon J.	1.50
Sherman, Ella	5.00
Sherman, Jessie	2.00
Sherman, Robert	7.00
Smith, Mary	10.00
Spillman, Dorothy	1.71
Springer, Sister .....	.85
Sutton, J. R., and wife	50.00
Tofflemeyer, Carl .....	.29
Travis, Edward and Mary E.	5,746.06
Utleigh Branch	11.24
Vincent, Ralph E., and wife	100.00
Wagner, Michael	30.00
Welch, C. A.	14.45
Wiley Branch	14.52
Williams, Lida	3.00
Williams, Mary	1.00
Winegar, John William	10.00
Wray Branch	26.97
Yuma Saints	3.95
Zion, Charles A., and wife	2.50
Total	\$9,440.29

Paid direct to Presiding Bishopric

Butler, Lela E.	5.00
Cunningham, Addie	5.00
Cunningham, Mrs. Lee	5.00
Cunningham, Leroy	11.20
Depew, Elsie	13.38
Flaugh, Violet	5.00
Fletcher, John L. and Vida M.	16.60
Godfrey, Pearl	20.50
Lewis, Daisy	16.05
Lyle, C. C.	56.35
Merrett, Ada	5.00
Miller, Charles M., and wife	5.00
Pack, Daisy	15.90
Platz, G. A., and wife	7.20
Reinert, H. C., and wife	5.00
Root, Lyda K.	35.00
Root, W. B.	100.00
Root, Mrs. W. B.	10.00
Sires, Mrs. J. A.	5.55
Sterling Saints	9.02
Tretter, Fern	5.00
Urbauer, John S.	10.00
Zion, Charles A.	5.00
Total	\$70.85
Grand total	\$9,811.14

COLORADO, WESTERN

Paid through G. W. Caviness and H. E. Merryman, Bishop's Agents

Conover, Stella	\$ 3.00
Davey, Mrs. Roscoe E.	10.00
Delta Branch	2.50
Durango Branch	11.08
Duvic, Evelyn	8.05
Duvic, Eva	2.00
Harshman, Cora E.	10.00
Jenkins, E. E.	25.00
Knittle, J. E., jr.	2.17
Merryman, Josephine	3.00
Montrose Saints	2.45
Moser, Fred	24.50
Stoddard, Francis M.	2.00
Vigil, John	8.29
Total	\$114.04

Paid direct to Presiding Bishopric

Baren, Daniel	\$ 25.00
Delta Branch	20.00
Durango Branch .....	.50
Hopper, F. M., and wife	5.00
Hutchins, Lucretia Howe	20.00
Johnson, Tom	5.00
King, W. L.	10.00
Merryman, Herbert E.	1.00

Montrose Saints	3.35
Nelms, Mrs. Nealy L.	12.00
Park, Ella A.	11.00
Park, T. A. and wife	25.00
Total	\$137.85
Grand total	\$251.89

DES MOINES, IOWA

Paid through E. O. Clark, Bishop

Adey, Elizabeth	\$ 1.00
Allen, Mary J.	20.00
Anderson, Harvey, and wife	3.30
Anderson, Howard	4.70
Anderson, Howard J.	1.40
Anderson, Maxine	1.65
Anderson, Minnie	12.00
Anderson, Muriel .....	.02
Anderson, N. V., and wife	9.00
Anderson, Sadie	2.00
Anway, Mrs. J. F.	2.50
Bailey, Thelma .....	.02
Baker, John L., jr.	65.57
Banyard, Wilton .....	.85
Barrett, Eva	1.31
Barrett, Jennie E.	8.00
Baux, Fred H., and wife	5.00
Beye, E. G., and wife	25.00
Boone Branch	28.17
Boone Temple Builders	12.00
Box, Joseph, and wife	2.00
Brackett, Nellie	53.65
Brown, Arliss	25.00
Brown, Edith	2.50
Brown, Hale O.	1.00
Brown, Jane .....	.01
Brown, J. M., and wife	19.75
Brown, Mrs. M. F.	11.00
Brown, Rita .....	.01
Brown, Wade .....	.02
Brundage, Bessie .....	.01
Brundage, Harvey .....	.03
Brundage, Vern .....	.01
Butterfield, Ivan .....	.02
Butterfield, Masy .....	.05
Carlson, C. R., and wife	8.00
Carlson, Lowell .....	.66
Carmer, Leta .....	.03
Castings, Henry, and wife	30.00
Castings, Marjorie .....	.11
Cater, Byron .....	.02
Cater, Forrest .....	.02
Chandler, Fred, and wife	10.00
Cheville, Charlotte and Fred	10.00
Clark, E. O., and wife	34.35
Clark, Hattie	40.00
Clark, Josephine	45.95
Clark, Joy K.	5.00
Clark, Lavona	1.20
Clark, Thelma .....	.11
Cline, Bessie	6.25
Cook, Naoma .....	.11
Cowgill, Raymond .....	.07
Craig, Joseph H.	9.00
Dalby, Dean .....	.05
Davis, Mary A.	2.00
Deal, Gladys Mary	1.00
Deal, J. W., and wife	40.00
Des Moines Branch	120.64
Dixon, George .....	.27
Dockstader, Mrs. Ammon	1.00
Dockstader, F. A., and wife	37.50
Dockstader, Mary	58.00
Dockstader, Raymond .....	.23
Dowker, David E., and wife	5.50
Driscoll, Velma .....	.01
Feters, Mrs. Frank	5.00
Fowler, Guy R.	25.00
Frasier, Hughie .....	.29
Freel, Ralph L., and Mable	163.10
Freeland, Nellie	2.00
Galpin, Julia	5.00
George, Mildred	1.00
German, Carrie	1.00
Gillispie, Leta	1.00
Gordon, Ed., and wife	1.00
Greenfield, Blanche E.	10.00
Greenfield, Lowell	1.00
Griffin, H. I.	12.00
Hampton, Odessa	10.00
Hand, Hugh .....	.10
Headley, Amelia B.	4.00
Headley, Leroy H.	2.00
Hendricks, Delmer .....	.27
Hendricks, Florence .....	.35
Herring, I. C., and wife	15.70
Herring, Robert Henry .....	.50
Hill, Emery, and wife	2.00
Howard, Leona	44.00
Hughes, Mattie	7.00
Hull, Doctor G. F., and wife	50.00
Hull, Homer	25.00
Hull, Mae	1.31
Johnson, Bernice .....	.35
Johnson, M. A., and wife	2.25

Johnson, Milton, and wife ..	2.50
Keown, Benson C.	10.00
Kibby, E. C., and wife	6.00
Kibby, Willetta .....	.11
Kirkwood, Ardith .....	.50
Knox, John W.	50.00
Laughlin, Aleta	65.80
Laughlin, Bessie, Aleta, and Harold	100.00
Laughlin, James E., and wife	25.00
Lee, Vivian	1.50
Leedom, Hannah	1.00
Lehman, Charles C., and wife	10.00
Lents, Donald	2.50
Ligier, Mrs. L. W.	5.00
Linchburg, C. C., and wife	40.00
McBirmie, William	20.00
McGuire, Cleo .....	.55
McGuire, Sarah	1.10
McKeehan, Ora	3.00
McKim, Ethel A.	58.50
McNoun, Ethel	1.00
Macgregor, Donald .....	.04
Malcor, C., and wife	38.00
Manning, Ephra, and wife	10.00
Marshall, Izetta .....	.04
Martin, Charlie, and wife	68.14
Mayer, Clara .....	.05
Mayer, Elizabeth .....	.02
Meek, Marion F.	1.25
Meek, Naoma .....	.24
Meek, Violet .....	.02
Meyer, Mary C.	5.00
Miller, Irene .....	.05
Morgan, Mrs. C. P.	10.00
Morgan, Grace	3.00
Morgan, Maxine .....	.01
Morgan, Opal	21.50
Morrison, Babe	3.00
Murray, Laska .....	.20
Mussell, Eula	18.00
Mussell, Mary Louise .....	.55
Mussell, Ruth	7.50
Newton, Alfreda	5.00
Nirk, Anna M.	5.00
Nitz, Carl, and wife	18.50
Oleson, Anna M.	19.50
Oline, Bessie	5.50
Paddock, Ross .....	.10
Parker, J. L., and wife	10.00
Parker, Numa J.	2.00
Parker, Virginia .....	.01
Parks, Gladys	5.00
Parry, Evan E.	40.35
Pratt, Christena	5.00
Perry Branch	24.77
Price, Elizabeth	6.00
Price, Emma .....	.93
Price, Lillian .....	.90
Price, Sarah	4.00
Pyle, Isabelle, and husband	3.00
Rhodes Branch	26.66
Richards, Alfred .....	.17
Richards, Roy .....	.07
Richeson, Iva .....	.25
Roberts, Jesse, and wife	68.10
Robinson, Elizabeth .....	.02
Robinson, Gertrude .....	.02
Robinson, Stephen	10.00
Robinson, William, and wife	50.00
Rogers, Amy	10.00
Runnells Branch	12.94
Sanford, Luella	5.00
Shalley, Earl	20.00
Sheeler, Elizabeth S.	35.00
Sheets, Charles, and wife	10.00
Sherman, Ernest O., and wife	31.00
Shoemaker, Myrta	4.50
Shoemaker, Master Russell .....	.78
Skinner, Virginia .....	.01
Slocum, Doctor J. E.	118.40
Smith, Asa E., and wife	59.97
Smith, Luda E.	16.60
Smith, Wendal .....	.06
Smith, Wilma .....	.19
Soper, Eva	9.00
Soper, Veda .....	.16
Stone, H. F., and wife	5.50
Terrell, Mrs. Clarence	4.20
Tesdahl, O. M., and wife	5.00
Thompson, Sarah	1.00
Turner, Henry A., and wife	20.00
Veach, Martha	5.00
Vice, Loretta	50.00
Wahl, Pauline .....	.02
Warnicutt, Fannie	5.00
Warr, Albert .....	.02
Warr, Edna .....	.04
Weeks, Helen	65.00
Weems, David A., and wife	257.25
Weir, Dorothy	1.00
White, Anderson, and wife	57.50
White, Mrs. C. A.	100.00
White, Lola	75.00
Wilkinson, Byron L.	8.

Williams, Julia	5.00
Williams, Roger	.03
Williams, Roger D., and wife	46.00
Witterburg, Lena W.	.46
Wood, Jean	.01
Youtz, Blanche	1.50
Total	\$3,157.01
Paid direct to Presiding Bishopric	
Kinney, Inez	20.00
Lentell, Mrs. J. R.	3.00
Maitland, J. W.	56.10
Wilkin, Clara	7.50
Total	86.60
Grand total	\$3,243.61

DETROIT, MICHIGAN

Paid through R. H. Coats, Bishop's Agent	
Adolph, A. A.	10.00
Allen, George	100.00
Allen, Leonard	2.00
Allen, William T., and wife	6.00
Amos, Earnest, and wife	7.00
Armstrong, Guy, and wife	55.00
Ash, William	49.00
Atkinson, Thomas, and wife	5.00
Ayres, Margaret, Dorris, and Burton	.18
Baatz, Fannie	1.25
Baird, David L., and wife	15.00
Baird, Harvey D.	.11
Baker, Walter T., and wife	25.00
Baldwin, Viola	1.00
Bargy, Roy, and wife	6.25
Barker, Edna	3.75
Bartholomew, Eloise	.84
Bartlett, Earl E.	10.00
Bates, A., and wife	5.00
Baxter, Edith M.	2.00
Baxter, Orvill and Nancy	15.00
Bearer, Viola	7.26
Bechtel, Fredrick	6.60
Beemer, Elizabeth	114.93
Beemer, Maggie	100.09
Belrose, J. M., and wife	12.29
Bennett, Ethel	.50
Bennett, W. L., and wife	50.00
Berndt, Otto, and wife	145.00
Berryman, George, and wife	100.00
Bishop, Esther	20.00
Blair, Mrs. W. A.	2.00
Blanshart, Francis	5.00
Blanshart, Gladys	5.00
Booth, George H., and wife	147.00
Bopra, Robert, and wife	5.00
Bowen, Charles, and wife	10.00
Bowen, Christine	1.60
Bowen, Della M.	1.25
Bowen, Frank, and wife	15.00
Brewster, Charles, and wife	2.50
Brewster, William and Mable	100.00
Bristol, Elmira	.75
Brown, Clarence, and wife	1.00
Brown, Daisy	11.55
Brown, George E.	12.00
Brown, George F., and wife	1.00
Bryant, Bernice	1.80
Bryant, Charles, and wife	2.00
Bryant, June	1.70
Burrows, Julia	1.70
Cadwell, Alex, and wife	27.50
Campbell, Mary	3.00
Campbell, Rena	.50
Cargill, Walter, and wife	20.00
Carns, J., and wife	5.00
Carpenter, Edith	2.20
Carpenter, Perry A.	9.10
Chamberlain, Minnie	5.00
Clark, Edward, and wife	11.00
Claus, John, and wife	200.00
Clifton, J. A., and wife	101.00
Clingerman, Emmett	151.14
Clutter, Vivian Hill	4.00
Conway, Rose	11.00
Cook, Beatrice	6.30
Cook, Homer S., and wife	31.00
Cook, Wendle	.10
Cooley, Frank, and wife	.20
Cooper, Heman	41.50
Corwin, Nettie	15.60
Corwin, Richard V.	31.00
Cory, Harvey	20.46
Cotton, Edla	.94
Crawford, Walter	3.35
Crouch, Walter H.	80.00
Crum, Max, and wife	2.00
Curtis, Bertha	5.00
Dallyn, Ross, and wife	10.00
Davidson, Mrs. William	12.00
Davis, Harry, and wife	10.00
Davis, Hennretta	23.40
Davis, James, and wife	8.00

Deall, Charles A.	.35
Deens, Laura	20.00
Division, Central	184.58
Division, Eastern Detroit Branch	177.13
Detroit Department of Recreation and Expression	40.58
Dibble, Sarah	20.00
Doherty, Grace	2.00
Drager, F. A., and wife	6.50
Duncan, Orpha Angle	31.00
Dunlop, Myra	19.00
Dunlop, Rhoda	7.25
Du Rose, Arthur H., and wife	110.00
Ecker, George	35.00
Edwards, Ernest	5.00
Edwards, Theodore	110.00
Evans, B.	.80
Everhart, Eugene E.	107.15
Everhart, Leelah	47.00
Falkner, Rose	27.00
Fassett, Orville W.	41.00
Faulkner, Bert, and wife	5.00
Fenton, Ethel	10.00
Finch, Armetha	10.00
Finch, Verge E.	118.22
Fisk, Elva G.	8.00
Flint Branch, First	89.47
Flint Branch, Second	19.36
Flint Branch, Third	13.17
Fockler, Mildred	3.00
Forbes, Edward R.	21.00
Forbes, Mae	42.00
Forbes, Wilson H., jr.	.50
Forsyth, Burton	.80
Forsyth, Joseph B., and wife	33.00
Frappier, D. K., and wife	50.00
Fraser, Jane	11.00
Frisbee, Erma	2.20
Frisbee, Olive L.	1.00
Fultz, Herman, and wife	36.35
Galbraith, Helen M.	14.00
Gault, Noble C.	8.00
Gault, W. Clyde, and wife	1.00
Gill, Jannie H.	.50
Gilmore, Russell, and wife	.70
Goff, Clyde, and wife	30.00
Goheen, Nina	30.00
Goheen, Thomas	25.00
Gonyon, Anice	5.75
Gonyon, Bruce, and wife	14.00
Goodson, Ella	12.00
Grant, Clifton	20.00
Graves, Clema	38.05
Graves, Eugene	28.00
Gray, R. M., and family	5.75
Green, Kenneth, and wife	15.95
Greer, James H.	260.00
Grosfield, A. S., and wife	11.25
Gustof, Grayland	.01
Gustavus, Gerhard, and wife	15.00
Hall, Ada	39.50
Hall, John L., and wife	14.00
Hall, Lulu	10.00
Hammond, Julia	260.00
Hanscom, Isadore	37.00
Harder, Fred Z.	22.50
Harder, Nevada M.	22.50
Harder, W. W., and wife	61.70
Hardy, Emma	20.00
Harkness, Nellie H.	16.00
Harris, John	5.00
Hartzler, Henry C.	30.00
Harvey, Lettie	1.50
Heaviland, Clarence T.	47.00
Heaviland, J. A. Carl	.70
Heaviland, Leon W.	19.00
Heaviland, Lewis M.	78.00
Heaviland, Margaret	.10
Heaviland, Ed, and wife	55.65
Hewitt, Anthony R., and wife	24.01
Hewitt, Samuel E., and wife	25.00
Hewitt, Wilbur C.	3.00
Hicks, Ina	13.00
Highland Park Branch	47.96
Hill, Allen, and wife	43.50
Hill Ida May	5.00
Hill, Mary F.	12.90
Hodge, Nelle	9.00
Hodgins, John, and wife	59.50
Holland, Royce	111.94
Hough, Bert, and wife	5.00
Hough, Ronald	1.25
Hunter, Mrs. Edgar	5.00
Hunter, Mary	5.35
Hunter, Samuel J.	16.00
Ingram, Lena May	2.50
Isles, D. Russell	20.00
Isles, D. S., and wife	2.00
Jacobs, Anna E.	10.00
Jacobs, Burt	2.75
Jacobs, Elizabeth F.	1.00
Janrow, Verlyn G.	9.30
Jones, Letha Hill	75.00
Joplin, William A., and wife	20.00
Kelley, N. H.	25.00
Kellogg, Alice E.	5.00
Kenyon, Katherine	10.00

Kettner, George, and wife	2.00
Kettner, Jennie	.75
Kilbourne, Guy, and wife	31.65
Kimball, Clarence	5.00
Kimball, Mabel P.	3.00
Koons, Lillian Lois	39.40
Kuhn, Adolph	50.00
Kuhn, Emil	125.45
Lambkin, Curtis, and wife	1.00
Larson, Emma B.	6.00
Leavitt, Emily	25.00
Ledsworth, Eben	5.25
Leland, W. E., and wife	10.00
Lively, Herbert R., and wife	80.00
Lockwood, Clara	5.75
McAuley, Elmer, and wife	5.50
McCoughan, George, and wife	3.00
McDonald, Francis, and wife	5.00
McIntosh, Earle	200.00
McIntosh, Eliza	5.00
McLennon, Thomas	20.00
McLeod, George, and wife	36.00
McNamara, D. S., and wife	5.00
McStay, Lettie	5.00
MacDowell, Harriett E.	6.00
MacQueen, Elizabeth	10.00
Magargee, Birdie	5.80
Magargee, Charles J.	26.00
Magargee, William	10.00
Mann, Arline E.	10.00
Mann, Mrs. J. A.	10.00
Mark, Ethel G.	10.00
Marriott, Burton J.	27.00
Masley, Edna May	5.00
Mead, James, and wife	9.00
Mellendorf, Albert, and wife	4.00
Mellendorf, L. F.	46.00
Millen, Floyd and Iva	2.37
Miller, Frederick T., and wife	35.50
Miller, Myrtle	1.42
Mitchell, J. W., and wife	410.00
Montross, Cleola Horn	92.00
Montross, E. H.	20.00
Moore, F. A., and wife	4.50
Moore, William Walker, and wife	30.00
Moran, George	1.00
Morgan, Clara P.	1.50
Morrison, Sarah	5.15
Mottashed, Earl	.25
Mottashed, J. Charles, and wife	65.00
Mount Morris Saints	2.21
Murphy, Mrs. C. B.	2.00
Neale, Myra	13.35
Nephew, Edw.	23.00
Newman, Howard, and wife	48.00
Newstead, Elizabeth	15.00
Nolan, Frank Earl	5.00
Notter, Nellie	5.00
O'Brien, Anna	5.00
O'Dell, Anna	1.00
O'Dell, E., and wife	2.00
O'Dell, Keith	3.15
O'Dell, Sylvia	4.00
O'Dell, W. C.	84.75
Oesch, William	10.00
Oliver, Annie	28.02
Oliver, Joe, and wife	9.07
Oliver, John F., and wife	255.85
Orion Branch	73.96
Orme, Pauline	1.00
Orme, Robert	20.00
Orme, Sarah	11.00
Overstreet, Cora B.	10.00
Palmer, William M.	2.30
Pangman, Eulia S.	.15
Pangman, George, and wife	1.00
Papenfus, Fred C., and wife	86.31
Pappas, Sister M.	3.50
Parrish, J. Stanley	10.00
Pelton, Nora	10.50
Pentland, Annie	10.00
Peterman, Eva M.	27.00
Peterman, Grace	.10
Peterman, John M.	18.15
Phillips, Nancy	5.00
Pincomb, Mary E.	9.00
Pittsley, Saul, and wife	285.00
Platt, Vincent, and wife	8.50
Pohly, Elizabeth	7.00
Pollard, Mary	1.50
Pontiac Branch	15.01
Pontiac Department of Women	1.50
Porter, Bertha M.	57.00
Powell, Geraldine	.12
Powell, Leroy	2.00
Powell, Mary Jean	2.00
Powell, Norman, and wife	10.00
Powell, Shirley, and wife	2.00
Pushman, Alexander	10.00
Ragatz, Richard	32.00
Reasseau, Jesse	3.00
Reynolds, Beulah	10.10
Rhodes, George H.	3.50
Rhodes, Lulu M.	16.50
Riegle, Leo, and wife	60.86
River Rouge Group	25.28

Robb, Percy, and wife	7.00
Roberson, C. H., and wife	21.40
Rodgers, Ethel M.	13.30
Rohde, Julia	110.00
Rohde, Richard	1.00
Rosbury, Elmer, and wife	34.00
Ross, Albert A.	3.00
Ross, Lydia M.	5.10
Rowe, Asa B.	2.00
Russell, R. Melvin	85.00
Sage, Edmund A.	19.25
Salominer, Phillip, and wife	10.30
Sarbrook, Amos, and wife	1.00
Saxton, David, and wife	6.00
Saxton, Hannah	53.00
Schaar, Mona	18.75
Schaar, Verna	9.00
Schaar, V. D., and wife	46.00
Schaar, Livingston	1.00
Schiller, Michael, and wife	22.00
Schryer, C. M., and wife	66.63
Schwarz, Anna	12.00
Scott, James, and wife	91.30
Scott, James Z.	19.05
Shaw, Ormand	15.10
Shetron, Abbie	10.00
Shetron, Emma	55.00
Shetron, Mildred	5.00
Simons, Bernice	33.16
Simms, Emma	6.00
Simpkins, Mert, and wife	6.50
Skinner, Fred O., and wife	120.00
Sleight, Laura E.	5.00
Small, Lyman L.	70.00
Smith, A. Blakeslee, and wife	11.00
Smith, A. H.	25.00
Smith, Cyrus R.	21.00
Smith, Floyd, and wife	15.00
Smith, Helen V.	10.00
Smith, Mrs. S. B.	20.00
Spear, Joseph, and wife	5.00
Stewart, William, and wife	35.00
Stock, Clarence	1.00
Stocks, Elizabeth	2.00
Stocks, Vera C.	2.00
Sutton, Sara	2.00
Taylor, D. M., and wife	23.00
Teal, George F.	31.00
Teal, Herbert, and wife	174.25
Thomas, Emma	40.00
Thomas, Florence	4.24
Thomas, Virginia	1.00
Thorne, Max Aylmer	40.00
Townsend, North I., and wife	41.00
Tucker, Eliza	.50
Tucker, Mrs. George	15.85
Tuttle, William A.	68.23
Uhl, Peter, Lucille, and wife	7.50
Ulman, Richard, and wife	5.00
Vasbinder, Grace	2.00
Vincent, Edith	1.00
Volz, Anna A.	250.00
Volz, Lucy	200.00
Walker, Duncan, and wife	11.70
Walters, Alma	.65
Walters, Andrew	135.00
Warren, Fred E., and wife	4.00
Washington, Anna R.	7.50
Watson, Arlie	.20
Watson, Charles and Mary	15.50
Watson, Glen	.30
Watson, Lucy	1.00
Watson, Mary	.01
Weaver, Vera M.	25.00
Wells, Gilbert	1.40
Wells, Lawrence	2.25
Wells, Nellie	14.25
Wells, William, and wife	64.00
West, Minerva	47.00
Wheeler, Evalin C.	31.00
Whenham, Leslie	12.00
Wilcox, Lenora	6.00
Wilcox, Lorna M.	9.00
Wilcox, Mable	5.00
Wills, Lewis and Edna	15.00
Willis, Charles W.	16.00
Willis, Leo, and wife	22.00
Willis, Mina P.	5.00
Winslow, Willard	.08
Wode, D. Hazen	40.60
Wood, Annie	.10
Wood, Betty	.10
Wood, Carlos, and wife	71.71
Wood, Helen	1.49
Wood, Ross	.10
Woodworth, Mrs. W. O.	23.00
Yager, Guy U., and wife	4.00
Yarrington, Ivan	120.00
Yarrington, Grant	5.00
Yarrington, Varil, and wife	50.00
Young, Lottie	60.00
Zimmerman, Sarah	1.60
Total	\$11,129.96
Paid direct to Presiding Bishopric	
Arendt, Van W., and wife	106.00
Blodgett, Tom	20.00
Ferris, Jennie	11.00

Hammond, Julia	100.00
Hand, Mrs. W. Alfred	25.00
Lucas, Ella	12.00
Mark, Ethel G.	15.00
Maynard, B. L.	15.00
Russell, R. Melvin	5.82
Saint Clair Branch	21.68
Siegel, Violet	2.00
Total	\$333.50
Grand Total	\$11,463.46

FAR WEST STAKE

Paid through Milo Burnett, Bishop

Allen, Mrs. J. H.	\$ 5.00
Alma Group	2.16
Alter, Vivian	1.00
Anson, Clyde L.	10.00
Anson, Gladys	2.00
Anson, Mary L.	10.00
Archibald, James	.35
Arnold, F. A.	2.00
Arnold, Vienna	1.00
Ash, Mrs.	.30
Ault, Della G.	5.00
Balchen, Mrs. F. H.	5.00
Ballinger, Mrs. M. M.	10.00
Basque, Mary L.	5.00
Beadnall, Helen	1.00
Bohrer, Beatrice	3.76
Bohrer, Frederick C., and wife	11.00
Bond, W. S.	5.00
Bowser, Gilbert	35.00
Brose, F. W.	24.55
Brown, A. N., and wife	18.00
Brown, Frank	20.00
Brown, Grace L.	3.90
Brown, Leroy	1.00
Brown, Muriel	.15
Brown, Spencer	1.00
Burlington, Bessie	10.00
Burlington, Jack	.41
Burnett, Billy	.65
Burnett, Ethel Mae	1.00
Burnett, Gail	1.00
Burr, Martha L.	40.00
Cameron Branch	82.80
Carpender, S. P.	146.00
Catron, Marthana	20.00
Chambers, William	12.00
Chappell, P. F.	200.00
Christiansen, Gladys	10.00
Chuning, George I.	3.25
Church, Alice B.	3.00
Clay, William	39.00
Clevenger, Ella	1.00
Cline, Della	7.50
Constance, Archie and Bonnie	20.05
Constance, B. R.	32.85
Constance, Ethel	5.00
Constance, J. S.	10.00
Constance, W. E., and family	12.00
Cook, Arthur	1.25
Cook, George	15.00
Craven, Earl, and wife	50.00
Craven, Mrs. E. J.	10.00
Craven, Edith	5.45
Craythorne, Eliza	10.00
Curtis, Albert	5.00
Day, Laura	18.83
Delano Branch	2.40
Devanney, T.	5.00
Dice, B. J., and wife	25.00
Diem, Herman, and wife	1.05
Diem, Robert, and wife	25.00
Dunlap, O. C., and wife	19.00
Dunn, Horace	1.00
Dwyer, Angie	4.00
Easter, Mrs. Milton	5.00
Edgerton Junction Branch	12.23
Edson, Clark	6.00
Edwards, Junior	1.00
Ehlers, Barbara	39.50
Ellis, Cora	10.75
Ellis, W. A.	2.00
Eppard, Josephine	1.00
Erickson, Clara	4.00
Erickson, Hilma	41.48
Erickson, O. A., and wife	4.00
Far West Stake	174.82
Fiddick, D. C.	15.00
Fiddick, Thomas	150.00
Flanders, Lydia	1.60
Gamet, D. W., and wife	219.00
Garrett, Mrs. M.	30.00
Garrett, Ora	17.76
Gerser, George J.	5.00
German, Marion, and wife	18.65
Gilmore, Mrs. M. E.	2.00
Glenz, Mrs. George	1.00
Glenz, Mildred	1.00
Goodenough, Vern P.	6.50
Goodin, George	1.50
Graham, Ida	8.00
Guilford Branch	14.34

Gurwell, Abram L., and wife	107.32
Gurwell, E. A.	15.00
Guyer, Amanda	4.07
Guyer, Mrs. W. H.	2.69
Haden, C. E., and wife	100.00
Haden, Junior	.76
Haden, R. A., and wife	10.00
Hale, Thomas E.	4.00
Hamann, William G.	38.00
Harrington, Margaret	50.00
Hartley, Priscilla	6.65
Hartshorn, Elbert	2.45
Hawkins, Mary	10.00
Hawley, Morgan	2.60
Head, Madge	167.20
Hidy, Alta E.	20.00
Hidy, Gordon, and wife	147.40
Hidy, Mrs. J. A.	100.00
Hidy, Joseph L.	39.00
Hill, Lester W.	17.00
Hines, Amelia	24.00
Hodson, Ida J.	42.95
Holbrook, Eva	3.25
Hopkins, Mrs. R. W.	1.00
Hovenga, J. E., and wife	188.50
Hutson, Cecil	2.00
Hutson, Henry	.20
Jensen, Alec	75.00
Jensen, Carl N.	100.00
Jensen, Carrie Mary	230.00
Jensen, Edward, and wife	50.00
Jensen, Harry I.	50.00
Jensen, Raymond	100.00
Jeschke, George, and wife	5.00
Jesters, Gilbert	1.00
Keck, L. A.	5.00
Kerns, Sallie	50.00
Keypert, W. H., and wife	34.86
Kingston Branch	23.48
Kinnaman, Jack	4.00
Knowles, A. B., and wife	3.00
Koger, G. B.	15.00
Koons, Clara	.25
Lakeside-Haven Saints	10.26
Lawton, J. E.	20.76
Lewis, Carrie M.	108.25
Lewis, Emma B.	68.25
Lewis, Jeanette	11.10
Liggett, C. R.	35.00
Liggett, Dwight	1.00
Livingston, Ralph M.	74.70
Lozier, Mae Milligan	5.00
Lozier, O.	10.00
Macrae, Leroy	2.30
Macrae, R. L., and wife	20.00
Mason, Etta	.50
Mason, Richard	.15
McCann, Alice	2.00
McCauley, Mrs. George W.	5.00
McGuire, Mrs. Walter G.	2.00
McKee, Elizabeth	10.00
McKee, Howard	68.39
McMullin, Georgia	3.00
McPeck, H. Douglas	27.00
Middleton, Julia	50.00
Milligan, Floy	18.25
Myers, A. L., and wife	185.60
Nelson, Alma	86.20
Nelson, C. C.	25.00
Newman, Henry	5.00
Norwood, George M.	1.00
Oakdale Branch	13.23
Oleson, O. E.	11.00
Parson, James	50.00
Paul, Emma	30.00
Pederson, Holgard	1.80
Penny, Christine	1.00
Penny, Walter	1.00
Peters, Margaret	50.00
Peterson, Clarence	4.00
Peterson, Roscoe	10.00
Pleasant Grove Branch	5.35
Powell, Edith May	8.00
Powell, Eva Marie	30.00
Powell, Joseph	45.00
Powell, Maggie	5.00
Proffit, J. D., and wife	15.00
Ranes, John H., and wife	25.00
Rea, J. C., and wife	25.00
Reeves, Harry	.20
Reeves, Wallace	.75
Richmond Group	15.50
Ross Grove Branch	13.18
Ross, Howard	.20
Ross, M. S., and wife	15.00
Ross, W. T.	4.00
Rounds, Mary	5.00
Ruoff, Adolph L.	21.81
Ruoff, Carl F.	21.88
Ruoff, Chris, and wife	1.00
Ruoff, John, and wife	22.50
Ruoff, William	8.51
Saint Joseph Young Married People's Class	20.24
Saint Joseph First Branch	98.52
Saint Joseph Second Branch	24.30
Saint Joseph Third Branch	17.26
Saint Joseph Fourth Branch	16.48
Saint Joseph Fifth Branch	6.00

Sackman, Park	21.25
Salisbury, O.	15.00
Schmidt, David H.	20.00
Schmidt, Esther	1.00
Schoff, Richard, and wife	5.00
Shackelford, Steve and Nora	27.43
Shaw, Grace	10.00
Smith, Alice	10.00
Snider, Mrs. J. H.	17.00
Spillman, Mrs. Harry	1.00
Spillman, Henry, jr.	2.00
Spillman, Mrs. Henry, sen.	2.00
Spooner, Walter	7.50
Stewartville Branch	14.33
Surbaugh, Elsie	12.95
Swanson, Charles A., and wife	50.00
Swanson, Ethel	26.00
Swanson, Swen	10.00
Thomas, Nellie	5.00
Timm, Howard, and wife	115.30
Torrance, Caroline	145.00
Torrance, W. B.	2.00
Trenton Branch	9.84
Trenton Home Department	.76
Uphoff, Adeline	10.00
Uphoff, Maxon	1.00
Uphoff, W. F.	200.00
Vaughn, E. M., and wife	3.00
Wakenda Mission	7.99
Walker, Etha R.	5.00
Webb, W. O.	5.00
Weese, Chloë Jester	10.00
Weitlick, Herman	25.00
Whitlaw, Lorene O.	9.00
Williams, Opal	2.00
Willis, Ruth Mae	1.00
Wood, C. E., and wife	100.00
Worden, W. H., and wife	5.00
Total	\$6,092.24

Paid direct to Presiding Bishopric	
Basque, May L.	5.00
Beal, C. E.	5.00
Craven, Libbie	4.00
Fetter, William C.	2.00
Hager, Susan	1.00
Holmes, Lillie M.	11.00
Jones, Jessie	38.00
Lentell, J. R., and wife	7.00
Milligan, John	5.00
Place, J. Albert, and wife	70.00
Proffit, J. D., and wife	10.00
Scott, Dana E.	300.00
Sedoria, O. E.	67.56
Ward, Mrs. J. M.	25.00
Wilson, Mrs. D. E.	1.00
Young, Alice M.	3.60
Total	\$555.16
Grand Total	\$6,647.40

FLORIDA

Paid through E. N. McCall, Bishop's Agent	
Arant, Mrs. S. O.	\$ 10.00
Barnes, J. J.	.72
Brooks, John and Mabelle	2.90
Dreadin, G. W., and wife	10.00
Dreadin, J. W., and wife	12.50
Edeker, F. M.	10.00
Hammac, Hattie	3.00
Johnson, J. E., and wife	20.00
Lewis, Irvin E.	6.00
Long, S. M.	1.00
McCall, E. N.	40.00
McCall, Faith	9.80
McCall, A. D. and Helen	12.50
Morgan, A. E., and wife	25.00
Powell, J. M. Lee and Beulah	15.00
Row, John E. and Bessie Lee	1.30
Sandiford, H. W.	30.00
Thompson, Mellie	2.50
Vickrey, C. B.	35.00
Vickrey, W. F., and wife	10.00
Vickrey, Willie	25.00
Vickrey, T. W.	40.00
Vickrey, J. K.	15.00
Total	\$336.32
Paid direct to Presiding Bishopric	
Barrington, D. B.	\$ 30.00
Blue, W. T.	1.25
Booker, Annie M.	.50
Booker, E. R.	2.75
Booker, H. M.	.50
Booker, Sallie	.50
East, Idella	1.05
Eng, N. C.	1.68
A Friend	280.49
Smith, Mrs. H. E.	15.00
Total	\$333.72
Grand Total	\$670.04

FREMONT, IOWA

Paid through C. W. Forney, Bishop's Agent	
Becksted, Ward	\$.85
Blessing, Roxanna	12.00
Comstock, Mrs. James	45.00
Duckett, Lora M.	17.00
Dunsdon, Roy, and wife	10.00
Dunsdon, Virtue	4.00
Eyler, Belva P.	10.00
Forney, C. W.	47.00
Glenwood Branch	9.94
Johnson, Carroll	5.00
Johnson, Glen	5.00
Lambkin, B. S., and wife	7.50
Logsdon, Harold	1.00
Miller, Florence	1.00
Miller, Mamie F.	20.00
Moffet, Catherine	5.00
Patton, Lizzie Cheney	20.00
Royer, Alta	5.00
Shaw, Earl	.25
Shenandoah Branch	33.69
Tabor Branch	9.70
Topham, John R.	5.00
Thurman Branch	5.45
Tyler, Frederick	2.00
Tyler, Hazel May	2.00
Tyler, Jerry	6.00
Total	\$289.38

Paid direct to Presiding Bishopric	
Duckett, Lora M.	15.00
Harrington, Anna	5.00
Miner, Emma D.	20.00
Novinger, Frank, and wife	25.00
Stephenson, Jennie	50.00
Total	\$115.00
Grand Total	\$404.38

GALLANDS GROVE, IOWA

Paid through E. L. Edwards, Bishop's Agent	
Abbott, Mrs. Grant	\$.30
Allen, John, and wife	30.00
Allen, J. and Neil	10.00
Allen, Jack	10.00
Auburn Branch	8.30
Baber, Fred and Linnie	20.00
Barker, Dora	157.45
Baughman, E. A., and wife	11.70
Baughman, D. S., and wife	7.00
Batt, William H.	25.00
Bell, Sophrona	8.50
Black, Claude	6.00
Black, G. C., and family	10.00
Brogden, Julia	163.00
Butterworth, Vida E.	10.00
Carmichael, C. L. and S. A.	83.50
Carroll, Mrs. M. J.	1.00
Carroll, Mrs. William	1.50
Cherokee Branch	26.60
Cherokee Women's Department	5.00
Chiles, E. M., and wife	15.00
Chiles, Merle	6.25
Coalville Branch	38.68
Cockfair, L. I., and wife	10.00
Cose, Lucy	3.00
Crandall, A. H.	2.50
Crippen, A. R., and wife	44.90
Crippen, Christina	6.00
Cruzan, Charles E.	3.00
Darling, Pearl	5.00
Denison Branch	13.07
Deloit Branch	13.50
Dow City Branch	27.38
Draper, Kate	1.25
Edwards, E. L., and wife	150.00
Fish, B. T., and wife	35.00
Fish, Elizabeth	10.00
Fish, Robert, and wife	100.00
Fish, Velma	12.07
Griffin, Laura	18.00
Hall, Alva	10.00
Hahn, Carrie	17.55
Hansen, Eva	1.00
Hartshorn, Catherine	139.60
Hay, Roy, and wife	10.00
Hay, Thomas, and wife	10.00
Hayes, Nathan	200.00
Haynes, Albert	25.50
Hill, Loyd	10.00
Jackson, Bernice	2.00
Jackson, Helen	5.00
Johnson, Guy R., and wife	100.00
Jordan, Melissa E.	30.00
Jordan, Nora	8.00
Jordison, C. E.	26.50
Jordison, Hannah	70.00
Jordison, John, and wife	5.00
Jordison, Richard, and wife	11.00

Table listing names and amounts for the first section, including Jordison, Samuel, and wife for 50.00, Keairnes, C. W., and Grace for 15.00, etc.

Table listing names and amounts for the second section, including Fillinger, Friedrich for 27.50, Findor, Johann for 48.50, etc.

Table listing names and amounts for the third section, including Liebner, Brother for 16.00, Leiert, Sister for 1.00, etc.

Table listing names and amounts for the fourth section, including Welh, Karl for 5.00, Weseloh, Luise for 2.00, etc.

TotalMarks 4,131.92 or\$987.50

HAWAII

Paid through G. J. Waller, Bishop's Agent

Table listing names and amounts for the HAWAII section, including Ania, Charles for 17.48, Aki, Frank for 3.00, etc.

Total\$966.89

HOLDEN STAKE

Paid through J. A. Koehler, Bishop.

Table listing names and amounts for the HOLDEN STAKE section, including Atherton Group for \$37.33, Atherton Dorcas Circle for 5.55, etc.

Total\$3,054.73

Paid direct to Presiding Bishopric

Table listing names and amounts for the Bishopric section, including Ballantyne, D. F. and R. M. for 125.00, Edson, Elizabeth B. for 70.00, etc.

Total\$315.00

Grand Total\$3,369.73

GERMANY

Paid through Walter Muller and Leonard Hoisington, Bishop's Agents

Table listing names and amounts for the GERMANY section, including Ackert, Brother for 3.00, Albert, Tozfer for .50, etc.

Table listing names and amounts for the GERMANY section, including Fillinger, Friedrich for 27.50, Findor, Johann for 48.50, etc.

Table listing names and amounts for the GERMANY section, including Liebner, Brother for 16.00, Leiert, Sister for 1.00, etc.

Childers, C. W., and wife	100.00
Chippy, William and Millie	16.68
Chick, Viola	3.50
Clear, Mary	5.00
Christensen, Charles	20.00
Clark, Gracie	1.23
Cline, A.	100.00
Cline, Emma	2.00
Cooper, Charles	10.00
Cooper, Mary	70.00
Cooper, Mary J.	20.00
Courtney Church	17.58
Crabtree, John, and wife	2.00
Crabtree, Roy W.	.70
Crandall, Freeda	2.90
Crandall, Neil and Susan	15.00
Curtis, Ira, and wife	96.41
De Puy, C.	5.00
Dillon, Robert	50.00
Doty, Kate	7.00
Duffey, James, and wife	65.00
Dyer, Maude	7.50
Dunnevent, Blanche	2.00
Dunkerson, Walter	1.00
Eddleman, Ray W.	65.21
Elkins, Eliza	1.50
Errett, Carrie	15.00
Fishback, Sophia	20.00
Ford, A. Mark	325.00
Ford, F. E.	114.88
Ford, James W.	50.00
Ford, John W.	479.63
Ford, Paul J.	2.90
Ford, Ruby	46.29
Furness, Esther	5.50
Gaffin, Martin, and wife	1.00
Goddard, Merritt	1.46
Goddard, Richard	.15
Gore, Velma	.22
Grandview Branch	32.22
Hainza, Emma	5.00
Harp, Minnie	5.00
Harring, Minnie	120.00
Hartley, Margaret Childers	5.00
Hentze, Emma	8.60
Higdon, Ammon K.	1.41
Higdon, Amos T., and wife	55.00
Holden Group	44.76
Holden Home Saints	16.74
Holden Religio young people	2.58
Hopkins, C. V., and wife	100.00
Hughes, D. R.	25.00
Hughes, O. C. D.	24.00
Hurshman, Dwight	3.00
Johnson, Christiana	2.00
Jordan, Sarah E., and daughter	2.50
Knobnoster Branch	19.09
Koehler, Altha Naomi	26.00
Lamson, Mary	10.00
Larsen, A. P., and wife	20.00
Larsen, Luscio	20.00
Lawhead, Elizabeth	2.00
Lees Summit Branch	26.53
Lesco, Amelia	.50
Lexington Branch	30.15
Liley, Edna	2.50
Lingo, S. H.	12.50
Lycan, Floy	4.00
Macrae, Leroy	5.87
Macrae, W. S.	2.16
Manlove, Rose	1.00
Marsh, Claudia	3.34
Marshall Branch	52.76
Martin, Charles and Jane	20.00
Martin, Melvin	1.93
Mathis, George	.45
McCormack, Jay	1.40
McCormack T. L.	5.00
McCormack, Walter	.30
Mengel, Pearl	10.00
Merrick, Jesse L.	37.00
Merrick, Mrs. L. J.	1.21
Merrick, Vernon F.	67.75
Mills, C. A.	30.00
Mills, George Hubert	10.00
Mills, William F.	5.85
Milton Road Mission	4.91
Mitchell, W. P.	34.82
Mock, Elbert	41.00
Moneymaker, Frances	13.60
Moore, B. R.	9.00
Moore, Muriel	10.00
Moorman, R. F., and wife	35.95
Morgan, L. J.	1.00
Murray, Sarah M.	1.20
Neff, Edith Erma	.50
Neff, Verna	10.00
Norman, Edna	1.00
Oglevie, W. E.	50.00
Paulger, Ida	3.80
Paulger, W. H.	20.00
Paxton, C., and wife	15.00
Perry, James P., and wife	15.00
Petre, Delbert	5.00
Petre, E. E.	10.00
Petre, J. F., and wife	117.60
Phelps, J. W., and wife	5.00
Phillips, Jessie	20.00

Post, J. H. and Adiene	24.00
Post Oak Branch	15.74
Priscilla Club	1.91
Propst, James W. and Elnora	1.00
Raschke, Linnie	5.20
Raschke, Noval	1.00
Ridge, Charles, and wife	10.00
Ridge Harold E.	.60
Ridge, Mrs. R. M.	.60
Riesland Elmer, and wife	11.00
Rimmer, J. C., and wife	300.00
Rudd, Mrs. L. J.	5.00
Sabin, Lenna	10.00
Sanders, A. W., and wife	9.00
Sedalia Branch	14.79
Sibley Group	1.11
Simmons, Willis	4.00
Sisk, Willie	10.00
Six, R. C., and wife	15.00
Smith, Isaac M.	5.00
Smith, Walter, and wife	26.80
Snyder, A. M. and Ella	10.00
Snyder, Rudolph	2.05
Spohrer, Dixie	.50
Spohrer, Mrs. J. H.	2.00
Spohrer, Lois	2.00
Spurlock, C. J.	6.82
Sterling, S. A.	5.00
Sterling, Tillie	10.00
Storms, Edith Childers	5.00
Taylor, Mrs. Charles	1.54
Thayer, Charles H.	17.60
Thayer, Clara M.	17.00
Thayer, Frankie	1.00
Thayer, G. A.	20.00
Thayer, H. G.	19.44
Thistlewait, Cecil	1.00
Thompson, Doctor Emery	219.51
Tubb, Elizabeth	5.00
Van Tuyle, Wendell	3.43
Walker, M. M.	1.60
Walrath, William and Harriett	348.50
Ware, Dwain	2.00
Ware, W. H., and wife	7.90
Warrensburg Branch	14.85
Weaver, Ionia	1.75
Weir, Arline	5.00
Weir, D. K.	13.65
West, Mary P.	2.00
Wilkinson, N. N., and wife	10.00
Williams, Roy H.	11.73
Wilson, Clyde Leonard	3.36
Wilson, Esther May	2.90
Wilson, Oscar	73.12
Winslow, W. C.	5.10
Wetherby, Perlina	16.00
Wright, Barbara	.32
Wright, Gerald	.32
Wright, John O.	.32
Wright, Mrs. Stanley	1.00
Young, Chester Cobert	.05
Young, Chester, and wife	53.54

Total\$4,883.06

Paid direct to Presiding Bishopric	
Oliver, K. Z.	8.60
Radnall, H. J.	50.00
Ware, W. H.	5.00

Total\$ 63.60

Grand Total\$4,946.66

IDAHO

Paid through Ed. L. Haas, Bishop's Agent

Anderson, G. B. and Bertha	\$ 20.00
Boise Branch	47.65
Chambard, Gladys	145.60
Condit, Charlotte F.	84.00
Condit, James Ervin, and wife	23.25
Daniels, Mrs. Henry	34.00
Fletcher, Arthur	50.00
Glauger, John, and wife	10.00
Hagerman Branch	11.35
Hanson, H. P., and wife	54.00
Hendrickson, Isabelle	5.00
Hoffman, John, and wife	46.95
Hoisington, Earl F. and Ada B.	25.00
Hunt, Mary	2.00
Jackson, T. B., and wife	51.50
Jones, Laura Belle	2.00
McKnight, Florence	5.26
Moore, A. V.	50.00
Montgomery, Marie and Irvin	1.50
Premo, Mrs. A. L.	10.80
Reid, Bertha	5.00
Rupert Branch	42.45
Sheldon, Doctor W. B.	10.00
Ultican, William P.	11.25
Verham, Henry	5.00
Van Trump, Eliza	9.00

Van Trump, David B.	259.85
Wilfereth, Maude	8.00
York, C. J.	50.00

Total\$1,080.41

Paid direct to Presiding Bishopric

Conyers, Mrs. J. H.	1.00
Daniels, Mrs. Henry	20.00
Hunt, Mary J.	2.00
Leigh, W. M.	2.50
Miller, Annie	10.00
Sheldon, Doctor W. B., and wife	160.00
Winegar, Fern	13.40

Total\$208.90

Grand Total\$1,289.31

ILLINOIS, CENTRAL

Paid through Martin Bolt and George W. Nowack, Bishop's Agents

Adams, Chester	\$ 12.00
Aures, Lillie	2.00
Beardstown Branch	8.38
Beeby, Florence	34.10
Beeby, William, and wife	88.50
Bowen, Florence	1.00
Bowen, Chloe	13.35
Central Illinois District Reunion	20.85
Eberwine, Dorothy	7.00
Ettinger, F. G.	7.63
Gannon, Emma	50.00
Hanson, Anna	1.00
Holvey, Robert, and wife	2.00
Holvey, Opal	2.00
Jenkins, John J.	12.00
Jenkins, John	16.00
Jones, Thomas R.	2.50
Lankford, Addie	10.00
Lucas, Ruben, and wife	24.00
Martin, C. H., and wife	30.50
McPeck, Mary	2.00
Miller, David Mary	120.00
Mose, C. A.	45.00
New Canton Branch	2.05
Nowack, Edw., and wife	64.00
Nowack, George, and wife	60.83
Pana Branch	.50
Phillips, Clarisie	1.10
Pritchett, Fred, and wife	5.00
Rudow, Walter	40.00
Shoemaker, Lena	1.00
Sloan, Charles	10.00
Springfield Branch	17.55
Smith, Berenice	6.00
Taylorville Branch	32.20
Tyler, Arthur, and wife	7.00
Vanhoose, Will E.	25.00
Williams, Joseph	4.70

Total\$788.74

Paid direct to Presiding Bishopric

Herbert, George	130.00
Underwood, Mrs. W. H.	2.00

Total\$132.00

Grand Total\$920.74

ILLINOIS, NORTHEASTERN

Paid through Elmer A. Kahler, and J. L. Gauthier, Bishop's Agents

Acord, Mrs. C. P.	\$ 50.75
Alden, Edith J.	42.00
Aurora Mission	13.82
Barrows, S. C.	79.87
Batton, Sarah Holt	10.00
Beaman, Glynn	61.00
Bell, S. Harriet	10.00
Belvidere Women's Department	1.50
Belvidere Branch	14.78
Blakely, Ila	15.00
Blakely, Nellie	48.00
Bohlender, Jennie C.	90.00
Bostian, J. F.	20.00
Brothen, Lovell	1.50
Buseth, Harold	20.00
First Chicago Branch	146.94
Central Chicago Branch	91.44
Cooper, Irene L.	50.00
Cooper, Marion	8.00
Cooper, John Francis	1.00
Cooper, J. G., and wife	105.00
Darling, Clara	2.00

Darling, Brother and Sister	6.00
Darling, Ralph, and wife	3.50
Darmon, William	9.63
DeKalb Branch	17.62
Deselm Branch	34.16
Dippel, Hazel	.50

Edstrom, C. A., and wife	6.00
Erickson, Mrs. Caroline	10.00
Evans, Clem A.	5.00
Fusselman, Ruth G.	20.50
Godwin, Mrs. Arthur	75.00
Hart, Clyde, and wife	40.00
Hayden, E. J.	2.25
Hayer, Orrin, and wife	17.38
Hayer, O. T., and wife	5.00
Hermanson, Amos, and wife	10.09
Hoie, Electa	20.00
Hull, John	1.00
Hurst, Ray L., and wife	85.00
Huette, Mrs. Ben	7.60
Ingram, R. L.	20.00
Israelson, Aaron	67.61
Johnson, Mrs. Barton	30.00
Johnson, Jennie	50.00
Jorgenson, G. M.	18.51
Kahler, Elmer	30.00
Lane, Clifton	20.00
Lawrenson, John	9.25
Lilja, Guss, and wife	25.00
Lindquist, O., and wife	13.50
Lovell, Ben, and wife	1.00
Lovell, Belle	1.00
Lovell Brothers	2.26
Lukchart, Maurice A.	5.00
McDowell, O. A.	15.00
McElroy, Bell	10.00
Miller, Beatrice	10.00
Miller, Mrs. D.	50.00
Mission Branch	30.55
Moore, Rillie	5.00
Newman, Clarence, and wife	5.00
Oliver, John J., and wife	10.00
Olson, Cora	80.00
Ott, H. S.	5.00
Ott, Nellie	5.00
Pement, Philemon and Anna	180.00
Pinkerson, William, and wife	15.00
Plano Ladies' Auxiliary	6.20
Plano Women's Department	8.60
Plano Branch	62.08
West Pullman Branch	5.73
Quick, Ada	8.00
Quick, Silas	60.00
Rockford Branch	12.61
Rogers, Charlie	20.00
Salander, G. W.	15.00
Sanderson, Creta	8.54
Sandwich Branch	15.10
Schwartz, E. E.	1.00
Shaw, Jess, and wife	10.00
Sherman, Arthur, and wife	30.00
Sherman, Olive	1.00
Shiffman, Sophia	20.00
Silk, William	1.00
Simpson, C. C.	25.00
Stahle, H.	50.00
St. John, F., and wife	70.00
Stumbaugh, Sarah	100.00
Thoman, J. Edward	17.00
Thoman, Stella Maud	5.40
Tonks, Sarah E.	5.00
Trowbridge, William	98.00
Vance, Charles E., and wife	5.00
Van Nieuwenburg, Henry, and wife	62.62
Vermilye, Brother and Sister	29.00
Vincent, Lizzie	12.00
Vinson, Brighton M.	2.40
Wahlgren, John	9.00
West Pullman Branch	9.99
Whitney, Florence	12.00
Whitney, Maude	16.20
Wildermuth, J. E., and wife	25.00
Wildermuth, J. F., and wife	10.00
Wildermuth, Berl	1.50
Williams, Ethel	3.00
Wing, Byard	7.45
Wright, Eliza	8.00

Total\$2,825.07

Paid direct to Presiding Bishopric

Beaman, Glynn	\$ 23.52
Clark, Hannah	4.75
Newman, Clarence R.	5.00
Nieuwenhuyze, H. F.	63.77
Sammis, Mary E.	3.25
Sanford, Clinton and Carrie	13.63
Sublett, Mrs. C. B.	1.00
Sublett, Mrs. T. D.	1.00
Wakefield, Narcissus	5.00
Waterbury, Mrs. D. A.	5.00
Williamson, Ethel	3.00

Total\$128.92

Grand Total\$2,953.99

ILLINOIS, SOUTHEASTERN

Paid through O. C. Henson, Bishop's Agent

Allen, Oral	\$ 15.00
Anderson, W. L.	5.00
Barrton, Levi	14.92
Brown, Curtis	20.00
Brush Creek Branch	3.85
Burgess, Joseph M.	1.00
Burgess, Virgil	40.00
Calvin, Eddie	10.00
Casey, M. M.	3.30
Centralia Branch	7.75
Clements, Mrs. S. S.	14.00
Clements, William	5.00
Cook, Laura	1.00
Deselms, John	5.00
Deselms, Lewis	25.00
Gain, Beryl	4.00
Glaspey, Thomas J.	1.25
Gott, Minerva	4.00
Goostree, Sallie	10.00
Green, Mrs. Ira	5.00
Harman, Oda Ethel	5.00
Henson, Arthur	145.00
Henson, Cora M.	5.00
Henson, F. H.	5.00
Henson, John C.	12.13
Henson, Jeff M.	89.00
Henson, R. Hilliard	10.00
Henson, Reuben H.	12.70
Hill, W. R.	.50
Holman, Mark	357.90
Ingram, Ella	5.00
Jack, Olla	1.75
Jones, Mary E.	13.00
Kreidler, C. R.	10.00
Lamb, Bessie	5.00
Lowery, Ava	2.50
Lowery, Marion F.	20.00
Maymon, Harvey C.	15.00
Morris, Mary	30.00
Mt. Vernon Branch	8.56
Phillips, John	76.80
Phillips, Willie	100.00
Rix, Marie	1.00
Roberson, Floy	5.94
Roberson, Met	25.00
Rockett, Annie	10.00
Rockett, Effie	12.00
Simons, Mary S.	1.00
Slover, Mary E.	10.00
Slover, J. G.	60.00
Slover, J. W.	70.00
Slover, Joseph	100.00
Stonecipher, Rosa	15.00
Southeastern Illinois District Reunion	11.92
Turner, Rasmus E.	45.00
Wesner, Lydia D.	6.00
Wolf, Mattie	7.67
Total	\$1,504.54

Paid direct to Presiding Bishopric

Billington, James P.	\$ 15.00
Centralia Branch	1.46
Gersbacher, William	25.00
Gold, C. B., and wife	5.00
Goostree, Millie	5.00
Hart, J. D.	16.00
McHugh, Nancy J.	10.00
Norwood, Lillie	10.00
Robinson, Jess M.	15.00
Rose, Milton, and wife	11.00
Skillet Fork Branch	.67
Slover, James W.	345.20
Total	\$459.33
Grand Total	\$1,963.87

INDIANA, SOUTHERN

Paid through W. O. Robertson, Bishop's Agent

Baggerly, Henrietta S.	\$ 2.00
Bennett, Grace and Arthur	6.00
Brown, Arley, and wife	12.00
Burwell, H. W., and wife	65.00
Connor, Amariet	1.00
Davis, Okla	2.00
Davis, William	131.80
Ferguson, G. H., and wife	70.00
Ferguson, Nita Ray	44.20
Fish, Maude M.	3.80
Gage, Arthur W., and Edna L.	22.00
Glenn, E. Houston	69.95
Glenn, Joseph Leonard	18.00
Glenn, Mary H.	12.25
Hamar, Edith	50.00
Hanner, William N., and wife	65.00
Hawn, Ida	1.00

Hawn, William	1.00
Hope Branch Women's Department	4.30
Hornocker, Lois	8.00
Indianapolis Branch	52.68
Jaegers, E. A.	27.50
Johnson, Mrs. Maybelle	11.25
Kinnear, Alta	6.00
Kinnear, Flora	2.00
Kirchbaum, Clifford	13.25
Kruezer, W. E., and wife	11.50
Louisville, Kentucky Branch	36.47
Martin, W. H., and wife	5.00
Mast, J. M.	8.00
Masterson, Jennie	1.00
New Albany Mission	9.43
Robertson, W. O., and wife	48.25
Schmitt, Katherine	17.00
Schmitt, Margaret	4.00
Scruggs, Mrs. J. R.	15.00
Scruggs, Rose	30.00
Shetron, Howard	6.00
Tarter, Farris R., and wife	6.20
Tarter, Mamie	.50
Thompson, Anna	5.00
Welch, James B., and wife	48.25
York, William L.	1.00
Total	\$954.63

Paid direct to Presiding Bishopric

Cameron, Jane	\$ 10.00
Hyatt, Harriett C.	20.00
Total	\$ 30.00
Grand Total	\$984.63

IOWA, EASTERN

Paid through R. R. Welday, Bishop's Agent

Campbell, Clarence, and wife	\$100.00
Campbell, Lola	4.99
Cedar Rapids Branch	13.03
Chamberlain, George	10.00
Circle, Juanita	.50
Clark, Mrs. Fred S.	70.00
Clinton Branch	21.30
Davenport Branch	6.20
Davis, Mae	5.00
Eckhart, Louraine	79.70
Edwards, E. E.	2.00
Edwards, Nettie	6.00
Fleming, Alice	4.85
Fulton Branch	24.82
Hall, Mary Alice	.10
Hall, V. Allen, jr.	.05
Hall, Victor A. and Mabel	16.00
Haynes, Guy and Margaret	1.60
Heide, Jessie	.61
Heide, John	40.00
Hodges, John	11.60
Jackson, George	154.00
Jackson, Nellie	45.00
Loper, Edward L. and Maude	2.00
McFarlane, Blanche	37.92
McFarlane, George, and wife	47.75
Moser, John, and wife	25.00
Moser, Mary	150.00
Muscatine Branch	7.85
Nedreau, Mary	6.00
Newlin, Ellen R.	23.50
Oelwein Branch	33.68
Peterson, A. J., and wife	25.00
Pieplow, Fred H., and wife	52.50
Richards, Wesley W.	3.00
Robinson, Myron, and wife	100.00
Spellman, Louis, and wife	1.00
Swalley, Earl W.	1.00
Swalley, Mildred	.50
Trusty, Darl F.	29.25
Voelpel, Edith	180.00
Waterloo Branch	15.64
Webber, Grace	3.25
Webber, Lucille	3.25
Webber, Marcene	3.25
Welch, Mamie	1.00
Welday, Annalee	1.00
Welday, R. R., and wife	229.40
Weston, E. O.	20.00
Weston, Bernard D.	.50
Westendorff, Hulda	18.00
Wilson, Christina	6.62
Wood, William and Fannie	17.35
Total	\$1,661.66

Paid direct to Presiding Bishopric

Beck, Mrs. Frank	4.00
Bense, C. F., and wife	91.57
Dulin, Louisa	5.00
Ellison, Mrs. John and Cecil	6.25

McQueen, W. B., and wife	10.00
Snively, Margaret	3,500.00
Voelpel, Edith	350.00
Total	\$3,966.82
Grand Total	\$5,628.48

ISLE OF PINES

Paid through N. L. Booker, Bishop's Agent

Anderson, Catherine Elvie	\$ 5.96
Booker, Aaron Merle	5.00
Booker, N. L., and wife	10.00
Bush, Constance Louise	2.00
Bush, Mary Catherine	2.50
Bush, Paul Carlton	2.00
Bush, Thomas Leighton	2.00
Carter, Jane Amber	2.00*
Conolly, Verna	2.00
De Costa, Jenny F.	.48
De Costa, Olga	.50
Dixon, Wentrimmia	1.00
Eden, Lottie	.50
Eden, Myrtle Victoria	1.50
Georgetown Mission	2.86
Jackson, Mrs. Farrell	.72
Jackson, Lina	.72
Jackson, Olivene	.25
Jackson, Mrs. Robert M.	.96
Parsons, Antionette Irene	1.00
Savannah Mission	1.00
Solomon, Nessie	2.00
Thompson, Catherine Isadora	2.00
Thompson, Lilas Jane	.50
Thompson, Urina Victoria	.75
Yates, Irskie Lela	2.00
Total	\$ 52.20

KANSAS, NORTHEASTERN

Paid through F. G. Hedrick and M. L. Schmid, Bishop's Agents

Alfrey, Ana	\$ 27.00
Andrews, Hazel	21.30
Atehison Branch	12.92
Bell, Emeline	26.00
Berounius, Mrs. C. H.	10.00
Blankly, B. L.	5.03
Blauser, Elizabeth	1.00
Blauser, Sarah	1.00
Bloss, Nettie	2.00
Bolinger, Esther LaVerne	1.35
Bolinger, William F., and wife	71.06
Brewster, Vera	30.00
Bryant, George D.	35.00
Buckley, James	110.00
Bullard, E. L., and wife	3.50
Chestnut, Sister	2.00
Chestnut, Lydia D.	13.00
Crooker, A. P.	50.00
Cross, Mrs. Delbert	1.00
Dittmore, Edna	15.00
Fanning Branch	26.47
Hays, Helen	14.00
Hedrick, Frank and Emma	5.00
Hedrick, Gilbert, and wife	55.00
Jackson, Lettie	1.00
Jeschke, Carl F., and wife	50.00
Johnson, Dora	2.00
Keller, Mrs. B.	2.00
Krahlman, Dora	4.00
Lyster, Jennie E.	1.50
Lyster, S. J., and wife	32.00
Ottawa Branch	15.21
Reynolds, R. S.	17.00
Robertson, Lloyd	15.00
Schmid, M. L.	4.00
Scott, Mary S.	18.43
Seranton Branch	13.80
Sheets, C. J., and wife	10.00
Shockey, Edgar, and wife	11.50
Showers, M. J., and wife	10.00
Simpson, Wayne	11.75
Snyder, H. A.	5.00
Sprague, A. E.	10.00
Summer, Addie	3.00
Summer, Harold	4.00
Thatcher, Sarah	17.45
Thomas, Ella	17.80
Topeka Branch	32.55
Troy Branch	25.46
Vasser Group	6.11
Wiley, Mrs. John	2.00
Total	\$880.66

Paid direct to Presiding Bishopric

Brewster, Vida L.	10.50
Brooks, Agnes	25.00
Carlson, Mrs. W. W.	5.00
Donahue, David	50.00

Fanning Branch	2.10
Fenner, George C.	2.50
Fenner, Mary B.	40.00
Grimmer, William O.	2.27
Jackson, Benjamin F., and wife	50.00
King, Viola Brooks	15.00
Lyster, S. J. and Julia	85.00
McCamish, A. L., and wife	37.00
McDougal, Joseph and Matilda	125.00
Patterson, John	3.00
Rogers, V. F.	25.00
Rowland, James Milton	80.00
Scott, Mollie	13.75
Smith, Mrs. E. E.	4.00
Sprague, Mrs. A. E.	5.00
Total	\$580.12
Grand Total	\$1,460.78

KANSAS, NORTHWESTERN

Paid through J. A. Teeters, Bishop's Agent

Conover, Forest	\$ 16.06
Conover, Robert	.27
Dye, Mrs. R.	7.60
Engstrom, Minnie J.	5.00
Homestead Branch	24.07
Kanorado Branch	28.82
Light, Florence B.	2.00
Miller, A. J.	13.00
Nutt, John	50.00
Ratcliffe, G. W.	50.00
Ratcliff, Harry E.	20.00
Selden, Nannie	3.00
Selden Saints	12.41
Shumate, F. B.	4.10
Shumate, Leslie R.	.50
Spencer, Helma Irene	.20
Teeter, Mary E.	2.00
Teeter, Wanda	1.00
Teeter, W. H., and family	108.10
Twin Creek Branch	18.14
Walker, Jessie	5.21
Williams, Mark, and family	80.00
Wolfe, Mrs. T. B.	6.00
Total	\$457.48

Paid direct to Presiding Bishopric

Boyd, Mrs. J. N.	\$ 3.00
Ellis, Guy	15.83
Marsh, J. W., and wife	19.80
Total	\$ 38.63
Grand Total	\$496.11

KANSAS, SOUTHWESTERN

Paid through C. T. Pooler, Bishop's Agent

Allen, Ralph	\$.64
Bozarth, M. Alice	10.00
Buschow, A. A., and wife	1,500.03
Buschow, Adolph	4.44
Buschow, Doris	5.79
Caseno, Joseph	28.30
Chance, Florence	10.00
Clark, Bessie	.30
Clark, Winifred	1.00
Cochran, Doctor W. H., and wife	15.00
Cook, Zealie M.	5.00
Deek, May	3.25
Dial, Georgie	2.00
District Reunion	6.79
Farmer, Ammon	.05
Farmer, Earl	.50
Farmer, Tessie	1.00
Fleming, Mary	2.20
Fye, M. M., and wife	8.35
Hague, Helen	18.66
Hague, Isabel	.20
Hankins, Zule	1.00
Horn, Lizzie	15.00
Huffman, John G., sen.	2.50
Huffman, John G., jr.	5.00
Hutchinson Branch	2.92
Jameson, Royal	.05
Jennings, Ralston F.	.30
Kueker, Mrs. E. J.	1.00
Lack, Mrs. A. J.	10.00
Lane, May	10.00
Madden, J. M., and wife	9.14
Matson, Julia	20.00
Merrill, Charles, and wife	10.00
Minton, Mrs. H. V.	.53
Nelson, Edmond C.	20.00
Norris, Arden L.	.25
Pooler, Charles T., and wife	458.05
Seley, Oscar	2.00
Stovall, Viola	5.00

Thorp, T. A., and wife	3.00
Ulrich, A. B., and wife	1.00
Vickery, Lewis	50.00
Walker, Raymond A.	2.00
Whipple, Ira G.	2.00
Wichita Branch	101.47
Wichita Women's Department	5.00
Wilday, Carl L.	.06
Wilday, Merle B.	.10
Williams, Blaine T.	.75
Williams, Thomas S., and wife	9.82
Winfield Branch	12.02
Wolfe, Charles R.	.91
Wolfe, J. R., and wife	15.00

Total\$2,399.34

Paid direct to Presiding Bishopric

Cochran, Athol	100.00
Dial, Georgia	2.00
Dillee, A. and Maud L.	50.00
McCamish, Eliza	20.00
Maloney, Anna	25.00
Maloney, Fred	15.00
Moore, Guy E.	10.00

Total\$222.00

Grand Total\$2,621.34

KANSAS CITY STAKE

Paid through F. B. Blair, Bishop

Allen, Charles A.	70.00
Anderson, Augusta	20.00
Anderson, Fred S., and wife	50.00
Argentine Group	29.55
Argentine Women's Department	6.20
Armourdale Mission	51.62
Arthur, Hazel Jane	.15
Atkinson, Elizabeth	3.00
Babcock, L. E.	2.00
Baggerly, E. W., and wife	20.00
Baker, Eddie, and wife	12.00
Baker, Rayburn	.91
Baldwin, Emma	5.75
Barber, Carrie	120.00
Bartel, Mrs. E.	2.00
Bartel, Mathew J.	1.00
Bay, Allita	46.00
Bay, Edna	5.00
Beaman, William, and wife	10.00
Bell, C. C.	19.00
Bennington Heights Group	51.49
Bennington Ladies' Aid	18.30
Bishop, R. L.	170.00
Blair, F. B., and wife	2.50
Bland, Aurora A.	23.70
Blankenship, Delmar	5.09
Blankenship, E.	3.50
Blankenship, Melva	28.16
Bleil, Eunice	12.00
Bootman, H. J.	61.65
Brady, Mrs. Cecil	1.00
Brady, Dale	.47
Bramwell, George, and wife	9.00
Branham, F. O.	25.00
Brewster, Lanora	7.00
Briggs, Mrs. G.	6.00
Brizendine, Mildred T.	58.00
Brose, P. J., and wife	40.00
Brown, Alta May	3.30
Brown, Cora Leland	.43
Brown, R. E.	20.00
Brown, Mrs. W. S.	2.90
Budd, Ammon W.	20.00
Burden, Mrs. L. L.	225.00
Burleson, Evelyn	5.00
Burleson, William	3.00
Burbridge, Edith	53.10
Burlington, Jack	.81
Cantrell, L. A.	5.00
Cantrell, Lon	18.00
Carlson, Mrs. M.	53.00
Carr, B. B., and wife	1.00
Carr, J. B.	5.00
Carr, Pearl	1.00
Caselman, Mrs. Elba	3.70
Caselman, William	20.00
Central Group	263.42
Chaney, Dewey	9.00
Chaney, Lowell	10.00
Charlton, Charles	5.00
Chelsea Group	29.96
Chelsea Group Women's Department	5.16
Clark, Fern	7.00
Clasby, Mrs. E. M.	14.00
Cleveland, J. E.	10.00
Clutter, Ira	20.00
Clutter, Kenneth	.18
Cochrane, H. M., and wife	7.70
Coakley, J. H., and wife	611.50

Cole, Hartley, and wife	9.00
Combs, Ida	1.00
Connelly, L. C., and wife	31.53
Conroell, Herman	1.00
Cooper, Lila	1.00
Cox, Clifford W.	5.00
Craven, Fred C.	20.00
Crayne, R. J.	185.20
Cumbo, J. W.	1.00
Cunningham, Mrs. S. V.	5.00
Curtis, Doctor H. B.	97.92
Curtis, Lacy	.20
Curtis, Rachel	63.44
Curtis, Vera	43.00
Danielson, Grace	30.00
Daugherty, D. R., and wife	1.00
Davidson, D. D., and wife	29.50
Davidson, Viola	14.25
Davis, H. F., and wife	30.00
Davis, Lyle, and wife	50.00
Davis, W. L.	2.00
Deaver, Audrey	50.00
Deaver, Media	56.73
Decker, Clara	23.55
Devaney, Tom	13.80
Dunn, Rebecca	.15
Duroy, Emma	15.00
Duzan, R. R., and wife	30.00
Duzan, Vida	.30
Eitzyroth, Elizabeth	2.00
Esckridge, A. W., and wife	30.00
Esslin, E. J.	1.00
Evans, F. A., and wife	93.00
Faler, Glenn	12.48
Faler, W. D.	34.00
Farmer, Dorothy	.68
Farmer, Irene	101.00
Fennell, Clara	6.60
Foerschler, Albert	135.93
Foley, W. T.	100.09
Foster, Mrs. Earl	7.00
Fouche, May K.	53.48
Fouche, Mae	52.00
Fowler, L. A.	17.00
Fox, William, and wife	35.00
Furness, Fred J., and wife	1.00
Fusselman, Ruth	48.75
Gard, John	.08
Gard, Ruth	.10
George, John	7.00
Gerber, Paul	5.32
Gerber, Raymond	.28
Gerber, Theodore, and wife	21.00
Gibson, Lois	.63
Goben, A. J.	5.00
Goff, Mrs. S. E.	2.35
Goodfellow, Mildred W.	42.05
Gould, H. A.	37.00
Goold, H. W.	22.00
Goold, R. L., and wife	15.05
Graham, Mrs. M. A.	4.50
Graham, Mary A.	1.50
Grandview Group	113.26
Grandview Temple Builders	5.00
Green, C. E., and wife	50.50
Gress, S. P., and wife	154.35
Griffith, Bernice	4.50
Gross, John	9.50
Gross, Mrs. Loreno	24.00
Gross, Nancy	2.00
Guinn, Albert	23.00
Grim, Dan E., and wife	5.00
Gunsolley, Maude	50.00
Hallier, W. C.	28.00
Halverson, Dora	2.00
Hamilton, Dorothy	1.00
Hamilton, C. E.	15.00
Hammer, J. A.	13.00
Hands, W. O.	30.00
Harrington, J. A.	51.00
Harrington, J. E.	10.00
Hartman, C. A.	10.00
Harvey, Fred C.	13.89
Harvey, Otto E.	35.00
Hawkins, Dan, and wife	8.00
Hawkins, Ernest	12.00
Hawkins, F. E.	31.50
Hawkins, George	35.00
Hawkins, H., and wife	32.00
Hawkins, L. D., and wife	30.00
Hayes, L. W., and wife	8.00
Headwood Group	28.51
Helm, W. A.	47.18
Hepworth, D. G.	35.00
Herrick, R. H., and wife	61.93
Hidy, Ida L.	1.00
Higdon, H. R., and wife	8.00
Hill, Hewitt	.60
Holske, Charles, jr.	8.00
Holske, Laura	5.00
Holske, Vivian	8.00
Hood, Pauline	3.40
Hooper, Marguerite	.25
Hoover, Theodore	1.50
Hoover, William	40.00
Hopkins, Harold	.36
Home, Olive DuRoy	3.00
Hough, Dan, and wife	5.00
Huffman, Mrs. C. L.	51.50

Hunter, Franklin, jr.	.51
Hunter, F. B.	20.00
Hunter, George	.45
Hunter, Irene	50.00
Hunter, Louise	16.60
Huntsman, Mrs. A. B.	11.00
Huntsman, Cleo M.	.40
Huntsman, Glen A.	1.05
Huntsman, John H.	.30
Ingoldsby, Walter	19.10
Jackson, J. D., and wife	54.00
Jackson, Lillian	.45
James, Mary	.50
Jarvis, Mathew	7.00
Jellings, C. D., and wife	65.32
Johnson, Edith	9.00
Johnson, Mrs. George	4.00
Johnson, J. L., and wife	6.00
Johnson, Roy	11.00
Kansas City Second Group	31.54
Kansas City Fourth Group	90.62
Kennedy, David J.	41.20
Keown, Gertrude B.	12.75
Kern, George, sen.	.10
Kuykendall, J. M. and Lena	20.50
Largent, Vera	32.85
Laughlin, Lloyd	79.00
Launceford, Paul	.29
Lentell, T. C.	40.00
LeRow, Russell	2.00
Lewis, Leo G., and wife	86.70
Liddle, May C.	30.00
Lightfoot, A. L.	25.00
Lloyd, E. W., and wife	49.00
Lloyd, Mildred	12.00
Lloyd, Ray	8.00
Lungwitz, Verna	1.00
Maglia, Mrs. Francis	10.00
Malvern Hill Group	48.34
Mannerling, Lura	72.50
Mansel, Mrs.	5.00
Marks, E. W., and wife	25.00
Marmoy, Iola	4.30
Marmoy, Junior	2.60
Martin, Sister	15.00
Martin, Charles and Nellie	17.88
Massie, Betty	.34
Massie, Charles	2.50
Massie, Marguerite	.10
Mathis, Anna	5.00
Mathis, Dorothea	1.20
Mathis, Junior	.60
McCannish, Edna M.	.74
McCarty, A. J., and wife	4.00
McComb, Maude	50.00
McCormick, George William	5.00
McDaniell, Nina	7.00
McHarness, J. H.	5.00
McLanahan, Ida	5.00
McLanahan, Jesse	102.35
McPherson, Mrs. J.	10.00
McVey, Lloree	1.10
Meier, Mrs. C. W.	2.00
Meisker, O. E.	23.00
Merrill, Mrs. F. W.	5.00
Meyer, Amelia	150.01
Miller, Margaret W.	11.00
Moats, Mary W.	145.80
Moran, Thelma	.10
Mount Washington Group	87.64
Mount Washington Department of Women	27.00
Myers, J. A., and wife	1.00
Nelson, Lillie R.	5.00
Northeast Mission	21.95
Nettle, Virginia	.50
Oldfather, H. L.	400.00
Oxendale, W. J., and wife	1.00
Parsons, Dorothy	.20
Penticuff, C. M.	5.00
Peterson, Amelia	5.00
Peterson, Arthur J., and wife	20.00
Peterson, Carl	8.00
Pickering, W. R.	55,000.00
Pierce, George, and wife	29.11
Powell, Carl	2.00
Powell, LeRoy	4.15
Powell, Lottie	.11
Powell, William	42.30
Price, May	8.00
Pritchard, L. Z.	60.00
Quindaro Group	62.15
Quindaro Bible Study Class	1.00
Raveill, Earl, and wife	60.00
Raw, P. J., and wife	155.00
Richards, W. D.	2.00
Richards, W. B., and wife	10.00
Riley, Rowena	1.00
Ringer, Harry	6.00
Ringer, Lenore	4.00
Ringer, Mary	8.00
Robertson, Margaret	7.50
Robinson, W. N.	1,000.00
Root, B. B., and wife	80.00
Rushfelt, H. L.	8.00
Rust, M.	25.00
St. John, C. E., and wife	267.00
St. John, William	.45
Sanders, E. P.	2.50

Sanders, Edw.	3.00
Sandy, Byrna	.37
Sandy, Eleanor	.32
Sandy, Harvey, and wife	42.50
Sandy, Lawrence	.45
Sandy, Lucille	.37
Sandy, Lula	7.50
Sandy, Ruth	.65
Schimmel, J. J., and wife	75.00
Schneider, Mary	1.00
Schriener, Charles, and wife	29.00
Scott, Cornelia	2.00
Scott, Glenn A., jr.	2.00
Scott, Hazel	1.00
Sears, A. W.	29.00
Sears, John, sen.	121.00
Sears, Walter	100.00
Seibert, Lloyd	.20
Seibe, C. A., and wife	143.00
Shaw, J. L.	40.00
Shepard, Cecelia	2.25
S., Mrs. L. A.	55.00
Shepard, Ralph, and wife	1,083.00
Shepard, Ralph, jr.	2.38
Sherman, George O.	3.00
Shimel, Althea	.01
Shireman, B. E., and wife	31.00
Shireman, Philip	6.00
Shore, Maggie	.50
Shoup, Mrs.	10.00
Shure, Charles	22.00
Simpson, Mrs. O. A.	5.00
Simms, J. H.	6.00
Simms, Kenneth	.01
Smart, J. W.	20.00
Smith, Carrie	13.40
Smith, Dwain	2.55
Smith, Elaine	1.00
Smith, Ellen	18.00
Smith, Herbert	3.00
Smith, Pearl	52.70
Smith, Virline	7.62
Stark Acres Mission	4.84
Steelman, C. A.	5.90
Steelman, Charles	66.33
Steffee, John, and wife	20.00
Stetler, Pearl	.01
Stetler, Sarah	10.00
Stobaugh, Edna	.47
Stobaugh, James W.	3.00
Strader, Charles	7.00
Stratton, J. H.	30.00
Stroup, Lavan	.05
Surles, Clarence, and wife	2.00
Swanson, Katherine	15.00
Swarm, Chloe	3.50
Swart, Herman	66.00
Swart, Otis	1.25
Swearingen, Mildred	10.00
Swearingen, Mrs. O. A.	45.00
Tannehill, A. R.	10.00
Tannehill, Clara	4.80
Tanner, J. A.	7.00
Tanner, Myrno	.20
Tate, Verna	10.00
Terrill, A. J.	27.10
Thomas, Emma	70.75
Tucker, Daniel, and wife	90.00
Tucker, Edward, sr.	11.00
Tucker, John	25.00
Turner, C. W.	21.00
Turpin, B. J.	5.38
Turpin, W. T.	62.32
Tyre, Clarence	20.00
Vining, Esther	67.00
Walker, Edna	33.50
Walsman, Mrs. Fred	150.00
Ward, Joseph	16,000.00
Warren, Alma B.	96.10
Watkins, Eloise	.65
Weeks, F., and wife	5.00
White, David, and wife	129.00
Wickham, J. E., and wife	28.09
Wilcox, Hazel	10.00
Wilson, Clarence	3.00
Wilson, C. A., and wife	109.25
Winn, W. J., and wife	35.00
Wolfe, J. F. and Elizabeth	75.00
Wolf, Elmo	.20
Wolf, Irene	2.50
Wolf, Raymond	.10
Woodhead, Clarence	12.93
Woodhead, Clyde	84.25
Woodhead, George	3.00
Young, Adda	5.00
Young, Derald	.75
Young, Roell	.80
Zuber, Joseph	.50

Total\$83,703.94

Paid direct to Presiding Bishopric

Barham, William L.	\$ 30.00
Cooper, Mrs. M. A.	2.00
Edwards, Mary	10.00
Goodwin, John C., and wife	20.00
Gygax, Fred W.	5.00

Lindsey, Lena C.	7.20
Sawyer, Flora	10.00
Squier, J. D.	80.00
Total	164.20
Grand Total	\$83,868.14

KENTUCKY AND TENNESSEE

Paid through C. B. Gallimore, and Curtis L. Ross, Bishop's Agents

Bawlin, B. B.	\$ 1.00
Bawlin, P. B.	1.00
Brien, Lizzie	2.00
Canter, Polly Ann	1.00
Gallimore, C. B. and Flossie	26.00
Goff, E. S.	2.00
Griffin, Annis	2.90
Harber, Milford	5.00
Hoofman, C. M., and wife ..	15.00
Peoples, Alice	1.50
Peoples, Allis	3.00
Ross, Dessa'	6.00
Stephens, Roxie	18.00
Total	\$ 83.50

Paid direct to Presiding Bishopric

Futtrell, J. F.	\$ 15.00
Losey, Caroline	5.00
Stephens, Roxie	3.50
Total	\$ 23.50
Grand Total	\$107.00

KEWANEE, ILLINOIS

Paid through Edward Jones, Bishop's Agent

Anderson, Cora E.	\$ 9.08
Atkinson, John, and wife ..	8.00
Bailey, O. H.	10.00
Bailey, Pearl	30.00
Barnes, June .....	.50
Bentham, Elizabeth	2.00
Bentham, Mrs. Joseph	3.50
Buffalo Prairie Branch	6.20
Cameron, Thomas, and wife ..	5.00
Cole, J. S., and wife	20.00
Dahinda Branch	8.00
Denrose, Linnie	10.00
Denton, Leah	10.00
Douglas, Bertha	20.00
Douglas, Winifred	58.20
Epperly, Nola	40.92
Erling, Freda	1.00
Fifield, Grace	15.00
Galesburg Branch	9.15
Garmer, Eliza	50.00
Ginhardt, Della	3.00
Grayless, Eliza	5.00
Gunlock, Edwin	1.00
Gunlock, W. H.	2.00
Hendrick, George	5.00
Holford, Elizabeth C.	5.00
Holmes, Dale S.	4.00
Holmes, W. V., and wife ..	20.00
Jones, Edward, and wife ..	5.00
Jones, Harry, and wife ..	40.00
Jones, John D., jr., and wife ..	10.00
Jones, John F.	38.20
Joy Branch	20.95
Kewanee Branch	21.98
Kewish, Gladys .....	.50
Kewish, Hattie	1.00
Lamb, Hayden	5.00
Lamb, William, and wife ..	15.00
Larson, Effie	8.00
Mansir, J. L.	40.00
Matthew, Rebecca	10.00
McCormac, A. H.	71.71
Mercer, Lon, and wife ..	3.00
Millersburg Branch	14.55
Moline Branch	20.52
Moline, East, Branch	6.70
Mursener, Lewis A., and wife ..	5.00
O'Dell, Grace	5.00
Peoria Branch	7.80
Rock Island Branch	29.55
Sartwell, Emily	5.00
Savanna Branch	14.38
Stiegall, William F.	31.00
Stiegall, William, jr.	15.05
Thomas, Mrs. William	5.00
White, L. A., and wife ..	27.00
Willetts, T. R.	1.00
Williams, David, and wife ..	5.00
Williams, John H.	5.00
Total	\$849.44

Paid direct to Presiding Bishopric	
Dawson, Charles W.	\$ 25.00
Epperly, James A.	3.40
Keck, W. M.	200.00
Peterson, Gus	10.00
Total	\$238.40
Grand Total	\$1,087.84

KIRTLAND, OHIO

Paid through Charles Fry, Bishop

Adamson, Ruby	\$ 1.00
Akron Branch	189.87
Alliance Branch	30.81
Ammerman, Altha C.	2.00
Anderson, Harvey	6.00
Armington, Stewart F. and M. F.	88.00
Arndt, John, and wife	20.00
Baker, E. C., and wife	3.00
Barborton Branch	36.48
Barborton Women's Department ..	8.00
Barr, Jesse D.	2.00
Bartley, William R.	10.00
Bigelow, George A.	60.00
Bigelow, George A. and Agnes A.	1,297.40
Biggs, Joseph, and wife ..	10.00
Bigler, Lewis	5.00
Bigler, Nettie	3.50
Blue, Frances	2.00
Boley, Delphia	9.00
Booker, Catherine A. ....	.80
Booker, Paul S.	1.00
Booker, Sarah V. ....	.80
Brain, Nephi	42.00
Brewster, Mary S.	5.00
Broadwell, Pearl	15.00
Brown, George T., and wife ..	2.00
Brown, Roy C., and wife ..	10.90
Brown, William	200.00
Buhler, Anna	5.90
Campbell, Harry M., and Elizabeth ..	2.00
Carillon, Catherine	2.00
Carillon, Ethel	9.00
Carillon, M. J., and wife ..	3.00
Carillon, Paul L., and wife ..	1.00
Carlisle, James C.	2.00
Carlisle, Mary Gordon	2.00
Cleveland Branch	131.00
Collin, John, and wife	2.00
Cook, Rothbe	13.00
Cox, Andrew R., and wife ..	30.00
Cramer, Charles	38.00
Crispin, C. W.	19.00
Crispin, Cornelius, and wife ..	36.00
Crouse, Arthur, and wife ..	28.00
Curry, Ebenezer, and wife ..	74.00
Curry, John T.	37.50
Curry, Lemuel, and wife ..	47.00
DesJardines, Emma	12.00
Dickerhofe, Harriet	150.00
Dildine, John J.	125.00
Donaldson, Margaret	2.00
Dudley, Ruth	2.00
Dunshoe, D. E., and wife ..	2.00
Ebeling, Frederick K., and wife ..	2.00
Ebeling, Minnie E.	61.00
Farnfield, J. C., and Elizabeth ..	13.00
Fishel, Agnes	1.00
Flack, Robert, and wife ..	10.00
Flack, William, and wife ..	5.00
Frase, Beulah	20.00
Fry, Charles, and wife	9.00
Gale, Thomas A., and wife ..	38.00
Geneva Mission	2.28
George, William C., and wife ..	1.50
Gintz, Mrs. Louis	335.00
Goudy, William, and wife ..	10.00
Gordon, Joseph E. and Leafey M.	7.00
Hammond, E. G.	39.65
Hanford, T. T.	2.00
Hanford, Theresa F.	5.00
Hann, Ralph	3.00
Harper, Mary	5.00
Harpley, Elmer D., and wife ..	63.00
Hartz, Earl, and wife	30.00
Hartz, Joseph B., and wife ..	3.50
Hartz, Mabel	80.00
Haynes, F. T., and wife ..	80.00
Hensel, Charles, and wife ..	60.00
Hertje, Val	15.25
Holgate, Morris and Annie ..	5.00
Holgate, Maurice and Anna ..	2.50
Hostettler, Ada	10.00
Kirtland Temple	1,070.58
Klar, Albert B.	250.00
Knight, E. M., and wife ..	68.17
Lakewood Branch	62.69
Lehr, A. P., and wife	157.79

Lindley, Jennie	5.00
Liston, William S., and wife ..	65.00
Loeding, Albert	20.00
Loeding, Orville	20.00
Loughman, Blanch	6.00
Lorraine Saints	1.50
Malkie, Carl F., and wife ..	5.00
Manross, Ella	1.50
Mansell, Samuel B.	5.00
Martin, John F., and wife ..	1.00
Mason, Robert, and wife ..	6.00
McCann, Clinton	100.00
McClincy, Augusta	1.00
McMillen, Lorenzo	1.50
McMillen, Margaret	1.50
McNeal, J. A., and Annie ..	216.00
Meese, Mary	6.00
Mehlisch, E. A., and May ..	30.00
Miller, Robert	60.00
Minkler, Clyde A.	10.00
Minkler, Mrs. H. G.	5.00
Mitchell, Hubert, and wife ..	51.00
Moore, James, and wife	1.00
Moore, Mary F.	5.00
Moran, Fern	10.00
Neville, Byron J.	1.30
Neville, George T., and wife ..	1.00
Neville, Margaret	31.00
New Philadelphia Branch	92.57
Nichols, George M.	20.00
Noble, Donald B. ....	.25
Noble, Hazel .....	.50
Noble, Roy A. ....	.25
Nutter, Flo	6.00
Ober, Daisy	6.00
Ober, May	8.05
Ober, Paul	25.85
Oberst, Isabelle	2.00
Odom, William P., and wife ..	43.50
Paineville Mission	1.90
Plant, Roy	14.24
Proper, Au Vergne, and wife ..	65.00
Proper, David H. and Dollie E.	70.00
Redler, Augusta	61.00
Rhodes, H., and wife	9.00
Riblet, Mrs. S. J.	3.00
Richards, Olive	24.00
Rippberg, Clayton	2.00
Roberts, French, and wife ..	2.00
Robinson, S. M.	5.00
Romig, Anna	15.50
Romig, Archie, and wife ..	36.00
Romig, Clifford .....	.25
Romig, Lula	1.30
Romig, Viola .....	.10
Roth, May	2.00
Sautters, W. H.	35.00
Saxton, C. A.	2.00
Sciarrra, Mona	2.00
Semler, O.	100.00
Shank, Mrs. B. E.	92.85
Shank, Mrs. E. A.	77.46
Sherman, W. J., and wife ..	5.00
Smith, Agnes	1.00
Smith, Alba R. and Marie C. ..	4.50
Smith, Edmund P., and wife ..	60.00
Smith, Robert A., and Celia ..	20.00
Stone, Albert E. and Cora ..	8.00
Stadler, Malinda	5.00
Stocker, Margaret	3.00
Talbot, Blanche .....	.50
Talbot, Richard .....	.50
Temple Branch	269.25
Temple Branch Women's Department ..	4.00
Thomas, Anna L.	20.00
Thomas, C. H. and Jennie ..	60.00
Thomas, Daniel E., and wife ..	60.00
Thomas, Edna M.	6.00
Thomas, Thomas E.	2.00
Thomas, Willard	32.00
Topping, Lillie G.	4.75
VanVoorhis, J. E.	11.39
Walker, Biddy	5.00
Wallace, Raymond	5.00
Wallace, Margaret	6.00
Warner, Rosie	12.00
Wellock, Vaun	95.00
Webbe, Earnest A., and wife ..	2.00
Whitcomb, Bertha	10.00
Wilson, Alberta	5.00
Wilson, Ernest W., and wife ..	30.00
Wilson, Hannibal and Sophia ..	7.00
Wilson, Helen R.	35.00
Wilson, Neland A.	17.00
Wise, John	22.46
Wolf, Clyde H., and wife ..	11.00
Yoss, George W., and wife ..	57.70
Zwerman, Emma	4.00
Total	\$7,751.49

Paid direct to Presiding Bishopric	
Armstrong, C. E., and wife ..	5.00
Balfour, Mary	1.00
Caskins, Mrs. E. M.	25.00
Caskins, Pearl E.	10.00
Greenwood, Sarah H.	50.00

Mellon, Idella B.	15.00
Minkler, Clifford G., and wife ..	22.04
Minkler, Ida	6.00
Minkler, Ruth	50.00
Semler, O., and wife Rachel ..	65.60
Shaw, Rosabel M.	25.00
Smith, Ray E., and wife ..	15.00
Total	\$289.64
Grand Total	\$8,041.13

LAMONI STAKE

Paid through A. B. Phillips, Bishop

Anderson, John E.	\$ 12.10
Anderson, Margaret Belle ..	2.40
Anderson, Nellie M.	38.18
Anderson, Oscar, and wife ..	104.00
Anderson, Richard C.	19.65
Andover Branch	38.63
Anthony, L. G.	30.00
Archer, Ruth E.	8.00
Bailey, Herbert .....	.20
Baker, Harriet G.	347.50
Barker, Janet	7.00
Barr, J. W., and wife	100.00
Barth, Helen G.	2.90
Barth, Joseph	10.00
Batten, Parley	25.00
Birk, William	5.00
Blair, David Alma	43.20
Blair, George W.	50.00
Blair, Rosalie	2.00
Bootman, C. E., and wife ..	35.00
Bouton, Sarah E.	2.02
Bowman, James F.	2.00
Bowman, James L. Roy .....	.20
Bowman, Jessie	11.20
Brinigar, Mrs. Thomas	20.00
Brown, Frederick .....	.55
Brown, Mrs. O. O.	10.00
Brown, Robert .....	.10
Burgess, Eveline	150.00
Carmichael, N. Ray	189.34
Cheville, Roy A.	85.00
Church, Charles F., and wife ..	150.45
Colyer, Alden C. ....	.40
Colyer, Bertha	2.00
Colyer, Dorcas I. ....	.10
Colyer, John R. ....	.05
Colyer, Virginia Alberta ..	2.25
Congdon, Marianne	5.00
Creston Branch	2.60
Crudis, Annie J.	8.00
Curwen, Mrs. M. E.	20.00
Davis, E. R., and wife	8.00
Davis, Gerald	4.50
DeLong, Bert	26.70
DeLong, Maurice	3.00
Derry, Wayne	1.00
Downey, Ed.	50.08
Edwards, Blanche	38.00
Elvin, Nellie	105.00
Evans, David D.	10.00
Evergreen Branch	7.80
Farly, Mrs. William	2.00
Feldhahn, Anka	35.00
Fleet, Doris	1.00
Fraccascia, Paul .....	.45
Garver, Bertha	3.05
Garver, Lois	2.00
Garver, Verna	2.00
Gates, Esther C.	8.60
General Supply Company ..	397.61
Giles, E. J.	50.00
Giles, Gerald L.	2.15
Goode, Mrs. Joseph	35.60
Graham, Lena J.	50.00
Greer, Doctor Bertha A.	88.80
Griffiths, Bessie	1.00
Gunlock, Robert W.	2.69
Gunsolley, J. A., and wife ..	6.84
Guss, Anna and Arthur H. ..	4.00
Hall, George B. and Bessie ..	60.00
Hall, Rosa	4.00
Halloway, Esther	1.25
Hammer, C. D., and wife ..	5.00
Hammer, Mamie A.	7.80
Harpe, Ruth	2.75
Hartschen, John	1,006.13
Hawkins, Lillie	10.00
Hawley, E. P.	27.52
Hayer, Christian, and wife ..	265.00
Hayer, Ida M.	42.65
Hayer, Oliver	100.00
Hield, W. W., and wife	43.16
Hiteman Branch	21.07
Hiteman Oriole Girls	6.80
Hiteman Women's Department ..	7.60
Hogan, A. Millard, and wife ..	393.00
Hogan, Della Louise	1.00
Holmes, Carrie	1,199.00
Hougas, Dorene .....	.20
Hyde, Hortense .....	.15

Hynden, Esther A.	10.00
Izzatt, Paul, and wife ..	3.00
James, Dan	5.00
Jones, Elva	10.00
Jones, Howell, and wife ..	2.00
Jones, Robert E.	10.00
Judson, Teloir .....	.15
Kaestner, Frank	50.00
Kaestner, Henry	50.00
Kaestner, Hyrum H., and wife	25.00
Keown, David	10.86
Keown, Esther	1.80
Keown, Grace	15.00
Kimball, Ormand .....	.80
Kinder, P. J., and wife ..	31.00
Krucker, Rebecca T.	15.00
LaFrance, Joseph	22.00
Lambert, Mrs. D. F.	5.00
Lamoni Branch	23.52
Lane, Albert	2.00
Lane, J. A., and wife ..	20.00
Leeper, Joseph Emmet ..	98.09
Lester, Bertha	3.00
Lincoln, Hugh .....	.02
Loper, Emma	5.00
Iake, John	20.00
Lysinger, Rogene	1.00
Mader, M. Grace	30.00
Mader, Lucile	60.00
Mader, Mary A.	15.00
Mann, John R. and Mollie ..	200.00
Marshall, Mary	1.00
Martin, J. H., and wife ..	2.00
McClatchy, Olive	8.00
McDiffit, James	20.00
Mereditth, H. Voas	15.00
Midgorden, Annie E.	40.00
Miller, Margaret Ellen ..	46.00
Moore, Lockwood B.	10.15
Morey, Walter L.	10.00
Mull, Mina	4.66
Nelson, Carrie	10.00
Nicholls, Clara L.	49.00
Nicholls, John	200.00
Norberg, Elizabeth	1.00
Olsen, Nellie	15.00
Outhouse, Earl .....	.10
Phillips, A. B., and wife ..	1.40
Pleasanton Branch	13.50
Post, Ida Mae	50.28
Pottorf, Joseph	8.00
Pottorf, Joseph Dale ..	8.00
Prall, Wilber	2.45
Propst, Alma	75.00
Propst, Florence	13.00
Reese, Clarence, and wife ..	6.00
Roberts, Clara	70.00
Roberts, E. A.	15.00
Sandage, Nevada	20.00
Schenek, Marcella	31.00
Sellers, Lewis	1.20
Shakespeare, W. T. and Jane	2.50
Sharp, Jessie	6.50
Sheen, Emma	12.00
Smith, C. E.	64.00
Smith, Ruth	2.00
Stanley, Jane E.	20.00
Stebbins, Clara B.	11.50
Steckel, Emma R.	5.00
Steckel, Mrs. D. P.	10.00
Stemm, Mrs. William	5.00
Strong, Catherine	7.10
Thomas, Griffith	20.00
Thompson, Florence	64.62
Thompson, Frank L., and wife	75.57
Thorp, Martha, and husband	6.00
Underwood, John .....	.13
Vandel, Silvia	20.00
Watts, Ernest, and wife ..	3.00
Watts, Myrtle	6.35
Weedmark, John, and wife ..	10.00
White, Clara N.	35.26
Willetts, James E.	35.00
Williams, Mrs. J. T.	5.00
Wilson, William, and wife ..	46.40
Yarrington, C. J.	50.00
Yarrington, Hollis V.	233.00
Young, Catharine	6.00
Young, Martha A.	50.00
Zimmerman, Oren	1.00

Total\$7,996.38

Paid direct to Presiding Bishopric	
Ackley, Helen	17.25
Anderson, H. S.	36.00
Forman, Roy C., and family	10.00
Graham, Mrs. C.	3.00
Grenawalt, J. R., and wife ..	75.00
Johnson, Emma	25.00
Lamoni Electric Company	89,212.51
McDaniels, C. J.	77.46
McDaniels, J. S.	52.62
McDaniels, T. T.	20.42
Parker, C. M.	1.00

Phillips, Mrs. C. F.	1.00
Traxler, Moroni	11.00
Trumbo, Cetta	5.00
Total	\$89,547.26
Grand Total	\$97,543.64

LITTLE SIOUX, IOWA

Paid through A. M. Fyrando,
Bishop's Agent

Adams, W. R., and wife	\$ 5.00
Anderson, Frank	5.00
Ashburn, Anna	5.50
Askwith, Alice A.	100.00
Baughman, Irene	32.00
Bateman, Carl Eugene .....	.15
Bateman, Leonard .....	.49
Beauchene, Azilda	21.00
Bellville, Alice	13.00
Benson, G. L., and wife ..	115.00
Bigloss Grove Branch	6.05
Boswell, J. J.	9.50
Bower, Alice	1.00
Bower, J. J., and wife ..	2.00
Bower, Minton	2.00
Bower, Zetta	2.50
Brown, Adena	1.10
Brown, Mrs. J. W.	10.00
Brownrigg, Russell, and wife	4.20
Brush, Ralph, and wife ..	50.00
Carlisle, Caleb, and wife ..	80.00
Carlisle, George, and wife ..	100.00
Carlisle, Gertrude	16.25
Carlisle, J. W., and wife ..	100.00
Carter, Lillian	1.60
Chambers, W. J., and wife ..	25.00
Chiles, C. N.	32.50
Christensen, Howard A.	35.00
Clark, George, and wife ..	4.00
Chulow, Nancy	40.00
Cox, Mrs. A. L.	10.00
Coyle, Clark .....	.21
Coyle, Mrs. N. L.	5.00
Currie, J. A., and wife ..	100.00
Davis, Lyle .....	.30
Day, C. C.	1.00
Deal, Archie	2.00
Deal, Florence .....	.05
Deal, J. O.	33.00
Dickey, John, and wife ..	15.00
Emmerson, Dorothy W.	14.05
Emmerson, Mrs. William ..	1.00
Evers, William A., and wife	14.00
Fry, Almata .....	.10
Fry, Gomer	10.00
Fry, Marvin K., and wife ..	16.50
Fry, Lorneta .....	.10
Gill, Lettie M.	10.00
Gorham, Atha	10.00
Hamer, Joe	10.00
Hield, Charles	40.00
Higgins, Phoebe	3.00
Hillman, Edith	10.00
Holcomb, D. A., and wife ..	20.00
Horr, Ollie	3.00
Hough, Althea	5.00
Hough, Scott	35.00
Hoyt, A. A., and wife ..	32.00
Hoyt, Martha	6.00
Hutchinson, Fred Harland ..	1.60
Hutchinson, Mark James ..	4.90
Hutchinson, M. C., and wife	14.40
Jarvis, Isaac, and wife ..	250.00
Johnson, Alice	5.00
Johnson, Mrs. J. E.	1.00
Johnson, Bessie	10.00
Johnson, Lavon	40.00
Johnson, Minnie	8.00
Keck, Alice	1.25
Keck, J. E., and wife ..	7.00
Keck, Mary A.	2.00
Kemmish, C. A., and wife ..	75.78
Killpack, Mrs. J. J.	371.93
Killpack, Mabel	41.75
Kroesen, George W., and wife	5.00
Law, Edith	16.00
Lewis, Bert E., and wife ..	100.00
Logan Branch	36.06
Long, Ray A., and wife ..	50.00
Lytie, Russell .....	.45
Magnolia Relief and Service Society	5.00
Mann, Claude, and wife ..	4.38
Mann, George, and wife ..	10.00
Mann, Lou	23.00
McElwain, Delano	5.00
Mead, Lawrence	4.00
Mefford, George L., jr.	1.00
Meggers, George	10.00
Merchant, A. L.	150.00
Missouri Valley Branch ..	31.32
Monson, Julius	3.00
Mondamin Branch	1.95
Moorhead Branch	10.75
Moorhead Ladies' Aid	20.00
Morrow, Mrs. D. A.	25.00

Neikirk, Emma	8.80
Neikirk, George, and wife ..	1.50
Neikirk, Norman .....	.32
Persia Women's Department	5.00
Pett, Mabelle Z.	2.60
Peterson, Elma .....	.10
Pisgah Branch	48.34
Powers, Chester, and wife ..	100.00
Pratt, Mary	60.00
Purcell, E. B., and wife ..	152.00
Purcell, Oliver, and wife ..	5.00
Reynolds, H. A.	40.00
Rich, C. Franklin	2.00
Rich, Mary A.	10.40
Rosenberger, E. A.	40.00
Rosenberger, Laurence	2.00
Sales, Orville, and wife ..	3.00
Salts, H. R., and wife ..	100.00
Scott, Harry	20.00
Sevy, Ruth .....	.70
Sheetz, Francis .....	.60
Sheetz, Richard .....	.50
Sheetz, Robert L., and wife ..	63.00
Shumaker, Roy, and wife ..	6.00
Silsby, Amy J.	10.00
Silsby, C. A., and wife ..	10.00
Sioux City Branch	67.05
Smith, Frances .....	.20
Smith, Frank .....	.35
Smith, Martha	9.00
Smith, Myron	32.00
Smith, W. Jessie	4.00
Sparrow, Clara	10.00
Strand, T. O.	78.54
Streeter, Carl B.	15.00
Trede, Mrs. B. E.	6.00
Van Eaton, Bertha	19.00
Van Eaton, R. Pearl	10.00
Yaylinger, E. J., and wife ..	55.00
Wakehouse, William, and wife	40.00
Walsh, Eunice W.	1.00
Wall, Charles, and wife ..	20.00
Weddle, Dewey, and wife ..	5.50
Welch, Eunice	2.00
Wilder, C. M., and wife ..	5.00
Wilson, Ira	10.00
Woodbine Branch	10.20
Worsencroft, Martha	10.00
Worsencroft, Priscilla	38.85
Young, Doris .....	.30
Young, George	62.00
Young, Howard	5.00
Yutsler, Mrs. M. E.	5.00
Zimmerman, Philip J., and wife	5.00
Total	\$3,790.52

Paid direct to Presiding Bishopric

Arkwright, W. A.	\$ 5.00
Baughman, Dorothy L. ....	.40
Baughman, Irene	44.20
Baughman, Louise C. ....	.40
Bateman, Laura E.	40.00
Boswell, J. J.	6.11
Brother, A.	8.00
Coyle, Mrs. N. L.	15.77
Deal, Archie .....	.50
Harding, Lloyd	174.37
Holcomb, Drayton A.	28.35
Jones, Mrs. Harry R.	10.00
Killpack, E. A., and wife ..	30.96
Kirkwood, Robert, and wife ..	450.00
Mann, George F.	52.85
Meggers, George J.	12.50
Reynolds, Howard A.	141.30
Sheetz, Robert L., and wife ..	10.00
Struble, Mrs. Ed.	96.00
Thompson, Mrs. R. D.	20.00
Wilson, J. L.	17.50
Young, George, and wife ..	30.00
Total	\$1,194.21

Grand Total\$4,984.73

LONDON, CANADA

Paid through J. L. Burger and
Clarence Weeks, Bishops

Adams, James M., and wife ..	\$ 10.00
Alford, William A., and wife	35.00
Armstrong, Dan	41.00
Armstrong, Edith	15.00
Armstrong, Myrtle	15.00
Bannister, William	20.00
Barham, Albert	18.00
Barham, George, and wife ..	37.00
Bayne, Donald R. ....	.25
Bayne, Harold C. ....	.25
Bayne, Ida L. ....	.25
Bayne, William D., and wife	33.00
Bearss, Mabloum, and wife ..	1.10
Beckett, George and Ada ..	27.25
Beckett, Mary E.	4.00
Bell, Edmund C., and wife ..	70.00
Bell, James, and wife	15.00

Borbridge, Ella	25.00
Broek, Samuel R.	10.00
Brokenshire, Jane	25.00
Butler, James, and wife ..	5.00
Casler, Mrs. Charles	5.00
Constable, William H.	40.00
Cordery, Albert, and wife ..	14.30
Cordery, Marguerite .....	.90
Delhi Branch	28.75
Delhi Women's Department ..	11.00
Duesling, Clarence, and wife	7.00
Duesling, John, jr., and wife	50.00
Duncan, Alice	6.25
Duncan, Mrs. William	6.25
Eastwood, Walter J., and wife	150.00
Ebsworthy, Archie	10.30
Ebsworthy, Percy	2.00
Ebsworthy, Samuel	20.20
Edmund, Bell, and wife ..	40.00
Ellice Branch	25.00
Else, Charlotte	25.00
Freel, Mrs. William	4.00
Gleason, John V., and wife ..	25.00
Granger, Frank, and wife ..	25.00
Gray, Alma, and wife, and Robert William	40.00
Gray, William H., and wife ..	6.00
Grose, Jane	1.00
Hardy, W. A., and wife	75.00
Harrison, Mary, and family ..	12.50
Harrison, William, and wife ..	29.50
Heller, Lewis, and wife	12.25
Henry, Iva	8.00
Henry, Lenore	3.25
Hopkins, Floyd, and wife ..	5.00
Hoskins, William, and wife ..	1.15
John, Emily H.	5.00
Johnson, Annie (Grandma) ..	5.30
Johnson, May	5.50
Judkins, Levi	17.50
Kilmer, Ethel	4.00
Klein, Alexander, wife and family	35.00
Klein, Edwin A.	60.00
Klein, Matilda E.	50.00
Klein, Oliver J.	20.00
Klein, Thomas J.	60.00
Klein, William, and wife ..	50.00
Lang, Elizabeth	1.00
Laur, Edith	6.30
Lee, Mrs. James	5.00
Likins, Sarah W.	1.00
Lingard, Bernice	1.00
Lingard, Kate	5.00
Lingard, Loretta	1.00
Lingard, Richard, and wife ..	10.00
London Branch	155.42
London District Young Peo- ple's Convention	23.01
Longhurst, James C., and wife	40.00
MacGregor, John E., and wife	75.00
Maehoney, A. C.	1.00
Mahon, Margaret	10.00
Millard, Hattie, and family ..	1.00
Mitchell, Lena	12.00
Moore, W. E., and wife ..	25.25
Newton, John, and wife ..	9.00
Pantlong, Edw. ....	.75
Pearson, Henry, and wife ..	10.00
Pearson, Lorne	22.00
Pearson, L. O., and wife ..	20.50
Peterson, Peter	12.75
Pettie, Mrs. Daniel	5.00
Plummer, Alice	1.00
Raich, Mary E.	5.00
Ridley, Muriel	1.75
Roberts, Rachel	4.00
Rodwell, E. T., and wife and sons	10.00
Rodwell, George, and wife ..	10.00
St. John, Emily	15.00
Saint Mary's Branch	28.51
Saint Thomas Branch	34.86
Schlantzhaver, Clara	5.00
Schrader, Ben	20.00
Sheridan, Annie	38.30
Sheridan, Dan .....	.01
Simons, James, and wife ..	27.25
Sinclair, T. L., and wife ..	5.00
Skelton, Joseph, and wife ..	50.00
Small, Sister E. ....	.25
Small, Harlet J.	200.00
Small, Sister S.	1.00
Smith, Alexander	5.90
Smith, Sam	20.00
Smith, Thomas	40.00
Sommers, Hazel .....	.37
Sommers, John F., and wife ..	5.00
Squires, Floyd	5.00
Squires, Jennie	11.00
Stephens, Mrs. Edith .....	.25
Stratford Branch	48.27
Stratford Women's Depart- ment	6.00
Sutter, Harry, and wife ..	5.00
Talbut, Elizabeth	2.00
Timbrell, Fred, and wife ..	.25

Timbrell, Martha	18.50
Tomlinson, George C., sen., and wife	164.02
Tomlinson, G. C., jr.	1.00
Vanessa Branch	6.35
Vasbinder, John, and wife	67.00
Ward, Harry, and wife	1.70
Weeks, Clarence	6.00
Winegarden, James, and wife	120.00
Winegarden, Kenneth	.22
Winegarden, Lillian	.10
Wismer, Cecil G.	1.30
Total	2,858.24

Paid direct to Presiding Bishopric	
Blazey, John	\$ 9.40
Jewell, Fannie	10.00
Klingender, A. M.	1.00
Total	\$ 20.40
Grand Total	\$2,878.64

MAINE, EASTERN

Paid through M. C. Fisher, Bishop	
Alley, George W., and wife	\$ 5.00
Alley, James, and wife	.40
Alley, Lillian	2.00
Beal, Mrs. Alton	1.25
Beal, Doris	7.50
Beals Branch	9.69
Billing, Eliza M.	65.00
Buttner, Elva Stevens	25.00
Chelline, H. A., and wife	8.02
Corea Branch	7.08
Crane, Mary A.	20.00
Crowley, Leon H., and wife	25.00
Crowley, Merton L.	10.00
Cumming, Charles F., and wife	157.20
Davis, Richard, and wife	9.78
Dobbin, Ada	30.00
Dobbin, W. N.	100.00
Donovan, Fannie E.	15.00
Faulkingham, Lewis A., and wife	5.00
Faulkingham, Sarah	5.00
Hinkley, L. W., and wife	50.00
Ingersoll, Herbert, and wife	18.39
Jenkins, Georgia	5.00
Jonesport Branch	5.02
Joy, David E., and wife	10.00
Kelley, Ada S.	30.90
Kent, Emma	4.00
Leighton, Gertrude	4.00
Leighton, Gertrude	4.00
Lanfesty, Charles M., and wife	25.00
Lanfesty, Sylvia	11.85
Linscott, George A.	1.00
Mattitor, Abbey	100.00
Mitchell, Mary A.	10.00
Mitchell, Merrill, and wife	30.00
Norton, L. F., and wife	11.00
Norton, Mrs. Warren	18.00
Norton, Velma	20.95
Olive Branch	72.76
Rideout, Hannah	72.00
Rogers, Arthur R., and wife	500.00
Rogers, Faye N.	5.00
Rogers, Geneva	12.50
Rumery, Bertha	10.00
Russell, Ruth D.	25.00
Smith, Agnes	13.00
Smith, F. P.	20.00
Stinson, Eva	5.00
Thompson, Horace V.	5.00
Wakefield, Carrie B.	10.00
Wallace, Theo D.	31.52
Wass, H. H., and wife	1.30
Whitney, W. W., and wife	5.00
Wilson, E. R., and wife	5.00
Wilson, Myron, and wife	5.00
Woodward, Joel, and wife	5.00
Young, Winnie	5.00
Total	\$1,675.11

Paid direct to Presiding Bishopric	
Rideout, Mrs. E. S.	\$ 10.00
Wass, Mrs. H. H.	5.00
Total	\$ 15.00
Grand Total	\$1,690.11

MAINE, WESTERN

Paid through M. C. Fisher, Bishop	
Austin, Millie	\$ 5.00
Aylward, Georgia	1.00
Barton, Eugene C., and wife	10.00
Begg, A., and wife	11.00
Billings, Eliza M.	64.00
Billings, Elmer J.	7.00

Billings, J. J.	5.00
Billings, Mark	15.00
Billings, Pearl	25.00
Blastow, George, and wife	15.00
Blastow, Hattie	10.00
Brown, Austin, and wife	8.00
Candage, Ralph	20.00
Candage, W. E., and wife	25.00
Candage, W. L., and wife	5.50
Carter, Albert, and wife	23.25
Carter, Arthur	10.00
Carter, Clara	4.00
Carter, Frances	1.00
Carter, J. B., and wife	50.00
Carter, Judson T.	60.00
Carter, Olive J.	2.75
Clark, Jennie Holman	105.00
Clarke, Melissa J.	2.00
Coburn, Alvah, and wife	.50
Deshon, Lena	80.00
Dickey, Jessie	5.00
Dickey, Winfield	25.00
Eastman, James	10.00
Eaton, Abbie	5.62
Eaton, Ada	6.50
Eaton, Chester B.	10.00
Eaton, Emery	10.00
Eaton, Henry R.	15.00
Eaton, Joseph H.	12.00
Eaton, Laura	1.00
Eaton, Leona	2.00
Eaton, Linnie	1.00
Eaton, Merton	5.00
Eaton, Nathan	1.00
Eaton, Rose A.	2.00
Eaton, William F.	20.00
Haskell, Ruth	5.00
Haskell, William D.	2.00
Holman, Agnes A.	10.00
Holman, Celia A.	5.00
Holman, J. Bennett	15.00
Holman, Myron L., and wife	34.00
Holman, Ordesa	16.00
Holman, Walter E.	7.00
Hutchins, Abbie	5.00
Hutchinson, Arthur	30.00
Jones, Kate	1.00
Kidder, Hattie B.	10.00
Kidder, Matilda J.	40.00
Knowlton, Cecil	5.00
Little Deer Isle Branch	24.34
Lowry, Quincy, and wife	1.00
Merrill, Everett E.	55.00
Merrill, Ruth M.	10.00
Morse, Esther P.	2.00
Pervear, Rose	40.30
Peters, Sewell	1.00
Porter, William, and wife	60.00
Powers, Thomas S.	5.00
Shepard, Albert	25.00
Shepard, Cornelia	5.00
Shepard, Doris	6.00
Shepard, Rhoda	19.00
Shepard, Vera	5.00
Stonington Branch	32.35
Tainter, Emily S.	150.00
Thomas, Julia A.	36.65
Towle, Mabel N.	6.22
Vinalhaven Saints	40.67
Wallace, Flossie	30.00
Webb, Lena	4.00
Young, Floyd, and wife	3.45
Young, Herman, and wife	6.00
Total	\$1,449.10

Paid direct to Presiding Bishopric	
Clark, Elizabeth	10.00
Clark, Rachel	2.35
Clark, William H.	50.00
Gray, Mrs. H. S.	10.00
Heath, Edna	5.00
Tainter, Mrs. E. S.	75.00
Woodward, George E.	25.00
Young, Alice M.	13.16
Total	\$190.51
Grand Total	\$1,639.61

MICHIGAN, CENTRAL

Paid through W. S. Methner, Bishop's Agent	
Adams, Alice	\$ 1.00
Adams, Roy	10.00
Alma Branch	3.58
Anger, Goldie	93.50
Armstrong, Eliza	10.00
Armstrong, John	370.00
Awalt, Rufina	4.50
Awalt, Myra	.25
Bailey, Laura	5.00
Baker, Francis	20.00
Barnes, John, and wife	1.00
Barr, James	5.00
Bay City Branch	17.74
Beaverton Branch	28.89

Beebe, Beatrice	2.00
Bemster, J. C., and wife	36.00
Bertin, Harry	5.00
Blank, Bertha	1.00
Bowlsby, Ead	15.55
Brant Branch	3.01
Burt, Floyd	1.00
Burt, George E., and wife	3.20
Burt, George W., and wife	13.55
Callahan, S.	1.00
Carriek, John R., and wife	15.00
Carriek, Letha	.15
Carriek, Nat	12.00
Carriek, Neil	.20
Carriek, N. A., and wife	31.57
Carriek, N. R.	27.75
Carriek, Wayne	.10
Cataline, Adolph, and wife	10.00
Cataline, Lillian	.18
Cheney, Besse	.90
Cheney, L. A.	1.00
Chingerman, Dora	10.00
Cole, H. E., and wife	8.00
Coleman Branch	21.30
Coleman Branch Women's Department	8.63
Collet, Amos	.70
Collet, Elbert	.50
Collet, Herman, and wife	30.00
Collet, Ruth	1.00
Conklin, Miles, and wife	15.00
Cox, Margaret	5.00
Davis, Dorcas	5.00
Degeer, Joel, and wife	2.00
Demaray, Martha	6.00
Dickinson, J., and wife	1.00
Dockerty, Mary	2.00
Doran, Addie	5.00
Doran, Grace	41.45
Dorchester, Mary	3.00
Douglas, A. D., and wife	10.00
Douglas, Brother and Sister	10.00
Duel, E. L., and wife	5.00
Estes, Henry M., and wife	20.36
Falconer, Earl G., and wife	7.15
Farrand, George E., and wife	20.00
Fauver, William H.	10.00
Fisher, W. R., and Eva	20.00
Fowler, Magdaline	11.50
Fowler, Mrs. M.	1.00
Frisvick, Nelson A.	5.00
Garbet, Mary	15.00
Gill, Henry, and wife	1.00
Glover Branch	4.11
Godwin, William and Caroline	3.00
Gorton, Mr. and Mrs.	4.00
Hall, Henry, and wife	2.00
Hanggi, Adolph	100.00
Hanggi, Maurice	56.30
Hanggi, Mastie	21.00
Harder, Eugene, and wife	3.00
Harder, W. E., and wife	8.25
Harp, Minnie	1.00
Harris, Ethel	1.00
Hayes, Frank	.10
Hayes, Louisa	2.00
Higgins, Minnie Louise	6.00
Hodges, Ernest E., and wife	23.08
Hodges, Lottie	20.00
Houghton Lake Branch	1.16
Howe, T. S., and wife	13.25
Johnson, Margaret	10.00
Jones, Loyd	20.00
Jones, Lottie	1.00
Jones, Appleton and Mary	15.00
Jones, Elbert	2.00
Jones, Sam A., and wife	5.00
Jordan, Mable	2.30
Jordan, William, and wife	3.25
Jubb, Rena	3.55
Knapp, Elizabeth	21.00
Koender, Freda and Lewis	6.00
Laird, Sarah A.	5.00
LaMay, Carl, and wife	13.00
Larson, Carl J., and wife	10.00
Larson, Clarence, and wife	5.00
Larson, David, and wife	20.00
Laur, C. E.	1.00
Lent, George	7.00
Long, Mrs. William	5.15
Loomis, Lawrence, and wife	5.00
Marshall, Bertha	1.00
Marshall, D. D.	72.52
Marshall, Wesley, and wife	3.50
Martin, James J., and wife	6.00
McDonald, Bertha	4.00
McDonald, Hester	2.00
McDonald, Katherine	.10
McDonald, Leon L.	.21
McGuire, R. B.	13.60
Methner, Edna I.	5.00
Methner, Frank	10.00
Methner, Floyd	16.00
Methner, Joseph	7.00
Methner, Pauline	45.00
Methner, William S., and wife	3.00
Midland Branch	19.84
Mitchell, Mildred	50.00

Myers, Anna	10.00
Myers, Neva D.	96.00
Nelson, Herbert	4.50
Newson, F., and wife	30.00
Nichols, E. M., and wife	140.00
Norcross, Elwood	1.00
Norcross, Lydia	3.00
Oesch, Christ, and wife	40.00
Oesch, David	5.00
Oesch, Samuel, and wife	35.00
Oesch, William	20.00
Ouderkirk, Mildred	10.00
Perry, Arthur, and wife	10.00
Phipps, Mary E.	247.00
Powell, Truman, and wife	3.35
Provost, Sam	5.00
Rabidue, Mona	10.00
Rosentreter, Ada	14.62
Randell, Rosetta Holman	123.00
Rester, J. C., and wife	17.55
Reynolds, Mary	10.00
Rice, Jonathan F.	.30
Rose, Fannie	29.00
Root, Maude	10.25
Rosevear, Emma	11.00
Rosevear, Edith	5.00
Rosevear, Elaine Olive	.80
Rosevear, Fern	2.00
Rosevear, Ray W.	1.50
Rnoff, Henry, and wife	59.00
Saginaw Branch	50.00
Schmidt, William T., and wife	5.00
Scramm, Fred, and wife	5.00
Sedore, Charles, and wife	2.00
Shelden, William	3.50
Shrock, Kenneth A.	.75
Schultz, Mrs. Ed.	4.10
Sloan, John	50.00
Smith, Mrs. Andrew	10.00
Smith, Edwin A., and wife	17.80
Smith, Joy	1.50
Smith, Muriel	1.05
Steinhans, Sarah	12.00
Stewart, Elmer	1.25
Stewart, Mary E.	4.00
Stone, Lillian	3.37
Sumerfield, Grace	1.50
Sweetman, Edwin	9.50
Taylor, B. F., and wife	22.00
Tesman, Alice	2.20
Tesman, Mrs. Charles	8.00
Valley Branch	15.63
Waddington, Carrie May	1.30
Wade, Charles H.	49.50
Wade, John D., and wife	7.00
Walkers, L. M.	5.00
Warblo, Maria	1.00
Warblo, Alice	3.50
Wesener, William, and wife	10.00
Winslow, Mrs. George	.50
Wirtz, Mrs. Theodore	5.00
Wood, Elder, and wife	61.00
Woods, Clara	5.00
Yager, F. E. and Nettie	10.00
Yager, Hattie	1.00
Yager, Horatio and Hattie	10.00
Yager, J. H., and wife	3.00
Total	\$3,147.30

Paid direct to Presiding Bishopric	
Armstrong, Josephine	\$ 11.00
Bailey, Emma J.	10.00
Charters, Ella	5.00
Legate, Mrs. C. L.	1.00
Maynard, E. S.	10.00
Maynard, Elizabeth S.	60.00
Miller, Cecil J.	10.00
Summerville, Otto	2.00
Ulman, Joseph, and wife	17.00
Ulman, Phyllis	1.00
Total	\$127.00
Grand Total	\$3,274.30

MICHIGAN, EASTERN

Paid through Robert Huston, Bishop's Agent	
Abbott, Edith	\$ 6.75
Allen, Perry	5.00
Allen, W. R., and wife	21.00
Applegate Branch	20.70
Applegate Women's Department	24.22
Arnold, O. B.	.50
Bailey, James J., and wife	10.00
Baker, Donna P.	2.05
Baker, Pearl	7.30
Barber, M. A., and wife	1.00
Barnes, Beatrice	1.90
Baum, Selma E.	25.00
Bay Port Branch	44.28
Benedict, Frank, and wife	5.00
Boadway, Alice	.95

Boadway, Bessie	40
Boadway, Robert	10.00
Boadway, Thelma	.10
Boese, Emil O., and wife	10.00
Booth, Thelma	5.50
Bowen, Charles A.	.50
Bradford, Nellie	5.00
Breckon, Joseph, and wife	9.50
Breckon, R. J.	1.50
Brewer, Elizabeth	13.95
Brown, Raymond and Mary	20.00
Brown, Thomas, and wife	8.27
Burgett, Stanley, and wife	1.55
Burgett, Mrs. S. M.	.25
Burgett, Sarah M.	.50
Burkholder, Lottie	.50
Cadown, Fred W.	.25
Campbell, Mrs. Herb.	10.00
Cargill, William, and wife	20.00
Cargill, Walter	10.00
Carleton, Eliza	10.00
Carpa, Buella	.12
Carpenter, L. E., and wife	5.45
Carpenter, Lotton, and wife	4.00
Carpenter, Perry	2.00
Carr, Lewis	10.00
Carr, Myron, and wife	15.00
Carsonville Branch	10.79
Caseville Branch	14.07
Cash Branch Women's Department	4.00
Charlton, Mrs. M.	50.00
Cline, Alphonso	81.00
Cline, Josephine	6.00
Cline, Leona	.10
Cline, Nelson	.10
Collison, Arthur, and wife	25.00
Conklin, William, and wife	65.00
Cook, Greta	.50
Cook, James A., and wife	13.00
Crowell Branch	30.05
Cudney, Edith	5.00
Cudney, Effie	5.50
Curtis, Walter	1.15
Davis, Mrs. Edward	14.25
Davis, W. M., and wife	2.00
Day, Beatrice	10.00
Day, Maggie	10.00
Day, Mary	20.00
Day, W. L.	.25
Diem, Carl B.	.26
Diem, E. R., and wife	50.00
Diem, Earl E.	5.00
Diem, Ernest J.	5.00
Diem, Fredrick W.	.26
Diem, Rosella	.30
Diem, Violet	.50
Dues, Alex, and wife	12.00
Dunlap, Margaret	2.00
Dutcher, Ellen	15.00
Dutcher, H. G., and wife	30.00
Dutcher, Mary M.	1.00
Emlaw, Dewey	5.00
Engle, May	850.00
English, Alma, and wife	5.00
Evans, Lillian	.20
Farley, Ida	74.98
Farmer, Mrs. C. O.	6.45
Farmer, Mrs. Charles	1.60
Farmer, Francis	.80
Farmer, Grace	2.50
Farmer, Max	.30
Ferguson, James, and wife	500.00
Fetting, Herman, and wife	50.00
Fetting, J. P., and wife	500.00
Fetting, Mable	8.00
Flannery, Alice	.70
Foster, Cecil	.50
Foster, Charles	1.25
Foster, Dexter	4.00
Foster, Estella	2.35
Foster, Mrs. William	3.46
Fountain, Grace	.50
Freligh, Ira, and wife	10.00
Gardner, Emma J.	1.22
Gardner, Fred, and wife	5.00
Gardner, Margery	5.00
Gardner, Melvin, and wife	10.00
Gardner, Mrs. Stephen	.98
Gemmill, James, and wife	50.00
Gibson, E. J., and wife	20.00
Gibson, Frances	10.00
Gibson, Grace	12.25
Gibson, Lillian	20.00
Go Getters Sunday School Class	1.17
Good, Israel, and wife	20.00
Gotts, Horatio	5.00
Graves, Mrs. William	3.00
Green, Ada M.	5.00
Greene, James, and wife	9.25
Green, Leila	5.00
Greniser, Laura	10.00
Grice, Lewis E., and wife	50.00
Grice, William, and wife	55.00
Hands, William, and wife	22.75
Harbor Beach Branch	6.58
Harder, Archie	75.00
Harder, Carrie	1.00

Harder, Hilda	1.00
Harder, G. W., and wife	5.00
Harder, John H., and wife	50.00
Hedrick, Mrs. Earl	.25
Heede, Emil, and wife	6.00
Henry, Fern E.	10.00
Henry, Garland	.20
Henry, John, and wife	53.00
Henry, Lena	3.00
Hinds, Amelia P.	9.00
Holcomb, Sheriff, and wife	125.00
Holzworth, William, and wife	5.00
Huron Center Branch	25.03
Huston, Robert H., and wife	10.00
Isles, Carver J.	10.00
Isles, Thomas, and wife	9.25
Isles, Mrs. William	7.00
Jennings, Grace	13.50
Kerstetter, Henry, and wife	10.00
Kerstetter, Robert	6.50
Kivel, William, and wife	2.00
Lambert, Ivan	.25
Lambert, Raymond, and wife	2.00
Langs, Edna Ruth	1.00
Langs, Fredrick	1.00
Ledsworth, Alma E.	34.50
Ledsworth, Calvin, and wife	20.00
Ledsworth, Mrs. Charles	1.00
Ledsworth, Junior	1.30
Ledsworth, William, and wife	10.00
Levitt, Iva	10.00
Linabury, Charlotte E.	5.00
Link, Marion	6.00
Lively, Henry and Martha	5.00
Lively, Joseph Henry and Mary Emily	11.00
Lively, W. Arthur, and Pearl	98.00
Locks, Henry, and wife	5.00
Lorentzen, Elda	22.00
McAuley, John A.	1.75
McDonald, Flora Belle	2.50
McDonald, Murdock	18.00
McGeachy, Benjamin	25.00
McGregor Branch	5.46
McGruer, Arlene	1.00
McGruer, James	1.00
McGruer, William H., and wife	60.00
McInnis, Grace	10.00
McIntosh, A., and wife	60.00
McIntosh, Earle	200.00
McIvor, Katy	5.90
McKeage, Marion	21.66
McLane, Cristy	10.00
McLane, Marvel	10.00
McLane, Richard	10.00
McLane, Vonaline	1.10
McLearen, Wanda	1.10
Maltas, Thomas H., and wife	62.00
Markey, Albert	1.50
Markey, Alfred, and wife	20.00
Markey, John	10.00
Marks, Mrs. James	6.00
Marlette Branch	.20
Marlette Women's Department	1.50
Marquardt, Essie	1.00
Marshall, A., and wife	2.00
Massman, Henry	15.00
Maxwell, Bertha	2.00
Maxwell, Charley W.	40.00
Maxwell, Mrs. E.	4.00
Maxwell, E. G.	4.15
Maxwell, Minnie	3.00
Maxwell, Walter	10.25
Minden City Women's Department	2.55
Mitchell, George, and wife	14.26
Moore, Mae R.	2.65
Morgan, Ethel	17.00
Morgan, Pearl	13.75
Mortonville Mission	2.05
Muir, Edith	4.50
Muir, George W., and wife	37.00
Muir, H. E. C., and wife	45.00
Muir, J. N., and wife	24.75
Muir, Madeline	4.50
Muir, Violet	5.50
Norton, Julia	1.00
Norton, Marshall, and wife	1.00
O'Brien, Joseph, and wife	105.00
Owendale Branch	11.81
Parker, Benjamin	20.00
Parrott, Margaret	1.00
Pease, Emma Jane	5.50
Pease, Jennie	10.00
Pease, Wallace	2.00
Pheetterplace, B. F.	6.00
Pheetterplace, George	15
Pheetterplace, Jack	.16
Pheetterplace, William, and wife	6.50
Phillips, Esther	4.41
Pierson, Francis W.	.50
Pierson, Mrs. Nelson	20.00
Port Huron Branch	68.63
Port Huron Temple Builders	17.48
Provost, Lambert	55.00
Provost, Peter, and wife	1.00

Quick, George, and wife	10.00
Radike, John, and wife	25.00
Radike, Joy and Margaret	55.00
Rawson, Mary E.	9.50
Rawson, Thomas, and family	55.00
Reeves, A., and wife	18.50
Rich, Elton, and wife	3.00
Rich, Trayton, and wife	10.00
Rich, William, and wife	10.00
Richards, Gomer F.	9.03
Richards, Grant	5.03
Richards, Harold	25.77
Richards, Lewis, Jr., and wife	2.00
Riley, David A., and wife	19.00
Riley, James, and wife	5.00
Riley, Mae M.	5.00
Riley, Muriel Mae	8.00
Ritchie, Dorothy	1.00
Ritchie, George, and wife	25.00
Ross, William	20.00
Rushton, W. J.	16.00
Samuel, Anna	6.00
Seaton, Hester Anna	5.00
Sheldon, Fred, and wife	10.00
Sheldon, Ida	1.00
Shuefelt, May, and family	10.00
Skinner, George H., and wife	25.00
Skinner, Martha J.	2.50
Smith, Mrs. Charles	2.00
Smith, Elizabeth L.	5.00
Smith, John, and wife	5.00
Smith, Nettie	2.00
Smith, Olive	2.00
Soper, Emily	4.58
Soper, Urada	1.00
Spencer, Ildia	.30
Stark, Florence	5.00
Steinhaus, Emeal	.86
Steinhaus, John, and wife	3.50
Steinhaus, Milton, and wife	10.00
Stewart, Evelyn	.05
Stoutenburg, Frank	30.00
Stoutenburg, Williard J.	10.00
Summers, Ann	10.00
Summers, J. Frederick	3.00
Summers, Tennyson	55.00
Surbrook, Erma	.10
Surbrook, Harry, and wife	7.00
Surbrook, Loyce	1.00
Surbrook, Olive	1.00
Surbrook, Thressa	.10
Sweet, Elizabeth	5.00
Sweet, Jared	5.00
Swoffer, Viola	1.00
Terry, James L., and wife	5.00
Terry, Mary H.	45.00
Thompson, David, and wife	10.00
Trathen, Edwin and Mary A.	102.50
Triger, Frank	30.00
Valley Center Branch	19.03
Van Luven, Sarah	.25
Van Luven, Mrs. William	.20
Volz, Emma H.	1.00
Volz, Mrs. Fred	5.00
Volz, William C., and wife	50.00
Wade, Beatrice	1.00
Wade, Dan P., and wife	49.50
Wade, Emery	1.00
Wade, George	80.65
Wade, Roy O., and wife	6.50
Walsh, Grace	23.66
Walsh, Phineas, and wife	5.00
Warrington, Henry	5.00
Weaver, James H.	4.00
Weaver, William J.	50.00
Westover, James D., and wife	2.50
Whitford, Elizabeth A. Plato	15.00
Whittaker, Mrs. J. W.	.25
Willard, George, and wife	10.00
Willard, Sophia	10.00
Willis, Thomas	18.00
Winters, Mrs. E.	15.00
Wrathell, Ida	5.25
Wrathell, Wesley, and wife	9.25
Wyman, Eugene M., and wife	9.80
Total	\$6,195.62
Paid direct to Presiding Bishopric	
Clark, Thomas L., and wife	\$ 10.00
Haag, Emma	20.00
Lundean, Ida	5.00
Maxwell, Mrs. E. G.	6.00
Meske, William F.	10.00
Preston, Clara	5.00
Rawson, Thomas A.	10.00
Richards, G. T., and wife	437.51
Richards, George	161.91
Saint Clair Branch	27.37
Total	\$692.79
Grand Total	\$6,888.41

MICHIGAN, NORTHERN

Paid through Allen Schreuer, Bishop's Agent

Acker, W. H., and wife	\$100.00
Acker, Warner L.	25.00
Adams, Howard	.60
Adams, Laura Belle	.46
Allread, Carlyle	.56
Barney, W. A., and wife	50.00
Bashaw, Mrs. Lewis	10.00
Beach, Leonard	1.00
Beemer, Leon, and wife	1.00
Bennett, William, and wife	3.00
Blackmore, Esther	20.00
Booner, A. M.	1.00
Booner, Brother	2.00
Boyne City Branch	29.89
Boyne City Women's Department	7.00
Boytton, Roy	.25
Brandenburg, Charles, and wife	5.00
Brearely, Mathew and Susie	10.00
Carlson, Johanna	1.75
Carter, Charles	.12
Carter, Beatrice	.45
Carter, Hazel	.06
Clute, Ella	5.00
Clute, Helen	15.00
Cole, Geraldine	1.00
Cole, John B., and wife	10.00
Crawford, Catherine	4.00
Davis, R. D., and wife	5.00
Davis, Sister	.75
Davis, Vina	4.00
Dean, Harold, and wife	8.00
Denio, H. Ray	7.83
Derenzy, William, and wife	6.00
Dodds, Pansy	.23
Dodds, William H., and wife	14.00
Dudley, Leonard	42.00
Dunlap, Annabelle	.19
Dunlap, Dorothy	.19
Dunlap, Frances	13.00
Dunlap, Myrtle	.07
Dunlap, Rosetta	.13
East Jordan Branch	26.28
Emerson, Lillian	3.00
Emerson, Walter, and wife	3.00
Engle, Pearl	18.00
Ensign, Hiram	12.00
Fairman, John R.	6.75
Foresh, Fred, and wife	12.00
Goodman, Don	.12
Goodman, John C., and wife	20.00
Goodman, Owen	.42
Grossett, Addie	13.00
Grossett, Bert, and wife	4.50
Haken, Minnie	6.00
Harper, Noble, and Bessie	5.00
Harper, Opal A.	29.03
Hartnell, Marguerite	.03
Hausler Marguerite	.32
Hathaway, Julia A.	1.00
Hayse, Grant, and wife	4.00
Hicks, Ina B.	9.05
Hill, Martha	6.50
Hulbert, Nancy	2.00
Hutton, Cline, and wife	2.25
Hutton, Ina	2.28
Johnson, Blair, and wife	125.00
Johnston, Shyrle	.11
Johnston, Verville	.58
Kenyon, Bernard	60.30
Klecker, R. D., and wife	34.63
Kramer, Max, and wife	27.50
Lachine Branch	6.00
La Lone, Hannah	2.45
Lavalley, Guy, and wife	14.15
Lavery, Alvin, and wife	2.00
Lewis, George, and wife	5.00
Lock City Branch	4.75
Luse, Clarrissa J.	8.00
Lynts, Nina	20.00
McAlliston, Arthur, and wife	25.00
McClain, William A., and wife	20.00
McKinnon, Gladys	12.00
McLennen, Ethel	2.50
McLennen, Murdock, and wife	40.00
McNalley, Emily J.	11.00
Manning, Esther	5.15
Martin, William	30.00
Mathews, Margaret	1.00
Maxwell, Eliza	1.00
Morey, Herbert and Della	63.00
Munising Branch	12.00
Newman, Herbert, and wife	16.00
Nicholas, Claudia	50.18
Nugent, Jennie	36.00
Onaway Branch	1.87
Osborn, Dean, and wife	10.00
Peters, Marguerite Ann	2.00
Peters, Florance	1.00
Poulson, John, and wife	27.00
Prichard, Benjamin, and wife	1.00
Pushman, Mervin	23.00

Roberts, Lillie	5.00
Roxey, Tate	1.00
Scott, Beryl	2.00
Schreur, Allen, and wife	100.00
Sheaffer, Marguerite	.08
Sheaffer, Minnie	3.00
Sheffer, Cecelia	.25
Sheffer, Ellen May	10.00
Sheffer, Irving and Hattie	15.00
Sheffer, William H., and wife	5.50
Snider, Della	10.00
Starks, A. E., and wife	15.00
Starks, Sarah M.	11.20
Stillwell, John, and family	1.00
Thomas, Mary	2.00
Thompson, Pearl	5.00
Torsh, Fred, and wife	7.00
Van Dusen, Charles	1.00
Van Horn, Leon L.	3.00
Wells Branch	7.98
Whiteford, Anna	7.00
Whiteford, Norman	3.50
Whiteford, Vern, and wife	10.00
Wildy, Anna	10.00
Wilson, George, and wife	5.00
Wilson, Irene M.	10.00
Wright, Edna	5.00

Total\$1,548.74

Paid direct to Presiding Bishopric

Harper, Alta L. E.	\$ 1.86
Hickey, Lyle, and wife	9.00
Hulla, Ruth	10.15
Johnson, Mrs. S. E.	3.00
Newman, Herbert	10.00
Rasmusson, John	10.00
Rasmusson, John and Helen	160.00
Shippy, A. T.	3.00
Wells Branch	.93

Total\$207.94

Grand Total\$1,756.68

MICHIGAN, SOUTHERN, AND INDIANA, NORTHERN

Paid through E. E. Evans, Bishop's Agent, and C. J. Hunt, Bishop

Ackley, Willis W.	15.00
Adair, George F.	13.84
Aelick, Deber and Lena	41.05
Aelick, Elizabeth	7.00
Austin, Elsie Light	14.75
Arnold, Isaac, and wife	5.00
Bailey, Clark, and wife	10.00
Battle Creek Branch	14.91
Bauman, Bert, and wife	6.00
Bauman, Dorothy	.15
Beard, Maude	5.00
Bell, Bertha	7.00
Belleisle, Paul, and wife	30.00
Belote, Eva	1.50
Best, James O.	5.00
Blett, Ernest B., and wife	15.00
Bowman, Benjamin, and wife	4.00
Bowman, Russell	.10
Brown, Eugene, and Hazel	4.00
Brown, Vern M.	63.00
Buck, Frank	10.00
Buck, Hattie	.65
Burzoynne, Mrs. George	16.00
Burtch, Emma	5.00
Bushor, William, and wife	7.15
Butler, Lucille	.13
Cain, Dora	2.50
Cain, Ethel	.05
Cain, James and Dora	7.00
Cassel, Della	5.00
Cavanaugh, Hattie	40.00
Cavanaugh, Ruby	50.00
Champion, Effie	15.00
Champion, Elvira	7.35
Chapin, Pearl	2.00
Clark, Lydia B.	41.00
Clear Lake Branch	.25
Coldwater Branch	20.87
Corless, Anna	2.00
Crankshaw, Ollie and Perry	4.00
Cresse, H. G.	245.96
Cummings, Addie	2.00
Curtis, Fred, and wife	58.00
Darrow, Della	1.00
Davis, Ella	4.00
Davis, Enoch, and wife	2.00
Dexter, Alva J.	14.00
Dexter, Harold	1.00
Dexter, Hazel	9.50
Dexter, Jesse, and wife	2.00
Dexter, Muriel	1.20
Dodds, Frank A., and wife	2.00
Dowd, Emma	15.00
Doyle, Ida	24.00

Dudley, Andrew, and wife	37.50
Dunning, Emma	2.00
Dygett, Carrie M.	10.00
Ecker, A., and wife	40.00
Eckert, Alfred, and wife	22.50
Ellis, Arthur	7.00
Ellis, Ellen	20.00
Ellis, John, and wife	30.00
Ellis, Margaret	5.00
Ellis, Martelle	5.00
Ellis, Melvin, and wife	14.50
Ellis, Owen	5.50
Evans, Elmer, and wife	125.00
Evans, Louise	24.20
Farrow, P. E.	.25
Farris, Katharine	2.00
Farrington, Nina	9.50
Fiefield, Martha	5.25
Fiscus, Charles U.	10.00
Fish, Martha	45.00
Fout, Eura	15.00
Freeland, Edward A., and wife	16.00
Freeman, Emma	.93
Freeman, Lillian	.57
Frees, C. A., and wife	1.00
Galewood Branch	1.25
Gallagher, Ethel	4.00
Garnett, Claude and Myra	7.00
Glidden, Margie	1.00
Glidden, Oneita	1.00
Glidden, Scott	.25
Glidden, V. T., and wife	50.00
Glover, Jemina	7.50
Grand Rapids Branch	62.64
Green, Bernice	1.00
Green, Charles H., and wife	1.50
Green, Florella	.50
Green, Viola	2.50
Guay, Muriel	1.00
Guild, Alvin and Celia	5.14
Guild, Roy and Bertha	2.45
Hamilton, Harold	10.00
Hammond Saints	27.34
Hammond Department of Women	10.63
Harper, Matthew and M. E.	37.08
Harrow, Willard J.	60.05
Hawkins, Gladys	14.00
Hedsl, V. R.	.50
Hedrick, L. L.	1.00
Herbert, William	4.00
Hibbard Branch	15.24
Hill, Mary	10.00
Hittle, Anna	2.00
Hittle, Julia	.35
Holly, Daniel	1.00
Housman, Margaret	.05
Housman, Rebecca	4.00
Housman, Sadie	.41
Housman, Sherman	.05
Howell, Alice	15.00
Ionia Branch	23.28
Isenhath, Margafet	5.00
Jefferd, John	21.00
Johnson, Albert	.15
Johnson, Knut, and wife	35.00
Johnson, Mrs. Mary	20.00
Johnson, Melvin, and wife	5.00
Kalamazoo Branch	4.67
Kelly, Carlotta	.25
Kelly, Constance	.80
Kelley, Thomas, and wife	2.20
Kelley, Tommy	.49
Kennedy, Viola	.70
Kines, Emily	10.00
Kirby, Fred, and wife	8.55
Kirby, Mrs. F.	3.45
Kirby, Mary A.	2.20
Kishman, Elfie	2.50
Kishman, Etta	34.98
Kishman, Leah	75.63
Knickerbocker, Esther	15.00
Kutt, Lawrence	10.00
Lansing Branch	65.48
Light, Elsie	8.80
Listenberger, H. C.	5.00
Lockerby, Cornelia	10.00
Lockerby, Elsie	5.00
Long, Bernice	.20
Long, Elaine	.10
Long, Elphena	10.50
Loomis, James	.50
Loomis, Ruth	.25
Loosey, Caroline	35.00
Luce, Martha	13.70
Lusk, Nora	2.00
Lyberger, S. P., and wife	25.00
McCarty, P. A.	10.00
McKeage, Roy	5.00
McKnight, J. W.	.25
McMurry, Vina	3.50
Main, Brother and Sister	7.00
Manning, Elizabeth	5.00
Manning, Garnet	.40
Marx, Dorothy	6.50
Marx, John F., jr.	3.00
Marx, Nellie	25.00
Mastros, W.	1.00

Maxon, George, and wife	20.00
Melvin, Mrs. Edw.	3.00
Melvin, Kathryn	2.00
Melvin, Robert R., and wife	10.00
Moe, Jennie	90.00
Monroe, Joseph	10.00
Most, Sarah	12.00
Murphy, Carrie	12.00
Muskegon Branch	26.49
Nabb, William	5.00
Nash, Clifford	.50
Nash, Owen, and wife	10.00
Neison, Horatio, and wife	10.00
Niles Group	3.11
Nitz, Elizabeth	2.00
Noffsinger, Leamon	1.00
Noffsinger, Mervin, and wife	20.00
Oman, Edward and Delia	32.50
Osborn, H. Douglas	123.47
Parker, John C.	4.91
Parker, John J., and wife	25.00
Parker, John, jr.	.50
Parish, Mary	.50
Peck, Mrs. Clinton F.	19.00
Peck, William, and wife	24.00
Peer, Edgar, and wife	19.97
Perry, Frank	10.00
Perry, Myrtle	5.00
Peterson, Frank	95.00
Peterson, William	.50
Phillips, Gerald G.	19.53
Pierce, Edith	10.00
Pier, S. E.	2.30
Premoe, Grant	60.00
Premoe, John, and wife	20.00
Price, Geraldine	1.00
Quackenbush, Bertha	1.00
Quackenbush, E. P.	2.00
Ramsey, Etta	3.00
Ramsey, Lillian	2.00
Ravish, Mary	1.00
Reed, Cyrus and Minnie	.50
Rickse, Agnes	1.00
Rizor, Estella	1.00
Roark, Ernest, and wife	25.00
Roark, Julia	1.00
Robins, Amy	35.40
Rokely, Bertha	1.00
Rokely, John W.	1.00
Rusnell, Joseph, and wife	3.00
Rusnell, Merl, and wife	10.00
Ryder, W. F., and wife	5.00
Sagle, Elizabeth Ann	13.00
Sheppard, Ramona	.06
Shoemaker, Ernest, and wife	9.00
Smith, Arthur T.	2.35
Smith, Garnett	18.03
Smith, Jane M.	5.00
Smith, Millie	24.74
Smith, Pearl	3.00
Smith, Sarah	6.00
Soper, Eva	4.45
Soper, Roy	5.00
South Bend Group	4.50
Sparks, Ceylon	10.65
Spencer, Arlie and Bertha	45.00
Spencer, Sigmund	33.50
Stark, R. J.	39.00
Stoehr, Sadie	25.50
Stoner, Harvey J., and wife	13.50
Stroh, Alta L.	2.00
Sweet, Martin, and wife	1.00
Taylor, Celia	10.18
Taylor, Rose Mae	.10
Tinker, Mrs. E. M.	24.00
Trescott, Amelia	50.00
Van Patten, Lulu	5.00
Wade, Roy	2.00
Warren, Charles H., and wife	3.00
Watson, Ed.	1.00
Wheeler, Paul, and wife	3.00
Whipple, Harry, and wife	5.50
Whitehead, Milena	1.10
Whorton, Mary	1.10
Williams, Bernice	.50
Wise, Susie	2.00
Woodin, A., and wife	5.00
Young, David A.	37.00

Total\$3,458.01

Paid direct to Presiding Bishopric

Aelick, Elizabeth	\$ 1.00
Blett, Ernest and Bertha	30.00
Ellis, Macey A.	31.35
Ennis, Mary Alma	5.00
Farrow, Percy E.	19.00
Fewell, M., and family	5.00
Goodenough, George H.	300.00
Grof, Dolores S.	2.50
Grof, E. E.	7.50
Green, Augusta A.	73.00
Green, Willard	11.00
Howe, Mrs. Fred	23.00
Martin, Arthur and Lucinda	10.00
Premau, Mrs. G.	10.00
Randall, Alvin E. and Lydia A.	20.00

Rollings, Roxa	14.45
Sister, A.	12.00
Stark, R. J., and wife	23.00
White, Malinda A.	14.00
White, Samuel	10.00
Wilson, Mrs. Emory G.	4.00

Total\$645.30

Grand Total\$4,103.81

MICHIGAN, WESTERN

Paid through H. A. Doty, Bishop's Agent

Allen, Henry, and wife	\$ 10.00
Ammerman, Nettie	4.50
Barnard, Minnie	12.00
Bendon Branch	1.45
Bendon Women's Department	2.60
Bennett, Bessie	5.00
Bennett, John E., and wife	50.00
Bennett, John W.	100.00
Benzing, Chris, and wife	3.00
Bigford, Clifford E.	30.00
Bigford, Mary	1.86
Bowman, Nettie L.	1.00
Brackenbury, Eliza	6.00
Brant, Estella	1.50
Bronson Leroy, and wife	1.00
Bronson, Minnie	1.50
Brown, Herman	9.00
Burge, Alice	.40
Burge, Frank, and wife	6.00
Cadillac Branch	9.89
Clark, Eliza J.	2.00
Clark, John, and wife	13.15
Conklin, Myrtle B.	56.92
Cook, Elsworth, and wife	1.00
Crozer, Hazel	.25
Davis, James, and wife	4.85
Decker, Anna L.	75.00
Decker, Elmer B.	75.00
Dieterman, Francis	5.00
Doty, Byron H., and wife	1.00
Doty, Cyrus B., and wife	7.00
Doty, Homer A., and wife	5.00
Doty, Homer, jr.	2.50
Ellis, Fred D.	1.00
Foster, Glenn H., and wife	45.00
Foster, Mary Etta	2.00
Freesoil Branch	16.29
Fry, Jane	1.00
Graham, Naomi	10.00
Graves, Frances	1.00
Grinnell, Evelyn	5.00
Grinnell, Mabel	4.00
Hadley, George M.	10.00
Hanson, Nellie Mortensen	1.00
Helfrick, Agnes	1.00
Hill, Blanche G.	1.00
Hoisington, Jennie	1.00
Hubbard, W. G., and wife	20.00
Inland Branch	10.15
Johnson, Calvin, and wife	6.75
Keith, Janet	12.00
Lake City Women's Department	4.45
La Cure, Marietta	10.00
Larsen, Clara	5.00
Marion Branch Women's Department	2.10
Martin, Selma	5.00
Mattice, Jane	1.00
Morris, Rosa	.50
Norton, Mrs. Frank	6.45
Pheps, Mrs. William	3.10
Pollard, A.	2.00
Pollard, Frank H., and wife	5.00
Price, Joseph E.	.05
Price, J. Peter	1.50
Price, Sidney, and wife	65.17
Randall, Norman, and wife	5.00
Reek, Fred W. and Katie J.	22.00
Reynolds, Beulah	4.00
Reynolds, Charles, and wife	18.00
Reynolds, May	6.86
Richardson, Florence	5.00
Rogers, Mary	60.00
Sanford, Glade, and wife	10.00
Saunders, Byron, and wife	2.00
Scott, C. Walter	1.90
Scott, J. B., and wife	2.82
Scott, Lucinda E.	1.00
Sessions, Charles	9.00
Skaggs, Grace	20.00
Sleight, Laura	30.00
Smith, Mary	.50
Snyder, W. L., and wife	4.00
South Boardman Women's Department	6.80
Saint John, Lucy	.10
Saint John, Raymond	.10
Strange, Eva	.50
Tapestry, Rose	9.55
Thompson, Clifford	1.00
Thompson, Linet	2.75

Traverse City Branch	19.51
Traverse City Women's Department	6.30
Tubbs, Clare Edward	5.00
Tubbs, Lottie M.	5.00
Whitmore, Laura	1.00
Whorton, Mary	4.00
Widrig, Elizabeth	1.50
Widrig, Elmer, and wife	25.00
Widrig, N. M. E., and wife	10.00
Wiggins, Thelma	.11
Wiggins, Tom, and wife	2.00
Wiley, Glen C., and wife	23.57
Wiley, John	1.40
Young, Ida	1.00
Total	\$1,092.15

Paid direct to Presiding Bishopric	
Flickenger, Lizzie	\$ 5.00
Miller, Nellie T.	7.00
Newcom, Eunice A.	10.00
Total	\$ 22.00
Grand Total	\$1,114.15

MINNESOTA

Paid through Lester Whiting, Bishop's Agent, and G. L. DeLapp, Bishop

Anderson, Lloyd S.	\$ 67.50
Backland, E. E.	.50
Barber, A. E., and wife	70.00
Bemidji Branch	.75
Bennett, Edwin, and wife	3.50
Bennett, E. H., and wife	2.80
Bennett, Gordon	2.50
Bosshardt, H., and wife	6.00
Bosshardt, H. L., and wife	5.00
Bundy, C. A., and wife	1.00
Bundy, Mahala A.	6.00
Carlson, Adah	8.50
Carlson, Opal	4.50
Champion, Howell	40.00
Christianson, Carl	10.00
Cronmiller, Mrs. E. P.	1.00
Dattie, Lula J.	5.00
Day, George W.	1.00
DeLapp, G. L.	10.00
Douglas, Grace O.	6.00
Douglas, Mildred	25.02
Duffy, J. F., and wife	1.00
Duluth Branch	64.04
Elliott, Joseph, and wife	1,015.00
Elvin, Florence	5.00
Elvin, Wesley	10.00
Erickson, Velma	5.00
Feathers, Mollie E.	10.00
Fisher, D. A., and wife	15.00
Fisher, DeWayne, and wife	15.00
Fisher, Kemman	6.70
Freeman, Daisy	12.77
Freeman, Emma and Lillian	.65
French, L. D., and wife	5.00
Harpster, Clarissa E.	1.00
Harpster, Jacob	40.00
Hastings, J. A., and wife	5.00
Horne, Earl, and wife	1.00
Horne, Lillian	4.50
Johnson, Alphretta	15.00
Johnson, Arthur O.	2.00
Johnson, C. H., and wife	65.50
Judson, Leon	5.00
Keller, John, and wife	45.00
Kimber, Akta	17.20
Levenson, Cora	3.00
Levenson, O. G., and wife	6.00
Lundeen, Charles, and wife	55.00
Lundeen, C. H., and wife	10.00
Lundeen, Vernon	61.00
Maas, J. A., and wife	100.00
Minneapolis Branch	152.92
O'Hara, Harvey	15.00
Olsen, Hans, and wife	12.00
Olson, Anna, and mother	50.00
Olson, H. O., and wife	3.00
Olson, Rose	5.00
O'Neil, James, and wife	10.00
Park, Olive	32.58
Pettersen, A. J.	75.00
Schnuckle, Martha W.	30.00
Schnuckle, P. G.	46.00
Sherman, Ella	3.30
Silverthorne, Catherine E.	10.00
Slon, Sam, and wife	10.00
Stark, Robert J., and wife	25.00
Stauty, W. C., and wife	3.00
Tourville, Eva	2.00
Tracy, Charles, and wife	6.20
Tucker, Abner, and wife	50.14
Tucker, Elon	3.14
Tucker, F. P., and wife	48.16
Tutty, W. W., and wife	9.00
Two Harbor Branch	4.35
Union Branch	21.26

Vennard, James	10.00
Walters, E. J., and wife	5.00
Walters, Ruth	20.00
Whiting, Lester, and wife	30.46
Wilday, Ellen	5.00
Wilday, William, and wife	3.00
Wise, Harry J., and wife	50.00
Wise, Robert	1.50
Wolfe, Lillian	1.00
Total	\$2,630.94

Paid direct to Presiding Bishopric	
Douglas, Ruth B.	8.45
Eckley, Bertha	4.00
Freeman, C. B., and wife	5.00
Nunn, Hannah E.	10.00
Olson, Carroll L.	48.88
Peek, Fredrick M.	2.00
Prentice, Mrs. Fred	5.00
Prentice, Mary	4.00
Root, Mrs. R. R.	10.00
Russell, R. L.	37.00
Stanon, Mrs. James	1.00
Van Someren, P. C.	80.00
Young, Mrs. John	20.00
Total	\$235.33
Grand Total	\$2,866.27

MISSOURI, NORTHEAST

Paid through Samuel J. Joyce, and Carl Weeks, Bishop's Agents

Bevier Branch	\$ 20.00
Bevier Women's Department	6.16
Binder, A. H.	20.00
Burch, F. M., and wife	4.00
Burchett, D. F.	18.41
Gray, C. F.	15.00
Groeneman, H. W.	3.00
Hartsburg Branch	.85
Haymond, Hulda	10.40
Haymond Katherine	9.72
Hicklin, W. T.	97.80
Hogan, Sarah J.	1.09
Hughes, Thomas, and wife	4.00
Jones, Reese	25.48
Joyce, S. J.	25.00
Love, William	2.00
McKane, F. L., and wife	25.00
Macon Branch	40.86
Miller, Elizabeth	56.95
Minshall, Emma	1.00
Moore, A. R.	10.00
Pearson, Emily	.50
Pearson, John, and wife	2.00
Perkins, Honest	.50
Perry, Ruth	4.15
Peters, C. J., and wife	50.00
Rogers, Kate	10.00
Stanford, Alice E.	1.00
Tanner, B. S., and wife	54.71
Thorpe, J. H.	20.00
Tremain, Orville M.	1.00
Triplet, Mrs. J. F.	28.50
Vanskike, Grace A.	5.00
Vanskike, J. P.	120.00
Vaughan, W. T., and wife	100.00
Walker, W. H.	2.00
Total	\$796.08

Paid direct to Presiding Bishopric	
Atchison, Mrs. A. W.	\$ 2.00
Ballenger, Mary	10.00
Lofty, Frank, and wife	30.00
McClary, T. L., and wife	9.15
Tanner, Ben S., and wife	25.00
Vanskike, Grace A.	47.60
Total	\$123.75
Grand Total	\$919.83

MISSOURI, SOUTHERN

Paid through George A. Davis, Bishop's Agent

Ansley, John B.	\$ 5.00
Bishop, Francis M., and wife	55.00
Bishop, Mary L.	3.05
Bradford, John H.	1.00
Braun, J. F. E.	14.53
Brush, G. H.	30.00
Cleveland, Floyd, and wife	5.25
Cleveland, J. E., and wife	24.18
Cook, Mrs. S. P.	2.00
Cunningham, Ellen	2.00
Cunningham, J. F.	2.35
Davis, Fay	7.50
Davis, Mezur	2.65
Davis, Olive	30.00
Erickson, James H.	29.00
Fuller, Bell	2.50
Fuller, Connie	6.00

Fuller, Ed	7.00
Fuller, F. M., and wife	10.00
Fuller, George	1.00
Fuller, Marian	2.50
Fuller, Master Solon	.25
Furter, W. H.	3.00
Hartup, Eva	7.00
Hawkins, Ed.	.50
Hawkins, Heman	3.00
Hawkins, John	1.00
Hawkins, W. A.	2.00
Huntsman, G. A., and wife	40.80
Hutsel, Hettie	1.20
Kemp, J. A., and wife	20.00
Kemp, James, and wife	6.00
Luchsinger, Fred	33.00
Northup, Fanny	30.00
Ogden, Pearl F.	10.00
Palmer, William A.	11.00
Phillips, J. A.	7.00
Phillips, Roy	1.00
Plain, Levi	.35
Plumb, Herman O.	42.25
Rowley, Lula	15.00
Russell, Mary A.	10.00
Salter, James A.	1.00
Salter, John A.	1.50
Salter, Lloyd A.	1.50
Salter, Heman F.	.70
Sikes, Ivy	1.00
Sizemore, Barbara	1.55
Springfield Branch	41.10
Swearingin, Fred	19.50
Swearingin, Noah	15.00
Thornell, R. F.	3.70
Tilman, Mrs. A. V.	3.00
Tilman, Leon B.	.75
Woodrell, Grace	1.00
Total	\$578.16

Paid direct to Presiding Bishopric

Anderson, L. E., and children	\$ 2.12
Rathburn, Mrs. William	37.92
Riebold, F. R., and wife	2.60
Sellers, Edna	1.25
Sellers, Helen P.	1.00
Sellers, Ida J.	3.00
Sellers, John C.	3.00
Sellers, Maggie	2.65
Stradley, Hattie	24.67
Total	\$ 78.11
Grand Total	\$656.27

MOBILE, ALABAMA

Paid through H. B. Scardiff, Bishop's Agent

Aebli, Helen Mary	\$.10
Aebli, H. M., and wife	61.25
Banckster, Mary A.	2.00
Barlow, Edward	.10
Barlow, J. C., jr.	.10
Barnes, Albert N.	4.00
Booker, W. L.	1.00
Davis, Delia	3.00
DePriest, Mrs. W.	20.00
Escatawpa Branch	1.28
Farrell, A. E.	25.50
Ferrell, A. B.	7.45
Farrell, Attie E.	5.55
Farrell, D. M.	1.00
Gideons, Aaron N., and wife	1.00
Gideons, Mary A.	.50
Gill, Jesse	1.00
Hawley, Bertha M.	2.50
McArthur, Cora	5.00
McMillen, Bessie	.25
McMillen, Mrs. M. S.	2.00
Mader, Charles	17.50
Mader, Elsie	5.00
Mattingly, Ethel	1.00
Mezell, Ollie C.	5.00
Mobile Branch	14.36
Parker, Edward	1.00
Parker, J. G., and wife	10.00
Parker, Jus G.	16.00
Racine, Emery A.	1.00
Racine, Lizzie	2.64
Racine, Norman A.	6.50
Rogers, Henry B.	1.00
Scardiff, Lizzie B.	1.00
Scardiff, Mrs. M. E.	2.00
Sherman, Daniel W.	1.00
Sherman, Ellis	1.00
Smith, Lester W.	10.00
Smith, Lane	2.00
Smith, Thomas L.	8.00
Steiner, Mrs. Frank	145.00
Steiner, LaRue, and wife	5.00
Van Cleave Branch	6.08
Wilson, Samuel, and wife	1.00
Woodman, Pearl	1.00

Yocom, J. C., and wife	5.00
Yocom, William C.	20.00
Young, Eunice	10.00
Total	\$425.66

Paid direct to Presiding Bishopric

Courtney, Aaron, and wife	\$ 5.00
Evans, Jesse R.	5.00
Faulk, Isaac B.	95.00
Howard, Andrew J.	4.85
Howard, A. J.	2.10
Total	\$126.95
Grand Total	\$552.61

MONTANA, EASTERN

Paid through, W. R. Hillman, and M. E. Wilcox, Bishop's Agents

Andes Branch	\$ 29.86
Andes, Ammon	1.00
Andes, S. M., and wife	5.00
Braden, John A.	3.80
Ditton, Vernon W.	36.50
Eastern Montana District	9.30
Fairview Branch	13.04
Fout, Stanley, and wife	20.00
Glasgow Branch	6.10
Goldsmith, Raymond	10.00
Hillman, W. R.	12.00
Jones, Irwin	9.50
Phay, George E.	41.88
Phay, Joshua J., and wife	20.00
Reynolds, J. Arthur	12.50
Richie, Mrs.	4.00
Richter, Selton	3.00
Richter, Cecil	3.00
Ritter, A. R.	220.00
Wheeler, Benjamin, and wife	10.00
Total	\$470.48

Paid direct to Presiding Bishopric

Deck, Nellie, and children	\$ 50.00
East, Albert	28.50
Floyd, Mrs. Albert L.	5.60
Ingalls, Letitia	10.00
Mayhew, Mrs. A.	5.50
Palmer, Mrs. Frank	10.00
Richardson, Rosa	8.35
Sandidge, Caroline	12.00
Wertz, Henry	120.00
Wilcox, Orrin R.	26.00
Total	\$275.95
Grand Total	\$746.43

MONTANA, WESTERN

Paid through E. L. Smelser, Bishop's Agent

Anaconda Branch	\$ 20.42
Beck, Joseph	175.00
Bootman, Mrs. W. P.	8.00
Bozeman Branch	8.15
Daer, Angus E.	10.00
Daer, A. E.	10.00
Davis, Mrs. Dan	100.00
Deer Lodge Branch	29.81
Erickson, William J.	20.00
Eliason, E.	100.00
Greenshields, Zadie	13.50
James, Benjamin	5.00
Johnson, Nellie	5.00
Klotz, Carrie	12.00
Lavenhagen, Lizzie	3.00
Paul, George W., and family	15.00
Peterson, Beulah	3.00
Rees, Louise Nunn	55.00
Rundell, Annie	20.00
Saery, Mazie	60.00
Saery, Will	60.00
Saxton, J. M., and wife	41.00
Stafferson, Clifford	3.50
Stafferson, Evelyn	1.30
Thorburn, Helen	8.50
Victoria, George	3.60
Western Montana District Reunion	21.62
Young, Mrs. R. A.	1.00
Total	\$813.40

Paid direct to Presiding Bishopric

Bailey, Oliver J.	\$ 30.00
Bailey, Lulu	10.00
Blackie, Mrs. William D.	10.00
Davis, Gomer W.	1.00
Graybeal, E. V.	1.35
Harris, Mary	10.00

McBride, Cora M.	50.00
Sandidge, J. L.	128.00
Schuyler, John M.	40.00
Wilson, D. E.	11.00
Total	\$291.35
Grand Total	\$1,104.75

NAUVOO, ILLINOIS

Paid through A. L. Sanford,
Bishop's Agent

Barker, Floyd	\$ 2.50
Bauer, John N.	100.00
Berve, Ruth Marie .....	.10
Bevan, F. C., and wife	12.00
Bromann, Emma R.	30.00
Bromann, Frederick	106.00
Bromann, Henry F.	33.85
Bromann, Lydia	5.00
Brown, C. A., and wife	10.00
Burlington Branch	80.41
Burton, Emma	1.80
Daniel, Gomer R.	2.70
Daniel, La Verla	1.90
Dighton, Annie	5.00
Donaldson, Louise B.	1.00
Edwards, L. N., and wife ..	5.00
Erskine, Thelma Ellen	13.00
Ferris Branch	4.44
Fort Madison Branch	32.73
Fusselman, Clyde E.	10.00
Griffiths, Hazel	10.00
Griffiths, Lucy	12.00
Gunn, W. H.	20.00
Hartshorn, H. A., and wife ..	177.50
Heady, Mrs. Dexter	2.00
Hendrs, Mary Jane	10.00
Haverson, Edith	53.50
Kunz, Arthur	1.20
Kunz, Edward F.	210.43
Kunz, Elizabeth	4.84
Kunz, Ethel	4.62
Kunz, Frederick	4.50
Lambert, Hattie J.	25.00
Laubasher, J. Howard	1.00
Lankford, Ellen	20.00
LaPoint, Orrie F., and wife ..	2.80
Laubscher, Clara	5.00
Layton, Esther Irene	10.00
Layton, Ida A.	5.00
Lee, August, and wife	424.03
Lewis, Evan H.	5.00
Lewis, L. H., and Clara	23.30
Lewis, R. E., and wife	5.00
McIntire, James F.	50.00
McNickle, Glen Alva	45.10
Miller, Orval, T., and wife ..	41.00
Montrose Branch	15.32
Nauvo Branch	32.73
Nevins, Janet	10.00
Ortleb, Emma	30.00
Ortleb, Julia M.	30.00
Ottumwa Branch	56.94
Pendergraft, Floyd	1.75
Phillips, Gerald	5.00
Phillips, Lois Shirley	1.10
Rayer, Mildred	23.10
Reed, Joseph H.	60.00
Rock Creek Branch	2.00
Rogers, Robert B.	1.00
Rogers, Mrs. Robert B.	2.50
Rooney, Ida L.	20.00
Salisbury, Albert	35.00
Sanders, Susan	35.00
Sanford, Albert L., and wife ..	10.26
Sanford, Albert L., jr.	1.55
Sanford, Florence A.	33.00
Sanford, Mabel A.	5.35
Sanford, Mildred	4.00
Sanford, Zera	3.25
Scott, Annie	304.50
Shockley, Sister	13.50
Smith, R. N.	20.96
Stark, H. H., and wife	20.00
Stodtlander, Louise	25.00
Strange, Benjamin F., and wife	30.00
Strange, Myrie	2.00
Swinderman, Ed.	25.00
Thomas, Eva	50.00
Todd, John A.	6.00
Van Dine, Mrs. Bert	5.00
Van Dine, Warren	5.00
Weishaupt, Martha	10.00
Williams, Clarence	2.50
Wilson, Anna and Sarah	25.00
Wright, James L.	23.65
Wood, Myron E.	1.50
Wood, Wilfred	125.00
Total	\$2,748.26

Paid direct to Presiding Bishopric	
Allen, G. W., and wife	\$ 29.01
Layton, J. W.	3.00
Total	\$ 32.01
Grand Total	\$2,780.27

NEBRASKA, CENTRAL

Paid through Charles Sodersten,
Bishop's Agent

Atwood, Frank, and wife	\$350.00
Bauman, Cora	3.85
Beck, T. A., and wife	44.82
Blackburn, James .....	.50
Blackburn, Ralph, and wife ..	1.50
Buckley, Ann E.	1.50
Butler, J. H. and Lulu	60.00
Cockran, F. E., and wife	91.90
Coon, Anna .....	.50
Cook, John, and wife	10.00
Davis, Grice	1.00
Derry, A. E., and wife	50.00
Derry, C. H.	3.15
Flowers, Getha .....	.36
Flowers, Jane	8.80
Frye, L. B. and Etta	55.85
Gamet, Levi, and wife	8.00
Hoffman, Jennie	10.00
Inman Branch	2.00
Jackson, Mrs. J. H.	20.00
Jones, J. R., and wife	20.00
Kroppuk, Mrs. Frank	1.25
McGraw, H. T. and Myrtle	83.00
Munett, Mrs. F. H.	5.00
Naab, John, and wife	60.00
Neligh Saints	6.64
Norfolk Saints	3.10
Oehring, Ezra P.	100.00
Outhouse, Fred .....	.50
Peterson, M. A. and Hattie	15.00
Rutledge, Mrs. M. E.	10.00
Smith, Hattie	3.50
Sodersten, Bessie	20.00
Tuck, Elma	1.40
Tuck, O. W.	4.00
Valentine Saints	6.82
Van Alstin, Edith	25.00
Van Alstin, Louise	61.85
Total	\$1,150.79

Paid direct to Presiding Bishopric	
Derry, Charles H.	\$ 1.30
Hascall, Harvey C.	30.00
Newcom, Eunice A.	22.00
Neuman, Fred and Lizzie	6.50
Wildermuth, E. C.	10.00
Total	\$ 69.80
Grand Total	\$1,220.59

NEBRASKA, NORTHEAST

Paid through B. M. Anderson,
Bishop's Agent

Ackerman, Miss	\$ 5.00
Anderson, B. M., and wife	200.00
Benner, Millie	15.50
Boulier, Mary	5.00
Borders, Lee A.	4.60
Brownrigg, Etta .....	.80
Bryant, Roy, and wife	35.87
Burton, Cecil	7.75
Byrton, Mrs. P. R.	5.00
Carey, E. L.	2.20
Case, Mrs. Bern	9.00
Casper, John	2.50
Clark, O. L., and family	10.45
Cowsky, Irene	41.53
Daniel, Mrs. G. A.	10.80
Daniels, Jonnie .....	.36
Decatur Branch	15.47
Dee, Goldie .....	.30
Dingle, Jennie	5.00
Dingle, O. B.	5.00
Dorsett, J. E.	4.50
Eden, Dorothy .....	.35
Edmonds, Thomas J., and wife	41.00
Edwards, Carrie .....	.50
Edwards, Grace	16.33
Faber, Gladys	4.00
Fitzgerald, Anna May .....	.06
Fredrick, Doris Elizabeth .....	.47
Fredrick, Harlow	1.00
Fredrick, Jane Audentia .....	.55
Fry, Dean E.	1.00
Fry, Stanton E.	1.00
Frynell, Doris	11.75
Frynell, Harry	1.00
Furst, Grace A.	1.00
Gamet, Glen	1.10

Gamet, Natalie	1.50
Gamet, Vera	2.00
Gidley, Everett .....	.10
Greenway, Wilma .....	.40
Greenway, Mrs. ....	.15
Hall, Lillian	17.75
Hicks, Claire	2.00
Hicks, Elma	7.00
Hill, Mrs. William J. ....	.33
Hipp, Charles	94.15
Huff, James	5.00
Jensen, Alfred .....	.15
Kilmer, Millie J.	5.00
Kinney, Laura Louie	1.00
Lasley, Mrs. E. B.	4.50
Lasley, Fredia .....	.40
Leach, Alice	10.00
Lewis, Lida	12.25
Lowe, W. T.	2.50
Mann, Ira M., and wife	1.00
Mann, J. N., and wife .....	.50
Marks, Lillie	49.00
Maynard, Murial	2.00
Maynard, Viola	5.00
Merchant, H. Alma, and wife ..	23.85
Nickey, Margaret	4.90
Mitchell, Earl H., and Clara L. Young	5.00
Murphy, Alice .....	.15
Newton, Julia A.	4.00
Nielson, Nilo P.	5.00
Norris, Nina	1.00
Omaha Branch	83.02
Omaha Branch, South	30.50
Outthout, Mrs. Grace	5.93
Owen, William R.	15.00
Parlett, Lena	70.00
Patrick, E. W.	2.20
Paulson, Mrs. P.	5.00
Perkins, Ella	1.15
Perkins, Jeanette .....	.10
Phillips, Rosa	2.80
Roenfeldt, Claus	2.27
Rydberg, Mabel .....	.70
Schaffer, Theresa	2.58
Scott, Lois E.	11.25
Scott, R. W.	425.00
Scott, Thomas M.	6.25
Scott, Virginia B.	6.25
Self, Ann .....	.31
Self, Carl	40.00
Self, Fremming	8.10
Smith, Carrie E.	8.50
Smith, Edna	3.00
Springer, Grace	5.00
Stark, Mrs. Cecil .....	.10
Steele, Mrs. George W.	1.00
Steele, Kenneth	2.00
Steele, Mrs. V. H.	2.50
Swanson, Harold H.	13.00
Tabor, Lillian	14.63
Thiehoff, Mrs. A. A.	8.35
Thiehoff, Bernice	1.00
Thiehoff, Grace	23.00
Trede, Mrs. B. E.	5.05
Wallace, William Loyd	7.50
Walthill Branch	5.20
Wellman, May	45.50
Wellman, W. T.	85.00
Whalley, Peter S.	1.00
Wildermuth, Edwin .....	.32
William, Cordy	2.50
Williams, Helen	6.50
Wilson, Reed	9.00
Winnebago Branch	1.55
Winnebago Women's Depart- ment	3.25
Wrenn, Lillian .....	.20
Total	\$1,721.48

Paid direct to Presiding Bishopric	
Butterworth, E. L., and wife ..	\$ 10.00
Butterworth, Nathalie	3.00
Deards, Rose	23.20
Dunkle, R. W., and wife	200.00
Emley, Mary M.	75.73
Kilmer, Millie J.	20.00
Lake, Sherman	3.00
Michey, Margaret	7.00
Steele, J. E.	15.00
Wellman, May	3.00
Total	\$359.98
Grand Total	\$2,081.46

**NEBRASKA, NORTHWEST AND
BLACK HILLS DISTRICT**

Paid through Amos Lamson, George W. Newton, Bish- op's Agents	
Amundson, Alfons	\$ 5.00
Allen, Mrs. Joshua	4.00
Braidwood, Ralph, and wife ..	10.00
Crosley, W. R., and wife	10.00

Christensen, J. J., and wife ..	1.20
Cole, F. V.	25.00
Cousins, Elsie	2.00
Cousins, Fred, and wife	10.80
Total	\$ 68.00

Paid direct to Presiding Bishopric	
Arnold, Allen V.	\$180.00
Bell, Archie F.	25.00
Bell, Walter D.	30.00
Brown, Pearle E.	10.00
Brown, R. H.	40.00
Brown, Richard H., jr.	2.00
Chadron Saints	3.50
Fleming, Mrs. C. H.	10.00
Gatrost, R. M., and wife	15.00
Gatrost, Richard	5.00
Hammond, Lorena	1.00
Hanson, G. J.	30.00
Hart, Anna	172.00
Hill, George, and wife	25.00
Hodges, Jennie	3.00
Jefferson, Amanda	50.00
Jenson, Ida Pearl .....	.50
Kipp, Grace E.	87.50
McHenry, Mrs. T. W.	3.82
Morant, Jessie, and Lillie Richards	14.00
Newcom, Eunice A.	73.00
North Platte Reunion	14.00
Payne, Lola Fay	1.50
Pease, Viola	9.00
Pell, H. J. and M. A.	50.00
Pratt, C. F.	10.80
Reneau, Lillie M.	5.10
Reynolds, Mary	10.00
Reynolds, Sheldon	1.00
Rutter, Nancy	10.00
Sell, Rosa E., and family	20.00
Sivets, E. R., and wife	25.00
Stoddard, W. A., and family ..	10.00
Streeter, Clement, sen., and wife	40.00
Tibbel, D. G.	30.00
Utterback, O. F., and wife	63.75
Vivian, Lulu	15.50
Walters, Elizabeth	15.00
West, M. C., and family	42.40
Total	\$1,152.57
Grand Total	\$1,220.57

NEBRASKA, SOUTHERN

Paid through Blanche I. Andrews, O. W. Sarratt, E. N. Byergo, and E. F. Robertson, Bishop's Agents	
Anderson, A. P.	50.00
Anderson, H. K.	10.00
Anderson, Mrs. P. B.	50.00
Anderson, Mrs. T. C.	45.00
Boardman, Charles, and wife ..	13.63
Black, Mrs. F. W.	2.00
Blunt, Agnes .....	.30
Blunt, Ray .....	.25
Brolliar, Samuel, and wife ..	4.00
Brumbaugh, Delpha .....	.05
Brumbaugh, Nellie	3.00
Christy, Elizabeth	5.00
Copsy, Mrs. Robert L.	5.00
Denson, Gladys .....	.05
Derry, Mrs. H. P.	50.00
Dunlavy, Martha	9.00
Easton, Eunice	1.00
Edwards, E. T.	30.00
Edwards, T. E.	5.00
Erwin, Mrs. N. J.	50.00
Evans, Byron	5.00
Everett, George, and wife	20.00
Everett, John, and wife	15.00
Fleshman, F. A.	20.00
Gamet, Dave, and wife	35.00
Goodrich, Edith	2.00
Grub, Nellie	5.00
Grub, Stella	1.25
Hale, Katie L.	320.34
Haney, Ella	1.50
Hill, Grace	2.00
Horn, Lydia	1.00
Hughes, Ruben .....	.20
Hughes, Vera .....	.30
Landon, Clyde	25.00
Landon, Everett	1.00
Landon, G. F., and wife	281.00
Landon, George, jr.	1.00
Landon, Leo	5.00
Lincoln Branch	39.95
McWilliams, Thelma Pearl	10.00
Nebraska City Branch	22.69
Parmalee, Mrs. O. K.	5.00
Parr, Amy	40.00
Pattan, Nancy Emeline	1.00
Plattsouth Branch	5.92
Porter, C. H.	2.50

Preston, J. O., and wife	31.00
Russell, Nellie E.	28.60
Sarratt, O. W., and wife	35.00
Seaworth, Emma	.50
Smith, Blanche L.	10.00
Sumner, Mrs. J. R.	10.00
Teeters, Charles	1.00
Wall, Grover C.	65.00
White, Henry, and wife	7.00
Williams, E. E.	5.00

Total\$1,395.08

Paid direct to Presiding Bishopric

Cochrane, Lucy M.	\$ 5.20
Farrar, Blanche R.	20.00
Farrar, Isabel	12.00
Kreglo, Margaret	72.00
Scofield, Pearl	5.00
Shepard, Eunice	15.00
Streetsbury, Ida M.	6.00

Total\$135.20

Grand Total\$1,530.28

NEW ENGLAND, SOUTHERN

Paid through M. C. Fisher, Bishop

Abercrombie, Isabel	\$ 5.00
Aibro, Florence	1.30
Alden, Alice M.	58.70
Anonymous	1.90
Attleboro Branch	37.46
Attleboro Ladies' Aid	10.00
Attleboro Temple Builders	2.35
Attleboro Sunday School Class	
Number 2	4.18
Bacheller, Ruth	.54
Baldwin, George, and wife	12.25
Ball, Anna M.	24.50
Barnes, J., and Ruth	.50
Barton, Florence	6.50
Bearse, Ada	5.90
Bearse, Jennie M.	4.00
Bearse, Madeline	.05
Bearse, Thomas W.	10.00
Berry, Franklin	.68
Berry, Sarah E.	24.00
Billington, Eliza	33.50
Birch, M. W.	50.00
Boston Branch	122.18
Bradbury, Alice	5.55
Bradbury, William	1.00
Bradshaw, Albert, and wife	34.00
Bradshaw, Earle	24.50
Bradshaw, Mary	1.05
Bradshaw, Raymond, and wife	78.05
Brown, Edmund and Laura	150.00
Butler, Elizabeth and George	2.92
Calvert, Grace N.	1.00
Calvert, Mildred H.	1.00
Calvert, William and Olive	2.00
Carter, George E., and wife	30.00
Carter, Rebecca K.	17.35
Cash, Harold, and wife	25.00
Cash, Sophia H.	.10
Chase, Abbie W.	25.00
Chase, Irene	.01
Chase, Mary R.	7.30
Chesworth, Ernest, and wife	30.00
Chesworth, Joshua, and wife	5.50
Chesworth, Wallace	30.50
Churchill, David	.35
Churchill, Helen	.10
Churchill, Merton E.	1.15
Churchill, Roy, and wife	32.50
Churchill, Virginia Rose	.10
Clark, Gladys	9.00
Clarke, Hazel L.	23.00
Clarke, Sarah	1.00
Cliff, Joseph and Bessie	3.95
Cliffe, Sarah	10.00
Closson, Anna S.	5.00
Coates, Priscilla	30.70
Colbourn, John, and wife	6.89
Congdon, H. R.	47.50
Cook, Allison	35.00
Cook, Helena	20.00
Cook, James and Lena	30.00
Coombs, Alma and Gladys	5.00
Coombs, Charles A. and Sarah B.	6.00
Coombs, Edward A.	10.25
Coombs, Horace Eugene	12.00
Craig, May	1.00
Cross, Carrie	7.50
Danielson, Olga	.12
Davison, Nina L.	9.00
Dennispport Primary Department	4.19
Donnell, Lavina	15.00
Douglas, Charles E., jr.	11.75
Dover Mission	8.65
Emery, Lucille	.03
Falconer, Mary	2.40

Fall River Branch	21.92
Fisher, Albert L.	1.00
Fisher, Edmund H. and Myron C.	400.00
Flagg, James A.	2.00
Garfield, Harold	7.30
Garfield, Salome R.	1.90
Giovanette, Doris I.	11.50
Goodrich, Theodora G.	6.00
Gordon, Arthur P.	127.15
Gossin, Ethel	1.50
Green, Edward	2.00
Grover, Louise	15.00
Hardy, Ralph M.	4.50
Harlow, Arvesta I.	2.00
Harvey, Mary J.	4.50
Hatch, Emma	2.00
Hatch, Frank E., and wife	1.12
Hatch, Lloyd	.01
Hatch, Minerva	.20
Haverhill Branch	33.63
Haywood, Ruth W.	2.00
Hazeltine, Carrie E.	2.00
Hazeltine, David	.32
Hazeltine, Stephen	4.25
Heap, George, and wife	31.00
Heap, John, and family	19.00
Heap, Myra	18.89
Hemmerly, Clara H.	5.15
Hill, Ernest and Jean	18.10
Holmes, Hattie E.	3.00
Hopkins, Thankful	10.00
Horrigan, Ava N.	5.70
Howard, James, and wife	5.00
Humphrey, Ellen A.	2.50
Isleib, Charles H.	50.00
Jackson, Elizabeth	14.50
Jackson, John	20.00
Jackson, Martha	2.00
Johnson, H. B. and Sadie	10.75
Jordan, Haverlin F.	.20
Jordan, Leon E., and wife	16.00
Joy, Daniel F., and wife	504.00
Joy, Junior	2.00
Joy, Edward M.	17.40
Joy, Julia	4.00
Kelley, Mary	7.00
Knowlton, Ethel F.	40.00
Law, Abram	14.49
Law, Arthur and Bertha	132.15
Law, Susannah	40.10
Leland, Benjamin W.	15.00
Leland, E. Alice	.50
Leland, Emma R.	3.35
Leland, Florence M.	22.00
Leland, James A.	.13
Lincoln, Palmer, and wife	4.25
Ltce, Gertrude	3.50
Lynch, Elizabeth F.	11.20
McGuire, Chester	1.25
McKee, Myra D.	5.00
Madsen, Ethel Pilling	4.25
Maine, L. Earle	82.50
Major, Edward and Joan	1.00
Marchington, John	25.00
Matson, Linda	1.20
Milman, Milton R.	18.50
Mitchell, Alice M.	1.00
Monks, Mrs. William	1.00
Moore, Edwin	25.00
Mortimer, Sarah J.	15.00
Nelson, Robert	4.25
New Bedford Branch	13.07
New London Branch	25.37
Nichols, A. H., and wife	2.50
Nickerson, Alma N.	8.00
Nickerson, Laura D.	8.00
Nickerson, Mrs. Obed	1.50
Nickerson, Sylvia E.	2.00
Norton, Eliza A.	15.19
Nute, Marion F.	21.00
Onset Saints	25.21
Onset Reunion	64.83
Passmore, Abbie A.	60.50
Pease, Fred W.	1.00
Perry, Carrie E.	26.00
Perry, J. F.	1.00
Pilling, Ethel	21.00
Plymouth Branch	33.25
Poulapoulos, Stilianous	60.00
Pressey, Carrie E.	.50
Providence Branch	59.44
Putman, Guinevere	.06
Quirk, Laura	1.00
Randall, E. Otis, and wife	24.00
Randall, Margaret	.76
Reynolds, Blanche	62.00
Reynolds, Howard, and wife	60.00
Reynolds, Lester W., and wife	1.00
Reynolds, Richard	.25
Robbins, Bert	10.00
Robbins, Gertrude	23.00
Roberts, Edmund	.63
Roberts, F. W., and Edith	5.50
Roberts, J. W., and wife	150.00
Roberts, Mabel E.	.97
Robley, George F. and F. H.	44.25
Rogers, Arlene	.02

Rogers, John F., and wife	64.50
Rogerson, John E. and Alice	100.00
Rogerson, Marian	2.40
Rogerson, Willard	4.61
Ross, Lillian	97.00
Sanders, Ralph A.	50.00
Sears, Addie F.	30.75
Sears, Bessie M.	12.00
Sears, Calvin C. and Laura	82.00
Sears, Lucie H.	75.00
Sears, Sally J.	10.85
Sears, Teressa T.	20.00
Siddall, Alma	6.75
Siddall, Florence	24.50
Siddall, Lillian	26.50
Sinclair, George D.	35.00
Sinclair, W. A.	25.00
Sisson, Ella E.	2.50
Small, Clarence E. and Agnes M.	95.00
Spinnett, G. Malcolm	.52
Spinnett, John P.	6.63
Spinney, Ralph	2.70
Stanley, Ida F.	42.00
Staples, Idella	21.00
Steele, Clistia	.19
Steele, Elmira	1.00
Studley, Jennie M.	40.00
Sylvia, Rose	6.35
Thayer, C. M.	1.00
Thayer, Ella A.	24.00
Thayer, Harulin	42.23
Thompson, Etta L.	5.00
Toombs, Alfred E.	2.10
Toombs, Eva	23.00
Towle, Mabel N.	13.85
Traver, E. L.	\$2,250.00
Traver, Edw. L., jr.	6.00
Traver, Leah N.	10.00
Walker, Gracia W.	5.00
Weeks, Jennie	3.00
Westerly Branch	5.70
Whipple, Alma and Dora	52.65
Whipple, Florence F.	49.50
Whipple, Francis and Eleanor	5.00
Whipple, Lillian P.	20.00
Whipple, Phillip	20.00
White, Alfred L. S.	.09
Whiting, H. H.	.35
Whiting, Richard	.19
Wilcox, Lottie R.	10.00
Wilkes, L. J.	107.00
Wood, Cyrus W.	38.53
Wood, E. Gertrude	25.00
Wood, Mattie N.	1.00
Wood, Maude L.	18.40
Wood, Oswald A.	1.00
Wood, Percy, and wife	46.00
Wood, Thornton P.	3.05
York, Herbert and Jessie	10.80
York, Joan	.75
Young, Mary F.	5.00
Zackrisson, Ernest	.60

Total\$7,651.45

Paid direct to Presiding Bishopric

Smith, Minna L.	\$ 50.00
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Grand Total\$7,701.45

NEW YORK

Paid through F. C. Mesie, Bishop's Agent

Alden, Harry, and wife	\$ 5.00
Barnes, Margaret	24.00
Barrick, Ethel	35.00
Bassett, Salley	10.00
Bradt, Clara	8.00
Bradt, Doris	2.00
Buffalo Branch	77.59
Burton, Hattie	7.00
Carpenter, Arthur	10.00
Carpenter, Percy, and wife	10.00
Collinge, Fern	1.00
Comfort, Arnold	1.00
Comfort, Orville	3.00
Curtis, Ruth N.	2.00
Davis, Jed	20.00
Dean, Lucy	65.00
Davidson, Eleanor	.18
Dunn, Harriet	11.00
Ecker, Mrs. H.	5.00
Fisher, Helen C.	2.00
Fulton Branch	2.70
Greenwood Branch	10.50
Griswold, Mary Janet	15.00
Hannam, William	24.50
Harris, Richard	5.00
Hines, Mrs. J.	19.00
Ibbotson, Lorne C.	2.00
Ibbotson, Marion E.	2.00
Ibbotson, William, and wife	10.00
Ibbotson, W. H., and wife	5.00
Lambert, Ardeen	5.00
Lambert, J. C., and wife	50.00
Landes, Bert, and wife	10.00

Lloyd, Anne	7.00
Lloyd, George, and wife	45.00
Lodato, Hannah	69.22
Lodato, Raymond	52.45
Loomis, Lena	1.00
McDonald, Austin, and wife	50.00
McDonald, Etta	.35
McDonald, Mrs. Fred	5.00
McLaughlin, May	9.00
Mandigo, Mrs. S.	10.00
Mandigo, Mrs.	2.00
Mesle, Dorothy Y.	.20
Miller, Mrs. A. J.	20.00
Montgomery, Charlotte	.50
Morden, Sanford, and wife	500.00
Montgomery, Conzesta H.	50.00
Musgrave, James, and wife	179.00
New York District	22.53
Niagara Falls Branch	48.39
Osmin, Cora	10.00
Osmin, Everett	5.00
Owen, William	50.00
Quinlavin, Hazel	1.00
Rathburn, F. H.	25.00
Rathburn, Marietta A.	10.00
Richardson, Arthur R. and Mary	2.00
Schaefer, George H., and wife	10.00
Sherman, Ella	10.00
Syracuse Branch	18.45
Sherrill Branch	31.17
Van Dusen, Adeline	10.00
Voltman, Cecilia	30.10
Warner, A., and wife	75.00
Weegar, Maurine	2.00
Weegar, Doctor P. L.	100.00
Whitehead, Doris	33.35
Whitehead, M. E. and Eleanor	8.00
Whitehead, Vernon	10.00
Wilson, Mrs. G. B.	34.00

Total\$2,004.23

Paid direct to Presiding Bishopric

Ayers, R. G.	\$ 5.00
Bishop, Eva E.	36.00
Bishop, Evanelia	7.00
Bishop, L.	30.00
Curtis, Ruth N.	36.00
Holland, Mrs. Thomas	10.00
Johnson City Saints	11.00
Potter, Mrs. N. J.	5.00
Syracuse Department of Women	5.00

Total\$145.00

Grand Total\$2,149.23

NEW YORK AND PHILADELPHIA

Paid through John Zimmermann, Bishop

Archibald Branch	\$ 10.88
Ardron, Jennie	1.75
Atkinson, W. F. and K.	.25
Bacon, Dora M.	42.72
Bacon, Ogden C. and Geraldine	9.00
Bacon, Ogden C.	28.00
Beekman, William V. and Elizabeth	1.65
Benson, Albert E.	.50
Benson, A. E.	1.50
Benson, Albert	1.00
Benson, Albert, and wife	1.00
Bloomsburg Branch	34.20
Boerner, H. and V.	21.50
Bortell, Sarah	20.00
Broad River Branch	54.77
Brooklyn Branch	98.47
Burrer, C. and L.	4.00
Buttery, Bertha	10.00
Byers, Anna Roth	21.00
Carter, Harry, and wife	2.00
Carter, Jonathan V.	30.00
Carter, Mary E.	10.00
Cummings, William	2.50
Davis, William, and wife	10.00
Dingas, Caroline	3.90
Dingas, Lena	5.30
Dippel, Chris., sen.	100.00
Dippel, F. H. O.	18.00
Edwards, A. A. E.	20.00
Edwards, Evelyn	5.20
Elk Mills Branch	48.59
Elk Mills Women's Department	2.00
Evans, Benjamin	21.50
Evans, Elizabeth	17.00
Evans, Thomas R.	10.00
Faust, Ambrose and Emma	.60
Feldmeth, Ethel	33.50
Feldmeth, William and Hazel	47.00
Firth, Viola E.	22.15

Fossie, Nicholas, and wife ..	40.00
Found, Ruth A.	10.00
Fowler, Phoebe	1.00
Freas, Sarah	11.00
Funk, Howard .....	.55
Funk, Susanna	6.80
Gates, Beatrice P. ....	.20
Glasgow, Elma A.	3.25
Gown, Samuel H.	15.00
Gratjohn, Herman H.	10.00
Gregham, Gifford, and wife	5.07
Haigh, Sarah	11.85
Hanck, Bessie J.	15.00
Hargan, E. and A.	14.00
Harrison, Harriet B.	38.70
Hartshorn, Lee A., and wife	8.75
Hawkins, R. J.	25.02
Hawkins, Ruth	3.50
Hayes, Raymond and Hazel	11.00
Herman, Mrs.	5.00
Herman, Louise	11.85
Hobson, William	255.00
Hopman, Margaret L.	1.25
Jackson, R. and E.	5.00
Jackson, Stanley	4.00
James, David, and wife ..	2.00
Jenkins, John, and wife ..	3.00
Jones, Mabel	1.00
Jones, Maria .....	.25
Kuhne, Anna	16.50
Laughlin, Morris F.	10.00
Lawrence, Bertha M.	50.00
Leonard, William .....	.50
Lewis, Ed. and J.	19.00
Lewis, Edward A.	10.00
Lewis, Ed. J.	8.00
Lewis, W. J., and family ..	3.00
Long, Sister	11.00
MacNeil, Alice L.	3.00
Mann, Byard	2.00
Mathews, Frank	10.00
Mays, M. and C. ....	.75
Mays, Melvin	6.75
Merrick, Ira B.	48.63
Miller, Beatrice	16.00
Moertel, Anna	8.92
Moertel, Clara	8.85
Morris, Thomas and Isabel	2.50
Morris, I. and I.	2.50
Mortimer, Herbert	38.00
Nash, Jacob, and wife ..	3.00
Nord, Mary	50.00
Orr, Maria .....	.50
Oste tag, Louis J.	75.00
Parkhouse, Albert, and wife	3.50
Parkhouse, Margaret	2.00
Parkhouse, Jessie	1.00
Parrot, Albert, and wife ..	1.00
Patton, Kathryn B.	8.10
Pennie, Elva .....	.80
Pennie, Emily	3.00
Pennie, Marion	1.09
Perth, Viola	2.95
Philadelphia Branch	276.07
Priesing, Gertrude	3.00
Richardson, H. and E.	4.00
Robinson, Eva .....	.50
Robinson, Sister	1.00
Schafer, Catherine	16.70
Schafer, Charles L.	7.50
Schafer, Samuel	5.00
Seranton Branch	48.48
Seifert, Rhoda	5.00
Shaffer, Roy R., and Ida ..	7.00
Shaffer, Roy	5.00
Shaw, Evangeline	10.11
Shaw, Mary A.	2.45
Short, Minnie E.	8.95
Sipple, Esther	1.00
Smith, Vincent, and wife ..	90.00
Snow, Mary A.	12.40
South Side Mission	62.77
Stoft, A. E., and wife ..	22.00
Stoft, A. E. and M. E.	4.00
Swales, Florence .....	.15
Swales, Joseph, and wife ..	1.10
Sweeney, Elizabeth	22.05
Teal, Elizabeth	60.00
Thiel, Elizabeth	1.80
Treat, Margaret	2.00
Trout, Louise E.	10.00
Tuttle, Mary A.	10.00
Valentine, Bertha F.	5.40
Valentine, Ruth	1.00
Warrell, Samuel, jr.	50.00
Weber, Myrtle A.	10.95
Webb, W. E.	140.00
Weiser, Alice .....	.30
Weiser, Mary E. ....	.35
Whitnell, Elizabeth	10.00
Williams, Ellen A.	3.00
Young, William H. and Ann	.50
Total	\$2,623.84
Paid direct to Presiding Bishopric	\$ 55.00
Goodale, R. F.	2,000.00
Kelley, Anna Z.	46.00
Merrick, Ira B.	

Oberg, Marion	12.00
Zimmermann, John, jr.	10,000.00
Zimmermann, John, sen.	5,000.00
Total	\$17,113.00
Grand Total	\$19,736.84

NORTH DAKOTA

Paid through C. F. Young, Bishop's Agent	
Adams, G. C.	\$ 20.00
Alamo Saints .....	.75
Anderson, Frank	200.00
Brown, Bernice	1.00
Brown, Elsie E.	15.50
Brunning, Cordelia	2.00
Bullis, Mrs. J. A.	17.00
Dehn, Cora A.	1.00
Dehn, Kenneth	1.00
Dunn Center Branch	29.65
Fargo Saints	12.15
Fetting, Sister	2.00
Harpster, A. D.	75.00
Harpster, O. D.	100.00
Helmenstein, Ed.	25.00
Hodges, F. H., and wife ..	70.00
Johnson, Clara A.	104.50
Krebs, J. G.	10.00
Lee, Judith	6.00
Lee, Ruth	10.00
Minot Branch	9.76
Moffit, Mrs. H. A.	6.77
Muffie, J., and family ..	200.00
Nassett, Oluf T.	5.00
Palmer, Ruth Lee	25.00
Pearson, Elmer	35.18
Peterson, Minnie	1.00
Rasmussen, Mrs. M.	25.00
Rife, A. M.	5.00
Rine, Gilbert	60.00
Shackow, Ferne	2.00
Stockman, Mrs. H. W.	21.50
Tucker, Elsie	7.75
Tucker, Grace .....	.28
Valley, Mrs. James	15.00
Valley, Nellie	10.00
Weddle, E. E.	11.00
Williston Saints	80.24
Young, C. F., and wife ..	45.00
Young, John, and wife ..	200.00
Total	\$1,418.03

Paid direct to Presiding Bishopric	
Christian, Evaline	\$ 5.00
Dakken, Mrs. Ed.	2.00
Estate of Charles Howry ..	190.00
Love, Mrs. Robert, jr.	1.00
McNeil, A. W.	5.00
Newman, Mrs. J. A.	53.80
Rotzien, Mrs. F. J.	26.80
Snalley, L. G.	40.00
Young, George	120.00
Total	\$443.60
Grand Total	\$1,861.63

NORWAY

Paid through V. D. Ruch, Bishop's Agent	
kroner	
Bon Saints	56.25
Carlsen, Carl	50.00
Kragero Saints	31.00
Pedersen, Maja	200.00
Porsgrund Saints	71.11
Ruch, V. D., and wife ..	10.00
Total	kroner 413.36
or	\$ 71.13

NOVA SCOTIA

Paid through Boyd Johnson, Bishop's Agent	
Dimock, Margaret	\$ 16.40
Hall, Mrs. E. I.	10.00
Johnson, Leander, and wife	33.50
O'Brien, Annie	5.00
O'Brien, Mrs. James	3.60
Wood, Georgia	2.75
Total	\$ 71.25
Paid direct to Presiding Bishopric	
Johnson, Leander, and wife	\$ 20.00
Grand Total	\$91.25

OHIO, NORTHEAST

Paid through H. H. Harms, Bishop's Agent	
Bihn, Casper	\$ 10.00
Bradner Branch	35.95
Christopher, Mrs.	11.50
Coverett, Hazel	5.00
Crawford, Doris	15.00
Davis, Mary	8.00
Denny, John, and wife ..	10.00
Dewitz, Nana	3.00
Dussia, Vallie	4.00
Eastin, R. M.	3.00
Finken, Clayton .....	.10
Finken, Floyd .....	.05
Finken, Louis	46.00
Flora, George	20.00
Flora, Mrs. I. M.	4.00
Focht, Flora	5.00
Fox, Opal V.	18.00
Freeman, William, and wife	5.50
Freer, William	5.00
Guy, Nettie	5.00
Hardin, Iona	2.20
Hardin, Nora	21.00
Hardin, Mrs. Jacob	1.00
Hardin, O. J. ....	.70
Hardy, John	1.60
Harms, H. H., and wife ..	53.50
Hawky, Eveline	1.80
Holley, Sister	2.00
Holmes, Clarence V.	59.00
Huffman, Richard J., and wife	30.00
Hume, Ella	2.00
Jones, J. N., and wife ..	1.00
Kimball, Mrs. W. G.	1.25
Lawson, William J.	212.60
Lima Branch	4.04
McMann, Sarah	15.00
McMaster, Sister	2.60
Miner, Russell	1.45
Morris, Ferd, and wife ..	29.00
Morris, Lucy	37.50
Morris, Mrs. Watson	1.20
Myers, J., and wife	7.00
Oak Harbor Branch	12.70
Patten, Ed, and wife	75.00
Patten, Wade	3.00
Peterson, Cora	6.00
Preter, Albert	33.75
Preter, Leland .....	.10
Ream, J. F.	2.00
Robinson, Harry	2.00
Saint Marys Branch	1.60
Shreffler, Florence	3.00
Smith, Brandon	5.00
Smith, Cleo	5.00
Smith, Drusilla	5.00
Smith, Henry, and wife ..	33.75
Smith, Milo	5.00
Smith, Orra, and wife ..	5.00
Smith, Paul	1.00
Smith, William F.	20.00
Springer, Worthey	1.00
Sylvania Branch	5.93
Teepie, Katie	10.00
Tellijohn, Amel	85.18
Tellijohn, Virgil	16.10
Toledo Branch	29.92
Turner, Lottie	23.39
Unipolis Branch	4.71
Willmarth, Asa	20.00
Willmarth, Paul .....	.55
Yeager, Clyde C.	150.50
Yeager, George, and wife ..	143.50
Yeager, Roy G., and wife ..	140.00
Total	\$1,551.22

Paid direct to Presiding Bishopric	
Robinson, H. A.	\$ 8.00
Robinson, John A.	90.00
Schultz, Emanuel	5.50
Total	\$103.50
Grand Total	\$1,654.72

OHIO, SOUTHERN

Paid through H. E. French, Bishop, and J. B. Williams, Bishop's Agent	
Altman, James E.	\$ 2.00
Altman, Ora	2.40
Barker, Dorothy Mae	2.10
Barker, Pious W., and wife	25.00
Baron, Anna E.	450.00
Batchelder, Sarah E.	140.30
Bealer, Donald	3.00
Bealer, John R.	6.00
Bealer, Martha	6.00
Beatty, Mary E.	5.00
Beatty, M. J.	5.00
Beatty, T. R., and wife ..	10.00
Beckmann, Nellie	8.00
Bennington, M. L.	5.00

Bierley, Alice	7.00
Bierley, Mattie	2.00
Bierley, V. E.	1.00
Bohlen, Jeremiah, and wife	45.00
Bowen, Viola	5.00
Campbell, William	3.56
Carey, C. A., and wife ..	10.00
Carpenter Branch	4.20
Clarke, C. W., and wife ..	28.00
Cleary, Jennie	2.00
Coddington, Lilly	40.00
Colgrove, Mrs. A. F.	10.00
Columbus Branch No. 1 ..	136.75
Columbus Branch No. 2 ..	132.55
Columbus Sunday School No. 2	6.20
Columbus Sunday School Primary Department No. 2	7.35
Cooper, Charles	10.00
Corven, John	5.00
Crabtree, Mark Sylvania ..	1.50
Crabtree, Martin Luther ..	2.00
Crabtree, Thomas	3.00
Culp, Harvey	7.00
Culp, Walter	3.00
Cummings, D. V. and Ardis	5.00
Cummings, Florence	4.50
Curtis, Mary	2.00
Curtis, Rebecca C.	2.00
Dahl, Jennie	1.00
Davies, Mildred	1.00
Dayton Branch	8.37
Dickson, W. B., and wife ..	5.00
Donaldson, Louie	6.00
Dorst, Agnes and Charles ..	5.00
Dougherty, C. R., and wife	11.00
Dougherty, Gertrude M.	1.00
Dougherty, Homer, and wife	1.00
Eichhorn, Elizabeth	10.00
Elias, Pearl	5.00
Elwood, W.	1.00
Federer, Nellie	12.00
Ferguson, Charles A.	20.00
Ferguson, George, and wife	19.00
Foss, Freda E.	25.00
Foster, C. H., and wife ..	2.00
Foster, Joseph A., and wife	23.50
Foster, Lewis C.	4.00
Garman, Charles, and wife ..	15.00
Graham, Margery R.	2.00
Graham, W. J.	33.00
Griffiths, Annie	38.94
Halb, Jacob G., and wife ..	90.00
Hershberger, Emma and Thelma	5.00
Highland Branch	12.98
Hill, Addie	1.00
Holland, Bernard B.	5.00
Holland, Sarah	12.00
Hooey, Anna E.	41.00
Hudson, Charlene .....	.50
Hustead, James	3.00
Ironton Branch	21.98
Jones, Jane	50.00
Jones, Mary E.	5.00
Kelley, Laura	2.00
Kirkendall, G. H., and wife	25.00
Knegie, J. E.	2.00
Kriebel, S. B.	57.00
Lancaster Branch	5.23
Lewis, Ora	3.00
Limerick Branch .....	.70
McDermott Branch	20.30
Marlow, Jeannette	20.00
Martin, Madeline	1.50
Martin, Mame Vale	15.00
Martin, Marguerite	3.50
Middleton Branch	27.19
Middleton Women's Department	3.75
Miller, Alice	2.00
Miller, Ermin	1.00
Miller, Verna	10.00
Nelsonville Branch	1.25
Nieman, A. H.	2.50
Nieman, Helen M.	50.00
Nieman, Harry J.	14.00
Nieman, Lucinda	17.00
Noble, Lula	18.10
Norris, Delbert	19.28
Osburn, Carrie I.	5.00
Overly, Mrs. Clyde	1.00
Paterson, Byron, and wife ..	3.00
Phillips, Mrs. Sherman ..	3.00
Pleasant Valley Branch ..	19.15
Pratt, Alfred, and wife ..	24.00
Pyles, Tessie	8.00
Raish, Helen	21.50
Rhoads, Carol	10.00
Rhoads, Charles Fay	5.00
Rhoads, Glenn	25.00
Rhoads, W. H.	6.30
Rieske, Franklin	40.00
Rison, Ida L.	2.00
Rison, Lida L.	7.00
Rison, Lincoln	10.00
Rison, Thomas D.	1.00
Rison, Zaida L.	5.00
Rose, Annie	2.00

Rose, Mrs. John	1.00
Rose, Martha	1.00
Rusch, Sister	11.88
Scharfenberg, C. and wife	.50
Schmidt, Ida A.	7.00
Shawnee Branch	19.56
Shope, Margaret	.50
Shope, Richard	2.00
Sidwell, Martha M.	3.00
Sinclair, Mable M.	5.00
Sinnott, Muriel	30.00
Skeen, May	31.00
Smith, George	5.00
Sparmon, Elizabeth	12.00
Sparmon, Lillian	3.00
Stanley, Rosetta	1.50
Stephens, G. W. and wife	3.00
Stephens, Herschel	95.00
Stewart, Mrs. M. J.	38.00
Stowell, F. M.	2.00
Thorp, Mary	1.00
The Plains Branch	9.65
Thomason, J. F.	2.00
Tresener, Mrs. P. A.	10.00
Turley, Hepsie A.	2.50
Turvey, Carl	5.00
Turvey, Clinton, and wife	110.00
Vale, Lute P.	10.00
Vales Mills Branch	18.07
Vance, Artie	1.50
Vernon, James	2.00
Vickrey, William	5.00
Walcutt, Eva B.	94.20
Wallace, Ruth	20.00
Walters, Ethel	1.50
Wasem, Jacob	1.00
Wasem, Mrs. M.	1.00
Watson, William E., and wife	14.00
Weate, Elsie M.	5.00
Weate, N., and wife	10.00
Willston Branch	9.57
Welsh, F. C. and wife	20.00
Welsh, W. E.	4.00
Wemlinger, Elizabeth	3.00
Westfall, Mrs. M. L.	5.00
Wickliffe, Herb	1.00
Williams, Caroline	4.00
Williams, Clara L.	53.00
Williams, Emory E.	90.90
Williams, Jane	4.00
Williams, John B., and wife	10.00
Williams, Marjory	47.00
Williams, Thomas S.	2.00
Woods, Allie C.	48.23
Woods, Edith	9.60
Wood, Ellen	1.00
Woods, Heber	23.00
Woods, I. P.	10.00
Zieshang, Herman, and wife	60.00
Zieshang, Ralph	10.00

Total\$3,182.59

Paid direct to Presiding Bishopric	
Baidel, Kate	\$ 5.00
Burt, John R.	2.00
Clintonville Sewing Circle	24.00
Hammerstein, Lamar	13.00
Lambert, D. J.	5.00
Lambert, Edwin E., and wife	11.00
Robson, George	10.00
Weate, Mrs. Nathan James	7.00
Wigton, Mrs. S. R.	15.00
Woods, Isaac P.	158.00

Total\$250.00

Grand Total\$3,482.59

OKLAHOMA, CENTRAL

Paid through Earl D. Bailey, Bishop's Agent	
Adair, Ellen	\$ 9.10
Adamson, Mary E.	30.00
Amend, Mrs. T.	120.00
Ammerman, Orval F.	.30
Ammerman, W. H.	38.00
Avant, Florence	5.00
Bailey, Evan P.	175.00
Baker, Stella	5.00
Ballantine, John and Julia	20.00
Bell, Nellie	13.00
Blackwell, Nica	65.00
Bolds, W. H.	5.00
Bowers, Fred A.	1.50
Bowers, Verna	.28
Bowles, William	25.00
Bronner, Joseph	5.50
Broughton, E. T. and wife	3.00
Brown, Mrs. H. O.	123.64
Brown, Eleanor H.	50.00
Brown, Robert H.	2.68
Bump, Mrs. Charles	.50
Bump, Pansy	.50
Burbridge, E. E.	1.00
Carter, O. L., and wife	20.00
Carter, S. G., and wife	5.00

Central Oklahoma Reunion	28.38
Chaffin, Margaret	5.00
Connell, Eugene	2.00
Connell, Helene	.25
Connell, Velma	1.00
Connell, W. A., and wife	2.00
Conner, Francis M.	14.80
Cryder, Lewis, and wife	12.50
Cunningham, R. F.	48.60
Dale, Lillie	2.50
Dale, Florence	.10
Dale, Oliver	.10
Dale, O. R.	190.00
Dale, Stella	5.00
Dean, I. D.	80.00
Deweese, V. M.	25.00
Dillon, Ed.	271.98
Doiton, Ray	1.01
El Reno Branch	36.79
Equells, W. E., and wife	6.40
Eveland, Ruth	.95
Eyman, Beulah	1.27
Eyman, John Franklin	97.10
Eyman, Sadie	1.47
Foraker Branch	24.92
Fourney, T. C.	10.00
Gentry, Eva	1.00
Gibson, Alice	5.00
Gouldsmith, Mary	1.00
Goodwin, Helen	.55
Gray, C. W.	60.00
Griggs, Oney	12.50
Harper, Charles	.47
Harper, Fredric A.	.10
Harper, Joel	21.55
Hershberger, R.	18.00
Hicks, Anna	5.00
Hogue, A. M., and wife	4.00
Hogue, Asa, and wife	11.00
Hogue, Jackie	.25
Hogue, Mildred	.35
Hopkins, Evan, and wife	8.00
Hopkins, Charlotte Vivian	1.15
Huff, Wilson S.	396.97
James, O. L., and wife	100.00
Jenks Group	5.79
Jones, Gussie	2.50
Jones, Herbert	.30
Kelley, Elnora B.	5.00
Kemp, E. L.	16.50
Kueffer, Etta	9.31
Kueffer, G.	300.00
Kueffer, Lorena	9.89
Lancaster, J. L.	69.56
Lancaster, J. B.	25.00
Logan, Helen	3.00
McCarter, J. M.	10.00
McComb, Anna	1.55
McConner, Francis, and wife	10.00
McNutt, Ruth	75.00
Meyer, J. S., and wife	320.60
Moore, Amy V.	10.00
Moore, Betty	1.00
Moore, Lucy	41.00
Murphy, Hattie	1.00
Oklahoma City Branch	167.32
Peattie, Mrs. J. W.	25.00
Perry, S. J.	1.40
Piatt, Allen	3.00
Piatt, H. V.	50.00
Phillips, Johny	.15
Powell, Eddie Theo	5.00
Powell, G. I.	63.75
Powell, Mrs. C. I.	.85
Rathburn, Ellis	1.80
Ramsey, Dwight	.35
Ramsey, Josephine	3.25
Ramsey, Russell	.65
Ramsey, W. P., and wife	20.00
Reeves, Julia R.	1.00
Reeves, W. A., and wife	5.00
Rivers, Helena	1.65
Rowland, H. K., and wife	100.00
Rowland, Rex, and wife	169.18
Sanders, Armilla	16.50
Scott, Harvey M.	30.00
Sanders, L. M., and wife	200.00
Sheppard, C. T., and wife	12.53
Skiatook Branch	25.85
Skiatook Women's Department	17.10
Skidmore, Harlan	20.00
Smith, J. F., and wife	5.00
Smith, John, and wife	20.00
Snow, Glen M.	1.30
Snow, H. H.	15.00
Sperry Branch	16.69
Stanford, Norman	20.00
Stephens, C. E., and wife	30.00
Stephens, Mrs. C. A.	10.00
Stephens, Helen	.25
Stephens, Loyd	17.00
Stephens, Otis	10.00
Stephens, Rhoda I.	5.00
Stephens, Selma	13.10
Storm, George P.	26.22
Storm, Margaret	5.00
Sutton, Edna	.65
Sutton, Melvin	.40

Sutton, Ruby	.40
Swain, Edith Ellen	.25
Swain, George	16.00
Tennery, T. C.	10.00
Tennery, C. Earl	17.50
Tennery, S. Virgil	1.50
Thraulkill, William	2.10
Thraulkill, Mrs. C. H.	1.00
True, W. M., and wife	10.00
Tulsa Branch	34.95
Watson, Robert, and wife	5.00
Webb, Cora	1.00
Webb, Edward	5.00
Webb, Lawrence	10.50
Webb, Mrs. John	10.00
Webb, Lillian	8.00
Wells, T. W.	222.00
White, W. A., and wife	5.00
White, William A., and wife	2.00
Whitson, F. M.	2.50
Wilkinson, J. C.	141.58
Wilson, Albert H.	72.72
Workman, Edward	75.11

Total\$4,988.06

Paid direct to Presiding Bishopric	
Adair, Mrs. L. W.	\$ 65.00
Amerman, Anna	.10
Asbury, R. M.	181.90
Bledsoe, W. N.	8.50
Bradford, G. S., and wife	1.50
Brown, O. B., and wife	1.60
Cato, Fannie	100.00
Chaffin, Margaret	5.60
Children, E. R.	30.00
Cunningham, Claudia	16.00
Cunningham, Dora	16.00
Cunningham, Edith	16.00
Doggett, Nettie	1.00
Donaldson, Elsie T.	20.50
Fort Worth Mission	6.35
Hays, A., and wife	5.00
Hempel, P. W.	20.00
Hicks, Ann	5.00
Huff, Wilson S.	7.70
Hughes, S. L.	13.50
James, O. L., and wife	162.50
Lovless, S. E.	20.00
Riverside Mission	12.25
Pithand, Theresa	2.25
Russell, Mrs. J. M.	2.50
Scaachi, Elsie	20.00
Slater, Celia	4.00
Spencer, Mrs. H. B.	10.00
Stuart, Mary E.	1.00
Tennery, C. Merle	10.00
Ulrich, E. A. and A. A.	120.00
Van Sickle, Warren D., and wife	4.40
Wedde J. P.	25.00
Woslum Lulu B.	15.00

Total\$929.90

Grand Total\$5,917.96

OKLAHOMA, EASTERN

Paid through B. F. Pollard, Bishop's Agent	
Chaffin, Margaret	\$ 5.00
Clift, Mrs. S. R.	5.00
Collins, Lilly	4.00
Goodman, Mrs. W. S.	5.00
Harlow, Olive	10.00
Jackson, Joseph W.	10.00
Schlup, G. M.	2.00

Total\$ 41.00

Paid direct to Presiding Bishopric	
Chaffin, Margaret M.	\$ 29.20
Cragar, Mrs. Clifford	5.00
Durham, J. E.	30.50
Hubble, W. P.	40.00
Huffman, Mrs. D. B.	25.00
Humphry, May	7.00
Kidwell, Mary	1.00
Kinyers, H. J.	45.00

Total\$182.70

Grand Total\$223.70

OKLAHOMA, WESTERN

Paid through Lemuel D. Dyke, Bishop's Agent	
Alva Saints	\$ 6.00
Amend, Mrs. L. L.	5.00
Armstrong, Howard, and wife	25.00
Backman, Hattie	15.00
Ballingier, Eunice C.	5.00
Brewster, Mrs. J. J.	10.10
Burks, Wilfred B.	1.37

Calumet Branch	23.88
Cheney, N. I.	52.40
Cheney, Sister	1.00
Conyers, J. L., and wife	7.00
Cox, Mrs. James	2.00
Davidson Branch	2.10
Davidson L. D. S. Auxiliary	4.35
Day, John, and wife	3.00
De France, Rebecca	1.00
Diamond, A. L., and wife	5.00
Diamond, Roy L.	20.00
Downey, William J., and wife	50.00
Durfee, Etta	5.00
Durfee, Fred	21.00
Durham, Cecil A.	1.50
Durham, Garland B.	3.00
Durham, Rupert L.	1.50
Dyke, J. R., and wife	10.00
Dyke, Lemuel	12.00
Dyke, Lester E.	15.00
Dyke, Raymond E.	7.50
Eagle City Branch	16.95
Eagle City Ladies' Auxiliary	10.00
Elwell, Mary	8.00
Elwell, Muri	2.25
Elwell, D. G., and family	7.00
Elwell, Harry Muri	.50
Fisher, C. W.	25.00
Fisher, Mary	10.00
Freedom Branch	10.59
Gassaway, Samuel	25.55
Hada, Robert, and wife	55.00
Helena Saints	5.80
Hanthorne, Ruth	1.00
Hood, Grace	1.15
Kelley, Nellie	16.30
Leach, Clara B.	5.00
Long, Robert	8.50
Moldrup, Adella I.	31.00
Moody, C. V., and wife	132.20
Moody, Elmer C.	14.50
Moody, Everett F.	3.00
Moody, Ocie A.	.70
Moody, Opal and Ocie	2.06
Moody, Opal V.	.70
Moreland, M. S., and wife	25.00
Moreland, S. E.	7.25
Oglevie, A. J.	118.55
Oglevie, Edna	4.80
Oglevie, R. A.	10.00
Owen, Clarence, and wife	20.00
Owings, Allen, and wife	100.00
Parker, Oral H.	30.00
Pierce, Iva	3.80
Peterson, Sallie	5.00
Qualls, Homer B., and wife	1.45
Renfro, Bertha O.	5.50
Renfro, C. C.	30.70
Renfro, B. F., and wife	102.00
Renfro, Zenos Z., and wife	2.20
Selling Branch	3.00
Skinner, Jonah F., and wife	5.50
Skinner, J. Tom, and wife	7.80
Smith, Maude	1.50
Walbaum, E. J., and wife	10.00
Walbaum, Jack, and wife	40.00
Ward, Fern Irene	2.50
Ward, Mrs. H. A. C.	8.00
Ward, W. L., and wife	10.00
Wicker, Claude	7.00
Wilson, Charley H.	24.00

Total\$1,294.00

Paid direct to Presiding Bishopric	
Asbury, R. M., and wife	\$120.00
Bowen, Esther L.	22.00
Eames, Macey A.	9.95
Hada, Robert, and wife	25.00
Klingman, Jenny	80.00
La Brue, Paul	25.00
Nunley, T. J., and wife	65.00
Richardson, Mrs. E. M.	5.00
Smith, Cora	13.00
Smith, J. T.	75.00
States, Georgia E.	50.00

Total\$489.95

Grand Total\$1,783.95

OWEN SOUND, CANADA

Paid through F. B. Stade, Bishop's Agent	
Allen, Helena	35.00
Allen, John	25.00
Arnold, Adam, and wife	10.00
Arnold, Josh	90.00
Batchelor, Samuel	200.00
Baudin, J. H., and wife	5.00
Brown, Mary A.	5.00
Bushila, Samuel, and wife	10.00
Bushila, William, and wife	90.75
Campbell, Mrs. Albert	5.00
Campbell, Florence	5.00
Campbell, Violet	15.00
Campbell, William	50.00

Charlton, W. W., and wife	1.00
Clark, Annie	25.00
Clark, Elgin	10.00
Clark, George, and wife	25.00
Clark, Walter	5.00
Clift, Elsie	2.20
Clift, May	9.36
Clift, Richard, jr.	1.90
Clift, Richard, and wife	12.00
Cole, William	5.00
Cooper, Henry, and wife	5.00
Cooper, King, and wife	5.00
Cooper, Lloyd L.	5.00
Cromwell, Charles	3.00
Dobson, Mrs. James	2.00
Dobson, Levi	156.00
Dobson, Robert John	150.00
Dobson, Winnie	2.00
Edwards, G. A., and wife	51.65
Edwards, Theodore	10.00
Elliott, Clifford, and wife	18.00
Farrow, Percie, and wife	2.00
Faulkner, Elizabeth	32.00
Faust, Brother and Sister	5.00
Ferns, Mrs. Howard	5.00
Flarity, Eva	30.00
Forrest, Alex, and wife	10.00
Fost, Mrs. A.	10.00
Furness, George, and wife	10.00
Goheen, Fred, and wife	25.00
Gordon, Arthur	10.00
Gordon, Franklin	10.00
Guyer, Mrs. John	50.00
Hockaday, John, jr.	3.50
Hockaday, John, sen., and wife	5.00
Hudson, Robert, and wife	5.00
Humphries, E., and wife	50.00
Humphries, R. H., and wife	100.00
Johnson, Dora	10.00
Lanktree, Ivan and Harry	5.00
Leeder, A. Iden, and wife	25.00
Leeder, Haansah	25.00
Leeder, Walter A., and wife	70.00
Lyons, Charles, and wife	148.50
McArthur, Gilbert F., and wife	700.00
McKibbin, Annie	10.00
McLean, Annie	28.00
McLean, E. C., and wife	22.00
McLean, Mrs. James	25.00
McLean, Jennie	1.00
McLean, Mrs. John	10.00
McLean, Mary	20.00
McLean, Myrtle	20.00
Miller, Abraham, and wife	25.00
Miller, Pearl	1.00
Moore, Mrs. Alec	2.00
Moore, Eunice	10.00
Moore, Oswald, and wife	10.00
Morden, Sarah	20.00
Morrison, J. A., and wife	142.00
Morrison, Jennie	13.00
Morrison, Lizzie	.85
Mortimer, Allen	25.00
Mortimer, Doctor Capitola B.	1.30
Mortimer, Mrs. J. W.	4.50
Neale, Arthur, and wife	4.00
Newton, Elsie	1.50
Nightingale, Hezekiah, and wife	10.00
Owen, Alex, and wife	25.00
Owen Sound Branch	16.10
Port Elgin Branch	31.20
Plaster, Bertha	10.00
Prceton Branch	4.19
Redickville Branch	14.57
Reid, Robert	25.00
Roberts, Harold, and wife	3.00
Robinson, Samuel	4.10
Russell, Glen	15.00
Russell, Marjory	5.00
Russell, William	12.00
Sagle, Harvey, and wife	15.00
Sagle, Miles P., and wife	30.00
Sagle, Robert N.	25.00
Schrank, Nora	6.50
Scott, William J., and wife	80.00
Shannon, Charlotte	2.50
Sheria, Lou	2.00
Silverthorn, Elizabeth	2.00
Smith, Chester M.	30.00
Smith, Eva	3.00
Smith, Mrs. S. J.	4.00
Smith, Sidney	2.00
Smith, W. R., and wife	5.00
Snell, Earl	1.00
Snell, Margaret	15.00
Snell, Martin L.	28.00
Soo Branch	10.85
Stade, William, and wife	50.00
St. John, G., and wife	10.00
Stutton, Susanna	6.00
Swackhammer, Ralph H.	11.00
Swift, Isabella	5.00
Taylor, Amelia	10.00
Taylor, Hillard B., and wife	30.00
Taylor, Jacob, and wife	10.00
Taylor, John, and wife	25.00

Taylor, William	15.00
Thompson, Gertrude	5.00
Tekler, Mrs. Dan	5.00
Turner, D.	4.00
Vennard, James, and wife	25.00
Vennard, Joseph, and wife	6.00
Walsh, George, and wife	41.20
Walsh, Mrs. Henry	4.00
Walton, Charles, and wife	3.10
Wearton Branch	21.02
Wilson, Mrs. John	16.00
Total	\$3,531.14

Paid direct to Presiding Bishopric		
Farrow, Frederick	\$ 2.00	
McBride, Chris	10.00	
Rumble, Doris and Norman	.48	
Sharpe, Mrs. C. W.	26.00	
Total	\$ 38.48	
Grand Total		\$3,569.62

PITTSBURGH, PENNSYLVANIA

Paid through L. F. P. Curry, Bishop	
Adams, Lorraine	\$ 45
Allmendinger, Theo	10.00
Anthony, Edgar	.55
Anthony, Grace Gaskill	.55
Anthony, Joanna	9.50
Arther, James W.	10.45
Barker, Mary W.	40.00
Barrett, Charles E.	7.50
Behanna, Abraham	2.50
Behanna, Harvey	3.00
Benner, Maurin H.	35.50
Bernauer, N. T., and wife	10.00
Black, William	10.00
Bollinger, Isabelle	1.00
Bowersox, Alice	3.50
Bowersox, John	.51
Bowersox, Olive	.56
Bradford, Floyd F. and wife	22.00
Brennan Earl	18.55
Calvert Mary J.	2.00
Chalfant, Jennie	5.00
Cooper, Mary	1.00
Coven, Eugene R., and wife	34.84
Cramer, Alice	11.00
Curry, L. F. P., and wife	42.71
Daugherty, W. H.	311.50
Donora Saints	45.09
DuBois Saints	13.70
Dyke, Carrie	1.00
Erschrich, Leroy	10.00
Fall, John P.	408.46
Fayette City Branch	45.74
Fayette City Department of Women	11.30
Fox, Barth I.	1.00
Gaskill, Samuel H., and wife	20.00
Glassford, Amy	10.50
Graff, Fred C.	100.00
Grant, Wilbert U.	8.30
Graeser, W. C., and wife	19.88
Greene, Beatrice	.05
Greene, Winifred	.51
Hadfield, Laura	5.00
Harrison, Sarah J.	1.00
Hough, Oliver O., and wife	3.00
Hughes, Hazel M.	5.00
Jaques, J. A., and wife	30.00
Jenkins, Mary M.	2.00
Jordan, Thomas, and wife	15.00
Kennedy, Janette	2.00
Lang, J. W., and wife	17.00
Leahart, Charles, and wife	2.00
Lock Four Branch	48.55
Lock Four Women's Department	19.00
Lockard, J. H., and wife	51.00
Love, Pearl	6.50
McGinniss, Anthony	.32
McGowan, Ann M.	9.00
Manning, G.	1.00
Manning, J.	5.00
Manning, Margaret	6.00
Marsh, James P., and wife	8.50
Maze, Bertha	11.00
Maze, Billy	.71
Maze, Donald, and wife	105.00
Maze, Dorothy	2.11
Maze, Turla	3.25
Melenzyer, George, and wife	90.00
Mills, George, and wife	18.50
Nelson, Sarah	7.00
Omohundro, Alice E. E.	9.00
Phillips, Laura B.	5.00
Pittsburgh Branch	62.21
Price, Thomas W.	38.60
Punxsutawney Branch	40.48
Raisbeck, James, and wife	20.00
Reams, Arnold	.37
Reams, Frank, and wife	10.25
Reams, George	.15

Reams, Juneata	20
Reams, Zora	1.20
Reese, Alice	3.00
Reese, A. M.	1.00
Reese, F. J.	3.00
Rodger, J. B.	5.00
Ross, Ann Sabina	1.00
Ross, Mae	4.00
Shea, W. S.	2.00
Stanton, Isabelle	2.00
Stewart, Geneve	.10
Stewart, Mary Jane	1.80
Wagner, Mrs. D. T.	3.00
Walk, Amos, and wife	9.00
Warner, Arthur	.05
Warner, Benjamin F., and wife	121.48
Warner, Mary Ruth	15.04
Wentzell, L. L.	1.00
Wentzell, William L., and wife	41.00
Winship, Agnes V.	.25
Winship, Beulah E.	.50
Winship, Helen N.	.78
Winship, R. H., and wife	10.00
Winship, Samuel, and wife	7.50
Winters, Jesse W., and wife	412.72
Woodman, Delaurea	1.00
Woodman, Martha J.	2.00
Total	\$2,594.12

Paid direct to Presiding Bishopric		
Fuller, Mrs. S.	\$ 20.00	
Fuller, William H.	20.00	
Johnson, D. A.	20.00	
Johnson, William R.	30.00	
Warner, B. F.	352.29	
Total	\$442.29	
Grand Total		\$3,036.41

PORTLAND, OREGON

Paid through P. G. Hager, and A. E. Lasley, Bishop's Agents	
Allen, Guy L.	\$ 7.50
Bay City Branch	2.36
Beale, H. W., and wife	30.00
Becker, C. F.	20.00
Becker, Milton	3.00
Bowman, David	54.80
Bowman, Lillian	13.00
Buell, Florence	15.00
Calavan, Mrs. J. B.	3.00
Cook, M. H.	5.00
Coop, Verlie	10.00
Coop, Zelea P.	5.00
Dancer, W. H.	10.00
DeSpain, Louisa A.	16.50
Dobson, C. M., and wife	2.00
Dopp, W. H., and wife	26.00
Du Val, Harold	1.00
Dygert, Frank W.	5.00
Estacade Mission	1.55
Fineout, P. A., and wife	8.50
Greek, William	45.00
Hager, P. G. and G. P.	3.00
Hawes, Bessie	5.40
Hawes, D. A., and wife	20.00
Hawes, Gomer and Anna	10.00
Hinderman, Mrs. D. H.	38.75
Hinderman, Mollie	4.45
Holmes, Theda	1.00
Hood River Branch	11.91
Hood River Women's Department	3.45
Johnson, Annie Marie	58.25
Johnson, Mary A.	20.05
Jones, Gertrude	6.00
Laird, Dorothy June	1.20
Lasley, A. E., and wife	3.00
Lasley, Mildred	20.37
Lasley, Sylvia	17.20
Leghorn, Elwin	.50
Lively, Lillie M.	5.25
Livingston, H. L., and wife	14.15
Livingston, Mrs. William	1.00
Lofton, Lou	5.00
Longsdorf, Benjamin O., and wife	100.00
McCarty, Glades	1.00
Maynard, Mrs. E.	3.00
Minor, Mrs. C. A.	65.00
Minor, Ella R. and Grace	25.00
Moore, Forest, and wife	29.25
Morris, Mrs. B. F.	13.96
Murray, Warren	.40
Myrtle Point Branch	11.50
Portland Branch	97.82
Portland Department of Women	13.43
Savage, Alice	15.20
Sariven, Emily	7.00
Shaw, John M., and wife	10.00

Shaw, R. B., and wife	19.00
Silverton Branch	20.93
Silverton Women's Department	9.00
Suamers, W., and wife	6.00
Simpson, Lyle	.21
Shultz, V. R., and wife	5.35
Smith, William, and wife	40.00
Stogsdell, C. A., and wife	121.00
Sund, Carrie	23.50
Tillimook Mission	3.57
Tooze, Lucile	10.00
Tooze, Mildred	5.00
Vancouver Branch	23.65
Vancouver Ladies' Auxiliary	1.80
Wallace, James A.	10.00
Wallace, Rose M.	7.25
Wells, George H. and E. E.	9.39
Whitlock, Edith L.	.57
Whitlock, James	.16
Whitlock, James C.	.20
Whitlock, Mary E.	.20
Whorlow, A.	5.00
Wineland, Mrs. C. D.	2.00
Total	\$1,250.48

Paid direct to Presiding Bishopric		
Anonymous	\$ 1.00	
Bay City Branch	4.50	
Calvan, Jerusha B.	20.00	
Croy, S. H.	74.17	
Fulton, Mrs. M. F.	10.00	
Gardner, Ethel Mae	24.00	
Gill, Fred	6.75	
Hackett, Mrs. M. E.	5.00	
Hager, R. Belle	10.00	
Lane, Edw.	32.13	
Morehead, Tillie	3.00	
Peebler, Mrs. E. L.	3.50	
Watkins, Mabel	6.00	
Total	\$200.05	
Grand Total		\$1,450.53

POTTAWATTAMIE, IOWA

Paid through C. A. Skinner, Bishop, and T. J. Smith, Bishop's Agent	
Adams, J. C., and wife	\$ 12.50
Alexander, H. W., and wife	3.00
Baldwin, Elizabeth	2.00
Booten, Conrad	2.00
Bratches, George W.	60.50
Brown, Abner	10.00
Brown, W. E., and wife	17.95
Burton, B. O.	50.00
Carlile, A. W.	50.00
Carlile, Joshua, and wife	81.00
Cary, Mary	7.00
Christensen, Anna	11.00
Council Bluffs Branch	35.00
Crescent Branch	35.01
DeBar, Grover C., and wife	1.00
Ellis, Burnette	23.00
Ellis, Pearl	10.75
Fullberg, F. C.	100.00
Hall, Hattie H.	10.00
Hamilton, Alex	5.00
Hamilton, Maisie	5.00
Hand, H. H.	5.00
Hand, Robert D.	5.50
Hand, William F.	9.30
Hansen, John A., and wife	100.00
Hartnett, James, and wife	15.00
Hatch, Dewey, and wife	65.45
Hazel Dell Branch	14.71
Hotze, Mrs. Lewis	32.99
Hotze, Doris Vall	.52
House, Lee and Inez	5.00
Hoover, Cleo C.	6.00
Jacobsen, Harry, and wife	70.00
Jeffrey, Nellie	3.00
Jensen, Edna	16.50
Jensen, William, and wife	70.00
Johnson, Elmer L.	20.20
Joy, E. J.	2.00
Lapworth, J. C.	20.00
Larson, Matilda Jensen	42.00
Lidgaard, Mrs. Henry	1.00
Lidgaard, Ruby	2.00
Love, Mrs. E. A.	10.00
McIntosh, David, and wife	10.00
McIntosh, S. J., and wife	70.00
Mason, Louise	6.00
Miller, Charles W., and wife	65.72
Mintun, Guy F.	5.00
Mintun, Ruth I.	10.30
Mitchell, Guy M.	21.60
Newell, Ella V.	30.10
North Star Branch	43.25
Parks, Lauretta	35.00
Pennell, Weir M.	10.00
Peterson, C. B., and wife	5.00
Prouty, Mrs. G. M.	11.35
Rasmussen, Mabel	198.75

Rasmussen, Matilda	20.00
Scott, Carrie	20.00
Skinner, M. B., and wife	1.00
Smith, Minos A.	50.00
Timm, Mrs. A. C.	7.00
Timm, Ruth M.	10.00
Vallier, Mabel	20.00
Williams, Rhoda	50.00
Wood, Mary	22.30
Woods, Stella May and Robert	4.07
Woodward, King	.10
Woodward, Lottie	15.90
Woodward, Dan, and wife	50.00

Total\$2,518.42

Paid direct to Presiding Bishopric

Christianson, Henry	.....\$500.00
Jensen, Donald E.	.....27.22
Jensen, Vernie W.	.....56.80
Jensen, William C., and wife	.....26.16
Savage, John E.	.....7.50
Scott, William, and wife	.....100.00
Skinner, C. A.	.....157.84
Strother, Ruth	.....15.00

Total\$890.52

Grand Total\$3,408.94

SAINT LOUIS, MISSOURI

Paid through Ed. Bell, Bishop's Agent

Adams, Stella	.....\$ 10.00
Alton Branch	.....27.19
Anderson, Jessie	.....5.00
Anderson, W. C., and wife	.....30.00
Ava Branch	.....20.00
Bader, Fred	.....250.80
Banks, Antone	.....25.00
Barracough, G. F., and wife	.....1,500.00
Bean, Benjamin, and wife	.....18.00
Belleville Branch	.....39.37
Billinsky, Grace	.....50.00
Billinsky, Josie	.....51.00
Bourgeret, Maria	.....10.00
Bourgeret, Wilbert	......70
Brentwood Branch	.....78.25
Brockman, Sarah E.	.....5.00
Brown, Ruth	.....10.00
Brunkhorst, H. W., and wife	.....5.00
Cooke, Ivor N., and wife	.....12.00
Cooke, Sarah E.	.....2.75
Cooper, R. H., and wife	.....2.00
Cowlshaw, W. R., and wife	.....55.00
Cozby, R. E., and wife	.....2.00
Crabtree, Ruth E.	.....25.00
Crowley, Martha	.....5.00
Currey, Alice C.	.....10.00
Day, Ira S.	.....25.00
Dayton, Altha M.	.....3.00
Dayton, Claude, and wife	.....2.08
DeLaney, Ella	.....1.00
Dickerson, Viva	.....4.00
Eastman, Jessie	.....30.00
Fath, Edna	.....8.00
Faulkner J. T., and wife	.....20.00
Ferguson, Joseph, and wife	.....5.00
Fisher, Mrs. George	.....5.00
Henry, David and Ellen	.....50.00
Hull, John D., and wife	.....5.00
Jacques, Richard and Florence	.....60.00
Jones, Alice	.....2.50
Jones, Jeannette	.....2.50
Lansdowne Branch	.....81.41
Lay, Benjamin, and wife	.....3.00
Lewis, Thomas H.	.....25.00
Lloyd, J. R., and wife	.....4.00
Lotz, Mrs. E. A.	.....12.00
Lotz, Florence	.....16.00
Malone, Rilla	.....2.00
Maryland Heights Branch	.....11.68
Mercer, Bridget	.....30.00
Miles, Robert A.	.....1.00
Mizell, Minnie	.....10.00
Mottashed, F. J.	.....30.00
Nelson, Florence	.....10.00
Nelson, Helen	.....7.00
O'Fallon Branch	.....20.03
Olsen, Niels	.....1.00
Owens, Mary M.	.....5.00
Feat, Charles J., and wife	.....2.00
Remington, Charles J. and Patience	.....105.00
Remington, C. Roy, and wife	.....28.75
Remington, James B.	.....25.00
Remington, P. C.	.....5.00
Remington, Patience	.....2.00
Richardson, Albert	.....59.02
Richardson George E.	.....20.00
Saint Louis Branch	.....127.74
Saint Louis Women's Department	.....11.00
Sellers, E. C.	.....5.00
Smith, Ethel	.....7.00

Smith, John B.	.....86.72
Smith, Ora G.	.....71.65
Steck, Viola	.....57.00
Stevens, Carrie	.....2.00
Swanson, Hughes	.....20.00
Swanson, Mary	.....5.00
Titter, Mary	.....3.00
Trowbridge, Granville S.	.....170.00
Tyra, R. A., and wife	.....10.00
Walrond, Kate	.....5.00
Walters, W. E.	.....39.00
Wilber, Charles G. C.	.....10.00
Whearso Branch	.....2.94
Williams, John	.....30.00
Williams, William	.....160.00
Wilson, John	.....5.00
Wilson, Rebecca	.....1.00

Total\$3,847.08

Paid direct to Presiding Bishopric

Barracough, George F., and wife	.....\$3,000.00
Burchard, Leonard	.....14.00
Carl, Prosper, and wife	.....595.30
Davis, Emaline	.....15.00
Hands, R. C.	.....7.00
Hobart, J. E., and wife	.....100.64
Hofercamp, Mrs. Walter C.	.....36.00
Kenner, J. H.	.....10.00
Kessler, O. H., and wife	.....20.00
McCarey, Sarah	.....25.00
Miller, Henry C., and wife	.....25.00
Smith, Charles Elsworth	.....595.15
Unknown	.....5.00
Weber, Lawrence L.	.....250.00
Woods, Jasper	.....17.00

Total\$4,715.09

Grand Total\$8,562.17

SASKATCHEWAN, NORTHERN

Paid through C. E. Diggle, Bishop's Agent

Allison, Margaret	.....\$ 1.45
Artland Branch	.....4.15
Atkinson, Kenneth	.....1.10
Bates, Edw.	.....10.00
Brant, W. H.	.....25.00
Cheesman, Mrs. William	.....25.00
Clark, V. W., and wife	.....35.00
Cooper, Stephen, and wife	.....131.10
Cornish, A. J., and wife	.....45.35
Cornish, Bertha	.....5.00
Cornish, John J.	.....4.00
Cornish, Iral	.....1.00
Cornish, Richard, and wife	.....45.00
Cornish, W. J.	.....45.00
Croffard, A. M.	.....50.00
Daisy Hill Branch	.....25.60
Derbyshire, Mary	.....24.75
Diggle, C. E., and wife	.....150.00
Dinnell, Agnes	.....5.00
Ferguson, Robert	.....10.00
Fisher, Mrs. Henry	.....1.00
Grand Plains Branch	.....22.15
Harper, Thomas E.	.....21.00
Harper, W. N.	.....5.00
Huggett, Grace	.....66.00
Hurley, W. C., and wife	.....50.00
Hurke, Mrs. C. F.	.....6.10
Lockyer, Doris	.....5.00
Louchs, H. S. L.	.....100.00
Louchs, Orma C.	.....5.00
Northern Saskatchewan District	.....18.20
Parks, H. A., and wife	.....50.00
Parks, Mrs. Hiram A.	.....5.00
Pentland, Robert, and wife	.....10.00
Perchie, Jane	.....50.00
Peterson, Mrs. Nels	.....107.00
Peterson, Miss Ruth C.	.....10.00
Piedt, Chris	.....200.00
Saskatoon Branch	.....4.65
Schrock, O. S.	.....1.40
Scott, Mrs. H. J.	.....10.00
Shellbrook Branch	.....7.15
Shippy, George E., and wife	.....12.00
Shippy, H. D.	.....5.00
Sims, Mrs. Albert	.....4.10
Skinner, Robert, and wife	.....5.00
Smeirage, Eva	.....1.00
Thompson, Marrion	.....50.00
Tomlinson, J. R., and wife	.....10.00
Waugh, Marjory and Jean	.....11.00
Waugh, W., and wife	.....60.00
Wood, L. G., and wife	.....300.00

Total\$1,846.25

Paid direct to Presiding Bishopric

Comstock, Mrs. J. G.	.....\$ 4.00
Graham, Mrs. W. R.	.....1.00

Kirby, Bertha C.	.....6.00
Peterson, Nels J.	.....40.00
Total	.....\$ 51.00

Grand Total\$1,897.25

SASKATCHEWAN, SOUTHERN

Paid through J. R. Dickson, Bishop's Agent

Blakley, Ernest, and wife	.....\$ 40.00
Blakley, Floyd	.....10.00
Carson, Joseph, and wife	.....5.00
Conglon, Arthur	.....10.00
Dickson, Mrs. J. R.	.....70.00
Disley Branch	......75
Dresher, Albert	.....2.00
Ford, Mrs. Walter	.....10.00
Jordan, M. H.	.....10.00
Jordan, Richard	.....5.00
Jordan, Russel	.....5.00
Jordan, W. F.	.....200.00
Kellar, Bertha E.	.....9.00
Kellar, C. W.	.....20.00
Kellar, Mrs. W. A.	.....3.00
Lane, Mrs. S.	.....3.00
Lane, Stella	.....15.00
Leavens, Mrs. H. D.	.....5.05
Miller, John H.	.....40.00
Miller, Melville H.	.....90.00
Miller, John W.	.....79.00
Mountany, Thomas E., and wife	.....10.00
Mountany, Jane	.....6.00
Neill, Floyd	.....4.00
Neill, J. D.	.....75.00
Neill, J. R.	.....54.00
Rosa Neill Estate	.....615.38
Simpson, John F.	.....25.00
Simpson, Walter B.	.....75.00
Tomlinson, John, and wife	.....27.00
Tomlinson, Marjory	.....2.00
Toovey, A. R.	.....51.55
Trumbley, Peter, and wife	.....20.00
Viceroy Branch	.....17.55
Wertz, Henry, and wife	.....50.00
Weyburn Branch	.....15.25

Total\$1,679.53

Paid direct to Presiding Bishopric

German, Edna	.....\$ 3.60
Long, Sarah	.....15.00
Watts, Ann	.....1.70
Wertz, Mrs. Henry	.....10.00

Total\$ 30.30

Grand Total\$1,709.83

SEATTLE AND BRITISH COLUMBIA

Paid through H. A. Sprague, Bishop's Agent

Adams, A. J.	.....\$ 5.00
Allen, Thomas L.	.....8.00
Bearinger, Phoebe	.....10.00
Belknap, Hattie	.....11.00
Bellingham Branch	.....37.57
Berghins, Susan I.	.....2.20
Brown, Frederick G.	.....107.00
Brittill, Susie H.	.....20.00
Burges, Brother	.....1.00
Calder, Duncan	.....20.00
Carnahan, Hattie	.....26.90
Centralia Branch	.....19.64
Chilliwack Branch	.....11.05
Coburn, Arthur	.....14.00
Cox, Mary E.	.....33.75
Crum, Carl F.	.....5.00
Dalberg, Paul	.....5.00
Davis, Dwight	.....5.00
Davis, Efa	.....7.15
De Bruyn, Martin	.....10.00
Earl, Austin	.....2.00
Elwes, Frances	.....32.50
Emslie, Grace	.....1.00
Emslie, Irene	.....30.00
Everett Branch	.....20.32
Everett Women's Department	.....1.00
Gibbons, Victor	.....5.00
Gibson, Eleanor	.....1.00
Gorbutt, Brother and Sister	.....5.00
Grays Harbor Branch	.....11.04
Grays Harbor Ladies' Home Department	.....10.00
Gunn, Laura	......50
Gunn, W. E., and wife	.....15.00
Hamilton, Emily	......50
Hartnell, R., and wife	.....130.00
Hastings, Frank D.	.....15.00
Holman, F. W., and wife	.....2.50
Hower, J. O., and wife	.....457.00
Hutton, Charles	.....33.00

Inions, Brian, and wife	.....30.00
Jenkins, Robert J., and wife	.....30.00
Johnson, Alma, and wife	.....15.50
Johnston, James E., and wife	.....200.00

King, Lybia M.	.....20.00
Kinghorn, Samuel, and wife	.....7.00
Laing, James, and wife	.....20.00
Lynden Mission	.....5.76
McMullen, Mrs. I.	.....3.30
McMullen, Isabel	......95
Marshall, Joseph and Ruth	.....17.00
Meehan, Alice	.....8.50
Mercer, Margaret	.....25.00
Morrison, Harold F.	.....43.00
New Westminster Branch	.....32.77
Nichols, Dale Everett	......25
Nichols, J. H., and wife	.....8.00
Paris, Annie	.....10.00
Phipps, Eunice	.....1.50
Pierce, Frank	.....4.00
Pope, Samuel, and wife	.....42.60
Premo, Albert	.....3.00
Pugsley, Kenneth	......10
Puyallup Mission	.....24.28
Reed, William C., and wife	.....25.00
Reynolds, Roy	.....1.00
Robbins, Frederick L.	.....50.00
Rockwood, J. H.	.....5.75
Scott, Mrs. C. A.	.....12.00
Scott, Henrietta	.....1.25
Seattle District Reunion	.....25.66
Seattle Branch	.....144.77
Seattle Home Department	.....10.00
Shippy, C. H., and wife	.....40.00
Shippy, Irving	.....5.00
Smith, Alice	.....5.00
Smith, Clara	.....33.00
Sprague, Averil	.....10.00
Stade, Henry, and wife	.....23.83
Suit, Roy	.....2.10
Summers, Caroline	.....1.00
Swenson, Mrs. Ora	.....5.00
Sylvester, Amy	.....20.50
Sylvester, Eilene	.....1.00
Tabbut, Rose	.....18.00
Tacoma Mission	.....4.03
Tomlinson, Amos B.	.....5.00
Twilligar, Sister	.....1.00
Twilligar, Alvin	.....1.00
Vancouver Branch	.....9.80
Ward, Jessie J.	.....45.00
Ward, Melva	.....1.00
Welsh, Mary A.	.....50.00
Whipple, Fred, and wife	.....15.00
Whiting, Marjorie	.....1.50
Whiting, Mrs. O. E.	.....2.50
Zade, Lydia May	.....1.62
Zimmerman, Sister	.....4.00

Total\$2,264.94

Paid direct to Presiding Bishopric

Goodpasture, Theresa D.	.....\$ 5.00
Howater, Sarah	.....2.50
Gordon, James and Ethel Thomas	.....85.00
Vancouver Home Department	.....7.00

Total\$ 49.50

Grand Total\$2,314.44

SOCIETY ISLANDS

Paid through R. J. Farthing, Bishop's Agent

Acho	.....5.00
Acho, a Paia	.....60.00
Ahuura, Bellais	.....170.00
Amanu Branch	.....585.40
Ameli Taroma a h gitton	.....25.00
Anurass	.....53.85
Apataki Branch	.....258.45
Araiaiti a Tupea	.....85.00
Araatika Saints	.....7.00
Arima a Natua	.....680.00
Aro, Annie	.....55.00
Arntua Branch	.....30.00
Atahitoari a Jeneau	.....10.00
Atahi a Tulie	.....80.00
Atahi Fuller	.....55.00
Atua a Hiapa	.....60.00
Avatoru Branch	.....122.10
Bennett, William	.....110.00
Denie a Pior	.....236.00
Emere Bellais	.....50.00
Eremuna a Marere	.....10.00
Eritapeta Taahi Richmond	.....20.00
Etua a Tahia	.....5.00
Faarii a Taharia	.....250.00
Faataha a Teahi	.....2.50
Farthing, Mrs. R. J.	.....30.00
Faarii a Faarii	.....115.50
Faarii a Tahoriae	.....500.00
Faarii a Tahua	.....35.00
Faaitiarau a Riro	.....40.00

Faimau a Rura	9.00
Gabriel a Dorsi	50.00
Gatake a Mahei	45.00
Haamoura a Paheroo	15.00
Hao Branch	1491.00
Hikueru Assembly	1384.50
Hinarea a Tekautoki	5.00
Hina Rea a Teniau	5.00
Hiringa a Mariterangi	50.00
Hiti a Tatuma	40.00
Hiti a Hiti	211.00
Honga a Tepuhiri	60.00
Hotu a Tetohu	125.00
Huirai a Mauna	100.00
Kaukura Branch	640.60
Kehu a Mauri	200.00
Koeva a Roo	50.00
Koena a Tiu Bellais	50.00
Konekia Kavera	138.35
Kuravehe	15.00
Lui Bellais	176.15
Maeva a Roo	70.00
Mahia a Moterauri	65.00
Mahu Mission	2.95
Mahuru a Faarii	35.00
Mahuru Arii Taarai Tu a Paia	20.00
Maire a Kehu	20.00
Mairoto a Pori	20.00
Makatea Branch	72.55
Malimni a Kavera	360.00
Manava a Hiringa	10.00
Manihi Branch	575.20
Manua a Tupuhoe	25.00
Mapuarikia Tetaliman	50.00
Mapuhia	50.00
Maraea a Teoru	20.00
Marana a Metaiti	100.00
Marana Pite a Piehi	50.00
Maraurau a Moite	20.20
Marcia Teapakura	350.00
Marcihau a Haoa	100.00
Marere a Maree	55.00
Marerenui a Tamatetua	160.00
Marshal Marere	20.00
Maul a Huri	50.00
Matai a Vairau	50.00
Mataura Branch	18.50
Maurii Mahue a Maitiori	20.00
Mau a Kavera	217.00
Mauia Tekavera	250.00
Maukerea a Tinomano	130.00
Manno a Cupokaki	20.00
Mearau a Maihuti	15.00
Mitepa Manuariki a Tuora	20.00
Moeava	25.00
Moura Miriama a Tillaia	10.00
Naomi a Roo	10.00
Natua a Tau	200.00
Niau Branch	239.60
Nui a Teahi	40.00
Nui Bellais	20.00
Omera a Mapuariki	5.00
Paepae	60.00
Papahau a Taumata	437.00
Parara Richmond	150.00
Pari Bellais	45.00
Pau a Tihoo	60.00
Parihao a Vaea	12.50
Pieue Rochette	25.00
Pioi a Teura	482.00
Pingi a Tekehu	100.00
Pipi a Tekautoki	15.00
Piritiana a Tome	55.00
Pouoatua a Tehau	30.00
Punau a Kau	97.35
Putahi a Tahua	700.00
Putoa a Mahuru	20.00
Raoria Branch	35.00
Reia a Harvatea	20.00
Reitere a Moa	40.00
Reitere a Varoa	5.00
Reva a Turoa	10.00
Rogotama a Tekautoki	230.50
Rongo a Marere	60.00
Rongotama a Tekutohi	66.00
Rongotama a Temapuna	125.00
Rongotama Virie	1,817.65
Roo a Orion	39.00
Roo Teremia Bellias	200.00
Roometua a Tehavaru	10.00
Roo Taara a Paiea	100.00
Rua a Taheria	250.00
Rui a Teio	1,000.00
Ruita a Tetautua	5.00
Ruta a Taruarii	12.50
Ruta a Tu	15.00
Ruumvana a Tihoo	17.50
Ruumoana a Too	59.00
Samuela a Virma	10.00
Savage, H. W.	5.00
Sina Rochette	25.00
Sophi a Pou	10.00
Stahi	13.00
Taahi a Moa	30.00
Taahuia Branch	19.50
Taahuia Women's Department	10.00
T. Paata a Faarii	40.00
Taaroa a Aveapii	20.00

Taaroa a Tau	125.00
Taefa a Taheta	40.00
Tachau a Teru	48.00
Taanga Branch	134.00
Tagaroa a Kavera	265.00
Tanauri Teina a	30.00
Tahito a Ngariki	5.00
Tabeia a Fareca	150.00
Tahukaa Putarau	40.00
Tahuri a Rua	151.00
Taihia a Manutua	240.00
Taihia a Paiea	5.00
Takopoto Women's Department	49.35
Tamaehau a Tefau	400.00
Tane a Pou	829.10
Tane Hoputai a Temai	50.00
Tane Maururu a Temanu	50.00
Tangaroa a Kavera	320.10
Tanai Pahoa a Takamoana	30.00
Tangi Tumureva a Tepamau	46.00
Tapairu a Tehakauhau	50.00
Tapakau a Turia	32.00
Tapakia a Tetiki	11.00
Tapu a Aririma	380.00
Tapuoro a Taumata	2.50
Tarabia	83.20
Tarapi	260.00
Tararii a Kamake	90.00
Tarara R	25.00
Tarikura a Vaia	600.00
Taria a Pua	10.00
Tarona Branch	278.25
Taruariria Terunohorai	49.50
Taumata a Aero	2.50
Taumata a Paarua	5.00
Taumata a Tekautoki	95.00
Taumihau a Teuira	20.50
Taura a Tahua	78.00
Tautoru	10.00
Tavi a Poheroa	15.00
Tavita Bellais	30.00
Teahu a Heiau	20.00
Tearaiti a Mataihan	85.00
Tearitiorua	10.00
Tearika a Teariki	345.60
Teariki a Tefaeto	17.00
Teata a Fareunu	160.00
Teata a Tamariki	32.50
Teaua a Tuaira	58.00
Tehahi Tavi a Tetua	20.20
Tehapa a Hani	2.00
Tehina a Tupakake	50.00
Teiho a Teiva	25.00
Teihoari a T. Terai	8.50
Teiva a Imiau	50.00
Tekahakura a Teio	230.00
Tekakahu Tuamea	20.00
Tekahu a Teri	5.00
Tekarahi a Tehono	190.00
Tekarohi a Tetoha	285.00
Tehura a Tehiva	2.00
Temakave a Kavera	4,398.15
Temanihia a Tehau	346.60
Temata a Tahito	59.00
Temata a Tetoea	25.00
Temataha a Tefau	100.00
Tematai a Huri	2.50
Temoringo a Tervarua	105.00
Tengahe a Taamuro	40.00
Tepaiaha a Maheaha	46.00
Tepava a Teura	139.00
Tepehu a Kaumati	67.00
Tepehu Bellais	20.00
Tepeui a Tehau	50.00
Tepopi a Tengakau	55.00
Teputa Branch	140.35
Tepuoro a Taaroa	5.00
Teraha a Moro	25.00
Terai a Mauna	120.00
Terai a Tekahi	50.00
Terai a Vivi	83.50
Teraimana a Haupuni	25.00
Teraireiaa Maihea	2.50
Terava a Tamariki	50.00
Terokohau	347.50
Teoroimau a Tahua	130.00
Teriiarotaha a Viriamu	50.00
Teriitahi a Teraitua	30.00
Teriitua Rochette	25.00
Tetahimani a Ami	50.00
Tetai a Amo	100.00
Tetua a Pakake	200.00
Tetua a Tamarikea Tetua	505.00
Tetua a Tetua	50.00
Tetuaara a Varuaniana	75.00
Tetuiaria Viriamu	20.00
Teua a Tooja	15.00
Teura a Tho	25.00
Teumere a Mauna	5.00
Teupoo a Farina	20.00
Teiva a Miao	60.00
Teurakaunu Chapman	100.00
Teurutea a Maifano	100.00
Tevahi a Heura	6.62
Tevara a Faura	60.00
Tiare a Turi	25.00
Tikahau Branch	260.20
Women's Department (Tikahau)	38.50

Taafararii a Tootepuni	300.00
Tohitia a Pahoa	100.00
Torikura a Vaea	20.00
Eupuhoe a Tekauti	250.00
Torokelau	100.00
Tuamea a Hauariki	5.50
Tuanaa Parua Jo	200.00
Tuaoaga Fareata	1,037.75
Tuarue a Hoarau	100.00
Tu a Tekautoki	300.00
Tuhei a Tai	51.00
Tuhuna Viri	504.85
Tuko a Tuairo	26.00
Tupukakea Moeava a Tuihani	32.00
Tupitia Vahifi	10.00
Turere Hura a Tetak	10.00
Turua	5.00
Turuma a Turi	40.00
Tutapu a Herau	230.00
Tuteirame a Tatia	20.00
Tuterai a Tuaria	495.60
Unu a Tehau	60.00
Vahine a Marama	500.00
Vahineura a Tetua	5.00
Vaiari a Tarua	30.00
Vaiotaha a Maheaha	115.00
Vehia a Tetuatu	10.00
Vino a Roita	500.00
Vivi a Ferii	25.00
Wahua a Maifano	20.00
Total	Francs 38,947.62
or	\$1,740.11

SPOKANE, WASHINGTON

Paid through W. W. Fordham, Bishop's Agent

Bootman, William P., and wife	\$ 10.00
Coeur d'Alene Branch	28.42
Coleman, David V.	10.50
Crabb, Charles C., and wife	7.00
Crabb, Jesse Ray	1.00
Crocker, H. M., and wife	10.00
Davies, Rose Angeline	1.00
Ells, Carrie	3.00
Erickson, Lars	60.00
Evanson, Ole I., and wife	82.80
Fels, Sophronia	9.90
Fordham, Glenn Wayne	1.00
Fordham, Watson W., and wife	35.00
Fry, Harry, and wife	3.00
George, Hester	12.00
Harp, Helene F.	4.50
Harris, Jane Tomlinson	29.00
Harris, Marian H., and wife	152.35
Hill, Wellington S., and wife	8.00
Hoisington, Frank, and wife	25.00
Holmes, Lawrence, and wife	20.00
Holmes, Reed M.	1.00
Jenkins, Hyrum P., and wife	15.00
Johnson, Louis N., and wife	38.40
Johnston, George, and wife	7.81
Kannady, George H., and wife	70.22
Kruhl, Myrtle A.	5.00
Leach, George, and wife	10.40
Lyon, Myrtle	2.50
Lyon, Robert Norris	2.50
McDole, Robert A., and wife	55.00
Mercer, Ida M.	11.70
Mercer, Samuel J.	2.03
Nelson, Albert V., and wife	4.00
Nelson, Wynn, and wife	1.00
Nice, Alfred, and wife	10.00
Nice, Alice I.	14.00
Nicholson, Elizabeth	3.00
Palmer, Hazel V.	5.00
Porter, Eva E.	2.00
Porter, Harry F.	5.00
Porter, Reuben H.	30.00
Powell, Alpha V.	.25
Powell, Wilber H., and wife	5.00
Primley, Lillian May	1.00
Redenbaugh, Mary E.	2.00
Reed, Mary B.	6.65
Richards, Evan, and wife	20.00
Rockwood, James H., and wife	33.90
Sagle Branch	40.05
Sandpoint Saints	6.77
Smith, Rufus, and wife	22.70
Snively, Charles E.	6.00
Spokane Branch	65.35
Spokane Women's Department	13.00
Spokane District	6.90
Spokane Orioles	1.00
Spokane Temple Builders	3.92
Sweet, Emmett E., and wife	1.00
Taylor, Frank P.	5.00
Thorp, Thomas, and mother	5.00
Turnbull, Oliver, and wife	60.00

Vail, J. W., and wife	2.00
Van Eaton, James H., and wife	12.20
Williams, Fred	23.75
Total	\$1,147.47
Paid direct to Presiding Bishopric	
Adkins, L. R.	1.75
Kenny, Margaret	21.00
Morrell, W. P., and wife	20.50
Rockwood, James	37.45
Van Eaton, Guy Arnold	5.00
Van Eaton, Doctor Harry	55.00
Total	\$140.70
Grand Total	\$1,288.17

SPRING RIVER, MISSOURI

Paid through F. L. Freeman, Bishop's Agent

Anderson, E. L., and wife	\$ 5.00
Anderson, Wallace Quincy	14.72
Archer, John R.	32.00
Arma Branch	12.47
Babeock, Ruth	6.42
Bair, E. K.	10.00
Bassett, Benjamin F.	79.06
Bird, T. W.	5.00
Blath, Goldie	7.50
Bruch, O. W., and wife	4.00
Bobo, Mary E.	1.00
Bowman, Verl	.05
Boyre, Charles L., and wife	10.00
Bradley, Sarah	1.50
Burrows, Harry	50.00
Butler, Minnie	4.00
Cadmus, Walter G.	25.00
Cadwell, G. G., and wife	30.00
Cardin Mission	2.05
Carpenter, Ethel	5.00
Carrow, S. G.	14.00
Carthage Branch	12.03
Cheesman, E. I.	1.00
Cheesman, Mrs. M. E.	2.00
Cherryvale Branch	10.26
Christensen, Martha	20.00
Clem, Martha	.40
Cobb, Emma Mae	9.10
Cobb, Mary Jane	5.00
Coffeyville Branch	16.54
Cummins, Mrs. J.	5.00
Cunningham, George	50.20
Cunningham, Henry	53.05
Curtis, Laura	8.00
Davis, Alice	2.00
Davis, Evan E.	5.00
Davis, J. T.	75.31
Deaver, A. Neal	8.00
Duncan, Oran	2.00
Fairland Branch	5.43
Fisher, S. D.	15.00
Fletcher, Lela	1.30
Fletcher, Mildred E.	2.55
Frisbee, Lula	3.50
Gaston, Mrs. J.	1.30
Goettl, Ed., and wife	17.50
Gilbert, E. E.	75.00
Graves, J. A., and wife	70.00
Gray, Daniel, and wife	10.00
Gray, Norman W.	87.50
Green, J. C.	10.00
Haller, C. H.	5.00
Hart, Beulah	7.60
Hart, Elmer R., and wife	54.13
Head, Mrs. M. H.	5.00
Helms, Allen	10.00
Hobbs, T. C., and wife	70.00
Homer, Sarah	5.00
Hubbard, Zella M.	14.25
Hudson, J. E., and wife	25.00
Jones, Andrew J., and wife	47.00
Jones, George, and wife	10.00
Joplin Branch	33.23
King, Mrs. R. D.	2.00
Leabo, Jesse	40.00
Leslie, J. E.	5.00
Lumm, Effie J.	5.00
McCall, Mary	30.00
McGuire, M. E.	1.00
McVey, Mrs. Arthur	31.20
Martin, Mary E.	10.00
Mercer, Charles, and wife	3.00
Miami Branch	6.98
Miami Women's Department	6.00
Minson, Nellie Edith	4.35
Moble, Emma	18.00
Mosler, Alice	5.00
Myers, C. O.	45.00
Myers, Otis	35.00
Ness, Harriet and Robert	25.00
Newton, Mrs. A. L.	9.60
Parker, Roy Lee	1.00
Parks, E. E.	10.00
Parsons Branch	33.48
Pearson, Curtis Boyd	20.00
Pearson, M. Dolores	5.00

Pender, O. E.	2.00
Pittsburg Branch	47.87
Pittsburg Women's Department	9.40
Powell, John, and wife	6.45
Purdue, Mr. ....	.50
Rhoads, Harry W., and wife	10.00
Richards, J. M., and wife	86.80
Rock, Clarence, and wife	61.00
Ross, Robert, and wife	15.00
A Sister	30.00
Scammon Branch	15.50
Sheppard, Marie	10.52
Sheppard, V. E., and wife	100.00
Simms, Bertha	8.50
Slack, C. W.	10.00
Slusher, Mrs. Will	2.00
Smith, Alvin	24.00
Smith, Maude	1.00
Snead, Mrs. Luma	5.75
Stark, Flossie	2.50
Stapp, Grace	40.00
Sutherland, Mrs. O. P.	17.20
Swanson, Mildred	7.85
Theyse, Flora Anna .....	.50
Thomas, C. E.	46.00
Troyer, Raymond	10.00
Waldron, Ira D.	20.50
Watson, Mrs. R. C.	5.00
Webb City Branch	30.85
Webb City Women's Department	11.00
Wheeler, Edna	5.00
Williams, Amy	5.10
Wilson, C. E.	50.00
Wilson, Ester L.	10.00
Wolf, Evlena .....	.50
Wolf, Martha .....	.50
Total	\$2,249.15

Paid direct to Presiding Bishopric	
Anderson, Arthur, sen.	\$ 10.00
Anderson, Emily	10.00
Anderson, Peter C.	5.00
Beck, Manda	20.00
Boyd, Reuben P. and Sarah L.	30.37
Brannon, Mrs. J. P.	5.00
Bruch, O. W.	10.00
Butler, Mrs. Aaron C.	3.60
Carson, John P. and Ada	35.76
Fuhrman, Viola	1.00
Hart, Jesse M., and wife	20.00
Hickie, N. R., and wife	7.00
Hobbs, T. C., and wife	30.00
Hudson, Ida M.	2.00
Kirk, William, and wife	7.00
Mercer, J. C., and wife	6.00
Morris, Eva	10.00
Powell, J. C., and wife	17.50
Ryan, C. K. and Nellie	41.24
Scammon Women's Department	2.80
Ware, Mrs. J. R.	10.00
Weir Saints	29.45
Weir Oriole Girls	1.80
Weir Department of Women	4.20
Total	\$320.42
Grand Total	\$2,569.57

SWEDEN

Paid through C. Oscar Johnson, Bishop's Agent	
Ekman, Maria	Kronor 7.00
Elfstrom, L. A.	10.00
Johanson, Anna	4.00
Johnson, C. Oscar, and wife	125.00
Olson, Sofia	10.00
Petterson, Hulda	35.00
Sternor, Helena	25.00
Stockholm Saints	87.00
Total	Kronor 303.00
or	\$ 81.83

SWITZERLAND

Paid through L. G. Hoisington, Bishop's Agent	
Jenny, Maria	\$.93
Klotter, Maria	2.70
Roth, Ida .....	.39
Schafer, Gertrude .....	.04
Schafer, Mathilda .....	.04
Weger, Anna	10.64
Total	\$ 14.74

TEXAS, CENTRAL

Paid through D. A. Fuller, Bishop's Agent	
Armstrong, Sheldon	\$ 20.00
Birkhead, W. J.	23.50
Bohloe, Alice	2.00
Bohloe, Willie	10.00
Burnett, Marie	3.00
Cooper, John S., and wife	31.00
Dallas Branch	15.13
Dotson, Curtis .....	.20
Ebel, A. L.	2.00
Everett, Charlotte	4.50
Fasig, Laura	4.25
Fasig, William C., and wife	5.00
Goodson, B. D.	2.00
Hay, Hardy	1.50
Hay, Johnnie	1.00
Hay, Maud	7.50
Hill, Cummings	1.00
Hill, Ella, and children	11.05
Hobbs, Nancy	2.00
Hollis, Mary	1.00
Houston Branch	35.80
Houston Ladies' Aid	5.00
Johnson, Carl G.	50.00
Johnson, Ella A.	1.50
Keith, Walter	2.00
Kinsfather, L.	5.00
Livingston, Vera	2.60
Lorraine, Ada	2.00
McGaw, Georgia	7.60
Mitchell, Lillie	6.00
Moore, Emily	3.00
Nelson, James J., and wife	12.50
Nicholl, Ida	18.80
Nicholl, John E.	12.00
Nunley, J. M.	9.60
Payne, Leroy	77.80
Pethoud, Rosa	10.00
Post, Ola	2.00
Post, Rexford and wife	3.75
Schreiber, Mrs. A. G.	5.00
Sherrill, S. F.	6.00
Shottwell, Alvero	5.00
Smith, Marietta	120.20
Standefer, Adda	14.95
Standefer, Kelley .....	.50
Standefer, Vayzie	9.89
Suggs, J. V., and wife	37.00
Sweeney, Kate	1.00
Texas, Central, District	5.16
Tischer, C. W.	31.20
Ward, Vida	2.00
Williams, Mattie	12.00
Total	\$663.48

Paid direct to Presiding Bishopric	
Goodsby, Charles E.	\$ 5.00
McDonald, Maggie	3.50
Millner, Mrs. W. A.	6.00
Ransom, Emma E.	25.00
Starks, N. L., and wife	200.00
Starr, Mary and Exie	2.75
Total	242.25
Grand Total	\$905.73

TEXAS, SOUTHWESTERN

Paid through D. S. Palmer, Bishop's Agent	
Applewhite, Elsie	\$ 1.00
Adams, Flora	80.00
Allbright, Etta	5.00
Allbright, Velma	2.50
Baucus, Lizzie	5.00
Boehme, Vercie	1.50
Callahan, Margaret	1.00
Callahan, Joseph	25.00
Chipman, Robert	1.75
Clark, Wilson	10.00
Croisdale, Ola	5.00
DeBrail, Mrs. E. B.	10.00
Dorrow, Teddy	7.50
Eastham, Rans	3.00
Edwards, Lizzie	11.00
Forester, Heman	6.00
Forester, Maggie	10.00
Harp, Ruth	17.50
Hay, Virginia	2.00
Heister, Gus, and wife	40.00
Henson, E. L.	27.50
Hiles, George M., and wife	70.00
Jarvis, C. B.	3.00
Johnson, J. E.	30.00
Knight, Lee	36.00
Langford, Mary	7.90
Miller, Ida F.	40.00
Miller, R. E.	460.00
Minear, Hattie	16.00
Pilgrim, Julia	10.00
Risinger, Georgana	2.20
San Antonio Branch	32.56
Secrest, Monroe	55.25

Sherrill, Fred	81.05
Waite, H. E., and wife	5.00
Woodward, N. P.	100.00
Yeary, Onice	1.50
Total	\$1,222.71

Paid direct to Presiding Bishopric	
Applewhite, Elsie	\$ 2.50
Applewhite, Norma	10.00
Harper, Mrs. D. A.	8.00
Stringer, Mrs. J. W.	1,365.20
Wilson, Leona	11.50
Total	\$1,397.20
Grand Total	\$2,619.91

TORONTO, ONTARIO

Paid through A. F. McLean, Bishop	
Abernethy, Ethelene	\$ 10.00
Allison, Emma	2.00
Arnold, Minnie	15.00
Ayers, Mrs. Percy	6.00
Ayres, Mrs. William	1.00
Bailey, William J.	10.00
Baker, Mrs. T.	1.00
Bate, Gertrude	1.00
Bate, James A.	10.00
Bate, Stella	1.00
Bavington, William J. and wife	30.00
Bennett, J. S.	16.00
Birdsall, Hellen	1.00
Birdsall, Wilford, and wife	50.00
Bonham, George A.	41.00
Bonham, Ida	2.00
Brabbs, Jack	3.00
Brabbs, Jessie	3.00
Brabbs, Walter, and wife	10.00
Braden, James, and wife	34.00
Braden, Robert	10.00
Brandt, Mrs. Christian	7.75
Bricker, Charles, and wife	100.00
Brooks, Mrs. E. A.	5.00
Brown, Henry	11.50
Brown, Maude	2.00
Byers, Beatrice	5.00
Clark, James V., and wife	105.00
Clark, Myrtle M.	75.00
Clark, Vera M.	10.00
Cohoe, J. Herbert	10.00
Collins, Mrs. Jos	1.00
Collins, Mary	1.00
Craigton, W. H., and wife	15.00
Crisp, Myrtle	2.00
Crump, P., and wife	38.00
Culp, Marguerite	5.00
Dack, William	5.00
Eaton, Susan .....	.30
Essery, Austin	1.00
Essery, Jean	1.00
Essery, Urban, and wife	5.00
Farthing, Lillian	10.00
Ferguson, Grace	2,038.92
Ford, John G., and wife	11.00
Forrest, Alexander, and wife	5.00
Forrest, Allison	10.00
Forrest, Mazie	2.00
Frank, Mrs. M.	54.00
Fuller, Charles, and wife	12.00
Galbraith, Barnard	1.00
Gillam, Bart, and wife	5.00
Goodwell, R., jr.	5.00
Gould, James S., and wife	20.00
Gould, Vina	1.00
Grainger, Isabel	1.00
Grainger, William, and wife	1.50
Hamilton Branch	32.89
Hannah, Charles, and wife	10.00
Hansen, N. P.	25.00
Hathway, May	25.00
Hill, Beatrice	110.00
Hoocy, E., and wife	11.00
Hoocy, Irene	5.25
Hoocy, Reg.	1.00
Hooper, A. E., and wife	25.00
Hughes, W. J.	200.00
Humber Bay Branch	24.34
Kennedy, Alexander	16.00
Kennedy, Angus and wife	6.98
Kennie, Mrs. P.	2.00
Keyworth, Augusta	10.00
Kidd, Rachael	20.00
Kilpatrick, Matilda	10.00
Kniffen, Leah B.	5.00
LaBannister, Maude	5.00
Lake, Hattie M.	25.00
La Plante, Ethel	1.00
La Plante, Sarah A.	10.00
Lefevae, Fred	46.90
Leslie, A. J.	25.00
Lindley, Ralph, and wife	2.00
Long, Sophia	1.50
Lonsway, Mrs. J. H.	20.00
McAninck, J., and wife	53.00

MacDonald, Hiram, and wife	50.00
McLean, A. F. and Alice	30.00
McLean, C. A. and Faye G.	10.00
McLean, June	1.00
Madigan, Mary Elizabeth	1.00
Madigan, Sarah	10.00
Madigan, William John	1.00
Mahaffey, Mabel	10.00
Marke, Mrs. M.	20.00
Milligan, Eva	10.00
Miner, Cleone	5.00
Moore, Neta	8.00
Morris, John, and wife	12.00
Needham, R. J. and Blanche	25.00
New Liskeard Branch	34.93
Niagara Falls Branch	40.33
Noble, George Jasper	25.00
Noble, O. Golden	25.00
North Toronto Branch	19.36
Northey, Bert	10.00
Northey, F. A.	10.00
Northey, R.	5.00
Osborne, George M., and wife	120.00
Osbourne, Joseph R.	151.24
Parfitt, Gerald	2.00
Parnell, G.	1.00
Parnell, Mrs. M.	1.00
Perrin, Mrs. N. E.	10.00
Phipps, Alice	58.00
Phipps, Annie	99.00
Phipps, Helen .....	.30
Prentice, Angus, and wife	50.00
Prentice, John, and wife	50.00
Rohleg, John and Molly	10.50
Rowe, Mrs. B.	158.80
Schothauer, William	200.00
Scott, Letitia	10.00
Seed, Richard	17.00
Shepherdson, Fred W.	6.00
Shepherdson, Mrs. Wesley	12.00
Shepherdson, William	10.00
Shepherdson, W., and wife	2.00
Smith, Edgar, and wife	50.00
Smith, Nellie	10.00
Stoner, W. M., and wife	9.00
Terry, Walter	14.00
Thompson, Annie	4.00
Toronto Branch	67.19
Toronto District	31.00
Toronto District Reunion	28.46
Townsend, Mrs. A.	6.15
Travis, A., and wife	20.00
Vanmeer, Elizabeth	113.00
Wedderburn, Jean	22.80
Welland, Branch	6.85
White, Emma	5.00
White, William Fred	7.00
Whitehead, Russell	25.00
Whittaker, Emsley	12.00
Whitworth, George, jr., and wife	5.00
Whitworth, Mabel	25.00
Whitworth, Myrtle	25.00
Wilkins, Edna	34.85
Wilson, Jones, and wife	50.00
Woodbridge Branch	30.05
Total	\$5,501.44

UNORGANIZED TERRITORY

Paid direct to Presiding Bishopric	
Adkins, Lewis R., Wyoming	\$ 2.05
Armour, Mrs. James, Florida	5.00
Barkdoll, S. H., Wyoming	200.00
Barrington, D. B., Florida	181.00
Bishop, Mrs. J. A., Florida	1.80
Bishop, Nora D. Smith, Florida	2.10
Blake, Bannard and Mae C. Virginia	225.00
Blazier, Eugene, Louisiana	25.00
Blazier, Mrs. L. E., Louisiana	8.25
Bosley, A. W., Oregon	150.00
Borden, Mrs. Irvin, Honduras	2.00
Bradley, Bird M., Florida	10.00
Brittall, M. C., Wyoming	75.76
Byrd, D. A., Louisiana	50.00
Cannon, Nancy, Oregon	5.00
Clark, Sarah, Oregon	75.00
Cocoa nut Grove Saints, Florida	4.46
Cole, F. V., and wife, Wyoming	200.00
Congdon, Bertiana, Florida	3.00
Congdon, Sadie M., Florida	13.30
Craig, Grace Alldridge, Wyoming	8.00
Daugherty, Mirty, Texas	4.00
Duncan, George W., New Mexico	5.00
Edwards, James, Maryland	59.25
Fuller, Susie N., Louisiana	1.00
Gott, Lafayette, Louisiana	2.46
Gray, Rosabelle, Wyoming	40.80
Gray, T. C., Wyoming	24.00
Harman, Mary A., New Mexico	10.00

Hartshorn, Horace L., Wyoming	10.00
Havely, Mrs. L. J.	5.00
Head, Mary L., Wyoming	20.00
Helms, W. A., Louisiana	25.00
Himmier, J. W., and wife, Louisiana	27.00
Jones, Aura Fike, D. C.	10.00
Leake, Edna V., Wyoming	.60
Lake, Mrs. W. M., Wyoming	.65
Lambert, E. E., and wife, Virginia	2.00
Lanham, Mrs. A. N., Mississippi	3.00
Leach, Mrs. G. W., Maryland	37.00
McElroy, Mrs. W. H., Wyoming	10.00
Madsen, Mrs. James, Texas	16.00
Martin, William, Florida	75.00
Mealy, Stella Cooper, District of Columbia	5.00
A Member	5,000.00
Miami Saints, Florida	7.15
Mills, Daniel John, Oregon	1.00
Mills, Fred L. and Catherine, Oregon	62.28
Morehouse, Lulu, N. B.	13.50
New Port Richey Saints, Florida	2.28
Pinson, Mrs. S. B., Mississippi	1.00
Rhinehart, Mrs. Clark, Wyoming	5.00
Richards, Medy, Wyoming	63.65
Richter, Marie, New Mexico	12.10
Roberts, Alice E., Wyoming	25.00
Sandidge, J. L., Wyoming	122.00
Schreier, Fred, and wife, Texas	18.00
Schreier, L. C., Texas	24.00
Shiffett, Mrs. Loudon, Virginia	7.00
Smith, Mrs. H. C., Florida	5.00
Smith, Herman D., Florida	30.00
Smith, Rembert T., Florida	2.00
Spaulding, Ruth, Louisiana	12.00
Spence, C. W. and Alice, Texas	20.00
Saint Cloud Saints, Florida	5.43
Tampa, New Port Richey, Lakeland, Clearwater, Sulphur Springs, and Lutz Saints	16.42
Vick, S. V., Louisiana	65.00
Williams, A., Louisiana	8.00
Wood, Anna E., Florida	1.50
Total	<u>\$7,163.79</u>

UTAH

Paid through Roy F. Hughes, Bishop's Agent	
Blakeman, Arlene	\$.15
Blakeman, Herbert R.	6.00
Blakeman, Sadie M.	10.00
Bolingbrake, Mary E.	10.00
Carlson, Ellen	58.00
Chapman, Elijah	5.00
Coleman, Anna	15.00
Coy, Florence	2.50
Cummins, George	44.00
Crenston, Charles W.	.15
Crenston, W. P.	7.00
Danley, Mrs. E.	2.00
Hewes, Roy, and wife	24.00
Jones, Mrs. Morgan M.	20.00
Jones, William P., and wife	20.00
Leigh, William M.	5.00
Levitt, Guy P., and wife	2.00
Lorenson, Hans	10.00
Malad Branch	26.77
Mathis, A. G.	1.00
Okerg, John A.	7.00
Ogden Branch	23.19
Pettit, Ezra	5.00
Robison, Harry, and wife	2.80
Salt Lake City Branch	44.54
Sneed, Marion H.	20.00
Total	<u>\$376.10</u>
Paid direct to Presiding Bishopric	
Hull, E. B.	\$ 6.00
Peterson, C. O. A.	59.34
Total	<u>\$ 65.34</u>
Grand Total	<u>\$441.44</u>

WEST VIRGINIA

Paid through H. B. Smith, Bishop's Agent	
Alexander, J. H., and wife	\$ 15.00
Baker, Clyde T.	95.53
Barbe, Della V.	7.00
Biser, James R.	22.00

Bradish, Rachel	11.00
Brooks, Gladys	1.00
Bumgardner, E. L., and wife	20.00
Bumgardner, Haydee	1.00
Bumgardner, Roxie	4.50
Bunner, Emma E.	14.75
Calhoun, R. M., and wife	5.00
Claney, Nellie	1.00
Clarksburg Branch	48.10
Clarksburg Women's Department	3.00
Coon, Myrtle	1.50
Cole, Sarah A.	1.00
Cottrill, Charles E., and wife	230.00
Curry, Eugene	1.00
Doak, Dora Givens	5.00
Fabasak, Constance	2.00
Fairmont Branch	28.90
Forester, U. G., and wife	9.00
German, C. W.	50.00
Givens, D. E.	14.00
Givens, Linnie	8.00
Griffin, May	15.00
Harmony Branch	2.30
Harold, Martha J.	33.50
Harris, Jacob, and wife	1.50
Hickman, W. H., and wife	63.34
Hileman, Martin L., and wife	3.00
Indian Creek Branch	9.43
Johnson, Clifton, and wife	68.87
Joseph, Charles	5.00
Joseph, Ethel	1.00
Kidd, Willard	2.00
Knight, Oman W.	5.00
Knox, Elmer, and wife	5.00
Lawson, Ethel	5.00
Leason, Luther, and wife	3.00
Morgantown Branch	25.26
Newton, Thomas	2.00
Orlando Mission	3.58
Parkersburg Branch	43.53
Petty, Anna	3.00
Posep, Dana P.	1.00
Rexroad, Juanita	1.00
Rexroad, Tarshia	5.00
Rogers, H. M.	5.00
Rogers, Letitia	2.83
Rush, W. E.	5.00
Seeders, Martha Alice	1.25
Skinner, A. N.	37.50
Smith, Harry B.	146.33
Smith, Luella	4.10
Smith, Mabel	110.45
Smith, W. E., and wife	20.00
Sword, Mary	2.00
Swick, Cletus R.	85.56
Thomas, L. L.	10.00
Warren, W. C., and wife	105.50
West Virginia District	18.10
Williams, Florence	30.00
Williams, Lucinda	25.00
Williams, W. H., and wife	5.00
Wilson, Laura	1.00
Wilson, Sarah E.	2.50
Total	<u>\$1,523.71</u>
Paid direct to Presiding Bishopric	
Duncan, Vernon	\$ 1.00
Harold, Martha J.	15.00
Hutchinson, Elma	10.00
Lambert, V. D.	2.40
Total	<u>\$ 28.40</u>
Grand Total	<u>\$1,552.11</u>

WHEELING, WEST VIRGINIA

Paid through William Richards, Bishop's Agent	
Allen, Helen	\$ 1.00
Allen, Willard, and wife	16.75
Barnes, Elijah	1.00
Bellair Branch	11.24
Bellair Women's Department	8.00
Bishop, Hyrum, and wife	4.25
Bishop, Lily	13.00
Brown, Edward W.	1.00
Castilon, Callie	1.50
Clark, Lovina	10.00
Clegg, Nellie	4.00
Crabtree, Joe H.	.40
Dobbs, C. E.	3.20
Ducker, Helen M.	5.00
Givens, Charles W.	2.50
Givens, Joseph	1.00
Givens, Levi	5.00
Givens, Susie	1.00
Henry, Harold L.	.10
Hoffner, Alberta	1.00
Jones, Alex, and wife	8.00
Keylor, Myrtle	1.00
Lannum, Paul, and wife	4.53
Lucas, Emmett, and wife	7.00
McCormick, John	12.30
McVay, I. J., and wife	11.50
Martin, Samuel A., and wife	30.35

Melcher, Lawrence	2.11
Melcher, Otto	2.05
Melcher, W. B., and wife	10.00
Miller, Chris	5.00
Montgomery, Ollina	1.00
Morrison, Hazelette	25.00
Moundsville Branch	14.94
Falmer, Dora	1.00
Rini, Phillip	5.00
Rice, C. S., and wife	2.00
Richards, William, and wife	5.00
Risdon, Paul	59.84
Rosby Rock Mission	.45
Serig, Louis, A., and wife	15.00
Shepherd, Jesse	5.00
Smith, Earl J.	.15
Smith, J. F. A., and wife	2.00
Smith, Stella	1.00
Steubenville Branch	35.73
Tary, Okey J., and wife	35.00
Thornton, Fred	26.87
Trieber, Lenora	5.30
Trieber, Leona	3.25
Ullum, L. D.	10.00
Vadala, Sabastian	8.00
Voltman, Herbert, and wife	36.00
Way, Jasper, and wife	5.00
Wells, Luther	2.00
Wellsburg Branch	27.20
Wellsburg Sunday School	12.14
Wheeling Branch	35.73
Wheeling Women's Department	9.64
Winner, Mesle L.	5.00
Winship, George, and wife	1.00
Winship, Robert H.	3.20
Yocum, Oliver	1.00
Yost, Taylor	2.00
Young, Johnny	.51
Young, Margaret	1.05
Zonker, Evelyn	1.05
Total	<u>\$588.83</u>
Paid direct to Presiding Bishopric	
Chambers, Lillie E.	5.00
Grand Total	<u>\$593.83</u>

WINNIPEG, CANADA

Paid through C. S. Case, Bishop's Agent	
Angst, Ethel	\$ 5.00
Henry, Annie	5.00
Henry, Lola	1.00
Sparling, J. W., and wife	5.61
Winnipeg Branch	3.70
Total	<u>\$ 20.31</u>
Paid direct to Presiding Bishopric	
Graham, W. R.	\$ 4.00
Grand Total	<u>\$ 24.31</u>

WISCONSIN, NORTHERN

Paid through Horace Scafe, Bishop's Agent	
Ashland Saints	\$ 2.05
Black River Falls Branch	3.16
Brookman, Elmer	10.00
Chusney, Bernice Howe	5.00
Chetek Branch	5.38
Chetek Women's Department	3.00
Collins, Mrs. E. C.	10.00
Collins, J. W., and wife	1.00
Dennis, Dorothy	7.47
Dennis, William, and wife	35.00
Frankfort Branch	14.24
Ganoe, T. F.	115.00
Ganoe, R. B., and wife	50.00
Harshaw Branch	3.25
Hemstock, Mrs. George E.	28.00
Holden, Will C., and wife	25.00
Howe, J. H., and wife	300.00
Metcaff, Clyde, and wife	75.00
Metcaff, Dora	3.00
Perkins, Rufus, and wife	30.00
Rich, George	5.00
Rinkel, Augusta E.	5.00
Shedd, Mrs. Merrill	10.00
Shedd, M. R., and wife	90.00
Simons, Bessie	7.00
Sponangle, A. D., and wife	16.39
Thompson, J. H., and wife	11.00
Thompson, O. A.	6.00
Thompson, Susan	6.00
Wyeville Saints	7.72
Total	<u>\$887.66</u>
Paid direct to Presiding Bishopric	
Dennis, Mrs. L. A.	\$ 16.00
Goodnow Branch	11.30

Kappenhaver, Lulu M.	5.00
Sponangle, Louise D.	32.05
Total	<u>\$ 64.85</u>
Grand Total	<u>\$952.51</u>

WISCONSIN, SOUTHERN

Paid through C. C. Hoague, Bishop's Agent	
Adams, Nellie	\$ 5.00
Anderson, Elmer	2.00
Anderson, J. C.	10.00
Anderson, John W.	30.00
Beloit Branch	21.03
Blackburne, Mrs. John	20.00
Breithaupt, Archie W., and wife	5.00
Brigham, Thelma	1.00
Christress, Thomas	1.93
Clark, Adeline M.	101.50
Colbert, Leda	328.87
Crosby, Lizzie	6.50
Davenport, Blanche	3.50
Davenport, Phillip, and wife	10.00
Davenport, Wesley, and wife	45.00
Davis, Mrs. Bill	10.00
Dean, Mart, and wife	10.00
Duncan, Dorman L.	10.00
Dutton, Julia	5.00
Edwards, John	50.00
Edwards, Myrtle	75.00
Evansville Branch	4.46
Flora Branch	5.76
Harwood, Esther	10.00
Hield, Effie	15.00
Hoague, Mrs. C. C., sen.	51.50
Hoyer, Emma	10.75
Houghton, Mrs. Leonard	10.70
Janesville Branch	8.80
Kirshner, F. A.	118.78
Kirshner, Ruth	11.00
Lancaster Branch	25.00
Leighty, Mrs. Fred	2.00
Lenox, Elmer, and wife	3.00
Lenox, Miley	10.00
Livingston, Judson	20.00
Livingston, Esta May	1.00
Losch, Bessie	10.00
McMillen, Charles	1.00
Madison Branch	74.77
Miller, Clara	10.00
Miller, Leah	6.00
Millwaukee Branch	4.75
Montgomery, F. A.	5.00
Montgomery, John, and wife	1.02
Noble, George E., and wife	5.00
Pearce, Clara	5.00
Pendleton, Joseph T. and Rosella	1.20
Pennoch, Lucreta	85.00
Pratt, William	5.50
Root, Lee	18.50
Readstown Branch	5.00
Richardson, Hazel	10.00
Roddick, Gertrude	10.00
Schlafer, Celia	1.00
Soldiers Grove Branch	22.50
Southern Wisconsin Reunion	52.33
Sperry, Ida	7.00
Stevens, Mrs. H. D.	200.00
Stevenson, Eva	3.94
Tucker, Saphronia	5.00
Weber, Ada	.50
Wirth, Carl	349.81
Total	<u>\$1,958.90</u>
Paid direct to Presiding Bishopric	
Wirth, Carl	\$17.50
Grand Total	<u>\$1,976.40</u>

YOUNGSTOWN-SHARON, OHIO

Paid through Martin Ahlstrom, Bishop's Agent	
Ahlstrom, Martin, and wife	\$ 35.00
Artherhalo, Emma A.	.50
Baldwin Branch	10.78
Baldwin, Emma	1.00
Baldwin, Richard, and wife	5.00
Baldwin, S. A.	3.00
Beck, Carl, and wife	35.00
Bentley, Margaret	2.00
Biddle, Margaret	23.00
Biddle, Washington, and wife	9.00
Bolinger, Dorothy	.50
Bomer, Anna M.	39.00
Bomer, Elizabeth	3.00
Braman, Paul, and wife	15.00
Bushong, Ruth	.50
Bushong, Vera	.50
Connell, James, and wife	24.00
Davis, William R.	20.00
Evans, Luther, and wife	7.00
Finney, Amanda M.	25.00

Fishel, Mrs. S. ....	.50
Fishlock, Martha	1.00
Frew, Margaret	3.00
Headley, Florence E.	25.00
Headley, Morah H., and wife	140.00
Headley, William Harold ..	25.00
Jones, David R., and wife ..	2.00
Jones, Emanuel B.	26.50
Jones, Hannah	42.50
Jones, John C., and wife ..	69.50
Jones, Mildred O.	4.30
McCune, William, and wife ..	56.00
Marvin, Carson	1.00
Marvin, O. C.	3.00
Morgan, Duke, and wife ..	2.00
Morris, Sarah C.	7.50
New Castle Branch	28.20
Niebel, Parley, and wife ..	5.00
North, Fannie	20.00
Richardson, F. E.	6.50
Russell, Margaret	12.00
Ryhal, Clarence, and wife ..	6.50
Ryhal, Frank, and wife	5.00
Ryhal, Lamont, and wife ..	34.00
Ryhal, Ransom W., and wife	1.50
Ryhal, William M. ....	.50
Sharon Branch	37.85
Thomas, Ira Z., and wife ..	39.00
Warren Branch	27.25
Williams, Anna S.	1.00
Williams, Georgia	3.00
Youngstown Branch	27.93
Total	\$922.81

Paid direct to Presiding Bishopric	
Coates, Ellen	\$354.99
Houghton, Carrie	275.46
Houghton, Randall	23.00
Thomas, T. U., and wife ..	179.23
Total	\$831.33
Grand Total	\$1,754.64

ZION

Paid through G. W. Eastwood, Bishop

Adkins, Francis	\$ 1.00
Adkins, George, and wife ..	2.00
Alexander, J. C., and wife ..	20.00
Anderson, Charles .....	.31
Anderson, William .....	.10
Andes, B. D., and wife	10.00
Andes, Ray	1.00
Arterburn, Mary	5.00
Arterburn, Mary E.	15.50
Arterburn, Mary S.	3.00
Atkins, Sister	1.00
Atkins, Emma	10.00
Atkins, Francis	3.00
Atkinson, Helen .....	.24
Bagley, Dorothy Mae .....	.30
Bagley, O. H.	15.00
Bagley, T. Eugene	5.24
Bagley, Brother, and wife ..	1.00
Bailey, Elmer	1.28
Bailey, Evelyn .....	.26
Bailey, Venitta .....	.07
Baker, Alice	1.00
Ballinger, Clyde W.	9.20
Ballinger, Esther L. ....	.50
Barber, A. C., and wife	20.00
Barksdale, James	10.00
Barnard, Marion .....	.26
Barnard, Melva N.	1.00
Barnard, Velma G.	1.00
Barnard, Verlie .....	.15
Barnhardt, Bertine	1.60
Barrett, Ella	9.75
Barrett, John .....	.10
Barto, H. G., and wife	20.00
Bateman, Kathern .....	.52
Belquist, Wesley .....	.02
Benson, George, and wife ..	2.00
Benson, Joseph .....	.10
Blake, Doris	1.00
Blake, Eugene	1.00
Blake, F. Orlin	6.00
Blake, Harry W., and wife ..	10.00
Blake, Margaret	1.00
Ely, John, and wife	2.00
Bowen, Everett	2.00
Bozarth, Darwin .....	.50
Bozarth, John	5.76
Brackenbury, Myra	26.86
Brewer, Charles D., and wife	2.75
Brewer, Brother and Sister ..	1.00
Brolin, Annie .....	.41
Brolin, May .....	.16
Bronson, Amber	21.00
Bronson, Rachel	5.00
Brower, Harold W.	1.00
Brown, Otis .....	.13
Brown, Rachael	4.00
Brown, R. S.	10.00
Brunner, Clarence .....	.05
Bryant, Ethel	4.47

Bullard, D., and wife	5.00
Bullard, Walter	9.46
Burke, Imal E.	5.00
Burrows, G. W.	10.00
Burrows, Mary	20.00
Burton, Emma B.	16.45
Buttes, Ruth .....	.93
Cadwell, Garrett .....	.05
Camp, Virginia	42
Campbell, Hazel	1.00
Carlson, Adah	1.31
Carlson, Rosbe .....	.02
Chadwick, Bessie	1.40
Chapman, Margaret	2.57
Chapman, Vera .....	.30
Chatburn, Selina	2.75
Chapman, S. C.	5.00
Chrestensen, Iva	1.50
Chrestensen, Ruth .....	.15
Christensen, Dorothy	1.00
Christie, W. H., and wife ..	11.10
Christer, May	20.00
Clarke, Louise .....	.11
Cleland, M., and wife	3.45
Cleland, Nellie	2.00
Clemens, Isaac, and Rose ..	2.50
Clow, Arthur .....	.85
Clow, Kenneth	1.00
Clow, Robert	201.20
Cochran, Rose	45.00
Cook, Hattie	10.00
Cook, W. C., and wife	1.50
Cooper, Marianna	1.00
Cox, Ada	10.00
Cox, Buel	4.00
Cox, C. J.	60.00
Cox, Edna	1.00
Cox, Fern	9.80
Cox, William, and wife	2.75
Cox, W. H., and wife	8.00
Cowan, William D. and Alice	
M.	5.50
Cramer, J. B.	15.00
Crawford, Carol	20.00
Crawford, Beryl	20.00
Crawford, Robert .....	.52
Crick, Erelina .....	.36
Crick, Elsie Belle .....	.31
Crick, James .....	.17
Crick, Maxine	1.00
Crick, Mildred	1.00
Cronenbould, Edward .....	.87
Cross, Mrs. Everett	1.00
Crowl, A. C., and wife	1.00
Crowl, Marie T.	2.50
Crull, Verna .....	.88
Curtis, J. M., and wife	11.25
Dahl, Henrietta	13.00
Danielson, Arletta .....	.34
Darmon, Edward, and wife ..	16.00
Davis, Elma	1.00
Davis, Hazel	1.00
Davis, Heman H.	11.00
Davis, John	1.00
Day, R. R., and wife	3.50
Deam, Danny .....	.09
Dell, Ester	1.00
Deskin, Harvey .....	.13
De Tray, Mrs. George	4.00
De Tray, Sister	2.00
Dickeson, J. Houston	6.25
Dickeson, J. T., and wife ..	20.00
Dickson, John	1.00
Dillee, Richard	1.00
Dopp, Bessie	35.00
Dopp, Clara	16.00
Dopp, Mark	10.00
Douglas, Duty M.	20.00
Edson, Carrie .....	.59
Edson, Noel	1.05
Elledge, D. B., and wife ..	40.00
Ely, John	17.00
Englewood Group	28.69
Enoch Hill Branch	67.44
Esgar, Vernon .....	.08
Etzenhouser, Emma	1.00
Fairbanks, Maynard .....	.20
Faith, R. L. ....	.08
Farrow, Woodrow .....	.01
Fenn, Kenneth .....	.58
Fish, Duane	5.00
Fish, Frederick	5.60
Fish, Maude M.	1.50
Foreman, W. T., and wife ..	10.00
Friend, Jacob	5.00
Fry, Charles, and wife	10.00
Fry, Ruth .....	.63
Givens, Gladys	1.00
Givens, Margarette	1.00
Gore, C. L.	1.00
Gordon, Orpha	1.50
Gould, Eva May	1.00
Gould, George A., and wife	50.00
Gould, Hallie M.	38.12
Gould, Iva	67.11
Grant, Joseph .....	.51
Greenburg, Fred .....	.02
Gubser, Robert M.	10.00
Haden, Dona	3.00

Haden, Geneva	1.00
Hagen, Gail	1.00
Haggerty, Sister	3.00
Hall, Mrs. J. E.	6.00
Hall, Mildred .....	.70
Hammett, Louise .....	.05
Hampton, Mabel	3.50
Hansen, Florence .....	.02
Hansen, Hulda	10.00
Harder, Byron	1.00
Hardy, W. C., and wife	5.00
Harris, J. F.	4.00
Harris, Junior .....	.02
Hartman, Clyde, and wife ..	3.00
Hartman, Harry .....	.63
Hartshorn, C. B.	14.71
Harvey, Hattie	4.00
Harvey, Robert A. ....	.10
Harvey, W. C., and wife	2.00
Hedeon, Buran	1.00
Hedeon, John, and wife	40.00
Heislzer, Charles .....	.73
Heislzer, Mrs. Henry	6.00
Heth, Thelma .....	.42
Hickman, James	10.00
Higgins, Harold	1.00
Hill, W. R., and wife	2.10
Hilliard, Francis	10.00
Hodges, Florence .....	.33
Holsworth, Mrs. F. C.	6.00
Holsworth, J. A., and wife ..	10.00
Holsworth, Stella	59.00
Horne, Frank R.	2.00
Horton, Billy .....	.13
Houston, James	8.50
Howland, Dora	100.00
Hughes, K. ....	.22
Hirst, Lula	2.00
Hunt, Mrs.	1.00
Hyatt	3.00
Hymes, Chester L. ....	.38
Inman, G. B.	71.20
Jeppson, Agnes .....	.31
Johnson, George	3.95
Johnson, J.	15.00
Johnson, J. Delbert	20.00
Johnson, Vernon .....	.69
Jones, Lena .....	.19
Jones, J. R., and wife	3.00
Kearns, Mrs. John	1.00
Kelley, F. O.	75.00
Kelley, P. L.	11.00
Kelley, Paul	2.41
Kennicut, E. W.	26.50
Kidder, Maude	10.00
Kinsfather, Earl .....	.02
Knisley, Lorne .....	.16
Koehler, Bernice .....	.12
Koehler, Dorothy	2.00
Koehler, Mrs. Fred	26.00
Koehn, G.	12.00
Koehn, C. A.	5.00
Kramer, Nellie M.	13.00
Kress, C. A., and wife	1.00
Kueffer, Madge	933.00
LaGrece, Frank, jr.	4.00
LaGrece, William	2.00
Lanpher, F. W.	10.00
Landfried, Robert .....	.32
Lane, Sarah Helen .....	.21
Larabee, H. B.	2.25
Larson, Edna .....	.61
Lawrey, Robert .....	.20
Leverton, Ella	3.00
Liberty Street Group	10.50
Liberty Street Temple Build-	
ers	1.83
Light, Mary	2.00
Lilly, Mary .....	.31
Little, Inez .....	.11
Little, Vera .....	.11
Long, Doris .....	.22
Long, Marguerite .....	.05
Lylie, Arthur .....	.13
Loosemore, Muriel	1.00
Lowrey, Margaret .....	.10
Lowrey, Robert .....	.40
Madder, J. H.	5.00
Major, Anna Lee	1.00
Mangum, Joseph .....	.55
Mangum, May	1.00
Manis, Anna L. ....	.16
Mann, Malvin	10.00
Marton, Mrs. Joseph	6.08
Martin, Charity .....	.05
Martin, Howard .....	.28
Martin, Joseph, and wife ..	57.55
Martin, Roy .....	.03
May, Anita	1.07
May, Doris	1.00
May, Roderick .....	.02
Maynew, Sadie .....	.14
McClain, Clara	1.20
McClain, D. D., and wife ..	20.00
McClain, La Vella .....	.27
McClain, Margaret	1.00
McClain, W. A., and wife ..	31.00
McClintock, Catherine	4.00
McCord, Ina .....	.72

McCormick, Josephine .....	.39
McDonald, James .....	.30
McGuire, Bennie .....	.89
McIntosh, Catherine	6.00
McKinney, Karl	1.00
McKinzie, Georgia .....	.05
McLeese, Ellis	35.00
Merchant, Joseph	1.00
Miller, Frances .....	.08
Miller, W. J.	15.00
Mills, Francis	1.00
Minton, Lord, and wife	5.00
Moffitt, J. C.	80.13
Moore, Ada	10.00
Moore, Comer	2.00
Moore, Frances .....	.33
Moore, L. S.	20.00
Moore, Mr. and Mrs.	12.00
Moore, Marjorie	1.00
Moore, Mrs. Walter .....	.33
Moorman, Alta June .....	.25
Moorman, E. E., and wife ..	10.00
Moorman, Helen .....	.25
Moorman, Melba .....	.25
Moorman, Thelma .....	.25
Mosier, Laura	8.80
Mullens, Madge .....	.43
Murdock, A. L.	1.00
Murdock, Rose	8.15
Nace, Mrs. Orlando	2.00
Nave, Grace	5.00
Newton, Walter	7.50
Nigh, Ida	10.00
Nigh, Mary	1.00
Nord, Thomas, and wife	100.00
Norton, Laura B.	1.00
Oviatt, Lilly .....	.64
Overcast, Eura Mae .....	.21
Parker, Mrs. Arthur	4.50
Parker, James .....	.05
Parker, Numa .....	.30
Patrick, W. C.	1.80
Peck, J. M.	1.00
Peer, Arthur, and wife	43.00
Peer, Elmer C., and wife ..	61.06
Pender, Fannie E.	2.00
Perry, W. F.	20.00
Petentler, Eva .....	.26
Petentler, Johnie .....	.84
Petentler, Ralph .....	.40
Petre, Dora Belle .....	.11
Phillips, Mrs. C. W.	5.00
Plain, Olivia .....	.44
Pooler, William, and wife ..	36.00
Porter, Dorothy .....	.03
Porter, Eunice	1.00
Powell, Jennie .....	.80
Price, Maude	19.75
Pryor, Margaret	2.00
Pryor, Myrtle Florence	2.00
Pulham, Rose .....	.50
Queen, Everett	1.00
Quick, Erma .....	.64
Quick, Merle .....	.93
Ragsdale, Nellie	1.00
Rauh, Ellis	1.00
Ravell, Thomas, and wife ..	5.00
Readdon, Jack .....	.08
Ream, Moroni .....	.15
Reed, Vera .....	.76
Redding, Vivian .....	.27
Redfield, Willa Mae	1.00
Reynolds, A. B., and wife ..	15.00
Reynolds, E., and wife	10.00
Reynolds, Freda M. ....	.32
Reynolds, John	1.00
Reynolds, John E.	3.00
Reynolds, Martha	5.00
Reynolds, Mildred	1.00
Rice, Charles .....	.58
Rice, Paul .....	.53
Roberts, H. B.	5.00
Roberts, Paul, and wife	4.00
Roberts, Ruby	30.00
Rockey, Ida	4.00
Roby, J.	10.10
Rogers, Joseph	3.00
Rogers, Laura	11.00
Rogers, V. F.	18.70
Rohde, Julia	50.00
Rowlett, T.	44.00
Russell, Orrin	1.00
Ryerson, Mary .....	.06
Ryerson, Velleda .....	.13
Schwab, Mrs. John	2.00
Sarratt, L. M., and wife	30.00
Scott, B. J., and wife	25.00
Scott, Bina	6.00
Seedorf, Alice	25.00
Self, William, and wife	5.00
Shearer, Elsie .....	.07
Shearer, George, and wife ..	10.00
Shephar, C. H.	5.00
Shore, Mary Alice	1.00
Siegfried, Pauline .....	.23
Simpson, L.	6.75
Simpson, Margaret	1.00
Slater, Mrs. Joseph	1.00
Smith, William .....	.15

Smith, Glau A.	100.00	Zion, Arlie .....	.50	Eastwood, G. W., and wife ..	100.00	Leon, Mrs. L. A.	14.50
Smith, Glen D.	6.00	Zion, Essie .....	.06	Eckland, Hilda	2.00	Lytle, H. S.	10.00
Smith, Harold .....	.50	Zion, John M., and wife ...	3.00	Edgerton, Cornelius	22.50	Mader, J. T., and wife	200.20
Smith, Jesse, and wife	4.00	Zion, Wayne .....	.50	Edmunds, Mary	90.00	Mangum, Alice .....	.97
Smith, Lynn	1.00			Edwards, Mrs. Cornelius	10.00	Martin, Charity	6.00
Smith, Mary .....	.22			Edwards, F. Henry, and wife ..	23.50	Martin, Faymie	40.80
Smith, Velva	12.00			Edwards, Grace R.	8.00	Martin, W. F., and wife	43.95
Smith, W. C., and wife	5.00			Edwards, H. C., and wife	50.00	Martin, W. L., and wife	20.00
Snead, W. H.	10.00			Edwards, Lloyd	3.00	Masterson, Mrs. E. F.	2.10
Soderstad, Mary .....	.65			Edwards, Minnie P.	57.00	Mathison, Williard C.	60.00
Soper, Mrs.	2.00			Englewood Branch	25.07	Maupin, Mary Alice	100.00
Sprague, Mary .....	.22			Enoch Hill Branch	60.20	Mayhew, Albert, and wife ..	103.05
Spring Branch Group	24.44			Epple, Martin	5.00	Mayhew, Lawrence	3.00
Spurlock, C. J.	3.00			Farrow, J. A., and wife	225.00	Mayhew, Leon	3.00
Stafford, May .....	.38			Fender, Ed.	100.00	McClain, D. D., and wife ...	5.00
Stephens, Dorothy .....	.04			Ferrie, C. O., and wife	90.50	McClain, Martha	2.00
Stark, Robert J., and wife ..	225.00			Fisher, S. R.	5.00	McConley, M. A.	15.00
Starkey, Gladys .....	.22			Franklin, Eva	16.50	McConnell, C. I.	60.00
Stapp, Freddie .....	.01			Franklin, Faye	8.00	McCray, Maggie	38.38
Stapp, Roy .....	.07			Franklin, J. M.	25.00	Member, A.	1,068.80
Stone, Cora	3.95			Franklin, Maxine	5.90	McCumber, Wilbur, and wife ..	100.00
Stone, Martha	1.00			Franklin, Nephi, and wife	10.00	McFarlane, Lyle	64.50
Stone Church, Class Number				Franklin, Mrs. N.	20.00	McIntosh, Catherine	11.50
17	1.00			Franklin, Pearl S.	9.50	McIntyre, Catherine	3.00
Stonger, Everett .....	.04			Frazier, Mrs. J.	100.00	McKean, E. H., and wife	20.00
Story, Alice .....	.03			Gault, J. D.	7.00	McKeitt, Cathryn	10.00
Stover, Evelyn	1.00			Goodin, J. M.	47.00	McKinney, Katherine .....	.13
Stowell, Addie .....	.70			Gordon, Gerald	1.00	McLees, Ethel	1.00
Stowell, Charles .....	.10			Gordon, Ida	385.65	McNeil, Roy W.	50.00
Stowell, J. S.	7.30			Gould, Gladys	50.04	McPherson, Palace	5.00
Stowell, Lodica	5.00			Gould, Paul	10.00	Merrell, Ann J.	7.00
Stowell, Nevada .....	.25			Gouldsmith, Claude and Emma ..	10.00	Midwest Mfg. Co.	17.50
Strachan, Lora	1.00			Greene, E. Ruth	10.00	Mills, Frank	250.00
Street, Frank	1.00			Gunion, Ethel C.	5.00	Mills, Mrs. H. R.	6.30
Street, Lucile	1.00			Gunsolley, J. F.	50.00	Mintun, Guy F.	33.00
Sutherland, J. M.	1.00			Gurwell, C. A., and wife	9.00	Mitchell, Jennie and Ollie ..	.20
Tankard, Alma, and wife	20.00			Gygax, F. W.	10.00	Moore, D. C.	10.00
Taylor, C. Q., and wife	20.00			Haberlein, Della	15.00	Moore, Marjorie	1.00
Thatcher, A.	10.00			Haden, W. E.	3.00	Moorman, E. E.	69.00
Thatcher, Thomas	31.00			Hagler, Julia	7.00	Morford, R. F.	36.50
Thomas, Agnes	25.50			Hansen, Hulda	10.00	Morgan, Delores Keithley ..	2.85
Thomas, Flora, and wife	10.00			Hansen, Jacob, and wife	20.00	Murphy, W. H., and wife ..	500.00
Thomas, Gerald	1.20			Hansen, Lillie	10.00	National Aluminum and Brass	
Thomas, Gertrude .....	.74			Hardy, W. C., and wife	5.00	Foundry	440.00
Thomas, J. H. ....	.50			Harlan, Maud	5.00	Newcomb, O. L., and wife ..	14.30
Thomas, Juanita .....	.30			Harris, G. F.	3.00	Newton, Walter	5.00
Thomas, Laura .....	.07			Harris, John F.	19.50	Noynaert, F.	150.00
Thomas, Margaret .....	.19			Hartnell, Thomas, and wife ..	40.00	Numamaker, Lillian	20.00
Thomas, Sarah	10.00			Harvey, Hattie	14.00	Nunn, Hannah E.	10.00
Thompson, J. C. ....	.21			Hastings, Lana	10.00	Olsen, Sven	9.50
Thorp, Mabel A.	10.00			Hayton, Nellie	3.00	Omans, Ellen	9.65
Towsley, Agnes J. ....	.75			Headley, F. F.	2.00	Omans, Melissa S.	30.00
Travis, Charles .....	.05			Hedden, John	45.63	Page, Albert	11.10
Travis, Purley .....	.11			Hemstock, E. P.	1.50	Palmer, Wayne	40.40
Trumble, Maude	1.00			Hershey, Frank I.	60.00	Parker, M. L.	31.00
Tucker, Alice	1.00			Highland, Elmer	65.00	Parker, Mrs. V. H.	15.00
Tucker, Joyce E.	3.04			Hill, Frank	22.50	Paxton, Elizabeth	28.00
Tucker, Keith D.	1.19			Hill, Opal O.	8.00	Patrik, W. C.	4.00
Tucker, Mrs. O. E.	17.18			Hoerning, Sarah	5.00	Peek, F. A.	16.00
Tucker, Wayne G.	3.97			Hoerning, Edward	1.00	Peek, Erma	40.00
Turner, Lois Helen .....	.34			Hoffman, Rudolf	25.00	Peer, Elmer C., and wife	8.40
Turner, Philip, and wife	50.00			Holm, Anna	65.24	Pender, Fannie	1.00
Underwood, Harris .....	.05			Hood, B. C.	1.00	Petentler, Charles, and wife ..	11.00
Vincent, Nida .....	.81			Howden, Joseph	30.00	Peterson, Earl	1.00
Voice, Norman .....	.85			Howland, Dora	10.00	Pierson, Alvin	39.32
Walnut Park Group	39.83			Hufford, Margaret	1.00	Pinchback, Elsie	4.96
Walnut Park Blue Birds	2.18			Hulmes, Alfred W., jr.	9.25	Pinchback, C. L.	35.57
Ward, Frederick M. ....	.11			Hulmes, Mrs. M. E.	33.00	Pinson, Robert T.	20.00
Ware, Darwin .....	.39			Hunker, E. Y., and wife	54.00	Pooler, Mary E.	13.06
Warner, Orville	2.00			Hursh, R. M.	25.00	Pooler, William, and wife ..	7.20
Warren, Charles, and wife	2.40			Hyatt, D., and wife	10.00	Price, A. F., and wife	50.00
Waterman, Edna	6.40			Ingals, Letitia	111.00	Price, Maude	1.00
Waterman, Lawrence	1.25			Inman, Norman	1.00	Prichett, Mrs. A. E.	5.00
Waterman, Russell J., and				Jenkins, George	10.00	Rannie, Edward, and wife	6.70
wife	119.58			Jenkinson, Mrs. J. G.	28.00	Rasmussen, M.	73.41
Watts, Ann R.	11.00			Johnson, Hannah A.	8.00	Rauh, Earnest	1.00
Wedlock, Hene .....	.32			Johnson, John	5.00	Raveill, John	7.00
Weeks, John	2.00			Jones, Mrs. E. J., and daugh-		Raveill, Wesley	172.00
Whipple, Esther .....	.85			ters	74.00	Redfield, Earl, and wife	20.00
White, Edmon .....	.28			Juliff, Percy, and wife	5.00	Reese, Thomas	25.00
White, Luella .....	.09			Katschkowsky, Mrs. L. H.	10.00	Reeves, Nancy E.	20.00
Whiting, D. A., and wife	13.50			Keller, Henrietta	14.42	Reynolds, Guy	100.00
Whiting, Harvey .....	.25			Kelley, Mrs. T. C.	5.00	Rhonemus, G. H., and wife ..	31.25
Whitsett, Lula	6.00			Kelley, W. B.	201.00	Richter, Carl, and wife	47.00
Whittemore, Loraine	1.00			Kemmerer, Ethel	10.00	Richter, Rudolph	1.50
Willard, Florence	7.50			Kennedy, C. E.	40.00	Roberts, Iva M.	10.00
Willard, Leland	13.00			Kennicutt, Otaline	6.00	Roberts, J. A.	6.50
Williams, Carol	8.00			Kidder, Loren	5.89	Robertson, Helen Lenore	8.43
Williams, Lillian	4.50			Kirkwood, Robert	450.00	Robinson, J. M., and wife ..	120.00
Williams, M. T.	4.00			Kirk, Dwight	1.00	Roell, Mrs. M.	4.00
Wilson, Pauline	1.00			Knight, Helen	3.60	Rogers, Albert M.	100.00
Willson, William	1.71			Knisley, Alice	5.04	Rogers, Burton P.	10.00
Willis, Jennie	15.00			Knisley, Alvin, and wife	30.00	Rogers, Laura	11.50
Willis, W. S.	50.00			Krossen, George W.	5.00	Ross, George E.	1.00
Winona Oriole Circle	2.75			Langton, Pearl	20.00	Roundy, Sophia	20.00
Wisemore, Lawrence	2.00			Larabee, Hazel	16.80	Rowe, F. A., and wife	530.00
Witbeck, Carl T., and wife ..	39.00			Larson, Edward .....	.90	Russell, Mrs. J. M.	2.00
Wolfe, Mrs. J. W.	14.00			Larson, Maude E.	300.00	Salyards, R. S., and wife ..	5.00
Woodford, Clara M.	39.60			Laurel Club	39.85	Savage, Ralph	111.10
Woods, J. W., and wife	9.00			Liberty Street Church	119.21	Scotfield, Floyd and Alice ..	40.35
Wright, Darleigh .....	.09			Liberty Street Silver Wing		Scott, B. J.	23.63
Wrigley, Eugene, and wife	3.50			Chapter of Temple Builders	1.86	Second Independence Church	95.85
Wrigley, E. C., and wife	3.50			Lindsey, Lena C.	3.18	Second Independence Busy	
Wrigley, Ray, and wife	2.50			Logeman, J. H.	16.00	Bee Class	5.00
Yates, Bertha .....	.02			Lovell, Grace	7.00	Sellers, Leslie	12.00
Yates, Emerson .....	.32			Luff, Elizabeth A. ....	.39	Sherpherd, C. H., and wife ..	5.00
Young, W. L., and wife	11.00			Luff, J. J.	43.00	Sherman, Harry	10.00
Zea, George, and wife	6.00			Lukens, June Marie	1.00	Sherman, W. J., and wife ..	25.00
Ziegenhorn, Truman	10.00			Luttrell, Raleigh F.	35.00	Short, Mrs. M. T.	50.00

		Family Allowance	Elders' Expense Paid by Bishops	Expense By Saints and Friends
Shower, J. D.	1.00			
Skinner, Arden O.	112.25			
Skinner, Mrs. W. O.	58.75			
Small, C. Y., and wife	26.00			
Smith, Clara C.	1.50			
Smith, E. A., and wife	184.40			
Smith, Gland A.	114.80			
Smith, G. D., and wife	9.00			
Smith, Henry C., and wife	7.00			
Smith, H. Lyman, and wife	20.00			
Smith, Hale W., and wife	25.00			
Smith, Lynn E.	2.50			
Smith, Ralph G.	5.00			
Smith, Rogene B.	26.00			
Smith, Ronald G., and wife	5.00			
Smith, W. C.	10.00			
Sprague, H. B., and wife	75.00			
Spring Branch Group	45.52			
Spring Branch Women's Department	62.74			
Spurlock, C. J.	8.99			
Squier, J. D., and wife	20.00			
Stafford, Rosa	10.60			
Stephens, C. H., and wife	1.00			
Stevens, Charles, and wife	1.00			
Sterrett, W. G.	5.00			
Stone, Mrs. A. L.	5.00			
Stone, Cora I.	4.50			
Stone Church	1,221.19			
Stone Church Primary Department, Class Number 3	1.00			
Sister, A.	2.00			
Stowell, G. W.	28.00			
Stowell, James	5.20			
Strachan, J. C.	5.00			
Street, Alice	50.75			
Street, Charles	67.40			
Streeter, Clifford	.79			
Tankard, James T.	5.00			
Taylor, C. O.	15.00			
Taylor, George A., and son	50.00			
Terry, Mrs. J. M.	10.00			
Terryberry, Jean	1.00			
Thiel, Samuel A.	5.00			
Thomas, Agnes	44.00			
Thomas, Alice	1.00			
Thomas, J. H.	12.00			
Thomas, Lavina	5.00			
Thomas, Sarah	15.00			
Thomason, N. O.	11.50			
Thompson, Mrs. G. F.	10.00			
Thompson, Samantha	10.00			
Thorp, Mabel A.	20.00			
Tonmahill, Mrs. A.	7.60			
Tucker, D. E., and wife	9.16			
Turner, Bruce	2.90			
Turner, J. H., and wife	25.00			
Turner, Mary E.	.13			
Turner, M. J., and wife	20.00			
Turner, Phillip, sen., and wife	64.17			
Tyler, Eugenia	.19			
Vanderwood, J. E., and wife	10.00			
Van Dran, George W., and wife	90.36			
Vincent, Anna	20.12			
Vincent, Nida	4.50			
Wagner, Linden	1.00			
Walker, Sarah	1.00			
Walnut Park Branch	115.45			
Warne, J. E., and wife	50.00			
Warren, Beulah	2.00			
Watts, Ann	7.00			
Weaver, R. D.	40.00			
Weeks, Elsie P.	18.50			
Weeks, Jay S.	70.00			
Weeks, Louretta	9.23			
Weston, J. F.	43.00			
White, Alfred D.	5.00			
White, Elizabeth	3.00			
White, Mrs. L. N.	30.00			
Whittaker, Annie	23.00			
Whiting, A. W.	50.00			
Wiggins, Chloe I.	23.97			
Wight, Estella	70.00			
Wilcox, E. A.	10.50			
Wilkie, R. W.	42.70			
Wille, F. A.	8.70			
Williams, M. T., and wife	7.90			
Williams, Naomi	1.00			
Williamson, Frances	1.00			
Wilson, William	1.00			
Winegar, Myrtle	15.00			
Winn, Edgar	22.00			
Winslow, Oscar	4.60			
Wisemore, Carrol	.44			
Wisemore, Lawrence	1.00			
Witherby, Perlina	4.00			
Witteck, Carl, and wife	5.00			
Women's Department, District Number 3	5.70			
Woodford, Audentia	50.00			
Young, W. L., and wife	5.00			
Ziers, Mildred	7.00			
Zion Department of Women	10.30			
Total	\$15,763.13			
Grand Total	\$20,872.29			

Statement of
FAMILY ALLOWANCE AND ELDERS' EXPENSE
July 1, 1925, to June 30, 1926

	Family Allowance	Elders' Expense Paid by Bishops	Expense By Saints and Friends
Allen, Arthur	\$ 312.00	\$	\$
Almond, F. B.	720.00	65.00	242.50
Anderson, Mrs. Peter	660.00		
Anthony, Mrs. R. J.	204.00		
Anderson, Peter T.	820.00	522.75	68.72
Anderson, William F.	437.00	15.00	
Angus, A. D.		120.00	
Arber, Mrs. Joseph	1,446.00		
Baggerly, Mrs. I. P.	240.00		
Bailey, J. W. A.	1,200.00		235.80
Baker, A. M.	642.00	82.50	
Baker, J. M.	300.00		
Baldwin, Richard	847.65	140.00	273.01
Barmore, A. C.	876.60	87.66	746.90
Barto, H. L.		167.23	
Bath, William	1,116.00	45.00	229.45
Becker, J. A.	2,078.16	775.00	52.89
Berve, Amos	801.00	86.00	
Bevan, F. C.	62.50	30.00	
Bishop, James E.	744.00	178.50	459.84
Blackmore, John	744.00	354.79	353.50
Blair, F. B.	947.00	330.09	
Booker, Alma	540.00	279.57	192.69
Booker, N. L.	720.00	240.00	113.69
Bootman, W. P.	500.00	125.00	175.55
Brackenbury, Mrs. F. S.	420.00		
Bronson, Eli	1,769.00	240.00	211.16
Brown, Bruce E.	660.00	25.00	451.75
Budd, Roy S.	1,591.00	315.00	353.51
Bullard, Richard	828.00	50.00	
Burgess, S. A.	1,505.00	490.00	
Burnett, Milo		53.66	
Burr, A. E.	360.00		
Burt, Ernest N.	935.73	403.73	118.50
Burt, George W.	648.00	140.00	70.00
Burton, Emma	456.00		
Burton, P. R.	771.00	162.96	218.26
Butterworth, C. A.	681.80		
Butterworth, C. E.	120.00		
Carmichael, A.	1,020.00	637.67	203.08
Carmichael, A. Max	591.66	136.37	
Carpenter, C. I.	1,080.00	227.34	
Carr, T. M.	881.00		
Case, Hubert	938.00		
Chapman, W. L.	112.50		
Chase, A. M.	400.00		
Chatburn, Mrs. T. W.	216.00		
Chelline, H. A.	972.00	45.00	368.29
Chevile, Roy A.		18.50	
Chrestensen, J. C.	420.00		
Christensen, A. H.	960.00		
Christy, Ward L.	1,020.00	172.25	238.29
Clark, Thomas L.	1,443.00		477.06
Cook, Marcus H.	516.00	5.00	240.98
Cooper, Mrs. F. M.	827.00		
Cooper, J. L.	1,074.00		207.92
Corbett, A. J.	788.94	106.53	15.24
Cornish, J. C.		64.53	44.66
Cornish, J. J.	250.00	100.00	
Craig, James	200.00		
Creel, B. F.	585.00	617.22	10.00
Curry, L. F. P.		19.74	
Curtis, E. A.	1,384.11	190.00	178.05
Curtis, J. D.	1,135.00	65.00	330.85
Curtis, J. F.	1,716.00	85.00	507.28
D'Arcy, O. L.	750.00	75.00	269.00
Daley, Emily	120.00		
Daniel, G. Scott	1,296.00	105.00	289.00
Davey, Roscoe E.	904.00	187.45	94.75
Davies, E. H.	954.52	248.37	
Davis, Elwyn R.	1,200.00		297.88
Davis, Evan A.	732.00	85.00	126.25
Davis, James	360.00		100.66
Davis, J. Arthur	960.00	144.50	188.25
Davis, James W.	138.70		7.50
Davis, William	528.00	45.00	
Davison, Mrs. H. J. (Kate)	480.00		
Dean, William H.	840.00		
Dent, John C.		30.70	
Dillon, Ed. C.		142.65	
Doty, B. H.	1,250.00	110.25	417.16
Dowker, David E.	1,500.00	470.00	538.17
Dutton, Jasper O.	1,260.00		297.23
Edwards, F. H.	1,080.00	480.75	281.55
Eggen, John	735.00	150.90	
Elliott, T. J.	1,500.00		525.00
Elliott, W. C.	54.00		
Ellis, Clyde F.	1,020.00	365.00	283.34
Ellis, Mrs. W. D.	520.00		
Erwin, E. A.	780.00	15.00	
Etzenhouser, M. A.	876.00	648.14	
Etzenhouser, V. B.	720.00	429.00	48.00
Evans, Mrs. J. R.	180.00		
Farrell, Ralph	1,704.00	481.50	24.00
Farrow, Percy E.	630.00	124.50	218.25
Farthing, R. J.	492.00	332.95	42.41
Finken, E. D.	504.00	242.00	161.61
Fisher, M. C.		69.20	
Flegg, William I.	1,319.90	223.11	196.25
Flinn, Peter A.	120.00		
Foo, Prescott A.	863.96	256.83	2.00
Foss, Mrs. J. C.	120.00		
Foster, J. W.		47.24	
Fracascia, Frank	848.00	235.00	136.20
Fry, Charles	912.00	458.12	
Fulk, R. L.	1,219.00	386.00	172.25
Gamet, Levi	40.00	15.03	48.72
Gardner, J. A.	1,620.00	817.18	14.00
Garrett, W. H.	780.00	25.00	
Garver, John F.	1,724.00	425.00	362.31
Gatenby, F. S.		100.00	
Gibson, Mrs. William	180.00		
Gillen, J. A.	1,459.07	440.00	312.82
Gleazer, E. J.	1,855.73	379.44	276.13
Gowell, M. F.	240.00		
Green, James A.			-89.60
Greene, Carl F.	420.00	122.14	23.75
Greene, U. W.	989.00	318.00	71.00
Gregory, Fred	840.00	35.00	114.24
Gresty, J. T.	642.84		148.29
Grice, John R.	1,740.00	56.00	708.31
Grice, William M.	960.00	71.00	224.35
Griffiths, Gomer T.	745.00	165.00	208.79
Gunlock, Robert M.		35.00	
Gunsoley, J. A.	1,440.00	105.00	210.84
Haden, W. E.	900.00	157.00	123.35
Halb, Jacob G.		40.00	162.88
Hall, Abel	725.63	436.27	62.59
Hanson, Paul M.	720.00	410.00	440.30
Harpe, Charles E.	1,260.00	124.00	148.95
Harpe, Mrs. John	90.00		
Harrington, George H.	540.00	99.00	
Hawkins, C. W.	872.00		
Hawn, O. J.	960.00	70.00	174.50
Haworth, W. J.	165.58	82.79	63.39
Henson, O. C.		11.10	
Higdon, Amos T.	1,200.00		286.70
Higgins, H. A.	780.00	124.00	
Hills, Mrs. L. E.	480.00		
Hoisington, L. G.	1,110.54	1,081.54	119.15
Holloway, L. G.	1,560.00	342.70	59.78
Hopkins, Roy V.	1,260.00	674.25	
Houghton, Leonard	900.00	5.00	225.14
Hougas, W. A.		5.40	
Hull, E. B.	771.00	581.99	71.08
Hunker, E. Y.	748.10	304.40	63.17
Hunt, C. J.	928.10	286.50	218.20

	Family Allowance	Elders' Paid by Bishops	Expense By Saints and Friends		Family Allowance	Elders' Paid by Bishops	Expense By Saints and Friends
Jenkins, George		259.31	108.26	Rushton, John W.	1,300.00	212.35	1,250.60
Jenkins, Hannah	432.00			Russell, F. A.	1,260.00	406.55	
Johnson, C. Oscar	891.00	114.26	61.34	Russell, R. C.	852.00	347.50	
Jones, C. E.	495.00			St. John, S. G.	900.00	209.00	218.05
Jones, J. H. N.	988.61	262.01	79.22	Sade, Mrs. O. E.	876.00		
Jones, R. E.		50.00		Salyards, R. S.	1,020.00	495.00	
Kaler, Mrs. John	430.00			Savage, H. W.	1,020.00	86.71	76.33
Keek, Mrs. F. C.	384.00			Sawley, F. L.	534.50	260.00	
Kelley, E. L.	876.00			Schade, Frederick	12.00		
Kelley, Mrs. James E.	804.00			Scott, Columbus	547.55	20.00	
Kelley, T. C.	740.00		229.21	Scott, S. W. L.	914.64		
Kelley, W. H.	507.50	242.00		Seller, Frederick W.		120.00	14.90
Kippe, Alex.	840.00	120.00		Shakespeare, W. E.	1,515.00	25.00	248.15
Knisley, Alvin	425.00	35.00	8.90	Sheehy, John F.	1,480.00	307.50	75.00
Koehler, H. A.	1,305.00	95.00	58.85	Sheppard, Virgil E.	70.00		
Koehler, J. A.	1,094.15	256.50		Shields, John	480.00	19.95	325.39
Koshiway, Jonathan	893.85	45.00	30.80	Short, Mrs. M. T.	300.00		
Krahl, David J.	1,430.00	1,044.63		Showers, J. D.	350.00		121.67
Kress, C. A.	100.00	23.00		Siegfried, M. H.		150.00	
Lambert, Joseph R.	135.00	405.00	.80	Silvers, A. C.	720.00	110.00	219.25
Lambert, R. J.				Simmons, S. W.	420.00	125.00	110.01
Layton, J. W.	20.00			Slover, Mrs. F. M.	720.00		
Lenox, E. J.	886.00	65.00	232.45	Smith, Charles J.	1,260.00	168.00	126.85
Lentell, John R.	1,140.00	316.60	31.85	Smith, Elbert A.	1,296.00	557.14	146.50
Levitt, Guy P.	1,050.00	246.00	190.12	Smith, F. A.	940.00	693.00	209.75
Lewis, George	784.07	238.64	142.10	Smith, F. M.	1,850.00	1,927.81	225.00
Liston, M. W.	1,019.00	30.00	735.59	Smith, Mrs. Heman C.	480.00		
Long, E. E.	1,150.00	143.50	231.54	Smith, H. O.	810.00	230.50	101.66
Loving, A. L.	920.43	41.64	281.33	Smith, I. M.	564.00	10.00	
McConley, M. A.	850.00	252.81	516.44	Smith, Joseph W.	515.00		
McConnaughey, J. C.	480.00	162.05	162.05	Smith, S. S.	1,428.00	95.00	197.38
McDowell, F. M.	1,525.00	664.44	320.25	Smith, W. A.	420.00		68.80
McDowell, J. F.	40.00	25.00		Smith, Walter W.	1,151.64	220.00	
McDowell, O. A.		75.00		Smolney, John	146.19	145.71	278.70
McDowell, W. A.	600.00	40.00	155.25	Sorden, Daniel B.	362.60	248.70	
McKnight, J. W.	550.00			Sparling, Henry		376.22	9.00
Macrae, W. S.	1,086.63	288.00		Sparling, William	420.00	40.00	65.30
Martin, A. C.	899.00	10.10	314.61	Stead, J. D.	859.16	55.00	86.30
Martin, J. F.	936.00	253.00	290.00	Stebbins, Mrs. H. A.	300.00		
Martin, Mrs. Margaret	480.00			Stiegel, John C.			69.00
May, J. Charles	2,088.09	45.00	289.59	Stoff, A. E.	480.00		1,014.31
May, Roderick	1,074.00	389.00		Stone, A. E.	540.00	10.00	159.45
Metcalf, J. W.	516.00	30.80	38.15	Swenson, Swen	240.00		
Metuaro, Paia a	120.00			Tanner, J. A.	1,745.13	420.00	
Miller, C. Ed.	816.00	840.00	5.00	Taruarii a Terinoherai	120.00		6.71 Cr.
Minton, H. V.	1,055.90	95.00	193.77	Terry, J. M.	612.00		
Mintun, J. F.	564.00			Thomas, James A.	1,748.00	200.33	502.30
Morgan, E. B.	660.00			Thomas, Mary E. (Mrs. O. B.)	360.00		
Mortimore, Mrs. J. L.	732.45			Thorburn, George W.	600.00		187.07
Muceus, Peter	1,420.00	617.67	8.05	Tomlinson, G. C.	360.00		
Mussell, F. T.	1,020.00	38.00	189.07	Tordoff, W. D.	1,653.96	194.98	104.50
Neville, W. C.	600.00	155.00	184.00	Tucker, D. E.	600.00		
Newton, Thomas		20.00	161.47	Turpen, M. M.			37.55
Newton, William	688.69	14.00		Twombly, Samuel	600.00	81.75	92.73
Okerlind, O. W.	900.00	100.00	160.50	Ulrich, E. L.	1,024.00	90.00	173.50
Osler, William	815.00	145.00	162.00	Vanderwood, J. E.	1,368.00	36.00	215.23
Palmer, D. S.	1,008.00	95.00	131.35	Vaughan, W. J.	818.16		106.39
Parsons, A. H.	648.02	260.00	55.50	Veenstra, Frank	588.85	150.27	
Patterson, William		520.88	373.50	Velt, Harold I.	629.36	116.88	287.15
Paxton, J. W.	1,537.50	381.80	133.10	Walters, R. T.	540.00		
Peisker, Edwin A. Herman	910.69	14.61	187.90	Weaver, R. D.	861.73	55.00	251.28
Pender, Mrs. W. S.	492.00			Wells, G. R.	1,618.00	24.25	97.20
Pendleton, Samuel T.	1,325.00	120.50	190.84	Whalley, Peter	912.00	145.00	217.50
Peterson, J. W.	752.00	483.26	56.05	Whitaker, Mrs. A. L.	247.00		
Phillips, A. B.	1,708.00	1,393.74	51.50	White, Ammon	720.00		339.90
Pickering, Mrs. W. P.	240.00			White, I. N.	600.00		17.00
Pierce, H. N.	432.00			Whiting, Birch	900.00	80.00	3.00
Prall, W. E.	1,380.00	554.92		Whiting, Ray	1,065.00	402.00	299.97
Prettyman, C. W.	144.00	376.94	10.59	Wight, C. E.	90.00		
Price, H. R.	935.04	506.48		Wight, Mrs. Romanan	240.00		
Putnam, C. F.	162.00	30.00	50.15	Wildermuth, E. M.	40.00		
Pyeock, David	1,380.00	200.00		Wildermuth, J. E.	1,260.00	85.00	83.74
Pyeock, James	1,455.00	470.00	109.87	Wildermuth, Lester O.	840.00	41.00	176.07
Quick, Lee	420.00		108.25	Willey, C. E.	540.00		
Rannie, Edward	636.00	167.00	1.00	Williams, D. J.	556.50		233.11
Rhodes, Leonard S.	20.00			Williams, D. T.	1,456.00	256.00	368.92
Rich, C. H.	1,652.50	362.80	200.00	Williams, Thomas S.	814.00	95.00	270.65
Richards, George T.	960.00	241.91	247.21	Wilson, Neuman M.	900.00		
Riley, J. T.	600.00		156.65	Winegar, H. E.	1,020.00	135.00	93.30
Roberts, Mrs. I. N.	408.00			Wirebaugh, W. R.	996.00	231.24	92.08
Robertson, E. F.	780.00	525.64	286.30	Wixom, George H.	1,368.00	95.00	284.20
Robinson, A. V.	1,042.18	214.28		Woodstock, C. B.	1,598.05	403.24	354.16
Robinson, W. P.	540.00			Yager, J. H.	756.00	132.00	149.01
Robley, George W.	1,020.00	25.00	277.87	Yarrington, A. J.	540.00	320.26	
Rogers, K. H.		1.50					
Ruch, V. D.	720.00	280.00	29.04				
				Totals	\$234,058.64	\$49,749.61	\$36,340.91

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THE SA AUG 27 MRS. M. J. KIRKHAM 510 PARK ST SO. VANCOUVER, B. C. HERALD

OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

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Volume 74

Independence, Missouri, March 23, 1927

Number 12

EDITORIAL

About the General Conference

As the coming conference marks the year when the church enters into the first of its centennial celebrations, it is important that as many of the Saints as can, attend. The signs of the times call the church to more intensive work in spreading the gospel of Christ. Efficient ways and means to do this must be devised. Those attending the coming conference will be enabled to hear from those qualified by training and experience to advise and counsel, as to how we may best serve the "cause" which God has intrusted to our care.

The gathering of many Saints in one place for worship and instruction is unequaled as an opportunity to catch the vision of the church, the inspiration to give our best, and the consecration to give our all for the task to which we have pledged our lives.

Perhaps many have planned vacation trips this summer. Those whose interests are centered in the church and its progress may wish to sacrifice these pleasures and use the money in paying their expenses to the General Conference. Many have intimated they would do this.

"Come to conference" is an invitation which the church sends to all its members this year. The conference program has been prepared, that the needs of all may be supplied, as far as possible. There will be the class work every morning followed by the mass prayer meeting in charge of President F. M. Smith. Then will follow institute work for the priesthood, after which quorum sessions will be held. At the same period in the Auditorium there will be an institute of methods and home building conducted by and for the women of the church.

On the first Thursday, Friday, and Saturday of the conference, from 10.30 to noon, will be held a musical institute, to which the musicians of the church are cordially invited.

In the afternoon at 2.30, daily business sessions will be held, followed by preaching at night and other interesting special programs.

Organ Recital

In the midst of a full day of conference work, the daily organ recital from 12.30 to 1 o'clock will afford a pleasant half hour of relaxation and enjoyment. Promptly at 12.30 the doors will be closed and remain so until 1 o'clock, the ushers permitting no one to enter or leave. Qualified musicians in the church have been secured for this half hour recital, and the best in music will be given conference visitors.

Pen and Ink Club

On Thursday evening at 8 o'clock at the Institute Building the Pen and Ink Club, a literary organization of Independence, will hold a special meeting, to which those interested in literary work are invited.

It is proposed that this meeting will provide the opportunity where those who have made contributions to church literature may gather and renew acquaintance. Also that those who have ambitions to become proficient in this line of work may become known and be given an opportunity to qualify for a service that is in great demand. Many have latent literary talent which, when developed through proper guidance and opportunity, can be perfected to the point where it can be of incalculable worth to the "cause." Therefore, all particularly interested in literary work should not hesitate to make themselves known at this meeting.

Young People's Social

On Thursday, April 7, at 9.15 p. m., the young people will meet in the Auditorium for a "get acquainted" social time. Let's get acquainted with each other at the beginning of the conference this year. The twelve days of session work will be far more enjoyable when we know each other.

Lambda Delta Sigma

On Friday, April 8, at 4 p. m., at the Stone Church lower auditorium, the Lambda Delta Sigma, the scholarship society of Graceland College, will meet informally for a special meeting. Members of this society attending conference are especially urged to attend, that the aim and purpose of the society might be more definitely carried out.

Graceland College Program

The Graceland College program will be given Friday, April 8, at 8 p. m., in the Stone Church. The A Cappella Chorus will give several numbers on this program, under the direction of Miss Mabel Carlile, which will be broadcast by K L D S. Miss Carlile has been untiring in her efforts to make this small chorus as perfect as it is possible to be. She has succeeded well. Conference visitors and especially former Graceland students are invited.

"The Fool"

On April 9, in the Auditorium at 8 p. m., the White Masque Players will give "The Fool," written by Channing Pollock. It is one of the strongest plays of its kind that has been written in recent years. Several months have been spent in casting the parts and in rehearsal, that conference visitors might get the benefit of the great moral lesson told by the play. Commenting on "The Fool" during its engagement in Kansas City, Rabbi Mayer said: "The Fool" is a drama which brings in, during the course of the plot, every important question in which modern men and women are most interested. This play touches upon sincerity in the pulpit, the relation of capital and labor, and problems of marriage and divorce, and of faith healing."

Exacting demands are made of any cast that attempts to play it. Our young people are giving their best to it.

"Elijah"

Mendelssohn's Oratorio "Elijah" will be sung two nights, Sunday and Monday, April 10 and 11, in the Stone Church Auditorium. It will also be broadcast over K L D S. The passing of years has only served to classify this great musical masterpiece as a classic. One need not necessarily be a lover of music to enjoy this oratorio. The very bigness and majesty of its choruses, together with its solo parts, appeal to the deepest emotions in human nature and stir the soul of the hearer as the old Jewish laments, supplications, and hopes for deliverance are voiced out of the tragic history of the Hebrew race.

"The Restoration"

This historic pageant was first given several years ago at General Conference in what was then the old Armory Building, now occupied by the Herald Publishing House. By request it is to be repeated this year. Thirty-five people take part in this play and are cast to represent characters in the history of the church. It is written in four acts, and the speaking parts, the acting, and the pantomime all dramatically portray events of historic importance in the life of the church. Seeing this pageant is one

way in which the Saints may evaluate the progress which the church has made. In no other way can one be so indelibly impressed as when seeing the important scenes in church history effectively dramatized.

"David"

The Independence Music Club is giving constant thought, preparation, and rehearsal in getting this cantata ready for its conference presentation. The story of David, Saul, and Jonathan is told in music. The hearer is made to experience and appreciate in his own soul all the tender solitudes and loyalties that go to make up the fabric of life. All the depths and heights of human emotion are sounded, and the listener is unconsciously carried through the romance and tragedies in human experience, sensing the joys of friendship and the sorrows of death. Here is a piece of classic music that deservedly has found its way into the hearts of many peoples.

Easter Sunday

Weather permitting, Easter Sunday worship will begin by an outdoor sunrise prayer meeting on the first floor slab of the Auditorium. Temporary arrangements can be made to seat many hundreds at this service. It will be the first meeting of its kind ever held at a General Conference; the first service ever held on the main floor of the Auditorium. It is altogether fitting that the services on Easter Day should begin with this hour of worship.

Probably the largest attendance will be on the closing Sunday of the conference. Many Saints from many lands will join in singing the songs of Zion, and under the spirit of worship, fellowship, and communion, it is possible to gain those contacts with the Divine that will send the Saints forward into the coming years with a portion of the promised endowment.

President F. M. McDowell will preach in the Auditorium at 11 o'clock. In the afternoon at 3 o'clock the speaker will be President F. M. Smith, and in the evening at 8 o'clock President E. A. Smith will preach the final sermon of the conference.

The Last Day

Every conference visitor is urged to make definite plans to remain until the closing session of conference on Monday, April 18. It may be eighteen months until another General Conference is held. The work before the church in the immediate years ahead is important. The ministry occupy the key position in church affairs, which implies both opportunity and responsibility. For these and other reasons important proceedings are planned for the final day's sessions.

It is hoped that the conference will sense and appreciate the tremendous tasks ahead, to which we must set our hand. God has provided no place for the idler in Zion, or in any branch or congregation of his church. There is work for all. May we not, therefore, look forward to the closing sessions of the last day, feeling that by participating in them we definitely and without reservation dedicate ourselves and our all to accomplish more and better work for Christ and for his church than we have ever done before.

The Saints in Independence are making extensive preparations to take care of conference visitors, and it is only fair to them that the visitors forward their requests for reservations at once. There will be room for all, but by no means should you wait until you arrive in Independence to find out where you can stay.

Ain Farah Water for Jerusalem

Northeast of Jerusalem about seven miles, and some twelve hundred feet below it, in a deep and rocky gorge, lie, or rather bubble, the Ain Farah or Mouse Springs. I remember visiting them once, in company with Brother and Sister Harry Passman, and with us were Job Negeim, his brother, Heleim, and Alexander Klein. In one of the pools below the springs, Brother Passman baptized Job.

At the time I wondered how long it would be before the enterprising and resourceful British engineers would be using the rather bountiful and long-existing source of good water for Jerusalem needs; for even at that time, 1920, water was scarce at certain times of the year, and I knew the steady growth of population would enlarge the problem of water supply. Despite the cleaning and repairing of large numbers of cisterns for water storage in the city from the early and latter rains, and despite the repairs of Solomon's Pools to the south of Bethlehem, and the improvement of the equipment of the Virgin's Fountain, just outside of the city, improved in dependability by sinking wells, and the repair of the Birkett Arroul Reservoir (said to have been built by Pontius Pilate), and still other sources from which water has been brought to the city by the British engineers, yet water scarcity occurs at times in each year. It is probable that in addition to the population of Jerusalem having increased till now it is about seventy thousand, the average per capita consumption of water has been increased by the sanitary habits inculcated by the British, and hence the increase in water supplied the city has not kept pace with the increased demands. Besides this in recent years the problem is augmented by abnormally small rainfalls. To meet the acute water shortage

last summer, water was hauled into Jerusalem by railway trains.

So Ain Farah is being harnessed by the engineers, and soon it is expected that its waters will be at the use of the citizens of Jerusalem, for it is expected that the pumps in the gorge will force water into the city at the rate of 200,000 gallons per day, though there will be left enough to flow through the valley to water the flocks which still come there for water. For since time immemorial the shepherds of Palestine have used the delightful gorge of Ain Farah as a gathering place. It is said that David spent his shepherd days near there, tending sheep, and that from the experience gained there he was led to write the beautiful passage beginning, "The Lord is my shepherd."

No one who has ever visited the beautiful spot, and enjoyed its refreshing coolness because of the much water there, can fail to be interested in the work now being done to carry those refreshing waters into the Holy City.

My visit to Ain Farah is now one of the outstanding memories of the trip to Palestine. A ride over the route, or a combined ride (donkey) and walk, such as I took, will convince one that there are some interesting engineering problems to solve before the water will be flowing regularly from Ain Farah into Jerusalem. But that those British engineers will turn the trick, I have no doubt.

F. M. S.

Blue Pencil Notes

It used to be thought that if a man had a powerful desire to do that which he knew to be very wrong, and gratified the desire, he would have serious trouble. He might go to hell.

Now we are told that if a man has a very great desire to do something that he feels to be wrong, and represses the desire, he will develop a "complex." Hell will come to him.

Of the two theories the first seems most hopeful for society. The modern philosophy, "Let yourself go"; seek "self-expression" for every wayward and lawless impulse, prognosticates hell for everybody.

The poet has treated the theme rather brusquely and in somewhat shocking terms:

"I saw a brazen thing
With carned cheek . . .
Yapping about *self-expression*.
Bah!
The wild asses of the desert
And the chattering hyenas
Have self-expression
In full measure,

And they remain
Asses and hyenas,
While man, through *self-denial*,
Has attained some semblance
Of the divine."—Doan Robinson.

Joseph was tempted by Potiphar's wife. He resisted the temptation. He came out of prison and found self-expression in ruling Egypt. If he had a complex, he died happily ignorant of it, as of his appendix.

David yearned for Bath-Sheba and gratified his desire, even at the cost of murder. Finding self-expression along such channels, he was denied self-expression on higher levels. He who wrote the twenty-third psalm came under the condemnation of heaven and died an unhappy man with a very serious complex.

Of course, sober-minded men realize that neither repression nor license is the best course. Direction in right channels is the divine plan. The waters of Niagara can not be dammed up; they can be directed upon the turbines. The waters of the Colorado determined to inundate Imperial Valley could not be stopped; but they were directed into safer channels. Paul had the right theory when he said, "This one thing I do." Every power of his nature, emotional, intellectual, physical, he directed and spent toward a goal so admirable that it held his unflinching devotion. He found such full expression for all his powers that there was really no repression anywhere (hence no Pauline complexes), and at the same time no letting of himself go in shameful self-indulgences. On that same principle Christ himself moved forward, his powers consecrated and directed, in the path of safety, from the very day when in the temple at twelve years of age he visioned his life's work and declared, "I must be about my Father's business."

Self-indulgence is dangerous to the man and to society. The world is vexed with it today. Self-repression is negative. It only forbids one to enter the forbidden paths, and leaves him standing dejected and unhappy. Self-direction, under the divine Spirit, carries one forward in the way of life so consistently and triumphantly that the bypaths are safely passed, scarcely noted.

E. A. S.

Prayer is the desire of the soul expressed in words of thought. My prayer is what my soul yearns for, and cries out for, and it must be offered to something superior to an individual. . . . It is to have our attitude so brought about that we are better able to discover God. . . . Prayer is the gateway by which we may discover God.—R. S. Budd.

Tendencies of Mind Indicated by Association

If a man is to be known by the company he keeps, let us try to evaluate him not alone by the companionship he seeks and finds among human beings, but also by the type of beauty and utility he chooses in the homes he builds; by the places he frequents when away from human companionship; by the books, magazines, and newspapers to be found upon his reading tables, on the shelves of libraries and living rooms, and in portfolios; and by other contacts chosen.

Not long since a splendid man for one's companion on a day's journey left his handbag with me while he visited another town on business. It happened that this man found himself in need of certain information contained in papers inside the handbag, and he called me by phone and asked that I hunt up this information for him. I was compelled to make a thorough search of this bag before I secured what he desired. I have forgotten what that information was, except that it was figures of rather ordinary dimension, but I have not been able to forget that I saw within that bag a magazine of the very highest literary and mechanical merit; a volume of poems of what might be termed the heart side of life, a dainty, hand-tinted photograph of a three-year-old daughter. What more evidence need I have to convince me of the worthy timber to be found in his character?

I was traveling with a bishop who had a reputation of rather decided and determined flavor—some questioned his adaptability to the office of bishop because of a supposed lack of human sympathy, yet in a few minutes of respite and preparation for his bed he drew from his bag a worn volume of Eugene Field's poems of child life; and the next day he purchased a copy of a magazine noted for the beautiful pictures from nature which it contained. These occurrences augmented the desire to study his character, and the study convinced me that his company of books and magazines was a sure indication of his true character. The rather harsh exterior which many had noted was likely an endeavor to cover up what he may have regretted were the predominating traits of his disposition, sympathy and gentleness.

The son of a minister was boarding with a family I visited. He was attending high school. He had a good fiction magazine on his table, a novel by Zane Gray in his room. While these are not without their significance, and his parents unduly enlarged on this indication, the really indicative thing I found in this young man was that he was worried because he had misplaced and possibly lost some extracts from sermons of Henry Ward Beecher in which the noted divine was examining the speeches of Robert G. Ingersoll, the great skeptic. His choice of a maga-

zine was possibly casual, but he had copied Beecher because Beecher had answered some queries rising in his own breast.

A young man, not yet of legal age, destined to occupy a leading position in the official family of the church, was attending university classes and spending his spare time with a brass band and in the library of the school. Imagine the type of mind which would select and copy the following, which has fallen into my hands recently. I will reproduce it as far as possible, exactly as it appears in this pen-written page from his tablet:

I copied the following from The Work of Sir William Jones, published in 1799:

"Ignorance is to the mind what darkness is to the nerves; both cause an unsteady sensation; and we naturally love knowledge, as we love light, even when we have no design of applying either to a purpose essentially useful."—Volume 2, page 9.

"Human knowledge has been elegantly analyzed according to the three great faculties of the mind, *memory*, *reason*, and *imagination*, which we constantly find employed in arranging and retaining, comparing and distinguishing, combining and diversifying, the ideas which we receive through our senses or acquire by reflection; hence the three main branches of learning are *history*, *science*, and *art*; the first comprehends either an account of natural productions, or the genuine records of empires and states, the second embrace the whole circle of pure and mixed mathematics, together with ethics and law, as far as they depend on the reasoning faculty, and the third includes all the beauties of imagery and the charms of invention displayed in modulated language, or represented by color, figure, or sound."—Volume 1, page 4.

Some men thought this boy was not serious enough, because as he passed along the street he was likely to yell loudly at man or boy, or play some mischievous prank. But when away from home, and free from a possible conviction that he must disabuse the minds of men of any thought that he was ever serious, he would delve into volumes of philosophy and copy portions which indicate the trend of his life for more than thirty years.

Yes, a man, woman, or child may be known by the company he keeps. It is well, however, that we be sure of what that company consists before we render judgment. Confidence has been misplaced because one carried a Testament in his coat pocket. Confidence has been unjustly removed because another has been seen with a notably frivolous character. It is a dangerous habit to decide a case before the evidence is all in, but it is a habit easily acquired, and often indulged.

R. J. L.

The debt we owe to the adventurer is one we can never pay. He has given us new horizons. He has turned our eyes to light never before seen on sea or land. He has poured new worlds into the laps of the astonished recipients of his bounty.—Lynn Harold Hough.

Commencement; Home-Coming; Institute of Methods

June 1 will mark the opening of a series of interesting events at Graceland College in which many of the church will be particularly interested.

The Commencement Banquet occurs June 1.

Lambda Delta Sigma Banquet and the Commencement Concert will be held June 2.

On June 3 Honors Chapel and Class Day exercises of the thirty-first annual commencement of Graceland College will occur.

June 4 at ten o'clock there will be an alumni organization meeting; class luncheons and basket dinners at 12.30; volley ball and playground ball matches, alumni versus college students at 2.30; Shakespeare's Hamlet by Graceland College players at 8 o'clock.

Zimmermann Hall, the New Gymnasium Building, will be dedicated on June 5. President Frederick M. Smith making the address, at 2.30 o'clock.

Opening June 4 and continuing for nine days, there will be held an institute of methods in religious education. The assembly lectures and demonstration class work of this institute will be conducted by Mrs. Grace Sloan Overton, Dean of Chicago Training School.

Sunday, June 12, the closing exercises will occur at 10 o'clock, President Floyd M. McDowell making the address. He will also present certificates of work completed by students at the institute.

Some further details of these activities may be obtained by addressing, The Departments, Lamoni, Iowa.

Paragraphs From a Chaplain's Prayer

Glenn Frank, the youthful president of the University of Wisconsin, is also chaplain of the Senate of that State. Immediately following are a few sentences from his prayer at the opening of the 1927 session of the Senate. We believe them to be worthy the contemplation of HERALD readers:

Almighty God, Lord of all Governments, help us, in the opening hours of this legislative session, to realize the sanctity of politics.... Give us the insight and grant us the power to lift this business of government into an adventure that we may with reverence call the politics of God, because by it we shall seek to fashion the life of this commonwealth in the likeness of that City of God which has been the dream of saints and seers for unnumbered centuries.

Save us from the sins to which we shall be subtly tempted as the calls of parties and the cries of interests beat upon this seat of government.

Save us from thinking about the next election when we should be thinking about the next generation.

Save us from dealing in personalities when we should be dealing in principles.

(Continued on page 342.)

OFFICIAL

Program for Convention of Music Workers

In the SAINTS' HERALD for January 26, there was issued a "Call for a Convention of Music," over the signatures of the First Presidency and the Department of Music. The promise was made that later the exact time and place of this convention, together with the program, would be given.

First, let us again explain that the object of this convention is to acquaint the music workers of the church with the great place and function of music in the church, the work of the Department of Music, and the wonderful ideals and objectives to which we should aspire and strive. In other words, this convention desires to impart the *vision* of music as a part of our church's great plans.

Again, let us state that this convention will attempt no legislation. It will report to the General Conference, and it is privileged to offer to the conference recommendations of things it deems most important. Out of the experiences of this convention and the vision gained, it is hoped that a new impetus may be gained for our church and its music.

The Time: Thursday, Friday, and Saturday mornings, April 7, 8, and 9, from half past ten o'clock until noon.

The Place: The upper auditorium of the Stone Church.

The program: "Our church and music."

(Continued from page 341.)

Save us from thinking too much about the vote of majorities when we should be thinking about the virtue of measures.

Save us, in crucial hours of debate, from saying the things that will take when we should be saying the things that are true.

Save us from indulging in catchwords when we should be searching for facts.

Save us from making party an end in itself when we should be making it a means to an end. . . .

May we have greater reverence for the truth than for the past. Help us to make party our servant rather than our master.

May we know that it profits us nothing to win elections if we lose our courage.

May we be worthy of the high calling of government. Amen.

How clearly Chaplain Frank sees the iniquity of present-day wire-pulling politics, may easily be conjectured! How he longs to see men lift themselves above the devices of politics as they are, and take hold of the reins of government with clean hands and pure and altruistic and courageous conceptions and powers, is also disclosed.

Thursday, April 7

"The work of the Department of Music." Arthur H. Mills.

"Ideals and objectives."

Spiritual phases: Miss Louise Evans, Grand Rapids, Michigan.

Æsthetic phases: Mrs. Louise Robinson, San Antonio, Texas.

Questions and comments on the preceding.

Friday, April 8

"The place of music in the church," Mr. Roy Cheville, Lamoni, Iowa.

"The function of music in the church," Miss Mabel Carlile, Lamoni, Iowa.

Questions and comments on the preceding.

Saturday, April 9

"Problems"; "Initiative."

At this session opportunity will be given for:

(1) The presentation of general questions (in writing) concerning problems pertaining to the music of the church, as may have been suggested during the sessions of the convention.

(2) The initiation and presentation of recommendations or movements to the General Conference, of things pertaining to the present needs or future welfare of the music of the church.

It is hoped that music workers everywhere will be moved to attend this important convention and labor with us for the "good of the work intrusted to all."

THE DEPARTMENT OF MUSIC,

ARTHUR H. MILLS, *Secretary*.

O My Brother, Be Not Weary!

By J. E. Vanderwood

Tune: Let the Lower Lights Be Burning

What a peaceful, gentle Spirit
Rests upon us day by day,
As we try to help another,
Find the higher, better way!

O my brother, be not weary,
In your labor with the Lord!
For he will protect and bless you,
Give you, too, a good reward!

When we serve and bless the needy,
God is near our work to bless;
And our tasks are made quite easy,
When his Spirit we possess.

Trust the power of God, and ever
Do your best for man today;
Learn to serve, be ever ready
Love and kindness to display!

For you then shall share the presence
Of the gentle dove of Peace;
And your life will grow the richer,
And your joys shall never cease.

January 24, 1927.

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

The Vision of Our Fathers

BY JOHN F. GARVER

The seventh of a series of seven sermons in the Stone Church, Independence, Missouri, in November, 1925, under the general theme, "The faith of our fathers."

Now no chastening for the present seemeth to be joyous but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Wherefore, lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled. For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest. But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. To the general assembly and church of the Firstborn, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, significeth the removing of those things that are shaken, as of things that are made, that those things which can not be shaken may remain. Wherefore we receiving a kingdom which can not be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear.—Hebrews 12: 11-28.

In connection with this moving scripture, I call your attention to another most wondrous passage, a portion of the 8th verse of the 64th section of the Doctrine and Covenants. This is what our fathers saw:

Behold, I say unto you that Zion shall flourish, and the glory of the Lord shall be upon her, and she shall be an ensign unto the people, and there shall come unto her out of every nation under heaven. And the day shall come, when the nations of the earth shall tremble because of her, and shall fear because of her terrible ones. The Lord hath spoken it.

The Vision of Our Fathers

Our fathers in this age saw in vision a great church. They saw a great church in the form of Zion, in which every man with every other man had equal opportunity in the things of earth and in the things of heaven. A great church lifted up as on a high hill, revealing to all the world the beauty of the gospel and its power to redeem.

Nor was this all, for where the church is there is the love of God. So it was our fathers through this eye of vision saw a great restored church in this age, sending out its emissaries unto every country, unto every people, that the honest in heart might by their sacrifice of love be gathered out of the nations of the earth and called up to join the children of God in Zion redeemed.

And in this vision the work of the ministry was easy, for here was Zion, the great ensign. Behold, the people of God! the ensign unto which all nations shall be glad to come, was to be the call of the missionaries. And to them were to come men from every nation, drawn by the power of the Saints' great goodness, and their salvation.

My dear friends, it is not the Book of Mormon that is to be the ensign. It is not the church with its organization, principles of doctrine, its spiritual gifts. God himself here says Zion is the ensign.

When Zion is redeemed, then will the world have a practical demonstration of the power of God to save from this world. Then will men believe we are the people of God, because we have become godlike.

This was the vision of our fathers. And because they had a great vision, they loved greatly, they achieved much, they died in the faith, and handed down to us a most magnificent heritage.

Nor is that all, for in handing it down to us they imposed upon us the most gigantic task ever assumed by men in this world, the redemption of Zion in the end of time, and the saving from the world of those who fear God and are willing to follow him in righteousness. And, my dear friends, if that work is ever done by anybody, it will be done by men and women of like vision; of like mighty love and achievement, who honor God and their fathers in the heritage received, by rising up to their calling and becoming the redeemed of earth, the moving witnesses of God to those who will hear.

This, then, must be our vision. For we, too, must live on in the vision of our fathers, and so minister as to make that vision in fruition possible. We must bring to pass the things they saw, the things they believed, the things for which they died, for which they gave their lives and their all. We, too, must see a great vision, live a great life, and go on to a great achievement.

Three Steps in Perfected Vision

Methinks it will help us to keep ever in mind that there are three steps in this process:

First, there is the consciousness of the divine presence, but that is not all of it. Let me illustrate this for you. I had been away from Lamoni over Sunday, and stepping off the train the next morning,

I met a good brother who said to me, "Why, Brother John, where you been? Where you been, Brother John?"

"I have been up the line over Sunday."

"You ought to have been here," he said. "It was one of the big meetings, the sacrament meeting yesterday. We had two prophecies and a tongue and an interpretation. Great meeting! You ought to have been there."

I was interested at once, so I said, "Well, my dear brother, I am happy to know it. What was it that the Lord said?"

"Oh, I don't remember what he said; but you ought to have been there."

That was not vision. That man just heard something. The sound waves set up a sensation in his ear and carried something to his brain. That was all. That wasn't vision. He knew that God was there; but he didn't have the first thought of trying to discover what God wanted in coming there. He had but taken the first step in vision. He was but become conscious of God's presence.

The second step in vision is the realization of the divine purpose. But that isn't all. The rich young man in the days of our Lord had a vision. That is, he saw his Matser. He went to him and asked, "Good Master, what must I do that I, too, with you, may inherit eternal life?" Jesus told him, but he went away sorrowful. It was not enough to see the Lord, and to learn what the Lord wanted him to do. There remained the third step.

The third step in vision is the doing of the divine will. This completes the cycle. This alone brings satisfaction to men and satisfaction to God.

That is the kind of vision Paul had. When Jesus appeared to Paul, he became conscious that one from above had come down to him. It was the first step. And immediately he took the second, when he asked, "Lord, what wilt thou have me to do?" Jesus told him what to do, and he went and did it. So Paul could say before men and in the face of God, "I have not been disobedient unto the heavenly vision. I have gone forth as a minister; and having been a minister, indeed, I have testified powerfully. I have kept the faith."

By the way, we must not overlook the text. It is an old-time Latter Day Saint text, which says, "Where there is no vision the people perish; but he that keepeth the law, happy is he." The interpretation of this text is in its latter clause. He who finds it, and takes to himself the significance of it, he who keeps the law, that man has a completed vision. Hence he is happy, he makes the world happy, and makes God happy.

This is the perfect vision—to keep the law.

We First See the Thing to Be Achieved

It is the same principle by which we work in all the experiences of life. The sculptor must first see in the stone the figure he would bring forth. The artist must first see on the canvas the face he would paint. The architect must first see on the site the edifice he would build. The mother must first see on the form of her daughter the gown she would adorn her with. So the Saint must first see in himself that great life which is to be. So must the church see in itself that great Zion which is to be. And when she sees it and moves forward to that end, Zion will be true to that vision. There is no question about that. It will be even as it is in our every other experience of life.

To achieve this Zion, then, the Saints must carry on in the things our fathers have seen, must carry on in the things they themselves shall see; for unless they see it, Zion can not be.

It was indeed with the eye of faith that our fathers saw Zion marching on, first in themselves, and then in us, in the full measure of the grace of God to bring it to pass. For they labored not alone, did our fathers. These men of towering faith laid claim to all the powers of earth and all the powers of heaven. And these two meeting together, the powers of men and the powers of God, became the church established in the end of time, revealing the purposes of heaven, opening up the channels for further revelation, and carrying on to the realization of all the divine will in this closing age of earth time.

It is, too, by the power of God in us. We work not alone. By the intelligence of that divine one who has called this great work into existence, shall it become some day clear in purpose, sure in effort, powerful in testimony; for God and all eternity are pledged to bring it to pass in us.

We Labor Not Alone

Let us notice the lesson from Paul. We are not come, he says, to Mount Horeb, a mountain which we dare not touch. No, we are coming to Mount Zion. And Zion is to be, not a mountain of earth, for she shall be the mountain of the Lord's house of the latter day. And we shall come nigh unto her. And touch her. And be of her.

Nor are you coming there alone, for standing ready to take us by the hand and lead us into light are an innumerable company of angels, ministering spirits to those who yet work in the earth.

There is, furthermore, going on before us unto Zion the general assembly of the church of the First-born. And, my dear friends, are not these who have gone on before us conscious of our efforts? Are not they concerned? Do not they labor with us? I be-

lieve it. I know it. We labor not alone. The great company of the church of the Firstborn, gone into heaven, they yet labor with us, and shall labor on to the end.

And not content with this, the apostle would remind us that there labors with us also to the end that Zion shall be, Jesus himself, the divine mediator of this new covenant. He who left heaven and sacrificed earth, and gave all things that Zion might be, he labors on with the people of God that Zion may be.

And finally Paul says, Look and believe, and behold you shall find God, the judge of all the earth, in all his majesty, in all his light, in all his power, laboring with you that Zion may be in you.

And know this, that that people who align themselves with the angels of light, with the church of the Firstborn gone on before, with Jesus Christ the mediator of the new covenant, and with God the Father of all, that people will achieve all the divine purpose in this age.

The Time of Shaking

So in Zion will be the demonstration of the power of God to save. Men will believe when they see us saved. We do not expect them to believe before.

I here lay down a principle. I trust no one will misunderstand me. I am not personal. I only lay down a principle. I lay it down with the absolute certainty that that people who would know God in a Zion redeemed must build on that same principle. I do not say who is now building thereupon. I do not say who is not. I do not say who of the church will succeed. I only deal frankly with a principle. Here it is:

Those who in fulfillment of this vision of our fathers of this faith answer the call of God in a Zion redeemed, will first have come through the test of a great trial of faith. Paul suggests it in the shaking of the earth at Mount Horeb. This time, in this age, he says God by his power will shake not only the earth, but heaven also. And if the earth is not today going through a period of shaking, what would we call it? In the same breath the apostle says, This time, "God will shake heaven, also." I interpret it to mean the church shall be shaken. And the apostle further testifies that that shaking process in the earth and in the church shall be so moving in its power that all things which may be moved will be moved; that only the immovable will remain.

I believe with all my heart the people of God are right now passing through this shaking process. And I feel it behooves all and each of us to take care, not only where we stand, but also how we stand. For even though one stand where is the right, he may do it in a spirit wrong and destructive both of

himself and others. And most assuredly must one stand where is the right if he is to endure through the shaking.

So Paul says, Wherefore, we receiving a kingdom which can not be moved, which stands fast as eternity and as sure as God, let us claim the grace of God, that we being also immovable, may remain with the eternal kingdom of God and serve to its final and complete triumph.

How gently Paul pleads with us! He says as our friend and brother of experience, Let us have grace. Let us claim for ourselves the favor of God; and in doing it we shall claim also through ourselves the favor of God for others. Let us manifest grace as God manifested it. Let us manifest it toward our brethren. Let us beware lest some root of bitterness spring up in us. Let us see to it that no bitterness springing up either in us or in others shall be allowed to root itself in us. Be not embittered, either in your own action, or from the act of another. For from whatever stimulus, the effect is the same. Bitterness blasts. Grace alone saves.

The Ministry of Love

And Paul pleads with us, Stay sweet and clean and wholesome and divine. So when you find a man overcome, weary and worn and disheartened, and whose hands hang down, you can go to him and lift him up. Or if he stumbles uncertainly in the way, be a strength to his feeble knees. And if he go yet lame, then go on before him in the way and cast carefully aside the stumblingstones, that he fall not. Better yet, let your ministry in his behalf be so divine that he shall be healed through your virtue, and become strong like unto you.

Would you remove from your brother's eye the mote that you think is leading him to the ditch? Mark well the words of your Master to go first to your closet, and there, with your good right hand guided by the unerring hand of God, lay hold firmly on the beam which is in your own eye, and by the power of eternity draw it out. And when you have done it, then you may see clearly; then with that sure right hand, by the aid of the hand of the Lord with it, you may reach forth and draw as if by a soothing, silken cord, the mote from your brother's eye.

Those who would correct us, if they be of God, and we have gone out of the way, will thus move in the consideration of love. And we being of God, if we will be moved as God moves, will labor in like manner to correct others.

This is the Spirit of God. It is the ministry of love.

We Stand on the Revelations

And after all has been said and done, Paul says, Refuse not him that speaketh. Turn not away from

God, for if those of olden time to whom he spake out of Mount Horeb, whose mission it was as a people to make themselves ready to receive at his first coming and go forth with him to fill the earth with the gospel—if they escaped not, how much less can we escape, who in the end of time are intrusted with that great work of receiving Jesus at his second advent, having first made ourselves ready, and having saved the world unto him against the day of his coming? With much reason Paul says to us, Refuse not him that speaketh.

Will you permit me to say something more? And I pray God I may do it in the spirit of love. I speak under what I feel to be the charge of eternity. Let me say to you that to discredit, to fail to appreciate the philosophy, the inspiration, the revelation of God through the prophets of the latter days is to fail to appreciate God. To fail to honor the revelations of light which have come to us as a people is to refuse God who speaks to us. To fail to claim the power which comes with these divine utterances, and which through them is to be transmitted to the people of God, is to fail indeed. To discard in large part the Book of Doctrine and Covenants, as is the way of some, is to open the floodgates to infidelity. We might just as well go back to sectarianism and be done with it.

Borrowing again the phraseology of Paul, Let us beware of that man who draws back; who sets aside the word of God; who would make our latter-day prophets a thing of naught. Heeding the admonition of the Apostle Paul, refusing not the God who speaks to us, we will refuse to draw back to 1830. We will refuse to draw back to 1831. We will not be among that number who draw back to 1835. Neither will we join those who draw back to 1852; nor be found among those who draw back to 1914.

The drawing back process brings us no pleasure, Paul said. Pleasure of man and pleasure of God is found in that people who move forward according as God's word may have been.

Nor, my dear friends, do we need to draw back to rationalize this religion. For any man who can rationalize the Christian religion at all can rationalize this latter-day glory, if he waits upon God to move him in his counsel, and trusts him in time to reveal his purpose. God was true to those who planted this work in the latter day, and to their children he will be true.

We seek, then, the vision, revelation of our fathers, the truth, the power, the grace, the full light of this age, under which we purpose to carry on until Zion shall have been redeemed and the world warned, and Christ shall come. And, my friends, all this latter-day revelation is necessary. It is to judge the world, and it is to judge the church. We believe it.

We trust it. We move in under it. We know it is true. And we know through it and its principles in our lives shall the full vision of our fathers be accomplished and brought to pass through us by the power of the Master.

Zion Shall Be Redeemed.

We do know that it is to be so. I know it. By the measure of the redemptive grace of Christ in my life I know that Zion by the bye shall be redeemed. And you know it by the same assurance in your lives. If I could know it in no other way, I would know it by the great change in the lives of the many men and women of my acquaintance during the lifetime of my ministry in the church. If I had not this assurance to rest upon, I could know by the force of the devotion and the readiness and the preparation of the young people of this church to bring it to pass, that Zion will be redeemed.

Zion will be. The world will be warned. And Christ will come. Believe it, my dear people. Believe in God. Believe in yourselves. Believe in your fellows. Discover the divinity in yourselves as well as the divinity in the revelations of God in this age. Learn what is the divine purpose in all things. Go forth in faith. And as God lives, Zion shall be redeemed.

We Take Anew the Covenant

I haven't much to offer, but such as I have it is yours. You can not know what this gospel means to me. No man can. I can say of a truth, and every word of it truth, all I have, all I am, all I may ever have, all I may be in this world has been made possible unto me in this gospel and in this church. This church is my meat and my drink. All I can do is but feeble in comparison to what this church and people have done for me. I give it freely.

Standing in this divine presence as you stand in it, I want in conclusion tonight to renew with you the covenant I made with Jesus Christ in baptism in western Iowa many years ago. I want to renew the covenant I have made with Jesus Christ every time I have received ordination at the hands of the eldership. I want that together we shall pledge our honor and our all that through us and by us this vision of our fathers shall come to pass, that in our day Zion shall be redeemed. And as we keep the faith it shall be so.

And especially to you young men and women, and thank God there are so many of you here, let me say to you that in every place the youth of the church is at the head of the van. You will do well to go on in all diligence, that you may have full part with them in days to come when the work will be yours as it is ours today.

Let us then in parting renew again our most holy

covenant. Let us for each others' sake, for the sake of the church, for the sake of the world, let us here determine to stand fast, that Zion may be redeemed, even as our fathers have visioned it.

To live, men must vision; and he who keepeth the law, happy is he.

May God keep us for the happiness of many.

The Budget and Its Use

BY BISHOP A. B. PHILLIPS

(Continued from last issue.)

Budget Items and Cost Ratios

After obtaining data from many sources, a budget estimate of the cost of family living was presented in 1925 by The National Industrial Conference Board. The per cent cost of the five items given in the estimate totals 100, each item being as follows:

Items	Food	Shelter	Clothing	Fuel-Light	Sundries	Total %
Cost ratios:	43.1	17.7	13.2	5.6	20.4	100

From many thousands of families data have been compiled by the United States Bureau of Labor Statistics from nearly every State, showing the cost of living for the small wage earners, and how they spend it. The studies extend over many years and form the basis of various budget estimates that have been suggested. A standard in harmony with proper living has been attempted. The following table derived from the bureau shows the average cost ratio of each of the five items named in various places and years, including the weighted average of all items. This table is valuable to the budgeter as a means of showing probable variations in item ratios in different years and places.

Year and Place	Food	Shelter	Clothing	Fuel-Light	Sundries
1901: United States	43.13	18.12	12.95	5.69	20.11
1915: United States	38.00	20.00	15.00	6.00	21.00
1907: New York City	44.7	18.1	15.5	4.5	17.2
1917: New York City	45.01	12.91	14.84	4.61	22.63
1917: Philadelphia	43.31	12.04	15.97	4.95	23.74
1917: Dallas, Texas	45.01	14.51	12.57	*9.11	18.80
Weighted average	43.13	17.65	13.21	5.63	20.38

* Includes ice, telephone, water, and laundry.

Both the cost of living and the ratio cost of items differ materially in the various places where studies have been made, but differences in the purchasing power of the dollar are often nearly or quite compensated by differences in wages or salary, and in constancy of employment. The following table compares the cost of living in different years and in various cities. It is derived from data issued by the bureau.

City	Cost in Dec., 1918	June, 1920	Dec. 1924
Baltimore	\$1,260.86	\$1,462.60	\$1,193.48
Boston	1,438.13	1,776.09	1,410.22
Buffalo	1,460.00	1,787.04	1,434.99

Chicago	1,461.42	1,820.93	1,487.70
Cincinnati	1,168.82	1,465.70	1,171.09
Cleveland	1,532.82	1,969.67	1,591.49
Denver	1,334.62	1,661.60	1,329.28
Detroit	1,520.74	2,016.50	1,556.74
Indianapolis	1,308.66	1,650.22	1,333.38
Kansas City	1,387.95	1,752.98	1,339.28
Los Angeles	1,320.82	1,686.69	1,467.42
Minneapolis	1,349.98	1,671.28	1,367.11
New Orleans	1,291.44	1,554.89	1,321.66
New York	1,525.72	1,885.79	1,518.06
Philadelphia	1,469.40	1,804.42	1,488.65
Pittsburgh	1,417.10	1,767.87	1,477.29
Richmond	1,357.38	1,656.00	1,341.36
Saint Louis	1,348.48	1,720.66	1,395.46
San Francisco	1,447.73	1,798.08	1,469.03
Scranton	1,344.99	1,671.82	1,387.61
Seattle	1,546.37	1,915.95	1,527.01
* U. S. average	1,434.37	1,780.05	1,418.70

* Based on 92 cities.

Of the foregoing cities the cost of living in 1918 was highest in Seattle and lowest in Cincinnati, Seattle being over 32 per cent higher than Cincinnati. Cleveland, New York, and Detroit were next highest, in the order named. In 1920 these four cities were still the highest, with Detroit leading; also in 1924, with Cleveland leading. In all three years Cincinnati and Baltimore remained the lowest in the cost of living. It has been suggested that good times increase the cost of living, but a study of these figures will show that other factors must also have a decided influence.

The Cleveland Society for Savings estimates the monthly expense for families of two, three, four, and five, based on an income of \$150 per month, as follows:

Items	2		3		4		5	
	Cost	%	Cost	%	Cost	%	Cost	%
Food	\$30	20.	\$36	24.	\$45	30.	\$50	33.3
Shelter	38	25.3	38	25.3	38	25.3	38	25.3
Clothing	22	14.6	24	16.	25	16.6	26	17.3
Operating	12	8.	12	8.	13	8.6	13	8.6
Advancement	23	15.3	20	13.3	14	9.3	12	8.
*Savings	25	16.6	20	13.3	15	10.	11	7.3

*Includes insurance.

From the fact that the above estimate issues from a savings institution, it will be of interest to compare the figures with the following estimate of the First National Bank of Detroit, based on the same number of persons and the same amount of income. It will be noted that the item of savings must be added to that of insurance in order to make the comparison.

Items	2		3		4		5	
	Cost	%	Cost	%	Cost	%	Cost	%
Food	\$35	23.3	\$45	30.	\$50	33.3	\$52	34.6
Shelter	38	25.3	38	25.3	38	25.3	38	25.3
Clothing	25	16.6	25	16.6	27	18.	30	20
Operating	20	13.3	20	13.3	20	13.3	20	13.3
Advancement	15	10.	10	6.6	8	5.3	5	3.3
Insurance	8	5.3	7	4.6	4	2.6	3	2
Savings	9	6.	5	3.3	3	2.	2	1.3

With the foregoing estimates should be compared the following one submitted by the General Federation of Women's Clubs, though the table is somewhat different in all but one of the columns of cost figures. It covers the cost of living for two and five persons having incomes of from \$100 to \$200 per month.

Size of family:	2	5	5	5	5	5
Monthly Income	\$100.00	\$100.00	\$125.00	\$150.00	\$175.00	\$200.00
Food	\$35.00	\$40.00	\$45.00	\$50.00	\$50.00	\$55.00
House & rent	16.00	19.00	28.00	35.00	40.00	45.00
Clothing	13.00	13.00	16.00	20.00	22.00	25.00
Home upkeep	10.00	12.00	13.50	14.00	19.00	20.00
Advancement	16.00	11.00	14.75	20.00	25.25	30.50
Savings	10.00	5.00	7.75	11.00	18.75	24.50

Of necessity these budgets could not be ideal where scanty incomes must serve large families. In such instances comfort must give place to necessity in some measure. But a careful study of these tables will be decidedly helpful in making budget estimates, consideration being given to the circumstances of each case and to past experience. To aid in making an estimate of the cost ratio of different items, another table is given here as taken from figures of the National Industrial Conference Board. It shows the variations in the cost ratio of expense items in July of each year from 1919 to 1924 inclusive. It shows that the cost ratio of each item, and the ratio of any item to the others, may vary considerably in different years.

Items	1919	1920	1921	1922	1923	1924
Food	47.6	46.2	39.1	39.3	39.1	38.1
Clothing	15.3	17.2	13.3	13.0	13.9	14.0
Housing	13.2	13.7	18.3	18.8	19.1	20.3
Fuel & light	4.6	4.5	6.2	6.3	6.1	5.8
Miscellaneous	19.3	18.4	23.1	22.6	21.8	21.8

The miscellaneous expenditures include car fare, church and charity, insurance, medical and other services, and a variety of goods not in other items. Certain of these are budgeted as separate items by some, to facilitate a more complete analysis and to determine the ratio of certain expenditures. Some individuals have arranged their budgets with fifty or more items. But while this yields the ratio of many kinds of small expenditures, it is doubtful if it tends to a saving of enough more to pay for the extra bother involved in keeping the separate accounts.

The foregoing table shows a steady increase in the cost of housing in every year since 1919, while food has shown an even greater decrease, though not in the same degrees of uniformity. As housing has since then been more adequately provided, there is reason to believe that a gradual decrease in this expenditure will be brought about. Some clear indications of this are already at hand.

Administering the Expense Budget

After selecting the standard budget outline that seems best suited to your own needs, it should be modified if necessary to meet any particular individual requirements. In doing this it is usually advisable to make a tentative arrangement of expense items and ratios, under which actual expenditures are recorded for a time. This preliminary budget will furnish the data for a permanent budget estimate to be adhered to during the year.

So far as possible all bills should be paid by check, thus insuring a record of the expenditure. Some systematic method should be employed to account for all cash paid out for incidentals, as it is easy to forget and thus necessitate a misleading budget. As the primary object of the budget is financial progress, some advise the setting aside of the amount for savings before making any expenditures. Whether or not this should be done may depend somewhat upon how limited is the income and whether or not it is received at regular intervals in unvarying amounts. Emergency may at times play an important part.

Aside from factors of the foregoing nature, it is doubtless advisable to invest the savings as the first consideration, provide for the essential items next, and let the remainder do for all other expenditures. If in any month there is more than enough to pay all budget requirements, the additional amount should be kept as an emergency fund for times of stress in any item. By systematically adhering to such a method, the chances are ten to one that you will save by it—how much, depends upon yourself. Properly administered, the budget not only saves now, but also serves to preview your future financial condition in a great measure.

The Budgeting of Time

To those who have always considered the budget solely as a system for administering the income, the idea of a *time budget* may seem somewhat strange. It will doubtless be admitted, however, that our ability to earn money depends upon the use we make of our time. The use of time for constructive purposes and in proper proportion to the importance of such purposes must unquestionably yield more profitable results than would be possible if it were wasted or spent aimlessly. The importance of this outstanding fact will become even more apparent as the subject is considered in detail.

The Bureau of Home Economics, Washington, District of Columbia, which is under the United States Department of Agriculture, has prepared an abundance of literature on the budgeting of time. It includes daily time records for the homemaker, and charts for individual use, together with information

and suggestions for putting the budget into effect. This prepared literature has been sent gratis to applicants, and is worthy of careful study. Others have also prepared material on the same subject that will doubtless be helpful in connection with the forming of time budgets. Some interesting and important factors of the subject are submitted here, the value of which will doubtless be recognized.

Time is often one of the most essential features of budgeting. The amount of time that is liable to be wasted in the average family life is almost unbelievable. In such cases a properly administered time budget should yield particularly profitable results, but in practically any instance it will prove of very real benefit to anyone who will utilize it. It encourages a purposeful life, which therefore becomes useful and prosperous—a successful life. It discourages aimlessness, which is the forerunner of shiftlessness, slothfulness, and degeneracy, and develops increased capability and accomplishment. These at least are undeniable facts.

Budgeting to Build Character

The purpose of a time budget is determined by the character of the budgeter. In approaching the ideal purpose one should possess a broad view of life and its meaning, in order that time may be devoted to worth-while objectives. It is well to remember that some part of time must be given to each of several aims, otherwise life becomes narrow and lacking in proper development. For instance, our aims must include the spiritual, the physical, the intellectual, and the social welfare, for they are all related to and interwoven with each other. The active use of time at any period must necessarily be concerned with one or more of them.

How much time should be devoted to each class of activities in which the individual desires to be engaged depends upon his vocation and various circumstances that may be in some measure beyond his control. The time budget should cover daily schedules, and also provide weekly periods when needed to cover activities not performed daily. Individual activities are so varied that a standard schedule for all would not be practicable, but some important aspects of these activities may well be noted.

The amount of time to be budgeted for spiritual ends depends somewhat upon the nature of one's vocation. The minister needs more time for this purpose than would be used by members of his congregation, it being in particular his vocation. Yet some of the same spiritual functions are necessary to them, such as religious reading, prayer, attendance at church services, and various other devotional activities. All these develop principles which actuate

one in the doing of many other things, and can not well be omitted from the time budget of one who will make the most of his life.

Physical welfare requires diversified activities, such as work, recreation, rest, and sleep. The amount of time to be devoted to each of these is likewise dependent upon the nature of one's vocation, state of health, and other factors with which he is concerned. In any event they require a large part of his time. Recreation is a broad term that pertains to various activities for one's refreshment, including eating, amusement, and other kinds of diversion. After determining the activities to be included under this term, the time to be spent in each of them should be indicated in the time budget.

Some of the activities under physical welfare, such as recreational, are also of importance in the social realm, hence could be classified under either term, according to the viewpoint and purpose of the budgeter. The amount of time to be spent in activities of this kind would depend upon this viewpoint largely, the relative importance of other matters having due weight to form a well-balanced complete budget. Certain social demands would be almost imperative, while others would be comparatively unimportant. The time for each should be determined accordingly.

In intellectual development is found much that concerns the moral aspects of life and is also important to social welfare. It includes a broad program of reading, the study of many things in art, science, and nature, conversations, reflection, and the cultivation of refinement. Several suggestions for a reading program have been offered. The one which is here submitted provides for a moderate amount of time at disposal aside from regular hours of business, as follows:

Purpose of reading	Reading Time, %
Occupational development	35%
Ethical and general culture	15%
Current topics and events	15%
Religion and higher thought	20%
Entertainment and diversion	15%

The proportions shown in the table may be varied somewhat according to previous educational studies, and in accordance with particular requirements of the individual. One may correct deficiency in any respect by noting the accomplishments of those skilled in the requirement desired, if proper time and methods are then devoted to overcoming the defect. A faithful adherence to the budget plan is of course essential to success.

How Success May Be Assured

The two outstanding qualifications for perseverance and systematic habits, when added to common

sense, are the guiding hands of ultimate achievement. They are both wonderful savers of time and temper, and anyone can well afford to learn the wisdom of their ways. They suggest the right amount of energy consistent with physical powers and endurance, so that activities may be maintained at a proper rate without exhaustion. They call for devotion to each task in the period to which it is assigned, except when emergency intervenes. They invite to greater efficiency, thus making it possible to shorten the time budgeted for the purpose concerned, and giving more time for other tasks.

The budget is a means of eliminating disorder and carelessness in managing one's affairs, and both of these faults are dangerous instruments that produce failure to one who persists in their use. No doubt observation alone sufficiently proves the truth of this statement, but with many experience has already demonstrated its accuracy. One reason why many never achieve success is this: They do not act with determination to avoid the errors which caused the failure of others. They fail because they do not move forward in accordance with the laws of success, but follow ruts of failure.

God does not want his people to fail. We can not think of Zion as the place of failure, disorder, aimlessness, inefficiency, slothfulness, poverty, and stupidity. Our ideals oppose this presumption, and we sing and pray and talk of a very different Zion. But if Zion ever arises, it will be the people composing Zion who will arise and put on the beautiful garments of which we sing. Each step we take to produce the conditions of Zion will aid the fulfillment of our hope. The budget is but one of the steps to this end—only one step—but let us take the step.

The Song of the Snake

One of our young people became interested in animal life, and strange to say, though a girl, became particularly interested in the reptilian family. One day recently she handed me a bit of verse, and said, "How's this?"

How would you have answered? Here is what she handed me:

"sss-iss-hisss-ss!

Hear the song of the snake;
He's singing of life and of love—
sss-iss-hiss.

siss—
Listen! He tells of adventure,
Of life that creeps on the ground,
Of insects that dance in the sun,
Of men who go hunting his kind
And find only death in his place;
Of beauty that never is seen,
Of gold and treasures that lie
In the burrows of poisonous ones,
Of the glory of being a snake.

sss-iss-hiss
Hear the song of the snake!"

F. M. S.

OF GENERAL INTEREST

An Archbishop's Alarm

To the Editor of "The Globe": Few more striking words have fallen on Canadian ears of late than those of the Roman Catholic archbishop at the tragic funeral in Montreal a few days ago. "It was painful," said his Grace, "to reflect that over one hundred children were there that day in defiance of the law, and the majority even without the permission of their parents." And then the archbishop, recalling that the catastrophe took place on a Sunday, added these significant words: "I believe that at present the trend of the people is not precisely for the sanctification of the Sabbath. Public opinion should impose respect for the Lord's Day.

It is true that the Sunday movie has not yet invaded Ontario and Toronto. But it is appalling to think that in the United States, according to a recent authority, 22,000,000 people attend the moving picture theaters every Sunday, and we all know that in Quebec they are open to the public and largely attended. May God awaken our public men to this serious danger, and preserve us from what would be the last invasion of the Lord's Day.

But there is a matter that it seems to me Christian parents should very seriously consider, and that is the whole question of children's attendance at these shows, and especially on Saturday evenings, when the very atmosphere as well as the lateness of the hour tends to destroy all sort of preparation for the sacred day which is to follow, with its uplift and worship. Anything and everything that can be done to safeguard Sunday as God's Day should be a matter of concern for Canadian Christians today. Not only eternal vigilance, but continuous self-sacrifice is the price that we have to pay for having and holding these great national assets, the home and the Sunday. The tendency is more and more to forget that the day is not ours at all. It is God's Day; God-blessed, God-sanctified, and God-given to man that its hours of worship, its divine appeals, its holy communion, its victories of faith may sweep into our lives as a breath of new life, with their mental and moral reinforcements, the only counteractive to the loose thinking and general irreverence of the times.

"So long as the Christian Sabbath is acknowledged and kept by men as a sacred day," said Voltaire, "there is no hope of destroying Christian religion." Then, by God's help, let Christians say: "We will keep it. For our good and God's glory we will keep it holy, and keep it wholly for God."—*Toronto Globe*, January 20.

NEWS AND LETTERS

Good Results of Missionary Meetings

WINFIELD, KANSAS, March 8.—Last spring, after General Conference, our missionary, Brother H. V. Minton, moved his family here, and we can surely say their stay the past year has been a pleasure and great help to us. Brother Minton organized a class which meets each Thursday afternoon with the Department of Women. The study is, *The Mind in the Making*, and some very vital points have been brought out. Each student feels she has been benefited by it. When he is here Brother Minton has charge of the class, and when he is away Sister Minton takes his place.

The record of the Department of Women shows a gain over the past year, especially in the financial part. This helps greatly, and we are glad we can do it, although it has looked discouraging at times. We have stayed together, if only a few, and have been benefited by it.

Our young people have been growing till we have a real live group of them as well as a large class. A family or two have moved away, but others have come to add to their number.

About Christmas time a series of meetings was planned for first part of February. We did some advertising, and the date was set for January 23 to February 13. From the first, unusual interest was manifested. The crowd grew, and everyone seemed concerned. Brother Minton talked, enlarging his theme of growth and development. He talked only two nights on the organization of the church. On February 7 and 8 Brother J. W. Davis, of Oklahoma, gave two very fine talks. The first evening he talked to the young people, advising and admonishing. He told them to have a good time while they are young, but also mentioned how that good time should be governed. It was inspiring. On the second evening, he showed pictures of the Hawaiian Islands to a packed house. Each Sunday evening of the meetings found all the seats taken so that chairs had to be brought in. At the close of the third week, three were baptized, two promising young men from families who do not belong to the church, and a lad of eight years. The interest was so great that many expressed a desire to continue the meetings another week, which seemed wisdom to do. At the close of that week, once more we were called to the water's edge just as the sun was setting. A sister whom we had long looked for and hoped would enter the fold was baptized. We feel there are others.

No doubt it is the thought of each that this meeting was the most successful ever held at this branch. We also feel that the feeling of prejudice which has held sway has to a degree vanished and that the time has come when we can branch out and grow.

On the closing night Brother Minton showed pictures on the life of Christ. The house was full to the doors. It certainly makes the Saints rejoice to see such a crowd, when for so long there has been only a handful.

TESSIE FARMER.

My Church

My church is where the pure word of God is preached, where the power of God is felt, where the Spirit of God is manifested, where the love of God is revealed, and the unity of God is perceived. It is the home of my soul, the altar of my devotion, the hearth of my faith, the center of my affection, and the insight of heaven. I have united with it in solemn covenant, pledging myself to attend its services, to pray for its members, to give to its support, and to obey its laws. It claims the first place in my heart, the best of my activities; and its unity and progress concern my life in this world and for the life to come. I owe to it my prayers and my zeal; and when I neglect its services, I tend to injure its

good name, I set a bad example to my brothers and sisters, I discourage others, and chill my own soul. Thus I have solemnly promised to advance its interests by encouraging my brothers and sisters, and others, by speaking kindly in return for wrathful words, and endeavoring to return good for evil and love for persecution, and to meet with my fellow members in prayer when and where possible to commune with God for the advancement of the gospel and the betterment of the entire world.

C. W. TURNER.

INDEPENDENCE, MISSOURI, West Lexington.

Departmental Notes

Miss Blanche Edwards, after nine months' absence in England, is again at her desk in the general departments office. She was able to do a good work in her homeland and enjoyed the stay with home folks, but she returns with enthusiasm to the larger tasks awaiting her here. While in Independence recently, she attended the National Child Welfare Conference in Kansas City.

Mrs. Lydia Wight and Mrs. Dona Haden, of the Department of Women, attended the first National Homes Conference in Des Moines, March 8 to 11. They report a very fine meeting in which various means for raising home standards were discussed by experienced authorities. They were impressed with the wonderful opportunity for improving home conditions and felt that surely in our Zionie plans the Saints must be alert, informed, and in earnest. Zion shall not be redeemed faster than our homes and our home life are made to approximate ideal conditions.

Several of the Des Moines Saints also attended the conference, and on Saturday evening a reception was held for the visiting Women's Department workers in the parlors of the new Des Moines church. At this time reports were given of the conference, and much of value applied directly to our own home problems. On Sunday morning Mrs. Haden, general cradle roll superintendent, addressed the Saints at the eleven o'clock hour.

C. B. Woodstock and Mrs. Richard Baldwin conducted a three-day convention at Council Bluffs, February 28 to March 2. Mrs. Baldwin has an unusually interesting and attractive exhibit of Sunday school handwork. Attendance was fine, several driving in from distant branches. During the week, Brother Woodstock spoke one evening each at Moorhead, Missouri Valley, and Woodbine, in the Little Sioux District, and was the "all-day" speaker at Omaha the Sunday following.

Mrs. C. B. Woodstock attended a three-day conference of the Far West Stake at Saint Joseph, Missouri, speaking especially in the interest of the girls' and young women's movement. Miss Edwards and C. B. Woodstock assisted the local forces of the Kansas City Stake in a convention on March 13 and 14.

Long Beach, California, has adopted a "missionary plan." Their aim is to make every member of the church a member of the school, and every member of the school a missionary. No wonder it is reported as the most active school of the district.

Sister Vida Phillips, Kennett, Missouri, graduating from a normal training high school course in June, is the newly chosen district Sunday school superintendent in southern Missouri. She reports being anxious to enroll in our special training courses in religious education, that she may be ready for real work. That is the type of spirit that should get results. Districts should try to search out officers who have had some training, as well as experience.

Mrs. G. E. Hemstock, efficient librarian of the Northern Wisconsin District, reports a library of seventy books with the purchase of eight splendid books this year. These are divided into groups and exchanged once each year. An excellent idea, especially where Sunday schools do not have the advantages of a public library.

From the Spokane District, Brother B. E. Hart reports a

successful scheme for the improving of primary work. A committee of experienced primary teachers is associated with the district officers in an effort to give a knowledge of hand-work, the use of pictures and primary methods in every school of the district.

Mrs. Miriam Woodward, 816 Yeoman Place, Waukegan, Illinois, is very anxious to locate any Saints living near them with whom they can meet in Sunday school.

Mrs. G. W. Thorburn, Deer Lodge, Montana, writes of an unusually pleasant eight-day convention held at that place, in which Elder E. Y. Hunker assisted the missionaries.

Omaha, Nebraska

March 9.—Our Sunday school teachers' and officers' meeting, February 3, was well attended, and we felt repaid listening to two thirty-minute lectures on the signs of the times by Brother C. T. Self, using the Bible as reference, and Brother W. T. Wellman, the Doctrine and Covenants.

Four young speakers handled our subject, loyalty, this month. Brother Richard Wren, assistant superintendent, presented the subject, "Loyalty to our resolutions," telling us that resolutions are easily made, but loyalty to them takes courage. Minard Keairnes spoke on "Loyalty to home;" Harold Kirkpatrick, "Loyalty to country;" and Fremming Self, "Loyalty to the church." We feel proud of these young men, who proved themselves interesting speakers.

On February 20 Patriarch Baldwin spoke to us on our talents, and made it quite clear that we are to account for every moment of our time, our strength, and our means.

The district conference, the business session of which was held at the South Side Branch passed off without a ripple. There was a good attendance at the afternoon sessions, President F. M. McDowell presiding. He was assisted by District President H. A. Merchant and counselor. The services on Sunday which were held at Omaha Branch were inspirational all through. Patriarch Baldwin's address at the 8.30 a. m. priesthood meeting was profound and elevating. Brother and Sister Baldwin are always welcome guests and coworkers in our branch.

Our district officers elected are: President, H. A. Merchant; counselor, J. L. Cooper; secretary, Jess Steel; superintendent of Sunday school, Mary Grace Larson; superintendent of Department of Recreation and Expression, Vera Gamet; superintendent of Department of Women, Audentia Anderson; music, R. W. Scott; historian, C. T. Self, sustained; bishop's agent, B. M. Anderson, sustained; the following comprise our committee for district reunion, Brothers Merchant, Lewis, of Decatur; B. M. Anderson, Butts, and Clayburn.

The sermon by President Floyd M. McDowell on Friday, the 25th, "Why halt ye between two opinions?" stressing, "Choose ye this day whom ye will serve," was straight to the point, as usual. The service was not as well attended by our young people as it should have been. However a full house with many young heard his discourse Sunday morning, February 27, setting forth the philosophy that will bring us to God.

The round table in the afternoon at half past two brought forth so much excellent instruction that we make only one selection. "Most people find it easier to look and feel than to read and think."

We count President McDowell's visit to us as one of the choice blessings of life, and are sure many of us have renewed determinations to show forth the spiritual aspects of the gospel, mutual love, intelligent service, consecration and dedication, purity and righteousness.

Death invaded our ranks on February 27, taking Brother Thomas A. Edwards. He was first stricken with influenza early in December, going into pneumonia, and quickly developing tuberculosis. He was patiently and lovingly cared for in the home of his sister, Mrs. Elizabeth Edmunds, 5516

Leavenworth Street, who together with another brother and sister mourn their loss.

Girls of the intermediate department were entertained at a valentine party at the home of Wilma Greenway, February 19. Miss Wilma proved herself a charming hostess. Seventeen were present to enjoy the games and fun. A buffet supper was served.

Miss Irene Cooper, of Chicago, is visiting her parents, Brother and Sister J. L. Cooper, and is getting a much-needed rest.

Mr. and Mrs. W. H. Kemmish, of Logan, Iowa, have been with us lately. Their baby was ill in the Methodist Hospital.

A mimeograph letter sent us by Brother Cooper stated our objective and problem was to build up the kingdom of God, and outlined a working plan to that end. I am sure the Saints appreciate his efforts in our behalf.

Excerpts from "Nosey News," Edited by Our Pastor

The district valentine party held February 6 at the home of C. A. Anderson was a real success. Just another point emphasizing the value of leadership, Sister Vera Gamet was on the job, and they say Brother and Sister Hall are prize winners when it comes to being dressed in costume.

We were glad to see the smiling faces of Brother and Sister James Kelley at the Sunday services. They have just returned from a several weeks' stay in California. We welcome them home.

Brother and Sister Merrick's new house is progressing very nicely. We will be glad when we can give them a housewarming in their new home.

Sister Mabel Stoff and boys, Junior and Duane, have been besieged with scarlet fever, scarletina, and the German measles for the past few weeks. With the help of God they have withstood all, and today we learn the quarantine has been lifted.

After a three-week stay in the Methodist Hospital, Sister Cloe Fleming has been permitted to return to her home and loved ones. Sister Fleming says, "Don't talk hospital to me any more." We wonder why!

Sister Anna Kinney says had it not been for the splendid help of Uncle Tom and his winning ways when he was about the housework that she would not have been able to stand being shut in. We are thankful to learn that they have been released from quarantine.

Cherokee, Iowa

March 13.—The Saints were much disappointed when Missionary W. A. Smith was called home by the illness of his daughter, after holding meetings here only one week. The Spirit was working with him, and a nice crowd awarded him careful attention each evening. Some interest was manifested by outsiders, and the Saints were much encouraged by the good sermons. We are expecting Brother Smith back again after General Conference.

A pleasant surprise party was given Brother and Sister Alfred Ballantyne, February 26, to celebrate their eleventh wedding anniversary. A fine time was reported by those who attended.

A number of Saints here expect to attend the musical institute at Dow City, March 26 and 27.

Our sacramental service this month was indeed a feast for the Saints. A goodly number were present, and a fine spirit of love and friendship was manifested. The gift of prophecy was given to the Saints; some were admonished to be more faithful, others encouraged along spiritual lines, and some were told of special duties they are to fulfill in the work. All were encouraged to move out and work harder for the building of Zion. Some of the members of the priesthood were told to prepare and seek new openings for labor. Surely God will bless us if we do as he has told us, and we should feel encouraged when he sends his Spirit to guide and comfort his people.

The midweek prayer services, which have during the winter been held in the homes of the Saints, will from now on be held in the church. The meeting last week was held at the home of Brother and Sister W. W. Leonard. Sister Leonard has been ill a long time and had asked for administration by the elders. Special prayers were offered, and the Spirit spoke words of comfort and encouragement to Brother and Sister Leonard. The elders administered to Sister Leonard and Sister Tina Crippen, and by the Spirit the sisters were promised if they continued faithful many blessings would be theirs to enjoy. We enjoy many evidences of God's kindness and feel we should always be willing to work for him and his cause.

District President F. T. Mussell will arrive Wednesday and hold services over Sunday. This will be his last visit before General Conference. We are hoping that he will again be returned to our district.

Our priesthood meeting was not held the first Sunday of the month, but has been called for eight o'clock next Sunday, March 20, and Brother Mussell will be in charge.

The Department of Women is having some good meetings with fine interest. The sisters have a program and serve lunch once each month and also meet for study every month.

The Sunday school is doing very good work, and great interest is taken in the study of the lessons. Some new chairs have been furnished for the beginner classes.

The Christmas offering is being encouraged in the children's classes. Pennies, nickels, and dimes are represented by different colored balloons painted on cardboard, and hung on the wall with the scholar's name attached. We notice some of the children have quite a collection of balloons to their credit.

Sister Gladys Silsbee is teaching the young people in both Sunday school and Religio; she also renders valuable assistance with the music in all our services. We surely appreciate her services, which are given willingly and cheerfully. Sister Silsbee is director of music in our public schools.

There has been much sickness for some time, and bad roads and weather have kept some way from services; but we trust with spring about to arrive conditions will improve, and all will be able to come and worship God with us.

Fall River, Massachusetts

March 11.—The March sacramental service was well attended and a good spirit enjoyed. Visitors were present from Providence, Rhode Island, and New London, Connecticut. After the service several asked for administration. As usual the sick were visited in the afternoon. Priesthood meeting was at six o'clock. Elder John E. Rogerson preached in the evening.

The Department of Women now meets twice a month in the homes of the members. The sewing committee has cut and distributed material for aprons to be sold later on. Some of the members are bringing in their favorite recipes. Sister Baldwin not only brought her recipe for fruit cake, but also a loaf of the same. These sisters held a cake sale in the leading department store of the city, Saturday, March 5. Sister Olive Chelline, with two assistants, sold the cakes, and over forty dollars was gained. A beautiful basket of flowers from John Cross & Sons, florists, decorated the table, and later the flowers were taken to Sister Myra Cockcroft and Sister Nellie Nickerson. Nellie is ill with the grippe at her sister Myra's home. Sister Chelline was very happy over the success of the cake sale. Nearly every family helped, but most of the cakes were sold to strangers. Cakes were collected from the homes by Walter McGuire and Wallace Chesworth. Some brought in their own. The priesthood was glad to see the Latter Day Saint sign at the door of the store, and also the notice in the newspaper.

In a few weeks the Department of Women will give a play and conduct a sale of candy, aprons, etc.

The officers and teachers of the primary department held

a party for the children March 4, at the Rogerson home.

February 19, a salad and cold meat supper was held by Doctor Gilbert's class of ladies in the Sunday school. This was for the benefit of the Christmas offering.

February 20, Elder Herman Chelline was the speaker at both services. Brother Alma Coombs and son Robert went to New Bedford this Sunday, but there was a strong wind accompanied by snow, and the evening service was not held. Brother Coombs came back and assisted Brother Chelline in the evening.

Brother James W. Heap has visited Attleboro and John E. Rogerson, New Bedford. We have had no visiting speakers. Brother John Jackson, of Providence, sang once again for us.

Sister Margaret Chesworth is busy rehearsing the minstrels.

Conference will be held in Boston March 12 and 13, but as only a few intend to go, regular services will be held here.

Mallard, Iowa

We are encouraged to go on in the work of God by the spiritual blessings granted to us at all times.

Brother E. L. Edwards and son, Lorne, worshiped with us February 13. Brother Edwards spoke at the morning service.

February 23 we had a very good meeting, although only nine were present. It was a hundred per cent service. God has promised that where two or more be gathered in his name he will be there and that to bless, and we know that he does this many times.

The Department of Recreation and Expression spent a social evening February 25 at the home of Sister Hahn and husband. All present report a good time.

On the last Sunday of the month, Brother and Sister Edwards and children were again with us. Brother Edwards spoke to us at eleven o'clock, after which their little babe was blessed by Elder Robert Fish.

We are glad to report that Brother F. T. Mussell is with us for a few days. He will hold services over Sunday. Last night his subject was "The four-square city," and he left us many points on which to ponder.

Santa Ana, California

Early in the new year, the Santa Ana Saints set up a standard to attain which included among other things a higher percentage of attendance at Sunday school and Religio. We are very glad to announce that although the new year is barely two months old, we will have to put our stakes forward to a new goal for the future. Both our Sunday school and our Department of Recreation and Expression have shown a marked improvement in attendance in the last month.

An orchestra was recently organized under the leadership of Marie Mitchell, with the following members: Alta Carter, Dorothy Thurston, Lelia Lacy, Theresa Koontz, Bob Lacy, and Dale Bose. They meet every Friday night to practice and are consecrated workers in this effort. We are hoping that some of our other young people who are talented along this line will join this organization in the near future, as they are a welcome addition to our music department.

At the district conference recently held in Los Angeles, Brother Wilfred J. Burton was ordained to the office of priest. Brother Wilfred has proved himself a very willing and able worker in our branch for the last year, having moved here from the Long Beach Branch. Brother Wilfred has also been elected the district president of the Department of Recreation and Expression; and as he has been our local president for some time and has demonstrated his

qualifications so well, we are expecting a great deal from him in the near future.

One of Santa Ana's younger girls, Evelyn Parks, won the oratorical contest held on Saturday night, February 19, at the Central Church in Los Angeles. Her subject was "The plea of youth," and Santa Ana was very proud of its representative.

A new Temple Builder chapter has been organized among the younger girls with Marguerite Parks as leader. Sister Marguerite has had several years' experience as head of Camp Fire circles, and we feel sure she is well qualified for this work.

Brother Elbert A. Smith and Doctor Teel have been welcome visitors in our midst recently.

An *Autumn Leaves* campaign was held during the month of February by the Santa Ana *Autumn Leaves* Booster Club, which has for its slogan, "The *Autumn Leaves* in every home in the branch." About twenty-five subscriptions were obtained, which makes this magazine accessible to practically every member of our branch.

We have had quite a number of our members sick during the last few months and have been having special prayer meetings in their behalf. These meetings have strengthened our faith and have drawn us closer together.

Coffeyville, Kansas

March 10.—Sunday, February 27, marked the close of a successful three-week meeting held here in the Coffeyville Branch by Brother V. E. Sheppard. We can report no baptisms, but through these meetings many have become interested and are investigating the gospel. On Sunday, February 20, a basket dinner was enjoyed, the nearby branches being invited. From here Brother Sheppard went to Wimer, Oklahoma, to conduct a series of meetings.

We were made to feel the Spirit to a marked degree in the sacramental service of last Sunday. Sunday evening Brother G. G. Cadwell, of Independence, Kansas, was the speaker. We enjoyed the message he brought to us and hope he can be with us again soon.

In the recent items from here, we failed to report the departure of Brother C. R. Walton and family from our branch. We were sorry to see them go, but our best wishes go with them to their new home.

Brother and Sister C. E. Beale and family have moved to Enid, Oklahoma. They are greatly missed by their many friends made during their short stay with us.

A vacancy is left in our membership by the death of Sister William Slusher.

Saint Clair, Michigan

We expect Elder John Grice to open a series of meetings for two weeks, beginning Sunday, the 13th, to which we are looking forward with great interest. Elder Grice has been home for some time, taking care of Sister Grice, who contracted scarlet fever from her little girl who was ill with it. All are well again now and released from quarantine.

Apostle Gleazer has been holding forth in Port Huron, which is near Saint Clair, and while he was there we closed our evening services to enable the Saints to attend his meetings. All have been helped and encouraged by the wonderful sermons they heard.

In preparation for the series of meetings, the church has been redecorated, all furniture revarnished, and new draperies and carpet are being put in so that it seems we are meeting in a new home.

A joint meeting of all ladies of the various churches in the city was held recently, with the central theme that of prayer. Sister Marie Dollinger presented a paper on the subject, which was well received.

Far West Stake Conference

One of the most successful conferences held in connection with the Far West Stake has just passed into history.

Held at the First Saint Joseph Church, Saint Joseph, Missouri, the conference opened on Thursday evening, March 10, at eight o'clock, with a preaching service in charge of Bishop Milo Burnett. The speaker for the evening, Bishop J. A. Koehler, contributed much to the success of the conference and left a very favorable impression with the Saints, who listened eagerly to his surveys of the constructive program now in operation in the Holden Stake. Other visitors to the conference were W. S. Macrae, president of the Holden Stake, and Brother and Sister C. B. Woodstock, of Lamoni, Iowa.

A continuous and heavy rain materially affected the attendance on Friday, but notwithstanding the inclemency of the weather the meetings were very spiritual. At 7.45 a. m. various members of the priesthood attended a lecture delivered for their edification by Bishop J. A. Koehler. At nine o'clock the first conference prayer service was held in charge of Elders H. L. Barto and Hans Anderson. This meeting was fairly well attended and proved to be a source of inspiration to those present. A round table to consider problems affecting the welfare of music in the stake was held at 10.45 in charge of Bishop J. A. Koehler, who was later assisted by the stake chorister, Elder Elias O. Hinderks. At this meeting the bishop gave some excellent suggestions, urging the young people in particular to cultivate the gift of music and of song through consistent training.

At 2 p. m. the conference met in business session, at which time much of a routine nature was considered. One item of interest to the Saints in general would be the changing of the name of the *Alma Branch*, Richmond, Missouri, to *Richmond*, by vote of the conference. Delegate nominations submitted to the conference were deferred until the next business meeting. The names of the following brethren were recommended by the stake high council for ordination to the priesthood and approved by action of the conference: J. C. Harrington, of the Oakdale Branch, to the office of elder; Guy Hawley, of the Oakdale Branch, to the office of priest; Cecil Hawley, of the Oakdale Branch, to the office of deacon; Preston Spencer Hinderks, of the Maple Grove Branch, to the office of priest; E. A. Armstrong, of the Stewartsville Branch to the office of priest; Gordon Hidy, Stewartsville Branch, to the office of teacher; J. L. Hidy, of the Stewartsville Branch, to the office of priest; and C. C. Hinderks, of the Stewartsville Branch, to the office of deacon. By unanimous vote the various department heads of the stake were sustained for the current year, namely, superintendent of Sunday school, Clifford B. Constance, Cameron, Missouri; superintendent of Recreation and Expression, Archie B. Constance, Stewartsville, Missouri; superintendent of the Department of Women, Sister C. R. Liggett, Saint Joseph, Missouri; stake chorister, Elias O. Hinderks, Stewartsville, Missouri.

At four o'clock, or shortly thereafter, the Department of Women met to receive an address by Sister C. B. Woodstock, of Lamoni, Iowa, who rendered a valuable service.

In the evening at eight o'clock a special musical program provided by the various branches of the stake proved to be an inspirational entertainment. The service opened by a large congregation singing hymn number 64 in the Hymnal, followed by prayer by Elder H. L. Barto. The order of the program was as follows: Two renditions by the Stewartsville Quartet, "The Admiral," and "Pazorka." Vocal duet, "I will give thanks," by Mr. and Mrs. R. L. Macrae, of Cameron. Vocal solo, "Teach me to pray," by Miss Lorene O. Whitlow, of Saint Joseph. Anthem by the stake choir, "How beautiful upon the mountains." At this juncture Elder C. B. Woodstock, general superintendent of the Department of Sunday School, gave an impromptu and very fitting address touching the place of music in the church. This was followed by two renditions by the Cameron male quartet, "Love's old sweet song," and "I come to thee." Piano solo by Miss Alberta Phillips, Saint Joseph. Violin duet, "The dream of the shep-

herd," by Violet Hinderks and Vernetia Lyon. Anthem by stake chorus, "More love to thee, O Christ." The service was brought to a close by the congregation singing number 212 in the Hymnal. Benediction by Elder H. L. Barto.

Saturday's services were opened by a lecture to the priesthood at 7.45 a. m. by Bishop J. A. Koehler. At nine o'clock prayer meeting in charge of Patriarchs Samuel Twombly and J. E. Matthews. Brother Twombly has been doing missionary work in the stake since the last General Conference, and Brother Matthews, who has been in the city in the interests of business for several months, has rendered valuable assistance to the churches in Saint Joseph. This meeting was quite well attended and active. One of the most interesting testimonies heard was by Sister Hinds, of Stewartsville, eighty-one years of age, who imparted some excellent advice, urging the Saints to be up and doing while they have the opportunity. It is an inspiration in itself to see one so feeble with the cares of age putting forth an extra effort to do the Lord's will. Many other strengthening testimonies were borne during the service, which was an improvement over the previous one.

At two o'clock the conference assembled once more in business session. At this meeting delegates to General Conference were elected as follows: Richmond Branch, Brother Lloyd Graybill; Bedison Branch, Elder Ras Lorensen; Cameron Branch, George Hinderks; Edgerton Junction Branch, Elder George W. Mauzey; Far West Branch, George Peterson; Kingston Branch, Charles E. Wood; Guilford Branch, William T. Ross; Maple Grove Branch, Henry Hamann; Oakdale Branch, O. C. Dunlap; Pleasant Grove Branch, Archie Constance; Ross Grove Branch, Sister R. K. Ross; Saint Joseph Branch, H. L. Barto; Stewartsville, Sister Madge Head; Sweet Home Branch, Frank Powell; Trenton Branch, Sister John R. Lentell; O. Salisbury, E. O. Hinderks, Sister C. R. Liggett, Milo Burnett, John L. Bear, J. Charles May, Benjamin R. Constance, Samuel Twombly, and Sister Milo Burnett.

The following ordinations were sanctioned by the conference: Howard C. Timm to the office of elder; Richard Mason, priest; Roy Edwards, deacon, all of Saint Joseph. Earl Craven, priest, and Fred Cook, deacon, both of Kingston.

A recommendation from the high council that a branch be organized at Fortescue, Missouri, was unanimously approved by the conference. Stake presidency, bishopric, members of the high council, and the stake secretary were sustained by vote of the conference. Overseers within the stake were assigned as follows: Elder Alec Jensen to care for Sweet Home, Bedison, Guilford, and Ross Grove Branches; Elders Sam Simmons and Benjamin R. Constance to oversee Kingston, Oakdale, and Far West Branches; Elders Thomas Fiddick and F. L. Hinderks to oversee Siloam group, Trenton Branch, Jamesport, Spickard, and Hickory Creek Groups. Elder J. L. Bear to oversee Fortescue and Edgerton Junction Branches and Trimble Group; Elder W. G. Hamann to oversee Richmond Branch, Excelsior Springs, Wakenda, Hardin, and surrounding territory; Elder Z. J. Lewis to oversee Stewartsville, Maple Grove, and Pleasant Grove Branches.

Professor Forest Roberts, director of public speaking at Graceland College, provided the entertainment for the evening by giving several miscellaneous readings. A capacity house turned out to attend the efforts of Brother Roberts and went away feeling that they had enjoyed a delightful evening. The way in which Brother Roberts impersonated the several characters he depicted was realistic and the result of much diligent training.

Sunday afternoon a very impressive ordination service was held, at which time twelve young men were set apart to function in the priesthood. Elder O. Salisbury delivered a very earnest charge touching the seriousness of the responsibilities of priesthood. The consecration prayer was offered by Patriarch Samuel Twombly, after which the following brethren were ordained by Elders O. Salisbury and W. S. Macrae, and Bishops Milo Burnett and J. A. Koehler. J. C. Harrington, elder; H. C. Timm, elder; Richard Mason, priest;

C. R. Edwards, deacon; Earl Craven, priest; Fred Cook, deacon; Guy Hawley, priest; Cecil Hawley, deacon; Preston Spencer Hinderks, priest; Elmer Armstrong, priest; Gordon Hidy, teacher; J. L. Hidy, priest.

The setting aside of such young men to labor in the ministry is but one indication that the work of the Lord is going forward, and at times a little faster than we are prone to think.

Summing everything up, the conference was a success in that it proved to be a source of strength through renewed association and fellowship, and considering the work of the past year with future prospects.

Central Illinois District

Our district conference convened at Taylorville, February 5 and 6, with a very good attendance Saturday afternoon and Sunday. All were pleased to have Bishop J. A. Becker present, and he gave us three good sermons on the financial law. He made the subject of stewardships very easy for all to understand. In fact he "boiled it down" so the people could take it home with them. The delegates to General Conference were chosen from the priesthood and are: J. J. Jenkins, E. L. Ulrich, J. O. Dutton, F. O. Pritchett, William Vanhoosier, and Charles Sloan.

On the following Monday, Brother Becker went with the writer to Springfield, Illinois, to meet the Saints there Monday night for preaching service and a business meeting following, relative to the building of a church at this place. The Saints have long planned on a church but have been hindered in several ways, so Brother Becker came to canvass the matter. I am glad to report that the Presiding Bishopric has given its consent for the Saints to move forward with their church. They have a Sunday school of about seventy and a branch of sixty-six members, and are meeting in a third-story hall without elevators. I assure you the older members will greatly appreciate a church home. From there Brother Becker returned to Independence, and the writer preached Tuesday and Wednesday nights in a private home, since the hall can be had only Sunday forenoons, making impossible a series of meetings there, at least in their usual gathering place.

I returned to Taylorville, and on Thursday night attended a free supper in the basement of the new church of the City Park group, which is presided over by Elder William Vanhoosier, the supper being the anniversary of the organization of the Department of Women two years ago. One ought to see those hungry coal miners eat! They go at it just the way they mine coal. Those good housewives had plenty there for all who came. They did as Christ said; they did not call their rich neighbors in, but everyone that was hungry was filled. I remained there over Sunday, preaching Friday and Saturday nights; and by the way, Saturday night is a good night there. They also turn out to church just as they mine coal! And children? The place is full of them. It is a fine location for a Sunday school. On the Monday following, we began meetings at the main church, where Elder J. J. Jenkins is presiding. We continued over the following Sunday, with some degree of success, but not with the zeal and push of the new group. Why is it that people, Saints, sometimes lose their first love? But we have some good, faithful Saints at the main branch, though others are among the number of sleeping virgins.

On Monday, February 21, we began a series of meetings at the new branch and new church at Decatur, where Elder O. C. Johnson is in charge. Here, too, is a live lot of new Saints, always busy and cheerful about their work. For Thursday night they had planned a chili supper, to be held from six to seven. So at eight all were on hand for a preaching service, and they seemed to listen as well as they ate chili. I remained there over Sunday, and this week we are holding meetings at Quincy, Illinois, with Elder H. H. Martins presiding, where we have a small branch of Saints

with no church and no hall. Meetings are at the home of our loyal Sister Herrick, who is always ready to advance the interests of the church. There is some prospect of getting the use of the mission house here, where some other churches are meeting at certain hours.

We hope all the members of the Central Illinois District are keeping in mind the date of our reunion at Edinburg, Sheldon Park, July 29 to August 7. Those who have not attended come and see. The grounds and buildings are good, with plenty of shade and room for games of all sorts. They are also equipped with electric lights.

Next Monday we hope to begin a week's meetings at New Canton, in the Union Church which our people are using there. New Canton suffered greatly in a flood the past season. Our members are scattered, some in the country, some in the town, so it is some effort to get out to church, but as a rule they are good in attending. Elder Tilphard Phillips is in care of the flock there. Elder M. R. Shoemaker is now president at Beardstown, another city which suffered in the flood. And at Pana we have another small branch in charge of Elder Walter Rudow. Elder E. L. Ulrich was busy at Casey the last I heard, at which place he had a good interest.

We believe the district has advanced in most ways during the last conference year. Quite a few inventories have been filed, and more are to follow.

JASPER O. DUTTON.

Detroit, Michigan

Evangelist John F. Martin surely gave the work in Detroit a real boost through his young people's meetings here during the month of February.

Sunday, February 6, he started a series of meetings at our East Side Church, Crane and Louis, continuing for one week. Good attendance was had at these services. The following Sunday, February 13, he began a week's meetings at the Central Church, 5858 Fourth Avenue. Large audiences listened to his preaching during these meetings. The week of February 20 to 25 he held forth at the Highland Park Church, Louise and Joslyn. We recently purchased this church from a Methodist congregation, so Brother Martin decided to preach a series of doctrinal sermons. These were enjoyed by all. A goodly number of nonmembers were present.

Saturday and Sunday, February 26 and 27, a Detroit district young people's convention was held at Central Church. Saturday evening music was furnished by the Windsor Choir, and Elder Byron H. Doty, missionary of the Chatham District delivered a short sermon, "A new vision." This was followed by games in the basement of the church.

Sunday morning at nine o'clock, prayer service was in session. A goodly degree of the Spirit was present. At eleven, Doctor W. D. Henderson, of the University of Michigan, lectured on "Human nature and the changing order." This was a wonderful talk. His thought was interesting to all those awake to the condition of the world and our doctrine of stewardship.

In the afternoon, a young Chinaman, whose name I have forgotten, talked on the subject, "What Young China expects of Young America." This was followed by a response from Brother G. C. Tomlinson, of London, Ontario: "What Young America can do for China." Brother Tomlinson very forcefully presented our social obligation as a church to foreign missions and nations through the practical demonstration of stewardship.

In the evening Brother Martin delivered the concluding sermon of his stay in the city. The church was filled to capacity and more; many had to stand during the service. These services leave the people of Detroit spiritually uplifted.

Monday evening, February 28, the priesthood of the Detroit Branch met around the banquet table. Our theme was, "Laborers together with God." The wives and sweethearts of the men met with them. The spread was prepared by the ladies of the church.

Elder J. Charles Mottashed was the toastmaster of the

evening, and H. A. Koehler song leader. The folks all joined in singing, "God is marshaling his army," followed by invocation by Elder Thomas Miller, one of the oldest members of our branch, he being here at its organization. Sister Lena Coats sang a solo, accompanied by Sister Verlin Janrow.

Evangelist Martin then talked on the "Dardanelles of the priesthood." The group sang, "Soldiers of Christ, arise," followed by a duet rendered by Mr. and Mrs. Earl Bartlett. Pastor T. S. Williams delivered a short talk on the subject, "Our program," in which he outlined the program of the branch. Responses to this were given by Kenneth H. Green, pastor of Central Church, for the pastors; George H. Booth for the elders of the branch; Edgar H. Montross for the priests; Floyd Moore for the teachers; Lloyd Heaviland for the deacons; Sister W. L. Bennett for the wives of the priesthood; and District President Arthur H. DuRose, for the district. This was a very enjoyable event and will be long remembered by those present.

The Religio of the Central Church held a father and son banquet Friday evening, the 18th, following the meeting of Brother Martin. It is reported that about one hundred and fifteen fathers and sons were present, not counting the mothers, sisters, and sweethearts present. This was directed by Brother B. H. Thomas, who is now very capably guiding the affairs of the Central Religio. Under the leadership of Brother Thomas, the Religio is going fine.

The Highland Parkers have had new seats installed, using them for the first time last Sunday, March 6. Work is now under way to build a new church in River Rouge. This should help the work in the city. The work in the city has taken on new impetus, and we are hopeful for the future.

Eastern Colorado Conference

On February 25, 26, and 27 district conference was held in Denver and was one of the best spring conferences we have ever had. Not only was there a good attendance, but the fellowship and unity of purpose was very marked.

At 2 p. m. Friday, a prayer service was held in charge of District President Bruce E. Brown, after which a very profitable afternoon was given over to the work of the departments. "A message to women," by Sister Hildebrandt; a talk on adolescence, by Sister Louisa Fishburn; and a message from A. E. Bullard on "The aims of the Religio," deserve especial mention.

Saturday morning, from 9 to 10, a prayer meeting was held; and conference was called to order at 10.15 a. m. by District President Bruce E. Brown. President F. M. Smith, with the district presidency, presided over the conference; business was disposed of with dispatch, and a noticeable spirit of unity prevailed. Seventeen delegates to General Conference were elected as follows: Josephine Pople, Mary Brown, Bruce E. Brown, Charles A. Zion, Grace Bullard, Ward A. Hougas, Sister Ward A. Hougas, E. P. Darnell, Wesley Spillman, Sister Bertha Black, Edward P. Anderson, J. D. Curtis, Ray Sales, Sister Goddard, Sister Ella Thompson, Sister Cordelia McCormick, Sister J. C. Anthony. The following district officers were elected: superintendent Sunday school department, Louisa Fishburn, with Bruce E. Brown as assistant superintendent; Sunday school secretary, Gladys Gidley; superintendent Department of Recreation and Expression, A. E. Bullard, with R. H. Auld as assistant superintendent; superintendent Department of Women, Letha M. Tilton, Sister Mary Brown assistant superintendent; district chorister, Inez Schrank.

A firm stand against nullification or amendment of the Volstead Act was taken by this conference, and it recommended that the Department of Women of the district work with the W. C. T. U. in their efforts to combat legislation against the prohibition law.

At 4 p. m. a round table discussion was held, in charge of Sister Louisa Fishburn, which was very helpful to those in Sunday school work, and especially those who have the privi-

lege and responsibility of rearing children. This was indeed one of the best round table discussions the writer has had the privilege of attending.

Brother E. A. Davis had charge of the evening service, and the sermon was by President F. M. Smith; an overflowing crowd was receptive to the splendid thoughts brought to them on the subject of "Stewardship."

Brother Ward A. Hougas gave a splendid sermon at the 11 o'clock hour Sunday morning, his subject being, "The slothful hunter," which was a fine continuation of the thought given us by President F. M. Smith the previous evening. A goodly degree of God's Spirit was present, causing a deep appreciation of the words spoken.

A young people's prayer service was held at 8 a. m., in charge of A. E. Bullard and Glen Holmes; also a priesthood meeting in charge of District President Bruce E. Brown.

Denver Branch has a Sunday school to be proud of and a corps of efficient workers. This was held from 9.30 to 11 a. m., and was appreciated by the delegates in attendance at conference.

At 2 p. m. was held a sacramental service that was indeed a spiritual feast. The Holy Spirit was present in abundance, speaking words of encouragement and commendation to President Smith through Elder J. H. Rudd; and also to the Saints present for the Spirit of unity which prevailed.

During Religio hour a one-act play was given by the Denver Branch Dramatic Club, which was greatly enjoyed by all.

President F. M. Smith spoke at the evening service, bringing to us a better understanding of stewardship and the ideals of Zion the beautiful. He spoke very forcefully about his hopes and ambitions for the church for which he has given his all, and for which we must each and every one be ready to sacrifice, if she shall reach her goal.

We of the Eastern Colorado District feel that the work is onward as never before and are rejoicing for the unity and fellowship that exist in our district. While minor differences may exist from time to time, yet with the great goal of Zion before us we shall forget them and march onward under the banner of Christ. We as a church have a gigantic task before us; let us be awake, up and doing, and God's blessing will be upon our efforts.

RALPH E. VINCENT, *District Secretary.*

Northeastern Nebraska Conference

Northeastern Nebraska district conference convened at Omaha, South Side Branch, on February 26 and 27. The regular conference session was preceded by a program given by the Department of Recreation and Expression, where some splendid talent was displayed, and the young of the district were greatly blessed by having our "big brother," Floyd McDowell, with us to give us some very good counsel.

The Saturday morning prayer meeting was not so largely attended, as most of us in the city have to work on Saturday morning. The business session was well attended. President Floyd McDowell was appointed chairman, assisted by our worthy district president, Doctor H. A. Merchant.

The following officers were sustained: Doctor H. A. Merchant, president; J. E. Steele, secretary; B. M. Anderson, treasurer; Vera L. Gamet, superintendent of Department of Recreation and Expression; C. T. Self, historian. Mrs. Ed. Larson was elected district Sunday school superintendent; and Mrs. B. M. Anderson was elected superintendent of the Department of Women.

Delegates to General Conference were appointed, and such other business as pertained to the welfare of the district was transacted.

Preceding the evening service, Elder J. E. Steele baptized Johnnie, the eight-year-old son of Brother and Sister George Daniel, of Omaha. A very spiritual feast was then given by Brother McDowell.

Knowing we could not accommodate the crowd on Sunday

with Brother McDowell as the speaker, we disbanded, to meet the following morning in the Omaha Branch, where we had larger quarters.

Sunday was ushered in cold and threatening snow, but it soon cleared away. We of the priesthood were privileged to meet with Brother Richard Baldwin at 8.30 a. m. A very spiritual time was had, and we received much encouragement. Sunday school was well attended, being ably superintended by the local superintendent, Sister Rose Adams. The morning speaker was Brother McDowell, and once more did he raise his voice to young Israel of the latter days to heed the call of the Master. At 2.30 p. m. Brother McDowell made a target of himself in a round table discussion, where many problems of the church were discussed.

At 8.00 p. m. most of the district visitors had returned home, and those remaining were again permitted to hear Brother McDowell. Following this session, conference was declared adjourned, to meet again with the Omaha Saints subject to the call of the president.

J. E. STEELE, *District Secretary.*

Holden Stake Conference

The *Lees Summit Journal* of two weeks ago printed the following account of the Holden stake conference, held at Lees Summit Branch, March 4, 5, and 6:

Met in Lees Summit

The conference of Holden Stake of the Reorganized Church of Jesus Christ of Latter Day Saints was held in Lees Summit on March 4, 5, and 6. Holden Stake is a district, or territory, which includes the following counties in the State of Missouri, to-wit, Jackson (except cities of Independence and Kansas City), Cass, Lafayette, Johnson, Saline, Pettis, Cooper, Moniteau, and Cole, and the following counties in the State of Kansas, to-wit, Wyandotte (except Kansas City, Kansas), Miami, and Johnson. Headquarters at Holden, Missouri.

There was a large attendance at this conference, including Apostle C. F. Ellis, of the Quorum of Twelve of the general church, and Bishop Becker of the Presiding Bishopric of the general church, both of Independence; W. S. Macrae and F. A. McWethy of Holden, Missouri, who constitute the stake presidency; Bishop J. A. Koehler, the stake bishop; Elder C. F. Scarcliff, of Holden, Missouri, the stake Sunday school superintendent; Elder E. A. Curtis, of Bates City, Missouri, stake president of the Religio Department; and Mrs. D. J. Krahl, of Independence, stake superintendent of the Women's Department.

Through the kindness of the good people of the Methodist Episcopal Church of Lees Summit, their magnificent church basement, kitchen and facilities, tables, chairs, and equipment, were offered and given over for the serving of meals to the conference delegates. This was indeed a great favor to the local L. D. S. people, who have no facilities for taking care of this important function, and they are deeply grateful therefor. Deep appreciation of this friendly and helpful act was also felt and expressed by all the conference delegates, for such courtesy has never been extended to the conference at any other place in all the stake territory.

The hospitality of members of all the churches in Lees Summit in taking conference visitors into their homes to sleep and have breakfast was also greatly appreciated, not only by the delegates, but by the L. D. S. people here, who are few in number and were unable to care for the great number of delegates who came.

The opening session on Friday evening, March 4, was at first given over to instruction on stewardship by Bishops Becker and Koehler. Then the meeting was taken over by the Religio Department, the department for recreation and expression especially of the young people, and an enjoyable program was presented.

On Saturday a prayer service was held at 8.30 a. m. At

10.00 a. m. the business session was begun, and this lasted until late in the afternoon. At 7.30 p. m. a Women's Department program was given, which consisted principally of a playlet called "Every Youth," presented by the young people of Lees Summit.

On Sunday there was another prayer service at 8 a. m., followed by Sunday school at 9.30. At 10.45 Apostle Ellis preached to an overflowing audience. At 1.15 p. m. the priesthood of the stake had a short meeting, and at 2.30 p. m. the Walnut Park Orchestra, of Independence, Missouri, played for the conference, and a male quartet composed of members of this orchestra rendered two very fine numbers. Most of the visitors from a distance went home after this meeting, but there was a goodly attendance remaining to the regular Religio session at 7 p. m. and to hear the sermon from Apostle Ellis at the eight o'clock hour.

Altogether the conference was an inspiring and successful affair, and the enjoyment of all was marred only at the last moment by the fact that C. W. Childers' Buick sedan was stolen from in front of the church during the preaching service Sunday night, by some unknown person.

Wagner, South Dakota

March 16.—We were made happy and full of joy with the presence of Brother C. J. Smith, of Sioux City, Iowa, on Sunday, March 13, at which time he filled our souls with renewed vigor, reminding us that the good Master is mindful of his children and still cares for us. He did on this day pour out much power through his servant in presenting to us the plans and ideals leading toward the redemption of Zion, giving us much food for thought and reflection. At the evening hour he took for his text Matthew 11:28-30, and again the Lord's Spirit was manifested in power and much assurance, giving to us the knowledge that the Redeemer of Israel has and does and will care for those who labor and are heavy laden and will give them rest.

Here I must confess that words can not express our appreciation for services rendered us by this assistance from our brother of the priesthood. Many times local priesthood members can not minister to the spiritual needs of hungry souls which are many in this part of God's spiritual and moral vineyard.

May the blessings of God be poured on all his servants, and may they be permitted and assisted by his Spirit to bring forth the pearl of great price to those who are righteous at heart and seeking the light and truth, which is the Lord Jesus and his sound doctrine.

CHARLES W. HARE.

Pleasantview Branch

TRYON, NEBRASKA, March 17.—The Sunday school work here has been somewhat neglected of late, but it is hoped the Saints will rally and have a better record in the near future.

The rally day on March 6 was well attended, and a good crowd was present from North Platte. The Saints surely appreciated having them here and will welcome all who came to come again. A goodly number of nonmembers were present. The Saints from the west were missed at this meeting.

Local members and visitors and friends mutually enjoyed every meeting of the day. At Sunday school the young people's class was taught by Sister Jessie Morant, by request, this being a special treat for them. Other good workers from North Platte also taught classes. The testimony meeting was strengthening; good testimonies were given, and the Saints felt repaid for their effort to be present. The social family dinner was enjoyed by all, and after the meal the young people had a little suitable recreation. A little after two, the branch teacher announced a few songs. Half an hour later the house was called to order, and W. L. Sivits

was announced as speaker. A good sermon was delivered, many helpful ideas being given the Saints, which will aid and prompt them to live closer to God.

Our rally day meetings are looked forward to, not only by Saints, but by some nonmembers, and the branch president desires them to be continued.

Sister J. P. Johnson and son Kenneth are making their home at W. A. Stoddard's since their husband and father passed away. Brother Johnson was seventy-seven years of age, and was ill only a few months before his death. He is missed by all. He resided in McPherson County a good many years, then went to Independence, Missouri, returning in a few years to the sand hills. He was taken to North Platte to be treated by a doctor and for better care. Passed away there and was laid in the Ellis Cemetery.

The rally day, April 6, will be held at North Platte, Nebraska, on Tenth Street, two or three blocks west of Locust Street, in the Adventist Church. It is hoped the isolated Saints will try to be present.

Pleasant Valley Branch

LUCASVILLE, OHIO, March 15.—At this writing we are much encouraged because of the good news from our district conference session, held at Ironton, Ohio, February 19 and 20. A number of our Saints attended this conference and report a wonderful and profitable time. This brings happiness to those who were unable to be present, and all rejoice in the knowledge that the good Spirit was present to direct in the affairs of our business meeting.

We are enjoying some good prayer services and seem to be abundantly blessed with the Master's Spirit.

The hours of our church services are as follows: Sunday school at 9.30 a. m., prayer service at 11. We have a fair attendance at these services. On account of bad roads we have no midweek services, but hope to start them when the roads are better. We are planning to make some much-needed repairs on our church building, such as building flues and painting the roof.

The meeting at West Portsmouth proved not very good in interest. Some, however, manifested a desire to read the Book of Mormon. We hope the missionaries will bring the tent there next summer.

Brother Shirdan E. Crabtree, who has been sick for ten weeks, is not improving as yet. Forest Crabtree, son of Brother and Sister May Crabtree, who has been ill for some time, is recovering. We think he will enter the church when he gets well.

Brockton, Massachusetts

The work in Brockton is still progressing, slowly but surely. Brother Herman Chelline has been laboring here about a month and a half, and we feel interest has again been revived in the membership. Elder Chelline has preached some powerful sermons thus far, and many have been strengthened by his ministrations.

One night in February a number of Saints journeyed down to Brother and Sister Benjamin Chase's home, in Duxberry, and spent a most enjoyable evening. Brother Chelline preached an interesting sermon, and our good brother and sister felt strengthened and encouraged. After partaking of a buffet lunch, served by Sister Ada Chase and Sister Elizabeth Thayer, the Saints journeyed home. We have cause to remember this trip for the spiritual blessings enjoyed together.

On Sunday afternoon, March 6, we motored down to the home of Brother and Sister S. A. Rudd, of Cohasset. Here Elder Herman preached a very touching sermon on "The pattern." Here, too, we received a blessing, and Brother and Sister Rudd were deeply touched. There is found, no matter where we go, that same spirit which is always encouraging and opening the way for better things.

During the past year, Brockton has lost quite a few members by transfer and death, and each one is missed a great deal.

The Sunday morning service is very well attended, and during this service the junior church is held in the basement of the church under the leadership of Sister Alice Crowell and Sister Linda Matson.

Brother Donald E. Crowell and Frank Kitchill constitute the superintendency of the Sunday school. Teachers are active; and the general feeling is one of optimism and a steady growth.

The Department of Recreation and Expression has its study class Sunday evening prior to the preaching service. Brother Harold Garfield is the teacher. The young people have had several social occasions. The children have also had several parties and seemed to enjoy themselves.

All in all, the Saints here feel that God has blessed them over and above their needs. May he help us to become so wrapped up in our work that all can say as did the prophet of old, "Here am I. Send me."

Home Department

Nursery Work in Lamoni, Iowa

When the suggestion first came to me to start the work in Lamoni, among the pre-school aged children, I felt a hopeful feeling and the sweet assurance that God would be near always to enable me to be of the most service possible to these little people whose faces sometimes look up into mine, and I am forced to think they look like flowers with human souls. They are such a blessed delight to work for; and to try to understand their behavior is not an unpleasant task. They are so godlike—we know that only a few months ago they lived with him and that their pure, tender hearts are eager to find those who will try to give them the most heavenly environment. Many times I think I feel myself almost trembling under the weight of the responsibility that rests upon those who choose to teach the small child.

Doctor Bird T. Baldwin, of the University of Iowa, in his lecture before the great meeting of the General Federation of Women's Clubs, held in Des Moines, last week, urged the mothers who had developed to more mature life, to seize the opportunity to study and qualify for this all-important field of service, and promised us that he would soon have a course ready to offer those who were unable to take the actual school work there in the university, but could study at home. It is the first university we have learned about which has a correspondence course to offer to those who want to qualify for service for the child under five.

In September of the present school year, Lamoni offered an excellent opportunity for nursery work, and periods were used during the morning hours on Sunday. The first period began at 9.30 and included the child up to four years; the second period, 11 to 12, included the child up to eight years. This proved quite successful, and so the president of the Department of Recreation and Expression asked for a nursery for the children of this society; and since it is held from 6.30 to 7.30 in the evening, we established one for this hour. Then the mothers who wished to take up class work for the school year, but were unable to attend the college, decided they would like to meet in some convenient place during the week. Hence they chose the study of parentcraft and brought their babies on Friday afternoon, that while they were interesting themselves in the study of parentcraft their babies could be made most happy in the nursery room. So at this time there have been established four nurseries. And the parents as well as the babies are very happy. There is prospect of the fifth nursery being established soon, for the women are thinking some of taking up the study of household management.

I feel glad to tell you we are busy and happy, and I know you will want to hear about our progress. I promise to write again.

DONA CLARK HADEN.

Detroit District

The work is progressing very nicely throughout the district, with a very definite trend toward a practical application of the Christian religion to the practical things of life.

On February 13 was held at the Detroit Central Church what has been said to be the best one-day conference ever seen in the district. The occasion was the choosing of delegates to the General Conference, which of course occupied but a very short time. The rest of the day was devoted entirely to music, orchestral, vocal, instrumental. Each branch in the district was represented and assigned a period for its work, and it must be said that better music is very seldom heard, not alone from the technical standard, but from the spirit of consecration which was felt by all present.

The day was opened by a program of eight selections by the Flint Orchestra under the direction of Charles A. Everhart. The contribution of the Pontiac Branch was given by a family of colored Saints and by District Missionary H. A. Koehler, who played and sang several numbers. The Orion Entertainers, under the direction of Sister Mona Schaar, made the contribution of the Orion Branch and added materially to the sum total of the success of the day. Some very fine choir work was enjoyed, which was the contribution of the Detroit Branch under the able direction of Sister Henrietta Davis. We should not fail to mention that the credit for the accumulation of the wonderful array of talent for the day is due our district musical director, Sister N. C. Holden. Many expressed the hope that this is just the first of many such musical feasts.

A young people's convention was held at Detroit on February 26 and 27, the program for which was prepared by Carlisle Whitehead and was a source of inspiration to our young folks. During the convention Professor Henderson, of the University of Michigan, spoke on the topic, Human nature and the changing order."

On February 28 a banquet was held for the priesthood and their wives of the Detroit Branch, of which you will probably hear more detail from Detroit.

Plans are under way for the Detroit District and the Eastern Michigan District to unite with the Southern Michigan and Northern Indiana District in a joint reunion. Further developments of this will no doubt be published when plans have crystallized.

In this connection it would be well to state that having received the resignation of Brother D. S. McNamara, who held the office of superintendent of Department of Recreation and Expression, and as member of the reunion committee, we have appointed Brother Carlisle Whitehead as superintendent of the Department of Recreation and Expression and Elder J. Charles Mottashed as member of the reunion committee. Brother McNamara has for the time being located in Independence.

Flint recently had the pleasure of a week's series of services conducted by Apostle E. J. Gleazer. Brother Gleazer's sermons stirred up considerable enthusiasm as he discussed from various angles, "Raising the ensign."

On March 13 Apostle Gleazer and the writer met the teachers of the district at Pontiac and reorganized them into two quorums, having territories in the northern and in the southern parts of the district, respectively.

Elder Clyde Gault has been conducting missionary services at one of the outlying points of the district, and there are possibilities of a Sunday school being organized at Ann Arbor. Arrangements have been made whereby Elder Albert T. Leighton, of Clio, Michigan, will make at least one trip a month to our smallest branch, located at Otter Lake, presided over by William McTaggart.

We can not help but remark that we are receiving the finest cooperation from all points in the district, and with this spirit prevailing we can not help but make progress.

ARTHUR DUROSE, *District President.*

The Reading Problem

Intense interest in an article published in the SAINTS' HERALD of March 2 on "The menace of trashy literature," by Delphine Bozarth, has prompted me to add my contribution. Sister Bozarth thinks this so-called literature is as serious a menace to the welfare of our homes as any of the other vices, and I heartily agree with her.

The results of the liquor- and tobacco-using habits are apt to show in such a striking manner as to compel our notice and to stir us to remedial action. In the habit of reading trashy literature, it is different. The poison sucked in through the brain works on the soul, on the character-forming processes, in so insidious a manner as to pass unnoticed, often, even to the victim himself.

This word *insidious* is used, sometimes, in connection with tuberculosis; it means, operating secretly. The person affected may appear to be in such good health as to deceive even the physician, and yet the dread disease may at the moment be sapping the life of the victim. By the time the doctor and all concerned are convinced of the presence and damaging influence of the disease, it is often too late to do much.

In this manner, poisoned and perverted views clothed in gay apparel, masquerading in attractive magazines, may work so secretly on youth in the character-forming period as to pass unnoticed. Let us not permit trashy literature to get in its innings on us. Let us wake up! Just being a Latter Day Saint will not save our boys and girls from the taint of this vile literature. We will have to unite against it.

Sister Bozarth may be right when she says that this serious problem "perhaps has not even been recognized by the majority of people." Can it be that our own people are "sleeping on their rights" again?

But I do know that in my own experience, almost everywhere I go, and in almost every organization outside the church with which I am affiliated, there is very much concern about unclean literature and even a definite and constructive program work against it.

In our homes, when we protest against the reading of bad literature, we are often called upon to answer this retort: "But Mrs. Prouty, they are true"; or, "Well, mother; they are true stories"; and I confess that I was "dumb," as they say. At last what I consider good material came to me. Some months ago I heard at a W. C. T. U. county institute a very good paper by a minister not of our church. His arguments, to me, were convincing, and I want you to have them.

"Yes," said he, "the garbage can is true, and even necessary, but you would not think of eating the things it contains or of feeding your family out of it." Also rain and mud are true and real, but no sensible person, dressed in pure white, or Sunday best, would think of rolling himself in a mud puddle. So, it seems to me, it is with the brain. One can not drag the mind through literary filth and expect it to come out just as it was, unharmed. Here is work that each one of us can do, right in our own home.

I will relate a personal incident which happened last summer: A mother, not of this church, my very good helper, came to me in great distress about her boy. He was reading magazines which her mother-heart told her were not good for him. These books had been left by a former tenant of the house, and she had failed to destroy them. It was a hot day, and we didn't need the fire, but we put them all in the furnace. Then I gave her an abundance of wholesome magazines and books, among which was the *Youth's Companion*. He had simply been gorging on the sensational, but if he missed it he did not mention it, and turned to the substitute with equal interest and even decided to subscribe for the *Youth's Companion*. Often we look over the fence or into some far-distant pasture and for some grander work when our real task is by our side.

I believe that in all our church organizations for the young, the program makers should include definite, constructive,

educational suggestions, to be carried out along the lines of selection and recognition of proper books and magazines. The women's organizations could help a lot by making it a part of their program work to look out for their own homes and the homes of their neighbors.

Why can not we hear from some more of you? Give us some real helps, arguments, or plans.

GRACE M. PROUTY.

COUNCIL BLUFFS, IOWA, 1281 East Pierce Street.

New Branch in Indiana

MISHAWAKA, INDIANA, March 15.—About one year ago a Sunday school was organized by a few Saints resident in South Bend and Mishawaka. This followed a series of meetings conducted by Elders Farrow and McKnight. February 12, 1927, a branch was organized, with a large crowd in attendance interested in its organization. The crowd was not large when it is compared with what it might be, but it was almost treble our Sunday school number when first organized. It was a thankful, happy people that witnessed this organization, and we trust with consecrated effort the good work will go on. At least the gospel is being preached as a witness in the large cities.

The district officers helped wonderfully at the time of our organization by being present and presenting the work of each department. Their assistance was truly appreciated. We want to especially mention the work of District President George E. Harrington. He is a tireless worker and visits in all homes, rich and poor. This has a drawing influence which can not be exerted more strongly any other way. "If the church has any more of these faithful veterans in the gospel work, we hope they will send them to Southern Michigan and Northern Indiana District." This was spoken in reference to the work of Brother Harrington and Brother C. J. Hunt. The work of our young brother, Percy Farrow, also has been appreciated, and we trust that Sister Farrow may soon be restored to health that he may again be able to be in the vineyard. The labor of all is needed, and we felt proud of our district workers as we witnessed their efforts while here.

We believe the work is onward. All meetings are well attended. The Sunday evening service has not been as well attended as others. This, we think, is due to the distance to church, many having to drive five or six miles; and as all the Saints are working people and small children are in many homes, they do not always make the effort to be present at the Sunday evening service.

There has been quite a little sickness in the branch. Flu and colds have been prevalent, and this also has affected the attendance to a large extent. Even now the attendance in the evening is about two thirds of the membership, while at Sunday school and morning service it exceeds the membership by quite a percentage.

The evening of March 4, a box social was given at the country home of Brother and Sister Coonfare. A large crowd was present, and about thirty-two dollars was realized toward a piano fund.

Two young brothers were ordained at the organization of the branch. Brother Lee Coonfare was called to the office of priest, and Brother Forest Myers, deacon.

We feel we can see evidence of the hand of the Lord moving in behalf of his Saints in many ways. Brother Freeman had been working thirteen-hour nights every night of the week. The week following the organization of the branch, he was given a transfer and changed to day work, with Saturday afternoons and Sundays free, as a rule. This makes it possible for him to attend nearly all of the branch meetings. We are satisfied with a prayerful people and God's power manifested that nothing will hinder the onward progress of the work.

MRS. C. B. FREEMAN.

Independence

Stone Church

The young people's prayer meeting at half past eight Sunday morning was attended by a goodly number of representatives of the present generation. In charge of Brothers Robert Hampton and D. O. Cato, a meeting of peace and mutual profit was enjoyed. The Wednesday evening prayer services are proving more and more interesting. All young people are invited to come and take part.

Sunday morning was cold and misty, and Sunday school was begun by singing "Sunshine and rain." Associate Superintendent G. S. Trowbridge in the opening remarks touched upon the necessity of order and concentration in meeting and study, that each may receive instruction from the still small voice, heard by the Prophet Elijah.

The nursery having twice as much space as before, though not entirely finished was open for service Sunday morning.

In the cradle roll room a mothers' class will be started next Sunday, taught by Sister Alice Burgess. Each mother may bring her baby to the nursery for care during the lesson hour.

The intermediate department is to be commended for its record of the last three Sundays. It has stood highest in the Sunday school in percentage of total enrollment present and number of perfect classes.

With the singing of "Where wilt thou put thy trust?" the eleven o'clock service began for the audience visible as well as invisible. Elder J. W. Paxton offered prayer, and the organ offertory, played by Robert Miller, was "The prize song." The anthem rendered by the choir was "God is love," and Mr. Albert Brackenbury took the bass solos.

The morning's discourse was by Apostle Myron A. McConley, pastor of Los Angeles Central Branch, who took for his text 1 Corinthians 3:9: "For we are laborers together with God." Beginning his sermon with the object lesson of the great reclamation program which is being carried out throughout the West to harness the vast forces of nature to be utilized for man's needs, he showed how much greater is our task to reclaim humanity to greater spiritual possibilities. In a few years the deserts of Arizona will bloom with the flowers and fruit for which southern California is famous, as a result of reclamation, but to us is given the task of making mankind the partakers of the love and wisdom of God, lovers of truth, honor, and justice, and developing each individual to higher and truer manhood, modeled after the divine Pattern. Gospel reclamation is our work. As laborers together with God, it behooves us to remember what attributes are required of God's helpers: "And no one can assist in this work, except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things whatsoever shall be intrusted to his care."—Doctrine and Covenants 11:4. As workers for Christ, we must have faith, hope, and charity, tolerance for the belief of others, enthusiasm in our work, and brotherly love. Rising above our difficulties and disappointments, we must go unto perfection, helping mankind by giving to him the angel message, the message of international love and agreement. Then Zion shall be a reality.

K L D S Sunday Activities

Bible study hour was conducted by K L D S Radio Pastor Ralph W. Farrell; music furnished by members of the junior department of the church under the direction of Mrs. Bertha Burgess. Story by Miss Ella Jones.

The three o'clock radio church was conducted by Reverend Silas P. Bittner, of Saint Peter's Evangelical Church, Kansas City. Music for the hour was presented by the Saint Peter's choir.

K L D S radio vesper service had music arranged by Mrs. Luella Wight, of Kansas City, and was presented by a group of children from the Central Latter Day Saints Sunday school, Kansas City. Sermonet was by Elder U. W. Greene.

At a quarter after nine the Latter Day Saint studio service was broadcast. Music was by a ladies' quartet composed of Thelma Vincent, Mrs. Paul Craig, Hazel Moler, and Elizabeth

Okerlind; a male quartet consisting of Edward Brackenbury, Neville Cool, Paul Craig, and Frank Russell; and by Mrs. Ed. Harrington, soprano; Dorothy Koehler, organist. Sermonet, Apostle E. J. Gleazer.

Evening Services

Following the Religio lesson period Sunday evening was the elimination contest between Spring Branch and the Stone Church in the humorous reading. Brother Francis Holm, superintendent of the Religios in Zion, was in charge. Miss Rilla Leeka, Stone Church contestant, read "Ten minutes on a street car," and Mr. Oscar Winslow, from Spring Branch, read "Do married men make the best husbands?" The judges Cyril E. Wight, George Bartholomew, and John F. Sheehy rendered a unanimous decision in favor of Miss Leeka, who will represent these two districts in the contest to be held during conference.

At twenty minutes after seven song service began, directed by Elder John Sheehy. A special feature of this service was a number rendered by the junior choir of Central Kansas City Branch, directed by Sister Luella Wight. The choir had come over especially to sing over K L D S. These children are the champions of a recent contest for junior choirs held in Kansas City, and their song was highly appreciated by the Stone Church congregation.

Preceding the lecture of the evening were the hymn, "Glorious things are sung of Zion," prayer by Elder C. Ed. Miller, and an organ offertory. Then a letter written by Brother Joseph September 21, 1894, to Brother Hubert Case concerning his mission to the Society Islands, was read by Brother Miller. A bass solo, "The holy city," was sung by Brother Albert Brackenbury, and illustrated on the screen.

Brother Hubert Case was the evening speaker, giving an illustrated lecture of the work in the Society Islands. Pictures of Glaud Rodger, Thomas W. Smith, and L. R. Devore, and other early missionaries were shown, and sketches of the work each accomplished were given by Brother Case. The audience enjoyed seeing a picture of the *Evanelia* and hearing the account of the voyage of this small boat from San Francisco to the Society Islands' mission in 1894. On board were seven souls, including Brother and Sister Hubert Case and Brother Joseph and Sister Emma Burton. The trip took thirty-five days. Groups of natives at work, worship, and at their feasts were shown, as well as some of the beautiful tropical scenery and vegetation. Elder Case will continue his lecture next Sunday evening, bringing in some personal spiritual experiences.

Elder and Sister Robert J. Farthing, missionaries just returned from the Society Islands, were at this service, and Sister Farthing sang, "Give me thy heart," in the Tahitian language. Three years and four months ago Brother and Sister Farthing left Toronto, their home, on their first mission. The Saints of Independence were glad to make their acquaintance and welcome them back to America.

"The Temple Hill" was the moving picture of the series, "A pilgrimage to Palestine," shown to conclude the service, and proved to be edifying and interesting.

During the course of last week members of the First Presidency, Presiding Bishopric, and Quorum of Twelve arrived in Independence to be on time for the opening session of the Joint Council. They are all here now, and many members of the seventies as well as other conference appointees are to be seen on the streets and in the places of worship.

"The Fool," a four-act play written by Channing Pollock, will be presented by the White Masque Dramatic Club to the people of Independence at Memorial Hall, April 1. The White Masque Dramatic Club is composed of young Saints interested in dramatic art, and their effort deserves the patronage of Saints and friends. Admittance fifty cents.

Second Church

The young people's prayer meeting has been changed to 8.15 Sunday morning. The attendance March 20 was light, but the intense interest and splendid spirit were good to see and sense.

Brother Glenn Davis was present at Sunday school and

made a short but interesting address. Second Church claims Glenn as one of its own, yet is glad to see him actively engaged wherever he is found.

The eleven o'clock hour was taken by the pastor, whose subject was the importance of little things and common virtues and talents.

Sunday evening Bishop Albert Carmichael was the speaker, and his work was well received.

Liberty Street

Apostle J. F. Curtis was the speaker at the eleven o'clock hour Sunday morning. In his discourse he propounded and analyzed the great need for preparation and qualification, fitting ourselves for our work in life. Clearly and logically, he brought out the necessity of knowing the law of God, the doctrine of the church, and practicing it. The differences in teachings and practices of the Reorganized Church and the Utah Church were presented to his hearers, woven in with the narration of several personal missionary experiences.

At the evening hour, following the Religio, Apostle Myron A. McConley occupied the pulpit, using as a subject, "Unity and brotherhood." Calling to mind the statement, "If you are not one, you are not mine," he related the incident when Jesus was asked what was the greatest commandment, and answered, "Thou shalt love the Lord thy God, with all thy might, mind, and strength, and thy neighbor as thyself." His entire discourse led to the emphasis of unity and brotherhood among the people of God before the great program which lies immediately before us can be carried out in its beauty and perfection.

Liberty Street was especially favored on this Lord's Day in having two of the apostles as speakers. Each left with the members of this district many ideas and issues for consideration and reflection.

The Silver Wing Temple Builders were entertained at a Saint Patrick's buffet luncheon by their leader, her mother, and daughter, Friday evening, March 18. Guests of honor were Sister Alice Cowan, superintendent of women in Zion, Miss Nellie Sampson, supervisor of girls in Zion, Miss Blanche Sampson, and Miss Estella Wight. A happy time was enjoyed by all.

Walnut Park

Bishop Carmichael was our forenoon speaker Sunday on "The fundamentalist and modernist"; on the need of planting our feet on fundamental or solid ground; on stewardships as a profoundly fundamental principle; on the fact that the human mind has not yet been able to grasp the wonderfully fundamental nature of God's work; that the things of God are understood only by the Spirit of God. We were directed to study the Bible as a truly scientific standard—scientific in that it is assuredly a collection of genuine facts and truths.

The regular choir sang for this service, "How beautiful upon the mountain," with solo parts taken by Mrs. R. D. Weaver and Fred Horn. Brothers Marshall Martin and Roy Roberts were in charge of the meeting.

In the evening Pastor Glaud Smith and John A. Taylor were in charge, and another excellent sermon was delivered by Apostle E. J. Gleazer, from Isaiah 29. He explains the marvelous work and a wonder as being, not only the bringing forth of the Book of Mormon and establishing a church teaching the fullness of the gospel, but the marvel still continues; a voice is still speaking from the dust in every archaeological discovery made—every relic found in the earth. Moreover, the application of the whole gospel law to our lives will bring about Zion conditions which will be a marvelous accomplishment in the eyes of the world. And those who fight the Zion plan—stewardships—will be as "the dream of a night vision"; they will awake to find they are still hungry and have accomplished nothing.

East Independence

On Sunday, March 13, Brother Albert Thatcher, jr., was the morning speaker, talking along the line of gospel love and the necessity of obedience in order to progress and be

truly happy. The evening discourse was delivered by Brother Harry J. Friend.

Last Sunday Elder F. A. Cool, of the Stone Church District, preached in the morning, his effort being supplemented by that of Brother E. T. Atwell, the evening's speaker. Both devoted their attention and consideration to the organization of the church and the necessity of a leader to oversee and supervise the activities of the great group of Saints.

The Spring Branch circle of Parent Teachers' Association gave the Religio program last Friday night. It consisted of an interesting dialogue and several songs and readings. The program was good, but the crowd was smaller than usual, due to disagreeable weather.

Spring Branch

The theme for the 8.15 prayer service Sunday morning, March 13, was "What has the gospel done for me?" After several prayers and songs, this theme won a response of sixteen testimonies. A good spirit prevailed throughout the service. Twenty-four were present. Brethren Badder and Mabbott were in charge.

At Sunday school, with one hundred and thirteen in attendance, a profitable hour was spent. Brother Tankard reported thirty-two perfect classes during the month of February.

Sister George Gould, representing the superintendents of Sunday schools in Zion, distributed questionnaires to the teachers for their views as to what should be the religious, social, and physical qualities of teachers, also their classroom management. The consensus of opinion, together with those of all other teachers in Zion, is to be used as a basis of standard for teachers. Brother George Sutterfield played a saxophone solo at the close of the study hour.

Introductory to the preaching service, Sister Rosamond Filson played one of Chopin's preludes. Invocation was by Brother George A. Gould. Then followed a vocal duet, "The Lord is my shepherd," by Sister Frank Goode and Mary Fields. As a scripture reading, Doctrine and Covenants 108:1-6 was read. Sister Goode sang, "Enough to know," by Francis S. Clare, and the anthem by the choir, "O Lord, I will praise thee," closed the special musical features.

Brother Ammon White preached a splendid sermon, using as a basis the theme of the above mentioned duet, "The Lord is my shepherd."

Ninety-three attended Religio Friday night, March 11. The program was given by Sister Nord's Class. Next Friday's program will be given by the young people's class, and they are working hard to capture the prize.

At the evening service of Sunday, March 13, a rather small crowd greeted Brother Hartshorn to hear his able discourse on "He saved others." Brother E. C. Harrington and wife and Sister Parsons furnished special vocal numbers.

Considering the inclement weather on Sunday, March 20, a goodly number were out to the quarter after eight prayer meeting. Every minute of the hour was taken up in song, prayer, and testimony. Elders W. F. Smith and John Soderstadt were in charge.

One hundred and twelve were reported at Sunday school. On account of oversize of some of the classes, the question of organizing a class for the young married people was brought up. This matter soon will be decided. The superintendent stated that some of the unmarried young people might be eligible if they would "make a declaration."

Nearly a full house greeted Brother E. J. Gleazer at the eleven o'clock hour. His text was taken from Matthew 26:58: "Peter followed him afar off." He suggested that it is better to follow afar off than not at all, but that Peter suffered much more by following afar off than he would had he manfully taken his place by the side of the Master and even had to share the revilings and insults that Jesus had to bear, which in the fulfillment of duty would have been sweet compared to the stricken consciousness of having failed the Master in his hour of trial.

As a prelude to this service, Rosamond Filson played "Simple confession," after which Brother Ernest Smith of-

ferred the invocation and the choir sang, "My great Redeemer's praise."

Thursday night, March 17, the choir members with their families and a few invited friends gathered at the church for a social evening. A thirty-two foot table down the center aisle was improvised for the occasion and a bountiful lunch was provided by the sisters. An enjoyable evening was spent. To help meet the expenses incurred in the choir work, after the repast each one's feet—not girth, luckily—were measured and a charge of a cent an inch was made, netting about five dollars and twenty-five cents.

Sunday evening Brother James Gault preached on the subject, "Is the church safe?" using as material for his talk the compiled answers of the ministerial conference held in January to the questionnaire that was submitted to each member at that time. His conclusion was that with the attitude of our young people as a whole and with the church in the hands of its present body of men, it is undoubtedly safe.

Added to our equipment during the past week was a fine, new oak pulpit, built and presented by our skilled brethren, D. D. McClain and Henry Badder. Also a new music stand was presented by Brother Ernest Smith, and a beautiful tablecloth and cover for sacrament table by Sister Thomas Reese. These are all greatly appreciated by the members of the district.

Englewood

A splendid sermon was delivered to us on the morning of March 13, by President McDowell. His subject being, "Keeping the faith," he showed very plainly how the young people can not go on without the older ones, nor can the older progress without the younger generation. He spoke beautifully of the work of the older members of the church, especially mentioning Brother Turpen and Brother Terry, not leaving out his own father and mother.

The evening speaker of March 13 was Elder E. A. Thomas. On March 6 Elder Lyman Fike was the speaker at the evening hour. On the Sunday previous Elder Fike spoke in the morning and Elder Earl Moore in the evening.

The midweek prayer meetings have been discontinued at the church and are to be held in the homes of the Saints instead. On Wednesday evening, March 9, a number of Saints met at the home of Brother and Sister Hamilton. All enjoyed a great amount of the Spirit of God.

Sister Hamilton has been chosen as the young women's supervisor.

Kansas City Stake

Central Church

Sunday was somewhat cooler than the previous one, but the activities of the day were in charge of the Sunday school stake officers, it being stake Sunday school institute day, and there was a goodly attendance at all meetings. All fourteen local churches were represented.

Sunday school was in charge of local officers, and after a splendid lesson study in all departments, a male quartet, comprised of Roscoe Hampton (our Sunday school chorister), Henry Hampton, Bill Blankenship, and Paul Clark, very ably rendered "Just for today." We were very much pleased to welcome the return of Sister Blanche Edwards, after a visit of some eight months to her home in England. She gave a very interesting talk to the Sunday school, giving a brief sketch of her journey, of her visit with the Saints there, and of her joy in the privilege to return to the United States and the hopes that lie before her in her work for the church.

The eleven o'clock service was in charge of Brother Seth S. Sandy. The congregation joined in that wonderful hymn written by the poet, David, "The Lord is my shepherd," after which prayer was offered by Brother Alma R. White. The choir rendered the anthem, "Hast thou not known!" to a listening and appreciative audience.

Brother Cyril E. Wight then delivered a most excellent discourse in his clear, precise way, stressing particularly the point that we build higher, bringing to mind some of the

wonderful accomplishments of those that have given their lives over to science and service to mankind.

At 2.30 the service was in charge of the stake Sunday school superintendent, J. Ray Lloyd. Brother Roland Blair rendered a very beautiful organ prelude, after which General Superintendent Charles B. Woodstock gave a very fine address to the Sunday school workers present, which we feel will prove very beneficial to everyone. It has been the aim of the officers to produce efficient and skilled workers in the various departments of the Sunday schools, and these institute sessions are proving a wonderful assistance in all departments.

The 7.45 service was in charge of Local Superintendent Burdette Root. The congregation very feelingly sang, "We're marching to Zion," after which Brother Cyril Wight offered the invocation. The choir rendered "Recessional," by Kipling, and the remainder of the service was occupied by Sister Blanche Edwards. She took as her theme of the evening, "Study," and very capably delivered a discourse in which she made everyone present realize how both individually and collectively we have failed to adhere to the request of the Lord. Away back in 1833 he asked us to "study" that we might become the light of the world! She pointed out that if we would but pull ourselves together and study we would be able to reach out and push back the horizon and understand and comprehend the glory before us; that if we would study, our hearts would be wide instead of narrow, and our souls would become deep. She stated that forty per cent of our time should be spent in occupation, twenty per cent relaxation, fifteen per cent general culture, fifteen per cent current events, and ten per cent in higher thought. With these thoughts burning deep in the soul of each one, we are sure new resolutions have been made, and more of our people will be found occupying their time in study that they might attain a knowledge of history of the kingdom, a knowledge of the laws of God and man, and become acquainted with all good books, that we may prepare the next generation to build better and higher, that Zion might be redeemed.

The young people of Central are enjoying splendid prayer meetings, holding their regular monthly prayer service on the second Sunday evening of each month. The I. X. L. room has been well filled, and a goodly interest is manifested. The meetings have been full of enthusiasm, and the Spirit.

The junior and intermediate departments, under the direction of Sister Cyril Wight and Sister Maude Gunsolley, are preparing a radio program to be broadcast at the vesper service next Sunday evening. These young people are heeding the counsel given by the Lord, that they cultivate the gift of song, and are rendering a very able service to the church. Their leaders have been untiring in their efforts to bring out the very best possible in them, and have been rewarded for their work in being able to see them competently render the songs of Zion.

Malvern Hill Church

We were much pleased with the increase in the attendance at Sunday school on March 6. We were especially pleased with the new pupils in the junior department who have been enrolled in the religious day school, as this shows that our work with the religious day school is gradually bearing fruit.

The sacramental meeting was in charge of Elder George Sherman, and was good, the Spirit of the Master being present.

Brother Sanders preached in the evening, and though some were prevented from attending because of sickness, the service was reported well worth while and was enjoyed by those privileged to hear.

The work at the religious day school is increasing in interest, and the community interest in this project seems to grow steadily.

Midweek prayer services were held at the homes of Brother and Sister Harry Ringer and Brother and Sister Marks.

The Women's Department met on Friday, March 11, at the home of Mrs. Rose. The previous week the following people had attended the mid-west conference for pre-parental

education held by the Children's Bureau of Kansas City, Missouri, and the Child Research Bureau of Kansas: Sister Allen, Sister White, Sister H. J. Bootman, Sister George Sherman, and Brother and Sister J. Ray Lloyd. At the morning class period, they were given a very edifying and interesting report of some of these meetings by Sister Fern Lloyd. They are made glad when they see so many of our people identifying themselves with the many progressive movements, such as this. In the afternoon the women, co-operating with the Sunday school, made some bags for sacrifice money.

The community program on Friday night was enjoyed. One outstanding feature was a series of pantomimes by three young ladies not of the church membership. Their contribution was surely appreciated. They are now introducing more recreation into the community programs, and next Friday evening the entire time will be given over to games and supervised play.

They were pleased to have Elder C. B. Woodstock, general Sunday school superintendent, visit them during a part of the Sunday school hour. His words of encouragement and counsel were appreciated. Some new pupils came out for the junior department. The program for the Sunday school was given by Elder George Sherman's class, and consisted of an excellent reading by Elder W. O. Hands.

Brother Sherman preached for them in the morning. He presented some splendid ideas on the subject of his choice, Faith; and the thoughts expressed should stay with them to their benefit.

The Religio meets each Sunday evening at half past six. The Book of Mormon is the principal subject of study for these sessions. Sister Mary Ringer is the superintendent.

Sister White gives us a special musical number each Sunday evening. This is a splendid contribution. Sister Crinklaw was ill last Sunday, and was greatly missed by all. Elder F. V. Elliott preached in the evening on the subject: "Why I am a Latter Day Saint." Although the Sunday school institute was on in the Central Church and they had encouraged all who could to attend, some nonmembers were present and made up a good audience.

The religious day school met as usual on Wednesday. We can not tell all the interesting things about this school each week, but this week we would like to mention the fine work that Elder Ralph W. Farrell, of Independence, is doing with the seventh grade boys. He has gained their confidence and is helping them, as only one man in a thousand could do, to get the proper ideals in life.

Armourdale Church

On the 11th inst., Brother W. S. Zink, of the Second Church, addressed the Religio. His talk was very interesting.

On the 13th Elder J. Ray Lloyd, stake superintendent, and Elder C. B. Woodstock, general superintendent of the Department of Religious Education, visited the Sunday school, and at the 11 o'clock hour Brother Woodstock discoursed on the theme of education very forcefully. These brothers are invited to pay a call whenever convenient. At 7.45 Brother J. W. Gunsolley gave an illustrated lecture on the evil effects of narcotics, tobacco, drugs, etc., to a full and appreciative house.

Argentine Church

The speaker at 11, March 13, was Bishop F. B. Blair. At 7.45 the occupant at the sacred desk was Patriarch Ammon White, who made an entertaining talk on the subject of prayer.

The speaker at the morning hour March 20 was Elder B. J. Scott, of Independence, who made a sixty-minute talk which was only too short, making comparisons between ancient miraculous instances and those of the present day, especially those occurring in our church. His audience was agreeably surprised at the astonishing things recounted.

At 7.45 Brother Ralph Gould occupied the sacred desk.

Saturday evening a social gathering was had at the home of Sister Earl Foster's out at the Kanview Addition, when about fifty, including some of their friends not of our faith, made merry with a tacky party. The grotesque attire of many was the subject of much comment.

Bennington Heights Church

Last Friday evening we held our March birthday party. Because of the rain, there were some who were unable to attend. However, there were enough who braved the weather to make the social gathering a pleasant one.

Among those who celebrated birthday anniversaries in March is Brother George Walker. Brother Walker is a Civil War veteran and says he voted for President Lincoln. Although he is past four score years of age, he refuses to admit that he is an old man, but insists he is still a boy. He attends church regularly, and in the last twelve months he was absent from Sunday school only nine times. He is always glad to see the Saints and is always cheerful.

The elders were called last Sunday to administer to the infant son of Brother and Sister Alvin Edwards. He is very sick. Sister Pearl Ladd and Sister Mary McCarrison were unable to attend church.

Joseph Ladd, one of our young brethren, has been advised by his doctor to go to Arizona for his health. As he is not acquainted in that State, he would like to hear from the Saints in Arizona so that he will not be entirely among strangers there.

Sister Glenn Beaman and her children are here from Chicago to visit her husband's parents. She expects to remain here until after General Conference.

Elder H. W. Gould preached last Sunday morning, and in the evening Elder Ross Higdon of Second Kansas City was the speaker.

Of Stake Interest

The Priests Quorum, Brother E. P. Sanders, president, has secured the services of Elder F. V. Elliott as teacher, the present subject being public speaking. The next meeting is the 29th of March at Central Church. Brother Elliott proves a very efficient instructor.

Lamoni Stake

Lamoni

The calendar of evening services at the Brick Church for this month has been attracting good-sized congregations. On the first Sunday of the month was held the program for the installation of the new grand piano with the Oratorio Society appearing in concert and Apostle D. T. Williams speaking upon "The power of music." On the second Sunday, the Lamoni-Graceland Orchestra, directed by J. H. Anthony, appeared, assisted by Florence Thompson, reader, and George Anway, tenor. On last week was scheduled an illustrated lecture on Palestine by Apostle Paul M. Hanson.

The concert by the orchestra was given as a home talent number of the Lyceum Course. In previous years this annual program has been held during the week, but this year the committee decided that the community nature and the religious potentialities would suggest its being given as a Sunday evening service. A few remarks relative to the religious mission of music furnished a setting for the concert and led to the invocation that was offered by Elder E. Dewey White. The program was considered one of the best of the orchestra's offerings with respect to selections, balance, and general rendition. The appreciation of the congregation was well expressed in the quiet decorum and attention.

Miss Thompson read "The neighbor," an adaptation of the biblical story of Dorcas. It is a simple narrative of an unpretentious life whose influence blessed the several types of persons in a community. It is an idealistic exaltation of the good neighbor. This reading, a favorite with Lamoni people, was given by request. George Anway, a general favorite,

sang with the sympathetic quality and spiritual fervor that marks his work.

After such a program, one leaves the house uplifted in spirit, with his soul cleared of many of the sordidities of life's routine. The administration of the Brick Church have felt that there is a close relationship between the musical air of the branch and its spiritual life and have attempted to foster the ministry of music.

On Thursday evening a special program was held at the church under the auspices of the Women's Department—a benefit for certain materials for refurbishing the church. This department of the Lamoni Branch has been doing some excellent work under the leadership of Mrs. Lydia Wight and a corps of assistants. Class work, lectures, clinics, etc., have added to home betterment, health, general culture, etc. Yet they have also served in the field of current necessities. The program of this week will serve the branch in financial returns, but it has also served another purpose—in the provision of an entertainment of general participation, where children and adults combine to assist in their church upkeep. A flower costume song; a one-act play, "Overtones"; a male octet; a Spanish song in costume, by a group of grade girls; and Greek posing by girls from the college, combined in an effective program.

The union prayer meeting at the church on last Wednesday evening was well attended. It was noticeable that at the announcement of the opening hymn the church was well filled. There were few late comers. President W. E. Prall presided and gave the introductory remarks. He spoke of the purpose of the church in its missionary aspect of converting men and women, and the part the members play in our community in attracting or repelling others. Even in Lamoni this operates in the influence exerted upon those who sojourn here for a time or upon those who come in contact with Lamoni citizens, who represent the town in other communities, since Lamoni is known as being a home of Latter Day Saints. The theme was caught up by several, who narrated personal experiences of working in conditions where they alone must represent the church, or where they would reap the benefits of others' representation, either good or undesirable.

Consolidation of Homes

A consolidation of Liberty and Saints' Home has been effected during the past week. Six inmates have been transferred to the Holden Home, and the remaining inmates of Liberty Home are now in the Saints' Home, the home now being full. This plan will make a substantial saving in running expenses.

Sister Alice P. Dancer, who has been matron at the Saints Home for many years, because of increasing age has been relieved of the burden, resulting from the consolidation of the two homes. In honor of the splendid work of Sister Dancer at the Home, an appreciation meeting was held there Friday night, being attended by about a hundred Saints and friends. The program included short talks by A. J. Yarrington, Wilber Prall, and A. B. Phillips. There were also three vocal solos by George Anway, a mandolin solo by Joseph Anthony, and a reading by Florence Thompson. At the close Sister Dancer was presented with a beautiful pin morocco hand bag in appreciation of her great service to the church, which has been cheerfully rendered without charge. Sister Elizabeth Williams, who has been in charge of Liberty Home for some time, is to be the matron under the consolidation plan.

From the Hoosier Capital

Interest in the angel's message is increasing in our midst as attendance at all services and the activities of our membership demonstrate. Since our last letter Mrs. Edna Hooper, a daughter of Sister Walker, was baptized by Pastor Robinson and confirmed by Elders Fish, Gage, and Robinson. This is the first addition to our number by baptism this year, and was a beautiful service of baptism and confirmation. We believe the sister will make a faithful worker in our ranks.

The Department of Women is busy studying the Book of Mormon, serving suppers, and having a baked goods sale, all manifesting an earnest desire to help along financial lines as well as to develop spiritually.

The Sunday School Department fittingly observed Lincoln's and Washington's birthday anniversaries, and the morning sermon on each occasion dealt with the part played by these leading patriots in the founding and maintaining of our civic and religious freedom. This department is also busy in the preparation of an appropriate program for Easter.

The Department of Recreation and Expression is full of interest, as is evidenced by its continued increasing attendance. The illustrated lectures by our pastor, together with occasional social features, are making this a place for the expression of the desires and ambitions for useful service by the youth of the branch.

The missionaries of the Utah Church have been laboring in the vicinity of our church home, and rumor has it they claim we are one and the same. They own the church property where Pratt crosses Chester. This has given us a splendid opportunity to visit among our neighbors and friends and explain the difference and correct the misstatement. We are hoping for good to result from the same.

We are anticipating a short visit from Patriarch Frederick A. Smith this week and will report results of this visit in our next letter.

Attendance and interest at our Sunday evening services are increasing, which is very encouraging to all, especially to our pastor.

Several of our members have "their eyes fixed Zionward," expecting to be in attendance at General Conference, to give what they are able and absorb all they can, hoping thereby to be able to render better service the coming conference year.

Excerpts From Recent Missionary Reports to K L D S

Centralia, Washington.—I understand that K L D S has been heard a time or two even in this far-off district. I think if the broadcasting power was increased, we could get the regular programs without any difficulty. That would be a wonderful feature in itself—aside from the recognition K L D S would get from the Government Radio Commission, which we will not get if the power isn't increased.—Carl F. Crum, Box 241.

Lamoni, Iowa.—While in Madison, Wisconsin, a short time ago, I met a man who tunes in at every opportunity when K L D S is on the air. He is not a member of the church, but expects to unite soon. I consider his interest is largely the result of K L D S. Of course there were other factors which caused him to become interested, but in a very large measure is his interest traceable to the broadcasting by our station.—L. G. Holloway.

Chetek, Wisconsin.—I have heard many good reports of K L D S. Have heard missionaries say that K L D S has opened many closed doors for them, and many times prejudice has been broken down. I think K L D S should be made many times stronger, and that as soon as possible.—F. A. Atwood.

Eldorado Springs, Missouri.—What little I have heard over K L D S has been fine, and I think our station is doing a world of good. One of our bankers here told me that he accidentally tuned in on the 6.30 a. m. devotional service and said it was the best thing he ever heard and watches for these services each Tuesday and Friday morning.—R. T. Walters.

Independence, Missouri.—(What do you think should be done to increase the value of church broadcasting to its membership?) Increase our power; use the air more; spend more money on our programs; increase our earnings; sell time.—M. H. Seigfried.

MISCELLANEOUS

Second Quorum of Seventy

Second Seventy quorum reports from March 1 to February 28 should be sent to headquarters to the quorum secretary. Please remember the twenty-five cents dues and that a failure to report for two successive years may result in being dropped from the quorum.

J. W. PETERSON, *Secretary.*

Accommodation at General Conference

If you are going to attend conference, do not delay any longer in applying for accommodation. Address, Reception Committee, Box 255, Independence, Missouri.

General Conference Visitors at Chicago

All delegates and missionaries passing through Chicago en route to General Conference are cordially invited to stop over and visit with us at the Central Chicago Branch, located at Sixty-sixth Street and Honore Avenue. If possible, would like to hear in advance of your coming.

WILLIAM I. COCHRAN, *Pastor.*

1227 West Seventy-second Street.

Operetta, "The Quest of the Pink Parasol"

The Junior Choir of Des Moines, consisting of thirty-five boys and girls, will present an interesting operetta in three acts, Thursday evening, March 31, in the lower auditorium of their church. The operetta has a very good plot. The humor is furnished by the boys' chorus and poor henpecked Farmer Brown. A brief synopsis of the story is as follows: The Queen of the Fairies allows a discontented little poppy and a discontented little girl to change places. The Poppy Maid goes in search of a pink parasol, and Ruth shares the poppy's fun and later misfortunes. Each finds the new life a disappointment; and the queen, convinced that they have learned the evil effects of Vanity and Discontent, restores to all the poppies their original places in Fairyland. Ruth, again mortal, receives the Pink Parasol, "for remembrance." A delightful addition to the program will be East High's Male Quartet, which will sing between acts. Also the Drum Corps of Webster School will furnish numbers for the entertainment. We most cordially invite all members of the Des Moines District to attend. Write to Bertha Robinson Deskin, 3019 John Patterson Road, for tickets. Admission 35 cents for adults, 20 cents for children. The proceeds from this entertainment will go to the building fund.

Marriage Notices

GREENE—BAUER.—Miss E. Ruth Greene, of Independence, Missouri, and Mr. Leon Bauer, of Burlington, Iowa, were married by Frederick A. Smith at his home, February 26, 1927. Mr. and Mrs. Bauer will make their home in Independence for a time.

Our Departed Ones

FARROW.—Seth Washington Farrow was born January 14, 1852, at Marion, Illinois. Married Mary Ann Scott, October 5, 1877, at Sidney, Iowa. To this union four children were born, two sons and two daughters. He was baptized February 28, 1878, at Black Wolf, Kansas, by Elder, S. J. Madden. Was ordained a priest October 5, 1881, at Independence, Missouri, under the hands of Elders J. W. Sykes and J. R. Badham, and was a member of the Second Quorum of Priests in Independence. For years Brother Farrow was in poor health and suffered much. The end of earthly life came March 9, 1927, at 5:30 in the evening at the Independence Sanitarium. Surviving are his wife, two daughters, Mrs. Agnes Daniel and Mrs. Anna Lee Major, both of Independence; three grandchildren, one great-grandson, two brothers, three sisters, and many friends. Funeral at Walnut Park Church, March 11, Bishop B. J. Scott officiating.

OTT.—Donald Ott, son of Mr. Harlan and Sister Nellie Stevens Ott, was born at Charles City, Iowa, April 29, 1910; baptized August 4, 1919. He passed away Saturday evening, March 5, 1927, from injuries received Friday morning when the car in which he was riding with his father was struck by an interurban car. The funeral was held from the Saints' church at Madison, Wisconsin, with Elder L. Houghton, of Madison, and Elder J. A. Dair, of Rockford, officiating. The father is still in the hospital with little hope held out for his recovery.

CROUCHMAN.—Lillian Haskel Crouchman was born at Charing Cross, Ontario, November 4, 1871. Married Harry Crouchman December 31, 1890. Two sons and three daughters were born to them. Baptized at Erie Beach August 5, 1917, by John Shields. Killed by a recklessly driven automobile turning over on her near her home, Walkerville, March 4, 1927. Funeral service was in the Saints' Church, Windsor, March 7, in charge of J. L. Brown. Sermon by John Shields. Interment in Walkerville, Ontario. Surviving are her husband, two sons, Gordon and Robert, and two daughters, Mrs. Jess Cherry, of Vancouver; and Marion, at home; and other relatives and friends.

TRAVIS.—Emma Travis was born March 4, 1838, at Shepherdsville, Kentucky. She married Charles J. Travis, and to them were born five sons and three daughters. Baptized April 14, 1911, at Enders, Chase County, Nebraska, by C. W. Prettyman. After a faithful and active earthly sojourn of eighty-nine years and six days, she passed peacefully to her reward March 10, 1927, at the home of her son, James, Independence, Missouri. Surviving her are her children: James and Harris B., of Independence; Edward and Everett, Champion, Nebraska; William, Yoder, Wyoming; Sarah Hornbeck, Bremerton, Washington; Jennie McGown, Milton Junction, Wisconsin; and Ella Moore, Comanche, Oklahoma. Also twenty-six grandchildren, and fifteen great-grandchildren. The funeral occurred March 12, and the sermon was by Elder J. M. Terry. Interment Mound Grove Cemetery.

BARRETT.—Alice Barrett was born Alice Leather July 13, 1852, at Manchester, England. She was first married to Edward Turner; long after his death succeeding only a few years of married life, she married Elder Job Dalley, of Leeds, England, with whom she lived at Leeds for thirteen or fourteen years, when he died. She came to America and to Independence, Missouri, going to Lamoni, and to Liberty Home later. In Lamoni she married Colonel George Barrett March 15, 1908. Brother Barrett passed this life April 5, 1919. Sister Barrett was baptized January 25, 1889, and retained a firm faith to the end of life. Died March 14, 1927. Funeral service at the Stone Church, Independence, Missouri, March 16, 1927; sermon by R. J. Lambert. Interred at Mound Grove.

WOOD.—Cyrus W. Wood was born at Cohasset, Massachusetts, November 6, 1859. He was baptized by Nehemiah Nickerson at Plymouth June 10, 1900. Ordained to the office of teacher February 7, 1907, under the hands of John W. Rushton, Richard Bullard, and F. M. Sheehy. In 1911 he was ordained as first counselor to the president of the Nineteenth Quorum of teachers. He was an active worker in this quorum until his ordination as an elder August 1, 1915, to which office he was ordained by Gomer T. Griffiths and Horatio W. Howlett. Brother Wood passed away December 26, 1926. The funeral was from his home in Cohasset, Elder H. A. Chelline officiating. His gentle earnestness secured for him the love and esteem of all who knew him. For twenty-five years he was identified with the Brockton Branch, and although he lived many miles from the church, he was faithful in his attendance until he was no longer able to attend. A realization of his inability to meet with the Saints and labor in his calling caused him to feel sad, but his testimony of the work, written about a year before his death, contains these words, "The work will move onward. The work is of God; that is sure." Brother Wood is survived by one daughter, Miss Gladys, of Brockton.

HAWLEY.—Elizabeth Hawley was born December 28, 1834, at Cardington, Ohio. Was baptized at Locust Point, Ohio, May 25, 1898, by S. C. Smith, and enrolled with the Oak Harbor, Ohio, Branch. She lived the life of a noble, consistent Saint. Died February 26, 1927. Surviving her to mourn are one son, two daughters, twenty-one grandchildren, fifty-three great-grandchildren, and fifteen great-great-grandchildren. Sermon was by J. C. McConaughy, of Barberton, Ohio.

Conference Minutes

SOUTHERN OHIO.—District conference convened at Ironton, Ohio, February 19 and 20, with good attendance, though the worst snowstorm of the season came at that time. A splendid spirit prevailed throughout the conference. James Bishop continues to be district president; and Sister Margery Williams, district Sunday school superintendent. The song services, in charge of District Chorister Hazel Gribben, were inspiring. Sister Thelma Hershey presided at the organ. Sermons were by Apostle Paul M. Hanson, and Brothers French, Rockwell, and Bishop. This conference was a great success. All feel encouraged, eager to press onward, and render greater service to the Master, and help to make Zion a reality. May love and humility increase among the Saints of God.

NORTHWESTERN KANSAS.—District met in conference near Osborne, Kansas, February 12 and 13, 1927, with District President A. C. Silvers in charge. Usual business was transacted and delegates selected for coming General Conference. Those chosen were: Brother A. C. Silvers; A. H. Reed, Bozine, Kansas; A. L. Parsons, Ruleton; Harold Ratcliffe, Osborne; and Mark Williams, Selden. Sunday school and preaching on Sunday were followed by basket dinner and preaching in the afternoon by Brother Silvers. Not many visiting Saints were present, as the branches in the district are so scattered and the Saints in most of the branches are in such a scattered condition that it is difficult to meet together. Brother Silvers has worked throughout the district untiringly in an effort to bring the Saints closer together in association that they may be strengthened and inspired; he visited among us and by his uplifting sermons and efforts strengthened us in this work. Thus has he accomplished a great good throughout the branches, also among the many scattered members of the district. Due to the almost total failure of crops the past year in most of our branches it has made it more difficult for him to accomplish all that he wished to do in bringing us closer together in reunion and conferences.

SOUTHERN MISSOURI.—District triannual conference was held with the Kennett Saints on February 19 and 20, 1927, district President A. M. Baker presiding. Elder J. A. Phillips, secretary. Others of the ministry who attended were J. E. Cleveland, W. G. Plain, W. A. Hawkins, H. J. Malone, and Benjamin Pearson. Additional ministerial reports were received from G. A. Davis, J. W. Gibbs, and J. F. Cunningham. Bishop's Agent G. A. Davis reported for December and January: Receipts, \$143.80; forwarded to bishop, 143.25; balance on hand, \$57. District treasurer reported for the year 1926: balance and receipts, \$16.25; expenses, \$21.36; due treasurer, \$6.11. These reports were referred to the auditing committee, which reported same correct. District treasurer for

Sunday school reported balance on hand, \$13.36. A motion that the district treasurer draw from the Sunday school funds to cover balance due on district treasury prevailed. The action was taken on a suggestion from Springfield Branch because this money had lain unused for several years. District officers were elected as follows: President, A. M. Baker; associate, H. Sparling; secretary-treasurer, Benjamin Pearson; superintendent of Sunday School Department, Sister Vida Phillips, of Kennett; superintendent of Department of Women, Sister Chloe Miller, of Thayer. Delegates to General Conference: Pearl Ogden, Lulu E. Rawley, A. M. Baker, H. Sparling, Benjamin Pearson, G. A. Davis, Francis Bishop, and Hattie Bishop. Time and place of next conference left to district presidency.

ARKANSAS.—At Fisher, February 26 and 27, with the district presidency in charge. Business consisted of election of district officers for year 1927, and selection of General Conference delegates. The district presidency was sustained by motion. Barbara Ziegenhorn was chosen secretary; Brother R. A. Ziegenhorn, chorister; other district officers were sustained. Delegates for General Conference are: Brother and Sister R. A. Ziegenhorn, Brother and Sister F. O. White, Sister G. W. Clements. Plans were discussed looking to an intensive missionary effort to be made in the vicinity of the various branches and groups in the district. Those efforts possibly will take the form of camp meetings, as we will have no reunion. The time and place of convening of next conference were left in the hands of the district president.

SOUTHERN NEBRASKA.—Conference convened with the Nebraska City Branch March 5 and 6, district presidency presiding. John F. Sheehy, of Independence, Missouri, and H. A. Higgins, of Des Moines, Iowa, were present and contributed materially to the success of the conference. The attendance throughout was better than at any conference in the district in recent years. E. F. Robertson was sustained as district president, with C. H. Porter and Samuel Brolliar as counselors. Mrs. E. F. Robertson was sustained as secretary-treasurer. Lawrence Brockway was chosen as district superintendent of Sunday school; Ezra Oehring as leader of the Department of Recreation and Expression; Carrie Hale was recommended for district historian; and William E. Poague for district chorister. Mrs. E. F. Robertson was sustained as superintendent of the Department of Women. All day meetings were provided for in each of the branches and groups during the summer. Lawrence Brockway was ordained to the office of elder. The following delegates were elected to represent us in General Conference: E. F. Robertson, Mrs. E. F. Robertson, T. J. Chapple, Mrs. T. J. Chapple, Charles White, and Ira C. Wolfe. The sermons, lectures, songs, and other musical features of the conference were all of a high order, and the general feeling seemed to be that progress is being made in the work of the church in our district.

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Copies of the Graceland College Annual, the ACACIA, may be secured by the friends and alumni of Graceland at the actual cost of printing and mailing, which is \$2.00. Copies may be reserved by notifying the

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THE SAINTS' HERALD

The First Presidency, Editors.
Richard J. Lambert, Assistant Editor.
O. W. Parker, Business Manager.

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All remittances and all communications with regard to financial matters of the church should be made payable to and addressed to the Presiding Bishopric, Reorganized Church of Jesus Christ of Latter Day Saints, Box 255, Independence, Missouri.

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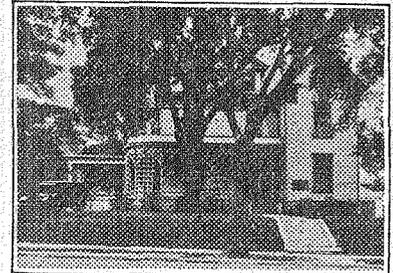
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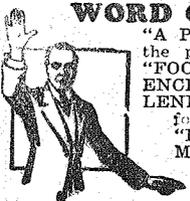
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Volume 74

Independence, Missouri, March 30, 1927

Number 13

EDITORIAL

General Conference Not Affected by Smallpox Scare

About March 1 a case of smallpox was reported at Bryant School in the northwest corner of the city of Independence. It was in so mild form as to have been taken for chicken pox, and for this reason it was feared exposure of many children and adults had resulted. This fear was found to be only partially justified.

The school was closed at once, and the entire school plant was most thoroughly fumigated, "Boss" Phelps as he is affectionately called saying to me that he had burned lots of candles at that school, but the doctor had instructed him to make it a sure shot. He believed he had followed orders.

Since that time the disease has increased to some degree, but hardly to the extent of having become epidemic, yet as many as thirty premises having been under quarantine at one time.

Last Saturday and Sunday seems to have reached the time of "going over the hill," since which time the number of cases has steadily decreased. There are now not more than half the number of cases than at the peak of the infection.

Yesterday I called on Doctor H. A. Schroeder, president of the Board of Health of the city, and asked him what was his opinion as to the advisability of holding a convention of the probable dimensions of our General Conference which opens April 5.

The doctor answered: "If you had asked me that question ten days back, I should have been a little hesitant to give you an answer, for I was not then sure of where we were going to land. But now I have no hesitancy in saying that the disease should not deter your holding your conference, nor should it keep any away. It is under control; it is going down the hill steadily, and there has not been a death within the city. I understand there was a child in the country to whom it proved fatal. I have no personal knowledge of that case.

"Of course I believe it would be well for any par-

ties coming here or traveling elsewhere to insure themselves against smallpox by proper vaccination. That is only ordinary precaution.

"We are fumigating more cases than the new ones being reported. There is no need for alarm, or even nervousness."

The fact that the form of the disease has been light would seem to indicate a necessity among those who entertain visitors to be very careful that all of the household is in good health before doors are opened to guests. We believe that under the strict observance of church authorities and the instructions they have issued, we can assure the Saints that there is very little danger of contracting the disease in Independence.

Very great activity in vaccination and by the city government and the board of health has made the situation quite satisfactory.

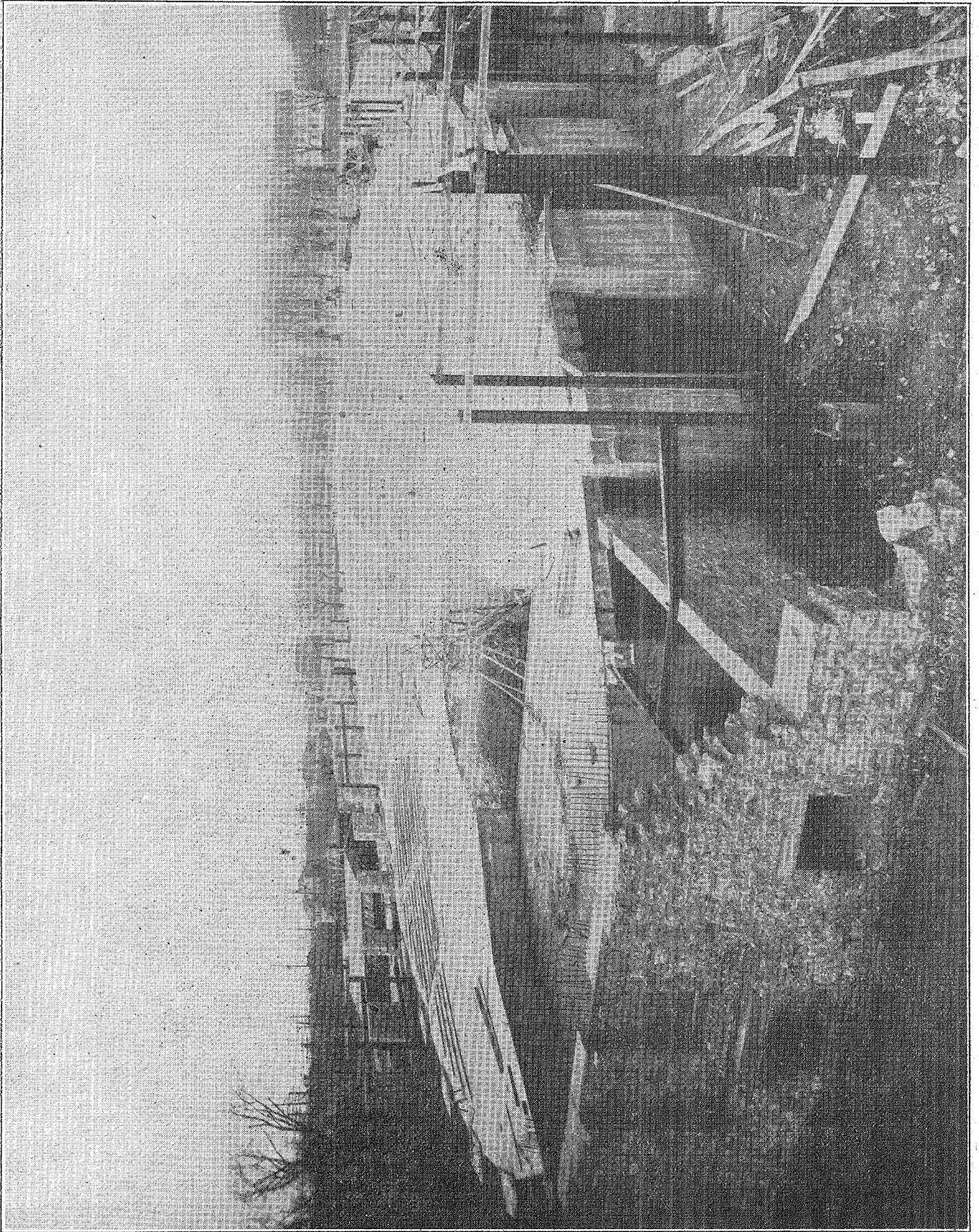
Mayor Roger T. Sermon, a conservative official, gives it as his opinion that it is not desirable to discourage the convening of the General Conference.

The church council composed of the First Presidency, the Quorum of Twelve, and the Presiding Bishopric have given the matter consideration at their meeting no later than yesterday afternoon, and think there is not reason for postponing the convening of the conference.

It is understood that should the situation become threatening, measures will be taken to inform the church at large.

R. J. LAMBERT.

There never has been a time which affords such rich possibility of acquaintance with inspiring personalities as today. We have only to stretch out a hand toward the library table and they are about us, the great ones of the world. The problem of our homes is not one of opportunity, but one of emphasis. Definite progress toward its solution has been made when we begin to offer hospitality to the best. In Hawthorne's story of the boy who went about his work lifting his eyes to the great stone face in the cliff, there came a time when the whisper ran through the valley that the face of the lad had become as the face on the mountain top. It is not all parable.—Carl H. Elmore.



Blue Pencil Notes

Acres of sunshine poured
From the storehouse of the Lord
Enrich my daily hoard.

Or, if 'tis cloud he sends,
He gives me loyal friends
Till gloomy weather ends.

So, whether cloud or shine
Shall be the will Divine,—
Dear Lord, thy will be mine.

The philosophy of the World: What do you desire to do today? That do. The philosophy of the Church: What have you decided to do with life? That do today.

Bishop Freeman, of Washington, is reported to have said: "The world is going nowhere at sixty miles an hour." He may be right regarding the rate of speed.

Simultaneously a southern preacher announces that hell is twenty-five thousand miles in circumference. That reminds us vaguely of our first geography lessons about the size of the earth.

"The man who finds fault," remarked Deacon Goodentart, "generally accumulates a lot of what he finds."

We are accustomed to think of money as a creator. Money can build anything, we are told. Can it? Cold cash piled ever so high in vaults creates nothing. Mind must set it at work. Out of the soul of man, as Babson says, came all our railroads, factories, steamships, airplanes. What sort of thing is it from which emerged the Woolworth Building, transcontinental railroads, the *Leviathan*?

Doctor Charles Mayo, the celebrated surgeon, says "Modern surgeons are as much in the dark about man's soul as ever, although they have explored every nook and corner of the body and know to the last detail its composition and functions."

Body and brains have been ransacked, but the mysterious tenant has never been found. Unseen he has watched intruders with bungling, gloved fingers groping in the dark to find him, but he remains undiscovered, the great mystery, even to himself—unable to come at and understand himself.

Commenting on Mayo's statement, Francis Trevelyan Miller says:

"Did surgical science ever find a thought in the brain of a human being? Did it ever locate

an idea in the mind of man? Did it ever find a railroad engine, a radio instrument, a steel foundry, an automobile, a fifty-story building, or a Brooklyn Bridge in the head of man?

"And yet we all know that these all emanated from and grew out of an idea, an intangible, undiscovered thought in the mind of man.

"Everything that exists, every mechanism, every structure that man has created is but the materialization of one of these unmeasurable thoughts or invisible ideas. Yet no surgeon has ever been able to dissect one, perform an operation on one, or remove one from the human brain.

"No scientist ever saw a thought, felt or heard a thought until it manifested itself in words or objects, in actual deeds. Yet we all admit that a thought exists and that it is the most powerful thing in the world.

"Did anyone ever find love or hate in the heart of man, or seated anywhere in his anatomy? Did anyone ever locate courage or fear, joy or sorrow, good or bad in the organism of man? Did a surgeon ever locate a conscience or such tangible things as individuality, personality, or genius? Or any one of the really great characteristics of man—or even character itself? Did anyone ever discover poetry, or music, or art, or science in the anatomy of man?"

ELBERT A. SMITH.

Where the General Conference Will Meet

The picture on the opposite page is the latest one taken of the Auditorium structure as it appeared on March 17. This is the main floor of the Auditorium, looking north. The seating arrangement is shown in the circular formation indicated in the picture. There is a rise of twelve feet from the level of the main floor to the front or north side which is the main entrance to the building. This rise makes possible the uninterrupted line of vision from any seat in the building looking south to the pulpit and choir loft.

If the weather permits, the outdoor sunrise prayer meeting will be held on top of this main floor slab at six o'clock Easter morning.

The last two days of General Conference, Sunday, April 17, and Monday, April 18, will be two of the most important days of the entire session, and conference visitors and delegates should by all means make definite plans that their stay include these last days.

When one knows the powerful effect of mental attitude upon digestion, we can guess the healthful condition of the people when as a result of the teachings and work of the apostles the people "ate their meat with gladness."

The General Conference

It is the highest legislative body in the church, and as such has been held in respect by the hundreds of congregations and thousands of members which make up the church.

It is the seventy-second General Conference held in the seventy-five years which compose the life and history of the Reorganization. It brings the church to within three years of the century mark which will round out its first one hundred years of history.

It is representative. Each branch and district throughout the church elects its delegates, which, together with the Melchisedec priesthood, compose the voting strength of the General Conference body. General Conference enactments, known on our records as "General Conference Resolutions," reflect the consensus of opinion of the majority participating in our General Conferences. Such enactments become binding on the church.

It is inspiring when many Saints of one mind are gathered for one purpose. Such singleness of purpose can not fail to result in unity of understanding. Through an extension of unified understanding, we may each year more nearly approximate that "unity of the faith" so often enjoined upon us by direct command from God.

It is educational. It is the annual clearing house for exchange of experience, developed plans and methods, and new ideas in teaching the gospel of Christ. Many have blazed the trails and pioneered the way, and each year at conference time they come to offer their contributions in information and experience.

It is a time for fellowship—a time for renewing old acquaintances and making new ones from the ever-changing and increasing ranks of church workers. It is the time for the revival of old friendships begun years ago when the "common cause" called many to the front lines of Christian warfare.

The church this year cordially invites the Saints to attend this General Conference which opens the immediate years ahead. Unparalleled opportunities now open before the church. Come and get acquainted with the men and women who are spending themselves for Christ and the church, whom perhaps you have never met but of whose work and sacrifice you have read much. Come to the conference this year with hearts and minds attuned to catch the great vision of the work, that you may intelligently share the tasks which must be completed.

The experience in holding church conferences makes it necessary to repeat a word of counsel. *Do not fail* to inform the reception committee, Box 255,

Independence, Missouri, of your intention to attend the conference. It is absolutely necessary that this be done in order to provide for your stay in Independence. In past years many have neglected to do this. There is room for all. Independence homes are being opened to the Saints this year, but it is only fair to them that they be informed in advance of the reservations desired. *Do not fail* to note the instruction of Elder G. S. Trowbridge regarding the securing of rates for railroad traffic. If you should neglect this important matter, which may mean but a paltry sum to you, it might mean the loss of several thousands of dollars by those who attend the conference. Look up your HERALD notices about reduced railroad fares to the General Conference.

Immanuel

One of the most beautiful names given to the Messiah is that of Immanuel. Deeply significant, it comes down to us through the ages with its meaning enriched by the experiences of saintly men and women who have unhesitatingly taken for their inspiration, "Immanuel—God with us."

Our own history is particularly rich in testimonies of the presence of God among his people. When we have been particularly desirous that he might abide with us, when we have listened for, have heard, and have heeded the urge of his presence, then have we gone forward in power and much assurance. This spirit of "Immanuel—God with us," has been written again and again into our undertakings; it shines through the lives of our noblest people; it has been the incentive and the sustenance of our most hazardous and most splendid adventurings. Throughout our history its realization has been our strength and our courage; the comfort of its assurance has been our stay: "God with us" in eighteen hundred and thirty; "God with us" in the building of the Temple; in the school of the prophets; in the dedication of our Stone Church; in the establishing of Graceland; in our missions.

Today our need of his near presence, advising, encouraging, urging us on, is vital. Without it, our work is in vain.

Therefore, we urge that throughout the entire church, the theme for the sacrament meeting on April 3 shall be "Immanuel—God with us." That those remaining at home shall be more conscious than ever before of his presence; that those assembling to participate in General Conference may bring an abundance of his Spirit. So, through the earnest prayers of all God's people, may we experience the glory of his presence in our preaching services, our prayer meetings, particularly in our

OFFICIAL

Offers Its First Bond Issue

The Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri, offers \$350,000 Ten-Year Gold Bonds bearing 5% interest.

The \$25 Baby Bond

A part of the above issue of bonds has been printed in \$25 denominations. This makes a church bond easily available to the boys and girls throughout the church. They can in a short time earn and save enough to become the owner of a \$25 church bond.

A bond can be purchased by making installment payments. The payments can be made to the branch solicitor, being careful to have the receipt marked, "Part payment on church bond." By this method the money is sent to the Presiding Bishop's office through the regular channels provided to receive money for church purposes.

When payments amount to \$25, a bond will be issued and 4% interest allowed on the payments from the time the first dollar was deposited up to the time of issuing the bond.

The \$25 baby bond offers a splendid investment through which the boys and girls of the church can save for the future. Many are contemplating college and university work. In no better way can they lay by from time to time than by investing in church bonds bearing 5% interest, which is paid annually.

The \$50 Thrift Bond

There are many young people in the church whose earning capacity is larger than the younger boys and girls, and who are planning their future. Thrift and frugality are enjoined upon all. After the experience of having saved enough to purchase a thrift bond, many will find it is just as much fun to save as it is to spend, and in addition they have the consciousness of ownership as the result of their own effort. Self-respect is immeasurably increased in this way.

Young people of the church either attending high school or engaged in industry are looking forward to the "home-making" time. By regularly saving a

business sessions, and in power in our class work, that, "seeking learning by study and also by faith," we may find "Immanuel—God with us" always.

part of their earnings and buying church bonds, they eliminate the lure of speculation and substitute the recognized values of sound investment.

The \$50 thrift bond can be bought by installment payments. The same rate of interest applies on the payments as outlined above for the baby bond, and payments may likewise be made to the branch solicitor. This bond bears 5% interest payable semi-annually.

\$100, \$200, and \$1,000 Church Bonds

These are the denominations of bonds first printed for the main issue. Many thousands of dollars in church bonds have already been sold. The recent financial statement of the church testifies of the ample security which safeguards the investment. The rate of interest is 5% and is payable semi-annually.

Many branches have building funds which they are accumulating for the purpose of building a house of worship or making anticipated repairs and enlargements. These funds can be with safety invested in church bonds, and in the future can be negotiated when money is required for the purposes named.

Many brethren in the church operating their own businesses are regularly laying away a part of their profits as a reserve fund for future emergencies or expansion. The church bonds offer a safe investment for such reserves.

Many individuals have saving accounts drawing 3% and 4% interest. For those who are thus saving a part of their earnings, the church bonds offer a sound investment at 5% interest when saving banks are offering 3% and 4%.

These larger denominations of church bonds can be bought by making installment payments. The payments may be made to the branch solicitor. The same rate of interest (4%) applying on the installment payments from the time the first payment is made to the time when sufficient has been paid in to purchase a bond.

The Presiding Bishopric will give personal attention to all inquiries regarding any of these bonds, and the Saints are invited to write for any information desired.

THE PRESIDING BISHOPRIC.

There is a time in every man's education when he arrives at the conviction that envy is ignorance; that imitation is suicide; that he must take himself for better for worse as his portion; that though the wide universe is full of good, no kernel of nourishing corn can come to him but through his toil bestowed on that plot of ground which is given to him to till.—
Ralph Waldo Emerson.

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

Thoroughness in the Study of Medicine

BY A. W. TEEL, M. D., CHURCH PHYSICIAN

The student of the profession of medicine will learn much that will avail him or her in after life. As without health all activities become difficult or impossible, it is clear that all citizenship and parenthood must be profoundly affected by any system of education which places in its highest rank a knowledge of how to live rationally; how to take care of our bodies and of our minds. The past twenty-five years of this century have brought vast additions to our stores of knowledge about health and how to maintain it, and of disease and methods of preventing it. The whole trend of medicine is in the direction of the prevention of disease. In laboratories in every civilized country, men are toiling with microscope and scalpel and chemicals to discover ways of eliminating cancer and other dread diseases that have shortened so many lives.

It is a familiar story of brilliant discovery of germ diseases, whereby typhoid fever, tuberculosis, diphtheria, scarlet fever, malaria, and other scourges were traced and cured, or prevented. The nature of these diseases once known, it was easy to provide the cures and develop methods of prevention.

You will learn that few diseases are inherited. Environment counts very much. Life and health are given us as a trust, and we must use every available means to prevent ourselves from being useless or burdensome. It takes all the professional skill brothers and sisters know how to muster so to encompass sickly lives as to bring them back even to moderate health. Surely one should be proud to be a member of a profession which is so nearly allied to the work of religion, and which renders such a distinct service to society.

Medicine involves the acquirement of two things: knowledge and technical skill. The cause of disease, the symptoms which they present, the complications and difficulties which may arise, and the reasons why one thing should be done rather than another, form in a general way the proper knowledge of the physician.

The profession of medicine goes back to pre-Biblical days and into remote lands and historical peoples. For instance, the Greeks had Æsculapius, the father of medicine, who established some of the laws of health and treatment of disease. The Evangelist Luke was a physician, receiving his educa-

tion in Tarsus, where there were masters of the profession, and near which stood the Temple of Æsculapius, the first hospital ever established. Luke was thoroughly acquainted with the diseases he describes, which he does in medical language of the times. We find Luke mentioning five cases, one the son of the widow of Nain, the ten lepers, the woman bent with a spirit of infirmity, the man with the dropsy. There are other cases recorded by him or the other apostles. Indeed, the Good Samaritan's wounded patient is treated, according to Luke, by pouring oil and wine into his wounds. Indeed, Luke received a classical education, and he shows the mentality and characteristics of the cultivated Greek. We find him a learned and cultured doctor of his day, who typifies the right relation of the medical man to society. We find in him a supremely great man, and we of this day owe him a great debt.

Progress in medicine, since Luke's time, in which standards of preliminary as well as purely medical education have advanced so wonderfully, had its origin from within the medical profession. Neither lawyers nor civil engineers nor ministers advanced this idea, though possibly an occasional member of each or all these learned bodies may have thought higher education necessary for physicians. It is doubtful if any personal or local influence can turn the tide of the wide-sweeping movement for the finest standards of proficiency and skill, which will finally wipe out of existence the schools of the fake and the graft type which justly come under criticism.

This is an age of specialists, when broad general knowledge is cultural and specialized knowledge is professional. In this period of culture, the majority have more time to read and to become informed on many things as broad as cyclopedia. However, in order to benefit humanity and incidentally to make a good living, it is essential that the student learn and practice in a definite field, recognized as useful.

Now, the healing art could hardly be more serviceable to mankind, and it is sanctioned by ages of tradition and habit. As time goes on, the science and art of healing is becoming more accurate. Instead of guesswork and leaving it to chance and nature, a wise physician will in most instances let nature do the work but will also help out wonderfully, through the medicaments and methods of our best laboratories and hospitals.

Confronted with many possible professions, as a student graduates from a school or institute, he must study his bent or tastes before choosing a vocation, especially that of medicine. There must be aptitude in the first instance, and a native sympathy for the ills that human flesh is heir to. Just as a

man or woman before taking up religious work must have aptitude and a calling as from God, even so must the student of medicine feel that he, in his make-up, is a healer, and is not using the profession to extract fees from sick folk. Neither does a minister preach because of the living that is in it, for it is far easier to be a drawer of water and hewer of wood, so far as mental ease and rest are concerned, and in these days, salaries also. If a man, or woman, wants to take up law, then he must possess a strong instinct for defending the righteous cause and for sound argument, as well as a liking for the atmosphere of courts, juries, and law libraries.

Specialism then counts heavily—a wonderfully deep knowledge of a limited portion of useful knowledge that is professional. Along with specialism must come a distinct liking for the branch selected.

In these days there are many practitioners belonging to schools that have arisen in the last twenty-five years or less. They admit to the healing art, with special degrees, many a candidate who has no groundings in the proper sciences of medicine and physical making. In a famous English case, Judge Parker said: "I call it acting wickedly when a man is grossly ignorant and yet affects to cure people, or who is grossly inattentive to their safety." There are people who administer no drugs, but rely on a sort of Coueism, or faith cure, or a profession of creed. A person who so takes a leap in the dark is guilty of gross negligence. Then there are others who are rash and negligent, the product of schools of quackery, diploma mills, who use medicine beyond their knowledge and meddle with things beyond their reach. Negligence might consist in using medicine in the use of which care is required and of the properties of which the person using them is ignorant. This is to say that quacks, empirics, and ignoramus ought to be run out of this learned profession.

There are many practitioners who rely on theories of healing that are not substantiated by results. These schools graduate professors of healing, who are supposed to be competent with their formula of treatment, to take over every ill and ailment that flesh and blood and bone are heir to, by a sort of magic touch. In the words of an old judicial commentator, "it is exceedingly to be lamented that the people are so easily persuaded to put confidence in these itinerant quacks and to intrust their lives to strangers without experience." People have an astonishing infatuation and yield to the impudent pretensions of empiricism. There seems no adequate remedy but a criminal prosecuting, or by adequate action by the legislature, even as the quack, though honest in intention, prescribes with the expectation

of curing his patient. Some profess to cure every ill with this or that get-well-quick method, and some profess to achieve the same result without any treatment whatever, but both are in the same class. Intelligence is a divine attribute, and the day will soon come when any fictitious healer ("science" falsely so-called) who allows his child to die of diphtheria without medical treatment, or to have a crooked leg or arm for life because a fracture has not been set, will not only be prosecuted but convicted.

Sound and even rigid educational requirements are in force in the States, and state medical examining boards exclude from the profession the densely ignorant aspirants for medical or surgical honors.

I recall one medical college which agreed to graduate as a complete physician and surgeon within five months, provided a student paid his tuition fees. His diploma was simply a receipt for so much money. The country became flooded with physicians of that character, especially where the requirements of States were lax, and this tended to bring the profession into disrepute in certain quarters and encourage unscientific treatments.

The student of medicine or nursing, when graduating, should maintain a high ethical and moral standard, and thus never become involved in either civil or criminal liability. Do not develop the itching palm or consider that success is measured by the amount earned. The dollar standard is no criterion in any calling, in view of the Biblical statement, "A man's life consisteth not in the abundance of the things which he possesseth."

As long ago as 1848, the Supreme Court of Iowa said in a damage suit against a certain healer: "It is to be lamented that so many of our citizens are disposed to intrust health and life to novices and empirics, to new nostrums and new methods of treatment. But these are evils which the courts of justice possess no adequate power to remedy. Enlightened public opinion and judicious legislation may do much to discountenance quackery and advance medical science." And these words are as significant today as they were eighty years ago when spoken.

Not so historically long ago, the barber and medical man were classed together in England, and the barber did much of the surgery before that period.

By education and organization, the medical profession has come to be what it is today. It is a great body of self-governed men and women who regulate through state boards the education of their members, and control the laws by which the practice of medicine is conducted. From the social

status of the barber, they have risen to respect which is given to culture and knowledge. We are ever pressing on to a higher standard. In the past, it is education which has helped elevate the profession, and fifty years from now the standards will be more difficult, so that public faith in them will be even more sustained.

It is not easy to secure men and women thoroughly equipped by nature and education to practice medicine, broad minded enough to grasp the duty imposed on them, and competent to manage the nurses and others under their charge. Professional training has been described as the very last stage of education, and though true education is always incomplete in every good system of teaching, new knowledge to be of value must be based upon that which preceded it. Certainly no worthy superstructure can be built on weak foundations. One thing we must realize is, the ideals which inspire the growth of educational work in medicine, as in other professions, must change from year to year. The standards can not remain fixed and unalterable, but must grow, and we must grow with them if we wish to be worthy of our responsibilities and really great opportunities to serve the health of the public.

The liability of physicians in this country was for many years a vanishing quantity. Anybody who tacked an M. D. or other D. after his name, was allowed to kill and maim without let or hindrance. The people at large looked up to the medical profession with a kind of pious veneration, which even so much abuse and quackery of certain ill-founded schools has been unable to shake. Surely no earnest and sincere student will do anything but what will justify the highest public confidence in his skill or integrity.

It is a startling fact that many of our young people are being persuaded by advertising and sensational circulars into taking up many of the new-fangled methods or pathies, which are usually founded on some half truth, and exploited without reference to the many other branches of science on which health depends. If they desire to enter a profession, they should be careful in choosing a school that is qualified to teach medicine in all its branches. Many young men, who are turned out by the thousands yearly, are hardly so thoroughly equipped in practical medical matters as they should be. The curriculum is often decided by the examination, and a student will not trouble himself about any subjects outside the scope of the examinations. Therefore, when he becomes the proud possessor of a license to practice, he may and probably will be completely ignorant of many diseases. The fact is notorious that many men newly qualified by these

doubtful schools, who should be conversant with the latest developments and improvements in medical science, display a total lack of this knowledge.

In this short paper it is impossible to go into details and explain the vast benefits that have accrued to the human race since organized medicine began its scientific labors. About two hundred years ago, of every thousand of the population of England, fifty to eighty died each year, and the duration of life of each person born averaged fifteen to eighteen years. How different is the present death rate of fifteen per thousand. For example, sanitary science, in the hands of medical men with a knowledge of bacteriology, is wholly neglected by the quack schools. Yet because of bacteriology, yellow fever, diphtheria, typhoid, malaria, and a number of other plagues have been wiped out; all of which proves the necessity of attending a school that does not neglect any of the branches of medicine in favor of some speculative attitude towards human ailment as a form of human error, etc., neglecting the advances that surgery has made, for instance, the past twenty years.

Thoroughness, then, is the rule in professional life, if you mean to attain. There is a goal to reach, and this requires striving, which means study and patient practice. How better the rewards of honest study, in eventual satisfaction for the professional worker! There is no need for superficial, hasty getting of degrees for the sake of letters after one's name, because they will mean little unless there is a well-intentioned, thorough worker in the science in back of it. Strive, therefore, to excel.

K L D S Radio Flashes

Lincoln, Nebraska.—Your morning services are wonderful and the kind I love. I didn't know you were on the air in the morning until I just happened to run onto you last Tuesday morning, and here I am listening to you again today. Your singing was beautiful this morning and brought many happy thoughts to my mind.—Mrs. Nettie Moore, 2137 U Street.

Cadillac, Michigan.—(Would you like to see the power of K L D S materially increased?) Yes. I would like to see the church have one of the best broadcasting stations in the world; also I think more people could be reached.—Sidney Price.

Punxsutawney, Pennsylvania.—(What suggestions have you to increase the effectiveness of K L D S as a missionary agent?) My suggestion would be, if we are going to use radio as a missionary agent, that we build a station big enough and powerful enough that every city and hamlet in this United States of America would have no difficulty in receiving K L D S.—Earl Brennan, 240 W. Mahoning Street.

Mulberry, Kansas.—Have called on nearly all Saints having radios in our branch and find them most enthused over the morning devotional services. Also have neighbors, non-members, who do not like to miss the Tuesday and Friday morning services.—Charles A. Dooley.

The Calls of the Church

BY J. A. GARDNER

A covenant with God is important. To keep that covenant inviolate brings a sense of security which perhaps no other act in life can bring. Working together with God means sharing in both benefits and responsibilities in promoting the principles of righteousness.

Folks become members of this church because they believe it interprets the gospel of Christ in belief and practice. By subscribing to its pronouncements and enlisting in its cause, they become the church. When speaking of our support of the church as spiritual, moral, financial, we mean that these are all interdependent terms, closely coordinated as productive activities.

A rapidly developing civilization makes constantly increasing demands on the church. Fast-maturing plans within the institution evolve insistent calls for support within its own ranks. The biggest tasks—the seemingly insurmountable emergencies—have actually been the church's salvation; for such tasks force everyone to work. This church has successfully answered every challenge. It has survived every crisis. It has more than met every emergency.

Many times in the history of the church a call has been sent out for support of the missionary work, and the Saints responded. Each year the call is made for the Christmas offering, that more missionaries might be sent, and again the Saints respond. Time and again the call has been made for fasting and prayer, that the church might receive light and direction, and thousands of Saints prayed and fasted. The Lord heard and answered. Perhaps more than any other, is the call being made for prayer in behalf of the sick, and Saints at home and abroad respond. In recent months a call was made to the Saints to prepare for their stewardship by complying with the law of inventory and tithing. The Saints have answered.

A few weeks ago some of the girls at Graceland College lost everything in the fire that burned Patroness Hall. A call was made to just a few Saints that those of the girls, unable to finance themselves, might be reimbursed for their loss and remain in school. One hundred and thirty-one Saints sent \$2,250 in cash in ten days. In this, likewise, the membership did not fail. Scarcely a congregation of this church but once a month, or perhaps oftener, sends out a call to its own local membership in behalf of some one who is sick, homeless, made dependent by accident, or bereaved by death, and what congregation is there but has responded?

Calls will be made to the membership of this church at home and abroad; for consecrated men to enter the ministry and give their best while the

prime of life is theirs to give; for consecrated and trained teachers that the word of God may be taught properly; for men and women who have been successful in industrial enterprises who are ready, willing and qualified to gather to Zion and share in the responsibilities of establishing stewardships. The call is to those who have qualified as musicians, that under their leadership the songs of Zion might be sung with the spirit and with the understanding; to farmers whose experience and qualifications will entitle them to come first, and develop opportunities that those less fortunate, less skillful, less experienced might be gathered in due time.

It is well that calls *are* made to the church, that heavy and insistent demands for consecrated workers are *constantly* made. When this church accepts a program and passes it on to its membership with a full schedule of big tasks, this church is going forward in a substantial way. A church without a program is purposeless and without excuse for existence. A membership without great tasks is idle and useless. Such can not be contemplated in the forward-looking, constructive, building program of Christ. Will you spend and be spent for "the cause"?

The Brother of Jared

About the first man to note, when beginning the study of the Book of Mormon, is one whose name is not mentioned in that history. He is simply called "The brother of Jared." However, he was a vastly important figure in those thrilling events that occurred in connection with the coming of the first colony to America.

At the time of the confusion of tongues, when God was so displeased with those people who built the tower of Babel, Jared pleaded with his brother to cry unto the Lord that he would not confound the language of them and their families, or of their friends. And the brother of Jared did cry again and again unto God for mercy, and it was granted that their tongues were not confounded.

The wrath of God threatened to scatter those wicked ones to the ends of the earth, and the brother of Jared again prayed that God would lead him and Jared with their families (twenty-two families all together) out of the accursed land. God heard and answered that he would not only lead them out in safety, but if they were faithful he would carry them forth to a land choice above all other lands, which land we know is our own beautiful America. Then, according to God's commands, they gathered their flocks, both male and female of every kind, also seeds of every kind, and the brother of Jared led the way by the power of God to the

waters of the great sea. Here they dwelt in tents for four years, and here the brother of Jared became careless in regard to prayer. At the end of this period God came again to him and stood in a cloud for three hours exhorting him and chastening him because of his neglect in this matter. The brother of Jared repented and was forgiven of the Lord, but was warned not to sin any more in this respect.

Later he was given very definite instruction by which they were to build eight barges, or ships, that were to carry them to this choice and promised land. These were to be self-bailing and tight "like a dish," so that they would be safe from storms at sea.

Then the matter of providing light inside these boats brought out perhaps the outstanding event in the life of this great man, this brother of Jared: "He did moulten out of the rock sixteen small stones, and they were white and clear even as transparent glass." And he carried these to the Lord and in great humility asked the Lord to bless them that they might give forth light—two for each boat. And so great was his faith that when God stretched forth his hand to touch the stones, one by one, with his finger, the "vail was taken off the eyes of the brother of Jared, and he saw the finger of the Lord, and it was as the finger of a man, like unto flesh and blood," and he was struck with fear and fell to the earth. The Lord commanded him to arise, and he said unto the Lord, "I knew not that the Lord had flesh and blood." And the Lord said, "Because of thy faith thou hast seen that I shall take upon me flesh and blood." And later, because of his great faith, the Lord further revealed himself to him, saying that never before had man come before him with such exceeding faith.

Right here is a piercing shaft of light on the subject of God's personality and man's creation in God's own image, for God further said to the brother of Jared:

Behold, I am he who was prepared from the foundation of the world to redeem my people. Behold, I am Jesus Christ. I am the Father and the Son. In me shall all mankind have life, and that eternally, even they who shall believe on my name; and they shall become my sons and my daughters. And never have I showed myself unto man whom I have created, for never has man believed in me as thou hast. Seest thou that ye are created after mine own image? Yea, even all men were created in the beginning, after mine own image? Behold this body, which ye now behold, is the body of my spirit; and man have I created after the body of my spirit; and even as I appear unto thee to be in the spirit, will I appear unto my people in the flesh.

And now, as I, Moroni, said I could not make a full account of these things which are written, therefore it sufficeth me to say, that Jesus showed himself unto this man in the Spirit, even after the manner and in the likeness of the same body, even as he showed himself unto the Nephites; and he ministered unto him, even as he ministered unto the Nephites; and all this, that this man knew that he was God,

because of the many great works which the Lord had showed unto him. And because of the knowledge of this man, he could not be kept from beholding within the vail; and he saw the finger of Jesus, which, when he saw, he fell with fear; for he knew that it was the finger of the Lord; and he had faith no longer, for he knew, nothing doubting; wherefore, having this perfect knowledge of God, he could not be kept from within the vail; therefore he saw Jesus and he did minister unto him.

And it came to pass that the Lord said unto the brother of Jared, Behold, thou shalt not suffer these things which ye have seen and heard, to go forth unto the world, until the time cometh that I shall glorify my name in the flesh; wherefore, ye shall treasure up the things which ye have seen and heard, and show it to no man. And behold, when he shall come unto me, ye shall write them and shall seal them up, that no one can interpret them; for ye shall write them in a language that they can not be read. And behold, these two stones will I give unto thee, and ye shall seal them up also, with the things which ye shall write. For behold, the language which ye shall write, I have confounded, wherefore I will cause in mine own due time that these stones shall magnify to the eyes of men, these things which ye shall write. And when the Lord had said these words, he showed unto the brother of Jared all the inhabitants of the earth which had been, and also all that would be; and the Lord withheld them not from his sight, even unto the ends of the earth; for the Lord had said unto him in times before, that if he would believe in him, that he could show unto him all things—it should be shown unto him; therefore the Lord could not withhold anything from him; for he knew that the Lord could show him all things. And the Lord said unto him, Write these things and seal them up, and I will show them in mine own due time unto the children of men.

And it came to pass that the Lord commanded him that he should seal up the two stones which he had received, and show them not, until the Lord should show them unto the children of men. And the Lord commanded the brother of Jared to go down out of the mount from the presence of the Lord, and write the things which he had seen; and they were forbidden to come unto the children of men, until after that he should be lifted up upon the cross; and for this cause did King Benjamin (Mosiah?) keep them, that they should not come unto the world until after Christ should show himself unto his people. And after Christ truly had showed himself unto his people, he commanded that they should be made manifest. And now, after that, they have all dwindled in unbelief, and there is none, save it be the Lamanites, and they have rejected the gospel of Christ; therefore I am commanded that I should hide them up again in the earth. Behold, I have written upon these plates the very things which the brother of Jared saw; and there never was greater things made manifest, than that which was made manifest unto the brother of Jared; wherefore, the Lord hath commanded me to write them; and I have written them. And he commanded me that I should seal them up; and he also hath commanded that I should seal up the interpretation thereof; wherefore I have sealed up the interpreters, according to the commandment of the Lord. For the Lord said unto me, they shall not go forth unto the Gentiles until the day that they shall repent of their iniquity, and become clean before the Lord; and in that day they shall exercise faith in me, saith the Lord, even as the brother of Jared did, that they may become sanctified in me, then will I manifest unto them the things which the brother of Jared saw, even to the unfolding unto them all my revelations, saith Jesus Christ, the Son of God, the Father of the heavens and of the earth, and all things that in them are.

He with Jared did all things as commanded of God and embarked as directed, and these eight barges were upon the sea three hundred and forty-

four days, the wind never ceasing to blow toward the promised land; and whether above or below the waves, they were lighted constantly by these stones prepared by the Lord—one at either end of each boat. And at last they reached the eastern coast of Central America. When they landed, they bowed themselves down and did humble themselves before the Lord and did shed tears of joy for all his tender mercies over them.

It is not difficult to picture the scene—so like the landing of Columbus some thirty-six hundred years later—the gratitude and happiness of landing after the long, difficult voyage in uncharted waters to unknown lands.

In this connection we have been told that among some of the Indian tribes is yet found the legend of the coming of the Jaredites—the long and dangerous crossing in eight boats, tight like a dish and lighted by the Great Spirit.

The prophecies concerning this choice land are very interesting and should concern every Latter Day Saint deeply. Many have already come true, while others are yet to be fulfilled. One pertinent prediction is found in the fourth verse of Ether 1. Speaking of this choice land, the Lord said, "It is a land of promise, and whatsoever nation shall possess it shall serve God or they shall be swept off when the fullness of his wrath shall come upon them . . . when they come to a fullness of iniquity," etc. Is our great nation a God-serving one, or is it indeed ripening in iniquity, making ready to be swept off?

In our study of the great men of each age, we may well pause to consider this wonderful prophet, seer, revelator—the first man to lead an expedition to America, the greatest among his people, because he served them all—the humble, righteous brother of Jared.

The April "Autumn Leaves"

This number of the *Leaves* is one the whole Herald Office force has enjoyed watching take form. It has a sixteen-page brown picture section, and many other cuts with articles of great interest to old and young.

Because of extra time and expense necessary to make this number of especial value, it will be necessary to charge twenty-five cents per single copy. This charge will not change the advertised rate of five copies for fifty cents to all those subscribing before March 31.

When humanity falls in love with its past, its future is endangered.—Lynn Harold Hough.

OF GENERAL INTEREST

Massachusetts Slipping as a College Center

WASHINGTON, January 15.—Massachusetts has ground for reflection regarding its standing as a center of higher education. While it still ranks high in this field, its young people are not showing the same interest in securing a college education that the young folks of the Western States are exhibiting today. A quarter of a century ago, Massachusetts, in common with all the New England States, excepting only New Hampshire, was one of the twelve leading States in the proportion of their resident college university students in their total population; today Massachusetts and the other Northeastern States have been relegated to second or third position, the first twelve States being west of the Mississippi River.

The foregoing facts are contained in a report made public today by the Bureau of Education, based on a survey conducted for it by George F. Zook, president of the Municipal University of Akron, Ohio. According to Doctor Zook, the average for the entire country is one college student to every 212 persons in population. Taking the twelve present leaders, Utah, which heads the list, has one student to each ninety-nine of population, while Minnesota, the last of the twelve, has one student for each 159 of population. Massachusetts has one student for each 195 of population, so still is above the average, even though it is in the second group.

"There are, of course, several factors which give the well-developed States of the Middle West certain advantages over the Southern and Eastern States," said Doctor Zook. "In the first place, several of them, including Utah, Oregon, Iowa, and Nevada, either have no separate normal schools, or only one such institution—a situation which probably tends to increase the number of persons attending the regular colleges and universities. In the next place, most of these States have only a small Negro and foreign population.

"Notwithstanding all these modifying influences, the residents of the Western States may take pride in the fact that they lead the older States in the proportion of their population which is obtaining a college education. On the other hand, as may be expected because of the large colored population, the Southern States nearly all stand low in the proportion of their population enrolled in colleges and universities."

Another point of interest developed by Doctor Zook was that while a quarter of a century ago North

Carolina, California, Massachusetts, and Tennessee led in the proportion of their resident students enrolled in their own colleges and universities, the leaders in this respect today are California, Texas, Oregon, Utah, Nebraska, and Minnesota. In New Jersey, only 21 per cent of its resident students attend colleges and universities within the State. New Jersey ranks last in this group, and next to last is Connecticut. Yale draws most of its students from outside Connecticut. New Hampshire, with 49 per cent, is also low in the list.

"Notwithstanding the tendency for students from all sections of the country to flock to colleges and universities in Massachusetts," explained Mr. Zook, "29.5 per cent of the students resident in that State go elsewhere to college. In this instance, short distances to institutions in other States and the fact that a State university has not been developed, probably account in considerable part for the migration.

Reasons for Migrating

"Several years ago, in connection with a survey of higher education in that State, Massachusetts students attending colleges and universities outside the State assigned the following reasons for migrating: Opportunity to secure the course of study desired in order to attend college away from home, expense of college education at Massachusetts colleges, desire to attend a small college, entrance examination requirements at Massachusetts colleges, know other students, college life, outdoor life, military training, failure to pass entrance examinations at Massachusetts colleges, the faculty, opportunities to obtain scholarship or employment, religious reasons, coeducational institutions.

"College and university students are much more likely to leave the State of their residence for their education than are students who attend normal schools and teachers' colleges. Figures obtained for the eleven teacher training institutions in Massachusetts showed that in the total attendance, ninety-seven per cent resided in Massachusetts." Nevertheless Massachusetts still stands recognized as a center of higher learning.

"There are a number of States," continues Mr. Zook, "which enroll in their colleges and universities more students than there are residents of the State attending colleges and universities in and out of the State. These States are the commonly recognized centers of high education, such as Massachusetts, New York, and Illinois. For example, in Massachusetts there were 20,641 residents of the State enrolled in college, whereas the number of students attending colleges and universities located in the State was 29,656."—Theodore G. Joslin, in *Boston Transcript*, January 15.

NEWS AND LETTERS

Little Journeys With the Editor in Chief

A Day in the Islands and Inner Water Courses of Maine

In one of my last "Little journeys" I told of a Sunday spent with the Saints of Jonesport. The following morning, Monday, January 24, was bright and clear, and it was decided that we should spend part of "blue Monday" seeing a portion of that interesting Maine coast from or in a small boat. I had heard Brother and Sister Crowley tell of their island camp, and Brother Fisher and I wanted to see it, so Sister Crowley put up some food for lunch, Brethren Newman and Leon got Brother Leon's boat ready, and we were soon on the water in a typical Jonesport boat, such as are used by the lobstermen and fishermen. These Jonesport boats have the lines of racers, and sit in the water with an easy grace. This boat of Brother Crowley's is about twenty feet long, and had proved her seaworthiness many times. In fact, he had sailed to Florida and back. The open cockpit, with its four-cylinder gasoline motor and gear for "hauling pots," had its fore part covered with a canvas canopy to at least partially shelter the machinery and operator. In the bow was fitted up a neat but closely arranged two-man cabin, with stove, lockers, etc. Equipped as she was with four-cylinder motor, about such as is found in a Ford automobile, the boat would do about eight knots per hour.

When we went down to the shore, the boat lay at anchor in Jonesport harbor, not far from the sardine and herring factory of Brother Lou Kinkley. Jonesport harbor once thronged with sailing craft, merchantmen and fishing craft, varying from a small twenty- to thirty-foot sloop to the majestic five-masted schooner. But now only an occasional sailing vessel is seen, and in their places are found the small gasoline boats, lobster boats, clambers, fish smackers, the larger power yachts, and the steamers which occasionally touch.

Newman and Leon had preceded Myron and myself to the shore, and they had shoveled the snow out of the boat, warmed up the motor, etc. They came ashore in the small boat and took us aboard. And soon we were off to "the camp," which lies some miles south and east of Jonesport.

The Maine coast in summer is without doubt one of the most beautiful in the world. And it is far from being without beauty in the winter. There was not a foot of the trip we made that day that was not replete with pretty vistas. Snow had fallen a couple of days previously, and the islands and mainland were covered with the mantle of white, against which the dark green of firs and pines contrasted strikingly. Up to high tide mark, the snow had been melted by the sea, hence the shoreline everywhere was black except at high water. This black shoreline set out the islands strikingly. Mingled with the green of the firs and pines on the wooded lands was the brown of the bare hardwoods and the whites of the spruces and birches. Above the blue of the waters in reach, bay, and inlet, those wooded islands made many pretty pictures as they lay bathed in the bright sunlight of the clear day. And as the boat, impelled by the steadily whirling screw, cut its way gracefully through the waters of the reach and narrow passageways between islands, on every hand could be seen gray and brown rocks of various sizes raising their heads just above the surface of the sea, or lying just at the surface, their presence indicated by the surf that broke lazily over them. And as I contemplated how many others there might be with their jagged sharp heads just below the surface, lying in wait for the craft of the unwary or careless, I was thankful somebody was along who had speaking acquaintance with them all. And Newman and Leon both seemed to carry in their heads a chart of the whole coast. "There's a big rock," "There's a small one," etc., they would say, pointing to what seemed to me an imaginary spot on the water. Well, anyway, we (or they) steered clear of them all.

Leaving the reach running east past Jonesport, turning to the southward past several small islands, past Hall's Island itself, in and out of a weir (a skillful bit of boat maneuvering by Brother Leon), one owned by Brother Crowley, then on to Mistake Island we went, seeing hundreds of waterfowl of various kinds. Mooring the launch in a sheltered bay at Mistake Island, in the small boat we landed at the foot of a stairway, mounted its slippery steps cautiously, and following a narrow board walk across the snow-covered island, we finally came to the buildings of the Moosapoc Light. The genial captain, who seemed to be an old acquaintance of Leon and Newman, though not expecting company, received us cordially and showed us the lighthouse and explained its equipment. He even started the machinery in the "whistle house," to show us how the fog horn is blown. So, even though the sky was quite cloudless, we heard the deep-voiced horn send its warning note out across the water. I had heard these dismal signals from great distances, and so had expected that one standing near would be fairly deafened by the great noise; but standing outside the building just below the horn, I was surprised by its softness. It was more like a deep sighing moan than a shriek. But the notes from those horns have great carrying power, and serve a fine purpose when the gray blanket of fog shuts out from the view of fishermen and marines the landmarks of the coast. The tone and quality of each horn is known to the keen Maine sailormen, and hence they learn their locations even in thick weather.

Thanking the captain for his courtesy and the information gleaned, and going back to the launch, we were soon under way and headed again for Hall's Island. Entering a sheltered cove on the south side, at this time a lee of the island, we landed. Leon threw me the line, after I was ashore, and asked me to "tie her up." Throwing the line around a boulder, I did so. "Better see, Leon, what kind of a knot that landlubber tied," said Bishop Fisher, "or you may be minus a boat on coming back here." Well "Skipper" Crowley went to the boulder to examine the knot. I was listening with some curiosity. "Why!" exclaimed he, "it's a bowlin'!" And I imagined hearing him say to himself, "Where did that 'lubber' learn a bowline?" Well, even a prairie-raised farmer, especially when he has had experience with the ropes, tackle, and gear in raising telephone poles, may learn to throw a double hitch, sling a becket, or even tie a bowline.

Hall's Island, where we landed, is owned by Brother Crowley and his business partner, and in the summer is the center of activity for a firm that "fishes," "lobsters," and deals in fish as merchantmen. Besides the wharf, warehouse, and storeroom for the "fishing gear," storage vats, etc., the small island, four or five acres in extent, has two cottages, the "summer camps" of the two partners and their families. To one of these we went and took possession. Into it we carried our basket of provisions, our guns, and other paraphernalia. By "common consent," Newman was appointed cook; no election; he just knew we wanted him to do the cooking and was willing to do so, and we were willing to let him. The cookstove was fired up, vegetables put on to boil, etc. Then Leon and I got busy with the guns. No, not shooting animals—just targets. I found Leon a pretty good shot, better than I by a little, I guess, though it may be he was accustomed to the guns. Well, we shot away all our ammunition, then quit, calling it about even. He was generous enough to call it so.

Newman, with Myron's help, had dinner ready. And such a meal! Was it the appetite sharpened by a forenoon on the salt water, or was it the cooking? Both, I guess; for Newman is a bit famous for cooking sea foods; and the chief item that day was scallops, the biggest and best I've ever eaten. And as we ate, a steady flow of chatter kept up. Yes, chatter, and there wasn't a woman in the crowd. And what a restful, delightful meal it was.

Lunch over, the dishes washed, the cottage restored to order, the cookstove greased, and we were prepared to leave. Leon had gone around the other side of the island and had brought the boat around to the wharf, while Myron and Newman were washing the dishes, etc., and repacking the basket.

And while Leon was away for the boat, I was interestedly examining the cottage, reading the mottoes, signs, etc., on the wall. Among other things I saw a sheet of note paper pinned to the wall. On it were some verses, and I so wanted to give them to my readers that I made bold to take the paper with me. The verses were penned by a sister, the wife of Brother Crowley's partner. I thought I had a memo of the name, but as I write this I can not find the memo. Guess I depended upon memory, and it failed me again. Anyway here are the verses:

"Just a rugged mass of rock
Rising 'bove the surface of the sea,
Garbed in dark brown dress of mink dirt,
Adorned with grass, and vine, and tree;
Just a child of Mother Nature,
Living aloof and apart,
On the breast of Father Neptune
Close to his ever-beating heart;
Lulled to quiet, peaceful slumber
By the ocean's steady roar,
As the salt spray breaks and tumbles
On the distant, rocky shore.
Fanned by freshly blowing breezes
From all points along the sky;
Warmed by Old Sol's glowing sunbeams
As each day he passes by;
Cooled and bathed by fog and rainstorm,
From black clouds that form o'erhead;
This child is called 'Hall's Island,'
Happy we, her paths to tread."

Rather neatly done, sister. And the sentiment of the verses expresses a feeling far from ennui. Brother Crowley said to me that he had investigated what it would cost him to install a telephone on the island. The price was quite prohibitive—something like five thousand dollars. And when he gave me cordial invitation to spend some time in the summer on the island, the thought that there is not a telephone connection with it, and not likely to be, made me want to accept. And I may, too.

On returning to Jonesport, the sun behind us, the favorable light shining upon the well-known fishing town made it stand out a pretty picture. And as we approached it from the sea, I could well understand the attachment formed for it by those who in "following the sea" for livelihood come and go across the pretty reaches separating it from the sea.

It had been a day of recreation for us; and as we (M. C. and I) were landed at a point near the east end of the village, to resume church work while Leon and Newman took the boat to her home mooring, we were both refreshed for our tasks. Calls on two shut-ins (temporary, from flu) preceded meeting. An hour or so spent in speaking to the Saints gathered at the church, and later a visit at Newman's, visiting over a fine clam chowder and equally fine boiled lobster, in chatting about church work and experiences finished the day, the last spent in Jonesport; for the next morning we were to leave for another point.

F. M. S.

On D. & R. G. W. Train, Number 4, March 11.

Growth of Work at Killmaster, Michigan

Work began here in the Killmaster, Michigan, group in June, 1925, and at that time only four Saints were in this place. Now there are thirty-two members, with a priest to lead us. Brother S. T. Pendleton, of Beaverton, is the missionary who started the work here. Since then we have been visited by different elders of the church. Among these are Brothers M. A. Summerfield, E. S. White, and W. L. Chapman. G. W. Burt, of Beaverton, has just closed a week's visit with us, preaching every night. These meetings were attended with good interest, and a good spirit was manifested. An encouraging number of nonmembers attended. Two young ladies were led into the waters of regeneration on Sunday,

March 20. Several members received their patriarchal blessings. We are earnestly praying for another elder to come here in the near future, for we feel there is a great work to do at this place.

JAMES MCGUIRE.

Activities of Superintendent Woodstock

The early months of 1927 have given occasion for us to spend several weeks in Independence. Rather copious news items from Zion are appearing from week to week in the *HERALD* columns, but we doubt if the membership of the church can appreciate the developments that are really being made in the central gathering place. Others may observe and report at length upon progress in financial, industrial, and building lines, and upon the evidence of spiritual advancement. Our own attention has been upon the increased interest in Sunday school, and related departmental work, and in preparation for effectual leadership in varied phases of religious education. We appreciate the privilege of looking in occasionally upon this work in Zion, and feel happy when we can lend a hand in its progress.

The coming of President McDowell to Independence some two years ago to take active direction of religious educational activities in Zion was most opportune. Other leaders before him had done a good work, but it has been possible for him, with his clear vision, his strength of character, his force of will, his undaunted courage, his knowledge of human nature, his experience in dealing with young people, his deep sympathy and untiring devotion, to arouse the enthusiasm of an army of workers with a desire to consecrate their talents and to train for service. In this he has been nobly supported by stake and local officers, by men of the leading quorums, departmental heads, etc. In a word, he has been able to successfully organize the available forces for effective departmental work. We may call attention to some of the phenomenal work as follows: The Independence Institute, with its 992 enrolled members during the year, with the patient and untiring Sister Constance as its mainspring; Sister Gould and her large number of teacher training groups, having an enrollment of 75 members during the year; Brother C. B. Hartshorn, general superintendent of the Stone Church Sunday school, who marshals a force of 159 officers and teachers, with a school of over twelve hundred regular attendants; the unique organization by President McDowell of the young people of Zion, represented in the Council of Thirteen, one from each branch, and in the Council of Forty-four, one from each sub-group. The councils are advisory to the Presidency in providing for the interests and needs of the youth of Zion in many fields of activity. Their functioning seems very happy and full of promise of good.

We recently attended a banquet of the officers and teachers of this school, when over two hundred and fifty sat at the tables. A pleasant part of the festivities was the presentation of awards valued at seventy dollars, to forty-three individuals who had earned "goal points" through special effort and study to qualify for more efficient service. These were generously distributed throughout the school, seven being officers of the school, and sixteen being teachers in the intermediate department. It was worthy of note that Brother Hartshorn, the energetic and efficient superintendent, set a splendid example, himself leading in the total number of "points" won. In each case the awards were religious educational books which should still further enhance the value of the training received. A roll call in terms of years of teaching service revealed many who had taught continuously for twenty-five, thirty, and even thirty-five years. Sister G. H. Hilliard won highest honors, with thirty-seven years to her credit. Surely the reward of such is glorious.

The Ministerial Institute at Independence was a joy to one who loves the spirit of study and growth in common understanding. It was pleasant to listen to inspiring addresses and to clear elucidation of principles involved in the accomplishment of the purposes of the gospel in human life

made beautiful and divine by obedience to divine law. We think we can see an approach to the School of the Prophets in such gatherings when the Spirit of the Master is present.

On February 8 we joined five auto loads of young people of the Lamoni Branch in attendance at Leon, the county seat, at an Older Boys' and Girls' Conference. This was held under the direction of the Iowa Council of Religious Education, the speakers being state workers. While having a characteristic "other church" atmosphere, the appeal to worthy motives in life and to wholesome Christian conduct was altogether worth while and pleasing. The Lamoni delegation, made up of Methodists and Latter Day Saints, constituted over one third of the gathering. They won much favor when they sang, as a special stunt, "Let us all be brothers," under the leadership of Elder Roy Cheville, of our stake presidency. Two Latter Day Saint boys were elected to office for the coming year.

We think our people should participate more freely in gatherings and movements of this kind where we can gain much from friendly contact with other Christian young people, broaden our appreciation of the religious effort of other churches, and help in a forward movement for purity of life and righteous citizenship. At the same time we must learn to keep our bearings, to cherish and strengthen our own idealism, and to maintain the integrity of our own faith. We should be loyal to our calling and covenant as Saints of God and yet be ready to assist in every good work and work where it may be done without undue sacrifice of our own church enterprise or compromise of our ideals.

The following weeks were spent busily at the office desk, either in Lamoni or in Independence. An important session was held on the evening of February 20, when we met with all the superintendents of Sunday schools in Zion. Some fifty were present, a splendid group of earnest, efficient workers. Plans were discussed to greatly increase the success of our educational effort. Steps were taken to develop a standard score card for the self-rating of teachers and officers.

One Sunday each was spent with the Saints at Hiteman, Iowa, and Lees Summit, Missouri. We found a pleasant welcome and earnest workers at each place, but a pronounced need for trained as well as willing workers. How shall the blind successfully lead the blind!

Of course, not all are blind, but when we contemplate the beauty and strength of the gospel and realize what it is designed to accomplish in our lives in the process of Zion's redemption and in the promised endowment, we feel keenly the need of growth in knowledge and of development in Christian character. Very much credit is due today to the faithful ones who are willing to try to fulfill their mission.

We were joined at Council Bluffs on February 28 by Brother and Sister Baldwin in a three-day convention. A splendid spirit prevailed, and the attendance was good. Sister Baldwin has gathered an interesting exhibit of handwork which she used effectively in her talks on primary and junior teaching. We continued through the week in Little Sioux District, occupying at Moorhead, Missouri Valley, and Woodbine. It was most pleasant to meet with Saints and friends of former years and to try to bring a constructive message of cheer and help. Many are developing into efficient leaders through training and experience. When one ceases to make effort, it is impossible to grow, and if one is not vigorous and growing he loses his own interest and cannot help others.

Sunday, March 6, was spent with the good Saints of Omaha. Set in the midst of a great city, this band of workers is called to a great task. And there are many who measure up well to their responsibility. The day was filled from early morning with interesting service. Though handicapped by lack of room, the Sunday school has an efficient superintendent in Sister Rose Adams and a loyal group of officers and teachers. We taught a splendid gathering of three young people's classes, keen-eyed, clear-thinking young folks who are earnestly looking out into life and anxious to see life's problems in the light of the Spirit of God. We again addressed them at the Religio hour.

In a little talk at the close of Sunday school, it was our

pleasure to present certificates from the training course in Religious Education to a class of nine—all officers and teachers in the school. Other training classes are formed to continue their work.

The week-end following was spent with the Kansas City Stake. With Ray Lloyd, stake superintendent, we visited the schools at Malvern Hill and at Grandview, offering a few words of greeting and encouragement. We think there is great hope for a branch where one finds large, live adult and senior classes with lower departments well organized. Grandview has also a fine orchestra.

We drove to Armourdale for the preaching hour and met with a humble band of worshipers in a rented hall. Though lacking some of the accommodations one might desire, a consecrated effort on the part of faithful workers has provided comfortable Sunday school rooms fairly well equipped.

We occupied the morning hour, happy to be able to minister among them, and trust the Lord may bless our effort.

The remainder of the day and Monday were spent in sessions at the commodious and well-appointed Central Church. A goodly number were present for the afternoon lecture, and the auditorium was filled to hear Sister Blanche Edwards at the evening hour. At six o'clock, we met with the young people in a regular monthly prayer meeting.

Monday evening was arranged with two class hours and four instructors covering the range of Sunday school effort. President McDowell was present and, aside from serving as "chauffeur" for the speakers, made the closing address of the convention.

After two days of intensive work in the Independence office, we are again at the home desk, busy with back correspondence, our annual report, new quarterly copy, plans for the General Conference courses, and for the June Institute, and for the reunions following.

CHARLES B. WOODSTOCK,

General Sunday School Superintendent.

Ontario, California

March 7.—We greet the Saints in every land in the name of our Master, even Jesus Christ, and God our Father, and pray that his love and grace might abide in you to comfort, to strengthen, to instruct to the intent that we might all come to a unity of the faith, of one heart and mind, to the glory of him whose name we bear and for the benefit of our fellow men.

We see more clearly every day the efforts of Satan to destroy God's work, knowing well it is the strength of his despairing. We also feel more strongly God's power working with those who strive to do his will and keep his commandments.

We feel keenly at times the test to which we are put, but rejoice in tribulation for his name's sake, knowing well that God has said he will have a tried and proved people, and none will be tried beyond that which he can bear. Also all have their cross to bear.

Truly we can rejoice in tribulation, knowing as we do the wonderful purpose it is for. We rejoice in the glorious work and thank our heavenly Father for his goodness and mercy in giving to his creatures here below a plan whereby, if they will, they may save themselves from this untoward generation and the calamities that are coming upon the earth.

But this implies that we must do something. God has given the plan, but we must work it out. God told Noah he was going to destroy the inhabitants of the earth in his day, all those who would not believe and accept the temporal salvation he was providing, by a flood; and he gave him a plan for an ark, and a command to build the same. This ark was that temporal salvation. I would that the import of these few words which follow might burn home in every heart in letters of fire. (God did not build the ark. Noah had to do it, and thereby he and all that believed were saved.)

So in our day God has predicted great destructions upon the earth, and, always being mindful of his creatures and

ready to help them when they will be helped, and ready to save them when they will be saved, has given a plan and asked all those who desire to take advantage of the opportunity to prepare a way of escape, a place of refuge; but it must be done according to his plan in obedience to his word.

By carrying out his divine will in our day, he has not only promised salvation from the things coming upon the earth, but also eternal life in the world to come. He also has said, If ye do the things I say, I am bound, but if not ye have no promise. Consequently his promise hinges on our performing the task he has given us, the redemption of Zion and all it implies. May we go to with our mights in fasting and prayer and make every sacrifice necessary to accomplish the task assigned to us.

And let us not forget him whom God has chosen to direct the affairs of this great work, and through whom he has promised to give us directions how to proceed from time to time, in so far as we will support him and hold him up before God with our prayers and give heed to the instructions received through him to do them. Also know this, that Zion will be redeemed; God has so stated. Whether by us or by others, that is up to us.

We know God is making himself known and felt in no uncertain manner, as our last communion service testified, for we enjoyed almost a pentecostal shower, and the congregation was melted to tears of joy under the power of the Spirit of God. Our last district conference just past was the best in years, for unity and peace pervaded all the assemblies, and God's Spirit was ever present in benediction.

The work here is onward. The command has been given to go forward. All evidence points to the fact that God is with us. Let us unitedly go forward, shoulder to shoulder, with prayers of faith on our lips, ever trusting in God, and keep his commandments and accomplish the task placed before us.

W. H. KEMPLE, *Publicity Agent.*

Artland, Saskatchewan

February 27.—With the ending of the old year and the beginning of the new came various changes to our branch. Brother W. J. Cornish, who had been pastor of our branch since its organization in 1912, asked to be released on account of district duties, and was succeeded by Elder E. Leslie Mogg. Brother Thomas Bates was sustained as branch clerk, and was also appointed solicitor. Brother Noble Harper was sustained treasurer; Sister Bertha Cornish was elected branch historian; Sister Clara Mogg, branch correspondent; Sister Bessie Cornish was sustained chorister; and Sister Margaret Allison was elected organist.

Some of our most faithful members have sold their farms and moved to other parts, hoping to better their financial condition. There is a growing unrest among those remaining, and all are hoping that in the near future we may be able to sell and move where social as well as financial conditions are better. Brother and Sister J. J. Cornish, having sold their property, have been spending the winter in Vancouver and various other places along the coast. They have been accompanied by their son, W. J., and daughter, Bertha.

Brother William Osler, who held a series of meetings in the Michigan Branch, eight and one half miles southwest, came over and preached for us two Sunday evenings. This was quite a treat, as we do not often hear one not of our local number.

We truly appreciated having Apostle Clyde F. Ellis with us for a week this winter. He gave us several noteworthy sermons, his general theme being the building of character. He left here to attend the young people's convention held in Saskatoon, February 4, 5, and 6, and was accompanied by Sister Luella Cornish, Brother Noble Harper, and Brother Edward Bates, of our branch. Priest Howard Allison also was in attendance at part of the convention, as he was in Saskatoon at the time, taking a short course of instruction on threshing machinery. This was the first effort of its kind in our district, but we are planning on having a convention

yearly, and hope that each one may be better than its predecessor.

Of late some of our members have been, and others still are, nursing the mumps. This has very materially decreased our attendance at Sunday school, as well as day school. We were fortunate in getting Sister Millie Cunningham, of Saskatoon, for our teacher this year. She is a welcome member in our branch and Sunday school, for she seems willing to be of help wherever needed.

Elder E. Leslie Mogg returned from Moose Jaw last Tuesday, where he had been attending the annual convention of the Saskatchewan School Trustees' Association, held there February 16, 17, and 18. He spent Sunday with the Saskatoon Saints.

Friday evening, February 25, a skating party was held on the lake just north of E. L. Mogg's house. After the young people tired of skating, they came to the house and spent the remainder of the evening playing games. The ladies present furnished a lunch, a small sum being charged the men, and the proceeds, six dollars and eighty cents, were given to the Christmas offering fund.

Brother Elgin Clark, of Grand Valley, Ontario, is visiting at the home of A. J. Cornish.

Stockton, California

A large part of our branch was in attendance at the district conference held in Sacramento, February 12 and 13. This was one of the best conferences ever held in our district. We learned much from the splendid talks given by the men who had been sent out to teach us, and all returned home feeling happier and better able to carry on the work.

On February 24 the Department of Women served a cafeteria supper in the church basement. It was well patronized, and about twenty-three dollars was the sum cleared. It will be used toward talked of improvements.

Little Delores Bolton is fast recovering from her recent operation. Her appendix had burst four days before it was removed, and it was said by those attending that recovery was impossible. The parents declare it was God who healed her through faith and prayer, and they are giving him the glory. Our branch held special fasting and prayer for her.

Sister Orr, who has been quite ill, is much improved, and we hope soon to have her at services again. She is one of our most faithful members.

On February 23 the Religio gave a valentine social at the home of Sister Kaiser.

The attendance at all services is good and at prayer service an increase is noticed.

Joseph Luff Reports Preaching in Florida

(From a report to the Presidency and Twelve.)

I have just returned from Florida and have tried to sound the gospel trump while there. A report of labor may be due you.

I located for vacation sake at New Port Richey, and soon discovered that as a body of worshipers we were unknown there. After considerable search we found a hall, had bills printed, and footed the country for miles in distributing them in houses and automobiles. Got one kindly newspaper notice. Our audience was small at first, but increased, and we preached nineteen times there and four times at Sulphur Springs, thirty miles away. Assembled the few Saints (perhaps twenty in all—scattered over forty miles) for sacrament once; and Brother Starks, having arrived meantime, held similar service a month later and preached also.

I baptized one, blessed one child, and administered to three or four sick persons. Quite deep interest was manifested in my preaching, and strong desire expressed for continuance. One man visited me before leaving to thank me for the message I had conveyed to him. Said he had severed his connection with the Methodist Church as a result and is moving

north intending to find the Reorganized Church and learn more of its good news of salvation, with a view to entering it if its message rang along as true as it so far had sounded.

Somebody ought to follow up the start made there. I never felt better in preaching in my life. To God be the praise.

I was under no appointment but, seeing the condition of affairs, could not remain idle or silent regarding the divine treasure I possessed; so started to put it on exhibition, and the Amen of God sounded in my ears and charmed my soul at every effort.

Paid all my own expenses and incidentals to meetings. Took no collections. Paid full fare on railroads. I was presented with \$10 in all, which I refused as a minister or missionary, but finally accepted as a present from friends, rather than offend those offering it. Had a fullness of compensation for my efforts in the bliss accompanying them. He who would see a world starve for lack of our gospel while he has it in his power to hand out a few crumbs of it, at least, is a Christless ingrate, and he who is ashamed of its name when abroad ought to drop his hold upon it at home.

In hope of its final triumph,

JOSEPH LUFF.

Lansdowne Branch

EAST SAINT LOUIS, ILLINOIS, March 21.—Our sacramental service on March 6 was fairly well attended, and a good spiritual hour was enjoyed by those attending. Preaching that night was by Elder H. W. Brunkhorst.

On Sunday morning, March 13, Brother Brunkhorst was again the speaker, with our branch president, Elder George F. Barraclough, preaching in the evening. The Sunday morning hour of March 20 was again occupied by Brother Brunkhorst. His sermon was about the life of Christ and was very interesting. Brother W. C. Carl preached in the evening. His subject was "Sin and salvation."

Our Department of Women is decorating the inside of the church building, and the branch is going to hold a special business meeting soon to consider enlarging and painting the church building.

The choir is practicing on a cantata for Easter.

We have been glad to welcome Brother and Sister Henry Hays back to our midst recently, they having been gone for about a year.

Several of our members are looking forward to their trip to General Conference.

Hibbard, Indiana

March 22.—The Saints of Hibbard Branch are pleased to report to readers of the HERALD that the good work is progressing here.

Brother S. W. L. Scott was called here to officiate at the funeral of Mr. Bradley, a nonmember, but a good, moral man in sympathy with the latter-day work. We asked the Evangelical pastor for the use of their church for the funeral, but were told we could have it only upon agreement that our sermon would be limited to thirty minutes and that we would not preach any of the "Mormon" doctrine. He also stated that he did not want their young people to hear too much of our teaching, that it was hard to hold them as it is.

Well, the funeral was taken to the Saints' chapel, a very small and inadequate building, which accommodated only half the crowd, but we gave the family the best service we could in sermon, song, flowers, and accommodation. We now see our need for a more commodious building, that God's work may be respected, that we may have a suitable place for funerals, preaching, holiday entertainments, and social affairs. We have been the footstool of our neighbors long enough, coming up through many trials and mean persecutions to a membership of seventy-five.

Our petition for a new church has been approved by the bishopric and district conference, for which we are thankful,

and we are working hard to get it completed this summer. We extend an invitation to God's people everywhere to help us, and any contribution to us, large or small, will be very much appreciated.

Brother Scott tarried for several days, preaching to very attentive audiences. He has an excellent vocabulary and makes the gospel so plain that no one need be in doubt. Characteristic of him, his sermons last about one hour and fifteen minutes. A very good spirit prevailed, and attention was so good that at any time one could hear a pin drop. Surely we appreciate having an able man like Brother Scott with us.

District officers G. E. Harrington and Sister Myrtle Perry have met with us of late.

Hibbard Saints are endeavoring to do their bit in putting this end of our district on the map, also seeing that the gospel is presented to every creature. We are sure there will be several baptisms to report ere long. We are ever praying for the success of the work and hoping and trusting that General Conference will be the best ever.

H. C. LISTENBERGER.

West Pullman Branch

Our little branch here has gained considerable notice the past week, due to our troop of Boy Scouts. We are indeed proud of the showing made by our boys in the Greater Calumet District First Aid Championship. This was the greatest and biggest first aid meet in the city, with the exception of the City Championship. Our boys were called the "dark horse" of the competition, as they entered the meet unknown and unheralded, except for the few Saints who had gathered to watch the boys perform, and "root" for them.

In the preliminaries of their section, they took second place by an average of ninety-three, and then entered the "finals," a favorite with a goodly portion of the crowd. In the finals they were forced to meet the very best teams in the district, as well as older teams who have worked together for the past year or so, and in this they were successful in tying for fourth place.

To qualify in such a meet is considered quite an honor, as only nine teams can enter the finals to determine the championship. The remarkable showing of the boys is due to the work of Herbert Cotton, the assistant scoutmaster, who has trained the boys faithfully and well, as the returns show, and much credit is due him.

Over seven hundred people attended the meet, which was the greatest ever held in the annals of scouting in the Greater Calumet District of Chicago. Our troop is under the direction of Charles Scribner, scoutmaster, and Herbert Cotton as assistant. The Saints feel justly proud of their troop, and have reason to believe next year the team will do better, as they were organized only about six weeks ago.

Trying to Become a Branch

Having come from another State, I feel it a great privilege to be living in Amarillo and having the opportunity of working with such a fine group of Saints as I find here. Elder Aldridge is truly a man of God. His sermons are very beneficial and interesting. Many nonmembers are becoming interested through his splendid discourses. Surely Brother Aldridge will be the shepherd by whom many will be led into the fold here.

The Sunday school, under the excellent supervision of Sister A. M. Hogan is doing nicely. Two classes were organized at the first of the year, and the need has been great enough to cause the organization of another since then. An Easter program is already in progress.

The Wednesday night prayer and study hour is proving very helpful. We are studying now, "What we believe concerning the Holy Ghost." We learned last Wednesday that we gain wisdom and knowledge through the Holy Spirit. We

were greatly rejoiced when a nonmember asked to read a church history. It is the desire of the Saints in Amarillo to become more acquainted with God's word.

Many other departments will be organized in the event we are recognized at the General Conference. It is to that end we are praying. We are only a small group, but we feel that God will so shape our destiny that in time Amarillo will be a great stronghold. God has always been with us in our strivings forward, and he will not leave us alone now.

Many Saints are moving in who have been workers elsewhere, and so we feel the work in Amarillo will go onward.

RUTH MEEHAN-SELZER.

AMARILLO, TEXAS, March 11.

Persia, Iowa

March 22.—Persia is a quiet place; there is not much going on at present. We are keeping up the meetings, and have a standing notice of the services in the papers of the town. Our church is the largest and first built and has the best location; and our preachers are as good as the best and present the truth from a right-handed standpoint.

I remember some years ago that a traveling man was telling that the last time he was in Persia he went to that church, pointing to the Saints' church across the way. Some one asked how he liked it, and he said all right. I thought that was a good admission.

On our regular sacramental day in March, the emblems of the Lord's supper were administered, the time being well occupied in the usual way, speaking, praying, and singing. We all felt strengthened and decided to continue on the narrow road that leads to life eternal.

We have a Book of Mormon class for our study hour that we think a great deal of; we meet Sunday evenings and devote the time to the Book of Mormon and answer such questions as the lesson may call for. We have had the Book of Mormon study class before, but it is doing better now. Starting last fall our attendance has increased, all taking quite an interest, and I hope as the warmer weather is coming on that we will study more. This book is a wonderful work, containing information about this country and its origin as well as the origin of the Indians and their races.

We have quite a Sunday school. It has been going on for years, having started many years ago. It is still doing well.

Thankful to God for Healing Power Manifested

WOODBINE, IOWA, March 20.—Since last report God's power to heal has come very prominently before the eyes of the people of this community. Our young brother, Archie Deal, underwent a very serious operation eighteen days ago. When the incision was made, a pus case in the worst form was disclosed, the appendix and bowels being gangrened. The surgeon was heard to say before he left the home where the operation took place, that had the appendix not been so easily accessible, he would not have removed it, as conditions were so discouraging for recovery. And the nurse, when the operation was over and she pulled off her rubber gloves, asked the physician, "I'm done, am I not?" But he thought by her staying and doing what she could the parents might be encouraged. "I had no idea he could live but a few hours," she added.

So it is with thankfulness to our heavenly Father that through the uniting of the faith and prayers of his children our brother is so far on the way to recovery that the nurse is leaving today. He has suffered no pain, save slight gas pains, since he was administered to before the operation was performed. We hope we shall not soon forget this wonderful manifestation of God's power, but through service show our appreciation of his blessings.

Sister Julia Fry is also under the hand of affliction, and our hearts go out in supplication to the wise and loving Parent in her behalf, for she is a worthy child.

Brother C. B. Woodstock was with us for one meeting, March 4, and gave us some very good instruction along departmental lines. Our regrets were that he could stay no longer.

A number of our branch are planning on attending General Conference, and others are yearning to do so. But wherever we may be, our prayers can ascend to Him who is at the helm, that his Spirit may rest in power upon the assembled Saints.

Graceland Chats

Women's Intersociety Basketball

The women's basketball season closed last Wednesday, when the Kappa Delta girls won over the Alpha Pi's, 48 to 16, and the Niketes over the Victorians, 25 to 19. The Kappa girls did some fine playing. This gave them first place in women's basket ball. They have been winners in every game in the contest.

The standing of the teams is as follows: Kappa Delta, first, 70 points; Niketes, second, 50 points; Victorian, third, 30 points; Alpha Pi, fourth, 10 points. The present standing of the societies in intramural contests is as follows: Kappa Delta, 279 points; Alpha Pi, 231 points; Niketes, 143 points; Victorian, 131 points.

Annual Freshman "Kid" Fete

The annual kid party for the college freshmen was held March 4. At seven o'clock the little boys, dressed in knee pants or rompers, and wearing bow ties, and the little girls, dressed in aprons, with curls and pigtailed tied up with huge ribbon bows, went to the Coliseum. There they were ushered into the children's section to see the movie, "His people."

After the show they went to Briggs Hall for the party proper. Kid games, such as "Here we go gathering nuts in May," were played enthusiastically. At eleven-thirty lunch was served—sandwiches, nut bread, ice cream cones, all-day suckers, and gingerbread boys. If children really have the fun the freshmen had imitating them, they are to be envied.

Chapel Interest Kept High by Alabam's Talks

Faith McCall and Lucille Garrett, two students from Alabama, spoke on their part of the country at Monday chapel.

Lucille Garrett spoke of the schools of Alabama. She said that the negroes and whites have separate schools and are never put together. She also said that instead of the eight years in the grades, four in high school, and four in college, they have six in the grades, three in junior high, and three in senior high, then three years in college and three for specialization. The schools of the South have improved greatly in the last few years.

Faith McCall told of the resources and crops of Alabama. In the northern part of Alabama, mining is important; in the central part, agriculture; and in the southern part, lumbering. Since cotton is important, she spoke especially of it and told of the damage the boll weevil is doing. She ended with a joke, bringing out the fact that Alabama has improved and is "gettin' thar."

The student body feels better acquainted with Alabama than it did before these splendid talks.

Friday Chapel

Miss Eva Lewers, who is the supervisor of the academy, spoke Friday in chapel on the teaching profession. She said that there is much truth to the statement "Good teachers are born and not made," but that one can develop into a good teacher with constant effort. She asked the students to think of the best teacher they had ever had, and then to think of the poorest, and contrast the two. The difference between these two, she emphasized, is just the presence or lack of certain personality traits. Good judgment, she maintained, is one of the most important; wisdom, or knowledge,

is indispensable; and altruism, tact, reliability, and neatness are very essential.

In her profession, Miss Lewers helps place students who wish to teach, and so is in a position to know just what traits are sought in an efficient teacher. Her lecture contained much good advice and knowledge for all prospective teachers.

Yellow Jackets Win Last Game

The Yellow Jackets defeated Trenton 43 to 16 here in the last game of the 1927 season.

They took an early lead and were never in danger. At the end of the first half they were leading 24 to 8. Walden hooked 9 field goals and a free toss and was high-point man for the locals.

The game was poorly played on the part of Trenton. Evidently they came down expecting to play football. Our players can be complimented upon the sportsmanship they displayed in the game.

The players bade good-by to their suits for this season and some of them have worn them for the last time. Captain Braby, Walden, and Briggs will not return next season. This has been a very successful year as far as attendance and interest are concerned. It has been one of the most successful years Graceland has had for a long time, winning ten games and losing seven. Following is the results of the season as they were played:

Basketball 1926-1927

Graceland	32	Bethany Junior	11	Here
Graceland	30	Bethany Junior	21	There
Graceland	24	Trenton	9	There
Graceland	24	Des Moines Catholics	13	Here
Graceland	36	Palmer	20	There
Graceland	27	Clarinda	18	There
Graceland	28	Creston	12	There
Graceland	28	Still	45	Here
Graceland	16	Clarinda	19	Here
Graceland	39	Palmer	25	There
Graceland	16	St. Joe Junior	28	Here
Graceland	25	Creston	6	Here
Graceland	15	Central	27	There
Graceland	17	Still	49	There
Graceland	25	St. Joe Junior	36	There
Graceland	27	Chillicothe	39	There
Graceland	43	Trenton	16	Here
Total	459	Total	394	

Athletics Important but Not a Fad at Graceland

For better or for worse, the modern student prefers the college of athletic fame to the college of scholastic renown. It can not be ascertained whether this will prove a stumbling-block to the progress of civilization or a boon to the world. But it is a problem to be solved. It is all too true that some colleges have made a fad out of athletics, while other colleges have remained institutions of higher learning with athletics a secondary factor.

In this respect, Graceland College is the happy medium, where, without harm to scholastic attainments, athletics form a very important part of the campus life. It is a college which excels in athletics and at the same time keeps athletics secondary to scholarship.

Last year Graceland was successful in track and tennis, winning three out of four track meets and three out of six tennis matches. Three records were broken: Weldon threw the javelin 175 feet, 8 inches; Winegar threw the discus 123 feet, 7 inches; he also ran 440 yards in 54 seconds.

This year the football was exceptionally good. Graceland played eight games and lost only one of them, and that one by a close score. Likewise, the basketball season just finished has been successful, with ten victories against seven defeats to the team's credit. The prospect for track this spring is even better than last year.

Besides the intercollegiate, there is an intramural program

which makes possible the participation in the different sports of all those who care to engage in them. Also, the various gym classes, with gymnasium open to all, give everyone a chance to keep in physical trim at all times.

Graceland stands for competitive sports in which not only the chosen few on the varsity squads, but everyone, on account of intersociety athletics, can feel the excitement of rivalry, the comradeship of cooperative endeavor, the abandon of effort, the glow of achievement. It is here that sportsmanship, self-control, and moral stamina are inculcated into each participant. Surely, Graceland athletics prepares each individual student to make a greater success of the business of living.

Conference of Utah District

The Utah District Conference was held in Provo, Utah, March 5 and 6. The event was a wonderful surprise, as the opening day had not been looked forward to with very much anticipation of its being more than just an ordinary gathering to elect delegates to General Conference. But to our enjoyment and surprise, President Frederick M. Smith and Bishop Albert Carmichael were present. One can hardly imagine the joy and satisfaction that all felt in hearing and meeting these men. The whole affair was a total surprise and offered a treat that will be long remembered by all who had the privilege of being present.

During the seven sessions of the conference, these men occupied the pulpit most of the time. They gave much food for thought, which was eagerly consumed by the hungry souls that were present. We feel to rejoice for this privilege of hearing these men. We feel that God is looking after this part of his vineyard and recognizes our feeble efforts. The recent conference has renewed our hope and removed some of the clouds of doubt, and in general has revived the work in this district.

We read of the many conferences in the HERALD which seem to be fine, but we believe that our conference rivals them all, if it does not surpass them. Although we are small in numbers, with the help of the Master we hope to do a big work.

NORMAN T. CARTER.

The district conference at Provo was one of the best conferences we have had here. We were a greatly favored people for we had President Frederick M. Smith and Presiding Bishop Albert Carmichael with us, and we heard and learned things from them that will long remain with us, pertaining to the social program of the church, which all the faithful ones know is the most important of the gospel economy.

The service on Sunday, the 6th, of this month was one of the most spiritual we ever attended. In the sacramental service, tears of joy were shed by the priesthood and lay members. We must not forget to mention the dear sisters who worked so hard, yet with so much love, to serve all with the many good things to eat. After the evening service, a collection was taken to defray the expenses of the conference, and all the Saints had a chance to do their part. They did it well.

W. P. Creviston was ordained to the office of elder, Brother F. M. Smith being spokesman. An infant was blessed. It was voted that our next conference be held at Ogden sometime this fall.

The Salt Lake Branch has a very bright future before it, with Brother W. P. Creviston as its local elder. He says he is *completely* sold to the social program of the church. He is not only teaching this most holy order, but is himself putting it into practice. Oh, would to God that we had many more Crevistons in the church, and we would very soon see the stewardship plan surmount all obstacles! All the Saints are going to be visited in their homes and the social program taught them.

Last night the writer and Brother Creviston visited a family of Saints who needed light on this subject, and we talked to them till a few minutes before the hour of midnight; we

greatly enjoyed and profited by this visit, leaving them with their hearts filled with saintly love, felt only when the Spirit of God is with us in power, for the Spirit was there. How much the priesthood accomplish when they visit the Saints in their homes! It requires a sacrifice on the part of the members of the priesthood to do their duties, but, dear brethren, is it not worth it? All must sacrifice in the Master's cause if we would see it succeed.

We hope that Brother C. H. Rich will return after General Conference, for he is the man for this field.

The tithing in this branch has doubled during the last year. This is a good sign that the Saints are coming up higher in spirituality, which fact is also proved by the spiritual prayer services we enjoy most every Wednesday evening. Most of our young people are attending these services and are energetic workers in Religion and other church services. May God bless them in their noble efforts to help in the great work of the Lord.

We now have a baptismal font in our church building, and we have several who are ready for the watery grave, both adults and children. This branch is far from standing still. Yes, our prospects are very bright.

C. O. PETERSON.

Madison, Wisconsin

March 4.—The young people of the branch gathered at the home of Brother and Sister H. W. Woodstock to surprise their son Willard, and to remind him that he was entering in on his twenty-first year of life. Games were played, refreshments served, and before they departed for their homes they presented Willard with a token of remembrance.

Sacramental service was very well attended. Brother Lester Wildermuth, who drove into the city on Saturday, worshiped with us. In the evening he preached, using for a text, "Prepare ye the way of the Lord, make his paths straight." (Doctrine and Covenants 65.) Some of the thoughts expressed were: The radio is a means of spreading the gospel. We are to prepare the supper of the Lamb. The early church did try to gather, but the scattering was a means of spreading the gospel. We are living in the day of gathering. Many men of learning are working for the gathering of the people. Means of transportation and communication are all in operation to assist in the gathering. The promise of the Lord is to bless us here; perhaps not as we think we should have, but as we need. The young are admonished to remember the Lord and observe the requirements of the gospel, that they may receive blessings. As illustrative of his subject, he used 1 Kings 17, where we read of the woman who had only a little bit of oil and meal, and yet having faith baked first the cake for the prophet of the Lord, and by so doing was blessed with enough oil and meal to last several days.

His topic led up to a discussion of stewardships, and he stated that the church is now ready for stewardships. It took Enoch three hundred and sixty-five years to get a people ready for Zion, but the church today has been at it less than one hundred years, and wonderful progress has been made. The Lord wishes to provide for his children, but we all have to do our part. We must make the start by laying our account before the bishop of the church. He put much stress upon the filing of inventories and paying tithing.

Teachers' and officers' meeting of the Sunday school was held Wednesday evening before the prayer service, February 13.

Brother Charles Clark and family, with Sister Leonard Houghton, attended the all-day meeting at Beloit. Brother Clark preached in the afternoon. Brother Henry Woodstock was the speaker here both morning and evening. In the morning his subject was "Our need of God"; in the evening, "Lord, what wilt thou have me do." We must heed the instructions of God, and he will lead us on and open the way for service. This you must do: accept my law and go on to perfection.

On Monday District President E. J. Lenox came to instruct us more fully on the financial law. He illustrated with drawings on the blackboard. For three nights he held classes. We were sorry he had to leave so soon. The first night was, "Foundation upon which the gospel is builded, and Zion"; second night, "Bring treasures up to Zion," which included a discussion of purchasing lands and laying all things before the bishop in Zion, the gathering. On the third night we learned of the organization necessary, how we shall gather, who is to come up to Zion; tithing, how to pay it; the how and why of filing inventories. He passed inventory blanks to his audience and on the blackboard showed how to fill them out. His closing remarks were, Christ lived the gospel law, and set an example for his priesthood to live it until the Word is made flesh through them and the Christ life demonstrated in their lives. During the day he visited at the homes and helped the young as well as the old make out their inventories. His classes created a greater enthusiasm among the Saints to comply with the financial law. Many filed their inventories while he was here. Especially was this so among the young.

As I sit here writing, I received my March number of *Autumn Leaves*, and looking through it notice another goal has been reached: one thousand young people between the ages of eight and twenty-five have complied with the request of the bishop and filed their inventories. It causes my heart to beat with joy when I think of it; another step Zionward.

On Thursday night Alethia Clark was rushed to the hospital, where she underwent an operation for appendicitis. She called for the elders to administer to her before she let them operate, and she received a wonderful blessing and got along remarkably well. On the evening of the tenth day she was at church.

Brother Woodstock was the speaker on Sunday morning, his text being, "Behold, what manner of love the Father hath bestowed upon us, that we may be called the sons of God." Some thoughts gleaned were: God has given us use of all things he created; we can use what he puts into our hands in such a way that we can be rich or that we can be beggars in the world to come. If we wisely use those things intrusted to our care, we will develop a spirit of usefulness. Until we begin to show some of the love for others which God shows for us, we will not be reflecting God in us.

In the evening Brother Clark was the speaker. He told of the persecutions the church had undergone in different ages, also people's prejudices. Many times people are prejudiced because their sins are brought to light. It is too hard to change; they would rather remain in their sins. The saying is, It takes all classes of men to make a world. Brother Clark says this is not true; God wants one class of people, a religious class. The church wants candid men, humble men, those who desire to know and do, those who forgive one another and are seekers of truth. If men practice what they do know, God will teach them what they do not know.

On February 22 the women's meeting was held at the home of Brother and Sister Carl Wirth, with Sister Brigham as president; Leah Miller, secretary; Leda Colbert, financial secretary. The Department of Women is desirous of reaching a higher standard of cooperation along with the program of the church, recognizing that the Department of Women is a part of the branch, and the members have resolved that they shall recognize the financial agent of the branch as the proper officer to handle their funds. So, instead of having a treasurer, they have only a financial secretary. Sister Carl Wirth was elected superintendent of the young women's department. At this meeting the sisters decided to proceed with the study of Doctrine and Covenants, with Leda Colbert as teacher. A food sale was arranged for, to be held March 2 at Wingra Park Cleaners, owned and operated by Brother and Sister Wirth. This sale was held as arranged, and proceeds amounted to more than twenty-six dollars.

On the evening of February 27 a musical program given by the Department of Recreation and Expression was enjoyed by all. The opening song was sung by a chorus of those who were taking part and was entitled "Building, daily building."

This entertainment consisted of vocal solos, duets, trios, quartets, violin solos with organ accompaniment; violin and flute duet, organ accompanying; also orchestral music. It was very good, and a large crowd was present to hear it. We have much musical talent in the branch, particularly among the young.

Ohio Saints in Successful Rally

Brother A. E. Barstow, publicity agent for Painesville, Ohio, writes to the *HERALD*, March 21: "I am sending a bit of news of which we are proud. This group is not quite a year old, and in starting we are progressing. Unity is doing it all. We are like one large family. 'Love for one another' is our motto, and God is our helper. Inclosed is a clipping from our city paper":

Church Rally Day a Success; Excellent Program Is Given

March 13.—Rally Day of the Reorganized Church of Jesus Christ of Latter Day Saints was a splendid success when observed Sunday at the Madison Avenue Schoolhouse. Visitors from Euclid, Willoughby, Kirtland, Geneva, and Painesville filled the school building. The following program was given:

Regular Sunday school services with Superintendent Robert Flack and Assistant Superintendent Thomas Freeman in charge.

A short talk on teaching by Mrs. A. E. Barstow.

Prayer by Brother Bishop.

Church services at 11.15 a. m. were conducted by Brother Albert Wouters.

Prayer by Brother Thomas.

Duet by the Misses Davies and Wilson accompanied by Mrs. Mable Freeman.

Sermon by Brother Stone; text, "Whatever ye do, do it well."

A bounteous dinner was served by the ladies of the Painesville group to over one hundred persons.

Following the dinner, a few musical selections were rendered by the Kirtland Temple Orchestra. A solo was given by Mrs. Thomas, accompanied by Mrs. Flack; a talk by Brother Fry.

Piano duet by Mesdames Metcalf and Ebeling.

The program closed with a round table talk and a prayer by Brother A. Wouters.

The Latter Day Saints extend their hearty thanks and appreciation to all who helped to make this event a success.

The Spirit of Infidelity

Those who are critical observers of conditions today will not fail to note the rapid spread of materialism. Professors in our high schools, colleges, and theological seminaries are teaching infidelity, agnosticism, and even atheism. In conversation lately with a young man who is a professor and teaches in a high school, we asked how he could harmonize the statement, "God made man in his own image and in his own likeness" with the minute one-cell organism theory. He asked abruptly, How do you know that one cell organism is not God? We call that a plain case of infidelity. Think of a God of such magnitude being the creator of mankind! Surely that would be evolution of some magnitude!

Fathers and mothers, do you think of these conditions when you send your son or daughter to college or high school? Have you neglected to give them the necessary education about God, his being and attributes? Have you taught them that there is a God in heaven that does hear and answer prayer? that he has and does reveal himself to those who humbly, faithfully, and diligently seek him? Do we as Saints realize Satan is appearing among men today in many new disguises? He has appeared before the ministry, right in the Church of Jesus Christ of Latter Day Saints, in some

instances with a bribe in his hand to buy the preacher, so that he could the more easily catch the members. We were present at a Campbellite or Christian Church where one of those deceiving stunts was enacted, and we were given to discern it to be an evil power that possessed those men.

Dear Saints, let us seek earnestly to keep ourselves free from the evil that abounds on every side. May we

Come up higher, come up higher,
If ye would my will obey;
Rise above the worldly mire
That surrounds you day by day.
Thus you may obtain my Spirit
To be with you, on your way
From this life to that eternal
At the dawn of endless day.

I ever pray for the welfare and unity and faithfulness of God's children, and that those who are feeders of the flock may be led by the Spirit of the heavenly Father.

C. C. RANDALL.

COLUMBUS, KANSAS.

Alliance, Ohio

March 20.—We are glad to report that to the best of our knowledge peace and harmony prevail among all our members. The winter has been very hard on some of the brothers because of the lack of employment, and of course the branch is made to feel this condition also, which makes us see all the more clearly the need for the establishment of Zion.

The departments are more active, we believe, than ever before in our history. The Sunday school is perhaps the best attended. Some of the children have been heard to say "that Sunday school was not half long enough," which we think speaks well of our school. Brother Alba Smith is our superintendent, with Brother Robert Dawson as assistant. Brother Alba has started an orchestra which makes itself heard every Sunday morning and at Religio in the evening. There are three violins, a slide trombone, and a piano. A small beginning perhaps, but all things have to have their beginning, and some have seemingly been very insignificant, this church for instance, but we never doubt its final glory and triumph. So with faith and enthusiasm we hope to accomplish our goal—a full-fledged orchestra.

The Department of Relief and Service meets every two weeks under the leadership of Sister Celia Smith with Sister McClincy as her assistant. Our efforts have been directed mainly towards raising funds to assist the branch, although we have tried to be of service wherever our services are needed. In the past year we have raised about one hundred dollars in bake sales and selling jello. Besides this, we have enjoyed our social times together, believing good has been accomplished.

We have a child welfare department, which meets once every month. Sister Harry Green, of Canton, is head of this department, and Sister Marie Smith assists her. At our last meeting, Sister Smith had charge and gave a splendid talk on "Teaching the child to pray." She was greatly blessed, and we rejoice at the material God is raising in our own branch.

From all reports, the Ahmo Circle of the Oriole girls is busy and happy. In the way of work they are working blocks for a Colonial history quilt. They meet every two weeks at the homes of the members. We hear they serve some very appetizing luncheons, trying out the things some of them are learning in their domestic science classes at high school. They have a membership of nine and are a fine group of girls. The branch is proud of them.

We had no services February 28. Our pastor with others attended the district conference at Barberton. They reported a fine attendance and a good time.

Saturday, March 12, several of the Saints from here went to Kirtland to attend the funeral of Brother Robert Miller, of Cleveland. We were saddened by his death, for we had

learned to know and love him by our association together at the reunions, where it seemed he was always busy serving others, yet cheerful at all times. We shall miss him greatly.

Brother J. C. McConnaughy, of Barberton, was a visitor here March 17. The only fault we could find was that he did not stay long enough. We expect him to do better next time.

Sister Pearl Shank and children, of Freedom, Pennsylvania, paid us a visit Sunday, March 13. Here is where Sister Shank first heard the gospel, so her testimony and steadfastness to the truth are always a source of encouragement to us.

Evangelist Bullard at Springfield and Nevada

NEVADA, MISSOURI, March 22.—I came here from Springfield Thursday last, the 17th, and will occupy here till after Sunday next, the 27th, nothing preventing.

I found in Springfield a warm-hearted and appreciative body of Saints, and was received with kindness and manifest interest throughout my stay of three weeks less two days.

Their pastor, Brother Ansley, gave me the right hand of fellowship at the start, and it was no less extended when he came to the depot to see me off for this town or city. I can not easily forget the saintly way in which I was introduced to his flock, as it was my initial visit. In presenting me to them, he asked the audience to rise and engage in a few moments of silent prayer that my work among them might be blessed of the Lord, he following with an earnest appeal for blessing. It fell as a benediction upon my heart, as I have not been used to that kind of introduction everywhere I have labored of late. But the prayer was heard, and we all were blessed throughout my meetings, and I received a pressing invitation to return as soon as possible.

The Department of Women kindly presented me with money to purchase a new Bible, as mine shows evidence of rough usage. This also was part of the kindness extended to me.

There was to be a Saint Patrick social the night I left, given by the young people of the church (no comment here on this Saint Patrick affair), but perhaps the most pleasing feature of my visit was when one of the young ladies came to me and said, "Brother Bullard, if you will stay and preach for us tonight, we will not have our social." That surely found a soft place in my heart, and gladly would I have stayed with them longer, but not for the purpose of depriving them of a social time of an innocent character. I had made arrangements to occupy here on that night, so left with a light heart because of the good that the Lord had done through this weak instrument.

My mail this morning was not of the kind to bring the sunshine to the heart, as a letter from my niece living in the garden city at Letchworth, England, informed me my younger brother, Tom, has passed away, leaving a widow and family to mourn. Also that the son of another brother, a fine young business man, was taken with flu and died in two days, causing quite a shock to the family. He had served in the air corps all through the World War and suffered the terrible hardships incident to that struggle. Still another item, my widowed sister and her daughter were taken down with the same disease and lie prostrate. Then followed the news that my eldest son's family were quarantined with smallpox, his little girl being taken with it; and there being a family of six children, it has caused that feeling of fear that usually accompanies that dread disease. May the Lord reach out his mighty arm and stay any further spread of the affliction in the family.

The servant of God can not dwell long beneath the cypress, but trust in His almighty power and rise to duty and exercise the faith that will win in the end. May we all be equal to the test now upon us and show by kindness and love the brotherhood of man, and thus prove our worthiness to share the blessing of the companionship of the Holy Spirit and the fatherhood of God.

RICHARD BULLARD.

Fall River, Massachusetts

March 21.—Something of interest took place here March 14. Sister Hattie Howlett and Brother Thomas McGuire were quietly married by the pastor, Elder James W. Heap. Sister Beatrice and Brother Everett York, of Boston, were the attendants. Brother and Sister McGuire have the best wishes of all for a long and happy life together.

Mr. and Mrs. Melvin Henderson, of Washington, District of Columbia, on their honeymoon, were recently entertained by Brother and Sister William Baldwin. Mrs. Henderson was formerly Lillian Wilkinson, eldest daughter of Sister Bertha and Brother Thomas Wilkinson. They moved from Fall River about ten years ago. The bride is Sister Baldwin's niece.

Pastor James W. Heap and the Rogerson family attended the conference at Boston, March 13. In the absence of the pastor, Alma M. Coombs, priest, preached at both services, assisted in the morning by William Baldwin, teacher, and in the evening by John Henderson, deacon.

March 20 the morning speaker was the pastor, and in the evening Elder John E. Rogerson occupied the pulpit. Both sermons were encouraging and instructive. Elder Rogerson especially urged the young men to study and be desirous of helping the church to come up higher. A number of young men attend church regularly. But many come to Sunday school and not to church.

Raymond Bradshaw, of Attleboro, is expected here March 27.

The New Bedford Saints held a Saint Patrick's Day party March 17, at the home of Sister Lottie Burdett. About ten went over from Fall River. Until recently Sister Burdett was a Fall River member, a Sunday-school teacher, and head of the Department of Women. We also miss her son-in-law, Joseph Cliff, in his solo work. We trust they are now active in New Bedford.

Sister Jeannette Heap, wife of the pastor, is ill. Brother Rogerson administered to her again yesterday. She is under the care of Brother Milton Gilbert, M. D., and Doctor Ryder, an ear and nose specialist. Many pray for her quick and complete recovery.

The new church envelopes are here, and Treasurer John C. Henderson urges all to do their duty and secure a pack.

The date for the minstrels has been set for the end of April.

In reading Brother F. M. Smith's article on church decorum, the writer is reminded that other branches may find Fall River's way helpful. Fifteen minutes before the appointed hour, Margaret Chesworth, chorister, commences the song service. As fast as the members arrive they join in the singing. They are given an opportunity to choose their favorite selections.

Central Los Angeles Branch

The Southern California Saints who met in Los Angeles February 18, 19, and 20 enjoyed a peaceful and profitable conference. The attendance of the conference was good, and a friendly interest was shown by all present. The district president, N. T. Chapman, and Apostles James A. Gillen and Myron A. McConley were asked to preside over the conference. The ladies were not asked, but voluntarily presided over the church kitchen, which kindness we feel certain contributed largely to the good humor of the Saints.

On Friday evening the priesthood met at a banquet, where Brother Elbert A. Smith gave a most meaningful address. The young people's oratorical contest showed notable achievement and worth-while effort. Most of the branches in the Southern California District were represented in the contest, and when time for another conference rolls round we hope each branch will be prepared to participate. The subjects chosen pertained chiefly to proper development and service in the church. Sister Evelyn Parks, of Santa Ana, won first place in the contest.

The chief issues of the business meeting pertained to the reunion grounds at Hermosa Beach and ordinations. Arrangements were made to take care of the debt of the reunion grounds, and the question of holding a reunion was left to the reunion committee. The ordinations were provided for and took place Sunday afternoon, at which time Brother Elbert A. Smith made a very impressive talk just preceding the ordinations proper. He spoke very clearly and forcefully of the privileges, responsibilities, and trust of all ordained men. Those ordained were George Givens, of Ontario, to the office of elder; Frank Anthony, San Bernardino, priest; Wilfred Burton, Santa Ana, priest; Harry Sacry, Long Beach, teacher; and Brother Thorson, East Los Angeles, priest.

The prayer services on both Saturday and Sunday were well attended, as was the priesthood meeting which met Sunday morning, where Bishop Carmichael gave a rousing talk.

Following the conference Brother Elbert A. Smith remained with us, and each evening gave us an instructive and uplifting sermon. With the aid of slides and mimeographed outlines of the sermons, the lessons were unusually clear.

On Tuesday, March 8, Doctor Ray Hastings, organist at the Philharmonic, gave a recital, assisted by Mildred Collinge, pianist, and Cornelia Glover, soloist. The program was a treat to lovers of music, and the Saints feel both grateful and honored to have so noted an organist favor us with a recital.

Sunday, March 13, a number of the Saints went to the opening of the new building of the East Los Angeles Branch. A free-for-all basket dinner was served, and a splendid program was rendered. Hospitality, good fellowship, and service were the keynotes of a successful day.

Alexander, Kansas

Those in attendance at our services the past two Sundays listened to Brother John Teeters on stewardships. He proved, under this subject, beyond a doubt that God requires us to pay our debt to him, tithes, surplus, etc.

Brother Charles Womeldorf, of Lincoln, Nebraska, is among us again happy in the church work. We are glad to know that although he stands alone in this work, in regard to relatives, he has not gone back into the world.

Our church building has had some new paint, applied by Brother Pete Boese, which adds very much to the appearance on the outside.

Sister Madge Kueffer, of Independence, Missouri, is here visiting her parents, Mr. and Mrs. D. S. Newcomer. Yesterday, the 22d of March, the city of Alexander and other friends helped to celebrate the golden wedding of this good couple. About two hundred friends and relatives called and congratulated them. Light refreshments were served, and everyone had a fine time. Their nine living children were in attendance. Sister Madge will leave in a few days for her home in Independence. Brother and Sister John Teeters attended the golden wedding of Mr. and Mrs. Newcomer.

We close with a prayer to God to bless our coming General Conference. We still have faith in the dear old organization that came forth in 1830, and in her strong men, with the Presidency at the head. May God bless and comfort all is our prayer.

The Eros, Louisiana, Branch is still on the map, with all meetings held according to schedule. We have Sunday school and preaching each Sunday, also midweek prayer services. Attendance at the services is good, and the work is being carried on by the two priests and a teacher. Brother J. T. Riley has just closed a week's meetings here, baptizing two people March 20, both adults. We are sure they will be an aid to the church at this place. This is a good place to live, and the land is cheap, considering its quality. If any scattered Saints wish to locate in a branch in this part, please write J. E. Phillips, Eros, Louisiana, Route 3.

Holden Stake

Holden

Elder Amos E. Allen and W. K. Gard were with us recently, Brother Allen occupying the morning hour in a very interesting talk to the children. Elder R. D. Weaver stopped over en route to other points in the stake and spoke in the Home Chapel to the pleasure and edification of the Home family.

The Theodosias, an organization of the young people, are quite busy now. With the relief and service department, they served meals at a sale, netting \$30. They are now completing a play which will be given at two or three nearby points, proceeds to apply on development work in the group. They were delightfully entertained recently at the home of Brother and Sister Albert Ament.

The Saints here are pleased to have as residents the family of Elder W. S. Macrae, who moved recently from Warrensburg. They were guests at a reception tendered them at the church on the evening of the 8th of March. A goodly number of Saints and other citizens were present, including three pastors and the editor of the Holden Enterprise. Short talks were made, interspersed with musical selections, following which refreshments were served. The church was appropriately decorated.

Brother Osie Clark and family, of Lees Summit; Brother Groenemer and family of Hartsburg, Missouri, Holgar Schwenson, of Chilhowee; Brother and Sister James A. Daugherty, of Post Oak, Missouri; Floyd Owens, of Salisbury; and Brother Edward Curtis, of Richmond, Missouri, have located at Holden.

The following have come to take up their abode in the Holden Home family: Sisters Augusta Otto, Marie Winter, Catherine Johnson, Cynthia Savage, Mary D. Christensen; Brethren Philip Rogers, William Williams, Frederick Edworthy.

The stake conference held at Lees Summit, in point of interest and attendance, was one of the best in the Holden Stake. A meeting of the priesthood Friday evening was addressed by Bishop Koehler, on the development of stewardships in the stake.

At 7.30 p. m. a round table on the same topic was conducted by J. A. Koehler and J. A. Becker. Activity in this service indicated a growing interest in this important field. At 8.30 p. m. E. A. Curtis, superintendent of the Department of Recreation and Expression, took charge, and a very instructive program was presented. Those contributing were Amos E. Allen, Freelin Hampton, Eva Scarcliff, Dixie and Lois Spohrer, the girls' quartet, of Lexington, of Holden, and a male quartet from Holden. Saturday was devoted to business, with C. F. Ellis and the stake presidency in charge. The evening program was under the auspices of the Department of Women and was much appreciated. The prayer and preaching services were spiritual and uplifting. Elder C. F. Ellis occupied as speaker at both services Sunday.

The Walnut Park Orchestra gave a concert Sunday at 3 p. m., which was well received. At the afternoon service Saturday, Lloyd Harding and Charles Mengel were ordained priests and James Oliver deacon.

Conference adjourned to meet at Holden, Missouri, the last Saturday and Sunday of the reunion. Arrangements were also made for a young people's convention at Holden June 17 to 19. The Methodist Church gave the use of their commodious kitchen and dining room, where splendid meals were served.

Buckner

We are glad to report that those of our members who have been absent from services on account of sickness are able to be out again, and we feel that things are moving along nicely again.

Brother F. A. Smith was with us recently and gave us some good instruction and advice. Considering all factors in our community, we are making some progress.

Marshall

Several of our branch attended the stake conference at Lees Summit, and those who were privileged to attend returned much encouraged in the work and strengthened spiritually.

Brother and Sister House and son, of Houstonia, were very welcome at our social service Sunday, March 13. Brother House spoke for us Sunday evening, which was encouraging to Saints and nonmembers.

Sister Lillian Thayer McDounny visited her parents here Sunday and attended church at night.

Our Religio, under the leadership of Sister Lois Spohrer, is growing and causing a deeper interest among the young people.

Brother Ralph Ridge left for his work in Moniteau County Friday evening.

Donald Whiting, son of our former pastor, Brother Birch Whiting, has come to be one of our number. We gladly welcome him in our group.

Brother E. A. Curtis, of Odessa, paid us a visit which was very much appreciated. Our young Saints here are much pleased to have Brother Curtis visit us.

There was a pie supper in the basement of the church Valentine's night, which was a very happy occasion. It was sponsored by the members of the senior choir.

We are very glad to announce that we now have an organization of the Department of Women.

The group enjoyed a pie social at the home of Pastor T. L. McCormick Thursday evening, March 17. Each guest wore an emblem of Saint Patrick. There were about fifty guests. The social was given by the Department of Women, and a nice sum was realized.

Brother J. A. Koehler was with us Sunday, March 20, his theme being stewardship. He was the speaker at both services. He is to be commended for his work in our stake. We love him, for he is earnestly seeking the good of mankind. We must be laborers together to accomplish the things God has said must be done.

Bates City

Bates City group enjoyed a good sermon by Brother Roberts, of Independence, today. Our services are so few and far between that it is quite a treat to have some one to talk to us. We are planning on fixing our church building. The stake conference gave us a nice sum to help. We have nearly \$200 promised from our own group, so think we can depend on at least \$500, which will make quite a different-looking place in which to hold our meetings, and it may help inspire us to want to do more and better work, and maybe we can hold some meetings sometime this summer.

Warrensburg

Brother J. A. Koehler gave us a good talk on stewardships recently. The five principal steps in order to become a steward are to pay tithing, make offerings, give consecrations and surplus, and file our inventories. If all were complying with these things, it would not be long until Zion's conditions would begin to be realized. Each one would begin to cease to work for his own aggrandizement and have the welfare of the group at heart. There would soon be no poor among us, and joy would be our lot.

Brother John T. Nutt, of Knobnoster, gave us a splendid discourse at the eleven o'clock service on March 13. Brother Nutt is doing what he can to promote the program outlined for the church's advancement.

Several from Warrensburg attended the stake conference at Lees Summit. This was, indeed, a spiritual feast; and all went away feeling much encouraged and strengthened.

This was the largest conference that has ever been held in the stake.

The church was full by time to open the eight o'clock prayer service, which is an indication of the interest the Saints are manifesting in the work of the church.

The next stake conference will be held at Holden on the last Saturday and Sunday of the reunion in July.

Probably before more items from this place are written, the General Conference will be a matter of history. We are now looking forward to a wonderful outpouring of God's Spirit there, and feel that the following conference year will see rapid strides forward. May we all humbly pray; yes, and fast, that God's work may move forward very rapidly.

Knobnoster

Elder R. D. Weaver paid us a visit recently and delivered seven splendid discourses during his short stay with us. His simplicity of expression, coupled with his humility and the force and logic which characterized his sermons, brought conviction to the honest in heart, and as a result considerable encouragement and strength were imparted.

Since last report one of our workers, Sister Hattie Enfield, with her family, has moved to Kansas City. Sister Daisy Brewster, of Jefferson City, is visiting the home of her father, Brother Allen Bugbee.

Sunday, the 13th, our pastor, John T. Nutt, occupied the pulpit at Warrensburg at the 11 o'clock hour. On the 20th the Warrensburg pastor, Elder G. W. Hancock, returned the visit and preached an interesting discourse on fasting.

A vacancy in the office of Sunday school superintendent, occasioned by the removal of Brother M. R. Shedd, was filled at a recent business meeting, Brother Burgess being unanimously elected. We are glad to report the return to our branch of Brother and Sister Ellsworth Moorman, who have spent the past year at Independence. Sister Moorman has been chosen assistant superintendent of Religio.

Atherton

The Atherton Branch is growing. Three new families have moved in, Hansen's Baughman's, and Pierson's.

We are pleased with our young people's prayer meetings held each Sunday morning. Brother Lloyd Bogue is faithfully working with them.

Our Religio has grown until it is nearing our Sunday school attendance. The superintendent of Religio is Brother J. A. Thompson, with Ira Curtis as assistant. Religio services are held on Sunday evening at 6.15.

March 6 Brother Rausmussen was the speaker, and all enjoyed his sermon. March 13 Brother William Ware was the speaker at the morning hour and Brother Joshua Fay in the evening.

March 20 Bishop J. A. Becker was the morning speaker. He preached on the foundation of stewardships, that of a life characterized with love. In the evening Brother J. A. Holsworth was the speaker with the usual interest.

Grandview

February 13 Bishop J. A. Koehler and wife were with us. Brother Koehler occupied both morning and evening. He also contributed two beautiful solos, which were enjoyed by the audience. At the noon hour, lunch was served in the basement, followed by a few hours of visiting while Brother Koehler assisted a number of the Saints in filing their inventories.

At three o'clock Sister Koehler addressed the sisters concerning the problems of the Department of Women. At 6.30 p. m. Sister Koehler conducted a junior church service for the young people. Enough can not be said in praise of this service. The interest aroused and expressed shows that Sister Koehler is well qualified for this line of work.

A number of the Saints attended the Holden stake conference at Lees Summit. This was the largest and one of the best conferences ever held in the stake. The petition voiced by Brother Amos Allen in the closing prayer of conference, that the spirit which had characterized the services might be carried home by the Saints present, and in telling those who had remained at home of the good things they had heard they might also receive of that spirit, was truly answered. On Sunday evening of the conference, when those who had attended gave their report, many testified they did receive of that good Spirit spoken of.

Sunday morning, March 13, we enjoyed an unusually good sacramental service, with a comforting, peaceful influence present.

In the evening, at 6.30, Sister George Gould, of Independence, conducted a junior church service. This meeting was profitable for both the old and young.

Work in Western Kansas

DODGE CITY, KANSAS, March 19.—We have never written your valuable columns about the Lord's work in this western part of the district; so thought a few lines might be of interest.

In September, about the 6th, we arrived in Dodge City, and at the same time came our district missionary, Elder H. V. Minton, looking around to arrange for some meetings. We found several families of Saints; a building was rented, and Brother Minton started preaching. On September 12 he organized a Sunday school, with Elder J. N. Madden in charge of the group, and Sister J. N. Madden Sunday school superintendent; there was an enrollment of nineteen in the school. Brother Minton continued preaching for two weeks and baptized seven, three of them being heads of families who are making good helpers in the work, and four young people. The preaching and prayer meeting were a great feast to hungry souls. The first prayer and confirmation meeting, having the Spirit present in great power, was long to be remembered as a season of the administration of God's goodness to his children. This was the first meeting here in some time. Elder J. N. Madden is out on the road traveling most of the time, but meets with us about twice a month and preaches. We enjoy hearing him and would be glad if he could be here more frequently.

On January 22 and 23 we had a sub-conference. With us were District President E. L. Barraclough, Elder Charles T. Pooler, and Bishop J. A. Becker, from Independence. Brother Becker's sermons and talks on stewardship were greatly helpful and proved to be just what we needed, for we now better understand the law of God and have a deeper appreciation of the work and of God's love for his erring children. Elder Barraclough's and Brother Pooler's sermons also were appreciated by all. At that time we had with us isolated Saints from Copeland, Plains, Ford, and Fort Dodge. Some of these had not heard a sermon nor attended a sacramental service in years, but it was encouraging to hear them stand and bear their testimony to the goodness of God to them in these lonely years, and of their deep and abiding faith in the Lord and his work. The Lord wonderfully blessed us with an outpouring of his Holy Spirit and humility of heart, and all were made to rejoice.

Elder H. V. Minton was here again and has just closed a short series of meetings and lectures on his stereopticon views which were very interesting to all who could attend. Brother Minton's sermons were excellent, and the Good Spirit was with him throughout the meeting, and while the congregation was small due to much sickness, we feel his efforts were a blessing to all who were there. Brother Minton is a humble servant of the Lord, one loved and respected by all who know him.

On March 14 the Saints gave him a farewell party at the home of Brother and Sister J. C. Golden. A short program was rendered by several members of the local, and delicious refreshments of ice cream and cake were served. Then we listened to a very encouraging and comforting talk and farewell address by Brother Minton. His words were full of good counsel and wisdom. We felt loath to part with him, but duty called him to other parts of the district, and from thence he goes to General Conference. All are hoping and praying that it may be the will of the Lord to send him back to this district, for we know he has done a great and good work here, and although we are few in number we feel we are slowly and surely gaining ground.

Independence

Stone Church

Following the opening song of the Sunday school session, Elder J. E. Kelsey briefly called the attention of the students assembled in the main auditorium to the immensity of the universe, the millions of stars in the Milky Way, which scientists have discovered are suns, each with its own solar system. But he assured his hearers God is not only a God of the big things, but also of the little things. With infinite wisdom he has created the universe and everything in it, and is Ruler over all. Should we not approach his presence with reverence and gratitude?

A selection from *Il Trovatore* was rendered as a trombone solo by Brother Leon Snow, a new member of the Stone Church Orchestra. He was accompanied by Mrs. Stewart Tandberg.

Brothers Walter Betts, Harry Barto, and Ralph Luttrell, with their Sunday school classes of young men, attended a lecture given at the Christian Church, Sunday morning during the Sunday school hour. The lecture was of such a nature as to encourage and profit them much, being given by J. R. Batchelor, field secretary of the National Playground and Recreational Association, of "Teamwork of the Nation."

Sung by the congregation, the hymn, "Thine holy day's returning," opened the eleven o'clock service. Prayer was offered by Missionary Evan A. Davis, and the offertory was an adagio movement from "The moonlight sonata," by Beethoven. In memory of one of the world's greatest composers, Beethoven, who died one hundred years ago March 26, the Stone Church Choir, under the direction of Paul N. Craig, sang the "Hallelujah chorus." Accompanists were Robert Miller at the organ, and George Miller at the piano.

"Son, go to work today in the vineyard of the Lord," was the text upon which Bishop J. A. Koehler based his discourse of the hour. With the assertion that in order to do the work God has given us to perform a certain amount of talking is necessary, but beyond that the earnest Saint and worth-while man sets about his task with a determination to serve and sacrifice. "A man has to be a worker to qualify for membership in the church of Christ," he declared, and plunged into an energetic discussion of the necessity of all Saints' being actively engaged in the work of the Lord. In the game of life and work of Christ, there is no room for the lukewarm person; it is essential that all be humble, full of love, faithful, cheerful, prayerful, not given to fussing and faultfinding. If we possess the Christian attributes, God will use us. In 1833 the Lord spoke these words to Joseph Smith: "If Zion will not purify herself so as to be approved in all things, I will seek another people to do this work." Some of the influences active in keeping people from doing what God would have them do are: Ambition for private gain; personal influence of those who have spent the best part of their lives forwarding the cause of the church, but who, because of some circumstances, have had their ardor dampened; the tendency to talk when we should be at work. The work of the church may not move as rapidly toward perfection as we think it should, but like our fathers and many who have gone before, we must show that we too are made of kingdom of heaven stuff, and work to bring about the fulfillment of God's law, Zion, and stewardships. The task is great. Are we ready? How many are hearing the command, "Son, go to work today in the vineyard of the Lord."

Brother H. O. Smith was the speaker to the juniors at the Campus Sunday morning. His audience thoroughly enjoyed his review of the story of "The other wise man," and the lesson it contains. The attention given to the message was all that could be desired, as the children seem eager to receive the talks from these veterans of the gospel.

K L D S Sunday Activities

At half past eight Sunday morning, the Bible study hour was conducted by Elder Ralph W. Farrell, and music was arranged by Miss Vera Redfield. The children's story was told

by Mr. Troy Rowlett. The eleven o'clock preaching service also was broadcast.

K L D S radio church service at three in the afternoon was conducted by Reverend George D. Witthaus, of the Methodist Church of Pleasant Hill, Missouri. Music was by Pleasant Hill artists.

At half past six, the vesper hour, music was by the K L D S Ladies' Quartet, composed of Mary Fields, Mrs. Clara Curtis, Mrs. Frank Goode, and Gladys Goode; Bishop J. A. Koehler, tenor; Mrs. Clara Curtis, pianist. Sermonet was by Elder U. W. Greene.

The Latter Day Saints studio service at fifteen minutes past nine closed the day's radio activity. Music was by Robert Miller, organist; Mrs. John Watkins, soprano; Miss Elizabeth Okerlind, contralto. There was also a double quartet, and the K L D S Ladies' Quartet sang two numbers. Sermonet was by Apostle E. J. Gleazer.

Evening Services

Sunday evening there was no regular Religio study period. Instead, the contest between the ladies' quartets of Enoch Hill and the Stone Church was held. Those representing Enoch Hill were Miss Margie Thomas, Miss Louise McDonald, Miss Vera Cox, and Miss Veria Alexander. They were accompanied by Miss Lula Whitsitt. Miss Thelma Vincent, Mrs. Jeanette Kelly Craig, Mrs. Hazel Koehler Moler, and Miss Elizabeth Okerlind represented the Stone Church, and sang unaccompanied. The decision of the judges, though a close one, was given to the Stone Church. Mrs. Corrinne Haines French, Mrs. George Hulmes, and Mr. D. D. Plum acted as judges. Next Sunday night the contest between the male quartets of these two districts will be held.

During the hour it was decided by vote that the Religio sessions after next Sunday night and during conference will be dispensed with. Also the Friday evening recreational meetings in the dining hall will be canceled during conference.

As a special treat, members of the Religio were entertained by students of the William Chrisman High School, of Independence. Under the direction of Miss Jessie Smith, who has charge of the musical department in the high school, the high school orchestra contributed two excellent numbers. Selections also were given by the boys' high school quartet, the girls' high school quartet, a mixed quartet, and mixed chorus. The musical program was of very high order, and was greatly enjoyed and appreciated by everyone who heard it.

Preceding the hour of eight, a splendid song fest was enjoyed under the direction of Elder John F. Sheehy. "Joy to the world," "Earnest workers for the Master," and "Precious name," were numbered among the songs sung, and the congregation, which filled the church, entered whole-heartedly into the singing of "Redeemer of Israel." The invocation was offered by Missionary W. D. Tordoff.

Elder Hubert Case was the lecturer, and continuing his discourse of last Sunday evening he related numerous incidents of spiritual manifestation during his mission in the Society Islands, marvelous cases of healing, answers to prayers, and personal experiences of God's watchcare and protection. A number of beautifully tinted picture slides were exhibited, showing the natives of the islands at work, their houses, villages, occupations, customs. Native church workers were made known to the congregation, and all were convinced that where there are such earnest workers for the Master the church will go forward in might and power.

The reel, "Samaria," of the series, "A pilgrimage to Palestine," was shown on the screen following the lecture of Brother Case. And among the interesting and much-heard-of places of Palestine were the ruins of the cities in the land of the Gentiles between Judea and Galilee, old columns and steps marking the site of the city built by Herod; Ahab's ivory temple; Mount Gerizim, where the Samaritans held the Passover; and the well, said to be the one at which Christ talked to the Samaritan woman.

Interesting Personals

Sister Phoebe Smith, wife of Henry C. Smith, died at the home of her daughter, Mrs. Crank, 2310 East Twenty-fourth, Kansas City, Friday morning, March 25. Mrs. Smith was eighty-four years of age, and a Saint of long standing, having been baptized June 30, 1867. Funeral service was conducted from the Stone Church at half past one Sunday afternoon, March 27, Prseident Elbert A. Smith preaching the sermon. She leaves her husband and one daughter, Mrs. Crank. Interment was in Mound Grove Cemetery.

A daughter, Fern Donaldson, was born to Brother and Sister Lyle W. Weeks at the Independence Sanitarium, Saturday, March 26.

Second Church

The prayer meeting at fifteen minutes past eight Sunday morning was of more than usual interest, and a number of testimonies were offered which were of a high order, breathing a beautiful spirit of faith, and advancing safe philosophy.

Sunday school attendance was far below the average without any apparent reason. No class seemed to be up to its average in attendance except possibly the class of A. K. Dillee.

Elder Dillee was called upon by the congregation to speak for them at the eleven o'clock service, and he was bountifully blessed in the undertaking. The Saints and friends sat in deep interest while he spoke of the thing which satisfied, showing conclusively that neither houses nor lands, earthly possessions of any nature, or development of anything less than an eternal character would fill the longing of the soul.

Sunday evening at eight o'clock Bishop C. J. Hunt came to the Saints with a treatise of the latter-day glory and the condition of advancement which he found it had attained. Brother Hunt had a good hearing and was appreciated.

A movement has been inaugurated to advance the comeliness of south side homes, to be known as the South Side Lawn Improvement Contest. Home keepers and property owners are invited to participate, and in order to enter they must register with Sister E. E. Weir before April 15. We should be able to make considerable improvement and get a great deal of joy from the participation in this contest.

Walnut Park

Sister Ada Fallon and her Girls' Chorus—twenty soprano and five alto—sang for the forenoon preaching meeting Sunday, with Sister Delta Nace, pianist. The speaker, Apostle Myron A. McConley, seemed pleased with their songs of Zion, which fitted in nicely with his chosen subject. His discourse began with early church days when the revelation was given concerning the place where Zion should be built—a decision which, under the circumstances, would have seemed absurd if given by man. But the faith of the Saints was sure in those early revelations, and they continued to work toward their fulfillment until now, with as much accomplished as there is, the speaker feared many at the center place might be resting too confidently in the belief that things will work out all right, forgetting that those living here who will not learn and observe the law will have no part finally in the redeemed Zion. His warning was that we should be wrestling and praying constantly for a greater development of spiritual power; that the priesthood should be willing to leave Zion when need be to carry the greater power wherever their work is needed.

At the 7.30 service, the Walnut Park mixed quartet sang; then pictures from Palestine were shown for fifteen minutes while Sister Minnie Scott Dobson played appropriate hymns—"I will tell the wondrous story of the Christ who died for me," and many others.

This was followed by a sermon by Apostle J. F. Curtis, who only a few years ago was over the grounds we had just viewed, and had drunk from Jacob's well, shown in one of the pictures. His sermon was on the Holy Spirit. "As many as are led by the Spirit of God, they are the sons of God." After quoting various promises concerning the value of this

gift, and exhorting his hearers to cultivate the habit of heeding the Spirit's promptings, he suggested the awfulness of a Saint having a knowledge of the truth and living beneath the privilege of enjoying the Spirit and being guided by it. He spoke knowingly and very interestingly of the results of recognizing and obeying the voice of the Holy Spirit.

Elder W. T. Gard and twenty-two of his young men students attended a meeting at the Christian Church Sunday morning to hear a talk by J. R. Batchelor, a national worker among boys and young men. It proved to be very good; and Brother Gard felt just a little more pride than ever (if possible) in his boys after hearing the splendid opinion given of them by this observing nonmember.

After April 3, all regular services at Walnut Park, except Sunday school, will be discontinued until after the close of General Conference.

Liberty Street

We were pleased to have as our speaker for the eleven o'clock hour Brother A. M. Baker, who brought to mind the beautiful old story of Nicodemus, a ruler of the Jews, who sat at the feet of the Lord desiring to know the plan of salvation. He dwelt principally upon the answer which Jesus made: "Verily, verily, I say unto thee, Except a man be born again, he can not see the kingdom of God."

At the Religio hour, a group of children from Second Church gave an attractive program.

Patriarch T. C. Kelley preached at the evening hour, his text being taken from the twenty-fifth chapter of Matthew where the kingdom of heaven is likened unto ten virgins. Comparing the lives of the Saints of today with the actions of the virgins, he brought out very clearly the necessity of preparing for the coming of Christ, calling to the remembrance of his hearers the time when Christ looked upon Jerusalem and wept, saying, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

Both sermons of the day were highly appreciated by members and visitors of the congregation.

Enoch Hill

On Sunday, March 20, Elder Hubert Case was the eleven o'clock speaker, using love as a theme. His text was, "Repent ye: for the kingdom of heaven is at hand." "Love is the link which connects heaven and earth," he declared. It is the privilege of God's Saints to live so that each may enjoy the Spirit of God on earth, and God is love. He dwelt at length upon the necessity of true repentance, and assured his hearers that no man can assist in this work unless he is humble and full of love. We should each in our lives try to exemplify the message of Christ, which is the message of brotherly kindness.

At seven o'clock on the same day Brother Amos Allen occupied the pulpit, reading Hebrews 10 and 11, and delivering a discourse of profit and benefit to a house of attentive listeners.

Last Sunday Elder J. W. Paxton spoke at the eleven o'clock hour and again at seven in the evening. In the morning he read Matthew 22: 34-40, also 1 Corinthians 13, taking the theme of love. One of his outstanding points was that in order to please God we must have charity. In the evening he spoke from a chart, but due to the short time did not attempt to cover the entire chart, confining his attention to a discourse on the two roads of life, the narrow way which brings to its travelers the fruits of the Spirit; and the broad way, which imparts to his followers the fruits of evil. "There is a way that seemeth right unto a man, but the end thereof are the ways of death."—Proverbs 14: 12. Many members of the congregation expressed the hope that Brother Paxton may be permitted to return and give a complete explanation and discussion of his chart.

Next Sunday sacramental service preceding conference will be conducted at eleven o'clock. All are urged to be

present and participate, that each may share in the blessings of the Spirit. The evening service will be the last until after General Conference.

On Monday night, March 21, the Temple Builders had their regular weekly meeting at the home of Sister H. E. Winegar, their leader. As guest and speaker, they had Sister Estella Wight, editor of *Stepping Stones* and *Zion's Hope*, who talked to the girls concerning the work of these papers. Several of our girls are manifesting considerable literary ability and may prove helpful to the church in this line. Sister Wight's talk was very much appreciated by the girls, and they hope she will visit the hill more frequently than she has heretofore.

Enoch Hill Sunday school is progressing and growing in interest and numbers to an encouraging degree. Officers have decided to procure a banner to be awarded each quarter to the class of the Sunday school having the highest standard of attendance, and interest.

Spring Branch

Indifference or inclement weather, we know not which, resulted in only seven in attendance at the Wednesday night prayer service. Nevertheless the full time was occupied, and a splendid spirit prevailed. We hope this small attendance just "so happened" and that more of the Saints will avail themselves of these opportunities for spiritual revival.

Sunday morning prayer service saw a goodly number out, and another good service was enjoyed. There was about the usual attendance at Sunday school, with spirited discussions in some of the classes which added zest and interest to this particular service.

Sister Rosamond Filson played a prelude to the eleven o'clock service, Brother Weston offered the invocation, two congregational songs were sung, and Brother Hubert Case read for a scriptural reading, Malachi 3:16-18. The choir under the direction of Sister French sang, "Daily mercies," Sister Leonard Roberts taking the solo.

Brother Case preached a splendid sermon from the text, "I came that ye might have life and have it more abundantly."

A really fine service in the evening closed the day's program. As special musical features, Sister Haden played a trumpet solo, "One fleeting hour," and Sister Grace Edwards sang, "The Lord is my strength." These two numbers were greatly appreciated by all.

The problems of Zion were clearly portrayed in a masterful sermon by Brother Ralph W. Farrell, using as a text "Workers together with God," and "Follow me." We would not attempt to comment further on his effort for fear we might cheapen it rather than add to it.

Dorothy Mabbott accompanied by one of her teacher co-workers in the Lorimor, Iowa, high school spent the week-end with her parents.

East Independence

Bishop B. J. Scott was the speaker at the eleven o'clock hour, his sermon inspiring us with hope and courage. He made several points so clear that the children could grasp them. So great a degree of the Spirit of God attended his words that we were made to rejoice under the influence of the same.

Brother and Sister Immer and family attended services. They have moved about ten miles east on the Spring Branch Road, but expect to attend church here. We welcome them.

In the evening Elder William I. Fligg began a series of lectures. He uses a chart. These services will continue all week except Saturday evening, closing next Sunday night. A good crowd was present for the first service, and we hope the interest may increase.

Quite a number of visitors from town were present at both services of the day.

Brother N. Ray Carmichael, of Lamoni, attended the evening service. He is here visiting his parents, our pastor and wife.

Kansas City Stake

Central Church

We were very glad to welcome the return of our pastor and his wife, Brother and Sister J. A. Tanner, who have been in California the past month in the interest of church work, and when they entered their home from the station they were very much surprised to find a six-tube Atwater Kent radio set installed and ready for service, a gift from the people of Central as a token of their love and esteem for them. Brother Tanner has been at the helm of the ship at Central for the past fifteen years and has won the love and good will of not only the Central congregation, but the entire Kansas City Stake as well.

The Central people are indebted to Independence musicians, who responded so generously in rendering a radio concert at Central Church, the proceeds from which was purchased the radio. It was a wonderfully and cleverly arranged program, each number being rendered through a "loud speaker" which had been arranged in the decorations of green tissue paper, and each number was announced in the usual manner as that broadcast from K L D S. We were somewhat disappointed in not having the auditorium filled to capacity, but this was probably due to inclement weather conditions.

Brother Tanner occupied the pulpit at the morning hour on the 20th of March; Brother A. R. White, the 7.45 hour. A number were disappointed, as it was assumed that Brother Tanner would relate some of his experiences on his trip, but this he reserved for the women's meeting on the following Tuesday, which was very well attended, all classes having a larger attendance recorded than at any previous meeting. Those present enjoyed having Brother and Sister Tanner relate the wonders of the Golden West, and those not fortunate in hearing this missed quite a treat.

Bishop F. B. Blair occupied the morning hour yesterday, using for his text, "Our Father who art in heaven, hallowed be thy name," etc., giving a very inspiring discourse and an earnest appeal to the Saints for a closer relationship between the Saints, that we might indeed become "our brother's keeper."

The infant daughter of Sister Belle Dunn was blessed at this service, being given the name of Ethel May.

Apostle Myron McConley occupied at the 7.45 hour, taking the listening and attentive audience on a journey to Australia, showing a number of scenes on the screen and acquainting us with our Australian brethren and sisters, giving us an idea of their mode of living, their country, industries, etc., which was very educational and brought to mind the necessity of our people responding to the financial law, that the gospel in its fullness might be given to hungering nations, as well as furthering the work where it has already been established.

Fourth Church

We are looking forward to General Conference, and in preparation for same every Sunday morning at 8.15 a special prayer service is held. Attendance has been good, with the presence of the Spirit felt.

Wednesday evening prayer services are well attended, with an average of forty-five. It is an inspiration to hear the young express their desire to help in the latter-day work.

Two group socials, in honor of those having birthdays during the month, were given February 14 and March 21, the young people giving a very interesting program, after which games were played by local young and old people, followed by refreshments.

Sister Fern Lloyd, superintendent of the Women's Department, and Sister Roy Newkirk, in charge of the girls of the stake, occupied the morning hour February 27. Sister Lloyd's message to the women was preparation and to try to keep our young from associating with those not of the church, emphasizing that they were weak in the faith if they marry outside the church, quoting Doctrine and Cove-

nants 111: 1. Sister Newkirk pleaded in behalf of our girls of all ages. The Spirit was present with her as she tried to make others get the vision of the work as it had been given her, and the magnitude of the work before us in behalf of the girls, for they will eventually be the home makers of the church.

Sunday, March 20, Patriarch Ammon White occupied at 11 o'clock, admonishing them not to leave undone things needful to be done, as the sin of omission was as great as it was to do wrong, stating all had blessings, but fail to recognize them as such.

In the afternoon Sherman Brady was baptized, and we were glad to welcome him into the church, as he had considered the step a long time.

A number have been sick, some seriously, during the past month, but we are glad that all are on the road to recovery.

At 7.45 Elder W. O. Hands showed progress on the Auditorium by stereopticon slides, making us feel we should do more to help finish the structure.

An interesting feature of the Religio is the program furnished each meeting by different families, each member rendering part, the plan working out very nicely.

The attendance at Women's Department meetings is increasing, sixteen being present last Friday. Quilting and sewing were done from 10.30 to 2 o'clock, followed by study class on New Testament, Sister Tyra Lucking teaching.

Special mention is made of the work being done by Brother Wolf, director of music. Each service is benefited by his efforts, besides the special numbers given at regular services. He is ever on the alert for those having talent. One of the young ladies, Sister Margaret Johnson, won first prize in a recent musical contest with other singers from four States, and will leave soon for Chicago for the national contest. We wish her success.

Argentine Church

The evening speaker was Patriarch U. W. Greene, who used as a basis for his remarks the words of the Savior, "Except your righteousness exceeds the righteousness of the scribes and Pharisees, you can in no wise enter the kingdom of heaven." The Beatitudes, the Christian's paradox, were taken up verse by verse and discussed in the light of their application to God's people now, illustrating plainly, drawing from his fund of personal experiences of many years' standing as a minister of the church.

West Pullman Branch, Chicago

We are glad to state that West Pullman is active in all departments of the work, but this letter is especially written to call attention to the work of the Department of Women.

While nearly the entire time of our eleven years of service has been spent quilting, it has been done cheerfully, and the results have been beneficial both socially and financially. One of our number, Sister Nancy Bower, is past eighty-one years of age and has attended every meeting this year, ready and willing to do as much as the younger workers. March 6 is her natal day, and each year this day has been remembered in some way. This year the table, decorated in pink and white, was spread for seventeen. Four generations were represented. Helen Smith, great-granddaughter felt honored to be present. A beautiful white hyacinth, representing the love and esteem of one whose life has been pure, was presented to her with the reading of the following poem, composed for the occasion:

God in his infinite wisdom and love
 Looked down through the vista of years,
 And placed a wee babe in a fond mother's arms
 To be nurtured and bathed with her tears.
 For sad was the lot of this mother so dear,
 Although always so patient they say,
 But fate spun a web that was hard to withstand,
 For it took the dear father away.

While sad was the lot of this family so brave,
 That years alone only could soften,
 They lived the life taught by the Savior divine,
 That love was the gate into heaven.
 And all through the life of this soul that was born
 Has God's Spirit been pleased to abide near,
 For often in sickness has he heard her request
 And commissioned his angels to heal her.

To be closely allied with a life so replete
 Is a blessing far reaching the test,
 For it leaves an impression that will live till we meet
 In the place that's prepared for the blest.
 For by word and by deed have her blessings extended
 Encouragement and cheer for the weary,
 Or on one who was tired and discouraged with life
 And could see only darkness so dreary.

But because of her nature, she never complained,
 Burdening others with her disappointments,
 But was cheerful and brave through trials and strains
 And willingly served some one other.
 God has been mindful because of her faith
 And added the years to her life,
 And given her health to enjoy many days
 With the ones who have entered the strife.

And the years spent together have caused us to long,
 That the already years that are borrowed
 May lengthen until they are one hundred strong,
 And smooth out the brow that is furrowed
 Because of the unselfish service to others,
 With pain and grave sorrows enduring.
 There is nothing but faith and the love of a mother
 That could bring peace of mind so assuring.

Again God in his infinite wisdom and love
 Looked down through the vista of years
 And placed in our midst this one we hold dear
 Who has taught us to smile through our tears.
 May these counsels remain in the loneliest hour
 And strengthen the weary because they have striven
 To fashion their lives like our own Sister Bower
 And live a life worthy to meet her in heaven.

Oklahoma City, Oklahoma

March 23.—This branch is alive and the departments busy, each in its own line. The Sunday school is doing quite well under the able superintendency of Brother J. M. McCarter, while the Department of Recreation and Expression is progressing with Brother Albert Wilson at the head. The Department of Women is holding meetings every Wednesday and sometimes holds rummage sales or food sales. Various classes of the Sunday school hold food sales, also. The sisters cook the food at their homes; then some serve it at public places, such as the courthouse, or office buildings. However, the largest enterprise of the kind that is carried on here is the large dining hall every year at the fair, where all can work.

The Saints were privileged to hear a good sermon on prayer last Sunday evening by Brother Sorden, our former missionary to Jerusalem, Palestine.

The Saints here have Sunday school every Sunday at 9.45 a. m., followed by preaching at 11. Also the Department of Recreation and Expression meets at 6 p. m., and preaching is again had at 7.30. Every second Sunday the young people hold prayer meeting at 8 a. m.; also the teachers' training class meets at 5 p. m. We have prayer meetings on Wednesday nights.

Some of the Saints here are intending to attend General Conference.

Moorhead, Iowa

March 21.—Again the grim reaper has entered our ranks and taken two of our number from our midst. Sister Pearl Wilson passed away at the home of her daughter, Sister Dale Wilson, of Ute, on Tuesday, March 15, after an illness of several months. She leaves her husband, Brother Ira Wilson, six children by a former marriage, several grandchildren, and a host of other relatives and friends. Sister Pearl had believed the gospel for some time and united with the church last autumn, being baptized by Brother Richard Baldwin during his series of meetings held at our place of worship. Her faith remained strong and steadfast till the end, and we feel that her reward is sure. Brother T. O. Strand preached a splendid funeral sermon at the Moorhead church at 2.30 p. m. March 17. Services were in charge of Brother Mark Jensen. Interment was in Spring Valley Cemetery. Brother Andrew Jackson, of Dunlap, a cousin of Brother Ira Wilson, did the undertaking work, and all was carried on nicely. Much sympathy is extended to Brother Ira in the loss of his companion, especially as he too has been so sorely afflicted for some time. At present he is in Sioux City, where he has been taking treatment for several days each week. We are pleased to be able to report that his condition appears to be improving recently.

Brother Curtis Outhouse, of Onawa, a young man of twenty-two years, met an untimely death in an auto accident during the past week near Le Mars, Iowa, and was brought to Moorhead for burial by the side of his father, Brother Edward C. Outhouse, who passed away last year. Funeral service was conducted and preached by Brother Mark Jensen at two o'clock, March 18, at the church. Brother Curtis was baptized when a child. He leaves his mother, brother, and sister, besides many other relatives and friends.

Both funerals were well attended, and loving friends did all in their power to assist the bereaved ones.

Brother Ole Amundson and son, Darrel, recently visited relatives in Chicago.

Sister Ella Jennings is teaching a country school this spring.

A little daughter came to gladden the home of Brother and Sister Arnold Admans on February 25, and is known by the name of Arladine Bess.

Sister Hulda Henrickson, who has spent the last fifteen months visiting among her three children and their families in Canada, has reported to Moorhead relatives that she is on her way home.

Subscriptions to the *Conference Daily Herald* have been unusually numerous this year, which speaks of a goodly interest among Moorhead Saints in keeping pace with the church program.

Sister Fred Pellissier made a short visit last week at the home of her daughter, Sister Jennings Coffman, of Omaha.

We understand that our public school ranks among the first in percentage of those taking the diphtheria vaccination in the State.

This Breathes Faith and Loyalty

The HERALD is our only means of getting gospel sermons. I can not afford to miss it, for I certainly do enjoy reading its pages. The sermons are fine. Also I enjoy the news column. I take the *Autumn Leaves*. The various departments are all best to me.

I was baptized by Gordon Deuel and confirmed by him and I. N. White. I have been a reader of the church literature ever since, and am a believer in our present tithe system. I have defended the Reorganization and our prophet, F. M. Smith. I have heard Joseph preach, and words can not express how I treasure the memory of it. I have tried to live the life of a true Saint, paying my tithing when able to do so. I paid it to Bishops Kelley and McGuire and would continue to do so were I able.

FANNIE COINER.

YALE, OKLAHOMA, Box 81.

Parkersburg, West Virginia

March 24.—We are still very much in the good fight and determined to continue the race to the end, where rest and the reward are found.

We have seventy-one members enrolled now. Some are scattered, many not much interested, and our attendance is not what we would like to have. The hall we have been using for about ten years has been papered and painted and looks much more inviting to us.

The first of the year our branch went on the cooperative basis, with our branch president, Brother Baronet Beall, having general supervision over all the departments of the work. The department heads act as his cabinet and advisers. They have immediate management of their departments of work. We feel that is a step forward for us, and look for good results to follow.

Sister May Griffin is secretary and treasurer of our branch now, and records all business, since it is all done in one meeting. Other department superintendents are: Harry Smith, Sunday school; May Griffin, Recreation and Expression; May Reese, Department of Women; C. W. Germon, music.

Our branch adopted a budget to care for all the financial needs the coming year, as well as we could anticipate them in advance. We hope this will be an improvement over our old way, which found our branch in a bankrupt condition much of the time.

The high water of February 21 to 29 caused some hardship to a few of our members who live in the low section of the town near the rivers.

Our branch solicitor reported our branch doing well in contributions for the six months ending February 1. Tithing paid was \$238.41, which puts our branch second in the district in amount paid. Total contributions amounted to \$276.84.

Missionary J. E. Wildermuth was with us from February 22 to 28 and preached some good sermons for us. Brother Thomas Newton was with us on two different occasions in February.

Brother C. W. Germon has been holding some missionary meetings at the home of Sister Wherry the past month, on Thursday nights.

Elk Mills, Maryland

March 22.—During the past few months we have been very fortunate in having with us Apostle Roy S. Budd and Elder George Robley, who preached some very inspiring sermons. Our hearts were made to burn within us when we heard these men of God tell of God's goodness to them and to his people; and we hope to have them visit us again in the near future.

Our pastor, Elder Henry Carr, and Brother H. B. Mann met with the Scranton Saints in district conference March 19 and 20, reporting a spiritual conference.

The Sunday school, through the untiring efforts of Superintendent Harry Mann, is steadily increasing in attendance, which fact is very encouraging and has had a tendency to enthuse all workers. On February 12 the primary and beginner departments held an enjoyable valentine party in the basement of the church. On February 20 the junior boys gave a short play, "The prodigal son," which was enjoyed by all, and much credit is due the boys for their effort.

The Department of Women is still active, meeting every Wednesday afternoon to study Doctrine and Covenants. On March 2 an apron social was held, clearing a neat sum to be used for our missionary's home. While our number is small, we enjoy the Spirit of God in our work. We have been able to help care for the sick, taking flowers, fruit, and words of cheer. At Christmas two large baskets of vegetables, fruit, and candy were given to those in need. We still have a desire to go on and help where we can.

Sister Mary Carter met with a painful accident when she fell and hurt her hip. She has been unable to walk for the past six weeks. She needs the prayers of the Saints.

New Zealand Activities

December 4 I baptized Mr. Lister and Mrs. King in the surf on Kilbirnie Beach. We had a fine baptismal service, about a dozen people attending.

Sunday morning, the 5th, we were glad to have Elders Hall and Bradley from the South Island visit us, to partake of the sacrament and assist in the confirmation and ordination of Brother Hall's eldest son, Ralph, to the office of priest. The was a very fine meeting, and I was pleased to have the two brethren from the south assisting me. Assisted by Brothers Hall and Bradley I ordained R. Hall, jr., to the office of priest, and am sure this young man has the ability and will to accomplish much good in the world. The two people baptized were then confirmed by Brothers Hall and Bradley, and we blessed four children before serving the sacrament. All took part in prayer and testimony, and we rejoiced to see the beginning of the growth of the church in Wellington.

At 7 p. m. Brother Hall, sr., was the preacher, and we heard one of those good old-time stirring Latter Day Saint sermons.

Again on the 4th of February we were at the water and baptized Miss D. Cox, a young woman of culture and ability. Confirmation service was held in conjunction with the sacramental service on the following Sunday.

We meet for services and Sunday school in the Orange Hall, Daniel Street, Newton. Our Sunday school at present numbers about one dozen. I find the senior class exceedingly interested in the study of the lessons.

On Tuesday, February 8, a number of members and friends met in our house to bid farewell to our young brother, R. Hall, who left for Honolulu on the 11th. All were sorry to have him go. I particularly feel the loss of his friendship and assistance in the work.

My brother, Cyrus, who lives and works up on the Hauraki Plains reports good progress in the work at Kerepeehi. On December 4 he ordained Brother W. Herkt to the office of priest and on Christmas Day he also baptized Mr. and Mrs. Rawlins, who are but recent arrivals from the old country. He and Brother Herkt keep the Sunday school and Religio, as well as regular preaching appointments, filled. There is material now in this place suitable for the organization of a branch.

Altogether I see a decided move forward in the work here in New Zealand, and from various places news comes of blessings received. To me one noticeable feature among our people here is the way in which they are being blessed in material things. This must mean increased opportunity in time to further the interests of the church. We trust all will remember the laws of God relative to temporal things. For the Lord has repeatedly said, "Inasmuch as ye keep my commandments ye shall prosper in the land."

At present the Dominion is preparing to welcome the Duke and Duchess of York to her shores.

There is a larger number of unemployed listed in New Zealand than I have seen for some time, and this becomes more disturbing because of its being the summer, which is the best time for employment.

The housing problem here is acute, and it is distressing to find several families obliged to live in one house. I understand that the situation is not so bad in Auckland.

We send our best wishes to the workers in Zion and trust that every obstacle will be removed which may stand in the way of the accomplishment of this mighty work.

NEWTON, WELLINGTON, NEW ZEALAND. ALBERT LOVING.

34 Constable Street, February 17.

Elder S. A. Barss, Lansing, Michigan, writes the First Presidency: "Here is an encouraging feature in our extended Sunday school efforts. In early winter we started a school in District Number 5 Schoolhouse. Yesterday the enrollment was eighty. The school board demanded a statement of the difference between us and the Utah people, which we gave Sunday afternoon, I think to their satisfaction. Some there are investigating our work. The Saints are doing fine."

MISCELLANEOUS

Last Call, Conference Visitors

If you are coming to General Conference, and wish accommodation, write at once or wire C. Ed. Miller, Box 255, Independence, Missouri.

THE RECEPTION COMMITTEE.

Reduced Railroad Rates to General Conference

Delegates and visitors contemplating attending General Conference should not overlook the special reduced rates which have been granted as fully explained on page 270 of the March 2 issue of the HERALD, and page 191 of *Ensign* for March 24.

Please be sure and secure your certificates when purchasing your tickets so as to get the benefit of the half rate on the return trip.

G. S. TROWBRIDGE, *Transportation Manager.*

Appointment of Historian for the Southern Nebraska District

This will give notice of the appointment of Miss Carrie Hale, 108 East Nineteenth Street, University Place, Nebraska, as historian of the Southern Nebraska District. This appointment is in accordance with the recommendation of District President E. F. Robertson and the concurrence of General Church Historian S. A. Burgess.

THE FIRST PRESIDENCY.

Lambda Delta Sigma Conference

The regular annual conference of Lambda Delta Sigma will be held on Friday, April 8, at 4.30 o'clock (as soon as possible after the close of the afternoon business session at the Auditorium), at the Institute Building on South Pleasant Street. It is planned to hold this meeting until about seven, closing in time for the evening service at the Stone Church and Auditorium. A chicken dinner will be served, so that none will have to leave early for other dinner engagements. Reserve a place for yourself now by sending fifty cents to Miss Carol Gillen, 625 South Fuller, Independence, Missouri. This meeting is open to all members of Lambda Delta.

RONALD G. SMITH, *President.*

Addresses

Bishop H. E. French, 1000 Linwood Avenue, Columbus, Ohio.

Conference Notices

Little Sioux district conference will convene at Missouri Valley, Iowa, April 22, 23, and 24. We hope to have some of the missionaries with us at that time. Also reports from General Conference by the delegates who were in attendance. We urge the Saints of the district to be present. Ruby Adams, district secretary.

Conference Minutes

SOUTHERN OHIO.—District conference convened at Ironton, Ohio, February 19, at ten o'clock in the morning. It was presided over by District President James E. Bishop and Apostle Paul M. Hanson. Statistical reports were read from fourteen of the sixteen branches in the district. The district president's report showed he had been active in the work of the district, visiting each of the branches once and most of them more than once during the conference year. He pointed us to the need of a more consecrated effort, which will bring us to a higher plane. The district Sunday school superintendent reported that she had visited nine branches during the year and some twice in the interest of the Sunday school work. Also the district chorister visited several branches in the interest of music. Missionaries in the district reporting were Jacob G. Halb and E. D. Finken. Officers chosen for the following year were: President, James E. Bishop; A. E. Anderton, assistant; secretary, Sarah E. Batchelder; superintendent of Sunday schools, Margery Williams; superintendent of Department of Recreation and Expression, Leonard Barker; superintendent of Department of Women, Edna Zieshang; chorister, Hazel Gribben; treasurer, H. E. French; auditor, H. P. Zieshang. The following delegates were chosen to represent the district at General

Conference: Paul M. Hanson, James E. Bishop, J. G. Halb, E. D. Finken, Hazel Gribben, Sister C. W. Clark, C. W. Clark, Verna Miller, G. T. Griffiths, John Martin, H. E. French, Roy S. Budd, Edith Woods, U. W. Greene, C. B. Woodstock. The conference voted to carry out the schedule suggested by our district president, providing for four meetings to be held during the year as follows: Ministerial conference, at Nelsonville, Ohio, May 21 and 22; young people's convention, at Middletown, June 25 and 26; fall conference, at Highland Branch, September 24 and 25; musical institute at Columbus, October 21 and 22. Attendance at this conference was very good considering the inclement weather, which made it impossible for some who had planned to come, to get here. Some instructive and inspirational sermons were delivered by Bishop H. E. French, Apostle Paul M. Hanson, and James E. Bishop. A peaceable conference was enjoyed by all, and we were loath to depart, feeling we had received a blessing.

Our Departed Ones

MILLER.—Robert Miller, third son of the late Mr. and Mrs. Ebenezer Miller, was born in London, England, August 13, 1872. At the age of six, he accompanied his parents to the United States and for many years resided in the southern part of Ohio. On October 13, 1894, he married Rhoda J. Blangett, and the following year went to Cleveland, Ohio, where, save for a brief stay in Kirtland, Ohio, he permanently resided. To this union were born four sons and two daughters, Clyde Allen and Ruth Elizabeth having preceded him in death. On the evening of Thanksgiving Day, 1895, he became a member of the church, and served as a minister and member of honor, faithfulness, charity, and dependability. Elder Miller was connected with the East Cleveland Branch for a number of years until he was instrumental in the establishment of the Lakewood, Ohio, Branch, over which he presided until a couple of weeks before his death. He died suddenly at his home in Cleveland, March 9, 1927. To the Kirtland Reunion Association, his loss is greatly felt as an indefatigable committee man and worker, and the loss of his presence and labor at the annual reunion will be keenly felt. Left to mourn are his wife, Rhoda J., his four children, Robert E., Roland E., Rhoda E., Richard E.; four brothers, James T., of Garfield, Utah; Ebenezer, of Independence, Missouri; John, Cleveland, Ohio; William, Gloucester, Ohio; and other relatives and friends. The main funeral service was held in the Kirtland Temple March 12, being presided over by Elders G. T. Griffiths and John McNeil. The address was by Elder William Patterson. Interment in the Kirtland Cemetery. A relative, a friend, a brother tried and true has gone before.

LOVEJOY.—Della Mae Lovejoy was born March 13, 1909, at Bellaire, Ohio, daughter of Brother and Sister William Yocum. She united with the church at Morgantown, West Virginia, five years ago. Married Walter Lovejoy August 20, 1924. Died March 15, 1927, at the age of eighteen years. Surviving are her husband, one child, Leona Mae, father, mother, six sisters, and three brothers. Services in charge of Elder James Givens. Sermon by Elder Louis A. Serig. Interment at Rose Hill Cemetery, Bellaire, Ohio.

WHITE.—Anna Delphine Brewer White, second daughter of Matthew and Margaret Brewer, was born February 14, 1860, at Edenville, now known as Rhodes, Iowa. Her early years were spent at Rhodes, where she grew to womanhood, and on April 15, 1876, was married to David Curtis White, Elder I. N. White, brother of the groom, officiating. In 1884 they moved to Clinton, Missouri, where they remained ten years, going from there to Blairstown, Missouri. After five years at this place, they moved to Lamoni in 1899. To them twelve children were born: A. Otis, Charles H., Oliver C., Elmer Willis, Aletha May, Eliza Etta, Margaret B., Jennie V., Francis A., Blossom Z., E. Dewey, and Lucy D., two of whom preceded their mother in death: Elmer Willis, who died in infancy, and Aletha May, Mrs. C. A. Skinner, who died in 1924. On July 10, 1876, she was baptized at Rhodes, by Elder I. N. White, and remained faithful to her covenant to the end. Her greatest satisfaction was in the fact that all her children united with the church in early childhood. Mrs. White was a devoted companion and mother, one who had many friends. Passed to her reward at her home in Lamoni, March 1, 1927. Besides her ten children, she leaves her companion, one sister, Mrs. Mollie Johnson, of Rhodes, one brother, Willis P. Brewer, of Bakersfield, California, thirty-nine grandchildren, three great-grandchildren, and many friends. Funeral services at the Brick Church in Lamoni, March 4.

ACACIA

Copies of the Graceland College Annual, the ACACIA, may be secured by the friends and alumni of Graceland at the actual cost of printing and mailing, which is \$2.00. Copies may be reserved by notifying the

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THE SAINTS' HERALD

The First Presidency, Editors.
Richard J. Lambert, Assistant Editor.
O. W. Parker, Business-Manager.

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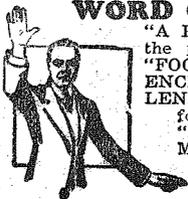
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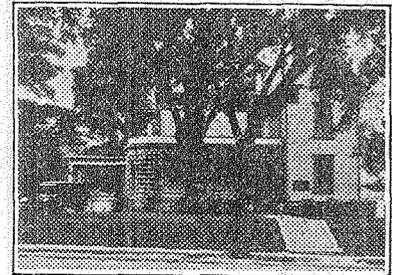
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OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

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Volume 74

Independence, Missouri, April 6, 1927

Number 14

EDITORIAL

General Conference in Prospect

Sunday, April 3, brought to Independence the usual preconference crowd of delegates and visitors. Between services, at the Stone Church and other congregations, the main point of interest centered about the Auditorium. A constant stream of visitors passed through the entrances from morning till night, each with his own questions and suggestions, but the universal comment expressed satisfaction with the progress of the building.

The K L D S staff was at the Auditorium, testing out the new wires which were carried to the building last week free of charge by the local telephone company. This arrangement permits broadcasting from the Auditorium basement as well as the Stone Church auditorium and radio studio.

Twenty conference sermons are scheduled from April 6-18 inclusive. The members of the Quorum of Twelve are occupying at various times, each using some definite aspect of the general theme, "The Restoration and its outstanding contributions."

The High Priests' Quorum will meet Wednesday morning at 9 a. m. in the Y. K. T. Room for organization, and definite assignments of program work will be outlined then. The Quorum of Seventies met for organization and quorum work Monday morning, April 4.

Particular interest is taken in the priesthood institute, which is to be held the second week of conference by those who have followed the outline in previous HERALDS. It is of special importance to the ministry, and ordained ministers in the church who can reasonably afford to attend this General Conference should do so. The First Presidency have charge of the priesthood institute, and one member of the First Presidency will address the mass meeting each morning, which will mean two addresses from each member during the week.

The institute being held under the auspices of the Department of Women on parentcraft and home building is attracting much attention and will doubtless receive well-deserved support. A glance at the program previously announced in the HERALD will indicate the care that has been exercised in arranging a program that has every indication of providing instruction in definite fields of work. For many years institutes and classes of instruction have generalized instead of concentrating on certain aspects in definite fields of endeavor. The class work on the subjects assigned should prove valuable to every Latter Day Saint attending conference.

The class work which begins the conference day will test the conference visitors and delegates as to just how earnestly they desire to get this instruction. The class work beginning at 7.30 means that many will have to rise early in the day to be on time to start the day with the class work program. J. A. Koehler, C. B. Woodstock, F. Henry Edwards, M. A. Etzenhouser, and Mrs. M. A. Etzenhouser have their subjects well in hand and are ready to give their best to this work. Their information and instruction have been accumulated through years of research, experience, and practice work. Everyone at the conference should not fail to attend at least one of these morning classes every day.

The conference music this year has been planned with more than ordinary care. Congregational singing will be featured and made a definite part of every mass gathering. The Messiah Choir will sing "The Elijah" two nights, the first Sunday and Monday of the conference. The Independence Music Club will sing "David," and special lighting and costuming will make this cantata greatly effective. The daily organ recital will provide an opportunity each day from 12:45 to 1:15 for a thirty-minute rest period for conference folks to recuperate and relax from the strenuous work which the conference program provides.

The pageant "The Restoration" will be given Tuesday, April 12. A theme is here presented covering practically one hundred years of church history, divided into its sequential epochs of time and written in the spirit of the gospel of Christ as this

church has interpreted it to the world. You can not witness this pageant without being deeply impressed with the importance of the work intrusted to Latter Day Saints. The pageant is historically true and dramatically effective.

The first Saturday night of conference the White Masque Players of Independence will give "The Fool," which, when presented at the Memorial Hall in Independence the evening of April 1, drew a crowd of eight hundred people at an admission charge of fifty cents. The effective way in which this play was presented by the White Masque Players brought universal commendation from our members and from nonmembers. But in few other plays has there been crowded so much of the great moral lesson of service and high idealism as there has been in this play called "The Fool," written by Channing Pollock. The name may have been misleading to some. It is not a comedy—far from it. It enacts some of the most intimate tragedies of life, and is so humanly true that it is bound to appeal to those who value honor and truth and integrity of purpose.

Sunday school sessions will be held in charge of local officers on the Sunday morning of April 10 and 17. Many visitors will desire to see the kindergarten and primary departments in action, and visitors will be welcome to these departments. Large classes have been arranged for and competent teachers provided. It is hoped that visitors will feel perfectly at home in the Sunday school sessions.

On the afternoon of the first Sunday, April 10, the young people of Independence have mobilized their transportation resources and are planning to take conference visitors to one of the stewardship farms, about six miles east of Independence, at which place those present will be addressed by President F. M. Smith, President Elbert A. Smith, President F. M. McDowell, Bishop J. A. Koehler, and short speeches will be made by others of the ministry in attendance.

As this copy is written Monday afternoon, just before the HERALD goes to press, each hour witnesses the arrival of many of the ministry from their distant fields of labor. Conference delegates and visitors are likewise arriving, and the conference spirit is on. These are busy days for administrative and departmental officers completing their plans for the annual gathering, and withal there is a feeling of good cheer, fellowship, and enthusiasm. With plenty of work ahead, definite church projects to accomplish, the future presents a worth-while perspective which will not permit the petty things of life any place in the larger schedule of work. In the march forward to 1930 and beyond, each day's work, well done, brings its own reward.

K L D S Represented at Government Hearings

Upon investigation of the new Federal Radio Commission, representatives of all phases of the radio industry assembled at Washington March 29 to April 1 inclusive, and had opportunity to give suggestions and advice to the new board, which virtually has all regulatory control over radio in the United States. Brother A. B. Church, director of the church radio, represented K L D S and was one of about five religious organizations represented at the hearings.

As stated before, the purpose of the hearings was to enable the radio industry to give its views and suggestions to the new radio commission before that body issues any new licenses. Therefore, no regulatory action of any kind was taken. It is felt, however, that the commission will act upon suggestion of the radio men where unanimity prevailed. Practically everyone in attendance at the hearings felt that no change should be made in the present broadcasting wave band of 200 to 545 meters. All conceded the necessity of reducing the number of stations on preferred wave lengths.

The Radio Commission is expected to create two classes of stations. First, national. These would be given wave lengths above 240 meters, on such a basis that no two stations would be broadcasting on the same wave length at any given time. Another class of stations would be termed "locals," and these would occupy the wave band from 200 to 240 meters. They would be required to broadcast on low powers and would be designed especially to cover small areas, such as metropolitan centers. These wave lengths could therefore be duplicated in various parts of the country, not less than six hundred miles apart, and would accommodate a great number of low-powered local stations.

A third class of stations was suggested by the K L D S director, to be termed regional stations. Such stations would include those owned by educational institutions, state owned stations, etc., which are particularly interested in covering a limited area. Three of such stations could operate on a single wave length at the same time in three sections of the country—Atlantic, Middle West, and Pacific. It is felt that K L D S will be able to retain a favorable wave length, although a two- or three-way division of time may be necessary. In such event, distant listeners who are now unable to hear K L D S on account of interference conditions, will be able to pick up the church station more frequently.

You can not do wrong without suffering wrong.
—Ralph Waldo Emerson.

The General Conference Spirit

For many years I have lived at a location in Iowa or Missouri where the General Conferences of the church have been held. A few times they have been taken to Kirtland, Ohio, and once to Saint Joseph, Missouri, and at these I have not been in attendance; the remainder of these general meetings of the church since 1895 I have attended.

It is not entirely possible to describe in few words the atmosphere which surrounds a conference of the Reorganized Church, as it is not possible to briefly describe the feelings of a Saint when a message comes from the Lord through one of his prophets. However, one who has been in attendance at several General Conferences has a feeling which must be akin to the instinct which takes the birds north in the season of the year when conference convenes.

There is often a clash of interests in the life of a Saint—his æsthetic or spiritual sense impelling him in the direction of the assembly of God's people, while his economic or commercial sense clamors loudly that he should make the most of what seasonal trade is opening, or take advantage of every hour of weather which would permit the preparation of the soil for the reception of the seed.

Ten years ago today America entered the arena of war, and many remember the clash of feelings experienced as delegates and visitors gathered to transact the business of the church and labored under the load of the message that world conditions had become so hazardous and unendurable as to force God's chosen nation to take up arms to achieve if possible the setting aside of such hazard and making the world safe for self-governing peoples.

Not since then has there been noticeable so much of the finer, higher, spiritual hope and trust, combined with godly determination, which in a paltry way describes the General Conference spirit, as comes now with the entrance to Independence of the delegates, ex officio members, and the visitors hourly arriving.

Warm friendship and close fellowship are always to be admired and enjoyed—they are an essential part of the religion of Jesus Christ; they are of the spirit of our Leader and Commander. If these continue to make themselves manifest, the General Conference of 1927 will prove of great profit to the church.

RICHARD J. LAMBERT.

Conference Reports by Radio

Condensed conference reports will be broadcast by radio each afternoon at 5.30, following the business session. This schedule is in addition to the other program schedules already announced.

A Necessary Courtesy Requested

Many of our prominent local workers are quite active in local business or professional circles at their locations, and this fact becomes known among church members who are interested in the individuals. Some good work may be accomplished by one of these local men, and it calls for commendation from those who read of it in the columns of the HERALD or of the secular press, or some favor may be much needed. If you are one of those wishing to commend, or criticize, or possibly correct, where would you address your missive? Would you send it to the brother's place of business, where friendly or unfriendly hands may open and eyes may scan what you have written? Or would you send your communication to his home address, where it would most likely fall unopened into the hands of the one to whom it is directed?

Very few business or professional men of the present day open the mail addressed to them, it being considered work of a character more advantageously done by clerks and stenographers. The mail of course is examined by the clerk in order to determine if it will need the time and consideration of the highly prized and high priced man to whom it is addressed. Some of our men thus addressed have been embarrassed to find that communications of a strictly personal nature or of purely church significance have fallen into wholly unsympathetic hands. You may have taken the precaution to indicate in the address that it was of purely personal character, but to some clerks this might mean a chance to get close to the "boss" or "chief," and to others it might indicate a possibility of getting something which might humiliate or militate against him. In what is likely a majority of cases, mail clerks have been instructed to open mail so marked, for the reason that much of the party's mail comes addressed in that way, evidently because the writer desires the man at the head to be in touch with the writer's problem.

A young man in charge of a small branch in a Kansas town was also manager of a chain store. His church friends loved him, and not knowing his personal or home address but wishing to write him, they would address him after this manner: "Elder — — —, —, Kansas, care of — Department Store." It was not long before he was made a butt of ridicule, which was a needless occurrence.

A bishop who is a civil officer says that he is constantly embarrassed by mail pertaining to church matters going to him at his business address, his personal and church affairs thus becoming the property of those who are possibly inimical to his church affiliation and activity. He desires that all such mail be addressed to him at his home address. If you

do not know what that address is, take steps to ascertain; it is likely the editor of the HERALD or the office of the First Presidency may aid you. Don't do the lazy thing—address it to the place where you feel sure he will finally get it—for he wants it before any other person gets it.

Saints should observe the courtesy of addressing their brothers and sisters with care and forethought, lest they unwittingly burden the objects of their affection in the brotherhood of Christ. R. J. L.

An Example of Devotion to Service

The Presiding Bishop recently received the following letter from an aged and often invalid brother who has steadfastly consecrated what he possessed to the service of God. Is there any necessary or even desirable work which could not be accomplished by the church if the membership were universally of this same devoted spirit? Read carefully Brother Spurlock's short letter.

MR. A. CARMICHAEL,

Independence, Missouri.

Dear Brother in Christ: Seeing as I do that there has been another call for funds to complete the Auditorium Building, I hereby request you to transfer ten dollars from the amount I have in the church treasury to the Auditorium Fund. Although I gave up the place on which I lived that the Auditorium might be built thereon, I am not sorry, as I came to the Holden Home for the aged where I am now working
HOLDEN MISSOURI, Holden Home.

Waiting for the Master

By Mrs. George Floro

There's a bond which can't be broken,
And when friendly words are spoken,
Well we know they are a token
For God's people everywhere.

When a hand is clasped, and shaken
When we feel the Spirit waken,
Then we know God's not forsaken
His dear people anywhere.

With our lamps all trimmed and burning,
We will wait for Christ's returning,
For we know God's heart is yearning
For his people everywhere.

We are waiting for our Master
On this dark and dreary shore,
We are waiting for his coming,
When death shall be no more.

We are waiting for the summons
Of the trumpet's tuneful blast,
When Christ in all his glory
Shall welcome us, at last.

We are waiting in the twilight
Of the Lord's appointed time,
When the Saints in all their pureness
Shall inherit life divine.

We are waiting at the fountain
Of the Spirit's gushing flow,
Which leads us ever upward
In our struggles here below.

OAK HARBOR, OHIO, Route 1.

THEY SAY...

The Spectator: "Liberalism and kindness are characteristic of the American people."

Washington: "Speak not injurious words, neither in jest nor in earnest; scoff at none, although they give occasion."

"Uncover your head in memory of your dead friends, but do not forget to smile to your living ones."

Isaiah: "Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I, send me."

Luke: "When the Son of Man cometh, shall he find faith on the earth?"

Paul: "Whilst we are at home in the body we are absent from God. (For we walk by faith and not by sight.)"

Lincoln: "Persisting in a charge which one does not know to be true, is simply malicious slander." And the Decalogue says: "Thou shalt not bear false witness against thy neighbor."

Doctor Sadler: "From a health standpoint, monotony is a dangerous thing."

Paul: "Without faith it is impossible to please God."

And James: "Faith without works is dead, being alone."

Washington: "Use no reproachful language against one; neither curse nor revile."

Doctor Sadler: "It is the job of every human being to try to make the world a better place in which to live; but in doing so we should preserve a sense of values and proportions."

Lord Falloden: "If I were asked to sum up in one sentence the quality which most helped the English race in its development, I think it has been the power to combine a passion for individual liberty with a sense of the necessity for order."

Some One: "It is a sign of old age when a man refuses to be helped with his overcoat."

"There's no fool like an old fool," according to an old saying; and there may be connection between that and the sayings of a man past fifty who insists he is "as young as ever." The grace of senescence lies in knowing where one's limits are narrowing.

Life: "The man who would rather be right than President is usually left."

College Humor: "An author is beginning to arrive when he no longer shows his printed stuff to his friends."

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

Honor to a Worthy Generation

Synopsis of funeral sermon of Sister Henry C. Smith, preached by President E. A. Smith, from the Stone Church, March 27, 1927.

Obituary

Phebe Elliot was born February 7, 1844, at Wakeman, Erie County, Ohio. She was married to Henry C. Smith February 7, 1858, to whom were born two girls, Hattie I. (now dead) and Fannie L., the latter now living in Kansas City, Missouri.

Phebe Smith was baptized by Apostle E. C. Briggs, June 3, 1867. She was a consistent and loyal member of the church to the day of her death. She did much to advance interest of the church in caring for the membership and missionaries, in particular for their personal comfort for the first forty years of her membership. There was no task too great for her to undertake.

She had many, many friends, and never had an enemy.

She passed peacefully away at half past six on the morning of March 25, 1927, after sixty-nine years of married life.

In connection with the obituary just read, Brother Henry Smith has written a report of a comforting manifestation given to his wife during 1894, as follows:

In 1894 I was doing missionary work for the Master in an eastern mission. My wife at that time was staying at a Lamoni, Iowa, hotel, and occupying a room by herself. She was somewhat distressed in mind and very lonely. In the night she was awakened by three distinct voices in the room. They were singing that beautiful hymn entitled, "God will take care of you." (Page 58, Zion's Praises.) She arose at once and listened to the sweetest music she had ever heard. They sang the entire hymn in three parts. She was greatly comforted by this manifestation, and from that day to the present she has realized the sentiment expressed in the hymn; and now, being in a very low state of health, she says she wishes that same hymn to be sung at her funeral.

She wishes to express her gratitude to the authorities of the church for their kindly administrations.

I feel that we are doing more than rendering honor to an individual. In a sense we meet to pay our respects to a generation. Some of us now living knew President Joseph Smith quite intimately during the later years of his ministry, and after his greatest work had been done, but there was a noble band of men and women, courageous and faithful, who stood with him during his earlier ministry. Brother and Sister Henry Smith were of that number. There are comparatively few of them left. They stood with him at the time when he was making his great fight in opposition to polygamy and other heresies, when he was making the struggle to rebuild the church, when he was making the great fight to make the name of Latter Day Saint honorable and remove the imputations of dishonor that had been flung upon the escutcheon of the church. Early in his ministry the Saints were promised

through him that if faithful and humble and wise God would give them favor in the eyes of the people. That prediction was fulfilled so that you and I have lived to reap some of the benefits of their sacrifices and labors.

I think it is well for us to honor the generation that precedes us to the extent that honor may be given; and to trust the generation that comes after us so far as we may find trust justified. There is a disposition for one generation to think the one that preceded it was somewhat benighted, not having the enlightenment that we have; and on the other hand to look with suspicious eyes on the generation coming after and feel that they will dissipate and betray that which we have sought to conserve. As a matter of fact, it is somewhat difficult to draw hard and fast lines between generations. The old and young live side by side. The stream of life flows on, and it would be folly for us to presume that we stand head and shoulders above it. I believe we may trust our sons and daughters of the coming generation, that from among them God will raise up wise and faithful and devoted men and women to carry on the work. We know he did that in the generation that is past. They were indeed the salt of the earth. They were indeed a city set on a hill. They were in very truth the light of the world. Why were they the salt of the earth and the light of the world? Because they gave implicit adherence to the fundamentals that go to build character and make worthy citizens of both church and state.

They believed in work. They did not ask the world to give them something for nothing. The generation to which our sister belonged witnessed the conversion of the wilderness into a garden.

They believed in virtue. They entertained no foolish philosophy that there is no difference between right and wrong. They did not essay to confuse the line between the two, but they believed positively that virtue was lovely and vice hateful, and sought to incorporate virtue into their lives and eliminate vice.

They were hospitable. Brother Henry Smith attached a note to the obituary in which he said, "Brother Elbert, Sister Smith has served many meals to your father both before and after his marriage." So I am indebted to her, and I perhaps feel the debt more than I would had the favor been conferred upon me personally. I am reminded that when my father was a young and inexperienced and perhaps homesick missionary, even before I was born, he found a place of rest in the home of Aunt Phebe Smith.

They were frugal. They believed in marriage and the home. This sister lived to celebrate sixty-nine years of married life. They were home builders

and community builders. In other words they made their faith known by their works. James challenges the world, "Show me your faith by your works." Too many make pleasure the end and object of life. They do so today and have done so in all ages of the world. The generation of which we speak and to which we give honor made duty their watchword. They often turned their backs upon pleasure and the allurements of the world and pursued the path of duty even at the cost of personal comfort and sustenance. Usually that path proved to be the path of pleasure, or if not pleasure, something higher—it became the path of joy. And Sister Smith was permitted to hear the angels sing, "God will take care of you."

Too many people feel the keen impulse to take care of themselves at any cost to their neighbors or the rest of humanity. They feel they must accumulate the substance with which to assure themselves that they will be cared for during old age. Here was one who believed God would take care of her.

In other words, these people obeyed the gospel. That expression, obeyed the gospel, is not to be taken in a limited sense. Sometimes when people are baptized we say they have obeyed the gospel, but they have only begun to obey the gospel.

There was one evidence of the divinity of his work to which Christ appeared to take great pleasure in pointing. There are many evidences of its truth. He referred often to the scriptures, "It is written." He said, "If ye had believed Moses and the prophets, ye would have believed me." His miracles were an evidence; and at one time he said, "Believe me for the very work's sake." But the thing most convincing as evidence of his work was the development of the characters of those who accepted his message. It was at one time said that the people took knowledge of his disciples that they had been with Him. We are admonished also that we shall be living epistles. People may or may not read their Bibles, but where a man or woman in the community is living the gospel of Jesus Christ, there is an epistle that people are bound to see, observe, and read. And where there is a community of such people, there is indeed a city set on a hill, one that can not be hid. So Jesus said to his followers, "Ye are the light of the world." "Ye are the salt of the earth." Or as the Inspired Version renders it, "It is given unto you to be the salt of the earth"; "It is given unto you to be the light of the world."

On an occasion like this the conviction seems to come home to our hearts that it now devolves upon the generation that remains to carry forward. Every time one of our veteran defenders of the faith, one of our old-time missionaries, or a mother in Israel departs this life and goes beyond the vale, it

seems to me there rests upon me personally an added responsibility to be true to this work. I feel a new obligation to so live that those gone on who gave all they had to this work shall not be disappointed and shall not feel they have lived in vain or died in vain.

Think of the hundreds and thousands of faithful Latter Day Saints in years gone by who gave all they had to this work. They passed over, serene in their confidence that those who came after them would carry forward their work and see that it did not meet defeat. Think of those still among us who when they were strong and able gave all they had to carry the work forward. They now have reached the stage where even with difficulty they may at times bear their testimony, yet with confidence they submit the work to the hands of those who are yet strong and capable, believing that they in their turn will give all they have and do all they can in the day when they are permitted to work, that our fathers and mothers gone on before or who are now disabled for active work may never feel that their work was in vain.

In other words, while we may today pay some honor to the generation that is past, the generation that was faithful and courageous in its day, the greatest honor we can give them is to carry on under the same spirit, that the work they loved may go forward.

"Laborare est Orare"

BY EDWARD INGHAM

Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder.—Isaiah 29: 14.

My Father worketh hitherto, and I work.—John 5: 17.

Bear ye one another's burdens, and so fulfill the law of Christ.—Galatians 6: 2.

For we are laborers together with God.—1 Corinthians 3: 9.

The age in which we live is one of competition and struggle. There is so much rush and hurry that very few devote any time to the serious and careful consideration of life's important duties, while many rush thoughtlessly into actions which very frequently result, not only in retarding their progress, but in their downfall. The very fact that human life, even when lived on the most exalted stage and enriched by favoring circumstances, is so transient and frail and limited, should inspire us to take it more seriously, to use it more diligently, to extract from it whatever it is capable of yielding, not of enjoyment, but of service.

It requires time to fit oneself for service, and it will be found upon investigation that there is probably nothing more essential to permanent success than continuity of effort. To be uniformly in

earnest and attentive to duty in all its annoying details is what is required. All work is hard work, and good work is the hardest of all.

Carlyle says:

Blessed is he who has found his work; let him ask no other blessings. He has a work; a life purpose; he has found it and will follow it. The only happiness a brave man ever troubled himself with asking much about was happiness enough to get his work done.

It is readily seen what is contemplated when the several scriptural quotations at the head of this article are read in connection with each other. It means work; it means energy deliberately, and often painfully, applied to the task in hand. But because it is work performed in cooperation with others and together with God, it is occasionally touched by inspiration. Scriptural authority for this is found in Exodus 35: 30-35, as follows:

And Moses said unto the children of Israel, See, the Lord hath called by name Bezaleel the son of Uri, the son of Har of the tribe of Judah; and he hath filled him with the Spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship; and to devise curious works, to work in gold, and in silver, and in brass, and in the cutting of stones, to set them, and in carving of wood, to make any manner of cunning work. And he hath put in his heart that he may teach both he, and Aholiab, the son of Ahisamach, of the tribe of Dan. Then hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, even of them that do any work, and of those that devise cunning work.

It is work after an ideal plan, which, with wise selection and appropriate means, when performed by each individual to the full measure of his powers, gives him his place and rank in the vast workshop wherein the eternal thoughts of God, revealed to men as their several ideals, are wrought out into actuality: the external and visible counterpart and measure of the invisible and internal energy which is the eternal, tireless, patient emphasis of God. This principle of division of labor or service according to talent, when fully introduced, will become a great source of concentration of power, increase of total activity, and of boundless progress.

Man is by nature a social being. All his thoughts and actions, therefore, have a social reference. While it is quite true that Jesus taught individual regeneration as a means to salvation, he likewise stressed the fact that every regenerate soul is born into a society and can not be saved apart from his social relations. The gospel is as fundamentally social as it is individual. No man lives unto himself—peculiar to himself—unrelated to the thought or interest of anyone else. Human society is such a closely woven fabric that no individual can suffer without involving me in his suffering.

Jesus announced that all men are brethren and

the children of one heavenly Father, and that therefore the normal and rational condition of man is one of mutual helpfulness and universal friendship. He taught that mankind in the common struggle for existence should cooperate; that among themselves they should not struggle, but stand together upon a basis of reciprocal help. This principle of cooperative activity, while it does not in itself end the great struggle, nevertheless changes the form of it. Inequalities of endowment and acquired capacity remain. Fitness for the various functions of society continue as diverse as ever; for brotherhood does not imply that all men shall serve in the same way, but it does imply that all men shall serve. The man who refuses to serve denies his brotherhood and puts himself outside the pale of the church. There is no place for such a man in the kingdom of God. He is a true outlaw, and by his own act. This is the plain teaching of Jesus.

In this great community of brothers, some have five talents and some but one, but all are under the deepest obligation to improve and increase what has been committed to them and thus promote a richer and vaster life for the social whole. Jesus taught men in his teaching regarding stewardship that they do not own, but owe; that their rights are far less important than their duties. Power, wealth, learning, are not means of ministering to one's selfishness but are opportunities for the service of one's fellows. Those who have most must serve most. Stewardship is the exact opposite of exploitation, the selfish using of our fellow men for the advancement of our own interests and the increase of our own wealth.

The two things required of stewards are that they be faithful and wise—that they study to employ God's gifts with fidelity and sagacity—fidelity so that God's intruments be not perverted to self-indulgence; sagacity, so that they be made to yield as large returns as possible in blessing others. When our labor or service is devoted to a cause that has divine sanction, it is ennobled and exalted by such association to the dignity of worship. This is what is indicated by the caption of this article and very clearly stated in Doctrine and Covenants 119:8:

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

Compliance with this instruction will enable us to look forward in the invincible hope that in the coming years some one may be better or happier or wiser because we were true to our time and to its demands. At least, let us not sit deedless, thinking

the common toil not good enough for us; but rather let us work with the present means at our disposal, trying to get our workshop ready against tomorrow's daylight.

Strong with the strength of earth beneath their tread,
 Slow as the marching stars they gaze upon,
 Squadrons of living men and living dead,
 The legions of democracy press on;
 As one they come; and who in yonder van
 Illumines all the path that man may see?
 I think it is a fellow workingman—
 A carpenter, they say, from Galilee.

Thoughts on the Word of Wisdom

BY MABEL L. FRITSCHLE

The idea that we should not lean too heavily on science to prove the Word of Wisdom appeals to me, and I think it will to all thinking Saints. So far as food is concerned, science is still in its infancy. It has made a good start, it is true, but it still leaves much to be desired in the way of correct information. Anyway, there is always some room for doubt when man speaks, and this doubt becomes a certainty when he speaks contrary to the written word. No faithful Latter Day Saint will think of taking the evidence offered by scientific men when it conflicts with any part of the gospel.

We tell our good friends in other churches that they must not twist the Bible, leave out or add to, to fit their creeds; and of course we can not consistently be guilty of an offense of like nature ourselves concerning the Doctrine and Covenants and the Word of Wisdom. We will take it all, just as it reads, without any private interpretation to suit our acquired appetites or our intemperance.

I think we will all find that is not as easy as it sounds. There is no urge of human nature so hard to control as the appetite for food, and few things so essential as this control in the building of character, as well as the building of the body.

It is said that more than ninety-five per cent of all disease in the human body originates in the stomach. Not that there is anything wrong with the stomach itself, but because of overeating and of eating the wrong kinds of food. We all know that this has become a great menace to the welfare of the American people.

Nearly every food specialist has his own ideas as to what is the right sort of food, and often these ideas are absolutely opposed to each other, to say nothing of being opposed to the Word of Wisdom. Much of this is propaganda for commercial purposes. No doubt God knew in 1833 that this condition would arise in the world and the Saints would

not be spared. It seems to me God has one aim, so far as the faithful are concerned, and that is to protect them, physically and spiritually, from all the machinations of the evil power, so that they may make their way back to him, from whence they strayed by transgression in the beginning.

The Word of Wisdom certainly sets forth the idea of protection. "In consequence of evils and designs which do and will exist *in the hearts of conspiring men in the last days*, I have warned you and forewarn you by giving unto you this Word of Wisdom by revelation." God did not leave anything to chance or doubt in this "Word." It is both simple and plain. The only way we can make a mistake in it or misunderstand it, is in our anxiety to justify our desire to gratify and indulge our appetites.

A great many food specialists have found that meat in the large quantities in which it is consumed in both hot and cold seasons is poisonous to the human body. But they did not have God to direct them to the truth of the matter, and so they naturally jumped to the conclusion that *all* flesh, at *all* times, is injurious. Section 49:3 of Doctrine and Covenants says that this extreme view is not of God: "And whoso forbiddeth to abstain from meats, that man should not eat the same, is not ordained of God; for behold the *beasts of the field*, and the *fowls of the air*, and that which cometh of the earth, is ordained for the use of man, *for food* and for raiment."

The extreme of no meat at any time, is, no doubt, preferable to that of indulgence, but God has given us the truth, so we need go to neither extreme: "Yea, flesh also, of beasts and of the fowls of the air, I, the Lord, hath ordained for the use of man, with thanksgiving. Nevertheless; *they are to be used sparingly*; and it is *pleasing to me* that they should *not be used only in times of winter or cold or famine*. . . . And these [*wild animals, not domesticated animals*] hath God made for the use of man *only in times of famine and excess of hunger*."

I often wonder when I see Latter Day Saints, and especially those holding the priesthood, joining hunting parties for sport (and we see a lot of that out in this western country), *killing for pleasure*, just what condemnation they are laying up for themselves. Christ said, "Whosoever, therefore, shall break one of these least commandments and shall teach men so to do, he shall in no wise be saved in the kingdom of heaven."—Matthew 5:21, Inspired Translation.

These men teach by example, if not by precept. I have heard the excuse offered that section 86 is "not a command." Of all excuses one hears for the violation of this advice of God, that is the weakest. Is a man who will *deliberately ignore the ex-*

pressed will of God fit to represent him in the priesthood? Anyway, not to kill for sport is a command, Genesis 9:11, Inspired Translation: "And surely blood shall not be shed, only for meat, to save your lives; and the blood of every beast will I require at your hands."

Just as experience has taught men that meat, as it is commonly consumed, is not good for the body, it is also teaching them that fruit and vegetables eaten in the raw state, and fresh from the bosom of Mother Nature, is far superior to cooked or canned ones.

When I was in training in one of the largest nature cure institutions in the country, I saw men and women paying from fifty to one hundred and fifty dollars a week to learn to let cooked and canned goods alone, and to eat raw carrots and beets! Yes, many Latter Day Saints do it, too. If their pastor should try to teach them, free of charge, to observe the Word of Wisdom literally, as it reads, they would probably be offended, and yet they will pay a fancy price to some "scientific" man or woman of the world to teach what is in their own book! Just what peculiar quirk in human nature makes this condition possible among the Saints?

I often wonder, knowing doctors and surgeons, drugs and operations as I do, why these methods, that for so many years have proved failures so far as conquering disease is concerned (but highly successful for the practitioner's bank account), are so popular in the church; and why nature cure methods, which have proved so successful (and why not, since it is God's own way), and which are free to all, should be ignored by our church, as a church.

Of course, I know that individuals are getting tired of the tyranny of the American Medical Association, but as a body we are more doctor ridden than people of the world.

K L D S Radio Flashes

Mercer, Missouri.—Just these few lines to let you know how much we enjoy the good talks, music, etc., over the air from your station. We always tune in Tuesday and Friday mornings. These services are an inspiration to us, and fit us better for the day's tasks. There isn't a better program on the air.—Mrs. Ross Alexander.

Letts, Iowa.—Have been getting your station several times in the last two weeks and certainly enjoy your sacred programs. Have enjoyed the missionaries very much. Am glad there are a few stations that give something besides jazz, etc.—Fanny B. Harvey.

Hamilton, Kansas.—I listened to your program last night, and it was one of the best I ever listened to. I am very glad to hear such programs, and I am not the only one to voice the same sentiment.—J. M. Winegar, M. D.

Des Moines, Iowa.—Many compliments come from non-members on your high class programs.—H. A. Higgins.

FOR SUNDAY SCHOOL WORKERS

The Officer and Teacher Meetings

Our correspondence indicates that more and more these monthly meetings are looked forward to by the working forces of the school as a time for mutual conference over perplexing problems, for unifying plans, and initiating new ideas, to make the work of the school more happy and successful. The meeting should be at once a clearing house for problems, a forum for discussion, and a school of methods. We do not see how any great degree of success may be expected without such an effort.

We are all coming to realize, too, that but a minor part of our teaching is concerned with the imparting of information. Facts and truths are important tools, especially those found in the recognized word of God or discovered in his handiwork, but the children will soon forget most of the facts we have taught them—but they never will lose the effect of the thinking, feeling, and acting which results from their contact with the school, our class, and with us as teachers and companions.

But this is the real theme of our lesson for April.

Theme: How shall we connect our religious instruction with life and conduct?

Text: Betts, How to Teach Religion, Chapter VI.

The three outstanding aims of religious education are (1) fruitful religious knowledges, (2) right religious attitudes, and (3) skills in right living. The first two are essential means, the last, the desired result.

The only knowledge of great value to one is the knowledge which can be and is put into active service, guiding thought, furnishing motives, prompting action from day to day.

The interest, ideals, and emotions aroused must be afforded a natural outlet in expression in deeds and conduct or they soon fade away and lose their value.

Vital religious teaching, then, not only seeks to impart knowledge of fact and truth, but it seeks to develop religious interests, desires, ideals, and emotions, and to provide avenues and means of expression in which the teaching shall actually help the student to live more broadly, sympathetically, usefully, happily, in harmony with the gospel plan.

There are many things about a child's religion which should become fixed in habit, as the matter of attending church, personal devotions, resisting temptations, being helpful, etc. If such habits become fairly fixed, they relieve the struggle of decision each time an occasion arises.

While the child is unable to understand or grasp the broader and deeper meanings of religion, the plastic period of childhood is preeminently the time for the starting of religious habits.

Habits grow from a chain of actions, often repeated. Hence the secret of our educational effort is to afford opportunity for our teaching to be carried as soon as possible over into deeds.

The lessons should be so direct, simple, and clear that the child interprets them immediately in terms of the daily life going on about him.

The teacher should use every power to help the child meet the challenge of his daily life with the finest acts, and the noblest conduct possible for him to command.

NEWS AND LETTERS

Little Journeys With the Editor in Chief

To Corea, Maine, From Jonesport

On the morning of January 25, Brother M. C. Fisher and I left Jonesport, Maine, after having spent a few days there in the interests of church work.

Maine has more coast line than any other State on the eastern side of the United States, perhaps as much as several of them together. In a former "journey" I mentioned the far inland-reaching arms of the sea, which make land journeys up and down the coast long.

The weather was so remarkably mild, for January, that Brother Crowley said he would take us to Corea by boat if Brother Newman Wilson would go along. Newman, "sea dog" that he is, consented. So bidding farewell to our genial hostesses, about 10 a. m. we four were once more in the boat which the day before had taken us to Hall's Island. Casting off the mooring fastenings, the motor started a steady "pop-pop-pop," which never stopped till it was "shut off" at Corea.

A mild day for January, yet the air was keen, and the warmth of the little cabin was sought occasionally, by the "lubbers" particularly. But there was too much to see along the beautiful coast to remain inside. And so we enjoyed the many pretty views of rock, reach, island, lighthouses, foaming ledges, swimming and flying waterfowl, passing craft, and fleeting cloud.

Again I could not but note the almost uncanny instinct or something by which our host, Brother Leon Crowley, and Newman knew the location of sunken ledge and low-setting rock, close contact with which might despoil our craft of its seaworthiness. Those Maine men surely "know their rocks"—have to, in order to keep afloat.

I'm not trying to tell, either, all that happened on that run, nor speak of all that passed through my mind. But as I ran back in memory over the past few days and attempted an appreciation of the Saints I had met and the conditions in which they are, and thought of what must yet be, so far as Zion is concerned, there came thoughts of what are the vocations and callings of our Saints in Maine, particularly on the coast, and what they would do in Zion when the time comes (soon, methinks,) for them to go to Zion. Closely connected with that is the thought of preparation for their going, as well as that for their coming to Zion, and the close connection between industry, agriculture, and Zion. And I thought of the Saints in Australia, in the Tuamotuas, Hawaii, Europe, elsewhere, and what the preparation is which is necessary to make Zion ready for their coming, while they are preparing to come.

Such thoughts fill me with a great and deep concern, together with a longing to see a finer, richer working unity among us, that the work of preparation might go forward with dispatch and wisdom. But so far as concerns those Maine Saints and Zion, I am not worrying much; for men and women who can wrest a living from the sea and rocks of that rugged coast have developed a resourcefulness and an adaptability which will enable them to find their niches—ones of usefulness—in Zion or almost anywhere else, other than a desert.

Corea, the home of a citizenry which follows the sea, lies by the open sea, on as pretty a little harbor as one could wish to see. The town is not large, so the small harbor meets its needs. And as one comes into the harbor, through the narrow, rockbound entrance, and sees the row of trim lobstering and fishing craft riding gracefully at their moorings, their prows in a line pointing into the wind or against the tide, and makes a hasty estimate of the number of houses around the bay, it is easy to guess that the entire population could "put to sea" at one time in their own shipping. In Kansas they tell me there is an automobile to every five persons, so the

Doctor Betts suggests a code of action which a child should be led to adopt and follow. This is similar to the Boy Scout Law. Some of these are as follows:

- I will respect and care for my body.
- I will keep good-natured, cheerful, and obedient.
- I will take pride in work and thrift.
- I will be courteous and kind.
- I will each day turn to my heavenly Father for health, strength, direction, and forgiveness.

To make such high ideals one's habit of life and action, they must be made desirable and attainable. At last they may govern his conduct and become an inseparable part of his character.

The child's experience in attendance upon church and Sunday school and in membership in his class should be so interesting and satisfying that his attendance does not have to be compelled; his loyalty, affection, and pride naturally lead him to them.

Class organization, in which members carry responsibility as officers or committeemen, the planning of class or group projects for out-of-class work, helps to develop habits of responsibility for others.

The wise teacher will seize upon every opportunity to find worth-while things for his pupils to *do*. His teaching is not complete until it is carried out in *doing*. He will make his class a laboratory course in religion.

The sense of personal responsibility of each child for the happy success of every undertaking will lead to the preparation of lessons, participation in singing, offering prayer and in the conduct of class exercises, in giving, and in other forms of social service.

It is in the home that the intimate relations of children with each other and with their parents find most frequent and vital opportunity for moral and religious lessons of forbearance, faith, kindness, and mutual service.

Pride in the appearance and attractiveness of the home should cause children to be careful in their own habits of neatness, cleanliness, and order about the home.

The final test of the success of our teaching is the amount of carry-over we are able to produce in the habits and conduct of our pupils.

Suggested Topics for Written or Oral Discussion.

1. Which of the three aims of religious education do you consider of most importance?
2. How may we maintain a reasonable balance in our emphasis in teaching?
3. Discuss youth as the age of habit forming.
4. Suggest various ways in which the daily life of the child may be directly affected by our Sunday school effort.

References:

- Betts and Hawthorne: *Method in Teaching Religion*, Chapters XII, XVI, and XVII.
Slattery: *You Can Learn to Teach*, Chapter V.

Word comes from Brother Robert H. Evans, of the Northern Indiana and Southern Michigan District, of a series of meetings consisting of eighteen sermons which has just been closed at Battle Creek, Michigan. Elder J. W. McKnight was the speaker. Brother Evans says: "Attendance was good throughout, and much interest was manifested, many outsiders coming to hear the word of truth from our able speaker. We feel that much good has been done, and the good seed sown will grow. Brother Harrington, district president, also was present at different times during the meetings."

population can "go on wheels" all at once. I doubt not Corea can "go to sea" all at once in its own boats.

Into the picturesque harbor of Corea we put, about 1 p. m., after having had a remarkably smooth run for the time of the year, and having enjoyed the scenery, the ride, and the seamanship of Brothers Leon and Newman.

Part of the harbor was covered by a coating of ice; but Leon found a careful way to a wharf, and soon we were "landed," bag and baggage.

At the home of Brother and Sister Guy Francis we found a welcome awaited us, and there M. C. and I stayed for the night, while Leon and Newman went to Brother Young's.

That night we all went to the church building, where Brother Clark had called his flock together, and where I spoke to them about Zion and our duties toward it. Once more I found the Saints responsive to the ideals of the gathering and its allied topics.

Back to Brother Francis's, a time was spent around the fire in the kitchen stove and a plentiful table, and as we retired for the night and Leon and Newman left to go to Brother Young's, the plans were for them to meet at Brother Francis's home early next morning, get an early start, and go by boat to Stonington, if the weather would permit.

Weather on the Maine coast seems to be at once a large and yet an uncertain factor in the doings of the people. So it proved this time; for by the morning of the 26th a sharp fall in temperature and gale of wind caused a distinct change of mind about going to Stonington by boat. In zero weather or near it, a sea trip in a partially open boat is quite unattractive. So bidding a reluctant farewell to Leon and Newman, and to the Francis family, M. C. and I were in a Ford landcraft taken by Brothers Guy Francis and Leo Young, to a railway station on the Maine Central, called Wauberg, where we entrained for a short run to Ellsworth. There we were met by an automobile sent up from East Lemoine, and about 2 p. m. were at the home of Brother and Sister Henry Gerrish, on the upper reach of Frenchman's Bay. There we found a hearty welcome from the fine old couple who have been standbys in the work thereabouts for many years. We reached there about 2 p. m., and after lunch I went to work at mail, etc., and kept at it the next day; for that night the thermometer went down below zero some degrees, and a strong wind increased our desire to stay in. But who could be cold around Uncle Henry's great woodpile or go hungry when "Aunt Cad" is about? Between writing, reading, and visiting, the time passed quickly; and the weather moderating on the 27th, we decided to "move on" on the 28th. But before leaving, after breakfast, Uncle Henry took us about the place, telling of his experiences as farmer, sawyer, and fisher, etc., and we saw the improvements of the one hundred acre Maine farm. It was greatly interesting to me.

About 10.30 a. m. we bade our lovable host and hostess good-by, and in a Ford car owned and driven by a neighbor of the Gerrishes, Mr. McClellan, M. C., and I began the journey to Stonington. We went via Ellsworth, thence to Sargentville, where, calling the ferryman by telephone, we were ferried across to Deer Isle. There Captain Sheppard in his Essex met us and carried us the twelve or so miles to Stonington. At the home of Henry Eaton we found a warm welcome, and there M. C. and I domiciled.

Here memories were awakened; for when in 1915 the family and I were returning west from Worcester, Massachusetts, we had gone via Stonington and Montreal and Toronto. And I recalled the kindly courtesies extended the family, particularly the departed one, by the Deer Island Saints. So I looked forward to seeing them again. On the former visit, Sister Eaton, well and strong, had been good to us. Now, though courteous and anxious to do, we found her powers curtailed by disease; but with a warm heart and her faith alive. What a blessing it is in times of sickness to have a devoted family and faithful children.

Saturday night, and twice on Sunday I spoke at the church, also to priesthood meeting in the afternoon of Sunday. Good

audiences attended, and interest was good. It is needless to say that Zion was the principal theme.

Stonington, formerly Green's Landing, has a more varied industry than does Jonesport. Large granite quarries give it its name. Fishing, lobstering, and scalloping are carried on, while many families are supported by their heads and sons "following the sea" on steamers, merchantmen, yachts, etc. Some of the best sailors on the eastern coast of the United States come from Deer Island (Little and Big), while many vessels plying coastwise trade are registered from Stonington.

On Monday, the 31st, M. C. left early, to spend a day with the Saints at Vinal Haven. I stayed to visit the quarry on Goss Island, the quarry where Brother Eaton acts as superintendent. Brother Berve was with me, and we spent what to me was a very interesting and pleasant half day seeing the equipment and operation of a great quarry.

After two days spent rather closely with the papers of my portfolio, together with some calls and visits made with Brother Berve and meeting in prayer meeting Wednesday night with the Stonington Branch, I was called quite early on the morning of the 3d of February and told that Captain Knowlton had sent word that he was soon to leave Stonington for Rochland, in the tug boat of which he is captain, and if I wanted to go with him, to hurry to the dock. Dressing hurriedly I found Sister Eaton and Leona had arranged for me to be taken to the dock by car, and I was soon there and aboard the *Eugene Spofford*.

Of the trip, in my next.

F. M. S.

On board a Missouri Pacific train, March 18.

Notable Figure Passes

By William Patterson

The sudden death of Robert Miller, of Cleveland, Ohio, caused a gloom to fall upon his many friends in and out of the church, and will, I am sure, cause a heartfelt response from his many friends in the traveling ministry.

Robert was the third son of the late Brother and Sister Miller, pioneers of Salt Lake City. In 1865 they were baptized into the Mormon Church, at Seaham Harbor, England, and the following year went to Utah, where they spent a checkered career which caused their disillusionment. (A glowing account of this appears in the *Journal of History* for October, 1914.) In the month of April, the Millers made their escape from Utah, and four months later Robert was born to them in London, England. Six years later they returned to the United States of America and later learned of, and united with, the Reorganized Church.

Not until his twenty-third year, did Robert unite with the church, but since that time he has been an honest, energetic, and faithful member and minister. He will be much missed in the Lakewood Branch, which he was instrumental in establishing and over which he presided, and at the Kirtland reunion, where he was an active official.

Death occurred on Wednesday, March 9, and the interment took place at Kirtland, Saturday, March 12. The temple was nearly filled with relatives and friends from many and distant places.

To the many who attended the Kirtland reunion, this death will be a shock. "Bob" was a "fixture" at the reunion, and his absence will be keenly felt. Kirtland was a sacred shrine to him, and the annual reunion a pilgrimage. It is very fitting that his mortal pilgrimage should end at Kirtland.

Elders G. T. Griffiths and John McNeil were in charge of the funeral. Elder William Patterson delivered the address.

Synopsis of Sermon

It is a mutually shared sorrow that brings relatives and friends together to pay the last respect and tribute to one who has endeared himself to us and for whom we had the highest esteem. The presence of so many friends attests the heartfelt loss we have sustained and the sympathy which is extended the bereft. Well might the wise man say, "A good

name is better than ointment, and the day of one's death than the day of one's birth."

When a child is born into the world, it is merely prospective. With hope and faith we look upon the little form and attempt the prediction of its future. The prediction of the cradle is less certain than that of the coffin. The coffin holds the actual, the finished, the accomplished life—the determiner of destiny.

As we look upon the mortal remains of the revered Robert Miller, we are assured the life he lived must reap a rich destiny. He gave the best he had, therefore the best must come back to him. The divine decree, "What a man sows that shall he also reap," is universal and exacting. There is no escaping this inevitable law. The farmer that sows the seed of wheat with faith looks forward to a harvest of its kind; the man that plants the tender tree awaits the laws of growth to produce its fruit—"By their fruits shall ye know them." This fitting analogy was used by the Author of Life that there should be no mistaking human kind. By this test we determine the honorable from the dishonorable, the righteous from the unrighteous, the hypocrite from the man of integrity, the saint from the sinner.

Mere church affiliation is no guarantee of future reward or punishment. The church is no cloak behind which to hide, nor an institution from which to shrink in justification. It is not one's profession that determines his destiny, but the crystallization of those professions in human conduct, human relations. "Not all that say unto me, Lord, Lord, shall enter into the kingdom of heaven." Emerson said: "What you are speaks so loudly I can not hear what you say." We therefore should judge an individual, an institution, not by profession but by expression. A number of you people here today are not acquainted with the church with which Mr. Miller was connected; but knowing the man, you have a greater respect for his belief.

Christ built his church—not that membership in it would insure salvation and serve an institution, but that that membership would increase our service and make possible the working out of our salvation. To paraphrase the words of the Master, Man was not made for the church, but the church was made for man.

Not all who belong to the church will be saved, nor will all who do not belong to it be lost. Of course the man who belongs to the church should have a better concept of life, and, therefore, living up to the ideals of the Christ should be more enriched and better able to serve than the man who does not belong to the church and whose ideals are not those of Christ. Christianity makes provision for universal salvation: "I came to save that which was lost." "I will draw all men unto me." However, Apostle Paul says, "but every man in his order." As there are degrees of perfection in human conduct, there must of necessity be gradation of reward in the eternal life.

It is the belief of this church that the life that has been touched by the message of Christ is capable of greater good and therefore is rewarded in the highest glory, termed by us celestial glory. Those whose faith is centered in Christ and whose hopes are resting upon the Christian philosophy of life's continuity, and who knew Robert Miller in life, are not hesitant to predict his destiny. In him was Christ vindicated; in him was religion attested. Ever since that Thanksgiving Day of 1894 when, with his wife, he merged in Christ, has he been consistently religious. Religion came first in his life. And when I say *religion*, I do not want it understood that I refer to the church and its ministrations. All life to him was sacred; hence he became a better husband, a better father, a better employee, a better citizen, a better friend. His was a daily religion, and with him was the statement practical, "Thou shalt love the Lord thy God with all thy might, mind, and strength, and thy neighbor as thyself."

It would not be inappropriate were I to mention that the deceased combined insurance agent and minister very successfully. In a twofold way did he desire to insure against death, and was concerned with endowments both material and spiritual. To him the human side had its constant ap-

peal. To him a friend in need was a friend indeed. If every kindness that that silent heart and those still hands administered were rewarded with a wreath of flowers, he would this day sleep beneath a monument of bloom. Methinks I see him hustling from group to group at reunion time asking, "Everybody happy?"

In his desire to make others happy he forgot himself until his health was undermined and his heart depressed. To him life meant, Give thyself; and when he felt he could not give himself to his work and family, life had ceased for him. He could not see himself an object of pity or a burden to others. To the people who knew him not, Robert Miller died Wednesday morning, but to us he ceased to exist some time ago—the optimistic, consistent, honest "Bob" was supplanted by a sick, sad, and disappointed man. It is the former I wish you to envision, for it is that man who has left us an enviable record, a rich heritage. It is that man who made his presence felt, who was loved by relative and friend, by old and young.

Progress of the Work at Richmond, Missouri

Since the first of the year I have labored one month here at Richmond, one month at Saint Joseph, and one week at Fortescue. The interest in all places has been quite above the average, and the attendance very good.

Our largest attendance of nonmembers was at Fortescue, Missouri, where we have a nice little band of Saints, numbering thirty-five or forty. This faithful group of Saints will soon be organized into a branch, by order of the late stake conference held at Saint Joseph. At Fortescue we have had as high as one hundred and thirty nonmembers present at our meetings. The prospects for the work at that place are as good as at any of the small branches in the stake where I have had the privilege of laboring this year. They have a fine, neat little church, which will comfortably seat about one hundred and fifty. A piano has been installed recently, and a social held the last night I was with them last week netted them over thirty-eight dollars, which was more than enough to cover their last payment. A program was given in addition to the box supper, which was enjoyed by the one hundred and sixty who were present. A good spirit prevailed, and it was with reluctance that the writer left them the next day. Elder Okerlind was to be with them over the following Sunday.

I was told by several who were in attendance at our recent stake conference at Saint Joseph that it was one of the best conferences held in the stake for years. The spirit of consecration was with the large assembly that witnessed the ordination of twelve young men at the afternoon prayer service. The visit and sermons of Elders Koehler and Macrae, of the Holden Stake, were much enjoyed. One of the ushers said that at one time during the Sunday meetings there were over five hundred people in the building.

We are especially pleased with the way things are moving forward with the band of Saints in the city of Richmond. It is very necessary that the Saints at this place soon have a church building upon the two lots which have been purchased for that purpose. Their present place of meeting in the building now standing upon these lots is inadequate to accommodate the number now attending services.

It is a pleasure to see so many here now taking such an interest in the building up of the work. Richmond is a city with an historical setting, known to the Saints as the home of the Whitmers. It was here almost ninety years ago that Joseph and Hyrum Smith and Sidney Rigdon and fifty-three others of the early day Saints were brought from Jackson County and placed under charge of Colonel Price, of Confederate fame, being charged with all manner of crime. It was not prosecution but persecution.

Concerning this matter, Joseph the Martyr wrote as follows: "Sunday, 11th. While at Richmond we were under the charge of Colonel Price from Chariton County, who suffered all manner of abuse to be heaped upon us. During

this time my afflictions were great and our situation was very painful." They were later taken to the jail at Liberty, Missouri, where they were to be tried. General Doniphan, who was the lawyer selected by this persecuted band of Saints, told them not to summon any more witnesses in their behalf, as said witnesses would be abused and driven from the country. Joseph reports General Doniphan as having said that if a cohort of angels were to come down from heaven and declare we were clear, it would be all the same, for the judge had determined from the beginning to cast us into prison.

General Doniphan, who so many times befriended the early Saints, is held in great esteem by the citizens of this city, county, and State. The monument in front of the county courthouse here, built to the memory of this great and good man, evidences the great esteem in which he was held. In his interview with the *Kansas City Journal* in 1881, upon being asked about our people in the early days, said that "they were a peaceable, sober, industrious and law-abiding people while they resided in Clay County, and during their stay with us not one of them was accused of a crime in any way." (SAINTS' HERALD, August 1, 1881.)

General Doniphan died in Richmond in 1887. His monument stands in the courthouse square immediately west of the courthouse and facing the west, in which direction a few blocks distant is the cemetery on the hill, where the remains of David Whitmer were laid to rest and upon whose humble tombstone may be seen the inscription of some of his last words as follows: "The Record of the Jews and the Record of the Nephites are one. Truth is Eternal." His last thoughts were upon that to which he was a special witness. Oliver Cowdery, another of the three witnesses to the Book of Mormon, died in Richmond and was buried here.

We are glad to see the work prospering in this place. There is very little prejudice here, if any at all, at the present time. It is a pleasure to talk to the old-timers here and to hear their words of praise for such men as General Doniphan, and the Whitmers who moved here in later years. We believe the Lord is blessing the Saints here and moving upon others to locate here, and surely this, together with the interest being shown by many of the nonmembers residing here, indicates Richmond as a coming stronghold of the Saints.

Elder W. G. Hamann, who is in charge of the work here, has informed me that the Sunday school has doubled its attendance during the past year. This shows what a band of Saints can accomplish by being faithful, though but few in number.

Any visiting Saints or elders will be welcomed by Brother Hamann and told of the places of interest in the city. He will be found at Hamann's Cash Grocery, northwest corner of the square.

J. CHARLES MAY.

Glad Tidings From San Diego

The above caption will doubtless interest those who read and responded to our "S O S from San Diego," more than a year ago. Moreover, I will write a personal letter to everyone who has kept in mind and observed the provisions of our request throughout the year. I have something to interest you. Please send me your address, stating that you have remembered us during the year.

Since we reported the election of Elder A. T. Gray as president of this branch the first of the year, it has taken on new life, due to his wise management and tireless labors. Both interest and attendance have increased, and as Brother Gray has the happy faculty of discovering the talents of others and of putting them to work, nearly everyone has something to do, and is busy doing it.

At a business meeting held March 9, the branch either elected, or authorized the appointment of, the following: A flower committee headed by our efficient Sunday school superintendent, Sister Melvin; a relief committee, with

Brother E. C. Aylor as chairman, to assist the deacon, Brother F. P. Melvin; Brethren J. N. Munroe and E. C. Aylor as assistant pastors; Brethren George Sherman and Ray Wetherbee to serve as city missionaries; Sister Edna Jones to have charge of the music; C. A. Gurwell, publicity agent, librarian, and corresponding secretary.

Our church building was bought from another organization which had made provision in it for the residence of the pastor. As Brother Gray lives at 1534 Third Street, and the living rooms are furnished but vacant at present, Brother and Sister Gurwell were invited to occupy them and act as caretakers of the place. So now we are living here and shall be glad to welcome all visiting Saints and provide such entertainment and information as we can. When in San Diego, come here; or, if you want us to look up friends, write to either Brother A. T. Gray, or myself, at 4328 Alabama Street, San Diego, California. C. A. GURWELL.

Graceland Chats

Student Recital at Chapel Friday

It is the aim of the studio department to give several student recitals each year. This is a great help, not only for the performers but also in affording a very high class entertainment for the rest of the student body and visitors. The last recital consisted of vocal and piano numbers of a very excellent standard.

Graceland offers a great deal more than most colleges of her size do offer in the studio department. The instructors are exceptionally well qualified in their respective fields. Miss Mabel Carlile is the head of the department, and Miss Wary (piano) and Miss Lloyd (voice) are her assistants. Mr. Anthony is the instrumental instructor.

The Friday Chapel Recital program was as follows:

Polish Dance	Sharwenka
	Alta Royer
Gethsemane	Mary Tumer Salter
	Doris, Waterman, Contralto
Consolation	Liszt
	Charlene Hensel
Fluttering Bird	Mana-Zucca
	Berniece Gamet
Gypsy Dance	Concone
	Darlene Schneider
Bells of the Sea	Alfred Sommers
	Clifford Green, Baritone
Liebestraume No. 3	Liszt
	Byron Neville
A Birthday	Huntington
	Grace Lane, Soprano
Concert Waltz	Friml
	Rae Lysinger
Prelude, Dawn in Forest from "Cycle of Life"	Ronald Gertrude White, Soprano
	FRANKLYN WEDDLE.

Geology Class Enjoy Field Trip

From all signs observed about the campus, spring is here. Even some of the instructors are finding excuses to take their classes outdoors. Tuesday, Mr. Mortimore took his geology classes on a field trip. The chief object of the hike was that of studying rocks. The morning class found it an interesting experience to observe the gneiss and clay banks found on this trip. They brought back some new specimens—among them, Chinese porcelain. Most of the members of the class decided they knew their rocks very well.

ALTA ROYER.

A Trip to California

The student body and faculty at Graceland College spent a few moments last Monday morning taking an imaginary trip to California. The sun was shining bright, and there

were many other signs of spring on the campus. With this ideal day and the vivid description that was given, it was not hard for anyone to imagine himself in a garden spot of California.

L. D. Weldon very ably took us in his little old Ford from Graceland to this State. Along the way we stopped at many very interesting places. One of which we Graceland people were curious about was Salt Lake City.

When we reached California, Bill Collins escorted us through the State, telling us about the climate, schools, and natural resources. He was able to make us understand many wonderful things about his native State.

LUCILLE GARRETT.

The Sons' and Daughters' Club

The eighteen sons and daughters of Graceland alumni have organized a sons' and daughters' club. The officers elected were:

Margaret Harrington, president
Marjorie Gamet, vice-president
Verna Garver, secretary-treasurer
Raymond Smith, corresponding secretary

The charter members of the club are:

Katherine Skinner	Carol Smith
Gertrude White	Margaret Harrington
Grace Lane	Sammye Bailey
Ruth Hansen	Berniece Gamet
Lorenzo Kelley	Ruth Briggs
Rae Lysinger	Verna Garver
Helen Mills	Marjorie Gamet
Delphine Skinner	Raymond Smith
Helen Anthony	Elizabeth Briggs

Mr. and Mrs. Morris Mortimore, former Graceland students, are sponsoring the organization. Meetings are held once a month.

The club intends to cooperate with the school officials and the Alumni Association in getting in touch with prospective students of alumni parentage and encourage their attendance at Graceland.

Patroness Girls' Banquet

The Patroness colleens gave their annual Saint Patrick's banquet Friday evening in Briggs Hall. Even though old Patroness burned, the girls could not think of giving up this old tradition. The laddies arrived at six o'clock and with the brightly dressed colleens made a charming scene. After greetings a short program in charge of Floy Roberson was presented. Alma Edwards gave a reading "Jimmie Butler and the owl," after which two Irish songs, "Where the River Shannon flows" and "My wild Irish rose," were sung by Ruby Sandage, Louise Lewis, and Floy and Fern Roberson.

Edith Woods called the couples, and the banqueters marched to their places, led by George Mesley and Blanche Edwards. At a signal from Toastmistress Blanche Edwards, grace was sung.

Miss Edwards expressed her happiness in being back to Graceland for the function of the evening, and then called on Byron Jennings to give a toast to "Old Patroness." The girls sang a song composed by one of their number in honor of their old home. Edith Woods gave a toast to the "Patroness Girls."

A delightful three-course dinner was served, the Saint Patrick scheme being cleverly carried out in decorations of green, white, and pink. Wild Irish roses were used for nut cups.

Roy Cheville gave a toast, "May the hinges of friendship never grow rusty." He also paid a tribute to Patroness in his toast.—*Graceland Record*.

Music Contest

While the intersociety music contest is one of the most recent contests to be installed as an intersociety event, it is already acknowledged to be one of the most interesting and

profitable of all contests. The contest of this year, which took place last Saturday evening at the Brick Church, gave evidence that the four societies are musically awake and making noticeable improvement in both orchestral and vocal ensembles.

One of the noticeable features of the contest was that each society succeeded in winning a first place, thereby keeping the honors quite evenly divided and indicating the close competition in all classes. Regardless of this fact, however, the spirit of true sportsmanship prevailed, and though each society held hope of winning the banner, the losers should take a justifiable pride in the showing made by their organizations, which if used as a stepping-stone for the future and carried on with the enthusiasm demonstrated this year, assures the success of music in Graceland. The contest this year was judged by Thelma Lane, Florence Thompson, and J. H. Anthony.—*Graceland Record*.

Sacramento, California

Our March sacramental services brought to a close our three weeks of missionary services at the church, conducted by Elder Guy P. Levitt. Our membership, choir, and orchestra gave their devoted attendance and were much built up by the sermons. Two weeks of stormy weather was a serious hindrance, although a few nonmembers were often present.

An eight o'clock prayer service on the Sunday morning previous to the sacramental Sunday was a never-to-be-forgotten spiritual feast for the fifty or more present. They came fasting, and Elders Levitt and W. H. Dawson, pastor, presided. After the opening, Brother Levitt exhorted the Saints to occupy promptly and they would be blessed. This was done, and a wonderful spirit of prayer and testimony was enjoyed. The gift of prophecy was given through Brother Levitt, in which the Saints as a whole were commended and blessed and also forewarned to be often in prayer, that they might remain faithful and protect their homes. Our orchestra leader, Brother Edwin C. Burdick, was spoken to directly, being told that the Lord was pleased with his efforts with the orchestra and that often when he had thought the music was not so good, the angels of heaven had sung in the musical numbers given. He was also told that because of a resolution made in his heart some time previous, he was now called to the office of deacon, and if faithful would be called higher and higher until he sat in the councils of the church. A sister was then spoken to and exhorted not to quench the Spirit given to her, that she might be a blessing to the Saints.

Our sacramental service the following Sunday found one hundred and twenty present, and a spiritual time was enjoyed with an unusual number of testimonies. Brother Burdick has since been ordained to the office of deacon, Brother Levitt officiating.

Our aged sister, Anna S. Milgate, passed on to her reward on February 26 and was laid to rest, Brother Levitt officiating, in beautiful Odd Fellows Lawn Cemetery, near where our beloved Sister Christina Blair was laid about one year ago. These two sisters were close friends in the pioneer days of this branch and continued so through all the days of their active years. Many a former traveling elder will recall the home of Sister Milgate.

At our sacramental service it was noted that but two of our pioneer sisters were present, Sisters Hannah Brown and Susan Harlow. By special request each spoke, and Sister Brown spoke very feelingly of the early days of this branch and mentioned many beloved names of missionaries and elders who labored here, and who to the present generation are but the names we find recorded in the church history, yet the Spirit that "quickeneth" and creates the "love of the brethren" makes us feel that we know them.

In our last letter we omitted chronicling the death last fall of one of our lovely young sisters, Mrs. Alice Hook

Stevenson, daughter of Brother Henry Hook, of Roseville. Her brief illness and sudden passing brought sorrow to her many loved ones and friends here.

Our resume of last year's activities also omitted some pleasant items. Two of the many baptized here last fall included Sister Elizabeth Dixon, a staunch Catholic for years, and later her husband, T. K. Dixon. This brought rejoicing to many prayerful hearts. Because of the saintly life of their grandmother, Sister Harvey Green, Sister Dixon had her two children, Evelyn and Jack Green, baptized here some years ago, and they are now numbered with our young people.

At our last district reunion, Elder Roy Barmore, of Newcastle, promised the boys helping with the task of dishwashing, a watermelon feed at his farm home near Newcastle. His invitation was enlarged until nearly our whole branch went by auto, winding up among the fruit-tree covered foothills, to enjoy the watermelons purchased by the brother, as well as grapes and peaches from his own "ranch." He also led us for a merry hike up and down and around over his place. The pleasant memory of that day makes us glad that spring is here again.

Elder C. W. Earle, of Rocklin, occupied our pulpit to our edification one Sunday morning recently. He and Sister Earle and Sister Mabel Longstreth drove down expecting to hear Brother Levitt, but the latter was suddenly called away that morning. Brother and Sister Roy Barmore and others, of the Lincoln Branch, were also our visitors during Brother Levitt's stay with us.

The district conference, which convened here February 12 and 13, brought a large attendance, and we were privileged to hear from Apostles M. A. McConley and J. A. Gillen, Bishop Albert Carmichael, High Priest J. A. Tanner, and Missionaries V. Etzenhouser and G. P. Levitt. The district choir, with Sister Birdie Clark, chorister, directing, gave the cantata for women's voices, "The angel and the star," by Wilson, on the Sunday morning program. The orchestra, augmented by a number of district musicians, gave a splendid program Sunday afternoon and assisted in all other services. They were in charge of our Brother Burdick. Our local building proved too small twice during the conference.

Our building and finance committees appointed to handle the problem of our new church building met and organized last week. Assemblyman and brother, Will Badham, of Los Angeles, here for the legislature meeting, met with us and spoke of their new building and its incidental problems.

During the Sunday school hour last Sunday, Sister Laura Packard, superintendent of the Long Beach Sunday school, gave us an interesting talk of her present church work, as well as that of two years spent as Southern California District Sunday school superintendent. We were pleased to be numbered among the three schools she chose to visit on her note-taking trip.

Spokane, Washington

In the recent past, A. E. Rowell, secretary of the White Cross, gave us a very timely and interesting lecture on the narcotic conditions of this country. We feel that every effort should be taken to safeguard our young people against the cunning devices the peddlers and addicts take in spreading this most gripping and deadly modern menace. It is apparent that the young are the ones that are in the most danger, owing to the fact that we are living in a day when most young people are looking for a thrill and in some cases will sacrifice honor, virtue, and friends to get a thrill. And a few shots of dope or a snow party will produce a thrill that can be appeased only in an agonizing death.

Sunday, February 13, Elder J. J. Cornish came among us, and for a few nights we had the pleasure of hearing once more a veteran for the cause of Christ. It was good to see the old fire flare as he stood "master of the situation," knowing by past experiences that the truths against error are just as deadly knock-out blows now as they were when Cain

said, "Am I my brother's keeper?" When we think about the efforts of such men and realize that their faith is as firm as the rocks, we are clothed in a shadow of remorse when we think of our feeble excuses for the burial of our talents. I often wonder when I take their hand and show them hospitality in my home, "Am I worthy to have them say, 'May the blessings of God rest upon this home?'"

February 20 Pastor Oscar Case was the speaker, taking the subject, "The two lepers," in which he made an example of our frequent unappreciativeness.

Elder John Turnball occupied the evening hour, making a splendid talk on "Love," showing by many everyday acts that the word has not lost all its love.

Sunday, the 27th, Brother Cornish was with us again and spoke at the 11 a. m. and the 7.30 p. m. services. In his morning service he spoke on the subject, "Topics of the true church."

Evening was "Experiences in the gospel," showing how the power of God has been made manifest to his people.

I want to mention the Sunday school. February 27, out of a membership of 115, 103 were present. Ten out of fourteen classes were perfect, \$5.37 offering. We have some successful workers in the Sunday school. Brother Reuben H. Porter, the superintendent, is a faithful worker.

Flint, Michigan

March 26.—During the series of meetings recently conducted by Apostle E. J. Gleazer in Flint, many were strengthened; some consecrated their lives anew; to some these meetings added fuel to the fire of zeal and determination for service. The knowledge gained will help us all to live more saintly lives, which is necessary that we may demonstrate the theme of the series, "Raising the ensign." Brother Gleazer's precept and example point to the ensign with such a surety there is no chance to mistake him. There were to have been seven sermons in the series, but since the teachers of the district met in Pontiac and Brother Gleazer went to organize the quorum Sunday afternoon, and the Michigan mud was at its best, the main road being closed, he missed the final sermon, which was to have been different, he said. And it was so. Elder Oliver McDowell, branch president, filled the appointment very capably. Brother Gleazer with others, who went, got back at eleven in the night, and all were hungry and disappointed.

Monday evening was business meeting of the branch, also a reception in honor of Brother Gleazer, during the course of which he was presented with a beautiful mantel clock, which will be a reminder of the time he got delayed in Michigan mud, only a few miles from the greatest and best highway in America. We hope Brother Gleazer will be re-appointed to this field.

Flint Branch as a whole is enjoying prosperity; many are starting Zionward, heeding those in charge of the branch, who are: Branch President Oliver McDowell; Pastors G. E. Burt, G. A. Yager, L. E. Welch, A. H. Cheney; Allen Pohly, head of the Department of Recreation and Expression; Lulu Hulchins, superintendent of Department of Women; Leo C. Riegle, publicity agent; orchestra members, William Tuttle, F. G. Smith, Eva DeCaire, Robert Luce, and Charles Everhart. We hope our president will be appointed here again, for he has many things started which he should have the pleasure of seeing completed.

At our last business meeting, the question of more room for better development of the people came up; a committee was appointed to get bids and develop plans for one big church, where we can unite our efforts and save much expense and needless work in records, publicity work, library, etc. This committee is to see about selling our three churches, and its report is to be had at the next special or regular business meeting.

The priesthood institute, started some weeks ago, is coming along fine. This institute is for all; many are taking

active part, and good results are coming from it. Four classes, two at a time, each Sunday afternoon are had, beginning at three o'clock. Our teachers are O. A. McDowell, G. E. Burt, Allen Pohly, and L. G. Sager.

Our Sunday schools are our largest services. Easter Sunday will be a day specially observed by this department. Baptisms, confirmations, and blessings will be outstanding features.

The Department of Recreation and Expression is in a healthy condition and is growing. The lyceum course of this department started with a chalk lecture by Mr. Durham of the Y. M. C. A. Tuesday evening, and the next number is to be the Groves Octet in the first part of April. A Department of Recreation and Expression is assured for Mount Morris Mission, a newly decorated hall, with improvements consisting of repaired chairs and attractive sign.

The Department of Women is active, the three groups all working to the advancement of the branch. Chicken has thus far this year been the main menu, there having been three suppers; one of these was a George Washington supper. This department is having a year book printed with names of officers, committees, etc.

The Orioles and Temple Builders are taking care of the work the Department of Women is unable to do, also doing work of their own.

The orchestra of Flint certainly honored this city at the special conference at Detroit, also during the series of meetings.

The publicity department is active, publishing a monthly four-page paper of interest to the branch. It is called *The Capsule*, meaning a seed pod, or a container of health. Programs are printed each week for the Newell Street Church, carrying the time of meetings, announcements, and other notices such as special *Autumn Leaves* offer for March, *Daily Herald*, etc.

From our records of twenty years ago of the Religio: "Number present at roll call, 15; visitors, 8; total attendance, 23. Sister Hattie Benedict taught the seniors, as Sister Tree is sick. Hattie Burns, secretary."

Wichita, Kansas

Bishop C. J. Hunt, of Independence, has been one of our visitors the past month. He spent one evening entertaining us, giving his experiences, which were greatly enjoyed by all. He preached twice, explaining the law of tithing and stewardship, which was well received. In fact his entire visit among us did much to encourage and strengthen the Saints.

On the evening of March 23 the ladies served dinner in the church basement, after which our regular branch business meeting was held.

Mrs. Doctor Barraclough has been giving a series of lectures on health to the members of the Department of Women each week just before our regular lesson study. We all feel greatly benefited by this and indebted to Doctor Barraclough for her willingness to give out so much free knowledge.

Sunday night we were favored with a musical program. A young man of our city, a genius on the guitar, provided entertainment for the hour.

On Wednesday night when we meet at our little church for prayer meeting, the Lord is there to meet with us. We believe that our pastor lives close to his Maker, as we can feel the Spirit radiate from him. No better place could we be on Wednesday night than at our prayer service. Brother Whalley is a faithful shepherd, and under his leadership we can see we are developing.

The Temple Builders, under the direction of Sister Whalley, put on a "circus" in the church basement. They provided entertainment for the evening, sold ice cream, lemonade, etc., as is the usual custom at a circus. Everyone enjoyed it and appreciated the efforts the girls made for its success. They netted a neat little sum. The Temple Build-

ers give a liberal donation to the branch each month for local expenses, so they put on these entertainments to help raise their funds.

We believe we are united in our efforts for the accomplishment of good.

Fargo, North Dakota

March 24.—Fargo Saints have been enjoying a feast of spiritual things the past week, for Evangelist J. A. Gunsolley has been making a visit here, preaching each evening and on Sunday from March 13 to March 20.

Some of the texts used were "Responsibility of members to the priesthood," "Laying the foundation," "The gospel contract," "Lord, what wilt thou have me to do?" and "The more abundant life." Some of the principal points brought out are: We should always consider what the Lord would have us do above what others would wish us to do. What we do will bring us a crown. Serving God is not an easy or convenient thing. Jesus says we must suffer with him. Angels can do no better than to do the best they can. Things we let our minds dwell upon will sooner or later be enacted; therefore good thoughts are essential to good deeds. Life is made up of beginnings and endings. If we fail, let us begin over again. Those who hold offices are not to be dictators; all things should be done by common consent. Suggestions should be welcomed by members in all departments. We have no legal claim of forgiveness from God unless we forgive our brother. Ministers are called to preach; members are called to listen to deacons as well as seventies. We can not have confidence in people just because we want to; confidence grows legitimately in response to certain laws and rules. When confidence in priesthood is shaken, it comes like a thunderbolt. Christ is our greatest leader. He never asked anyone to do anything he himself would not do.

Two evenings were spent in round table discussions, and a great amount of fine information was obtained.

Brother Gunsolley left on the evening of March 21, for Lamoni, Iowa, en route to General Conference, where he will be accompanied by Sister Gunsolley. His return for the coming year is hoped for.

A shower was recently given Sister Julius Wilson at the home of her mother, Mrs. Cora Dehn, by the Department of Women. A pleasant evening was spent. Ice cream and cake were served for refreshments.

At a recent prayer meeting, one young sister said, "I am going to do whatever I am asked to do in this work, regardless of what others may say." Isn't this an inspiring thought?

Sister Iva Wiedling is visiting her mother, Sister Josephine Bullis, of Leonard. Brother Frank Anderson, of Dunn Center, called on the Saints here a short time ago. Sister Irma Walker has returned from La Moure much improved in health. She was accompanied by her sister, Mrs. Robert Good.

Pastor Thomas Leitch is out on a missionary tour in the western part of North Dakota and expects to attend the General Conference. He visited Alamo Sunday, March 20, and administered to Sister H. W. Stockman, who has been bedfast with inflammatory rheumatism. She is reported to be greatly improved.

On February 20 Brother Leitch preached both morning and evening on the subject, "What kind of a ladder will man have to climb to gain eternal life, spoken of in John 17 in the wonderful prayer by Jesus in the garden?"

The Department of Women held its open meeting at the Bungalow Church Thursday evening, March 17. It being Saint Patrick's Day, the church decorations were of green and white. An instrumental piece was given by Sisters Elsie and Bernice Brown, followed by a fine lecture by Elder J. A. Gunsolley on parental responsibility, a reading by Sister Roy Freeman; then "God be with you till we meet again" was sung. This was followed by the serving of refreshments.

This department plans to have a food and fancywork sale April 2, and the rummage sale has been postponed until a later date, when we hope to get in more "long-tailed coats" and "merry widow hats" to put on display. A social meeting is also planned for April 6. Refreshments will consist of brown rice, bran muffins, a glass of water, and a tooth-pick. In accordance with our course on diet, a raw carrot would not come in amiss! We plan to give pennies in number equal to our age as a birthday offering to our church, it being its anniversary date. "The organization of the church" will be the subject for discussion.

Sister Cora Dehn has been appointed friendly visitor, and Sister Roy Freeman chairman of the social committee. This department will surely appreciate all donations received from Saints in the district and elsewhere for our anticipated sales.

Sister Ina Freeman, who has undergone operation for abscess, is getting along nicely and is now home from the hospital. Her brother, Woodburn, is having quite severe trouble with a running ear. Another of our sufferers is Brother Layton, who had the misfortune to break his thumb and is not yet able to resume his work.

Elder Robert Gunlock writes that he expects to visit Fargo soon for a short stay.

Sister Minnie Peterson is reported much improved from her illness.

The prayers of the Saints are for the success of the General Conference; all have a desire to be present, and hope those who can attend will feel greatly blessed.

Nauvoo, Illinois

March 28.—On Wednesday, February 23, Patriarch Ammon White met with us and held a series of meetings until the following Sunday. The Saints were blessed and strengthened. A prayer and testimony meeting was held at 8.30 Sunday morning, and a goodly degree of the Spirit was present.

After bidding Brother White good-by on Monday morning, J. W. Layton went up in the woods to work on a barn, and while there fell from the roof, his face striking a log. His mouth was badly cut, both wrists sprained, and his side injured. He was unable to move and lay just as he had fallen for about twenty minutes. Finally, by sheer grit, he managed to drag himself to his wagon and got the horse started toward home. On reaching the home of Wilfred Wood, he and August Blum assisted him home. He was confined to the home for three weeks and is still unable to use his hands. Those knowing Brother Layton will understand what a severe trial it has been to have to sit helpless, especially during this fine weather when so many things are calling from outdoors.

During Brother Layton's absence, L. H. Lewis occupied two evenings, relating the wonderful spiritual experiences he has enjoyed since coming into the work. We note that at the center place, the Sunday evening services are receiving special attention, and spiritual experiences are being related in an effort to interest the young. Sunday is a strenuous day for Latter Day Saints if they attend all the services, and it is not to be wondered at if they nod a bit during a long evening discourse. When spiritual experiences are being related, however, we note that this does not occur.

The Girls' Reserves of the high school, which is a national organization, held their mother and daughter banquet in the high school auditorium. Two of our girls have had the honor of being president of his organization. Florence Ada Sanford was made president when the movement was first organized in Nauvoo, and Eleonore Snively is the president at the present time. The organization requires that the president be a Christian girl, a regular attendant at church, and one whose moral standing in the community is high. Mrs. August Lee is president of the Advisory Board and was toastmistress at the banquet.

A farewell party was held at the home of T. J. Henderson for Brother Howlett, who was returning to Millersburg. A

pleasant evening was spent, and ice cream and cake were served.

A reception was held at the home of L. H. Lewis for Brother Kenneth Pendergraft and wife, who have lately come among us. Brother Pendergraft is working for T. J. Henderson in the bakery.

Sister Blanche Grotts Booze, who has been spending the winter with her mother, has returned to the farm. At the meeting of the Department of Women she was presented with a jar of fruit from each member as a token of remembrance. Sister T. J. Henderson served ice cream and cake.

At the quarterly business meeting, Arnold Ourth was recommended by J. W. Layton to the office of priest.

Elder B. H. Doty and father, C. B. Doty, H. A. Doty, jr., and R. E. Jones, visited Nauvoo on their way to General Conference and were present at our business meeting. At the close of the business session, B. H. Doty addressed the Saints, which was much appreciated.

Our district president, H. C. Bevan, met with us Sunday, March 20, and occupied morning and evening.

Stockton, California

While we can not report an increased attendance at our sacramental and prayer services, there is still a good attendance, and a peaceful and uplifting spirit prevails at these meetings.

Since his return to this place, Brother Caryl Holden has organized an orchestra of about eight or nine pieces. It promises to fill a long-felt need and will greatly aid our services.

On Sunday, March 13, Brother A. E. Frazier and family, of Modesto, were visitors at Stockton, Brother Frazier occupying the pulpit at the eleven o'clock hour and giving one of his helpful, inspiring talks.

The Religio gave a Saint Patrick's Day social at the home of Brother and Sister Caryl Holden Friday evening, March 18. A jolly time was had by all.

The Department of Women is especially busy with the needle these days, making things to sell in contemplation of proposed church improvements.

We have had a good deal of sickness the past few months, but all are able to be out again and help in the services. The desire to labor together is felt by all.

Fall River, Massachusetts

March 29.—The district missionary, Herman A. Chelline, was the speaker at the prayer service, March 23. He expects to be at this week's prayer service. Last week about fifteen came. A friend of Elder Rogerson was present and took part in the meeting. At the close of the service Elder Chelline went to the home of the pastor to administer to Sister Heap. The physicians have now diagnosed her sickness as sugar diabetes, and she is very ill. She was taken to Truesdale's Hospital last Saturday.

Elder Raymond Bradshaw, of Attleboro, was the speaker at both services on March 27. His wife and daughter, Doris, accompanied him. They were entertained in the Rogerson home. His two sermons will long be remembered by old and young. In the morning he spoke about the "ten virgins," and in the evening "The power of example" formed the basis of his discourse. One thought that he expressed particularly lingers: "What kind of a church would this church be, if every member were just like me?"

Sister Alice Rogerson, publicity agent, took subscriptions to the *Daily Herald* and *Autumn Leaves*.

Arthur and Mabel Daniel have just returned from a trip to Asheville, North Carolina. They drove all the way in their automobile. They had pleasant experiences along the way, although their visit was not for pleasure. Arthur's younger brother is very ill from injuries received during the war. He fought with the British Black Watch Regiment. He is a very talented young man, an artist and a singer.

Independence

Stone Church

At the young people's half past eight morning prayer service, Sunday, an encouraging number was present. The meeting, in the lower auditorium, was in charge of our faithful leader, D. O. Cato; and Elder J. E. Vanderwood, missionary to Texas, gave the opening remarks. On the blackboard these words were written: "He who would meet God must go forward. Our slogan; 'Forward to 1930 and beyond.'" Assuring his youthful audience that nothing but disappointment, failure, and death can await him who takes the backward course, Brother Vanderwood exhorted his hearers to take the onward course. "Everyone," he said, "with the Spirit of God and the spirit of this work realizes that our accomplishments, our happiness, our tasks, lie in the onward course." Elder John F. Sheehy spoke briefly, emphasizing the thought that now is the time for complete and unreserved consecration of the young. At this hour some of the old hymns, "I need thee every hour," "Consecration," and "Jesus, I my cross have taken," seemed as they were sung to assume new meaning to the young who are hopefully striving to prepare for service.

Upstairs the older people assembled for prayer at the same hour, and a good meeting was enjoyed.

Closely following the prayer meetings, came Sunday school hour, opened with the singing of "Praise him, praise him." It was a perfect April morning with soft sunshine, the song of birds, the sight of beautiful growing things, a morning which lured many out to Sabbath school. There were a dozen hundred and eighty-six souls present, of whom two hundred and thirty-nine were visitors from the States of Washington, Iowa, Missouri, Arkansas, Kentucky, Kansas, Illinois, and Idaho. Opening comments on prayer were made by Superintendent C. B. Hartshorn. The necessity of prayer, what may be accomplished by it, and the appreciation we should have of this privilege of communing with the Lord were impressed upon the assembled school. After the closing of the lesson period, Miss Vivian Latta sang "The prayer perfect," being accompanied on the piano by Robert Miller.

Next Sunday the adult and senior departments will meet in Sunday school session in the Auditorium basement.

Ten minutes preceding the opening of the sacramental service, almost every seat in the house was occupied, and all joined in the opening song, "Blest be the tie that binds." Apostle J. F. Curtis offered the invocation. In the stand were President Elbert A. Smith, who was in charge of the meeting; Apostles J. F. Curtis, E. J. Gleazer, and D. T. Williams; Bishops J. A. Becker and R. T. Cooper; Patriarch G. T. Griffiths; and Brother Paul Craig who led the singing. In his remarks preceding the serving of the emblems of the Lord's supper, Apostle Gleazer brought out the significance of the covenant each took at the water's edge, and the privilege we enjoy in surrounding the Lord's table. Brother Griffiths was asked to pray for those sick in body and mind who requested remembrance in the petitions of the Saints. Then President Elbert A. Smith gave the theme of the meeting, "God with us," "And you shall call his name Immanuel, which being interpreted means 'God with us.'" Recalling God's promises to be with his people, Brother Smith showed how blessed are those who constantly seek his counsel in prayer.

Due to the limit of time a few of the missionaries, conference appointees, and officers and workers of neighboring districts were called upon by President Smith. First of these was Apostle J. F. Curtis, who fervently stated, "This is a wonderful, wonderful work. It is second to nothing. It is first of all." He reminded the congregation of the commandment of Christ, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." He asserted his desire to spend his life, strength, and best effort for this "first thing," giving to the world the gospel. Elder John Robinson, pastor at Indianapolis, Indiana, W. A. Smith, Charles Fry, B. H. Doty, and William Patterson were called to speak, and each one responded enthusiastically concerning the progress of the work in his district. Elder

A. M. Chase, who for the past two years has been working in the Hawaiian Mission, mainly at Hilo, was present and talked on the responsibility of the church in preparing workers for the islands of the sea. Patriarch G. T. Griffiths, this month rounding out half a century of missionary service, stanchly declared. "It is good to be a Saint. This is the Lord's work." Well does he know the truth of these assertions after sixty-one years' membership in the church. Zeal and undying devotion to the cause he espoused so many years ago were written on his face, and people leaned forward to catch every word he uttered. Apostle D. T. Williams also affirmed his belief in the gospel and expressed willingness to help in supplying the needs of the church, for God is with us, calling us to higher and nobler things. At half past twelve the meeting was dismissed with prayer by Pastor C. Ed. Miller.

Downstairs a junior sacramental service for young people between the ages of eight and twenty was held, Elders James L. Gray, J. E. Kelsey, F. A. Cool, O. C. White, Hubert Case, and John Robinson presiding. The children were pleased to have these brother workers with them, and gave Missionary Hubert Case and Brother Robinson especial attention. A number of brief but fervent testimonies were heard, and the song service was of pleasingly high order. Yes, the young folks, too, can say, "God with us."

For a theme for the sacramental service at the junior meeting at the Campus, General Conference was given. It seemed to impress the children, as one small sister said she had always thought General Conference was just for the grown people until this service. There were three prayers and forty-nine testimonies offered, and a profitable time was had.

Evening Services

The Religio program Sunday evening was rendered by children from the age of five years to thirteen. A piano solo by Emma Jean Etzenhouser, a dialogue by Lucille and Lorraine Watkins, and vocal solo by Helen Kress, accompanied by Miss Melva Ward were much appreciated. There was also a piano solo by five-year-old Billy McPherson, a reading by little Lois Jean Williams, and a trio—piano, violin, and cello—by the McPherson brothers.

"In thy name, O Lord, assembling," was the hymn which followed the song service, under Brother John F. Sheehy, and opened the evening meeting. Prayer by Brother Roland Flanders was succeeded by an organ offertory by Brother Robert Miller, an anthem "Send out thy light," by the Stone Church Choir, and a soprano solo by Miss Pauline James, accompanied by her mother, Mrs. O. L. James.

Apostle Myron A. McConley was the evening speaker, his subject being, "Some ministerial experiences in foreign lands." "Our gospel certainly is not for our nation alone," he commenced. "The angel message was to be for all nations, kindreds, tongues, and people." This work of promulgating the gospel—the mission of the church—is barely begun. Brother McConley related in an interesting manner some of the ways of living and customs of speech wherein the people of Australia differ from us. He spoke concerning his work in Australia, New Zealand, and some of the islands, telling of the responsiveness of people who live in regions where the gospel is newly introduced or where they are spiritually hungry. Yes, assuredly our gospel message is for the whole world, every nation, kindred, tongue, and people.

The moving pictures, "Zion, David's city," of the Palestine series, closed the exercises of the busy day.

Interesting Personals

Miss Ethel Johnson, daughter of Mrs. Anna Johnson, of Independence, was married to Mr. Charles D. Hess, Saturday afternoon, April 2, at half past three at the home of Apostle J. A. Gillen, who pronounced the ceremony. Miss Mable Bills was bridesmaid, and Mr. Arnold Brady attended the groom. Mrs. Hess has for the past two years been an employee in the Herald Office, and Mr. Hess is employed in Kansas City, where they are making their home. Their friends and fellow workers wish them happiness and success.

White Masque Gives "The Fool"

"The fool," a play in four acts by Channing Pollock, was presented by White Masque players at Memorial Hall in Independence on Friday evening, April 1. A large crowd was present to witness this display of home talent, and commendation was general on the part of the appreciative audience. The interpretation of each part was well given, and the action was brought to a gripping climax in the third scene.

For weeks these young people of the White Masque Club have held three or four rehearsals a week, and the effort has been a personal sacrifice for each one. This annual production was directed by Miss Gladys Newton and will be given for the benefit of the visitors some time during conference.

When it was known the club had chosen "The Fool" to present this year, some dubiously shook their heads. It was a big undertaking. But cooperation, perseverance, and real work have scored, and the club members can say, We did it.

The cast of characters in the order of their appearance: Mrs. Gilliam, Louise Hagler; "Dilly" Gilliam, Aileen Bullard; Mrs. Thurnbury, Dorothy Cargyle; Mr. Barnaby, Henry Moriarty; Mrs. Tice, Agnes Adams; "Jerry" Goodkind, George Gates; Reverend Wadham, Maynard Hunt; Clare Jewett, Carol Gillen; George Goodkind, Doctor J. A. Harper; "Charlie" Benfield, Doctor F. H. Criley; Daniel Gilchrist, "The fool," Kenneth Fligg; a poor man, William Fligg; servant, Maynard Hunt; Max Stedman, W. H. Bartholomew; Joe Hennig, Virgil Julian; Umanski, Clifford Kelley; "Grubby," Henry Moriarty; Mack, Gomer Watson; Mary Margaret, Helen Brackenbury; Pearl Hennig, Esther Bartholomew; Miss Levinson, Ferne Gould; Mr. Henchley, J. G. Fairbanks; Mrs. Henchley, Cora Fligg; Mrs. Mulligan, Ethel Russell; Jimmy, Frank Jennings; Tony, John Sheehy; other members of the mob: Jo Zelma Taylor, Bert Taylor, Louise Jennings, Allegra Luff, Maynard Hunt, Virginia Budd, Reginald Julian, Roland Flanders.

Liberty Street

Bishop J. A. Koehler made the opening remarks at the sacramental service Sunday morning, talking concerning the crucifixion of Christ and his sacrifice for mankind. The sweet influence of the Spirit rested upon the congregation, hallowing this meeting, and familiar songs and inspiring testimonies and prayers were offered.

At the evening eight o'clock hour, we were privileged to hear Apostle D. T. Williams. His text and theme was "Temptation." He spoke chiefly of the trials and temptations we must meet out in the world. Each one of us has his besetting sins, but that which may be a temptation to others may not tempt us. It was Socrates who said, "If we knew ourselves, we would be less hasty to judge others." To be able to escape from the temptations of the world, we must know ourselves and God. If we are to overcome evil we must overcome it by doing good. This discourse was an inspiration to old and young.

Walnut Park

The eight o'clock prayer meeting on Sunday morning was in charge of Elder W. W. Scott and Marion Schafer, both of whom gave very helpful talks, and the meeting was a busy one.

Sunday school attendance was 347. The junior department enjoyed another lesson dramatization—this time by Sister W. K. Gard's class. They dramatized very nicely the lesson of Paul and Silas on a missionary journey, including their imprisonment and the conversion of the jailer.

While the audience reassembled for sacramental service, a mixed quartet sang. Among the returned missionaries we welcomed at this service were Apostle Clyde F. Ellis and Elders J. W. Peterson and R. D. Weaver, all of whom helped decidedly to make our meeting a good one. Brother Peterson's testimony of wonderful physical and spiritual blessings during the months since his long illness last sum-

mer, when doctors were helpless to aid him, was a blessing to his many friends who rejoice to know he is now enjoying better health than for several years.

Our pastors, Glau Smith and B. J. Scott, were once more called to officiate in the blessing of a tiny babe—Lillian La Von, daughter of Brother and Sister Lawrence Wolfe.

In the evening a short series of pictures of Zion, David's City, were shown, and the sermon following was by Patriarch Ammon White, who gave a very complete word picture of the Zion to be in the future. A quartet gave a special number, Alberta Lanpher sang a solo, and Margaret Gard directed the congregational singing.

Enoch Hill

A special union prayer service was held in the church Wednesday evening, March 30. Though the weather was unfavorable, there being a steady downpour of rain throughout the evening, and the attendance small, a good spirit was present and felt by all who took part. Many prayers were offered for the success of the General Conference, and a desire to do what God would have him do was expressed by each one. The accompanying song service was especially good, and many were made to sense the sacredness of the occasion.

A goodly number attended the sacramental service Sunday morning. Pastor W. J. Brewer was in charge and made the opening remarks. Many prayers were offered for the peace, success, and good of the General Conference, and more than a score of testimonies followed without intermission, in which a desire was expressed to walk humbly before the Lord and to appreciate the gospel and its truthfulness.

In the evening Elder Roscoe Davey spoke to the congregation, reading John 17:13-33, and basing his discourse upon the theme, "Rendering service." Vividly he brought out the fact that service to our fellow men is the only doorway through which we may enter the divine kingdom. Christ sanctified himself by service to the needy, sick, and afflicted, and he is our Lord—our great Pattern. We must all work; those who labor in Zion must labor for Zion.

Spring Branch

The play, "The Fool," and other meetings reduced the crowd attending our Religio last Friday night to about sixty. This evening concluded the series of competitive programs rendered by the various classes of the Religio. Sister Curtis's class of juniors provided the entertainment.

Twenty-eight young people assembled for the 8.15 prayer service Sunday morning. A good time was reported, there being several prayers and about twenty testimonies.

At the Sunday school twenty-three perfect classes for the month were reported. A young people's Bible class will be organized just after conference closes to accommodate those desiring to take up that study.

A splendid spirit prevailed at the sacramental service, at which time the local priesthood was admonished to be diligent in their various offices, that their calling might be magnified and blessings enjoyed.

Brother J. E. Vanderwood preached an excellent sermon in the evening from John 12:24: "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." His analogy was that we must die to the smaller, less important things of life if we would grow into the larger, more important things. Preliminary to this service, hymns from the Saints' Hymnal were sung, and there was a vocal duet, "Rock of ages," sung by Sisters Winnogene Smith and Katherine De Long.

About fifty from this branch stormed Brother Snively's home last Tuesday night to remind him to gather thirty-nine pennies to drop into the birthday box. He remembered. Ice cream and cake were served.

Spring Branch workers will again serve meals at the dining hall during conference. All arrangements are about completed to take care of the big job, and no pains will be spared

to give the best of service possible. The proceeds will go to help on the church debt. Eat at the dining hall.

No services except Sunday school will be held in the local church during conference.

Lamoni Stake

Chariton Branch

Elder W. E. Prall, president of the Lamoni Stake, drove to Chariton Saturday afternoon with speakers enough to provide Chariton, Lucas, and Hiteman with help for the Sunday services. Institute work was conducted at Chariton by A. R. Gilbert and Mrs. L. S. Wight in the interest of the Department of Recreation and Expression and the Department of Women.

Saturday evening a large group of people gathered in the basement of the church while Mr. Gilbert conducted games for all. Refreshments were served, and a very sociable time was had by young and old.

On Sunday both the eleven o'clock and the half past two hours were given over to talks by Mrs. Wight and Mr. Gilbert. Round table discussion of the problems to be met in developing departmental work closed the afternoon.

Mrs. Wight urged the need of bending every energy to the developing of Zionie homes where balanced lives are lived. To meet the problems of the day it is necessary to provide parentcraft classes, where both men and women may discuss the actual problems with which they have to deal. It is our task also that our young people may be imbued with a desire to have pre-marriage preparation for home making and that such education may be provided is also the task of the parents of today.

Mr. Gilbert stressed the importance of recognizing the unity of the individuals and the need to consider every activity of the child in that light. The popular notion that spiritual development is one thing and physical something entirely different needs to be corrected, for the child takes his body to church, and does not leave his spirit in the chair when he goes out to play ball. Every act has a spiritual significance, hence it is the business of the church to provide for the right kind of expressional activities and recreation.

In the evening Brother Prall concluded the day with an effective sermon, in which he outlined objectives for the year 1927 for the branches of the stake. Dependability he stressed as being a cardinal virtue. At the close Brother Batten, president of the Chariton Branch, spoke very earnestly of the desire of the Saints of the Chariton Branch to push forward in the actual work outlined by the speakers of the day.

De Kalb, Illinois

April 1.—March 27 was a red letter day for the De Kalb Branch of the Reorganized Church of Jesus Christ of Latter Day Saints, the reorganizing of the branch being made necessary by the resignation of the pastors, Brothers C. D. Carter and George Jenkins, on March 9.

Through the kindly ministrations of Apostle Paul M. Hanson, this was made possible at a business meeting of the members at 2.30 p. m. Doctor C. D. Carter was unanimously chosen branch president and pastor; Sister Eva Carter was elected secretary and treasurer and branch solicitor; Sister Mildred Wright, pianist and chorister; Brother Thomas Knudtson, member of the library board; Brother Edmund Middleton, janitor.

District President of Northeastern Illinois, David E. Dower, on his way home from Chicago to Des Moines, Iowa, was a Sunday visitor in De Kalb, leaving on the 7 p. m. bus, thence on the Great Western for home.

Church services had hardly begun Sunday morning, when the audience was agreeably surprised by the entrance of Brother and Sister F. G. Pitt, of Joliet. Apostle Paul M. Hanson was the speaker at the 11 o'clock service. Brother F. G. Pitt spoke in the evening. Sister F. M. Cooper, of Plano, worshipped with the Saints Sunday, March 27.

Kansas City Stake

Second Kansas City

They are pleased to report everything in good condition. Some of their members who were seriously ill are very much improved; all meetings are well attended; peace and harmony prevail. Prayer meetings have been spiritual, comforting, and uplifting; the sermons edifying and instructive.

Early in the year Brother H. R. Higdon finished a series of sermons on the Restoration, which covered a period of several months, in which much valuable information was given.

They were visited last month by Brother Clyde Graham, who preached on the necessity of having an object in life, the value of a good example, and that all should each day take an inventory of their lives and try to make the next day a better one.

For several Sundays Brother Fred Cleveland has been lecturing on church history, illustrated by stereopticon lantern and slides. The attendance has been good, and several non-members have expressed themselves as pleased with what they heard and desire to hear more.

Brother Zink, assisted by his wife and others, is trying to make the Religio interesting to both young and old; the older ones study the Book of Mormon and Doctrine and Covenants; the children under the direction of Sister Payne furnish most of the programs, which are very interesting. Several weeks ago a social was given by the Religio for the purpose of raising money to help the church. Sister P. J. Raw and her Sunday school class later gave a social for the same purpose, and considerable work was done on the inside of their meeting place.

They are fasting and praying for the success of the conference and that God's blessings will rest upon it and our beloved Prophet and President.

Bennington Heights Church

Last Sunday morning Sister Willey, of Linneous, Missouri, visited with them. Sister Willey is the mother of Sister Mary Spangler and a former member of Bennington.

In the evening Brother W. O. Hands showed them some picture slides of the Auditorium and made a very interesting talk about its construction and those who are doing the work.

Brother and Sister E. C. Harrington and Mrs. Pearl Crick, of Independence, Missouri, favored them with some special music.

We are planning for our home-coming, which is to be April 24. We will spend the whole day at the church, beginning with a prayer meeting at 8.15 a. m. Dinner will be served by local members after morning preaching service, and in the afternoon there will be programs furnished by various departments. They want all former members who can to meet with them all day.

Quindaro Church

On Friday night, March 25, the junior Temple Builders and the Orioles gave a mother and daughter banquet in the church basement, which was a very pleasing event. Sixty persons were present. The program for the evening was as follows: Introduction, Marie Hartman; community singing, led by Sister Emily Foley. Toastmistress, Sister Fern Lloyd; invocation by Sister Scrivener; orchestra, Miss Luther from Northwest Junior High School. Sister M. A. Etzenhouser, of Independence, made a very interesting talk on the attitude of mother to daughter. Sister Roy Newkirk spoke of the work of the girls, which was much appreciated by all, and Dorothy Guy Altson, only a young girl, gave an excellent talk on the attitude of daughter to mother. There was a piano duet by Aileen Pemberton and Lua Murah. Reading, Alberta Hartman; cornet solo, Edith Burgoon; vocal solo, Aileen Pemberton.

Sunday night, March 27, at half past seven, was initiation for Temple Builders, twenty-four being initiated by

Sister Newkirk. We are glad to see our young women pledging themselves for greater service and feel that much help in many ways will be accomplished by them in the future.

After this service, Brother H. O. Hands occupied, showing progress on the Auditorium by means of stereopticon slides in which all were interested. All feel like helping in this work.

A men's Bible class was organized Sunday morning, with Elder E. U. Palmer as teacher.

Sunday at eleven o'clock, sacrament was served, one hundred and ten being present. The peaceful influence of God's Spirit was felt.

At the eight o'clock hour Brother Daniel Hough occupied, speaking on the prophecies, to an attentive audience.

Malvern Hill Church

On Friday evening, March 25, they met in the basement of the church for recreation. Games, songs, contests filled the hour. Several Religious Day School pupils attended. Everyone entered into the spirit of the occasion with zest.

They made a new record Sunday morning, having an attendance of one more in the Sunday school than for some time. The superintendent, Sister Florine Hands, and the teachers are to be congratulated on the quality of the work being done.

At eleven o'clock Elder F. V. Elliott preached on, "What must I do to be saved?" A lady who had recently moved into the neighborhood said she came out to have that very question answered for her. She said she had received a satisfactory answer. God is working with the people here. She and her husband are coming out to Elder George Sherman's missionary class in the Sunday school, beginning next Sunday, we are told.

At two o'clock we met at Central Church, when Elder George Sherman baptized a promising young couple, Brother and Sister Haig. At the evening service they were confirmed by Elders H. J. Bootman and F. V. Elliott. We welcome our new brother and sister.

At three o'clock the Sunday school teachers and officers met at the home of Brother and Sister Elliott. An attendance contest, among other things, was planned.

The Religio met in the evening in the upper and lower auditoriums of the church. The class of young people recently begun by Brother Marks has continually increased in interest. Brother Marks is doing an excellent work here, as elsewhere. Sister Mary Ringer, the superintendent, led an interesting and profitable discussion in the adult class. Sister Ringer has a vast fund of information.

At eight o'clock Elder H. J. Bootman preached an inspiring sermon full of sound advice. He warned them of the dangers of the friendly dance and card party. He read General Conference resolutions that touched on this. Sister Blanche Hott effectively led the music at this service. Zion is steadily rising and putting on her beautiful garments.

There was a good attendance at the Wednesday prayer meetings in spite of the steady rain. The Saints are optimistic and have a missionary zeal that is producing results.

Mount Washington Church

Members of this branch also are finding joy in the Master's service. His Spirit has blessed their humble efforts, and they are looking forward with confidence to the final triumph of the church.

Since the first of the year they have been holding cottage preaching services. The preaching being done by local members of the priesthood. They have also held the Wednesday evening services in the homes of the Saints, with encouraging results.

The interest of the young people has done much to inspire them to greater efforts. All of the work in which they are interested is making good progress. The Boy Scouts furnished a splendid program Sunday evening, March 20. They have active groups of Temple Builders, junior Temple Build-

ers, Orioles, and Blue Birds. All of the Sunday school classes are active in promoting social development. Special credit in their local standard of excellence is given for this activity.

The Department of Women has been meeting in the homes of the various members. This has a tendency to promote a wider social contact. They have a combined program of pleasant work and study.

Recently they have been blessed with abundant evidence that our heavenly Father's arm is not shortened. The pastor's little daughter was restored to health from the very brink of the grave. Also the little grandson of one of the Saints was blessed in a remarkable manner. In the same home the grandmother received a marvelous blessing. God is indeed in the work.

Their number is not large; however, they have a large and splendid church building with a large basement and classrooms. The local church is beautifully situated in one of the finest little communities near both Kansas City and Independence. They have many modern improvements and no city taxes to pay. Yet they have fine modern schools, are within a fifteen-minute ride of Independence, and it is only a half-hour's ride to Kansas City by way of the electric lines. They are confident that in due course of time their number will be increased and are preparing for the increase.

Argentine Church

They were favored by a splendid sermon by Elder Charles Fry, recently in charge of the work in and surrounding Kirtland, Ohio. His text was found in John 15:26, and with a latter-day historical and church organization setting made plain that there was a multitude who had through God's truth testified of the Christ.

Des Moines District Young People

One hundred and fifty-six young people, representing seven branches in Des Moines District, attended the banquet in the basement of the new Des Moines church, Saturday night, March 19. It was not a good night, either. Snow, rain, and sleet fell fast, representing March at her worst. You ask how they all came to be there. They came in cars for miles and miles. Doctor Slocum, wife, and baby came from Webster City, over eighty miles; George Orr, from Pershing, over mud roads, sixty miles; V. G. Lents, from Rhodes, fifty miles; and C. E. McDonald, from Runnells, twenty miles; all with cars loaded to capacity to meet with the jolly crowd for an evening of feasting and fun that had been planned for weeks ahead.

District President Castings was toastmaster for the evening, and started the program by telling a good story. Pastor H. A. Higgins offered the invocation, and the sisters began serving the excellent three-course dinner, prepared by the Department of Women of Des Moines Branch.

Brilliant repartee and stories were freely indulged by the speakers, making fun for everyone present. Misses Eva Cook and Gladys Barr entertained the crowd with a vocal duet that called forth an encore to which the sisters graciously responded. Lee Mussell talked on the subject of habits, and his toast was in accord with the slogan for the evening, "Live so it will be easy for others to do right." Marguerite Hartman gave an excellent reading in which she impersonated a family of children, left at home by their mother. It was thoroughly enjoyed by everyone. Nora Park responded to the toast, "Spirituality." She related a spiritual dream that was given to her about one month previous, which was fitted to her subject. In the dream she beheld the elements in commotion, a terrible storm was sweeping everything before it and destruction seemed imminent when she beheld a rod of iron going up from where she stood and reaching into heaven. To this she clung desperately until her strength was exhausted; then she let go her hold and upon alighting

found herself in a company of Saints with Brother Castings in charge. Her question to him was, "How does it come that the Saints are all so happy and peaceful here while the storm rages outside?" He replied, "The Lord looks after his Saints."

A stunt was put on by the Des Moines Orioles under the direction of Bertha Robinson Deskin. The joke was on Brothers Garver, Deskin, Orr, and William Robinson. It was a good joke, too. V. G. Lents and Ruth Richeson put on a stunt for Rhodes that produced much merriment.

Leon H. Smith, secretary of Des Moines Y. M. C. A., responded to the toast, "Impressions," in a very creditable manner, talking to the young people about how much influence impressions have in directing our lives. Vern Deskin was song leader for several songs that kept everybody happy. Vivian Castings was pianist. Mildred Turner responded to the toast, "Dependability" in an excellent way, showing that the dependable person makes it easier for others to do right. Sister Turner told about their Sunday school at Woodward, where a few Saints gather each Sunday in her home regardless of conditions and "carry on." She paid a compliment to Stephen Robinson, stating that whenever "Steve," sent word that he was coming to preach for them, he always came.

Lucy Logan entertained the audience with a solo on the piano, which instrument was out of tune, but she overcame the handicap by her skill and responded to the encore smilingly. Beside being an accomplished teacher of music, she is always smiling, a whole-hearted Latter Day Saint, who has recently united with the church, and one who has won the hearts of the Saints.

Apostle John F. Garver answered the toast, "Companions," in a very touching manner, showing that upon the choosing of proper playmates, sweethearts, and helpmeets, depends our happiness and well-being. Brother John applied the slogan of the evening to his subject which was ably given and well received. The song, "Consecration," was sung by the assembly, and Brother V. G. Lents pronounced the benediction.

Oh, yes, we were eating all of the time, beginning with soup while Henry read a message from President Coolidge, although there were those present who did not believe that he sent it; then while we were eating the second course a telegram was read about Leon Smith in which we were warned of his fondness for pie. The worst of all was a telegram from Mrs. Garver giving instructions to John about his table manners. Now most everyone doubted the genuineness of these telegrams, but they were handed to our toastmaster, and he felt it his duty to read them.

At the close of the evening, Brother Castings announced an early morning prayer meeting, next morning, stating that appreciation for the banquet could best be shown by all of the young people being present and taking part in that service of prayer. A good attendance is reported at that meeting, considering the weather.

Apostle Garver preached at eleven o'clock on the subject, "The stewardship of youth." Apostle F. Henry Edwards addressed the Religio at 6.30, and President F. M. McDowell preached at eight o'clock. The reporter for the district was not present on Sunday. He ventures the assertion that the power from on high was present in all of these services, to the blessing of the Saints as God revealed his Son to the assembly through those who are among his highest representatives on earth.

The banquet was held by the Department of Recreation and Expression, and its wonderful success was due to the wise planning of Superintendent Stephen Robinson, his assistant, V. G. Lents, and the hearty cooperation and support of all who had a part in the gathering. Brother and Sister Higgins looked after the printing of the programs which were got out in splendid style. Brother and Sister Slocum's baby was the youngest member at the banquet, and Sister Elizabeth Robinson was the oldest young person there.

Lees Summit, Missouri

The Saints of the Lees Summit Branch assembled February 23 for their first quarterly business meeting. In our annual business meeting in December we voted to hold a meeting of this nature at least every three months. Reports from various officers and committees were read and approved. The resignation of Lloyd Harding as branch reporter was accepted. Ella Marie Haas was elected to act in this capacity. Charles R. Mengel was nominated and elected chorister for Sunday school. The resignation of Leona Diehl, Sunday school secretary, was accepted, and Charles Sperry was elected.

We have a Give Day every third Sunday in each month. This keeps us from having to take collections at nearly every meeting. We like this method very much, and so far it has proved successful. We have adopted the budget system for this year. This is the first time we have used it in this branch.

During the week of January 31, Brother F. A. Smith, of Independence, preached each evening at the church. His sermons were enjoyed very much. We had a good attendance each night. While here Brother Smith gave about a dozen patriarchal blessings to the Saints of this branch.

At the first of the year, we started a cradle roll class. We have an average attendance of about four each Sunday. This is a very interesting and important work of the Sunday school.

During the Holden stake conference held here, Brother Lloyd Harding was ordained to the office of priest; Brother J. F. Oliver to the office of deacon, and Brother Charles R. Mengel, priest. These brothers are members of our branch.

Each Tuesday night the Saints meet at the church. We are taking a normal course, a study about the Bible. Brother Harding, our pastor, is teacher. We have just completed in our last lesson the Old Testament history.

Fairview, Montana

March 22.—The past four weeks have been happy ones for Fairview Branch. On February 24 Elder J. L. Sandidge arrived and went into action immediately. Elder George W. Thorburn came along two days later, and the two worked together till March 14, when Brother Thorburn had to leave, but Brother Sandidge continued until the 21st. The attendance was good from the start. A fine spirit prevailed. The crowds came early and stayed late, being very sociable and brotherly. We feel much good of a missionary and evangelical nature has been done. Of course opposition was present at times. No recognition of our effort was accorded us by the popular ministers of the town, though the Saints have attended their meetings and assisted in various ways.

An interesting feature of the series came about by the necessity of sharing the meeting place with the Nazarenes. We both desired a Sunday evening hour. The Nazarene minister explained that he could not stop on a scheduled time because of having to pray folks through at the altar, so we took the early hour, from seven to a quarter after eight, and they followed indefinitely.

Our meeting was fine on each occasion, with good music, good preaching, and a fine spirit. Then the Nazarene minister took charge. Their altar, a ladder-like looking thing about sixteen feet long, was brought forward through the crowd and placed in front of the pulpit. Then the minister proceeded in a most pronounced and vociferous manner of music and preaching, the main idea being to relate tales of horrible screeching deaths, etc., though he assured the congregation he did not wish to frighten them. Oddly enough, some people prefer frantic gesticulations and improbable stories which prove nothing even if true. Read 2 Timothy 4:3, 4. The contrast was great and much in the Saints' favor. We are all hoping for a return of the good missionaries before many moons.

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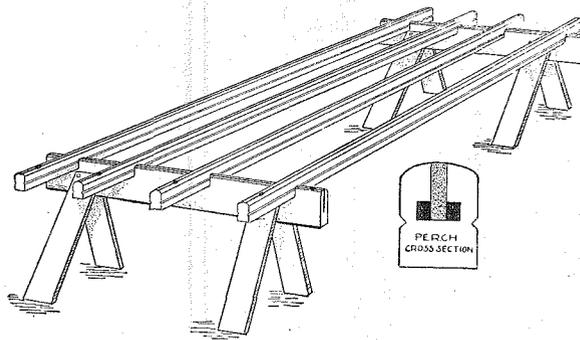
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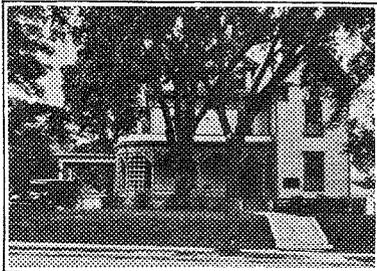
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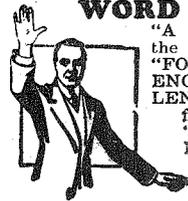
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Volume 74

Independence, Missouri, April 13, 1927

Number 15

The General Conference

Seventy-second Conference the Largest in History

Brotherly Love Has Prominent Place in Associations

When the Seventy-second General Conference opened its sessions at ten o'clock the morning of April 6, there were gathered together more than two thousand ex officio members, delegates, and visitors, a larger conference than the Reorganized Church had ever experienced.

The basement room of the new Auditorium Building had been finished to a point where it could be used temporarily, and some of the Saints whose contributions had made possible the erection of this truly wonderful building were assembled in representation of the interests of the body of the church. Many have contributed to the erection of this building to the point of sacrifice—they had done what they could, and were denied the privilege of being present at the opening because the funds were lacking to carry them over the miles between their homes and the little thriving city of Independence where the building is located. Others were so anxious to be present at this meeting that they had denied themselves in other ways, had hoarded a few dollars, and now presented themselves in the spirit of brotherly love, happy, and largely contented.

Of course there was no glass placed to inclose the building; the doors were just rough boards salvaged from form work; the large openings were closed with nothing but canvas; the heating plant was made up of four Independence furnaces, placed in four widely separated quarters of the room, a box of soft coal in close proximity to each furnace; the tables were rough boards covered with plaster board; the rough cement floor was covered with shavings from the planing mill; but the Saints who wished to get together in one room at a General Conference were all there, and what were these trifles to men and women who wanted to be present at the opening meeting!

It was difficult to go from one point of the room to another in any reasonable length of time—friends would hold forth a greeting hand, or ask after some other friend they had not yet seen—but at the hour of ten the gavel in the hands of President Frederick M. Smith rose and fell, and he raised his voice to ask, "Who will you have to preside over this conference?"

Apostle James A. Gillen and Elder Joseph A. Tanner made and seconded the motion choosing the First Presidency to preside, and authorizing them to determine the character of the services, to complete the organization of the conference, and otherwise act as executives of the conference.

Two songs had been sung; one before the President had opened the meeting, "Glorious things are sung of Zion," and the other immediately at opening, "Redeemer of Israel."

Then President Elbert A. Smith offered the opening prayer:

O God, our heavenly Father; it is with reverent and thankful hearts that we meet together for the first time in this room in conference capacity, that we might do business for thy church. We feel, first of all, that we should offer thee our thanksgiving. We are reminded that upon this day many years ago our fathers met together to organize the church, and we thank thee that we are numbered among the heirs of the Restoration; that the restored gospel sustained by the ancient order of things has come down to us. We thank thee that we are permitted to meet together under the bonds of fellowship and peace. We thank thee that it is made possible for us now to meet in a place that is adequate, and in which we may rejoice before thee. We thank thee for the beautiful day, for the auspicious opening of the conference, and we would commend ourselves and our fellows unto thy divine care and blessing. May the spirit of unity and peace prevail from the beginning until the closing of the conference.

Wherein there may be any troubles or misunderstanding, may thy Spirit guide and direct. Wilt thou remove the obstacles and banish the fogs or mists that might divide us. Wilt thou strengthen and sustain those who occupy in responsible positions. Bless the quorums of the church as they shall meet from day to day in council. May they enjoy the Spirit of divine direction, and under its illumination may they move forward undivided in a way that shall eventually justify itself as having been the path of wisdom, and as we shall meet here in business session, may the entire body of thy people feel the illumination of thy Spirit, that they may be led to realize that God is yet with us, and as from day to day there shall be preaching and prayer services, bless all those who shall take part, that it may be indeed a year of rejoicing and one to which we may look back; and as we shall move out in this work, that it may be with renewed strength and with revived spirituality.

O Lord, bless thy people thus assembled. Give them health of body and peace of mind, and the influence of the Spirit above, we pray, in Jesus' name. Amen.

President Smith announced the following special committees:

Credentials Committee: G. S. Trowbridge, F. A. Russell, John Sheehy.

Reception and Location Committee: C. Ed. Miller, Bishop G. W. Eastwood.

Transportation Agent: G. S. Trowbridge, Room 24, Battery Block. Also at information booth at the Auditorium.

Press Committee: Richard J. Lambert, J. A. Gardner.

Administration Committee: G. E. Harrington, T. C. Kelley, J. A. Gunsolley.

Telegrams of good wishes and full of hope were read from Frank W. Briggs, San Francisco, California, and Albert Livingston, Portland, Oregon.

President Frederick M. Smith addressed the conference at length as follows:

I suspect that most of you can guess this morning that I have considerable feeling as we thus meet in the Auditorium for the first time; and I will venture the guess that most of those who are here, and are interested in the development of the latter-day work, feel the same movements of the heart, of joy, of pride, and I trust of determination to not cease in our devotions to the church until this building is completed.

Some seven years ago the need of an adequate building for General Conference, and suitable for the many other needs of a gathering people, became so acute and apparent that a fund was created, which was generously contributed to by the Latter Day Saints and friends. Too long was work on that building delayed—the delay working deleteriously in several directions not here necessary to mention—and all those who appreciated the need for such a building, and who sensed the importance of a progressive people marking their progress by successive goals in a comprehensive building program were made happy a little over a year ago by observing the start made on the erection of the Auditorium by breaking ground in the initial steps for excavating for the basement and foundation; and except for pauses made necessary occasionally by inclement weather, work on the building has progressed steadily though perhaps not with the rapidity some would like to see.

Meeting as we do today here in the basement of this building, holds promise that in due time we shall assemble in the main auditorium, to find space, appointment, and equipment all that might reasonably be desired.

Perhaps there are not a few in this audience who remember meeting with the delegates and ex officio officers of the conference in 1888, in the basement of the Stone Church across the street to the north, and mayhaps those persons will recall expressions then made not unlike some being made now by persons either shortsighted or pessimistic, "It is too large." "It is unnecessary." "It will not be finished." But I submit, my fellow Latter Day Saints, that our record of achievement and our experiences of the past justify us in looking forward with confidence to seeing the Auditorium well and duly finished, and that its capacity, large as it may look now, ultimately taxed to its limit.

The Auditorium *must* be finished! It is needed! It is opportune, and it *will* be finished! To believe otherwise is to overlook the spirit and the determination of a people with a record of eventually accomplishing its tasks.

There is much to cause us to rejoice as we begin the conference work of 1927. The fine and deeply religious spirit essential for the successful introduction and operation of stewardships is surely and steadily developing. The eyes of the Saints are turning upward and forward. It is well; for people who stand looking into the past progress not. To have or make progress means to have goals fixed, or elevated by ideals.

People who look into the past either have lost their goals or have forgotten them, and are living among the images of memory. Peoples like persons become senescent, lose their zeal, and live in the past. So we can rejoice today that as a people we find our eyes fixed upon goals lying up and ahead of us, even if to achieve these goals means work, sacrifice, burdens, and even agony. Our load is heavy, our responsibilities onerous. Our backs grow weary, but let us not pray that our burdens may be less, but only that our backs may be stronger, our courage warmer; for then our hearts will be lighter, because we are making towards our objective.

It is scarcely necessary for me to say here that a great objective, for which we strive and look ahead, is socio-religious reformation, having to do with better human relationships, every day, all-time, associations which will bring God and his Christ into man's affairs other than aloofly; and it is no more necessary for me to repeat that the *modus operandi* of such reformation is institution and universal application of stewardship, or by every Saint going fully and unreservedly upon the basis of living and working with the common weal in view rather than for the purpose of safeguarding personal interests. "He who loses his life shall find it," can be understood when we comprehend that one who forgets himself in serving his brothers will awaken to an abundance of life he never knew before; for then he can see the kingdom of God, for he is born again.

For the introduction of stewardship, that condition under which every man will be doing his best for all, working his hardest, and taking that which he and his family need and justly want, we have been preparing and waiting for many years. The doctrine was promoted early in the history of our church, but it is only in recent years that a distinct movement has been had towards its general application throughout the church.

It should not be expected that the transition will be made without delays, disappointments, friction, or errors. These are bound to come; but even with them present, we can still rejoice that progress is being made. This observation seems advisable because there are apparently those who thought stewardships might spring suddenly into complete operation, like Minerva full-panoplied from the brain of Jove, and these persons are disturbed because delays occur and wrong starts are made. But if we waited till there were no unpropitious conditions whatever, we might well expect that we will not soon accomplish even the initial movements, but we must advance steadily, profiting by our experiences in failure as well as in success, thus expanding our comprehension and increasing our security by finding the safe anchorages.

Considering everything, however, I cannot but feel that we have made substantial progress in advancing the cause of stewardships, and some of the things begun are bound to be far-reaching in effect. It will be well for our delegates and others interested, to study carefully the Bishop's report and inform themselves further as opportunity may permit.

In addressing the conference last year, I spoke of the previous year as being one of readjustments, a work which was of necessity carried into the past one; and I think it can safely be said that distinct progress has been made therein, as well as in the constructive work which was well started last conference, and which, may we hope, will be continued and augmented. In the efforts to rehabilitate the special funds which have been the subject of much discussion in the past, while carrying on the work of the usual activities, we have taxed our resources in a way to augment some of the problems already before us; and careful work and planning will be necessary to tide over the period of special stress. I refer

of course to our financial problems. Carrying on the work of building the Auditorium means putting into the form of permanent and fixed assets a considerably larger sum of money than we have been wont to do in years that are past. Had the special fund remained intact, this would have worked no hardship. The difficulty of the task has been aggravated by the long delay in building. But I am sure that if we with resolute hearts tackle this task along with our others, we will meet it successfully.

In this connection I want to call your attention to my words at last conference relative to our finances, when I spoke of the difficulty of frozen or slow-moving assets. A tightening up in general financial conditions has been quickly felt in our own, and our problems are enlarged, and there is new emphasis laid upon the necessity of carefully budgeting our finances. This applies to the church and the individual members of it. It is not, I think, mistating facts to say that at large confidence has been weakened and hence deleteriously affected industry. And this general disturbance of confidence has in our own case been intensified by internal conflict now rapidly waning but still having some influence. The sudden return of deficit of income over expenses should concern but not frighten us. It reemphasizes the necessity of carefully scrutinizing our budgets to find where the cuts shall be made, and maybe even to the extent of determining what activities shall cease. The development of a fine, forward-looking spirit among the Saints indicates that the decrease of income is perforce of circumstances rather than disaffection. Of course, unrest may exist in some quarters, due to causes not wise to mention here; but these causes are receiving the attention of the authorities of the church and, I feel sure, will be removed gradually.

The refunding of general church indebtedness should receive continued attention. This refunding has been retarded by some restrictions upon the financial department which I hope to see removed. And in this connection I want to urge upon the men of the church who are engaged in business the necessity and wisdom of individually and in groups lending themselves and their capacities to the Bishopric in organizing and handling the increasing business problems. The Bishop is earnestly endeavoring to free himself for the larger aspects of his work by calling to his aid those business men who are willing and able to assume responsibility for the church.

All the problems which are confronting the church are closely connected with, or, I might say, are part of, the greater task of the gathering. This lies before us as part of the great unfinished work of the church begun early but frustrated by events now quite well known as history. This long delay of the work of gathering puts upon us a double burden, that of carrying the work of yesterday while doing ours of today and preparing for the morrow. Had the preparation for Zion been carried on in its due time, our own tasks now would be easier, or at least not so complex. Preparation on the part of the Saints, now in distant fields, to come should have been preceded by careful preparation for their reception in Zion. This latter work must be expedited now, to gather up lost time and motion while the work of hastening the gathering goes on in outlying fields. As I see the task, there must be a unification of effort more concentrated than ever in the past. Strategic points, strategic from the standpoint of our own developments and movements, must be determined and entrenched, while other points must be evacuated in the interests of the concentrated movement in Zion. This is to say, as I see it the problem now becomes one of branch or congregational development or movement. (This is group thinking in terms of the gathering in Zion.) In some cases more firmly securing the work in places as curtains or supports, in others moving branches as a whole into Zion or the regions round about. Contemplation of such work opens up a whole range of problems which will call for the best effort of a consecrated, prayerful, spiritual people, with a devotion to the cause which tolerates none of the farces making for disaffection. It means thinking in terms of present group and community interests and of future community and racial welfare. Envisaged from a

purely human viewpoint, or in terms of present industrial and economic parlance, our task seems hopelessly great; and even conditions existing among us after nearly one hundred years of teaching the message, the task appears one to discourage and dishearten. Self-serving interests are strongly entrenched in the world, and selfishness among us is yielding slowly, if at all. False ideas of democracy, wrong conceptions of equality, find their roots in the soil of selfishness and thus become foreign growths in a philosophy looking to a social order in which differing capacities and ranges of capability must be recognized and on which greater responsibility must be laid. How warped becomes our understanding of the parable of talents when we try to approach it in the atmosphere of self!

In this conference we are attempting again the approach to the remodeling of our conferences towards institutions of spiritual and mental uplift and away from the forensic and combative. How much valuable time, faith, patience, energy, we have wasted in contentions, only deity can tell. But may the hope be expressed that so active will we become in the things which build and construct that we shall have less and less time for destructive tactics and wasteful forensics.

The carping critic in the ministry must give place to the one who can *build* upon the institutions of society and reform, where necessary, the deformities which wrong forces have produced.

No longer "I can tear your house down" but, "I'll show you something better."

Here I must speak in appreciation of the younger men associated with me, in their willingness to take upon them the details of the growing work.

This conference program is largely the result of the collaboration of the junior member of the Presidency and the Secretary of the Quorum of Twelve, so far as the details are concerned, though they have had the cheerful assistance of all the officers.

Last year we spoke of the unification of teaching on the part of the ministry, brought about by the adoption of a program of activities in the field of human affairs. This unification has not progressed as far as is desirable. The mere adoption of the program does not guarantee its comprehension by the ministry. Its adoption by so emphatic a vote ought to stimulate every member of the church to its careful study. More particularly so should the ministry feel the need of close application to study along the lines suggested by the program. Indifference to it, or failure to include it in ministerial effort and propaganda, is not only contrary to the action of the conference in adopting the program, but might even be considered a disqualification of ministerial representation. And a full and hearty support and adequate, comprehensive, and comprehending presentation of the program of the church by our ministers should spring rather from ready willingness to comply with the conference action than from administrative pressure. Were the program in any way a controversion of the gospel, or the early teachings of the church, there might be some excuse for the indifference of some towards the program; but its complete harmony with the proper church traditions and the gospel should make it not only easy for every minister to support and teach it, but should make him zealous in its support. In fact, I do not see how the fullness of the gospel can be preached without including the human relations included in the program outlined and adopted.

Let me therefore urge again that all representatives of the church compass this program in their work of leading the Saints unto perfection. This can be done without foregoing the preaching of the gospel. It fact, it *is* preaching the gospel, for the program to be properly understood must be envisaged from the gospel viewpoint, and *based* on the gospel of Jesus the Christ.

Health Department

The present church physician has not yet freed himself from his work as a practitioner to the extent that he can give much of his time to the Health Department; but it is expected that he will soon be able to do so. And when he

does so, it is hoped that a work of health education can be developed which will eventually reach every member in the church, in efforts towards disease prevention. There is great necessity for such teaching of health, in harmony with our own ideas of diet and medicine.

I am wondering if in this connection we can look forward to the institution of a school of medicine wherein our youth can be educated in the art of healing, with our own needs and ideas or beliefs in view always? Such a school is needed.

I have here spoken of the "art of healing" as a part of the science of medicine, and I earnestly hope that our students of medicine might take their studies seriously enough to avoid the entanglements of quackery. There is much to learn of medicine. Many schools have sprung into existence, and between some of them there is bitter antagonism. There is doubtless much of good in each of these schools, and mayhaps some of wrong, and the good should be gathered up for the sake of human welfare. The sum of knowledge in medicine is small enough, and we should be assiduous in expanding that knowledge. Full comprehension of the Word of Wisdom will not come without it. And let me suggest that Word of Wisdom supporters and advocates need not become either obnoxious or cranky.

And what is said here applies in its way to the work of the Sanitarium. We need to do the best we can for our sick while learning to keep well. As not all have faith, let us practice medicine—rightly, is the advice of the Word of Wisdom. Our Sanitarium is doing a splendid work, despite the severe criticism of some extremists of restricted vision. I am always glad to receive suggestions and proper criticisms concerning any of our institutions, and even enjoy the radical and severe criticisms of cranks if they are honest and sincere; but before our people condemn the Sanitarium and its work, they should at least endeavor to find the facts as a starting point. I am not and have not been satisfied with the work of the Sanitarium and the Health Department; but we must grow to our right proportions and into our right place among the institutions of healing. I am not blind to our shortcomings, but shall try to keep my eyes on the goal to be achieved by our Health Department. I make no attempt to defend the American Medical Association against the attacks being made upon it, but I can say that in my contact with medical men, I have found some splendid men actuated by high ideals and devotion to service; and I long to see the medical men of the church caught up into an organization designed to promote health on the basis of the Word of Wisdom, bringing to their aid all that science can afford, consecrating their efforts by a religious devotion to the church and God. The health of the church should be the stewardship of our real students of medicine.

I want to raise the slogan that has been upon our literature in recent months:

FORWARD TO 1930
A MARKING GOAL
NOT A RESTING PLACE

Some of the things we should accomplish by that time, I have tried to catch up in a few short sentences:

The Auditorium completed to the point where it can be put into continuous use in local and general activities. This does not necessarily mean completely finishing and decorating it, for that doubtless will consume many years; but the great audience chamber, being the central feature, should be put into use, and the equipment and appointment placed necessary to support it. To do this by 1930 means continuous work, and some action should be had looking towards financing the building with this in view. The methods should be worked out by the proper councils and authorities, and I can not but believe that the conference delegates and Saints will support and approve such a move.

Is it too much to hope that by 1930 one fourth of the Saints will be functioning on the basis of stewardships? We have, I trust, earnestly entered upon that work, and it appears to me that much preliminary work has been done; and if ministers and members cooperate in the spirit of true Latter Day

Saintism I have no doubt that the conference of 1930 will find twenty-five per cent of the members working as stewards. We should give opportunity for the hastening forces to work, to let our religion have its perfect work.

By then, if not before, Graceland College should have been placed upon the basis of a fully accredited, standard, four-year college. Without question, the importance of the work of that institution in the development of church work justifies amply such a move. The task of making the college such, is not small, but surely we are equal to it. The religious education department of the college should be broadened, and utilized more as a training place for consecrated young men and women who choose to prepare for the ministry and the work of the church. In my opinion we have been unfair to many men in the past in sending them into work without the benefit of some preparation. We should not delay rectifying that error.

And while Graceland is thus expanding into an institution of larger activity and usefulness, it is to be hoped that the Institute at Independence will steadily advance towards a Junior College with a concomitant of special courses and departments to meet the apparent demands and needs of the educational work here at Independence. We should look to the Institute in connection with the Sanitarium and its clustered activities for our school of medicine ultimately.

The Sanitarium by 1930 should have greatly enlarged its borders and the scope of its work. Under the present effective administration of Superintendent Copeland, it has made a steady and fine growth. But she has been laboring under restrictions and limitations which should be removed. We might well face the fact, that of new buildings eventually for that institution, adequately spaced and appointed for better and higher work.

By 1930 we should have consolidated our ground, with the movement of gathering always in sight, with some branches moved bodily into the regions round about, properly and safely erected colonies anchored in places where they can indeed become curtains of Zion, and agricultural and industrial supports adequately provided.

Is it too much to hope that by 1930 we can see the indebtedness of the church substantially reduced if not liquidated, or the remaining portion so funded that it is not pressing upon our resources and distressing our operations. Towards this end every energy should be bent, and the Saints individually and collectively assiduously work and consecrate.

Nineteen hundred and thirty should find our system of religious education so broadened and deepened that every youth and youngster is feeling its steadying and uplifting effect, that it may become one of the means of stabilizing the lives and activities of our youth and safeguarding their morals, their virtues, their devotion, and their energies.

And may we not look forward to that time demonstrating that the ministry of the church, under the leadership of the Spirit of God, and in a bond of fraternal mutual helpfulness, and with a unity born of a conscious cooperation with God in one of the mighty and glorious labors of the ages, are standing on higher grounds of exemplary morality, mental excellence, educational proficiency, freed from all discontent other than consciousness of limitations, actively efficient as workers, tireless in energy, frugal of time, helpful in brotherly aid, unitedly teaching the things pertaining to the kingdom of God to a people surely and steadily being led on to the perfection of beauty and godliness—Zion.

At the close of the address the meeting adjourned to convene again at two o'clock in the afternoon.

First Business Session

President Frederick M. Smith announced after opening the afternoon meeting that preceding business he would call upon several representative Saints for short addresses. He then called upon the fol-

lowing: Apostles James A. Gillen and J. F. Curtis, Patriarch Gomer T. Griffiths, Bishop Albert Carmichael, Sister Blanche Edwards, Elder Leonard Hoisington, Brother George Lewis, and each made a short address. These addresses are contained in the issues of the *Daily Herald*.

President Smith presented the preconference reports to the body, calling attention to special features contained in them.

The session was adjourned just before four o'clock.

Business of April 7

The committee on boundary lines reported on three separate matters affecting district boundary lines, and they were each considered and adopted.

Southeastern and Central Illinois District Lines

We your committee on boundary lines, having under consideration the proposal to transfer Cumberland and Clark Counties, in Illinois, from Southeastern Illinois District to Central Illinois District, find that the proposal has been approved by the two districts involved, also the apostles in charge of the territory. We see no objection to the transfer suggested and respectfully recommend that it be approved.

This will make the descriptions of these two districts read:

Southeastern Illinois District:

Northern Boundary, north line of Montgomery, Fayette, Effingham, Jasper, and Crawford Counties; *Eastern Boundary*, east line of the State; *Southern Boundary*, south line of State and south line of Montgomery County; *Western Boundary*, west line of Pulaski, Johnson, Williamson, Franklin, Jefferson, Marion, Fayette, and Montgomery, Counties.

Central Illinois District:

Northern Boundary, north line of Adams, Schuyler, Mason, Logan, Dewitt, Piatt, Champaign, and Vermilion Counties; *Eastern Boundary*, east line of the State; *Southern Boundary*, south line of Edgar, Coles, Shelby, Christian, Sangamon, Morgan, Scott, and Pike Counties; *Western Boundary*, west line of the State.

Combination of Pottawattamie and Fremont Districts

We, the committee on boundary lines, have considered the request of the Fremont and Pottawattamie Districts that these districts be combined under the name of the Southwestern Iowa District, and respectfully recommend that the proposal be approved.

This will make the description of the new district as follows:

Southwestern Iowa District: Comprised of Pottawattamie, Cass, Adair, Mills, Montgomery, Adams, Fremont, Page, and Taylor Counties in Iowa.

We, your committee on boundary lines, having under consideration the proposal to divide the Youngstown-Sharon District between the Pittsburgh and Kirtland Districts by allocating Lawrence County, Pennsylvania, to the Pittsburgh District and the remainder of the district to the Kirtland District, find that the proposed action has had the approval of the three districts involved through their district conferences, also of the apostles in charge of the territory, and the First Presidency. We see no objection to the proposal and recommend that it be approved.

This would make the descriptions of the districts read as follows:

Pittsburgh District:

All of the State of Pennsylvania west of the 77th Meridian

except Mercer, Venango, Forest, Warren, Crawford, and Erie Counties.

Kirtland District:

Northern Boundary, Lake Erie; *Eastern Boundary*, east line of Erie, Warren, Forest, and Venango Counties, in Pennsylvania, and Mahoning, Stark, Carroll, Harrison, and Guernsey Counties, in Ohio; *Southern Boundary*, south line of Forest, Venango, and Mercer Counties, in Pennsylvania, and of Mahoning, Harrison, Guernsey, and Licking Counties, in Ohio; also the 40th parallel across Muskingum County, Ohio; *Western Boundary*, west line of Licking, Knox, Richland, Huron, and Erie Counties in Ohio.

A motion was made that the General Conference adopt the recommendation of the College Board of Trustees "that on authorization of General Conference, the college authorities should proceed to erect a dormitory, it being understood that until further authorization only the basement for this building be constructed, the same to be used for kitchen and dining-room purposes, the insurance money secured from the loss of Patroness Hall being the fund from which this basement should be constructed."

This matter was referred to the Appropriations Committee for recommendation.

The recommendations from the Department of Recreation and Expression, which are:

Our plan is to continue the administration of the departments along the lines indicated in the reports of the three superintendents to this conference. We pledge the cooperation of this department in all its phases and activities with other departments, as well as with the general church program as a whole. We have not had, neither do we have, any other thought or motive than the successful triumph of the cause of Christ and the establishment of Zion.

We do come now with one definite recommendation, viz, that a well-trained and qualified individual be appointed as superintendent of this department with the understanding that he is to give his full time and attention to this work.

The reasons for this recommendation are obvious to anyone who has been observing of the needs of the church and society at the present day. Surely there are few if any tasks more vital than the proper supervision of the leisure-time activities of our youth today. We beg the careful consideration of the conference to this recommendation

were referred to the Joint Council of the First Presidency, Quorum of Twelve, and Presiding Bishopric, for report to this conference.

The report of the Herald Publishing House presented in the preconference reports, published elsewhere in this issue, was considered and adopted.

A motion to adopt the report of the Presiding Bishop was made and prevailed. Readers of the *Herald* have had this complete report. This action does not embody the adoption of the recommendations which are as follows:

We recommend:

That the effort started to make the church membership 100 per cent stewards continue to be stressed.

That the membership may have that confidence in their leaders, the priesthood, and as a result comply with the law governing stewards, the priesthood should be urgently solicited to comply with the law. Especially is this true with all General Conference appointees and all presiding officers in Zion, in stakes, in districts, and in branches.

That great care be taken in the selection of church representatives. The financial department of the church is the

first to suffer from those who fail to uphold our Zionie program.

It was moved that we adopt the recommendations contained in the report of the Presiding Bishopric, and a lively debate ensued.

There was consensus of opinion by all speakers as to the virtue of the doctrine of stewardship, and also that the doctrine should be earnestly presented by the priesthood of the church. There were matters outside the Bishopric paper which crept into the discussion and caused considerable earnest debate, but no real attack was made upon the recommendation. The motion to adopt was carried by a very large majority.

Business of April 8

The following document from the Joint Council of First Presidency, Quorum of Twelve, and Presiding Bishopric was read:

To the General Conference; Greeting: The Joint Council of Presidency, Twelve, and Presiding Bishopric at its session held in the Battery Block this morning unanimously passed the following resolution, and, by motion and vote, referred it to the General Conference for action:

Whereas, there is entailed in the present method of determination of dates and locations of district conferences, conventions, reunions, etc., considerable waste of time and money, and also of opportunity for members of the presiding quorums to be present in the larger gatherings of the Saints, and;

Whereas, much of the overlapping and duplication can be eliminated by the con-joint arrangement of dates and locations of such gatherings by the presiding officers of the districts concerned and the presiding officers of the church;

Therefore, Be it Resolved, that district executives be requested to consult the First Presidency and the members of the Quorum of Twelve concerned about the dates and locations of district conferences, conventions, reunions, etc, before these are finally determined, and that district conferences be requested to provide for such consultations when these matters come before them for action.

(Signed) H. W. HARDER, *Secretary*.

The adoption of the document was moved and seconded.

An amendment, adding the words *stake and*, just preceding the words, *district executives*, at the opening of the last paragraph, was offered.

The amendment was presented and adopted.

The motion was adopted as amended by an almost unanimous vote.

Business of April 9

President Frederick M. Smith was in the chair. He presented a report from the Joint Council of First Presidency, Quorum of Twelve, and Presiding Bishopric, in which they stated their approval of the request of the Department of Recreation and Expression for a full-time representative in the field.

A motion was made to adopt the report, which

motion was approved without discussion, and with no dissenting voice.

A further report was read from the same joint council, placing in nomination Eugene Closson to fill the position of representative of the Department of Recreation and Expression.

The recommendation was adopted and without a contrary voice or vote.

The chair recommended that a time limit be set for the introduction of new business, suggesting that the time be three o'clock of Monday, April 11.

A motion was made that the time limit for new business be set as April 11, at three o'clock.

An amendment was moved, making the time limit for the introduction of new business, Wednesday, April 13, at three o'clock.

The amendment was lost. The motion as originally made was adopted.

A motion was made that the time for the convening of the next General Conference be set as October 1, 1928.

Substitute and amendment were offered that looked in the direction of leaving the date in the hands of the First Presidency.

The substitute and amendment were lost; the original motion was adopted, which leaves the date for the convening of the next General Conference as October 1, 1928.

Several of the standing committees and boards were presented for indorsement, necessary filling of vacancies, and sustaining as follows:

The Board of Publication was sustained as at present constituted: Frederick M. Smith, Roy S. Budd, Mark H. Siegfried, Fred B. Blair, and R. R. Redfield.

Graceland College Trustees were named as they now exist, and it was noted that the terms of office of F. M. McDowell and J. F. Garver expired at this conference.

A motion prevailed that F. M. McDowell and J. F. Garver be chosen to succeed themselves on the Board of Trustees.

The committee on General Conference Resolutions was presented for the sustaining vote of the conference. The name of G. S. Trowbridge was substituted for that of R. S. Salyards, and the committee was then sustained.

Committee on Rules of Representation as at present constituted was presented, and it was moved that the name of G. S. Trowbridge be substituted for the name of R. S. Salyards.

A substitute was made that the committee be sustained as it is at present constituted.

It developed that this is not an ex officio committee, and the substitute prevailed.

The Committee on Appropriations was presented and sustained, as at present constituted.

Sunday's Meetings

On Sunday meetings began with prayer meeting at eight o'clock in the morning at which there was a large number of Saints.

Sunday school in each of the churches in Zion held regular sessions. The many visitors divided and were present in delegations at the various schools. The larger number of visitors, however, presented themselves at the Stone Church and Auditorium, swelling the attendance to over twenty-two hundred, the largest Sunday school assemblage for the church and for the city of Independence.

Sermons were delivered by Bishop Albert Carmichael, Evangelist G. T. Griffiths, Apostle J. F. Curtis, and President F. M. McDowell. The Oratorio, "Elijah" was beautifully rendered at the Stone Church.

It was a wonderful day, full of satisfaction and activity.

Business of April 11

Elder R. S. Salyards presented the following preamble and resolutions:

Whereas, the published report of the Presiding Bishopric covers a period ending June 30, 1926, nine months ago; and

Whereas, full information concerning financial conditions is necessary to intelligent and prudent action by the General Conference;

Resolved, That the Presiding Bishopric be instructed to report to this conference the status of the finances to December 31, 1926, and also to report or to give an approximate statement of the finances to date of March 31, 1927; or if impossible to that date, up to as late date as possible.

That such report include total of amounts invested in or loaned to projects, associations, companies, or individuals.

Also open accounts, naming such, with amounts where the amounts reach the sum of \$1,000.

Further, That a statement be reported in amounts borrowed, transferred, or used from special funds, and for what purposes so used.

That consideration of all matters involving the expenditure of large amounts be deferred until such report is in hand.

A motion to refer this resolution to the Order of Bishops for their report to this conference was made and seconded, put upon its passage, and adopted.

Elder R. S. Salyards presented another paper and moved its adoption, which motion was seconded.

Whereas, the amount of money required to build the Auditorium to a condition where it will be suitable for temporary occupation, also to complete and equip the building in its entirety, together with cost of annual maintenance is not known by the General Conference; and

Whereas, this information should be available to the people and their representatives before further work upon the building is undertaken;

Resolved, That the Order of Bishops and the Appropriations Committee be instructed to make necessary investigation and make report to this conference of the amounts or approximate amounts necessary to cover the items above named.

Moved this matter be laid on the table. Carried.

Elder R. S. Salyards obtained the floor and offered the following paper, and moved its adoption:

Whereas, it has been urged that the church should erect and provide for a medical school, and for the equipment of Graceland College as a four-year or university institution; also for the development of their building projects which would involve expenditure; and

Whereas, the church is involved heavily in debt and the number and resources of our people are limited, with much of unemployment and financial uncertainty among the peoples of the world, which is causing suffering and distress of many, and

Whereas, the Savior has admonished his people not to build without first counting the cost, and has also commanded the church through President Joseph Smith to the effect that debt should not be contracted, nor too large nor expensive buildings built at the outset (Doctrine and Covenants 127: 4);

"The Spirit saith further unto the church assembled: In order that the temporal affairs of the church may be successfully carried on, and the accumulated debt of the church in its respective departments where debts have accumulated may be properly made and in due time discharged, the church is instructed, both as members and as the body at large, to avoid the unnecessary building of houses of worship or places of entertainment or otherwise expending the tithes and offerings of the church in that which may not be essential unto the continued onward progress of the general work; and both in private and in public expenditure carry into active exercise the principle of sacrifice and the repression of unnecessary wants; and thus permit the accumulation of tithes and offerings in such amounts as may be adequate to properly discharge the existing indebtedness of the church as a body. And the Spirit counseleth the church in this regard.—Doctrine and Covenants 130: 7.

Resolved, That we obey the voice of the Lord in these matters, and that hereafter any building program be indorsed by the church with the statement of definite specifications as to size, cost, equipment, maintenance, and other information necessary for intelligent and considerate action by the General Conference.

Resolved further, That the church adopt the policy of getting out of debt, and in keeping from debt by its securing means before entering upon extensive building projects.

It was moved to adopt this resolution.

A motion was made that the resolution be placed upon the table, which motion carried.

A set of resolutions was offered by Elder George E. Harrington relating to the enforcement of the dry law known as the Eighteenth Amendment and the Volstead Act, as follows:

Resolved, That inasmuch as there is need of cooperation with the Government for the enforcement of the prohibition amendment to the Constitution by reason of the strenuous efforts being put forth by those seeking its modification and nullification who are issuing propaganda declaring the amendment to be a failure, and since the Anti-saloon League is making vigorous efforts to counteract its effects,

Be it resolved, That we the Reorganized Church of Jesus Christ of Latter Day Saints in conference assembled express our willingness to associate with them to maintain the value and benefit of the said amendment, and will assist them in their efforts for the enforcement of said law.

Bishop J. A. Becker at this moment was permitted by the choir to make a statement that the information asked for by the Salyards resolutions, and

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

Thoughts on Healing.—No. I

BY FRED GREGORY

GOD, THE GREAT PHYSICIAN

Healing has its place in the work of redemption. The practice of our Lord in the healing of "all manner of diseases" while he was upon earth teaching us the way of life and ministering to every human need, is sufficient sanction to give the divine method of healing a permanent place in the church militant. Having righteousness as its one unalterable base, faith healing takes its place among the loftiest and noblest doctrines of the church, but like other exalted teachings of our great Leader, the theory is retained in our belief, but almost, if not entirely, forgotten in practice.

Healing is not a freak, nor yet a miracle in the light of the Master's teaching. It is the result of a well-defined spiritual process that few have ever attained. It seems too difficult a problem for the masses because of their indifference, hence spiritual

even more, has been and is being compiled, and will be furnished the General Conference.

A motion of reference was presented and adopted, that the President of the conference be asked to appoint a committee to draft resolutions upon this question and report the same to this body. The motion of reference was adopted, and the chairman appointed as the committee, R. S. Salyards, Stephen Robinson, and George E. Harrington.

The following resolution was presented, coming from the Joint Council of the First Presidency, Quorum of Twelve, and Order of Bishops, as their action, and asking that the same be acted upon by the General Conference:

Resolved, That we look with favor upon a policy of partially commercializing our radio station if found necessary and approve the placing of K L D S on a stewardship basis, the details of said stewardship to be worked out by the First Presidency and Presiding Bishopric together with such others as they may need to complete such stewardship organization, keeping in mind the prime purposes of the church in building and operating the station.

It was moved that we adopt the report of the Joint Council.

General discussion of the matter was indulged.

It was moved to refer to the Presidency, Quorum of Twelve, and Presiding Bishopric. This motion prevailed.

healing has little prospect of ever becoming popular.

Disease (dis-ease), as the word implies, is inimical to health. Unquestionably it has its root in sin, and being destructive can not be of God. If disease had its origin in God, Christ would have encouraged its presence; but as is well known, he rebuked it and moreover removed it, remarking as he did so to the impotent man, "Behold, thou art made whole: sin no more lest a worse thing come upon thee."

Such action forbids a belief that God ever afflicted anyone; therefore, we justly conclude that any text of scripture so interpreted as to make God sponsor sickness, disease, or affliction, is incorrect and misleading. Such uses of scripture are on a par with texts erroneously interpreted and used by soul sleepers in denying consciousness after death; or similar to the practice of pedo-Baptists in their application of scripture as they endeavor to maintain infant sprinkling. We know of no instance where Jesus ever approved of disease, but we do see healing offered as a proof of his divinity, which logically makes disease its opposite. The approval of disease would necessitate the approval of sin, a concession we think no loyal follower of Christ would be willing to allow.

Not only did the Master spend much time in healing all manner of diseases, but in a very deliberate and positive manner he sent his ministry out among the people to "preach the gospel and heal the sick." In this he would have his procedure duplicated and perpetuated; and no doubt the apostles first chosen and sent out so understood, as the four gospels record their successes along both lines, i. e., preaching and healing. Broadening out in their work, we note the commission as found in Mark 16, where it is said they should go and preach the gospel to every creature. Accompanying this preaching, Jesus enumerated several signs which he declared should follow the believer. We note, "They shall lay hands on the sick, and they shall recover." Here again we have the idea that the practice of healing the sick should be continued indefinitely; hence it soon became a recognized procedure and an easy matter to establish the laying on of hands as a doctrine for the healing of the sick. Evidently there was to be no separation of preaching the gospel and the recovery of the sick, as at first demonstrated by Christ and duplicated to a lesser extent, perhaps, by the first apostles. Faith was the determining factor; great faith, great healing; little faith, little healing; no faith, no healing; and if little or no healing, what then? What could a lack of demonstration mean? Most certainly it would imply a dearth of spiritual power, if nothing worse.

In James 5: 13-15 we read: "Is any among you af-

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NEWS AND LETTERS

Marion, Illinois

The work in Marion is still progressing fairly well under existing conditions. We have had much inclement weather this winter and some serious illness in our branch. One little brother underwent a serious operation. But he is slowly improving through earnest prayers and the mighty hand of God, and we believe he will be healed.

On January 2 our former missionary, Elder J. W. Paxton, gave the Saints at Marion a very welcome assistance by coming to the church one night, not being expected by anyone there, and preaching to us. Brother Paxton stayed with us about a month, and everyone enjoyed his visit and the good sermons he preached from time to time while here.

On the night of March 14, Evangelist T. C. Kelley preached to us, taking for his text Matthew 23:37, beginning, "O Jerusalem, Jerusalem," and which is fair warning to the Saints of today that if we fail to adhere to the great plan of salvation laid down for us, we shall indeed have sorrow.

On the 16th our district missionary, R. L. Fulk, came down from Mount Vernon, Illinois, where he is making his headquarters, and stayed over Sunday, the 20th, preaching each night. His wise counsel to us was like unto that of Peter of old. We humbly trust in prayer if it be God's will that Brother and Sister Fulk will be returned to our district for the coming conference year, for we know the work of the Lord has prospered under his stay in this district. There have been a greater number of inventories filed and tithes paid than ever before in this branch, and we believe more in the entire district. We do not want to be greedy, but would be very thankful if we could be permitted two missionaries in this district, for it is large, and there are many country roads to travel which are poor highways, almost impassable at times.

The departmental work is doing nicely. Sunday school convenes each Sunday with good attendance, and the Religio and Department of Women meet each week. We have preaching Sunday at eleven in the morning and also in the evening; our prayer meeting Wednesday night is good.

On Saturday, March 19, the Department of Women gave a food sale up town, one of our worthy merchants, Mr. Charles Hay, donating a large window for our display, and the use of space and telephone service, which were very much appreciated. Our net proceeds amounted to twenty-seven dollars and fifty cents. This will be added to our fund for the benefit of the church. At the last meeting of this department, the sisters sent three dollars to Bishop A. Carmichael to be placed in the general fund of the Department of Women.

We pray for success, and that the Lord will bless all of his people in the various parts of the world, and we ask the prayers in faith that we may ever be humble and prayerful, always found doing the things pleasing to our heavenly Father; that when we are weighed in the balance, we will not be found wanting. Onward to the redemption of Zion. Let us all work together in our prayer.

Chatham, Ontario

March 28.—The meetings in our branch during the past month have been well attended, especially the Sunday school, which seems to draw the largest attendance of any of the meetings.

During the month Patriarch John Shields paid us a visit and remained with us over two Sundays. Elder J. W. Peterson also paid us a visit and preached one evening to us. Their visits were greatly enjoyed.

Miss Muriel Jones, eldest daughter of Branch President R. H. Jones, underwent an operation for appendicitis, and is now able to be out again at the services.

Miss Emily Babcock and Mr. William Bell were united in

the bonds of matrimony by our branch president on Saturday, March 5. Brother and Sister Bell are making their home in this city.

A baby son, Jack Edward, was born to Brother and Sister Ivan N. Pritchard on Thursday, March 10. Mother and baby are both doing fine.

A Saint Patrick's concert, sponsored by the Department of Women, was held March 17, and a good crowd was present. Sister Alex Shaw, the superintendent, presided over a varied program of vocal and musical numbers, with an appropriate talk on Saint Patrick included.

On Tuesday, March 22, a father and son banquet was held under the auspices of the Sunday school, and over seventy fathers and sons were present. The mayor of our city, Mr. A. L. Thompson, was present and delivered a fine address. A prize for the youngest son present was given, which went to Gordon Pritchard, the two-year-old son of Brother and Sister Vernard E. Pritchard. The prize for the oldest father went to Patriarch Arthur Leverton, of Bothwell, over eighty years of age, who was present with his son, Elder William Leverton. Patriarch Arthur Leverton has not devoted all his time to church work, being an ex-warden of the Kent County Council. His sons are following in their fathers footsteps, as William Leverton is reeve of Zone Township while another son is reeve of Orford Township. Among the guests at the banquet was Brother George Walker, an old pioneer Saint of this branch, who is a Crimean War veteran and over ninety years of age.

Plans are being made by the Sunday school to fittingly observe Easter and Mother's Day by special services.

Columbus, Ohio

March 29.—On March 6, sacrament was in charge of Bishop H. E. French and Elder G. H. Kirkendall. A beautiful spirit was present, and all felt edified.

The Oriole Girls were organized with Sister Leah Turvey as monitor, and the Blue Birds were organized with Mrs. Letha McMillin as guardian. They expect to have a good time this summer.

Tuesday evening, March 8, the priesthood held its monthly meeting, and all members of the priesthood were requested to be present.

Second Columbus Branch had its first death since 1923 when our aged sister, Mrs. Mary Williams, was called to her reward on March 7. She was seventy-eight years old and died in Saint Anthony's Hospital after several months' illness. She was a faithful member and will be missed by her many friends.

Thursday afternoon, March 10, the Department of Women met at the home of Sister French, 1000 Linwood Avenue, and a profitable time was had by all. We were glad to have with us Sister Edna Zieschang, of the First Branch.

Sister Ethel Shebonda, of Akron, spent the week-end with us.

Sister Hazel Gribben, branch chorister, was taken to White Cross Hospital for an operation for inward goiter. At this writing she is critically ill, but we are hopeful of her recovery.

On Tuesday evening, March 22, our branch put across a stunt which turned out to be perhaps one of the most colorful events in the history of the branch. For the past three years we have had a basketball team in the South Church Basketball League of this city, and each year, though not winning the championship, we have made a creditable showing, and have established a reputation for being clean, hard fighters. The fighting spirit of the boys has been helped during each season by a fine "turn out" of rooters from the church and good yelling led by the Temple Builders.

At the close of the present season, we extended an invitation to a complimentary chicken dinner to each of the teams against whom our boys had played, and as stated before, March 22 was the date of the dinner. The Washington Park Shelter House was selected as the place, and the time was

set for 6.30 p. m. Our Women's Department prepared the meal, and the Temple Builders decorated the tables, each table being decorated with the colors of the team that was to sit at that table. By 6.30 all was in readiness; and after thanks were returned by Brother Gard Kirkendall, the dinner was served by the Temple Builders, who were all in their uniforms—this adding quite a bit of color to the event. After serving, the Temple Builders sang two beautiful songs and received a "big hand."

The total number present was 82. This included 67 players from 13 churches (counting our own as one), 7 brethren of our branch, and 8 City Recreation Department men. After the dinner was over, several short speeches were given. Among the speakers were Brother French, Reverend Mr. Knipping, president of the Basket Ball League, two ex-presidents of the league, and several of the team captains. All those present were highly pleased, and we believe nothing but good can come from such an entertainment.

The speakers for this month were Bishop H. E. French, Elder G. H. Kirkendall, and Elder C. W. Clark. We had some very interesting and instructive sermons.

Fifty-two Years in the Church

By C. G. Gould

I have been reading the HERALD for the last forty years, and after enjoying so many testimonies from different ones, I thought I would write a few words concerning my experience in the church.

In 1875, while I was living at Clitherall, Minnesota, Apostle T. W. Smith came there and preached the gospel of the Reorganized Church of Jesus Christ of Latter Day Saints. I was a member of the Cutlerite Church, and a goodly number of the Cutlerites came into the Reorganized Church.

My wife was the first to give in her name for baptism at that place, and I was the next one. My father said, "You children may go ahead and be baptized if you want to. I have been baptized twice, and that's enough for me. I said, "Father, you mustn't set any stakes. T. W. Smith claims to be an apostle of Jesus Christ, and his church has all the officers, the same as Christ's church had." So when we went forth and were baptized, and had started home, father said, "Hold on, I am going with the children."

A short time after that he was ordained an elder in the church and was selected president of the branch when it was organized and was president as long as he lived, nearly twenty years. He was known all around as Father Gould. He always said he never gave up any truth he had learned in other churches, but he found still more truth in this church and found it more as the Bible teaches.

Many of the young married people were baptized, and the gifts of the gospel were poured out upon us. A few nights before Brother Smith left, a prayer meeting was held at our house. It lasted until ten o'clock. Sister T. W. Smith spoke in tongues and gave the interpretation to those present, and then turned and spoke to my brother Winfield. She told him his prayers had been answered, and many other things concerning his life. He arose and asked to be baptized that night. Brother Smith said he would attend to it right away. My brother's wife was prejudiced, and she left the house and went home alone. The rest of us went to the lake, and the baptism took place about half past ten at night.

Brother Smith said, "In the morning, about half past nine, come over to Father Gould's for the confirmation." We met at that time and persuaded Winfield's wife to come downstairs while he was confirmed. During the confirmation Brother Smith spoke in prophecy to him, saying his wife would come into the church.

It was eight and a half long years before she was willing to obey the gospel. Then she came to prayer meeting and said if we would forgive her and God would forgive her, she wanted to be baptized. And she was baptized and is still strong in the faith.

Other missionaries to Minnesota were Thomas Nutt, J. R. Lambert, I. N. Roberts, Swen Swenson, E. L. Kelley, Hiram L. Holt, Warren E. Peak, and J. C. Foss.

T. W. Smith talked to us about Zion, and some were anxious to go. My companion and I decided in 1878 to move to Missouri. We drove through with a yoke of oxen.

I will speak of one circumstance that happened on the road: In Shenandoah, Iowa, we stopped to visit my wife's cousin, Lyman Fisher. There we joined a company with a number of wagons, ox teams, and a drove of cattle. One day we came to a big marsh to cross. I was in the lead and inquired of a man about crossing. He told us to go right across, that there was no other way to go. Before we started, I looked across the prairie and saw a man coming on horseback, waving his hand. As I was ahead, he came to me and said, "You don't want to try to cross that marsh. If you do try, you'll never get out." He asked where I was going. I said, "To Stewartville, Missouri." He said, "I know a couple there—a preacher, T. W. Smith, and his wife." I said, "Why, I know him. He baptized me and my wife." He said, "He baptized me, too," and he jumped from his horse and came to shake hands with me. We were both so glad to talk about the church that we visited for half an hour and kept the whole caravan waiting, while they kept trying to keep the cattle from straying off. Some of the company asked me later if I was acquainted with that man. I said, "No, we never saw each other before, but we are both Latter Day Saints and we enjoyed visiting."

This man told us there was a good hard road around the marsh and it was only a half or three quarters of a mile farther than the road across, which was very dangerous. We felt sure the Lord had directed that man to come in time to help us.

When we reached Stewartville, I sold the yoke of steers and bought a team of horses. We lived there two years, but were in doubt about what was best to do, so as there was no bishop in Zion to write to for advice, I wrote to President Joseph Smith and told him my circumstances and asked his advice.

He wrote back that he was willing to advise me as best he could. He said that as I owned a farm in Minnesota, he would advise me to go back there and accumulate as much as I could honestly. Then, when I had enough to buy a home, it would be all right to turn my face Zionward.

We did just as he told us to, and it proved to be good counsel. When we left Stewartville and started north, one of my horses became sick and acted fairly wild with pain. He would rear up on his hind feet and paw the air. I unhitched and started back to find a veterinary. The sick horse reared again and finally dropped to the ground. I didn't know what to do. I had no money to buy another horse if this one died, and I didn't know what would become of us. Then I remembered we were commanded to pray over our flocks and herds, and this gave me faith to pray for my sick horse. I laid my hand on his head and asked the Lord to heal him, that we might continue our journey. And my prayer was answered. The horse got up and soon acted perfectly all right, and we went on our way rejoicing.

We went to Minnesota and lived eight years. I rented a big farm and saved enough for a home in Zion. Then we moved to Independence and bought a home near the Chicago and Alton depot. Land around the present location of the Stone Church was \$20 a front foot. Twelve years later we built on West Walnut Street, and later on Grand Avenue. We have had a home all the time and never have paid a cent of rent. We still think Brother Joseph gave good advice.

When I was ordained an elder I was told that I should have the gift of healing, and this promise has been fulfilled. I will tell of one circumstance where I was called to administer. A boy came to our door one night and said his mother wanted me to get another elder and come to administer to her, as she had been bitten on the arm by a rattlesnake. J. D. White and I went with the boy and found his mother, Mrs. John Inman, sr., with her arm swollen clear to her shoulder and all purple. We administered and then went out

and looked at the rattlesnake, which they had killed. It had six rattles. Before we left, we administered again. Sister Inman had refused to have a doctor and had faith the Lord would save her. The swelling went down gradually, and a few days later she came to see us, her arm still purple, but not swollen so much. The skin lay in wrinkles, and we could easily see where the snake had bitten into her arm. She got all right without a doctor's care.

In regard to the church papers, I advise everybody who can to take them. In the *Autumn Leaves* there are three pieces by J. J. Cornish that are worth the subscription price of *Autumn Leaves*.

Another thing all Saints should have to read is Joseph Smith's prophecy concerning the war. It is printed on sheets to be pasted in the Doctrine and Covenants. My wife's mother was present when that prophecy was given. She said Brother Joseph preached for five hours, and his face looked like marble. Mothers took their children out to feed them and returned for the meeting.

Two good books for Saints to read and give to their friends outside the church are *The Little Brown Cottage* and *The Call at Evening*.

Concerning the Auditorium, I go there two or three times a week and watch the workmen.

Apostle Budd held a series of meetings this winter for a week and preached to ten or twelve hundred, young and old. When John Sheehy raised his right hand and said "Sing! all sing!" it would have done you good to hear the music from those young people.

When we lived in Minnesota, all the recreation we had was preaching meetings and prayer meetings. I still think secret prayer and family prayer should be remembered every day in our homes.

And now that General Conference is coming, all should come praying that we may be able to perform the work before us. All should look forward to 1930.

Duluth, Minnesota

March 27.—We closed our last letter just before the district conference convened in Duluth. Conference opened with a social gathering in the evening of February 25. A short program was rendered, and an enjoyable time spent in the basement playing games. Ice cream was served.

In the absence of Elder Lester Whiting, Patriarch J. A. Gunsolley spoke on Saturday, February 26, at eleven in the morning on the subject, "The responsibility of members to priesthood," using a blackboard outline. First, organization necessary; second, no leadership without following; third, Christ the leader and commander; fourth, leadership through priesthood; fifth, mutual confidences; sixth, cooperation; seventh, responsibility of members, subdivided into: One, Toward branch officers. A, honor and respect (Doctrine and Covenants 125:14); B, hearken to counsel (Doctrine and Covenants 17:18, 117:11); C, attend services (Doctrine and Covenants 59:2); D, Sunday observance (Doctrine and Covenants 68:4); E, financial support; F, support in administration. Two, toward district officers: A, honor and respect (Doctrine and Covenants 125:14); B, authority of Melchisedec priesthood (104:4-7); Three, toward traveling ministry: A, honor and respect (Doctrine and Covenants 125:14); B, seek counsel (Doctrine and Covenants 120:4, 5); C, financial support (Doctrine and Covenants 83:16).

The conference business session was held at two, Saturday afternoon. Carroll Olson, of Saint Paul, was recommended to the office of elder through the district officers and Minneapolis Branch. The following delegates were chosen for General Conference: Wesley Elvin, Minneapolis, Minnesota; J. A. Gunsolley, Minneapolis; P. G. Schnuckle, Duluth; Robert Gunlock, missionary to Minnesota and North Dakota; Sister Leslie DeLapp, and Sister Charles Johnson, of Minneapolis. The district organization was more fully perfected with Elder Robert Gunlock as assistant superintendent of Sunday

school; Sister Carroll Olson, district librarian; Sister Ruth Walters, secretary and treasurer of Sunday school.

Elder George W. Day, of Bemidji, spoke in the evening of the 26th, using as a reading Joel 2:1-19.

While there was no special manifestation of the gifts of the gospel at the sacramental service at half past eight Sunday morning, the spirit of unity was present. Carroll Olson was ordained an elder under the hands of J. A. Gunsolley, patriarch, and Elder Ray Whiting, district president. Brother Olson comes to the church qualified for service, having studied for the task that lies before him, making preparation not only in learning, but by being obedient to the teaching of Christ.

Elder Olson spoke at eleven o'clock Sunday, reading Matthew 17:1-13. He likened the conference to a mount where we enjoy the blessings of God, but must again descend to the valley of human experience and face the great task that lies before us, strengthened by the experiences upon the mount.

District President Ray Whiting spoke at half past two in the afternoon, selecting as a scripture reading 1 Corinthians 3:8-23. His text was, "We are laborers together with God." He emphasized three distinct points *labor, together, God*. There is a great need of progress, as individuals, as groups, and as a church, for the voice of progress is the voice of God; and to the extent that we progress, to that extent we are of God. The need of giving all diligence was urged, and we were advised to "add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity, for if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."—2 Peter 1:5-8. We dedicate our church edifices to the service of God, and should also dedicate ourselves, not only the heart but our feet, hands, our possessions, our talents, our all.

On Sunday evening at eight o'clock, J. A. Gunsolley was the speaker, delivering an old-time gospel sermon as asked by a brother, the subject being "The Lord's table in contrast with man's table." Again he used a blackboard outline. He discoursed upon the things not accepted by the Christian world today, showing what man's table has to offer in comparison to the table of the Lord.

The conference being over, we came down off the mount to the valley below, and are striving to progress through the lessons learned. I would have liked to report sermons and table talks of all, but not always being in attendance I could not receive their outline or thoughts expressed.

A junior church has been established in the basement of the church each Sunday except sacrament Sunday at eleven o'clock. This is in charge of Brother Robert Zuelsdorf, priest, who is striving to bring to the young those things which will help them to a right conception of their duties to God.

A missionary service is held each week at the home of Saints, with some nonmembers attending. While we are not reaching great heights, we are happy that we are working in the service of the Lord, doing the work that comes to us, knowing that God's cause will prosper if we do our part.

On March 6, sacramental service was held under the influence of a unified spirit, and there was a general expression of desires to continue rendering service to God. P. G. Schnuckle spoke in the evening, using 1 John 3. Text, John 3:16, "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

W. C. Stauty was the speaker at eleven o'clock March 13, "Blessing men through men," being the theme. God has worked through all ages through the instrumentality of man to bless mankind, through the establishment of governments to free from bondage, bringing knowledge and light and truth to all who would stoop to listen even to the direction of man, to peopling the whole earth and carrying out the full redemption of mankind. A. C. Bundy was the evening speaker.

Elders Samuel Case and Robert Gunlock spent a few days at the home of Sister William Dennis, of Ashland, Wisconsin,

counseling and giving the manna from on high. Brother Robert Gunlock stopped over the week-end and spoke both morning and evening on March 20 to an attentive audience. On the 21st Brother Robert Gunlock and Sister Ruth Walters were surprised when upon entering the church they found a party had been planned for their benefit. A purse was presented to Brother Gunlock. Before this letter comes to print Brother Robert and Sister Ruth will be married. The ceremony is to be on April 4 at the home of Ruth's parents, Carlton, Minnesota. Caroline Bradden, daughter of Sister Julia Braddon, was married to Ole Moen, on March 26, P. G. Schnuckle, pastor, officiating.

On March 27, Elder Samuel Case occupied the pulpit at eleven o'clock, reading 1 John 4, and discussing the theme, "The gospel of love," showing plainly the need of loving our fellow men if we expect the outpouring of the love of God upon us. Pastor Schnuckle spoke in the evening, using John 10, and clearly showing that religion is life. He quoted James 1:27: "Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the vices of the world."

Our prayers go out to the church in conference assembly, praying that his divine Spirit may enlighten the minds of each of his believing children, that they may assemble in unity, in love, and in bonds of peace, that God may see fit to speak to them his will. Our faces are still Zionward, and we are hoping and praying that we can eradicate from our lives those things that may hinder progress, that Zion when it is fully established will be Zion to everyone.

Pontiac, Michigan

March 23.—Who hasn't heard the merry old chief announcing, "This is W. J. R., Pontiac, Michigan"? In fact, it would seem that Pontiac should be a household word throughout this great Nation, and other countries as well, especially among those who own a radio or drive an automobile. Pontiac is the home of the General Motors Truck Co., Wilson Foundry and Machine Company, makers of Willys-Overland and Willys-Knight motors, Pontiac unit of the Fisher Body Corporation, and the Oakland Motor Car Company, makers of the Oakland and the new Chief Pontiac Six, which during the year 1926 broke all existing records for first-year automobile production by over 100 per cent. Sixty thousand proud citizens of Pontiac pay homage to Big Chief Glancy and the Oakland Motor Car Company in recognition of this stupendous achievement. The General Motors Corporation is spending twelve million dollars in the new Pontiac plant and foundry and other equipment necessary to increase production and meet the demand of their sales organization. This incidentally means growth for Pontiac and employment for her citizens. The population has increased from 34,000 to 60,000 in the past seven years, and all things point to a continued increase.

With the growth of the city itself, the work of the church has been steadily progressive, and 1926 witnessed another stupendous achievement in Pontiac, which perhaps hasn't broken any record but maybe a few backs and pocketbooks, in the completion of the upper auditorium of our church building. The lot was purchased and the basement opened for services about the year 1917. This task was started by Big Chief Walter Bennett, assisted by such warriors as Otto Berndt, and wife, the Kenyon family, Wallace Winger, George McCaughan and wife, James Meade and wife, George McLeod and wife, the Davis boys, sons of Patriarch James Davis, the Whitehead brothers, Ellis and Carlyle, Edward Schell, Charles Bowen and family, and Richard Ragatz, and others unknown to the writer. During these nine years of physical and financial struggle, the Department of Women was unceasingly active, and it shares in the honor of this splendid accomplishment.

The writer, with many others who have come to the city in recent years though not here to help bear the early sacrifice

and effort, were happy to assist in the completion of the upper auditorium, and are happy now in the hope of making this new building a center from which shall go out an influence for good in this city and a place where God shall be ever present to guide his people Zionward. The building is centrally located at 19 Front Street, between Orchard Lake Avenue and Pike Street, and only two blocks west of the Main Street. This choice of location was made in obedience to the voice of the Spirit in revelation, instead of one in an out-of-the-way place, as was first contemplated. May God always give us the vision to see ahead that we may always be prepared to meet the demands of tomorrow. The building is of brick structure and one of which we may be justly proud. And often, as we worship there, we think of the sacrifice that has made it all possible, and there is impressed that great truth that back of everything that is beautiful, good, and worth while lie noble sacrifice and generous service.

Elder M. J. Crowley, counselor to the district president, and formerly of Toronto, Ontario, is president of the branch, assisted by Ellis Whitehead, superintendent of the Sunday school; Noble H. Kelly, superintendent of the Department of Recreation and Expression; Missionary H. A. Koehler, in charge of Music; and Sister J. J. Jewell, in charge of the Department of Women. The branch presidency and superintendents of departments form a program committee and arrange for each month's program in advance. Then we have our financial and visiting committees and other officers, all of which make for organized effort. Our district missionary, H. A. Koehler, and Mrs. Koehler make their home here and have spent considerable of their time endeavoring to help the work onward. The Sunday School Department is well organized under the able leadership of Elder Ellis Whitehead. Four of the teachers in this department have life teacher's certificates. The Department of Recreation and Expression, assisted by the women of the branch, puts on a "big feed" and program once each month. In January we had an oyster stew; in February, a Valentine supper; and in March, a Saint Patrick's supper. In our program work, we have been ably assisted by Brother George McCaughan and family, who have delighted us with their quartet numbers, and especially Sister Pauline McCaughan, who generously gives of her musical talent to the church. The Schaar sisters, daughters of Brother V. D. Schaar, of Orion, our district superintendent of the Sunday School Department, assisted us with our program in January. We were very glad to have them with us and to listen to their splendid entertainment.

Among the new arrivals in the city, we are glad to welcome Sister Hattie Schreur, a daughter of Bishop Schreur of Northern Michigan. She is teaching in one of our city schools.

With another General Conference drawing near, our thoughts turn towards Zion with the hope that this conference will mark another year of progress throughout the church. In Pontiac we hope to hold the torch of truth high and make our contribution to the realization of God's kingdom on earth.

NOBLE H. KELLY.

Decatur, Illinois

March 29.—You will notice from the record I send that we have not been idle in our small branch, but this report does not include all our activities.

Just one year ago this branch was organized, with only ten or twelve members. Since that time we have built a nice little church, and with the help of some of our good missionaries we have increased our little flock to about four or five times that number.

I know everyone is up and doing.

Our Sunday school has an enrollment of about sixty, and we are hoping to keep this growing.

We are proud to let the Saints know that Decatur is on the map now, and we are glad to notice the interest taken in all the branches.

We have just fairly begun our Religio work, but there is a fine interest. The Ladies' Aid is doing some wonderful

work. Then there is the fine work of our young people and juniors on Sunday evening.

Many of our books are being bought by the new members. They seem to want to know more and more of the good things in store for them.

We do not want to forget our branch president, Brother O. C. Johnson; he is a very faithful worker indeed.

We will be glad to see some one of God's servants come among us again and take some of our good brethren down into the water for the cleansing.

I love to share the associations of the Saints. We meet three or four times a week, and all our services are very helpful.

We want and we need the prayers of the entire church in order that we might help pay the price of building Zion.

Topeka, Kansas

March 28.—On the evening of February 21 Apostle D. T. Williams stopped off and remained with us until Thursday. And if my pen can express the sentiment of Saints and friends, it was that out of the experiences of the sacred word delivered behind the desk, and visits among the Saints, there was mutual benefit. And for our encouragement on Monday evening he used Paul as an example, "I press toward the mark of the prize of the high calling in Christ Jesus." He was a man with a name, a man with a goal; he was not going in a haphazard way; so must we make our response to God with efficiency, giving of our strength and talent without reservations, unreservedly, unlimitedly.

The Department of Women rendered an appropriate anniversary program in honor of George Washington's Birthday, on Tuesday, February 22. The amount collected from the small charge on the pie and ice cream served was turned over to their building fund. Much credit was due the committee for program, and decoration in the national colors. They were especially favored with several numbers by Brother Williams. Then on Wednesday evening we heard another excellent sermon, after which the audience lingered and reluctantly said good-by.

On February 27 the services of the day were in charge of the young people's class of the Sunday school. Elder James Baillie, of Scranton, Kansas, was secured as speaker for the day. The Scripture character used was Daniel, and his faithfulness in keeping the commandments at the morning and evening hour was stressed. As a father to the branch, he spoke to the young people, and they are to be congratulated in their thoughtfulness and reverence toward their aged brother. Elder C. H. Smith is in charge of this class.

Sacramental service on March 6 was in charge of B. F. Deller. District President Dave Little was present and assisted. District Missionary C. E. Harpe came in just after the commencement of the service and rendered assistance. And in the language of the poet there came

"... to soul and sense
The feeling which is evidence
That very near about us lies,
The veil of spiritual mysteries—
The sphere of supernatural powers
Infringes on this world of ours."

And it may be truly said that the soul touched by the Spirit's presence on this occasion was evidence that God does recognize his children with his Spirit.

Brother Harpe preached in the evening to a good-sized audience. During the week he preached at the homes of the Saints in North Topeka, some nonmembers attending, and the meetings were continued another two weeks. At the beginning he asked that religious tradition be laid aside, and that we find the law by which we are to be judged in the day of judgment. If our work is in harmony with the teachings of Christ, well and good. The unchangeability of God's

law was stressed, and his love for his children in all ages. For God hath created all nations of one blood and hath determined the time and bounds of their habitation. Have men in the past lived in vain? If so, what is the use of service? But we read that men have found him in the past. Brother Harpe spoke of the time when Christ was born, and while he was on earth people walked and talked with him. If there is no means by which we may know him, why then does he ask us to serve him? Man must know that God still reigns on high; that he has created man with the eternal element. We do not have to take the divine message on faith alone, for we have evidence of God in the past and present. We assure our readers that the truths concerning God and his revelation through the gospel were portrayed in such a way that they were easily understood by all, and that Brother Harpe never makes any apologies for preaching the gospel.

The assistance rendered by F. O. Kelley in the way of transportation to different points and homes of the Saints was much appreciated.

Then Sister Kelley, out of the thoughtfulness of her heart, arranged a little surprise at their home on March 12. Each guest brought a handkerchief, tie, socks, or some little thing that a missionary needs. Light refreshments were served. Then on the 21st, a social was held at the church, where all could get better acquainted. A short program was rendered and was in charge of Leonard Pitsenberger, chairman of the social committee. Just before refreshments of ice cream and cake were served, a cake, baked by Sister Emma Happe, and decorated with a harp design on the top, was presented to Brother Harpe by Leonard as a token of appreciation for his efforts while in Topeka. This social was under the auspices of the Department of Recreation and Expression, which we are glad to report is growing under Brother Clayton Crooker's leadership.

On March 20 James Welch, of Henryetta, Oklahoma, and Irma Hyde, daughter of Brother and Sister Hyde, of North Topeka, were baptized at the Y. M. C. A. by Brother Harpe. They were confirmed at the evening preaching service, Brother Welch by C. E. Harpe and B. F. Deller; Sister Irma, by A. P. Crooker and C. H. Smith.

Mrs. William F. Sergeant, of Council Bluffs, Iowa, has been a regular attendant at our meetings the last week, her husband having undergone an operation at the S. B. A. Hospital of Topeka.

Brother A. P. Crooker occupied the stand and preached on post mortem repentance (repentance after death) March 28. The theme was supported by scriptural texts and section 76 of the Doctrine and Covenants. In the evening the sermon was by C. E. Harpe, who spoke to a large audience. He occupied the pulpit at Scranton, Kansas, in the forenoon.

We appreciate the help that has been given us in the music by Mr. and Mrs. C. A. Hooper and their hospitality in opening their home for a preaching service during the missionary meetings; also that of Mr. and Mrs. U. V. Robbins, of North Topeka.

News From the Branch at Miami, Oklahoma

COMMERCE, OKLAHOMA, March 22.—I do not believe I have ever seen a letter in the church papers from the Miami (Oklahoma) Branch. Perhaps a few lines from this place might be welcomed by some who are acquainted here. We are moving forward, not by leaps and bounds, but gradually, watching our step as we go.

Brother Higdon, district president, just closed a successful meeting here March 20. He was here one week, and his subject for the week was Zion. The Spirit was with him, and there were some nonmembers out to hear him. Since Brother Higdon's departure, we have heard comments from these nonmembers which lead us to believe they enjoyed his sermons.

The Religio is moving forward, with Brother Ben Bassett at the head of that department, and he is a faithful and

zealous worker. Brother B. F. Keyser is Sunday school superintendent and has some willing workers to assist him. They are moving along quite well. Sister Herrell is at the head of the Department of Women, and I must say she is a patient and faithful worker.

We have a membership of sixty-seven and an average attendance of about forty, so I think we are doing pretty well. But we hope to improve and make a better showing by the next time you hear from us.

ALVIN SMITH.

The Saints of Oelwein

OELWEIN, IOWA.—Things have been well with us in our small city and especially in the Latter Day Saint Branch here.

We have had no outside visitors this month, but we try to keep informed about the activities in our neighboring branches.

Elder Guy Haynes, of Waterloo, deserves especial mention, for he is a most spiritual man, and in spite of poor health has ever let his light shine. At one time, early in the winter, his life was almost despaired of, but through faith and administration and prayers he seems on the road to recovery. I have heard him preach very spiritual sermons, and it seemed as if his frail body could hardly contain his soul. He wields a strong influence, although very unassuming.

Patriarch Ammon White was an influence for good in all communities. He did not need to be self-assertive, but one always felt and knew the Spirit was with him.

We wish also to speak of a gifted woman in Waterloo, Sister Ivy Fisher, who writes, or conducts, the natural history page of *Stepping Stones*. We read with interest her latest stories under the heading, "Rodents of Iowa."

There are some of our own members I would especially like to remember. Our pastor's wife, Sister Ruby McFarlane, is a most earnest worker, and in spite of illness among the children in her home has attended our church meetings with great regularity and always takes an active part in prayer and sacramental meeting.

Sister Nellie Weston, a homekeeper, famed for neatness, as her home is always spick and span, is a regular attendant at church and an excellent hand in sickness. She is greatly loved, and reminds me of Nathaniel, of whom the Master said, "One in whom there is no guile." Nellie has a good word for everybody, even those that use her ill. A number of us say, "If I am ill, I would as soon have Nellie as a trained nurse."

We still have the Spirit with us in our Wednesday evening prayer meeting. Two weeks ago our pastor spoke of something he had learned in his reading, about the garden of our lives; how we have to cultivate the good seeds and keep down the weeds.

Brother Hodges is our oldest, or next oldest, member, and in spite of his advanced age and living a good way from the church, attends every meeting and takes an active part. He is past seventy, but walks to and from meetings, although he is somewhat afflicted and carries a cane. He is our best Bible scholar, also knows the Book of Mormon better than any younger member. His prayers are earnest and seem to come from the depth of his soul.

We feel that there is a real feast for our minds when the *HERALD* and *Ensign* arrive, and they are read from cover to cover, and all the good and spiritual things are greatly enjoyed. In the *HERALD* the sketches from the pen of our noble President, Fred M. Smith, are an insight into the character of the mind that helps to control our wonderful church, with its many gifts and blessings, and our prayers rise daily that he may have health and strength to carry on this great work, this marvelous work and a wonder, as one writer has called it. We hope we may receive prophecies from our noble leader for many years to come. We have also been especially entertained reading those letters written from Maine, having heard that the scenery along the coast was wild and rugged. But his description makes them wonderful views and causes one to wish to visit there.

Our study class of the Doctrine and Covenants was started by two or three members who wished to know more about church government. The teacher has given this study her careful attention, praying for help and guidance that she may have the Spirit to assist her; and the lessons seem to be a success.

We also notice in the latest issue of the *HERALD* of another branch having a Doctrine and Covenants class. We notice mention made of a member in the West Pullman Branch who has reached eighty-one years of age and even through trials and troubles has always lived a good and blameless life. The branch honored her with especial attention, flowers, and a poem, a few lines of which describe her disposition:

"But because of her nature, she never complained,
Burdening others with her disappointments,
But was cheerful and brave through trials and strains
And willingly served some one other."

Our attention was drawn to the long and interesting letter written by Superintendent Woodstock. We know that people are especially favored who can hear his wonderful talks. We heard him at Maquoketa two years ago, and every talk held his listeners spellbound.

Long Beach, California

It has been several months since we have written the *HERALD*, but we are glad to report that during the interim the branch has progressed. All services are well attended. We are reminded here of a clipping that we saw in our pastor's scrapbook not long since, which read something like this: "The attendance at the Sunday morning service designates the popularity of the church in the community; the evening service, the popularity of the minister; and the Wednesday evening prayer service, the popularity of Jesus Christ." If that be true, then Jesus Christ is very popular in our little branch. Last quarter we had an average attendance of thirty-five, and we hope to do better this quarter.

We have recently lost some faithful workers, the John Scannell and Earl Slick families having transferred their membership to the Watts Mission. We regret to lose these Saints from our ranks, but we know they are doing a good work in Watts.

In response to the call of President Smith to rally our musical forces, the choir under the leadership of Sister Arthur Haus, has organized, purchased new books, and is meeting each week for practice. By cooperating with the Sunday school superintendent they have succeeded in eliminating the noise which is so prevalent in small branches, during the intermission between the two services. At the close of the Sunday school, the choir and those in charge quietly take their places as the Sunday school scholars march out, all others remaining seated. Our accomplished pianist, Sister Marjorie Lacey, is always at her post; and as the last scholar passes out, the sweet strains of the prelude serve to get our hearts and minds in tune with the service. We do not discourage visiting at the proper time, and at the close of the service all are urged by the pastor to welcome any stranger who may be within our gates.

The interest of the entire branch is centered upon our orchestra. As President Smith has had visions of the Auditorium Orchestra, so has our little branch dreamed of the time when we could talk of "our" orchestra. This group is being directed by Brother and Sister Robert Lacey, both of whom are talented violinists. This young couple have recently moved to Santa Ana, but they are meeting with the orchestra once a week for rehearsal.

As usual our Department of Women is very active. The members recently held a noon luncheon, having as their guests Brother and Sister Roy Burton. Sister Burton is district superintendent of the Department of Women, and both she and Brother Burton gave instructive talks along the line of the women's work.

We have been very fortunate of late in having a number

of the brethren from Zion with us. We greatly appreciate the sermons of these brethren. Among those who have occupied our pulpit of late are President Elbert A. Smith, Apostle J. A. Gillen, J. A. Tanner, and R. V. Hopkins.

Doctor A. W. Teel, church physician, recently addressed the women of the branch on the sex question. Again, on March 27, he gave the Saints much valuable information on the narcotic question.

Combining business with pleasure, the Temple Builders held a box social and valentine party at the home of their leader, Sister Enid Moran, on February 12. There was a goodly number present in spite of the downpour of rain. The men were obliged to buy their supper, resulting in a neat sum for the mortgage fund.

We welcome the Liebold family, of Montana, into our branch. This young couple is entering into the different activities with a zeal that is worthy of commendation. Brother and Sister Jesse Johnson have recently moved back to Long Beach from Burbank, and we are hoping we will keep them this time, as they are very efficient workers.

The Twin Cities

The month of March has been eventful in several lines of activity. Cottage missionary meetings, which have been held quite regularly during the winter, bore fruit in eleven baptisms on Sunday, the 20th. A special baptismal and confirmation service was held in the afternoon, and all rejoiced because of this addition to God's kingdom. These meetings in North-east Minneapolis are to be continued, as considerable interest is being shown on the part of the new Saints and their friends.

Group prayer meetings on Wednesday evening have been again started in the southern part of the city, and they are being well supported, even though the number of families in this section is small. During the General Conference, however, since so many of the priesthood will be away, union prayer meetings will be held at the church.

The Alpha Nu Omega Society put on a hard times party on Saint Patrick's Day, and a very good crowd of young people attended. The prize for the most disreputable and "hard-time-looking" outfit went to Everett Taylor. Everyone had a most enjoyable time.

The Taylor brothers, Everett and Floyd, who have been in the city since November in attendance at Dunwoody Institute, have left again and gone back to the farm to work during the summer and save enough for another year of study and training. The Minneapolis Branch misses them very much, for they were very faithful in attending the meetings and were liked by all.

The quarterly business meeting was held Monday evening, the 28th, and several items of important business were transacted. One of these was the discussion and approval of the branch budget for the year, 1927. Brother Ray Whiting's appointment of Elder Carroll Olson as associate pastor was also approved by the branch. Sister Violet Conway was elected to the office of historian and authorized to write up the history of the Minneapolis Branch from the beginning of the work in the city. Reports from various members of the priesthood showed that more home visiting had been done in the first three months of this year than in six months last year.

April 3 was set aside as a preconference rally day, and several Saints on their way to General Conference from North Dakota and outlying parts of Minnesota were present, as well as other visitors. The sacramental service in the morning was characterized by a good attendance and participation by a large number. In half an hour, about twenty fervent testimonies were given, expressing the gratefulness of the Saints for being privileged to be in the church, and relating many experiences that were comforting and helpful to all. In the afternoon, a so-called "experience" meeting was held, in which eight or ten were asked to give short talks on the theme, "Why I am a Latter Day Saint." A

goodly number was present, and the service was much enjoyed. In the evening, Elder William Sparling, formerly pastor in Minneapolis, preached, giving an excellent discourse; those who were members of his congregation, as well as others, were glad to hear his words of wise counsel and to know he is still enthusiastically upholding this latter-day work.

On April 4 Brother Whiting was absent from the branch on a short trip to Carlton, Minnesota, where he joined in wedlock two young people well known to the church, Ruth Walters, a graduate of Independence Sanitarium, and Robert Gunlock, missionary for Minnesota and North Dakota. They passed through the Twin Cities the next day on their way to General Conference. The Saints here wish them the greatest possible happiness.

Another bride and groom are spending their honeymoon in Independence also, and Brother Whiting was the responsible authority in joining them together. The ceremony took place in Minneapolis on March 30. The bride was formerly Sister Lois Harris, instructor in the Department of Women and leader of the Temple Builders, and the groom is Mr. Fred A. Olson of Saint Paul. A shower was given in honor of the bride at the home of Sister Conway on the night of the 26th.

Several other important workers from the Minneapolis Branch will be in attendance at General Conference, so things will seem quite lonesome here. Those planning to go include: Brother and Sister Ray Whiting and daughter, Brother and Sister Leslie DeLapp, Brother and Sister Charles Johnson and family, Brother and Sister Hollingsworth and son Lloyd, Brother Charles Newton, and Brother Wesley Elvin.

San Jose Branch

The Saints of the San Jose Branch are still on the up grade and moving forward, and a friendly working spirit seems to pervade the whole branch; attendance and interest seem to be on the increase. The sick and afflicted ones are improving, though some are still confined to their beds.

On March 6 the Saints enjoyed another good sacramental service. There was a goodly number at the meeting, including some nonmembers who have never attended any of our meetings before. Their children, however, are attending the Sunday school. They said they enjoyed the meeting.

Brother Roy Weldon, a young priest of the Oakland Branch, was the speaker here on Sunday, March 13, and gave us a very good sermon. We notice that the most of our young preachers have caught the "vision" and seem to be deeply imbued with the spirit of stewardship. And why not? The times are propitious for this part of the gospel work.

Sunday, March 20, was rally day, and a very enjoyable day was spent by all in attendance. Elder G. P. Levitt, our district president, was with us, encouraging us all with his cheerful countenance. The services of the day began with a session of the Sunday school, with its song service, class work, and program entertainment.

There were one hundred four in attendance at this service, which gave encouragement to those in charge of the Sunday school work.

Elder G. P. Levitt was the speaker at the eleven o'clock hour, and gave a sermon that was uplifting and inspiring, and much appreciated by the congregation. There were about thirty visitors from different branches, and scattered members.

Provision was made for a free lunch in the basement of the church, where between seventy-five and one hundred people ate to the full.

At 2.30 p. m. a symposium was held in which Elders Guy P. Levitt, J. P. Carmichael, L. B. Shippy, and Doctor A. R. Lawn were the speakers; and much timely and profitable instruction was given.

At six o'clock in the evening, a session of the Department of Recreation and Expression was held, after which Brother

Levitt preached the closing discourse. Brother Levitt remained over Monday and, with Brother C. W. Hawkins, visited the reunion grounds at Irvington and then returned to San Jose and held a priesthood meeting in the evening, at which time he gave some very good and timely instruction to the priesthood.

On Sunday, March 27, the pastor, Robert Cowden, was the speaker at the eleven o'clock hour, and the branch deacon, Hale F. Hawkins, was the speaker in the evening.

Brother Cowden believes that stewardships is a part of the everlasting gospel, and he is everlastingly telling the people so, too; Brother Hale, the deacon, is everlastingly backing him up in it.

On Wednesday evening, March 30, Elder B. R. Gilbert and Priest H. V. Bates were in charge of the prayer meeting. The theme for thought and discussion was: "What evidence have I that the church I am in is the church of God?" This proved to be an uplifting and cheering theme. The spirit of testimony was present, and the time allotted for the meeting was too short.

Madison, Wisconsin

April 2.—The March sacramental service was very well attended, and a good spirit prevailed. Many beautiful testimonies were given.

Brother Leonard Houghton has spent the month at home, not feeling well and also resting up for conference.

On Friday evening, March 4, twenty-one young people gathered at the home of Brother and Sister Floyd Carpenter to help their daughter Cleo celebrate her twenty-first birthday. Bunco was the game of the evening by popular vote, so tables were prepared, and the game progressed nicely from all viewpoints. After this had become rather dull, other games were quickly supplied. At eleven o'clock lunch was served. A beautiful birthday cake was prepared by Cleo's mother and Sister Clark. After lunch, "quest" was played, and many humorous situations arose. At twelve the party broke up, and laughter and merrymaking ceased. The evening was a success in every way. Association such as this brings the youth closer together and into a more brotherly atmosphere.

On March 8 the funeral of Brother Donald Ott, of Racine, formerly of Madison, was held. He was the grandson of Brother and Sister Stevens, of Madison. His death was caused by an automobile accident. It was sad to think of a young man not quite eighteen years of age, plucked from this earthly life. He was a promising young man, one loved by all who knew him. There are many things we can not understand in this life, but we must submit to the will of God. "The Lord knows why, and that's enough." Brother L. Houghton preached the funeral sermon, his text being "There is no night there." Brother J. A. Dare, of Rockford, offered the prayer. There was a beautiful display of flowers. Sisters Sylvia Dennis and Walker sang, "Jesus my shepherd," and "Land immortal."

On March 13 Brother W. L. Hartnell, pastor of the Beloit Branch, visited Madison Saints and preached at the eleven o'clock hour to a full house. He enjoyed good liberty, and his sermon was greatly appreciated. The central theme concerned the endeavor of man to separate the physical from the spiritual, thereby causing unrest and dissatisfaction. In living the gospel, there comes the joy which nothing else can give. God should be a partner with us in our activities of life. An invitation was extended to Brother Hartnell to come again.

Brother Houghton was the speaker in the evening, using for the basis of his discourse, "We are all laborers together with God."

The Department of Women recently purchased a new carpet for the rostrum of the church, also runners for the aisles and across the front of the church.

On March 20 Brother Houghton preached a very forceful sermon on "Building Zion," putting stress on the fact that all

are Zion builders in whichever department of church work they may labor. There is something for all of us to do. It is not by size or position that we win; it is by being the best of whatever we are.

On Sunday morning preceding the preaching service, Brother Woodstock read the article on meditation at the beginning of services, by Brother F. M. Smith, published in the HERALD, and while the organ was playing the voluntary, asked the Saints to heed the instruction of our President.

Brother Houghton occupied the pulpit most of the Sundays while he was at home, delivering some very good, practical sermons on Christian character, building Zion, financial law, and the blessings that come from obedience to the law.

One Sunday of the month Brother Clark was at Janesville, where the Saints of Janesville and Evansville held an all-day service. Brother Clark preached morning and afternoon. Another Sunday he was at Evansville, where another all-day meeting was held, and preached there.

On the night of April 1 a humorous program was given by the Department of Recreation and Expression, which consisted of performances by Brothers Charles Clark senior and junior, solos, quartets, humorous readings, and an April fool quartet. A mock Irish wedding was had, the cast of characters being: clergyman, Leda Colbert; ring-bearer, Hazel Richardson; bride, Sylvia Dennis; groom, Nora Root; bride's father, Minnie Carpenter; bride's mother, Ethel Richardson; sob sister, Sister Houghton; bride's married daughter with baby, Minnie Rounds; the doctor, Sister Duncan. After the wedding, a supper was served, which consisted of Mulligan stew, buns, and wedding cake. A merry good time was had, and the program was a scream all the way through.

The members of the Department of Recreation and Expression who put on the musical program last month are going to Beloit April 10 and put on the program there in the evening.

As General Conference convenes, our prayer is that the Spirit of Christ may direct and aid in every way, that much may be accomplished, and that it may be one of the best conferences ever had because of the humility of the members. Our prayers are that the church will go forward under the influence of the Spirit of God.

Central Chicago Branch

Sixty-Sixth and Honore Streets

The union sacramental service held at Central Chicago Branch on last Sunday was indeed a wonderful service, strengthening those present and reaching out its influence to those not privileged to be there. The spirit of prophecy was present in power, admonishing the Saints to be faithful in all things, including tithes and offerings, and calling Brother Cochran to the office of elder.

The Sunday school institute was a success socially and otherwise. Notebooks and handwork of the various classes were on display. Talks were made by the teachers, a substitute for each class being chosen and introduced. A pleasing program was rendered and an enjoyable lunch served.

Twenty-four of our members will next Sunday receive a gold button for being present on time the past year, ending last Sunday. Illness was a legitimate excuse for absence, and two Sundays were allowed for vacation trips. Our energetic superintendent has now started a contest of classes, attendance and new pupils being the points of consideration.

A new home has been established in our midst by the marriage of Brother Richard Keir and Sister Faye Bell. Brother Richard is president of the Department of Recreation and Expression, and Sister Faye has been pianist of the branch for a long period of time. We wish for them success and feel that we may count on them as active workers.

Among the many recent visitors of our branch was Bishop Berger, of Canada, who preached a splendid sermon for us.

So many good things come to Central Chicago Branch that we can not mention them all, but we are indeed thankful for the increasing spiritual blessings which are ours.

Independence

The Auditorium

Since the opening of General Conference, on the morning of April 6, the Auditorium has been the scene of much activity. Each morning at nine o'clock a prayer service is held in charge of the First Presidency, at eleven there is preaching, and conference business session convenes at two in the afternoon. Again in the evening there are one or two meetings. At every hour there is the hurry of feet as people come and go, but the peak of interest thus far was reached in the Sunday services.

Sunday at the Auditorium was begun with a meeting of prayer at eight o'clock. This meeting was general; everyone was made to feel welcome, and a good attendance was had. Those who came at this hour braved a threatening sky, but half way through the service, the sun came out, the clouds cleared away, and the day was well commenced. Presiding over this meeting were Presidents F. M. and E. A. Smith. This gathering was a joy to the souls of many, and not a moment of time was wasted. Prayers for the sick were heard, and each Saint was eager to occupy. The officers in charge encouraged brevity of testimony, and in twenty-five minutes more than thirty testimonies were had.

For Sunday school, the senior and adult departments of the Stone Church found their way to the Auditorium and were helped in finding their usual classes by means of placards bearing the number of the class and the name of its teacher. These placards were made and generously donated by Brother Paul May, son of J. Charles May. Conference visitors were given the opportunity to choose between special classes taught by Cyril E. Wight, of Kansas City; James A. Thomas, of Tulsa; O. A. McDowell, of Flint, Michigan; Mrs. Lydia Wight, of Lamoni; Thomas S. Williams, of Detroit, and James E. Bishop, of Steubenville, Ohio.

The combined Stone Church and Walnut Park Orchestras, led by Bishop R. T. Cooper, furnished music for this meeting, playing several much-appreciated selections.

General Sunday School Superintendent C. B. Woodstock, C. B. Hartshorn, superintendent of the Stone Church Sunday school, and Mary Curtis Cochrane, associate superintendent of the Stone Church Sunday school conducted the meeting.

The opening song, sung by the mighty chorus of those assembled, was "Onward, Christian soldiers," led by Miss Marcine Smith, and it was an awe-inspiring occasion to hear the multitude join with Brother Woodstock in saying the Lord's prayer.

Closely following the dismissal prayer of the Sunday school, came the opening of the eleven o'clock service. By that hour every chair in the building was occupied, and many were standing. "Great and marvelous are thy works," was sung by the congregation, the orchestra accompanying; and Bishop M. H. Siegfried offered the invocation. Bishop J. A. Becker was in charge of the meeting, and announced the anthem "Send out thy light," sung by the Messiah Choir, directed by Brother Paul N. Craig. Then Mrs. Blanche Allen Needham, of Canada, sang a beautiful soprano solo.

At this juncture all were given the opportunity to contribute to the extra expense of temporary equipment in the Auditorium for the accommodation of General Conference.

As the speaker of the hour, Bishop Albert Carmichael took for his text, "And Peter followed afar off," asking the question: Is latter-day Israel following afar off? "We have come here from every point of the compass for the weal of humanity," he stated. "Are we following the Master afar off? No matter what success we have made in the past hundred years, in the past decade, in the past year, relatively speaking we are following Christ afar off." There is a long, long trail we must travel before we can do more than follow afar off, but that fact should not keep us from starting on this trail with the conviction, born of the assurance of God's Spirit, that we shall win.

God has commanded his people to come out from and be

not of the world, for he knows that as long as we are of the world we will feel, think, and do as the world. Today the world is racked between modernism and fundamentalism. In the church we have men who lean to one belief or the other, but there is safety in the golden mean. Foreseeing our needs, God has given us certain fundamentals upon which to stand, but on this rock of ages, our fundamentals, we have the province to progress, to climb back to God. In order to progress, we must know where we are; we must have a definite idea of the thing we wish to attain, and a clear-cut idea of how we are going to do it.

"And Peter followed afar off." Is latter-day Israel still hesitating? Have we caught a glimpse of the glorious things God has in store for us? Are we ready to use the best of our manhood to build?

Then, clearly and briefly, the speaker proceeded to refute the claim often made that the Bible is unscientific, showing that it is the most, the only scientific thing, in the universe. In it God gives the solution of our modern economic, political, social, and religious problems in the terse commandments: "By the sweat of thy face shalt thou eat bread" and "subdue the earth." It is our great task to assemble the fragmentary truths of the earth and, with divine aid, make out of them the whole truth, which will make us free. We must subdue the earth and, though now we follow afar off, come out of the wilderness of misunderstanding, the desert of fear, onto higher ground, to establish Zion.

As had been requested, when the service was over the congregation climbed up the inclines to the Auditorium slab, or main floor. There they were joined by those who had attended the service at the Stone Church, and all had their picture taken by Brother C. Ed. Miller and Vance Eastwood of the Graphic Arts Bureau. It was an inspiring sight to see this magnificent assemblage of Saints, and all will be anxious to see their pictures at the picture program presented by the Graphic Arts Bureau next Saturday evening.

Apostle J. F. Curtis preached in the Auditorium at three o'clock in the afternoon, and a large crowd is reported to have been present.

An attractive feature of entertainment at the Auditorium Sunday evening, beginning at half past seven, was the exercise by five hundred representatives of the Temple Builder, Oriole, and Blue Bird organizations in Independence and Kansas City. The girls, all in dainty white uniforms, marched in from both entrances to the back of the auditorium, and down the center aisle. The Temple Builders, with President F. M. McDowell, General Superintendent of the Department of Women Blanche Edwards, Mrs. C. B. Woodstock, supervisor of young women, and Elder T. S. Williams, were seated on the rostrum. The Orioles occupied two sections of the elevated seats on the west side, and the Blue Birds two sections on the east. Each girl organization sang its song, Miss Ada Fallon, of Walnut Park, directing, and Miss Delta Nace, also of Walnut Park, at the piano. The opening song was "Zion's girls," accompanied by combined orchestras, and prayer was by Elder Williams. Together the girls and the congregation sang "Zion builders, carry on," and Miss Edwards expressed appreciation to the girls and those who had assisted them in presenting this program, before introducing Brother McDowell, the evening speaker.

Taking his texts from scripture quoted in the Oriole manual: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things," and from the first verse of the song, "I would be true," Brother McDowell talked to the girls, urging them to be true, pure, brave. Without mincing words, he told the girls what is expected of Zion's girls, how much the future of the church depends upon them, how they shall have to sacrifice and dare for Zion. These girls will indeed be required to look up and laugh and love and lift. As a fitting close to his appeal, he requested the girls to sing, "Youth's prayer," written by Miss Bertha Constance.

Stone Church

Young missionaries, pastors, conference delegates, and visitors, and the young people of the center place, perhaps five hundred in number, met in prayer at the hour of eight, Sunday morning, in the main auditorium of the Stone Church. The service was presided over by Elder John F. Sheehy, assisted by Elders Floyd M. McDowell, D. O. Cato, and John F. Martin. Elder Cato offered the opening prayer, and Brother Martin, for a scripture reading, read the admonition of Alma to one of his sons.

In the opening remarks, President McDowell urged the necessity of three things: First, a closer contact of the Saints with God and his guiding Spirit; second, a realization of the real nature of the struggle which is ours to help mankind keep alive the ideals that will cause him to live a clean, constructive life; and third, the need of preparation and willing consecration to accept the burden which is now coming to the young of the church.

A special prayer for Miss Elvina Richmond, a young native of the Tahitian Islands and graduate of the Independence Sanitarium, was had at this hour. Sister Richmond has for the past three or four weeks been seriously ill at the Sanitarium, but was reported Sunday afternoon to be resting better.

The score or more of testimonies of this service rang true to the age-old spirit of consecration, the spirit which causes us to sing:

"I'll go where you want me to go, dear Lord,
Over mountain, or plain, or sea;
I'll say what you want me to say, dear Lord,
I'll be what you want me to be."

One could not sit in that service, under the influence of the divine Spirit, without being assured that the youth are preparing for work under the Lord's plan; already many stand at the call of the church. They are desirous, anxious to join hands with those who are older and more experienced in the work, and though the task be great that lies before them, with the aid of the heavenly Father, they hope to do their part, that the church may ultimately triumph.

According to the arrangements of conference workers, that all might be served with the greatest convenience to the body, the senior and adult classes of the Stone Church Sunday school met in the Auditorium, leaving their classroom space to the primary department whose customary quarters, the lower auditorium, has been converted into a rest room by the Department of Women. The primaries were seated in the gallery of the main auditorium. Associate Sunday school superintendent G. S. Trowbridge, and Elder J. E. Kelsey, superintendent of the intermediate department, were in charge of the school.

Following the class period, special numbers were presented by members of the intermediate department. There was a piano solo by Anita May and a vocal duet by Gladys and Margaret Givens.

The many visitors who attended the Sunday school and junior service at the Campus expressed themselves as being well pleased with the activities of the department. The following program was given at the junior service. An operetta entitled "Our wrongs" given by the junior chorus, a piano duet by two junior girls—the Cato sisters, a violin duet by Brothers Cross and Luttrell from the Stone Church Orchestra, and a bottle doll story, "Peter and John at the Beautiful Gate," rewritten and told by Vera Sheehy one of our junior girls.

Preceding the morning sermon, the congregation at the Stone Church greatly appreciated an anthem, "O Holy Lord," by R. N. Dett, rendered by the A Cappella Chorus of Graceland College, directed by Miss Mabel Carlile. Prayer was offered by Elder G. S. Trowbridge.

Patriarch Gomer T. Griffiths, honored and loved by this people, declared it a privilege and pleasure, freighted with grave responsibility, to stand between God and his people.

"We sing 'I'll go, I'll say, and I'll do what you want me to do, dear Lord,'" began Brother Griffiths, "without a single thought of understanding. To prove this I'll take a text. In that wonderful sermon preached by the Savior we find these words, 'Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house and it fell: and great was the fall of it!—Matthew 7: 24-27. Recall what the prophet of God, Samuel, said to Saul, 'To obey is better than sacrifice'; surely that is true in our own day, as I have seen proved many times. Why we turn aside from commands of one who gave his precious blood to purchase us is beyond understanding. Here is a little poem which expresses more cleverly than I can do the way our people accept and obey commands.

"Can and Will are cousins
Who never trust to Luck.
Can is the son of Energy;
Will is the son of Pluck.

"Can't and Won't are cousins, too;
But they're always out of work.
Can't is the son of Never Try;
Won't is the son of Shirik."

"Our church is full of Cans, Wills, and also, unfortunately, Can'ts and Won'ts—people who hear the commands and admonitions of the Lord and who set about doing them with a will, and those who hear the same commands and admonitions and do them not.

"The Lord can never bring about the redemption of Zion with this latter class of people. Since the days of Adam, man has talked Zion; generations have striven until now, and Zion is not redeemed. We sing, 'We're marching to Zion,' but what are we doing to have a tangible Zion to march to? Do you appreciate that God is trying to bring this about through his people who are supposed to carry on the work given into their hands? Are we pure in heart, and are we all working together?

"Nearly a hundred years ago, God brought a people here who polluted the land through disobedience. Are we comparable to them? We are not obeying God's laws. We are not keeping his commandments. Why shut our eyes to these facts? How can we have the courage to ask God to bless us?

"As a parting word let me repeat my text, 'He that heareth these sayings of mine and doeth them, I will liken him unto a wise man who built his house upon a rock.'"

K L D S Sunday Activities

At half past eight in the morning, Bible study hour was conducted by K L D S Radio Pastor Ralph W. Farrell. The program was arranged by Mrs. E. E. Moorman and included the following: Reading, Frances Bryant; piano, Delta Nace; musical reading, Margaret Jane Davis; duet, Ernestine and Helen Moorman; a junior orchestra; story, Paula Ballantyne.

At eleven o'clock the auditorium service took the air. There was music by the Messiah Choir, and a solo by Blanche Allen Needham, soprano. Robert Miller was at the piano. Sermon was by Bishop Albert Carmichael.

A two o'clock program was presented by the piano and voice departments of the Graceland College Conservatory of Music, under the direction of Miss Virginia Wary, head of the piano department; and Mary Louise Lloyd, head of the voice department. The following student artists assisted: Rae Lysinger, Byron Neville, Charlene Hensel, and Eunice Butts, pianists; Grace Lane, Clifford Greene, and Gertrude White, vocalists.

Preaching by Apostle Frank Curtis in the Auditorium was broadcast at three.

K L D S radio vesper service took the air at half past six. The music was arranged by Minnie Scott Dobson and presented by a quartet composed of Alberta Lanpher, Margaret Gard, Glaud Smith, and Kenneth Morford, with special numbers by Earl J. Cox, cornetist, and Margaret Gard, contralto, and by the following Saint Joseph artists: Mrs. Ruth Haden and Mrs. Jennie Haden, sopranos; Mr. Evan Ehlers, baritone. Sermonet was by Elder U. W. Greene.

At eight o'clock "The Elijah" by the Messiah Choir of two hundred voices, under the direction of Mr. Paul N. Craig, entertained radio listeners. Robert Miller was at the organ, George Miller and Florence Koehler Campbell, pianists.

Evening Service

At eight o'clock a large congregation was seated in the Stone Church auditorium ready to hear the presentation of Mendelssohn's oratorio, "Elijah," by the Messiah Choir, composed of two hundred voices, the combined choirs of Independence with visiting soloists.

Two performances of the "Elijah" were necessary to accommodate all who wished to hear it. Sunday evening the performance was especially for visitors and delegates to conference, and Monday evening townspeople were the favored audience.

The following soloists assisted: Martin Heyde, of Waterloo, Iowa, baritone; Nina Smith, soprano; Thelma Vincent, soprano; Mrs. S. A. Burgess, contralto; George Anway, tenor; Robert Miller, organist; George Miller, pianist; Florence Koehler Campbell, pianist; and Paul N. Craig, conductor.

Enoch Hill to Render Cantata

Following the regular Sunday school hour Sunday morning, April 10, the Enoch Hill Choir held a rehearsal of the Easter cantata, "The thorn-crowned king," which will be presented next Sunday morning at the eleven o'clock hour. This cantata will be given under the direction of Brother Charles Warren. The final rehearsal will be held Friday evening, April 15.

Sister John Jones, who lives on South Liberty Street, was severely scalded one day last week. At present she is unable to leave her home and, being an active worker in our district, is sorely missed.

Sister Mamie A. White, wife of Brother B. D. White, passed away the latter part of last week, and the funeral was conducted at the church Sunday afternoon, April 10, Bishop B. J. Scott preaching the sermon. Sister White was born March 11, 1858, and leaves to mourn her departure many relatives and friends.

Progress Reported From Spring River

Dear Brother Carmichael: Perhaps you would be interested in hearing about the good condition of the Spring River District.

During the past year we have baptized upward of one hundred. At least seventy-five per cent of the ministry of the district have filed their inventories, and the following branches can report one hundred per cent of the ministry doing so: Nowata, Parsons, Arma, Webb City, and Miami. It is just possible that Carthage and Coffeyville can make as good a report, but I do not know.

During eight months of the present fiscal year, two hundred ten dollars more tithing has been paid than there was all last fiscal year, and I know of several who are going to contribute quite liberally between now and July 1.

I am ever working and praying for the advancement of the cause.

AMOS T. HIGDON.

INDEPENDENCE, MISSOURI, March 30.

Dow City, Iowa

This branch is moving slowly but with an increased desire of all to go on.

The young senior choir gave a musical program in February, which was very much enjoyed by all present.

District President F. T. Mussell held a series of meetings here, beginning March 6 and continuing throughout the week. His subject Sunday morning was stewardships. For the week the following texts were used: "The purpose of the church," "The meaning of religious education," "Teachers of religion," "Organizing for youth," "Our heritage." The blackboard outline used in presenting these subjects made them very plain and interesting. There was a fair attendance at these meetings.

Brothers C. E. and J. L. Butterworth are the regular speakers.

An institute for musical workers of Gallands Grove District was held at Dow City, March 26 and 27, being conducted under the auspices of the general Department of Music. Brother A. H. Mills, of Independence, Missouri, was in charge of this institute. A very profitable and interesting time was had. Brother F. T. Mussell also was present and assisted in his usual pleasant way. There was a representative attendance from several other branches in the district.

The April sacramental service was not very well attended, but the time was profitably occupied, and a good influence prevailed.

Our Sunday school has appointed a committee to have charge of the Easter program.

Attendance at Sunday school is fair, but that at Religio is not good. We hope our number will increase.

The Department of Women is very busy. We will see the result of their work at a later date.

Brother J. L. Butterworth occupied the pulpit Sunday evening, April 3.

Sisters Vida Spence and Vida Butterworth, who are taking a course in nurse training at the Independence Sanitarium, are spending a vacation at home in Dow City, also recuperating from operations which they recently underwent at the Sanitarium.

The Saints here are praying for success of the General Conference now in session in Independence. May God be with his Saints.

Council Bluffs, Iowa

All the departments are working to eliminate duplication of efforts in the work of the church and minimize unnecessary expense.

The report of the financial clerk for the year ending December 6 indicates progress in reducing indebtedness and properly providing for each department of the church as each had need.

The death of Mother Currie caused joy to be mingled with sorrow, to know that for nearly eighty-seven years she has preserved her integrity and developed a life of faithfulness in the church for nearly fifty-seven years that stands out as an example to womanhood and motherhood. Such an example is very helpful in controlling the impulses of society and especially helpful to the Saints.

There has been much sickness in the city and several serious cases among the members of the church. God has in a marvelous way expressed his love and mercy to the afflicted, and caused the men of science to wonder because of a power manifested in the recovery of the sick beyond what medical skill could do.

Of late we note an increased interest in the midweek prayer meetings. To this interest, Brother Richard Baldwin and his wife have contributed much.

The last sacrament day was associated with much of the work of the Spirit of God, to the encouragement of the priesthood and the joy of all Saints. It was with regret that the closing work of the conference year for Brother and Sister

Baldwin had come. Two noble boys were baptized by Brother Baldwin on the last Sunday of his stay with us.

The choir gave a rendition of the cantata "Daniel," both at Central and Riverside Churches. It is spoken of very highly by those present.

The reading recently given by Forest A. Roberts, one of the instructors at Graceland College, at Central Church was pronounced very good.

An excursion was arranged by Brother O. A. Currie with the C. B. and Q. R. R. to send to the General Conference, a special car on the 9th and 10th. The car was cheerfully provided, the extra expense for the round trip being only four dollars. Many of the Saints took advantage of this excellent opportunity to see Independence, and attend a part of the conference.

The Pottawattamie District and especially Council Bluffs Branch were looking forward with some anxiety in regard to the possibility of that district's becoming a part of a district, in which they were to be associated with the Fremont District. The new district has been formed by action of the General Conference on the 7th, and the new district is known as the Southwestern Iowa District. We are hopeful that the purposes of the church may be more efficiently served, and for this the Saints here are willing to labor.

Arma, Kansas

March 24.—The Saints at Arma are trying to keep the good work going. There are two elders and two priests here in this branch. Sunday school is doing well. We have junior church after Sunday school, and at night Religio in which the young people take active part. Following Religio comes preaching service. We are thinking of changing our Religio to some week night. Also our midweek prayer meeting is very well attended.

Some time ago members of the Department of Women gave a surprise program for their husbands and families, it being the anniversary of the date of the organization of this department. Sixty-five persons were present, old and young. After the program was over we assembled in the town hall and ate ice cream and cake. A happy time was spent. The women have through their efforts accomplished some important things for this branch. They have taken up a class study each Thursday night, after quilting all day. By this you see they are busy.

The branch is growing. All appear anxious to be busy. All are glad conference is near, and eager for the good things it will bring to our minds. J. L. C.

San Antonio, Texas

April 7.—Since our last writing, the Pale Reaper has again visited our branch, calling away two bright buds of promise, little Melba Gene, infant daughter of Brother and Sister Norman Barber, and the infant son of Sister Florence Parker. After having suffered with whooping cough for about seven weeks, complications set in and resulted in an operation for Melba Gene. She lived only a few hours after the operation. Funeral services were from the home of her grandparents, Brother and Sister John Barber. The sermon was by Brother T. J. Jett, jr., prayer by Brother Mannering, vocal duet by Flossie and Ella Waite. Interment was in Rose Lawn Cemetery. A few days later Sister Parker's little son was brought to San Antonio for burial. The funeral was held April 7 at the home of its grandfather, Brother Fred Smith. Funeral services were conducted by Brother T. J. Jett, jr., and interment was in the Mission Burial Park.

Although Brother Jett has been released as pastor of the branch, he is still in great demand. He has served the branch so long that it seems natural to call on him for everything the Saints want done.

Brother George Hiles, of Beeville, Texas, was with us on the first Sunday of the month, and spoke at the evening service.

Our pastor, Brother R. E. Miller, was with us on the last Sunday in March and gave us two splendid discourses. At the morning service the subject was along the financial law and stewardships, and the evening subject was "The purpose of the church."

Sister Emma Jackson is helping the intermediate girls develop their musical talent. She has been training them for some time and expects to give a concert in the near future. This, we feel, will be worth hearing, for we have already had the pleasure of listening to some beautifully rendered duets by members of her class.

The Zeta Jett Circle of the Department of Women expects to give a rummage sale next Saturday. The Willing Worker Circle of the same department has been making bonnets. They have sold ten at a very good profit.

Under the leadership of Sister Willie Barber, the Religio has been furnishing some entertaining programs, and the attendance is excellent.

At prayer service Wednesday evening, April 6, only eight were present, but there were five prayers and eight testimonies, so we felt that we had a profitable time.

Cupid has been pointing his dart at one of our brothers, Henry Dorow, and he has decided to take unto himself a wife.

KLDS Radio Flashes

Independence, Missouri.—We were deeply disappointed last evening when we heard your announcement suggesting that the Sunday school lessons over K L D S might be discontinued because of the fact that it seemed apparent that the interest and appreciation were not sufficient to justify the expenditure of effort and expense. We hasten to assure you that we esteem this program as equal, if not superior, to any sent out over your station, and this does not imply that the other programs are not appreciated duly. The devotional services and these lessons are the nature of programs that justify our call as a church before the world, and if we were to discontinue such effort it would be to surrender to the less important effort to build the kingdom of God.—Mr. and Mrs. Roy M. Young, Mr. and Mrs. Charles L. Gore.

Topeka, Kansas.—We particularly enjoyed the pipe organ recital by Mr. Utz. Also have enjoyed many Sunday morning services, especially the children.—Mr. and Mrs. W. M. Oliver, 124 Elmwood.

Mineral Wells, Texas.—Again I want to express my heartfelt appreciation for your Tuesday and Friday morning devotional services. I enjoy them very much. So many good thoughts to ponder over through the day.—Mrs. William T. Loveless, 315 South East Sixth Avenue.

Bay City, Michigan.—The program last evening was certainly fine, and you are to be congratulated on the class of entertainment you send out.—Mrs. L. K. Buchanan, 1615 Columbus Avenue.

Brownington, Missouri.—I enjoy your programs over the radio very much. Thank you for them. It seems as though we are getting more than we deserve. The radio is wonderful.—Mrs. S. W. Whitaker.

Nelson, Missouri.—The program you broadcast this evening was wonderful. Everybody in the land would listen in, if all your programs were on the same order.—The Wrights.

Garden City, Missouri.—We certainly enjoy your station. We always know when we tune in on your station we will be sure to get something good.—Mr. and Mrs. C. L. Morrow, Mr. and Mrs. C. S. Ebersol.

Bullard, Texas.—Heard your service this morning at seven o'clock, for the first time. Very fine—came in clear.—O. L. Ferrell.

Pleasanton, Kansas.—Just a line to let you know I have enjoyed your services this afternoon and was especially impressed by the talk. Will say that I feel, after listening to your services, that you people are very much misrepresented by some people of other churches.—Howard Stark, Route 3.

Independence, Missouri.—I want to let you know how much we have enjoyed your programs since we got our three-tube radio just a week ago. My husband is so hard of hearing that he doesn't enjoy going to church, but Sunday we tuned in on K L D S, and he could hear you fine. We are only beginning to appreciate the great good that may be done by radio.—Mrs. G. L. Cook, Route 4, Box 12a.

Cosby, Missouri.—We want to express our appreciation for the splendid programs we have been listening to all winter. We have enjoyed the talks as well as the musical part, and thank you very much for same.—Mr. and Mrs. C. Wild.

Clark, Missouri.—I had the pleasure of listening in this morning on your valentine program and enjoyed it very much. I am a little girl twelve years old.—Genelle Morton.

Kidder, Missouri.—I want to thank you for the very fine matinee program which came from your station February 2. I was especially pleased with the piano and violin numbers. I hope we may hear these young ladies from your station again. K L D S is one of my favorite stations.—Mrs. J. E. Petre.

A Blessed Story

By *Minnie Eugenia Warnock*

"And angels rolled the stone away,"
Those blessed beings, strong and fair,
High favored 'mong the heavenly hosts
To fill a mission marvelous, rare.

Oh, think how thrilled their tender hearts!
As fair hands tugged the heavy weight
To liberate their darling Prince.
Oh, was it not a privilege great

To open this kind door of hope?
To cheer a world so broken, sad,
To show that Death's hard sting was o'er—
A thing to make all ages glad?

How proud they must have felt to see
The cold, pierced form arise anew!
How tender their solicitude
To help him the great doorway through!

The Lord of life, how calm he moved!
No ostentation, vain display.
Oh, how could any soul forget
The thing accomplished on that day?

The demonstration which he gave
Of resurrection's vital truth,
That mortals all who trusted him
Could have the gift, eternal youth.

Oh, blessed tale that spread abroad
When angels rolled that stone away!
A message to a downcast world
To make them ready 'gainst the day

When this loved Prince should come again
In all his royal robes arrayed,
To smile on those who've kept his word—
To die for it, were not afraid.

MISCELLANEOUS

Addresses

Ward A. Hougas, bishop's agent for Eastern Colorado, Holyoke, Colorado. Former address, Venango, Nebraska. Solicitors take notice.

Requests for Prayers

Mrs. J. H. Schell of Platte City, Missouri, desires the prayers of the Saints, that she may be healed of cancer, if it be the Lord's will. She also wishes her brothers and sisters to petition the divine throne that she may remain faithful to the end.

Attention, Saints of Huntington Park, California

Mrs. John Chapman, Rockvale, Colorado, asks the Saints of Huntington Park, California, should any be located there, to call on her son and family, living at 708½ East Sixtieth Place, Huntington Park.

Marriage Notices

SPARGO-STANBRIDGE.—On Wednesday, March 2, at the Reorganized Church of Jesus Christ of Latter Day Saints, New Westminster, British Columbia, a pretty wedding took place when Sister Janey Spargo, daughter of Brother and Sister J. Spargo, 6990 Victoria Road, Vancouver, became the bride of Brother Hartley Stanbridge, eldest son of Brother and Sister Stanbridge, 312 Clinton Avenue, Vancouver. The ceremony was pronounced by Elder Samuel Pope, of New Westminster, assisted by Elder A. C. Martin. Bridal music was provided by Mrs. F. McGregor. During the signing of the register, Mrs. Copp sang "Because." The bride was given in marriage by her father, and was attended by Sister Winifred Spargo and Sister Hazel Stanbridge. Miss Gwendolyn Spargo, niece of the bride, was the flower girl. The groom was supported by Brother Edwin Sparto and Brother Stanley Spargo, Brother E. Millar and Mr. Thomas Carter acting as ushers. This was the first wedding to take place in the new church at Westminster, and Elder A. C. Martin presented to the bride and groom in behalf of the branch a beautiful, leather-bound Bible as a token of good wishes. A reception was held in the Vancouver Saints' hall, 1035 Broadway East, about one hundred and fifty Saints and friends spending an enjoyable evening. Brother and Sister Stanbridge will reside at 1730 Forty-fourth Avenue, East Vancouver, British Columbia.

Our Departed Ones

BALDWIN.—Daniel R. Baldwin was born October 7, 1847, at McDonough, New York; was baptized February 13, 1871, at Sherman, Michigan, by Henry C. Smith. Ordained an elder September 14, 1892, by James Caffall. He died March 12, 1927, as a result of flu, together with deficient heart action. Left to mourn are E. L. Baldwin, of Elaine, Arkansas; J. N. Baldwin, of Calahoo, Alberta, Canada; Mrs. J. W. Decker, of Pocatontas, Arkansas; R. R. Baldwin Kaycee, Wyoming; G. B. Baldwin, Roberts, Montana; and H. D. Baldwin, Blue Lake, California. He was laid to rest at Blue Lake, California, March 17.

BUCHANAN.—Criss T. Buchanan was born in Indiana February 27, 1870. He lived from boyhood until a few years ago in Johnson County, Arkansas. Was baptized November 8, 1914, by E. A. Erwin. Far and wide, in the region in which he spent the greater part of his life, he was considered one among the best men of the country. His name was respected by friends, neighbors, and business men. He lived and died a faithful Saint. Death came to him in Henryetta, Oklahoma, February 15, 1927. He leaves a wife, several children, and many friends to mourn his departure.

HAMMOND.—Eliza Hammond was born in Clinton County, New York, November 19, 1865. She was united in marriage to Willard Shattuck in 1881. To them nine children were born, six of whom are now living. Mr. Shattuck died in March, 1907. Sister Shattuck was baptized March 16, 1907. In 1916 she married David Hammond, who preceded her in death July 20, 1925. She leaves to mourn six children, eleven grandchildren, and one great-grandchild. Funeral services were held at West Branch Michigan, by Elder T. S. Williams.

THOMPSON.—Nancy M. Cobb Thompson was born December 14, 1864, near Jay, Florida. She was married January 6, 1887, to James Claiborne Thompson, and walked with him along life's highway till his death, which occurred not quite three years previous to her own. During the month of August, 1912, she was baptized by Elder F. M. Slover and was a faithful member of the church until the end, which came almost without warning, February 20, 1927, at Elba, Alabama. The body was carried to the old community cemetery at Stump Springs Church, a few miles from Munson, Florida, where, after funeral services conducted by Elder T. C. Kelley, she was laid to rest beside her husband. Her reputation was un tarnished, and her life was one of spotless virtue and unselfish service to her friends and neighbors. She rests in hope of a glorious resurrection with the just.

WINSHIP.—Louise Reta, infant daughter of Brother George and Sister Maud Winship, of Wheeling, West Virginia, was born June 14, 1925, and died February 25, 1927, aged one year, eight months, eleven days. Services in charge of Elder O. J. Tary. Sermon by Elder Louis A. Serig. Interment, at McMechen, West Virginia.

THOUGHTS ON HEALING

(Continued from page 432.)

flicted? let him pray. . . . Is any sick among you? let him call for the elders of the church." At this period the church had been a going concern for probably twenty-five years, and the question of healing had become a fixture reduced to an ordinance requiring a set procedure.

We have no desire to be hypercritical, but we can not help noticing the distinction James makes between the "afflicted" and the "sick." Why separate the two and adopt different procedure? However, in both cases prayer is the medium of recovery. Is the distinction we draw attention to justified by the Savior's practice or the practice of the apostles during the first ten or fifteen years of their ministry? In the opinion of the writer, the language of James, which speaks for the church as a whole, is not as strong and positive as the language of Jesus in Mark 16, and to a degree indicates a slight shifting of the position. Our main point, however, is to show that affliction, sickness, or disease, and the power of God, are not on friendly terms. The church bearing his name was organized to carry on the work as instituted by Christ; and as he healed by the power of God, the church should do likewise. His words were, "The works that I do shall ye do also." Is there any alternate conclusion?

There is no intention to unduly stress the subject of faith healing. It has its rightful place in the church of God, and no man can put it asunder under any pretext whatsoever, without loss to himself; while the church itself would be minus the power of God without it. We are asking for nothing more than that it should be given the recognition it merits. On the other hand, for humanity's sake we should not rest, content with anything less. Substitution would infer rejection.

Civilization, with all its startling announcements and dazzling achievements, can not compare with the offering of the humble Nazarene. These add nothing to the gospel, "the power of God." We therefore conclude the Christ method of healing has no equal. God is the great Physician. No university degrees are attached to his name other than that of Creator. He feels no pulse, takes no temperature, and administers no drug. Verily the ways of man are not the ways of God. "They shall lay hands on the sick, and they shall recover." "Thy faith hath made thee whole." The "prayer of faith shall save the sick." No man's "faith shall stand in the wisdom of men, but in the power of God," and the speech of the church should not be in doctrine and dogma alone, "but in demonstration of the Spirit and of power." So may it be.

OF GENERAL INTEREST

Earth Personified

The *New York Times* comments concerning the tendency of geologists to fall into a trick of writing about the earth as if it were a person. This the layman long has done, but in modern centuries recognizing his own speech as figurative and perhaps a survival from superstitious barbarism. That modern geologists write in the same spirit is indicative of their enthusiasm over new theories about the origin and development of the planet and suggestive of the potency of the new ideas that make indistinct the lines beyond animal and plant life, even between organic and inorganic matter.

When a modern scientist depicts the earth much as a novelist depicts one of his characters, as a personality before a mirror, there is more than passing interest in it. Earth discovers a lack of perfect symmetry, and endeavors by earthquakes to shake herself into perfect shape much as any woman would shrug, and pat the folds of her dress into place. Again, earth adjusts itself to changing conditions just as the human mechanism cools the blood on hot days or retards radiation when it is cold.

There is more than a poetic concept in the term "Mother Earth." Man is indeed a creature of earth, governed by the same laws and processes. It is not strange that the Hindu botanist proclaims plant life to be characterized by the same nervous and circulatory processes as mark animals, man himself.

New ideas about matter are turning new interest to an old statement on the subject made three centuries ago by Francis Bacon:

"It is certain that all bodies whatsoever, though they have no sense, yet they have perceptions; for when one body is applied to another, there is a kind of election to embrace that which is agreeable, and to expel that which is ingrate; and whether the body be alterant or altered, evermore a perception precedeth operation; for else all bodies would be like one to another. And sometimes this perception, in some kind of bodies, is far more subtle than sense, so that sense is but a dull thing in comparison with it: we see a weatherglass will find the least difference of the weather in heat or cold, when we find it not."

In some of his further examples Bacon showed lack of more definite knowledge that would be available today. Yet his general thought that all bodies have perception lingers to haunt and allure modern science. Here is an explanation of all order, all law, expressed in terms of personification just as we regard man as a personification of natural law. Why

(Continued on page 447.)

THE SAINTS' HERALD

The First Presidency, Editors.
Richard J. Lambert, Assistant Editor.
O. W. Parker, Business Manager.

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All communications with regard to executive or administrative matters of the church should be addressed to the First Presidency, Reorganized Church of Jesus Christ of Latter Day Saints, Box 255, Independence, Missouri.

All remittances and all communications with regard to financial matters of the church should be made payable to and addressed to the Presiding Bishopric, Reorganized Church of Jesus Christ of Latter Day Saints, Box 255, Independence, Missouri.

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FAITH PERSONIFIED

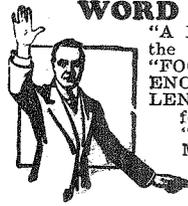
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should we see in the personification of earth a sort of raising of the earth to our level? Did not earth personify man? Earth represents the magnitude of all that is unknown, and before that man must bow, toward it he must strive.—*Des Moines Register*.

ACACIA

Copies of the Graceland College Annual, the ACACIA, may be secured by the friends and alumni of Graceland at the actual cost of printing and mailing, which is \$2.00. Copies may be reserved by notifying the

ACACIA BUSINESS MANAGER
LAMONI, IOWA



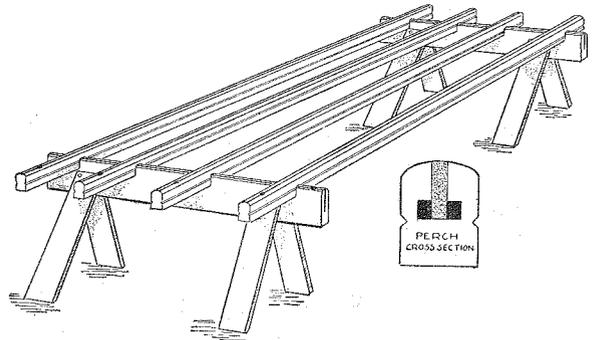
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You are invited to make this bank your financial headquarters while here. Come in and get acquainted.

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M. H. SIEGFRIED, *President.*

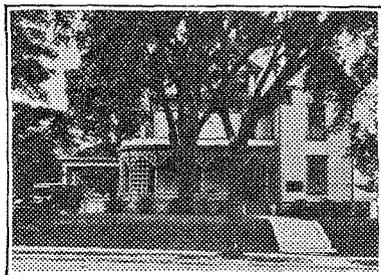
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Radio programs for April 16 to 30 inclusive

SATURDAY, April 16.—12.30 p. m., Organ program—Hazel Scott. 7 p. m., Sunday school lessons. 8 p. m., "A Trip to Scotland" arranged by Jack Custead.

SUNDAY, April 17.—8.30 a. m., Bible study hour conducted by the K L D S Radio Pastor, Ralph W. Farrell; music furnished by young people under the direction of Mrs. Bertha Burgess. 11 a. m., Stone Church service; Stone Church choir; Robert Miller, organist; sermon, President F. M. McDowell. 3 p. m., Auditorium service—sermon President Frederick M. Smith. 6.30 p. m., K L D S Radio Vesper—music by Nina G. Smith, Lulu Tyrrell, Fred Friend, and Frank Russell; sermonet, Elder U. W. Greene. 8 p. m., Auditorium service—sermon, President Elbert A. Smith.

TUESDAY, April 19.—6.30 a. m., Morning devotional service conducted by the K L D S Radio Pastor, Ralph W. Farrell; music arranged by Bernice Griffith, soprano. 7 a. m., English study hour. 2.30 p. m., Matinee program arranged by Miss Lois J. Burnett, violinist. 7 p. m., Children's feature. 7.30 p. m., Lecture. 8 p. m., Studio program—"The Mikado" arranged by Mr. Arch Bailey.

THURSDAY, April 21.—2.30 p. m., Matinee program. 7 p. m., Children's feature. 7.30 p. m., Lecture on Shakespeare by Ralph W. Farrell. 8 p. m., Studio program presented by the K L D S Mandolin and Guitar Club under the direction of Ralph G. Smith.

FRIDAY, April 22.—6.30 a. m., Morning devotional service conducted by the K L D S Radio Pastor, Ralph W. Farrell; music by Walnut Park Quartet. 7 a. m., Children's feature—Uncle John.

SATURDAY, April 23.—7 p. m., Sunday school lessons. 8 p. m., Studio program—string ensemble arranged by Alma Nash.

SUNDAY, April 24.—8.30 a. m., Bible study hour conducted by the K L D S Radio Pastor, Ralph W. Farrell; music by young people under the direction of Mrs. Bertha Burgess. 11 a. m., Stone Church service. 3 p. m., K L D S Radio Church. 6.30 p. m., K L D S Radio Vesper—music by K L D S Ladies' Quartet; sermonet, Elder U. W. Greene. 9.15 p. m., L. D. S. Studio service.

TUESDAY, April 26.—6.30 a. m., Morning devotional service conducted by the K L D S Radio Pastor, Ralph W. Farrell; music by Thelma Vincent, Elizabeth Okerlind, Alma Kearns, and George Gates. 7 a. m., English study course. 2.30 p. m., Matinee program arranged by Mrs. Russell Smith, soprano. 7 p. m., Children's feature. 7.30 p. m., Lecture. 8 p. m., Studio program arranged by Mr. James Prior, baritone.

THURSDAY, April 28.—2.30 p. m., Matinee program. 7 p. m., Children's feature. 7.30 p. m., Lecture on Shakespeare by Ralph W. Farrell. 8 p. m., Studio program.

FRIDAY, April 29.—6.30 a. m., Morning devotional service conducted by the K L D S Radio Pastor, Ralph W. Farrell; music arranged by Mrs. Myra Brackenbury, soprano. 7 a. m., Children's feature—Uncle John.

SATURDAY, April 30.—7 p. m., Sunday school lessons. 8 p. m., Studio program arranged by Walter Zimmeraan, baritone, of Topeka, Kansas.

THE SALT LAKE HERALD

OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103. Act of October 3, 1917; authorized July 21, 1921.

Volume 74

Independence, Missouri, April 20, 1927

Number 16

The General Conference

At two o'clock Tuesday afternoon, the 12th, conference delegates, ex officios, and visitors were seated on the conference floor, members of higher quorums of the church in their places on the platform, and press workers at the tables, when the gavel fell, and General Conference business was again resumed.

Thomas G. Whipple and John E. Whipple moved the adoption of the following paper:

Whereas, In the Bible and latter-day revelation, God has admonished his people to come out from the world so that they might become a more righteous people; and

Whereas, Many of the Saints have for many years longed for a literal gathering so that greater spiritual and temporal prosperity and security may be enjoyed; and

Whereas, Many of the Saints desire to associate themselves into a colony or colonies to be organized according to the celestial law which requires temporal equality that spiritual perfection may be attained; and

Whereas, In order to establish such colonies it will be necessary to secure a site where natural resources are at hand for economic development; therefore

Be It Resolved, That this conference requests the Presidency to appoint a committee to search out such a location, and when such has been found a notice be issued to the Saints, so that those who desire may indicate their resources and fitness for the work, in order that when sufficient available resources are assured to make the plan practicable, such colonies may be established.

It was moved that this paper be referred to the Order of Bishops, with power to act. The motion was seconded, discussed, and carried, and it now rests with the Order of Bishops.

A special report of the Quorum of High Priests recommending the ordination of several brothers to the office of high priest was read, and the recommendations were presented for action of the General Conference singly:

James A. Wilson, Toronto, Canada, was approved for ordination.

C. B. Hartshorn, Independence, Missouri, was approved for ordination.

O. A. McDowell, of Illinois, was approved for ordination.

Calvin H. Rich, of Salt Lake City, Utah, was approved for ordination.

The Church Auditor, Brother Amos Allen, presented a report which was read by Bishop J. A. Becker:

Tentative Report of General Church Auditor

THE FIRST PRESIDENCY,
OFFICE.
Dear Brethren:

April 12, 1927.

I have compiled from the records of the Presiding Bishopric a balance sheet as at March 31, 1927, also a statement of income and expenses for the nine months ending on that date. These statements are tentative and are subject to the comments hereinafter made.

Balance Sheet

Balance sheets of June 30, 1925, June 30, 1926, and March 31, 1927, are presented in comparative form in order that the trend of church finances may be noted. The figures shown under the first two dates are taken from published reports of the former General Church Auditor and have not been verified by me, but several items have been re-classified to facilitate comparison.

In the tentative statement of March 31, 1927, a number of the items have as yet been audited by me only to the extent of transactions subsequent to June 30, 1926, and are subject to such adjustments, if any, as may be found necessary upon re-verification of the balances carried forward at the beginning of the current year.

A summary of the changes in the year and nine months intervening between June 30, 1925, and March 31, 1927, is as follows:

Increase in assets	\$370,999.09	
Increase in Liabilities		\$ 81,487.28
Increase in contributions to Graceland Endowment Fund to be invested and held by the church for the benefit of Graceland College with respect to the income thereof—Bonds issued therefor		229,800.00
Increase in net worth and special fund reserves		59,711.81
	<u>\$370,999.09</u>	<u>\$370,999.09</u>

In considering the item of Bonds Payable to Graceland College, the fact that the books of the Presiding Bishopric do not record the investment of the church in such of its institutions as are separately incorporated should be kept in mind. The books of Graceland College carry as an asset "Investment in Church Bonds" in amount corresponding to the amount shown on the books of the Presiding Bishopric as issued and in a Consolidated Balance Sheet (which it is impracticable to compile except at the close of fiscal periods) the two items would be eliminated as offsets. In other words, funds contributed for the Graceland Endowment are to be permanently retained by the church, its only obligation be-

(Continued on page 451.)

Condensed Comparative Balance Sheets

A S S E T S	June 30, 1925	June 30, 1926	(Tentative) March 31, 1927
Cash in hands of all Bishops and Agents	\$ 30,496.72	\$ 59,076.30	\$ 22,411.58
Securities	88,875.01	105,389.90	40,161.50
Notes and Accounts Receivable	311,944.48	442,371.49	330,730.54
Corporate Stock and Partnership Investments	78,187.81	80,975.59	81,574.78
Net Assets Held in Trust by Holden Development Association			302,185.05
Net Assets carried on Stake Books			29,944.66
Real Estate—Commercial	763,189.47	873,905.06	634,670.91
Churches, Home Properties, and Coliseum	1,470,751.09	1,501,504.10	1,506,706.10
Auditorium—Cost to Date	27,401.34	72,080.64	193,041.23
Radio Station K L D S	20,369.37	21,520.08	21,520.08
Furniture and Fixtures, Libraries, etc.	63,027.30	64,037.79	62,295.25
Total Assets	\$2,854,242.59	\$3,220,860.95	\$3,225,241.68
LIABILITIES AND NET WORTH			
Liabilities:			
Notes Payable—Banks	\$ 39,643.31	\$ 64,642.86	\$ 58,500.00
Notes Payable—Others	160,167.24	171,661.51	145,155.02
Accounts Payable	53,901.14	62,199.73	60,992.04
Mortgages Payable	115,133.51	116,186.30	99,685.42
Bonds Payable—General		17,400.00	86,000.00
Total Liabilities	\$ 368,845.20	\$ 432,090.40	\$ 450,332.48
Bonds Payable—Graceland College— offset by corresponding amount carried as an asset on books of Graceland College		200,000.00	229,800.00
	\$ 368,845.20	\$ 632,090.40	\$ 680,132.48
Special Fund Reserves:			
Auditorium Fund—Balance Unapplied	\$ 449,163.50	\$ 412,756.55	\$ 300,977.35
Inheritance and Land Funds	57,409.64	57,600.61	58,107.21
Church Edifice Fund	23,338.69	26,444.55	27,198.65
Temple Fund	9,341.74	9,341.74	9,441.74
German and Near East Relief Fund	2,323.49	2,323.49	2,323.49
Translation Fund			50.00
Radio Fund	345.70	500.67	500.67
Total Special Fund Reserves	\$ 541,922.76	\$ 508,967.61	\$ 398,599.11
Net Worth	1,943,474.63	2,079,802.94	2,146,510.09
Total Net Worth and Reserves	\$2,485,397.39	\$2,588,770.55	\$2,545,109.20
Total Liabilities and Net Worth	\$2,854,242.59	\$3,220,860.95	\$3,225,241.68

Tentative Condensed Statement of Income and Expenses
For Nine Months Ending March 31, 1927

Tithes, Surplus, and Offerings		\$300,658.80
General Expenses:		
Family Allowances	\$180,767.67	
Elders' Expenses	71,449.50	
Foreign Mission Expenses	3,824.06	
Nebraska Indian Mission Expenses	704.00	
District Expenses	726.94	
Stake Expenses	7,970.43	
General Administrative	51,749.01	
Support of Church Institutions	20,682.40	
Aid	10,554.74	
Payments on Consecration Contracts	6,073.54	
Total General Expenses		354,502.29
Excess of General Expenses over Tithes, Surplus, and Offerings		\$53,843.49
Other Income:		
Real Estate (Net)	\$ 7,010.77	
Dividends	651.93	
Interest Received on Notes and Accounts	6,587.91	14,250.61
Interest Paid:		\$ 39,592.88
On Notes and Accounts	\$ 13,714.01	
On Bonds	5,066.58	18,780.59
Excess of Total Expenses over Total Income		\$ 58,373.47

(Continued from page 449.)

ing to maintain an equivalent investment of a required character to insure an annual interest income to the college.

The increase in net worth and special fund reserves is derived from the following sources:

Reserves—Net Decrease:

Amount applied to Auditorium cost	\$165,639.89	
Contributions received	22,316.24	\$143,323.65

Net Worth—Net Increase:

Amount applied to Auditorium cost	\$165,639.89
-----------------------------------	--------------

Excess of Income Over Expenses:

Year ending June 30, 1926	\$91,637.51	
Less excess of expenses—nine months ending March 31, 1927	58,373.47	
Net excess of income	33,264.04	
Sundry adjustments net	4,131.53	203,035.46
		<u>\$ 59,711.81</u>

The constituent items on the balance sheet of March 31, 1927, are carried under such captions as to be largely self-explanatory. On the notes and accounts receivable, however, I submit the following comments: I have not yet made a complete analysis of these items, but have made sufficient investigation to disclose the fact that there are included therein a number of accounts of several years' standing, upon which nothing will be realized. The Presiding Bishopric are aware of this condition and have asked my cooperation in determining the exact status of each account, preparatory to writing worthless items off the books. Because of the time element, no attempt has been made at this time to show the nature of the accounts and notes comprising the total.

Income and Expenses

In compiling this tentative statement, income and expenses for March for several districts from which reports have not yet been received, have been conservatively estimated and included in the figures submitted.

In considering income and expenses for less than a full year period it is necessary to keep in mind that the membership of the church is scattered over a wide territory, and that the income of the church is therefore dependent on those engaged in various industrial pursuits with varying "peak" seasons, and comparisons based upon less than a full year's cycle are sometimes misleading. For example: Comparisons for several years reveal the fact that during the first six months of the fiscal year approximately 40 per cent of the year's contributions are received, while during the same period 50 per cent of the expenses are incurred.

The total general contributions for the nine months of the current year are approximately \$24,000 less than contributions for the corresponding period of the previous year. Comparisons of the income and expenses on March 31 of several prior years have been almost invariably less favorable than the results at the close of the respective fiscal years.

I shall be glad to submit any additional information desired.

Yours faithfully,
 AMOS E. ALLEN,
 General Church Auditor.

Succeeding this, Bishop J. A. Becker was asked for a statement giving a general idea of the investment of church funds in properties and businesses, etc., which the bishop complied with as best he could, stating that the information was as com-

plete as he could make it unless he be given more time for consulting books and accounts.

The chairman was evidently in humor to give all the latitude asked, and the questioners and speakers surely asked a great deal. It is gratifying to know that through a discussion of such a touchy subject as finances and from so many angles there was preserved a fine feeling of fellowship. It bodes much for the final accomplishment of this conference.

Business April 13

Elder William Hamann, of Richmond, Missouri, was recommended by the Quorum of High Priests for ordination to the office of high priest. He stated that he was willing to attempt the work if the church wished him to do so, and the vote was unanimous that he be ordained.

The joint council of the First Presidency, the Quorum of Twelve, and the Order of Bishops offered the following resolution:

Resolved, That the investment of general church funds in business enterprises be prohibited until adequate financial reserves are accumulated, but that nothing in this resolution shall prevent the investment of such reserves as accumulate in securities of generally recognized stability and value, or through the business orders of the church as authorized by revelation and conference approval.

President Elbert A. Smith spoke in favor of the document from the Joint Council being adopted by the conference. His main conclusion was that at the present the church should invest its funds in men to preach the gospel and to care for the Saints.

The question was put upon its passage and was adopted by unanimous vote.

The following was presented as coming from the joint council of the First Presidency, Quorum of Twelve, and the Order of Bishops:

Whereas, publication of lists of names of tithe payers, together with the amount of their contributions, has supplied information which has been misunderstood and misused; and

Whereas, some of our regular tithe payers have urged that such particulars be not published; therefore

Be It Resolved, That the printing of the itemized list of tithe payers be discontinued, and that instead the Presiding Bishopric be directed to send an annual statement to each contributor showing his payments on tithing, offering, and special funds, for each fiscal year, provided always that the foregoing shall not in any way affect the present policy of publishing the annual statements of income and expenditure and assets and liabilities of the church.

It was moved that the document be adopted.

An amendment was moved, that we strike out the words *Presiding Bishopric*, and insert *General Church Auditor*.

It was moved as a substitute that the original motion and the amendment be combined, the statement being sent out by the office of the Presiding Bishopric and the General Church Auditor.

The substitute was put to vote and adopted by a very large majority.

Elder Orman Salisbury presented a resolution reading:

Resolved, That at the close of each fiscal year the Church Auditor furnish a statement of elders' expenses and family allowances to each member of the Joint Council, including the First Presidency, Quorum of Twelve Apostles, Order of Bishops, and members of the General Standing High Council, and that we discontinue the publication of this report in the SAINTS' HERALD.

A motion was made that this matter lie upon the table. The motion to lie upon the table carried.

Business of April 14

A report was read from the Presidents of Seventy, recommending Elders W. J. Vaughn and Leonard Hoisington for ordination to the office of seventy.

The names of these two brothers were separately taken up by the conference, and after members of the church quorums who have been associated with them in their work had spoken, recommending them to the conference, the motions that they be ordained were approved.

President Smith stated that at the request of several, the Presidency of the church would set aside next Sunday as a day of fasting and prayer.

The chairman also presented the report of the work of the First Presidency for the conference year 1926-1927, which reads as follows:

The work of the Presidency the past conference year has been carried on much as usual, with office routine and field work being carried on as best we could, under the conditions prevailing. We do not here attempt to state the number of reunions, district conferences, conventions, institutes, and special meetings we have attended, but we can say we have been busy. In doing the field work, we have done it largely individually, though on a few occasions our paths have met in traveling. Of the details of our work away from office and headquarters, the Saints have been quite well informed through the columns of the church papers, as they have of some of the official activities of the Presidency at headquarters, in the way of councils, special meetings, etc. Of the routine of office work, such as correspondence and conferences, it may be unnecessary to speak other than to say we have found much to do.

We have kept in touch more or less closely, and we trust helpfully, with the activities of all departments of the church, and have been pleased to note the steady growth of those activities, missionary and others, which look to the betterment of the Saints and minister to their spiritual needs, though there is in places a dearth of persons to carry the burden of responsibilities.

The reports already submitted to the conference indicate quite clearly the departmental activities.

With perhaps minor exceptions, the working relations with all departments have been pleasant, and we have to report a closer touch and working understanding with most, to the advantage and benefit of the cause. We find a cheerful willingness quite prevalent among the general officers to work to the limits of endurance; in fact, in some cases even a disposition to pass the limits of safety to health.

The members of the Apostolic Quorum have been assiduous in the tasks assigned them, both generally and specifically, and our relations pleasant. Of their work they have kept us

informed by letter, special report, personal conference, councils, and by report for the year. These reports indicate they have been happy in helping the cause and in the support and cooperation received from local and general workers, and are grateful for the measure of divine direction and help accorded them, and all manifest and express a desire and determination to serve to the extent of their capacity. As in the case of the Presidency, the demands upon them for labor caused them largely to travel by ones rather than twos, in order to cover more ground. Cognizance by these men of the great opportunities before us with a concomitant forward-looking spirit characterizes their reports.

Some changes in assignment of work of the Twelve were made necessary by conditions, in one instance it being necessary to ask one of them to assume temporarily the responsibility of pastoral work.

Report of Church Secretary

In accordance with recommendation of the Joint Council and approval of the General Conference of 1926 that the work of the church secretary, the maintenance of necessary records, and the securing of railroad courtesies and concessions be unified under the direction of a secretarial assistant to the Presidency, Brother R. S. Salyards, who has rendered long and faithful service in the office of Church Secretary was relieved on December 31, 1926, and Brother G. S. Trowbridge was secured to fill the position provided for by action of the conference. Brother Trowbridge reported for duty January 3, and has since been looking after the work of Church Secretary, Transportation Manager, and the office work of the Presidency, owing to the continued illness of Brother O. W. Newton.

The Music Department

This department, while active, has been so neither to the extent all would like to see, nor in so orderly a way. Local musical activities have perhaps been more pronounced than the general.

However, conditions have been somewhat unusual, and it is now hoped that the department will soon show a more rapid movement forward. Under the leadership of Brother P. N. Craig and A. H. Mills, secretary, the Musical Institute at this conference has developed a wider unity of purpose, and this was crystallized into definite suggestions to the Presidency, and we are glad to do what we can to carry into effect the suggestions. With the appreciation of the importance of music in the work of the church, there seems to run through those of the department of music a strongly forward-looking spirit, one big, near-lying objective being the 1930 anniversary; and in preparation therefor these workers have suggested further division of responsibility by increasing the number of subdepartments in the department. These suggestions we concur in to the effect that the department be sub-departmentized by dividing into congregational singing, adult choir, junior choir, band and orchestra, missionary and song leadership, each subdivision to receive the attention of one assigned to the task.

Acting in harmony with suggestions from the musicians formally expressed, we appoint, subject to the approval of the conference, Sister Louise Robinson as associate superintendent of the department. On conferring with her, we have gained her consent so to act; and she has in turn recommended, also on the suggestion of the institute, the following sub-department heads: Paul N. Craig for congregational singing and missionary song leadership; Mabel Carlile for adult choir work; Luella Wight for junior choir work; Joseph H. Anthony for band and orchestra.

These musicians have further expressed to us the opinion that an appropriation of \$2,000 be made for the work of the Department of Music this conference year. We so recommend.

They also have suggested that a course of musical leadership be included in our ministerial conferences, institutes, and conventions. This we also approve.

One other thing presented in the report of the institute to us is that a motion was passed favoring uniforms for our choirs, and passing this matter on to the conference for consideration.

In a number of instances, local choirs have adopted vestments. If this is at all likely to become general (and we favor it in cases of substantially organized choirs), it is wise to have these uniform, so that in combinations of choirs into a larger chorus there may be uniformity attained.

The report indicates a successful and profitable institute has been held at this conference, and the musicians encouraged and helped forward.

Report for Radio Department Broadcasting Station K L D S

Progress in church radio during the past year has been made chiefly in utilizing more broadcasting time and in adding new features. K L D S is broadcasting almost twice as many weekly features as it did a year ago, and is furnishing its listeners four times as many services and programs as it did two years ago.

Amount of Broadcasting for Period March 15, 1926, to March 15, 1927

Following is a table showing the approximate number of regular features broadcast by K L D S during the twelve months' period:

Church Services (Stone Church)	38
Studio Services	295
Educational lectures	53
Musical programs	191
Children's features	53
Miscellaneous features	14
	644
Total religious services	333
Total other features	311

Attention is called to the increase in religious services, 123 more services being broadcast than during the preceding year. Many special programs and features are not included in the above regular schedules.

Present Weekly Schedule

Sunday:

- 8.30 a. m. Children's Sacred Program.
- 9 a. m. Bible Study.
- 11 a. m. Stone Church Service.
- 3 p. m. K L D S Radio Church.
- 6.30 p. m. Vesper Service.
- 9.15 p. m. L. D. S. Studio Service.

Tuesday:

- 6.30 a. m. Morning Devotional Service.
- 7 a. m. English Study.
- 2.30 p. m. Matinee Program.
- 7 p. m. Children's Feature and Stories.
- 7.20 p. m. Special Feature (Walt Filkin).
- 7.40 p. m. Lecture.
- 8 p. m. Musical Program.

Thursday:

- 2.30 p. m. Matinee Program.
- 7 p. m. Children's Feature and Stories.
- 7.20 p. m. Special Feature (Health Talk).
- 7.40 p. m. Lecture.
- 8 p. m. Musical Program.

Friday:

- 6.30 a. m. Morning Devotional Service.
- 7 a. m. Children's Feature—Uncle John.

Saturday:

- 7 p. m. Sunday School Lessons.
- 8 p. m. Musical Program.

It will be noted that each week has twenty-two regular features, or schedules, as compared with twelve a year ago, and five schedules two years ago.

Although the utility of K L D S has been increased approximately 400 per cent during the past two years, there has been very little increase in operating costs. In this time, however, to meet government requirements and to assure dependable, efficient broadcasting, certain changes and improvements have been made. The costs for these changes and for legal assistance in protecting our wave length rights were of course not anticipated, and the budget allowances were not sufficient to cover these contingencies. An additional financial problem for the radio department has resulted from the failure of plans for the *Journal-Post* to broadcast, the Appropriations Committee having approved the 1926-27 budget on the basis of anticipating almost equal revenue from the Kansas City newspaper.

Despite the rather serious and unlooked-for problems that have been encountered, it is felt that K L D S has greatly increased its service to the general public and to the church membership.

Reelection of our radio manager to the directorate of the National Association of Broadcasters, and his committee appointments at the last Hoover Radio Conference, have undoubtedly tended to increase the solidarity of the church station, and to maintain its prestige as a pioneer broadcaster.

The passage by Congress of the new radio legislation should shortly result in the elimination of much of the confusion that now exists. This will redound both to the benefit of listeners who have so frequently been unable to hear desired stations because of interference and to the broadcasters allowed to remain on the air, who will be licensed for sufficiently long periods of time to justify them in expending money and effort to efficiently serve their listeners.

It was moved by President Elbert A. Smith that in view of the long and faithful service of former Secretary R. S. Salyards, this conference extends to him a vote of thanks. The motion was carried by a large vote without dissent.

A motion was made that we approve of the organization, and nominations suggested for the Department of Music, and that the matter of the appropriation for that department be referred to the Appropriations Committee for its consideration. The motion carried without debate.

A resolution coming from a joint council of the First Presidency, Quorum of Twelve, and Order of Bishops, was read. An amendment was made transposing the order of terms referring to the contributions to church funds, which motion was adopted, placing the terms in the order: "Tithes, surplus, and offerings."

A motion to adopt the resolution was discussed. The resolution reads:

To the General Conference; Greeting: The Joint Council of First Presidency, Quorum of Twelve, and Order of Bishops at their session this morning unanimously approved the following resolution:

Whereas, it is essential to the stability of our general church endeavor that financial reserves shall be created and maintained; and,

Whereas, the maintenance of our essential function and the building of these reserves will necessitate economies both individual and collective, local and general, as provided in Doctrine and Covenants, section 130, paragraph 7, as follows:

"In order that the temporal affairs of the church may be successfully carried on and the accumulative debt of the church in its respective departments where debts have accumulated may be properly met and in due time discharged, the church is instructed, both as members and as the body at large, to avoid the unnecessary building of houses of worship or places of entertainment or otherwise expending the tithes and offerings of the church in that which may not be essential unto the continued onward progress of the general work; and both in private and in public expenditure carry into active exercise the principle of sacrifice and repression of unnecessary wants; and thus permit the accumulation of tithes and offerings in such amounts as may be needful to properly discharge the existing indebtedness of the church as a body." Therefore,

Be It Resolved: That the policy of the church respecting finances for the interconference period 1927-28 shall be

To provide funds for the care and expenses of General Conference appointees and their families, together with the general administrative expense;

To provide for the care of the poor and needy and expenses incident to the operation of the homes for the aged;

To supply the budget adopted by General Conference for Graceland College;

To provide for the building of a basement of a dormitory for Graceland College as fast as funds are available;

To provide for the continuance of the building of the Auditorium as fast as the observance of the foregoing shall release funds that were subscribed for that purpose which were utilized to supply past financial needs of the general church, or as may be provided otherwise by General Conference, or Joint Council of Presidency, Twelve, and Order of Bishops.

And Be It Further Resolved That We Recommend: That the Christmas offering be used in support of the general missionary work of the church;

That stakes, districts, local congregations, and reunion associations be requested to make no local expenditures in any considerable sum or incur any local indebtedness except such as shall be approved by the First Presidency, and Presiding Bishopric or their representatives, and the member of the Twelve in charge of the respective field;

That the church through the Presiding Bishopric and the entire ministry of the church shall make special efforts to increase the church income through the divinely appointed channels of tithing, surplus, and offering.

INDEPENDENCE, MISSOURI, April 14, 1927.

Business April 15

After opening exercises and preliminaries of the business meeting Friday, Apostle Gleazer offered a motion to defer further consideration of the question before us yesterday when we adjourned until we come to consider the report of the Appropriations Committee.

The Appropriations Committee presented its report, which reads:

To the First Presidency and General Conference; Greeting: The Appropriations Committee has given careful consideration to the budget requests for the year 1927-28. Several of the department heads were called in council with the committee while considering the request from their respective departments.

The budget requests for operating expense total \$520,440.68; in addition, Graceland College requests \$12,000 to invest in the building of the basement of a dormitory.

After very serious deliberation, the committee is presenting a budget in the amount of \$513,740. This is in excess of the estimated income of the present year of at least \$100,-

000. To reduce the budgets of the various departments below the amounts stated and maintain the efficiency thereof seems to be impossible. The members of the church must realize if the budget is adopted, the necessity of increasing the income.

Budgets

First Presidency	\$6,000.00	
Presiding Bishopric	12,000.00	
Quorum of Twelve	1,500.00	
Statistical Department	1,200.00	
Auditor	4,000.00	
Architect	500.00	
Historian	1,100.00	
Patriarch	150.00	
Librarian	150.00	
Graphic Arts Bureau	500.00	
Women's Department	}	
Department of Recreation and Expression		6,000.00
Department of Sunday School		
Radio Department	8,000.00	
General Office Expense	6,000.00	
General Church Expense	3,000.00	
Real Estate Expense	30,000.00	
Bishops and Agents	1,000.00	
Interest and Exchange	18,000.00	
Foreign Missions	5,000.00	
Payments on Consecration Contracts	8,000.00	
Publicity Bureau	7,500.00	
Social Service Bureau	1,730.00	
Department of Music	1,000.00	

Stakes

City of Zion—Presidency	\$1,800.00
City of Zion—Bishopric	1,500.00
Lamoni—Presidency	1,200.00
Lamoni—Bishopric	1,800.00
Kansas City—Presidency and Bishopric	2,000.00
Far West—Presidency and Bishopric	1,770.00
Holden—Presidency and Bishopric	1,140.00

Ministerial

Family Allowances	\$250,000.00
Elders' Expense	80,000.00
Aid	15,000.00

Institutional

Graceland College	\$16,000.00
Holden Home	12,000.00
Saints' and Liberty Homes	7,000.00
Church Farm—Indians	200.00

\$513,740.00

The committee recommends the investment of \$12,000 in building the basement of a dormitory at Graceland College whenever the funds are available.

APPROPRIATIONS COMMITTEE,

By J. A. BECKER, *Secretary.*

April 15, 1927.

President McDowell spoke to the motion which had been made, that the report of the Committee on Appropriations be adopted. He stated that the committee had been working hard on the problem of making an income of something more than \$400,000 cover activities that should have a great deal more. They had been able to report recommending expenditure according to budgets submitted, about \$513,700. Now it was up to the conference to cut the budget and share this responsibility with the committee, or, on the other hand, to go out and help

raise the amount not guaranteed by past experiences, more especially the past year.

Much discussion of the budget was had from members of the Twelve, the order of patriarchs, order of bishops, the seventy, and business men of the church. Then the motion to adopt the report of the Committee on Appropriations was put to vote and carried by a very large majority.

A motion was made that we take up the question of the adoption of the document under discussion at adjournment—the one coming from the Joint Council in reference to the use of funds. The motion carried.

The vote on the document coming from the Joint Council resulted in an overwhelming majority for its adoption.

Auditor Amos E. Allen was permitted to make a statement, and he gave a quite full delineation of the finances of the church, correcting several statements which had been made derogatory to the financial condition of the church.

Business April 16

Quorum report was read from the Second Seventy, containing details of their work during the conference year, among which was the mention of success recently attained in getting help from publishers of local papers, and the large amount of literature distributed.

First Quorum of Seventy reported activities of the conference and of the conference year. They reported loss of three members during the year. Four of their members are laboring in foreign fields.

Order of Evangelists made their report of activities to the conference.

A document coming from the presidents and bishops of the stakes in the church was read to the conference, and it was moved that the same be referred to the First Presidency, the Presiding Bishopric, and the presidencies and bishoprics of the stakes.

A substitute was moved that the document be referred to the First Presidency and the Order of Bishops, with power to act.

The paper expressed some convictions as to the conducting of stake finances, the gathering, holding, and distributing of funds gathered in the stakes, the loaning of funds, officers having to do with the control of these funds, in direct and in advisory manner.

Apostle J. F. Garver made a motion to amend the substitute, referring the matter to the First Presidency and the Presiding Bishopric.

The amendment to the substitute was adopted, as was the substitute as amended.

The chairman announced that the table was clear of business, and suggested that we do now adjourn, and that the committees and quorums having mat-

ters in hand for action of the conference please expedite such work and get their matter into the hands of the presiding officers of the conference.

The Last Day of Conference

At ten o'clock the conference was called to order for the dedication service, President Elbert A. Smith presiding, who offered the opening prayer.

The chairman called for prayers by Evangelists W. A. McDowell, F. G. Pitt, and Gomer T. Griffiths, and these prayers from fathers to the church were of comfort and strength to the people.

O. A. McDowell, William Hamann, C. H. Rich, C. B. Hartshorn, were ordained to the office of high priest, under the direction of the president of the Quorum of Twelve, as was Leonard Hoisington to the office of seventy.

A full account of this dedication and ordination service is contained in the number of the DAILY HERALD for Monday, April 18.

Business of April 18

President Smith read the following report from a committee appointed to draft resolutions regarding the Eighteenth Amendment and kindred matters:

1. The Reorganized Church of Jesus Christ of Latter Day Saints in General Conference of its membership, convened in Independence, Missouri, on April 6 and succeeding days of the year 1927, records its belief in the observance of the constitutional laws of the land, believing that therein lie the safety and freedom which God has designed for mankind.

2. The church believes in the laws adopted by the United States for the purpose of regulating and prohibiting the manufacture, sale, and individual use of alcoholic beverages, and regrets to see these laws broken, believing that the man who consumes these prohibited beverages forms the excuse, creates the demand, and compromises himself to support the illicit dealer and the defiant and illicit manufacturer engaged in liquor traffic; therefore that no one is above reproach who in any manner violates the Eighteenth Amendment to the Constitution of the United States, or the enforcement statutes supporting said amendment.

3. Our religious organization believes in the virtue of the principle of prohibition such as is contained in the Eighteenth Amendment and will work with any forces or organizations which are righteously endeavoring to see that such laws are enacted and administered. We do not believe that these laws should be repealed or modified—they should be rigidly enforced, at the hands of officers who believe in their virtue and efficacy.

4. The responsibility of each Latter Day Saint is to exert his mind and strength to the end that good and wise men be selected for office in local, state, and national capacities. Each must therefore seek to exercise the franchise extended to him, permitting no trivial or ordinarily difficult circumstance to keep him from the polls. He should also make insistent demand upon officers selected that they exert themselves to enforce the dry laws. We pledge ourselves to support men who make strong and consistent records for upholding and enforcing the prohibition laws, and to exert ourselves for the removal of any officer who is tardy or weak in these matters.

The report of the committee was adopted as the mind of the body, by unanimous vote.

The Presidents of Seventy reported the following:

The Council of Presidents of Seventy beg to submit the following report:

During the General Conference we have met in council capacity 13 times; held 3 joint sessions with the Quorum of Twelve, and met with the Joint Quorums of Seventy 15 times.

We are very happy to report a most splendid spirit of unity and cooperation in all of these sessions. We can say with no degree of hesitation that the Quorums of Seventy are moving forward in intellectual and spiritual development.

We are deeply concerned, however, because of our very limited numbers. May we ask the Saints of God to pray the Lord of the harvest to send more laborers into the vineyard, and when your prayers are answered may you sustain those laborers in the way our Lord has said his disciples would do.

Two vacancies occurred in our ranks this year by the ordination of Brother C. H. Rich to the office of high priest and the resignation of Brother W. P. Bootman. And two additions have been made by the selection of Brothers Leonard Hoisington and W. J. Vaughn to occupy in the Quorums of Seventy.

During our program this year the following brethren have lectured: J. F. Curtis, Paul M. Hanson, E. J. Gleazer, F. M. McDowell, M. A. Etzenhouser, Doctor A. W. Teel, M. A. McConley, F. Henry Edwards, John F. Garver, J. W. Peterson, J. A. Gardner, and James W. Davis.

These lectures have all been of a very high order and have improved to a marked degree the character of our quorum meetings.

During the year the Presidents of Seventy have been actively engaged in the Master's service, three laboring as district presidents and others as missionaries.

We leave this conference consecrated anew in the service of the Lord, and with renewed determination to press forward with clean hands and pure hearts to assist our brethren in the accomplishment of the wonderful work intrusted to the missionary arm of God's church.

Second Quorum of Seventy made a supplementary report.

The Joint Council of the First Presidency, Quorum of Twelve, and Presiding Bishopric presented a resolution authorizing the Committee on Appropriations to make out the budget for the years 1928 and 1929. The resolution was adopted by a strong vote.

The following resolution was presented, coming from the Order of Bishops:

Committee appointed to work out the Christmas offering resolution presented the following:

Whereas, the Sunday schools have in the past made a splendid contribution to the church in the Christmas offering; and

Whereas, in the past year the Christmas offering has fallen below its former excellent record, and

Whereas, action has already been taken by the General Conference providing that these offerings be used with the general funds of the church for the extension of missionary work and the administrative needs of the church; therefore,

Be It Resolved by the Order of Bishops that special efforts be made to increase the Christmas offering in order that missionary work may be presented more effectually, and we suggest to each Sunday school that a minimum of two dollars per capita be fixed as the goal and that we invite the cooperation of the Sunday school officers with the General church authorities in reaching this goal; and

Be It Further Resolved, That we fix the goal for the Christmas offering of entire church at \$100,000 for the current year; and

Be It Further Resolved, That all Sunday schools be requested to transfer the Christmas offering collection to the local solicitor, bishop's agent, or district bishop not later than the 25th of each month.

It was moved to adopt, and the motion was adopted.

The Joint Council of the First Presidency, Quorum of Twelve, and Order of Bishops reported recommendations as to the further prosecution of work on the construction of the Auditorium Building:

Whereas, the General Conference on April 10, 1920, authorized the erection without undue delay of a conference building, and

Whereas, the membership of the church in response to such legislation pledged some \$800,000 for the erection of such a building, and

Whereas, the payments made on said pledges plus the accrued interest amount to \$494,018.58, and

Whereas, the sum of \$193,041.25 has been invested in said building leaving a balance due said fund of \$300,977.35, and

Whereas, the General Conference on April 13, 1923, directed the Presiding Bishopric to dispose of properties as designated by the High Council for the purpose of rehabilitating the Auditorium fund, and

Whereas, the present conference on April 14, adopted a resolution providing for the continuing of the building of the Auditorium as fast as the funds subscribed therefor are made available, or as may be provided for otherwise by General Conference or the Joint Council of the First Presidency, Quorum of Twelve, and Order of Bishops, and

Whereas, it is necessary to make additional investment of some \$40,000 to fully protect the work already done in the Auditorium building in addition to the payment of the bill for structural steel already contracted and estimated at \$75,000, and

Whereas, the amount still due said fund plus the payments on unpaid pledges as they are made if invested will construct the building to the point to make the main auditorium available for use; therefore

Be It Resolved: That we look with favor upon the floating of a loan to be secured by the Auditorium property itself in an amount not to exceed \$300,000 as may be needed for the purpose of continuing the work on the Auditorium building.

The Committee on Administration to the sick reported considerable activity.

The Joint Council of the appointing quorums reported recommending placing the following missionaries on the superannuated list:

G. W. Burt, J. C. Chrestensen, J. W. Metcalf, R. C. Russell, I. M. Smith, J. D. Stead.

The motion was adopted.

The sustaining of church officers was entered into and the following were by motion sustained:

The First Presidency.

The Quorum of Twelve.

Council of Presidents of Seventy.

First and Second Quorums of Seventy:

The Presiding Bishop.

The Order of Bishops.

The Order of Evangelists.

The Standing High Council.

The Quorum of High Priests.

(Continued on page 468.)

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

The Weightier Matters of the Law

BY BISHOP J. A. KOEHLER

(A radio address.)

Which do you think is the weightier matter to a person who is trying hard to get somewhere by auto: Is it to have a Chevrolet car rather than a Ford? or is it to have oil in the crank case and gas in the tank and water in the radiator? Which is the weightier matter to a dairyman: Is it to be able to prove to his neighbor that his cattle are not pedigreed stock? or is it to have his own cattle well housed, watered, and fed? Which is the weightier matter to a man in San Francisco who has an acute case of appendicitis: Is it to have Doctor Mayo, of Rochester, as the surgeon? or is it to have anyone (be he whomsoever he may and from wheresoever he may come) to get the appendix out of his body in such a manner that he will be relieved of his disease?

In every kind of undertaking, certain things are weightier matters than certain other things. It is more important for a farmer to till his soil than it is to trim his lawn. It is more important to have wholesome food on the table than it is to have a pickle fork and a soup spoon by the side of your plate.

This is precisely what Jesus and other authorities on religious questions said about a religious experience: It is more important to dispense "judgment," to extend "mercy," and to have "faith," (faith in our fellow men as well as in God) than it is to "pay tithes of mint and anise and cummin."

Those people to whom Jesus talked when he stated that important truths were past masters at quibbling about some relatively insignificant thing and at the same time side-stepping the vital questions (the weightier matters) of a religious experience.

We have the same situation today in the Latter Day Saints Church. Some of our members quibble about whether a man ought to consecrate a surplus before he pays a tithe and side-step the important matter of giving to the work of God according to his ability. It is more important to some people to have all the members of a congregation take wine at a communion service from a common cup than it is to go to that service with a heart free from contention.

I wish I had all the money that has been spent to prove that Saturday is a better day than Sunday to worship God. I could buy every poor person in

Kansas City a little home of his own. I have seen ministers get as mad as hornets because they couldn't agree to worship God on the same day of the week. I suppose that is because it is more important to have our calendar dates printed in the correct columns than it is for men to live together in peace.

Those of you who tuned in last Sunday evening and recollect what I said about the doctrine of the Latter Day Saints Church will see that this sermon is intended to amplify the one of last Sunday. I said then that I liked the doctrine of the Latter Day Saints Church because it insists that a man who would have worth-while things in the world to come must do worth-while things here. What I want to say tonight is that the high points in Latter Day Saint doctrine are what Jesus called the weightier matters of the law.

There is a feeling among many churchgoing people that about the most important thing in a Christian experience is to have God do something for them. I suppose that is because you can always tell how good a son is by the things his mother does for him to try to wean him away from pool halls and cigars? I suppose every orchardist judges the worth-whileness of the different trees in his orchard by the number of showers God sends upon the land?

While it is true that God sends showers of blessings upon the church in the form of gifts of prophecy and healing and the like, it is also true that a given "plant" in the vineyard of the Lord may be altogether unworthy of the blessings that God lets fall upon him. I think that is what Jesus meant when he said: "Many will say to me in that day [i. e., in the day of judgment], Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? . . . And then will I say unto them, Ye never knew me. Depart from me, ye that work iniquity."

If we will compare this little circumstance to the one depicted in the twenty-fifth chapter of Matthew, we will get a line on the weightier matters of the law. In the first case, Jesus said to men who had exercised the power of the priesthood to cast out devils, "Depart from me, ye that work iniquity." But in the second case he said to men who didn't seem to know much of anything about the priesthood, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." And why? because: "I was hungry, and you gave me meat. I was thirsty, and you gave me drink. I was a stranger, and you took me in; naked and you clothed me. I was in prison, and you came unto me." That's all. Yes; that's all. That is the only kind of thing for which Christianity offers rewards. That is the kind of thing that is im-

portant in Christian religion. Those are the weightier matters of the law.

It doesn't make any difference to which of the scriptural authorities you may make your appeal, they all say that "justice" and "judgment" and "mercy" and "faith" are weightier matters than anything else in a Christian experience. You should read the first chapter of Isaiah. In this chapter God told his people that their solemn meetings were iniquity, and that their prayers were unfit to be heard. And the reason he gave was that they did not "seek judgment," nor "relieve the oppressed," nor "plead for the widow," and the like.

No, sir, the old gospel machine just won't do its work if it is not lubricated with the oil of brotherly love. It doesn't make any difference how true to the Scriptures a church organization may be, it isn't worth a bean unless it is doing the kind of thing that satisfies human wants: unless it is a source of blessing to mankind.

And that is the weightier matter in Latter Day Saintism. Our church has a scriptural organization. I think our mode of baptism is a scriptural mode. But, my dear fellow Latter Day Saints, those matters are secondary to the matter of establishing and maintaining relations between ourselves in industrial life that insure equality of opportunity and equitable rewards for labor performed, and the like.

To the Latter Day Saints the term *the kingdom of God* and *the kingdom of Zion* are synonymous. They mean the same thing. And God's instruction to this church is "to act honestly and honorably in the sight of all men, and to use the things of this world (i. e., our possessions of whatsoever sort) in the manner *designed* of God, so that the places where they live (their communal lives) may shine as *Zion*, the redeemed of the Lord."

There can be no mistake about it. It is more important for this church to build a social order that dispenses justice and extends mercy, and the like, than it is to meet every Sunday and get two dollars worth of preaching for a two and a half cent offering.

"This people must needs be organized according to my laws" for industrial purposes (Doctrine and Covenants 51), "otherwise they shall be cut off." There isn't anything else quite so important as that. "If any man [no odds what office he holds in the church, nor how many people have been healed under his administration] shall take of the abundance which I have made and impart not his portion according to the law of my gospel unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment." And let me tell you this: that no member of this church can make enough

excuses about what other fellows did or didn't do to keep him out of hell if he will not endeavor to fulfill his financial obligation to God through the church. God demands of us a service to the poor and the cause of righteousness, and there isn't a single thing about this church work that is more important than that.

There is no secret about it. Latter Day Saints have been fussing with each other somewhat during the past few years about such questions as, Which one of the officers has the most right to spend the money of the church for the purposes for which they were collected? And the *work* of solving the problem of the poor and the oppressed has languished. Yes, the important task of the church, the weighty matter of the Christian religion, has been side-stepped by some in order to settle some secondary question of right of administration.

It may be that there is a little wrinkle in our church machinery. But suppose there is; is that any excuse for a man refusing to do the only kind of thing for which he can hope to get a Christian reward? It is more important for *me* to spend myself to advance the interests of mankind than it is to have a church without any mechanical defects. It is more important for me to be "sweet," to be on friendly terms with my fellow church members, than it is to straighten out any sort of mechanical crook. This church was made to serve mankind; and to illustrate the importance of making it render that service, I want to tell just one little incident, and I shall have finished this talk.

My mother is one of the most solicitous persons for the welfare of other people that I know. One day last summer, just after I had gotten my summer suit cleaned and pressed, I visited at her house. I was tired. I had another job to do that evening that was important. I needed a little rest, so I reclined in a chair, and put my feet up on the porch bannister. Mother observed my position and said: "Oh, look out, Gus, you are wrinkling your pants." I said to mother: "I should worry about wrinkling those pants. Those pants were made for me; I was not made for those pants. And if my purpose can best be achieved by wrinkling the pants, let the wrinkles come."

God made the Sabbath and the church for man. Man was not made for either the church or the Sabbath. And when it was necessary to do so, Jesus put a wrinkle in the observance of the Sabbath. I think he will not be displeased with us, if under the pressure of some human need, if in our effort to attend to the weightier matters of the law, we should get some slight wrinkles in our church machinery. These will be ironed out in time if we work at our task. The important thing about the Latter Day

Saints Church is not the location of church headquarters and the like, but the dispensation of justice and mercy, and the exercise of faith. And if we will attend to those matters, we will be a blessing to mankind and will merit the favor of God.

The Angel (Minister) of Clear Vision

BY N. T. CHAPMAN

And he sighed deeply in his spirit, and said, Why doth this generation seek after a sign? Verily I say unto you, There shall no sign be given unto this generation, save the sign of the prophet Jonah; for as Jonah was three days and three nights in the whale's belly, so likewise shall the Son of Man be buried in the bowels of the earth. And he left them, and entering into the ship again, he departed to the other side. Now the multitude had forgotten to take bread; neither had they, in the ship with them, more than one loaf. And he charged them, saying, Take heed, and beware of the leaven of the Pharisees, and the leaven of Herod. And they reasoned among themselves, saying, He hath said this, because we have no bread. And when they said this among themselves, Jesus knew it, and he said unto them, Why reason ye because ye have no bread? Perceive ye not yet, neither understand ye? Are your hearts yet hardened? Having eyes, see ye not? And having ears, hear ye not? And do ye not remember? When I brake the five loaves among the five thousand, how many basketsful of fragments took ye up? They say unto him, Twelve. And when the seven loaves among four thousand, how many basketsful of fragments took ye up? And they said, Seven. And he said unto them, How is it that ye do not understand?

And he cometh to Bethsaida; and they bring a blind man unto him, and he besought him to touch him. And he took the blind man by the hand, and led him out of the town; and when he had spit upon his eyes, and put his hands upon him, he asked him if he saw aught? And he looked up and said, I see men as trees walking. After that he put his hands again upon his eyes, and made him look up; and he was restored and saw every man clearly. And he sent him away to his house, saying, Neither go into the town, nor tell what is done to any in the town.

And Jesus went out, and his disciples, into the towns of Cæsarea Philippi; and by the way he asked his disciples, saying unto them, Whom do men say that I am? And they answered, John the Baptist; but some say, Elias; and others, One of the prophets. And he said unto them, But whom say ye that I am? And Peter answered and said unto him, Thou art the Christ, the Son of the Living God. And he charged them that they should tell no man of him. And he began to teach them, that the Son of Man must suffer many things, and be rejected of the elders, and the chief priests, and scribes, and be killed, and after three days rise again. And he spoke that saying openly. And Peter took him, and began to rebuke him. But when he had turned about and looked upon his disciples, he rebuked Peter, saying, Get thee behind me, Satan; for thou savorest not the things that be of God, but the things that be of men. And when he had called the people, with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross and follow me. For whosoever will save his life, shall lose it; or whosoever will save his life, shall be willing to lay it down for my sake; and if he is not willing to lay it down for my sake, he shall lose it. But whosoever shall be willing to lose his life for my sake, and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? Therefore deny yourselves of these, and be not ashamed of me. Whosoever shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him

also shall the Son of Man be ashamed when he cometh in the glory of his Father with the holy angels. And they shall not have part in that resurrection when he cometh. For verily I say unto you, That he shall come; and he that layeth down his life for my sake and the gospel's, shall come with him, and shall be clothed with his glory in the cloud, on the right hand of the Son of Man. And he said unto them again, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.—Mark 8:11-44, Inspired Version.

And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy.—Acts 2:17, 18.

For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall.—2 Peter 1:8-10.

My text is Proverbs 29:18: "Where there is no vision, the people perish; but he that keepeth the law, happy is he."

The eye is the physical instrument of vision. What a blessing, and how wonderful is perfect vision! How necessary to our well-being and happiness!

How we are handicapped by defective vision when the eye, the instrument of vision, is not dependable. If we are color blind, near or far sighted, we can be very honest and serious, and be very conscientious, and be mistaken—not because we want to be wrong, but because we are deceived by the instrument we depended upon for information: our vision is faulty. We are just as certain in our decisions with faulty vision as we are with true or clear vision. No amount of argument can change our minds; if a thing looks black, to concede it is red, white, or blue until we discover the defect, is beyond us. To quarrel with the other fellow, who has perfect vision, will not clear ours. The man in our lesson whose eyes were partly opened could see things, but not perfectly: "I see men as trees walking." He had need of another touch of the divine hand to perfect his sight. No amount of argument on his part, nor internal joy for the degree of light that he had, could have perfected that vision. It had to have more divine help. The light and life of the world had to touch it again. Then he saw "every man clearly."

Is it not wonderful that this historical account of the healing of this blind man is recited in connection with two other experiences of the Christ with men! Jesus fed the four thousand with the seven loaves and a few small fishes, and the seven baskets of fragments had but recently been gathered. His

disciples had witnessed the Creator of the universe produce the prepared food in its perfection. He had fed the hungry crowd, who could not see how it was done, and were even now clamoring for a sign from him, tempting him to prove his claim as the Messiah. Another touch of divine power was yet in store for them, and they may fail to behold that sign (verse 12), as well as the one that just happened. They could not even see men as trees walking. "Blind guides" leading men into the ditch they themselves were falling into. Religious? Yes; but with no vision. Their mental and spiritual vision was defective; they could not see the kingdom of God "though it was among them," and they for generations had prayed that the Messiah would come in fulfillment of the words of the prophets. It was there, right at hand, "among them," and yet their eyes failed to "behold the Lamb of God that taketh away the sins of the world." Their ears failed to hear the voice declare, "This is my beloved Son in whom I am well pleased." No wonder that when he asked his disciples, "Whom do men say that I, the Son of Man, am?" they answered, "John the Baptist," "Elias," and others "One of the prophets." Jesus could well have wept over them. He knew what they would finally do. When people "strain at a gnat and swallow a camel," they will soon "fill ye up then the measure of your fathers." He knew their vision was defective; that because of their own spiritual condition they could build tombs to the prophets, "and garnish the sepulchers of the righteous," but very soon they would cry, "Away with him; away with him. Crucify him."

Well could he say unto them, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace, but now they are hid from thine eyes." He then tells them what will befall them "because thou knowest not the time of thy visitation." "Blindness in part is happened to Israel." Defective vision caused them to reject their Redeemer, their long-looked-for and prayed-for Messiah.

They were not the only ones affected by defective vision (*part blindness*). Our lesson recites that some of those who had beheld wonders and viewed in vision angels, had seen the sick healed, the eyes of the blind opened, the lepers cleansed, and the dead raised to life, failed to have clear vision. Some things the apostles did not know and did not see the reason for, and because of impatience and defective sight they acted unwisely; and when confronted with what they failed to understand, they became an offense to the one they had followed; and when he told them, "the Son of Man must suffer many things, and be rejected of the elders and the chief priests and scribes, and be killed, and

after three days rise again," Peter took him and began to rebuke him; and this earnest, conscientious, *fearless* apostle, without clear vision, acted in a way unbecoming his office, and *he became an offense*, and had to be put to shame by his beloved Lord, and silenced by what may be considered an abrupt expression: "Get thee behind me, Satan; for thou savorest [seest] not the things that be of God, but the things that be of men." Peter, your failure to see clearly has caused you suffering. No man could have been censured thus without feeling humiliated, and perhaps a feeling of rebellion was in his mind. Perhaps his Lord told him what blindness, defective vision, would cause him to do. He may have told him, It will cause you to curse and swear; it will cause you to "deny me." He may have turned to the rest of the apostles and informed them they need not feel elated: You had better sympathize with this, your brother: "One of you will sell me for a few pieces of silver"; and others of you will become despondent and go back to your "fishing nets." More than one of you will say when this takes place, "We trusted that it had been he which should have redeemed Israel." "O ye of little faith, slow of heart to believe [see clearly] all that the prophets have spoken." And he said unto them, "How is it that ye do not understand?"

Some of them may have said as they did upon a certain occasion, "This is an hard saying; who can hear it [stand it]." Perhaps some of them "walked no more with him." Many may have said, "Lord, to whom shall we go?" They may have asked him again to "show us the Father and it sufficeth us"; and we can hear him say, "Have I been so long time with you, and yet hast thou not known me?" "I am the way, the truth, and the light; no man cometh unto the Father but by me." "There is none other name under heaven given among men, whereby we must be saved." "I am the true vine." My "body" is the true church; there is but one true body; in that church is my spirit. It is that Spirit that will help you to see; that will open your eyes and quicken your understanding." It will take the things of the Father and show them unto you." It will make you one "as I and the Father are one"; that you will all "speak the same thing; and that there be no divisions among you." It will clear your vision, and you can "walk in the light" "as I am in the light." You can then have "fellowship one with another," "and my blood will cleanse you from all sin." "He that followeth me shall not walk in darkness; but shall have the light of life." "For he that walketh in darkness knoweth not whither he goeth." He stumbleth "because there is no light in him."

The apostles of the New Testament well under-

stood they could enjoy clear vision, for the Lord had said to them, "If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the shining of a candle doth give the light in all the room."

Peter declares he understood that the children of God were "a chosen generation, a royal priesthood," "that they should show forth the praises of him who hath called you out of darkness into his marvelous light."

Paul confirms this statement when he declares to the Ephesian saints, "Be ye not unwise, but understanding that the will of the Lord is. For ye were sometimes darkness, but now are ye light in the Lord; walk as the children of light"; and John, the Beloved, gives us his opinion that "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him; but he that hateth his brother is in darkness, and walketh in darkness and knoweth not where he goeth because that darkness hath blinded eyes."

And the Saints of latter days, be they ordained or unordained members, enjoy the angel of clear vision and understand "all things that pertain to life and godliness, through the knowledge of him that hath called us to glory and virtue," and enjoy the vision of "the exceeding great and precious promises" when they "give all diligence"; "add to faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness brotherly kindness; and to brotherly kindness, charity; for if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. *But he that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins.*"

Saints, when we don't understand, and we feel to criticize the work of others, when all men look like "trees walking," not as they should look, when "the vision of all has become unto us as the words of a book that is sealed"; "when the work says of him that made it, He made me not; nor shall the thing framed say of him that framed it, He hath no understanding"; and we feel like "laying a snare for him that reproveth in the gate, and turn aside the just thing for a thing of naught," read Doctrine and Covenants 1: 7, 8.

May we, no matter what station we occupy, "look diligently lest we fail of the grace of God; lest any root of bitterness springing up trouble us, and thereby many be defiled; lest we become a fornicator or profane person; who for one morsel of meat "sold his birthright." Better we hear the advice of the Apostle Paul when he said, "We dare not make

ourselves of the number or compare ourselves with some that commend themselves; but they measuring themselves by themselves, and comparing themselves among themselves, are not wise." May we heed the advice of Doctor Spurgeon, who said, "Beware of no man more than yourself; we carry our worst enemy within us." Doctor Samuel Knox says, "Remember that the thing men know least about is themselves"; nay more than ignorant, for ignorance means only failure of knowledge. We go beyond that, for we are many of us not only ignorant of a great part of our own characters, but we often imagine ourselves to be quite different from what we are."

Let us take heed unto ourselves, when we can not see men "clearly"; when we can not catch the vision of a risen Lord, or a redeemed Zion; when we don't see the reason why we had better be patient, keep the law, and try to be happy; deny yourselves; "be not ashamed of me, nor of my words," in this adulterous and sinful generation, and wait and understand more truth, for another touch of the divine hand. Be sure our vision is clear before we act. We then will be nearer to the time when we shall "see as we are seen and know as we are known."

May the angel of clear vision help us on to 1930 and beyond.

Thoughts on Healing.—No. II

BY FRED GREGORY

DO WE REQUIRE DRUGS?

Sin and disease go hand in hand. The one creates the other. The more sin the more disease, and only as sin lessons can we hope for disease to lessen. All our physical ills have their beginning in wrongdoing, and continued wrongdoing only multiplies them. Greatly distressed, we pray for deliverance, and earnestly turn our tearful eyes heavenward, looking for divine assistance. Ordinarily our prayers are not answered, and we are disappointed as the bold intruder occupies in defiance. What we have called faith has failed us. We then turn from our praying to more material ways and means of cure, which brings us to the point now to be considered.

Do these so-called failures justify us in dismissing the Lord as our physician, so we no longer trust or follow his method, but turn to our fellow creatures, equally faithless, and as fully diseased and helpless as ourselves, expecting to find in them a more successful means of cure? What sane person could imagine such a desertion to be acceptable to the Master who labored so diligently to teach us to fix our trust in God? A few moments of sober reflection convince us that the cause of failure is in ourselves and not

in our Lord's treatment of disease. Instead of turning away from the Master's lofty teaching to some inferior practice, would it not be more reasonable and commendable for man to turn all the more decisively toward his Lord and, humbly sitting at the feet of the Great Teacher, learn from his superior mind the divine processes of spiritual diagnosis and cure? God is unchangeable. The wisdom of the world is still "foolish" in his sight. His power and readiness to heal in answer to the prayer of faith is no less now than when Jesus was on earth demonstrating the power of faith. Faith is still potent, and more potent than any drug or number of drugs; but it requires more than the wisdom of the world to discern it.

The fact is, to be successful in the practice of the divine art of healing, as Jesus presented it, requires great spiritual qualifications, and few persons have succeeded in qualifying. When in the New Testament writings we read of Christ, Peter, John, or Paul healing the sick and otherwise calling into manifestation visible evidences of the power of God, we read also that they were men full of wisdom and of the Holy Ghost. They qualified according to the divine order. Being "full of the Holy Ghost" was the great secret of their success. Failure to qualify in this regard meets with a corresponding failure to heal.

Again we remark, the failure to heal is in the man, and not in the Savior's teaching; and there is no justifiable reason to substitute the drug method for the Christ method. To do so, man simply but very plainly deserts his leader in this respect. But this lack of confidence in the certainty of the Savior's position in no sense invalidates the claim, nor should the practice be abandoned for something inferior. Since there can be no dispute as to its superiority, it should be strenuously upheld by all means, and the creature upon whom the reflection rests, taught and encouraged to rely upon the superior system inasmuch as it is yet the Lord's way.

God is no convert to the ways of men. To trust God though he slay me is undoubtedly the right attitude. But modern science objects. It does not indorse faith healing. The majority of medical men are brazen enough to openly denounce faith healing. To them it is a fake. Others, not quite so bold, think it a fake but do not publically declare it. In either case the intent of the profession is to set aside faith healing as useless, even foolish, and to establish the use of drugs and manipulations per their knowledge gained through study of medicine and many years of experiment. The unlettered teaching of the Nazarene is regarded as folly, and any who hold to his method of cure as mentally deficient. They even

go as far as to prosecute those who presume to believe that God is more able to heal than they.

In this maelstrom of doubt and vain conceit which would and actually does separate us from the real source of health, and forcibly thrusts us upon the wisdom of men, who because they have chosen to study anatomy and medicine from a scientific(?) human point of view claim to have discovered sure cures for every ill, the church of God is attacked, and we wonder sometimes under whose care the body of Christ really is. The so-called cure for every disease is a farce, and the medical fraternity well know it. It needs no argument. Hundreds are dying every hour, and the doctors stand by, hopelessly looking on. Occasionally candor compels them to say, "We can do no more," but more often they are silent, or have hied themselves away, leaving the patient to die, thus confessing their inability to cope with disease. What did they do to connect the patient with the real source of health? Nothing; absolutely nothing, except to separate him from the Great Physician. There are two sides to the question, and to die trusting in God is certainly much less a crime than to pass away trusting in man no stronger than ourselves.

Why not both the doctor and the doctored appeal earnestly to nature's God, as Christ taught, and develop this method of healing to the point of efficiency? Why do materialistic findings prevail? Why is spirituality discounted so heavily? The latter is the key to understanding of both body and soul. Why separate the two? "What God hath joined together, let no man put asunder." Mark 5: 25-34 relates a pointed case—a woman had had an issue of blood for twelve years, and sought relief from the physicians of the day. She "suffered many things of many physicians and had spent all that she had and was nothing better, but rather worse." The statement sounds quite modern indeed—"suffering"—"spent all"—"worse." One simple touch of the Master's garment was enough. "Thy faith hath made thee whole."

Judge ye as to the better way.

If society is to progress it can do so only upon a somewhat consistent and even basis. Physical development is necessary to mental development; otherwise a degenerate will result. Moral development is essential to mental and physical development, or we shall have the same result; and spiritual development is necessary as well. Develop your spirituality to the neglect of the mental, physical, and moral training; and religious mania results."—*The Houghton Line*.

When Was Jesus Born?

BY HERMAN PEISKER

It was with interest that I read an article in the SAINTS' HERALD of January 19, 1927, in which it was affirmed that Jesus was born on April 6, eighteen hundred thirty years prior to the organization of the church.

While in agreement with the claim as to the date—or to a date very close to it—the premises upon which the case is built and argued are not only questionable, but incorrect.

It may be as well to call attention to the fact that Jesus was born in a year corresponding to 5 to 4 B. C. A study of Bible chronology—I have Holman's—reveals the fact that the Herod who ordered the massacre of the innocents died in the month of April of B. C. 4. If Jesus was born before the death of Herod, then from the birth of Jesus to our year 1830 A. D. is at least 1834 years.

There is another way in which the date of our Savior's birth may be determined. It is by the periodical census taking—not taxing (Luke 2:1-3) which was done for the first time when Quirinius—Cyrenius—was governor of Syria (B. C. 4-1). Copies of these enrollment papers have been found, showing that a census was taken periodically—if my memory does not fail me, every fourteen years.

This was first done during the reign of Augustus Cæsar, B. C. 27 to A. D. 14. The statement that "Cyrenius was governor of Syria" at the time, settles the date, because he was governor in B. C. 4 to 1 and again A. D. 6 to 11. The latter date is far too late.

It seems that Jesus was born early in B. C. 4, in the twenty-third year of the reign of Augustus Cæsar, during the last months of the reign of Herod and the first months of the governorship of Quirinius.

The "sixth month," referred to in Luke 1:26, has nothing to do with the date of the conception of Jesus, nor with the month of the year. A reference to verses 24 to 36 shows clearly that it means "the sixth month" since the conception of John. Elizabeth had hidden herself from the time she knew the promise of the angel would be fulfilled, for five months, "and in the sixth month the Angel Gabriel was sent from God unto . . . Mary." (Luke 1:24-26.) This is exactly what the angel told Mary: "This is the sixth month with her, who was called barren." (Luke 1:36.) John was exactly six months older than his second cousin, Jesus.

The argument that it was spring, and not winter, when the shepherds were out with the flocks, is

reasonable; so also is the suggestion that it was the Passover, as well as an enrollment, that Mary and Joseph were away from home to attend. Bethlehem, Joseph's home town, was close to Jerusalem. It was handy both to the Passover feast, Joseph's relatives, and Mary's relatives in Hebron; also for her visit to the temple with the babe after its birth.

Springtime in Palestine would be from about the middle of March to the middle or end of April.

A More Exact Way

The Book of Mormon provides us with better premises from which to reason.

The Nephites "began to reckon their time from this period when the sign was given, or from the coming of Christ." (Nephi 1:45.) We are not told whether they began an entirely new system from the date of his birth, or whether they retained the old calendar and began a new count of the years.

It does not matter, however, which was intended. The results are almost the same. It says that "thirty and three years had passed away" from the time of the sign of our Savior's birth. (Nephi 4:3.) On the "fourth day" of the "first month" in the "thirty and fourth year," the sign of his death was given, verse 6.

If Jesus had been more than four days over thirty-three years of age, Nephi would have been forced to write the "thirty and fifth year." Thus, according to the Book of Mormon, Jesus was either thirty-three years and four days old, or between thirty-three years and thirty-three years and four days. Whether the Nephites reckoned from the day or the year of our Lord's birth, there is only a period of four days that there can be any dispute over. This means that Jesus was crucified within four days after his thirty-third birthday.

The year Jesus was crucified (A. D. 30), the Passover was eaten after sunset on Thursday, April 6, and he was crucified before the following sunset on Friday, April 7.

It is evident from the foregoing that Jesus was born some time between April 3 and 7 in B. C. 4. The fact that the Hebrew calendar contains uneven months and years does not alter this conclusion by one day.

We are hardly in a position to dogmatize on the date of our Savior's birth; but all evidence points to April—the early part—as his birthday.

A man hath a body, and that body is confined to a place; but where friendship is, all offices of life are as it were granted to him and his deputy.—Sir Francis Bacon.

OF GENERAL INTEREST

Race Intolerance

Hatred toward the Jew is one of the strongest of all hatreds. It causes so much pain that it is almost safe to say no Jew ever escapes some direct contact with it. There is almost no Jewish parent who does not wince when he thinks of the inevitable experience his child must have with anti-Semitism. Many reasons are given for this hatred of the Jew. The only valid one is "dislike for the unlike." No other reasons hold water. You may hate all Jews and shun them because some Jews are dirty. But so are many Christians. You may hate all Jews because some Jews are showy. Do you hate Christians who are showy? You are prejudiced against the Negro, perhaps, because you think he is naturally lazy and unintelligent. But the Japanese are notoriously thrifty and shrewd: so the Californians hate them.

Hatred toward the Jew exists everywhere, because the Jews live everywhere, and because everywhere they live they are just a little different from the other people near them. They are white but they can usually be distinguished from non-Jews. Their religion is distinct and their traditions seem peculiar. For centuries they have suffered terrible persecution at the hands of Christians for no other reason than the intolerance of everything different on the part of groups with whom the Jews came in contact.

Intolerance is not based on facts, reason, or reasons. Prejudice means pre-judgment: judging before the facts. Every group thinks and feels that it is the one proper group. The foreigner, the alien is queer, not because he is wrong, but because he is different; and his language is gibberish, not because it isn't language, but because it is unintelligible. Intolerance is an attribute of the group, of one group against another, and it is rooted in every individual because he is a member of a group and has all the prejudice typical of it. The Jewish group has been driven into intolerance, too, but this intolerance does not express itself in terms of pillage and massacre and discrimination, as does the Christian intolerance of the Jew. Instead it has become a defensive self-pride in race, religion, and glory of tradition.

There is a way to tolerance, and it lies in enlightenment. The only thing which can tear down the intolerance and instinctive suspicion which dominates the human pack is the triumph of the free intelligence. The purpose of education should be the enlargement, the enrichment of the indi-

vidual to take intelligent charge of his own life; the broadening of the human sympathies; and the potential ability of each man to think for himself and to turn his face against the pack instead of acting under group control. In the advance toward tolerance are men and women so educated as to be able to examine facts in the appraisal of people who are different from themselves in race or in religious attachments and to exclude prejudice.

Who is to educate children toward larger loyalties, toward regarding each different group as part of a brotherhood of man, toward the ultimate destruction of prejudice, if not the home and the school together? These should be the very strongholds of fairness, of inquiry, and of good-will. They can encourage children to regard the foreigner or person of different religious belief impartially. They can lead the child to seek acquaintance with and knowledge of members of other racial and religious groups. Friendly interest in the unlike and an appreciation of the different one should be fostered in the name of understanding and also even for the very fact of difference. This in itself has educative value. Every wholesome, new kind of human being means another door on life; a step away from some narrow rut; added color.

Naturally, prejudiced, narrow-minded parents are not the best leaders of children toward tolerance, nor the most willing. They themselves need education, but they can learn along with their children, just as they have learned to use toothbrushes and to open the windows at night. By her unchristian behavior, the Christian mother who orders her children away from play with Jewish children merely because they are Jewish is doing nothing better than training a brood of bigots. Such a mother passes on to her own cherished little ones the poison of ignorant pride which ends in deep and ineradicable hatred. One approach to make to this prejudiced parent is this: Assume that intrinsically the Jewish child is as good as yours; assume that all things are equal, aside from the fact of his Jewishness; then association with the Jewish child will not hurt your child. But to forbid association with the Jewish or Catholic or alien child will hurt your own, positively. For there are two sharp edges to the sharp sword of prejudice. Naturally, the person prejudiced against is hurt and filled with the hatred which hatred normally begets. But, unfortunately, the workings of prejudice do not stop there, and the prejudiced person is filled with a cumulative bigotry, hatred, and a bitter malice, possessed of which no man is free.

If a parent allows a child to grow up in blind bias and a belief in his own superiority over all different kinds of people and a willingness to perse-

NEWS AND LETTERS

Independence

The Auditorium

The six o'clock Easter morn prayer service Sunday proved to be a great success. Though the sky was somewhat overcast with high, fleecy clouds, the weather favored such a meeting, and a cool south breeze swept the Auditorium slab where the multitude assembled. "As it began to dawn toward the first day of the week, came" the Saints together in memory of the risen Prince of Righteousness. Having gathered in the basement room, the First Presidency, Quorum of Twelve, and choir composed of Independence singers and visiting musicians marched up, singing as they came. For the opening song, the congregation joined in singing, "Lift your glad voices." President F. M. Smith then gave the invocation, and all sang "Yes, the Redeemer rose." Elder Ralph W. Farrell read two scripture readings; the ladies' chorus rendered a number, and the choir sang the "Hallelujah chorus." Apostle J. A. Gillen offered the benediction.

Following the sunrise prayer service on the main floor of the Auditorium, the congregation found its way down the inclines to the auditorium, where all joined in an hour's song service preceding the general eight o'clock service of prayer. Elder John F. Sheehy was in charge of the music, and special numbers were rendered by soloists, duets, and quartets. Every Saint enjoyed this time, and a proper setting and atmosphere was created by the spirit of consecration, voiced in song, for the beneficial prayer service, which followed.

President Frederick M. Smith presided over the prayer meeting and was assisted by Patriarch F. A. Smith, John R. Grice directing the singing.

At this hour Brother Joseph Crum was confirmed by Brothers Hopkins and Grice, the former being the mouth-piece. And a touching and appealing ceremony, the blessing of two infants in Israel, then took place. Lyman Francis Edwards, son of Apostle F. Henry and Sister Alice Smith Edwards, was blessed by President F. M. Smith, assisted by Brother F. B. Blair. Mary Marcella Aber was given a blessing under the hands of President F. M. Smith and Presiding Patriarch F. A. Smith, the latter being spokesman.

Besides these observances, time was left for two dozen testimonies voicing a strong desire for consecration and a stirring zeal, born of a new insight into the work, brought about by the instruction and association of this conference.

The session of Sunday school of the 17th began at 9.30 a. m. at the Stone Church for beginners, primaries, and intermediates; at the Institute Building at the Campus for the junior department, and at the Auditorium for adult and senior departments of the Stone Church Sunday school and visitors to conference.

The Auditorium service was conducted by General Sunday School Superintendent C. B. Woodstock, who announced

cute on the ground of difference, then that parent has done more harm to his own child than the child can do to anyone else in the name of intolerance. Luckily, tolerance begets tolerance and strength as it goes along, and consideration retaliates with consideration. Each child deserves a part to play in starting the ball of peace and friendly relations. Give it to him, and the next generation will get a taste of tolerance, welcome however slight.—Florence Freedlander Cohen, in *The Canadian Child* for January.

"Earnest workers" as the opening hymn. The congregation was accompanied by the Walnut Park and Stone Church orchestras, which have faithfully helped in the services during conference. Opening remarks and prayer were by Brother Ray Lloyd, superintendent of Kansas City Stake Sunday schools.

Three local florists loaned the Sunday school an abundance of ferns and Easter lilies, which went far in beautifying the platform. These florists, Ackerson, Floris, and Rhine floral companies, also contributed flowers for the decoration of the Stone Church. The contributions were greatly appreciated by officers and students of the Sunday school.

It was announced that the annual Easter egg shower of the Stone Church Sunday school is postponed until next Sunday. Anyone wishing to help in this may bring any number of eggs he desires. The Sanitarium is an appreciative institution and will be grateful for assistance of this character.

Following the lesson session, officers of local and district Sunday school departments present were invited to sit on the platform.

A total attendance of 2,161 was reported by the secretary, and of this number 1,154 were visitors. There were seven perfect classes.

During the intermission between Sunday school and the church service, the orchestra played several numbers. The Saints moved about a little, some leaving to attend the Stone Church services. Others from local Sunday schools came in, and a short time was spent in visiting. A large number crowded the Auditorium, and conference visitors had the opportunity to meet some of the brethren who, engaged in the business world, have found it impossible to mingle with the conference crowd save on Sunday.

The morning speaker, President Elbert A. Smith, is a much-loved one not only to Independence people but to those who have heard him elsewhere. He read from Matthew 28 and 2 Timothy 1: 10: "Our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." Brother Smith brought out the appeal the story of the resurrection has upon humanity, classifying it as emotional and intellectual or spiritual appeal. The emotional appeal, which is first, is due to the fact that death is the ancient enemy of man. It has ruled all nations, a tyrant king. Every person has sensed the terribleness of death, the awful emptiness after a dear one has departed, the separation. The story of the resurrection of our Savior gives to humanity the hope that mortal life is not the end of all things.

The angels sang "We bring you glad tidings of great joy," on the night Jesus was born, and through him the world has been saved. Christ rose from the tomb; life triumphed over death. But there are things worse than death. Jesus did not come to snatch us from the grasp of death in consequence of our sins, but to save us from our sins. No man can ever be saved from the consequences of his sin until he is saved from the sin itself. We can be saved by the power of the gospel, for it shows us a new way to live, and by the personal help of the Lord. Many people know what they ought to do and only need some powerful friend to help them. Christ's vision broadens our own. It is an incentive. It teaches man to hope, to believe in immortality, and gives him a desire to live well. It brings to all the knowledge that immortality is the basis for soul building. Easter is the witness of the immortality of the human soul. It brings life and immortality to life. It makes life attractive and worth living well.

Preluding the sermon the congregation sang "Lift your glad voices," and Patriarch Richard Baldwin offered prayer. Elder Guy P. Levitt was in charge and announced to the audience and microphone the anthem, "Unfold ye portals," sung by the Messiah Choir, directed by Paul N. Craig, Robert Miller presiding at the piano. Mrs. I. A. Smith rendered a much appreciated solo, "In the end of the sabbath." An offertory, "Wayside chapel," was played by the combined orchestra under the direction of Brother Leon Snow.

Between the forenoon meetings and the service of the afternoon several hours elapsed, the opening not coming until the hour of three, when President Frederick M. Smith was to be the speaker. The room was filled an hour before the opening.

President Smith spoke directly but deliberately under the inspiration of a conference which had held much to give him increased hope and confidence, an assembly of people which had been in fasting and prayer since Saturday evening, and a love for his work and the work of the church which is deep and abiding.

At eight o'clock in the evening the dramatic cantata, "David," was presented by members and friends of the Independence Music Club. A large audience was early seated for the performance, and sat in appreciative silence as each new scene was disclosed in all its beauty of colorful lights, pleasing arrangement of stage settings, beautiful costumes. The dignity of the entire performance was impressive, and each soloist gave an able interpretation of his part. Those making up the cast were: David, Elbert Dempsey; Saul, Albert Brackenbury; Samuel, Clarence Resch; Jesse, John Sheehy; Abigail, Mrs. Israel A. Smith; Michal, Mrs. S. A. Burgess; Jonathan, Edward Brackenbury; three men of war, Roy Cato, Gordon Kress, Fred Goode; four shepherds, Roderick May, Gomer Cool, Gordon Kress, and Orvy Martin; two sentinels, Fred Goode and Fred Friend; servant, Donald Pierson; the sons, E. R. Redfield, David Stewart, Raymond Gerber, Joseph Smith, Ronald Smith, J. E. Warren, Gerald Johnston, Albert Phillips, Richard Day; the maidens, Thelma Vincent, Lillian Williams, Aileen Bullard, Nida Vincent, Hazel Moler, Grace Edwards, Melva Ward; attendants, Helen Louise Hulmes, Carol Smith, Lois Cool, Pauline Siegfried, Bertha Gunsolley; messenger, J. G. Fairbanks; elder, David Stewart. Members of the Stone Church Choir and the Independence Music Club and children's chorus, made up the chorus. Musical directors of the production were Mrs. Harold C. Burgess, Paul N. Craig, Mrs. George H. Hulmes; and Louise Newton Jennings was dramatic director.

Stone Church

A large number of visitors were present at the Stone Church Sunday school hour to watch the classes of the intermediate, primary, and beginner departments at work. They observed the methods of the teachers and the response of the pupils. It is hoped that many profited by this session of Sunday school. Following the class period, the primary department took its turn in presenting the program.

Elder Matthew Liston was in charge of the eleven o'clock service, and under his direction the congregation enjoyed singing several hymns. Patriarch John F. Martin, of Ohio, was the speaker. Brother Martin is the favorite speaker of many, particularly among the young people. "I just love to hear Brother Martin preach," a seventeen-year-old girl was heard to exclaim at the Auditorium, and with her several others left to attend the service at the Stone Church. The sermon was upon the appropriate topic of the resurrection, and was well received by a large audience.

Brother Virgil Sheppard, of Joplin, Missouri, was the speaker at the Campus at the junior service, and told the old, old Easter Story which never grows old. The program in commemoration of the day, given by the children, was enjoyed by the many visitors present.

In the Departments

The officers, teachers, and members of the Department of Women feel that much has been accomplished this conference in the institute of parentcraft and home building. Beginning at 10.30 Monday morning, April 11, the institute lasted throughout the week, and though nearly every morning the rain fell heavily the attendance increased in all of the classes. From 10.30 to 11 each morning there was a talk by some worker. Among these speakers were President Elbert A. Smith, Mrs. M. A. Etzenhouser, Blanche Edwards, Mrs. Mollie Davis, and Mrs. W. L. Christy. At eleven o'clock

the women gathered in sectional study groups to study "The child under eight," taught by Mrs. Dona Haden; "Parents of tomorrow," Mrs. C. B. Woodstock; "Parents of today and their problems," Mrs. Lydia Wight; "Suggestive programs for local group meetings," Blanche Edwards. These meetings have been regularly reported to the DAILY HERALD as a source of instruction and inspiration.

One of the outstanding matters of business transacted by the department during this week was the establishment of The Ruth Lyman Memorial Library in memory of our beloved Ruth Lyman Smith, who worked so untiringly in the interest of home building, child welfare, and parentcraft. The library on these three subjects is to be continuously modern and located at the center place, Independence.

The following recommendation was submitted by the committee in charge of the memorial:

To the Women of the Church; Dear Sisters: As an appreciation of the work of our late Sister Ruth Lyman Smith in her untiring interest in home building, child welfare, and parentcraft, we earnestly recommend that this department sponsor the development of a continuously modern library on these subjects, so dear to her heart, to be known as The Ruth Lyman Smith Memorial Library, located in our center place, the city of Zion.

Respectfully submitted,
IDA ETZENHOUSER, *Chairman.*
MOLLIE DAVIS.
MRS. R. E. NEWKIRK.
MRS. FRED KOEHLER.
BLANCHE EDWARDS.

This recommendation was unanimously accepted.

Second Performance of "The Restoration"

The second performance of the church play, "The Restoration," given by friends and members of the Laurel Club, on Monday evening, April 18, was enjoyed by more than a thousand spectators. The presentation of the play had been scheduled to be repeated Friday evening, the 15th, but was postponed until Monday evening, the 18th. Despite the fact that conference was officially adjourned Monday afternoon at four o'clock and by the opening hour of the evening program many delegates and visitors were already speeding their way homeward, and that a veritable cloudburst of rain poured all during the evening, people who had heard much of "The Restoration," came from all over the city to see it. Some who were present at the first performance came again and felt well repaid for their effort. Again the production was marked in all its beauty and harmony. The Laurels are grateful to the people of Independence for their support and cooperation. The collection taken on this evening netted the club a goodly sum, which will go to the Auditorium kitchen and dining room equipment fund.

Due to the fact that the weather was unfavorable Monday evening, the crowd was not as large as was expected, and the Laurel Club has a small supply of the souvenir programs on hand. Anyone desiring one of these programs can obtain it by mailing four cents postage to Mrs. J. L. Latta, advertising manager, 214 North Spring, or calling Independence 470.

East Independence

Elder William I. Fligg closed his series of meetings at this branch April 5. Due to stormy weather, the meetings were not so well attended as they would have been otherwise. Those who were able to attend received much good from the discourses, which were especially helpful and instructive to the young. We trust Brother Fligg may come again when he has more time to tell the gospel story.

Apostle Myron McConley worshiped with us at the April sacramental service.

Brother and Sister Harvey Minton and Brother and Sister Ward L. Christy were visitors here during the last week.

Brother William Davis, of Michigan, preached here for us Sunday morning, being assisted by his son, Brother J. W. Davis. He related many of his experiences in this work, which were helpful.

James Melvin, the infant son of Brother Floyd and Sister Olivia Thomas, was blessed at the morning service, April 17, by Brother N. Carmichael and Brother J. W. Davis.

At the morning hour Brother Davis was the speaker, being assisted by Brother Fred W. Cadow, of Michigan. These two were engaged in the church work together when young men, but this is the first time they had ever been in the pulpit together. Brother Davis preached an excellent Easter sermon. As the three important events of the world, he named the birth, death, and resurrection of Christ. His discourse was an inspiration, bringing clearly before us the mission that Christ had in the world and how he accomplished it. Brother Cadow then spoke a few minutes, urging the Saints to heed the voice of the Good Shepherd and not to follow the call of another.

Kansas City Stake

Following the lesson study Sunday morning, we were favored with Easter exercises by the primary, junior, and intermediate departments. The altar was very prettily decorated in ferns and Easter lilies, with a huge white cross in the center, and as the children marched to the altar, each carrying an Easter lily, three of the junior girls attached them to the cross, and when finished it was a sight beautiful to behold. The children of the primary department in their sweet way rendered the song, "On Easter morn."

The eleven o'clock service was occupied by "The workers of the day," a class of young girls, who rendered "The resurrection," a beautiful lesson portrayed in dramatic form, a portrayal which brought home to every individual present the significance of the day, the anniversary of the resurrection of our Savior. These young girls are to be commended for their splendid effort, and their teacher, Sister Katherine Swanson, has been untiring in her efforts to perfect this portrayal and surely was well rewarded in her work.

The evening service was occupied by the choir, who rendered the cantata "From Olivet to Calvary" under the direction of Brother Tom Dunn. While the attendance was not as good as expected, a number having attended the Independence service, those present listened very attentively to the story told in song of Jesus' trip to Jerusalem, of his sojourn there in the temple, his final arrest and trial before Pilate, the march to Calvary, and the final crucifixion, and thus ended another wonderful Easter day, a day that had been full of activities for all of us.

Brother and Sister Clayton Wolfe announce the birth of a daughter, Shirley Ann, born April 11.

Also Brother and Sister Fred Furness are the proud parents of a baby girl, born April 16.

Sister Maude McCabe, Sister Massy, and Sister Vera Faler have all been confined to hospitals the last several weeks, and we have missed them very much, as they are active members, and we are praying for their speedy recovery and return to us.

Stark Acres

The work at Stark Acres continues to grow. The pastor, Elder Ira G. Clutter, has baptized three more people, two uniting last Sunday and one the Sunday before, thus bringing the number of baptisms up to twelve since November. The congregation now numbers twenty-four.

Brother Clutter could do much more but for the lack of time to meet the demands for labor. He has splendid help in Brother and Sister Willis, Sister Willis being good help with the music and efficient in class work.

Brother Beaman is doing excellent work in the Sunday school and is a faithful worker.

Recent speakers have been J. O. Worden, R. L. Bishop, U. W. Greene with a slide lecture on the life of Christ and the Holy Land, and W. O. Hands with the Auditorium pictures. Each speaker has a distinctive message, yet they so blend that they form a complete chain in presenting the gospel to the people of that community.

A very sad thing happened March 8 when Mrs. Freeman, the wife of the man they rent the meeting place from, was fatally burned as she was lighting a fire in the stove with coal oil. She lived only a few hours. It was her intention to be baptized soon. Her husband and four small children are left to mourn. She was a regular attendant at the services and was the Religio chorister. The funeral service was held at the meeting place, Patriarch Ammon White offering the words of consolation to an assembly of about 250 people in and out of the building, he speaking from the doorway. The crowd was much affected by the discourse, many saying they had never before heard anything so wonderful. Since that day, many inquiries have come to the pastor, with invitations to visit the homes and explain the gospel.

The protesting group are doing what they can to hinder the work.

Bennington Heights Church

On account of the number of Bennington Heights Saints who have been attending the General Conference meetings, their local attendance has been less than usual, and it was voted to call off the evening meetings of last Sunday. However, there were eighteen present at the 8.15 a. m. prayer meeting, which was very spiritual.

The Bennington Heights Saints are planning a big day next Sunday, when they will have their home-coming day. They are anxious to meet as many former members of Bennington Heights Church as will be able to come. Visitors are invited to come for the 8.15 a. m. prayer meeting and stay all day.

Sister William Beeman has been very sick and was unable to attend church the last two Sundays.

Brother Leonard G. Holloway, a seventy, preached last Sunday morning.

Sioux City, Iowa

In writing of the incidents of importance that are happening in the Sioux City Branch, we think the readers of the HERALD will be interested in hearing of some of the activities of the Religio. With the attendance of this service increasing and the interest of those attending growing, the officers of the Religio feel encouraged and are spurred to greater efforts in providing programs and lesson studies of greater interest and worth.

In keeping with this policy, the program committee produced Doctor Bellaire, an X-ray and radium specialist of this city, who gave us an intensely interesting and at the same time educational lecture on X ray and radium, dealing with their history and use by mankind.

The theme of this talk was enlarged upon a few weeks later when the doctor gave us an illustrated lecture from X-ray photographs of diseases which he has treated. We were given the privilege of interrupting him and asking questions. These he willingly answered. Both talks were heard by a large and interested crowd. Other prominent business and professional men of this city have promised us talks in the future.

On March 20 the Saints again enjoyed a junior church service. The story of David was used and held the interest of all. Immediately following the service, baptizing was held, and Harry Severy entered the waters, Brother G. Scott Daniel officiating.

The senior chapter of Temple Builders has taken up physical culture under the direction of Sister Dora Haycox.

On March 24 we organized the junior chapter of Temple Builders, with seven present. The girls are anxious to get new members and help build up the organization. The evenings will be spent in learning to cook and sew, with a short study period following.

Elder G. M. Vandel is taking charge of the pastoral work in the absence of Brother G. Scott Daniel, who with his wife, is attending General Conference. Brother J. E. Keck and Sister Alice Keck are also at conference. The prayers of the Saints are for that body of Saints.

The General Conference

(Continued from page 456.)

The Quorums of Elders.
 Church Architect.
 Church Auditor.
 Church Physician.
 Church Historian.
 Church Librarian.
 Secretary of the Church.
 Traffic Manager.
 Graphic Arts Bureau.
 Order of Enoch.
 Social Service Bureau.
 Department of Publicity.
 Department of Music.
 Department of Women.
 Department of Recreation and Expression.
 Department of the Sunday School and Religious Education.
 Department of Statistics.
 Committee on Church of Christ matters.

The list of appointments by the quorums having missions and appointments in charge was read, as follows:

Appointment of Members of the Quorum of Twelve By the First Presidency

The appointments of the members of the Quorum of Twelve will be as follows:

Apostles J. A. Gillen and M. A. McConley to the Pacific Slope and Western States.
 Apostle J. F. Curtis to Canada.
 Apostle Paul M. Hanson to the European Mission.
 Apostles John F. Garver and F. Henry Edwards to Iowa, Missouri, and Illinois.
 Apostles D. T. Williams and E. J. Gleazer to the Middle Western States, excepting Iowa, Missouri, and Illinois.
 Apostles Roy S. Budd and C. F. Ellis to the Eastern States.

THE FIRST PRESIDENCY.

PERSONNEL AND APPOINTMENTS OF GENERAL OFFICERS AND MINISTRY OF THE CHURCH

First Presidency

Frederick M. Smith, Elbert A. Smith, Floyd M. McDowell.

Quorum of Twelve

J. A. Gillen	J. F. Garver	D. T. Williams
J. F. Curtis	M. A. McConley	E. J. Gleazer
P. M. Hanson	Clyde F. Ellis,	Roy S. Budd
	F. Henry Edwards	

Presiding Patriarch

Frederick A. Smith

Presiding Bishopric

Albert Carmichael	Mark H. Siegfried
J. A. Becker	

Eugene Closson, superintendent Department of Recreation and Expression.

S. A. Burgess, historian and librarian.

John A. Gardner, general publicity agent.

Frank A. Russell, statistician.

Henry C. Smith, architect.

Amos E. Allen, auditor.

Doctor A. W. Teel, church physician.

M. A. Etzenhouser, Social Service Bureau.

G. S. Trowbridge, transportation manager.

Stake Officers

R. V. Hopkins, assistant pastor, Independence, Missouri.

C. Ed. Miller, assistant pastor, Independence, Missouri.

G. W. Eastwood, bishop, Independence, Missouri.

J. A. Tanner, president, Kansas City Stake.

F. B. Blair, bishop, Kansas City Stake.

O. Salisbury, president, Far West Stake.

Milo Burnett, bishop, Far West Stake.

W. S. Macrae, president, Holden Stake.

F. A. McWethy, counselor to W. S. Macrae.

J. A. Koehler, bishop, Holden Stake.

Wilber Prall, president, Lamoni Stake.

Roy Cheville, counselor to Wilber Prall.

G. Leslie DeLapp, bishop, Lamoni Stake.

A. J. Yarrington, counselor to G. Leslie DeLapp.

Appointees 1927-1928

Anderson, P. T., Denmark, M.

Bailey, J. W. A., Florida, Alabama, and Mobile Districts, M.

Baker, A. M., Central Illinois, M.

Baldwin, Richard, Ohio and Western Pennsylvania, P.

Ballard, S. W., Northern New South Wales, M.

Barmore, A. C., Southern New South Wales, New Castle objective, M.

Bath, William, Central Nebraska, M.

Bedwell, Ellis, Gallands Grove District, M.

Berve, Amos, Western Maine, Stonington objective, L.

Bevan, F. C., Nauvoo District, M.

Bishop, J. E., Kirtland District, M.

Blackmore, John, Far West Stake, Cameron objective, L.

Booker, Alma, West Virginia District, M.

Booker, N. L., Isle of Pines Mission, M.

Brockway, Lawrence, Southern Nebraska, Lincoln obj., L.

Bronson, Eli, Portland District, M.

Brown, B. E., Eastern Colorado District, L.

Bullard, Richard, Colorado, Utah, and Idaho, P.

Burt, E. N., Northern Michigan District, M.

Burt, G. W., Superannuated.

Burton, P. R., Spokane District, M.

Campbell, L. D., London District (Ontario), M.

Carlile, Joshua, Southwestern Iowa and Southern Nebraska District, P.

Carr, T. M., Pittsburgh District, L.

Case, Hubert, Central Oklahoma District, M.

Chapman, W. L., Central Michigan District, L.

Chase, A. M., Referred to First Presidency and Presiding Bishopric.

Chrestensen, J. C., Superannuated.

Christensen, A. H., Western Oklahoma, M.

Christy, W. L., New York District, M.

Clark, Thomas L., Pittsburgh and Wheeling Districts, M.

Cook, M. H., Seattle and British Columbia Districts, L.

Cooper, J. L., Northeastern Nebraska District, Omaha objective, L.

Corbett, A. J., Southern New South Wales District, Australia, L.

Cornish, J. C., Southern Australia, M.

Curtis, E. A., Holden Stake, M.

Curtis, J. D., leave of absence.

Daniel, G. Scott, Little Sioux District, Sioux City objective, L.

D'Arcy, O. L., Des Moines District, M.

Davey, R. E., Northeastern Illinois District, M.

Davies, E. H., Western Australia, M.

- Davis, E. A., Western Colorado District, L.
 Davis, E. R., Kewanee District, L.
 Davis, J. Arthur, Idaho District, L.
 Davis, J. W., Northern Saskatchewan District and Manitoba, M.
 Davis, James, Western Michigan and Southern Michigan and Northern Indiana Districts, P.
 DeLapp, G. Leslie, Lamoni Stake, B.
 Doty, H. A., Palestine, M.
 Doty, B. H., Toronto District, M.
 Dowker, D. E., Northeastern Illinois District, L.
 Dutton, J. O., Southern Indiana District, M.
 Elliott, T. J., Southern New England District, Providence obj., L.
 Etzenhouser, V. B., Northern California District, Oakland obj., L.
 Farrell, R. W., Independence, L.
 Farrow, P. E., Owen Sound District, M.
 Farthing, R. J., Society Islands Mission, M.
 Fligg, W. I., Southwestern Iowa District, M.
 Fraccascia, Frank, Referred to Presidency, Presiding Bishopric, and Apostles in field.
 Fry, Charles, Kirtland and Northwestern Ohio Districts, B.
 Fry, M. K., Little Sioux and Gallands Grove Districts, M.
 Fulk, R. L., Southeastern Illinois District, M.
 Green, C. F., Germany, M.
 Greene, U. W., Referred to First Presidency and Presiding Bishopric.
 Gresty, J. T., New South Wales, P.
 Grice, John R., Northwestern Ohio, M.
 Grice, William, Southern Ohio District, L.
 Griffiths, G. T., New York, New York, and Philadelphia and Southern New England District, P.
 Gunlock, Robert, Minnesota and North Dakota Districts, M.
 Gunsolley, J. A., Minnesota and North Dakota Districts, P.
 Haden, W. E., Clinton District, M.
 Halb, J. G., Southern Ohio District, M.
 Hall, Abel, British Isles Mission, M.
 Harpe, C. E., Northeastern Kansas District, M.
 Harrington, G. E., Southern Michigan and Northern Indiana Districts, L.
 Hartshorn, C. B., Des Moines District, Des Moines obj., L.
 Hawn, O. J., Southern Michigan and Northern Indiana Districts, M.
 Haworth, W. J., Australia, Missionary in charge.
 Higdon, A. T., Spring River District, M.
 Hoisington, Leonard, Germany, M.
 Holloway, L. G., Wisconsin, M.
 Houghton, Leonard, Kewanee District, M.
 Hull, E. B., New York and Philadelphia District, Brooklyn obj., L.
 Hunker, E. Y., Southwestern Iowa, M.
 Hunt, C. J., traveling bishop.
 Jenkins, George, Southwestern Kansas, M.
 Johnson, C. O., Referred to First Presidency and Quorum of Twelve.
 Jones, J. H. N., Victoria District, Australia, M.
 Jones, R. E., Western Michigan, M.
 Kelley, T. C., Clinton and Spring River Districts, and State of Oklahoma, P.
 Koehler, H. A., Central Michigan District, M.
 Kress, C. A., Eastern Iowa District, M.
 Lancaster, J. E., Saint Louis District, M.
 Lenox, E. J., Southern Wisconsin District, L.
 Lentell, J. R., Southeastern Illinois District, M.
 Levitt, G. P., Northern California District, M.
 Lewis, George, New South Wales, Queensland and New Zealand, B.
 Liston, M. W., Eastern Michigan District, Port Huron obj., L.
 Loving, A. L., New Zealand, M.
 McCall, A. D., Mobile District, L.
 McDowell, O. A., Detroit District, Flint objective, L.
 McDowell, W. A., Illinois and Wisconsin, P.
 McNamara, Dewey, Central Oklahoma, Tulsa obj., L.
 Martin, A. C., Seattle and British Columbia District, M.
 Martin, J. F., Southern California, P.
 May, J. Charles, Far West Stake, M.
 Metcalf, J. W., Superannuated.
 Minton, H. V., Holden Stake, M.
 Muceus, Peter, Referred to First Presidency and Quorum of Twelve.
 Mussell, F. T., Northeastern Kansas District, L.
 Newton, Thomas, Kentucky and Tennessee District, L.
 Okerlind, O. W., Southern Saskatchewan District, M.
 Osler, William, Alberta District, L.
 Parsons, A. H., Referred to First Presidency.
 Patterson, William, Southern New England District, M.
 Paxton, J. W., Alberta, Canada, M.
 Peisker, E. A. H., Queensland and Northern New South Wales, M.
 Peterson, J. W., Northeastern Missouri District and Far West Stake, M.
 Phillips, A. B., traveling bishop.
 Pitt, F. G., Southeastern Mission, P.
 Price, Harry, British Isles Mission, M.
 Pycock, David, Eastern Michigan, L.
 Pycock, James, Chatham District, Ontario, M.
 Quick, Lee, Spring River District, M.
 Rich, C. H., Utah District, L.
 Richards, G. T., Far West Stake, M.
 Riley, J. T., Southern Missouri, M.
 Robertson, E. F., Southern Nebraska District, L.
 Robinson, A. V., New Zealand, M.
 Robley, G. W., New York and Philadelphia District, M.
 Ruch, V. D., Referred to First Presidency and Quorum of Twelve.
 Rushton, J. W., Saint Louis District, Saint Louis objective, L.
 Russell, R. C., Superannuated.
 St. John, S. G., Owen Sound, M.
 Salyards, R. S., Holden Stake, M.
 Sandidge, J. L., Montana, M.
 Savage, H. W., Society Islands Mission, M.
 Shakespeare, W. E., Southern Nebraska District, M.
 Sheehy, John, Independence, Missouri, L.
 Sheppard, V. E., Spring River District, M.
 Shields, John, Ontario, P.
 Silvers, A. C., Northwestern Kansas District, M.
 Smith, C. J., Little Sioux and Gallands Grove Districts, M.
 Smith, Glaud, Southern California District, Los Angeles objective, L.
 Smith, H. O., Holden Stake and Saint Louis District, P.
 Smith, I. M., Superannuated.
 Smith, S. S., Arkansas and Louisiana, M.
 Smith, W. A., Northeastern Nebraska, M.
 Smolney, John, Germany and Poland, M.
 Sorden, D. B., Nauvoo District, Burlington obj., L.
 Stebel, Johann, Poland, M.
 Stead, J. D., Superannuated.
 Stoft, A. E., New York and Philadelphia District, Philadelphia objective, L.
 Stone, A. E., Maine, P.
 Smallwood, G. C., Eastern Oklahoma District, M.
 Thomas, J. A., Lamoni Stake, L.
 Thorburn, G. W., Montana, M.
 Tordoff, W. D., Kansas City Stake, M.
 Twombly, Samuel, Northeastern Missouri District and Far West Stake, P.
 Ulrich, E. L., Southern Ohio District, M.
 Vanderwood, J. E., Central Texas District, M.
 Vaughn, W. J., Southern New South Wales District, M.
 Veenstra, Frank, Holland, M.
 Velt, H. I., Southern Australia, M.
 Weaver, R. D., Eastern Colorado, M.
 Wells, G. R., Lamoni Stake, M.
 Whalley, Peter, Southwestern Kansas District, Wichita obj., L.

White, Ammon, Eastern Iowa, Kewanee and Nauvoo Districts, P.

Whiting, Birch, Clinton District, L.

Whiting, Ray, Minnesota District, Minneapolis obj., L.

Wildermuth, L. O., Northern Wisconsin, M.

Williams, D. J., Hawaiian Territory, Honolulu obj., M.

Williams, T. S., Detroit District, Detroit obj., L.

Wilson, Newman, Eastern Maine, M.

Winegar, H. E., Southwestern Texas, M.

Wixom, G. H., Arizona, M.

Yager, J. H., Society Islands Mission, M.

Moved and seconded that we approve the list of appointments as read. Carried.

Minutes of the last session of the conference were read and approved.

Moved that we authorize the Presidency to express our thanks and appreciation to all who have contributed to the comfort and the convenience of the conference.

A motion was made that we do now adjourn according to previous specifications as to time and place of the convening of the next General Conference.

The motion prevailed, and the President declared the conference adjourned. He then addressed the conference as follows:

In the first place, in spite of the fact that we are meeting in the basement of an unfinished building, I think I can say without any danger of successful contradiction that we have been more comfortably housed, been taken care of as a general conference better than at any previous general conference. Personally I am looking forward with the utmost confidence to meeting in the upper auditorium at our next conference. (Applause) This conference has been pleasing to me because it is stepping in the direction of having our conferences organized more nearly as I would like to see them, or if you like it better, and object to the word *organized*, working more nearly as I would like to see the conferences work. In other words, I hope to see the time come when our conference will be characteristically, helpfully educative, not forgetting the fact, of course, that we all come with the idea of being spiritually strengthened; and the splendid classwork that has been done this year, and the improved quality of the quorum work holds a very definite promise that we can realize something more nearly ideal in the future conferences than we have in the past.

Our conferences, in my opinion, should become more legislatively brief. Let me iterate that. I hope we will have less time given to legislation in the future than we have in the past, and I feel disposed to rather congratulate ourselves on this conference, because if you look back over your minutes, you will find, after all, we have not spent much time there in either discussing legislation or making it. We have spent a great deal of time in listening to reports, and that is right that we should, and in seeking information, and I hope that the future conferences will broaden their scope in carrying to the membership through the delegates and ex officios the information they should have in regard to the general activities of the church. And this, if it means anything, means that so far as the legislation of general conferences is concerned, it must become more departmental. That is to say, our legislation should be brought together, and I am only expressing the hope that the time will come that we will be so up to date that our work—I mean caught up with it—that we can enter into the opening session of conference, and assign to each department certain time during which legislation will be discussed, on what might be needed, for that particular department, and when we do we can

listen to the reports from the heads of those departments. And I hope these reports will precede the legislation, so that every ex officio and delegate will be thoroughly informed as to what the proposed legislation is and what its bearings will be. I have quite distinctly sympathized with the delegates in the past, and some of the ex officios, who came upon the floor of the conference and were expected to pass on questions they knew nothing about until it was projected upon the floor of conference, and we should have some way of bringing this to the attention of the delegates and ex officios so they will have time to discuss it in their groups or meetings.

I therefore look forward to the time when our quorum work will be arranged even better than now and that we therefore will save very much of the time that has been wasted in the past, and that will give us much more time for instruction in regard to the various departments, departmental workers, and quorums themselves, and also enable us to round out and develop a much more definite work for the coming year.

If I were to attempt to characterize the spirit of this conference, I would say that it was distinctly the spirit of service, for I do not believe there is an individual who has attended the class work, the quorum meetings, and the special general conference and prayer meetings but what has felt a distinct impetus in their desire to spend and be spent in the service of their fellow men, and particularly the church; and I would by all means leave this message with you, as we close our conference, Let us go from this conference, each ex officio and delegate, department worker, determining that he will carry back to the Saints at home, and to the citizenry and those who are looking to him for service, the good things of conference, and forget the unpleasantness that might have occurred. And while we are carrying back the good things, we will find ourselves lifted up as we are lifting the Saints on to a higher plane of good feeling. And good feeling is essential for progress. May the Lord bless us as ex officios and delegates, and make us strongly determined to carry the good things home and forget the others which we have received at this conference, is my earnest prayer.

The entire conference joined in singing, "God be with you till we meet again," and the dismissal prayer of the conference was offered by President Elbert A. Smith. He said:

We are grateful to thee, our heavenly Father, for the peace and benediction of thy Holy Spirit that has been with us. We thank thee for the increase of fellowship and brotherly love, and though we may have differed in sentiment and opinion we go from the conference more united than before, and we pray that the spirit of service may be in our hearts during the year.

We would remember before thee those who labor as missionaries, some of them in foreign fields, some of them in the home field. Wilt thou bless them in their labors, bless their families in the hours of loneliness and separation, that there may be rendered this year by those who go out to preach the gospel a service of light and power greater than hitherto.

Be with those who shall guide as pastors, that they may gather up those who have been brought into the fold by the missionary arm of the church, and lead them forward, and feed them, educate them, and develop them in the character of Christ. Be with the members in the departments of the church, those who work together with the ministry, in the affairs of business, and labor, in the raising of the funds or finances that shall carry thy work forward.

We are grateful that we have been privileged to meet in such a large assembly, and pray that when we meet again it may be with an increase of numbers and under even better conditions. Help us to carry forward we pray; clear away from before our path the obstacles that would turn us aside. As

THE SAINTS' HERALD

The First Presidency, Editors.
Richard J. Lambert, Assistant Editor.
O. W. Parker, Business Manager.

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we have already been led to pray, may the church not decrease our burdens, but give us an increase of strength to bear them.

If there are any in the assembly who for any reason feel depressed, or hurt, in any way, wilt thou pour into their hearts the balm of healing, that no one shall go from here at all in sadness, and wilt thou lead them forward so if they do not see the wisdom of thy providences now, they may become comforted with this knowledge; and those who rejoice may they direct and guide their rejoicing in the channels of service.

We have been stirred to the depths of our hearts at times, and realize that this emotion would not help us unless it shall find expression in deeds, and may these deeds be in harmony with thy will, and for the upbuilding of thy cause.

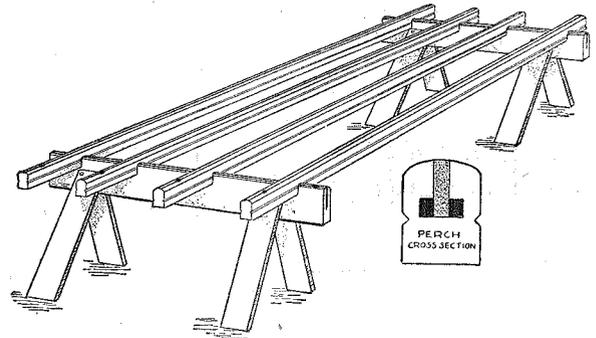
We are human, prone to err; wilt thou help us to do the greatest possible amount of good, and the least amount of injury to thy work. Guide and direct us, and be with us through this interconference period, and when we shall meet again, may thy sweet Spirit again attend us. In Jesus' name. Amen.

ACACIA

Copies of the Graceland College Annual, the ACACIA, may be secured by the friends and alumni of Graceland at the actual cost of printing and mailing, which is \$2.00. Copies may be reserved by notifying the

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M. H. SIEGFRIED, *President.*

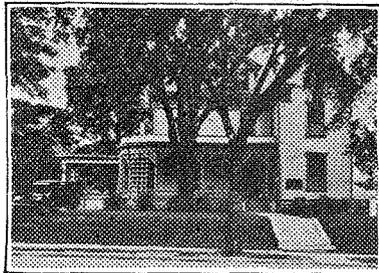
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WILLOUGHBY, OHIO

MISCELLANEOUS

Requests for Prayers

Mrs. Lizzie Twaddle, of Carson City, Nevada, writes asking the prayers of the Saints in her behalf, as she is sorely afflicted. She would also have her brothers and sisters remember her daughter, Annie Twaddle, and her son, Ralph H., and his wife, the latter two nonmembers.

Institute in Des Moines District

The Des Moines District Sunday School Department will hold an institute on April 30 and May 1 at the new church in Des Moines, 712 East Twelfth. Brother F. M. McDowell will give the opening address on Friday evening at 8 o'clock, after which we will enjoy a social hour. Brother Charles B. Woodstock and Mrs. Woodstock will conduct classes and lectures. An expert in primary and beginner methods will meet with us. Class work starts at 8.30 Saturday morning and continues until Sunday evening. Come so that you may be helped in the task of developing the character of our boys and girls. William Robinson, district Sunday school superintendent.

Our Departed Ones

STEWART.—William T. Stewart was born November 6, 1859, at Mayfield, Ohio; baptized thirty-nine years ago by Elder Robert Davis, and was one of the oldest members of the Detroit Branch. Died at his home in Detroit, Michigan, March 13 after a short illness. Surviving are his wife, Rachel, three sons, three daughters, and one sister. Services were conducted by T. S. Williams.

REDCLIFF.—Thomas R. Redcliff was born May 26, 1838. He was baptized July 16, 1890, at Wenona Beach, Ontario, by J. J. Cornish. Died at Detroit, Michigan, March 15, 1874. Sister Ode passed away about two years ago. For five months Brother Ode has been in ill health. His death occurred February 19, 1927, at his home near Notus, Idaho. He passed to the beyond firm in the faith and full of the assurance of the glorious resurrection. Surviving him are five children, four sons, John, Henry, William, and Walter, and one daughter, Mrs. Mary Davis.

ODE.—Frederick Ode was born June 16, 1838, in Germany. He married Mary Quandt in 1865, and to them eight children were born. Was baptized by Elder John Lee, at North Freedom, Wisconsin, March 1, 1872. Ordained a teacher January 30, 1874. Sister Ode passed away about two years ago. For five months Brother Ode has been in ill health. His death occurred February 19, 1927, at his home near Notus, Idaho. He passed to the beyond firm in the faith and full of the assurance of the glorious resurrection. Surviving him are five children, four sons, John, Henry, William, and Walter, and one daughter, Mrs. Mary Davis.

THE SAINTS' ERALD

OFFICIAL PUBLICATION REORG

LATTER DAY SAINTS

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Number 17

EDITORIAL

Post Conference Comments

A building that has been abandoned is a desolate sight; its mission ended. A building that has not yet sheltered life holds promise. A building that is serving man acquires a meaning according to its functions: dance hall, library, market, cathedral, or railway station where trains come and go.

The Auditorium has taken on new meaning to thousands because through it flowed the spiritual life of the church in the biggest and one of the best conferences held during the history of the Reorganized Church.

It took some imagination three or four months ago to vision a general conference meeting in the basement of the Auditorium. 'Twas then but a forest of supporting props and pillars holding aloft the main floor. It could hardly be pictured as an assembly room, teeming with thousands of happy people. Later the smallpox epidemic put faith to a further test. Would people come only in dribbles, a "small passel" of them, in Missouri dialect, to look ridiculous in the great spaces provided and seated? Imagination, even when most optimistic, fell short of reality.

The conference was more adequately cared for than at any time since the church grew to present proportions; and yet there were times when numbers were turned away for lack of room. Evidently it will be quite possible to fill the upper auditorium when completed; indeed we may hope that the time will come when no building could be erected to accommodate the gathered Saints.

Whatever private opinion men may have held as to the wisdom of starting the building, or the time of its erection, it is now well under construction, and all will admit that it must be finished. Nor is it evidently too large, as judged by the conference just closed, which was not presumed to be an unusually large gathering. Special events like the centennial of 1930, if all goes well, may be expected to double and treble the late gathering of Saints, and at such times, given proper publicity,

the outside world (nonmembers) may be expected to join us in great numbers to hear the spoken word. One thing is outstanding; namely the unanimity of the vote of the three General Conferences that ordered the building erected before work was started at all, and the vote of this later conference which ordered its construction continued. The people are committed, and few if any at any time voted in the negative.

Our conferences are becoming exceedingly varied in their activities and interests. From early morning until late at night the program was filled with well-arranged and well-executed enterprises. At the morning prayer meetings, under the direction of President F. M. Smith and Evangelist F. A. Smith, the church prayed together. At the study classes, which were numerous and well taught, covering a variety of studies, the church studied together. At the mass priesthood meetings, the ministry together prepared for service. In the immense gatherings to hear the spoken word, the church worshiped together. In council and quorum meetings and business sessions, the church transacted business together. At the Campus of a late afternoon, many played together. Together the church sang at the "Songfest" and the other periods of community singing so ably led by John Sheehy and others of our song leaders.

Certain features of the conference will be remembered because they were unique. The splendid rendition of "The Fool" gave the Saints an opportunity to see dramatized the experiences of a man who tried to apply literally to modern problems the teachings of Christ. It gave them objectively the benefits of a keen study of such problems. Closer home, perhaps, came the story of "The Restoration." This wonderful pageant caused to live again the great events of the Restoration and early church history. Under its spell we passed through all the sorrow of the "dark and cloudy day" and emerged with rejoicing into the light of the Reorganization. At the close, it drove home powerfully the lesson of the gospel of brotherly love and kindness.

But perhaps most unique among the services were the Easter morning services in the open air on the

first floor of the Auditorium and the consecration service Monday forenoon preceding adjournment.

The Easter morning service we may hope was the beginning of an annual observance of like nature. It is estimated that nearly three thousand people met in the early morning "as it began to dawn toward the first day of the week." The main floor of the Auditorium bore aloft the greatest burden of humanity that it has yet borne, and reminded us again of the wisdom that all its foundations and pillars should go down to solid rock. Not only did it bear aloft the physical weight of so many persons, it upheld also those thousands of souls who believed in a risen Lord and whose moral foundations therefore went down to bedrock. The service was simple yet impressive, song, prayer, and the reading of the story of the resurrection.

The service of dedication and consecration of the people held Monday forenoon of the day of adjournment was one to treasure in memory. Out of the confusion of the closing scenes of a long and busy session of conference and joint council, and when many were fatigued, with nerves overwrought, and humanity seemed to have nothing more to offer, God came in and took the service in hand and smiled upon it from the very start. Those men chosen to positions of trust in the priesthood were set apart in ordination, four high priests and one seventy. The whole body of ministry stood to receive the prayer of blessing for the year's work, as uttered by President Frederick M. Smith. The great body of delegates and visiting members then stood in pledge of their intent to support the ministry in their prayers and with their substance, and were blessed to that work. President McDowell then exhorted all to move "forward to 1930 and beyond."

Unity and fellowship characterized the conference from the hour of meeting to the hour of adjournment. "Behold how good and how pleasant it is for brethren to dwell together in unity."—Psalms 133: 1.

ELBERT A. SMITH.

(To be continued.)

It is a fruitful joy. When men and women who are weak, sick, broken, bewildered, scourged, and crucified in heart and mind, can still set their wills firmly in an effort to quell the inward rebellion, and cooperate with heaven, then the angels can not leave them unblest. Then they can make the common cloth of their lives into good garments for the marriage supper of the Lamb. Then their eyes learn a glowing tenderness, their hands learn a sure way of healing, their lips learn to pronounce benedictions.—Marguerite Wilkinson.

Twenty-five Years of Progress

Two days after the close of General Conference brought an anniversary in the life of President Frederick M. Smith which it is likely many members of the Reorganized Church will be glad to remember. Church Historian S. A. Burgess on April 20 wrote the President a letter, from which I am going to extract the opening sentence and a few further words: "The calendar reminds us that twenty-five years ago today, April 20, 1902, you were ordained as one of the Presidency of the church, a counselor to your father, Joseph Smith. It is rather striking to remember the changes that have taken place in that time."

From this point Historian Burgess starts a review of the progress of the church which would be a matter of surprise to many. He begins with a glance at Graceland College, which he says at that time had assets amounting to thirty-eight thousand dollars, with an indebtedness of eighteen thousand dollars. It consisted of one building and a few acres of land adjoining. Since then it has added Marietta Hall, Patroness Hall (burned recently), the Farm, the central heating plant, Briggs Hall, Zimmermann Hall, Herald Hall, the Coliseum, a splendid farm known as the Banta farm, an endowment fund of \$237,000 paid up, and other smaller assets which would make the assets of Graceland something like one half million dollars, or about twenty-five times as great in material wealth as it was in 1902.

One might go further into the progress of the cause of education in the church and say that while in 1902 there were very few members of the leading quorums and the ministry of the church who had received college training, now they are numerous, and there are at the present many who hold degrees of advanced scholarship. Brother Burgess says: "Twenty-five years ago but few in the church had a college education, but now there are doubtless hundreds who have taken their bachelor's degree, and there are probably more Ph. D.'s in the church now than there were college graduates twenty-five years ago."

The Herald Publishing House, another institution of church-wide interest, has manifold increased its activity and usefulness since 1902. In that year its net assets were \$26,000; in 1927 they will show in excess of \$160,000. The seat of operation has been changed from Lamoni, Iowa, the beautiful little southern Iowa country town which had sheltered and nurtured the business since 1881, to the center place, Independence, Missouri, within ten miles of the great Government post office building of Kansas City, Missouri. The combined subscription lists of

the SAINTS' HERALD, *Zion's Ensign*, *Autumn Leaves*, *Stepping Stones*, and *Zion's Hope* are in excess of thirty-five thousand in number, about one third as many subscriptions as there are members of the church, which is something more than one hundred thousand, as compared with about forty-seven thousand members in 1902.

Material progress should also be noted in the church by calling attention to the change in value, capacity, and method which has come to the Independence Sanitarium since its establishment twenty years ago; to the progress in homes for the aged, for children, houses of worship, which have been very great; in general finances, which in 1902 showed assets of about \$80,000, and at the present of \$1,268,000, neither figures including college, homes, church edifices, or the like.

The building up of the organization by establishing stakes, and the further organization of the city of Zion, may be noted as both material and spiritual progress of far-reaching portent.

The past few years have seen the development of the idea of a building for the housing of the main activities of the general church organization, and 1926 saw the breaking of ground for its construction, with a fund of more than three fourths million dollars pledged, and of more than \$480,000 collected for the purpose. The Auditorium overshadows our former building activities and is creating nationwide interest. The church's publicity man, John A. Gardner, says of this building: "Records at Kirtland Temple show that 10,000 tourists annually go twenty miles out of their way from Cleveland, Ohio, the nearest large city, to visit Kirtland Temple, one of the historic buildings of the early church. The Auditorium is built in Independence, ten miles from Kansas City, and located geographically at the very heart of America, and in Independence which city in itself has been the scene of many stirring and tragic events in the life of this church. One may only estimate how many added thousands will visit the Auditorium structure when completed and in this way know of the church, its purpose, teachings, belief, and practice. Time will tell and will, we believe, vindicate the assertion that in the course of time its annual register list of visitors will be ten times that of Kirtland Temple—time will tell."

Church membership has been casually mentioned. It is only fair to give this subject a little closer scrutiny. In 1902 the records of the church showed almost 47,000 names. Since then there has been an average of 3,360 baptisms a year, or a total of 84,000 baptisms in the quarter century. But this does not tell the whole story, for of recent years the aim of the Department of Statistics has been to cull

from the records any names whose bearers had been lost to the contact of the church organization. Many names of Saints are taken from the record of communicants who have failed to keep the church informed as to their whereabouts, the authorities counting these as lost to the number of live and useful members. This makes the more than 100,000 of 1927 a more dependable list than the smaller, less closely scrutinized list of 1902.

But there are other matters of a more spiritual nature which are paramount in the progress of the church for the past quarter century, and we should consider them carefully. Since 1831 the church has been in charge of a commission of tremendous social and material and *spiritual* significance, the commission to institute stewardships among its people. The church has read of stewardships, has talked stewardships, has dreamed of stewardship, has made some feeble efforts to practically institute stewardships, but in the past few years special emphasis has been brought to bear upon the instruction of former revelations of God's will, and an amount of progress has been made in the education for and the establishment of stewardships which bids fair to eclipse all other lines of progress.

Thousands of acres of land in some of the finest agricultural districts have been purchased and as fast as can be are being put under operation of men who recognize and are keeping the law of consecrated stewardship to God. President Smith used these words in his address to the recent General Conference: "Nineteen hundred and thirty must be to this people a marking goal, not a resting place," and we believe that his dominating thought now and for some years past has been, that the law of stewardship shall be made operative, in order that God's will "may be done on earth as it is in heaven"; the message of light and salvation going thus from this people to the world by precept and by example.

Surely, though sometimes with halting step, the church has advanced during the quarter of a century just closed; more rapid has been the movement of recent months; and it is surely not a wrong application of a term when we say that the "hastening time" has already begun.

RICHARD J. LAMBERT.

Paul spent his whole life exploring the life of Jesus, and he said that however far he might go, there were heights and depths that he could not reach. Your business and mine, my brothers, is to explore the meaning of the life of Jesus, to see it deepen and grow, to understand it in our own situation, and day by day to follow it.—James Reid.

Death of Elder W. R. Pickering

On the morning of April 1, High Priest W. R. Pickering met the call to the other side, he being at that time confined, as he had been for sometime, at his home, Fifty-ninth and State Line, Kansas City, Missouri.

Brother Pickering was born December 31, 1849, at Herman, Missouri, being the son of an English father. He became a member of the Christian Church in early life, and on February 20, 1881, joined the Reorganized Church, being baptized by Elder Morris T. Short at Joplin, Missouri.

He was ordained a teacher by Elder J. D. Erwin March 4, 1893; an elder by Elder J. C. Chrestensen October 4, 1896; a high priest by President R. C. Evans May 6, 1900. He occupied for several years succeeding this as a member of the Standing High Council of the church, being respected by his colleagues for ability and integrity in all of his church activities, and having demonstrated his courage, energy, and faith through a long series of years of membership and occupancy as an official of the church.

The funeral service was conducted at the home on April 4, at two o'clock in the afternoon, Elder John W. Rushton, of Saint Louis, Missouri, being the officiating minister, many of the officers of the church being in attendance.

There is probably no one more intimately acquainted with the life of our departed brother than Bishop Ellis Short, who, in response to our solicitation has written:

Having been intimately acquainted with Brother William Russell Pickering during the last forty-five years of his splendid life, I feel that a brief synopsis of his life would be of interest to his many friends in the church.

It was during the year 1878 that Brother Pickering and myself formed a business partnership in Joplin, Missouri, in the mercantile business. At that time Brother Pickering was a member of the Christian Church, and I was a member of the Latter Day Saints Church. Consequently we had many interviews on the subject of religion, and I finally urged him to read the Book of Mormon, which I had presented to him. After a critical examination of it, he expressed complete confidence in its contents one day, to my surprise. About this time my brother, Morris T. Short, commenced a series of sermons in the city, and Brother Pickering seemed greatly interested. He made a request for baptism, and at this time his good wife was not altogether satisfied with the religious change that he had made, but being a man of quiet disposition, and of a persuasive nature, he soon convinced her of the divinity of our work. She was likewise baptized, and they both seemed to take great enjoyment in their new religious relationship.

Brother Pickering was a great investigator of what appeared to him to be the truth, and he was always ready to defend the principles of our work. He took great interest in reading history, both ancient and modern, qualifying himself to converse on almost any subject that was presented to him. He made friends of those with whom he came in contact.

It was during the early part of 1881 that we closed out our business and removed our headquarters to Seligman, Missouri. The Saint Louis and Sante Fe Railroad had just been completed in that country, which made a fine opening for the handling of forest production, so we dealt largely in railway construction material, fence posts, and telegraph poles. Brother Pickering moved his family to Eureka Springs, where he interested quite a number of people in our gospel work, his home being the headquarters of Heman C. Smith and I. N. Roberts, who were missionaries in that country at that time. They baptized quite a number of people in and around Eureka Springs.

About the year 1886, Brother and Sister Pickering moved to Springfield, Missouri, and at that time there was but one family of Saints living in the city. His great love for our work, and his zeal in propagation, led him to begin a well-directed and untiring effort to establish the church there.

The work moved slowly, but with an untiring zeal and without discouragement he built up and established the work permanently in Springfield, where there is a good congregation of Saints to this day. Brother Pickering's home was always open to care for the representatives of the church.

In 1890 our general business headquarters were established at Stanley, Choctaw Nation, where we did an extensive lumber and mercantile business, being licensed traders in that country, employing directly or indirectly four or five hundred men, but the gospel interest was not overlooked nor neglected, for we had good men, such as George Montague, J. D. Erwin, and Hiram Robinson, who labored diligently in that wild and almost unsettled country for the building up of a good cause which still lives, and in the space of seven or eight years two or three hundred people were baptized. E. D. Bailey, W. B. Toney, and I. N. White also did splendid work, and at one time seventy people were baptized within three months.

Later Brother Pickering moved his family to Kansas City, and business headquarters were established. The vast business of the Pickering Lumber Company was handled from the general offices at Kansas City, and Mr. Pickering's only son, W. A. Pickering, ably took charge of the entire business, never neglecting to lean heartily upon his father for direction and counsel, which he considered of very great value.

W. R. Pickering was a staunch supporter of the general church work, paying in thousands and tens of thousands for its support. He took great interest in the activities of the church in Kansas City and was always found at his post until his health failed him to the extent that he was deprived of this privilege.

In addition to the work outlined by Bishop Short, W. R. Pickering has been a liberal financial supporter of the work of the church, coming to the aid of some of its enterprises at opportune moments, and regularly supporting the missionary program during a long series of years. The church has lost by the death of W. R. Pickering, one whose love for truth was constant, and one who was held in high esteem wherever he moved.

FREDERICK M. SMITH.

There are three marks of old age: First, the inability to get a new idea; second, the loss of play-instinct; third, the recoil at the notion of adventure. Men and women do not grow old who have creative brains, who love to play with children and youth, and who greet the future with a cheer.—John Ray Ewers.

Fiftieth Anniversary Maple Grove Branch

Sunday last the Maple Grove Branch observed its fiftieth anniversary at the Maple Grove Church four miles north of Stewartsville, Missouri. It was a busy day, with services all day long. President Elbert A. Smith preached at eleven o'clock and a service of "reminiscence" was held in the afternoon, the place of honor being given to Brother Temme Hinderks. A basket dinner was served in the open, and the sisters, particularly the German sisters of that neighborhood, upheld their traditional fame as splendid cooks. It was estimated that two hundred and fifty persons were in attendance, despite the cold and cloudy weather.

The branch was organized fifty years ago, with Temme Hinderks, then a young priest, as pastor. He served it as pastor in all some thirty-five years, his nephew, Mose Hinderks, now serving in that capacity. It was first known as the German DeKalb Branch, later as the German Stewartsville Branch, and still later by its present name, The Maple Grove Branch.

Brother Hinderks and other German brethren located near Stewartsville under the personal advice of President Joseph Smith, who advised them to locate there and build permanent homes, and by humble and godly lives to win the respect of the people and build up the work. The charge has been well kept. Against great odds they have won. The church is honored in all that country. Hundreds have been converted. The large percentage of clean, bright, devoted young people in the Sunday service promised well for the future. Further details of this interesting celebration will be furnished later for the news columns of the HERALD by the local correspondent.

Institute of Methods in Religious Education

We again call the attention of HERALD readers to the Institute of Methods in Religious Education which is to be held at Lamoni, Iowa, June 2 to 12.

The first days will be devoted to a combined program, most of the factors being connected with the commencement exercises and home-coming at Graceland. Of special interest will be the commencement program itself on Friday, June 3, President F. M. McDowell acting as speaker. The presentation of Shakespeare's Hamlet by College Players on Saturday, June 4, the dedication of Zimmermann Hall, with President F. M. Smith as speaker on Sunday, June 5, and the opening address of the Institute of Methods by Mrs. Grace Sloan Overton, of Chicago, on the evening of June 5, are events in the program.

The institute proper will cover the period of June 6 to June 11 inclusive. During these days about fifteen courses of study will be offered, all of them dealing very definitely with methods in religious education and leadership. Among these courses are the following: Dramatization, storytelling, junior worship, leadership of boys, leadership of girls, parentcraft, methods in recreation, junior methods, administrative problems of the departments.

During the week of the institute, the evenings will be devoted to interesting and profitable entertainments and demonstrations, including a pageant illustrating the girls' organizations of the church. A play and a presentation of the play, "The servant in the house," by Lamoni Department of Women, and a banquet for the institute faculty and students.

The closing sessions of the institute will be held Sunday, June 12, at 10 a. m. At this time certificates will be presented to those who are enrolled in the institute.

There is almost universal feeling among departmental workers that the time has come for intensified preparation. We all feel that inspiration and enthusiasm are not sufficient. We must learn how to perform our tasks efficiently. We must have technically trained teachers and leaders. This is the definite purpose of the Institute of Methods.

The enrollment fee will be \$3 for the entire period. Board and room can be secured at the college for \$1 per day. Further information can be secured from F. M. McDowell, Box 255, Independence, Missouri, or C. B. Woodstock, Lamoni, Iowa.

K L D S Broadcasting Under New Temporary Permit

The Federal Radio Commission has issued K L D S a temporary permit, enabling the station to continue the use of the wave length of 440.9 meters (680 Kilo-Cycles), with a power output of 1500 watts. Of the seven hundred stations on the air, until a few days ago, about five hundred have received temporary permits. Many stations have been required to change their wave length and decrease power. Among the stations that have been required to use low waves are several that have been interfering with K L D S. A Kansas station, which has been occupying the lower adjacent wave to 440.9 meters, must now use 216 meters.

K L D S listeners should experience less interference in receiving K L D S than heretofore. All are invited to write the K L D S office as to the results obtained under the present classification.

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

The Story of the Resurrection

Easter Sermon by President Elbert A. Smith, at the Auditorium, Independence, Missouri, April 17, 1927.

I. THE EMOTIONAL APPEAL

In the end of the sabbath as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher. And behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: And for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you. And they departed quickly from the sepulcher with fear and great joy; and did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.—Saint Matthew, 28: 1-9.

In the first chapter of the Second Epistle of Paul to Timothy, we read that our Savior Jesus Christ "hath brought life and immortality to light through the gospel."

Almost inevitably the story of the resurrection of our Lord comes to our attention at this hour. That story carries with it an appeal that is both emotional and intellectual. Quite naturally we react, first of all, and usually most deeply, to the emotional appeal. Indeed, there may be some who never do see the intellectual appeal; but it does come to those who will see it—a deep intellectual appeal that will shape and color their whole lives if they will permit it to do so.

This morning I would like to consider first the appeal made to the emotions, or the emotional appeal, because that is first; and that procedure will permit me to consider the intellectual appeal last, and I trust it will remain with us to shape our lives.

Death is the ancient enemy of man. In fact, he has been referred to as the King of Terrors. He has shadowed all men in all times and in every country. At the outskirts of every little village, there is the City of the Dead constantly to remind us of that which lies before us all. It may be that sometimes in our thoughtless moments we jest about death and laugh about it; but when death really draws near to us, it is no jesting matter; and when death comes to those whom we love more than we

do ourselves, then we realize why he is called the King of Terrors. When we witness the long and slow decline, when we see the suffering, the struggle for breath, the cold sweat, when there comes the last dreadful moment and the spirit is rent from the body and the inanimate clay falls back into its long repose and we realize that never, never, never in this world will those beloved lips ever speak to us another word, and that never again in this world will those eyes look into ours, those hands that have served us so well will never, never again caress us; and when we are compelled by our sense of loyalty, as well as custom, to follow that form to the grave and we see it covered with earth; we return to the empty house, desolate, then it is that we begin to ask in the agony of our souls, "Is there any power anywhere that will roll the stone from the tomb?" We begin to look about us to see if there is anywhere a star of hope.

Even Ingersoll, avowed infidel, said, "In the hour of death, hope sees a shining star." The only star in the firmament in that hour is the Bright and Morning Star. When Jesus came, the angels sang, "We bring you glad tidings of great joy which shall be unto all people."

Hence it is that Easter comes to us with an emotional appeal. And perhaps we can realize the emotional appeal that came to the disciples on that first Sunday morning. Jesus came down and took upon himself flesh, and it was known when he did so that he must die; and in the end he died a death so awful and so spectacular that it has attracted the attention of all the world. His suffering was cut short only by the fact that he had already suffered so much that he had been brought to the breaking point of his endurance. For three long years he had served strenuously, being night and day in danger of his enemies, and thronged about by the multitude so that he could obtain respite only by going up onto the mountain or out upon the sea. He was not sustained with proper food. On occasion he went into the fields and shelled the corn or barley and ate it raw. He had not adequate place to rest, and on one occasion, wearied probably to the point of exhaustion, he seemed almost to envy the foxes and the birds, safe in their primitive shelter, and by contrast declared the Son of Man had no place to lay his head.

Finally there came the last week, the week of passion, with its terrible emotional strain, ending in the garden of Gethsemane, where he must have been torn to the very depths of his soul. Immediately following that experience, without rest and without refreshment, he was carried away and hurried from court to court, three times put on trial

for his life, then scourged with the terrible leathern whip weighted with iron or leaden weights that tore into his flesh, a punishment that frequently of itself caused death; finally he came to Calvary too broken to carry his cross, and they stretched him out on the recumbent cross, and, holding forcibly his hands in place, put the point of the great iron spike into his palm, and drove it through into the wood. And then a spike was driven through each foot. After which they heaved aloft the cross and dropped it into the hole that had been prepared for it. So the Son of Man was lifted up.

It is terrible to picture the hours of agony, hours of thirst and of fever, and of unceasing pain, with no possibility of getting into any position that would relieve the strain upon the torn and inflamed and poisoned wounds that held him aloft. That was the spectacle the disciples saw on that occasion. Farrar describes the tragedy of crucifixion as follows:

Death by crucifixion seems to include all that pain and death can have of horrible and ghastly—dizziness, cramp, thirst, starvation, sleeplessness, traumatic fever, tetanus, publicity of shame, long continuance of torment, horror of anticipation, mortification of untended wounds—all intensified just up to the point at which they can be endured at all, but all stopping just short of the point which would give to the sufferer the relief of unconsciousness. The unnatural position made every movement painful; the lacerated veins and crushed tendons throbbed with incessant anguish; the wounds, inflamed by exposure, gradually gangrened; the arteries—especially of the head and stomach—become swollen and oppressed with surcharged blood; and while each variety of misery went on gradually increasing, there was added to them the intollerable pang of burning and raging thirst; and all these physical complications caused an internal excitement and anxiety, which made the prospect of death itself—of death, the awful unknown enemy, at whose approach man usually shudders most—bear the aspect of a delicious and exquisite release.

Such was the death to which Christ was doomed; and though for him it was happily shortened by all that he had previously endured, yet he hung from soon after noon until nearly sunset, before "he gave up his soul to death."—The Life of Christ, by Farrar, vol. 2, p. 499.

And finally when, as a merciful relief, death came to him, the authority of Rome, represented by the Roman soldiers, thrust a spear into his side and up into his heart, so all knew he was dead. And then he was carried away and laid in the solid rock tomb, and a great boulder was rolled against the door, and by the authority of Rome a seal was set upon it; and the Roman guards, who dared not betray their trust for their lives, sat there day and night to see that the body could not come forth.

But a power greater than Rome came and rolled the rock away; and when those women on that early Sunday morning came and found it rolled away, and heard the message, "Why seek ye the living among the dead? He is risen. Go and tell the disciples," we can realize with what joy they ran to

tell them, and with what a delirium of joy Peter and John ran that they might see that empty tomb.

That is why the story of Easter comes to us with a powerful emotional appeal. We realize how joyous they were. Hope had absolutely died in their hearts; and in that darkest hour on the third day, when they still wept and mourned, there came the message, "Fear not, for he lives!" and the message that comes to us is, "We bring you glad tidings of great joy which shall be unto all people." We share in that realization. That is why there is joy on earth today.

(To be continued.)

Thoughts on Healing.—No. III

BY FRED GREGORY

DRUG HEALING

That the faith-healing system is regarded as unsatisfactory and unworthy of indorsement in the eyes of the public is proved by the number of systems now in vogue. These systems vary in popularity. All do not use drugs. Indeed the later systems are very much opposed to the use of drugs. Consequently there is a great difference of opinion and, considering the number and semi-popularity of non-drug using systems which are now operating, one is led to think that the drug system is rapidly losing its grip. However, at present the drug doctor is still going strong.

There are two systems of drugging. The allopathic physician (one most commonly employed) has the largest practice. Homeopathic physicians are not as numerous. They contend that by the wholesale use of injurious drugs and empirical practice the allopath practitioner has sent a goodly number of his trusting patients into "kingdom come." In reply the allopath declares the homeopath to be a humbug, and his practice a sham, while his highly potentized globules are nothing but childish fancy. They are directly opposite in theory and practice, hence the antagonism.

Another likely reason the allopath has for detesting the homeopath is the fact that homeopathy is an attempt to correct the multitudinous errors of allopathy. Doctor Samuel Hahneman is credited with originating the homeopathic theory. He practiced as an allopathic physician for years. His experience and observations caused him to become dissatisfied with the system. He saw inconsistency and error written everywhere, from the beginning to the end of allopathic practice. To him the whole theory was a mistake, and thus homeopathy was born. Both schools use drugs, but not in the same way nor do they use the same drugs for a like purpose. The old time allopath mixed his drugs freely, without

regard to combinations. The first homeopaths invariably used their drugs separately. The modern allopath has cut down largely on the mixture, while the modern homeopath tends to allow a mixture. In this respect the two are approaching each other, but otherwise they are very far apart. Both claim remarkable cures and those reputed cures spur them on in their practice. There is no doubt one would utterly destroy the other if the opportunity presented itself.

After all, we wonder how much drug enters into the cure in either system. In a stated case each would treat the patient from an opposite point of view. In prescribing a remedy the allopath selects a medicine contrary in its action to that of the disease, whereas the homeopath selects a drug similar in action to that of the symptom. The first logically starts a fight in the body between the drug action and the disease action, and the drug action must necessarily be stronger than the disease action in order to win or cure. "She suffered many things of many physicians" tells the story of the struggle. The homeopaths with pride point to the fact that per their method no such an upheaval in the body takes place. The drug action being similar to the disease action, the two blend without loss of vitality, and the drug action in passing off carries with it more or less of the disease action, thus effecting a cure. With the allopath the drug is strong and the dose is large. With the homeopath the drug is reduced to practically nothing and the dose is exceedingly small. In fact, each condemns the other's practice, yet each in treating an identical case would claim a cure.

The query is, What part does the drug play in the cure under such opposite uses? Is it the drug or is it the faith of the patient in the physician regardless of the drug? Evidently the latter, as the following shows: Mrs. Mary Baker Eddy, the founder of Christian Science was at one time a regular medical practitioner of the homeopathic school. She speaks of her experiences as such in the following words: "The author's medical researches and experiments had prepared her thought for the metaphysics of Christian Science. Every material dependence had failed her in the search for truth; and she can now understand why, and can see the means by which mortals are divinely driven to a spiritual source for health and happiness. . . . A case of dropsy given up by the faculty fell into my hands. It was a terrible case. Tapping had been employed, and yet as she lay in her bed the patient looked like a barrel. I prescribed the fourth attenuation of *argentum nitratum* with occasional doses of a high attention of *sulphuris*. She improved perceptibly. Believing then in the ordinary theories of medical

practice and learning that her former physician had prescribed these remedies, I began to fear an aggravation of symptoms from their prolonged use, and told the patient so; but she was unwilling to give up the medicine while she was recovering. It then occurred to me to give her unmedicated pellets and watch the result. I did so, and she continued to gain. Finally she said she would give up her medicine for one day and risk the effects. After trying this, she informed me that she could get along two days without globules, but on the third day she again suffered and was relieved by taking them. She went on in this way, taking the unmedicated pellets—and receiving occasional visits from me—but employing no other means, and she was cured."—*Science and Health*, pages 152-156.

Hahneman, the founder of homeopathy, and his stanch followers, claim the higher the attenuation of the drug the greater its power, and deny point blank the idea of homeopathy is in any sense a faith cure. The experiment of Doctor Mary Baker Eddy, however, proves to the contrary. It is said good doctors allow that a cure is about one part medicine, one part nature, and one part faith, but the experience of Mrs. Eddy shows the "one part medicine" can be left out altogether, providing the patient doesn't know it, and the cure is effected just the same. Even Doctor Hahneman admits of genuine healing outside of drugs. Hear him: "A prophetic dream, a superstition, or the solemn prophecy that death would assuredly occur on a certain day, or at a certain hour, has not infrequently caused the appearance of every sign of approaching and increasing fatal disease, or of death itself at the designated time—a result which would have been impossible without the occurrence of an internal change corresponding with the externally visible condition. In the same way, all morbid signs of approaching death were frequently dispelled, and health suddenly restored, by an artful deception or convincing denial." Hahneman likewise omits the "one part medicine," when he allows a something in the mentality which "not infrequently" produces "fatal disease," even "death itself"; also when that same something dispels all signs of "approaching death" as well as restoring "health suddenly." Such an admission confirms Doctor Eddy's "artful deception" and supports the argument of Christian Scientists in claiming cures through "convincing denial."

A recent article states, "Any psychologist can tell you that an expensive medicine with a venerable name will prove more potent than it could hope to be if it had a simple name and were sold for a nickel."

Once again, we see the result of "artful deception." A "venerable name" and an "expensive" drug baits the credulous mind, and from thence the drug de-

rives its potency. No wonder physicians and nurses make the least satisfactory patients. They know too much. And since it is admitted this Great Within can produce disease and heal disease of itself, why not appeal directly thereto, as the great Teacher urges, and learn to give this force proper direction? Drugs are acknowledged superfluous. They detract from God and nature. We are ever depending upon God. Why forsake him in the hour of sickness, trying to imagine that his presence is couched in some mysterious drug. As Frappart said, so we opine, "Medicine poor science! Doctors poor philosophers! Patients poor victims!"

Personal Service

BY ELDER EDMUND M. BROWN

Sermon at Providence Branch, Rhode Island.

Scripture Reading, Matthew 25: 34-45

Two Texts

For one text I have selected verse 40 of our scripture reading: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." And for the other text I've selected something that is not in the Bible, Book of Mormon, or Doctrine and Covenants; but your speaker thinks so much of this text he has it in his home, framed. They are the words of Edward Courtney, Earl of Devonshire: "I shall pass through this world but once. Any good thing that I can do, or any kindness that I can show any human being, let me do it now. Let me not defer or neglect it, for I shall not pass this way again." Both of these texts imply *personal service*.

Personal Service

One of our ministers with many misgivings asked a rich and honored man if he had ever desired baptism. Courteously the man said "Yes," and allowed the conversation to be continued. At the close of the conversation our minister said, "I hope you will not consider me impertinent in speaking so abruptly on this subject." Grasping both hands, with tears in his eyes, he answered: "Don't ever hesitate to speak to any man about his soul's salvation. I've been longing for twenty years to have some one speak to me as you have just now, and I believe there are thousands of others in this city just like me, carrying a great burden on their souls, not courageous or humble enough to seek instruction, yet would willingly receive the gospel if shown the *true way*." It is only by just such personal service as this brother gave, that we individually will be able to win souls to the *true way*.

How to Win Souls to the True Way

Jesus tells us in John 9: 4: "Work while it is yet day. The night cometh, when no man can work." Many men were imprisoned in a coal mine, as the result of an accident. Great crowds started to work before night came to try to save the men. An old gray-haired man came running, and seizing a shovel began to work with the strength of ten men. Some one offered to relieve the old man. "Get out of my way!" he shouted; "I have two boys down there!" Nothing but that kind of love for others will ever help in saving them.

Five Things Needed by Each Personal Worker

First, a converted heart; Second, A love for souls; Third, A prayerful life; Fourth, A scripture-stored mind; and Fifth (last, but most important), The Spirit of God. These five attributes, especially the last (the greatest) and the second, will eliminate all selfishness on our part and cause us to realize that we

Can Not Be Saved Alone

One of our priests had this spiritual dream: He had climbed the ladder that reached from earth to heaven. Expectantly he knocked upon the door. Some one asked, "Who is there?" Proudly he gave his name. "Who is with you?" came the voice. "No one," answered our priest; "I am alone." "Sorry," said the angel, "but we are instructed never to open these gates for a single individual." And, crestfallen and disappointed, he descended to earth. There used to be an idea in the world that to be religious, one must get away from the crowd, get away from society, go into seclusion, and crucify the flesh. Simeon, the founder of the "Pillar Saints," for a long time lived in a monastery; but finally he built a tower seventy-five feet high and four feet in diameter. He went on top of this pillar and spent thirty years, praying and singing, and singing and praying, until his teeth rattled out; his hearing left him, and finally his eyesight. That was his idea of personal service in serving God—crucifying the flesh to be spiritually developed. The result was that he died a miserable death, having done no good in the world, either for others or for himself.

Practical Personal Service

Did you ever stop to think that service to others will interest others in your religion—especially in your church, which is our church? A member of our church found a family in her neighborhood in destitute circumstances. There were several children in the family. The father was addicted to drink. The burden of the home fell upon the shoul-

ders of the mother. This good sister, observing these conditions, went to the home one day with a cheerful countenance and a basket of vegetables upon her arm. She won the friendship and love of those people.

One day, when she thought it an opportune time, she asked one of the girls if she would go to Sunday school with her. She consented and liked it very much; but when she went home she began to cry. Her mother asked her what was the matter, and she said, "I wish we were Christians. Those people are so happy and seem to have something we haven't." That made the mother very sad. The next time the sister came she asked her all about the church, so she had an opportunity to tell the gospel story to that family. The mother and the other children went to Sunday school and to church. In time it made such a change in the home that the father felt it, and became ashamed of his life; and in time he, too, after overcoming the drink habit, came into the church with his whole family. That was the result of doing some *personal service* in the neighborhood. That is a duty and a pleasure that devolves upon all of us. If, then, we are going to answer the call of our church, the church wants us to do that kind of personal service.

Personal Touch

That is the kind of service that has what is sometimes called the personal touch. Providence, Rhode Island, is noted for its jewelry. A friend of a member of a Providence firm was being shown some beautiful and valuable precious stones. Among them he noticed one that was dull, and pointing to it said: "That stone has no beauty at all." But the owner put it in the hollow of his hand, and shut his hand tight. In a few moments he opened his hand—and what a surprise! The stone gleamed with all the splendor of the rainbow. "What happened?" asked the astonished man. His friend answered: "This is an opal. It is what we term the sympathetic jewel. It only needs to be gripped with the human hand to bring out its wonderful beauty." And so it is with many of us; many of us need the friendly grip of a human hand, and especially is this true with some of our boys and girls. Many make the mistake of saying they are bad boys or girls, when in reality they are only active, energetic, and perhaps mischievous, with misdirected effort or energy.

Some have said that such boys and girls are incorrigible; and that reminds me of a boy that was in my first Sunday school class, who they said was incorrigible. I'll admit I was rather reluctant about accepting the class when I thought of that boy

being in it, and I only taught the class twice when I realized that if I were going to make a success it would be necessary to win that particular boy. After class I called him to one side, and placing my arm about his shoulder I said, calling him by name, "I've been praying for you this past week, and I'm going to ask you to pray with me this week, that God will help you to be a good boy." Tears started in his eyes; he didn't think I loved him enough to pray for him, for he told me that no one had ever talked kindly like that to him before. He said everybody had told him he was a bad boy, so he thought he must live up to his reputation. It is very gratifying to state that this boy from then on not only gave me no more trouble in the class, but, to the contrary, he really was the best boy in the class. He was won by the personal touch. And I'm thankful to God that he helped me to *save* that boy, for now he is serving God very faithfully in another branch of our church.

Saved to Serve

In nearly every large city there are places that I call "automobile graveyards." You've all seen those parts of old autos piled together in heaps. Now there are many parts of autos in those piles that have been *saved*, but I believe many will never be used, or made to *serve* any useful purpose again. Some people's idea is to see how many persons they can get to join the church, whether they are truly converted or not; but any church where this idea prevails will be practically nothing more than a heap of wheels, nuts, and bolts, that are of no use, because they were not saved to serve. "Saved to serve!" should be our motto, but it implies more than some are disposed to take into consideration. It means we must *train* people as well as *save* them. It is not enough that we induce our men, women, boys, and girls to be good; we must see that they are put in the way of becoming *good for something*.

Remember: "We shall pass through this world but once. Any *good* that we can do, or any kindness that we can show to any human being, let us do it now. Let us not defer or neglect it, for we shall not pass this way again."

A Proper Question

While riding on a train, a young lady told her dad that she was very indignant with our minister because he had taken her to task for dancing. "Why! he even asked me if I was sure I was in the 'straight and narrow' path," she said. "He had no right to talk like that to me—it made me feel dreadful." "No," said her dad, "what did I hear the brakeman ask you when he saw you hesitate as you were about to board this train?" "Why, he

only asked me where I was going." "You didn't mind that at all, did you? You knew that he asked to save you from a possible mistake. Our minister had the same motive, only the case is a great deal more serious." This young lady is only one of many who consider it an intrusion when some one is concerned about their lack of concern. But there is one thing worth noting, whenever questions like this disturb us; it is conclusive proof that we are shutting our eyes to danger, and we may be on the *wrong road*. Although we are sincere, we may be mistaken at times. We must be sure we are not on

The Wrong Road

Out west two engines tugged a train in a wild blizzard. On that train was a woman with a small baby. She was very anxious to get off at a flag station where they only stop the train by request. The brakeman called the station as the train neared the place. The woman said, "Don't forget me," and he replied, "All right." A passenger said, "Lady, I'll see that the brakeman doesn't forget you. Don't worry." And a little later he said: "Here's your station." She stepped off the train into that howling storm. . . . The train had gone on about three fourths of a mile when the brakeman came in and asked, "Where is that woman with the baby?" The traveler said, "She got out." "My God! My God! Then she's gone to her death; we only stopped back yonder because of engine trouble." They called for volunteers, went back to look for her, and after searching hours finally found her—dead—covered with snow, with the little babe also dead, that she had lovingly folded to her breast. She had followed the man's direction, but he was wrong. How great that man's responsibility! Greater still that of the preacher who, instead of encouraging us to keep in God's way of salvation, obscures the way and directs us to another way that is wrong, and will result in eternal darkness! As Paul admonished the Roman saints: "Every one of us shall give account of himself to God. Let us not judge one another any more: but judge this rather, that ye put a stumblingblock or an occasion to fall in your brother's way." And as the same beloved apostle wrote to the Galatian saints: "But let us not be weary in well doing: for in due season we shall reap, if we faint not. Therefore as we have opportunity, let us do good unto *all* men, especially unto them who are of the household of faith."

Thou Art the Finger

One of our members was praying for a certain member of the household of faith, who he felt was going on the *wrong road*. After this manner

he prayed: "O Lord, touch him with thy finger!" The petition was repeated frequently, with great earnestness, when he seemed to hear a voice say to say to him: "Thou art the finger. Hast thou ever touched thy brother? Hast thou spoken a single word to him on this question? Go thou, and touch thy brother, and thy prayer shall be answered." It was a voice from above, and God's servant arose from his knees self-condemned. He had known for a long time his brother was slipping, yet he had not uttered a word of warning. Hundreds of opportunities had come and gone, but the vital issue had been set aside for such topics as the weather, the latest news, etc. His first duty in personal service, as a brother in Christ, had been left undone. Let me repeat, please: "Let us *do good* unto all, especially unto the household of faith."

Doing Good

One of our church physicians visited one of our good Latter Day Saint members, who, like others I've heard of, was frequently troubled with imaginary diseases. The doctor was frequently called in, until at last he said, "Sister, I'll give you a prescription which I am certain will make a healthy woman of you if you will follow it. She replied, "I shall be so glad to have good health, I'll promise faithfully to follow it." "Then," said the doctor, "I'll send you the prescription this evening." When it arrived, it consisted of these words: "Do good to somebody each day." That very night she roused herself to relieve a poor neighbor, and then daily sought others who needed her help; and this sister, who had been so constantly desponding and nervous, became a healthy, cheerful woman; for she had an object to live for, and found joy in rendering personal service to others. What does James 1: 27 say? "Pure religion and undefiled before God is to visit the widow and the orphan," etc. And this same thought has been beautifully expressed by our dearly beloved present-day poet, Edgar Guest, in this poem, entitled:

Personal Service

If you put yourself aside,
And for the moment just forget
The profit or the touch of pride,
Or e'en the added weight of debt,
And for another smooth the way,
You will have lived a glorious day.

If you can give what you may need,
Because another needs it more;
And never your advantage heed,
Or count the cost of giving o'er:
That personal service shall ever be
Your greatest earthly victory.

If you can learn to think in terms
Of service rather than of gain;

Can grasp Christ's teachings, which affirm
That worldly pomp and pride are vain,
Then you shall find beyond all doubt
Peace lies within and not without.

If to your neighbors you can be
All you would have them be to you;
Can shut your eyes to self, yet see
How much for them your life can do,
You'll find in many a grateful smile
Proof that your personal service has been worth while.

This will result in spiritual activity on our part. In southern lands the fireflies are most brilliant, but they have this peculiarity; they never shine at all except when rapidly flying; then their brilliancy can be seen afar. So it is with us. When we are active; doing some good act, especially for others, we are advancing. Going forward in the gospel and toward God, our light shines out, and all men see it; but when we stand still, it dies.

Something to Do

But speaking of doing something reminds me of a humorous incident that occurred recently in our church. Our church officers asked the wife of a man who had left the church and joined a lodge, why he had left the church. She replied: "Well, they never gave my husband anything to do at church, but when he joined the lodge they put a helmet on his head, a sword in his hand, and made him keeper of the Royal and Ancient Arch, and now he's there every night." While this is a humorous incident, yet there is a good point in it for some of us, especially those of us who are leaders in the different departments of our several church activities. Some people must have something to do to hold their interest.

Busy or Idle

1 Chronicles 28:10: "Take heed now: for the Lord hath chosen thee to build his house: be strong and do it." And God has told us in Doctrine and Covenants we are not only to build his house, but it is our privilege to help in the building up of Zion. But he also tells us in latter-day revelation that there is no place for the idler in Zion. It is a trite saying, "An idle mind is the Devil's workshop." It is Satan that meets with us when we are idle. The angels appeared to the shepherds while they were *keeping watch* over their flocks. Matthew was called *at* the receipt of custom. Peter and Andrew his brother were *fishing*. James, the son of Zebedee, and John, his brother, were *mending* their nets when called by Jesus. Each was doing, not evading his duty.

Evading His Duty

Two great missionaries were discussing the rapid spread of Mohammedanism in Western Africa, as

compared with Christianity. "It's just this," said one; "every Mohammedan regards himself as a missionary, but the majority of Christians, trying to evade their duty, think and say it is the other man's work." What we need is more personal workers like Samuel of old, who was willing to render personal service, as we find recorded in Samuel 3:4: "The Lord called Samuel: and he answered, Here am I."

I'll Send a Hand

One of our evangelists urged a brother out west, who was a farmer, to come out and help him in a special series of meetings. He consented, but when leaving said (in farm-land parlance): "If I don't come, I'll send a hand." Ah! this suits many. Here is a brother, who has plenty of money, but is disposed to take life easy. He says, "You do the work; I'll give money—I'll send a hand." Here is a sister, with plenty of time at her command, but when urged to visit the poor and sick, she says, "Oh, I do not exactly like to go myself; I'll subscribe—I'll send a hand." Many parents turn over to the Sunday-school teachers the work of teaching their children to learn to pray, saying, "It's a trial to me; a cross, but you do it—I'll send a hand." Then there is the brother, whose son God has called to be a missionary, but fatherly pride choosing for that son a lucrative position says, "I can't give up my son, but I'll give money to educate some others for the ministry. I'll pray for God's work to grow; I'll help in this way—I'll send a hand." And so the excuses go on, and on, forgetful of the fact that God never yet delegated any man or woman to do another's work; but everywhere and in every way God calls for personal service. God calls, and only asks us to give as recorded in 2 Corinthians 9:7. God calls: "Every man, according as he purposeth in his heart, *so let him give*; not grudgingly, or of necessity: for God loveth a cheerful giver." Usually when this text is used, the preacher is asking for a financial contribution; but God asks not only our gold and silver, he asks for the gold and silver of our intelligence, our social position, our intellectual ability, our refined character; he asks for the gold and silver of our individual personal service, and we should be willing to give it cheerfully.

Individual Effort

As that man that God said was perfect: "Did not I weep for him that was in trouble? was *not* my soul grieved for him?" We must not forget individual souls. There is a great rage nowadays for large congregations, prominent work, and big undertakings. But let us not forget individual souls. With the assistance of your imaginations, I'd like these bottles before me to represent the different

kinds of personal workers we have in our church. You'll notice some are fat, thin, small, short, thick, and medium. This one is blue; sometimes we get "blue," don't we? This one is green. Did you ever get "green" with envy or rage? Now this red bottle—some of us get "red" with anger. And sometimes we even are "yellow" and quit on the job when things don't go just our way. Now listen, please: If I dash water over these "personal-worker bottles," a drop might get into one, and a drop into another. But if I take one and pour into it, you see I fill it up to the brim. And so it is with personal souls (and there is a personality in the application of this illustration that can not be overestimated), if we throw out hints and "knocks" like these drops of water, one might get in, or it might not; but if we speak face to face with an individual—in an honest, manly way—is it not the best way to try to reclaim the disinterested, and encourage the luke warm and indifferent?

God's Kingdom

"Man loses his capacity to serve God and his kingdom when he can no longer serve his fellow men." A minister visited a school and was called upon to speak. At the close of his speech, desiring to test the brilliancy of the pupils he held up an orange and asked: "To what kingdom does this belong?" A little girl replied, "To the vegetable kingdom." He then held up a coin and asked: "And to what kingdom does this belong?" "To the mineral kingdom, sir," said the same little girl. "Fine! Now to what kingdom do I belong, then?" he asked. The girl blushed deeply; she did not like to say, "The animal kingdom," for she thought that would offend a minister. Just then it flashed into her mind that "God made man in his own image," and looking up courageously she said, "To God's kingdom, sir."

Our elder was deeply moved by that unexpected answer. A tear rolled down his cheek. He placed his hand on the child's head and said very devoutly: "God grant that by my personal service to you, God, and others, I may be accounted worthy of that kingdom!"

So we must ever remember, it is by our personal service to each other that we will be accounted worthy of an abundant entrance into the kingdom of God; for Jesus said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Therefore, let us always remember: "We shall pass through this world but once. Any good thing therefore that we can do, or any kindness that we can show any human being, let us do it now. Let us not defer it or neglect it, for we shall not pass this way again."

OF GENERAL INTEREST

The Mortgage Blanket on the United States

BY AARON HARDY ULM

Everyone is familiar with the plot, one that rarely fails the writer of the story or play. The villain holds the mortgage; the owner of the home, farm, or business can not meet the interest or principal when due. The villain stands on his legal rights and gets what he wants—be it the hand of the girl, the crushing of a competitor, mere revenge, or only the property—unless the hero, with cash in hand, arrives in the nick of time and saves the situation.

Thus is reflected traditional Anglo-Saxon fear of mortgages. It runs through the literature of the race, from Chaucer to Saint John Ervine.

Yet the theme no doubt is exaggerated in stories and plays. For a mortgage is sometimes a means to a happy end, as when it aids in buying a home or financing a business that succeeds. And mortgage holders—though rated, not without warrant, as the most hard-hearted of creditors, who throw poor widows into the street or boot sick men off farms or out of stores—are exceptions in real life.

Moreover, the "villain" may be on the other side. That is, the one who takes advantage of the poor widow or the man in distress can be an "owner" instead of only the owner of a mortgage. This is particularly true now.

There seems to be under way a change in the entire setting of the instrument which imaginative writers have ranked—as a device for picturing callous cupidity—with the ancient symbol of the ubiquitous pawnbroker.

"He owns a lot of mortgages," used to be the highest assurance as to one's financial security. Conversely, "Everything he owns is mortgaged to the limit" was the extreme expression of doubt and sometimes pity.

Now, owners of mortgages may be as deserving of solicitude as owners. The number of persons who owe mortgages has increased tremendously, but the number of those who hold them has grown much more remarkably.

These changes have run along with the phenomenal growth and expansion of the mortgaging practice and of new methods by which this is made possible. The sum of all is among the forefront phenomena of the times.

The development has been so rapid that any figures relating to it which can be presented are far from complete. Some, however, are illustrative. A

concern that carries on a nation-wide traffic in "mortgage paper" says in a recent advertisement that "in 1925 city real estate bonds purchased by investors was close to one billion dollars." A more authoritative estimate is seven hundred million dollars.

Real estate bond is one of many new, or newly popularized, synonyms for *mortgage*. It is stated authentically that in 1919 only \$50,000,000 worth of real estate bonds were sold in this country, and in 1921 the aggregate was even smaller.

Only a small proportion of the "close to one billion dollars" worth of mortgages floated last year are held by persons in any way resembling the mortgage holder of traditional type. The holders are more like the poor widows and men in distress whom tradition puts on the other side; for the greater proportion of these mortgages were taken by multitudes of small investors scattered over the country—in truth, over the world. One concern claims to have sold them in thirty-three foreign countries as well as in every State in the Union. The operations of probably a dozen others are equally extensive, and there are scores of lesser ones.

They, together with big operations who deal in the industrial type of mortgage, have created a new setting for the bond for debt on property. Its traditional setting gives to mortgages the attribute of acute necessity; that is, it used to be taken for granted that mortgages were assumed as last resorts only, and with fixed intent to extinguish them as quickly as possible. They were accepted only on iron-clad terms that precluded all anticipative risks of loss.

Now mortgages are being treated more or less generally as fixtures, like the machinery in a manufacturing plant or the furnace in the cellar of a home. No longer does the average mortgager think of how little of that form of indebtedness he can get along with. Rather he assumes as much as he can, and with little thought of extinguishment.

The result is a tendency toward mortgaging to the limit everything that is pledgeable for the purpose. And this last is no longer only what is tangible and enduring, but frequently partakes of gambling on future expectation.

"All kinds of private businesses are being bought up . . . and new corporations are being substituted for the old, in order that the purchase price (and more) may be recovered by sale of shares to the general public," says Professor W. Z. Ripley, of Harvard University, who recently brought the new tendency prominently to public attention. "They (the shares) are really bonds. And, instead, as

formerly, of being limited to two thirds of the tangible assets, no limit is now set, except the powers of absorption of the investment public."

Like practice undoubtedly is being employed in the field of pure real estate. The practice in all fields is made possible by exquisite machinery perfected largely in recent years for massing a growing proportion of the savings of the country for investment in mortgages.

These developments have run along with the rise in the general well-being of the Nation; they are among the consequences of prosperity. What their further consequences may be is yet to be demonstrated, as all the practices marking the change are virtually new ones and the past throws but little light upon them.

One thing these new practices presage is a national mortgage indebtedness beyond what anyone would have dared forecast ten years ago.

Unencumbered property of the tangible kind already has become the exception. *A mortgage blanket now covers virtually the entire country. In terms of money value, it probably amounts to around one half of all the national wealth.*

The blanket continues to grow in size, thickness, and spread. The growth is promoted by what is substantially a new but already a vast industry—one having to do with originating, placing, and selling new types of mortgages on a national scale.

The old types have not been displaced. They are more in evidence than before. Local mortgage brokers are more numerous than they were ten years ago, as the advertising pages of newspapers and magazines testify. Individuals who lend on mortgages directly also are more numerous. Insurance companies and savings banks are putting increasing volumes of trust funds into mortgage loans. The insurance companies now have about \$4,500,000,000 so invested. On January 1, 1926, the savings banks of New York State were carrying mortgage loans in the amount of \$2,339,400,578, the total having increased 112 per cent since the war.

Hence the funds that have been coming from sources developed by the new mortgage industry are outright additions to mounting supplies of funds yielded by the old sources for this purpose.

It is probable that in 1925 several times the volume of funds that was so invested in 1915 went into mortgages of the various kinds now set up. It is also probable that the total mortgage indebtedness of the country has trebled or more during the last ten years—the most prosperous period of that length in the history of the country.

The last inclusive figures on the subject were col-

lected by the United States Census Bureau in 1920. These relate to mortgages on homes and farms only. The first statistics of that kind were collected in 1890. Comparisons show that during the intervening period of thirty years there was steady increase in mortgages.

This increase, undoubtedly at a much less rate than that of the last six years, was general. It was evident even throughout the South, where Anglo-Saxon antipathy toward mortgages holds on as it does nowhere else in this country; it is evident as well in localities like that of which New York City is the center, where that antipathy has ceased altogether to function.

In the South as a whole, 26.8 per cent of owned homes were mortgaged in 1920, compared with 44 per cent in the North and 36 per cent in the West. Yet in the South the percentage more than trebled during the preceding thirty years. In New York City 78.7 per cent of owned homes were encumbered when the last census was taken. Of the 24,351,676 homes in the country in 1920, only 6,522,119 unencumbered ones were occupied by owners. That is to say, nearly three fourths of the houses owned outright or in part on mortgages held by others than their occupants. The figures do not include multi-family living abodes, such as apartment houses and hotels.

Increasing mortgages on homes represent no doubt in some measure advancing ownership. But the statistics indicate that *the urge to borrow has outrun the inclination to buy.*

Between 1890 and 1920 the proportion of homes not on farms that were owned by occupants increased four per cent, while the proportion of owned homes that were encumbered increased twelve per cent.

Following are the figures for the last four census years:

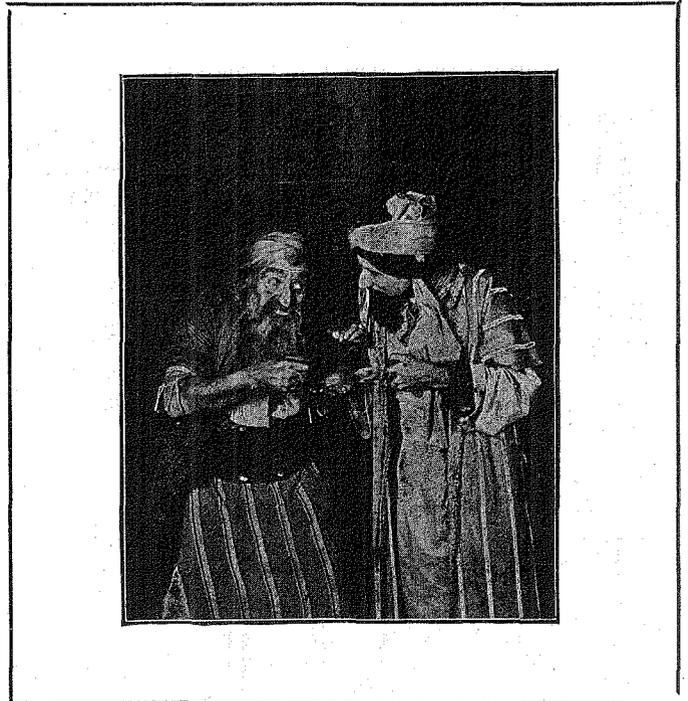
Year	Percentage of homes owned	Percentage of owned homes mortgaged
1920	40.9	39.7
1910	38.4	33.1
1900	36.8	31.7
1890	36.9	27.7

The percentage of rural homes—about 50 per cent—owned by occupants was larger and underwent little change for the country as a whole during the period of thirty years. The proportion of owned rural homes that were mortgaged, though growing, was smaller than of urban homes. It was 37.2 per cent in 1920.—*Dearborn Independent*, June 12, 1926.

The Motion Pictures as a New Church Art

An attempt to solve the problem of waning church attendance in America has brought about the organization of a Foundation, the initial support of which was provided by William E. Harmon, of New York. This is the Religious Motion Picture Foundation, which has made a study of the possibilities of the cinema as a part of the service of worship.

Four religious films have been produced expressly for use in the church. Since their purpose is a non-theatrical one, a special effort has been made to keep them as exquisitely simple and clear as pos-



sible without sacrificing any of the richness and pictorial beauty of the Bible story itself.

They have already had more than one hundred showings in churches in the vicinity of New York, Boston, and Chicago. Their appeal was tested through a printed questionnaire, distributed at services in which they appeared, and, according to the Foundation's report they have been received with commendation by both clergymen and congregations. Until it could be determined whether or not there was a desire for this new adjunct to worship, the films were available to churches only in a limited area. The Foundation, which has offices at 140 Nassau Street, now announces that churches throughout the country may secure them.

These first four pictures, which have been used by such members of the clergy as Doctor S. Parkes Cadman, of the Central Congregational Church in Brooklyn; Doctor Daniel Russell, of Rutgers Pres-

FOR SUNDAY SCHOOL WORKERS

The Officer and Teacher Meetings

In preceding outlines we have described the aims of religious education and have suggested the knowledge required, the attitudes demanded, and the practical application of religious instruction which should be made in everyday life. The next problem is, What materials shall we use as the means of realizing these aims?

Theme: The Subject Matter of Religious Education.

Text: Betts, How to Teach Religion, Chapter VII.

We must think of the scriptures as the matchless source of religious education material. We have the rich fields of information contained in the Bible, Book of Mormon, and the Doctrine and Covenants as source books through whom God especially sought to reveal himself and his will to man.

Yet these three, rich as they are, do not contain all the revelation of God who deals with man in every age and in every land. The story of the creation of the world of nature is wonderful, but not more so than the revelation of the power and wisdom of God in the continuous recreation of Nature's works and in the marvels of science as discovered by man.

Since the field of source material is so wide and varied, it is not all of equal value to meet our specific needs. Undoubtedly the scriptures should be the center and foundation of our religious curriculum, being supplemented judiciously by other material from nature, history, biography, literature, and story; from science, and the great world of objects about us; also from music and song and pictures.

But at no moment shall we become so absorbed in teaching science, or story, or art that we neglect our primary purpose, the growth of religious concepts, the development of religious attitudes, loves, loyalties, ambitions, satisfactions which center in a consciousness of God and a love of his service in harmony with the gospel plan.

All proper educational growth is religious, but the Sunday school lesson should have a distinctive tone and purpose and should awaken a new and deeper spiritual response than is usually possible in the day school.

In selecting material from the Bible, Doctor Betts's rule seems very sound: "Know what the child is ready for in his grasp and understanding; know what he needs to stimulate his religious imagination and feeling and to further his moral and religious development; know your source material and choose accordingly." This is the assumed basis on which our quarterly editors work, though they have in mind certain ages of pupils rather than cer-

byterian Church, New York; and Dean Howard C. Robbins, of the Cathedral of Saint John the Divine in New York, are: "Christ confounds his critics" (John 8: 1-12); "The unwelcome guest" (Luke 7: 36-50); "Forgive us our debts" (Matthew 18: 23-35); and "The rich young ruler" (Matthew 19: 16).

The Religious Motion Picture Foundation is to carry on its work in the field without profit making, but it hopes to be self-supporting. Mr. Harmon's appropriation of \$50,000 made the beginning possible; and in order to continue, it is distributing its films to churches at cost.

tain specific pupils. Resourceful teachers will use the quarterly only as a suggestive guide.

In early childhood we shall attempt to give an idea of God as Creator, Father, and Friend, and of Jesus as our Brother and Helper. We shall teach of obedience, repentance, and forgiveness; of kindness, truthfulness, honesty, and courage; and of prayer. The Bible material taught will center upon those things and our lesson will be built up to meet these ends. The children should become familiar with the childhood of Moses, Joseph, Samuel, David, and Jesus. The primary meaning of baptism and church membership should be taught and the children led to desire baptism at eight years of age.

In later childhood we shall stress heroes and heroism, and especially of the great religious heroes that children may be influenced by the ideals found in those who are loved and admired. We must develop the sense of personal responsibility for conduct and the meaning of wrongdoing and sin. Bible lessons will show the results of sin and disobedience to God and the necessity for repentance and of prayer for forgiveness. The narrow selfishness of early childhood must give way to a more generous and social attitude, and a sense of responsibility for the happiness and welfare of others. Hence our lessons should contain suggestions and inspiration of high examples of self-forgetfulness, sacrifice, and service as found in the life of Jesus, Paul, Alma, and others.

In adolescence the broader, deeper, and more permanent interests are forming, and character is taking its permanent trend. If the scriptures have been taught as a beautiful revelation of God and his will, they should now furnish a vast fund of inspiration and guidance. There should come also a sense of the deeper meaning of sin, of repentance, of forgiveness, of the restoration, and of Zion's redemption.

As a guiding principle we shall always select such materials as shall appeal to the pupil's interest, stir his imagination, and quicken his sense of moral values, leading him step by step into a full realization of noble Christian character. Since we desire to influence the learner's deeds and shape his conduct, we shall present to him those lessons which most naturally and inevitably are translated into daily living in thought, ideal, and purpose.

Stories from the Bible and other sources are so vital and effective in developing a sense of right and a desire for righteous action that a detailed study of stories and storytelling is essential to the successful teacher. The little book, *Story Telling*, by Cather, is inexpensive and direct in its help.

Naturally we value highly Bible stories which can be understood and appreciated by the children, though other human interest stories may be used if charged with religious and moral value. The story must be adapted to the age of the learner and told entertainingly. If well told it is not necessary to explain the moral.

The beauty and marvels of Nature reveal the power and love of God if taught appreciatively to supplement a Bible lesson.

God is further revealed in the beauty and strength of great lives found in history and biography, and he is again manifest in the success and happiness of nations who "fear God and keep his law."

In pictures and in music may we find expression and appeal that stir the deepest emotions of the soul and bring to one experiences of great value in the cultivation of the finer appreciations and sentiments.

Suggested Topics for Oral or Written Discussion

1. Just what is the difference between formal teaching of the Bible and real training in religion?
2. How shall we determine the needs of our pupils?
3. How may we inform ourselves that we may wisely select

NEWS AND LETTERS

To Faithful Ministers

By Frank Veenstra

"Thou shalt go to all that I shall send thee, and whatsoever I command thee, thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord."—Jeremiah 1: 7, 8.

If, like Paul, you are constrained to say, "Woe is unto me, if I preach not the gospel!" and from a sense of your insufficiency, you cry out with Jeremiah, "I am a child," you will not be offended at anyone offering to instruct you. Admitting he be a child, both in years and experience, Eli listened attentively to a message delivered by the child Samuel. Moses made many excuses, but God was not pleased with them; Jeremiah made many modest objections, but God removed them and graciously encouraged him. "Thou shalt go to all that I shall send thee," is the Lord's declaration to the one whom he commissions. If you are fully convinced of its being your duty to bear the tidings of salvation to a lost and ruined world, you have great cause to be humble and may well exclaim, "Who is sufficient for these things?" (2 Corinthians 2: 16.) But be not discouraged; go cheerfully wheresoever and to whomsoever God shall send you; and remember that you have no choice in this matter, neither as it regards where you are to go nor what you are to say. Read Ezekiel 33: 7. He who gave you your mission will also give you your message, so that you need never be at a loss what to say.

"And whatsoever I command thee, thou shalt speak." Whether men receive your message or are offended at it, is not your responsibility; for what God says, that you must say without adding to or taking from it. And though you may, yea, will, have many to oppose you who do not love the truth, be not afraid of their faces, though they may appear big, bold, and daring, and would look you out of countenance, "For I am with thee to deliver thee, saith the Lord." Declaring the truth faithfully may bring you into trouble, but the God of truth will bring you out of trouble. By preaching what the Lord commands, you may offend some of your pretended friends and cause enemies to rise up against you, but that should give you little concern. Deliver it faithfully and live what you preach, for the world will watch you.

"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."—1 Timothy 4: 16.

Men of learning and character have confirmed the impression that the office of the ministry, which was formerly a sacrifice, has now become a trade. Take heed to thyself; and what thou teachest to others, be careful to practice thyself. Give attendance to reading and meditation; neglect not the gift that is in thee; and never suffer that plant to wither for the want of proper care. It is a painful calling thou art engaged in: but be not slothful in it; spare no pains; think no trial too great nor any cross too heavy in order to become

from the available source material?

4. If you can secure some good text, discuss the fundamental principles of good story telling.
5. How shall we use Nature stories?
6. Let us keep the Sunday school a "Bible School" without going back to antiquated traditional methods.

References:

Slattery: You Can Learn to Teach, Part II, Chapters III, IV.

Betts and Hawthorne: Method in Teaching Religion. Chapter 6, Selection and Control of Subject Matter. Chapter 13, Teaching Through the Story.

a good workman in thy business. Be not afraid of wearing out, for that would be far better than rusting out. "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine."—2 Timothy 4: 2. And whilst thou preachest against worldly mindedness, take heed unto thyself. (Read 1 Peter 5: 2.) Be not encumbered with anything belonging to this world, that you can possibly do without, but let the salvation of precious souls be your chief concern. "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness."—1 Timothy 6: 11. Take heed unto thyself and to the doctrine; see to it that what you preach is pure, and uncorrupted, as it came from God without being adulterated with the inventions of men. Read Matthew 18: 19. And having received the true doctrine or truths of the gospel, continue in them. Read 1 Timothy 6: 3-5. For in doing this according to that ability which God hath given thee, thou shalt save thyself from all the baneful consequences of handling the word of God deceitfully, and them that hear thee from that condemnation that rest upon all unbelievers. Read John 3: 18 and 36.

The work thou art engaged in is a saving work; and by taking heed to thyself, knowing the truth thyself and faithfully and plainly preaching and living the truth thyself, them that hear thee will be led to live and obey the truth; and be saved. "And he that reapeth receiveth wages and gathereth fruit unto life eternal: that both he who soweth and he who reapeth may rejoice together."—John 4: 36.

The truth must be heard before it can be obeyed. Go and preach. "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."—1 Peter 5: 4.

INDEPENDENCE, MISSOURI, 627 West South Avenue.

Bisbee Saints Are Active

BISBEE, ARIZONA, April 12.—The many friends and former members of this branch no doubt will be interested in the following item appearing in the Bisbee Ore of April 12:

"At 3 o'clock Sunday afternoon, April 10, Miss Hazel Esther, daughter of Mr. and Mrs. F. M. Dearborn of this city, was united in marriage to Mr. Forrest Golding, of Douglas, Arizona. Elder S. D. Condit, of the Reorganized Church of Jesus Christ of Latter Day Saints, Douglas, performed the ceremony.

"Miss Dorothy Dearborn, sister of the bride, was bridesmaid, and Mr. Ted Golding, brother of the groom, acted as best man, while the Misses Dorothy Blinman and Alma Mary Dearborn were the flower girls. The bride was becomingly dressed in blue, and carried a bouquet of beautiful bridal roses.

"The prelude was played by Mr. T. R. Davis and Mr. Fred Nicholas, violinists, accompanied on the piano by Miss Mona Nicholas. The wedding march was played by the above violinists, accompanied on the piano by Mrs. Raymond Ratterree. After the ceremony, a wedding song was beautifully rendered by Mrs. D. L. Evans, accompanied on the piano by Miss Rosina Reynolds.

"After the wedding, a reception was held at the home of the bride's parents, School Hill, where a delightful buffet luncheon was served to the guests, among whom were relatives and friends from Douglas and El Paso. Mr. and Mrs. Forrest Golding will be at home in Douglas to their many friends after May 1.

"Mr. Golding has been in the employ of the Phelps Dodge Corporation's mechanical department at Douglas for the past several years."

In addition to the above article, it might be interesting to note that this ceremony was performed at the Women's Club Building, which our branch rents for its regular church services. It was prettily decorated with an arch and background of ivy and freshly cut lilacs. To an audience of nearly a hundred people, Elder Condit briefly but pointedly stressed the fact that our church marriage ceremony provides for a

man having *but one wife*, and we feel that the publicity resulting will do much to remove prejudice and show the difference between our belief and that of Mormonism. Brother Forrest Golding is superintendent of Douglas Sunday school.

Sister Charles F. Rehwal, who was seriously hurt some weeks ago, was able to attend the wedding.

Under the able direction of Brother T. R. Davis, the Religio Department has increased in interest and numbers and is proving a valuable means of getting an understanding of the Book of Mormon before our young people.

The Department of Women is active and holding regular bimonthly meetings. At present they are busily engaged in preparations for our Easter program. Sister John Dingle, superintendent, has also been placed in charge of getting up a program for the Sunday school Easter program.

Under the direction of Brothers F. M. Dearborn, superintendent, and Raymond Ratterree, assistant superintendent, the Sunday school is also gradually increasing in interest and attendance.

Brother F. M. Dearborn has been appointed branch solicitor, as Brother Henry Goldie, who has faithfully served in this capacity for a number of years, has resigned and gone to Los Angeles, where he has been visiting with the Farleys, former members of Bisbee Branch. Brother Goldie is now drawing a pension from the Phelps Dodge Corporation as a result of having worked with them for twenty-two years in their mining department.

We are pleased to learn that Brothers D. L. Evans and June Taylor, presidents of Bisbee and Douglas Branches, who left March 31 for General Conference via Chevrolet, arrived safely on April 5. In their absence, Brothers T. R. Davis and S. D. Condit are looking after the interests of the Bisbee and Douglas Branches respectively.

We are pleased to report an increasing interest and attendance at all branch services, and the gift of prophecy has been manifest at sacramental and prayer services to the encouragement of the Saints.

Alexander, Kansas

April 13.—We are sorry to report that not one of this branch went to General Conference. Some had all preparations made to start on the morning of the 8th, but sickness prevented their going. Let us all look forward to October 1, 1928.

Last Sunday, April 10, Brother John Teeter preached a sermon that touched the hearts of some who listened. Instruction along the line of living pure lives was given the young. He impressed the fact that sin leaves its mark, a scar of shame.

An Easter program is being prepared by the children and young folks, and there will be a basket dinner at noon on Easter Sunday. But owing to an epidemic of measles, some thirty-five cases being reported here all at once, the program has been postponed for a later date. Sister John Teeter has charge of the program department for one year.

We are hopeful of an increase in attendance at Sunday school when warm weather comes. This is the 13th, and a nice rain is falling. The wheat and alfalfa are fine. Gardens are planted, fruit in the blossom. So, Saints of this branch, when May 1 comes let us turn out to church one hundred per cent. We will find it easy to have seventy-five or a hundred present any fair day. Let us make up our absence before Gabriel blows his trumpet, or we may not all be able to answer his call.

Sister Teeter's primary class, about twelve in number, is taking an interest in drawing the lesson to imprint it upon their minds. They are pleased with the result.

Brother and Sister E. H. Ebert have moved out on the farm with their son, Eugene.

Several families are taking the *Conference Daily*, thus getting something out of the conference.

Dear brothers and sisters, let us move onward to 1930,

when the gospel will have been on the earth a hundred years in these latter days. Is everyone busy? Is everyone working for the church? Let us start now and help the gospel wheel roll on.

Haverhill, Massachusetts

April 9.—We are still in the service of the Lord, working for the ultimate success of his cause.

I suppose we have the honor at this time of holding a record for the church in presenting the gospel in a foreign tongue. We have as one of our members a very fine Greek brother, Stilianos Pouloupoulos. He has held some meetings in our hall entirely for his own countrymen, in their native tongue. The writer was in attendance at one of these meetings, and the attention of the congregation was fine. At the close, our brother gave opportunity for questions, and there were one or two who availed themselves of this privilege.

Recently we had with us Brother Herman Chelline, and his talks were well received.

We are only a small band here but are trying in our weak and humble way to further the cause of the Master.

One of our elderly sisters who was lately removed from our midst by death was Sister Elvira Steele, one who had been a member of the church a great number of years and who until the last maintained her faith and integrity in the Lord, whom she served. She was stricken down with shock and was unable to do for herself, but in answer to the prayer of our pastor, Brother L. E. Jordon, in his administration to her, it was as he prayed, that her spirit might depart in peace from this life. When the end came, her spirit left its house of clay as sweetly as a babe going to sleep in its mother's arms.

We are trusting that the work may prosper and progress throughout all the earth.

Saskatoon, Saskatchewan

April 10.—The annual business meeting of the Saskatoon Branch was held March 19. The following officers were sustained: Branch president, Elder C. E. Diggle; counselors, Elders Beckman and Gendron; secretary-treasurer, Sister Laurel Whiting; priest, Brother William Brant; librarian, Sister Elva Beckman; musical director, Brother Paul Schmidt; Sunday school superintendent, Brother Brant; publicity agent, Sister C. E. Diggle. Officers elected were: teacher, Brother Arthur Gendron; superintendent of Department of Recreation and Expression, Sister Ruth Peterson; janitor, Brother Brant; leader of Department of Women, Sister Laurel Whiting.

After much discussion, it was decided to conduct the business of the branch on the budget system. Envelopes will be distributed by the treasurer, and members asked to contribute monthly toward the general expense.

On Easter Sunday we will begin the day with a sunrise prayer service, Sunday school will be at ten, as usual, preaching at eleven, and the regular evening service at 7.30. Special music has been prepared by Brother Schmidt.

We have heard several of the Saints commenting on the April number of *Autumn Leaves*, especially mentioning the brown picture section and the article on the Temple at Kirtland. We think all publications are improving every month, and it fills our souls with joy to note the forward movement in all departments of the church this last two years. It required all our faith in past years, but now we know that Zion will be redeemed and that our church is the church of the Living God.

Sister Kirkwood, who was operated upon recently, is recovering and will return to her home in Zealandia in the near future. Sister Kirkwood, whose home was in Independence before her marriage last spring, pines for the balmy climate of the South. One must be born on our bleak, wind-swept prairies to appreciate them.

Owen Sound, Ontario

Wednesday, March 16, found the Saints in our branch reluctantly bidding adieu to Evangelist J. F. Martin, for the present at least. At the close of the evening's service, he left for Wiarton, where he had been announced to speak Thursday and Friday nights, thence on to London. Despite the fact that the roads in this country are in very bad condition during the spring season, a couple of loads of Saints motored to Wiarton on these nights. The experience of being mired a time or two en route faded into insignificance when we were able to hear Brother Martin and meet the Wiarton Saints.

At the close of the service here Tuesday night, March 15, a social hour was spent in Brother Martin's honor. It was a real treat to hear several selections provided by him. He proved himself not only an able propounder of the truth but a talented entertainer. His labors here demonstrated what really can be accomplished if one but develops the latent talents within him. Brother Martin won a place in the hearts of the Saints in this place, and he will be welcomed in our branch whenever he finds it convenient to return.

Our church building looks fine in a new dress of paint, the sisters having recently provided funds to have the walls re-decorated. During the past week we were successful in purchasing seats for the upper auditorium. When these are installed, much will be added to the appearance of the building.

All are anxiously awaiting General Conference news. Our prayers are that additional strength and courage may permeate the whole church until finally Zion shall be established.

Cherokee, Iowa

Cherokee Branch is still trying to let its light shine, and all departments are working in harmony for the good of the work.

Brother F. T. Mussell spent a week with us in March and gave us several good sermons, leaving with the members of the branch some excellent thoughts and ideas which he gleaned during the missionary meeting at Independence in January.

Our priesthood had a fine meeting March 20 with Brother Mussell in charge. Some new lines of study were discussed, and it was decided to study according to suggestions made by Brother Mussell.

Our sacramental service was well attended, and those present enjoyed the Spirit which was manifested to a great degree. Prayers were requested by several afflicted ones, and all were remembered. We trust they received help from the heavenly Father.

Sister Mary Yarrington and Raymond Smith were married April 14, at the home of Sister Yarrington's grandmother, Sister Juliette Yarrington, by Pastor A. R. Crippen. They will make their home in Cherokee, where the groom is an employee of the local gas company. The Saints wish them much happiness and prosperity.

Easter Sunday the Saints met at ten o'clock for prayer service, and at eleven the Sunday school gave a fitting program.

Bad weather and roads have interfered with the attendance at all services, and it seems at times have also dampened the spirits of those who are able to attend. However, Easter Sunday was fine, and we feel all will be well with us soon. On account of bad weather April 10, a small crowd was present for our quarterly conference of the branch. The priesthood and all departments reported, and the reports indicate that considerable work is being done by those who report. We hope next time all will report and that a much better showing will be apparent.

Brother E. L. Edwards has been with us two Sundays during the month and preached for us once. Other speakers during the month have been J. T. Spence, A. R. Crippen, W. W. Reeder, and Albert Haynes.

Brother A. R. Crippen was called to Mallard to conduct funeral services for Grandma Fish, who has been a faithful member of the church for many years.

We have been reading the reports from General Conference with much satisfaction. The wonderful spirit and the good services throughout should be an inspiration to all the Saints. We are patiently waiting to hear who our new missionaries will be, and hope that when they come the Saints will help them to keep busy, that much work may be done; for we know it is badly needed.

May God bless our President and his counselors and the members of the various other quorums of the church, is our prayer.

Mallard, Iowa

We are busy at present preparing for our Easter program. Brother Benjamin Fish and Sister Ethel Fish have been to Iowa City for medical examination, and we are glad to report that no serious trouble was found. Grandma Fish is in very poor health at present. We trust she may soon be relieved of her affliction and be able to be about again.

Brother and Sister M. B. Barrows, of Bradgate, were visitors March 27. They also attended church April 10. Brother Barrows, who is a graduate of Graceland, is superintendent of schools at Bradgate. We are very glad to have them where they can attend services with us.

Sister Violet Hahn and her roommate, Pauline Calkins, spent their spring vacation from Graceland with her parents and friends. Although their visit was short, it was much enjoyed, and we were pleased that four Graceland students attended services the morning of April 10.

Sister Abbott and husband expect soon to leave for California to make their home. We are always sorry to lose one from our branch, but since they feel it is best we trust the Lord will bless them in their new home and that they will find a branch of God's people with which to worship.

Our prayers have been for the General Conference and its success, and we hope it will be one to be long remembered by all who were in attendance. We pray that our missionaries and delegates will bring tidings of great good to our small branches.

Deeply Interested in General Conference

MOORHEAD, IOWA.—This is a banner year for Moorhead Saints in subscribing to the *Conference Daily*, which shows they are interested in getting the news at the earliest date. While the train connections are poor and mail service has been greatly hindered by the bad roads, and the Saints here have not been able to receive their papers as soon as many, they have been very patient and have appreciated the news when it has reached them. Many would have enjoyed the privilege of attending the conference, but as our branch is largely composed of farmers, they can not arrange to be away from their work at this time of the year. However, our hearts and prayers have been there.

Brother C. R. Hield took advantage of the week-end vacation and attended conference a short period, returning to his school work Monday. Several have said that they would have taken advantage of the excursion from Council Bluffs and attended a couple of days had they known it in time.

Our hearts rejoice in the good news that reaches us, and we feel to rejoice with thankfulness for the good spirit that seems to prevail in the conference.

We hope when the conference closes, when the ministers go to their different fields of labor and the delegates return to the various branches, they will carry that good spirit of fellowship with them to work among and unite the Saints more firmly in the work. May the slogan of every district and branch be, "Onward to 1930 and beyond."

In our former items we overlooked mentioning the nice program which was put on at the Religio service in honor

of Washington's Birthday. A clever little play entitled, "Washington's first defeat," was conducted by Sister Charles R. Hield. The characters in the play were Sister Beulah Outhouse, Aleta Jensen, and Brother Loren Millard.

During the last month Sister Hulda Hendrickson has returned home, after spending more than a year visiting her children in Canada. Sister Mary Lewis returned to her home at Lamoni after visiting among relatives and friends here since the month of January.

Runnells, Iowa

April 19.—We are happy to report a change for the better in our branch since the first of the year. We had a very spiritual sacramental service this month, which is an indication of deeper spirituality among the Saints.

An experience meeting was held at the beginning of the evening service of April 10, which lasted for half an hour. During this time several related their spiritual experiences in the church. Evidence of divine guidance was manifested in all of these experiences. A happy time was enjoyed by all present.

Tuesday night, the 12th, the young people met in the church basement for an evening of fun, under the direction of Sisters Grace Tingle and Lola Harvey. This was an enjoyable event in which about thirty did their best to have a good time.

Brother Everett Tingle and wife returned from Saint Louis because of poor health of Brother Tingle, who has an affliction that will not permit his working indoors. He had a good position there, but had to resign and return to outdoor work. They were immediately put to work in the branch, both being willing workers. We are glad to have their assistance.

The junior glee club sang at the Congregational church Easter morning and at the Saints' church at night. This organization consists of a group of children from all the churches and is under the direction of Sisters Nora Park and Mabel Miller.

The Sunday school is gaining in attendance and interest, and officers and teachers are giving the work more attention.

One of the reasons we are gaining is that some of our workers are giving less of their time to worldly pleasures and more to the church and its departments. For this we are thankful, and hope that we may continue to advance with the church until Zion is established.

Several of the Saints subscribed to the *Daily Herald* and kept themselves posted on the affairs of the conference.

Sister Fred Pellissier had the misfortune to fall on the ice several weeks ago, injuring her knees so seriously that she has since been unable to attend services. Her daughter, Sister Jennings Coffman, of Omaha, spent several weeks at the parental home, helping with the work.

Sister Emma Lewis is helping care for her friend, Mrs. Ralph Woods, who has been sorely afflicted for many months.

Brother Cecil Burton, formerly of Pisgah, but we understand recently of Omaha, attended services here Sunday evening, April 17.

Easter was very appropriately observed. Brother Mark Jensen occupied the pulpit in the morning, and Brother Chester Davis in the evening. Sister John Boswell had labored diligently as branch chorister, which resulted in appropriate songs being had at all four services.

Brother and Sister Fields Jones, of Orson, were present and assisted with the singing at eleven in the morning. Especially did all enjoy the vocal solo rendered by Brother Fields, accompanied by his wife. We always appreciate visiting helpers. Brother and Sister Jones were dinner guests at the Arnold Adams home.

We appreciate having Sister Bollinger with us again. Grandma spends the winters with a daughter in Nebraska, as it is unwise that she stay alone in cold weather, but she returns to her own home in Moorhead each spring and is a constant attendant at the services, in which she greatly rejoices.

Sister Etta Jennings recently enjoyed a visit from her son, Herbert, and wife, of Boone. We were pleased to welcome them at the services Sunday, April 10. Herbert formerly was one of our Sunday school boys. He is now serving as brakeman for a railroad company.

While attending the teachers' association at Sioux City last week, Brother Harold Mann had the misfortune to have his Ford roadster stolen, but later recovered the car minus a new tire.

Lansing, Michigan

April 18.—We have renewed our young people's early Sunday morning prayer meetings after a lapse of nearly two years, and we find they are really quite beneficial. Although few have attended as yet, there is a good spirit shown in our meetings, and our number is increasing. We are wondering how we ever got along without them for so long a time.

Brother George Rueff has recently been ordained to the office of priest. Brother Rueff's fireside talks with our people in this place have been a source of great help, even before his ordination. He is held in high esteem by all who know him.

We were pleased to have Brother and Sister Glenn Sager, of Flint, Michigan, with us on Sunday a week ago. Brother Sager's sermon on "Tithing re-analyzed" brought more clearly to us the brotherhood of Christ and his mission to earth; also our responsibilities as children of God through adoption.

Interest is increasing in Lansing, as we hope it is everywhere.

In Regard to the General Conference

How was I affected by attending General Conference? Has my faith been made stronger, or has it waned a little, and has it been dulled and former hopes and aspirations blurred?

After spending several days attending various services, from the prayer meetings to the sessions of business, with their discussions, when certain economic queries reigned, I reluctantly boarded a homeward bound C. & A. train. I asked myself, Are you still in the faith? Most unhesitatingly, if I am to judge, will I answer in the affirmative, and my love for God and his church is intensified. The lingering memory of clasping hands with so many of the good men and women of the Lord's anointed gives a joy which is akin to bliss. Many of the older ones, tried and true, left such a lasting impression, that I feel it would be but justice if time afforded to invade the *HERALD'S* space with the best that my vocabulary could supply in eulogy, but at present a hint will suffice.

I gave some time listening to protestations and arguments with their conclusions. I heard with interest the very conservative make their economic observations even to the session of Tuesday, the 12th, and asked myself this question, What would you have said had you made a speech on the conference floor?

In view of the fact that upon that undeniable premise that our whole structure does and must faithfully depend upon that Father and Custodian of limitless resources who has power to forgive all things, including an economic mistake, *by all means let us go on and up to the promised victory of Zion redeemed and crowned with glory.* I would have said, like Apostle J. F. Curtis, "All I have is tied up in this church," or at least it must not be otherwise. And had I the tongue of an angel and the ability of a philosopher to gather thousands to my hearing, I would certainly continue to preach this gospel with all that goes with it.

Tithing by all means would not be neglected, and I would urge the people to carry to a victorious conclusion the work of finishing the Auditorium, though that is only an incident of our great program. Our program is so great, so comprehensive that it does not stop where we sometimes think it will stop.

Then I would have asked, Where is our faith that we

stagger at so small a thing as our financial liabilities? If we are on God's side, he will help us, and just now we had better dismantle all our knocking machines, remodeling them into real, constructively operating machines. I would have conceded the fact that some mistakes have been made, adding that *our* mistakes were ours, and not trying to fasten them on the leading men of the church. However, I would not have called everything a mistake that some have so named. I would have advised that we atone by paying our tithing and carrying our message to the millions who have never heard it. We need an army of great men and women to help, so let us heed the Savior and work and pray for their coming.

It is no more fair to say, "We're going mad over material things" because we are building a house for our conference visitors and trying to provide homes for the homeless, than it would be to have used like charges when just three men set to work to build in their neighborhood a church, also laboring to support their families.

Therefore, dear brothers and sisters, let us thunder this appeal wherever we go or write, that humility and love pervade and be the dynamic force moving us onward and upward. As I now and then get near our leading men, I learn to love and respect them as men of God, and pray that they may be upheld at the throne of divine grace.

W. A. GUTHRIE.

NEBO, ILLINOIS.

Easter Echoes

Pessimism was vanquished last Sunday morning, and as on the first Easter day long ago, out of sorrow came joy. Somber skies and showers retired Saturday night, and a perfect Easter Day dawned.

Coldwater and Clear Lake congregations of the church were at high tide in appreciation of both the day and the programs rendered. Under the direction of Sisters S. W. L. Scott, Martha Fish, and Ethel Gallagher, the children conducted their Easter tasks with an astonishing ability and sweet spirit. Singly or in class formation, young or old, they gave evidence of an energy and disposition to do, and they *did it*. The readings and musical renderings were uplifting.

The program was followed by an Easter sermon by the writer, whose subject was, "The divine significance of Easter." The text was the words of the poet-prophet, written three thousand years ago: "Seek him that made the seven stars and Orion, and turneth the shadow of death into the morning. . . . The Lord is his name." Also, "He is not here: for he is risen as he said. . . . Go quickly and tell his disciples that he is risen from the dead. These words span like an arch of light the great festival of resurrection day. They unseal the lips of song and hearts of worship. The pageantry of an oriental morning prefigures the splendor of the great sunrise that comes forth from the shadows. The daybreak in the east finds its historical analogue in the dawn of eternal life out of the night of death on that first Easter morn. The resurrection of Jesus from the grave and the consequent encompassing of humanity with the light of life are held before us like the panels of a spring dawn. The infinite Artist carries the art of life up into the matchless glory of the morning. "He hath abolished death, and hath brought *life* and immortality to light through the gospel."

Sisters Fish and Gallagher rendered a delightful Easter duet for this service, and while it was impressive, be it remembered our sisters made it expressive.

A Mrs. Howe, formerly of Coldwater, but now of Ann Arbor, with her son, Joseph, and his wife, attended these services.

At the conclusion of the service, a car from Clear Lake was at the door, and accompanied by Sister Scott, Dorothea, and "our queens," the twins, Brothers Rossie Worthington and Clyde Smith drove us to the Clear Lake Church, where we arrived in time to sit down at the table with a wonderful band of Saints and friends from far and near. The spread was in the basement, and oh, did not the tables tempt the

epicure? "Enough of the grub to feed an army." Clear Lake Saints never did do things by halves. They had turned the Sunday school and program for the day over to the organization, direction, and management of the young people, and nothing but praise was heard for them.

The Reorganized Church has talent at that point, and yesterday's service and spirit gave ample proof of a high plane on which the branch has pitched its tent. Brother Cassell, Brother Worthington, and Brother H. L. Smith are the official leaders, and broad-minded and strong leaders they are.

At half past two the writer occupied the pulpit with the themes of "The resurrection of Jesus," "The passover," and "The restoration of all men from the grave to organic existence."

Saints and friends from Fort Wayne, Elkhart, Fremont, Hudson, and Angola were present, and the spirit was fine throughout the day.

We spent four days at Hibbard last week, and nonmembers were interested. Baptism was requested, but a telegram announcing the death of Brother Lorenzo Fay, at Quincy, called us. Brother Fay was a veteran in the local work in branch and county, but he passed along to associate with other aged Coldwater soldiers and rest under the evergreens on the other side.

The district work is taking on a healthy tone and color, so to speak. I look for a bright progress in the near future. The vision is more concentratedly on Zion's weel.

S. W. L. SCOTT.

COLDWATER, MICHIGAN, April 18.

Brentwood, Missouri

With the coming of spring, new campaigns to better our departmental work are springing into action. The Sabbath school is working with a view to doubling attendance in the new quarter and developing a more complete organism in the courses of study. The Department of Women is busy again with needles, and from the outlook will have a busy season. The Department of Recreation and Expression is not functioning.

Our prayer services have shown a marked increase in attendance and interest. A good degree of the Spirit is present and builds up those waiting on the Lord. Our preaching services have been well attended, with a goodly degree of interest. Our pastor, C. J. Remington, has had as assistants in the pulpit recently, Elders F. F. Struebing, John Edwards, and Roy Remington. Priest Ira S. Day has also occupied in the pulpit recently to good effect.

The communion service of April 3 was marked with a goodly number of ardent testimonies and by very humble prayers. Near the close of the meeting, one of the elders spoke under the direction of the Spirit, giving us a message of exhortation to our duties and admonishing us to uphold the officers of the church, both local and general, that their works might be acceptable to God.

Brother Roy Remington was the speaker Easter morning. He used as his text, "And the Lord, even Jesus Christ, shall dwell among you, and shall reign over all flesh," from Doctrine and Covenants 108, appendix. His discourse brought to us the Easter story in a new form, yet radiant with the witness of the Spirit that the word spoken was true.

Our evening service on the 17th was devoted to the Easter exercises by the Sabbath school. Scholars three years old and up took active part, there being several class numbers and little songs and recitations by the juvenile members of the school. The Temple Builders were the main attraction for the evening, favoring us with a rendition of the Easter play, "The gate ajar," by Sister E. Barraclough. Their work and settings were of the best, and the thought of the writer of this playlet was truly enacted and conveyed to the audience by these able sisters. Their leader, Sister Blanche Cooke, informs us that they have an active program arranged for the summer months, and no doubt we shall hear from them later on.

Elder Russell Archibald, of the Saint Louis Branch, was present, with his family, and very kindly assisted with the services.

We are striving to learn the full law of Christ and to apply it to our group life, and hope that when the time for migration to Zion shall arrive, we may have been so qualified that we can move in a body and take our place as shall be designated by the powers that be.

The *Conference Daily* has reached almost every home in the branch this time, and we have lots of things to chat about when we get together.

Brooklyn, New York

This branch has enjoyed a number of special events the past winter, the last being the Easter exercises on April 17. Our local choir and orchestra presented an exceptional program on this day, under the direction of Brother E. LeRoy Squire. The morning message was given by Elder J. A. Jacques, of Pittsburgh, Pennsylvania. Vocal solos were by Mrs. Anna F. Warnky, Mrs. Adeline M. Harris, Miss Dorothy E. Potts, and Mr. Forest O. Redfield; Mrs. Ella L. Squire at the organ and Mrs. Gladys E. Harris at the piano. The church was beautifully decorated with flowers, which greeted the worshippers in their silent but pleasing way, representing a true resurrection.

Musical programs are always appreciated and usually are big drawing cards. Brooklyn has had two special musical Sundays the past winter. The programs on these days were musical throughout. Pastor E. B. Hull gave short talks on the history of the coming forth of our Christian hymns and their tunes. If space would permit, much praise could be given to the musical director and his artists and the appreciation by the people of the fine work done on these occasions.

The attendance at our preaching services has been on the increase, and the two prayer services held every week in two different sections of the city have been a source of great spiritual strength to all that have availed themselves of this opportunity. Apostle Budd gave forth a true axiom when he said, "Prayer is the gateway by which we discover God." We wish many more could see the necessity of attending these midweek services. By so doing they might rediscover their God.

Last January we had with us President F. M. Smith and Bishop Albert Carmichael. They met with us in the church and gave a heart-to-heart talk on the general program of the church, emphasizing the stewardship plan. These talks were listened to with much interest.

The Department of Women has been busy all winter. In their semimonthly meetings they have a study period, besides their other work. Their annual bazaar and food sale last December was a big success, likewise a musical concert in April, given under their auspices. Both affairs were a success financially, as well as socially. Many features of the branch work are in the hands of this department; they can always be counted on to render valuable service at all times.

Our Sunday school is steadily developing numerically and in interest under the superintendency of Brother Lee A. Hartshorn. A new incentive has been established; namely, a reward pin for a year's perfect attendance. The pin is a replica of our church seal.

New York City being a point where many people come for a long or short visit, we find a number of Saints among the multitude. Sometimes we are privileged to meet them, and sometimes we do not know they have been here until they are gone. We are always glad to greet these visiting Saints at our Brooklyn Church. Those that have come here lately are as follows: Elder Paul N. Belleisle and wife, from Detroit, Michigan; Miss Blanche R. Farrar and Miss Mildred Roberts, from the West, (they are attending Columbia College, although Sister Mildred spends a greater part of the week at Yale College in Connecticut); Miss Camilla Hewitt and Miss Esther Montgomery, from Sherrill, New York, who are doing nursing in the city; Mrs. G. F. Ahlrep, from Denver,

Colorado; and Mrs. Una Andrews, from the West, are here for a time. Brother Oscar Moorman has returned to New York, and we hope to make him a permanent factor this time. He rendered valuable assistance with his cornet in the orchestra when he was here before; he has already shown us his ability to produce music from a rip-saw since his return. Elder J. A. Jacques, of Pittsburgh, Pennsylvania, has been living in the city for some weeks. He reports that his family will soon join him. We welcome them to our city and church. Elder Frank C. Mesle, of Sherrill, New York, gave us a call; also Captain George and Garfield Billings, of the State of Maine.

We invite Saints coming to New York to hunt up our church and give us a chance to make their acquaintance. If you call our business phone, Virginia 8527, (in the name of Lee A. Hartshorn in the phone book, Brooklyn,) you will be given directions how you can best reach the Brooklyn Church. The Interboro Subway from New York, New Lots sign, will bring you to Utica Avenue Station, which is a short distance from our church.

Institute at Montrose, Colorado

The Delta and Olathe Saints had been invited to attend the local institute held at Montrose, Colorado, at Moose Hall, March 20, but weather conditions were bad and very few came. The meeting was called to order at 10 a. m., Brother Arthur Rose in charge and offering the opening prayer.

Brother H. E. Merryman gave a talk on punctuality, and there was some wide-awake singing. A poem touching on punctuality was read by Brother R. E. Davey. A paper on the need of teacher training was read by Sister Inez Rose, in which an untrained teacher was likened to one trying to make a dress who is untrained in the art of sewing. A discussion was started by Brother Davey, the point being emphasized that our Sunday-school teachers need the highest training of all teachers.

Brother Clarence Wallace sang two pleasing solos, "Where the silvery Colorado wends its way," and "Colorado." He was accompanied by Sister Lois Woodruff.

Brother D. B. Woodruff gave a talk on "What is Sunday school and what is its purpose?" The fact was brought out that we can see the good results from a Sunday school all around us. Those who are the most efficient in carrying on the church work are those who have had Sunday school training. Sunday school training alone is not sufficient, but it is a wonderful help.

Following a short intermission, preaching service commenced at eleven o'clock in charge of Brother William E. Boyd. A special song was sung by Sisters Inez Rose and Hazel Rusho, accompanied by Sister Edra Vest.

Brother Davey, the speaker, read a scripture lesson, Philippians 3:8-21, and we had the pleasure of listening to a powerful sermon on the topic, "Happiness," such as Brother Davey is always ready to give.

With the arrival of the noon hour, a delightful basket dinner was enjoyed by all present, and a good social time resulted.

Meeting of the Religio Department was called to order at 2 p. m., with Brother Davey in charge. The first song in Zion's Praises was sung by the congregation, and Brother Davey offered prayer. There was at this time a talk by E. H. Perkins on "Play and social activities of the young." The congregation was favored with a duet, "While the years are rolling on," sung by Lorena and Claude Isard, with Inez Rose at the piano. A talk by Lois Woodruff on "Recreation and Expression and the talents of the young" was followed by discussion. Then Sister Edra Vest rendered a piano solo. In Brother Davey's speech on "Recreation and expression in relation to the church," the point was brought out that this department is especially for the young people, and the old must bear this in mind and not be dominating.

At 3.30 opened a meeting of the Department of Women, in charge of Sister Inez Rose. There was singing by the con-

gregation and prayer by Brother Boyd. A paper written by Sister Morse on the work of the Department of Women was read by Sister Davey, who commented on it, bringing out some of its good points. Then Sister B. Mae Boyd talked on the theme, "Organizations for the young," explaining how with these we can work to better advantage. Sister Grace Austin talked on the work of the cradle roll. A request was made that we send our papers on the different lines of work to a sister branch at Paonia. After remarks by Brother Davey, and a song, Sister Anna Perkins dismissed the meeting with prayer. Preaching service was held in the evening.

Good interest was shown among the Saints, but only a few nonmembers were in attendance at this institute.

Graceland Chats

Our Easter Morning

The day was a beautiful one; clear and warm, with a fresh breeze blowing. Very early the students out on the hill were astir, and by half past six young people from down town were coming across the bean field and filing into the Ad Building. Upstairs the sunlight streamed warmly in through the long chapel windows, but around the platform the heavy blue and gold curtains had been drawn, making a soft dusky background for lighted candles. Flowers were everywhere.

As Roy Cheville and George Lewis took their places on the platform, the Kappa Delta string quartet played Handel's "Largo," and from above and back of the congregation a hidden quartet sang, "O Sacred Head now wounded." The pianist, Rae Lysinger, played her prelude, and the chorus entered, singing their processional hymn, in which the congregation joined. Uncle Roy read Matthew's story of the resurrection, and then came another hymn, followed by the prayer, ending with the Lord's prayer repeated in unison, and the softly sung response of the choir.

Doris Waterman sang "Gethsemane," her rich contralto voice lending new beauty to the well-known words, and then Georgette stepped forward and read, "Now upon the first day of the week, very early in the morning, they came unto the sepulcher," and on through the beautiful Easter story, the congregation responding. At the close we stood and sang the hymn without which Easter Day would not be complete: "Angels roll the rock away."

With perfect understanding of the spirit of the hour, Uncle Roy spoke of the changing viewpoint of the college student; how he outgrows some things and takes a different attitude toward others; and how one story, of the Man of Galilee, never grows old, because it has a new significance in every period of life. In our childhood Jesus is the Man who loved little children and blessed them; in adolescence he is a doer—one who accomplished things. In college, when our minds are waking up and we are striving to think out for ourselves the problems of the ages, he becomes the leader of religious thought in his time. Then in maturity, when cares and responsibilities teach us to seek help from a divine source, he becomes to us a comforter and a friend.

The choir sang a new setting of the ever-beautiful "Coronation," and the service closed with a hymn beloved in Graceland; "Jesus calls us." Georgette gave the benediction, and the choir sang softly the answering amens. Then they took up the strains of "Sweetly may the blessed spirit" as they marched out of the chapel, the music growing fainter and fainter until it ceased. The pianist began her postlude, and the Easter service was over.

Happy groups of young people gathered about the campus for luncheon afterward. There was laughter and talking, but nothing was loud or boisterous, for we remembered that this was a time peculiarly sacred, and as we separated each felt that this morning had been a beautiful beginning for a perfect Easter Day.

ARDINE BYERS.

President Briggs Lectures on Philippines

Probably one of the most interesting lectures we have had was given by President Briggs in the chapel lately. In his opening remarks he gave us a brief sketch of the location of the islands, pointing them out on the map. He next showed several slides of the natives, depicting their occupations, homes, and also some of the wonderful embroidery work of the women.

Tobacco is probably the chief industry of the Philippines. Their tobacco is much purer than the Turkish and American tobaccos.

Mr. Briggs spent several years in the islands in the educational institutions and has a splendid understanding of the conditions of the people.

The pictures were enjoyed by all the student body and we have a better conception of what the Philippines are like.

LELA DEBAR.

Gracelanders Make an Acquaintance With England

Blanche Edwards gave a lecture on England, her native land, in Friday chapel.

She began by saying that England is very conservative, and that she is glad of it, because England has thus preserved so many of its old customs. She warned the audience not to think of Englishmen as wearing monocles and carrying canes, for that is not the rule.

She spoke of the three classes of English schools: Elementary, secondary, and university. In connection with the secondary schools she brought up the subject of private schools and described Eton as an example of this class. Eton is a very exclusive school for nobility, and children of nobles are put on the waiting list at the time of birth. The students at Eton have very distinctive dress. As an illustration of colleges, she chose Oxford. Oxford University is situated in a sleepy little town about like Lamoni, where there is little industry carried on. The university is made up of a number of colleges.

Miss Edwards also described London and told of her visit there when she visited England a short time ago. She corrected the popular idea that London is always dull, dismal, and foggy. She closed her very interesting lecture by reading "London," by Francis Thompson, and Wordsworth's sonnet to London composed on Westminster bridge.—*Graceland Record*.

"G" Club Holds Carnival Friday

The annual athletic carnival of Graceland was staged under the auspices of the "G" club at the gymnasium Friday night. The entertainment consisted of a typical gala scene on the main floor—booths, side shows, confetti, and balloons, and a program of vaudeville numbers. The carnival was a success, although the crowd which attended was not very large.

From available figures, about \$150 was cleared. This money will be used, as is the custom, by the "G" Club for financing awards for athletics.

The program was in charge of Evan Walden and contained a variety of numbers, ranging from quartets to boxing matches, and including two short plays along with other features.—*Graceland Record*.

Scholarship Takes Precedence at Graceland

We hear much about the high type of athletics at Graceland, of the social life, the extra-curricular activities, the democratic spirit, and the like, but not so much is said about the regular classroom curricular. That, however, does not mean that this phase of the college life is held to be of less importance. On the contrary, it is regarded as the chief function of the college, to which all other activities are subsidiary. It is probably because of the fact that it is more of a routine nature and is generally regarded as being compulsory and not quite so interesting in performance that causes it to be taken more or less for granted with little said upon the subject. Therefore it is expedient that we

should give at this time some consideration as to how Graceland stands in scholarship.

Because Graceland is an undergraduate school, many of her alumni go on to higher institutions of learning, and it is at these places that the high scholastic foundation which they have acquired at Graceland shows itself by the fact that the average grade standing of her students is distinctly above the average; so much so in fact that Graceland has won for herself unusual recognition in such institutions as the Universities of Iowa, Kansas, and other places of high caliber. Moreover, from time to time we hear of former Graceland students who are making outstanding records in some chosen field of life work, the training for which was begun at this college.

Of course we do not mean to say we are the only college which turns out students who achieve a notable degree of success; but we do maintain that we turn out more in proportion who not only reach enviable scholastic attainments, but also use their knowledge unselfishly and constructively for the good of society at large as well as for the attaining of their own ends.

Therefore, while it is important that we keep all other activities on a high plane, yet it is even more important that we maintain and ever seek to improve our high scholastic standing, for it is almost wholly this that will determine whether we as individuals shall add to or detract from Graceland's present high standard, and whether we as a group shall be the cause of her ultimate rise or decline.—*Graceland Record.*

Lamoni Stake

Lamoni

Easter morning dawned clear and bright after days of clouds and rain. So it was with appreciation and the air of springtime that the Easter services were approached.

At 6.45 over 250 young people from the town and college assembled in the college chapel for an early devotional service. The rich blue curtains were dropped, forming an alcove around the platform that served as rostrum for the morning. An improvised altar was constructed at the back, covered with white, surmounted by a golden cross, and banked with lilies and other flowers. Across the front were arranged potted plants in tiers forming a railing. On either side stood candelabra. It had been announced that ushers would admit no one after the beginning of the program, so by the opening hour the chapel was well filled.

At the opening of the service a string quartet played softly, Handel's Largo. Then a mixed quartet from the balcony sang unaccompanied the old hymn, "O Sacred Head now wounded." Then from a distant room came the strains of "Holy, Holy, Holy," as the chorus of selected college students began their processional hymn. Then nearer they came, down the central aisle to their place on the platform. The story of the resurrection was narrated in individual and in responsive scripture readings and in the program of music. The theme of the morning was presented by Roy Chevill in his short address on the appeal of Jesus to the several ages of life. In childhood he is the Protector. To the growing boy, the stories of activity appeal—the episode of cleansing the temple attracts. In youth, when the new and the unusual appeals, when the ways of the old are questioned, Jesus becomes the great Reformer and Crusader attacking the established ways of the Pharisees and scribes. When life and thinking become settled and the problems of mature life arise, Jesus comes as the Helper, who can guide and understand. Even in the sunset glow of old age, when the adventurous is gone, Jesus lives as the Companion and Comforter. Thus the Son of Man holds an unusual place—the breadth of his nature can and does appeal and hold all types of persons and experiences. Many a youth, when believing that no longer Christ has appeal to him, finds anew some attracting meaning.

After the benediction, the choir sang as their recessional hymn "Sweetly may the blessed Spirit," and a solemn quietude prevailed as it died away in the distance.

After the service, the young people remained on the campus for Easter breakfast. The menu was prepared by Mrs. N. Ray Carmichael's class, with Verna Garver as chairman. Tables were arranged on the lawn and presided over by Mrs. Esther Gates and Miss Edith Woods, deans at the college, and Miss Opal Roark, principal of the local high school. Sandwiches, colored eggs, cocoa, and fruit were served.

Easter at the Brick Church

At 10.45 at the Brick Church the adult department gave a program, consisting of orchestral, and vocal selections, a reading, and a talk on the origin of Easter by Mrs. Evaline Burgess. In the evening the service consisted of the Easter story in song and sermon as follows:

The Trial

Tenor Solo from Maunder's "Olivet to Calvary," George Anway.

The Crucifixion

"Droop, Sacred Head," MaunderA Capella Chorus.

The Resurrection

"I know that my Redeemer liveth," Handel's Messiah, Mary Louise Lloyd.

The Triumph

"The Hallelujah Chorus"Oratorio Society

The Meaning and Significance

Sermon "The drama of Easter"Elder Lonzo Jones.

Pensacola, Florida

April 19.—Easter Sunday was a very busy day with Pensacola Saints, who met as usual at ten o'clock for Sunday school, the preaching at eleven being by E. C. Shelley. After this service the Saints, having come prepared, motored out about twelve miles to a place known as Wellhurst Lodge, a very pretty spot. Here lunch was spread, and all seemed to be very happy. After the luncheon was cleared away, the kiddies were gathered together and ushered down the road while a great number of eggs of every imaginable color were hidden. When the signal was given a great foot race was witnessed! And before all the eggs were found, the whole force was called out. Those who did the hiding did a thorough piece of work.

After the hunt the gathering dispersed, to meet again at the church at 6.30, when a very interesting service and special songs and music were enjoyed. It created a proper atmosphere and spirit for the complete enjoyment of the following service, which was in charge of Brother E. C. Shelley, who preached an inspiring sermon on the resurrection.

A good spirit prevailed throughout the entire day, and many such remarks as, "Don't you wish we were at General Conference today?" were heard. Though we were not permitted to be there, we are glad the same sweet spirit could come to us as if by radio. For this we should be grateful, that wherever we are we can have the Spirit of God with us if we are striving to live aright and keep his commandments.

We welcome Brother W. L. Raley among us again. We were very glad to have him as our speaker at the morning hour, Sunday, the 10th, at which time he gave us an instructive talk on how we should live to let our lives shine out to others and prove to the world that we are what we profess to be and not counterfeit. He stressed the point that we must some time stand before God and be judged, and asked if we will stand the test or be found wanting. This was our first opportunity to hear this brother speak, and we certainly enjoyed the talk he gave us.

Brother and Sister D. T. Parker and son, Marvin, and his wife were visitors among us Saturday and Sunday, April 2 and 3. They were visiting Brother and Sister E. C. Shelley.

Brother Parker was a great help to us in our song service in the afternoon. They were shown some of the views of our city, which included a trip to Fort Barancas, through the old forts, and on down to the beautiful gulf beach, where everyone seems to enjoy going. We hope they will come again soon.

The monthly Religio social was held at the home of Sister Daisy Bovee with a jolly group of young people and older ones as well, all of whom spent a pleasant evening.

We regret to report the serious illness of Sister Hazel Keen's baby, and hope for a speedy recovery for little Charles Rupert. Willie, daughter of Sister Pallie Harris, is out again after having a real case of measles.

We are glad to count among our number Brother J. W. Adams and family, of Eustis, Florida.

Brother and Sister Wiley Cobb are very happy because of the arrival of Wiley Junior.

Sister Merle Blue is leaving us Wednesday for New York, where she will join Mr. Blue. They will come back on a steamer to Norfolk, Virginia, where they expect to be stationed for the summer. We regret Sister Blue's departure.

The first Sunday in April, being sacrament day for us, was very peaceful, and a marked degree of the Spirit was present. Our work here seems to be on the upward trend, for we are slowly but steadily increasing in attendance. We have four services each Sunday, with a fair attendance at each one. Our aim and anticipation is to go on to a higher plane and merit the joy of this gospel.

Independence

Stone Church

Sunday dawned upon a cloud covered earth, and for a time it seemed there would be no young people's early morning prayer meeting; however, with the approach of the opening hour, half past eight, a goodly number were gathered together in the lower auditorium. Elder D. O. Cato was in charge, and in the opening remarks commented upon the good we have all received from the session of General Conference. Before the young he opened a new vision of the immense field of labor in which all are called to work, giving Nehemiah's plan for rebuilding the walls of Jerusalem; each man rebuilding that part of the wall next to his home, joining it with the parts reconstructed by his neighbors. Are we ready to seize the opportunities for service that come to us which will make us Zion builders in deed and in truth? The testimonies brought encouragement and strength to all present, and the spirit of song seemed to be present to hallow the occasion.

In the main auditorium the older people were gathered at the same hour for prayer, and a good meeting was reported.

Elder F. A. Cool, superintendent of the senior department, opened the Sunday school study hour with a brief talk on the merits of prayer, telling of a team of football players which before going into a game was called aside for prayer by the quarterback captain. The prayer was not that they would win, but that they could play the game fair and square. Brother Cool's talk was impressive and will be remembered especially by the younger members of the Sunday school.

At the close of the class period, the orchestra, directed by Brother Leon Snow, played a pleasing number. The secretary reported eleven hundred and thirty four present, of which number one hundred and seventy were visitors. We learned that all our conference visitors have not yet returned to their homes, some being detained on account of high water and for other reasons. There were those present at this session of the school from Arizona, Illinois, Indiana, and other points in Missouri. Nine classes were perfect.

It was announced that this was the last Sunday Brother C. B. Hartshorn, our Sunday school superintendent, would be with us. He is leaving soon to take up the pastorate at Des Moines, Iowa. However, he was not given opportunity at this time to tell the congregation good-by, for a special farewell function will be held in the dining hall Friday eve-

ning, April 29, for that purpose. We shall miss him greatly, for he has been a faithful worker and teacher in Independence for the past seven years, but we know that the Saints of Des Moines will profit by his presence and assistance and so we gratefully bid him Godspeed.

Preceding the morning's sermon, the invocation was offered by Elder John A. Robinson, of Indianapolis, Indiana, an offertory, "The coming of the magi," was played on the organ by Robert Miller, and an anthem, "Be not afraid," from "The Messiah," was sung by the Stone Church Choir, directed by Professor Paul N. Craig, Robert and George Miller accompanying on the organ and piano.

As speaker of the morning, Apostle J. F. Curtis read for a scripture lesson Acts 26:1-23, taking verse 19: "Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision," for his text. Vividly Brother Curtis sketched the story of Paul's trip from Jerusalem to Damascus, his encounter with the heavenly messenger on the road, his blindness, his conversion. Other incidents in his life helped to remind the congregation that Paul was a zealous worker, a staunch and fearless character, one chosen of God for a great work. He who had persecuted the Christians was persecuted for being one of them, but when surrounded by foes he had so conducted his life that he could turn to God for help and receive it. He was obedient to his heavenly vision, and through him many were made obedient to this vision. In latter days God has sent men out with the heavenly vision given to Paul, that the children of the earth might know the truth and learn of the gospel. Many have been faithful in this duty; some have failed, but the vital issue today is: Are we living true to our heavenly vision? This is a question which we must solve many times, for the tempter is seeking to lead us from the paths of righteousness. He wants us to shirk our responsibility. We must lift up our eyes to our heavenly vision, take up our work, and be true.

The junior orchestra from Walnut Park, under the direction of Sister Ethel Moorman, visited the junior department at the Campus. Their program of music, solos, and readings was very much enjoyed. As it was the birthday Sunday for April, Sister Estella Wight told the birthday story.

K L D S Sunday Activities

Radio Pastor Ralph W. Farrell conducted the Bible study hour at half past eight Sunday morning. Music for this hour was arranged by Miss Vera Redfield, and was presented by Dorothy Peeke, vocal soloist; Jamie McPherson, violinist; Lucille Street, pianist. The story was told by Miss Lillie Hanson. The usual eleven o'clock service in the main auditorium was broadcast.

At two in the afternoon K L D S studio program was presented by a string trio directed by Orrin K. Fry, senior. This feature included the following selections: "Mignonette overture," by Baumann; "Polish national dance," Scharwenka; "Celebrated minuet," Boccherini; "Humoresque," Dvorak; "Berceuse," from "Jocelyn," by Godard; "Spring song," Mendelssohn; "Traumerei," Schumann.

K L D S radio church took the air at three o'clock. This service was presented by the Westminster Presbyterian Gospel Team, of Mount Washington; music by the Presbyterian Church Choir; sermonet, P. C. Ness.

At the vesper hour, music was arranged by Nina Grenawalt Smith and presented by a quartet consisting of Mrs. Smith, Lulu Tyrrell, Edward Brackenbury, and Frank Russell, assisted by a ladies' quartet. Sermonet by Elder U. W. Greene.

The last service of a busy day began at fifteen minutes after nine. At this Latter Day Saint studio service Robert Miller was organist and with a mixed quartet furnished the music. Sermonet was by Apostle Myron McConley.

Evening Services

After missing two sessions, the Religio met in the Stone Church auditorium at its regular meeting hour, six o'clock. More than two hundred students were present, and all seemed

glad to meet again. "Yes, I enjoyed conference," one sister agreed, "but it does seem so comfortable to get back into our regular classes." This feeling was mutual. At seven the program was presented and consisted of a very pleasing musical reading, one of the psalms of David, by little Miss Helen Ritch, a piano duet by Misses Melva Ward and Nida Vincent, and a reading, "A half hour on the beach," by Mrs. Dewey McNamara.

Elder John F. Sheehy was in charge of the song service, which is a part of the family program of the evening. "Praise ye the Lord," "O Jesus, the giver," and "Speak gently," were sung by the congregation. A feature of particular interest at this service was the singing of "Memories of Galilee," Miss Thelma Vincent singing the verses and the congregation assisting her on the chorus.

An appropriate song, "Lift your glad voices," was the opening song of the evening hour, and prayer was by Brother Zeno Booker.

Apostle Myron A. McConley, the evening's speaker, took two texts for his short discourse: "Have faith in God," and "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matthew 24:14.) "It seems quite evident if the gospel is to be preached as a witness to the world it must be witnessed with the Spirit accompanying it. Those who take the message must themselves have a testimony, and the Spirit must accompany them," he began. Then he launched out into an interesting story of how his assurance of the truth of the three standard books of the church, particularly the Book of Mormon and Doctrine and Covenants, has been confirmed by the faith and words of the Hawaiian Saints. He assured his hearers that on this mission he was made to realize that God is no respecter of persons, telling of the faith and works of native elders of the islands, and relating how God blessed his missionaries temporarily as well as spiritually. One of the vital conclusions drawn from his experiences in this mission is: "It makes all the difference in the world the cause for which we are working."

Following the short sermon, the lights were extinguished and the congregation sang from a song slide or two, and the moving pictures, "Abraham, the patriarch," of the Palestine series, were shown, after which in quiet and order the assemblage was dismissed by Elder C. Ed. Miller.

Liberty Street

Under the direction of Sister Leona Robinson, the junior choir furnished the music for the morning preaching service.

Brother George Jenkins was the speaker, his text being taken from Matthew 6: "But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." In his discourse he presented many new thoughts, the results of study and investigation, to his listeners.

At the Religio hour a group of young people gave an attractive play, "In the palace of the king," the presentation of which was enjoyed and appreciated by all present.

The senior choir supplied the music at the evening service, at which time Elder William I. Fligg was the speaker. His subject was "The value of prayer," and he stated that great things are expected of the Saints and the ministry, much greater than they alone can do; these things can be accomplished only by divine assistance and guidance brought about through prayer. Brother Fligg read from Luke 18: "And he spake a parable unto them to this end, that men ought always to pray, and not to faint," stressing the necessity of praying without ceasing, that we may not enter into temptation. The people of Liberty Street have had the privilege of hearing Brother Fligg preach before. All were glad to welcome him again and receive the inspiration of his sermon.

Walnut Park

The two weeks of conference passed without services here except Sunday school, which Superintendent R. Barnhardt maintained in every department with fair attendance, considering the temptation to many to be at the Auditorium.

On Sunday, the 24th, regular meetings were resumed, beginning at eight o'clock with a very active prayer meeting, many expressing renewed determination to be more thoroughly engaged in good works. Brother W. H. Taylor was called for the opening talk, he with his wife being here from Thamesville, Ontario, for conference and to visit their son, John A. Taylor, and family. Brother W. H. Taylor is a cousin to J. J. Cornish and was the first to influence Brother Cornish to think favorably of our church.

At eleven o'clock we listened to a sermon by Elder Hubert Case, which glowed with anticipation of the possibilities of work to be accomplished by Latter Day Saints who work whole-heartedly. It was a sermon to cause indifferent ones to realize what they are losing.

In the evening the junior orchestra played at Religio, and a few members of the regular orchestra played while pictures from Palestine, bringing memories of Abraham's experiences, were being shone.

Elder R. D. Weaver was the speaker following the pictures, encouraging his hearers to cast their burdens on the Lord and live so close to him as to learn all he may mean to us. After reminding us what the name Jesus may come to mean to his followers, he led to self-examination of what our own name may mean in our community—now and when recalled by our acquaintances in later years. It was a thought not easily forgotten after the service closed.

General Conference appointments revealed the decision that our pastor, Elder Glau Smith, is to be transferred to another pastorate in a few weeks. This caused general dismay in the district, and it is a common expression that the authorities will have difficulty in supplying a successor that can actually fill Brother Smith's place, as he has served well in so many ways. However, we trust our loyalty to the whole church will enable us to yield gracefully to a change, and that Brother Smith and his companion will be abundantly blessed in extending their services to others.

Enoch Hill

Attendance at the union prayer service held at the church last Wednesday evening was depleted by the rain which continued throughout the evening.

The Enoch Hill Choir sang "The thorn-crowned king," an Easter cantata, Sunday morning to an appreciative audience. Considerable time was taken in the preparation of this musical effort, but the chorister and members of the choir felt they were amply repaid for their work.

At the request of Brother Joe Martin, in charge of our work at Woods' Chapel, Missouri, the choir presented the cantata at that place at eight o'clock Sunday evening. A fair crowd composed of Saints and nonmembers was present. A number of Enoch Hill Saints attended in order that they might hear the cantata a second time.

Elder H. E. Winegar was the speaker at seven o'clock.

Spring Branch

With renewed zeal the people of this branch entered into the Sunday services after their two weeks' vacation during conference. Many expressions such as "How good it seems to be home again!" were heard.

Elder E. Y. Hunker preached a fine sermon on "Counting the cost" at the eleven o'clock hour. A prelude "To the moon," by Rosamond Filson and vocal solo, "Blessings," by Mrs. Corinne Haines French, were special musical features of this service, as was "Melody in F," by Misses Gibler, Mabbott, and Winnogene Smith, at the close of the Sunday school hour.

The choir is sponsoring a series of plays to be given in the near future by a group of players from Kansas City. Season tickets will be sold at one dollar for six evenings' entertainment. We will have more complete details of this movement next week.

Sister N. A. Nichols and daughter, of Flint, Michigan, are visiting her parents, Mr. and Mrs. W. D. McClain, during and since the conference session.

A large audience greeted Brother Hubert Case at the eve-

ning service. His illustrated lecture on the American Indian was interesting and instructive. This was a sort of Oklahoma service. Brother J. M. Terry was in charge, and Brother H. K. Roland, of Oklahoma, assisted.

Next Sunday evening moving pictures of "A Pilgrimage to Palestine" series will be shown. All are welcome.

Englewood

Sunday, April 24, was a record Sunday in attendance at Sunday school, one hundred forty-five being present. If our numbers keep on growing, as we hope they will, we shall soon have to add the upper story of our church building.

Elder A. M. Chase was our morning speaker. He also gave us an illustrated lecture on Hawaii in the evening, both of which were very much enjoyed by all. Brother Chase, with the real missionary spirit, tried to show his hearers the necessity of missionary work. His daughter, Sister S. A. Burgess, sang a beautiful solo at the evening service.

The choir will occupy the evening hour next Sunday with an Easter cantata under the direction of Sister Hougas.

Spokane, Washington

During the past few weeks we have been made to feel more and more that the Lord is truly working with his church. Not only have many of our sick been greatly blessed, but our young people's prayer services have been a source of inspiration to everyone who attended. Nearly every Sunday morning when our young people meet in the little back room of the church, the Lord's Spirit is poured out in great abundance. We have been told many times that the Lord is pleased with our efforts and that many of our number shall be prepared for Zion if we only remain faithful. The number of attendants grows from Sunday to Sunday.

The Sunday school is growing, slowly but steadily, and every effort is being put forth to teach our young the doctrines and principles of the church. We have a large department of intermediates, who are all studying the Young People's Church History. We feel especially proud of our primary department, which is the largest department in the school. All the schools of the district have entered into a contest instituted by District Sunday School Superintendent B. E. Hart. This contest lasts for one quarter, at the end of which time the winning school is presented with a pennant which it keeps until the end of the next quarter, when it is again presented to the winner. Sandpoint is the winner this quarter, with one hundred twenty points out of a possible two hundred. They will be presented with a large purple and gold pennant. We feel that this contest has been very beneficial, for much interest has been created in Sunday school work by means of it. The Spokane local has added one more requirement that must be filled in order to have a class reported perfect. Each member of the class must have stood with bowed head during the opening prayer.

The Department of Women is doing splendid work under the able leadership of Sister Elba Crum. During the past few weeks they have been studying the family budget, time budget in the home, kitchen, bedroom, etc., and have now decided to take up a course in citizenship, so, as well as good Latter Day Saints, we shall have some good American citizens.

The Religio is hard at work, with Brother W. W. Wood as president. Old as well as young are surely afforded an excellent opportunity to improve their talents. Besides the period of class work, which is devoted to the study of the Book of Mormon and Bible history, a very interesting program is presented each Friday evening. Plans are being made to enter a baseball team in the City Church League this year.

For the last four months, we have been publishing a little district *Good News* bulletin, which we feel is doing a wonderful lot of good. Each issue contains an article by the

district president and bishop's agent, besides other articles and branch news. The scattered Saints, especially, anxiously await each issue.

Brother Robert McDole, of Sagle, Idaho, who has been critically ill for several months, is now greatly improved. In a letter to *Good News*, his wife states, "We feel that we owe the present measure of Brother McDole's recovery to the faith and prayers of God's people. He is able to sit up some each day now, and we trust as the weather warms he will improve more rapidly. We know that through his terrible seige of sickness there has come to us a blessing, and we have learned many things and have been drawn closer to our heavenly Parent, as well as to our brothers and sisters. Our hearts have been made to rejoice many times during the past three months because of letters of encouragement and messages of love that have come to us from far and near. It seems we have to suffer sometimes to find out just how wonderful our friends are and how loving and kind God's children can be in times of trouble."

Plans are well under way for the district reunion to be held at Upper Twin Lakes, thirty-seven miles from Spokane, June 17 to 27. We all anxiously await the reunion, for it seems to give us added strength to strive on toward our goal.

Woodbine, Iowa

April 20.—Like our neighbor States, we are having plenty of rain; very little farming has been done as yet. So whenever Sol shows his face, everybody smiles back approvingly.

Conference delegates have returned, expressing themselves as being stronger in the faith than ever before, and delighted with the bright outlook of the church. They are also cheered by the satisfaction of having held the conference in the Auditorium.

On April 10 Brother Howard A. Reynolds and Sister Marjorie Davis were united in marriage by Elder George Young. We wish for these efficient young people a long life of happiness and willing service to the church.

A touching baptismal service was witnessed last Sunday, when two little girls, Evelyns McKee and Dorothy Baughman, were baptized by the latter's father, Brother Elvin Baughman. "My times are in thy hands," the choice of eight-year-old Dorothy, was sung.

We are hoping and praying for a spiritual conference when our district convenes at Missouri Valley April 23 and 24.

Fresno, California

April 21.—Saints of Fresno Branch have cause for much rejoicing. The attendance at sacramental services has increased until we were compelled to buy another communion service and bread tray. Also the attendance at our weekly prayer services has grown, nearly all seats being filled last Wednesday evening. At that meeting all were united in thought and purpose, and we felt the Spirit of the Master prevailing.

The branch being badly in need of more seating capacity, Brother W. F. Crane stated if the branch would subscribe fifty dollars towards starting a building fund, he would provide seats free of charge. His offer was accepted and the fund created, even nonmembers subscribing. One young sister, who is compelled to earn her own living, subscribed another fifty dollars. The amount is climbing, giving us hope that in the near future we may have our much-needed new church.

April 10 was set aside as "Humane Sunday." Sister Inez Crane had charge of the program in the Religio and called for volunteers. Several responded with stories or narratives of experiences which were very interesting and inspiring.

Easter Sunday was a wonderful day for this branch. A splendid program was rendered by the Sunday school, num-

bers being featured by the Temple Builders, Oriole Girls, and various classes. All these are worthy of mention, especially the primary class, under the leadership of Sister J. R. Buchanan.

At three o'clock occurred two baptisms, one a lady from Dinuba, the other a promising young lady in our own midst. All were glad to welcome them. The sermons of the day were "An Easter message," by Elder Alma Andrews, in the morning, and "Bearing the cross," by Brother L. W. Roberts, in the evening, both being thoroughly enjoyed.

In the article, "The function of music in the church," written by Mabel Carlile, and printed in the DAILY HERALD of April 16, Sister Carlile is wondering if "the plan of having a general music director in charge of all musical activities in the branch" has been used and with what success. We are glad to report that the Fresno Branch has put that plan into effect, and it is proving very satisfactory under the supervision of Brother L. W. Roberts.

There has been very little sickness among our people, and for this we are truly thankful.

Fargo, North Dakota

Under the Spirit of Exhortation

April 19.—The beautiful springtime is here, and soon nature will be at her best. We often sing, "Look for the beautiful." If we only stop to look for the beautiful in life, we will be surprised how much there is; not only in nature, but elsewhere. We should cease to complain and be cheerful in our warfare. As we "catch" the "spring fever" when the sun's rays shine down in glorious warmth and the lovely green grass is forming a soft carpet over the earth, so we ought to partake of newness of spirit and fresh courage of heart, with a stronger faith in this the church of the living God, after such a glorious, peaceful, and happy conference. Our hearts should be made to rejoice that God so blessed his people and the beloved leader of this church, Frederick M. Smith. "Awake, Saints, awake; No time now for reposing; The Lord is near breaks on the ear; Oh, come, come away."

Let us give our best service, not half-way, but wholehearted service. It is through service we develop. We do not know what powers may be within us unless we put our energy into action. Service means doing for our fellow men. We can never become heirs of his kingdom by living on in a selfish way. Our prayers must be unselfish. Jesus' prayers showed his thoughts were for others. Prayer meant much to Jesus; it should mean much to us. Especially should we render prayers of appreciation. As President F. M. Smith says, We have been wandering in the wilderness long enough, we should now put forth the best within us to prepare for the gathering in the way God has commanded. By following in the footsteps of Jesus, we will really show the meaning of our religion.

It is necessary to repent daily and to pay heed to the preached word, to take time to study, be prompt to services, forgive our fellow men; as our home over there is built on the material we send over. Let us be careful; let us think, not hurry on in life and neglect the things of God. Are we a Mary or a Martha? We should not spend too much time and strength on material things and neglect the spiritual; much wisdom is needed to know how to properly spend our time in this age of civilization.

News of the Branch

The Department of Women gave a food sale on April 2. Through the kindness of one of the merchants of the city, the sisters were given free space and tables in his store and an invitation to come back at any time. The net proceeds amounted to twenty-one dollars and eighty cents. A few pieces of fancywork were also sold. This fund will be used for the benefit of the church here. The sisters all responded liberally with food donations, and we hope to have more sales in the future.

On March 28 a baby boy was born to Mr. and Mrs. Julius

Wilson, at Saint Luke's Hospital. Mrs. Wilson was formerly Pearl Dehn. The proud parents are rejoicing over the arrival.

Brother Floyd Blakely has returned from Valley City and plans to spend the summer here if he can obtain employment.

Those of our little folks who have been having a very "measley" time are Kenneth, Deanie, and Marvin Konietzka and Baby Earl Lurett Rotzien. All are recovering nicely. Fargo is having a real epidemic of measles.

Elder Robert Gunlock made a flying trip to Fargo on Monday, March 28, preached an interesting sermon Monday evening, after which the Saints were invited to the home of Sister John Konietzka to enjoy a treat of homemade candy. Brother Gunlock left the next morning for Frazee, Minnesota.

Brother John Rotzien is able to work again after being laid up with the flu for three weeks.

Sister Cora Dehn has gone to Kragness, Minnesota, to spend an indefinite time with her daughter, Mrs. Julius Wilson.

Brother Roy Freeman has moved his family on to a farm ten miles south of town.

Sister Iva Wiedling has returned home from Leonard, North Dakota. Her husband has also returned from his trip to California. They anticipate moving west in the fall.

The prayer service Easter morning was very much enjoyed. One sister said, "Let us be more saving, spend less for clothes, etc., and help to send more missionaries into the field." Another was heard to say that she did not wear her new Easter bonnet, as she felt this was a day to hold sacred the memory of the sacrifice of our Savior and not for a showing of nice clothes. Thousands of dollars are spent each year by people of the world for fine attire with little thought of what the day really means.

The weather is ideal here now, yards are being made beautiful by a thorough "clean-up," and gardens are being planted. The Saints especially should aim to have their lawns and property in neat and attractive condition. And this should be observed by them wherever they are.

Our pastor, Elder Thomas Leitch, and Sisters Ferne Shackow and Elsie Brown have just returned from General Conference. They come bringing good news and feeling blessed spiritually.

The Saints here join with the Saints all over the world and say, "Forward to 1930."

Mishawaka, Indiana

April 23.—Eagerly we have read the DAILY HERALD, bringing news of the late peaceful conference. How much many of the Saints would have liked to be in attendance! But as a branch we feel we were given just a taste of the feast that was enjoyed there. On the evening of April 6 we sang the same songs that were sung at the opening of General Conference, and Easter Sunday we observed with fasting and prayer until after the morning service. We did not know until we received the DAILY HERALD that General Conference was observing the day in this way. We were given a sweet portion of the divine Spirit and feel strengthened for the year that is before us. When we can worship in unity, though in different places, we feel we are one, and the promise is, "If ye are one, ye are mine."

Our attendance has been very good at all services held during the past month. The greatest attendance at our weekly prayer meeting was thirty-five. Several nonmembers have been meeting with us, and we trust arrangements can be made for a missionary effort in the future. The Sunday evening service has made a decided gain, which we hope will continue. The Saints here are a busy band, and the field is wide, giving opportunity for intensive labor. Our solicitor made the statement that thus far in this year he had written receipts for more tithes and offerings than were written during the entire year of 1926.

The advice of the district chorister was heeded, and a fine piano was purchased. Owing to the splendid support given the pie social the first of the month, the debt has been nearly lifted.

The Department of Women held a bazaar on April 16, and though it rained nearly the entire day, their receipts were such that they feel repaid for their effort.

We feel that we can say with the church, "Onward to 1930."

Some have difficulty in finding our meeting place here. Located in Mishawaka, the meeting place is to be found one block west of Logan Street, on Milburn Boulevard. This is convenient for all, since the Saints are located in and around both cities (Mishawaka and South Bend). We trust missionaries or Saints passing through South Bend will stop with us. The correspondent's home address is 817 Dale Avenue, Mishawaka. A South Side car from either city will reach Dale Avenue.

We are expecting Elder S. W. L. Scott for Sunday, the 24th, and looking forward to some good meetings.

Pleasant Valley Branch

LUCASVILLE, OHIO, April 10.—Our branch is doing nicely. Though there are not so many out to services, the Spirit has been ours to enjoy, and many times has the power of the Lord been with us, pleading with some to come up higher and give their services to the Savior.

On Sunday, April 3, we voted on our Sunday school hour, for our time has changed. This resulted in the decision to meet at the usual hour, half past nine. Our number was not so large the following Sunday, but we had a good service. The Lord has said where two or three are met together in his name there he will be in their midst. And he was with us at this meeting.

We are glad to report that Forrest Crabtree, the son of Brother and Sister Luther Crabtree, who underwent an operation Wednesday, April 6, is recovering rapidly, and is now at the home of his parents, 1004 Eighth Street, Portsmouth, Ohio.

On Sunday evening, April 3, the Lord claimed Brother Sheridan E. Crabtree, one of our number who was baptized last fall, and for some months has been ill. Elder Wigget, of McDermott, preached the funeral sermon to a large audience. The body was laid to rest in the Pleasant Valley Cemetery.

We are planning for a Children's Day program, Sunday, June 12, and an all-day meeting. A good time is anticipated. Come and bring your baskets.

Gladstone, Michigan

April 18.—On March 20 we held our quarterly branch business meeting. The president of the branch was in charge. Reports came from the priesthood, superintendents of the Religio, Sunday school, Department of Women, home class department, and from the treasurer of the branch. The branch president made mention of the good work of all the departments, especially the home class department, which has never been worked to any great extent. For all the work done, the branch has been and is very thankful.

Since our last report, our Department of Recreation and Expression has been very active. On April 1 we had a debate which proved very interesting. It was on the question, "Resolved that good neighbors are of more benefit than good literature," and the affirmative team won by a big majority.

The first Sunday of April we had our sacramental service. It was in charge of the branch president, Milo Boomer, Priest Bert Welch, and our branch teacher. The spirit was truly with us, each one shedding tears of joy. The gifts of the gospel were manifested in prophecy and admonition to the young Saints to be faithful.

In the evening, preaching service was in charge of Brothers

MISCELLANEOUS

Requests for Prayers

Sister T. N. Smith, of Independence, Missouri, asks the prayers of all the Saints in her behalf, that if it be the Lord's will she may be relieved of severe noises which have troubled her for years, in the head and ears.

Conference Notices

The Kansas City Stake will meet in quarterly conference May 15 and 16. Sunday, May 15, services will be as follows: 11 a. m., preaching service; 2:30 p. m., social service; 4:15, stake priesthood meeting; at the same hour the Department of Women will hold a meeting. All boys and girls of adolescent age will be expected to attend this meeting. Brother Floyd McDowell will talk to these young people. At 7:15 p. m. there will be a song service, and at 7:45, preaching. Monday night, 7:45 will occur the business session. Two resolutions which were deferred from last conference will be given consideration at this time. Other important business will come before the conference, and it is desired that as many of the members as can will attend. Luncheon will be served all day Sunday, and we hope to have excellent speakers, which will be announced later. J. A. Tanner, stake president.

Conference Minutes

SOUTHERN NEW ENGLAND.—The annual conference of the Southern New England District met with the Boston Branch, at Somerville, Massachusetts, March 12 and 13. District officers were chosen officers for the conference. Reports were read from district president, district missionary, and pastors of eight of the eleven branches of the district. Statistical reports showed a gain of twenty-two in the district. The present membership is 1,187. Reports from quorum of priests and eastern quorum of elders were had. The appointment of Beatrice York as district chorister, was ratified. There was a discussion concerning the buying of a projecting machine for use in the district; it was finally referred to the district budget committee. George D. Sinclair, Frank S. Dobbins, and E. H. Fisher compose the advertising committee appointed to advertise district affairs throughout the district. The treasurer reported a balance of \$311.59 on hand. Election of officers for the year resulted as follows: President, W. A. Sinclair; first vice president, E. L. Traver; second vice president, T. J. Elliott; secretary, Frank S. Dobbins; treasurer, M. C. Fisher; auditors, Everett York, Nina Davison. Historian, E. M. Brown, was ratified. Delegates to General Conference are: T. J. Elliott, Thomas Whipple, Florence Fisher, M. C. Fisher, E. L. Traver, Leah Traver, Herman Chelline, D. F. Joy, E. H. Fisher, John Whipple, Louise Fox. These delegates are to cast full vote of district and, in case of division, majority and minority vote. It was decided that the district presidency arrange a get-together outdoor Sunday meeting somewhere in the country between Boston and Providence during the spring or early summer. A committee consisting of Sanford Fisher, Ralph Hardy, Bertram Lewis, Edward Joy, Dorothy Elliott, and Florence Leland was appointed to provide and arrange for a young people's convention. Next annual district conference will be at Boston March 10 and 11, 1928. A priesthood meeting was held Sunday morning at 8 o'clock. At the prayer service, at 9 o'clock, forty-five testimonies were heard, and the hour and a half was well filled with good thoughts, and a good spirit was manifested. At 10:45 a problems service was held. Many questions were propounded and answered quickly by the president and bishop. Dinner was served in the lower auditorium by the Department of Women of Boston Branch at 12 o'clock. At 2:30 the sermon was by Elder T. J. Elliott, of Providence, and there was special music by Mrs. Louise Fox and Mr. John Jackson, of Providence, and by the Attleboro Trio, composed of Earl, Raymond, and Albert Bradshaw. Before the close of this service, the following resolution was offered and a rising vote called for, which received a unanimous response: Whereas, the district has long been blessed by the efficient service of Sister Susie Sinclair as secretary, who has given the keeping of its records and all phases of the work connected with it the most painstaking care and made of it a consecrated service, and Whereas,

Boomer and Denio, the subject being "The Lord's supper."

The Religio met on April 7 and went to the home of Brother Rassmuson, where we had a wiener roast.

On May 1 the young people of the Upper Peninsula will meet at this place for a one-day meeting. The committee in charge consists of Brother M. Boomer, John Rassmuson, and H. Roy Denio.

The Lord has blessed us by being in our midst and bringing us to a closer unity of the faith. May God still continue to bless his children everywhere.

H. ROY DENIO.

we would express to Sister Sinclair at this time the appreciation of the district for her services and thank her for the efficient labor which has made our records a matter of reliable historical data for the years to come and which will serve as inspiration for others who shall follow in this office, we move that the district recognize her labor by a vote of thanks. Sister Sinclair has served the district as assistant secretary and secretary for nearly twenty-five years. At the evening service the district missionary, Herman Chelline, was the speaker, with special solos by Philip Lewis and Beatrice York, of Boston.

Our Departed Ones

CHENEY.—Mrs. Nevada Cheney was born Nevada Iowa Stewart, at Louisa, Iowa, in 1871. She united with the church in her early years, and her eyes have been turned Zionward all the years of her life. In young womanhood, she married G. I. Cheney and raised eight children, teaching them the principles of the gospel and stressing the financial law. On February 18, 1927, she passed from this life at Dover, Oklahoma, admonishing her children gathered at her bedside to continue in the path of righteousness. Funeral services were held in the Christian Church, at Dover, Elder Lemuel Dyke officiating. Interment in the Kingfisher Cemetery.

McLAUGHLIN.—Elizabeth Perry McLaughlin was born in 1878 and was a member of the church twenty-six years. In young womanhood she married Marion McLaughlin, jr. Died at her home near Vales Mills, Ohio, Saturday, March 19, 1927, following a lingering illness due to a complication of diseases. She is survived by her husband, three daughters, and two sons. Funeral services were held Thursday, March 24, at Vales Mills. Sermon by Elder D. V. Cummings. Burial in Mace Cemetery.

DOOLEY.—Charles A. Dooley was born December 5, 1871, near Seneca, Missouri. Married Mayme Thorp September 22, 1894, at Cherokee, Kansas, and to them seven children were born, all of whom are living, with the exception of Leslie, who passed away during the influenza epidemic of 1918. Brother Dooley united with the church in 1905 and was ordained an elder in 1917. He was a consistent church worker, and his services will long be remembered. Passed on April 7, 1927, at his home in Mulberry, Kansas, and leaves to mourn his departure, his wife, three sons, Dick, Rolla, John; three daughters, Mrs. Alma Dixon, Mrs. Fern Myers, Mrs. Opal Curless; twelve grandsons and one granddaughter; three brothers, W. O., Walter, and Alve; four sisters, Mrs. C. D. Foster, Mrs. Elsie Fisher, Mrs. Dora Anglen, and Mrs. Esther Evans, and many friends. Funeral services were conducted from the Methodist Church. Sermon by Amos T. Higdon. Interment in Mulberry Cemetery.

CURRIE.—Elizabeth Jones Currie was born in Wales September 7, 1839, and when a child came to America with her parents, first settling in Utah, then coming to Iowa in 1874, where she spent her life. She married a Mr. Wilkins, by whom she had one son. After his decease, she married Robert Currie March 24, 1861, who died December 15, 1922. By her late husband she had nine children, eight of whom are still living. She was baptized when a child but was rebaptized January 2, 1870, into the Reorganized Church, remaining a faithful Saint for more than fifty-six years. Died April 3, 1927. She leaves besides the children already mentioned, thirty-five grandchildren, eighteen great-grandchildren, and a host of friends who have been made better by her saintly life. Funeral services were held April 5, at Council Bluffs, conducted by Elders J. F. Mintun and George R. Beaty, the former delivering the sermon. Interment was at Crescent, Iowa.

CRYER.—Dorothy Vivian, infant daughter of Mr. and Mrs. Walter H. Cryer, Saint Joseph, Missouri. Born on Monday evening, April 18, the little one passed from this life the following night. Though her stay was short, it was a sweet blessing to the parents, who will ever look forward to meeting their little daughter in a happier realm. The service was held at Fleeman-Faris Funeral Home, Saint Joseph, Missouri, by Bishop Milo Burnett, and Elder O. Salisbury. Interment at Ashland Cemetery.

BILLINGS.—Myrtle E. Billings was born December 7, 1888, at Castine, Maine, and was baptized July 1, 1906, at Little Deer Isle, by Elder W. E. LaRue. Married Arthur Billings August 12, 1906, and passed away April 6, 1927. She was a kind, devoted wife and mother and will be sadly missed in the home circle, as well as in the church. She was chorister in the home branch and teacher in the Sunday school. Surviving her are her husband, eight children, and many other relatives and friends. The floral offerings gave evidence of the love and esteem with which the Saints regarded her. Funeral services were held April 8, Elder Henry R. Eaton officiating.

BURKE.—Isabell Phillips Burke, daughter of Isaac and Elizabeth Phillips, was born at Farmington, Iowa, December 1, 1860. She was united in marriage to C. E. Burke, January 16, 1883, and five children were born to them. United with the church May 2, 1886, at Lucas, Iowa, and unto death upheld the truthfulness of the gospel. Passed away at Danville, Illinois, March 9, 1927, her parents, three sisters, and one brother having preceded her in death. Left to mourn her departure are her husband, three daughters: Gertie Stokes, of Hiteman, Iowa; Ethel Thomas, of Chariton, Iowa; Faye McDonald, Chicago; two sons: John, of Danville, Illinois, and Ed., of Hiteman, Iowa; three brothers, I. J. Phillips, of Hiteman; B. F. Phillips, of Lucas, Iowa; J. D. Phillips, Des Moines; one sister, Mrs. J. A. Evans, Chariton, Iowa; nine grandchildren, and other relatives and friends. Funeral services were conducted at the Saints' Church, Hiteman, Iowa, Sunday, March 13, by Elder William Wilson, assisted by Elder Edward Rowley. Interment at Oak View Cemetery, Albia.

DUMBAULD.—Mrs. Phoebe Dumbauld, was born June 1, 1840, in Fayette County, Pennsylvania. She married John W. Dumbauld December 24, 1860, and they made their home in Pennsylvania, Iowa, and Missouri. Two children were born to them, Mrs. Margaret Berg, of the home address, and Mrs. Frances White, of Berkeley, California. Sister Dumbauld was baptized by Elder D. C. White in the year 1879, in Iowa. Her husband passed away several years ago. She passed away at Independence, Missouri, March 10, 1927, as the result of a stroke of paralysis. Sermon by Elder Ammon White at Carson's chapel, Independence. Interment in Woodlawn Cemetery.

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MITCHELL.—Wallace Mitchell was born in Saint Claire, Michigan, July 14, 1869. He married Lucy E. Chapman in the year 1900. To this union six children were born, three boys and three girls. He was baptized into the true faith at Alma, Michigan, June 2, 1918, and was a faithful member. His death was due to painful conditions which set in after the freezing of his feet a number of years ago, and after a long illness, which he bore with fortitude, he departed this life on April 10, 1927. He is survived by his widow and three daughters: Mrs. Roy Hatchfield, of California; Hazel and Grace, of Alma; and three sons, William, Vernon, and Lyman, also of Alma. The funeral was held Wednesday, April 13, in the Saints' church at Alma, Michigan, the service being in charge of Elder Earl G. Falconer, of Midland, Michigan. Interment was in Riverside Cemetery at Alma.

MOEN.—Luella Mathilda Moen was born March 3, 1890, at Lindstrom, Minnesota. She married Ivor Moen, and to them five children were born, two of whom have passed on. Sister Moen was baptized by Elder W. E. Shakespeare a few years ago and lived the life of a faithful Saint. She passed peacefully to rest March 27, 1927, at Pine River, Minnesota. Funeral sermon was by Elder George W. Day.

BLACKBOURN.—John Blackbourn was born in England, January 14, 1839. At the age of four he accompanied his parents to the United States, where he made his home in Wisconsin excepting a few years he lived in Iowa. He enlisted in the Union Army, Company F, Seventh Regiment, Wisconsin Volunteers, serving three years and being wounded twice. In 1866 he married Miss Alice Jane Houghton. To them were born nine children, three sons dying in infancy and Martha Ellen at thirty-six years of age. The living are: Edith Prideaux, Louella Bowen, Myrtle Dutton, Ethel Richardson, and Irving Blackbourn. He united with the Reorganized Church August 7, 1890, being baptized by Elder J. W. Peterson and confirmed by Elder W. S. Pender. For a number of years he was active as a local elder. He loved to tell of the fullness of the restored gospel and was known as a man of faith. He died at his home in Lancaster, Wisconsin, after a short sickness, April 5, 1927, at the age of eighty-eight years. He had three brothers and six sisters, all of whom preceded him in death. Beside his faithful wife, Alice Jane, and his five children, he leaves several grandchildren and many relatives and friends. Funeral was from the Baptist Church at Lancaster, April 7, 1927, at 2 p. m., in charge of Elder G. E. Noble. Sermon by J. O. Dutton. Interment in Hillside Cemetery at Lancaster. A father, a brother, a relative, a friend, tried and true, has gone before.

CAMPBELL.—Harriet A. Hardy Campbell was born May 7, 1854, at Watertown, New York, moving when a small child with her parents to Tweed, Ontario. At the age of fifteen years she married Robert Campbell, and to them two children were born, Adelaide and Willie. At twenty she was left a widow, and in 1875, she was united in marriage to William Campbell, a brother of Robert. To them were born seven children, six of whom are living. She joined the church at Coleman, Michigan, in 1897. With her family she removed to Leduc, Alberta, thence to Sweetgrass, Montana, then to Coram, where she remained during the rest of her life. On February 9, 1927, she underwent an operation, and on the 14th passed away, being seventy-two years, nine months, and seven days old. Left to mourn are her husband at Millet, Alberta, and her children: Mrs. Albert Emens, at Puritan, New York; Mrs. Edward Pogue, Millet, Alberta; Roy Campbell, at Edmonton, Canada; Sidney, Frank, and Willie, and Mrs. Ambat Arneson, of Coram. Two children, Willie and Rossilla, died in early childhood. The funeral was conducted under the auspices of the Order of Moose, and held at the Methodist Church in Kalispell, February 18, Reverend Chester officiating. Sister Campbell was a loving and self-sacrificing mother, a Christian character in the community, and a helpful neighbor. The flowers at her funeral were symbolic of the esteem with which she was regarded by all who knew her.

Radio Program

K L D S
440.9 Meters - 680 Kilo-Cycles - 1000 Watts

Radio programs for May 1 to 15 inclusive

- SUNDAY, May 1.**—8.30 a. m., Bible study hour conducted by K L D S Radio Pastor, Ralph W. Farrell. Music furnished by children under the direction of Mrs. Bertha Burgess. 11 a. m., Studio service; music arranged by Thelma Vincent, soprano; sermon, Elder U. W. Greene. 2 p. m., K L D S string quartet. 3 p. m., K L D S Radio Church. 6.30 p. m., K L D S Radio Vesper; sermon, Elder U. W. Greene. 9.15 p. m., L. D. S. Studio service; Stone Church choir; sermon.
- TUESDAY, May 3.**—6.30 a. m., Morning devotional service conducted by the K L D S Radio Pastor, Ralph W. Farrell; music furnished by the Mothers' Quartet. 7 p. m., English Study period. 2.30 p. m., Matinee program arranged by Mrs. Joe Cope, soprano. 7 p. m., Children's feature, "Cousin Hazel." 7.20 p. m., Walt Filkin—Missouri's Poet. 7.40 p. m., Lecture, Doctor John Charles Fruit. 8 p. m., K. U. Men's Glee Club.
- THURSDAY, May 5.**—2.30 p. m., Matinee program. 7 p. m., Children's feature, "Cousin Hazel." 7.20 p. m., Shakespeare feature by Ralph W. Farrell. 7.40 p. m., Lecture, Doctor John Charles Fruit. 8 p. m., Studio program arranged by Mrs. Russell Smith, soprano.
- FRIDAY, May 6.**—6.30 a. m., Morning devotional service conducted by the K L D S Radio Pastor, Ralph W. Farrell; music by the Y. K. T. Sunday School Class of the Stone Church. 7 a. m., Children's feature—Uncle John.
- SATURDAY, May 7.**—7 p. m., Sunday school lessons. 8 p. m., Studio program arranged by Miss Louise Crosby and presented by the junior department of the Kansas City Music Club.
- SUNDAY, May 8.**—8.30 a. m., Bible study hour conducted by the K L D S Radio Pastor, Ralph W. Farrell; music arranged by Mrs. Bertha Burgess. 11 a. m., Stone Church service; 2 p. m., K L D S String Quartet; 3 p. m., K L D S Radio Church. 6.30 p. m., K L D S Radio Vesper; music by Walnut Park Quartet; sermon, Elder U. W. Greene. 9.15 p. m., L. D. S. Studio service. Sermon.
- TUESDAY, May 10.**—6.30 a. m., Morning devotional service conducted by the K L D S Radio Pastor, Ralph W. Farrell; music furnished by Bertha Burgess, soprano; Alice Burgess contralto; Bertha Gunsolley, pianist. 7 a. m., English Study hour. 2.30 p. m., Matinee program. 7 p. m., Children's feature—"Cousin Hazel." 7.20 p. m., Walt Filkin—Missouri's Poet. 7.40 p. m., Lecture, Doctor John Charles Fruit. 8 p. m., Arthur Storms' string ensemble, assisted by Frank Murphy, tenor, and Elliott Wyrick, baritone.
- THURSDAY, May 12.**—2.30 p. m., Matinee program. 7 p. m., Children's feature—"Cousin Hazel." 7.20 p. m., Shakespeare feature—Ralph W. Farrell. 7.40 p. m., Lecture, Doctor John Charles Fruit. 8 p. m., Lincoln and Lee University hour; music; lecture. 9 p. m., Eugene Christy, tenor; male quartet.
- FRIDAY, May 13.**—6.30 a. m., Morning devotional service conducted by the K L D S Radio Pastor, Ralph W. Farrell; music by Thelma Vincent, Elizabeth Okerlind, Fred Friend, and Frank Russell; Mary Okerlind, pianist. 7 a. m., Children's feature—Uncle John.
- SATURDAY, May 14.**—7 p. m., Sunday school lesson hour. 8 p. m., Musical program.
- SUNDAY, May 15.**—8.30 a. m., Bible study hour conducted by the K L D S Pastor, Ralph W. Farrell; music furnished by young people under the direction of Mrs. Bertha Burgess. 11 a. m., Stone Church service; 2 p. m., K L D S string quartet; 3 p. m., K L D S Radio Church. 6.30 p. m., K L D S Vesper. 9.15 p. m., L. D. S. Studio service; Elizabeth Hitchcock, organist; sermon.

K L D S FEATURES

- SUNDAY, May 1.**—9.15 p. m., the regular L. D. S. Studio Service from K L D S, Independence, Missouri, will be featured with music by the Stone Church choir under the direction of Paul N. Craig.
- TUESDAY, May 3.**—8 p. m., K L D S, Independence, Missouri, presented by Kansas University's Men's Glee Club in its second annual K L D S program. This organization last year won third place in the National Glee Club contest held at Carnegie Hall.
- THURSDAY, May 5.**—8 p. m., Mrs. Russell Smith, a Kansas City singer with a real soprano radio voice, is a feature of tonight's K L D S program, broadcast from that station's studio in Independence, Missouri.
- SUNDAY, May 8.**—Walnut Park musicians, both chorus and orchestra, will furnish the musical portion of the two evening K L D S programs. The Vesper beginning at 6.30 and the L. D. S. Studio Service at 9.15.
- TUESDAY, May 10.**—Arthur Storms' String Ensemble assisted by Frank Murphy, tenor, and Elliott Wyrick, baritone, will be the musical entertainers this evening at K L D S, Independence, Missouri. This is the first radio appearance of the Ensemble.
- THURSDAY, May 12.**—Kansas City's new Lincoln and Lee University begins a regular weekly radio feature at 8 o'clock from K L D S, Independence, Missouri.
Eugene Christy, tenor, well known to the Middle West, is presented in radio recital Thursday, May 12, 9 p. m., by K L D S, Independence, Missouri.
- SUNDAY, May 15.**—Elizabeth Tanner Hitchcock, organist of Central Church of the Latter Day Saints in Kansas City, Missouri, is a feature on the 9.15 radio service broadcast from K L D S, Independence, Missouri.

For Sale

Houses and lots and building lots in Independence; small tracts and farms near Independence. Houses for rent, loans and insurance. Frank Hill, 218 West Lexington. Phone Indep. 1835.

For Sale

Six-room modern and sleeping porch, 1403 West Short. Three blocks of Stone Church, three of Auditorium, and one of Kansas City car line. Fine location. Easy terms. Why pay rent? Frank Hill, 218 West Lexington.

BUILDING LOTS

On North River Boulevard, \$425 to \$800. These lots near Federal Highway north side of Independence and soon to be paved. These lots bound to increase in value. Now is the time to buy. Consider the easy terms, \$10 down and \$5 monthly. Frank Hill, agent, 218 West Lexington.

Fine Suburban Home

6 acres close in on North River Boulevard. Fine large modern house, 3 chicken houses, lots of fruit, flowers and shrubbery. Beautiful place but must be seen to be appreciated. Will gladly show. Consider trade for clear bungalow in Independence. Frank Hill, 218 West Lexington.

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General Conference

Official Picture

The most wonderful picture ever made of a General Conference. Every face clear and distinct. Taken on the Auditorium slab. \$1.10 mailed.

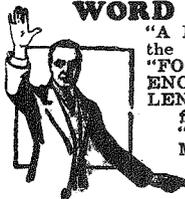
Interior view of business session, 8x10, 50c. Postals, 10c each, 3 for 25c.

Easter Sunrise service on the slab, postals, 10c each. 3 different views of the service, 25c.

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"A Principle with Promise of Temporal Salvation." For the price of a meal you may unlock these treasures: "FOOD AND HEALTH," "WORD OF WISDOM, & SCIENCE," "LENGTHENED LIFE," "PARADISE TO MILLENNIUM," a "BOOK OF MORMON" in miniature. All for 50c.
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Kirtland Arts & Crafts Press
WILLOUGHBY, OHIO

Investment Versus Speculation

§ THERE is a difference between speculation and investment. Speculation may waste the principal, whereas an investment protects it.

Speculation Is a Lure Investment Has a Purpose

§ THE practice of thrift and frugality has produced many savings accounts which, through wise investment, have made the saver secure against the uncertainties of life.

§ WHILE many have saved and thus protected themselves, equally as many, or perhaps more, have attempted the short cut to a larger income through speculation and have lost.

§ PERHAPS one out of a hundred may gain in this way, but the lure of speculation grows into a habit, and scarcely one out of a thousand retains what "chance" may have brought.

§ THE administrative officers of this church warn against speculation, the lure of which has lost the savings of a lifetime to thousands. They advise careful investment of savings, whether it be one dollar or a thousand. If your heart is in your church, there will your treasure be also.



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Increasing Bounds of Usefulness

§ Making many new friends and meeting old friends during the late General Conference makes this bank feel that its large sphere of usefulness is growing steadily larger.

We can serve you in any banking capacity.

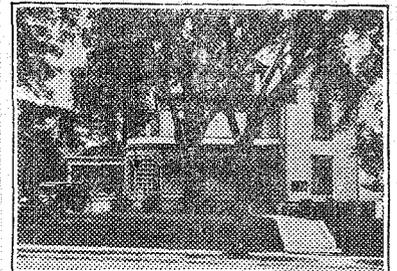
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THE SAINTS' HERALD

OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103. Act of October 3, 1917; authorized July 21, 1921.

Volume 74

Independence, Missouri, May 4, 1927

Number 18

EDITORIAL

A Methodist Friend Comments on "Busy Man's Tracts"

(From a letter to President Elbert A. Smith.)

SACRAMENTO, CALIFORNIA, March 23, 1927.

My Dear Brother and Saint: I want to tell you about what I think of your little sermons called The Busy Man's Tracts. They are wonderful and true, and no one can deny their meaning. All are filled with food for thought, and they make me see Jesus in such an easy way that it just makes one know after all it is easy to be a saint; and with the help of Jesus with our faith it is easy, very easy to take him at his word. Such tracts should be put around in public places. Your church members should give them out. They are words that burn deep into a soul. They would be the means of converting thousands of sinners. Why not take them to the jails and have them passed out at places where they will do the most good. You do not know how many people there are who just hunger for this kind of teaching; and I now can uphold your church, as I know it now, and never did know of it before, outside of the Salt Lake Church. Every minister should praise God for your teachings. I am a Methodist, but I think I will go deeper into the study of the Reorganized Church of Jesus Christ of Latter Day Saints and see if it has not been what I have been seeking for the past forty years of my life. Your tracts should have little racks at the waiting room at the railroads, steamboat lines, and public places, and every member of the church should carry them in his pocket to hand to some stranger. I am sure they would do so much good to mankind.

Such a church is worthy a place in everybody's heart; and every heart, I am sure, would be real in every way for the support of the giving out of these tracts.

God bless and keep you in his work of doing good always, and may you and the elders pray for me that I may be for Him and with Him in every way he would wish me to be. I never saw myself the sinner I have been all these years until tonight, and it all came about through the little tracts which I asked for.

Yours with God's love, I am
HOWARD N. NEFF.

This letter of a Methodist friend who asked for church reading matter and was supplied some "Busy Man's Tracts" bears several lessons for Latter Day Saints. We are going to call attention to some of these.

First: Some of us have adopted the idea that we will be looked upon as undignified if we go about handing out gospel reading matter to those who will

accept it. The truth is, there are many who "hunger for this kind of teaching," and who will respect highly the Saint who fills the demand of the soul for the truth as it is found in Christ Jesus. Such as these should not be compelled to ask for the tracts.

Second: There is a place for the literature rack in the public building or the waiting room, and occasionally people watch these racks for fresh literature. When we permit our literature placed in these places to become soiled, or replace the soiled pieces with fresh copies of the same kind, we are making failure out of opportunity for success. Fresh gospel literature should be placed regularly in dignified and attractive containers, that those who wait, or those who pass by, may secure and read some phase of the work of the church.

Third: Our Methodist friend unwittingly or knowingly condemns many Saints when he says, "Every member of the church should carry them [Busy Man's Tracts] in his pockets to hand to some stranger."

Lessons such as our friend has imparted in his letter to the author of the Busy Man's Tracts, President Elbert A. Smith, should not need repeating to a people who have the commission to preach the gospel in all the world.

R. J. L.

Changes in K L D S Educational Hour

The William Jewell lecture course series for this season will be concluded Thursday, May 5. Beginning the following Tuesday night, at 7.40, Ralph W. Farrell will enlarge on his Shakespeare feature, which has been broadcast the past few weeks on Thursday evenings at 7.20. The Shakespeare feature will be broadcast each Tuesday and Thursday evening from 7.40 until 8 o'clock. On the 7.20 Thursday evening schedule, Doctor Ball, of Excelsior Springs, will begin a series of health talks. The health talk period has not been broadcast since Doctor Crandall resigned from the Jackson County Health Department. The new series will doubtless continue throughout the summer.

Post Conference Comments

(Continued from last week.)

Legislation Re Investments of Church Money in Business

There are several legislative enactments of the late General Conference worthy of further mention. One of these had to do with the investment of church funds in business enterprises.

Over a considerable period of years from time to time, general church funds have been invested in certain business enterprises. Sometimes these investments were made deliberately in the sincere belief that benefits would result to the church in the way of furnishing employment in Zion, or that material service of some sort would be rendered more than justifying the investment. At other times loans were made to help some business tide over an emergency; further loans became necessary to protect the first; and in time the loan became an investment entailing u n w e l c o m e liabilities. These experiences run back through the various administrations of the church: both of the First Presidency and Presiding Bishopric.

Numbers of these investments resulted in the end in a net loss. These several successive losses following one upon another over a long period of time created a certain dissatisfaction and were the occasion for adverse criticisms and discontent.

On the other hand, it is to be remembered that at least one such undertaking, The Lamoni Electric Light Plant, begun first to furnish light and power for the Herald Publishing House, and later enlarged to serve Lamoni and several adjacent towns, netted the church a handsome profit. Probably the profits on this one business venture more than balance all the direct losses of general church funds in all other business enterprises in the history of the Reorganization to date (not mentioning the financial gains made in the printing business, in which there has been built up a valuable property with growing assets, all from a negligible investment in the days when the SAINTS' HERALD was printed on a hand press). Ignoring the printing business, in which the church has been engaged almost from its beginning, and which is a legitimate enterprise growing out of the program of declaring the word to all the world, and considering only the profits made by the Lamoni Electric Light Plant, it is probably true that we

have gained rather than lost in our business investments, so far as general church funds are directly concerned.

But people generally do not consider the one brilliant success; they are more prone to observe, remember, talk about, and criticize the smaller but recurrent failures and losses. Hence there has been a loss in prestige: a certain disaffection. Some minds have been disturbed. No doubt as a result some have withheld financial support. Moreover, aside from the direct loss of general church funds, there has been a loss of valuable time on the part of general church officials, of quorums, councils, and even General Conference when these matters with their vexatious details have demanded attention and received prolonged discussion from year to year. It

would be exceedingly difficult to estimate that loss in dollars and cents.

For these, and other reasons, the following resolution, first unanimously approved by the Joint Council of First Presidency, Quorum of Twelve, and Presiding Bishopric, was subsequently approved by the late General Conference by unanimous vote:

Resolved, That the investment of general church funds in business enterprises be prohibited until adequate financial reserves are ac-

cumulated, but that nothing in this resolution shall prevent the investment of such reserves as accumulate in securities of generally recognized stability and value, or through the business orders of the church as authorized by revelation and conference approval.

The resolution speaks for itself. In the event that presently there shall be created a substantial reserve fund adequate to protect the needs of the church in her primary enterprises, it is conceivable that appropriations may be made for investment in selected enterprises under efficient management. That would be a matter to determine later, when and if such a contingency arises. Until that time comes there is to be no further investment of general church funds in business enterprises. The resolution is so worded that it does not prevent the investment of accumulating reserves in securities of stable value.

The spirit of the resolution seemed to be to guarantee to the Saints that their tithes and offering will not be tied up in business ventures, which if not clearly speculative, and hence of the class against which we were warned in the revelation which cautioned us to beware of "the spirit of speculation" (Doctrine and Covenants 127:7), are obviously un-

Forget Me Not

There blooms a tiny flower,
Upon a meadow green;
And in the glowing flower-face
The blue of heaven is seen.

And there ever comes a message
From this little beauty spot;
For always what it whispers is:
"I pray, Forget me not."

—Translated from the
German by F. M. S.

certain in their outcome; and to guarantee that the tithes and offerings should be expended in the work commonly considered to be the primary work of the church. The order in which such legitimate needs of the church in her primary work should be considered was indicated by a later resolution, preference being given therein to missionary and pastoral arms of church service.

To invest money in worth-while men is very essential. We must sustain and increase our missionary force, that the gospel may go abroad to all people. We must increase and sustain our pastoral force, that the gains made by proselyting and by natural growth may be consolidated. That was the first work considered by the Master and by him committed to the church under the commission to preach the gospel in all the world to feed the sheep. This we must recognize, and in so doing we need not lose sight of the fact that material Zion must also be built up and developed as wisdom shall direct and opportunity permit.

E. A. S.

(To be continued.)

One Result of the Graceland Endowment

When President George N. Briggs came to the councils of the church and told them that unless Graceland College were endowed with a reasonably large sum of money or income property, it would be impossible for him to keep the church school on the list of accredited institutions for any considerable time, it was unwelcome news to the men composing those councils. They knew what it would mean if two hundred thousand dollars had to be raised to endow Graceland. They knew that unless a large percentage of the friends of the school would partake of the spirit of devoted sacrifice, that such a considerable sum could not be raised within the comparatively short time limit. They knew that if the college were not endowed, a large amount of work and expenditure for a term of years of the recent past would be lost. And they were anxious.

Under these circumstances, prolonged consideration was given the problem, and this unforeseen emergency was not permitted to weaken our standing or impair our usefulness. The campaign to raise \$200,000 was launched in November of 1925, and was vigorously pursued until the church at large had an opportunity to render its verdict. The church's answer was satisfactory to the leading men of the church; satisfactory to the North Central Association of Schools and Colleges; satisfactory to the friends and workers of the college. The church had pledged \$286,000 for an endowment fund. Of this sum more than \$237,000 have been paid in, or

almost nineteen per cent above what was the minimum requirement to conserve the church's previous effort and to secure future recognition.

The raising of the college endowment fund has been a matter for congratulation ever since its achievement, or for more than a year, but at the appearance in various newspapers of the country on March 18 of a dispatch which tells of what has happened to those schools not able to reach the requirement, the church should again take comfort.

Eight colleges have been dropped from the accredited list of the North Central Association, and others are likely to be dropped, will be unless they make the grade Graceland College was compelled to climb. It should be a source of satisfaction to all who contributed in any way to the endowment fund that the name of our fair college is not found in the press dispatch which we produce herewith:

Chicago, March 18.—Eight midwestern colleges were dropped from the accredited list of the North Central Association of Colleges and secondary schools yesterday by the committee on higher education. Those failing to measure up to the specifications were:

Lombard College, Galesburg, Illinois; Ripon College, Ripon, Wisconsin; Tarkio College, Tarkio, Missouri; Friends University, Wichita, Kansas; Defiance College, Defiance, Ohio; McPherson College, McPherson, Kansas; Upper Iowa University, Fayette, Iowa; and Hardin College, Mexico, Missouri.

The cause of suspension in each case was the inability of the institutions to meet the endowment requirements which the association maintains are necessary to carry on the educational work on a sound basis.

No action was taken in the case of Drake University at Des Moines, Iowa, pending a second survey by the commission. It was said that certain factors had been brought out since the first inquiry which may change the status of the Iowa institution.

Passing of Community Singing Loss to World

"What has happened to community singing, which did its part in winning the war and afterward made life merrier for age as well as youth?" asks the *Independent*, Boston. There is a dearth of it now; and even when one finds it, the old gusto is gone and the listless choruses drag through to a drooping end. This ought not to be. There is much more than a social heart warming in popular song, important as that may be in our conglomerate country. The individual's own stimulus is most important of all, for he ought to "go forth to life" with spirit and power.

One can not listen in church, which ought to be the greatest place for community song, without wondering why the gift has fallen into disuse. People mechanically go through the form of opening their hymn books and rising, and then seem abashed into silence by the sound of their own voices.—Exchange.

K L D S to Broadcast Special Features Mothers' Day

For Sunday, May 8, K L D S has prepared a number of programs to celebrate Mothers' Day. The headliner of this series of programs is the vesper program by the K L D S Mothers' Quartet. This program will be broadcast at 6.30, instead of the Walnut Park program, scheduled in last week's HERALD. The Mothers' Quartet is comprised of Mrs. John Watkins, Mrs. Blanche Gault, Mrs. Madge Siegfried, and Mrs. Madge Kueffer.

On the 8.30 Bible study hour program, young people under the direction of Mrs. Bertha Burgess will sing special Mothers' Day numbers, and at eleven o'clock "Mother" will be the subject of the speaker at the Stone Church, and appropriate music will be selected for the hour.

In the afternoon at two o'clock, Clarence Brown, tenor, who recently moved to Kansas City from Omaha where he frequently sang from the W O W station, will assist the K L D S String Trio in its instrumental program and will sing several Mothers' Day numbers.

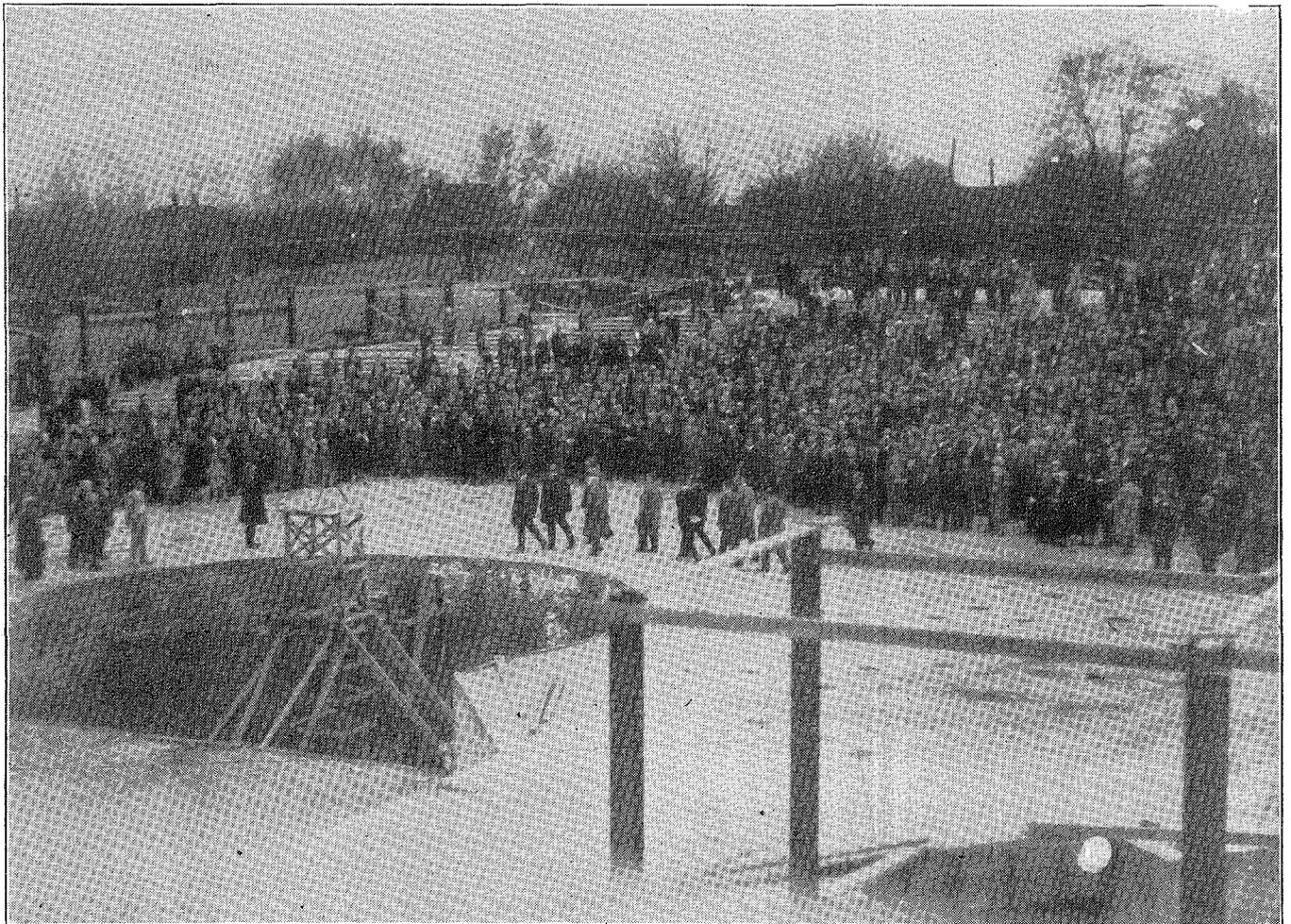
At three o'clock the K L D S Radio pulpit will be occupied by the First Presbyterian Church of Excelsior Springs, Missouri; Reverend C. A. Keicher, pastor.

At 9.15, instead of the regular L. D. S. Studio Service, K L D S will broadcast the oratorio "Olivet to Calvary," sung by the Central Church Choir of Kansas City, under the direction of Thomas Dunn.

Two Interesting Pictures

In these pages we are presenting reproductions of two pictures taken by the Graphic Arts Bureau on Sunday morning, April 17, when for the first time the main floor of the Auditorium Building was used by the Saints. A full report of this meeting was given in DAILY HERALD for April 18.

Leading officers of the Presidency and Twelve may be seen as they were taking their places to lead the meeting, and it is likely this was the most impressive meeting ever held on the site of the Auditorium, which is a part of the original Temple Lot plot of ground.



SAINTS GATHER ON THE GREAT AUDITORIUM SLAB



A VIEW OF THE EASTER SUNRISE MEETING

Which Are You Doing?

Are you guiding the steps of your boy in the direction of destruction; the unnecessary taking of any or of many forms of life? Or, are you trying to furnish him with means to engross his attention and direct his effort which will make of him a builder, a constructive force in the world's man power?

The American Humane Education Society, through its Press Bureau, box 144, Copley Square, Boston, Massachusetts, recently mailed a card to its list which presents a pretty lesson along this line, and we will reproduce it, that our readers may help in the good work.

A Plea for the Boy

Here is a fine plea and good suggestion quoted from Douglas Malloch in the *American Lumberman*:

"Don't buy him a sword and a gun
Whose purpose on earth is to kill;
Don't teach him that murder is fun

Or something the bosom to thrill;
Don't send him to valley or hill
To slaughter the dove or the daw,
A lesson in youth to instill,
Just give him a hammer and saw."

The camera and radio are also fine substitutes for the gun, as possessions of men in the making. Kindness is the one tongue that all humankind can understand and that all creatures may be made to feel. It is the language that holds the balance of power in settling difficulties between individuals and nations; for, after all, a heart made kind means a mind above crime.—J. R. Nichols.

Standing High Council Meets

On Friday morning, April 29, at 10.30, the Standing High Council convened at the Council Room in the Battery Block, being presided over by President Floyd M. McDowell, who without assistance for the first time presided over the sessions of the council, so continuing until it finished its work on the evening of April 30. Further meetings of the Standing High Council are to occur in the near future, during the month of May.

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

The Story of the Resurrection

Easter Sermon by President Elbert A. Smith, at the Auditorium, Independence, Missouri, April 17, 1927.

(Continued from last week.)

II. THE INTELLECTUAL APPEAL

The story of Christ's resurrection comes to us, as I have already said, with a powerful intellectual as well as emotional appeal. The emotional appeal we have considered. Let us now turn to the other.

Probably the common thought on this occasion is of the victory of life over death. Christ is risen, and we shall live again—our loved ones shall live again. Yet we are reminded occasionally that though death is called the King of Terrors there are things that are worse than death. Long and hopeless suffering is worse than death; shame and dishonor and betrayal of trust are much worse than death. How often is it that we would weep for one yet living and wish that he had died honorably. The angel said to Joseph, "You shall call his name Jesus, for he shall save his people *from their sins.*"

He does not come alone to save us from the grasp of death. He does not come alone to save us from the *consequences* of our sin; he comes to save us from sin. That means a great deal more than periodical forgiveness. That means that he will save his people from the grasp and the power and the influence of evil. He made the statement, "I am he that liveth and was dead; and, behold, I am alive for evermore, and have the keys of hell and of death." It is to be conceived that hell might yield up one who had suffered his sentence and had paid the penalty; but there would never be safety for him until he had been saved from his desires to do wrong. No man can ever be saved permanently from the consequences of sin until he is saved from sin itself.

How will he save his people from their sins? First of all, through the power of the gospel. The gospel is "the power of God unto salvation," not that through the ordinances of the gospel, such as repentance and baptism, we are automatically and mysteriously in some way transformed and saved instantly from the power of sin; but because, as some one recently testified, "When the gospel came to me it showed me *a new way to live.*" Not only through the power of the gospel; but also through the personal help of our Lord and Savior. There is no system of ethics and there is no system of philosophy

or moral teachings that is adequate to save humanity, for the reason that many men, perhaps millions of them, already know what they ought to do, and to a great extent they know what they ought not to do; but they find themselves bound with the chains of habit so they can not or do not help themselves.

I recall a conversation I had some years ago in the city of San Bernardino in company with Brother George Wixom, with a young and wealthy and educated man who had traveled all around the world. When we were about through with our conversation, he said, "Mr. Smith, the trouble with me is, I know what I ought to do and I can not do it, and I know what I ought not to do and I can not keep from doing it." I said to him, "My friend, do you mean to tell me that you, a young man, strong, educated, and in the prime of manhood, know what you should do and can not do it and can not refuse to do what you know you should not do—you are not free?" He looked at me with surprise. He lived in the land of the free and the home of the brave. The army and the navy protected him in his freedom. The Star Spangled Banner floated over his head as a guaranty of his liberty. But he was not free. He needed some powerful friend to stoop down and take him by the hand and lift him up and help him to stand. Jesus is that friend.

Jesus said, "If the Son, therefore, shall make you free, ye shall be free indeed." His is the perfect law of liberty. And in the same breath, he said, "Ye shall know the truth, and the truth shall make you free." Particularly, I think, truth about our own selves. His message brings to us a new vision of life, for, as the Apostle Paul said, Jesus Christ "brought *life and immortality to light.*" He opens up a whole new vision of what life is and what it means, and those who catch that vision have an intellectual appeal come to them; they have something on which to build their program of life.

I think it is Fosdick who tells the little story that illustrates my point. He tells about a young business man who had an opportunity such as comes occasionally to business men to make a vast fortune in a short time by dishonest methods. He walked back and forth, and the sweat stood on his brow while he struggled with that great temptation; and finally he said, "If I could only be sure of the immortality of the human soul, it would all be very simple." Fosdick adds, "Why sew diamonds on tissue paper?" or, in other words, if that man had no soul, if he was a creature who in a few short days or months or years would forever disappear from existence, why go to all the toil and the sacrifice incident to the accumulation of the costly adornments of the human spirit, virtue, and charity, and integrity,

priceless jewels to sew them on a piece of tissue paper that would soon be burned up for ever?

I think the average man will react in about that way concerning the problems of life; and if he really feels he has an immortal soul he has something to build on. If he does not believe it, he has no foundation on which to place his feet. "Other foundation can no man lay than that is laid, which is Christ Jesus." He brings immortality and life to light.

I think I can bring another rather striking illustration from modern life. Clarence Darrow, the great criminal lawyer, is an atheist and a materialist. Not long ago in a public debate he said that man is altogether a machine, just a machine and nothing more. No spirit, no soul; just a machine. And that machine naturally to his mind is purely material. He says that science has analyzed the human body and knows all that is in it, every element and the quantity of each, and that you can buy all of those elements at the corner drug store for ninety cents. "But probably," he adds, "they are not worth it." It may be true, too, that there are men who are not worth ninety cents. There is many a bum and profligate who to society is not worth ninety cents; yet from Clarence Darrow's viewpoint there may be everything in him physically that was in Abraham Lincoln, whose worth to humanity no man could ever estimate in money. What was the difference between Abraham Lincoln and that bum who is not worth ninety cents? Let Clarence Darrow answer. He can not. For the difference is not in the body of Lincoln, but in the man who lived in that body. And that man never was analyzed or evaluated by science.

Can a machine have hope? Can a machine have aspirations? Can a machine do either right or wrong? I should say that a man who feels as does Darrow has no foundation on which to build a worthwhile life.

What is his natural reaction, his viewpoint of life? In Kansas City something over a year ago in a debate with Doctor Durant on the question of "Is life worth living?" Darrow answered, "No!" He said in substance: "I take life as I find it because I find myself here, and I do not like to do such a messy thing as to take a revolver and blow my brains out." He spoke for all atheists and all materialists of all time: they are all pessimists. They have no message but the message of despair, no incentive, no program of life. If they would find a thing to build on, they must borrow it from the gospel of Jesus Christ.

One of the outstanding figures of a generation ago was Ernest Haeckel, a disciple of Darwin, a much more able man than Clarence Darrow, a scientist of repute, who set his hand to overthrow religion, and people at that time thought that he might succeed.

In one of his later lectures, delivered at the University of Berlin as late as the year 1905, he declared that science had positively disproved the three great fundamental ideas of Christianity, the immortality of the human soul, the personality of God, and man's free agency. But, having made that statement, he immediately went on to make this astounding proposition: that, though these ideas are not true, they ought to be preserved in literature because of their great value to young people and in the organization of society. That was the baldest confession of the poverty of atheism I have ever heard. The very man who claimed that these three great principles had been annihilated immediately proposed to borrow them and use them because he knew young people could not develop their characters and society could not be organized excepting on the basis of those great truths.

It reminded me of the old story our fathers used to tell about the man with the "soupstone." A certain man, a vagrant, presented himself at the door of a farmhouse one day and said to the farmer's wife, "I have here a wonderful soupstone. From it, if you will permit me, I will manufacture a nutritious soup that will feed us all." That was a wonderful promise, so the farmer's wife admitted the vagrant, and put the pot on the fire. When the water boiled, he put in his soupstone, and said to her, "Now you may, if you have it, put in a piece of meat, for it will greatly add to the flavor of the soup." Then a little later, on looking into the pot, he said, "Now, if you have a cabbage and some carrots they will still further improve the flavor of the soup." So when humanity asks for bread, atheism gives a stone, and says, "If you will just add the bread and meat from the religion of Jesus Christ we will all dine together!"

Easter is a witness of the immortality of the human soul. It comes to us, therefore, as I have tried to point out to you, with an intellectual as well as an emotional appeal. It brings life and immortality to light. The man who does not believe in immortality and hence feels that life is worth living, will never think it is worth living well. Jesus Christ opens up to us a new vision; we have a new understanding of life because we do have a new vision of immortality. Life not only becomes worth living; it becomes worth living well. In that way he saves his people from their sins. They have a vision of something so splendid, so eternal, not limited at all to this brief existence, that they have no time for the lure of sin in any of its forms. The stone is rolled away from the tomb of their better selves, and they rise to newness of life.

There is a little statement concerning those two apostles who walked together on the road: "And

Jesus himself drew *near* and *went* with them." I know that today Christ has drawn near to this people. I know that his Spirit was with us when we met at the sunrise service in the open air today. I know that his Spirit is with us at this hour. I am sure it will be with you this afternoon, and my prayer is that Jesus, having drawn near to this people, will continue to walk with them during the conference year just before us.

May His peace be with you. May the joy of the resurrection be in your hearts. May the clear light of knowledge be in your minds, that he may indeed save his people from their sins and redeem them in Zion, is my prayer.

(Concluded.)

The Gift of Speech: Its Use and Abuse

BY JAMES E. BISHOP

A Sermon.

Scripture lesson: James, third chapter:

My brethren, strive not for the mastery, knowing that in so doing we shall receive the greater condemnation. For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things. Behold how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beast, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: but the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh. Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.

Texts: Only let your conversation be as it becometh the gospel of Christ.—Philippians 1:27. A word fitly spoken is like apples of gold in pictures of silver.—Proverbs 25:11. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.—Jesus (Matthew 5:37).

In many other places than these which we have read do we find admonitions coming to us as the wisdom of God, giving us direction about the proper use

of conversation. Man is judged in various ways, but in no way can he be judged more completely than by his speech. Probably this is what Jesus meant when he said, "By your words are ye justified and by your words are ye condemned." Not only is a man's morals, religion, and philosophy revealed in his speech, but also the provincial and cultural influences that played upon his childhood and youth. While much of a faulty character may be overcome, much remains to tell the tale of life. However, none need have regrets for the marks of provincial or national influences on their speech.

Speech, with the huge vocabulary that may be acquired, is one of the marks of the highest form of behavior. Animals (other than humanity) have means of communication; but they have no alphabet or dictionaries. Language is the most expressive of all forms of expression. It preserves the records of the past, disassociated from which a new generation would suffer intolerable loss, a loss that would challenge the imagination to describe. Through access to the truths that language preserves, one has access to the highest ideals that our forefathers achieved and believed in. In the soul of man, when he is tried, there are conflicting emotions. Happy is he if he comes across some poem, some written thought, or some spoken advice that will accentuate the right feeling that should be encouraged to dwell in his breast at that time. In this way language preserves the right ideas that help one to express the unexpressible and make articulate in one's personality those feelings and ideals that help one in the right direction. The psalms and hymnology are invaluable in this direction.

The relation of speech to thought is a problem that belongs to philosophy. At least it may be said that speech is a trellis over which thought is interwoven. The nervous system of a child is so delicate, yet so powerful, that the child is enabled to learn Chinese just as readily as English.

Probably there is no form of expression that has been so widely abused as speech, and probably there is no organ of the body so difficult of control as the tongue. James assures us that he that can control the tongue can control the whole body.

The lowest form of abuse of conversation is lying. The liar destroys the fabric of social life. He is more dangerous than the thief; for protection can be had against thieves. The liar may thrive for a long time. The length of time depends on his prestige. It is said that Napoleon was the most consummate liar that ever lived in Europe. But sooner or later the liar is banished from society. Conan Doyle described one who had committed the unpardonable sin as journeying through the wastes of eternity bereft of friends! Nothing destroys friendships

quicker than lies. "Thou shalt not lie; he that lieth and will not repent, shall be cast out."—Doctrine and Covenants 42:7.

Doctor Lyman Abbott was once asked if there was any harm in "white lies." He answered in effect: "White lies" are convenient when one is pressed with unpleasant questions. They help to adroitly side-step the issue and put some folks off the scent. But folks that indulge in white lies will soon find their morale breaking and find themselves lying with the intent to deliberately deceive. One can not play with the powers of the mind. "Keep thy heart with all diligence, for out of it are the issues of life."

Closely associated with lying are backbiting and evil speaking, which are roundly condemned in the law of God.

Perhaps the next lowest form of the abuse of speech is cursing and swearing. This is rather widespread in practice. One can not help swearing if he was raised on it. Only a great struggle will break such habit. Men boast of their power of swearing. One man told his friend that he could speak three languages. His friend knew he could speak English and Welsh, and inquired what the third might be. He was told that the third language was bad language. Some men boast quite a vocabulary in that language.

The psychological reason for swearing is found in the emotions. One comes to a novel situation which requires readjustment. His present stock of habits are inadequate to meet the new issue. The pleasurable forward movement of consciousness is arrested. The emotions are stirred, indicating the need of new habits to meet the present issue. Feelings reach a high pitch. The man becomes neurotic. He comes down from his high emotional tone without grace, and we might say in disgrace, for he "flies off the handle" and "rips out an oath," perhaps several of them. He weakened before a crisis. He lost self-control. Men who swore were not hired as policemen in Germany, as is stated in one of Doctor White's lectures. A man who swears continually can not control himself, and others lose confidence in him. He can not be trusted in a crisis.

Another reason for avoiding swearing and cursing is this: It has been found that between sixty and eighty per cent of the words used in this habit are words associated with the highest ideals known to humanity. Words like God, angel, Jesus, heaven, Christ, etc. Surely lying and swearing are a conversational scourge from which men should flee. When speech is used to drag down into the gutter and the mire the highest ideals that we know anything about, the users of such speech are unworthy of the power of speech.

Another form of abuse of speech is slang. This

afflicts all if they are not careful. This is where I wish I practiced what I preach. After saying, in the paragraph before the last, that the swearer could not "be trusted in a crisis," I was about to say, "for he will surely spill the beans."

The use of slang tends to destroy one's descriptive powers. One says, "Gee whiz; didn't we have a good time!" instead of describing a little of the novel situation and thus increasing one's vocabulary. A marked distinction between the primitive and civilized man is that the former uses few words and the latter many. It is also a mark of intellectual wealth. Our knowledge is built up by the increase of our concepts. Each concept has a name, and in some case names. A concept is organized of precepts, which are named. So language is inseparable from the growth of intelligence—both grow together.

Philip Cook, so it is reported, was once asked, during one of the conferences in which there was considerable conflict, what he would do if President Smith left the Presidency. His reply was: "Him big chief; him go, me go too." This, perhaps, illustrates the primitive nature, but it also tells another story, and that is, the need of simplicity in speech. It has been said that language conceals rather than reveals thought. Simplicity of speech is suggested by the Master when he said, "Let your communication be, Yea, yea; Nay, nay." One who has a large vocabulary can more easily deceive, if he is so minded, than one who has a very limited vocabulary.

Slang, like slogans and labels, tend to control our thinking. And the slogan is accepted without critical thought. There are slogans in all the affairs of life. Many have gone into disuse. Much depends upon the name of patent medicine, and with a good selling name they endure only about three years. Lloyd George said, If you want a thing to be a success, give it a label. But honest people will be careful that the label is representative of the goods.

Turning to our lesson, we find that James warns us about striving for the mastery. The problem of leadership is not a problem of quantity. It never has been and never will be. It has always been and always will be a problem of quality. Many seek the thrill of leadership; few make the adequate preparation, and few face responsibility. The advice of James is that we should be conservative on this matter, for he that steps into the focus of a group will be judged frequently and often condemned (see marginal rendition of word *condemnation*). He will give offense also, more frequently, in the focus of a group than in the margin. If he does not offend in word, he is a perfect man and able to bridle the whole body. This is good physiology. Muscular movements are controlled by the flow of nervous energy. This energy is at the command of the mind and has

its seat in the central nervous system. If I am angered and think of hitting, my fist clenches and arm draws back. But the time it takes the nervous energy to flow allows a "second thought," and I tone down. But if it has been my habit to "flay with the tongue" under such circumstances, the vile words are out and injury is done. It takes less time for the energy to flow to the tongue than to the fist. Some people have so habituated themselves to abuse of speech that the "pathways" of the nervous system are well worn so that inhibition is lost. But if one has sufficient mastery to control his speech, and does not say what he feels tempted to say, his self-control is so great, according to James, that he can control every organ of the body (subject to control). I think that his position is physiologically sound. But, as we shall see later, he goes deeper.

A story is told about a rich Greek who ordered his chief slave to prepare a feast. To this festive occasion he was going to invite some noted people, and he advised his slave to secure the finest kinds of meats. When the guests had assembled and prepared for the feast, all were surprised to find boiled tongues, roasted tongues, and all kinds of tongues. This puzzled the master, and he asked his slave by what process of thinking he made tongues to be the finest meat. The slave answered that the tongue was the finest meat, since with the tongue men praised the gods, spoke in rhyme and rhythm, told of their endearments and friendships, and whispered their love. All thought that the slave scored. Several days passed away, and the master told the slave that he was going to give another feast and wanted him to prepare the worst kind of meats. When they assembled this time, they were astonished beyond measure to find tongues as they found in the former feast. The master said, "Sir, how on one occasion can you represent tongues to be the finest kind of meat and on this occasion the same to be the worst kind of meat?" The slave answered and said, "With the tongue deny we the gods, swear, tell lies and deceits, and breathe our hatreds."

How like the thought of James, "Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God."

The dualism that is indicated in that scripture is deadly. It is more widespread than we are willing to believe. If we have no semblance of it in our hearts, we are indeed fortunate; but that is a doubtful matter. Sure it is that it *ought not* be in our hearts, but sure it is that it *may* be in our hearts. I once heard a man say, "I have nothing against the — people, for if I did I would soon tell them." Nonsense! It is not a question of that nature for a follower of Christ. The problem is, What have I

for them (in their favor)? How much do I hold in their favor? How much sympathy have I for them?

It not only applies to other nations than mine, but also to my associates. Can I pray for my enemies? Can I defer to some one whom I think can not do the job as well as I? Am I stirred in my attitude toward my brother, by an unconscious ambition to have and hold his office? Do I think of church work solely in terms of pulpiting? Can I work *out* of the "limelight"?

These considerations lead to the deeper aspect of the lesson in this chapter of James. He urges us to search our hearts and tells us that if we have bitter envying to glory not and lie not against the truth.

There is an instinct of rectitude in all. My consciousness of a straight line is immediate and innate. No one taught me that a line is straight, neither was it learned. This leads to desire the well-wishing of our fellows and a desire to be right. When we make a slip, we are inclined to justify self. If not; make excuses. If pressed in our justification, we may argue in our favor and begin to lie against the truth. If we don't halt and repent, we may glory in our perverted powers. If we do we are in fellowship with the Devil, and such wisdom "descendeth not from above, but is earthly, sensual, and devilish." The effect of such attitude is declared by James to be envying, strife, confusion, and every evil work.

The feeling and sentiments that are in our hearts determine our speech qualities, and James says that the wisdom that is from above is,

First, *Pure*.

Second, *Peaceable*.

Third, *Gentle*.

Fourth, *Easy to be entreated*.

Fifth, *Full of mercy and good fruits*.

Sixth, *Without partiality*.

Seventh, *Without hypocrisy*.

The effects of such wisdom in the possession of man or woman, is described as sown in peace of them that make peace. Such are the social effects, but those qualities only work in that way with the lovers of purity, peacefulness, gentleness, etc. Incidentally it would be well for us to observe that there are passive virtues and active virtues. One must be "actively engaged in a good work," one must be aggressive for righteousness.

James teaches us a lesson that is vital in the work of Zion and in the discharge of every duty. The "beauty of perfection," which is the Zion out of which God will shine, will be reflected as much in the speech of the people as in other activities.

The teaching of James is in line with physiology and with the psychologies (of which there are some eight or ten) that have anything positive to say on the matter of self-control.

If we would control our tongue, James bids us seek for a unified personality, centered deep on God the Father, through the grace of Christ, and obedience to his word; which brings the promise of the possession of the Spirit of God, which refreshes the mind and body, sweetens the spirit of man and helps to purify the heart, burns out the drops and helps one to have an "eye single to the glory of God," which "fills his body with light." Emanation of speech from such a source is the conversation that is unabused; it is rightfully used, and has all the fine qualities enumerated by James with all of the positive and right social effects.

Dreams—What Are They?

BY W. A. SINCLAIR

Man is but the agent of influences, and his behavior is controlled by his susceptibility to that particular influence to which his nature responds. All human beings exert an influence on each other, likes and dislikes measuring the responses in either case. Leadership is but the impressing of one's convictions on the mental mechanism of his fellows. If I can generate enough excitement in the mental vision of my fellows, there will be a response to my urgings, and the policies I have conceived or formulated will become the working basis of the group.

Man is a social being by nature. He craves association and companionship of his fellows, and that sociability he entertains will largely mold his mental vision and suggest avenues compatible with the interests of the associates he chooses. He may be strong mentally; but no matter how strong he is, he will partake to a greater or less degree of that influence manifested by the group. It is this tendency and our responses thereto which make us adherents to any specified organization, group, or association.

Man can not think independent of environment. Thinking is the result of experience. Our thoughts may reach to deeper or higher levels than our experience, but the bud of development has had its germination in the incidents of life, however remote the seed may appear from the fruitage. The son and daughter generally follow the bent of the parents. That has been their experience; their future vision clusters around the impressions laid in their daily early life, while formative habits were being developed.

Most of us adhere to the faith of Christ as represented in the doctrines taught by this church because we have been brought up to believe that it is true. The children of our organizations are following that particular organization for the same reason.

My environment warps my mind to conform

thereto, and if I am satisfied to be controlled entirely by it I may drift to extreme limits outside of the perfect law. That would depend entirely on those who inaugurated the formulæ of action. If their vision was correct and their teachings the perfect code, we might be justified in following blindly, but while it is human to err and error is everlastingly getting into our pathway, it becomes necessary for us to calmly consider and earnestly compare the acts of life by the blue print of instruction, that a proper balance might be secured.

This church evidently opens many channels for the influencing or swaying of groups or associations one way or another by the operation of so called spiritual manifestations, and we may add that superstition, of which every person has a portion, plays a large part among our membership. The Apostle Paul has said: "And without controversy, great is the mystery of godliness"; and many of us have failed to penetrate the veil which hides the real from the spurious, and the mysterious is capitalized to the detriment of our own advancement.

There is a mystery associated with religion. There are spiritual influences which sway one from determined purposes. There is a power which operates through the organization and reveals the proper use of gospel principles.

We each of us individually occupy a position peculiar to our mental concept, but how many of us have ever analyzed our thoughts to see if we are superstitious, normal, or visionary? Every individual has mental experiences peculiar to himself, and every mental experience is governed by the interpretation arrived at in conscious observation and meditation. Every human soul is to a greater or less degree superstitious. We also have what is denoted normal, and all are more or less visionary.

No two individuals think along the same channel of thought for any length of time. They may arrive at the same conclusion from different angles, but the trend of thought is governed by the concept of the one engaged in the solution of the problem presented. Mind is unfettered so far as limitation is concerned. Its center and circumference are as wide as the universe; but while it is unfettered it is influenced by the physical acts and appetites which demonstrate themselves in the fleshy cravings of the human soul. These unfettered minds are capable of wandering far off from the controlling influence of physical guidance and are destined to produce many abnormal and grotesque ideas, governed entirely by the training or education received by the individual. If the individual be superstitious, or visionary, he may present a line of thought extremely abnormal to the laws governing the community, and thereby institute revolutionary actions

which will destroy the very liberty he himself is enjoying.

The brain which registers the impressions of the senses contributes immensely to the secret rampages of the uncontrolled will or mind, and those impressions are multiplied daily, both constructively and destructively, according to our environment and receptivity of multiplied influences. A man can be almost anywhere and in the fraction of a moment his mind can travel the scope of his experiences. No place, however remote, is beyond its penetration, providing he has the consciousness of its existence. All the experiences of life are registered on the sensitive gray matter of his brain. He may not be conscious of its registration, but it is there nevertheless, and sometime, somewhere, it will manifest itself in conscious presentation and cause an awakening within his soul which may partake of the supernatural.

Our brains have registered a great many things that we have been entirely ignorant of. There are so many sensations in sight and sound, in odors and millions of other agencies which contribute to the daily record of mental markings, that they are unfathomable. The subconscious mind takes in the details of all phenomena and pushes them down into the unconscious stratum, where they remain as pigeonholed records.

Meditation is the searching into the secret archives of our mental storehouse and bringing to conscious observation the solution of many problems unrecognized in our scholastic evolution up to that time.

Imagination is to a certain extent visionary. It is the abnormal development of undefinable ideas. The idea is begotten from some tangible object, but the object becomes altered and expanded in our trend of thought until it partakes of different shapes and figures and loses its identity in hallucinations.

The mind, unchecked by the physical department of the human (sleep rampages), is apt to soar into spheres of unreality and in turn convert the human to a belief in unnatural if not impossible practices.

The abyss of infinitude is penetrated only by fancy. The mind is incapable of penetrating its secret recesses. It has no comparison by which to determine its place or nature, and unless some divine intervention unfolds its mysteries to the human mind, we are left to conjecture as to its realisms.

Dreams as a rule are unchecked migratory ideas. The will is never at rest; nevertheless its conscious acts are circumscribed according to one's ability to occupy. Dreams are the result of the will or ego of man, uncontrolled and unfettered by human parts. It is the spirit or influence of the unseen essence of man migrating out from limited human control.

There are so many departments of the registering

mechanism of the human brain into which these conscious and unconscious impressions are stored, that in their reproduction, minus the presidency of conscious direction, they are presented wrong side to, ends reversed, records mixed, and a general hotchpotch of the whole matter. These have many phases of demonstration: Some the abnormal, unreasonable fancy of unbalanced mental control. Others, the result of overcharged nervous energy which relieves itself by explosions of mixed thoughts which demonstrate themselves in phantasies of most unusual proportions. These dreams have a great many characters in them and generally are somewhat unrelated to each other. There is nothing definite in their presentation, and they are most often the result of uncomfortable position or some agent which during sleep interferes with the normal function of the body.

There are many things which contribute to the agency of dreams, and all dreams are governed by the agency which gave them birth. A tired mind will produce a certain kind of dream. An abnormal experience another: fright, excitement, anger, disappointment, joy, or any other unusual thing. Over-indulgence in food or late suppers may produce many varieties. Drugs are replete with multiform characteristics which may be heavenly or diabolical, according to the demeanor of the one indulging.

Dreams are not always the result of spiritual visitation; in fact, this kind of dream is the exception, for most all dreams are more often the result of some human indiscretion. Even dreams which come true are not always the result of supernatural guidance. It is the ignorance of any phenomena that creates an awe or superstition in its operation, where true knowledge of its manifestation simply demonstrates the wide field of functional activity in the human organism. If we keep in mind the fact that many acts and scenes in life are unconsciously registered on our mental receptive organs, and that, like the photographic plate, remains a part of the great field of experience, though unrecognized by us, then we have a starting point from which to trace the strange phenomena that enters into the mythical world of dreamland.

Let us understand, to begin with, that the conscious mind is only one division of the receptive department of our physical being. The conscious is that department which recognizes the intake of sensations that go to form our reproductive selves. The eye may be taken as an illustration of this intake. The conscious recognition is but the main objects on which the mind is centered, but that is not the only intake of sensations. The outer retina is taking minute photographic recognition of all the outer field surrounding the objects of interest. These remain as permanent impressions as well as the

sought-for objects, though their registration is in a different conscious strata. The main objects are in what is known as the conscious strata, the others in the subconscious strata, and both are pushed down into what is known as the unconscious strata.

This last is the reservoir where we put things we wish to forget. Though there is no such thing as forgetting, we have only pushed them down into the unconscious, where they rest from activity, but have a practice of bobbing up again when we least expect them, and sometimes disturbing our peace of mind by their persistent reminder of our misdeeds.

Below this is the preconscious, which registers the early impressions of infancy and include the pre-natal and pre-ancestral impressions which may or may never push themselves into recognition during life.

Besides these, we have the most disturbing of all, because they never reproduce a single incident of life as they really have been transacted, but are prolific with distortions and false representations; and sad as it may appear, these are probably the richest source of dreams that disturb one's nightly repose. The name of these probably represents them as they really are: Pseudoconscious and multiplexconscious stratas.

Many stories are told of finding articles by reason of a dream directing the person to the place it occupies. The individual following the directions manifested in the dream and not understanding the phenomena attributes the directing spirit or dream to some supernatural influence, when nothing of the supernatural existed. What happened? The problem is simple. The conscious mind at the time the article was lost was occupied with some central or particular concentration. Its full attention was centered on the object of interest. Not so the outer field of the retina, so it took in all the details of its surrounding and in these details was the dropping of the object which caused considerable concern later. Sleep lulled the conscious mind into repose, and the subconscious had its inning. Reviewing the incidents leading up to the disturbed personality in which it resides, it pushes the impressions up into the conscious strata and makes its impressions as a conscious intake. It is a dream; but it is only the natural agencies of the natural field of vision that are working. It is communicating to its associate the details over which it has been disturbed. Consequences: the whole field of review has been transferred to the conscious mind, and the individual goes out to the place recognized in his dream and recovers the lost article, and the whole transaction has been absolutely natural and in harmony with the functions of the eye and brain.

It has struck me peculiarly at times when people

arise in prayer meeting to relate dreams which they tell with all the solemnity of their souls, as of divine direction and supernatural interference, to find that it has been nothing more than a disturbed mind which has called up from its repose some mental reflections of past experiences.

A desire, a wish, a longing, no matter what direction it may take or what substance it may comprehend, will bring forth a dream, and that dream will inculcate the very thing you wish or desire. The pseudoconscious will accommodate your longing, but, as the word signifies, it will be a false representation.

The fact that most dreams are the result of individual eccentricities and daily experiences received by the will and acted on in our unconscious hours of slumber, must not rule out the possibility of spiritual or supernatural visitations occasionally, as specific conditions warrant or necessity calls for divine direction. But there are so many natural things we do not know about, we should be very careful in our presentation of dreams, intuitions, and promptings of which we have not made a complete examination.

Dreams which condemn a person who is out of harmony with me, I should be very slow to repeat; for the very fact of my animosity will produce a dream to my liking, for what I can not do in my conscious hours, because of the law, my mind sees to when I am asleep, and it is uncontrolled by any law. To say that I have had a spiritual dream and it condemns my adversary, is as far from the truth as it is possible to be. My desire that he should be condemned has manufactured the dream, and I would be worse than a fool to place credence in it.

We all have dreams, some of them ridiculous, others funny, and some impressionable. Sometimes we indulge in half-conscious meditation and think out some very good lines of determination, but these are not dreams. Again, we have such abnormal outbursts of uncontrollable mental agitation that our whole beings tremble from the excitement. That is not dreaming; it is nightmare. And all mental sensations that disturb the slumber of the nerve filaments are the result of some experience either indulged in or responded to, consciously or unconsciously, during our waking span of activity.

Happy is the man who retires at night and sinks into undisturbed repose, whose nerves curl themselves up and forget human indulgences. He is healthy. He is happy. He is fortunate.

Most of us will dream, but let us keep our dreams to ourselves, for no matter how ridiculous the matter presented, some one will be influenced by it, and it will hinder rather than add to the intelligent promulgation of righteousness.

OF GENERAL INTEREST

The Right Way to Reduce Your Weight

Many people use wrong methods to reduce their weight. Perhaps the following, if published in the SAINTS' HERALD, will help solve their difficulty. Later I will send a recipe for gaining, which many other people of just the opposite make-up may be glad to read.

Both take perseverance, but will accomplish wonders. Some of our friends are vouchers for both.

Wrong Method: Starvation, which is painful and harmful. The body, like an engine or an automobile, needs nourishment: water and oil for the engine or auto, and water and food to keep the body in health. Water internally and externally; at least one quart of water a day internally, pure and cool (not cold), and a bath once a day externally to keep the thousands of pores which are for eliminating poisons free from dead matter.

The starvation procedure defeats the building-up process necessary to sustain life.

Drugs and acids taken to reduce, ruin the health and make one feel as if life is not worth living.

Intelligent diet is the thing needed, and also intelligent exercise. The elements and foods consumed by a physical worker who can keep down flesh by his work, are turned into excess flesh in the mental worker.

The right food for the mental worker sometimes might seem insufficient for the physical worker; therefore each individual should study his own physical temple and determine by experimenting which foods make him look and feel the best. A beautiful soul or spirit should have a clean, well-kept temple in which to reside. People who get so absorbed in spiritual or material affairs, to the exclusion of the welfare of the body, break the Word of Wisdom, and show lack of wisdom. But one must remember what is meat for one person is poison for another.

Right procedure: On arising in the morning, and after cleansing one's teeth, throat, and eyes with a solution of salt and water (boil one teaspoon of salt and one pint of water and rinse eyes out every day to strengthen them, and exercise them to keep the fat from accumulating back of the eyeballs, which ages them faster than anything else), turn eyes up and down, diagonally from side to side, round one way, round the other way. Do this exercising every morning before getting up, and it is surprising how strong the eyes become. In time one can do without glasses. Start exercise a few times the first day and gradually increase. Then

drink two glasses of cool water (not ice water), and take the "daily dozen." You take part of these lying in bed. Kick out one foot strongly, then the other; alternate. Turn over on hands and knees; kick each foot back; then alternate. These exercises reduce the abdomen. Be sure to do each exercise only four or five times the first day, or one will feel stiff; gradually lead up to more, until at the end of the week one is doing twenty-five at a time.

Touching the floor with the finger tips while the knees are stiff reduces hips and abdomen; also the scythe movement as one would move in cutting hay, stirs up the liver and reduces the waistline. Walking around on tiptoe is exhilarating and makes the posture erect, makes one breathe deeply, which aids digestion, and keeps one young and ambitious by bringing plenty of oxygen into the lower part of the diaphragm.

Bringing the elbows around to the back in rotary movements, swinging the whole arm back, will gradually take excessive fat off the shoulders and back of the neck. The head movement, back and forth and round and round, also reduces the neck. To learn the particular exercises described above, cost the teacher of the writer several hundred dollars.

Menu to Reduce

Breakfast

The rule is to eat *all* you wish of the *right* food for the purpose you wish to accomplish.

Orangeade to drink (no sugar).

A piece or two of whole wheat or bran bread toast—no butter.

Postum, sugar of milk or saccharin to sweeten, skim milk to dilute.

An egg or two.

Fresh fruit, or fruit cooked in a small portion of water is sweet without any sugar.

Lunch

A vegetable soup—exclude potatoes.

Carrots, spinach, parsnips, celery, cress, tomatoes.

Salads—not too much dressing—fish, chicken.

Dessert: fruit jello, fresh fruit, baked apples.

Drink: postum, buttermilk, or skimmed milk.

Dinner

If one wishes, he may eat eight ounces of boiled or baked meat a day in cold weather, or in case of famine.

To eat: tomatoes or vegetable soup.

Vegetable meat balls, tomato sauce.

Fish—no oysters.

Leafy vegetables without starch or sugar: lettuce, cabbage, spinach, cauliflower.

Fresh fruits: pineapple, apples, oranges.

Small portion of cheese.

Apple and celery salad, fruit salad, pineapple salad.

Fruit dressing (five eggs, one cup pineapple juice, juice of one lemon, juice of one orange; stir: cook in a double boiler; thin with orange juice and pour over salad when needed.)

No fried food.

To drink: postum sweetened with saccharin and diluted with skim milk.

Buttermilk, skim milk (no cream), fresh orange-ade.

Only two slices of bread or toast a day.

Many people get thin on a milk diet alone, poor quality milk. Milk, of course, has all the food value that is necessary to sustain life for long periods, but is of more value if two or three oranges a day are eaten.

Eat *plenty* of the *right* foods to sustain life.

No potatoes, butter, starches (which digest into sugar), no sugar (use saccharin or sugar of milk), no cream for stout people.

What does it matter what one eats so long as one has the strength to do one's daily tasks? Jesus lived on milk and honey and most of the time had no place to lay his head.

One is more humble when slightly hungry, but with the above there is no need to go hungry, even for the stout people.

The writer had a friend weighing 298 pounds, who reduced to 200 pounds in six months by the above method. His brother, the same weight, took drugs to reduce, looks haggard, old, and thin, while the former looks contented, not a line on his face, and happy.

E. C. J.

The Critic

By Katharine Shippy

The critic has come with his message so bold,
He has said all the sharp things ever were told;
He has wounded the old, disheartened the young,
By the use of his busy, virulent tongue.

But ask working members of every live bunch,
Who is this smart fellow that has such a hunch?
Does he head the real workers who every day strive
To keep their branch running and all things alive?

Oh! no, you will find him and all of his clan,
With himself and his home work, an overworked man;
He has no time for others, his principal care
Is for me, I, myself, and how we all fare.

Dear Saints, are you critics or workers this day?
Are your thoughts most for others as you work and play?
'Tis God gives the blessings for things so well done.
Be sure of this number he counts you as one.

FOR SUNDAY SCHOOL WORKERS

Review for Intermediate Department

By Sister Wellman, Omaha, Nebraska

Teacher: We will give a review of the lessons of our last quarterly, which contains some of the greatest lessons we can learn; those of love and service as taught by Jesus Christ. All through the quarterly we found that he taught that "loving" is "giving," and that "service" is "doing."

The first lesson was on baptism. Class, tell us what baptism symbolizes?

Class: The death, burial, and resurrection of Christ.

Teacher: With what did Jesus say we should be baptized?

Class: With water and the Spirit.

Teacher: Yes, we receive the Spirit by the laying on of hands of those ordained of God, and thus we become members of God's kingdom, and closely associated with him. He has promised that he will help us in all our needs if we but seek him in meekness and humility, and he gave us an example of prayer in which we may commune with him. Class, let us analyze this prayer and see if it does really cover all our needs. As I repeat portions of the prayer, tell me just what we are seeking when we pray, "Our Father, who art in heaven, hallowed be thy name"——

Class: God's honor.

Teacher: "Thy kingdom come, thy will be done on earth as it is done in heaven"——

Class: God's kingdom.

Teacher: "Give us this day our daily bread,"——

Class: Supply for our physical needs.

Teacher: "and forgive us our trespasses as we forgive those who trespass against us"——

Class: Our spiritual needs.

Teacher: "for thine is the kingdom, the power, and the glory, for ever." Did Jesus overlook any of our needs in that prayer?

Class: No, he provided for all of them.

Teacher: In Judea, where he was teaching these great lessons, he came in contact with two sects which were prominent at that time. Marjorie, tell me what ones they were.

Marjorie: The Sadducees and the Pharisees.

Teacher: Class, in what did the Pharisees believe?

Class: The law of Moses and the prophets.

Teacher: Did they keep the law?

Class: In form only, but pretended to be very righteous.

Teacher: This made it necessary for Jesus to teach them lessons of personal responsibility. Lillian, what did he tell them about believing in a God and neglecting to do the things that God would have them do?

Lillian: "Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

Teacher: Class, what was it that Christ wanted?

Class: Action.

Teacher: Yes; get busy! Get busy and put into action the things Jesus wanted them to do. There are many reasons why we should want to do the things he commands. Give us one.

Class: "Without faith it is impossible to please God; and he who cometh to God must believe that he is, and that he is a rewarder of those who diligently seek him."

Teacher: Yes; he will reward us even unto eternal life; but we must earn it. We all want that reward, I'm sure. Wilma, what will be God's standard for rewarding us?

Wilma: He will reward equally our unequal abilities if equally well used.

Teacher: Class, could we be rewarded more justly?

Class: We could not.

Teacher: Another interesting lesson Jesus taught was

NEWS AND LETTERS

Cayman Island Mission

It may be that there are Saints in the various fields where we have labored in the years gone by who sometimes think of us and wonder where we are and if we are still loyal and true to the faith, "the one faith," as Brother A. H. Parsons emphasized it a few months ago in a letter to one of the church papers. We can most unreservedly say that we are still trying to give the very best service of which we are capable to the church, and believe that because of the experiences that have come to us we are more loyal and devoted, more determined to continue on in our mission to establish the cause of righteousness in the hearts of those among whom we are laboring and shall in the future labor. Like many others, we have been pained to hear of those who have departed from the faith, and of others who have become ensnared in the meshes of evil, yet our faith is not shaken, and we can still say that our faces and our hearts are turned Zionward.

We came to this mission eighteen months ago and have been very busy since that time. We have not been able to accomplish all we hoped for, yet we feel that some progress has been made. For the first six months we had great opposition from the ministers of the other churches, and we had to spend most of our time fighting just to be able to stay and stand our ground. We are happy to say that most of the prejudice against us has been overcome and those who were most hostile against us are now almost without exception very friendly toward us. We hope we shall eventually be able to interest these same people in the gospel. At least we feel that we are now in a position to do more constructive work than we were last year.

We have four missions on the island, and each month we try to spend one Sunday (occasionally a whole week, or longer) in each mission. Our entire membership is something less than one hundred, but in addition to these we have a goodly number of earnest and loyal friends who are a wonderful help to us. We are handicapped in having so few men—we have but three who are members of the church, and but one of these holds the priesthood. This is Brother Leighton Bush, of Georgetown, who was ordained an elder by Brother Booker sometime last year. His faithfulness is a source of inspiration to us. He is never too tired to walk, if he can not get a horse to ride, to Boddentown, twelve miles away, or Savanna, seven miles away, in order to assist the little bands of women workers at those places one Sunday in each month.

Seemingly we have not been able to accomplish anything worth while in the West Bay Mission, and sometimes we almost feel that there must inevitably be a "sifting out" of some before harmony and peace can be restored, which is necessary to bring about a more hopeful condition there. Apparently the trouble there is all caused by old grudges

judge, Jesus Christ, is ready to pronounce upon all those who fulfill all the requirements of the gospel.

Ann: When he judges us, he will say to those who have loved and served, "Come, ye blessed of my Father; inherit the kingdom prepared for you from the foundation of the world; for I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me. I was sick, and ye visited me; I was in prison, and ye came unto me. Verily, I say unto you, inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

Teacher: Yes; and what is it we all want to hear our Savior say to us in that great day?

Class: We all want to hear him say, "Well done, thou good and faithful servant; enter into the joy of thy Lord."

about being stewards. Alma, tell us what we mean by stewardship?

Alma: Stewardship means that nothing in this world is really ours, but that God has intrusted them to us for righteous uses.

Teacher: What are some of the most valuable things which have been intrusted to us by God?

Class: Talents, money, property, time, and even our lives.

Teacher: Yes; God intends us to use all good things, which he gave not only for our own use but for the use and benefit of others. Who are the ones whom we can help, and thus share with them the blessings we receive?

Class: The poor, needy, sick, down-hearted, and our church.

Teacher: In what way can we help our church?

Class: By paying tithes and offerings, and by giving service.

Teacher: In fact, we find on every hand those whom we can help in some way, if only by loving-kindness, and our church and fellow men are ever ready to receive the benefits of our time, labor, and consecrations. Anna May, tell us what our Lord said about love, his greatest commandment?

Anna May: "Thou shalt love the Lord, thy God, with all thy heart, with all thy soul, with all thy strength, and with all thy mind, and thy neighbor as thyself."

Teacher: Did he mean to love only those who lived next door, or those with whom we are closely associated?

Class: Not them alone.

Teacher: Who, then, is this neighbor of ours that plays such an important part in our keeping Christ's greatest commandment? Ann, tell us.

Ann: Everybody, the world over, is our neighbor, whether rich or poor, regardless of creed or color; because Christ came into the world with the plan of salvation, which is to save all, and he expects us to help him save one as well as another.

Teacher: It is hard to always bear that in mind, but if we do remember it, and act accordingly, we will be laying up true riches, the kind of riches that will make us become spiritual millionaires. Marjorie, tell us some of the virtues that go to make true riches.

Marjorie: Faith, mercy, patience, meekness, wisdom, and brotherly love.

Teacher: Yes, and we develop those virtues by simply loving those about us as ourselves. When we have obtained these attributes, then we are rich indeed. Material wealth must be parted with, sooner or later, but true riches will follow us through eternity. Allegiance, loyalty—I always think of boys when I think of loyalty. Boys, tell us what Jesus taught about being loyal to him and to the principles of right-living?

Boys: He taught that we must be willing to give up anything or anybody, even our own lives if necessary, in order to be loyal to him and to the righteousness he came to plant in the earth.

Teacher: Yes; Jesus said, "Whosoever doth not bear his cross and come after me, can not be my disciple." The most precious things in life require the most sacrifice and labor to gain, and whatever is of real value can be obtained only by the payment of a price. Class, tell us what is the most precious thing in our lives, and why?

Class: The gospel of Jesus Christ, for in it is the plan of salvation, and the promise of eternal life to those who are faithful to its teachings.

Teacher: It has cost many, in the past, all they held dear in this life to be loyal to this gospel. The last lesson in our quarterly dealt with the reward which is given for this loyalty and this service. It reminded us that all our thoughts, our desires, and deeds are known to God, and the reward we shall secure shall be measured out according to the purity and righteousness of those thoughts and deeds, and the service in which we have expressed our love for God—service to his creatures. Ann, give us the verdict that great, impartial

and ill feelings which are of many years' standing and which were not forgotten nor forgiven at the time these people entered into baptism.

When we came to this island, we found that the Saints in Georgetown were paying ten pounds a year rental for the lot upon which the church building was standing. They had been paying this sum for four years, and being few in number and not wealthy it was very hard on them. We immediately began looking for a plot that we might buy and thus relieve the situation. We were fortunate in securing a very desirable location at a reasonable figure, right on the sea front. In the latter part of the summer, the building was torn down and rebuilt on this lot. A basement constructed of stone and cement, the full size of the building, was added, thus giving us a splendid room for Sunday school and social purposes.

The month of October was the fifth anniversary of the coming of the gospel to this little island, Brother W. D. Tordoff being the first missionary to come here. We decided to celebrate the event by holding a convention—the first attempt of anything of that nature. Accordingly we invited the members and friends from the other missions to meet with us in Georgetown the first Friday, Saturday, and Sunday in October. We had quite a number of visitors from each mission.

On Thursday night we really opened up with an illustrated lecture, as we had just a few days previously received a stereopticon which we had purchased through Brother C. Ed. Miller. This proved to be quite an attraction, as these were about the first pictures ever shown here. Friday night we again had an illustrated lecture. Saturday forenoon we had a short prayer service, which was followed by a service in which "health" was the topic of discussion, Brother Booker and I each occupying a part of the time. Again at three o'clock in the afternoon we continued on the same subject. The attendance at these two services was not large; however, the interest was good, and we were glad to have even a few, just to prove that it could be done, for the verdict of everyone whom we had consulted was, "You needn't try to have service on Saturday, for you won't get a soul out."

Saturday night we had a miscellaneous program, consisting mostly of songs, recitations, and tableaux. At this service the church was packed, with many standing outside. Sunday at ten o'clock our school convened, with a good attendance. At eleven o'clock communion service was held, which was a very peaceful and encouraging meeting. At noon quite a number of families gathered in the basement and partook of a bounteous and satisfying dinner. Those who did not stay decided that next time they, too, would bring their baskets and join the happy family in the basement rather than walk home under the tropical sun and rush back again for the afternoon service, or miss it altogether, as some did.

At three o'clock the service was in the interest of the Sunday school work, Brother Booker and I again occupying the time. We had expected to have a history of the church work here by one of the young ladies who was among the first number of candidates for baptism by Brother Tordoff, but she failed to prepare it. We hope she will have it ready next time.

The church was again filled for the Sunday night service, and those present listened very attentively to a splendid sermon by Brother Booker. This closed our first convention, which we believe to have been a success in every way, and we expect there shall be many others even better than this one. We hope and expect that there are some of our local workers who will take part on the programs. We like occasionally to do some listening ourselves.

Since the time of this convention, I have been teaching a class each Friday night on "Food and the body," which has been well attended, and much interest has been manifested. I have used the Word of Wisdom as a basis for this study. One evening a few months ago Doctor Overton lectured for us, his subject being "Food and its relation to health." This

lecture served to verify the things I had been trying to teach, and also to increase the attendance and interest in the class.

A few weeks after his first lecture, Doctor Overton again appeared in our church, this time to lecture on "Heredity." This lecture was both interesting and instructive and certainly very much needed. He is in Washington now, but expects to return within a few weeks and has promised to give us a series of lectures. Through the kindness of Brother C. Ed. Miller, we now have a Brayco Projector, and the doctor is very enthusiastic about getting some health films to use with his lectures.

Doctor Overton's coming to our church to give these lectures has proved to be of benefit to us in more ways than one. It has helped to break down some of the prejudice against us. Many who thought us so insignificant said he would never come, but he did, and so did quite a number of them, though they had never been inside the church before. Some, too, seemed inclined to think that because Doctor Overton is the only physician on the island he wanted to keep the people in ignorance, but in this they were entirely mistaken, as we found him very desirous of an opportunity to appear before the people publicly to teach them how to keep well. Seemingly he has not been called on for this kind of work before, so, as he put it, "we can be of mutual help to each other."

Here in Georgetown we have a group of fine young ladies—Temple Builders, who are now studying Read's Mothercraft Manual. We expect to organize the Orioles.

Brother Booker, Aarona, and I have recently had a four weeks' cruise to Jamaica, the "Isle of Springs," but as I fear I have already written too much I shall not tell of our trip at this time.

General Conference is now in session and is constantly on our minds, and we are praying that it may be harmonious and the spirit of the heavenly Father may overrule. We shall anxiously await reports which we may get by the middle of May.

FRANCES C. BOOKER.

GEORGETOWN, Grand Cayman Island, British West Indies.

Stewartsville, Missouri

April 22.—Stewartsville Branch has watched with interest the reports of the wonderful conference just held. Today we are rejoicing with all of our fellow Saints because of the divine direction received there and for unity and harmony which prevailed.

The past few months have brought renewed interest and attendance at all our sessions.

On the evening of April 3, Brother Frank Hinderks, of Cameron, Missouri, preached for us. His discourse on "Taking life seriously," was enjoyed by young and old. His practical application of truths brought the lesson home to all of us and has left its lasting impression.

On the morning of March 10, Brother T. T. Hinderks, one of our faithful pioneer brothers, spoke to us. His words are always welcome, comforting, and instructive, and his life has been spent in loyal and devoted service to the latter-day work.

At eight o'clock on Easter Sunday evening, the young people of the Religio Department, under the direction of Superintendent Elmer Armstrong, gave the cantata, "The gates ajar." The program was well attended and thoroughly enjoyed by all.

An interesting contest called "A trip to Jerusalem," is causing a marked increase in punctuality and attendance. We hope to see much good come as a result.

This is the first appearance of Stewartsville news in the HERALD in some time. We enjoy reading the accounts of activities of other branches, as they appear from week to week, and are encouraged by them. Henceforth we hope to add our little part each month, that our fellow Saints may know that we with them are laboring for the consummation of God's purposes.

DELLA G. AULT.

Independence

Stone Church

The blue sky, bright sunshine, and fresh spring air of a typical May day called many out of doors Sunday morning and directed their steps churchward. More than twelve hundred and four score were present to join in the opening song of the Sunday school session, "Anywhere with Jesus." Brother S. A. Thiel, superintendent of Sunday schools in the center place, spoke a few words of encouragement at the opening of the meeting, summarizing his remarks with this statement: "Ours is a task that is uncompleted; we need faith, courage, and determination to carry it forward."

The special musical feature of the morning was a violin solo, a Spanish air, by Miss Mildred Hill, with violin accompaniment by Mr. Gomer Watson.

The report of the secretary disclosed the fact that this was a very good session of the Sunday school, there being more than two hundred visitors present and twelve classes perfect. The department of highest ranking this Sunday was the primary with eighty-two per cent of its enrollment present.

In the stand and presiding at the sacramental service were President Elbert A. Smith, Apostle Paul M. Hanson, Patriarch Ammon White, Pastor C. Ed. Miller, Bishop R. T. Cooper, and Elders J. E. Vanderwood and D. O. Cato. Brother Paul Craig was in charge of the music.

"Lord, we come before thee now," the opening song, was followed by prayer offered by President Elbert A. Smith; then the congregation joined in singing "How gentle God's command."

Apostle Hanson, who is to leave soon on his European Mission, made the opening remarks. Reading a scripture lesson from Romans 6, he reminded his hearers how fortunate are the Saints of God who are privileged to come to the table of the Lord and partake of the emblems which call to remembrance the great sacrifice of Christ. In well-chosen words he sketched the field of opportunity before us, dwelling upon the enormity of this field and the great blessings which await those who persevere and are faithful.

At this service a number of the general church officers were present, including the three members of the First Presidency, several members of the Twelve and Presiding Bishopric, General Superintendent of the Department of Recreation and Expression Eugene Closson, Elder R. V. Hopkins, and others.

President Elbert A. Smith took charge of the meeting following the serving of the emblems, recalling to the minds of the congregation that a month ago at the sacramental meeting the Saints were praying for the success of the General Conference and that now all are looking toward a period of service before another conference shall convene. In the past conference, many were made to realize that God is willing to meet us if we are ready to meet him. The vital question is, What are we going to do for the church, That which we shall accomplish depends upon the faith we have and the willingness with which we accept responsibility. The people of the center place have a grave responsibility. To us the Saints all over the world are looking for a demonstration of our faith.

Earnest and illuminating testimonies were borne to the goodness of God and the truthfulness by the aged and those who are younger, by workers in the field and workers in Independence. The gifts of the gospel were given to the Saints, and those who are soon to go out to fields of labor will treasure the memory of this service.

Brothers F. G. Pitt, J. C. Strachan, M. T. Williams, and J. L. Gray were in charge of the young people's sacramental service in the lower auditorium of the Stone Church, Sunday morning, May 1. One hundred and fifty young people between the ages of eight and twenty were present at this meeting, and the time was well occupied, there being seven

prayers and ten testimonies in fifteen minutes. Officers and children welcomed Brother Pitt, and good attendance was accorded him in his talk.

Three prayers and sixty-two testimonies were offered at the junior sacramental service at the Campus. The theme, "Thankfulness," especially for mother, was the one taken by the children. In attendance at the meeting were some juniors from Second Church who have met at the Campus in sacramental service since visiting the department a few months ago. All who wish to worship are welcome.

K L D S Sunday Activities

K L D S Sunday broadcasting began in the morning at 8.30 with a children's program, arranged by Mrs. C. A. Shoop, of the Watson Memorial Methodist Church. Accompanying this program the K L D S Radio Pastor, Elder Ralph W. Farrell presented the regular Sunday morning Bible study lesson.

Miss Elizabeth Okerlind arranged the eleven o'clock radio studio service, which for many months has been under the direction of Miss Madge Nesbitt.

At two o'clock a new feature was added to the K L D S string trio program. Hereafter a vocal soloist will assist the instrumental trio on these two o'clock programs. Mr. Albert Brackenbury, baritone, was the first singer of this new series.

At three o'clock the Mount Washington Methodist Church went on the air at the K L D S radio church hour, Reverend J. Russell Brown, pastor, occupying the pulpit.

Vesper music was under the direction of Miss Lilly Belle Allen, and Elder U. W. Greene delivered the sermon.

As a feature of the 9.15 program Brother and Sister F. G. Pitt sang. Apostle Gleazer gave the sermon at this service.

Evening Services

Sister Ida Etzenhouser has completed a series of lectures, which for the past several months she has been giving to the young people's Religio class. These lectures have proved very beneficial to each member of the class who studied the outline form of the course. On Sunday evening, April 24, Brother M. A. Etzenhouser gave the young people a most helpful lecture on "Right marriages." Last Sunday a long-planned debate was held, in which members of the class participated. Before conference the teacher of the Y. P. R. Class, Brother S. A. Thiel, because of his many other duties was forced to tender his resignation. Elder John F. Sheehy was unanimously chosen by the class to succeed Brother Thiel. Teacher and class have many plans to work out within the next year, and all are hopeful of doing much for the church.

An audience composed of several hundred people enjoyed the Religio program given Sunday evening. Gwen Bronson rendered a piano solo, which was very good. Miss Ina McCord gave a pleasing reading, and Miss Grace Edwards contributed a vocal solo.

Next Sunday evening all Religio students are invited to be present. There will be a general discussion of plans for the Religio for the summer, and the date of the change of meeting from the Stone Church to the Campus will be decided.

Every Sunday evening Brother John F. Sheehy has some new method of conducting the song service. He obtains from the hymns personal messages. To illustrate: Before singing the words, "With joy we remember the dawn of that day, when, led by the Spirit, the truth to obey," he asked those in the audience who were baptized in the coldest months of the year to arise; then those baptized on the Atlantic coast; those baptized on the Pacific coast, etc.

It is good to see the splendid attendance and attention at these "family services."

Pastor C. Ed. Miller was the speaker. He drew a lesson from Daniel's experience while held captive in Babylon under King Darius. Daniel was elevated to the highest honor,

but he was not spoiled by position and prestige. Through his veins flowed the blood of ancestors who had been in touch with Jehovah. He was not awed by the cheap tinsel of a kingly court. "He prayed three times a day," so in prayer he saw into the courts of glory, and was loyal to the God of his fathers. He was a praying young man in touch with the heavens.

Brother Miller said we should not pray only when we want the Lord to do something for us. Prayer will lift us into divine presence. We will be purer, more refined, and more spiritual if frequently our minds are lifted up in song and in prayerful meditation. He then related some striking personal experiences of answer to prayer in his ministry, which clearly revealed the Lord's willingness to extend help in the hour of need.

Brother Miller then made a stirring appeal to the young to form the habit of prayer, of meditation on godly things.

The service was concluded with a reel of the "Pilgrimage to Palestine" series, showing the route taken by the children of Israel to Sinai, the "mountain of God."

Since this was the first Sunday of the month, the choir was present at the evening service, and gave a beautiful anthem, being directed by Brother Paul Craig.

Farewell Social for Superintendent Hartshorn

A goodly number of friends, fellow officers, and teachers assembled at the Stone Church dining hall Friday evening, April 29, to spend a social evening and bid Brother C. B. Hartshorn, several years superintendent of the Stone Church Sunday school, good-by. Brother Hartshorn is leaving immediately to take up the pastorate at Des Moines, given him under conference appointment. The program of the evening was of pleasing variety. There were farewell sermons and addresses, music by the Stone Church Orchestra, solo numbers, and presentation speeches. In behalf of the officers and teachers of the Sunday school, Associate Sunday School Superintendent G. S. Trowbridge presented Brother Hartshorn a purse of money, and the president of the I. X. L. Class made a short address, presenting a billfold. Misses Thelma Vincent and Elizabeth Okerlind, representing the Y. K. T. Class, sang a duet. A number of song slides were enjoyed by all present. Among these songs was one written for the occasion by Sister Warnock. Everyone present was given the opportunity to shake hands with our brother who is going to new fields, and wish him Godspeed. The members of the Sunday school will miss his willing assistance, his wise suggestions, his words of cheer, but they are grateful for the service he has given and send him forth with their best wishes. "God be with you till we meet again," was the closing song of the evening.

Interesting Personals

Miss Afton Kelley, daughter of Brother and Sister W. A. Kelley, of Independence, and Charles E. Hattey were married Saturday evening at the home of the bride's parents, Elder R. D. Weaver pronouncing the ceremony. A reception followed the marriage service. The young couple received many beautiful and useful gifts. Mrs. Hattey is a senior in the William Chrisman High School of Independence, and a member of the Stone Church Sunday school. Mr. Hattey is employed in Kansas City by the National Cloak and Suit Company. They will make their home in Independence. The best wishes of Saints and friends are extended them.

Meeting of Department of Women

The Department of Women will hold its regular monthly open meeting in the lower auditorium of the Stone Church Friday, May 6, at 2.30 p. m. Sister D. J. Krahl will speak on the subject, "Some of our modern problems." Following this discourse, there will be a discussion in which all are invited to take part. We urge that all the women of Independence come out to assist in this meeting and learn how they may be of greater service to the church.

Preceding this meeting, the Frances Willard Union of the W. C. T. U. will convene in its usual business meeting at 1.30.

Second Church

Services at Second Church Sunday were spiritual and interesting, beginning with the Sunday school session and continuing until the close of the evening sermon service. Four Saints were on their feet at one time during the testimony period following the service of the Lord's supper.

Melvin Willoughby was baptized, and preceding the evening sermon he was confirmed by Elder Floyd Mortimore.

Betty Ruth Carroll, infant daughter of Brother and Sister Gleason Carroll, was blessed at the morning service.

Elder Frank Veenstra preached for the Saints Sunday evening, using as subject matter the exhortation to control the tongue and to examine yourselves, whether ye be in the faith. Brother Veenstra expects to leave for Holland just as soon as Sister Veenstra's health is recovered sufficiently so that she can be left with safety. He was given a good hearing.

Walnut Park

The sacramental service Sunday was, as usual, well attended, a mixed quartet singing while the crowd quietly assembled. Associate Pastor B. J. Scott had charge, Elder James P. Sappenfield offering the opening prayer, and Elder F. R. Schafer leading the congregational singing.

It is not uncommon to have an infant offered for blessing on sacramental Sunday, but it was an unusual privilege Sunday to see five lovely little ones brought by their parents to the altar and put into the Father's keeping through the ordinance of blessing. In every instance the parents requested the pastor to take part. The babies were: Edna Ruth, daughter of Mr. and Sister Kenneth Paschall, with R. D. Weaver assisting; Robert LeRoy, son of Brother and Sister Floyd Smith, blessed by his grandfather, F. C. Smith; Leona Winifred, daughter of Brother and Sister Lewis Mauzey, blessed by B. J. Scott; Raymond Lee, son of Brother and Sister Floyd Lesch, blessed by W. T. Gard; and Ruby Fay, Raymond Lee's twin, with Brother Gard assisting.

The afflicted among us, Sister B. J. Scott and Sister Will Herbst, were especially remembered in prayer.

This being the pastor's last sacramental service with us before leaving for the West, he expressed his continued interest in and love for the Walnut Park Saints, while at the same time his desire to be a willing servant to the church leads him to be equally interested in any field in which he may be called to labor. The Saints were made to feel they could continue to work on with Brother Smith, as they have learned his ideals and can work to carry them out here as well as in his new environment.

Following Religio, with its good, varied program, came the pictures of the lands over which the Israelites wandered; and with the experiences of the Israelites, the evening speaker, B. J. Scott, linked the experiences of latter-day Israel, showing how we, also, by failing to come up to the high mark individually will not be able to inhabit the promised land. With so much plain teaching as we hear in Zion, and so many opportunities, what excuse can we have for failure?

On Thursday evening, the 5th, a business meeting will be held at the church to listen to nominations for our new pastor. The church Presidency will be present.

Enoch Hill

Our pastor, W. J. Brewer, was in charge of the sacramental meeting Sunday morning, which was attended by a large number of the members of the district, and a few visitors. From the beginning of the service a good spirit prevailed, and its peaceful influence was felt by everyone present. After a short talk by Brother Brewer and a few prayers, the meeting became one for testimony. In a short

time there were a number of testimonies offered expressing gratitude for the many blessings which God's people are enjoying today. Sympathy was expressed for those who are being driven from their homes by the floods and for all afflicted ones.

At this hour two infants were blessed by Pastor Brewer and Brother Sarratt. They were George Frederick, son of Brother and Sister C. H. McElwayne, and Betty Jean, daughter of Brother and Sister E. H. McKean.

The seven o'clock sermon was by Bishop Charles A. Fry to a good-sized audience. His sermon was a convincing and strengthening one from texts from Saint John, who quotes Christ as saying, "The spirit of truth . . . shall testify of me" and "shall glorify me." His subject matter dealt with the work of Joseph Smith in establishing the church, showing in a conclusive way how his work was truly done by the spirit of truth and how abundantly, in many ways, it testifies of and glorifies Christ.

Spring Branch

About two dozen young people attended the 8.15 prayer service Sunday morning, and the time was well taken up with prayers, songs, and testimonies. It has been said that the prayer services are the pulse of the church. According to that statement, there have been a few services which would indicate rather slow heart action. We hope that bad weather and roads were the contributing causes. Sickness among the members has prevented quite a number from attending services lately, but as all are on the mend we hope soon to have a normal attendance again at all services.

Eleven perfect classes for the two weeks of Sunday school in April were reported, with ninety-eight out for Sunday school May 1.

The choir resumed work last Thursday night after several weeks' vacation.

The "Royal Players," a group of young people from Kansas City, will stage the first of a series of six plays Monday night, May 9, and each Monday night thereafter. These plays are sponsored by the choir, and season tickets may be secured from any of the choir members. The price is only one dollar. Proceeds are to go to choir and building funds. Already the arrangement for additional season tickets has been made, that all may be supplied. Better hurry.

Brother J. M. Terry preached a good missionary sermon to a rather small but an appreciative audience in the evening.

Gudgell Park

Sunday school on April 24 was well attended, everyone seeming glad to be back in our own Sunday school session after an absence of two weeks.

Brother Willard Atwell talked to us at the eleven o'clock hour, and everyone enjoyed his talk, he having recently been ordained. We would be pleased to hear him again.

Our pastor urges the Saints to come out to prayer meeting at the church on Wednesday evening.

The ladies of this group served an ice cream and pie supper in the church Friday evening, April 29. All were welcome and enjoyed a pleasant time.

East Independence

On April 24 Bishop B. J. Scott was the speaker at the morning service. We are always glad to have Brother Scott come, for he makes us feel that although the trials of life may be hard to bear we can still have faith in God and his promises.

In the evening Apostle J. A. Gillen continued the thought of the morning speaker in regard to faith. It seemed as if the very atmosphere breathed these words: *We must have faith in God.* For a lesson he read John 21 and vividly described to the minds of his hearers the experience of the disciples when they had fished all night and caught nothing, and by obeying the words of the Savior, "Cast the net on the right side of the ship, and ye shall find," their nets were

filled with fish. The lesson brought home to each one was that we must cease to follow our own inclinations, but heed the Master's command, and we shall receive a fulfillment of the promises he has given us. Brother Gillen brought out the thought in an impressive manner that God is the creator, the Evil One the destroyer; one builds, the other tears down. God gives his children love, joy, peace, faith, truth; the other brings discontent, discouragement, hatred, malice, envy, to his followers. Under which influence are we living?

Friday evening, April 29, the Religio held its first session for the month. No meetings were held during the two weeks of conference; and Friday, the 22d, marked the commencement exercises for Spring Branch School. These exercises were held in the Fairmount Church. On the evening of the 29th, about thirty students were in attendance at Religio, and enjoyed getting back to the regular session.

A large crowd was present at the sacramental service Sunday morning, and an excellent meeting was enjoyed. In the evening Pastor Carmichael was the speaker, talking along the line of the duties of the officers of the branch. He stated that he had intended to talk to the young concerning music but had been led to follow an entirely different line of thought.

Kansas City Stake

Central Church

Tuesday was a beautiful day, the sun shone forth in all her glory, the flowers bloomed in their gorgeous array of colors, the air was filled with their fragrance, and everywhere the handwork of God could be seen in all its splendor. Such a wonderful day brought out an attendance of ninety women at the regular meeting of the Women's Department held at the church, the study hour being from 1 to 2 o'clock, after which a delightful luncheon of orange ice and marble cake was served.

The meeting that followed was in the nature of a shower in honor of Sister Blanche Edwards, general superintendent of the Department of Women. The various groups of the stake had been invited to attend this fete, and each group responded very heartily, sending a representative; and many beautiful and useful presents that are so dear to the heart of every woman in a home were presented to Sister Edwards.

Sister Elizabeth Tanner Hitchcock and Sister Luella Wight rendered several beautiful vocal numbers, assisted by Sister Mildred Connelly at the piano. Sister C. E. Forties gave a very interesting reading. Sister Blanche Edwards then addressed the women, expressing her thanks for their wonderful kindness, and telling of her ambitions and hopes for the coming year and of her joy in seeing the activity and accomplishment of the Department of Women of the Kansas City Stake.

The concert given by the stake orchestra, under the direction of Sister J. L. Johnson, of Heathwood, Tuesday evening was well attended and was very much enjoyed by all present. These young people are doing a good work and are striving hard to render a service to the church through the gift of music, which will stimulate and invigorate the soul of man to press on to higher ground.

Sunday, 290 were present at Sunday school, with a collection of \$12.56. The sacramental service was also well attended, and a number of earnest and energetic testimonies were offered.

Elder A. R. White was the speaker at the 7.45 hour during the absence of Pastor J. A. Tanner, who spoke to the Liberty Street Saints at Independence.

We regret to write of the serious illness of Mr. Fred Wamsley, who at the present is confined at the Trinity Lutheran Hospital, fighting pneumonia. While Mr. Wamsley is not a member of the church, he is an active member of the I. X. L. Class and is always ready to be of service to the

church in any way possible, and we miss him at our services very much.

Regular quarterly conference will be held at Central, May 15 and 16. Luncheon will be served on Sunday, and on Monday will be the business meeting, at which there are several important matters to be considered.

Bennington Heights

Last Sunday morning, May 1, the Saints at Bennington Heights enjoyed a service of the sacrament, followed by one of those prayer and testimony meetings in which we are always glad to be. Brother J. D. Jackson, who has been in Chicago for some time, has returned and was present at the Sunday services. Also Brother Ellis Jones has returned from Chicago and was present.

While it brings joy to note the return of those who have been away, it is much regretted that Sister Mary Spangler is leaving. She has gone to join her husband, Brother S. S. Spangler, who has been in California for several weeks. Sister Spangler has been an active worker among the children for a number of years, and a few weeks ago she organized the Blue Birds. Her leaving means a big loss to the primary department of the Sunday school.

Sunday, April 24, was Home-coming Day. Because of the "tie that binds our hearts," the Bennington Heights Saints desired to meet again those who were formerly members at Bennington. Friendship to a great extent consists in liking the same thing. Former members were invited to spend the day at Bennington.

There was a record attendance at the Sunday school, and many stayed all day. The eleven o'clock hour was occupied by former pastors, Elders C. A. Selby, R. L. Bishop, and H. W. Goold, who made short talks. Brother D. F. Winn, a pioneer in the latter-day work in this part of the country, was the first pastor of Bennington but was not able to be present.

After the dinner there was general visiting. In the afternoon a prayer and testimony meeting was held, and on account of the good interest the time was extended for a short half hour. Two testimonies which were especially interesting were those of Brother William Crum and Sister D. F. Winn, the only persons present, except Brother Selby, who were present at the organization of the branch.

Brother Crum is living with his son-in-law and daughter, Brother and Sister Walter Carpenter. Brother and Sister Winn have lived in the vicinity of the Bennington Heights Church since its organization, except for a short time when they lived in Independence, Missouri. While they lived in Independence, they enjoyed going to church; but they were not contented away from their "home church," so they moved back to Bennington. They have acquired a home one block from the church. Brother Winn operates a tin shop in this neighborhood.

In the evening Brother Ammon White, patriarch, preached. Brother Wilfrid D. Tordoff, stake missionary, was present all day.

Special music was furnished during the day by the Enoch Hill Orchestra, under the direction of Brother Alfred Waters.

Argentine

The speaker on Sunday morning of the 25th, was Elder Henry Fields, Independence, Missouri, his remarks radiating from the scriptural injunction, "This is life eternal, to know thee." At 7.45 Elder Amos Allen, also of Independence, using the marriage covenant as found in Doctrine and Covenants, section 3, drew a splendid comparison in illustration of the auspicious occasion of the complete uniting of the church with Christ.

The evening of May 1 they prevailed on stake missionary W. D. Tordoff to break the bread of life, and though his health was not the best, yet he was blessed in the effort, making it plain that self-praise is without merit; that we must work for every achievement without expecting laudation.

Nauvoo, Illinois

April 26, J. W. Layton and wife, L. H. Lewis, Wilfred Wood, and A. L. Sanford returned from the General Conference with a broader vision and a determination "to go forward to 1930 and beyond." J. W. Layton and A. L. Sanford occupied at the morning hour last Sunday in an effort to impart some of the inspiration they received while in attendance at the conference.

H. C. Snively was in charge of the branch during the absence of Brother Layton, and the regular services were carried on with the assistance of the local priesthood.

Patriarch A. E. Stone was a guest at the Lewis home on his way home from conference. It was his first visit to historic Nauvoo. The young people were called together at the Lewis home, and he addressed them on the need of consecrating themselves unreservedly to the work. He also left his patriarchal blessing with the group. Brother Stone was present at the regular Wednesday night meeting and was in charge, strengthening the faith of the Saints by relating some of the wonderful experiences that have been his.

A birthday surprise was held for Sister Grotts at the regular meeting of the Women's Department, and she was presented with a gift in appreciation of her untiring efforts to make this department of the work a success. Ice cream and cake were served and a pleasant time spent.

Brother R. P. Fairclough and wife, parents of Sister A. L. Sanford, have come to Nauvoo to make their home. They have redeemed four more acres of the waste places of Nauvoo by purchasing a home.

Our publicity agent, Sister L. H. Lewis, made a house to house canvass in an endeavor to place the church publications in the home of every Latter Day Saint. The commission allowed on subscriptions she turns into hymn books for the church, so the members are doing a double service for their branch by subscribing through her.

Death Claims a Precious Sister

The Saints of Soldiers Grove Branch, Wisconsin, were saddened on the morning of April 17 when a telephone call to the home of Elder Arthur Davenport requested him to come to Patch Grove to preach the funeral sermon of Sister Esther Harwood, who passed away that morning at 2 o'clock. The funeral was held at the home of her daughter, Mrs. Andrew Cardy, April 19, following which the body was taken to Prairie du Chien for interment in Evergreen Cemetery by the side of her husband, William Harwood, who passed away eleven years ago this May.

Many of the old-time elders of twenty-eight years ago will remember Sister Harwood and the sacrifices she made for the work, that the people of this community might hear the gospel preached. Men like Elders Leonard Houghton, W. A. McDowell, Frank Soley, W. P. Robinson, J. B. Wildermuth, J. O. Dutton, and many others whose names fail to come to my mind at present will remember how Sister Harwood's home was open to them for holding services. Sometimes services were conducted there every night for four or five weeks at a time; sometimes it was in harvest time, but never a murmur was heard from her lips. Then finally the ground on which our first church building here was built was donated by this sister and her husband, and much help was given in the erection of the building by her husband, while she labored at cooking, feeding many during the time the church was being builded. Such works are not soon forgotten. The Scripture says, "By their fruits ye shall know them." Sister Harwood lived faithful to the end, always forgetting self to help others, and on her death bed shortly before passing she spoke, admonishing and praying for her children. Now while her spirit has gone to paradise to await the resurrection of the just, her works will not soon be forgotten by many of God's servants who made her home their home while preaching in this branch. ARTHUR DAVENPORT
SOLDIERS GROVE, WISCONSIN, April 22.

MISCELLANEOUS

Changes in Appointment

Change in the appointment of Elder James E. Bishop has necessitated his resigning as president of the Southern Ohio District, and Elder William Grice is hereby appointed to succeed him, subject to the approval of the next district conference.

Change in the mission appointment of G. R. Wells has necessitated his resigning as president of the Northeast Missouri District. Elder B. S. Tanner is hereby appointed to succeed him, subject to the approval of the next district conference.

The appointment of A. E. Stone, Evangelist, was changed from Maine to Southern Indiana, Central Illinois, and South-east Illinois by the Presidency and members of the Twelve in charge of that field. THE FIRST PRESIDENCY.

Notice to Publicity Agents and Branch Presidents

All publicity agents are required to report their work to the branch in which they are working and to the Department of Publicity at Independence, Missouri. The dates for these reports are the same as in past years, namely, March 31, June 30, September 30, and December 31.

The appointment of publicity agents does not hold good for an indefinite length of time. At each election of officers the appointment should come up for confirmation of the incumbent, or recommendation to the general publicity department of a new agent, as circumstances justify.

DEPARTMENT OF PUBLICITY,

By J. A. GARDNER, *General Publicity Agent.*

Attention, Saints of Saint Louis

Mrs. Minnie O'Neil, of Carthage, Missouri, writes on April 25: "Our little sister, Catherine Potts, of the Carthage Branch, is in the school for the blind in Saint Louis, Missouri. She is to be operated upon this week; she asks that the Saints of Saint Louis will visit her while she is there, which will be some time. She is a very faithful, little sister, and deserves attention and remembrance."

Conference Notices

The Spring River district conference will be held at Joplin, Missouri, May 20 to 22, corner Twenty-first and Annabaxter, First service Friday evening 7.45 for organization, to be followed with program under the auspices of the Department of Recreation and Expression, district superintendent in charge. Election of district and departmental officers. President Elbert A. Smith and Patriarch T. C. Kelley expect to be with us. Branch and ministerial reports should be sent at once to district secretary, Mrs. C. A. Dooley, Box 384, Mulberry, Kansas. Amos T. Higdon, district president.

Ministerial Conference

The ministerial conference of the Southern New England District will convene at Providence, Rhode Island, in our new church at Bellvue Avenue, May 14 and 15. We open at 7.30 p. m. and anticipate a fine stereopticon lecture containing scenes of the Auditorium at Independence and the late General Conference. Don't miss it. All aboard! Frank S. Dobbins, district secretary.

Two-Day Meetings

A two-day meeting will be held at Cross Timbers Branch, near Cross Timbers, Missouri, Saturday and Sunday, May 14 and 15. There will be a basket dinner both days. Saints from other branches are invited to attend. R. T. Walters, for the Clinton District presidency.

Our Departed Ones

SMITH.—Margaret A. Smith was born September 5, 1870, in Wallace Township, Perth County, Ontario. She married Moses Smith at Wroxeter, Ontario, October 4, 1892, was baptized May 20, 1899, and came west to Spy Hill, Saskatchewan, in 1900. She was an ardent church worker and taught a Bible class in her home for a number of years. Died at the farm home in the Bavelaw School District, seven miles from Spy Hill, on February 15, 1927. Surviving her beside her husband, are her children: Ruth (Mrs. James Richardson), Stanley Earl, Mary, and Evelyn at home. Her aged father, Mr. Barnett, three sisters and two brothers, all live in and near Listowel, Ontario. Funeral services were conducted by Reverend J. P. Haryett. Interment in Spy Hill Cemetery, February 18.

ELIASON.—Richard Charles Eliason was born March 4, 1925. He died of scarlet fever March 16, 1927, at Deer Lodge, Montana. Funeral services were conducted by D. L. Allen.

CHRISTOFFERSEN.—Katie Hansen Christoffersen was born in Denmark, December 12, 1846, and came with her parents to America when twelve years old. She was one of those who made the weary journey across the plains to what they supposed would be Zion, only to be bitterly disappointed. She refused to be a plural wife of Heber C. Kimball, and with her parents she was with that unfortunate band under Joseph Morris at Weber Canyon, Leaving Utah under the protection of Captain O'Connor, she married Andrew Christoffersen, at Camp Floyd July 26, 1862. To them twelve children were born. She came to Montana in 1865, stopping first at Alder Gulch, then at Butte, and finally making her home at Deer Lodge. She joined the Reorganization in 1868, and her home was ever a haven of rest for the missionary. Died February 23, 1927. Funeral service was in charge of D. L. Allen.

WHALEY.—Edward S. Whaley, the ninth child of Peter and Sarah Whaley, was born at Avon, Ontario, October 24, 1842. He was a student in the schools, and with an elementary education passed his boyhood days in the Dominion as a farmer. He married Miss Charlotte M. Whitaker, August 23, 1865, at Ingersol, Ontario, and to them three children were born: Peter, Eva, and Jessie. After Peter was born, the family came to Quincy Township, Branch County, Michigan. He was baptized June 29, 1873, by one of the pioneer ministers of the Reorganization. Nineteen years ago he located in Coldwater, Michigan, where he has since resided. His home was a wayside station for the ministry, and he loved the latter-day cause. He came of a religious family, and received his strong impressions when the Bible was read in the public schools under the reign of Queen Victoria. He passed peacefully away April 20, 1927, leaving his son and daughters: Peter, Mrs. Eva Belote, both of Coldwater, and Mrs. Earl Thurber, of Detroit; one sister, Mrs. Clarissa Hagler, of Brant, Michigan; fourteen grandchildren, six great-grandchildren, and a wide circle of friends. Funeral was conducted from Saints' chapel, April 22, 1927. S. W. L. Scott preached the sermon. Interment in Quincy Cemetery.

NUNN.—Hannah Elizabeth Nichol was born March 5, 1843, at Burlington Beach, Ontario, Canada. Married September 12, 1861, to William Nunn at Beverly, Ontario. Moved to Minnesota in 1880. To this union were born eleven children, seven boys and four girls. Four boys and one daughter preceded her to the other shore. Three sons and three daughters, twenty-seven grandchildren, eleven great-grandchildren, besides other relatives and many friends, mourn the loss of a loving mother and devoted friend. She was baptized into the church in 1888 by A. H. Smith, in Minnesota. Has been a faithful and consistent member until her death, which occurred at Independence, Missouri, April 6, 1927, at the age of 84 years, one month, and one day. Funeral services were held at Stahl's Funeral Home in Independence; burial beside her husband in Detroit, Minnesota.

PROTHERO.—Eliza A. Prothero, daughter of Alonzo and Susan Jones, sr., pioneer settlers of San Bernardino, and sister of Alonzo Jones, jr., of that city, was born in Ogden, Utah, in 1852. In 1854 her parents moved to California and settled in San Bernardino on part of the Old San Bernardino Rancho. There she grew up, and her Christian acts and loving disposition endeared her to all who came within her circle of association. She was baptized into the church July 31, 1864. Married James Prothero September 28, 1869, and from this union four children are living to mourn her departure. They are J. N. Prothero, Mrs. C. W. Sears, Mrs. J. D. Kasta, of Modesto; and Mrs. J. J. Sparr, of Berkeley. Throughout the forty-nine years of their married life, their faith in the church and their love for each other was strong and beautiful. Since Brother Prothero's death, eight years ago, she has looked forward to the time they would be reunited and enter the "undiscovered country from whose bourne no traveler returns." She passed away at her home in Berkeley April 16, 1927, at the age of seventy-four years and eight months. Besides her children, she leaves six grandchildren, two great-grandchildren, and many friends.

HARWOOD.—Esther Dodge Harwood was born in Erie County, New York, in 1843. She was united in marriage to William Harwood in 1866, at La Crosse, Wisconsin. In 1882 they moved to Elmdale, Wisconsin, and in 1898 they moved to Soldiers Grove, where she was baptized by Elder Leonard Houghton October 8, 1899. In 1912 they moved to Prairie du Chien, where they lived until the death of her husband in 1916. Since then she lived with her children until death claimed her April 17, 1927. Sister Harwood has lived the life of a faithful Saint and consecrated helper. She leaves five children: Myrtle Cardy, of Patch Grove; Elton Harwood, Platteville; Steven Harwood, Grand Rapids, Michigan; Daniel Harwood, Prairie du Chien; Fred Harwood, Blue River; two brothers: Daniel Dodge, of Dubuque, Iowa; Frank Dodge, Waterloo, Wisconsin; and other relatives and friends. Funeral sermon was by Arthur Davenport.

FAY.—Lorenzo Fay, the third child of Jonathan and Fannie Swoop Fay, was born October 10, 1842, in New Boston, Wayne County, Michigan. He lived for a time in Schofield, Michigan, and located in Quincy Township, Branch County, Michigan, where his residence has been for more than forty years. On February 4, 1871, he married Miss Elma J. Mead, of Newark, Wayne County, New York. Two children came to bless the home, Mrs. Eleanor Fay Johnson, of Batavia, Michigan, and Clarence L., who sleeps in the National Cemetery at San Francisco, a soldier of the United States Regulars and veteran of the Spanish American War. For years Brother Fay was a public educator in the schools of Michigan. He was also a blacksmith and continued his profession to the close of life. He held offices of public trust in the localities where he

THE SAINTS' HERALD

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resided, among them being appointments from three different governors of the State. Was baptized into the church April 18, 1873, at Plano, Illinois, the certificate being issued by President Joseph Smith. As a stenographer, his work is manifested in the reports of conferences, conventions, sermons, debates, etc., for the church. His companion preceded him in death in 1892. He died April 10, 1927, leaving one daughter, four grandchildren, five great-grandchildren, one sister, and a wide circle of friends. He was honest, faithful, humble, and competent. Elder S. W. L. Scott preached the funeral sermon to a sympathizing and respectful audience. Interment in Lake View Cemetery, Quincy, Michigan.

SPRAGUE.—Helen Lovina Hilmer Sprague was born at Hanover, Wisconsin, July 3, 1847. Was married to William Henry Sprague November 12, 1871, and to them one son was born. She was baptized September 16, 1900, by W. A. Smith. To her the gospel has been a comfort and stay for many years, and her hope and consolation during her long illness. Died April 4 at the age of seventy-nine years, eight months, and one day, leaving to mourn her husband and son, George Sprague, one grandchild and one great-grandchild, as well as a host of friends. Funeral services were conducted by Levi Gamet.

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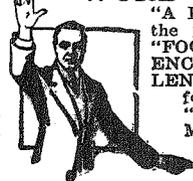
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TUESDAY, May 17.—6.30 a. m., Morning devotional service conducted by the K L D S Radio Pastor, Ralph W. Farrell; music arranged by Miss Bernice Griffith, soprano. 7 a. m., English study hour. 2.30 p. m., Matinee program arranged by Miss Lois Burnett, violinist. 7 p. m., Children's feature—Cousin Hazel. 7.20 p. m., Walt Filkin, Missouri's poet. 7.40 p. m., Lecture, Doctor Charles P. Fruit. 8 p. m., Studio program.

THURSDAY, May 19.—2.30 p. m., Matinee program arranged by Mrs. Fred Wamsley. 7 p. m., Children's feature—Cousin Hazel. 7.20 p. m., Shakespeare feature—Ralph W. Farrell. 7.40 p. m., Lecture, Doctor Charles P. Fruit. 8 p. m., Lincoln and Lee University hour.

FRIDAY, May 20.—6.30 a. m., Morning devotional service conducted by the K L D S Radio Pastor, Ralph W. Farrell; music arranged by Mrs. G. W. Davidson, assisted by Mrs. E. J. Gleazer, Mrs. Orval G. Helm, and Mrs. Lulu Tyrrell. 7 a. m., Children's feature—Uncle John.

SATURDAY, May 21.—7 p. m., Sunday school lessons. 8 p. m., Studio program.

SUNDAY, May 22.—8.30 a. m., Children's program arranged by Mrs. Bertha Burgess. 9 a. m., Bible study hour—Ralph W. Farrell. 11 a. m., Stone Church service. 2 p. m., K L D S String Trio assisted by Miss Adeline Bourg, contralto. 3 p. m., K L D S Radio Church conducted by the Reverend Sears F. Riepma, of the First Presbyterian Church of Independence. 6.30 p. m., K L D S Radio Vesper; musical program arranged by the K L D S Ladies' Quartet; sermonet, Elder U. W. Greene. 9.15 p. m., L. D. S. Studio service.

TUESDAY, May 24.—6.30 a. m., Morning devotional service conducted by the K L D S Radio Pastor, Ralph W. Farrell; music by a quartet consisting of Thelma Vincent, Elizabeth Okerlind, Alma Kearns, and George Gates. 7 a. m., English study hour. 2.30 p. m., Matinee program arranged by Mrs. Russell Smith, soprano. 7 p. m., Children's feature—Cousin Hazel. 7.20 p. m., Walt Filkin, Missouri's poet. 7.40 p. m., Lecture, Doctor Charles P. Fruit. 8 p. m., Studio program—Mildred Redfield Connelly, pianist.

THURSDAY, May 26.—2.30 p. m., Matinee program. 7 p. m., Children's feature—Cousin Hazel. 7.20 p. m., Shakespeare feature—Ralph W. Farrell. 7.40 p. m., Lecture, Doctor Charles P. Fruit. 8 p. m., Lincoln and Lee University hour.

FRIDAY, May 27.—6.30 a. m., Morning devotional service conducted by the K L D S Radio Pastor, Ralph W. Farrell; 7 a. m., Children's feature—Uncle John.

SATURDAY, May 28.—7 p. m., Sunday school lessons. 8 p. m., Studio program arranged by Herman Schwickrath, baritone.

SUNDAY, May 29.—8.30 a. m., Children's program arranged by Mrs. Bertha Burgess. 9 a. m., Bible study hour—Ralph W. Farrell. 11 a. m., Stone Church service. 2 p. m., K L D S String Trio, assisted by Miss Ruth Silbert, contralto. 3 p. m., K L D S Radio Church, conducted by Reverend Harold Fickett, of the Mount Washington Baptist Church. 6.30 p. m., K L D S Radio Vesper. 9.15 p. m., L. D. S. Studio service.

TUESDAY, May 31.—6.30 a. m., Morning devotional service conducted by the K L D S Radio Pastor, Ralph W. Farrell; music arranged by Mrs. Myra Brackenbury. 7 a. m., English study hour. 2.30 p. m., Matinee program. 7 p. m., Children's feature—Cousin Hazel. 7.20 p. m., Walt Filkin, Missouri's poet. 7.40 p. m., Lecture—Reverend Joseph Meyers, jr. 8 p. m., Studio program.

K L D S FEATURES, MAY 19 TO 31 INCLUSIVE

THURSDAY, May 19.—A Shakespeare feature presented by Ralph W. Farrell will be broadcast at 7.20 tonight from K L D S, Independence, Missouri. At 8 o'clock K L D S broadcasts the second of a new regular series of Lincoln and Lee University hours.

TUESDAY, May 24.—Walt Filkin, popularly known as Missouri's poet, will be heard at 7.20 tonight from K L D S, Independence, Missouri.

TUESDAY, May 31.—Doctor Joseph Meyers, jr., a student of the Mexican situation will begin a series of talks on Mexico tonight at 7.40, broadcasting from K L D S, Independence, Missouri.

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Six-room house; electric lights and gas; one half block from Auditorium; one and a half blocks from Stone Church. 1135 W. Lexington, Main car line. \$2,500, easy terms. Owner forced to leave city on account of poor health. Phone Indep. 1057J.

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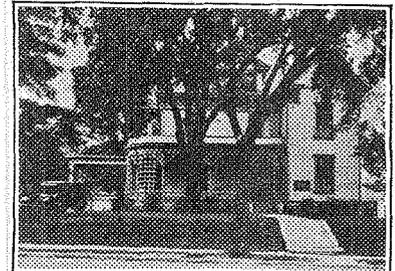
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Volume 74

Independence, Missouri, May 11, 1927

Number 19

EDITORIAL

Post Conference Comments

(Continued from last week.)

An interesting bit of legislation regarding district and stake conferences and reunions was adopted by the conference by a vote very nearly unanimous. We refer to the following:

To the General Conference; Greeting: The Joint Council of Presidency, Twelve, and Presiding Bishop at its session held in the Battery Block this morning unanimously passed the following resolution, and, by motion and vote, referred it to the General Conference for action:

Whereas, there is entailed in the present method of determination of dates and locations of district conferences, conventions, reunions, etc., considerable waste of time and money, and also of opportunity for members of the presiding quorums to be present in the larger gatherings of the Saints; and,

Whereas, much of the overlapping and duplication can be eliminated by the con-joint arrangement of dates and locations of such gatherings by the presiding officers of the districts concerned and the presiding officers of the church;

Therefore, Be It Resolved, that stake and district executives be requested to consult the First Presidency and the members of the Quorum of Twelve concerned about the dates and locations of district conferences, conventions, reunions, etc., before these are finally determined, and that district conferences be requested to provide for such consultations when these matters come before them for action.

It might be asked why general church authorities should be consulted concerning local conferences and reunions. The answer is similar to that given to the query, Why consult general church officers about incurring large local debts? In the very nature of our work the primary enterprises of the church carry forward under the general church organization. It is well always to remember that membership is held in the church, not in the branch or district or stake. Men and women are baptized *into the church*. For convenience their names are enrolled with names of other Saints resident in or near a given branch. Priesthood is held in the church, and a man officiates by virtue of his ordination to represent the whole church and not a particular branch or district. He may be ordained in Des Moines and yet have the right to preach in Maine.

In fact, under the law, branches and districts seem designed to facilitate the work of the ministry in caring for the pastoral needs of the Saints:

In the meantime, branches and their officers, and districts and their officers are to be considered as provided for by my law to carry on the work of the ministry in caring for the membership of the church, and to relieve the twelve and seventy from the vexation and anxiety of looking after local organizations when effected.

Branches and districts are but groups of Saints organized for the reason set forth above, and holding their membership in the whole church and having their interests gathered up in the whole church and centered in the program of the whole church. That is one reason why they should cooperate with general church officials.

Another reason appears as forcefully in actual practice. With very few exceptions district and stake officials frequently write urgently requesting the presence and assistance at their conferences of general church officials—a member of the Presidency, or an apostle, or a bishop. These requests are exceedingly numerous; they come constantly. Even more urgent are the invitations to send representative men to the reunions.

A moment's thought will convince one that if these requests are to be handled efficiently and in an orderly manner there must be cooperation. The men available to answer the demands from a given section are few. If four or five districts contiguous one to the other hold their conferences at the same date, perhaps one or two of them can be served. If at dates conveniently arranged it may be possible to serve all.

The reunion situation is even more complex, because the reunions come but once a year and during a short season. Formerly each reunion fended for itself. Each reunion committee broadcast its requests to members of the Twelve, Presidency, Seventies, Evangelists, directly. The fortunate reunion drew an embarrassment of responses; the unfortunate reunion received only expressions of regret. Absolute equality has by no means come in that regard, but more and more reunion committees now write to headquarters, and a general reunion committee endeavors to distribute speakers equitably.

There has been an improvement in that regard, and there is room for much more improvement.*

For two years past President Floyd McDowell and the secretary of the Quorum of Twelve, F. Henry Edwards, have served as a general reunion committee to do the preliminary work for the Presidency. They now handle requests from reunions. They have done a fine work of bringing order into the reunion field, which is now divided into circuits. Of course they can not please all—some reunions are disappointed—some speakers do not like their assignments; but their work, we believe, has met with general appreciation.

One phase of their work is not easy and is becoming even more difficult, and that is the very tendency of reunions to "pile up" on the same dates, making it physically impossible to serve them all. There seems to be more rather than less of a tendency to choose the same dates, usually in August. This can be corrected by cooperation—and in no other way.

Our reunions are becoming more and more important. They are great spiritual revivals, and now carry with them also a definite program covering various activities, social, educational, musical, recreational. A little more system in their management and in their schedule of dates will make them even more effectual by bringing to the greatest number of people the help and service of the greatest number of servants of the church.

ELBERT A. SMITH.

(To be continued.)

Is Church Unity Probable?

Much has appeared in church and secular literature in recent months on the question of church union, and the Canadian experiment therein is being watched with keen interest by all church men. In another column we reproduce from *The Spectator* (London) an article entitled "The union of Christendom." "This article," says the editor of *The Spectator*, "must appeal to all who hope for a united Christendom one day, and who are determined to work therefor."

I do not, of course, know how closely our ministry are following this movement, but as there seems to be distinct but mayhap slow progress in the direction of merging some of the various Christian sects, it is well to be informed. The possibility of a united Christendom appears to me to be remote, yet it can not be gainsaid that there is a steady expansion of the idea of the universality of the brotherhood of man. But even "brothers" (?) differ, sometimes bitterly, on questions religious.

Mr. Dunkley's article merits thoughtful perusal.

F. M. S.

The Spirit of Polygamy Again

It seems that no great length of time can intervene between outbreaks such as the one we are herewith quoting from the *Toronto Evening Telegram*, of April 25. Professional men, doctors, furnish some of the number who would rather see physical tendencies and carnal desires pandered to, the doctrine of expediency promulgated, in preference to enforcement of the progressive doctrine of discipline and the subjugation of the physical to rules and systems which tend in the opposite direction from indulgence.

We acknowledge inability to locate exactly the viewpoint of Doctor Haire, as he asks the question, "Is monogamous marriage in accordance with the natural instincts of man and woman, or does it impose restrictions on them which are insupportable?" Is it possible that the learned and highly esteemed doctor discards as an evidence of what is natural and best for mankind, the almost if not entirely unbroken history of nations which are traveling in the direction of higher civilization? Does mankind progress by adopting customs which are unnatural and which contradict biological truths? If these questions are answered in the affirmative, where are we going to find the truth? Is it indicated by the incontinent desire of mankind? And if so, Doctor Haire, just where is the barrier to further incontinence to be erected? Where does biology indicate the barrier exists? or is there any barrier?

We are surely relieved, however, when we peruse the first clause of the last paragraph of the quotation, "The perfect union must remain our ideal." Certainly here the doctor's reason, his knowledge of history, his detail experience unite to dictate the natural and highest path of humankind. There is no warrant for the question as to unnaturalness of the monogamous marriage. Expediency and indulgence must pass with savagery and ignorance.

R. J. L.

"If we agree that many persons are still at such a stage as to be incapable of true monogamy—as distinct from formal monogamy—it becomes necessary to consider the questions of polygamy and free unions." Thus does Doctor Norman Haire, well known in Toronto medical circles, express his doubts as to whether the one-man-one-wife law is in accordance with nature's idea. He has become so convinced, he says, of the effect of married unhappiness in producing such illnesses as insomnia, indigestion, loss of appetite, and the manifold forms of "nerves" and debility, that the question, "Is your marriage a happy one?" is now as much a part of his routine as, "Do you eat well?"

"The conventional picture of marriage is by no means a true one. Divorce and remarriage are becoming ever more frequent, and unfaithfulness on the part of husband or wife occurs in at least a large minority of cases.

"The first question to be considered is: Is monogamous marriage in accordance with the natural instincts of man and woman, or does it impose restrictions on them which

are insupportable? I can find no evidence that either man or woman is biologically monogamous.

"The perfect union must remain our ideal, but it would be idle to pretend that this ideal is at present realized in more than a minority of marriages," declares Doctor Haire.

Spirit of War Not Dead

The Owen Sound *Sun-Times* for April 6 presents a dismal picture of the world's condition as to peace. Its estimate of conditions would involve in war or as objects of what appear to be threatened political upheaval, more than two thirds of the earth's population.

What influences are at work to mar the world's peace to such extent? Is it the spirit of war which enters into the commercial life of mankind carried forward into national and international life? If it is, surely this is the hour for promulgating a system which will make of advantage to every man the friendship and cooperation of his neighbor. The time is ripe for the spirit of stewardship to make itself felt in the life of nations, that there may be relief from a condition where every man's hand is raised in threat to the peace and life of his fellow man.

Here is the *Sun-Times* estimate of world conditions:

Billion Already Engaged in War, or Drawing Close to It

WASHINGTON, April 6.—Wars and rumors of wars today hold the stage from one end of the earth to the other.

Two thirds of the total population of the globe are at this moment engaged in killing one another or are on the verge of it.

The other third are on the side lines, fearful of what may happen.

At least a billion of the earth's billion and a half people are either spilling one another's blood or making demands or announcing programs of action which promise bloodshed.

Such is the appalling situation nine years after the Great War that was to end war. The whole world is tossing in a fever of unrest, the outcome of which no man can tell, but whose possibilities are unthinkably dreadful.

China's 400,000,000 people are involved in a civil struggle which might at any moment turn into an international conflict involving the United States, Britain, Japan, France, Russia, and other countries.

India's 300,000,000 are chafing at the bit. The undercurrent of revolt is daily running stronger.

Russia with her 150,000,000 inhabitants faces the world, sullen and defiant, chip on shoulder, while Poland, Rumania, Britain, Italy, and Japan-in-Asia are Russian danger spots, any one of which might at any time break into open conflict.

Italy and Jugoslavia are glaring at each other across the Adriatic; and Italy, with 40,000,000 people behind her, stands ready to invade Albania.

France, with a population approximately equal to Italy's, sides with Jugoslavia and looks with alarm upon Italy's program of expansion in North Africa, the Balkans, and the Near East.

An ominous rumble of dissatisfaction is heard throughout the Balkans, and Hungary and Austria are waiting only until Europe starts something so they can kick in.

Rumania has no idea of what will happen when her ill King Ferdinand dies and the several warring factions begin their fight for power.

Kemal Pasha, dictator of Turkey, and Dictator Mussolini, of Italy, are watching each other like hawks, as Mussolini lays plans for a new Roman empire and the Pasha dares him to touch Turkey.

Poland has just arrested five members of the Sejm, despite their parliamentary immunity, on the charge of participating in a plot to overthrow the present regime.

Greece is trying to discipline her army to prevent further interference with the administration.

Egypt and Britain are not on good terms; France is still at war with the Syrians of the Druse Mountains; Holland is having her troubles in the East Indies; Portugal is emerging from another revolution; Spain is still uneasy; Lithuania has just shot four communists for attempting to organize an uprising; and so all along the line.

The Western Hemisphere

In Mexico not one, but several, revolutions are brewing as the enemies of President Calles seek his overthrow. In Nicaragua the revolution continues despite United States intervention. In Panama there is a bitter anti-American sentiment.

A revolution is on in Brazil, and Chili continues in a state of unrest.

The Philippines are demanding immediate independence. And so the story goes.

Dates and Locations for 1927 Reunions

On another page of this issue of the HERALD will be found the complete list of 1927 reunions, together with place and date of meeting.

We are suggesting that district presidents, reunion chairmen, or others directly interested check over this list carefully in order to catch any errors. Should such be found, corrections should be sent immediately to the office of Presidency, Box 255, Independence, Missouri.

REUNION COMMITTEE.

Easter Lilies

(The following poem was written by Doctor S. W. Downing, of Fayette, Missouri, inspired by beholding a bunch of beautiful Easter lilies given to his daughter Lucille.)

Those fragrant Easter lilies,
Unmarred by spot or stain,
Recall that day on Calvary,
When the veil was rent in twain,
And darkness covered the mountain,
And darkness covered the sea;
The Son of Man died on the Cross,
For sinners like you and me.

'Twas not that he was guilty;
He endured the awful pain
Of riven side and wounded hands
That we might live again;
The third day rose triumphant
O'er death and lonely grave,
And gave the world its Easter,
And proved that God can save.

ORIGINAL ARTICLES

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The Work of the Year Ahead

Sermon by President Frederick M. Smith, at General Conference April 17, 1927, in the Auditorium, Independence, Missouri.

This has been a day when from early morning until the present time we have been reminded of the risen Lord. I presume that it might be expected on the part of some of you that I would speak an Easter sermon. But I shall not attempt to deliver one of the usual Easter sermons, and yet I hope that which I shall try to present will not be inapropos for an Easter Day to those who are trying to serve the Lord.

As a text which I hope will at least express the spirit of what I want to say to you, I have combined two passages of Scripture, neither one long, and both highly significant from the standpoint of the Christian. One is the expression of Paul, which was thrown in parenthetically, it is true, and yet expresses a fact of which every Christian should be conscious, and never lost to view: "We walk by faith and not by sight." And coupled with that I want to use the words, "Faith without works is dead." This, I believe, is from James.

The faith that I should like to see manifested by this congregation of people and the larger number of people that you represent, is a faith in God which is unswerving; a faith which does not cool amid the storms of adversity; a faith which will grow warm under opposition; and a faith which is uplifting and expanding in the presence of foes; a faith in a resurrected Lord, and a resurrected Lord not alone who came that we might have life and have it more abundantly, but who presented to us his philosophy and placed his gospel in our hands as the tool by the use of which we can work out our own salvation, and which causes us to know or gives us the assurance, or builds up the great essential hope which should be ever dominant in the breast of a Christian, that he will come again and that between now and his coming there is a great work of preparation for his people.

This means, then, that we not only shall have a faith in God, but a faith in his cause; and let it be stated as an open secret to those who might be without the pales of this church, that this body of people believe they are working in and represent the cause of God. But I hope this afternoon that I might leave with you a few simple thoughts, perhaps some of which you can take home with you that will cause you to be a much more active believer in God and in

his cause, and to recognize that you must become a worker, and thereby demonstrate your faith.

A few mornings ago, in this room, in one of those quiet prayer meetings which seem to have characterized this conference, there were a number of people who gave response to the query, "Why do you feel under obligation to give yourself without reservation to the service of God?" And there were a number of very fine testimonies borne as a result of this topic functioning in the thoughts of those people; and I believe those who expressed themselves, comparatively few as compared to the large number present, represented the feeling that was universally in this audience, and that is, that every man and woman present felt under a deep and lasting obligation to give the best they had to the service of God and his people. And then, later on, in a following prayer meeting, responses were given in reply to the question, "What are at least two ways in which I can serve God this coming year?"

Fellow Latter Day Saints, this afternoon I want to impress you with this thought: It is easy when we are under the influence of the splendid spirit of fraternity which should characterize all gatherings of the Saints in prayer, and it usually does characterize those meetings—it is easy for us to search through the recesses of our minds and go back over our lives and find many, even scores, of reasons why we are under obligation to serve God and serve his people unreservedly. It is easy for us in these prayer meetings to give expression to the thought, and a number of ways in which we can give this service. It is easy to find these obligations and give our expression of determination to give this service when we are in communion with our own souls. But, my fellow Latter Day Saints, when out from the influences of fraternity in a prayer meeting, when out from the supporting and sustaining influence that comes from the brotherly feeling we have when we recognize that there are scores of people of like faith by our elbow, it is just as easy to find excuses as to why we should put off the discharge of this obligation of service to God. And as we go out into the markets of the world and the activities of the business world, it becomes easy to lose sight of our determination, and it becomes easy to fall by the wayside, and our faith grows cold because it is not accompanied by works.

This is to say, in other words, that when we go without these sacred walls and leave the room in which we have come to commune with God and sense the presence of his Spirit, we are faced by temptations, and constantly there are forces which would turn us away from God and influence us to lose sight of his great love for humanity in sending to us the one who demonstrated that he had the power of becoming the risen Lord.

Without mentioning names, I want to speak today to this congregation on one or two or perhaps more instances in which I have seen earnest people, after years of preparation for service to God and his church, become gradually weaned away from those expressed obligations and from their expressed determination to give their life unreservedly to God and the service of his church, until they are finally giving their talents and time to the world and to causes outside of our own.

I have in mind one this afternoon who, after years of preparation as a departmental worker from a boy up, having given service and having been actuated by a sense of obligation to this church that he had a duty to perform, after he had given that splendidly for a few years, yielded up gradually, perhaps under the stress of extraneous forces, giving that service to other people, until he has been so weaned away that today when the call is renewed for him to give his services once more to this people he finds the same old battle on his hands, but intensified and augmented by reason of the fact that he had given away to the temptation to give his talent to other people. I am watching with a deep concern to see whether or not he will be able to win his battle, and once more in response to the call of duty say, "Here I am; use me!"

I have in mind another man, who, having caught the spirit of consecration some years ago, as a young man left his chosen occupation or line of endeavor to go into active preparation for usefulness in the church; who gave that service of usefulness in a department of the church, and finally was called to represent the financial department of the church, or department of temporalities, and just as a great field of endeavor and opportunity was opened up to him, and is still open to him today, to give that service to the church, there comes to him the temptation to give that service to other people. And I find that there are two excuses dominant in his mind. First, that he has opportunity to expand his powers; and, second, he is rewarded for his services among other people with a larger degree of gratitude and a greater return of monetary compensation than he is with us; and so again I am watching with a great deal of concern as to which one of the paths lying before him, as lies before every Latter Day Saint today, whether he will walk once more in the path of duty or respond to the temptations and honors to give his services to other than his own people.

And I recall still another man, who from boyhood was dominated and actuated with an intense desire some day to give his services in building up the people of Zion and give his services in the redemption of Zion. I have seen that service given over a period of years, and have seen his ardor wane because of the influences that were being brought to

bear on him until finally he, too, gives his services to another people, forgetting the call that has been in his mind and heart from his youth until the present day. That still small voice is still calling, and he is smothering that voice by the excuses we can all find to yield to the temptation to give our services where we can get a larger personal or selfish return.

And so I might go on and name still others who, knowing that the call of duty has been heard, procrastinate the day of giving their devotion unreservedly to the church.

I have in mind today an aged man, who, from the time of my earliest acquaintance with him was very much alive in the spirit of this work and determined that some day all of the talents that he had acquired in the way of his long experience in the business world would eventually be given to this people in building up in this place a place of refuge for the people to come to in the time of danger; and I have seen that man through one excuse or another say, "The time is not yet!" until today he is too old to give his services and will go down to his grave a disappointed man because he has not responded to the call of duty. For when we yield to the temptation to answer the call of the world and resist that small voice that calls to higher duty, the duty to fellow men, you can mark it down we will go to our graves in disappointment because we have not given service irrespective of the selfish reward.

I recall in my own case, and I might be pardoned for the time being in speaking of my own experiences because when I speak of myself I can say some things that I might not say about somebody else—I recall that in my early boyhood I became conscious of the fact that I had a duty to this people, and I, too, have experienced the call that comes and the temptation that comes when I have been asked to give my services to other people. And so my heart is filled with sympathy and pity for the man who has to go through that temptation; and my heart bleeds for the people when there are those who fail to respond to that sense of duty, for I know that some other people must carry on, pick up the burden that they have failed to carry.

I have tried at different times, as a boy and man, to justify myself in laying down the responsibility that this people have asked me to assume and go and serve a people where gratitude might be more readily expressed and where my own interests might be more readily conserved in the way of monetary return. But I haven't been able to bring myself to do that as yet.

Here I recall an incident of my young manhood when, as an associate of the man who occupied in the office before me, a man whom I know to be a man of God in every sense of the word, after one

of those times when the people, as they sometimes do in that peculiar, inexplicable wave that passes over them, had turned and smitten him who had tried to serve them, and while he was still suffering over the smart, he said to me as a young man, "Son, if you feel that you can not go through what you have seen me pass through, now is the time for you to make your choice." I remember that I replied like this, "Well, dad, I have started along with you, and I am going to the end, so far as that is concerned." But I want to say to you this afternoon, and I say it respectfully, that had I then known what was in that great heart of his, and had I known what the years then ahead of me would bring, I do not know whether I could have responded then to the call of duty. Perhaps it is well that we do not know what lies before us.

My experiences at times have been such that I have said to myself, "Well, so far as I am concerned I hope that none of my loved ones will ever have to pass through what I have." And yet the spirit of this work is such, it gets hold of a man's very soul and his whole being to such an extent, that this morning I found myself presenting a youngster of the family and holding him up to the Lord and saying, "Yours for service."

We as a people, or we as leaders at least, have for years been calling to our young people for preparation, and in response to that continuous call that we have been raising for some thirty years we have seen grow up a splendid corps of young manhood and young womanhood who are giving to the church a magnificent service. We have seen them preparing in such a way that we know they are becoming outstanding in their work. I have but to refer to the excellent records made by Graceland young men and young women. I have come to the conclusion that the more excellent the preparation, the more extensive and far-reaching and deep-lying that preparation is, the greater will be the temptation to resist the call of duty and go where selfish interests point the way. And I can say to you that if you attain to a degree of excellence, it is only a question of time until you will have presented to you the temptation to leave your chosen work among this people and go in response to calls from people elsewhere. In fact, I would not have it otherwise, for it is a testimony to us of the effectiveness of having a goal constantly before young people, that whenever we get a man prepared for special work in this church we find a dozen other organizations reaching out to him.

So I would issue that warning to you as you go back to your respective places and branches, as your intensified preparation shall be carried on you may expect that temptation will come to you as it came to us, as it came to my predecessor, and to other

men, some of whom, thank God, are giving their services unstintingly to the church and the people of their choice. If time would permit, I could this afternoon call your attention to a number of magnificent examples, many of whom are in our midst today, of where men have gone out and because of the excellence of their preparation have been asked to assume responsibilities that would bring them large returns of monetary reward and of honor that would be attached to their work accomplished; but quietly, and waving aside those temptations, they have come back to the people of their choice and are giving most magnificent service, and God be praised that they are.

Without reservation is the service that God is calling for in this church today. The Lord is calling for service. Not to the ministry, alone, my fellow Latter Day Saints, but to all the Saints; and this conference, it seems to me, has emphasized the fact, more outstanding than any conference that we have yet had, that the call to service is not to the ministry alone, but that it is to the entire membership.

Among the expressions that were used in the prayer meeting the other morning, in response to the theme, "Two ways in which you can this year give service to the Lord and discharge your great responsibility," one man used an expression that I want you to have and take home with you. He said, "The second of my determinations is that I am going to work where I am hitched!" And as a boy who was raised on the farm, I understood that, and I hoped, I longed, I prayed that the people might understand and appreciate the significance of that statement. There isn't a single individual of you who is not occupying some place, harnessed to some job, some position that has to do with the advancement of this people; and one of the finest resolves that you can make is that while you are preparing for greater usefulness you will be leaning into the collar where you are hitched, and the time will come when you will demonstrate that you are capable of carrying other responsibilities, and then those forces directed by God will see to it that you are hitched again to some job that is big enough for you; for every person should be found hitched to the job where he is best qualified to work.

The call, therefore, is to service here and service now, while we are getting ready for something bigger.

I would to God that every single member of the church today would be able from the bottom of his heart to say, as did one of old, "Here am I; send me." But you should not make the mistake of thinking that the call of service comes only when the call comes for you to go somewhere else. The work should first be done here and now.

How shall we work? I would suggest by all means

that you should attempt to work, first, as a Saint. And if I this afternoon would be asked to give you a new slogan for the year, this is the slogan I would like to have you carry away with you: *Be carefully prayerful, and prayerfully careful.* I would have you prayerful at all times, for a people who are not on speaking terms with God are not progressing as Christians. And if I could suggest some of the ways in which you would be carefully prayerful and prayerfully careful, these are a few of my suggestions:

I would have you careful in study, study of yourself, study of your job, study of your character, study of your environment, study of your attitude. I would have you careful in work, in the work you have selected in a business way; I would have you full of care about the work you are doing in the church. I would have you careful about your recreation, or your play, that in seeking surcease from work and relief from toil and from tired muscles you would not seek to do those things that would bring disgrace to you and discredit to your fellows. Careful in study, careful in work, careful in play—for God.

I would have you careful in conduct, in those things that you do, for our actions sometimes speak so loud that people can not hear the things we say. I would have you careful in word, for out of the abundance of the heart the mouth speaketh. I would have you careful in attitude, in the positions that you assume, as a man, as a neighbor, as a citizen. I would have you careful in conduct.

I would have you careful in business, that you might make the best of your opportunity, that your business, like your life, may become a testimony to your religion, to your work as a Christian. I would have you careful in your office, that you might make your office become a sermon in your hands for serving God. I would have you careful in your home, so that your attitude as a parent will not be a stumblingblock to your child. I would have you careful in your home as a child, that your conduct will not become a stumblingblock to the neighbor who looks into your window.

I would have you careful in society, in all your relations with your fellow men, for you are measured as a church man or church woman by what you are.

I would have you industrious, that you might earn and become a contributor to the Cause, and thus help God in his work, for God has chosen humanity as the instrument through which he will accomplish his work in the earth. I would have you frugal, that you might save; I would have you industrious, that you might increase your earnings; I would have you frugal, that you might take care

of what you earn. I would have you generous to God and to his cause.

My dear fellow Latter Day Saints, our tasks loom large, sometimes so large that we are staggered at the responsibilities we are asked to assume. Do we not today, as the result of the splendid spirit which has been in the conference, find our souls expanding until they include activities such as you have not contemplated before? Do we not find our souls expanding until we chafe under our limitations and chafe at our weaknesses, wishing that God would cast off some of the things that tie us down until we can function to the capacity of half a dozen men or women? If we do, then we find we are getting ready for the endowment that God has promised us we would have.

Do you find your courage becoming greater? Do you find your determination to work becoming stronger? Then you have caught the spirit of this onward-looking conference that is now so nearly brought to a close. And if I could leave a message in a few words with you this afternoon, my fellow Latter Day Saints, it would be, Let us carry the fine spirit of this conference into effective work for God, for his church, for humanity.

I WILL for Christians

1. Get an average of eight hours' rest at night with windows open.
2. Learn and practice daily three or four setting-up exercises and deep breathing.
3. Clean my teeth at least morning and evening.
4. Drink at least one glass of water before breakfast.
5. Read, fifteen minutes a day, current events from newspaper or magazine.
6. Read or study at least one half hour daily.
7. Devote at least fifteen minutes a day to prayer and Bible study.
8. Keep a daily account of all personal expenditures.
9. Attend public worship at least once a Sunday.
10. Attend each week Sunday school Bible class.
11. Attend the regular midweek session of my group.
12. Give a definite proportion of my income, allowance, or earnings, for religious purposes.
13. Be on time for meals, school, work, and church.
14. Air and make my bed and keep my room tidy, and take responsibility for doing each day at least one other home task.
15. Think over earnestly each evening this question, Have I, as a follower of Christ, today tried to be thoughtful, courteous, and unselfish in my treatment of others?

OF GENERAL INTEREST

The Union of Christendom

(This suggestive article must appeal to all who hope for a united Christendom one day, and who are determined to work for that great ideal.—Editor *Spectator*.)

Looking at it from one aspect, the Church of England is a preliminary experiment in Christian unity. It embraces within one organic body Catholic, Liberal, and Evangelical. These "colleges of religion," if we may call them so, make up the "university" of the English Church; and though the disintegrating forces are strong, the sense of corporate life is stronger, and the larger unity is maintained.

What the Church of England is thus attempting with difficulty but with success to do, the whole Catholic Church will some day have to attempt on a world-wide scale. The great Communions, Greek, Roman, Anglican, and Evangelical, will be "colleges" within the greater "university" of the Catholic Church. Though enjoying a measure of independence, these Communions will share in the organic life of the whole, and when the whole is realized as greater and more vital than the parts, the unity of the Body of Christ on earth will be within sight.

This may seem mere paper-theorizing; but if we visualize Reunion in this way, one practical result should follow. By the Papal claims, the Roman Church excludes Evangelical Christianity, and thus achieves an easy but narrow unity. The Church of England, by reconciling within one spiritual house Catholic and Evangelical, is achieving a unity more difficult to maintain but very much more worth while. To assent to this, Catholics (in a narrower sense), whether Roman or Anglican, must recognize that Evangelical Christianity has become a permanent type of Christian life within the whole church. It has now a tradition of four hundred years, and those four centuries since Luther can no more be ignored than the four hundred years culminating in the Council of Chalcedon.

As the "Church of sound learning," to use Creighton's phrase, the Church of England tries to recognize the significance of all the centuries of Christian history. Though she attaches special importance to the early centuries as the period of the Councils and the Fathers, she believes that the post-Reformation centuries have also their lessons to convey. If the patristic age was the formative period, the Lutheran age was reformatory. And one of the lessons of the modern period is that Evangelical Christianity has become a permanent force

within the whole church. To try to exclude the evangelical type from the Church of England would be to impoverish her, as the Roman Church has been impoverished by the loss of the evangelical bodies. There are probably not a few Roman Catholic laymen who wish that their church possessed the simplicity, the elasticity, and the scripturalness of the Church of England at its best; indeed, the present writer has met more than one Roman Catholic layman who has admitted as much.

The practical result of visualizing Reunion in the way suggested is that it enables us to conceive of Evangelical Christianity as a valuable and permanent constituent in the Christian whole. But Evangelicals will also have to realize the value and permanence of Catholicism.

Evangelicals appeal to the Bible as interpreted by the individual conscience; Catholics appeal to it as illuminated by the history of mankind and the church. To the one the Bible is a thing apart; to the other it is the church's classic. Both views are helpful, but the Catholic view contains the greater truth. Further, if Evangelicals use the weapon of history in their appeal to the tradition of the four centuries since Luther, they must recognize how much stronger is that weapon in the hands of those who can appeal to the older and longer tradition of the thousand years before Luther.

It has long been recognized that there is such a thing as scriptural, or non-papal, Catholicism. That is not the discovery of the Anglo-Catholics of today, nor was it the invention of the great men of the Oxford Movement. Non-papal Catholicism lay behind the famous "King's Book" of 1543. Doctor Muller, in his work, Stephen Gardiner and the Tudor Reaction, says of the "King's Book" that "it represents the most successful attempt in the Reformation age—perhaps in any age—to set forth a doctrinal exposition of anti-papal Catholicism." Perhaps if Bishop Gardiner, who may have been personally responsible for some of the views in that book, had become primate on the death of Warham, instead of Cranmer, the Church of England under his guidance might have sooner embodied this scriptural Catholicism and have ante-dated the Oxford Movement by three centuries.

Undoubtedly there has been since the Reformation a view of Christianity which we may contrast both with Eastern and Western Catholicism and with Evangelical Christianity; we might call it Northern Catholicism. It is represented by great names in English Church history, Hooker, Andrewes, Laud, Cosin. John III attempted, though without success, to make it prevail in Sweden. Old Catholics in Holland and Germany have continued the tradition. But its great and indisputable success has

been the gradual but sure revival of Catholic belief and practice in the Church of England since the Oxford Movement. Such a Northern Catholicism, scriptural in belief, austere in ceremonial, uniting liberty with discipline and authority with learning, is no longer a theory but a fact. "Northern" may be a misnomer, since the great Christian communions have now no geographical limits. Eastern Orthodox are found in the West; and Westerns are found in the Far East. But the term may serve to point its distinction from the Catholicism of Rome and Constantinople, and to reconcile Evangelicals to a Catholicism which finds its premier seat in Canterbury.

The words which Canon Lacey uses in his book, *Unity and Schism* (p. 158), probably express what more and more people are feeling to be true: "The Christian Church is one family, and Christians are brothers. It is a fact, not an aspiration. All Christians are brothers. Orthodox and heretic, Catholic and schismatic, all are brothers." The Church of England is endeavoring to embody this family spirit. Though comprising within it people differing as widely as the Anglo-Catholic and the Protestant Evangelical, it yet maintains its organic unity, as is shown by the vitality of the Church Assembly. And in thus keeping under one roof children of different character but of one blood, the English Church is setting forth an example to the Church Catholic of the way in which it, too, will some day set its house in order.—E. H. Dunkley, in *The Spectator*, April 16, 1927.

We Who Are Deaf

[I recently saw an article in the *London Spectator* concerning some of the trials of those who are deaf, which I feel sure it would be well for our readers to see; so it is reproduced in another column. Written in a fine spirit of frankness by one who is deaf, it gives us a glimpse into the hearts of the deaf which can not but increase understanding sympathy in a keener appreciation of the isolation of the deaf. And let us hope that it will increase our kindness and patience.—F. M. S.]

The deaf man is very lonely. He moves in a silent world which is silent only to him. About him there is speech, there is laughter, the quick give and take of discussion, the intimacy of fireside talk, but not for him. He has things to say, but no one to whom he can say them.

No one laughs at the blind, but deafness is recognized as affording good material for comedy. It is true that the victim of the jest is more often the shy young man unsuccessfully trying to talk into a trumpet than his irritable and ruthless listener. But

the blunders of a deaf person have also a mirth-provoking tendency; if he has a fine sense of humor, of course he laughs at them himself, but if not, he does not find them very amusing.

Deafness is an infirmity which many people find exasperating. One has known kindly persons who are goaded into a furious impatience by the strain of endeavoring to make themselves audible, and it is generally just these loud, impatient tones that miss the mark. The speaker sometimes sounds more annoyed than he is, but there is no doubt as to the nervous irritation which the effort frequently produces. It is not quite easy to analyze this result. One element in it is probably a suspicion that the listener is not quite as impervious to sound as he appears to be; if he exerted himself a little more, he could surely catch the word. This suspicion may occasionally be warranted, but as a rule the deaf are only too eager to hear what is said; the anxious attention, the yearning in the eyes of those to whom audible words are as rain on a thirsty soil, might exonerate them from the charge.

It is sometimes said that the deaf are often melancholy or even morose, while the blind cheerfully acquiesce in a harder lot. If there is any truth in the observation, it is probably owing to a combination of the circumstances mentioned—above all, to the profound and painful sense of isolation which of all mortal pangs is one of the hardest to face victoriously. If in no arrogant spirit, but out of considerable experience, one may offer a suggestion or two to the deaf, one would say first: Do not allow yourself to grow touchy or suspicious. If people look in your direction and laugh, they are not necessarily laughing at you. Our fellow creatures are for the most part kind, and life is full of coincidences. And secondly: Make as few demands as possible upon the good will of those about you. The less you ask, the more you will probably receive. Above all, when you perceive that some one at table has made a good joke, don't ask your neighbor what everyone is laughing at. The joke may possibly not bear repeating; it will certainly not bear repeating in a loud shout. Thirdly: Learn to like gardening, if that invaluable gift has been hitherto denied you and if circumstances permit. The company of growing things is the most healing in the world.

And to those who have the use of all their senses, one might say: Do not shout at the deaf. Deaf people can often hear a voice carefully pitched to meet the occasion; a little practice, a little attention will teach this not too difficult art, unless your voice has that woolly quality which muffles its passage. By faith we are saved; if the listener can be convinced he is going to hear and the speaker is confident he will be heard, the battle is almost won. A counsel

of perfection may be added. Let the hearing man wear a thick wad of cotton wool in his ears for a week; he will never be impatient with the deaf again.—H. H., in *The Spectator* for January 15, 1927.

On Hating America

National antipathies are curious things. The affection of yesterday may in a few years turn to hate. The question how national prejudices are formed and subsequently develop is outside the scope of this article, which is devoted to British-American relations. Let us confine ourselves to the change which has taken place in British feeling towards America in the past twenty years.

After the American Civil War and until 1914, apart from special occasions such as the Venezuela crisis, the feeling of the average Englishman towards America was friendly, much more friendly than the feeling of the average American and of America towards Great Britain. Till recently the sport of "twisting the Lion's tail" was indulged in by every Fourth of July orator in America. There were various causes for this, and they have been dealt with by many American writers, including Mr. Owen Wister in *The Ancient Grudge*. Among them were the teaching of American school textbooks and the revolutionary tradition handed down from father to son, the attitude of the British governing classes to the North in the Civil War—an attitude not adopted by *The Spectator*—and the Irish question. In the last twenty years a great change has taken place in American feeling. There are still many Americans who are so immersed in their own concerns that they have little time for external matters, but thinking America is undoubtedly much more friendly to us than it was twenty years ago.

Let us turn to the British attitude towards America. Among those who are not personally acquainted with America it is generally critical. America may be respected or feared today, but she was never less popular. An inversion has taken place in the relations of the two peoples; yesterday it was the American who withheld his friendship, today it is the Englishman who is beginning to do so. What are the reasons for this anti-American complex? Some of them are as follows: the average Englishman has never fully understood the difficulties of America in coming into the war; nor America's attitude towards debt repayment; nor America's prosperity while Great Britain has been suffering from unemployment and other ills; nor prohibition, which has been a good deal misrepresented by the British press. Other causes are our loss of the undisputed commercial leadership of the world, the

predominance of the American film, and the natural feelings of a debtor towards his creditor.

Recently Mr. Hoover, the American Secretary of Commerce, attacked the control by foreign governments of raw materials, as for instance in the Stevenson Scheme, which was adopted when the rubber industry was in extremis three years ago; and he deplored the fact that the United States had to pay more for her rubber supplies. Mr. Hoover's remarks failed to arouse his countrymen, however, because, for the most part, they felt that America had no more grievance than Great Britain had had on former occasions, when the prices of American tobacco, wheat, and cotton were raised.

This episode, so full of friction-making possibilities, has had no effect on British-American relations, but we may learn a lesson from it. America is the greatest purchaser of raw materials in the world, and year by year as her population grows her powers of consumption increase. The British Empire within its vast undeveloped territories can produce practically all the raw materials she requires. The British Empire requires large sums of money for development. It is, therefore, obviously, to our advantage that American capital should help to develop our latent resources instead of being diverted to our rivals.

There is no doubt that, on a long view, Anglo-American economic cooperation is to the benefit of both sides. Yet, just because a certain number of Englishmen have an anti-American complex, is this a reason for saying to America, "We propose to bang, bolt, and bar the door" as far as American commercial cooperation in developing the British Empire is concerned? Are "Ourselves alone" and "No American need apply" to be our mottoes? Fortunately, the Dominions will not wait on the pleasure of Lombard Street. There is already much American money in the British Empire. It has flowed freely into Canada; Australia has raised a loan in Wall Street. All we mean is that in the interests of both nations the process ought to be accelerated, not checked. American money would be better applied in the British Empire than in Brazil, or the Argentine, or Liberia.

In recent years the axletree of our diplomacy has been cooperation with the United States. Our statesmen have recognized that without British-American friendship the outlook for the world would be a dark one. The lessons of the Washington Naval Conference should not be lost upon us; they showed us what the British and American Commonwealths, acting in unison, could achieve. In recent years a great expansion in British-American commerce has taken place, and unless some unforeseen catastrophe occurs, its growth during the next fifty years will

NEWS AND LETTERS

News of the Departments

President F. M. McDowell and Superintendent C. B. Woodstock were in attendance at the International Convention of the Religious Education Association held in Chicago April 26 to 29. The theme of the convention was the scope of religious education and its relation to the moral education of the public school. Both have as their objective the improvement of social conditions through the development of character and personality. It seemed to be the consensus of opinion, however, that religious education, having certain church sanctions, built around a consciousness of a personal God and having an appeal to the loyalty and love of individuals, offers the strongest inducement to high moral and spiritual life.

Character building seems to depend largely upon the motives which impel one to action. The whole program of religious education must function in bringing powerful motives for kindly, courageous, helpful activity to each of us as members of the human family, and to so organize life's activities that noble purposes shall be crystallized in conduct. In the final analysis, that religion is best which most nearly represents God or reveals him and his will in human life, opening the way for the bestowal of his Spirit to supplement man's endeavor.

The convention included in its program many Christian denominations, including Catholics; also several Jews. Some splendid addresses were made by leading public school men of the country. Although a variety of opinion was expressed, one was convinced of the sincerity of the speakers. The broad discussions enabled one to view the situation from many angles. We were happy to be able to test the arguments in the light of the restored gospel and to compare our own program as a church with the efforts being made by other denominations.

We were convinced that the latter-day message with its practical stewardship program and its Zionistic goal offers the supreme motive for the development of noble moral life, a

be stupendous, for the two greatest trading nations must inevitably do more and more business together. If, then, American capitalists are willing to invest their money in Great or Greater Britain, let us welcome them, for their dollars will provide more employment and an improved standard of living for our people.

To sum up: Englishmen who have personal acquaintance with America do not hate America; they come back from their visits enthusiastic for the cause of English-speaking cooperation. Unfortunately the majority of our people can never visit America. To them we would say, "Let us forget our grievances, fancied or real, and let us explore the possibilities of British-American cooperation in every field. The more business we do together the better we shall get to know each other, the more prosperous we shall both become, and the sooner will come the day when all the mists of misunderstanding between the subjects of King Shakespeare, to borrow Carlyle's phrase, will be dispelled."—*The Spectator*, January 30, 1926.

Christlike personality. The apparent task of the ministry and of the departments is to so comprehend, live, and teach that message that it may accomplish its purpose in the world.

There is great advantage in our keeping in touch with what other thinkers and leaders are doing in the field in which we, also, are trying to lead. We should gain a clearer vision of our own goal, and we may gather many suggestions helpful in the progress of our own work. Incidentally we make personal contacts with outstanding men and women of all denominations, which help us to appreciate them and their views and to win some recognition for our own faith.

April 30 and May 1 were spent in a departmental institute in the Des Moines District, the days being filled with lectures and class work. We were ably assisted by Sisters Brackenbury and Elefson, primary teachers in the Des Moines schools, who conducted class work in primary methods. We were unusually happy in the installation at this time of Elder Chris Hartshorn as pastor of the Des Moines Branch. The new church building has a splendid arrangement of classrooms, and the local school has almost unlimited possibilities of growth. An excellent foundation has been laid by the retiring pastor and his wife, Brother and Sister Higgins. Together with the enthusiastic and fairly well-trained local workers, the new pastor and his wife should do a happy and successful work. Our effort was strengthened by the presence and help of Apostle J. F. Garver.

Sister Earlita Smith Inslee, local superintendent of the Oakland school and assistant superintendent of the Northern California District, reports a most interesting rally day held on the last Sunday in March. The neighboring schools of East Oakland and San Jose were guests. In addition to the regular school lessons, institute sessions were held at 11 and 2.30. The relation of the priesthood to the Sunday school, also the relation of fathers and mothers to the school, and methods of interesting young people, were some of the topics discussed.

Sister Inslee reports that *every one* from the local school was busy, from the beginners who made posters, to the mothers who served the dinner. Special assignments were undertaken by each class. Doubtless this is one secret of their success.

During the day an organization of the Bay Cities Sunday School Institute was effected, the plan being to continue similar efforts throughout the year. We wish them success and commend the plan to others.

Institutes or conventions are scheduled early in the summer at the following places: Holden, Missouri; Indianapolis, Indiana; Middletown, Ohio; and Windsor, Ontario. One or more general department representatives are to be in attendance at each.

With the three heads of departments working full time in the interests of the general church, we are anxious to keep in touch with the needs and desires of each department in every district and stake in the church. Reunions should organize regular institute classes for the further qualification of local workers. The early hours of the forenoon are best adapted to study purposes. Definite and concrete training should be given in representative lines of Sunday school, Religio, and Women's Department endeavor.

A fairly large force of trained and experienced workers is being assigned to the various reunions throughout the church. Most, if not all, of these will have had definite training at the Lamoni Institute of Methods.

Further, it is hoped that one or more of the general department officers shall direct institute work in every district and stake at a convenient time and location during the year, in addition to the summer reunion. This will not be unduly expensive if several institutes are planned for consecutive week-ends in conveniently contiguous districts. The intervening week days and nights should be organized in a departmental missionary campaign in outlying points in the district.

So far as possible, competent local workers and conference appointees in a district should be encouraged to assist in institute class work. We must organize our forces and enter

with consecration and determination into the work to which we have been called.

Districts should begin planning their programs for the year and let us know their wishes. Our schedule will be made with the sanction of the general administrative authorities of the church, and in harmony with other activities under their direction. District department superintendents will consult together and with the district presidency in making their plans. In unity of purpose and harmony of action we should be able to make progress.

Echoes of the General Conference at Topeka

TOPEKA, KANSAS, April 25.—Only two services were held here while the General Conference was in session at Independence. The majority of the Saints were in attendance there each Sunday, and some were present full time.

At the close of the Sunday school session on April 24, opportunity was given those in attendance to state that which appealed to them most, and the following is a condensed report:

"Harmony existed throughout the conference."—A. P. Crooker.

"Everyone seemed to want to cooperate with the Presidency."—Sister A. P. Crooker.

"The diversity of subjects discussed was attractive: Brother McDowell's talk to the girls on the first Sunday night and Brother Gillen's talk to the priesthood."—Sister Sarah Williams.

"Most attractive to me was the unity in Monday prayer service where priesthood and audience were blessed as a whole."—Clayton Crooker.

"The unity that prevailed was blessed. It was fine to be in the Auditorium, but I fear it will not be large enough for future conference needs."—Sister C. J. Sheets.

"Most appealing to me was the enormous crowd at the Easter morning service on the Auditorium slab."—Cecil Crooker.

"The part taken by the women in the church work was encouraging."—Sister Cora Killen.

"There were so many good things showing progress of the church."—Sister Emma Happe.

"The continued sweet influence of the Spirit was a blessing."—Sister Gale Hays.

"What especially impressed me was the unity and harmony existing throughout the conference."—Sister Helen Hays.

"I was surprised at the class of people we found there. The church does not consist of second grade people, but a better type, all being very friendly. The sermons were every one good. Dinner by Spring Branch Saints was the best in the country."—C. J. Sheets.

"To me the gathering of such a large crowd of Saints in early morning service, everyone (even before Presidency and other officials came) coming in silence and reverence, was very impressive."—Sister Alice Weedwork.

"If the building could be completed in three months, it would be found that the Saints had outgrown it as they have the Stone Church."—Dee Williams, a nonmember.

"A stranger who has attended many gatherings of other churches found none so intelligent as the conference at Independence. He may be our brother by next conference."—Sister Crooker.

"Something unusual was the starting and closing of meetings on time. There is need for that everywhere."—Brother Sheets.

"I particularly noticed the progress and loyalty to the Presidency and different quorums of the church on the part of the membership. The stewardship plan appealed to me."—Sister Mildred Goodfellow.

"The charts gave me inspiration and new ideas."—Sister Anna Alfrey.

"The blessing of the babies was very sweet."—Gertrude Smith.

"The splendid spirit of unity was strengthening."—C. H. Smith.

"The lesson of putting first things first, brought out in O. A. McDowell's Sunday school class, will remain with me."—D. G. Francis.

Brother and Sister Grim "enjoyed the spirit of the conference which accompanied the reading of the DAILY HERALD."

And last of all, the experience of the writer is summed up in the first word of the song at the beginning of the conference (the first song sung in the Auditorium)—*Glorious*. And *glorious* it was to be there.

The Yagers at Papeete

We had a delightful trip across the States and aboard the steamship *Tahiti*. We like the mission and our work. We are keeping well. The change of climate seemed to be just what the baby needed, as she has improved wonderfully since we left Ontario. She makes a great missionary. We are slowly progressing in acquiring the use of the language. Caring for the baby and necessary mission work take the greater part of our time. We anxiously await the news of General Conference and pray that all will be well.—J. H. Yager, Papeete, Tahiti, Box 41, via San Francisco, April 2.

Duluth, Minnesota

April 27.—Sacramental service was held April 3, and many earnest prayers were offered. Missionary Robert Gunlock was the speaker in the evening, at which time he showed us the many agencies of man which have designed to help mankind to a higher sphere of activity. He made impressive the need of the gospel of Jesus Christ, that man may be elevated to life's higher walks; it is the remedy for the ills of the world.

On April 4 Miss Ruth Walters and Robert Gunlock were married at the home of the bride's parents, Mr. and Mrs. J. E. Walters, of Carlton, Minnesota, Elder Ray Whiting, pastor of the Minneapolis Branch, officiating. After the ceremony Brother and Sister Gunlock left for Minneapolis to join others on the way to General Conference. Miss Walters was born in Carlton and resided here all her life except the three years she spent in training at the Independence Sanitarium. Brother Gunlock's home is at Rock Island, Illinois. Since the conference of 1926, he has been engaged as missionary of North Dakota and Minnesota under conference appointment, being reappointed to this field at the conference of 1927. These young people will be assets to the church, one a missionary of the gospel, the other having a knowledge of nursing and music. The field is ripe unto harvest, and the laborers are few. May the Lord prosper them abundantly with heavenly blessings and strengthen them for the task that lies before them!

The Department of Women is composed of active church members who demonstrate, not in words only but in precepts, what can be accomplished by an active faith and working together in unity. A committee was chosen to give a chicken supper in the basement of the church at fifty cents a plate, and tickets were sold around the city. On the night of the 5th, the people gathered to partake of the bountiful repast. It was voiced on every side that the supper was fine. The department was able to clear the sum of eighty dollars and eighty-five cents, which was given to the treasurer of the branch. The people then assembled in the main auditorium, where a radio program was given, each player performing behind the curtains, an announcer calling each number from the station on the air. There was a radio audience of four sitting in front of the curtain with the radio. The Department of Recreation and Expression sponsored this part of the evening's entertainment.

Many members of the Department of Women journeyed

from Duluth to Two Harbors on the 15th and held their regular meeting at the home of Mrs. J. A. Hastings. Sister Mollie Feathers, head of this department, read from the book, *Old Jerusalem Gospel*, by Joseph Luff, of Christ wounded in the house of his friends. Sister S. E. Silverthorn read Luke 23. A collection was taken which amounted to more than fifteen dollars. They also held a parcel post sale, bake sale, and fancywork sale, along with a candy sale which netted them more than eighteen dollars, there being in attendance sixteen members and thirteen visitors. The Department of Women is always dependable when the work demands active service. One not only finds them at their twice-a-month meetings, but also they are seen seeking spiritual food at the midweek prayer service and sacramental service.

On Sunday, April 10, which was Palm Sunday, Brother W. C. Stauty was the speaker. He drew a mental picture of the last six days of Christ's ministry here on earth from the peaceful waiting before Mary, Martha, and Lazarus, the triumphant march into Jerusalem, the eating of the Passover feast, the Lord's supper, the agony in the garden of Gethsemane, the betrayal, Peter's denial, the trial, and the crucifixion of Christ, the Redeemer of mankind, the Savior of the world.

In the evening Brother A. C. Bundy was the speaker, reading the lesson found in Ephesians 3 and taking his text from James 1:5. The subject of his discourse was revelations, and he particularly emphasized the need of them today to guide and direct God's work. The church is built upon truth revealed from heaven, and each one needs a revelation of truth from on high that he may properly function.

On the following Sunday, Elder Samuel Case occupied the morning hour, and read John 20, selecting for his text 2 Samuel 2:6: "The Lord killeth and maketh alive, he bringeth down to the grave and bringeth up."

In the evening the junior church, under the leadership of Brother Robert Zuelsdorf and committee, rendered a short Easter program, Brother A. C. Bundy reading 1 Corinthians 15, and giving a short sermon on the resurrection.

The quarterly business meeting was held on the 18th; reports were read, and many matters for the betterment of the work commented upon. Officers were authorized to make arrangements for painting the basement floor. Among the subjects discussed were the need of better decorum, the desirability of unity for the furthering of the work, the necessity of each one's finding his place and walking therein, thereby inviting more of the Spirit of the Master, enjoying a greater endowment eminent in the church today where unity and love abound.

Brother W. C. Stauty spoke again on the 24th, in the morning treating the subject, "What lack I yet?" He read the first portion of the Sermon on the Mount.

Elder George W. Day, of the district presidency, has again assumed his labors for the D. M. & N. Railroad on their docks. Brother Day was the speaker in the evening of the 24th, bringing a portion of divine manna from God's storehouse.

The theme at the last two prayer meetings has been, "What does the gospel, or church, mean to me? and what are my desires for it?" We should be true to our trust, for there are those who trust us. When we sense our responsibility to our Creator, we realize it is a great honor to be even called a Saint of God. He who has called us into the work remembers his promises, but obedience is better than sacrifice, for Christ has said, He that loveth me, keepeth my commandments and walketh not in the way of the ungodly.

The meeting of the Department of Recreation and Expression has been changed from Friday to Sunday evening at 6.30 p. m. A better attendance is anticipated.

Junior church is held each Sunday except the first Sunday of the month, in the basement of the church at 11 a. m.

The Sunday school with our young brother, Wesley Blake, is going ahead with good attendance. Our goal is 1930 and beyond; it not being a stopping place but a relay in our climb to perfection, Zion the pure in heart.

Fall River, Massachusetts

April 24.—The April sacramental service was well attended, and a beautiful spirit prevailed. Several prophecies were given. Sister Myra Cockcroft attended this service. She is improving, but the effort to sit for so long was painful to her. Sacrament was carried by Pastor James W. Heap and Brother Alma M. Coombs to Sister Hargraves and Sister Halstead, and the pastor's wife, at Truesdale's Hospital.

Sister Heap has now returned from the hospital, where she has been very ill. It was spoken at the sacramental service that she would recover. She is much better, but still needs the prayers of the Saints. At present two of her sisters from New Jersey are visiting her.

For Easter the church was beautifully decorated by Ralph Baldwin, superintendent, and his assistants. Later the plants were carried to the sick. In the morning there was a sermon by the pastor, assisted by Ralph Baldwin. In the evening there was a concert by the Sunday school, with a sermonet by the pastor. The church was well filled, and the concert was appreciated. Many nonmembers were present. The children marched and dropped their offerings in the cross. Eunice Henderson will receive a present for giving the largest offering.

Easter Sunday Alma M. Coombs was the speaker at the concert in New Bedford. He went especially to sing in a quartet at the funeral of Sister Law, mother of Abram Law, the pastor at New Bedford. Brother Heap went over in the afternoon to preach the funeral sermon.

Visiting speakers for the month have been Elder Benjamin Leland, of Plymouth, and Elder Earl Bradshaw, of Attleboro. Those who came were privileged to hear excellent sermons, but the attendance should have been better.

Alma M. Coombs, priest, was the speaker at Brockton April 24.

Elder Herman A. Chelline has returned from General Conference, and was the speaker at the evening service April 24.

William Baldwin, jr., and family, from Florida, are visiting Brother Baldwin's parents.

Joplin, Missouri

April 16.—The old year was closed and new year begun in this branch with a watch party and pie and chili social. There was a large number present. One family was here from Nevada, and a sister came over from Neosho. Everyone enjoyed the party. After refreshments were eaten, we played games and sang old-time songs along with our beautiful hymns in the Praises and Hymnal. There were also some interesting and encouraging talks by members of the priesthood.

Sister M. J. Rafferty, of Neosho, fell during the icy weather and broke a limb. She was confined to her bed for some time. This accident was reported at the women's auxiliary business meeting, and the sisters voted to remember her through the mail. Fourteen were present that day and in order to avoid sending too many letters or cards at the same time the sisters numbered. Number 1 was to send a card or letter the first day, Number 2, the second day, etc.

On Saint Valentine's Day the sisters gave a box supper. A committee was appointed to take charge, and a very interesting program was given. The ladies' boxes sold for fifty cents and the small girls' for twenty-five. An angel food cake was furnished by a sister for the most popular girl, and the best-looking man received a devil food cake from another sister. The cakes were won by Miss Eva

English and Chester Carter. Quite a number were out that night and enjoyed the supper.

Brother Amos T. Higdon was with us the first week in March. His talks were inspiring, and he encouraged all to file their inventories and pay their tithing. He said, "Zion will be a reality. God has said it will, and his people must bring it about."

Our young people are serving well and trying hard to assist in the different parts of the work. We could not get far without them. It is inspiring to come into the Sunday school or church and see the little children up in the orchestra keeping up their parts with the older ones. Sister Holthausen was chosen as a leader to effect the organization of an orchestra. Her assistant, Miss Marguerite Sheppard, is chorister at present. These sisters have been a great encouragement to the younger members because of their interest and ability along musical lines.

Brother Arthur H. Mills held a musical institute here March 12 and 13. Many of the Saints from other places in the district were here. Brother Mills certainly made us feel that we must come to the front in a musical way and develop our talent.

Our leaders are striving hard, working faithfully, and living consecrated lives to build up the work here.

Sister J. A. Graves reports very interesting and well attended meetings in the Department of Women. The department has invited the Webbe City sisters to meet with them in a business session the first Tuesday in May.

We are looking forward to the district conference to convene here May 20. We always enjoy the association with other Saints at our conferences as well as the wonderful sermons and talks from our able leaders.

RAYMOND TROYER.

Columbus, Ohio

Rinehard and Twenty-Second Street

Saints and friends passing through Columbus may find our church home by taking a Whittier street car, getting off at Twenty-second Street, and walking half square south.

April 18.—Sacrament was in charge of Bishop H. E. French and Elder G. H. Kirkendall. A peaceful spirit was present throughout the meeting, and all felt edified. Brother and Sister Graham, of Middleport, Ohio, met with us on sacrament Sunday, and we hope they will come again.

Our chorister, Sister Hazel Gribben, is much improved, and we are grateful to God for the wonderful blessing bestowed in her behalf. We realize that had not God intervened she would not be living today. Truly man's extremity is God's opportunity. We hope it will not be long until she will be able to meet with us again.

The Department of Women met Tuesday evening, April 12, at the home of Sister Vera M. Hunter, 1202 Whittier Street. A very profitable hour was spent in study. All enjoyed the refreshments and social time.

The priesthood also met on Tuesday evening for study, to better prepare themselves for more efficient service.

Sister Morris is on the sick list now, but we hope it will not be long until she can again meet with us.

We are glad to report that a Department of Recreation and Expression was organized with E. C. J. Swanson as superintendent; Lena Wemlinger, secretary; Chester Carey, treasurer. We hope to see this department grow and develop the talents of our young.

The Sunday school gave a very nice Easter program, which all enjoyed. The choir gave us some beautiful music Easter Sunday, and we appreciate the splendid work they are doing. Bishop French and Elder G. H. Kirkendall were the speakers on Easter, and all enjoyed their beautiful sermons.

The young son of Mr. and Mrs. Theodore Madden was blessed Easter Sunday by H. E. French and G. H. Kirkendall, Brother French being mouthpiece.

We were pleased to have Sister Ethel Shebondy and Sister Papp, of Akron, Ohio, with us on Easter Sunday.

The Recreation Ball Team began the season on April 20. We have nine young men on this team, and we hope to see them win each game.

Other speakers for the month were A. E. Anderton, Doctor W. B. Reeves, and Brother Goshen Myers. The sermons were edifying and encouraging to the Saints.

April 25 the Department of Women gave a birthday surprise on our oldest member, Sister Elizabeth Eichhorn. Sister Nieman baked a birthday cake on which seventy-seven candles were placed. We wish her many more happy birthdays. Sister Eichhorn was one of the first members in Columbus and has been a faithful worker ever since the work was organized here.

Dowagiac, Michigan

April 25.—The Saints of this branch are enjoying fairly good health, and this writing leaves all on the gain. There has been much sickness here this winter. Sister John Marx and family have been confined to their home the greater part of the spring with scarlet fever, but are able to be out again. Sister Roakley, of Bridgman, Michigan, who has been seriously ill at her home, is able to be about the house once more, and has enjoyed the power of healing through administration. She says she is not going to give up. We are all hoping for a speedy recovery for Sister Roakley.

The Saints of this community are striving to serve the Master the best they can. They are so scattered about the country that it makes it hard to regularly attend meetings. Some drive as far as twenty miles every Sunday to attend services at Buchanan, and many others regularly come ten and fifteen miles. This shows they are interested in the gospel work.

The work at Buchanan is progressing nicely at the present time. We have a fine Sunday school with an average attendance of forty, and each Sunday brings more new scholars. We are in hopes that we can fill the little church to its capacity in the near future. The work was just resumed last winter after a year or so of inactivity due to the sickness and death of Brother Keefer, who was in charge at that place. We shall always miss his kind ways and helpful attitude in the branch.

The Easter services were very impressive this year, and were well attended. The junior members put on the entire program, which was very commendable.

The ladies of the church held two bake sales, from which they realized nearly enough to finish paying for the piano, bought for the church and Sunday school. The sales netted nearly twenty-five dollars each. Much is to be accomplished yet to realize all we need to carry on the work here.

The boys in the Sunday school are responding with their musical instruments to help sound the hymns and praises of God both in Sunday school and church.

Brother John C. Parker, of Dowagiac, will soon be displaying an Eagle Scout badge, as he passed the required tests and enough others to make the total of twenty-one merit badges to his credit. John says it is great to be a scout. We are hoping that we shall soon be able to organize a troop at the church in Buchanan.

We were privileged to listen to Elder J. W. McKnight at our morning and evening services last Sunday, and he has promised to be with us next Sunday, May 1. His sermons are enjoyed by old and young, and we hope he will find it convenient to be with us more frequently.

Among those visiting our branch were Brothers B. H. Doty, R. E. Jones, B. H.'s father, and Homer Doty, of Travis City, who stopped on their way to General Conference. Brother B. H. occupied the pulpit in the evening, and Brother R. E. spoke at the morning meeting. We were glad to see them and hear their encouraging words.

Sisters Bertha Bell and Roxie Rollings, of Berrien Springs,

Michigan, were with us at the last Sunday's meeting. We hope to see them more at Buchanan. We are always glad to have anyone passing through our town make us a visit, and you will find the Saints worshipping in the little Seventh Day Adventist Church at Buchanan. Inquiries will be gladly answered by the writer, who is branch president.

That we may all strive onward to 1930 is our prayer, and we hope to demonstrate this by actual service.

JAMES O. BEST.

Escatawpa, Mississippi

April 27.—We were very much surprised at the appearance of Jack Frost the 23d of this month, and he did slight damage to young crops.

After several weeks spent with her parents, Brother and Sister D. W. Sherman, Sister Lola McQueen has returned to her home at Cedar Lake, Mississippi, much improved in health.

We were very glad to welcome Sister Susie Davis back to Sunday school after several weeks of absence due to illness.

Easter was enjoyed by all. The beginner grades furnished a short program at the close of Sunday school. In the afternoon about seventy-five children and adults met at the home of Brother and Sister D. W. Sherman, where the time was spent in an egg hunt.

Tuesday preceding Easter a group of sisters met at the church for the purpose of giving it a general spring clean-up.

A surprise party was given at the home of Brother and Sister John Sherman Tuesday night, April 19, in honor of Sister Martha Mizell's sixty-second birthday. She received several useful presents. Refreshments were served by the hostess. All departed at a late hour, wishing Sister Mizell many more happy birthdays.

The children of Brother and Sister John Gill are glad to be out again after having been confined at home several weeks with measles.

After a successful term, the public school will close here Friday, April 29.

Sister Martha Mizell left Friday, the 22d, for Lansing, Michigan, to spend the summer with her daughter and son-in-law, Brother and Sister Charles Fiscus. We wish for her a very pleasant visit and hope she will be much improved in health when she returns.

Sunday was a busy day for Escatawpa Saints. The district Sunday school was held here, and the entire day was devoted to Sunday school work, there being four sessions held. The Mobile and Vancleave Saints did their best to help make the convention a success. Dinner was served under the pines in front of the church.

Good Friday at New Philadelphia, Ohio

April 15, 1927, will truly be remembered as a Good Friday.

While in earnest prayer and meditation on the great sacrifice that our heavenly Father and our loving Savior had made on this memorable occasion on the morning of the above date, the Spirit of the Lord came over me, and I was directed to gather what Saints I could in solemn assembly between the hours of two and three in the afternoon, that we might show our appreciation and pray and testify of his wonderful goodness.

This was about nine in the forenoon, and I immediately consulted the good wife and had her hearty indorsement. We at once agreed that we would partake of no food, missing morning and noon meals. As we live in Dover, it was necessary to drive nearly four miles to reach the Saints, and while on this very sudden mission, perhaps halfway, the spirit of doubt came over me, making the following suggestions: The Saints are busy working and will not come; this is very foolish of you to make this effort, etc. I was just

about to turn and come home when I thought, Why not be subject to God's Holy Spirit and do as directed? I went on, and doubt soon left me. I proceeded to the home of our worthy pastor and was greeted by the smiles of the brother and his good wife. Brother Goudy was busy cleaning house and so was Sister Goudy. In a few moments I explained my mission of love, and Brother Goudy in a manly way remarked, "You have my hearty indorsement, and I am only sorry that I can not be with you." But before leaving I felt they would be with us, and so it happened.

I hurriedly visited as many of the homes of the Saints as I could, and all spoke very favorably, remarking that though they were busy cleaning house they could surely make a little sacrifice as the Lord had made such a great one. By the time two o'clock had struck, the Saints who could come had nearly all gathered. Brother Goudy and I were the only brothers, for nearly all were working. Meeting was opened, and when the first song was partly under way, the Spirit of God came with great power and was so strong that we could scarcely finish the song. Prayer with the Spirit was offered by Brother Goudy, and the writer read a portion of the fourth chapter of the Book of Nephi, telling of the terrible destruction and the great darkness that came upon the people of this land; and then I read the account of the Savior's death as recorded by Matthew. The Saints were greeted, encouraged, and tenderly admonished, and the balance of the hour was spent in testimony. All were rejoiced that God recognized us and that we were pleasing in his sight and our meeting met with his approval. Before leaving the Saints' chapel, we agreed to have a sunrise service at the chapel on Easter morning, at which time we had another very spiritual meeting.

The branch has decided to hold similar meetings each year, and we have agreed to take the sacrament the next Good Friday between the hours of two and three, as this is the time the Savior is supposed to have given his life for the children of men. We hope every branch will make a similar effort in 1928.

A. B. KLAR.

Portland, Oregon

April 25, 1927.—Our little church was attractively decorated in lilies and green when we assembled for the services Easter morning. The children presented a pleasing program at the eleven o'clock hour under the direction of the junior Sunday school superintendent, Sister Caroline Larson, assisted by Sister Sylvia Root. Following the program, Elder Walter H. Barker delivered an appropriate sermon, which inculcated in the minds of the audience the cause for Easter joy and gladness.

In the evening the choir of fifteen mixed voices, directed by Sister Fay Buchanan, rendered a cantata before a large assemblage. The anthems were intermingled with numbers by the following soloists: soprano, Blanche Brady, Hattie Young, Fay Buchanan; contralto, Lila Livingston; baritone, Percy Quance; tenor, Walter Williams. Sister Veve Moore is the accompanist. A beautiful tenor solo was sung by Mr. Walter Williams. We hope that he will favor us again soon. Brother Henry Livingston played a violin solo in his usual meritorious style. Perry Hunt was at the piano. The opening prelude was played by Sister Esther Dudley. This was the finest piece of finished work they have ever produced, and indeed it may be declared *magnum opus*.

Under the leadership of Sister Chloe Shaue, the Religion is growing. The programs have been especially good.

Another branch of the work is also growing—the Sunday school—under efficient officers with Sister Lila Livingston at the head.

For the last few weeks our church has been topsy-turvy—spring house cleaning. The whole interior is being remodeled and rewired. As Latter Day Saints always need a great deal of "light," we were forced to hold the necessary meetings at the home of Brother Justin Verhei for a time while

new light fixtures were installed. On account of the inadequate room for the junior Sunday school, the lower auditorium is being repaired and refinished. The children will be happier and much more comfortable after the work is completed.

Encouraging reports come from Brother Albert Livingston, who is in charge of the young people's prayer services. He states that large numbers attend regularly and that the spirit of service and love abounds.

Sister Margaret Meyer was baptized on Easter. Although she is a stranger to most of us, we are very glad to receive her. We wish to extend to her our most hearty welcome.

The Department of Women has sponsored several food sales lately which have added large amounts to its treasury—from whence many good things come.

Brother Eli Bronson has returned from General Conference. We are very happy that Brother Bronson, his wife, and daughters have been permitted to remain in this district for the coming year.

Central Los Angeles Branch

The last few weeks have been very busy ones for Los Angeles Saints. With our pastor, Apostle Myron A. McConley, away attending General Conference, many earnest workers have taken added responsibility in order to keep the work moving, and it could not fail to move forward with the shoulders of so many faithful ones at the wheel. No one has done double duty to a greater extent than Sister Myron A. McConley. How invaluable is the dependable, faithful wife of the pastor! Do we appreciate their services—their worth? There are many to whom much credit is due that seldom receive the slightest recognition, to say nothing of the praise they deserve and the encouragement they often need.

Our last prayer meeting was a rousing good one. It continued an hour after the usual closing time because of the spirit of testimony and good fellowship that prevailed. If all could sense the value of prayer service, there would be fewer empty seats. One regret regarding the service is the fact that it is attended largely by women. You men come, and let us make our response in this work fifty-fifty. Brother Raymond Knowlton was in charge of the above service, assisted by Brother Earl Root. The young people here have come to look forward with great anticipation to their eight o'clock prayer service held each sacrament Sunday. The Sunday school of which Brother Sutherland is superintendent, is adding some new features and making a few changes. Recently the Sunday morning programs, in charge of Sister Lorena Bedford, have been both instructive and inspirational. The programs are given after study and occupy about twenty minutes.

During the Sunday school hour Easter the junior and intermediate departments, under the direction of Sister Laura Freie, gave a spiritual play entitled, "The glory in the garden." The impressiveness of this play made many realize, as they never had before, the value of dramatics in helping show and make clear the beauties of the gospel. The primary department, in charge of Sister L. Bedford, gave several pretty numbers. The young people's orchestra furnished the music, which added much to the program. Under the leadership of Sister Margaret Jones, this orchestra is coming to be a great asset to the branch.

At eleven o'clock the choir, under the direction of Sister Hodges, rendered the Easter cantata, "From sepulcher to throne." It was very beautifully given. Sisters Jones and Collinge were at the piano and organ, and Brother and Sister R. C. Smith, soloists. In the evening a pageant, "The ten virgins," was given. No sermon on the subject could be more impressive. Sister McConley and Sister Nell Crum were responsible for our having this beautiful lesson. The decorations Easter were no small part of the occasion. The

setting created by the flowers, the cross of lilies, and the garden, added much to the Easter story. Sister Lois Crawford and Sister Maude Masten spent hours in arranging the decorations and are to be commended for their successful efforts.

On the first Tuesday of the month the Good Time Club, which has been so efficiently sponsored by Brother Dana Crum for many months, had a jolly good time. Some folks who were not there certainly missed some good stunts and exciting games and contests.

The church school, recently organized, is going full sway. Sister Mae Lewis is its very capable director and is assisted by well-qualified instructors in special lines. Some of these sisters have given up evening pay positions that they might consecrate their services to the church, which truly is the Zionic spirit. The school offers classes in dramatics, public speaking, voice, and piano, and there are junior and senior classes in each. Some elderly people have joined the public speaking class in the hope that they can better express themselves in prayer and testimony service. Great interest is being taken in the school, as is evidenced by the enrollment.

The piano fund has been swelled in a very novel way. On Brother and Sister Newland's wedding anniversary, they invited the choir to come to their home provided with wares from Kresge's or Woolworth's. These were sold to the highest bidder, and every one had some useful article to take home, in addition to the memory of a great deal of fun. The choir had the fun, the piano dealer got the fund, and the branch keeps the piano.

On April 14 Sister Olive Davis took the Girl Scouts on a nature study hike, wild flowers being the subject. They hiked to Observation Point, ten miles distant, in Hollywood Hills.

Bradner, Ohio

April 26.—We are glad at this time to add a word of testimony of God's goodness to us as a branch. We have much to encourage us. At this writing, we do not know of any sick one.

Brother Denny, aged seventy-one years, has gone to his reward since our last letter to you. We feel that while he will be missed, for he was one who was willing to help wherever he could and he and Sister Denny were always kind especially to our missionaries, many of them finding a hearty welcome at their home, it was for the best. Though his experience in the church was of but a few short years' duration, Brother Denny's testimony of the truth of the gospel was sure, and many times we have heard him express the regret that he could not have heard and accepted it in his younger days. His funeral was held in the church, and Elder J. M. Harden, of Uniopolis, preached the sermon. How thankful we who have found this gospel in our youth ought to be, for if faithful, when we come to the end we can look back over our lives, not on wasted years, but years full of service to others. It is as the song expresses it:

"I would be friend of all, the foe and the friendless,
I would be giving and forget the gift;
I would be humble for I know my weakness,
I would look up, and laugh, and love, and lift."

Easter night a fine program was given, including the pageant, "Easter pilgrims." This program was the result of much hard work and patience, but work and patience are two necessary ingredients in the production of anything worth while. We trust that we shall never grow weary in well doing.

Not long ago on Friday night we had a very interesting debate on the subject, Resolved, The world is growing better. Sister Sheplar and Sister Ulrich took the affirmative and Brother Will Smith and Sister Oria Smith, the negative.

Much splendid data was brought forth by each speaker, and we hope to have more of these debates.

Sunday, April 24, the morning session was turned into a business session. This meeting was held at this time because many of our people live at a distance and can not attend the meetings on week nights. Matters pertaining to the re-decorating of our church building were discussed. It was decided that we need to do some spring cleaning. We are going to paint the exterior and paper the interior of the church. One hundred and fifty dollars were pledged for this purpose at this meeting. In the evening Brother Ulrich preached.

This year we want to be carefully prayerful and prayerfully careful.

Stockton, California

On March 29, Brother and Sister Hardy left to take up the duties of caretakers of the reunion grounds at Irvington. They are among our most faithful members, and we greatly miss them. To show our esteem for them, the whole branch quietly stole into their house while they were absent, bringing refreshments and a token of remembrance. A jolly evening was spent, and all left wishing them success in their new undertaking.

The sacramental services had about the usual attendance, and the prayers were for General Conference, that God's Spirit might be with those upon whom the greatest burdens and responsibilities rest, that peace and harmony might prevail.

This month the women served two cafeteria suppers, in view of the fact that during the summer months they do not serve them with any success, and money must be raised to make some much-needed church improvements. These suppers are becoming popular. A large number always patronize them, about twenty-five dollars being cleared from each one.

One Easter Sunday the Sunday school gave a program merging into the eleven o'clock service. The choir then rendered a cantata, one of the best ever given in the branch. A profusion of spring flowers made a beautiful setting, and although there was no sermon it was a most inspiring service. In the evening the Temple Builders presented the tableau, "Glorifying the cross," which effort made an effective closing for our Easter Day.

Brother Dagen, our Religio superintendent, has gone out of town for a few weeks on account of ill health. We hope very soon to report some activities from this department.

Clitherall, Minnesota

May 1.—The church work of the season seems to have made a good start this first Sunday in May. There was a good attendance, one family coming eighty miles and starting at 5:30 in the morning. Another family came forty-two miles. And others came distances ranging from twenty-five to five or six miles. The Sunday school, preaching, and prayer services were all of a high order, and those who attended were well repaid for their efforts.

There have been a few services held earlier in the spring, but during the conference so many were gone that several services were missed. It is confidently expected that much of the good of General Conference will be felt in this branch. One change has already resulted—the attempt to carry on a junior church, in charge of Lillian Horne. Those who were not privileged to attend the conference received much good from the *Daily Herald*s.

Early in April, our missionary, Robert Gunlock, spent a few days in the branch and preached a very good sermon in the church on Sunday, with several nonmembers present.

There is a general desire to do more for the cause than ever before.

Items Found in Presidency's Correspondence

From Midland, England

The small book on Duties of District and Branch Officers I consider is a very fine work, and I very much appreciate the opportunity to have one. I am trying to induce all the ministry in the Midland District to secure a copy. Some have done so and have got light and knowledge by reading same. It is going to help the ministry and laity to build up and have better understandings. The leaven has started to work. It has given me joy. I hope to get the ministry to meet for study more often now in the branches and if possible special district meetings. JOHN E. MEREDITH.

Advancement at Salt Lake City

Everything going fine here as usual. Had fine crowds out yesterday. I baptized five yesterday including Mrs. Jenkins, our "Mormon" friend.

There is a very good spirit here now. Brother Creviston also baptized his boy. With the church building in such fine shape and the branch in good order, with Sunday school and Religio and the Women's Department all functioning, the next year's work should show some good results. Am leaving this week for conference. CALVIN H. RICH.

Tithing Increase in Colorado

I returned on March 24 from a trip in the southern and eastern part of the district. I stopped in Pueblo, La Junta, Las Animas, Wiley, Lamar, and Uteville. I had a good time while on the trip and feel that good was accomplished in each place that I visited. It gives me much pleasure to report that the work is in good condition, and seems to be on the upward trend throughout the entire district. There was an increase of \$3,900 in tithing over that of last year, to say nothing of the \$4,500 paid in Graceland pledges.

There was a good attendance at each of the services here yesterday, and they were attended by a very goodly degree of the Holy Spirit. I was the speaker at both of the preaching hours and enjoyed excellent liberty in the presentation of my subjects. The branch here is in very good condition; everybody seems to be trying to cooperate for its good.

B. E. BROWN.

Idaho Saints Enjoy President Smith's Visit

I received your letter some time ago and was really glad to hear from you, and we surely did appreciate your visit to Malad. The Saints have taken on new life and seem to push out with a greater determination than ever before. Our meetings are well attended. The ladies had more out at their last meeting than they have had for some time.

We have taken hold of that building proposition with a determination and will have it completed right away. Brother Hill, our branch solicitor, has taken hold of his work and is pushing the stewardship plan with great zeal. But while it seems we are getting at our work pretty well, you must not think we do not need a visit from you again, just as soon as you can possibly make arrangements.

I hope that at the coming conference it will be possible for us to get a little more assistance than we have had in the past few years in this district.

ELIAS E. RICHARDS.

Hawaiian Missionary Gives Encouraging Report

We are still trying to keep the wheel of Zion at this place moving toward its goal. At the present time it is moving slowly, but the outlook is good. Some of the young people are reviving their interest in the work, which thing brings some degree of pleasure to the Saints.

Yesterday (April 3) was our joint sacramental service, which is a quarterly meeting of the Hawaiian, Chinese, and Japanese Branches. Though some of the Japanese members

could not be present, the attendance was about one hundred and five. Two new faces were seen in the audience, but as they bore testimony of the truth there was evidence of the unchanging spirit of brotherhood and sisterhood which is always found among Saints. These were Brother Ralph Hall, a priest, who has recently come from New Zealand to make his home in Honolulu, and Sister Emma Bromann, whose faithful efforts in church work will be missed at Burlington, Iowa. Sister Bromann will not make this her permanent home, but we are sure that while here her influence will be for good among the young people.

The hour of the evening preaching service found an audience of over fifty waiting to hear the message. A goodly degree of the Spirit was present as in the preceding services of the day. As we retired to rest, the writer found that a spirit of peace had taken the place of one of anxiety which was present in the morning hours. Though the day was a busy one, we found pleasure in meditation at its close.

Reports from Hilo indicate that the work is in fair condition. Shall keep in touch with them and give any assistance possible.

We are praying for the success of the 1927 General Conference and trusting the Lord will bless his servants with wisdom in their decision.

D. J. WILLIAMS.

HONOLULU, HAWAII.

Minnesota Missionary Finds Work

We left Independence last Tuesday and arrived here the following day. Everything here was in fine shape and appears to have been well cared for by those left in charge.

The Saints were glad to have us return and were anxious to hear about the conference, and we were as glad to return and tell them about it. In my sermon yesterday I tried to briefly outline the work to be done and the progress that must be made by 1930, and the response I received gives promise that the Minneapolis Saints will do their part in this great program.

The spirit of consecration and of sacrifice which was so evident among the Saints at conference is also resting upon the Saints in this district, as will be seen by increased tithing and offerings during this conference year.

I am making a new opening for missionary work this evening. A young man and wife have opened their home for services, and a number of their friends have agreed to attend. Of course it is impossible to tell the results, but the prospects are very encouraging now. This opening is in a very fine residential part of the city, made up of the best class of working people. Those with whom I have talked seem to be highly intellectual and refined and very desirous of finding a religion that will satisfy. They are members of other denominations but feel dissatisfied with them.

The pastor of the Cleveland Methodist Church of Saint Paul asked me to preach in his church last evening, and I did so with good liberty.

We still feel optimistic and more determined than ever to make good and to prove worthy of the trust this church has placed in me. I expect to "lose" myself more completely this conference year than ever before.

MINNEAPOLIS, MINNESOTA.

RAY WHITING.

The Engineers and Zion Building

This letter is an epistle of enthusiasm, hope, and congratulation from one of your fellow laborers who was not able to attend General Conference; but who is watching carefully the happenings and noting every event with all faculties alert and with spirit a very "tiptoes," ready to go into any work for the Master.

As I read of the activities of Graceland College, my heart leaps with joy and aspiration, looking forward to the time when our church college shall be the educational center of the world.

And it is my hope to some day teach applied sciences in

an engineering department of this college, and see eager Latter Day Saint boys and girls prepare themselves most efficiently for the most useful activities in life. I hope to see such an engineering department in the near future; and it will be a joy to me to see the work done, even if I may not have the privilege of participating.

My dream of Zion includes a people who are practically all well educated; at least all well fitted for the doing of some service that shall mean much to their fellow men. And along with this liberal education will come the most sanitary and most artistic housing and house groupings that can be imagined by the artistic enthusiasm of man moved upon by the spirit of love and truth.

It is another dream of mine to some day be able to build such beautiful cottages and homes and sell them to those who have need upon the easiest terms imaginable.

I believe I am an engineer in the truest sense of the term, for when I think of waterworks and sewer systems and pavements and housing (both private and industrial), my heart bubbles over with enthusiasm to plan and to build. And when I think of such activities built and operated under the stewardship plan, it gives me such an urge and joy that I can hardly hold my pencil to write.

The civil engineer and in fact all engineers are builders and conservators. They have heartache when aught is wasted, but they rejoice in rendering service that shall bless their fellow men.

If there is any one profession above another that the Zionic ideals appeal to it is the civil engineering group. Their professional ideals and ethics are leaning that way. The civil engineer's idealism makes of him a potential resident in Zion, and he is enough of a materialist to know that "sticks and stones" will play a very important part in the redemption of Zion if they are used in the right way.

So I bid you Godspeed, and say to you, Despair not over the weaknesses of men. We are all weak. We all need the strengthening which comes from him who failed not.

CEDAR RAPIDS, IOWA.

BENJAMIN BEAN.

Ready to Work

I had the pleasure of hearing your discourse Sunday afternoon, and enjoyed it very much. Hope to be one whose work shall prove my faith. I very much favor the slogan you said you would present if you were to present one to the church. I hope to be carefully prayerful and prayerfully careful.

I am ready to do what the church would have me do. I love the work and wish I could devote all my time to it, and if the church should want me and my services, here I am; use me.

COUNCIL BLUFFS, IOWA.

O. A. CURRIE.

Groton, Connecticut

April 29.—Bishop M. C. Fisher was a recent visitor at the sacramental service. Sister Fisher accompanied him. The Saints were pleased to see them, and enjoyed the part they took in the service.

In the evening of Easter Sunday, an interesting program was rendered by the Sunday school and church. Sisters Margaret Slater, Florence F. Whipple (Simmons), and Brother H. I. Simmons were in charge. Among the selections of especial interest were violin solos by Ruth Antis, a little Jewish girl.

Brothers Thomas G. and John E. Whipple recently returned from a tour of the southeastern and midwestern States. They attended General Conference and visited many places of interest. Fortunately for them (for they were among the last to pass through the Mississippi Valley) they escaped the flood.

Brother John E. Blastow and family just returned from a trip through the Blue Ridge Mountains.

A special musical program is planned for Mothers' Day.

Oelwein, Iowa

April 30.—Things are progressing encouragingly in our city. Although we do not have a large band of Saints, we have some very faithful ones who are ever on the alert to carry the good work on here in our church and to reach as many nonmembers as they can.

The Easter program was quite good, although the children did not have all the practice we would have liked. Our most patient child instructor had her hands pretty full with home work, but the children did remarkably well for the time spent in practicing. There was an Easter dialogue by four intermediate girls and four boys, which was creditably given. Then several drills with letters were given, and the children sang songs very sweetly. The choir rendered two Easter songs, and Brother Charles Shippy gave a short opening address. We that tried to help thought things passed off very smoothly, but the critic who never did anything found the usual amount of fault. However, everyone knows the critic. We feel that much credit is due to our ever-ready and persevering helper, Sister Blanche McFarlane. The children love Sister McFarlane. One little girl said to her grandmother, "I just love Sister Blanche."

The head of the Northeastern Iowa District Department of Women, Miss Esther Vickerstaff, of Clinton, spent the week-end before Easter in our community, and with her usual vim and ability helped out in the Religio with a musical number; also she assisted with the Easter decorations and sang in the choir Sunday. We would like to have called an extra meeting of the Department of Women, but so many were absent at General Conference that our number was small. We would have enjoyed a talk from Sister Vickerstaff, whose mother, now dead, was head of the department two years ago and who made a most excellent leader. Sister Vickerstaff has done much to put Northeastern Iowa on the map, and we feel encouraged to carry on after one of her talks. We are glad to have such workers as she and Sister Mollie Davis, whose visit to us was long remembered. She not only is right, but can prove it, and is ready with all argument for a good cause. When we have such leaders as these in the department, we feel that success must crown the efforts made to go onward and upward.

Some eight or more members of our branch attended the conference, nearly all of them young people. They came back full of enthusiasm and pride in the good and noble men who are at the head of our church, men who are every inch of them worthy to stand in high places. To some it was most wonderful to meet our worthy president, Frederick M. Smith, and clasp his hand in greeting and find him not as a high and exalted leader above the people, but a genial, social gentleman with kindly greetings for the humblest Saints. One lively little miss from here had a camera and asked nearly all the prominent elders to pose for her, which they obligingly did. The young people carried notebooks and came back with them well filled with notes on all subjects, sermons, classes, song services, plays, and cantatas.

Professor Martin Heyde, of Waterloo, who has a class in voice instruction here and who took a leading part in "The Elijah," thinks he never was better treated in America than he was in Independence. He said Mr. Smith (meaning President Frederick M.) even talked to him in German, which pleased him greatly. He has received letters from prominent people in Independence since coming back. He thanks Elder Claude Kress for making him acquainted with so many musical people. We feel it would be such a good thing for him and for the church as well to have him unite with us. He has been a stranger in a strange land, and the geniality of our people causes him to be especially favorable to us.

We know that no true Saint came away from this most wonderful conference without feeling it was good to be there. All-I have heard speak of the conference say the Spirit was noticeable in prayer meetings, and one felt that the great and all-wise Creator was well pleased with his

people. Our pastor, Brother McFarlane, and wife came home filled with the spirit of the wonderful meetings they had attended. Sister Cora McKusker, our member who has a talent for describing scenes, gave us some very vivid word pictures of places, people, plays, and meetings. One could fairly fancy himself right on the scene of action, meeting people and seeing the sights. And when I think on this wonderful gathering, I know in the words of the good old hymn:

"God is marshaling his army,
For the rescue of his truth;
He is calling now to battle,
Both the aged and the youth."

Minneapolis, Minnesota

Fifth and Queen Avenues, North

With the return of General Conference delegates and visitors, things in the Twin Cities Branch are showing their old life and enthusiasm. The attendance fell during their absence and with the coming of warm spring weather, but it is hoped that this will not be permanent.

On the Sunday following his return, Elder Ray Whiting, pastor, talked about some phases of the conference with special applications to the Saints of Minneapolis and Saint Paul. In the evening Bishop Leslie DeLapp spoke on stewardship and the work before us as a people. On the same evening Pastor Whiting delivered a sermon in Cleveland Avenue Methodist Church of Saint Paul, in response to invitation, and made a very good impression on the members of that church.

Last Sunday the monthly sacramental service was held, and it proved a very active and spiritual meeting. Patriarch Gunsolley was present and gave the opening remarks. The Saints were glad to welcome him back with them again, and especially enjoyed his evening talk on "The gospel contract." His informal method of presentation made quite a hit, as he used the blackboard and gave the audience the opportunity to ask questions and give suggestions.

As a special feature of the Religio service, which was interchanged with the preaching service hour in order to have it dark enough, a series of slides showing the work of construction and progress of the Auditorium was shown on the screen. Bishop DeLapp explained the several pictures in a very interesting and educational manner.

During the first half of April the affairs in the branch were under the general oversight of Elder Carroll Olson, one of the associate pastors. He was ably assisted in the conduct of the various meetings by other members of the priesthood.

On Sunday morning, April 10, Brother Hans Olson delivered an instructive discourse, and in the evening the pulpit was filled by Brother W. W. Tutty.

On Easter Sunday, a special program during the Sunday school hour was presented by members of the Sunday school, under the direction of Sister Winnifred Lynch. The Easter sermon was by Elder Olson, with special music furnished by Ruth Calhoun and Bessie Johnson. In the evening Brother Wesley Elvin gave his personal impressions of the General Conference, as he received them during the four or five days of his visit there.

Sister L. L. DeLapp, who has been severely ill with pneumonia, is now recovered, and the Saints are glad to see her up and around and as faithful in attending meetings as before.

Brother Boxwell underwent an operation for cataract two weeks ago, which proved successful, but other complications arose later which retarded his progress. However, he was able to attend last Saturday's service, and his eyesight is greatly improved.

Any Saints passing through Minneapolis or Saint Paul are invited to worship with the Twin Cities Saints. The ad-

dress can be found in the Minneapolis City Directory, but is given at the opening of this letter for convenience. If possible it would be wise to notify the pastor, by mail or telephone, beforehand. His address and telephone number are as follows:

Ray Whiting, 2308 Western Avenue, North, Minneapolis, Minnesota, Hyland 3876.

Santa Ana, California

The past month has been a very active one in the Santa Ana Branch, as all of the departments are functioning, and a good attendance has been noted at all the services.

The young people of Santa Ana entertained the officers of the Departments of Recreation and Expression from the various branches of the Southern California District, at an all-day meeting, the third Sunday in March. Beginning with the eight o'clock young people's prayer service in the morning and continuing throughout the services of the day was manifested a spirit of consecration and willingness to cooperate that speaks well for the future of this district. In the afternoon a round table discussion was held, dealing with the problems in this work. It was planned to hold these district meetings quarterly, the next one to be held on May 22, at San Bernardino. There were representatives from Los Angeles, Ontario, San Bernardino, and Long Beach, beside the local young people.

The Department of Women in this branch has been very busy during the last few months. The ladies meet once a week for an all-day meeting. They are having a series of cooked food sales on Saturdays, the proceeds going to the clean-up fund. The birthday dinners that have been held once a month in the church basement in honor of the ones who have had birthdays during that month have proved very popular.

Sister Theresa Koonce has organized a very interesting class meeting on Sunday nights, among the junior high and high school students. At present they are studying the Book of Mormon and are working on a play taken from their lessons which they are planning to present within the next few weeks.

Foraker, Oklahoma

Heavy rains during the spring have caused a smaller attendance at all church services than we have had heretofore. But we are hoping the worst of this weather is past, for all farm work has been greatly retarded.

About a month ago Brother Tom and Sister Gertie Williams, formerly of Nowata, met with us one Sunday. We were glad to have them and hope they may come again. Sister Marjorie Montague has closed her school and gone to join her parents, Brother and Sister J. E. Montague, who have moved to a farm near Fairfax, Oklahoma. Brothers John and Reuben Workman and families have moved to a place four miles south and west of Fairfax. The vacancy left by these three families will be quite noticeable when we meet together hereafter.

The Saints of Foraker are always willing to submit to the dictates of those whose duty it is to supervise. We have a very kindly regard for our missionary, Brother James W. Davis, who labored among us last year. This branch is mostly composed of Saints young in the gospel, and to his credit it is said among the members here that he never knocked on those above him in official standing or the brethren of like standing. We feel he taught us many precious truths. It is as one lady remarked, "He taught the truth so purely and simply that even I could understand." One brother who has been in the church for twenty years, when speaking of how our brother's preaching was attended by the outpouring of the Spirit, said, "Upon one or two occa-

sins I have never witnessed anything equal to it." May he find Saints who appreciate his labors where he goes this year.

Sister Grace Shufeldt and husband, Charley Shufeldt, are the proud parents of a daughter born April 21.

Since our last report Sister Margaret Storm was married to Mr. Clarence Watson, of Webb City.

The first Sunday night of April, Brother J. E. Montague preached a discourse very interesting to the Saints, who hope he may come often and favor us with more instructions. Brother Arthur Slover preaches at the evening hour on fourth Sundays. The local brothers also are doing some preaching. Brother Robert Montague preached on the second Sunday of the month, Brother E. E. Workman, the third.

There seems to be a feeling of unity among the Saints at this place that is pleasant to see exist among the children of God.

Brother Homer and Sister Lennie Wells have moved to Foraker. And now when traveling elders come to that place if they inquire for Brother and Sister Wells, it may save some difficulty in trying to locate the Saints' place of worship, which is four miles out. Through the efforts of Sister Ellen Adair, we now have our Sunday school and church directory in the Shidler paper, *The Oil Field Press*. They also promised space for our elders to write short articles when here holding services if they so wished.

It will seem quite natural to have Brother Hubert Case back in Oklahoma again. Many regard him as a father in the gospel in Oklahoma.

San Antonio, Texas

May 3.—Easter Sunday was observed in our branch with a splendid program at the eleven o'clock hour, in charge of Sister Emma Jackson. As an introductory number an appropriate chapter of the Bible was read by Mrs. R. E. Miller. At the close of the program, there was a splendid talk by R. E. Miller on "The resurrection." Brother Miller again occupied in the evening with a continuation of the same subject.

On the last Sunday in April, Brother Miller was the speaker both morning and evening, using as a text at the morning service, "The purpose of creation." It was a masterly effort, and we are sure everyone who was privileged to hear it was benefited. At the evening hour he spoke on charity.

At the Sunday school hour of this day, we had with us Mrs. W. M. Baines, of Houston, Texas, who gave a talk at the close of the lesson study. She is the state vice president of the Woman's Christian Temperance Union, and her subject was temperance. This talk was appreciated by all.

The Religio has taken up the study of "Teacher training lessons" by Hurlbut, and as a result the attendance is rapidly increasing.

Sister Elma Neal, whom many will remember as an excellent Sunday school worker, has recently undergone an operation for appendicitis, and we are glad to report she is on the road to recovery. In recent years Sister Elma has not been able to continue her church work owing to the great demand for her time in public school work. She taught for a number of years in the public schools in the city and rose from teacher to supervisor and from supervisor to the office of primary superintendent of the city schools of San Antonio. And aside from the many duties imposed upon her by that office she has worked hard, and is now the author of school textbooks of the primary grades which simplify the task for children who do not speak the English language, helping them to grasp it more readily. Her main aim now is to get the schools to accept her work, which some have done. We feel that this is a noble work she has undertaken for the advancement of mankind, and wish her Godspeed and a speedy recovery.

On the first Sunday of this month the prayer and sacrament service was well attended, and a splendid spirit pre-

vailed. At 3.30 in the afternoon Marshall Richardson was baptized by Pastor R. E. Miller and confirmed at the water's edge by Elders W. H. Mannering and R. E. Miller. It was good to behold one so young in years walk alone so bravely into the liquid waves. At the evening service we were again favored with a sermon by our pastor, who used as a text, "The fruits of your doings." It was a splendid effort and the attendance was good.

Gifford Edwards, who is a member of the Breckenridge High School Orchestra, was appointed along with nineteen others to go to Baylor College to compete with other orchestras of the State. They came back with the satisfaction of having again won the loving cup.

The Saints are glad to note that Brother H. E. Winegar is returned to our district, and we hope and pray that every member will lend support to make this the banner year in the harvest of the Lord.

West Pullman, Chicago

11926 Parnell Avenue

April has brought many blessings from the Master to the Saints in our little branch. The sacramental service on April 3 will be long remembered by those present, for the Spirit of the Master was poured out in such abundance and power that all rejoiced, and we were loath to leave his sanctuary. We were privileged to have with us in this service, Brothers John R. Grice, of Saint Clair, Michigan; Jacob Halb, of Middleton, Ohio; and John McKnight, of Galien, Michigan, all of these brothers being in the missionary field of the church and passing through Chicago on their way to General Conference. Brother John McKnight, having just completed a very successful series of meetings in our branch, remained over the Sabbath to worship with us, much to our joy. The service was typical of the Lord's presence as manifested later at General Conference, where some of our members were enabled to attend, bringing us the glad tidings of great joy.

On Saturday evening, the 3d, the men's club of the branch met at the home of Brother and Sister John Wahlgren in their regular session, Elders John R. Grice and George Harrington being the speakers, and they surely brought us food for thought. Brother Grice pointed out very forcibly how the club could assist in the missionary work of the church, and Brother Harrington gave us some pertinent points in the preparation for service for the Master.

Following this meeting, the troop committee met in its regular session. Almost every man in the branch has now become a member of this committee, and each week brings one or more members of the troop committee to the meeting of our scouts. Our troop is rapidly growing under the able leadership of Brother Charles Scribner, scoutmaster, nobly assisted by Brother Herbert Cotton, assistant scoutmaster. We hope by reunion time to take a full troop to camp for the period.

On Sunday evening, the 3d, Elder Jacob Halb gave us a masterful sermon on perfection, basing his discussion on the fifth chapter of Saint Matthew. We were surely glad to have Brother Halb with us and hope he as well as the other brethren will stop and visit us again while passing through Chicago.

On the 10th of the month, our local brethren broke unto us the bread of life, Brother Charles Cotton occupying in the morning and Brother Frank Phillips in the evening. We are indeed glad to welcome Brother Phillips again, and hope he can remain with us this time, for he is of great assistance in the work here.

On Easter Sunday we joined the Central Chicago Church in the early morning prayer service held at six o'clock, at the same hour the Saints in Zion were meeting, and we were blessed abundantly for our efforts. We returned to our little chapel for the regular services of the morning. At ten o'clock the Sunday school under the able leadership of our industrious deacon, Brother John Wahlgren, presented a

beautiful Easter program, which was enjoyed by a large attendance. Following this service Brother Robert Coats, of Detroit, Michigan, delivered the Easter sermon, taking his lesson from the twenty-eighth chapter of Saint Matthew, the Lord blessing both the speaker and the congregation. The message of the hour sank deeply into our hearts and souls. We are indeed glad to have Elder Coats sojourning with us for several weeks.

On the 24th we were pleased to welcome Brother and Sister Richard Baldwin again, and at the morning service Brother Baldwin spoke to us from Doctrine and Covenants 100:3, showing us very clearly the striking similarity between the church of Moses' time and conditions today. He likened our present leader to Moses, who brought his people out of bondage. So will our present leader bring us out if we are faithful to our covenant. In the evening Brother Roy Healy spoke to us on love, using as his text 1 John 4:7-9.

The evening service was dismissed to permit the Saints to attend the Easter program at the Central Chicago Branch.

On the 26th, we held a special service to allow Brother Baldwin to address us again from Matthew 25. We all feel now that we can make better use of our talents than we have in the past.

The night of the 30th again saw the men's club in session with Brother G. T. Richards as the speaker of the evening, and he brought us a remarkable message in "What can I do for the church?" Brother Richards being on his way home, stopped over the week-end with us. We surely rejoice when these brothers stop over to worship with us. We have a motto long since established, "Only once a stranger," and we strive earnestly and prayerfully to apply its meaning. We are glad to welcome any of the Saints or friends passing through the city to stop and worship with us.

Our chapel is located at 11926 Parnell Avenue, one half block from one of the through street car lines of the city and only five minutes' walk from the Stewart Ridge station of the Illinois Central Suburban Service. We are only a few blocks from the main auto routes into the city from the south. Come and worship with us. Our pastor is Elder Edgar O. Byrn, residing at 12011 Stewart Avenue, telephone Pullman 7418; and our publicity agent is Roy F. Healy, 7436 South Michigan Avenue, telephone Vincennes 0999. Either of these or others will be glad to render any assistance possible, as well as bid you welcome to our little branch of earnest workers.

The Department of Recreation and Expression is under the direction of Sister Irene Cooper; the Sunday school under John Wahlgren; and the Department of Women under Sister Robert Burwell. All are thriving and will also bid you welcome. Our regular Sunday services are: Sunday school, 10 a. m.; preaching, 11:15; Religio, 6:45 p. m.; and preaching at 8. Regular midweek prayer services on Wednesday at 8 p. m. and the Department of Women on Tuesday at 10 a. m.

Central Chicago Branch

Sixty-Sixth and Honore Streets

We have enjoyed the company of visiting elders who have stopped over on their way to and from conference.

At the April sacramental service, we had with us Brethren George E. Harrington, W. C. Carl, and J. B. Hidie. The evening service had for its speaker Brother H. A. Chelline.

On the 10th Brother H. P. W. Keir preached in the morning and Brother Hidie in the evening. On Easter Sunday morning, Brother Keir gave us another of his splendid sermons.

At the close of Sunday school, little Violet Ellen Larson was baptized by Brother W. I. Cochran. She was confirmed by Brother J. J. Oliver.

In the evening the story of the resurrection was given in pantomime, the scenes being elucidated by solos, duets, and quartets, sung by various members of the choir, under the direction of Sister Belle Simmons. The pantomime was directed by Sisters Hattie Bell and Jessie Wainwright.

On the morning of the 24th, we listened to Elder R. H. Coats, of Detroit, and in the evening Brother Richard Baldwin preached. On Monday evening Brother and Sister Baldwin were again with us, Brother Baldwin preaching. And the visit though short was thoroughly enjoyed by Chicago Saints.

Patriarch Gomer T. Griffiths' visit to us was at the time of the midweek prayer meeting, which gave way to a preaching service. Once again he roused us to a realization of the necessity of obedience in all things. Eighty people were present at this service.

The sacramental service on the first day of May was indeed a splendid one. The thirty testimonies and prayers were prompt and to the point.

The Religio is keeping up its reputation for attractions, one during the past month being a mock trial, a breach-of-promise suit. Brother H. P. W. Keir was judge; Brother William Bell, clerk; Brethren William Keir and J. E. Thoman, lawyers; Brother Arthur Sherman, the defendant; and Sister Marie Keir, the plaintiff. Various other members of the department composed the jury and witnesses.

Next Friday evening a pageant will be given by the Hammond Department of Recreation and Expression, and on Sunday morning our Mothers' Day sermon will be preached by our missionary, Brother David Dowker.

Our own conference visitors have come home, filled with a new desire for service, and we look forward to a profitable year.

Musical Conventions, Spring River District

The Spring River District was very much favored last month from two visits from the secretary of the Music Department of the church, Brother Arthur H. Mills. The first visit was to Joplin, March 12 and 13, at which place was held a musical convention for the southern part of the district. This was well attended by the workers of most of the branches, and a number of special parts were rendered by members of the branches having particular musical talent.

To us was brought a wealth of instruction and encouragement by Brother Mills in his forceful and timely instruction in his two sermons, his lectures, and round table discussions of the various phases of the musical work of the church.

On Saturday evening was held our meeting of congregational singing and the outlining of the work of the convention. This hour also was a time to get acquainted.

At 8.15 Sunday morning, prayer meeting was held for those who could attend. Sunday school began at 9.30 with a special class on the musical needs of the Sunday school, in charge of Brother Mills. At eleven some special music was enjoyed, and there was a sermon by Brother Mills on the topic, "The work of music in the church." Noon found a community dinner being served at the church.

At 2.30 in the afternoon the congregational song service began. Some special musical selections were had; and a paper on "The problems of junior choir work," written by Sister Deaver, of Webb City, was read, and one on "Problems of the choir," by Sister C. E. Wilson, of Joplin. Brother Mills's talk was followed by a round table meeting.

Evening services commenced at 7.30 with a congregational sing. The sermon by Brother Mills was on the theme, "The place of congregational singing in the church."

The next week-end, March 19 and 20, we had a similar meeting at Pittsburg, Kansas, for the northern and western parts of the district. This also was well attended, although the weather was very disagreeable, it being rainy most of the day.

Withal, we think the time was well spent and feel there was some very good instruction given. We trust we may profit by this instruction to the extent that we may sometime in the future be privileged to enjoy other meetings of like nature.

S. G. CARROW, District Chorister.

Lamoni Stake

Priesthood Banquet

The annual banquet of the priesthood of the Lamoni Stake was held in the Lamoni Coliseum last Thursday evening. Over one hundred and fifty attended, including the resident priesthood and their wives, and general church officers who were guests of the evening. Assembling in the upper auditorium, they were stationed by roll call in line of march according to the placement at tables.

It was an inspiring sight to enter the dining room. A color scheme of rose pink gave a pleasing effect, especially the light coming through flower-shaped covers on the lamps. Over the table at the front of the room in an arched effect hung in large letters the slogan of the program of the evening, "Forward to 1930." Bowls of apple blossoms and festoons of crepe paper decorated the tables. The three course dinner was served by the local Department of Women.

At the speakers' table sat President F. M. McDowell, Bishop A. Carmichael, Apostle J. F. Garver, C. B. Woodstock, general superintendent of the Sunday School Department, W. E. Prall and Roy Cheville of the stake presidency, A. B. Phillips and A. J. Yarrington of the stake bishopric, and Sisters J. F. Garver, C. B. Woodstock, W. E. Prall, Mabel Carlile, A. B. Phillips, and A. J. Yarrington. Stake President W. E. Prall, as toastmaster, presided over the program, woven about the theme "Forward to 1930 and beyond." He addressed a group of men who have been loyal to his leadership and anxious in this gathering to catch a bit of instruction for their work. The program was as follows:

Male Quartet.

Toast, "Visioning the goal," Bishop Albert Carmichael.

Toast, "Strengthening the stake," Apostle J. F. Garver.

Solo, "Come, Sweet Comforter," George Anway.

Toast, "Sounding the watchword," Superintendent C. B. Woodstock.

Male Quartet.

Toast, "Leading the van," President F. M. McDowell.

Songs appropriate to the occasion were printed in the program, and general singing led by Roy Cheville brought an enthusiastic response. Hymns such as "Onward to Zion," "I would be true," and "A charge to keep I have," filled the auditorium. The male quartet, composed of young members of the priesthood, George Anway, Roy Cheville, Franklyn Weddle, and George Lewis, sang the rousing type of songs of missionary appeal, such as "Speed away," "Spread the sails," and "Speed the vessel."

The speakers described in general the church's task of the next few years. Bishop Carmichael, in speaking of "Visioning the goal," described it as beyond the comprehension of man save as it was clarified through the enlargement of spiritual vision. Apostle Garver, for several years president of the stake, held forth its mission as that of a permanent and integral part of Zion, whose development would condition the progress of the entire scheme. He also paid a fitting tribute to the wives of the priesthood, whose loyal support added to their ministerial possibilities. Elder C. B. Woodstock, speaking on the subject, "Sounding the watchword," set forth the function of the departments as being that of spreading and teaching the goals of the church to the entire body. In an effective way, he pictured their possible watchword as "Growing," and the means of attainment as mutual cooperation through joining hands. President McDowell charged the ministry with the responsibility of leadership, a leadership that will require courage, constant development, and purity of life. Lamoni Stake, he urged, must continue to furnish to the general church capable and consecrated men who can lead—such is the function of the stakes. He appealed for men who would rise above petty jealousies and trivial interests into ministerial manhood that would inspire the membership to follow. In the spirit of this challenge, the assembly sang feelingly as if in response, "Rise up, O men of God."

"Rise up, O men of God,

Have done with lesser things;

Give heart and soul and mind and strength
To serve the King of kings."

The banquet was one of those occasions that blend into an inspiring unity—the refinement of social life, the fraternity of a community, and the instruction of the general ministry and the inspiration of the priestly offices. It has given vision and stimulus to the local ministry.

Musical Contest

One of the southern Iowa district contests of the High School Music Association was held in the Brick Church at Lamoni, Saturday, April 23. Eight high schools from the following towns: Bedford, Kellerton, Lamoni, Leon, Lineville, Van Wert, Weldon, and Mount Ayr were entered in the contest. Some exceptional musical talent for students of high school age was shown. Professor Glen Case, of Drake University, Des Moines, Iowa, was secured to judge the contest, and in announcing his decision spoke very highly of talent and ability displayed by the contestants and the directors, making exceptional mention of four groups—Lamoni's girl sextet, Lamoni's orchestra, Lamoni's boy quartet, and Leon's mixed chorus.

When the final decision was made, it was found that Lamoni had won six firsts and five seconds out of thirteen entries, and four of the seven silver cups awarded in the group classes, and two of the seven ribbons in the solo classes.

Lamoni winners were as follows: 1st place, clarinet solo, Emily Anthony; tenor solo, Henry Muceus; boys' quartet, Mark Anway, Tom Maley, Palmer Phillips, and Marion Woodstock; girls' sextet, Emily Anthony, Lois Deal, Dorothy Gunsolley, Juanita Nixon, Dorothy Prall, and Mavis Wells; boys' glee club, and the orchestra.

Second place: violin solo, Juanita Nixon; piano solo, Max White; soprano solo, Lois Deal; baritone solo, Mark Anway and a mixed chorus.

The winning contestants entered the state musical contest at Iowa City on May 6 and 7, where more than three thousand high school musicians competed for honors. The Lamoni Orchestra won third place; Henry Muceus, fourth place in tenor solo; boys' quartet, fourth place; girls' sextet, fourth place.

Lamoni's success in these contests is due to the efficient directing of Mr. J. H. Anthony and Miss Victoria Love, who have charge of the music in our public school.

Decatur County Contest

The seventh and eighth grades of Decatur County met in Leon, Saturday, May 7, to compete for honors in the following subjects: arithmetic, spelling, silent reading, and declamatory. Lois Prall won first place in arithmetic; Margaret Johnson, first place in silent reading; Richard Stafford, second place in spelling. This ended a very busy week in Lamoni.

Easter at Pleasant Hill Branch

MCKENZIE, ALABAMA.—The Sunday school of the Pleasant Hill Branch enjoyed a pleasant outing on Easter. Meeting at half past nine, a half hour earlier than the usual Sunday school hour, the Saints enjoyed a session of Sabbath school. Here in songs and a short talk by the superintendent the Easter spirit was manifested and enjoyed.

Following this hour, all went to the bluffs, which has become the regular Easter grounds for the Saints, being the place of their gathering for the last two or three years. Arriving at the grounds, the gathering divided into three groups. The little folks went off over a small hill to have their egg hunt; the young people went in another direction for their prayer meeting; while the older people remained at the gathering place for their service of prayer and testimony. I do not know who had the most enjoyable time. I'm sure the little people had a nice time from the shouts

of glee that came to us from over the hill. The songs of the young people sounded very sweet coming from the distance, and being in the older people's prayer service, I know they enjoyed a portion of God's Spirit which comes when his people meet together and earnestly seek him.

After the egg hunt and prayer services, we gathered together again. The mothers and daughters began to unpack lunches, while the men and boys filled all the buckets and pails with water. This was an enjoyable part of the day, for everyone ate heartily from the dinner spread down on the ground under the beautiful trees.

After dinner a few games were played by the young people while the older ones sat around and visited.

In the afternoon we wended our way home, having enjoyed another pleasant Easter and looking forward to the coming of one another year.

EDITH ODOM.

Waterloo, Iowa

May 4.—It has been some little time since our last news from Waterloo, so we will try to make up for lost time. Much of interest has transpired since our last letter—of interest to us because we were participants in it.

On March 17 the Sigma Chapter of the Temple Builders gave a Saint Patrick's banquet at the home of Brother and Sister Talley. The husbands of the members were the guests. They kept the pig on the table, hitched to a wagon that must have come from Old Erin, for even the wheels were Irish (potatoes). Paddy Flynn and family were enjoying themselves in taking an outing with a monkey for a driver. Shamrocks were liberally strewn over the tablecloth. And the chapter girls told the world they were Irish. Each girl was dressed in uniform, with a large green necktie. Even the ice cream tried to be Irish; at least it had green in it; and the cake was not to be cheated; so altogether this was a jolly supper. Games were played and stories told; then everyone went home feeling it was an evening of joy to be together.

Two have been baptized into the kingdom since our last letter. A young sister took the step and made her covenant with the Master; also a talented young man, Ben Gerdis, was made a member of the family of Saints. We feel God has a work for this young man to do, and whatever it is we feel satisfied he can do it.

Our services were not so well attended in March and April as we would like to have seen them, but this was due to the fact that there has been considerable sickness among us of late. At present, however, all are well and about their regular duties.

Missionary services are being held twice a week in the homes of the Saints, Brothers A. J. Fisher and Guy Haynes being in charge of this work. Although our attendance has been small, we feel we are really doing good, for we are getting in touch with those who do not get out to church often, and we already have begun to see the results of our work.

Four from this place were in attendance at General Conference. They were Elder C. E. Kress, Elder William Wood, Sister Dana Beringer, and Sister Rhyan. All report a fine conference, and are more than ever determined to do their part in this great work of latter days.

Our Easter program was well attended and enjoyed by all present. The morning was devoted to the program, which was begun about 10.30 by song 229 in the Zion's Praises. After the invocation, song 103 was sung. This was followed by scripture reading, Matthew 28, by Brother Rhyan, and a recitation, "He is risen," by Allen Hall. There were some well-executed exercises by the junior class, and a recitation, "How to find Easter," by Joe Nichols. Forest Hinds played a violin solo, and a ladies' quartet from the Alan Chapter of Temple Builders sang very pleasingly. The Oriole Girls gave a drill, which was pretty, preceding two recitations, "Where the Easter eggs grow," by Raymond Miller, and a contribution by Kenneth Woods. The Sigma chapter of Tem-

(Continued on page 554.)

The Institute of Methods in Religious Education

Lamoni, Iowa. June 2-12, 1927

NATIONAL LEADERS — FIFTEEN COURSES — POPULAR LECTURES — ENTERTAINMENT
INSTRUCTION — INSPIRATION — RECREATION — DEMONSTRATION

The Program

- Thursday, June 2. Lambda Delta Sigma banquet. Commencement concert.
- Friday, June 3. Class Day. Honors Chapel and Class Day Exercises. Graceland Commencement—President F. M. McDowell, speaker.
- Saturday, June 4. Alumni Day. Institute enrollment. Alumni organization. Class luncheons. Athletic stunts. Recreation. Shakespeare's "Hamlet," by College Players.
- Sunday, June 5. 8.00, young people's prayer meeting. 9.30, junior church service. 11.00, communion service. 2.30, dedication of Zimmermann Hall, President F. M. Smith, speaker. 7.45, sacred concert. 8.15, opening address of the Institute, Mrs. Grace Sloan Overton, Chicago.
- Monday, June 6, to Saturday, June 11, inclusive. Popular assembly address, seven lectures and class hours, demonstration hour, and evening entertainments, daily. Monday evening, social mixer. Tuesday evening, girls' pageant. Wednesday evening, prayer meeting, followed by a social hour. Thursday evening, play, "The Servant in the House," by Lamoni Department of Women. Friday evening, movie—to be selected. Saturday evening, Institute banquet.
- Sunday, June 12, 10.00 a. m. Closing address and presentation of certificates, by F. M. McDowell.

CLASS SCHEDULE

Daily, Monday to Saturday, inclusive, June 6-12, 1927

A Tentative Program

FORENOON

- 7.30 General methods — McDowell. Primary methods — Smith.
- 8.25 Dramatization, Monday, Tuesday, Wednesday—Overton. Story-telling, Thursday, Friday, Saturday—Towner.
- 9.20 Assembly hour. Monday, Tuesday, Wednesday—Overton. Thursday—Edwards. Friday—Towner. Saturday—McDowell.
- 10.15 Laboratory work in dramatics—Edwards. Psychological foundations—McDowell. Junior worship—Woodstock.
- 11.10 Church's program for boys—Closson. Church's program for girls—Mrs. Woodstock. Parentcraft—Wight.

AFTERNOON

- 1.30 Dramatization, Monday, Tuesday, Wednesday—Overton. Story-telling, Thursday, Friday, Saturday—Towner.
- 2.25 The Women's Department program—Edwards. Administrative problems—Woodstock. Junior methods—Smith.
- 3.20 Methods in Recreation—Closson. Leadership in music—Carlile. Junior tent work—Blackmore.
- 4.15 Demonstrations in recreation, junior tent work, handwork, exhibit.

Enrollment fee, \$3. Board and room at college, \$1 per day.

For information and reservation, address F. M. McDowell, Box 255, Independence, Missouri, or C. B. Woodstock, Lamoni, Iowa.



PRESIDENT F. M. MCDOWELL

PRESIDENT F. M. MCDOWELL, in general charge of departmental work in the church, is director of the Institute. Always popular as an instructor and leader, President McDowell will conduct two classes daily. *Psychological foundations*, for those who have not had an elementary course; and a popular early morning course in *general methods in religious education*. He will also deliver the assembly address on Saturday.

MRS. NELLIE BLACKMORE, joint author, with her husband, of a new intermediate quarterly, and an experienced reunion worker with children, will conduct *junior tent work* for children in a tent on the campus. They will demonstrate typical activities suited to reunion conditions.

MISS VESTA TOWNER, dean of the Kansas City School of Religious Education. Lecturer, Independence Institute, 1926-1927. Specialist in story-telling. Miss Towner will be with us from Wednesday to Sunday. She will deliver the assembly address Friday and present *methods in story-telling* in six class hours. Miss Towner's work in Independence has been popular and most helpful.

E. E. CLOSSON, superintendent of the Department of Recreation and Expression, will lead a discussion group in *the church's program for boys*, including Cub Scouts, Boy Scouts, and a further provision for boys in later adolescence. He will also conduct a lecture and demonstration course in *methods in recreation*. This was one of the most popular and successful courses of the Institute in 1926.

CHARLES B. WOODSTOCK, General Superintendent of the Department of Sunday Schools, is treasurer and registrar of the Institute. His laboratory course in *administrative problems*, will deal with methods of solving actual problems of general efficiency in the Sunday school. He will also conduct a practical course in *junior worship* programs.

MRS. LENOIR WOODSTOCK, an experienced leader of girls, teacher of handcraft, and in charge of the Young Women's Bureau, will discuss in a laboratory course, the church's program for girls. This will include practical considerations of organization, activity programs, purpose and ideals of the Blue Birds, Orioles, and Temple Builders as factors in our program of religious education.

MRS. EUNICE SMITH, a trained and experienced kindergarten and student of religious education, will conduct two courses. In *primary methods*, she will discuss the whole field of beginner and primary work, illustrating means of vitalizing our teaching of the Sunday school lesson. In *junior methods*, she will treat of the principles to be observed in dealing with the junior child and methods of developing religious habits, attitudes, and skills. She will also treat in a brief way of the junior church movement.



BLANCHE EDWARDS

MISS BLANCHE EDWARDS, General Superintendent of the Department of Women; she is recently returned from England and will give the assembly address on Thursday morning and conduct two regular classes. In the *Women's Department Program* will be presented a comprehensive but concrete program of women's activities in the church. *Laboratory work in dramatization* will follow closely the lectures by Mrs. Overton, and will be devoted to an actual working out of type dramatizations by the class.

MISS MABEL CARLILE, instructor of public school music and art, and conductor of Lamoni-Graceland choir. She will have a class in *leadership in music*, in which will be given the rudiments of music, with constant emphasis laid on actual practice in conducting.



MRS. GRACE SLOAN OVERTON

MRS. GRACE SLOAN OVERTON, dean of the Training School in Religious Education at the University of Chicago. Author, teacher, and popular lecturer. Lecturer at the Inde-

pendence Institute in December, 1926. Specialist in dramatization. Mrs. Overton will address the assembly on three days, and discuss *dramatization* in religious education in six class hours. Mrs. Overton made a splendid contribution to our work in Independence, and we shall be happy to welcome her in Lamoni.

MRS. RICHARD BALDWIN, an experienced reunion and convention worker, will have an interesting and instructive collection of handwork done by Sunday school children in many parts of the world, and an exhibit of handwork supplies.

A Real Opportunity

"Study to show thyself approved" is the command from God which has more and more significance to all church workers.

That this command is becoming effective in the lives of men and women who seriously propose to make their contribution count, is evidenced by both the increased numbers who attend organized class work and the enthusiasm with which they are sustaining every move to bring such opportunities to others who desire to become proficient.

Much time, extending over a period of months, has been given to the Institute of Methods in Religious Education to be held in Lamoni, Iowa, June 2 to 12. As the result of this careful planning, those who attend the institute are assured of a short course in "methods" that is of the highest order.

While the essential features in religious education will be emphasized, yet the course is not stripped and cut down to the bare essentials, to the extent that it appears but a series of isolated pronouncements saying "Thou shalt" and "Thou shalt not."

Rather, the course will be found to contain essential elements as adjudged from the experience of many who blazed pioneer trails in seeking out this information; and round these essentials will be grouped the human interest viewpoint and incidents which make the recitation hour of fascinating interest.

In the class hours of this institute, the student will get definite information, skilled advice, and enthusiastic interest that undoubtedly will send him home to his immediate task fired with a holy ambition to serve the church with that complete consecration which leads one into that feeling of abandonment of self-interest which comes with a consciousness that every human soul is of importance to God.

Everyone who possibly can will do well to plan his vacation to cover this ten-day period of intensive work at Lamoni. Here they will meet instructors who, from years of experience, will bring to this institute the very best in approved resultful methods in teaching and working.

You do not take your watch to a blacksmith for adjustment, nor your sick child to a carpenter to be made well; instead, you see an expert watchmaker about your watch and a skilled physician for your child.

Of how much greater importance is it that you have a consecrated and trained teacher to whom you may send the children in your home for religious instruction? Not only in this church, but in other churches, and practically throughout the land, there is crystallizing a sentiment which is demanding a more skilled teaching force in the various departments of religious activity.

Again this year the administrative authorities of this church have provided an institute where instruction may be had under favorable conditions.

Those who find it at all possible to attend, are urged to use this opportunity.

(Continued from page 551.)

ple Builders had exercises in which each member advanced to the cross to lay her burden and take away a lily given by the hand of an angel. In this we were made to realize what Jesus meant when he said, Come unto me all ye who are heavy laden and I will give you rest; take my yoke upon you, for my yoke is easy and my burden light. And we sensed the fact that truly these young women are striving to do their part in the building of the characters of those who will be subjects in the kingdom of God.

Our prayer services have been a source of inspiration, and are becoming of greater spiritual benefit every time we meet.

Sacramental service on May 2 was a feast to us. It was announced that Saturday would be spent in fasting and prayer for an afflicted brother. This brother has been an invalid for several years and has to be lifted around, being unable to use his limbs. He was brought to the service Sunday morning and administered to. We feel that in time he will be able to walk. It was a season of rejoicing for him, as he has not been to a service for years. The Lord spoke to us and told us our fastings were pleasing in his sight and were accepted by him. We felt the Spirit in power resting on us; and the faces of those who had fasted as requested shone with a radiance that was bright and beautiful. We shall remember this service for a long time.

The young people held a prayer service at eight o'clock Sunday morning, and the Spirit also rested on them with power.

Sunday evening Brother Kress, our pastor, gave us a stirring message from the word of God.

Friday evening is recreation evening here. Two teams have been organized, and volley ball is being played. We are trying to have all the members, both old and young, gather at the church and play on these evenings. Brother Kress knows his work, and we are trying to help him in his endeavor.

Waterloo is a thriving branch, and many things are being planned for the future.

Let Us Finish the Auditorium

(From a letter to the First Presidency.)

I have been slow to heed the impressions that have come to me in regard to the Auditorium. There are those that have helped in this drive and are willing to now. The thought that impressed most was that we should finish this building, not delay. I would like to see it done. But it must have something besides wishes and likes. A brother stepped into my place as he was going by. I was telling him how I had been impressed. I told him that I had helped but I was willing to put \$10 in it again. He said, I will put \$10 on top of that. So I know the Saints have got confidence in the men at the head of this work. Let us all keep at the feet of Jesus. This will give us confidence to go on helping to do the thing we all want to see, and that is Zion, in working a real Zion. We have read about it; we have talked about it; we have thought about it. But it is going to take more than this. First God, then men of vision, full of faith; then the men who are sent out from General Conference to preach to the Saints, preach faith in those that are at the head of this great work. I will say then it will take means, and keep right at it, for we have thought too long now.

Oh, can we see the time in which we live. But, my dear brother, I can not but help mentioning faith. I only hope that you may have God's rich blessings in this time. I don't know your big load, but if you keep humble God is back of you with a big bunch of Saints. My prayer is that you may lead the church on to victory. I hope to be a helper. I want to see Zion in operation. This has been my hope for the last fifteen years. But we must have more means to get the desired aim. The Saints must get faith in the vision before us. I hope that I have not tired you, but will say, May God give us all wisdom.

Yours,

LUDINGTON, MICHIGAN, May 2.

JOHN RANDALL.

Kansas City Stake

Central Church

On Saturday evening at 8.30 p. m., April 30, Brother J. A. Tanner was called to the home of Brother and Sister O. L. James, 809 West Waldo, Independence, to perform the marriage ceremony of their daughter, Pauline, and Mr. Shankland S. Arnson, of Saint Louis, Missouri. About one hundred and fifty guests were present, consisting of a number of out-of-town people. Before the ceremony, Sister Louise Robinson rendered a vocal number. After a honeymoon trip in the East, Mr. and Mrs. Arnson will make their home in Saint Louis.

One of the outstanding social features of the Sunday school for the year was climaxed Friday evening when approximately one hundred and fifty mothers and daughters assembled around a banquet table spread with a rich repast of the bounties of life and pledged anew their loyalty, companionship, and devotion to each other. The tables were laden with flowers and lighted in such a manner as to give the effect of a magic garden wherein could be heard the laughter of children; and the sweet, soft strains of the violin served to bring a heavenly influence, and those that entered therein basked in the sunlight of happiness and peace and indeed realized that motherhood was a gift from God and that mother indeed was queen.

A number of the junior members of the Sunday school furnished pleasing numbers on the program, while several of our young women gave talks on "my ideal of a mother," and gave some wonderful thoughts, which tended to show to the mothers that their labor had not been in vain, that the young of this church desire to be of assistance wherever possible and to attain the standard that they, too, may prove worthy in latter-day Israel.

Nothing was lacking on the part of the superintendency to make this banquet a wonderful success, and the songs that were composed by Sister Mae Liddle were very inspiring and were sung with the spirit of fellowship and love to such a degree that the angels of heaven would have been glad to join in the refrain.

The services which followed on Sunday were a continuation of this tribute to "Mother." There were a few exercises at Sunday school, followed by the eleven o'clock service in charge of Brother J. A. Tanner. At the Sunday school service, Brothers Roscoe and Henry Hampton rendered a vocal duet, "Tell mother I'll be there," which was very touching to all present.

Brother Frederick Anderson, one of the promising young men of Central Church and one of whom we are all very proud, represented the youth and paid a very high tribute to Mother. Sister Bleil represented the mothers and offered the invocation.

Pastor J. A. Tanner then presented a very beautiful picture, outlining the sacrifices, hopes, and desires of a mother, and of the hours of inward pain the thoughtless children cause her; and after listening to such a discourse and seeing such a picture, a desire to pledge themselves to be more thoughtful, more considerate, and more observing of mother touched the hearts of the older children as well as the younger ones present.

The evening service was occupied by Brother Tanner, and the attendance was not so good, as a number went to Independence in the choir to broadcast the cantata "From Olivet to Calvary" over radio K L D S.

Fourth Church

The special preparation made to make ready for General Conference was not in vain, the groups enjoying God's Spirit to a greater degree on account of sacrifices thus made. Interest is good at all services, which are well attended, an average of forty-five being present at the Wednesday night prayer meetings. No time is wasted, as each is eager to tell of God's goodness. Sisters Brady and Ferguson, who have been so seriously sick, have recovered and are back again.

An interesting feature of the Sunday school has been the instruction on the principles of the gospel at the close of each lesson period. A rope ladder was arranged and a step placed therein, mounting up as, at each lesson, faith, baptism, etc., was explained by one of the young folks, in simple story. New tables and movable screens for the junior department have been made, which accommodate each class in a room to itself. The tables are round, with a recess cut in one side for the teacher; thus the class formation is circular. Ten pupils can work nicely at one table.

During the past month, speakers have been sent for the various preaching services, and it was a treat to hear of the experiences of those in the mission fields. The themes "Progress," "Onward to 1930," and "Stewardships" were the outstanding points of some of the sermons. Apostle McConley, in looking back for twenty years, when the congregations met in rented halls or schoolhouses, was pleased that they are now housed in comfortable buildings. The members realize now we must have an everyday religion if the church means anything to them.

The groups enjoy the monthly social given at the church, honoring those who have birthdays during the months. Program furnished last month was by the adult Bible class, with games following.

Elder J. O. Worden, the pastor, was divinely directed to change the routine of the Sunday morning sacrament service. Beginning with the 8 o'clock prayer meeting, which continues till 9.15, then the Sunday school at 9.30, with sacrament and testimony at 11 o'clock till 12.30, thus making a continuous service without intermission. The last two sacrament meetings prove that it can be successfully done. The gift of prophecy was exercised to the edification of those present, stating that angels were in their midst, but not discerned by all. The warning was also given to beware of worldly things, to keep themselves pure, and to guard against things not pleasing to our heavenly Father in the social functions, as some things that were thought to be all right were not pleasing to him, thus depriving them of the full degree of his Spirit to which they were entitled. The divinity of the prophecy was confirmed by several. Continuing, Brother Worden asked, "How much longer will my people be begged and pleaded with to come up higher? There is no time to waste. My people must keep themselves apart from the world."

May 1, boys' day was observed, David Worden in charge. Marion Sneed offered prayer; and Eugene Bevins, one of the young men yet in his teens, made the talk on "Zion's boys." He exhorted with the boys and young men to keep their lives pure, with clean thoughts and speech, as Zion's boys must prepare to work in Zion and be ready for whatever service is required of them; study church books every spare minute; not to sow wild oats, but to prepare now to help redeem Zion. He urged parents to have family altars. He had been benefited much thereby and knew other boys would be.

It is regretted very much that Sister Tyra Luking and family have found it necessary to move away from the city. She was one of the most efficient and willing workers. The Saints at Nevada, Missouri, will find her ever ready to help in God's work.

Quindaro

The sacramental service Sunday, the 1st, was well attended. Brother Thomas Newton, missionary to West Virginia, was in charge, assisted by Brother Earnest Hawkins. Congregational singing was led by Brother Charles Scrivener. We are always glad to have Brother Newton with us, for he makes us feel that although the trials of life may be hard to bear, through prayer to God they may be lightened. Brother Newton has passed through many trials and is still strong in the faith.

Brother Newton occupied at the eight o'clock hour also, using as a text, "Enter ye in at the strait gate"; also John 15: 5: "I am the vine; ye are the branches." The lesson

brought to us was stewardship. When we all have complied with God's law, happiness will ensue, for out of love come joy and contentment.

A song, "The old rugged cross," was rendered by Charles Scrivener and Frank Murrain.

Sunday, the 8th, being Mothers' Day, a very appropriate program was given at the 11 o'clock hour.

Half past six found a goodly number at Religio. The program, given by the Blue Bird Chapter, under the leadership of Sister Marie Muir, was well worthy of commendation.

Bishop F. B. Blair occupied at the 7 o'clock hour, continuing the theme of the morning, that of Mother. Brother Blair paid many beautiful tributes to motherhood.

A beautiful solo, "Mother of pearl," was given by Ileen Pemberton.

Independence

Stone Church

Twelve hundred souls, minus six, were present at the session of Sunday school Sunday morning, and heard the opening remarks on the theme, "Mother," delivered by Brother G. S. Trowbridge. This being Mothers' Day every meeting of the busy Sabbath was centered about the theme of "Mother, her love, her faith, her sacrifice." The orchestra contributed an appreciated offering in the selection, "That wonderful mother of mine," and the audience was asked to join in singing the chorus, so dearly familiar to everyone.

At this time a dozen classes were perfect, five in the intermediate department, one in the junior, and six in the primary.

Preceding the address of the eleven o'clock hour, the congregation, led by Mrs. George Hulmes, sang, "My God, how wonderful thou art," and prayer was offered by Pastor C. Ed. Miller. The organ offertory, played by Robert Miller, was one of Mendelssohn's compositions, "Consolation." The choir, constant in its assistance in the morning services, sang "O love divine," by Arthur Thayer, being directed by Mrs. Hulmes. A contribution of particular interest was a baritone solo, "I'll wear a white flower for you, mother dear," sung by Gordon Kress, accompanied by Robert Miller at the piano.

Apostle Paul M. Hanson was the speaker of the morning, probably preaching his last sermon to an Independence congregation before his departure for his European mission. In part he said:

"Among the most beautiful and impressive words of our vocabulary are *home, mother, love, God*. The home, an institution of divine origin, was intended to be a haven for each individual; a place of abode marked by affection and peace, a congenial and holy abiding place. When rightly conducted, it is a place from which reluctant good-byes are spoken and to which with joyful hearts one's feet are turned and one's way is wended. The greatest factors perhaps entering into the molding of the life of men are the home, the church, and the school. Often the statement of these few lines finds response in our heart, 'How dear to my heart, wherever I roam, are the scenes of my childhood, and home, sweet home.' In the home are expressed qualities that are akin to the divine character. In it we learn as nowhere else the meaning of sincerity, the value of thrift, tenderness, forgiveness, honesty, love, sacrifice, and faithfulness. What chance has a young man or young woman going out from the home where these qualities are not exemplified in precept and example, facing the world as it is today? I believe that a large part of the world's crime can be traced to poorly equipped homes, for from these the young go out not fitted to fight the battle of life. They go out from the bad environment with vacant countenances, with no true evaluation of things that are eternal. There is a lack of acquaintance with things that are essential and fundamental.

"The problems of crime and social disintegration, those things that perplex us perhaps more than anything else, can not be settled, can not be prevented, by public authority through laws and courts and policemen. The mother is ac-

quainted with the life of her child as no one else is; no one can ever be so close to the child as its mother. From her he hears the lullabies and those things which bring him gradually into a conscious contact with the external world. The harmony in the notes that go from the mother's voice into the child's soul gives to it a similar harmony and rhythm. At our mother's knee we learned our first prayer. How we prayed those simple words with hands clasped! First they were repeated by her, then line by line we learned them. The habit of prayer was formed.

"Noble sons are born of good mothers. Among the most distinguished of men stands Moses, and it is interesting to learn his history. In Hebrews 11, we learn of his manhood and later years. He was the man who saw, as his life unfolded, the kingdom of God in all its completeness. Because the people of Israel did not follow him, he was able only to bring them to a partial stage of development, but he gave them a shadow of things to come. He chose to suffer the afflictions of his people rather than enjoy the pomp of princes; he developed from day to day so that finally he was able to bring them out of Egypt. In Exodus 2 is a record of his childhood. His life did not begin with auspicious promises. Pharaoh had made a decree that every male child should be thrown into the river and every daughter should be saved. The child was born into the tribe of Levi, and the record says that he was a 'goodly' child. In her heart the mother resolved not to cast him into the river. She hid him, and when he was three months old made for him an ark of bulrushes and daubed it with slime and pitch. In this she left him in the edge of the river. His sister stood afar off to see what might happen. Then one day Pharaoh's daughter came down to the river to bathe; she saw the ark and commanded her maid to fetch it. The sister, standing afar off, drew near and asked the daughter of Pharaoh if she would have a nurse for the child from the Hebrew women. Pharaoh's daughter bade her secure one, and the girl went right to her mother. Thus God protected Moses in early life for the task he had for him to do."

K L D S Sunday Activities

A children's Mothers' Day program, arranged by Mrs. Bertha Burgess, took the air at 8.30 a. m., the program being presented by the Stone Church Junior Chorus. There was a reading by Mrs. Floyd M. McDowell and a children's story by Miss Ella Jones. At 9 a. m. Bible Study was conducted by the K L D S radio pastor. Two hours later the main auditorium service was broadcast.

The activities of the afternoon, commenced at 2 o'clock with a program by K L D S String Trio, assisted by Clarence Brown, tenor, of Kansas City. Mr. Brown was formerly of Omaha, Nebraska. At 3 p. m. K L D S Radio Church service began, being presented by members of the First Presbyterian Church, of Excelsior Springs, Missouri. The musical program included vocal solos, quartet, sextet, and chorus numbers. The sermonet was by Reverend C. A. Kircher, pastor.

A special feature of K L D S vesper service was the K L D S Mothers' Quartet program. The quartet is composed of Mrs. Jessie Torrence Watkins, Mrs. Blanche Thompson Gault, Mrs. Madge Craig Siegfried, and Mrs. Madge Newcomer Kueffer. The sermonet was by Elder U. W. Greene.

At 9.15, instead of the usual Latter Day Saint studio service, K L D S broadcast "Olivet to Calvary," sung by the Central Church Choir of Kansas City, directed by Thomas Dunn.

Evening Services

The decision of the council of the presidents of the Religios in Independence to take the Religio to the Campus for the summer was approved by the body of Religio members following the lesson study on Sunday evening. Officials of this department plan to hold the Religio at the Campus for about fourteen weeks this summer, four meetings to be given entirely to the presentation of attractive programs, the other

evenings to be devoted to recreational activities. The congregation concurred in this plan, and it was decided to make the last meeting held at the Stone Church that of June 5. The first meeting at the Campus will be held on June 7, Tuesday. Many plans are under way for the summer. All are invited to participate, and much good is expected as a result of the activities.

The program rendered by members of this department consisted of a trio of readings. Two were given by the small Sheldon sisters, Betty Jean and Norma Dean. Miss Allegra Luff favored the congregation with an appropriate Mothers' Day reading.

At twenty-five minutes till eight, Brother John F. Sheehy, baton in hand, made his way to the platform, and began what proved to be a most interesting song service. The Mothers' Quartet was present and favored the audience with a song, "That wonderful mother of mine." They were accompanied at the organ by Robert Miller, who furnished all the organ music for the evening. During the course of this service Brother Sheehy asked the oldest mother in the house to stand. Sister Sarah Faler, eighty years old, responded, and was invited to the front of the auditorium while the audience sang a verse of "Be pure in heart." Sister Faler was presented a beautiful potted lily. Then Brother Sheehy called for the mother of the largest family, Sister Joseph Lewis held this title, and she also was presented a lily and stood in front while all sang another verse of "Be pure in heart."

Elder D. O. Cato was in charge of the evening service. Prayer was offered by Brother Alma Thomas, and another much appreciated selection by the Mothers' Quartet, "Nobody knows like mother," was heard.

President Elbert A. Smith was on hand to speak at this hour, and began his evening's lecture by quoting the old proverb, "God could not be everywhere, and so he made mothers." As a more fitting proverb, he quoted these words, "Motherhood is partnership with God." "The place where this partnership is carried on most intimately is in the home," he declared.

Then he requested that the lights be extinguished, and the words of "Home, sweet home," were thrown on the screen, that all might sing. Following the song, pictures were shown, illustrating the mothers of the Scriptures, their love, their spiritual influence, their wisdom, their sacrifices. Reproductions of famous paintings of the finding of Moses in the ark of bulrushes on the Nile, of Naomi and Ruth, of Mary the mother of Christ, and of the Madonna and Child. Little incidents were related in the lives of these characters to show that in many instances God has worked with a mother to accomplish his purposes. Then came modern pictures, those of Emma Smith, into whose keeping three of God's servants, Joseph, Alexander, David, were intrusted: Also there were pictures of the speaker's mother, Clara Hartshorn Smith, in girlhood and age, and Brother Smith interestingly related some bits of personal experience of how mothers carry out God's plans by instilling in the minds of their children the principles of brotherly love, truthfulness, faith, honesty. Faces of other mothers in Israel, familiar to people of Independence, were seen on the screen, among these being Sister J. C. Budd, mother of Apostle R. S. Budd; Sister W. A. McDowell, for many years wife of a missionary, and mother of Brothers O. A. and Floyd McDowell; and Sister E. L. Kelley.

"Give, give, give," said the speaker, "is the spirit of motherhood, and shows the partnership with God; for that is the spirit of God who gave his Son. Motherhood did not fail on the Nile; it did not fail in Bethlehem; it did not fail in Nauvoo; nor do I think it will fail in Independence," he concluded.

Sister John Schwab Addresses Women's Meeting

General meeting of the Department of Women convened in the lower auditorium Friday afternoon, May 6.

After a song by the congregation and prayer by Sister George Gould, Mrs. Glenn Fairbanks sang two very pretty solos.

Sister D. J. Krahl was to have been the speaker, but she

was quite ill, so Sister Cowan had called on one of our minute women, Sister John Schwab, superintendent of child welfare department of the W. C. T. U. of the Frances E. Willard Chapter. Sister Schwab stated that she was not giving her remarks as a superintendent but as a mother and a Latter Day Saint. She began by reviewing very briefly the far-reaching influence of one frail little mother, Sister B. C. Smith, who went to her reward a number of years ago. From that influence her talk guided us through our joys, our hopes, sorrows, disappointments, which are the same as hers, for we are mothers. Under present environments problems are coming thicker and faster, and fearlessly she discussed the causes underlying these problems. Are the women protecting their home circle? Are they facing the task given them as coworkers with God? She gave considerable data concerning homes of nations and how nations reflect that home life, and then quoted a great statesman: "Show me a nation whose homes are decaying, and I will show you a nation that is tottering." Can it be that we, the mothers of America, are failing in responsibility to our God and our nation?

Sister Schwab compared the child mind to the blank record of the phonograph. Do we sense our responsibility, or have we accepted the task of motherhood without a thought of the account we shall have to render to the Judge of the universe. Moral standards of the home have been shattered in dress, language, and customs. Moral laxity is everywhere; God's plan of pure life is daily thwarted, and Satan's counterpart is apparent on every hand. And most appalling of all is the breaking up of homes and the wrecking of childish lives by that insidious thing—divorce. This exists in our own ranks. What are we, the wives and *mothers* in Zion, doing to overcome this condition? Somewhere some one has sorrowfully failed in home training, or this condition would not exist. The mothers can be on the defensive only through fasting and prayer, exercising patience, love, sympathy, and forbearance, keeping in mind always, "He that controlleth his own spirit is greater than he that taketh a city."

Following the address, there was to have been a round table discussion, but time denied this privilege.

Sister William Bath, cradle roll supervisor, spoke a few words, relating how the women of other churches are waking to the fact that something must be done for the pre-school age children and youth and the plans they are adopting. Sister George Gould, superintendent of normal study, also spoke briefly.

So great was the interest in the subject of this afternoon's talk that Sister Cowan has been asked to continue this meeting.

Apostles Leave for Missions

On Monday evening a few friends gathered at the home of Pastor and Sister C. Ed. Miller to bid Apostle Paul M. Hanson farewell before he leaves for his overseas mission. A short but interesting program was enjoyed, and moving pictures of the General Conference, taken by Harold Edwards, were shown. In these some of those present were surprised to see themselves as they came to or left the Auditorium. Several of the brethren spoke their appreciation of Brother Hanson's work in the church, and he feelingly responded to their wishes of Godspeed. He assured them that he was going on this mission with confidence that it was the divine will. Sister Hanson will not accompany him, for he will travel around quite continually and extensively. Those present were Brother and Sister Hanson, and Brother Hanson's father, Fred Hanson, Israel A. Smith and wife, Apostle J. A. Gillen and wife, Bishop J. A. Becker and wife, President Elbert A. Smith and wife, G. S. Trowbridge and wife, and Pastor and Sister C. Ed. Miller.

Brother Hanson sails May 19, on the Steamship *United States* on the Scandinavian American line. He is bound for Aalborg, Denmark, but will first stop at Aslo, Norway. On his many ocean trips, Brother Hanson has been the victim of seasickness, and cheerfully agrees that he will probably be so afflicted on this trip. The best wishes of the Saints go with him to foreign shores, and our prayers are for him.

Others of the Twelve who have gone to their fields are Myron McConley, who left two weeks ago for California, and Apostles D. T. Williams and J. F. Garver, who are busy in Iowa. Others are planning to leave in the immediate future to preach the gospel with renewed courage and zeal.

Second Church

Every service at the Second Church Sunday was flavored by the thoughts of Mothers' Day. The young people's prayer meeting was the opening service, meeting at 8.15; the service was not well attended.

Sunday school was rather light in attendance also, but a very interesting session was held, and almost a half hour of songs and readings on the theme of "Mother" was thoroughly enjoyed.

The forenoon preaching service brought out a good attendance, Elder R. D. Weaver being the preacher, delivering one of his word-picture-story sermons which have proved so popular at Enoch Hill and Second Church. His sermon was preceded by a reading rendered by Lora Weir, a beautiful anthem by the choir, and a number by the K L D S Ladies' Quartet, which was highly complimented by the preacher of the hour. He assured attendants at Second Church that theirs is a rare privilege—to hear this quartet of perfectly blended ladies' voices.

Sunday evening the women of the Second Church gave to mothers in attendance three prizes in potted plants: one to the oldest mother which went to Sister Willis, of Delaware Street; one to the mother having the largest number of children in attendance at Sunday school, awarded to Sister J. S. Andes; and the third to the mother of the largest family of children, also awarded to Sister Willis, eighty-two years of age. The evening preaching service followed, Pastor Lambert delivering a Mothers' Day sermon.

Liberty Street

The Department of Women, in charge of Sister Carrie Ballinger, supervisor, gave a most interesting program on Mothers' Day at the eleven o'clock hour.

To open the service, everyone joined in singing "Home, sweet home." This was followed by a humble petition to God, offered by Brother Walter Curtis, youngest elder of our district. A very able history of Mothers' Day was given by Sister Fred Koehler, and the solo, "That little mother of mine," by Sister Leona Robinson, was a sweet little tribute to motherhood. A paper, "Mothers' Day, a day of remembering," prepared by Sister Maud Mills and read by Lyda Budd Robertson, was perhaps the most touching feature of the meeting, for it turned our memories back to childhood and the overwhelming love of mother more than any other number on the program. A reading, "My opportunity," was given by Sister Bessie Curtis, the mother of five little girls. The little folks were distinctly included in a story told by Sister Carrie Ballinger. "Silver threads among the gold," a violin solo, was nicely rendered by Marvin Turnbull. There was a tribute by Ocie Curnett, and in closing, "My mother's Bible" was sung by Sisters Rhoda Bowen and Sadie Simpson.

Brother Curtis then introduced President Floyd McDowell, who further added to the day's program by relating the story of Vesta, the Roman goddess, and her vestal virgins. He compared the mothers with the virgins, for it is the duty of mothers to keep the coals of faith, love, and service alive and burning on the hearthstone of each home. He closed by making a powerful appeal to the present-day mother, that to be successful she must add a fourth coal to her hearthstone—intelligent understanding—for it is only by understanding that our people can be saved from the snares and pitfalls which surround us and are increasing in number every day.

At the Religio hour, Brother J. W. Gunsolley gave an illustrated lecture on the effects of narcotics upon the human system. The program of this hour was in charge of the young girls' class, under the direction of Sister Ruby

Inman. The efforts put forth by these young people are appreciated by the congregation.

Bishop C. J. Hunt was the speaker at the evening service. He dwelt chiefly upon the fulfilling of prophecy, comparing the testimony of the Bible, Book of Mormon, and Doctrine and Covenants, and showing how nearly the prophecies found in each one are all fulfilled. Along with these numerous comparisons, he brought in, in an interesting way, experiences of his travels and work in the mission fields.

On April 25 the funeral of Brother Frank S. Dillon was held at the Liberty Street Church, Elder J. M. Baker in charge. A quartet composed of Mrs. Mabel Sellars, Mrs. Fred Koehler, Walter Curtis, and Fred Koehler sang favorite old hymns. Apostle J. A. Gillen, a long-time friend and associate of our departed one, spoke from 1 Corinthians 15, beginning at the twelfth verse. He spoke with such mighty power and assurance that all who heard him were comforted and strengthened. Would that all who doubt the immortality of the soul could have been present and lifted up to see the wonderful love of God, the sacrifice for us that we might live again, the triumph and victory of Christ over sin and death, as Brother Gillen made his audience see and feel!

Those who bore the body to the grave were Harry Blake, J. D. Patrick, George Fender, George Bullard, Walter Curtis, and John Zion.

Enoch Hill

As a speaker for the morning, Enoch Hill people were privileged to hear President Elbert A. Smith, who took for his theme "Home work." Clearly Brother Smith gave the difference between a house and a home. In the home is mother. She makes the home from raw materials. Upon her the first eight years of a child's life depend. The discourse was based upon the scripture reading, Proverbs 31, and the speaker emphasized the thought, "Happy is the man that keeps faith in the home." Home is the place divinely appointed, where love, faith, trust, and companionship abound. If they have the right kind of a home, the children will cherish its memory and attempt to build after its pattern. Zion needs its industries, its churches, its schools, but primarily it is a collection of homes, the right kind of homes. To save the children of this generation to the church is the problem of present-day mothers and fathers, and this can be done only through the Zion home.

In keeping with the observances of the day, the choir rendered two Mothers' Day numbers at the morning service.

Following the sermon, Pastor Brewer presented Missionary H. E. Winegar a purse from the Enoch Hill Department of Women, especially intended for the purchase of a Bible. Brother Winegar gratefully responded.

A surprise farewell party was given Brother and Sister Winegar Monday evening May 9, at their home. They are leaving soon on Brother Winegar's mission, and the Saints of this district will miss them exceedingly. Sister Winegar for the past few years has been a staunch worker among the girls of Enoch Hill, being the Temple Builder leader, and it will be hard to find one to take her place. However, we wish them Godspeed and success in their labors.

At seven o'clock in the evening, Elder R. D. Weaver gave a comprehensive sermon on visions, showing how every great change or endeavor has been a part of some one's vision. He particularly mentioned the vision of Noah, of Moses, of Solomon, and more recently of Columbus, Joseph Smith, and Abraham Lincoln. This was Brother Weaver's farewell sermon before leaving on his Colorado mission.

A correction is necessary in the name of one of the babies blessed Sunday morning, May 1, as given in the HERALD of May 4. The first name should have been George Frederick Macklwyn, son of Brother and Sister Clive H. Heath.

Sorrow has entered one of our homes on the hill, that of Brother and Sister George W. Frick. On Sunday their son, Earl Stanley, twenty-six years old, was drowned at Guinotte Dam, just off Van Horn road between Independence and Kansas City. Brother George Frick has been ill many

months and at the Independence Sanitarium for several days, and there news of his son's death reached him. Sister Frick is a zealous worker in the branch. To them the Saints extend sympathy.

Next Sunday evening at seven o'clock the Silver Wing Temple Builders of Liberty Street will present a pageant, "Have they lived in vain?" written by the chapter. This is the fifth performance of this pageant, and an evening of instruction for all is promised.

Sister Joseph Alexander, who has been in the Sanitarium in a very critical condition, underwent a serious operation there on May 7. Grave fears had been entertained for her surviving, but through administration strength was given, and she is now getting along fine, her condition being very satisfactory.

Walnut Park

Sunday, the 8th, found an unusually large attendance at Sunday school—344—practically everyone wearing a red or white blossom in honor of the day. A program expressing appreciation of mothers was rendered in the upper auditorium following the lessons.

In the junior Sunday school another class took its turn at dramatizing a lesson, this one being the lesson of the servant who, after having been forgiven a large debt refused, ungratefully, to show mercy to his own debtor. The class teacher, Paula Ballantyne, had prepared this very nicely.

At the eleven o'clock hour, our pastors were again called by four young couples in the congregation to officiate in the blessing of their babies. The babies were: Jack Edward, son of Brother and Sister Paul Roberts; Jean Marie, daughter of Brother and Sister Douglas Byrne; Edwin Dale, son of Brother and Sister Joseph Shupe; and John, jr., son of Brother and Sister John A. Ganson.

Some especially lovely musical numbers were given at this service, impressing the thought of the day. There were solos by Margaret Gard and Glau Smith and a number by a quartet, Mr. and Mrs. Glau Smith, Margaret Gard, and Kenneth Morford.

A. M. Chase was the speaker. His time being short, he occupied it in giving an appropriate and interesting tribute to his own mother, an industrious pioneer of Vermont and an early and valiant convert to the Latter Day Saint faith.

In the evening the choir, twenty-eight in number, gave the cantata, "The risen King," Mrs. Minnie Scott Dobson directing; Mrs. Gladys Reynolds pianist. The desire of those who had prepared this short hour's service, to lead their hearers to a deeper consciousness of the reality of the sacrificial death and glorious resurrection of our Redeemer was in great measure accomplished and their effort gratefully received.

The nomination for a pastor to succeed Elder Glau Smith was necessarily delayed one week. On Thursday evening, the 12th, the Presidency will be prepared to present a nominee at a special business meeting at the church.

Spring Branch

The regular services of the week drew the usual attendance. Special mention might be made of the Religio Friday night, at which the program was furnished by Brother and Sister Stewart Tandberg, of the Stone Church, and Sister French of Spring Branch. Its main features were solos, duet, and trio numbers of cello, piano, and voice. Their efforts were highly appreciated.

"Mother" was the theme for the 8.15 prayer service. Many touching tributes were paid to "mother" in the service of testimony.

At the eleven o'clock hour appropriate Mothers' Day exercises were given by the young people, followed by a sermon on that subject by Brother J. M. Terry, who also preached a fine sermon in the evening, using James 1: 23-27 as a basis for the discourse.

Next Sunday evening a special program from 7.30 till 8 will be presented by the K L D S Mandolin Club.

The series of dramatic plays by the Royal Players of Kansas City will not begin until Monday evening, May 16. There is still time for you to get your tickets.

MISCELLANEOUS

Conference Notices

The New York district conference will convene at Niagara Falls, New York, June 4 and 5. All elders of the district will kindly send report to Elder P. L. Weegar, district president, 1721 Main Street, Buffalo, New York. Anna M. Lloyd, secretary, 92 Elmer Avenue, Buffalo, New York.

The regular second annual district conference of Kewanee District will convene May 28 and 29 at Savanna, Illinois. We are hoping for fair weather and excellent attendance, to make this one of the best conferences ever enjoyed. Though we do not yet know who is to be sent to us by general church officers, we are certain we shall profit from the spiritual and social development which has ever characterized our conferences. At this time will occur the election of district officers, the fixing of the district budget, and such other matters as may come before us. Branches are urged to elect delegates as soon as possible and send the credentials in to the secretary, not forgetting that to a great extent these are mass conferences and all who can should attend. It would be appreciated if branch officers could let us know how many are planning to attend from their branch and what contributions we may expect from them in the way of music, etc. May we make that spiritual preparation which will assure for us a progressive conference. Winifred Douglas, Savanna, Illinois.

Saint Louis district conference will meet with the Lansdowne Branch, 2001 North Thirty-eighth Street, East Saint Louis, Illinois, Saturday and Sunday, May 28 and 29. Business session, Saturday, 6 p. m. Something doing *all day* Sunday, from Sunday school at 9.30 a. m., to the closing session in the evening. All district officers please mail reports to C. J. Remington, 1423 Cecelia Avenue, Webster Groves, Missouri, so as to reach him not later than May 23. Branch clerks, please mail reports to same address. C. J. Remington, district secretary, phone Webster 2054W.

Gallands Grove district conference will meet with Mallard Branch, Mallard, Iowa, May 28 and 29. Election of officers and matters pertaining to the reunion will be part of the business to come before the meeting. Branch and priesthood reports should be sent to the undersigned before May 25. All are urged to attend. W. W. Reeder, district secretary, Cherokee, Iowa.

Eastern Iowa district conference, at Fulton, May 28 and 29. Business meeting at 2 p. m. Saturday. O. E. Lindsay, secretary, 124 West Locust Street, Davenport, Iowa.

Northeastern Kansas district conference will convene at Fanning, Kansas, May 21 and 22. Send all ministerial reports to Dave Little, Burlingame, Kansas; departmental reports to department heads. A representative of the general church will be at this conference. The General Conference is history, but we may keep the spirit of it alive if we carry the encouragement and enthusiasm of it into our district conference and move forward in the onward march of the church to 1930. Mrs. H. C. Pitsenberger, district secretary, 2331 Buchanan, Topeka, Kansas.

Pastoral

I take this means of getting in touch with Saints and friends in the Southern Missouri District. General Conference is over, and the appointing powers saw fit to appoint me missionary to labor in the above-named district. I am a stranger in this field and to the Saints there, but wishing to labor where I can do the most good I would like to hear from any of the Saints and friends of the church in the district who desire meetings and are willing to help make the meetings a success. I also wish to communicate with the district officers, that together we may labor for the upbuild-

THE SAINTS' HERALD

The First Presidency, Editors.
Richard J. Lambert, Assistant Editor.
O. W. Parker, Business Manager.

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All communications with regard to executive or administrative matters of the church should be addressed to the First Presidency, Reorganized Church of Jesus Christ of Latter Day Saints, Box 255, Independence, Missouri.

All remittances and all communications with regard to financial matters of the church should be made payable to and addressed to the Presiding Bishopric, Reorganized Church of Jesus Christ of Latter Day Saints, Box 255, Independence, Missouri.

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ing of the work of the church and the hope of the Saints. I am now about ready to enter the field and would like to hear from anyone desiring my assistance. A letter sent to my home address, 111 West Adams Street, Pittsburg, Kansas, will always reach me.

May 7.

J. T. RILEY.

Appointment of District Choristers

This is official notification of the appointments, with the approval of the First Presidency, of the following as choristers of the respective districts noted:

Mabel Carlile, Lamoni, Iowa, Lamoni Stake.

Franklyn Weddle, Lamoni, Iowa, Lamoni Stake. (Assistant.)

Mrs. T. A. Beck, 1212 Taylor Avenue, Norfolk, Nebraska, Central Nebraska.

Ruby I. Newman, 1024 South Elmwood Avenue, Oak Park, Illinois, Northeastern Illinois District.

Clair Van Eaton, Yakima, Washington, Spokane District.
Mrs. Myrtle Holden, 2001 Cadillac Avenue, Flint, Michigan, Detroit District.

William E. Poague, Nebraska City, Nebraska, Southern Nebraska District.

Verne L. Deskin, 3019 John Patterson Road, Des Moines, Iowa, Des Moines District.

Marshall Shedd, Cameron, Wisconsin, Northern Wisconsin District.

For these we urge the loyal and earnest support of the musical forces of these districts.

THE DEPARTMENT OF MUSIC,

ARTHUR H. MILLS, *Secretary*.

INDEPENDENCE, MISSOURI, May 5, 1927.

Our Departed Ones

LESLIE.—Albert James Leslie was born March 4, 1861, at Dromore, Grey County, Ontario. He married Isabella MacInnes in 1892. Baptized in 1910, and for sixteen years was a member of the Toronto Branch. He was an active business man until the time of his death, December 11, 1926, although he had been in failing health for the past four years. His many business associates, social friends, and fellow church members who paid their last respects at his obsequies testified of his character as a citizen and Christian. He leaves a widow, a son, Roy Windsor, one brother, and two sisters. Funeral service by Elder James Pycok, interment in Park Lawn Cemetery.

POTTER.—Cora L. Potter, daughter of Millard and Lucy Potter, was born in 1877. She was baptized many years ago, and spent the greater part of her life in Rock Island, Illinois, with her widowed mother. She was a dressmaker. Died at her home in Matherville, Illinois, Saturday morning, April 29, 1927. Funeral services were held in the Saints' church in Matherville, Monday afternoon, May 2, the sermon being preached by Elder Leonard Houghton, assisted by John Lindburg. Interment was in Matherville Cemetery.

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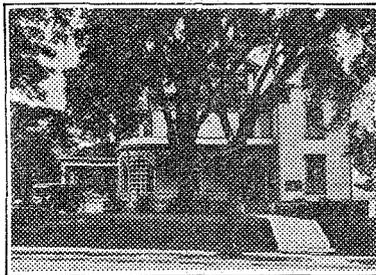
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Reunion Locations and Dates

Spokane, Newman Lake, June 17-26.
 Minnesota, Minneapolis, June 17-26.
 North Dakota, Minot, June 24-July 3.
 Eastern Montana, Andes, July 1-10.
 Northern Wisconsin, Chetek, July 1-10.
 Owen Sound, Port Elgin, July 1-15.
 Central Texas, Hearne, July 8-17.
 Northern California, Irvington, July 15-24.
 Central Nebraska, Neligh, July 15-24.
 Eastern Iowa, Mount Pleasant Park (Clinton, Iowa), July 15-24.
 Kentucky and Tennessee, Puryear, Tennessee, July 15-24.
 Southwestern Texas, Bandera, July 15-24.
 Portland, Gladstone, July 22-31.
 North Platte, Nebraska, North Platte, July 22-31.
 Holden Stake, Holden, July 22-31.
 Alabama, (not located), July 22-31.
 Eastern Michigan; Detroit and Southern Michigan and Northern Indiana;
 Indian Lake, Michigan, July 22-31.
 Toronto, Lowbanks, Ontario, July 22-August 7.
 Southern New England, Onset, Massachusetts, July 22-August 7.
 Seattle and British Columbia, Silver Lake, Everett, July 29-August 7.
 Western Oklahoma, Eagle City, July 29-August 8.
 Florida, Dixonville, July 29-August 7.
 Central, Illinois, Edinburgh, July 29-August 7.
 Western Montana, Race Track, August 5-14.
 Western Colorado, Delta, August 5-14.
 Southwestern Kansas, Winfield, August 5-13.
 Northeastern Nebraska, Decatur, August 5-14.
 Northeastern Illinois, Elmhurst, August 5-14.
 Central Michigan, Beaverton, August 5-14.
 Chatham, Erie Beach, August 5-15.
 Maine, Brooksville, August 5-14.
 Mobile, Mobile, August 12-21.
 Idaho, Hagerman, August 12-21.
 Eastern Colorado, Colorado Springs, August 12-21.
 Spring River and Clinton, Pittsburg, Kansas, August 12-21.
 Lamoni Stake, Lamoni, August 12-21.
 Des Moines, Runnells, Iowa, August 12-21.
 Southwestern Iowa, Council Bluffs, August 12-21.
 Kewanee, Galva, Illinois, August 12-21.
 Northern and Western Michigan, Park of the Pines, August 12-21.
 Kirtland, Kirtland, August 12-21.
 Northeastern Kansas, Netawaka, August 12-21.
 New York and Philadelphia, Deer Park, August 12-28.
 Central Oklahoma, Tulsa, August 19-28.
 Far West Stake, Stewartville, August 19-28.
 Nauvoo, Nauvoo, August 19-28.
 Gallands Grove and Little Sioux, Missouri Valley, August 19-28.
 Southern Wisconsin, Madison, August 19-28.
 Southeastern Illinois, Brush Creek, August 19-28.
 Northwestern, Kansas, Alexander, August 19-28.

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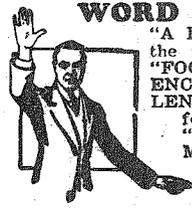
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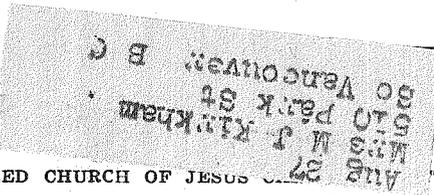
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Independence, Missouri, May 18, 1927

Number 20

EDITORIAL

Blue Pencil Notes

"This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."—Paul.

I want to let go, but I will not let go!
I am tired, it is true, and discouraged and blue,
Worn out through and through! But I will not let go!

I want to let go, but I will not let go!
There is work to be done, a race to be run,
A crown to be won! And I will not let go!

I want to let go, but I will not let go!
There are battles to fight by day and by night,
For God and the right! And I will not let go!

I want to let go, but I will not let go!
I never will yield, nor lie down on the field,
Nor surrender my shield! No, I will not let go.

I want to let go, but I will not let go!
Be this ever my song, 'gainst legions of wrong!
O God, make me strong, that I may not let go!
—William M. Curry, in "The Pastor's Corner."

A keen-minded friend with a philosophic turn of thought put to us the following question: "Has this church as yet developed a particular type of man?"

That question is worth consideration. Also the correlated question, What type of man should the church be expected to develop?

Some years ago an ingenious artist attempted to produce a portrait that would be a composite picture of all the Presidents of the United States. The resultant picture did not look very much like any one of them (it would be hard to produce a picture reminding you at once of Mr. Taft and Mr. Wilson, or of Theodore Roosevelt and George Washington), but it was supposed to resemble in some points all of them. Each one contributed to the result.

If it were possible to make a composite picture of the church, of all members in the church, what should be the result? We speak now of character rather than of facial conformation. Without doubt the result should be a character very much resembling Jesus Christ. Not a perfect resemblance, of course, for the church is but struggling toward a goal.

This keen-minded friend then put the following question: "Has the church produced even one individual that you can name who even approximated the Christ type of character?"

After some thought we named several men, the first of them being the late President Joseph Smith, who was blessed with great length of days in which to carry forward his sublime experiment in the imitation of Jesus, and who so treated friend and foe that both were in the end compelled to help him in his experiment. No one who had even a passing acquaintance with him will deny that we made a wise selection.

It is profoundly encouraging to have known even a few men who in the great fundamentals of character grew to be like Christ. The fact that they may have failed in some details is to be expected and accepted without undue concern. And there are probably a veritable host of people who in some or many ways have come to resemble the Master, if we but knew them better and could judge them properly.

The questions propounded are very profitable for consideration. Every Latter Day Saint may well ask himself the question: "What am I doing toward making the great composite picture of the church Christlike?" Each one will of necessity help to make or help to mar the result. And the result as yet is by no means as satisfactory as it should be. We ought to produce a pronounced type of man in every branch of the church—men who in conversation, in action, and in the very look of the countenance remind men, perhaps silently, but none the less impressively, of the Master, whose example they emulate.

E. A. S.

Apostle Paul M. Hanson Sails Thursday

Brother Hanson has determined to sail on May 19, taking the Scandinavian Liner *United States* for Oslo, Norway. His intended stay is to be about eighteen months, during which time he will likely visit each European country in which the church has established congregations.

It is interesting to know that notwithstanding this is the fourth time Brother Hanson has taken missionary responsibility in foreign lands, he goes with alacrity and the finest of energetic, hopeful spirit, determined to give to the work of the church foreign missions all that his splendid personality, long experience, spiritual and mental equipment, and quiet energy have fitted him to give to a cause which he feels grounded in his innermost self.

In speaking of the fact that so many years of his ministry have been spent in the foreign fields, he related the following incident: "When I was about seventeen years of age, I arose to bear testimony in one of the prayer services. I was inexperienced in speaking and became somewhat confused. After closing my testimony as best I could, I sat down and sensed a feeling that my work was not in the public functions of the church. At the close of the meeting Brother John Evans arose and spoke in prophecy to me and stated that 'The Spirit of God has moved upon me to speak and say to you that the day will come when, if you are faithful, the gospel will be delivered to you to deliver unto others, even in the isles of the ocean, and you shall feel the Spirit and power of God in the marrow of your bones.' That," said Apostle Hanson, "has been literally fulfilled."

Brother Hanson was first ordained to the ministry of the church when eighteen years old, May 24, 1896, to the office of priest. He was ordained an elder and later a seventy, both in 1902. In that year he was assigned to New Zealand and spent the next four years in New Zealand and Australia, returning home in 1906, having visited on his way home the countries of Ceylon, Arabia, Egypt, and Palestine, and several European countries. He was ordained an apostle in 1911. In 1915 he took charge of the Australasian Mission, visiting the Society Islands while on this trip, and on the way home in 1917 he visited the Hawaiian Islands. In 1919, in company with Elder John W. Rushton, he again visited the Australasian Mission and made a survey of the Society Islands Mission, being gone on this mission about fourteen months.

Again in 1923, in company with Apostle J. F. Curtis, Apostle Hanson took charge of the European Mission and Palestine, visiting England, Holland, France, Belgium, Switzerland, Italy, Egypt, Pales-

tine, Assyria, Turkey, Greece, Germany, Norway, Denmark, and Sweden, he and Brother Curtis returning to America in December of 1924.

The best wishes of the HERALD and of the church go with Brother Hanson. His progress will be reported through these columns and will be eagerly scanned by our readers.

Post Conference Comments

(Continued from last week.)

Another important piece of legislation of the late conference had also to do with finances. It is as follows:

To the General Conference; Greeting: The Joint Council of First Presidency, Quorum of Twelve, and Order of Bishops at their session this morning unanimously approved the following resolution:

Whereas, it is essential to the stability of our general church endeavor that financial reserves shall be created and maintained; and,

Whereas, the maintenance of our essential function and the building of these reserves will necessitate economies both individual and collective, local and general, as provided in Doctrine and Covenants, section 130, paragraph 7, as follows:

"In order that the temporal affairs of the church may be successfully carried on and the accumulative debt of the church in its respective departments where debts have accumulated may be properly met and in due time discharged, the church is instructed, both as members and as the body at large, to avoid the unnecessary building of houses of worship or places of entertainment or otherwise expending the tithes and offerings of the church in that which may not be essential unto the continued onward progress of the general work; and both in private and in public expenditure carry into active exercise the principle of sacrifice and repression of unnecessary wants; and thus permit the accumulation of tithes and offerings in such amounts as may be needful to properly discharge the existing indebtedness of the church as a body." Therefore,

Be It Resolved: That the policy of the church respecting finances for the interconference period 1927-28 shall be

To provide funds for the care and expenses of General Conference appointees and their families, together with the general administrative expense;

To provide for the care of the poor and needy and expenses incident to the operation of the homes for the aged;

To supply the budget adopted by General Conference for Graceland College;

To provide for the building of a basement of a dormitory for Graceland College as fast as funds are available;

To provide for the continuance of the building of the Auditorium as fast as the observance of the foregoing shall release funds that were subscribed for that purpose which were utilized to supply past financial needs of the general church, or as may be provided otherwise by General Conference, or Joint Council of Presidency, Twelve, and Order of Bishops.

And Be It Further Resolved That We Recommend: That the Christmas offering be used in support of the general missionary work of the church;

That stakes, districts, local congregations, and reunion associations be requested to make no local expenditures in any considerable sum or incur any local indebtedness except such as shall be approved by the First Presidency, and Presiding Bishopric or their representatives, and the member of the Twelve in charge of the respective field;

That the church through the Presiding Bishopric and the

entire ministry of the church shall make special efforts to increase the church income through the divinely appointed channels of tithing, surplus, and offering.

The preamble stresses, first, the advisability of creating reserve funds to protect the church against periods of depression and unforeseen emergencies. Leading up to the creation of these reserves, the resolution put forth, first, a program of economy, to be applied generally and locally, in harmony with the advice in Doctrine and Covenants 130:7. Coincident with the effort to economize, there shall be continued efforts to increase the income of the church by systematic teaching of the fundamental temporal law: tithing, surplus, offerings. The Presiding Bishopric is to lead out in this work; but all the ministry are instructed by the resolution to engage themselves in that undertaking, and no doubt will be expected to do so.

The resolution, with its preamble, inevitably draws attention to the subject of economy, and that was the part most discussed at the time of its adoption. Arguments at that time presented indicate that the resolution should be intelligently applied and administered. We are admonished to be "temperate in all things." There is *true* economy and there is *false* economy. There is that which wastes while it seeks to save, and that which saves by wise expenditures.

In the matter of building local church edifices, as well as in personal or private expenditures, economy is enjoined in the revelation quoted in the preamble. Care should be taken locally before embarking upon a building program that will tend to withdraw or withhold moneys that should go to the general treasury in tithes, surplus, or free will offerings. But once it is determined to build, while true economy should prevail, false economy should not ruin or cripple the entire project.

In the past in some places we have been content to buy a lot in an undesirable location because it was cheap, and to build an inadequate and uninviting building of four walls and a roof. This is not necessarily economy, since such saving defeats one prime object of the first investment: the investigating public will not come to an out-of-the-way and uninviting neighborhood and the shabby church building, and so the congregation can not hope to grow by conversions and baptisms. Real economy would have been served by a better investment in the beginning.

Again, individual expenses (and this is mentioned because at the time the resolution was discussed so much stress was put upon the necessity of economy by the missionaries) there is false and real economy. A thirty-dollar suit may outwear two fifteen dollar suits and look better and fit better all the time it is

worn. Such economies as sitting up at night while traveling, eating cold lunches, etc., were stressed while the resolution was under discussion. One who is to take a long trip by rail and who is robust and has time to rest afterward may thus economize sometimes to advantage. But a missionary or general church officer who travels much, and of necessity over a large territory, if he were to pursue such a policy would soon suffer in efficiency, unless he has an extraordinary constitution. A general church officer not so long ago made a trip taking two nights and most of three days. He sat up in the day coach all the way and saved some few dollars, but was in very poor condition to offer his services when he reached the place of his appointment.

To sit up nights and eat cold lunches may be economy if a minister is ordained to do that work; but if he be ordained and sent and required to preach forcefully, visit freely, advise carefully and constantly, administer and regulate intelligently and energetically, to be full of vim and enthusiasm and punch and go and vigor and to be on the job long hours, it may presently prove to be very poor economy. There may be branches where the Saints would prefer the man who comes at their call to ride all day and sit up all night while they sleep that they may doze next day while he tries to preach to them, but we have not heard of such branches. Most Saints would prefer the minister to sleep while they sleep and give them the best he has from a refreshed mind and rested body. They are willing to pay the difference in cost.

As a boy on the farm, when we went to town with produce the orthodox lunch was five cents worth of white soda crackers and five cents worth of bologna. The bologna was made of odds and ends of old flesh—beef, horse, or otherwise—shot full of pepper almost to the point of combustion. The pepper concealed the taste of decay and gave the stomach something to think about besides hunger. Sometimes for dessert there was added five cents worth of "store gingersnaps," so hot that nature must the second time call out the fire brigade to protect the poor stomach against one of the worst fires in its history. That was called economy, but it was not economy judged from the standpoint of efficiency.

Spurgeon may have had some such ideas in mind when he had occasion to travel with a younger and perhaps more "devoted" associate en route to a day and place of strenuous public service. Arriving at night, Spurgeon secured a room at a hotel at a moderate price and ate his breakfast. His traveling companion sat up and ate crackers and cheese for breakfast. The traveling companion said: "I always take good care of the Lord's money." Spurgeon re-

(Continued on page 589.)

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

The Oblation

BY BISHOP A. CARMICHAEL

Do you know that the oblation is used to help the needy? Can you think of a better use? Can you think of a greater or better incentive for giving than aiding the worthy poor? those who are suffering for the bare necessities of life?

Giving your oblation does not take the place of the payment of your tithe and surplus. The tithe and the surplus are debts due God as his share of the profits of your business. The oblation is *given, not paid*. It represents a real sacrifice on your part. It is a reminder to you that God gave his only beloved Son for you and that Christ willingly—gladly—gave his all, his life, for you.

In giving your oblation, you are only in a small way doing what Christ did. You are commemorating his life and witnessing unto God, Christ, all the hosts of heaven, and unto your fellow men, that you have taken upon you Christ's commandments. You do this twelve times a year. Do you come to the sacred altar and solemnly commemorate Christ's great gift and fail to bring a loving gift for your needy brother or sister? Brothers and sisters, don't fail to do it! Learn to experience the sweet satisfaction that comes to the one who "loves his neighbor as himself."

Do you know that we never have enough to supply all those among us who ask for aid? There are one hundred thousand members in our church. We will cut the number in two and say, fifty thousand who attend church. Our oblation collections amount to \$19,577.88 on a yearly average. This is only 39 cents for each member a year. Dividing this by twelve gives us an average of 3¼ cents per month. Dear Saints, can we not do better than this the coming year? Think for a moment what we could do for our needy Saints if fifty thousand members would give on an average per month, 25 cents. It would amount to \$150,000 a year, or about seven and one half times as much as we are getting now.

Just think of it. Only 25 cents a month. What a tremendous lot of happiness we would bring to those who have need! and above all, what joy we will cause in heaven!

Some branches make no endeavor to increase the amount of this very sacred offering. Other branches do not even take up an offering. Others take what they get and use it locally. This should not be. Those

on whom rests the responsibility of presiding over the branches should see to it that the members of their branch are encouraged and urged to make as creditable an oblation as possible. On every sacrament day the members should be taught to give their gift. The presidents of the various stakes and districts should urge the various branch presidents to see that this law is kept. This fund should be used for the needs of the poor, and for no other purpose. It is a sacred offering, given for a sacred and special purpose, for the poor and needy, and as such it should be used.

The General Conference has spoken and said:

That every branch should comply with the law by receiving oblations at sacrament service, as found in section 59, paragraph 2, and the amount so received should be placed with the Bishopric in harmony with section 42, paragraph 8.

Let this year be a banner year for the giving of our oblation. In no way can we please God better than to hear the cry of our needy brethren.

We Need a New Kind of Doctor

BY LEONARD S. RHODES

We are wondering how many consecrated young men and women, who have not yet decided upon their life's work, will see and read this article? It is a call for volunteers to enter a great, new field of gospel service; and if one or more shall respond and qualify, the benefits will be of untold value to God's people in redeeming Zion.

The church needs a new kind of doctor; one who can teach and practice those methods indicated in the revelations. But before we can have that kind of doctor in sufficient numbers to accomplish the work to be done, the church must found a school for their education and training. And before this can be done, there must be those qualified to do the pioneer work of preparing the way.

The present church policy makes allopathy the orthodox method of healing; once it was homeopathy. In addition to these, we probably have in our membership those also who practice osteopathy, naturopathy, and chiropractic. But not one of these five schools is based entirely upon scriptural methods, although naturopathy makes the nearest approach to it.

The profession of health and healing is as much divided against itself in the church as it is out of it. The practitioners of each branch of healing seem to have a conviction that all who use other methods are quacks, frauds, "irregular," "unscientific." This, of course, is just plain nonsense.

No one has a monopoly of the truth, or the ability

to discover it. In each branch of the healing profession are to be found men who are equally intelligent, equally well trained, and equally conscientious with any that may be found in the others. It follows, then, that even if the several kinds of doctors can not work in harmony, the truths they teach will harmonize if given a chance.

We hear much about "medical science," "the science of health," etc.; but if by science is meant a systematized knowledge of truth in a given field, it is the writer's conviction that the healing profession in its present divided state can hardly be called a science.

There are several objections to be urged against the orthodox branch of healing. First, *it does not lend itself readily to practical use by the laity*; for obviously it would be neither wise nor practical for the untrained layman to prescribe drugs, administer immunizing agents, or perform operations. Consequently the profession is committed to the "consult a-reliable-physician" policy, as constantly suggested in all their free advertising.

Growing out of this policy is the theory that without a medical education one can not understand the intricacies of health and cure, and therefore should intrust such matters entirely in the hands of his physician. This theory is akin to the old doctrine that the laity should not read the Bible because only the priest was sufficiently educated to understand it, and has done tremendous injury to the cause of health culture. However, a reaction has set in, and many are learning to solve most of their own health problems, with gratifying results.

A second, and probably the most vital, objection to be urged against the orthodox branch of healing, is that *its principal methods of treatment are neither identical nor in harmony with the methods indicated in the revelations*.

Those methods of treatment that have received divine approval are called "natural methods," because they seek to gain and maintain health by correcting our habits of living to conform to the normal, natural state, and because their principal means of accomplishing this result is through the intelligent use of such natural agencies as mental attitude, food, water, environment, air, sunlight, etc.

On the other hand, the methods mainly depended upon by allopathy and homeopathy are drugs, immunizing agents, and surgery, which a little reflection will convince anyone are not natural to the life of man.

This observation is not intended as a reflection against the integrity of the noble men and women who are practicing these methods. When they chose their profession, they had probably never even

heard the idea of scripturally preferred methods hinted; consequently it is only quite natural, after years of study and practice, that they are now conscientiously committed to their chosen profession.

Drugs intended for internal use, and which can not properly be classified as foods, are not natural to the life of man; and the fact that they are not used to maintain life and health is a valid argument against their value in restoring health. The younger and more advanced medical doctors are reducing the amount of drugs they prescribe to a minimum, realizing more and more their uselessness. Adherence to scriptural methods would reduce the use of drugs almost to the vanishing point.

That surgery is not natural to human life is obvious to any thinking person, especially when it is used to cut out God-given organs. Naturopaths declare that nine tenths of all operations prescribed by surgeons can be avoided through the application of natural methods of treatment. After allowing liberally for exaggeration resulting from overenthusiasm, their claims are still greatly deserving consideration, especially when we understand something of the penalty we are paying for the luxury of operations.

Leading naturopaths declare that every major operation greatly shortens the patient's natural span of life. But some one insists that an operation saved his life. Yes; a man smitten with acute appendicitis may die in a few days or weeks if *something* isn't done. And an operation *may* permit him to live; but he pays a toll of years from what would otherwise be his natural span of life. But often the operation is followed by death without a recovery; and the question whether the operation or the sickness caused the death is debatable.

The use of vaccines, serums, and anti-toxins is an unnatural practice, because they are filthy poisons and because they enter the body through other than normal channels. The persistent pollution of the racial blood stream by these agents can not be continued with impunity, for they are an inglorious substitute for the divinely approved method of securing immunity to the plague.

Moreover, their success as immunizing agents is by no means established. The question is still being debated, with men of equal experience and learning on both sides; and laymen do well to avoid a practice over which doctors disagree.

In this article we must confine our investigation to vaccination. Opposed to this practice we find such men of high standing as Doctor Charles Creighton, M. D., who prepared the article on vaccination for the ninth edition of the Encyclopedia Britannica after an exhaustive research; Doctor Benedict Lust,

M. D., Doctor H. Lindlahr, M. D., leading naturopaths; Bernard Macfadden, the father of physical culture in America; G. Bernard Shaw, who denounced compulsory vaccination as a crime; William E. Gladstone; and many other noted men and women from all over the civilized world.

From 1898 to 1902 the United States Army in the Philippines was systematically vaccinated and re-vaccinated. The work was probably as near one hundred per cent thorough as it is possible to make it, since soldiers must obey orders; yet in that five-year period there were 737 cases of smallpox among the soldiers, with 261 smallpox deaths. It is said that when vaccinated persons do get smallpox their cases are mild; yet here we have, not mild cases, but deadly ones, 35 out of every hundred dying.

During the decade from 1911 to 1920 the Philippine Islands was probably the most vaccinated country in the world, there being more than 24 million vaccinations in a population of about ten million. And here are the results: 169,991 cases of smallpox, with 75,339 deaths, a mortality rate of 44 per cent. Does vaccination stay the hand of the plague, or invite it?

During the three years from 1922 to 1924 the United States, one of the least vaccinated countries in the world, averaged 35,257 cases of smallpox annually, with 483 deaths; a mortality rate of *only one and three eighths per cent*. To equal the Philippine mortality rate we should have averaged 15,513 smallpox deaths annually; or if figured on the basis of population, we should have averaged 90,000 smallpox deaths annually.

But smallpox is a filth disease. Where a population lives in filth, as in the Philippines, smallpox is frequent and deadly; and where it is comparatively sanitary, as is the United States, the disease and death rate are comparatively low. The purchasing of an indulgence through vaccination will not be honored by Nature; if we live in filth, we must pay the penalty.

On the other hand, to just the extent and degree that two potent words of divine command are being obeyed, to that extent are smallpox and diphtheria declining; and at practically the same rate as yellow fever, measles, whooping cough, and scarlet fever, for which there are no serums. "*Be clean,*" saith the Lord.

It is claimed that vaccines and anti-toxins are harmless; that there is not one "accident" averaged in five hundred cases. Undoubtedly that estimate is exaggerated; but no matter how rarely permanent injury or death may result, will that knowledge make your heartbreak any less if it should be your

darling, the pride and joy of your life, that is taken in death?

The bacilli of more than a dozen terrible diseases, including tetanus and meningitis, have been found in these preparations, bought on the open market; and children have died of these diseases following inoculation; and their deaths have not been "sweet unto them," but hideous and terrible, wringing pity from the most callous hearts.

Vaccinating also furnishes opportunity to "conspiring men." In December, 1921, the Kansas City Health Office began spreading an epidemic alarm. In a short time there were 200,000 vaccinations at a collective fee of approximately half a million dollars. Then came an investigation by the Advertisers Protective Bureau, disclosing the presence of only 213 cases of smallpox in the city, or one to every 1,600 population. The bureau concluded their report by saying, "We do not believe in epidemics which can be started or stopped by publicity alone."

But even if every objection to the use of immunizing agents be overcome, and every objector silenced, Latter Day Saints will not forget that their use is a substitution for the divine commandment and the promise.

And all saints who remember to keep and do these sayings [of the Word of Wisdom concerning diet], walking in obedience to the commandments [which include "Cease to be unclean," and all others that apply to health], . . . *I, the Lord, give unto them a promise that the destroying angel shall pass them by, as the children of Israel, and not slay them.*—Doctrine and Covenants 86:3; 85:38.

The above is not an untried promise. Many thousands in all parts of the civilized world, who depend upon natural methods for health and cure, have abundantly demonstrated their truth. Bodies that are kept clean and healthy inside by proper diet, and clean outside by proper cleanliness and sanitation, are practically immune to disease; and when sickness does come, it is much milder when treated by divinely approved natural methods than by any other.

In the physical redemption of Zion, then, as in the social and spiritual, the greatest blessings come from following the divine plan. Drugs, surgery, and immunizing agents should be abandoned as the principal methods of treating the sick, because they can not be practiced by the membership except through the medium of a physician, and because they are an unsuccessful substitute for the natural methods taught in the revelations and in conflict with them.

For an introduction to the matter under discussion in this article, and especially that which follows, the reader should turn to our articles, "Health a fundamental factor in Zion building," and "The

scriptural way to health," published in the HERALDS for September 29 and November 3, 1926. They bring to light the scriptural principles of health culture.

In the articles mentioned we pointed out that in the redemption of Zion health culture as taught in the Scriptures is as important as the social and spiritual phases of the everlasting gospel. We cited scriptures indicating that healing and health, like other gospel blessings, are based upon works as well as faith; and that obedience to the divine laws of health are as much a religious duty, and as binding, as faith, repentance, or any other part of the gospel. The scriptural health principles follow:

First, faith in God and his laws, actively manifested through works of repentance and the ordinance of administration. (James 5: 14, 15.)

Second, works of obedience, beginning with correct bodily nourishment, as comprehended in diet, medicinal herbs, and fasting. (Doctrine and Covenants 42: 12; 86: 1-3; 85: 21. Alma 21: 75, 76.)

Third, the proper care of the body through cleanliness, observance of the proper hours of rest, and physical exercise. (Doctrine and Covenants 85: 38; 119: 9; 86: 3.)

Fourth, "the use of that which wisdom directs," as found in harmony with the first three principles revealed in the Scriptures. (Doctrine and Covenants 119: 9.)

The first three principles of treatment are the divinely indicated natural methods previously referred to in this article, and are a part of the natural methods used by naturopaths and others with such remarkable success. And surely it is logical to conclude that whatever man's wisdom shall add to these three principles, given by divine direction, shall be an extension of natural methods of treatment.

However, the schools that teach natural methods do not give these principles the same order of preference that the Scriptures do; nor do they teach diet just as it is taught in the Word of Wisdom. It is for this reason that we need a church college where our church doctors can be trained in the scriptural way for the physical redemption of Zion.

But before we even attempt to found such a college, we must have a group of consecrated men and women who shall have prepared for this task by an extensive study and training in these divinely approved principles of health and cure. At present there is no group of professional men fully qualified for this work.

The young men and women who take up this work of preparation must have courage and determination, for they are certain to meet many obstacles and much opposition. They must have vision and the

ability to do independent thinking, for they will be required to leave the beaten paths. They must have an unalterable faith in the Scriptures relating to health and healing, for they are to do God's work in God's way.

Nor need they be startled or discouraged to find their methods referred to as fads; for if they are fads, then the Lord was first to introduce them among us as a people. If they are denounced as "irregulars," they can rejoice in the knowledge that they are accounted worthy to suffer with our missionaries, who have been denounced as unorthodox. And if they find themselves prosecuted in the courts, it has been the common lot of the noble men and women who have pioneered in this as well as other fields, because they dared to relieve suffering humanity.

Let them be assured that if they shall practice, study, and teach these scriptural health principles, they need have no fear, for they have the special promise of the Lord that "*all saints who remember to keep and do these sayings, walking in obedience to the commandments, . . . shall find wisdom and great treasures of knowledge, even hidden treasures.*" (Doctrine and Covenants 86: 3.)

Undoubtedly the training of these pioneers should begin with naturopathy, since, as before stated, this branch of the healing profession makes the nearest approach to the scriptural methods. However, their study and research should cover the entire field of health and curative knowledge, which includes chiropractic, osteopathy surgery, homeopathy, and allopathy. Thus they will be better able to sift out the chaff and retain the kernel of truth, reducing it to a science.

When there are a sufficient number of men and women in the church who are trained as outlined above, it will be time to found a college for the training of our own church doctors. Graceland, when it becomes a senior college, will be the logical place for this school.

It follows that our doctor's college should teach natural methods as the fundamental principles of treatment; furthermore, they should emphasize their importance in the order given in the revelations. Therefore their first and most important subject would be *faith*, and that vast related field known as mental therapy; which might be summed up as "the assurance of things hoped for." That faith can be cultivated, or "nourished," is taught by the Book of Mormon, Alma 16: 163-169.

Next, the church doctor should be trained in *the law of correct diet*, beginning with "herbs and mild food." His knowledge and practice of diet should be based on the Word of Wisdom. He should also

be thoroughly trained in the use of the fast as a curative measure.

Third, comes *the care of the body*. This should include an extensive knowledge and larger appreciation of the injunction to "be clean," as it applies to the prevention and cure of disease, and the maintaining of health. Internal as well as outward cleanliness, pure air, pure water, and sanitary homes and surroundings, all come under this head. Bodily care should also include a knowledge of the value of rest, relaxation, and sleep in the hours set apart by God for that purpose; and their proper balance with work and physical exercise, to fit the various cases in gaining and maintaining health.

The fourth principle, "*the use of that which wisdom directs*," leaves open to the church-trained doctor a broad field of natural methods. Divine wisdom has shown the way by directing us in the first three principles; and now directs the wisdom of man to seek out and apply further methods in extension of those already given.

Chief among those in use in this field, and giving excellent results, are hydrotherapy and heliotherapy. Added to these should be a thorough training in those two marvelous systems, osteopathy and chiropractic. Finally, a knowledge of surgery should be had, to be used in accidental injuries and exceptional cases. Of course this necessitates a knowledge of anæsthetics, and perhaps other drugs, especially those for outward application, as alcohol "for the washing of your bodies," and tobacco (though not strictly a drug) "for bruises." (See Doctrine and Covenants 86:1.)

In the branch of the future, where a doctor may be found who is trained in the scriptural methods of treating the sick, a patient's experience will be encouragingly different than it is at present. He would be taught as the first step to send for the elders for administration, one of whom might be a church doctor. The latter would add to his faith, prayers, and the laying on of hands, the benefit of his training in the use of mental healing; in other words, he would know how to nourish and increase the patient's faith and hope.

This would tend to increase the present percentage of cases where the patient whose faith, thus nourished, would be sufficient, without further treatment. But if the doctor discerned further treatment to be essential, he could proceed to the second, third, and fourth principles of treatment, without the reaction on anyone's part that comes from the feeling that faith has failed and that worldly methods must therefore be resorted to. Religion would enter, not only in the administration, but in the entire treat-

ment; and faith would tend to increase instead of decrease.

But no matter whether a miraculous healing or a hard-fought recovery were experienced, it would be the doctor's duty and opportunity to point out to the patient the habits or errors that caused his sickness, and to instruct him in those spiritual laws and commandments that promote health. Thus each case of sickness would serve as an education in health culture to the Saints, with the result that illness would decline and health increase.

There are yet other desirable results to be expected from scriptural methods of treatment. In very many cases the patient will enjoy better health after a sickness treated by natural methods than he did before, since this result follows natural methods of treatment as understood and practiced by men not of the faith.

But best of all, health gained through obedience to these laws of God will result in a spiritual exaltation or increased spirituality that can be realized from no other form of treatment. Note the factors all through the treatment that produce spiritual reactions: faith in God, administration, prayer, fasting, proper food (Brother H. V. Ellison has an excellent article on this point in the HERALD for December 8, 1926, page 1202) and sleep. All "my commandments are spiritual," saith the Lord. (Doctrine and Covenants 28:9.)

Health culture must, *absolutely must*, become a religion with our people before our bodies shall become temples, worthy in the fullest sense for the habitation of the Holy Spirit; and Zion be enabled to put on her garments of beauty. To this end we need a new kind of doctor: men and women consecrated to God's way, and qualified to practice and teach those principles of healing indicated in the Scriptures, until with the social gospel they shall become part of our daily lives, and shall wipe from our eyes all tears of illness and premature death. May God hasten that day! Verily, it is my will to provide for the temporal, which includes the physical salvation of my people, "*but it must needs be done in mine own way*," saith he in whose image we are made.

It requires much courage for the individual openly to profess his loyalty to some other standard in life than that of financial success. . . . If we were true to our natural instincts, some of us would pursue power through wealth, while others of us would pursue power in other forms. And some of us might not be interested in power at all. When we break the spell which money has cast upon our minds, we will open the way to a saner, healthier, and more productive manner of life.—J. R. Scotford.

The Dawn of Peace

BY JOHN ZIMMERMANN, JR.

A sermon delivered in 1922

The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness: for God is judge himself. Selah.—Psalms 50: 1-6.

I have spoken it, I will also bring it to pass.—Isaiah 46: 11.

It is my purpose to review with you, if I may, some of the more recent events of history which seem to be pointing with amazing emphasis to the fulfillment of the prophecies which are contained in this book, the Bible.

All through the prophetic books of the Bible we find utterances which seem to point to the time in which we are now living. We are told in the scriptures, "At eventide it shall be light, and sorrow and sighing shall be no more, for the former things have passed away." Daniel tells us in the second chapter, "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed." We read in Malachi, third chapter, "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek will suddenly come to his temple even the messenger of the covenant whom ye delight in; behold he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire and like fuller's soap." Isaiah tells us in the sixty-second chapter: "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold my salvation cometh; behold his reward is with him, and his work before him."

Jesus refers to these coming events in some of his parables. In Luke 14 we read, "A certain man made a great supper and bade many, and sent his servant at supper time to say to them that were bidden, Come, for all things are now ready." And again in Matthew 20, "And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard and whatsoever is right, that shall you receive."

I desire to dwell particularly this evening on the work that is being accomplished, looking forward

to the gathering of the Jews, and in this connection I want to call your attention especially to Book of Mormon, Nephi 9: 86.

And verily I say unto you, I give unto you a sign, that ye may know the time when these things shall be about to take place I shall gather in from their long dispersion the house of Israel and shall establish again among them my Zion, for it is wisdom in the Father that they should be established in this land, and be set up as a free people by the power of the Father. And when these things come to pass it shall be a sign, that they may know that the work of the Father hath commenced unto the fulfilling of the covenant which he hath made.

This prophecy is confirmed in the eleventh chapter of Isaiah:

And he shall set up an ensign for the nations and shall assemble the outcasts of Israel and gather together the dispersed of Judah from the four corners of the earth.

I want to particularly discuss the startling progress that has been made in the past few years in the work of the gathering of the Jews.

As a people, Latter Day Saints have long been looking for a fulfillment of the many ancient prophecies concerning bringing together the remnants of the scattered house of Israel. We have speculated for years as to how such a reunion could be made possible. As you all know, up until recently Palestine was in the hands of the unspeakable Turk, with all the traditions and barbarous practices of the Moslem faith. While the Zionist movement was organized as early as 1879, little progress was made.

Those of you who followed closely the events of the recent World War will recall, however, that along in the early part of November in 1917, Sir Arthur J. Balfour, who was then the British Secretary of State for Foreign Affairs, wrote a letter to Lord Rothschild on behalf of the British Government, in which he stated that the British Government was prepared to establish in Palestine a Jewish National Home, where the Jewish people could develop their qualities and could freely exercise their religion and where, unhampered and untrammelled, they could both expand their culture and earn peaceful living, subject only to the very necessary qualification that there should be no interference of any kind with their religious or civil rights or of any other community that might be resident then in Palestine, or might enter it at any time. This came to be known as the Balfour Declaration, and it is really amazing when we remember the tremendous changes which took place immediately thereafter in the conduct of the war.

You will recall that the allied operations in the Near East had up to this time been a most dismal failure. You will remember no doubt the overwhelming defeat of the allied forces in their effort to capture Constantinople by way of the peninsula of Gallipoli. You will also recall the reverses which

occurred in the campaign in Mesopotamia; particularly the loss of the strategic fortress of Kut-el-Amara and other points in this sector.

But with the advent of the Balfour Declaration, a new interest was aroused throughout the whole allied world in the campaign against the despotism of Turkey and for the conquest and liberation of Jerusalem and the land of Palestine. This remarkable declaration seemed to work like magic upon the conduct of the war in the Near East. Instead of retreats and defeats, we began to read of victories and advances. Kut-el-Amara was soon regained by the allied arms, and the operations were pushed on still farther. Events in Palestine followed each other thick and fast, until finally in December, 1917, we heard that the British forces under General Allenby had actually entered Jerusalem and that the campaign in this sector had reached a victorious conclusion. Soon after the armistice was declared, under the terms of the treaty of Versailles Palestine was declared a British Protectorate, and thereby the action already taken by the British secretary was again ratified. The military administration of the British lasted until July 1, 1920, when it was succeeded by the civil administration set up by Herbert Samuel, High Commissioner for Palestine.

At the conference of the powers at San Remo the question of Palestine again came up for discussion, and further provisions were made to safeguard its interests and to provide for the execution of the program that had been previously agreed upon. The United States later displayed its interest in the movement. I have here the text of a letter which the President addressed to this Palestine Foundation:

The White House, WASHINGTON, D. C., May 11, 1922.

Gentlemen: I am very glad to express my approval and hearty sympathy for the effort of the Palestine Foundation Fund, in behalf of the restoration of Palestine as a homeland for the Jewish people. I have always viewed with an interest, which I think is quite as much practical as sentimental, the proposal for the rehabilitation of Palestine, and the restoration of a real Jewish nationality, and I hope the effort now being carried on in this and other countries in this behalf, may meet the fullest measured success.

Very sincerely,

(signed) WARREN G. HARDING.

Also ratified the action that had been taken by the allies with reference to Palestine as a Jewish Homeland under British Protection. It was not very long before the Palestine Foundation was started. This is a plan to finance the various purchases of land and farming equipment, which the Jews are undertaking as a necessary preliminary looking toward the further colonization of this country. Some idea may be had of the tremendous interest of the Jews of America in this project, from the fact that in New York City alone three million dollars were

raised in one of their drives. Even President Harding voiced his approval.

It is very interesting here to note that while the Jews had offered the Turkish Government millions of dollars for lands in Palestine before the war, they finally got it for nothing, and, moreover, the record says that they were to get it for nothing!

I was very much interested recently in reading the address of Sir Alfred Mond at Oxford University in England. This article appears in the April 7 issue of New Palestine. He gives a vivid picture of the conditions in the land of Palestine. He says in part:

A large number of the immigrants are from Russia. It is not unnatural that it should be so. They are the remnants of a people who have seen their fathers and their mothers killed before their eyes; they have also seen their mothers and their sisters raped and outraged before their eyes. I have seen these immigrants and talked to them. I have seen them at their work. They are glad, happy. No wonder they sing. They are under a blue sky. They are not in danger of meeting death. Twenty-five per cent of them are university men, professors, doctors, lawyers, and yet they are doing the work of laborers on the road. I remember talking to one of them there who is a professor of philology.

Palestine is a country which is starving for labor. Immigration into Palestine should be limited only by one fundamental fact, and that is the economic capacity of the country to absorb those who want to work. It would be criminal not to bring people there if employment could be found, and it would be equally criminal to bring people there if adequate employment can not be provided for them.

Do you know that this is the same problem which confronts us as a church in the West. In my mind the greatest problem which the church has today is to properly provide for those who have assembled themselves in the stakes of Zion in compliance with the revelations given to the church in 1830. Many have overlooked the fact that the revelations given the church distinctly state that those who move to Zion should have all things prepared before them. To move to Independence, or Lamoni, and become a charge upon the church, reflects badly upon the cause of Zion.

Unfortunately the industries and economic program of the church are still undeveloped, and for this reason I would personally caution anyone who is planning a move toward Zion to see to it first of all that they make proper arrangements with the Bishop before making any radical decisions. Let me reiterate the principle outlined above, "Immigration into the land of Zion should be limited only by one fundamental fact, and that is the economic capacity of the country to absorb those who want to work. It would be criminal not to bring people there if employment could be found, and it would be equally criminal to bring people there if adequate employment can not be provided for them."

I am afraid that that is a little off of our subject, but let us not forget that at least fundamentally Zion-building is pretty much the same problem,

whether it be in the land of Palestine or in the land of Missouri.

I want to acquaint you with some of the details of the economic growth of Palestine, since the country has been thrown open to the Jews:

Cultivation of the soil has improved to such an extent that the area under cultivation this year is greater than ever before. The orange crop this year is very large. All the growers of the Jaffa district have combined in order to reduce the costs of transportation. Only recently the American Orange Packing House was built as an aid to care for this crop. Here the fruit is washed, dried, polished, and graded. Then packed for shipment. Before the war the industries of Palestine were very limited indeed. But since the Jews have been admitted to enter the field, the industries have seen an amazing increase. Only recently the Silicate Company has established a large plant for the manufacture of building brick. A number of new concerns making other building materials were set up and the old ones extended. Several new woodwork and furniture plants have been set up in Jerusalem, Jaffa, Haifa, and Tiberias.

A French group in which Baron de Rothschild is interested, is just finishing the construction of a large modern flour mill in Haifa. A number of other mills were started practically all over the country. The Sheman Company is erecting a new organic oil, soap, and margarine plant in Haifa. A chocolate factory has been built in Jaffa. Mechanical shops have been built in Haifa, Jerusalem, and Tiberias, a carpet factory in Jerusalem, and two quarries have commenced operation near Jerusalem.

Since 1921 building activity has assumed considerable proportions. In order to assist in the building activity, two Zionist mortgage banks have been opened, and it is hoped that they will begin operations during this season. The agricultural experiment station has begun work in several places in the country. This station has for its object the study of those plants which are best suited for the soil of Palestine with the view of obtaining the best crops by means of scientific working of the land, application of suitable fertilizers, and selection of seeds. Among the experiments carried out by this station have been trial plantings of cane sugar, flax, new fodder plants, and oil containing fruit. As soon as these experiments give satisfactory results, it will not only mean that better and wider prospects will be opened to agriculture, but will also serve as a basis for new industries.

A certain advance has been made in the fields of dairy farming, bee breeding, poultry raising, and cultivation of vegetables. It is interesting to note that the quantity of milk produced was appreciably increased because of pure breed cows imported and because of more rational methods of raising fodder.

No power on earth can take from this land its magic attraction for its people. I have seen their remnants droning their prayers by the Wailing Place, kissing its broken stones, and lighting their flickering candles of hope and faith on its ledges; I have seen their countless graves in the valley of Jehosaphat wherein lie the hosts of this chosen people drawn hither from every land to wait for the judgment, which they have been told is to take place there; I have seen the living, the youth, the believers, planting the waste places and adorning the land as a bride is adorned by gifts from the bridegroom. These things are evidence that in the heart of Judaism there is a love, and that in the Jew's mind there is a quest which he will pursue in the face of all obstacles, and through long weary generations, until the prophecies of his ancient teachers and of his own heart have been fulfilled.

Thus writes Ramsay McDonald, British labor leader, a powerful intellectual force in England, of his recent visit to Palestine. He has seen Zionism

at work, he has seen the Jewish colonists; he has seen their intrepidity, their devotion, their undaunted bravery. Ramsay McDonald is a leader of men, with a clear vision that is not befogged by political considerations at home. He describes things in Palestine as he has seen them.

Writing in the *Westminster Gazette*, of March 20, last, he says:

Zionism has blown over the dry bones of Judaism, and so the faces and feet of many Jews are turned to their Zion. I have talked to them in the immigrant encampment on the sandy shore of Jaffa just off the sea, in Jerusalem, on one or another of the many committees of settlement; in tents on the slopes of Gilboa, reclaiming the waste places; by the sea of Galilee, where they are making roads and bridging the Jordan.

One afternoon as I was crossing the Plain of Esdraelon, close to the spot where Saul fought his last battle and fell before the Philistines, I was met by a country cart and jolted over some mile or two of unmade road to one of the new Jewish camps at Nuris on the northern slopes of Mount Gilboa. Just beyond the spring where it is said that Gideon chose his army of three hundred men, I found their tents. Most of them were in the fields, but the anvil in the smithy was clanging, saws and planes were going in the carpenter shop; through an open door I saw a dentist at work; and in the kitchens the pots and pans were rattling. The community consisted of members of the Labor Corps. They had been working at road making for twelve months. They had settled upon a large piece of land between the railway and the top of the hill; there they are planting 14,000 eucalyptus trees of 60 varieties, 4,000 pines, 5,000 cypresses, 10,000 olives, together with apple orchards, vineyards, plantations, and orange groves; they are starting nurseries for the supply of plants, especially trees; they are digging and preparing the land for cultivation. *They believe that they are laying foundations of a new Zion.*

To my mind this is a very beautiful picture which is here presented. Imagine what a great source of consolation and satisfaction it must be to those people to know that they are all working for a common ideal, an ideal which is as lofty as any that has ever been set as a goal for any people! I could not help thinking when I first read this account, what a fine thing it would be if more of our own people could be saturated with the same spirit which seems to be motivating those people over there in Palestine. If they can do it over there, why can't we do it over here? We have had the same promises held out to us as they have. I feel tonight that we as a people are not living up to our opportunities. I recall the last time I was in the city of Washington in company with President Frederick M. Smith. Among others we called upon Senator Spencer, of the State of Missouri. In the course of our conversation he asked me the question, Why is it that you people have never established any industries in the State of Missouri? Do you know he almost took my breath away. Of course I parried his question as best I could. I tried to point out to him the difficulties involved in moving any industry away from the source of supply of raw material and market of the finished product, etc. But deep down in my

heart I was ashamed. I felt that as a people we had been living far short of our opportunities. We can never expect to establish Zion by merely sitting around, talking about it.

I am wondering tonight if the Jews in Palestine are going to get their Zion into active operation before we do. We must admit that just now at least it looks as though they are getting ahead of us. Perhaps we don't have faith enough in God's promises to us? Perhaps we have not been persecuted and reviled as much as those people over there have been. If so, let us not forget the words of the Fishing River revelation, "Zion shall be redeemed, if it must needs be by sacrifice."

On the whole I think we should be encouraged by the reports we hear from across the sea. These things give us an assurance that there is a higher power than man which is shaping the destinies of this world. And what a consolation it is to us that it is so. Let us not forget, in conclusion, the promise made by our heavenly Father, "When these things come to pass, it shall be a sign that ye may know that the work of the Father hath commenced unto the fulfilling of the covenant which he hath made with his people."

Yes—on our brows we feel the breath
Of dawn, though in the night we wait.
An arrow is in the heart of Death
A God is at the doors of Fate!
The Spirit that moved upon the deep
Is moving through the minds of men;
The nations feel it in their sleep;
A change has touched their dreams again.
Voices, confused and faint, arise,
Troubling their hearts from east and west;
A doubtful light is in their eyes,
A gleam that will not let them rest;
The dawn, the dawn is on the wing,
The stir of change on ev'ry side,
Unsignaled as the approach of spring,
Invincible as the hawthorn tide.

Have ye not heard, though darkness reigns
A people's voice across the gloom—
A distant thunder of rending chains,
And nations rising from their tomb?
Then, if ye will, uplift your word
Of cynic wisdom, till night fail.
Tell us He came to bring a sword,
Spit poison in the Holy Grail.

Say that we dream. Our dreams have woven
Truths that outface the burning sun.
The lightnings that we dream have cloven
Time, space, and linked all lands in one.
Dreams! But their swift celestial fingers
Have knit the world with threads of steel,
Till no remotest island lingers
Outside the world's one commonweal.

Tell us that custom, sloth, and fear
Are strong, then name them "common sense";
Tell us that greed rules everywhere,
Then dub the lie "Experience."
Year after year, age after age,
Has handed down through fool and child
For earth's divinen heritage
The dreams whereon old wisdom smiled.

Dreams are they? But ye can not stay them,
Or thrust the dawn back for one hour:
Truth, love, and justice, if ye slay them,
Return with more than earthly power,
Strive, if ye will, to seal the fountains
That send the spring through leaf and spray;
Drive back the sun from the eastern mountains
Then—bid this mightier movement stay.

It is the dawn! the dawn! The nations
From east to west have heard a cry,
Though all earth's blood red generations
By hate and slaughter climb thus high.
Here—on this height—still to aspire
One only path remains untrod,
One path of love and peace climbs higher;
Make straight that highway for our God.

THEY SAY--

"No one should scoff at honesty and an ardent zeal in the cause of what one believes to be truth and justice."

"Those who forget the rights of others should not be surprised if their own are forgotten."

"Be careful, then, that thou receivest no wages here, or elsewhere, that are not thy dues."

"Life is but another name for action; and he who is without opportunity exists, but does not live."

Some One: "Heaven lies hidden in our daily deed, even as the oak with all its centuries of growth and all its summer glory sleeps in the acorn cup."

"Build not the desolate throne of ambition in thy heart."

"Do that which is right to do, not because it will insure you success, or bring with it a reward, or gain the applause of men, or be 'the best policy'; but because it is right, and therefore ought to be done."

Ruskin: "Education does not mean teaching people what they do not know. It means teaching them to behave as they do not behave. It is not teaching the youth the shapes of the letters and the tricks of numbers, and then leaving them to turn their arithmetic to roguery, and their literature to lust. It means, on the contrary, training them into the perfect exercise and kingly continence of their bodies and souls. It is a painful, continual, and difficult work, to be done by kindness, by watching, by warning, by precept, and by praise, but, above all—by example."

The Talmud: A heathen asked of a learned Rabbi: "Fools that ye are; behold the living die, how then can the dead come to life again?" "Fools ye are yourselves," answered the Rabbi. "If that which was not has come into existence, why can not that which was, exist again?"

HOME DEPARTMENT

My Ideal Mother

My Ideal Mother is probably different from your Ideal Mother, because all of you have had your own experiences with your own mother, who has had a great deal to do with your ideal. Since I have had but one mother, I can not say what a real ideal mother is, but can only say what I think an ideal mother is.

The Ideal Mother is one who does not try to be like me, in having the same interests and the same ideas. Such a mother would be the same as a girl friend. A mother undertsands her daughter's viewpoint and is sympathetic with her in what she thinks. I want to feel toward a mother in such a way that if something happens among my friends, I may take the difficulty to a *mother*, not another girl friend whom I call *mother*. A mother is one to whom we look for advice in matters that are beyond our comprehension; and if a mother has the same attitude toward the daughter as a girl friend, the daughter feels sometimes that the mother could not help her out of her trouble.

The Ideal Mother is self-controlled and not easily influenced by something the neighbor mother does. She does not let her emotions carry her away but deliberates before acting. Just because daughter wants to do something the neighbor daughter does, is no reason she *should* do it. The Ideal Mother does not allow daughter to persuade her beyond sane judgment, but has a mind of her own. After wisely considering the subject, mother's No means *no*, and her Yes means *yes*. Her statements rest on solid rock instead of on shifting sand.

The Ideal Mother has high ideals in order to create inspiration for the daughter. She is one who is an example of the right kind of self-control and in whom her daughter can have faith. For, if the mother does not live aright, how can she expect daughter to become an ideal mother, when she has such a poor pattern to follow?

The Ideal Mother neither spoils nor treats her children with lack of understanding or with undue severity. She is able to understand and sympathize with matters that may seem trivial to her but are as great problems to the child as her problem of training the child is to the mother. Mother must have a certain degree of patience, since a human being's infancy lasts until he is twenty-one years old or older.

The Ideal Mother has a sense of humor, not wit, for she laughs with and not at things.

She is neat and exact in her personal appearance. She does not keep the standards of the preceding generation, but goes ahead promptly, not hastily, to follow the mode of the moment.

The Ideal Mother teaches by living. Her words, expression, acts, which she thinks are hardly noticed, will have an amazing influence when they are needed most.

Although we talk about an ideal mother, our individual mother is the Ideal Mother for us, or God would certainly not have made her our mother.

(Written by Frances Criley, age 18, and read at a Mothers' and Daughters' Banquet Friday night, May 6, at Central Church, Kansas City, Missouri.)

The Power of Motherhood

Synopsis of a Mothers' Day sermon delivered by Elder Eli Bronson of the Reorganized Church of Jesus Christ of Latter Day Saints, at Portland, Oregon, May 8, 1927.

Take this child and nurse it for me, and I will give thee wages.—Exodus 2: 9.

We thank God, this morning, that he saw fit to place upon earth the masterpiece of his creation in the person of our mothers.

There is a very interesting story in the Old Testament of a battle of right against might fought by the mother of Moses. Her child came into the world with the sentence of death hanging over him, for Pharaoh had decreed that all the male children should die. With a mother's love and the help of heaven, she dared to challenge that mighty decree. She was only a slave; a humble, hard-working woman; but like most of the mothers of men, she had "found favor with God." When the mighty power of a mother's love is consistent with the purposes of heaven, there is no power in the universe so nearly akin to the power of God.

I'm sure you remember the story—after three anxious months of careful watching, the babe was found by the maids of Pharaoh's daughter, and at the request of the princess a Hebrew maid was sought to nurse the child. By the kind provision of Providence, the maid whom the princess employed was none other than the mother of Moses. As the king's daughter tenderly kissed the beautiful baby boy and placed him in his own mother's arms, she said, "Take this child and nurse it for me, and I will give thee wages."

I feel in my soul that every woman who has found favor with God in the blessed mission of motherhood has heard the voice of Jehovah say to her, "Take this child and nurse it for me, and I will give thee wages."

The Power of Motherhood

There is wonderful power in the loving touch of a mother's hand. A nervous child in the darkest night will fall asleep and rest in peace, soothed by the touch of a mother's hand. No sinner has gone so deep in the immeasurable darkness of mortal hell but the loving touch of a mother's hand, though wrinkled and trembling with age, will cause him to shudder at the thought of his devilish deeds and long for a moment of heavenly virtue.

A little child who had just regained consciousness after a serious operation was asked, "Were you not afraid, my dear?" She replied with a smile, "No, I wasn't afraid, because mother stood by me and held my hand."

There is great power in a mother's kiss.

How many wounds are healed, how many aches and pains cured by the soothing, healing power of a mother's kiss! And those wounds, my friend, those aches, those pains, are not always found on the hand or head of a little child, but frequently in the hearts, the souls, and the lives of men and women. And to these a mother's kiss can never lose its wonderful, healing power.

Oh, the power in a mother's smile. If this world can ever know heavenly sunlight, it will be through the smiles of mothers. God help mothers to smile always.

If we knew the little fingers pressed against the windowpane,
Would be cold and still tomorrow, never trouble us again,
Would the bright eyes of our darling catch the frown upon
our brow?

Would the prints of little fingers vex us then as they do now?

Let us gather up the sunbeams lying all around our path,
Let us keep the wheat and roses, casting out the thorns and
chaff!

We shall find our sweetest comforts in the blessings of today,
With a patient hand removing all the briars from our way.

There is saving power in a mother's song. The sweetest music this world has ever known is found in a lullaby from a mother's lips. That song finds its way deep down into the soul of the child that is nestled close to its mother's heart, and there remains for ever.

The tongues of men do not furnish words to permit us to express the tremendous power of a mother's love. Like the God of heaven, she loves her babe before it is born. Like the Son of God, she walks deep down into the valley of the shadow of death that another may have life. Like the Holy Comforter, that love shall abide for ever.

A mother's love can never fail:

And though he creep through the vilest caves of sin,
And crouch perhaps, with bleared and bloodshot eyes,
Under the hangman's rope—a mother's lips
Will kiss him in his last bed of disgrace,
And love him e'en for what she hoped of him.

A disobedient daughter left her home one night and failed to return for many days. Finally, when the inevitable results of sin brought her to her senses, she returned to her mother's arms. The kind mother looked upon her wayward daughter through tear-dimmed eyes, and placing a tender, forgiving kiss upon her forehead, she said, "My child, we have never locked the door since the night you went away."

I wish to speak not only of the mothers of the children of today, but also of the mothers of the men and women of today. Mothers who are now at the evening time of life have been spared to see their children useful in the world, reclaiming the lost, healing the sick, pitying the ignorant, earnest and useful in every sphere, and this is a portion of the reward that God intended for mothers. Oh, the satisfaction Hannah must have felt in seeing Samuel serving at the altar, and the joy of Eunice in seeing Timothy learned in the scriptures. This reward is justly due the splendid mothers of good men and women, for most successful people have had mothers who were home builders.

The following lines were found beneath the pillow of a mother just after she had passed away, and had been written by her during the closing hours of her mortal life:

Love me now while I am living,
Do not wait till I am gone,
And then chisel it on marble,
Warm love-words on ice-cold stone.

If you wait till I am sleeping
Ne'er to waken here again,
There'll be walls of earth between us,
And I could not hear you then.

I won't need your kind caresses
When the grass grows o'er my face;
I won't crave your love and kisses
In my last low resting place.

God help those who have living mothers to love them now while they are living.

I can not but speak with the deepest emotion of the mothers in heaven. Surely the keeper of the pearly gates of glory has never failed to open wide those heavenly portals and stand with bowed head at the approach of a Christian mother.

Those of us who wear white flowers today, and whose hearts are sad and heavy, may still find hope and comfort in the eternal promises of God so beautifully expressed in the following lines by James Whitcomb Riley, written for "A mother in heaven":

I can not say, and I will not say
That she is dead—she is just away!
With a cheery smile, and a wave of her hand,
She has wandered into an unknown land;
And left us dreaming how very fair
It must needs be, since she lingers there.

(Continued on next page.)

OF GENERAL INTEREST

Atheism in the Schools

Shall It Be Palliated?

In a magazine of recent date appears the article headed "Atheism" here reproduced. We are glad to furnish the opportunity to read this interesting story to *Herald* readers, to whom it will suggest several thoughts.

Is it to be wondered that we hear more of atheism in schools than we do of atheism on the streets? Does it follow that more atheism exists in the schools than on the streets, because it more frequently comes to our eyes and ears that declarations such as were made by Miss Sapkowitz, "Of course, there is no God. . . . common sense proves that," come from the school sources?

Those who have no school complex and who wish to arrive at correct conclusions are likely to consider the fact that we hear more from the schools upon any subject of weight than we do from the streets; to speak is a function of the schools; and in the schools questions are raised.

Finally, is not the faith of the street a questionable one, founded as it is likely to be, rather upon superstition than reason? and is not the faith of *one* who goes to the "end of the road," if there be such a place—through the schools and the books, of more worth to humanity than the thoughtless belief of a score who have not fought their way to such achievement?

R. J. L.

Atheism

Of late there have been numerous instances recorded in the daily newspapers in which students connected with universities of higher learning have given expression to their disbeliefs in the existence of God. It has been recorded that certain atheistic societies have been formed among these students, who perhaps pride themselves with the belief that they are separate and apart from the great mass of God-fearing citizenry of this country. Not long ago a society of atheists was formed at the University of Rochester (New York), terming itself the "Damned Souls Society." Newspaper publicity resulted, of course, that most likely being the aim of the proponents, but the tone of the press was decidedly ironic, and one editor made the suggestion that the word *fools* be substituted for *souls*. After desultory attempts to gain recognition, the enterprising members of the society apparently abandoned their godless course and were promptly forgotten by the public.

According to a *United News* dispatch from New York City, more than thirty girls, none of them over

seventeen, and twice as many boys are active members of the new "Society of the Godless," local chapter of the "Junior Atheist League." A young woman named Beatrice Sapkowitz, an officer in this society, gave the following statement to the press:

"Of course, there is no God. Science and common sense prove that. I've studied science at home and at school for several years, and all of it shows that the Bible is just a myth.

Her words are significant. She has "studied science at home and at school for several years, and all of it shows that the Bible is just a myth." Perhaps Miss Sapkowitz did not realize when she made this statement that she candidly explained the alarming increase of atheism among our young men and women. Meyer Konikow, secretary of the "Society of the Godless," according to the same dispatch, protested recently against compulsory attendance at assembly in high school while the Bible was being read. Attention is directed to the names of this young woman and young man—they are distinctly alien and bear a strong communistic flavor.

It need not surprise one to read of instances in the daily papers wherein college students have transgressed the law. In fact, as has been brought out in testimony during a sensational murder trial in Chicago involving two super-educated youths, both atheists, why should civil and moral law be observed when according to the doctrines disseminated through atheistic circles there is no God, and man-made law may be violated with impunity?

It is not the purpose of this comment to criticize the curricula or methods obtaining in the institutions of higher learning. However, it must be conceded that thousands of young men and women, whose minds are still in the plastic stage, whose natures are impressionistic and easily influenced, are receiving their training in these educational institutions. The problem that must be solved by the deans and members of the faculties is: Does the so-called science that is being taught in universities of higher learning, which science, as Miss Sapkowitz claims, clearly proves to her that there is no God, insure a citizenship that will be a distinct credit to this nation, or will it be responsible for a continued increase in crime and misdemeanor? Shall these societies of atheists be permitted to continue with the sanction of college authorities, or shall it become necessary for aroused public opinion to take drastic measures in discouraging this all too apparent evil? A tree is known by its fruits, and the results of atheistic teachings do not reflect credit upon those responsible for this type of alleged "culture."

—W.

(Continued from page 574.)

And you—O you, who so wildly yearn,
For the old-time step and the glad return;
Think of her faring on, as dear
In the love of there as the love of here;
Think of her still as the same, I say;
She is not dead—she is just away.

Where Trained Leaders Are Required

Leadership in church and religious affairs is as essential as in other fields of work. Nobody questions the fact that an alert and progressive directing head means new life and enterprise in a community's schools, or that the same type of general manager means a prosperous business corporation. But sometimes the point is overlooked that the religious activity of a community or of a single church is determined almost wholly by the degree of ability displayed by a minister or group of ministers.

The need of leadership in the rural churches of America repeatedly has been stressed. Attention recently was directed to the situation by Doctor M. A. Dawber of the home mission board, Methodist Episcopal Church. Doctor Dawber declared that, due to a lack of well-trained ministers, many country churches were closing their doors. In pointing to conditions that demand a high type of leadership, he said:

"In spite of the exodus from country to city, there are large numbers of high school and college graduates returning to make up a generation hitherto unknown in country life. To expect to hold this new generation with a ministry that has made little advance in educational standards is to ignore a present peril."

The importance of good schools in rural districts has been pretty generally recognized. In most of the States, consolidated schools of a modern type have been established, and calls have been made for better prepared teachers and higher standards of training. The church is a factor equally vital with the school in community welfare. Where religious development fails to keep pace with educational advances or with other forms of progress, a serious condition is certain to arise.—*Kansas City Star*, December 6, 1926.

United States Catholics Total 19,483,296

Roman Catholic population in the United States during the last year shows an increase of 684,574 over the population the year preceding, according to the official Catholic directory for 1927, published by Kennedy & Sons, which appeared Sunday. There are 19,483,296 Roman Catholics in the United States according to the directory.—From Daily Press dispatches of April 25.

It is soul that leads and controls nations, just as it is soul that leads and controls institutions.—Alice Hubbard.

NEWS AND LETTERS

San Jose, California

Spencer Avenue and Grant Street

May 3.—The activities of the branch for the month of April were ushered in on the evening of April 1 with an April fool social. This was indeed a novel social, one in which everyone was expected to do everything just the opposite from the way it should be done. It was entitled a "backward" party. The individual notices and invitations sent out were written backward, so that they had to be held before the mirror before they could be read. Sister Luella Shippy, chairman of the Religio committee sponsoring the party, sent out the invitations and received only one criticism, a humorous little rhyme outlining the nature of the backward party and describing the predicament in which one finds himself who has to do just the thing he does not want to do and to say the opposite of what he expects to say. This was read to the guests.

A very enjoyable evening was spent playing games of different kinds, after which dinner was served, the menu in the following order: toothpicks, napkins, ice cream; cakes, sandwiches, soup de bouillon (I presume they thought this was as near fool soup as could be made). Nearly fifty attended this gathering.

On Sunday, April 3, our regular sacramental service was held in charge of Pastor R. E. Cowden, assisted by Elder C. J. Cady and Priests L. E. Harris and H. V. Bates. A good spiritual meeting was had.

The old people's class was on the program at the Religio in the evening. Their part was to act a charade taken from the Bible. It proved to be a sort of pantomime, representing Moses leading the children of Israel out of Egypt. This was carried out by Moses smiting the Red Sea and leading them through, and then quieting their murmurings by feeding them leeks and onions, which apparently came down from heaven. He smote the rock from which water gushed and quenched their thirst, they seeming to be nearly famished; after they were revived, Moses led them on behind the mountain, where they disappeared. Moses, with his long white hair and beard, was typical of leaders of Bible days.

On the following Sunday Pastor R. E. Cowden was the morning speaker, his topic of discussion being "The pearl of great price." He gave us a splendid sermon, making his points plain and showing that in order to obtain the pearl of great price we shall have to keep the whole law, consecrating all that we have and are on the altar of sacrifice. Elder C. J. Cady preached the sermonet at Religio.

On Sunday, April 17, there was an Easter program by the Sunday school, young and old taking part. The entertainment was very pleasing, and the spirit present was manifested by a cheering influence. The children did well in their parts. Brother Cowden preached the Easter sermon, which was well received; he was assisted by Elder Cady and Brother H. V. Bates. Visitors from Oakland, Gilroy, and Irvington were present.

In the evening there was a soul-cheering cantata, rendered by the choir with some outside help. The title of this production was "The light everlasting." Soloists were Mrs. Cleo Smith, soprano; Mr. Eugene Mancini, tenor; Mr. Oscar Bradley, bass; Mrs. Ruth Bradley was the director; Miss Lena Christopher presided at the piano.

On Thursday evening, April 21, the organ booster club rendered another operetta entitled "The gypsy rover." This performance was presented at the Old Scottish Rite Temple. The club members worked very hard on their parts and put on a good performance. They were rewarded with a good audience. Mrs. Oscar Bradley was the leader, and Miss Lena Christopher presided at the piano. They realized something

over fifty dollars for their fund. They plan to present this effort again on May 17 at the Pala School, about four miles from San Jose.

On April 24 the elders were called to administer to our young sister, Mabel Gilbert, who had been taken to the hospital to be operated upon for appendicitis. The doctor said it was a very serious case, as the appendix had burst. She was administered to before the operation and passed through the ordeal safely. At the present time she is getting along nicely. The other sick folks mentioned in our last letter seem to be improving.

The Saints here are rejoiced over the news of the splendid spiritual conference held in Independence in April. As we read the *Daily Herald* there were some of us at least who sensed the spirit of the conference away out here, and it caused tears of joy to flow from our eyes as the Spirit witnessed to us here just as it did to the Saints assembled there.

For the benefit of Saints and friends passing through San Jose, who would like to know the location of the church here, we are giving the following information: The church is located at the northeast corner of Spencer Avenue and Brant Streets, one and one quarter miles southwest of the Bank of Italy. Take any street car at the Southern Pacific depot, going south on First Street; transfer at San Fernando to the Delmas and Willows car going west; get off at Grant Street, and go one block east.

Sacramento, California

Corner Twenty-fourth and Kay Streets

Brother Earl R. Curry and family, of Lincoln, met with us one Sunday evening in April. He, holding the office of priest, was invited to speak for us, and gave us an able discourse on "Super-faith, the means of accomplishing our Zionie ideals." This young brother holds an important position with a large pottery manufacturing concern, and he and family have assisted in missionary efforts in Lincoln. Now a small branch is located there, drawing its membership from other nearby towns. The word *idola*, meaning a world of ideas and ideals, used in his evening's sermon, was later chosen as the name for the newly organized second senior class in our Sunday school. This group, numbering thirty-four, is composed of members over twenty-four years of age, young married couples, parents, and others. Its organization includes: Edwin C. Burdick, president; John B. Dawson, vice president; Bertha A. Austin, secretary; Hazel Blohm, teacher; J. Arlie Austin, assistant teacher. The *Idolas* meet monthly for a brief business session, one hour studying the Teacher Training Course from the Departments at Graceland College, and refreshments. A fine group spirit is being fostered and some splendid accomplishments undertaken. Some in this group are Sunday school officers and teachers, so they can only join in the monthly meetings. The personnel of five officers prepare the senior Sunday school lesson, so that on short notice, if occasion requires, as has happened a few times, the next succeeding teacher or officer teaches the class. A keener interest is being taken in the lessons, and all enjoy the lesson hour.

At their last business session, late in April, they voted to raise one hundred dollars of the Sunday school's two hundred dollar allotment of the Christmas offering, after reading of the same in the *Conference Daily Herald*. Each member is to fill a thirty-day "dime-a-day card" and turn in each page as filled, the cards being available at a local bank.

The members of the intermediate class, with Fred A. Taylor, teacher, early in the year pledged themselves to raise twenty-five dollars. They number only seven and already have their fund well started.

The third senior class, with Elder T. J. Lawn, teacher, has chosen the name "Alpha," signifying that they were the

first or charter members here; and a few were indeed charter members of the branch.

Easter was fittingly observed here with special music by the choir and orchestra, floral decorations, and sermons by the pastor, Elder W. H. Dawson. The attendance at both Sunday school and church, of one hundred thirty-four, well filled our chapel.

This week, May 1 to 8, being music week, the orchestra gave a half hour of music during the program hour at the Department of Recreation and Expression last Sunday, with Brother E. C. Burdick, leader. The choir will give a half hour next Sunday, with Sister C. A. Clark, chorister. These programs were listed in the local papers and also included in the Music Week Bulletin printed and widely distributed by the Civic Music Committee.

Sacramental service found eighty-four present, and was a good meeting.

We are expecting Elder G. P. Levitt home from the General Conference to speak for us on Mothers' Day.

One of our number was taken when Brother Joseph A. Barr passed away suddenly at his home on March 28. He was a young man in business here, and a World War Veteran. He leaves a widow, Sister Florence Brooner Barr. Elders Levitt and Dawson officiated, the former preaching the funeral sermon, with the American Legion officers' ceremony at the cemetery.

Elder George H. Wixom was a visitor at our Wednesday prayer service this week, assisting in officiating, and gave us an interesting talk on the General Conference.

Our Department of Women, with Sister Geneva Beebe, superintendent, is making final plans for a bazaar this month. Their recent hard times party at the home of Sister Bertha Austin, netted over twenty-two dollars.

Council Bluffs, Iowa

A good representation attended the General Conference from this city, and so far as heard, all express themselves better satisfied with the understanding of the conditions of the church and its progress than for years. With a feeling of determination to overcome the obstacles that are now hindering the more rapid progress of the church, they have entered into this conference year's work. The sermon delivered here by Apostle Garver on the eve of the 24th of April, entered deeply into the hearts of the Saints, with the result to make them more determined to do their part.

A farewell for Brother and Sister Baldwin was had on the 22d, and an excellent time was enjoyed by those who knew of it and could be present. There seems to be nothing but regrets that they were not returned here another year, but with the recognition of others' gain their hearts are satisfied that it should be so. The blessings of heaven are sought for, that success may attend their efforts wherever they are.

On Easter the Saints enjoyed the day. The young people met for prayer in the morning, and the Spirit of God was enjoyed. The desire was expressed to show an appreciation for the great sacrifice of Jesus Christ by a closer walk with God, and a deeper consecration to his service. The cantata, "The Prince of Life," was rendered very effectively. Sisters Helen Anderson, the director, and Ruth Timm, the pianist, are to be commended for their patient efforts, and the success of their plans, assisted by the junior choir. There are several of our young who are willing to render what use is possible of their talents and ability to advance the work of the church, and there are several who have shown great ability to occupy in the various departments of the church. The demands of the work are increasing, giving an opportunity for all to occupy to the fullest extent. With these helpers so willingly helping in an effective way, the prospects are encouraging.

There have been several changes in the Religio, especially

in the class work for the young, which has been thought would be an advantage.

The Department of Women held a mothers' and daughters' banquet Friday evening, the 6th, and from reports it was not only enjoyed but much social benefit will accrue from it. Sister M. A. Etzenhouser spent the time from Friday till over Sunday with the Saints, giving some very valuable information, and in her impressive way left them much benefited and encouraged.

On account of the action of the General Conference in forming one district out of what were the Fremont and the Pottawattamie Districts, there will be a conference for the purpose of completing the work of this new district and selecting its officers next Saturday. On the same day and following day there will be a ministerial conference of the Southern and Northeastern Nebraska Districts, Gallands Grove, Little Sioux, and the Southwestern Districts, in Iowa, having for its object to bring about a closer relation of the various church officers in quorum work, to further develop each one in his sphere of duty in the church.

There are some things which are trying the Saints; some are out of employment; some have the prospect of being out of employment soon; some are neglectful of duty; and some while in the church are not of the church, for they are opposing some of the things that God has by revelation made known as a part of his sacred work, and by his Spirit has given evidence is divine. The branch officials are moving cautiously, seeking to save the ones who are out of the way, and at the same time trying to remove the effect of such opposition, believing it wiser that mercy should have her perfect day. Some of those whose minds were at one time confused have returned, and the joy of the Saints has been measurably increased. With a desire that all shall see the error of their ways, we are patiently laboring, seeking the enlightening influence that they with joy may return to be one of us.

The encouragement of pleasant weather as a rule gives us pleasure and gratitude. While our hearts are made sad at the reports from other parts of this blessed land of Joseph where others are suffering from the destruction of the elements, they, the elements, are testifying of the restored gospel and the testimony of his servants.

Brother W. I. Fligg was with us on the first day of this month, and began a series of missionary services at the Belmont Mission on the 2d. With fair interest he is continuing to the present date, and with zeal is looking for other points where he can preach the gospel to the leading of souls to Christ. The Saints of this district are happy to have Brother Fligg to labor with us.

Dow City, Iowa

May 6.—Brother J. L. Butterworth occupied the pulpit at the morning hour April 10, his lesson theme being "Am I a soldier of the cross?" The young senior choir furnished the music.

A branch business meeting was held on the evening of April 10. Some important business was transacted.

Brother Fred Baber was the speaker at the morning hour of April 17. In the evening the Sunday school gave a very interesting and impressive pageant, "The gate ajar." The play was well rendered, and the church was filled to overflowing.

The next Sunday was junior service, Brother E. L. Edwards, of Pomeroy, Iowa, being the speaker. He gave a very interesting and instructive talk to the young people. We hope Brother Edwards will visit Dow City Branch oftener in the future than he has in the past.

The Saints here regret sincerely that Brother F. T. Mussell will be leaving this district this year, for we note from general appointments he has been changed to another field of labor. The members have appreciated his work in this

place, but our loss will mean advancement for others, and we wish for him the blessings of the heavenly Master in his new field of labor.

The Saints were made sad by word that Brother Charles E. Butterworth was stricken with paralysis while driving his car the early part of last week. His condition is slightly improved; he has regained consciousness but is unable to speak. Brother Butterworth's work as a missionary is widely known, for he has been in the work many years.

The Sunday school superintendent, Brother E. B. Justice, was on the sick list last Sunday.

The Sunday school has fair attendance, but we would like to see a steady increase in membership.

The young members are planning a Mothers' Day program.

Denison, Iowa

We feel thankful to be able to report the Denison Branch in a most thriving condition. The spirit of unity seems to be prevailing throughout the entire branch. There is a goodly number of Saints manifesting a desire to help carry on the work by their presence at each service and their willingness to do when called upon.

The sacramental services of late have been exceptionally good. It seemed the good Spirit was with us in power on the first Sunday of April, and scarcely a moment was allowed to go to waste.

On Easter morning the Sunday school favored us with a few special numbers.

Recently we have been privileged to hear some excellent sermons upon the building up of Zion. They have been delivered by the local priesthood, who also have talked upon many other subjects which have been beneficial to all.

We have an encouraging number of young in our branch worthy of commendation for their faithfulness and willingness to make use of the talents God has given them, and much interest is being taken to develop them along the musical line. A fine orchestra has been organized under the leadership of Sister Cruzan, and good is being accomplished. Truly, "God is marshaling his army for the rescue of his truth; he is calling now to battle both the aged and the youth." May the youth throughout the church waken to their duty.

We regret that Brother F. T. Mussell and Brother W. A. Smith have been called from our midst to other fields of labor, but feel we can hear them say, "I'll go where you want me to go, dear Lord." May God bless them in their new fields.

We wish to report the marriage of our branch president, Warren G. Oliver, to Sister Edith Messenbrink on March 21, and while Brother Oliver did not obtain the voice of the branch upon this action, it met with favor, and all extend congratulations to them for a long and happy wedded life. The ceremony was pronounced by Brother Loyd Winnans in the presence of a few immediate relatives and friends. Brother and Sister William McCord acted as best man and matron of honor. Brother and Sister Oliver were the recipients of many useful presents. They were visited by the charivari crowd seven times. They are at home to their many friends on Jefferson Street.

In the school musical lately held at Denison our branch was represented, and a few of the young Saints walked away with the honors, taking first and second prizes in singing contests. They were as follows: Denison High School, Lois Winnans, second; Denison primary, Fanchian Winnans, Maynard Newcome, first in group singing; and Ila Allen, first in primary group singing; Geraldine and Bettie Baber second.

Sister Ward Johnson went to Nebraska for a visit of four or five weeks with relatives. Sister Johnson is one of our most faithful workers and will be greatly missed.

Sister Carl Hansen underwent a serious operation, but we are glad to report she is convalescing and is now able to

be at her home. Sister Min McCord has suffered another severe attack of gallstones. Of late an epidemic of flu, a few cases of mumps, and one case of whooping cough have been reported in the branch, but at this writing all are on the road to rapid recovery.

Newton, Iowa

On Wednesday night, April 20, a prayer service was held at Sister Marie Ackelsen's home, 924 North Third Avenue, East, in charge of Bishop E. O. Clark and Elder C. E. McDonald. A few earnest Saints expressed their heart's desire in song, prayer, and testimony at this hour, which was the forerunner of two weeks and a half of meetings in the interest of the doctrine of stewardships and Zion.

On Thursday night Brother McDonald spoke on the subject, "Individual preparation for Zion." Brother Clark then continued the services over Sunday, using charts of his own drawing to aid in making his message clear. These are very comprehensive and may be made available to the general ministry.

Sunday services were held in the Trades' Assembly Hall, under the Purity Bakery, with a good attendance. Some Saints who had been living in Newton for a year without having come in contact with other members of the church, came out and were overjoyed to know that the church was represented in Newton by others than their own family.

Cottage meetings continued the following week. Bishop Clark preached on Monday and Tuesday nights and Elder McDonald on Wednesday. The following evening Brother and Sister W. L. Christy, on their way to their mission at Niagara Falls, stopped with us. The Saints assembled and enjoyed a splendid sermon as well as the songs so sweetly sung by Brother and Sister Christy. It was a treat thoroughly enjoyed by twenty-two Saints and friends. It was made known that Brother Christy had baptized some of those who were in attendance when he was a missionary in this district some years ago. They were invited, coaxed, cajoled, and entreated to stay another night, but plans for their itinerary were complete and included a stop at Rhodes, so we bade them Godspeed, and they left Friday morning.

Brother Clark continued the meetings over Sunday, administering the sacrament in the morning and preaching at night to an appreciative audience. He had to report for jury duty Monday morning, so Elder McDonald continued the meetings another week with good attendance and interest.

On Thursday night the services were held at the home of Sister A. G. Parrish on East Tenth Street, North. Twenty-nine attended, and after the preaching service all enjoyed recreation on the lawn. Refreshments were served by Sister Parrish. Several nonmembers attended this service.

Friday night concluded the series at the home of Mr. T. A. Finley, whose wife and daughter are members of a popular church but are investigating our message. They first heard the restored gospel from two elders of the Brighamite Church who made their home their headquarters while tracting the town during the past two years. The Finley family were converted to their doctrine, with the exception of polygamy and kindred evils, when Brother G. C. Duvall found them, and then followed the teaching of the true Latter Day Saint doctrine by Doctor G. F. Hull and others who labored locally in the vicinity. Thus the light of the true gospel of Christ began to shine upon them. Mrs. Finley is convinced of the truth of our message, and the daughter, Clela, is expecting to attend Graceland this fall. Mr. Finley is friendly and has opened his home to us for meeting at any time.

Brother Clark visited the homes of all the Saints while here and assisted in the filing of inventories and gave counsel to all. At the last service the Saints acted upon the suggestion of Brother McDonald, representing the district presi-

dency, and elected Brother Harold E. Shippy, teacher, pastor of the group.

Brother Shippy has had considerable experience in church work, having served the Eastern Iowa District as superintendent of Sunday school, besides doing the work of his office in Oelwein Branch. He is a machinist at the Maytag Company. Sister Shippy was put in charge of the music. Their address is 501 North Ninth Avenue, East.

We feel that these meetings have laid the foundation for a good work and have helped the Saints obtain a better vision of their opportunities.

Brother D. M. Hall lives here. He is teaching agriculture in the Newton Schools, vocational guidance, and has charge of the Jasper County Pig Club. These duties do not prevent his teaching in the Sunday school, and much credit is due his faithfulness in keeping the work going in Newton.

Brother and Sister Duvall are in Fayette, Missouri, where he is employed by the Maytag Company in one of their stores. The work suffered for a time because Brother Duvall, the superintendent of the Sunday school, was away, but now another has been found who will take his place.

Sister Alta De Loveland has moved to Waterloo and will be identified with the branch at that place.

The Saints of Newton need the prayers of God's children that they may continue in the good work.

Brother Stephen Robinson, district superintendent of Religion, will preach at the home of Sister Ackelsen Tuesday night, May 17, and a social time will follow for the young people.

A special invitation is extended to the young people of the district who can do so to attend a banquet to be given at Runnells, Iowa, Tuesday evening, May 31. A good program is being planned, and all reservations should be made by May 29, with C. E. McDonald. Address him at Runnells, Iowa.

Sioux City, Iowa

610 Center Street

Easter has come and gone again, leaving with us a more vivid picture of those wonderful events leading up to and including the resurrection of our Lord and Savior. The day was observed in Sioux City with fitting services, both morning and evening. The morning service was devoted to a program in keeping with the day, along with a sermonet by Elder George M. Vandel. A goodly number of the Saints took advantage of the beautiful day and were in attendance to enjoy the service.

The evening service Easter Sunday consisted of special Easter music by the choir, along with a sermon by Elder Vandel, and was a fitting climax to the day's activities.

Our district conference was held at Missouri Valley April 22, 23, and 24, but owing to the unfavorable condition of the roads only a small number of the Sioux City Saints were able to attend, among the number being Sister Johnson, Elder C. J. Smith, and G. Scott Daniel and wife, who stopped off on their return from the General Conference.

The Sioux City Saints are glad to note that Brother Charles J. Smith, of Sioux City, was again returned as a missionary to our district and that Elder G. Scott Daniel was returned to Sioux City to act as pastor. Elder Marvin Fry, of Missouri Valley, was appointed to labor as a missionary in this district.

Brother Vandel was the speaker Sunday morning, April 24, and at the evening hour Brother G. Scott Daniel talked, giving a synopsis of the General Conference.

The sacramental service May 1 was well attended by the Saints, Brothers Daniel, Smith, and Fry, of Missouri Valley, presiding. Many of the young, along with the older ones, took part in the service, and the good Spirit which prevailed to a great extent was enjoyed by all. The increase in attendance at the Wednesday evening service is gratifying. Es-

pecially do we appreciate the goodly number of young people who are attending and taking part in the service.

Brother Marvin Fry was accompanied by Sister Fry, who will remain and visit for a time, while Brother Fry is doing missionary work in the Gallands Grove District in company with Elder C. J. Smith. Brother Fry, who is also District Sunday school superintendent, gave an interesting talk to the Sunday school and delivered the Sunday evening sermon to an attentive congregation. Sioux City will thus be honored by having Brother Fry begin his official missionary work in their little church at 610 Center Street.

We are glad to welcome to our midst Sister L. C. Colville and family, from Des Moines, Iowa. Mr. Colville has accepted a position with the *Sioux City Journal*.

Brother J. E. Keck is at this time attending a meeting of the Iowa State Probation Officers Association, at Des Moines, Iowa, he being president of that body.

As special days offer such opportunities to reach the people of any community, we endeavored to celebrate Mothers' Day in a way that would cause a more proper appreciation of mother. The Temple Builders, who are always on the job doing their bit, tastefully decorated the church with beautiful flowers. The morning service consisted of special music by a chorus of mothers, along with a sermon by the pastor. The evening hour was occupied with a program furnished by the Temple Builders, which expressed in a very fitting way the spirit of the day. Although there was a storm accompanied by a downpour of rain in the late afternoon, the attendance was good. A substantial sum was realized in the offering that was taken, which amount will be turned over to the local Red Cross to be used in the Mississippi flood relief work.

All departments are trying to do their part in the building up of the work. Just recently the branch took action authorizing the coordination of all departments of the church in harmony with the general church plan. Each department has also taken action signifying its desire to function along this line. This means that after July 1, which is the beginning of our fiscal year, we will be more closely coordinated and have only the one treasurer who will handle all the finances. The work in a general sense is "Forward to 1930 and beyond."

Burlington, Iowa

12th and Locust Streets

May 11.—For some time an increased interest has been gradually growing up in the branch, and all departments are working in their places.

Since our last letter to the *HERALD*, Apostle D. T. Williams has been with us on two occasions and delivered some very interesting and constructive sermons.

On March 27, Dorothy Eloise, daughter of Brother and Sister H. F. Bromann, was blessed by Apostle D. T. Williams.

The resignation of Brother E. R. Williams as pastor of the branch took effect April 1, as Brother Williams expected to leave immediately for Beloit, Wisconsin, where he is making new business connections. On account of business affairs in Burlington, plans were altered, and he will now take up his new line of work with the Yates American Machine Company, May 9.

Under the direction of Sister Melva Weishaupt, a glee club has been organized and has been an asset to the branch, occasionally demonstrating its ability at meetings of the Department of Recreation and Expression.

We regret the absence of Sister Emma Bromann, who left for an extended visit to Honolulu, Hawaii, but on the other hand we are glad to hear she is enjoying her trip, and we know she will have much of interest to tell us when she returns.

Several informal dinners were given in honor of Brother Williams prior to his departure for Beloit, Wisconsin, one of which was at the home of Brother and Sister Burt Kunz, when later in the evening the "S" Chapter of Temple Builders successfully surprised him and his family. About forty

jolly young people, the young women and their husbands and children, participated in playing games, after which refreshments were served. At the close, all sang "Blest be the tie that binds," as truly it does. The out-of-town guest was Brother Fred Schweers, of Independence, Missouri.

The Department of Recreation and Expression is taking a better hold than it has for some time, and we trust that the interest will continue to grow. Brother Burt Kunz is at its head. On April 11 this department held its regular monthly recreational program in the church parlors. Sister Melva Weishaupt was in charge of the program, which turned out to be a farewell for Brother E. R. Williams. Needless to say, Sister Weishaupt had a well-worked-out program for the occasion, when many Saints and friends gathered and expressed their appreciation for past services as well as regrets because of the parting. All immensely enjoyed the entertainment, which was sentimental as well as devotional. With the good will of such a devoted body, Brother Williams surely will make a success in his new line of business. As a token of their esteem, the branch presented him a Scheaffer lifetime fountain pen with his name on it in gold. Presentation remarks were made by Brother H. F. Bromann. Refreshments were served.

We are glad to have with us at the present Brother J. J. Jenkins and son, John, of Taylorville, Illinois. We are looking forward to the near future when we will be privileged to have the whole family with us again, after three years of absence during their residence in Taylorville.

Sister Minnie Duke was taken suddenly ill and operated on for appendicitis May 1. She is doing very nicely now. Sister Willey is steadily improving and sits up in her wheel chair again. For this we are thankful.

The choir after a period of silence has taken on new life, and it looks good to see every seat filled, and adds much to our Sunday services. It is encouraging to see so many of the young developing their talent along musical lines, and makes us comprehend more fully that "avenues for service are opening today." This effort is due in large part to the leadership of Sister Melva Weishaupt.

H. T. Bromann and G. E. Schweers are taking care of the work at present until we have the pleasure of having with us our new pastor, Brother Sorden and family, for whom we are looking with pleasant anticipation.

As a branch we are praying for the success of the great work which rests upon the church, and with the leaders of the church we are looking forward to 1930.

We invite all traveling Saints to our modern little church on the corner of Twelfth and Locust Streets.

Birmingham, Alabama

We have our Sunday school, regularly followed by a Doctrine and Covenants class. As our numbers are made up of the same ones each Sunday, we do not try to have preaching service, but we do try to have a prayer and testimony meeting following the sacramental service the first of each month.

Last fall there appeared two letters at intervals of one month apart from Birmingham, urging Saints who contemplate changing their place of residence to consider this place as a possible location. I received a half dozen letters from different ones inquiring about working conditions, etc. Conditions were such at the time that I could not make a satisfactory reply as to work. Work has been very slow all winter and is now. It is next to impossible to promise anyone work. That is something we cannot do, as conditions change very quickly sometimes, from good to poor. The invitation is always out to come join our numbers, but if any do so it must be entirely upon the individual's responsibility. What we want here is some more good, earnest, solid, and energetic workers who are not ashamed of what they believe and who desire to help.

We do not wish to make the impression that we have a branch here. We have a group organization. What effort

we make here in church work is pioneering, and people here are not so favorable toward our belief as they might be, especially in the locality where our services are held, which is in a private home. At present we have nine or ten regular attendants. Others live here but do not attend.

We hope and pray for the time when our efforts will be coupled with those of some good, live missionary who can stay with us indefinitely and establish the work here.

Our morning services are held at 419 Fulton Avenue. Anyone coming to Birmingham or passing through will be welcome.

V. R. C.

From Olive Branch

JONESPORT, MAINE, April 1.—It has been a long time since there has been any news from Olive Branch. Realizing there are many that have lived here, but are now making their homes elsewhere that would be pleased as they tear off the wrapper and open up the pages of this valuable paper to see the name "Jonesport," we thought to contribute something concerning what we are doing here.

In the early part of the fall, the branch president, W. E. Rogers, and Brother Wilson went by car to visit the Washburn Saints. They found them firm in the faith. They held services in their homes and administered the sacrament, for which they were very thankful.

In the last of December we held our annual church fair, which proved to be a perfect success "as usual," socially and financially. It was directed by the president, Sister Cora T. Rogers, and the presidents of the two auxiliaries, Sisters Florence Davis and Newman Wilson. These auxiliaries were organized in the eastern and western ends of the town to work evenings, and gave those who are employed through the day a chance to help. They proved very willing, all working for the same objective. We realized two hundred and fifty dollars.

In February we received a telegram from Brother M. H. Fisher, saying he would arrive in Jonesport accompanied by President F. M. Smith. Imagine how pleased and surprised we were! That was his first visit to Jonesport, but we are hoping it will not be his last. He preached to us every evening, teaching us many important things.

For the last four Sunday evenings, we have listened to some powerful sermons by Brother Wilson, treating upon subjects of vital interest to everyone living in this momentous age of the world. The house has been filled with people who seem very much interested. We have had special music, also an orchestra of six pieces, which proved a drawing card. One high school teacher requested a copy of the sermons, supposing they were written and placed on file. Others were heard to remark on leaving the house, "That is the best thing I ever heard from the pulpit." And so the work of God moves on. Brother Wilson will remain one more Sunday to finish his work, and the following Monday leave for the General Conference. We shall miss him, and hope the Spirit of God will attend him and bring him safely back to his little family and us.

The following are the four subjects: "Our present day social conditions." Is the world getting better or worse? "The Jews in the light of prophecy." God's chosen are returning to the Holy Land after an absence of 2,000 years. "Who is the American Indian?" The blood of old Israel is in his veins. What is his testimony? "The two sticks mentioned in the thirty-seventh chapter of Ezekiel's prophecy." The Bible is one. What is the other? What is the sealed book of Isaiah 29?

May 7.—Brother Wilson has attended the General Conference and has been returned to us for another year. While he was away the Sunday school rendered a fine Easter program. Our large auditorium was filled to its capacity.

On May 8 Brother Newman will begin a series of meetings for the young. He will use the following subjects: "The golden image of the plain"; "The church of our fathers"; "The faith of our fathers"; "The heritage of our youth." These will be attended by special music, solos, duets, and

quartets, with Sister Wilson at the organ. We will observe Mothers' Day in the Sunday school and afternoon service. The church is very prettily decorated with ferns and flowers. Thanks to our young men and maidens for their services.

Our branch is in a very healthy condition, and under the efficient leadership of our worthy branch president and his staff of officers we expect to see it grow and take on new life this coming year.

New Albany, Indiana

May 10.—We are getting along fine in the good work, and all seem to be enjoying the activities: Sunday school at 9.30 every Sunday; preaching at 10.30; prayer meeting, Wednesday night; Religio, Friday evening.

With us on Tuesday night, the 3d, were O. J. Hawn and Sister Hawn. Brother Hawn preached his farewell sermon to us Tuesday night, and after the service we had refreshments, ice cream and cake. Following the refreshments we presented Brother and Sister Hawn a token of love, a lovely basket of roses, carnations, and lilies. We were all hopeful that we would get him back with us for another year. He has done a wonderful work here and at Indianapolis. He is a man who makes friends everywhere he goes, and he will be sorely missed here by the Saints, for to know him is to love him. We feel the vicinity to which he goes will be better because he is in it; and while it is our misfortune to lose him, it will be a blessing to those where he goes. He will meet with a warm reception any time he wishes to come back to us.

We do not want to forget to make mention of our good stand-bys, Brother E. A. Jeagers, of New Albany, and W. O. Robertson, of Louisville, Kentucky. They are with us permanently, and both are spiritual men and uplifting to the Saints. Without them we would be a flock without a shepherd. The Saints of New Albany extend best wishes to the Saints the world around for a year of advancement and progress.

G. S.

Pleasant Valley Branch

LUCASVILLE, OHIO, May 9.—Our members are taking new courage in the work. In the past few months the Spirit has been with our people to such an extent that all are made to rejoice in the services. Superintendent Luther Crabtree, though living eighteen miles away, is, with the help of others, striving to increase the attendance at Sunday school, and all agree that things are progressing nicely.

On Sunday, May 1, seventy-eight souls were present at service which was encouraging to all. At 10.45 began the sacramental service, and the Spirit of the Master was present as his Saints partook of the emblems reminding them of his supreme sacrifice. It was good to be there. There were thirty-seven who partook of the sacrament. Branch President Ervin Pyles requested promptness in the bearing of testimonies, and there were twenty-eight in thirty minutes. Brother and Sister William Culp and Brother and Sister Richard Shope and others, of McDermott, were with us at this meeting. We are glad and encouraged when other Saints are with us.

We were made to rejoice on May 7 when Elder Floyd Rockwell, wife and two sons, of Dayton, Ohio, came into our midst. Brother Rockwell preached to us, using for a text Matthew 1:21, making his statements so plain that nearly all could understand. At this meeting the house was filled almost to capacity.

On Sunday, the 8th, in spite of the heavy fall of rain, at our Sunday school hour, 9.30, there were seventy present. This looks encouraging, especially to the officers and teachers of the department. Here we wish to mention the good work being done by the teachers. They are striving hard to make the lessons so plain that all in the class may understand and learn. At this service Brother and Sister F. May, of Dayton, were present, and at the close of the lesson study Brother May was called upon to give a talk. His words were

encouraging. Instead of our usual prayer service at a quarter till eleven, Brother May occupied the pulpit. He and Elder Pyles administered to two sick babies and blessed the daughter of Brother and Sister Pyles. Then Brother May preached to a large audience, using for the basis of his remarks Luke 10:25: "Master, what shall I do to inherit eternal life?" We pray God's blessings on such servants as Brother May, and hope they will return in the near future.

We are looking forward to the second Sunday in June to our Children's Day program and all-day meeting, which we feel will be a spiritual feast.

At present Sister Rosie Pollock is in very poor health. Her services are greatly missed, for she is the teacher of the Willing Worker Class.

From Indianapolis, the Hoosier Capital

Corner of Pratt Street and Chester Avenue

Patriarch Frederick A. Smith spent a few days with us just preceding the General Conference, and delivered some very interesting and instructive sermons. Some of our members availed themselves of this opportunity to receive their patriarchal blessing.

Nine members of our little branch were permitted to be present and enjoy at least a portion of the late General Conference, some being present at all its business sessions. And we certainly feel encouraged with the progress made during the past year and are optimistic and hopeful for the future.

Elder Jacob Halb occupied the pulpit at both morning and evening services, April 24, giving us good counsel and instruction from the word of the Lord. Brother Halb was returning to his field in Southern Ohio, and stopped to lend us a helping hand, Southern Indiana being the field of his first missionary labors. Call again, Brother Jacob.

Elder O. J. Hawn, our former pastor, and Sister Hawn spent a week with us the latter part of April, leaving to visit the Saints at Byrneville, where they held a successful missionary effort last fall; from there they will go to their new field of labor in Southern Michigan and Northern Indiana District. On Friday evening, April 29, the Saints and friends met them at the church to bid them Godspeed on their journey and to present them a token of appreciation for their labors while with us. Our best wishes go with them.

On Sunday, April 24, Brother Jack Naisbitt, of Salt Lake City, worshipped with us; and a week later Saints from Middletown, Ohio, were with us. We are always glad to receive visitors, and they will find a welcome at our church home, corner of Pratt Street and Chester Avenue. Traveling elders, please put that address in your notebooks.

Our new missionary, Elder Jasper O. Dutton, arrived in our city May 5, in time to see our Department of Women at work, the occasion being a lecture at the church by Doctor Howard B. Mettle, of our city's health department, on the prevention of disease, a topic of vital interest to every good American citizen. This was a successful meeting, and was sponsored by our Department of Women.

Brother Dutton gave us two fine, instructive sermons on Sunday, May 8, the morning hour being appropriately commemorative of Mothers' Day. Brother Dutton and Pastor Robinson, assisted by members of the local priesthood, are conducting a systematic tracting campaign in the neighborhood of our church home, inviting the people to attend the series of meetings being held by our brother, which commenced the evening of May 10. We are hopeful that success may crown our efforts.

"Easter Dawn" in England

We presented "Easter dawn" on Easter Sunday evening, which was a great success, and brought us in contact with a great number of people we might never have otherwise met; and we hope good will be the result of our effort. We had about two hundred and sixty present, and all thoroughly enjoyed it.

ARTHUR SMITH.

WIGAN, LANCASHIRE, ENGLAND, 35 Greenough Street.

Sherrill, New York

We were locally encouraged by the institute sessions held here in March with District President Weeger, of Buffalo, and District Missionary W. L. Christy in charge.

On Sunday there were some visitors from Syracuse and Fulton. Sister Weegar and Sister Anna Landes were also with us. The urgent needs of the work locally and at large were discussed, and we were reminded that there is no royal road to success. It means constant attention to business. Many worth-while thoughts were brought out. Considerable time was devoted to talk on tithing, offerings, and inventories. Doctor Weegar always gives us something to think about. His good wife told us during the Sunday school hour Sunday morning of her work in their local school, which confirmed us in the idea that we have not begun to utilize the Sunday school as well as we may in the district. In our local, according to our membership, our attendance is very good. Our young people's class has advanced to senior work, so we have at present one lone youngster and the rest of the school seniors.

At the institute the sacramental service was held in the afternoon, and a good meeting enjoyed. This was preceded by a priesthood meeting in the little upper room. We can not vouch for that meeting, but feel, as has been suggested, the priesthood must fall into line and attend to their duties very faithfully before the body can be in the best condition possible. It can not be otherwise.

The dinner was served in the basement by two of our good men and true, neither yet a member of the church. They are Mr. Comfort and Mr. Dunn.

We were very sorry to have to do without Sister Christy, for we had counted on her earlier, but Brother Christy did pretty well trying to do her work as well as his. He remained over and preached for us three evenings through the week. A fair crowd turned out, and we had some fine sermons. We were glad to have him with us with his willing assistance.

Sister Ada Davison, our district chorister, ably assisted in the music during the institute, and she also came from Syracuse for two of our three services through the week and for all day the following Sunday.

When in the morning Elder Christy addressed the Masons, they spoke in the highest terms of his sermon and suggested we invite them again. His last service on Sunday night was well attended, and we regretted his having to leave us. We are glad to learn that he and his wife are returned to us this year.

We have kept the work going at about the same pace, having our two preaching services on Sunday, Sunday school, and study hour at 6.30 p. m. At this hour we follow the outline in the quarterly, "The Book of Mormon; Is it necessary?" Our Wednesday night meetings are quite well attended.

We have had two pleasant evenings of late, one when we surprised Sister Zetta Montgomery on the occasion of her birthday in April; the other when we gave a party to Miss Peggy Kent, a girl from across, who is finishing a nurse's course. We presented her a ring and think the occasion will be a bright spot in her life.

Returning from General Conference, Brother and Sister E. L. Traver, of Boston, made us a call. We were disappointed that they could not stay over and tell us more about conference at church next day. We followed the daily proceedings of the conference, and were pleased with results and the apparent hopefulness for a splendid year ahead.

Brother George Robley stopped in Sherrill, going to conference, and made us a longer visit on his return trip. He gave us some excellent sermons the two Sundays he was here. Brother Mesle was out of town on business.

Our nurse, Sister Esther Montgomery, is in New York now engaged in hospital work at Valhalla. We often wish back with us the various members who have moved away.

Our pastor spoke on the Sixth Word at the Good Friday service at the Episcopal Church. He met as usual with the

Ministerial Association last month, and it being his turn to furnish the paper, he wrote on the Book of Mormon. It was received in a very friendly spirit, and he was thanked for his effort and the information it conveyed. One year ago he read a lengthy paper on faith, which later appeared in our missionary paper, the *Ensign*.

We were in Syracuse yesterday. Brother Mesle was called there for administration to Brother George Whitehead, who was very much tried with neuritis. We found that Brother Morris, his son, is enough improved that he gets out to ride and walks some with the aid of crutches. He seems to be improving as well as can be expected after his many weeks in bed and in distress. We feel to give God thanks for hearing the prayers of the Saints in his behalf, and hope he may be very wise during his convalescence, that in due time he may be able to return to his work. We rejoice to see him improving as well as he is.

We called on Brother Jay Whitehead's in their lovely new home in East Syracuse. Then on we went to the Davison home, where we found Sister Ada and Sister Elsie Elms practicing for our coming district conference at Niagara. We were just in time to help Elsie to Manlius, where her brother was to meet her, she having missed her car from Mattydale to connect with her car for Manlius. She is very enthusiastic over the personnel of the group at Rochester for real, worth-while work, and having spent the winter there, she is able to judge.

As usual, this turns out to be a district letter rather than a recital of Sherrill accomplishments.

Last week we held a food sale at Sherrill Hardware and did well for the number there to do the work. Sister Comfort sold all her wares on her street before she could get to the place appointed.

Yesterday we had a nice Mothers' Day program, the pastor being assisted by four of the Sunday school pupils with readings and music.

Special Anniversary and Easter Services

NEW PHILADELPHIA, OHIO, May 9.—We have much to be thankful for since we have emerged from another long-drawn-out winter into the arms of another beautiful spring, when all nature is taking on new life. The trees and flowers giving forth their fragrance seem to purify the air about us. It impresses upon our minds the beautiful things God has in store for us. All the Saints seem to be well pleased with the peacefulness of the General Conference, also the spirit of unity that existed among those in attendance. There are many among us who would like to have been there, but while we were not there in person we were near in spirit; and we are looking forward to a time when there will be one big conference which we all will have a chance to attend. We are also looking into the future when we shall be permitted to live in peace, unmolested by the enemy. *Our aim is Zion*, and this aim we expect to keep constantly before us, praying that by the help of God's Spirit we may attain this high favor from him. God has never failed us in our petitions and never will so long as we go forth with faith.

The Saints here are all very much interested in the work; and God is blessing them. They assist in every way they can, that the good work may be carried on to perfection. God wants his work to be carried on by us, and he is willing to help us that it may be successful. With him we can not fail.

On April 3 we celebrated the anniversary of the organization of the church, a very interesting program being rendered by the Saints. Elder James Carlisle preached an instructive sermon on "The Restoration." One thing deserving particular mention was a song composed and sung by Sister Elsie Goudy, wife of the president of our branch. It was sung to the tune of "In the gloaming," and touched the hearts of all present. The verses follow:

We are gathered here this evening,
Come to honor and revere
One who was the Lord's anointed,
Chosen though so young in years.
So when April breezes whisper
Minds go back so tenderly,
To the boy who in the forest
Knelt and prayed beneath a tree;
Saw the vision in the heavens—
Was told of all that he should be.

Though a boy, he could be trusted
With a task he held so dear,
Bringing forth the angel's message,
Which is talked of, far and near.
It came forth in all its glory,
Came e'en down to you and me;
We received it, oh! so gladly,
Tidings rich and full and free;
'Twas the fullness of the gospel,
Prophets foretold that this should be.

Thus the silence of Cumorah
Yielded up a treasure rare,
The sealed record was translated
By inspiration and with prayer.
Scriptures teach that the stick of Joseph
And the stick of Judah, too,
Will, combined, convince the nations,
Both the Gentile and the Jew.
Truth eternal from the dust
Glad we sing thy praise anew.

Our Easter services were fine and well attended, being witnessed by the Spirit of the Lord. We had a sunrise service at 5.30 a. m. Twenty-five per cent of our membership was present. This was our first service of this kind, and we hope for a larger attendance next Easter. At 9 o'clock, I think I may say, we had the best Sunday school attendance in our district, one hundred and thirty-six being present. The offering amounted to ten dollars and thirty-three cents. Our young people are taking a greater interest in the Sunday school, and we hope they continue in this interest. Two o'clock marked the opening of an Easter cantata, presented by the young people, directed by Brother Samuel Mansel, of Dover, Ohio. There was a fine attendance of people to enjoy the program. Preaching by Elder Charles Cramer began at 7.30. He spoke on the subject, "The resurrection." This too was an attractive service.

April 24 we took up an offering for the flood sufferers in the South, whom we know are very much in need. We pray that God will care for and bless them in this hour of need and suffering.

Our weekly cottage prayer meetings at Uhrichsville are going along fine. We have some wonderful outpourings of the Spirit at these services.

An entertainment and social on Saturday, April 30, was attended by a goodly number. At this time a fine program was rendered by the young people, and all present were pleased.

Our May sacramental service was well attended. The day with its sunshine and warm breeze was most pleasing. Gathered at the Lord's table, the testimonies of the Saints were many and filled with the Spirit. At the evening services Brother James Carlisle spoke on "Authority."

May 8, Sunday, was Mothers' Day, and we were pleased to have with us Elder Harold Muir, of Pontiac, Michigan. At the social service Brother Muir gave a fervent exhortation, using as the basis the word *consecration*. A Mothers' Day program was presented in the evening.

While the Lord is blessing us in many ways, we feel there is still much in store for us. Let us work together; let us put forth the effort, and God will bless us. There is no greater honor than to be an instrument in God's hands, leading men and women into the light and liberty of the everlasting gospel.

I have this motto in my Bible, and I commend it to you:

"Do all the good you can,
To all the people you can,
In all the ways you can,
And as long as ever you can."

If each of us will at once set about some work for God and keep continuously at it the whole of each year, a great deal will be accomplished. Let us live that it may be truthfully said of us, We have done what we could as well as we could.

ROBERT E. MASON.

Graceland Chats

Engineer Trip

The Graceland Engineers' Club recently had an interesting trip. The club is made up of pre-engineering students, nine in number. Under the supervision of Mr. Roy Mortimore, the club left Lamoni on May 6 and returned on May 9. They visited Keokuk, Iowa, for the purpose of inspecting and studying the dam and power plant there. They visited Nauvoo, Illinois, also. Specimens of geodes formations were secured for the geology department of the college.

The group camped out during the trip. They feel that it was a worth-while one, in many ways.

"Good English" at Graceland

In accordance with the plan for bettering the use of our national tongue, last week was set aside as Good English Week and was observed as such.

In Monday chapel plans were made for the week. Each student was given several tags by which to mark anyone guilty of grammatical error. As a consequence of this, the majority of the student body was quite well bedecked with colors during the week. During class recitation periods, class critics were chosen to correct all errors made. Each English student made a "Good English" poster and wrote a poem on the same subject.

Friday chapel was the climax of the week. Stunts were given by each class and by the faculty, and awards were made. The freshmen presented "Sauce for the goslings," a play in which the parents of a family cleverly eliminated the use of slang in that family by demonstrating the vulgarity of it. The academy stunt gave a method of ridding our campus of slang. A clever machine was presented by James Briggs, of the sophomore class, showing an ideal way of attaining good speech quickly. Esther Roberts, in behalf of the faculty, gave a reading telling how she had canned the line of slang that she had been pulling on unprotected people, and was properly corrected by Professor Bergman, who in a sophisticated way held her to say rather that "she had abandoned the use of all inelegant and unauthorized words." Last, but not least, was the trial of Harley Lorange for the murder of the King's English, which resulted in a verdict of "guilty," and a sentence to "recite one stanza of Rabi Ben Ezra." A small honor roll, consisting of all who had not been tagged during the week, was read. Winning posters by Harley Lorange and Earl Higdon were shown, and winning poems by Ferne Wilson and Gertrude White were read. Miss Lewers announced that in a grammar test given to the entire school, the Victorians had ranked highest and would be presented with a banner.

The common opinion is that, while not quite all of our errors have been eliminated, the student body has become speech-conscious, and for that reason the week has been a success.

Graceland Museum

A little-known department of the college is the Museum. The specimens which comprise it have been contributed by many persons who have been interested both in articles of historical worth and in placing them where they are cared for and are of good to large numbers. The displays consist of collections of coins and scrip, early books and manuscripts, relics of races of peoples, specimens of ethnology, anthro-

pology, zoology, and mineralogy. These specimens are kept in cases, are classified, and labeled with the name of the contributor. Worthy of special mention are the collections of Indian relics; those from the South Sea Islands, contributed by Mrs. Devore; and from the Philippines, contributed by President G. N. Briggs.

In connection with the Museum is an herbarium of many hundred mounted and classified specimens. At present, facilities for displaying the collections are limited. We look forward to the time when adequate room will enable us to maintain a museum room. Until such time, all specimens will be carefully kept. Contributions to the Museum are greatly appreciated. We are working toward a real museum.

Modesto, California

May 2.—Our good prayer meetings are the life of the branch, for there each gathers strength.

On Easter Sunday "The gate ajar," was given by the Sunday school at the evening church hour. It was beautiful, and all the young people took their parts splendidly. We wish the church would publish more such plays.

At present there are a number in our branch who are sick. On April 19 an old-time Saint, Sister Arvilla Prothero, was laid to rest beside her husband, James Prothero, who preceded her some ten years. Sister Prothero was firm in the faith till the last.

Sister L. B. Rose, who has been visiting her sister in Idaho during the winter, returned and is welcomed home by all.

The departments are moving along nicely. The winter has been mild and lovely, the spring is about over, and all are looking ahead to and talking of the coming reunion where a good and profitable time is expected.

Confession and Explanation

In the General Conference of 1925, held at Independence, Missouri, I cast my vote against sustaining Brother Frederick M. Smith as President of the church. I did so for what I then considered good and sufficient grounds to justify the vote, *and for no other reasons*. But since the close of that conference I have given considerable thought to this matter in particular and to the general condition which has obtained in the church. I have also made it a matter of earnest prayer. If there was any additional light to be thrown upon the little part that I performed in the conference, I was anxious to receive it.

In answer to my earnest petitions, I have become thoroughly satisfied that my vote against sustaining Brother Fred was a mistake. Therefore, without a word of advice from anyone I make this explanation and confession, hoping it will be satisfactory to all concerned and that it will place me properly before them and God.

J. R. LAMBERT.

INDEPENDENCE, MISSOURI, February 14, 1927.

Home-Coming at Holden

The Holden Saints observed a very successful home-coming Sunday. The church was well filled both morning and afternoon, and there were many visitors from Independence and other points who formerly lived in Holden and returned for the day.

The social contact and renewal of old ties of friendship, added to the good spirit present at the religious services, made the day very enjoyable. Lunch was served on the church lawn at noon. The warm spring sun tempered the sharp spring breeze and added a relish to the repast.

President Elbert A. Smith spoke at both forenoon and afternoon services. Letters were read from absent members, who formerly had lived and labored in Holden, including Elder A. H. Parsons, Bishop C. J. Hunt, and Sister Arthur Allen. Altogether the day was one of the best that Holden Saints have had for some time.

Independence

Stone Church

The young people's Wednesday night prayer service is held each week in the lower auditorium of the Stone Church. Though considerable interest is taken in the prayer meetings by some, and the attendance averages some two hundred at each meeting, there are many young people, members of the church, in Independence who are not attending and not being reached by these meetings of prayer.

A week ago tonight, in the absence of Elder John F. Sheehy, Elder G. S. Trowbridge was in charge of the young people's meeting. With him in the stand was one of our young men, Roy McNeil, who offered the opening and closing prayers. During the hour many songs of spiritual appeal were sung, half a dozen prayers were voiced, and about fifteen testimonies of gratitude, faith, hope, and humility were borne.

Psalms 25: 1-8 was the scripture read by Brother G. S. Trowbridge in opening last Sunday's session of Sunday schools. For some unaccountable reason the attendance of the school slumped to one thousand seventy-one, composed of seven hundred and ninety-eight members, forty-four officers, ninety-six teachers, one hundred and thirty-three visitors. Five classes were perfect. The orchestra brightened the meeting with music; and officers and teachers went about their work with a zest born of the spirit of true consecration.

"Great God! attend, while Zion sings
The joy that from thy presence springs;
To spend one day with thee on earth,
Exceeds a thousand days of mirth."

These were the words sung by the congregation to begin the eleven o'clock preaching service, which K L D S broadcasts from the main auditorium. Humbly Elder C. E. Chapman spoke in prayer; and "Adoration," from "The Holy City," was played on the organ by Robert Miller. An attractive anthem, "By the waters of Babylon," was rendered by the choir, Miss Thelma Vincent taking the soprano solo.

As speaker for the hour, Evangelist Ammon White read 2 Corinthians 5: 17-21, and spoke on the necessity of men reconciling themselves to God's ways in order to accomplish the divine purposes. Paul wrote to the Corinthian saints, "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation," and he is particularly impressive in his statement, "Now then we are ambassadors for Christ." When Paul became reconciled to God through Christ, he became an enthusiast in God's work, but first he had to right about face; indeed, he may have been speaking from his own experience when he wrote, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." Christ has given to the world a pattern—a standard of life—and it is for all people to come up to his standard to enjoy perfect life. Many have formed wrong habits, wrong appetites, and these must be given up before they can come up to the Christ sphere of life. For this reason we have education and a standardization of knowledge in the church, that teachers may know what they are teaching. God has commanded his people to come out from the world and be not partakers of her sins; we must needs prepare ourselves to live with Christ before we can expect to establish Zion. Love, unity, purity, cleanliness, honesty, consecration, truthfulness, faith, all these are the Christlike characteristics which must be found among the people of God. There is much to do; many have tasted only of the things of the surface of existence, not seeking to partake of the deeper things of life. Are we ready? Are we hopeful? Are we consecrated? Paul has left us these words: "We pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

Brother and Sister A. M. Chase gave an illustrated lecture on Hawaii at the Campus at the junior meeting Sunday morn-

ing, which will be long remembered. The pictures were interesting, and the lecture accompanying was very instructive. The promise to return was welcomed by the children.

K L D S Sunday Activities

At 8.30 a children's program, arranged by Mrs. Ethel Moorman, and presented by a boys' chorus, accompanied by Drexel Mollison, ten years old, began the day's radio activities. There was a cornet trio composed of Merle Smith, Leo Carpenter, and Drexel Mollison; cornet duet by Carlos Smith and Louis Herbst; a brass quartet composed of Eddie Lanpher, Robert Lowrey, John Walker, and Carlos Smith; piano solo, Drexel Mollison. Story.

Bible study hour was conducted by the K L D S radio pastor at nine o'clock, and two hours later the service from the main auditorium took the air.

The K L D S String Trio, assisted by Arthur D. Young, baritone, of Kansas City, Missouri, entertained radio listeners at two o'clock. Mr. Young was accompanied by Mrs. Young.

I. O. F. Home-coming program was broadcast by remote control from Liberty, Missouri, at three o'clock.

K L D S vesper service began at 6.30, and music was furnished by a quartet composed of Nina G. Smith, Lulu Tyrrell, Edward Brackenbury, and Frank Russell. Special numbers were given by Edward Brackenbury, tenor. Sermonet by Elder U. W. Greene.

At 9.15 in the evening, the Latter Day Saint Studio service featured a musical program arranged by Mr. Robert Miller, organist. He was assisted by Lilly Belle Allen, soprano, and Edwin E. Bowen, trombone soloist. Sermonet by President Elbert A. Smith.

Evening Services

Following the class study, the Religio decided upon the suggestion of President Frank Hershey by vote to send a representative to the Institute of Methods in Religious Education to be held at Lamoni, Iowa, June 2 to 12.

The program for this evening was brief and consisted of a vocal solo, by Irene Gindhart, accompanied by her sister, Frances Gindhart, and a violin selection by Frank White, accompanied by O. K. Fry.

The program for the "family" service, Sunday evening, started promptly at 7.30 with a ten-minute song service. This was followed by the introduction of Mr. Parker Shirley, representing the Boy Scout organization, who exhibited a number of lantern slides of the scouts on their vacation and explained the object of their organization.

This lecture closed with the singing of "America," from an illustrated slide. The words, "Thy woods and templed hills," were printed across a picture of the Kirtland Temple and its environment. The words are very appropriate for that setting.

The Glee Club then sang, "O praise my God and Savior." Miss Lilly Belle Allen sang, "Consider the lilies of the field."

Elder John F. Sheehy offered the invocation. Then Brother Orvar Swenson, one of our brilliant young men attending William Chrisman High School, introduced Mr. Wallace Palmer, who duplicated the oration he delivered in the great Convention Hall in Kansas City before 6,500 people, and for which he won a prize of \$500.

Mr. Palmer is also attending the William Chrisman High School. He is one of thousands of other high school students who, after special study, wrote an oration on the Constitution of the United States. These students competed in their local schools. The winners were sent to the district try outs, and then competed in the national semi-final contest in Convention Hall. His oration was written on "America's contribution to Constitutional Government." In a clear, concise manner, which indicated that the speaker was sure of his facts and at ease with his audience, he sketched the history of the country, the steps leading up to the Constitutional Convention, the convention itself, and the signing of the document. In concluding Palmer paid eloquent tribute to the Constitution, stating that "Through 140 years it has weath-

ered the stormy seas of bloody war. This same Constitution, as interpreted by John Marshall, was in later years the guiding light of Webster, when he plead for the Union. It is the greatest contribution to government that the world has ever known. Those in America today who enjoy the Constitution and who would tear its principles out of the Government can never understand its greatness. If it ever comes to pass that they shall gain such strength as to attempt an overthrow of this document, let every patriot be like Leonidas at the pass of Thermopylae, and be prepared to pay the last measure of his strength for the Government, that the American Constitution shall not perish from the earth."

This was followed by a reel of beautiful, colored moving pictures, entitled "The heritage of the Red Man." It illustrated, in natural color, "Beautiful America," and the Indian in his native haunts. This was followed by the song, "O Red Man, can you tell me?"

The church was more than filled for "seeing" capacity for old and young. It was truly a beautiful "family" service, something of a departure from our regular evening service, and was enjoyed, apparently, by the large congregation.

Interesting Personals

General church officers are fast going to their fields, taking business trips, going to conferences, and in general scattering over the face of the land. Now with reunion season soon to open, they find their time very much occupied. President Frederick M. Smith left last night en route to Toronto, to attend a young people's convention. President Floyd M. McDowell will spend this week-end at Stewartville, Missouri, where on Friday night he is to deliver a commencement address. Presiding Bishop Albert Carmichael is away attending the Clinton, Missouri, district conference, held at Cross Timbers, Missouri, and Bishop J. A. Becker arrived yesterday from Pontiac, Michigan.

Of the Quorum of Twelve, E. J. Gleazer plans to spend this week-end with the Saints of Fanning, Kansas, in the conference of the Northeastern Kansas District. J. F. Curtis bids Independence good-by and starts to Colorado tomorrow. His family will accompany him to Colorado for the summer for the health of his youngest daughter, Flora. Paul M. Hanson left Friday, May 13, for New York City. He sails the 19th, for the European Mission. Myron A. McConley finds himself kept busy in Southern California, and D. T. Williams is at present in Lansing, Michigan. John F. Garver is in the vicinity of Lamoni, Iowa. Apostle James A. Gillen left today for Arizona, planning to stop at Phoenix and other places, then on to southern California and up along the coast, making short stops here and there. His rest-overs are necessarily brief for his first reunion begins at Spokane, Washington, June 17.

Sister Ida M. Etzenhouser, of the Social Service Bureau, reports a very pleasant trip and week-end stay in Council Bluffs, Iowa, May 6, 7, and 8. There she attended a mothers' and daughters' banquet, Friday evening; had charge of a round table discussion Saturday afternoon; and Sunday visited the two missions, speaking briefly at each during the Sunday school hour, as well as speaking both morning and evening hour at the Central Church. She also conducted a meeting for the women and girls in the afternoon.

Miss Ramona Grant, daughter of Mr. and Mrs. C. U. Grant, of Independence, and last year graduate of the Independence Sanitarium, and Amos Joe, of Kansas City, were married last Saturday afternoon at the home of Elder R. V. Hopkins, of Independence.

The funeral services of Mrs. Alice G. Lloyd, who died Sunday, May 15, at the home of her daughter, Mrs. W. C. Crull, on North Willis Street, were held at the Stone Church Monday afternoon. Sister Lloyd was born in Rapids City, Illinois, June 5, 1860, and was baptized September 13, 1885, at Wheelers Grove, Iowa, by R. M. Elvin. She was confirmed a member of the church by J. W. Gillen. She leaves four daughters: Mrs. Crull, of Independence; Mrs. Grace L. Weber and Mrs. W. W. Richards, of Davenport, Iowa; and Mrs. H. H. Martin, of Quincy, Illinois; one son, D. E. Lloyd,

of Atherton, Missouri; three brothers, H. S. Pruden and P. R. Pruden, of Davenport, Iowa; and W. A. Pruden of Omaha, Nebraska; two sisters, Mrs. Anna McElrath, of Westington, South Dakota; and Mrs. Edith Cockerton, of Saint Joseph, Missouri. The funeral service was in charge of Elder J. W. Davis. The body was taken to Davenport, Iowa, for burial.

Campus Base Ball League Opens Season

The four teams composing the Campus baseball league began activities last Saturday afternoon. These teams are the Independence Merchants, Wilson Lumber Company, Standard Oil, and Bar Gars, representing the Stone Church. The first game is scheduled to begin at two throughout the season, and the second at four. On Saturday the first game was played between Wilson Lumber Company and Independence Merchants, the former winning with a score of 20 to 8. The Standard Oil team played the Bar Gars for the second game, snatching away the honors at an 8 to 7 score.

To people living in the vicinity of the Campus, it is a sure sign of the return of summertime when the shouts of baseball fans are to be heard throughout Saturday afternoon.

Some clean-up work was done over the grounds on Saturday, and a corps of volunteer carpenters, under the direction of G. S. Trowbridge, were busy at the south end of the baseball field, erecting a new grandstand. These workmen are still at their task after five o'clock each evening this week.

There will be no show next Saturday night at the Campus.

Second Church

Evangelist Frederick A. Smith was the morning speaker at Second Church, treating in a broad way the subject of the Book of Doctrine and Covenants. His effort was very satisfactory to a large number of attentive hearers.

The evening's sermon was delivered by Elder D. A. Whiting. He dwelt upon the thought he found in Doctrine and Covenants 1:8, that the promises and prophecies contained in the book shall all be fulfilled. He made a sharp criticism of the multitudes today who take no thought of the advice, counsel, or commandments of God.

A new roof covering has been purchased for the church building, and likely will be in place before another Sunday has come. Repairs to the steps by which one enters the main auditorium are much needed, and it is likely will be undertaken before the summer season has gone.

Monday evening Group 17 went to the home of Bishop and Sister Charles Fry, surprising them in a farewell gathering; the family is moving this week to Kirtland, Ohio. The evening was spent in speeches called for by Brother W. A. Welton, who acted as chairman. Speeches were made by J. S. Andes, A. K. Dillee, R. J. Lambert, Brother Fry, and Sister A. K. Dillee. A strong vein of love for the Fry family, and appreciation of their worth to group 17 and to the church ran through several of the speeches. Refreshments were served, cakes being baked by the sisters of the group, and ice cream furnished in abundant quantity.

Walnut Park

A union meeting of all the Walnut Park groups was held at the church Wednesday evening of last week. It proved that the purpose of the congregation was to make the meeting one for showing kindly regard for Brother and Sister Glau Smith. Music and song and prayers, with talks and refreshments and parting gifts, combined to make the short evening one that will be a pleasant memory for them to recall. More than two hundred and fifty friends united in thus wishing them Godspeed, ere they leave for Los Angeles.

The next evening a meeting was held to choose Brother Smith's successor as pastor. President E. A. Smith nominated Elder O. C. White. No other one was nominated. Brother White is a stranger to many here, although he has worshiped for years at the Stone Church. He was present at the meeting and addressed the Saints briefly by request of President Smith. His earnest, humble talk, together with the commendation of Brother Elbert, brought to him the hearty support of the Saints, the vote being unanimous to

receive him as pastor. Time was given at the close of the service for the Saints to meet him and Sister White and their young son, Edmund, and welcome them to Walnut Park.

Bishop B. J. Scott, a former pastor and recent associate pastor, had been compelled by circumstances to refuse nomination to continue the work, but he valiantly volunteered to assist the new officer in every way possible to carry the work forward, and the Saints are truly grateful to still have him with them to preach, teach, and counsel them, and to visit them as formerly in times of sickness and trial.

Brother White began his duties on Sunday, having charge of the forenoon preaching service. Prayer was by Brother Charles E. Blair.

The anthem, "How beautiful upon the mountain," was sung by the choir, Mrs. R. D. Weaver and Mr. Fred Horn soloists.

The little daughter of Mr. and Mrs. C. B. McMillin, Wanda Lynn, was blessed by Elders C. K. Green and F. W. Lanpher.

The sermon was by Elder Glaud Smith. Brother Smith has evidently been thoughtfully recalling church experiences, many and varied, which have been his during twelve years' residence at Walnut Park. Coming when the first efforts were being made to secure a church location here and enlisting with the first choir movement, or music class, he has known every pastor and practically every other worker in the branch and has worked on with the rest wherever he has been called to serve. He briefly reviewed developments here which show how God's hand has been sustaining the various efforts and has increased his faith until he foresees greater work that can yet be done by consecrated cooperation with the new leader and God.

The Religio program, provided by Sister Elmer Pennell, included good music, vocal and instrumental, by the juniors whom Sister Ethel Moorman is training, and a talk on the value of Boy Scout work by Sister Laura Mann Batemen.

At 7.30 Pastor White was in charge; prayer by Brother John Taylor. The song "Throw out the life line," was requested and was sung as a solo by Glaud Smith with the congregation singing unitedly on the chorus.

Colored slides of "The heritage of the Red Man"—beauty spots in America which have been their haunts—were shown; then Bishop B. J. Scott, in his evening sermon continued the thought of the Red Man, bringing out his greater "heritage"—his claim on the promises of the Good Shepherd, who has called them his "other sheep" and who will gather them, with all scattered Israel, ere his work on earth is consummated.

Music lovers of Independence will be delighted to know that our talented young contralto, Miss Margaret Gard, will give a complimentary recital at Walnut Park Church, Tuesday, May 24, at 8 p. m. Margaret receives her teacher's certificate in voice from Horner Institute-Kansas City Conservatory this spring. She will be assisted by Miss Lois Burnett, violinist, Miss Roberta Berry, reader, also students at Horner, and by Annie Torrance Roberts of Independence, accompanist. All those who appreciate good music and wish to encourage our young people in its cultivation are extended a cordial invitation to attend.

Enoch Hill

Bishop G. W. Eastwood was the Sunday morning speaker at Enoch Hill, and was accorded good attention by the congregation throughout the hour. His discourse was one which, if heeded, will aid the Saints in the practical as well as spiritual things of life.

The body of Earl Stanley Frick, son of Brother and Sister George W. Frick, who was drowned Sunday, May 8, at the foot of Guinotte Dam in the Blue River between Kansas City and Independence, was recovered at five o'clock last Sunday evening, near the place where the body went down. A crew of men were busy all week searching the stream. The body was found by a searching party from the naval reserve force in charge of H. R. Thurman. Funeral services were conducted at the Stone Church at one o'clock Monday afternoon. Elder J. M. Terry opened the meeting with prayer, and Brother Joseph Luff preached the sermon. A large number of Saints and friends gathered to pay last respects

to the dead, and show sympathy for the sorrowing parents and relatives.

Sunday evening the Silver Wing Temple Builders of Liberty Street District presented their pageant, "Have they lived in vain?" The pageant was directed by Mrs. Pearl W. Moriarty, the girls' leader, and brought to the audience which crowded the church a lesson of lasting instruction as well as pleasing entertainment. This was the final performance of the pageant, the first having been given at Liberty Street last November. Pastor Brewer thanked the girls for their effort in behalf of the people of Enoch Hill.

Spring Branch

A splendid prayer service at 8.15 a. m. was enjoyed by a few of the faithful attendants of the early morning meeting.

An even one hundred were in attendance at the Sunday school session, with five perfect classes.

Elder John F. Sheehy preached a sermon characteristic of himself from the good old text, "Faith without works is dead, being alone." Sister Rosamond Filson played a prelude to this service, and the choir sang "Praises to our God and King."

At the evening service the K L D S Mandolin Club gave a fine half hour program, preceding a splendid sermon from a chart of the dispensations by Evangelist Ammon White.

The first of the series of six plays by the Royal Players was rehearsed Sunday afternoon. From the report of those who saw it, there will be no disappointed purchasers of tickets. To those who have not availed themselves of season tickets, single admission will be given for twenty-five cents. Remember each Monday night for six weeks. "Barbara" was presented Monday night, and "The burglar" is second on the list. The others will be announced from the platform and by handbills.

East Independence

On May 8 an interesting program was given on Mothers' Day at the eleven o'clock hour. It was planned by some of the mothers of Group 40, and the children who took part reside in that group. The entertainment consisted of dialogues, songs, readings, and drills, as well as a talk by Pastor Carmichael.

In the evening Apostle F. Henry Edwards gave an address on the subject, "Motherhood." It was an inspiring talk and made one feel like trying harder to do the work which God has given us to do. He brought out the thought that as we grow and develop, the word *mother* means more to us. Our varied experiences lead us to understand more and more the real meaning of motherhood. As Mary, the mother of Jesus, treasured these things up in her heart, so all true mothers do, and this will be the making of the future for our boys and girls.

Last Sunday Elder J. M. Terry was the morning speaker. He devoted his attention at this time to a discourse of warning and exhortation, telling how the enemy has his forces marshaled. We must first beware of Camp Lukewarmness, then of Camp Calamity, then Camp of Despondency, and lastly Camp Do Nothing. All of this was brought out in such an interesting way that the lessons came right home. How often Camp Despondency leads us into Camp Do Nothing!

Brother David Spease was the speaker Sunday evening, giving us an interesting sermon on the inner and outer man, and stressing the need of our trying to build up the inner man, not paying so much attention to the outer man, which perishes.

Mrs. J. N. Sherwin, 1000 South Copper Street, Deming, New Mexico, would like to hear from any Saints in Deming or vicinity.

Kansas City Stake

Central Church

On Friday evening a very entertaining musicale was given at the church under the auspices of the Plus Ultra Club. The program consisted of vocal and instrumental numbers rendered by very talented participants, assisted by the Sunday school orchestra, which rendered several pleasing numbers. The musicale met a hearty response in attendance, and following the entertainment ice cream and cake were served in the banquet room. Such social features as these are an asset to the church, as they are not only recreational and educational, but serve to increase the spirit of good fellowship among the people.

The dawning of a beautiful May Sabbath Day, with the air quite invigorating, brought out an attendance of 314 at Sunday school, with a collection of \$14.09. The day was devoted to quarterly stake conference, and there were several out-of-town visitors present.

A new interesting feature of the Sunday school is a boat contest, which will start May 29. It will be a race between the men and boys and the women and girls, each side selecting a first mate to properly steer their boat; the race will start from New York and proceed to the Land of Palestine. There will be given a punctuality prize, as well as the prize of reaching Palestine first, i. e., having scored the highest mileage percentage. Each visitor present will count a certain number of miles ahead, while new scholars and increased collection will prove an asset. However, those not present on time will serve a hindrance to their classes in the chance of winning the punctuality cup. These contests have proved quite beneficial to the Sunday school and have increased the enrollment considerably.

Byrma Sandy, an intermediate member, has again placed Central Sunday School on the honor roll, she having been one of the five winners of Kansas City in the National Hymn Study Contest sponsored by the Kansas City Council of Churches in cooperation with the Missouri Federation of Music Clubs. The contest has been promoted in the United States the last two years by the National Federation of Music Clubs, with a prize of \$100 offered to the State Federation conducting the largest number of contests. Missouri was awarded this prize at a recent meeting in Chicago. Byrma will receive her cup next Sunday evening at the Grand Avenue Temple.

Bennington Heights Church

On Mothers' Day the eleven o'clock hour was turned over to the mothers, who gave talks and sang songs which awakened our appreciation for mothers. Sister Emma Etzenhouser, of Independence, helped the mothers with the program by giving a talk and singing a song about mother, which was written by her son. In the evening Brother Ralph Farrell preached.

Three persons were baptized Sunday, May 8: Sister Iola Clark, who has been selected to lead the Blue Birds; Brother E. H. Agin, who has been very active in the Sunday school work; and Brother Herman H. Binninger, husband of Sister Georgia Binninger who was baptized in May of last year.

The children have lost another of their faithful leaders. Sister Ethel Jackson, wife of Brother John Jackson, jr., died last week. Sister Jackson was a member of the church for three years, and has been a faithful worker in the choir and the primary department of the Sunday school. She was well known and loved, and the news of her death came as a shock to all.

Sister William Beaman, after a prolonged spell of sickness, is again attending the church meetings.

Armourdale Church

On Friday evening, May 6, stake superintendent of Religious Education, Elder J. Ray Lloyd, and stake superintendent of the Women's Department, Sister Fern Lloyd, were

with us and each gave a very fine talk in the Religio, after which the Temple Builders served pie and cocoa. A very enjoyable evening was spent by all.

On Sunday, the 8th, Mothers' Day was observed, Elder W. B. Richards, the pastor, preaching the sermon at 11 o'clock. At 7.45 the cantata "Resurrection" was presented to a crowded house. In addition to those of Armourdale, the cast was augmented by Saints from Grandview and Chelsea churches.

One of the most active departments is the Temple Builders, Mrs. William Powell, leader.

The Sunday school and Religio continue to grow.

Second Kansas City Church

Meetings have been well attended and are increasing in numbers and spirituality. Two weeks ago four were added to our number by baptism, Sister Anna Page and her two sons, Howard and Marvin, and daughter Helen, were baptized by Brother H. R. Higdon. They live quite a distance from our church but have shown their zeal and interest by attending regularly.

Among our conference visitors was Berwyn Lungwitz and Brother and Sister Homer Twaddel, of California; Brother and Sister H. A. Higgins, of Des Moines; Evan Davis and wife and R. D. Weaver. Brothers Weaver, Davis, and Higgins preached for us, and our visitors helped us on our Easter program by contributing several vocal numbers.

Mothers' Day the Excelsior Class of Central Church visited us and rendered a splendid program, which was enjoyed and very much appreciated.

Sunday school and Religio are doing well; attendance and interest are good. Programs by the younger members help them and the older members as well.

Since conference we all have a greater desire to accomplish more and be earnest workers for the Master. Peace and harmony prevail among us.

Springfield, Missouri

810 East Dale Street

We have been visited lately by the heaviest rains in the history of this section of the country, and some of the large wholesale companies in the lower part of the business district of the city have suffered considerable loss on account of water in the basements. Otherwise we have cause to be thankful, for we are living on top of the Heart of the Ozark Mountains, and it is said the water drains two ways from North Springfield; south to James River and on to the White River, and north to the Sac River and on to the Osage River.

Brother L. N. White, of the Liberty Street Branch in Independence, has been a regular attendant at our services the past two weeks while in Springfield on business. This is Brother White's second visit with us of late. Brother White preached for us three times, and we found him to be a real worker.

A program was given Sunday evening, May 1, by the young people; also a nice Easter program during the Sunday school hour by the children. On Sunday evening, May 8, a beautiful Mothers' Day program was presented by the Mizpah Chapter of Temple Builders, and although the weather was very unfavorable, a large congregation was present to enjoy the program. By 7.30 every seat was occupied.

Pastor Ansley recently made a night trip to Lake Taney-como in answer to a call for administration to Brother Monroe, who was seriously injured.

Our church is located at 810 East Dale Street, and we wish to extend an invitation to all visiting Saints when in our city, to meet with us.

Post Conference Comments

(Continued from page 563.)

plied, "That is fine, but I find that I must take some care of the Lord's man."

It is assumed that the Saints wish the ministry to be presentable in dress and to maintain physical and mental efficiency as may be necessary in each individual case, and cases differ. The resolution without doubt calls for wise and careful economy rather than for a penurious and shabby scale of existence.

With these considerations in mind, it is fair to conclude that the church has a right to ask of the ministry, and in fact does ask, through this resolution, that they shall be wisely careful in financial matters and deny "unnecessary wants." And though the discussion turned mostly upon the ministry, it is to be presumed that the resolution covers the membership as well, since the revelation is so specific in that regard.

The principle of economy set forth seems not to aim at necessities which maintain body and mind in condition to serve; but rather at those unnecessary wants, those luxuries that, unobserved, deplete our finances unless we are watchful. Some save on the staples of life that the table may be set with knickknacks. That is not economy. Some scrimp in durable and warm clothing to buy a shred of silk. That is not economy.

The very spirit of the gospel of stewardships is that real needs and *just* wants shall be supplied. The spirit of sacrifice and economy demands repression of *unnecessary* wants. The resolution contemplates a concerted action throughout the church to thus economize and not only meet the current expenses of the year, but also begin to create a reserve fund. We can do it easily and find joy in it if we will.

As was indicated in one speech at the conference, Wrigley lives at Avalon in medieval splendor and has thousands of dollars with which to buy spectacular channel swims or gratify other personal whims because a very great number of people are willing to spend a very small sum of money each on a commodity which briefly distorts the human countenance and later gums up the sole of the unwary traveler through this vale of tears. Just a few cents each of tribute from many people buying a luxury enables Mr. Wrigley to build and maintain his estate at Avalon. Many ten-cent purchases maintain the great army of Woolworth stores. Many small sums coming from people who are willing to forego unnecessary wants will greatly help the church to carry out her program. Will you be one to help?

ELBERT A. SMITH.

(To be continued.)

Institute of Methods in Religious Education

Before it is too late, every department worker should carefully analyze his personal affairs to see if he can not find some way in which to spare ten days at the Institute of Methods in Lamoni, June 2 to 12.

Here is a real opportunity. Careful planning and counseling together extending over a long period of time have resulted in programing the institute in a way that will make it resultful in the future work of those who attend.

If by sacrificing some anticipated pleasure, some long-hoped-for "extra," you can arrange to attend, you will not regret it. That is, of course, if you are willing to work and work hard; not that you should get the idea that work is drudgery at the institute; it is not. You will find it the most fascinating, the most interesting, and the most absorbing kind of work that you ever attended. It is calculated to send you home with better equipment, more information, greater determination, and a vision of the forward-looking program of this church—all of which is calculated to make you a better servant for Christ.

For information and reservation address F. M. McDowell, Box 255, Independence, Missouri; or C. B. Woodstock, Lamoni, Iowa.

Education and Leadership

In the column devoted to matters "Of General Interest" will be found reproduced a short editorial taken from the *Kansas City Star* for Sunday, December 6. The writer is dealing with the problem of the abandoned country church, and accounting for it by presenting the fact that uneducated and untrained leaders are assigned the task of leading the church organizations in rural communities, which have advanced in these particulars to a point beyond the men designated to lead them.

By quotation from Doctor M. A. Dawber, of the Home Mission Board of the Methodist Episcopal Church, and by calling attention to the advancement of the schools in rural districts, the editor reasons that community life has advanced materially. Now he points out that the church is as vital a factor as the school, and that where religious development does not keep pace with educational and other forms of progress, there is bound to come a separation, and leaves the reader to conclude that the church is dying because its leaders have been chosen from among the class who have neglected their opportunities to advance—the church has, therefore, failed to advance, and the cleavage is a natural result.

We are in sympathy with the editorial writer and

believe that in large measure his conclusions, both stated and inferred, are correct. Inasmuch as Latter Day Saints are forced to meet conditions of weakening and death of rural and small-town congregations, it might be well to give the element of a trained leader a contemplative consideration.

No untrained leader can hope to build up and hold together a congregation which is far ahead of himself in either spiritual or mental equipment—and high mental equipment seldom consists in natural endowment alone, but almost universally in natural gifts and acquired training. It may be we will find a few men who have a goodly mental equipment who have not attended any school of higher education, but among these few it is safe to say the great majority have found a substitute for the school, and that substitute has taken a heavier toll of time and effort than would have been taken by the organized school. We can afford to give consideration to the solution offered.

R. J. L.

MISCELLANEOUS

Notice of Appointments

Pursuant to a resolution adopted by the Kirtland district conference, asking for the appointment of a high priest to the Kirtland District to act as district president, Elder James E. Bishop was appointed by the late General Conference. Brother T. G. Neville, who has acted as district president pending such appointment, has tendered his resignation to the First Presidency, and notice is hereby given of the appointment of Elder James E. Bishop as president of the Kirtland District, subject to the approval of the next district conference.

Elder Thomas M. Carr having been transferred by General Conference appointment from the Mobile District to the Pittsburgh District has tendered his resignation as president of the Mobile District, and Elder A. D. McCall is hereby appointed to succeed him as president of the Mobile District, subject to the approval of the next district conference.

Elder David Pycok having been transferred by General Conference appointment from the Toronto District to the Eastern Michigan District, has tendered to the First Presidency his resignation as president of the Toronto District. He recommends strongly the appointment of James A. Wilson to succeed him as district president. Acting upon his advice, the Presidency hereby appoint Brother James A. Wilson to fill out the unexpired term as district president in the Toronto District, this action being subject to the approval of the next district conference.

THE FIRST PRESIDENCY.

Ministerial Conference at Council Bluffs

The priesthood of Gallands Grove, Little Sioux, Pottawattamie, Fremont, Northeastern Nebraska, and Southern Nebraska Districts are hereby called to meet in ministerial conference at Council Bluffs, Iowa, Saturday evening and Sunday, May 21 and 22, for the purpose of organizing the quorums of the various orders of the priesthood, with a view to the further preparation and service necessary for the spread of the gospel and the redemption of Zion. Details will be furnished the men later. Let every man lay his plans so as to be in attendance at Council Bluffs to share in the responsibilities and blessings of this occasion.

THE FIRST PRESIDENCY.

Special Conference at Council Bluffs

Pursuant to concurrent action of Fremont and Pottawattamie (Iowa) Districts, and of the late General Conference, looking to the union of these districts in one, a special conference is hereby called to convene at Central Church, Council Bluffs, Saturday, May 21, at 2 p. m., for the purpose of organizing the new district. Saints of Fremont and Pottawattamie will take notice, and as many as can will meet at Council Bluffs to attend to this matter of importance.

THE FIRST PRESIDENCY.

Conference Notices

Northern, Western, and Central Michigan Districts have arranged to have a ministerial and departmental workers' conference at Beaverton, Michigan, May 28 and 29. The elders' quorums for these three districts will also meet at this time and place to transact any business that may come before them and for the discussion of matters of quorum interest. It is the desire of the Saints to work toward a more unified effort in the execution of the task of building Zion or making Zion builders in this part of the Lord's vineyard. We hope that the members of every priesthood quorum and all branch and department officers will make a definite contribution to the success of this conference, that the end in view might be accomplished. The class work starts Saturday morning, May 28, carrying over into Sunday, the 29th. All who can arrange to come are urged to be there in time to take part in the first meeting. R. E. Jones, missionary to Western Michigan District.

Eastern Iowa district conference will convene at Fulton May 28 and 29. Business meeting at 2 p. m. Saturday, at which time will occur the annual election of district officers. Branch statistical clerks and district departmental officers are requested to mail their reports to the district secretary as soon as possible. Those who plan on going by rail are requested to write either Clarence Heide, district president, or John Heide, pastor Fulton Branch, and arrangements will be made to meet trains. O. E. Lindsay, secretary, 124 West Locust Street, Davenport, Iowa.

All Day Meetings

The first all-day meeting of the season for the London District, Ontario, will be held with the Saint Marys Branch May 29. Prayer service at 9.30 a. m. Preaching at 11 a. m., 2.30 p. m., and 7 p. m. A good program is assured. Committee in charge: Clarence Weeks, Lawrence Campbell, and the undersigned. G. C. Tomlinson, jr., Box 901, Saint Marys, Ontario.

There will be an all-day meeting held in the Reorganized Church in Tawas City, Michigan, June 5. First service in the morning at 8.30, Central Standard time. Saints are requested to bring their baskets and enjoy the day. M. A. Sommerfield, presiding elder.

Reunion Notices

Annual reunion of the Northern Wisconsin District will be held at Chetek, Wisconsin, on the Saints' reunion grounds on the bank of Lake Chetek, July 1 to 10, inclusive. Details and particulars in regard to speakers, etc., will be given later. We look for a large attendance and a spiritual and uplifting time. Lester O. Wildermuth, mission address, Chetek, Wisconsin, R. F. D., in care Fred Atwood; home address, Box 217, Plano, Illinois.

Young People's Convention

The following is a general outline of the young people's convention of the Far West Stake, to be held at Stewartsville, Missouri, Saturday and Sunday, May 21, 22:

Saturday: 2.30 p. m., Class work in charge of President F. M. McDowell; 8 p. m., preaching by F. M. McDowell.

Sunday: 9.30 a. m., class work for children; address for young people and seniors, by F. M. McDowell; 11 a. m., social service; 2 p. m., round table, in charge of F. M. Mc-

Dowell; 6.45 p. m., miscellaneous program by the young people; 8 p. m., preaching. Basket dinner at noon, followed by special music.

Addresses

Paul M. Hanson, 98 Nags Head Road, Ponders End, Middlesex, England.

Pastoral

To the Priesthood of Central Oklahoma District: The Seventy-second Annual Conference is over and has marked a period of progress never before attained since what is known as the period of the apostolic church. Inspiration, education, and unification were its earmarks; its apparent aims were to bring the priesthood to a oneness of thought and action, or to unify them upon things that pertain to life and godliness, that they might be one in their interpretation of the written word into terms of action, that contentions might cease, and that there might be no poor among us; and that we might be able to present to the world an actual working demonstration of what Jesus called the second commandment, Leviticus 19:18, Matthew 22:39. As a church this is our first goal; as individuals, our first duty is to delight in the law of the Lord; and according to a spiritual law we will do unto others as we would that they should do unto us, which is the keeping of the second commandment. Theories and ideals are fine and furnish splendid pictures for our imaginings, but God requires doings, action, a demonstration (be ye doers); they are the ones that are to be blessed in their deeds. It therefore follows that the one great burden upon the church is to furnish an actual working demonstration of the gospel of Jesus Christ.

In the past, the church "labored" and did bring forth the kingdom of God and his Christ, and established them in the earth, and there were no poor among them, but the forces of the Adversary drove her into an unseen state, and in her stead appeared the Mother of Abominations, supplanting her, and making all nations drink of the wrath of her fornication.

But unto us, the priesthood of the holy order of the Son of God, have been committed the keys of that kingdom, which carry with them the right, privilege, and duty to act for and in the stead of Christ; to set up again his kingdom, that there may be prepared a peculiar people, and that his wife may make herself ready for his reappearing.

This is the work whereunto we have set our hands and dedicated our lives, brethren; therefore, let us not turn from the plow, but "go to" with our might, all that is at our command, for we surely have counted the cost, for it requires a total submerging of self, to the interest of the whole, and if the yoke is not easy, and the burden is not light, it is because of the roughness of the neck, and weakness of the back that is carrying them; so let's be strong in faith and courageous in the might of his power, and furnish the working together with God, that his purpose of bringing to pass his "marvelous work" upon the earth may be hastened in its time; for by what are we profited if we gather to ourselves the substance of the whole earth, and in the end lose our own souls? for the glory of man is as the flower of the grass. There must be equality of opportunity, and to bring about this condition we must not only be able and competent to give advice and counsel, but be willing to receive and put into execution the same.

These duties fall primarily upon the priesthood, as leaders and exemplars, for we are to see that the law is kept, and are called to a knowledge as husbandmen that have partaken of the fruit, that we of a surety may be able to recommend it to others. Having first complied with the law ourselves, we are the better fitted to see that others do so, as well as to direct them in the proper manner in which they should comply.

Harmony is the great unifying force that will remove friction, strife, contention, and bring us into a oneness with each other and into a perfect contact with God. So, brethren, let us work together to that end, for it will bring mankind back

THE SAINTS' HERALD

Richard J. Lambert, Assistant Editor.
The First Presidency, Editors.
O. W. Parker, Business Manager.

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All remittances and all communications with regard to financial matters of the church should be made payable to and addressed to the Presiding Bishopric, Reorganized Church of Jesus Christ of Latter Day Saints, Box 255, Independence, Missouri.

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into a condition where law will not be necessary, or a condition against which there will be no law. May we with God hasten the time. A state reunion has been suggested by reunion authorities. What are your sentiments? Sulphur, Oklahoma, the place; July 29 to August 8, the time. Please have your groups and branches express themselves, and report to me at once. May we, all of us, be able to keep ourselves in that condition that God can bless us with the blessings that are promised to the faithful.

F. ED. DILLON.

OKLAHOMA CITY, OKLAHOMA, 300½ East Grand Avenue.

Our Departed Ones

VAN PATTEN.—Lulu M. Van Patten was born Lulu Lockerby, daughter of James and Elsie Lockerby, in Butler Township, Branch County, Michigan, March 11, 1877. For several years she with the family resided in Quincy, where she prepared to become an educator in the schools of Branch County. She taught for a period of three years. Was baptized July 10, 1892, by S. W. L. Scott and led a devoted life. On February 7, 1899, she married Myron Van Patten, of Litchfield, Michigan, and to them five children were born: Myrtle, who preceded her in death in 1917, John, Arlyce, Mildred, and Geraldine. Sister Van Patten's illness dates back to some time before March 23, 1926, when she underwent an operation for goiter which did not result in the expected benefits. She passed up the shining way April 23, 1927, at Ann Arbor, leaving her husband, four children, one grandchild, one brother, Earl, of Vienna, and Virginia, and many friends. Funeral was from the farm home at Litchfield, Michigan, April 27, 1927. S. W. L. Scott officiated and was assisted by Reverend Birchfield, of the Litchfield Methodist Church.

FULLER.—F. M. Fuller was born in 1845. He was baptized in April, 1868, in Monroe County, Alabama, by Brother Isaac Beebe, of Council Bluffs, Iowa, and has been a faithful member, loyal to the work, ever ready to defend it. He suffered many persecutions for the cause, even severe wounds of the flesh, but his faith never wavered. The wonderful testimonies left by him are numerous and spiritually uplifting. He passed away Thursday morning, April 28, at Eros, Louisiana. Surviving and active in the church are his six children, forty-one grandchildren, and fifty-six great-grandchildren. Brother Fuller was made to rejoice many times that all his children, grandchildren, and great-grandchildren who were old enough had embraced the latter-day gospel. The bereaved are his wife, of Eros, Louisiana; James A. Fuller, Eros; John A. Winfield, Louisiana; W. Heman, Nowata, Oklahoma; Mrs. Curtis Malone, Kennett, Missouri; Ed. Fuller, Kennett, Missouri, and Mrs. Emma Thornell, Al-leene, Arkansas.

RAWSON.—Mary E. Rawson, daughter of Joseph and Eleanor Barss, was born January 29, 1869, at Chelsea, Ontario. When sixteen years of age, she came with the family to Harbor Beach, where they settled on a farm, four miles south of the city. There she grew to womanhood, and was baptized August 10, 1885. On July 25, 1888, she married Thomas Rawson, and to them eleven children were given, eight daughters and three sons, nine of whom survive. One daughter died in infancy, and the eldest daughter, Mabel, passed away three years ago. For a number of years Sister Rawson has been in poor health, and on April 19 she was taken to Grace Hospital, where she underwent an operation for goiter on the 21st. She passed away Sunday, the 24th. Funeral services were held at the home the following Wednesday afternoon, Elder Willard Parks, of Sandusky, Michigan, conducting the meeting. Besides her family, she leaves five brothers and two sisters, other relatives, and many friends. Interment in Rock Falls Cemetery.

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¶ Making many new friends and meeting old friends during the late General Conference makes this bank feel that its large sphere of usefulness is growing steadily larger.

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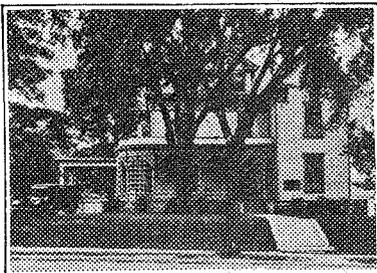
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Reunion Locations and Dates

Spokane, Newman Lake, June 17-26.
Minnesota, Minneapolis, June 17-26.
North Dakota, Minot, June 24-July 3.
Eastern Montana, Andes, July 1-10.
Northern Wisconsin, Chetek, July 1-10.
Owen Sound, Port Elgin, July 1-15.
Central Texas, Hearne, July 8-17.
Northern California, Irvington, July 15-24.
Central Nebraska, Neligh, July 15-24.
Eastern Iowa, Mount Pleasant Park (Clinton, Iowa), July 15-24.
Kentucky and Tennessee, Puryear, Tennessee, July 15-24.
Southwestern Texas, Bandera, July 15-24.
Portland, Gladstone, July 22-31.
North Platte, Nebraska, North Platte, July 22-31.
Holden Stake, Holden, July 22-31.
Alabama, (not located), July 22-31.
Eastern Michigan; Detroit and Southern Michigan and Northern Indiana;
Indian Lake, Michigan, July 22-31.
Toronto, Lowbanks, Ontario, July 22-August 7.
Southern New England, Onset, Massachusetts, July 22-August 7.
Seattle and British Columbia, Silver Lake, Everett, July 29-August 7.
Western Oklahoma, Eagle City, July 29-August 8.
Florida, Dixonville, July 29-August 7.
Central, Illinois, Edinburgh, July 29-August 7.
Western Montana, Race Track, August 5-14.
Western Colorado, Delta, August 5-14.
Southwestern Kansas, Winfield, August 5-13.
Northeastern Nebraska, Decatur, August 5-14.
Northeastern Illinois, Elmhurst, August 5-14.
Central Michigan, Beaverton, August 5-14.
Chatham, Erie Beach, August 5-15.
Maine, Brooksville, August 5-14.
Mobile, Mobile, August 12-21.
Idaho, Hagerman, August 12-21.
Eastern Colorado, Colorado Springs, August 12-21.
Spring River and Clinton, Pittsburg, Kansas, August 12-21.
Lamoni Stake, Lamoni, August 12-21.
Des Moines, Runnells, Iowa, August 12-21.
Southwestern Iowa, Council Bluffs, August 12-21.
Kewanee, Galva, Illinois, August 12-21.
Northern and Western Michigan, Park of the Pines, August 12-21.
Kirtland, Kirtland, August 12-21.
Northeastern Kansas, Netawaka, August 12-21.
New York and Philadelphia, Deer Park, August 12-28.
Central Oklahoma, Tulsa, August 19-28.
Far West Stake, Stewartsville, August 19-28.
Nauvoo, Nauvoo, August 19-28.
Gallands Grove and Little Sioux, Missouri Valley, August 19-28.
Southern Wisconsin, Madison, August 19-28.
Southeastern Illinois, Brush Creek, August 19-28.
Northwestern, Kansas, Alexander, August 19-28.

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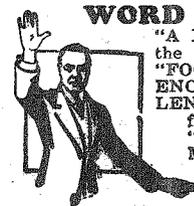
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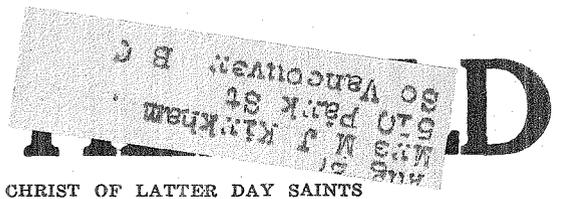


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Volume 74

Independence, Missouri, May 25, 1927

Number 21

EDITORIAL

Post Conference Comments

(Continued from last week.)

Omitting the preambles, we reprint the resolutions under discussion in last week's *HERALD*:

Be It Resolved: That the policy of the church respecting finances for the interconference period 1927-28 shall be

To provide funds for the care and expenses of General Conference appointees and their families, together with the general administrative expense;

To provide for the care of the poor and needy and expenses incident to the operation of the homes for the aged;

To supply the budget adopted by General Conference for Graceland College;

To provide for the building of a basement of a dormitory for Graceland College as fast as funds are available;

To provide for the continuance of the building of the Auditorium as fast as the observance of the foregoing shall release funds that were subscribed for that purpose which were utilized to supply past financial needs of the general church, or as may be provided otherwise by General Conference, or Joint Council of Presidency, Twelve, and Order of Bishops.

And Be It Further Resolved That We Recommend: That the Christmas offering be used in support of the general missionary work of the church;

That stakes, districts, local congregations, and reunion associations be requested to make no local expenditures in any considerable sum or incur any local indebtedness except such as shall be approved by the First Presidency, and Presiding Bishopric or their representatives, and the member of the Twelve in charge of the respective field;

That the church through the Presiding Bishopric and the entire ministry of the church shall make special efforts to increase the church income through the divinely appointed channels of tithing, surplus, and offering.

The care of the ministerial force is first mentioned, as that force objectively represents the spiritual commission, "Go ye into all the world and preach the gospel to every creature," and the associated commission to care for those who respond to the gospel's call, under the injunction to Peter, "Lovest thou me? Then feed my sheep." Missionary and pastoral work are involved in the great commission to preach the gospel in all the world.

The second provision is made for the poor and needy. Thirdly, Graceland College is mentioned and later was provided for by the yearly budget approved by the conference. Fourthly comes the Auditorium.

A subsequent session of the conference authorized the placing of a loan to be secured by the building itself, that it may be completed to the point where it may be occupied by the General Conference something as the basement was this year.

One important point covered by the resolution and not yet commented on to any extent, is that referring to the incurring of debts by local congregations, districts, stakes, and reunions. At first glance some one might ask why the general church has aught to say about local expenses or indebtedness. The reply is found in the very nature of our work and organization.

Our work is presumed to have been given us of God, and the organization that is to do the work is authoritative. He designed it. And it so happens in the divine mind that the great and fundamental lines of the work given us to do are intrusted to the church as a whole. Local organizations support the whole church in its work and have part therein.

Our missionary work, our care of the aged and poor, our publishing interests, our educational institutions, all are sustained and administered by the general church—the whole church. It follows that from far-flung branches, districts, and stakes there must flow to the general church, constantly, moral, spiritual, and financial support, or the work of the church can not be done.

Branches or districts that assume an isolated attitude and feel that they are locally adequate and sufficient unto themselves and need not concern themselves in the general church program or support it, do not fit into the divine program. Such a course, generally followed, soon would be suicidal, for soon there would be no general organization, and it would shortly thereafter follow that there would be no local organizations.

Branches, districts, stakes are vitally concerned in the upkeep of the whole church. Only through it can they help in the greater work given to the church. They should be keenly alive to its interests, in touch through the church papers and their delegates and representatives with its affairs and work and ready to contribute financially to its needs.

There is a tendency, however, to become engrossed in the work immediately at hand; to see local needs

big and distant needs small. A moment's thought, however, will reveal the fact that if all or even many local congregations and districts became involved heavily in building projects, purchase of reunion grounds, etc., the flow of revenue to the Presiding Bishopric would be sadly diminished and the work of the general church be hindered or crippled. To an extent that has already happened.

The resolution seeks to guard against that condition. It is recognized that the local people understand the local situation and its needs; but they can not always judge those needs in their relation to the needs of the whole field. Though living at one particular place, they do have a vital interest in the whole field. The general church officers have a view of the needs of the entire field as well as the local situation. By consultation with the Presidency, Presiding Bishopric, and the members of the Twelve in a particular field, a better judgment should be reached as to the wisdom of local expenditures in large sums in relation to the needs of the whole church.

ELBERT A. SMITH.

(To be continued.)

Questions and Answers

Question: What is the conception of the church, of members joining secret societies; such as I. O. O. F., and Masons?

Answer: This question was submitted to the Presiding Bishopric, whose answer in part is as follows: "Undoubtedly if the church was functioning as it should and made full preparations for the caring of the families left without financial income, on the death of the father, there would be very little if any incentive for joining these organizations. Until the church ceases the sin of omission, it would not be a wise policy to try to urge any of its members not to join such beneficiary societies."

This answer of the Bishop's was doubtless made from the viewpoint of fraternal insurance, charity, protection, etc. The attitude of the church, in the light of General Conference action had in 1907, is to discourage members joining secret orders. That action (General Conference Resolutions, Number 593) is as follows:

"That we discourage members of the Reorganized Church of Jesus Christ of Latter Day Saints from holding membership in any order which requires the taking of oaths or the entering into covenant or obligation to guard the secrets, purposes, or doings of its organization."

This is a bit at variance with the action of conference had in 1875 (Resolution number 175), which is as follows:

"That in the opinion of this body, this church

has no right to subvert the liberties of its members by prohibiting their membership with what is known as 'a secret society,' unless such society shall first be condemned by either a decision of the General Assembly of the church, or by the law of the land."

F. M. S.

Question: Can you give me reference where it says that clothing should be tithed? I understand that clothing is our just needs.

Answer: There is no specific reference that we know of that mentions one's clothing as tithable. The law is that a person should pay one tenth of all he has more than his needs (see Inspired Translation Genesis 14: 22), or one tenth of his increase.

A person comes into this world owning nothing. He lives, say, until he is twenty-two years old, then joins the church. He should now determine just how much his net worth is in order to be able to tell what is his tithe. To do this intelligently, he should make his financial statement, showing what his assets are; also his liabilities. His assets consist of *all he owns*, which includes his clothing. After his clothing has been tithed once, he need not tithe it again. If he adds to the value of his clothing, this added value should be tithed.

Question: Why should we make arrangements such as giving notes, checks, etc., when we have tithing to pay? Why not pay it at once? I understand tithing is one tenth of the increase, and we would still have nine tenths left.

Answer: The tithe should be paid at once if possible. It is a debt we owe God. Checks are the equivalent of cash, or should be, so it is right to pay your tithe with a check. Notes should not be taken in payment of the tithe if the tithe can be paid in cash or its equivalent.

The giving of a note for the payment of the tithe or the surplus is primarily to protect the interest of the church in case of the death of the tithe payer before the tithe is paid. This enables the holder of the note (the church) to collect the tithe out of the estate of the deceased tithe payer, thus assuring the deceased tithe payer that his tithe will be paid. Some Saints feel that if they give a note for their tithe they will feel the obligation to pay the same greater than if they owed it on account.

Question: Why should we guess at the value of our material things, such as farms, live stock, etc., and pay one tenth of the guess when it states clearly we should pay one tenth of the increase?

Answer: We should not "guess" at the value of our assets or liabilities, if we mean by the word *guess* to form an opinion concerning values without knowledge or means of knowledge. Guessing as

to values should be resorted to only when it is impossible for us to ascertain facts which will warrant us in placing a certain value on the thing under consideration. Sometimes we are required to tithe the cost of the thing owned, and sometimes the market value. Let us illustrate:

"A" joins the church. He proceeds to make out his first financial statement. He should value all of his holdings at a fair market value, not make a guess as to the value. By judicious inquiry, he can obtain information enabling him to approximately and fairly value his belongings, including land, live stock, etc.

"A" may know what this land and live stock cost him. It may have cost him a great deal more than the market value at the time he makes his inventory, but at the time he bought it he did not know of the law of tithing, and therefore is not responsible. His ignorance is his excuse, so he begins when he becomes awake to the fact that he is a steward of God; makes out his first financial statement.

Now "A" begins his year's work under the stewardship plan, keeping an account of various amounts paid out and received. If he buys a piece of land and pays \$5,000 for it, his account should show that, and at the end of the year he should put it in his assets and show he paid \$5,000 for it. The same is true of his live stock. If he should pay out \$300 for a cow, he should assess the cow at the end of the year for \$300. In this case the cow is tithed at cost.

In case he has some young calves which are growing up during the year, he will have to assess these calves at a certain value at the end of the year when he makes out his second statement. He must not "guess" as to the value of the calves. He should by judicious inquiry find out the market value of these growing calves and put this market value in his assets. Here the tithing is paid on the market value and not the cost, for it may be impossible in his case to determine the cost of this stock to him.

Condensed Radio Programs Weekly

Beginning next week, K L D S will try to furnish HERALD readers with more detailed information concerning K L D S programs than can be used by the various program magazines and newspaper syndicates. Amount of space required to print detailed programs prohibits their being printed, as was done several years ago when K L D S was employing about one fourth as much time on the air as at present. The programs in the HERALD hereafter will contain a more detailed list of names of people to appear on programs, as these names are of much interest to acquaintances throughout the church.

The regular weekly schedule of K L D S, revised

to date, follows: Sundays: 8.30 a. m., 9 a. m., 11 a. m., 2 p. m., 3 p. m., 6.30 p. m., and 9.15 p. m. Tuesdays: 6.30 a. m., 7 a. m., 2.30 p. m., 7 p. m., and 8 p. m. Thursdays: 2.30 p. m., 7 p. m., and 8 p. m. Fridays: 6.30 a. m. and 7 a. m. Saturdays: 7 p. m. and 8 p. m.

William Jewell Closes Season's Broadcasting

The final program of the school year was broadcast by remote control from William Jewell College, Wednesday evening, May 25, at which time the College Glee Club presented the oratorio, "The Holy City." The soloists are frequently heard on K L D S studio programs: Louise Mason, soprano; Mrs. Grace Fritz, contralto; Archibald Todd, tenor; Kenneth Jarman, baritone.

K L D S has been broadcasting lectures and musical features from William Jewell College for several years, and next fall the college plans to use more regular schedules than in the past.

Mrs. S. A. Burgess to Present Radio English Study

Beginning May 31, at 7 a. m. Mrs. S. A. Burgess, also known by many HERALD readers as Alice Burgess, will present the regular weekly English radio lessons, which were instituted by Ralph W. Farrell. Sister Burgess has had a wealth of experience in the teaching of English, and radio listeners will be glad to learn of the opportunity to take her radio English course.

Brother Farrell, the K L D S radio pastor, is to take over the Sunday vesper hour sermonet, which has been delivered during the winter months by Elder U. W. Greene. Elder Greene finds it necessary to be in a cooler climate during the hot summer weather.

A New Radio Feature Next Week

A series of voice talks by Jessie Wilson Towner will be broadcast from K L D S, beginning Thursday, June 2, at 7.15 p. m. These five-minute talks on voice culture and singing will be continued each Thursday evening at the same period.

K L D S Mandolin and Guitar Club in Last Program of Season

On Thursday evening, June 2, the K L D S Mandolin and Guitar Club, under the direction of Brother Ralph G. Smith, of Independence, will present its last radio program until next fall. This organization, which includes members of the old Independence Mandolin and Guitar Club, has been broadcasting a program each month during the last winter season and has made many radio friends.

Fourteen Special Courses Are Offered at the Institute

The 1927 Institute of Methods in Religious Education, at Lamoni, Iowa, has been extensively advertised throughout the church, and a number of active departmental workers in districts and locals have already enrolled and asked for room reservations. That all may be informed of the exact nature of the courses offered, we submit the following brief statements. The time of each class is also given, so a student may select the courses it is possible for him to enter.

A minimum of four class hours carried for six days will entitle a student to a certificate equivalent to two units of the Teacher Training Course.

General enrollment for the Institute, including admission to all lectures and evening programs, \$3.00. Local Assembly ticket entitling the holder to attend the assembly lectures and one class period daily, \$1.00. Additional class periods for the week, fifty cents each.

For full information and for enrollment and reservation, write F. M. McDowell, Independence, Missouri, or C. B. Woodstock, Lamoni, Iowa. Enrollment Saturday, June 4; opening, June 5; classes begin Monday, June 6.

The Courses

Mrs. Overton.—Dramatization.

Mrs. Overton is a nationally recognized specialist in the use of the drama as a means of giving information and inspiration through the message of acted plays. Possessed of a charming personality and a command of the technique of her art, she has won success as a leader in the field of religious education. Her course will consist of six lectures, introducing her students to the possibilities of various types of dramatization as they may be used in Sunday school, young people's work, and in community activities. She will discuss methods of using the drama, acquaint her class with the rich resources from which material may be drawn, and demonstrate its use.

Mrs. Overton will open the Institute on Sunday evening, June 5, and have class sessions at 8.25 and 1.30 daily Monday, Tuesday, and Wednesday, also giving a popular assembly address on these days at 9.20.

Miss Vesta Towner.—Story-telling.

Miss Towner is an artist in the art of story-telling, as used in religious education. Her course will be of special interest to mothers and teachers of children, though her personality is so pleasing and her skill so unusual that her lectures will be popular. She will discuss and illustrate the principles of story-telling, the qualities of a good story, and methods of character building through the use of stories.

Miss Towner will occupy Mrs. Overton's class periods on Thursday, Friday, and Saturday, having the assembly hour also on Friday.

F. M. McDowell.—Psychological Foundations—7.30.

This will be a continuation of Mr. McDowell's popular lecture course at former institutes. From his extensive study, his broad experience as a teacher, and his deep conviction as to the value of religious motives, habits, and attitudes, he brings a rich message to workers with children and young people. Upon the basic facts of human life and behavior, he will help his students lay the foundation for effective methods in religious education.

E. E. Closson.—Methods in Recreation—3.20.

Recreation will be treated in its relation to the physical, mental, and spiritual natures of the individual and of the group. This will be a laboratory course, in which a wide range of type recreational activities will be presented, discussed, and actively participated in by the students. It will be followed at 4.15 by a demonstrational play hour. This is essentially a course for the training of leaders of young people.

The Church's Program for Boys—11.10.

In this course an effort will be made to analyze the physical, mental, moral, social, and religious needs of boys and to determine the most efficient way of meeting that need. Advantages and disadvantages of available organizations will be freely discussed. The vital question is: How shall we lead our boys to build up a strong, healthy physique; an alert, clean, trained mind; a wholesome, helpful attitude toward others and toward life; and a normal, happy, spiritual experience giving tone, stability, and religious significance to the whole range of his activities.

Blanche Edwards.—The Women's Department Program—2.25.

In this course the superintendent will discuss the various needs of the women of the church and attempt the elaboration of a varied program of study and work which will challenge the best effort of all and develop those qualities and abilities making for the highest type of womanhood and efficiency in the church.

Laboratory Work in Dramatization—10.15.

This course is designed to follow Mrs. Overton's lecture course. A number of type dramatizations will be studied from the standpoint of production. A fair introduction and a working knowledge of several good plays should be obtained in the course.

A. M. Carmichael.—The New Manual Method—2.25.

For the first time the product of years of study, research, and compilation by a group of our own editors is to be available in printed form. Mr. Carmichael will personally explain and demonstrate the principles underlying the methods of the new manual. Through the normal activities of the child and in specially planned projects, the reactions of the children are studied, giving a key to his specific needs. In story, play, song, scripture reading, prayer, discussion, etc., the child is helped to evaluate his experiences and to choose those responses which shall develop habits and attitudes of true Christian character.

Lonzo Jones.—Parentcraft—11.10.

This course, listed under "Wight" in the program was to have been offered by Mrs. Lydia Wight, specialist in home management in the Department of Women. It is found impossible for her to be present, and Dean Lonzo Jones, of Graceland College, will conduct the course. He has been teaching a most unique and successful class in parents' problems in the Lamoni Sunday school during the past year. His institute course will sum up in an organized way the method and possible content of such a course. The following topics are assigned for discussion: "The task of parent-hood," the "Problems of obedience," "Sex," "Right and wrong," the "Use of time," and the "Use of money."

Mrs. C. B. Woodstock.—The Church's Program for Girls—11.10.

A program for the best development of our girls into healthy, happy, efficient Christian womanhood, with a clear consciousness of life's sacred responsibilities, with high ideals and noble purposes, motivated by a love of truth, purity, and beauty as revealed in the gospel of Christ, such is the subject matter of this course. The plan, purpose, and method of work with girls in the Blue Bird, Oriole, and Temple Builder organizations will be closely studied. The present manuals are being revised, to make all the activities as rich and valuable as possible. Each student is expected to help in a constructive way in this laboratory work.

C. B. Woodstock.—Administrative Problems—10.15.

Pertinent problems of organization and efficiency in man-

(Continued on page 622.)

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

Mothers' Day Sermon

BY APOSTLE PAUL M. HANSON

At the Stone Church, Independence, Missouri, May 8, 1927.

I invite your attention to a few words recorded in the 19th chapter of the book of John, 25th, 26th, and 27th verses:

Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

In 1913 the second Sunday of May was set apart in all civilized lands as a day to pay tribute to the mothers of men. What could be more in keeping with the dignity and the sacred purposes of the occasion than a tribute to them in the house of God. With this large congregation, we invite our larger radio audienct to join in the service.

Among the most beautiful and impressive words of our vocabulary are *home, mother, love, God*. The home, an institution of divine origin, was intended to be a heaven in miniature, a fixed place of abode, marked by companionship and peace; a congenial and law-abiding place. When rightly ordered, it is a place from which reluctant good-byes are spoken, and to which we joyfully return.

Three Important Factors of Life

The greatest factors, perhaps, entering into the molding of the life of man are the home, the church, and the school. Often the sentiment of these few lines finds residence in our hearts:

"How dear to my heart, wherever I roam,
Are the scenes of my childhood and home, sweet home."

In the home are expressed the qualities that are akin to the divine character. In it we learn as nowhere else the meaning and sense the value of sincerity, thrift, tenderness, forgiveness, honesty, love, forbearance, sacrifice, and faithfulness. What chance has a young man or young woman going out from a home where these qualities are not exemplified, in word and in example? I believe a large part of the world's crime can be traced to poorly equipped homes, and from these the young go out not fitted to fight the battles of life. They go out from these to an environment that is not good, with

no true values of things that are eternal. There is a lack of acquaintance, therefore, with things that are essential and fundamental and, mark it, nothing can take the place of true home life, education, and training. The problems of crime and social distress, and those things that perplex us perhaps more than anything else, can not be settled, can not be prevented by public authority through the laws and courts and policemen.

The mother is acquainted with the life of her child as is no one else. No one can ever be so close to the child as its mother. From her the child hears the lullabys that bring it gradually into conscious contact with the external world. Harmony in the notes that go from the mother's voice into the child's soul give to it a sense of rhythm and harmony, and consequently early fortifies it against sin, which is the opposite of harmony.

At our mother's knee we learned our first prayer. How we prayed those simple words at her knee, with hands clasped, as they were repeated to us, and line by line we memorized them! The habit was formed, and then, even though mother might not be near, our conscience would not permit us to jump into bed without dropping down on the floor and saying:

"How I lay me down to sleep,
I pray thee, Lord, my soul to keep;
If I should die before I wake,
I pray thee, Lord, my soul to take."

And then with the feeling that somehow our little lives were in the custody of one whom we understood but little, but felt we did understand, there was a readiness to fall into slumber, feeling that all was secure.

The First Consciousness of God

I do not remember when there first came to me a consciousness of God. I doubt if very many do. I can go back and I can recall my mother talking about the things of God, his goodness, his love, what his will was in giving his Son, Jesus Christ, to the world; but I go back farther than that. I have heard her tell how she was healed by the power of God from a cancer when I was but a baby. Then farther back I go, and I find myself bowing at her knee and being taught to pray. Then farther back the lullabys come to mind, and back, back, I do not remember when, there came to me the first consciousness of the supreme Being.

A mother's admonitions give tone and character to our lives. Like begets like, and there in the home whenever she was present we found there was always a reverence for what was sacred, a love for the truth. And under her teachings our conscience was developed.

In tender solicitude for our success, she challenges all others. She never loses faith in us. She never told us we were stupid; she knew if we weren't it was false, and if it were true it was cruel. Her sacrifices were always before us: in the early days, doing little tasks that really and rightfully belonged to us that we might advance and prepare ourselves for life. When social events drew us, she took our place in a larger way, that



APOSTLE PAUL M. HANSON

seeking contacts. To be religious is to possess a passion for truth, an appreciation for goodness, and an eagerness to have the love and will of God expressed through our lives. It means to be sensitive to the spiritual above us, around us, and within us.

The loss is irreparable to the child if it has not had the care that includes the sum total of all these qualities that have been set forth. "Man shall not live by bread alone, but by every word that proceeds from the mouth of God." And, being a spiritual being, how can he thrive without these qualities and these nourishing factors and influences that emanate from a true home? Not any more than the flower can bloom and thrive when deprived of sunshine and shower.

The Source of Noble Men

Noble sons are born of good mothers. Let us turn to one case wherein this can be demonstrated. Among the most distinguished of men stands Moses, and it is interesting to learn his history.

In the 11th chapter of the book of Hebrews are a few verses which I ask you to permit me to read. Note now the character of this man in his later years, in his manhood; then we shall turn and read of his childhood:

By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.—Verses 23-27.

Because the people of Israel would not follow him, he was able to bring them only to a partial state of development, and this Mosaic regime, as it has been called, was a shadow of good things to come. What was it that prompted him to want to go back and be with his brothers and suffer affliction with the people of God rather than to enjoy the pleasures of sin for a season? What inspired him to make the decision that the reproach of Christ, as some esteemed it, was greater than all the riches of Egypt? What led to the development so that finally he endured as seeing him who is invisible? Day by day, always, it seemed to him that God was visible.

In the 2d chapter of the book of Exodus is recorded something of the childhood of Moses. His life did not dawn with auspicious promise. Pharaoh had decreed and given out the order that every male child should be thrown into the river and every daughter should be saved. A child was born

we might attend them; and even on the farm and in the home she took our place to prepare the way that we might attend college.

She Taught Us Virtue and Religion

From mother perhaps has come the ability to understand the wondrous words of Jesus, "It is more blessed to give than to receive." We sensed life as she demonstrated it to us. We felt the marvelous and appealing power of forgiveness. She never punished us for telling the truth concerning a wrong. She taught us to resist temptations; to acquire good taste; to love the good and despise the evil; to sense that what is coarse is ugly; and to shun evil companionship and always shrink from falsehood and deception.

Mother taught us to be religious. What is it to be religious? It is the deepest thing in the world. It has to do with spiritual, yet practical, ideals. It is the reaching of the soul up into the divine, and

into a family of the tribe of Levi. The parents looked upon him, and the mother said, as the record states, that he was a goodly child. What mother would not think that of her child? And she began to think, "Life, wondrous as it is, has found expression in a miraculous way, and here in my arms is a child with possibilities. Who can say what they are?" And she said in her heart, "I am not going to throw that boy into the river." And she hid him for three months. Then, no doubt, the child began to let others in his presence know that he was around, and the mother then made an ark and daubed it with pitch and slime, put him into it, and put it in the water of the river and let it float downstream while his sister stood afar off watching what might happen to him.

Pharaoh's daughter came along there to bathe, and she saw the ark and told her maids to get it. And when she opened the ark, there was the little baby. It began to weep, and she had compassion on it, for she saw it was a proper child. Moses' sister, who was standing afar off, now drew near and said to Pharaoh's daughter, "Would you like to have a nurse of the Hebrew women to nurse the child?" And Pharaoh's daughter said, "Yes; go and secure a nurse from the Hebrews." She went right to her mother and brought her, and then they talked about the wages. That part isn't in the Bible, but we know that was talked of without its being put there; for whoever saw a Hebrew who couldn't make a price? And Pharaoh's daughter promised her that she would pay her her wages.

Mother's Solicitude

When the child was grown up, Moses' mother took him to Pharaoh's daughter and he became her son, adopted. What else could that mother do? And in the eyes of Moses' mother were tears. Her pillow was wet many a night. I do not believe there are many sons who grow up from mothers who do not at some time wet their pillows with tears of anxiety for the welfare of the children, and I have no doubt that mother said, "Lord, you have given me the boy; I have done what I can to take care of him; I haven't feared the king's decree, and if you will take care of him you shall have him."

Do you suppose that mother ever lost sight of that boy? On state occasions, midst the royal pomp and splendor, do you suppose that mother was not on hand? What did she see—the pomp and all of that? No; her eyes were watching, and hers would be the first to see that boy. Did she ever fail to lose contact with him? Never. No mother such as Moses had could ever lose contact with her boy.

And when the days had passed, Moses began to assert himself. He would not be called the son of

Pharaoh's daughter. And then as he thought of the tears of his mother, the social injustice and the prayers answered, he became conscious of God, and there began to unfold in his mind a sense of justice and right of which his Egyptian mother was not acquainted.

God spoke through such a man as that. So one day when he was keeping the sheep off in the pastures, compelled to get out of Egypt, the Lord spake to him, and through Moses and the Mosaic system have come to us the highest known laws relating to the welfare of the home. Consider the ten commandments; consider the statutes and the judgments and the laws that have to do with right relationships between man and man.

In that which was accomplished through this man, we find the type of Zion, the kingdom of God, in operation in its fullness among men.

We could turn to other men who had noble mothers, but time will not permit. We could turn to Samuel, to John the Baptist, and to others.

Mother's Pattern Must Be Followed

In order for happiness to exist in any home, there must be an attitude of kindly recognition and appreciation on the part of the inmates of the home toward each other. In the pulpits throughout the land today, tributes are being paid to the devotion and loving character of our mothers. Let this good work not be confined to the pulpits. In the homes everywhere let there be an especial act of kindness and loving attention paid to the mothers. If she be absent, send words of cheer as an appreciation of what she has done. This will bring indescribable pleasure and happiness.

I will now read in conclusion an article that recently was published in one of the leading Kansas City papers, entitled, "A mother speaks":

A MOTHER SPEAKS

I hold aloft the torch and set it farther on.

I have gone down to the brink of dark waters and from the cold shadows brought back warm and precious life.

I am an inspiration and a victim.

I have known reverence and ingratitude, adoration and neglect.

I have drunk of joys that heaven will not make sweeter.

I have felt griefs that endless torment could not make more keen.

I have been borne aloft on wings softer than those of angels.

I have seen in loving eyes the light that never was on sea or land.

I have known the callous cruelty of indifference, the pain of being left behind on the path of life, the agony of "superiority."

I have known the joy of being told that my white hairs are the beauty of undying youth.

I have known the anguish of being told that I was never young.

I have known the gladness of sacrifice and its sweet appreciation.

I have known the happiness of remorse for unmeant indifference, of regret that "they did not realize."

I have slept on pillows softer than down, in which no unfilial hand had ever placed a thorn.

I have received tributes, nobler than any paid to kings and warriors, from those who testified that what they did and were they owed to me.

I have seen stalwart sons grow into the likeness of him I loved, and sweet daughters become what I longed to be.

I have known the glory of fulfillment, the fame of contented security, the humble renown of a completed mission, the overflowing repayment for having given myself.

I AM A MOTHER.

—Frank A. Marshall, in the *Kansas City Journal*.

Ritual in Worship.—Part 1

BY THOMAS S. WILLIAMS

Ritual is usually justified from its legal, theological, and historical aspects; little or no attention is given its social utility or its usefulness in meeting the operations and conditions of the human mind. It seems to the writer that its justification is not found in its conformity to a constitutional standard alone, or in its harmony with an ancient creed; neither in tracing it to its historical sources. The use of the ritual can best be vindicated if it be found to meet a human need; if it satisfies a real want in the lives of men.

The religious uplift of both individual and group must be the supreme purpose of ritual. The effort to make it conform to a legal strait-jacket must not stand in the way of its contribution to man's mental and social needs and wants. I would not depreciate the value of a legal and historical defense of ritual; it must have these to make it effective. But if the rite becomes merely the perpetuation of an antiquated custom, thus becoming an end in itself, it may with profit be dropped as a rite in the church.

Ritual as a Symbol

The real meaning of religious truth (any truth, in fact,) lies deep beneath the surface. "It is the glory of God to conceal a thing." The ritual is symbolic; a sign of something else. To be worth while it must be a truth clothing itself in a picture, appealing to the mind and the feelings through the imagination. The ritual may be (and to be worth while must be) the preserver and at the same time the transmitter of religious values, ideals, and standards. "The elusive contacts and subtle realities of the world of the spirit must wear something, if we are to grasp them at all. They must wear something easily recognized by the human eye and heart."

Men have bodies. They worship with their physical beings as well as in spirit. "The spirit and the body is the soul of man." In fact, the inner

man can not be reached other than through the sense organs of the outer man. Religion, as all other of man's impulses, is rooted deep in his fleshly tabernacle. The mental life of the average individual is so wedded to the concrete that he can not grasp an abstract religion. The ritual gives man something of an objective nature to which he can tie.

So ritual must be the tool of religious teachers, for it is an aid to the soul to *discover* and *recognize* the truths of God. "In the symbol proper, . . . there is ever, more or less distinctly and directly, some embodiment and revelation of the Infinite; the Infinite is to blend itself with the Finite, to stand visible and, as it were, attainable there. By symbols accordingly man is guided and commanded, made happy, made wretched."—Thomas Carlyle.

The Danger in Ritual

That there is a danger in formal worship can not be denied. History is replete with evidences of it. We shall outline briefly some of the pits into which the ceremonial worshiper may fall.

Form may be substituted for spirit; worship may take on the form of a dress parade. The spiritual symbolism may be lost in the glamour and pomp of the ritual. Many rites conceived in purity have become gross because the truths which their symbolism originally conveyed have lost their primary meaning. Thus the ritual becomes the masquerade of religious truth rather than the means of its revelation.

The ritual may bewilder the mind of the worshiper by its intricacy and obscure symbolism. An imposing, mysterious, complex ceremony makes the congregation feel that their part is reduced to nothing, and removes the religious worship from the everyday tasks and problems of life. Since the ceremony fails to symbolize truths in terms the worshiper can understand, he is satisfied in watching the priest move and mumble.

The human tendency is toward the habitual. The exact reproduction of the ritual in inherited words and acts causes the worshiper to lose its real significance, and his religious response is half-hearted and habitual. The ceremony, too, may be regarded as having a magical power within itself to bring about certain mystical results; in this manner the real spiritual meaning of the rite is lost.

The ritual may also arouse deep emotions and not provide an outlet in action. If the religious program fails to furnish a means for a constructive expression for the emotional steam it has excited, it will explode destructively. Those whose worship is emotionally intense usually live on a lower moral

and ethical plane than those whose devotion is more calm and restrained.

Ceremonial worship tends toward group exclusiveness. The worshiper may feel that those not participating are outside the favor of the Almighty. This is the outstanding weakness of this type of religious expression.

In brief, the great danger in ceremonial worship is that it may be substituted for religion rather than function as its aid. But the danger is not in the ritual itself, neither is it with the people. The responsibility for its rightful use or misuse rests with the priest and minister. The shepherd of the flock must be one who knows the meaning and value of ritual, if it finds its rightful place. In the words of Carlyle, he must be one who "sees through the heart of things." Formal worship in the hands of a man who fails to understand its meaning and its place in human nature, is indeed a dangerous thing. In the hands of a leader who recognizes its symbolism and the limitations and needs of his fellow worshipers, it is a power for good.

The Good in Ritual

Because there is danger in ritualistic worship is no reason its use should be avoided. There is danger also in the use of fire and water. Human living demands fire and water, but they must be used with judgment and skill. So it is with ritual.

Ceremony has always been associated with religious worship. Religion, as all other of man's impulses, must find expression in some form of action or ceremony. But ceremony must be regarded as the *garment*, the clothing of religion, and not the essence of it. It makes visible and palpable the unseen, the spiritual life.

Since the purpose of public worship is to learn the mind and will of God by communion with him, and to instruct, inspire, revive those whom the daily tasks and problems of life have left worn out and discouraged, it will clearly follow that ritual to be of benefit to worship must be effective in two ways: (1) as a factor in the teaching process; and (2) as an agent for the promotion of unity. "Some rituals are *directive*, as the map of our country, while others are *emotional* in their value, like the Flag." If ritual has no place in these two aspects of individual and group life, there is no excuse for its perpetuation.

As a Teaching Factor

Ritual to be of value to group worship (if group worship contributes to individual and social elevation) must be illustrative of something bigger. It should focus the attention upon some central Christian truth. Since man is an objective worshiper,

ritual will recognize this tendency by presenting an abstract truth concretely, through a process recognized as one of the fundamental laws of teaching, i. e., proceeding from the known to the unknown.

There is a human tendency to mistake means for ends. One should take care that he does not lose sight of the lesson within the rite. The principle existed *before* the symbol. The principle involved in the baptismal and sacramental ceremonies existed before the institution of the rite. Therefore the symbol should present in the language of the worshiper the *meaning of the principle*. As long as the lesson and symbol are seen in their rightful relation, all will be well, but if the lesson is lost the symbol becomes an empty shell.

If the ritual is elevated to its divinely appointed place, it will do more than produce subjective satisfaction. It will be a guide and a help, giving a deeper meaning to life by illuminating the truths of the gospel. It should fix firmly in mind the new truth discovered and recall vividly to consciousness truth previously revealed.

Rightly used it will give each individual the opportunity to think, increase his capacity to recognize truth, and will clarify his religious thought. It will note man's limitations and furnish him with the concrete materials with which to think. Emphasized rightly, it will produce the stimulus for constructive religious thought. No man will engage in creative thinking unless given an incentive so to do.

Those who teach truth in its mere abstractness can never take much hold of the general mind, and success awaits a teaching which is intellectually sound (that is, consistent with the clearer thought of the day) and at the same time, able, by a wealth of fit symbols, to make itself at home in all sorts of plain minds. And it is just this that is apt to be painfully wanting in a time of intellectual and social change . . . —Cooley's Social Organization.

Ritual as a Social Agency

Participation in ritualistic worship produces a tie hard to sever. As a social agent for the unifying of groups, ceremony has been a powerful factor. The objective nature of this type of worship produces the mental state and the emotional tone necessary to social unity. The ceremony presents something visible upon which the minds of the group may be centered, thus producing a "common object of mental activity." It is the responsibility of the leader by the use of suitable songs, prayers, and exhortations to produce a "common mode of feeling" toward the rite. It is those who *feel* and *act alike* in the same situation that are driven together. This unison of response in the ceremonial service will create a reciprocal feeling between the members of the group.

The retrospective and prospective elements of the ritual should be helpful in the establishment of unity. The historical (retrospective) aspects of the ceremony now finds a place. The worshiper recognizes an ancient background to his ceremonial devotions. This gives him some assurance that it will continue as the center of worship for the future, thus bringing about a consciousness of the continuity of the group, which is one of the requisites to group unity. The ritual will link up the present with the past and future.

Ritual, if rightly used, will create and stimulate a desire to work with and share with others the product of our labors, and to recognize the common responsibility for social welfare. The ritualistic response of the Catholic worshiper is more effective for moral and spiritual uplift and a greater social agent for the promotion of unity than the spontaneous individualistic Holy Roller type. Thus ceremonial worship will have an important place in the redemption of Zion.

Not What We Think, But What We Do, Counts With God

BY W. A. SINCLAIR

Wherefore let him that thinketh he standeth take heed lest he fall.—1 Corinthians 10: 12.

It is one of the traits of human nature to have confidence in our own ability to perform individual acts, and to arrive at personal conclusions independent of the forces of opposition that may surround us. This seems to be one of the ingrained characteristics that have come down to us from an untraceable source, which shows its possession in the earliest period of our infancy.

There is a possibility that the self-preservative instinct, with which all animal creation is endowed, creates an alertness, which we might term intuitiveness (the sense of disaster always surrounding us and the mental alarm seeking a way of escape), that brings this instinct to the front; this awakens and keeps on a keen edge the filaments of our nervous mechanism, so that perception and defense become the first law of nature.

Perception, or watchfulness, has more potency in the preservation of life than prayer and solitude. It was on this ground the Master of men volunteered the instruction and advice to his disciples which would make them useful in his cause: "Take ye heed, watch and pray: for ye know not when the time is. . . . And what I say unto you I say unto all, *Watch*."—Mark 13: 33-37.

The Lord, in the creation of man, gave him two eyes with which to see the things around him, and

to assist him in the selection of those things he could appropriate to himself for comfort and gratification of the will. But behind these two eyes he also placed a substance capable of analyzing the things observed by the eye, that proper selection might be made of the things that would benefit, and not the reverse.

The eye has not the power to reason, but it has the power to attract, to observe, to crave; hence, a child viewing a thing, or substance, no matter how dangerous, minus the thinking power or monitor to differentiate, will reach out for it, though the thing attracting may mean harm to its being. There must be coordination between the different parts, that selection and uses may be adjusted to the intents and purposes for which everything was created.

There are times when we place too much emphasis on watchfulness, limiting that process to the principle of eyesight. This is more particularly emphasized when we are watching our neighbor, to catch him in a fault. Of course, we can not but admit it means the natural eyesight to a limited degree; but the significance of the phrase is of much more importance than the visual interpretation. It takes into consideration all the powers of reason, the avenues of education, and the determining factors of knowledge, that adjustment and utilization may be properly fitted. Then the use or abuse of those things appropriated determines the result of our actions.

If we have the mental intelligence to use everything according to its possibilities, we will reap the full results that its composition is capable of producing, and the returns to us in any degree will be measured proportionately with our knowledge and power to utilize its compounds.

Watchfulness comprises more than eye service; and sleep comprises more than periodic unconsciousness. Both have a deeper significance than the phraseology of English interpretation gives the bare statement in words.

Sleep is not only defined as that soothing unconsciousness in which the physical repair to the human body is generated, but there is a condition in which we retain all the faculties of wakefulness in this sense and yet are sound asleep to the interests of our spiritual welfare. Wakefulness in the significance of scriptural rendition comprehends: Meditation, investigation, utilization, and productivity, as well as visual attention, the latter being possibly the most insignificant of all the differentiations.

Visual is but the reception of the bulk without attention to its contents.

Meditation is the scrutiny and consent of the will to examine its contents.

Investigation is the handling of its component parts and analyzing its worth, determining its uses, and laying out the scope or field of its endeavors.

Utilization is the employment of that which we discover can be placed in an active field of operation and perform the purposes displayed in its composition.

Productivity is the result of all the agencies working together, both man and principle, until the ultimatum is reached. That means the employment of all the attributes, powers, and functions of the entire unit of the human soul.

All should occupy according to the nature of their calling. And our callings are according to our ability. Your calling may be of a different character than mine, and mine may be distinctly different than my brothers. I may not be the head, nor am I necessarily the foot, but I may be some supporting structure which sustains the head and makes the foot a useful appendage. It makes no difference what position I occupy in the body, so long as I perform the functions allotted to me. I must keep my compactness, responding in unison with the other departments; otherwise, being a part of the body, and it lacking my cooperation, the whole body is stagnated or incapacitated. I may not be the head, but if I afflict myself, hold back my department or contribution, I can make my illness affect the head, just as an injury to any part of my human body causes distinct retardation of every other part.

If, then, you and I, as a part of the body of Christ, can accelerate or retard the progress of that body by reason of our activities or dormancy, what is our responsibility? What is mine? Are we assisting Christ, or are we barnacles that deface and prostitute the principles of righteousness? How many of us are occupying as we should? Have we sought to know how, where, when to occupy? Are we contributing the full quota of our religious energies? and that with the assurance that we have spared no effort to qualify to produce the best?

There is a truism which says: "If you want anything badly enough, you can usually get it." And, "A man can not learn from experience what he should do, but only what he should not do." This thought is strongly borne out in relation to the development of the Christ-child. He did not learn the things he should do by experience, but the reverse, according to the Hebrew writer. Hebrews 5:8: "Though he were a Son, yet learned he obedience by the things which he suffered." It is the nature of man to investigate (that is, real, red-blooded man), and he never knows the worth of a thing until he has tested its potency. Many a man has sacrificed his life learning what he should not do,

that you and I might benefit by his experience and steer clear of the breakers.

Life is experience, because we are continually getting into trouble. But it is only the fool who will continually get into the same trouble. That is not experience after the first venture; it is repetition. Repetition is going around in a ring. No progress is being made. No good accomplished. It soon becomes a public nuisance, not wanted, undesirable, and a hindrance to the progress of others.

It is not what we think we are that counts.

It is not what the world thinks we are.

Nor is it of much moment what the church thinks we are.

It is *what we are* that engraves our names on the rock of ages and secures our place among the select ones of the honorable inhabitants of the kingdom triumphant.

It is not talk or argument that measures a man's worth, but the employment of his time, his moments, his days, and the fruits of his mind and deeds of usefulness. Our minds are the storehouse of the gold of human impulses: and the gold is put into circulation with every worth-while deed we inaugurate; and every foolish deed is the circulation of spurious coin, which makes us fugitives as counterfeiters of the currency of God.

Foolish talk and foolish deeds are wasted opportunities which lower the standard of both the participants and the entertained. One has said that "The man who is entertained by the foolish, frivolous display of unprofitable pastime has the mind of a fool, the soul of a fool, and his goal of ambition is the fool's paradise." No man can rise above his intellectual conception of things, whether natural or spiritual. His level is determined by his understanding. His life is the exemplification of his knowledge; and his spiritual usefulness measures only to the proportion of his qualifications. Even God can not use him beyond his adaptability and willingness to serve.

A professor in any line, secular, mental, or any other division of human development, can not instruct beyond the scope of his own knowledge. He may pull one to his own level, but there they are equals, and superiority ceases; but should either or both come in contact with greater intelligence, they can again begin to ascend to higher altitudes of intellectual expansion, and thus go on until no higher instructor is attainable. However, no matter where they stop on the road in the line of development, the place where they cease to expand will mark their grade and possession so long as they are content with that standard. And this, of course, suggests grades and conditions from the base upwards, from the ignorant good, to the high-

est, noblest, godlike intellectual individual who has responded to the super-instructor of infinite wisdom.

It is bearing on this point that the instruction in Doctrine and Covenants 85:12 forecasts the stupendous attainment marked out for the righteous: "The light shineth in darkness, and the darkness comprehendeth it not; nevertheless, the day shall come when you shall comprehend even God; being quickened in him, and by him." The darkness comprehendeth it not, has reference to the mental condition of the world, the mind untrained to discern higher stratas than that it occupies. Ignorant of the light that shineth, it is darkness, incomprehensible, beyond the reach of their mentality.

But God has not designed that we should for ever occupy below the super-intelligence; that is, if we are not physically and mentally lazy. But that we should progress eternally towards the goal of possibility, which is: "You shall comprehend even God." And this comprehension is not the mere knowledge that *God is*, but comprehending God, his attributes, his power, the intents and purposes of his creation, and the infinitude of his dwelling place.

Our text says: "Wherefore let him that thinketh he standeth take heed lest he fall." Take heed of what? Make sure that his thinking is harmonized with the facts of security. Our thinking may be faulty. It may be based on false representation, and that not necessarily of our own choosing, but through the confidence imposed in unwise instructors.

We may put our money in a weak bank through the persuasion of a confidential friend, and the friend may be honest in his advice; but neither your confidence nor his honesty will save you from disaster when the crash comes. Honesty is not intelligence, nor can it take the place of knowledge. Confidence is not a safeguard and will not secure you from plunder. Ignorance does not assuage the pain of affliction, the consequence of broken laws. Only one course is open to us: "Seek learning by study, and also by faith." Knowledge is the only safeguard, providing we use it after obtaining it. We may think we are standing and lull ourselves to sleep in the security of our thoughts, but there is no guarantee that our thoughts are right. If I glean anything from this text, it is this, that we should not be content with thinking we are standing, but apply the tests. Thinking won't do; we must know. Take heed, investigate, make sure, don't get so near the edge that a slip may put you over the precipice; make sure of your security; keep well within the safety zone.

God Almighty has made provision and delegated

agencies to confirm the evidence of his acceptableness of his creatures, so that undeniable proof of their translation is communicated to them, and they are freed from the uncertainty of doubt, provided they have actually consecrated their souls to his service. Paul says the key to the situation is this: "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba Father. The Spirit itself beareth witness with our spirit, that we are the children of God."

Have we had this witness? Have we passed through this experience? "Wherefore let him that thinketh he standeth take heed lest he fall." Are we only thinking we stand? or have we sought the knowledge at the source of intelligence? Are we employing our time as stewards over the treasure house of God? How are we measuring our advancement?

Have we applied the rule of measurement which ends with an ultimatum as the knowledge of our Lord and Savior Jesus Christ? How much do we know of Christ? Do we know him at all? or is our belief fashioned by the definition of some one we think is in his favor? They may be as much mistaken as you are. There is only one way to be sure, and that is, obtain the knowledge for yourself. How are you to gain it? By earnest solicitation, and that means not only prayer, but doing the will of God: that is, having the same mind in you that was in Christ, that was to do the work of the Father: Thinking right; doing right; being right.

This is only brought about by every moment of our lives being devoted to service. We can not be straight today and crooked tomorrow. Be just today and unjust tomorrow.

It means we will see the good and not magnify the evil in our brother or sister. It means we will be slow to speak evil or bear evil tales of anybody and keep the admonition that: "So far as it is possible, live peaceably with all men."

Let us not be content by thinking a thing, but go after the evidence. Knowledge is power, and gives the one possessing it preeminence over doubt and suspicion, and makes him superior to all below his standard, and a savior to them, provided they will absorb his intelligence.

The truth is not always in the noise of the exhorter, but more often in the whisperings of the intelligent and humble man who has consecrated his mind and service to God.

Not in thinking a thing, but in knowing a thing, is security: But that security must be sought after; it is not in the superficial strata.

"Seek and ye shall find," but you must seek.

OF GENERAL INTEREST

Every Man His Own Doctor

The growth of medical science is beginning to affect both the professional doctor and his patients.

Everybody is interested in his own health, and the more straightforward parts of therapeutic knowledge are now, with the spread of semi-technical books and periodicals, becoming common property to most educated men and women. Again, most doctors nowadays talk far more freely and frankly to their patients about their symptoms and what they mean than they did twenty years ago. The result is inevitable. People are beginning to watch their own bodies; to study their symptoms, estimate their tone and general fitness, and, consequently, to prescribe for themselves, if only by varying their habit of life in some fashion—by taking more exercise, drinking more water, eating less meat or more fruit, and so on.

Now there is obviously much to be said both for and against this tendency—if it be granted that it does exist. On the one hand, it is clear that if a man keeps scientific watch on himself, notes the varying efficiency at which his body is doing its work, just as a good chauffeur will listen to his engine, no matter how smoothly it is running, then he has, other things being equal, a far better chance of maintaining a high level of health than has the careless fellow who never gives his body a thought.

After all, we all know a great deal more about our own bodies than we do about anybody else's. The best of doctors has in many instances to rely on what the patient tells him. True, there are definite objective tests of health, such as the obvious ones of temperature, pulse, and complexion. Yet pain itself is the great indicator that something is wrong—the danger signal of the body—and his pain can be felt only by the patient himself.

Theoretically the patient is often his own best doctor. But experience has certainly shown that there are very serious objections indeed to this theory. The gravest objection is to be found in the very fact that everybody is really passionately interested in his own health. So passionately, in fact, that very few are able to study it scientifically. One can not bear to observe carefully and dispassionately the symptoms of one's own body lest one should detect the symptoms of disease. A fool's paradise, we most of us feel, in this matter is better than no paradise at all. Or, again, by a trick well known to the psychologists, we jump to the other extreme. We are so terrified of disease that we find symptoms where they do not really exist at all. So

common is this neurosis that it has earned the special title of hypochondria. So prevalent has it been, so unable have been the majority of us to make a clear and accurate report of our own state of health, that doctors have come to the conclusion that the patient's own statements are the worst instead of the best guide to his physical condition.

From this has grown up the element of the mystery surrounding the doctor. The patient, it used to be held, must be excluded from all consideration of his own condition: blind trust in his physician should be his only preoccupation. The less he knows about his real state of health and what is necessary to it the better. This, no doubt, would be an admirable plan if doctors were infallible and omniscient. Unfortunately, however, they are neither. What is more, they are increasingly prone to admit it. The older generation of doctors, with their inscrutable air of wisdom, is passing away before a new generation of brisk young scientists who brutally inform their patients how little they, or anybody else, really know about pathology, and who demand the active and conscious cooperation of their patients in order to effect a cure.

The result has been, inevitably, the awakening in the "laity" of a far more active interest in their own health than they have ever been allowed to display before. Every second person one meets nowadays has some theory or precept of health. Again, the press is increasingly full of discussions on health, conducted by no means solely by doctors. A good example is the recent article in *The Spectator* on the dire effects of drinking tea and coffee. Why is it, the writer asks, that we are at our worst in the morning after eight hours of perfect rest, and at our best in the evening when we have been most active? Here is a fact which, the writer says, needs careful explanation and receives none. He thereupon ascribes it dogmatically to the fact that these stimulants have a bad effect upon us. Though why this effect should act particularly in the morning is hardly clear. Yet the problem posed is surely an interesting and genuine one, however inadequate and unproven the solution may be. Here, at any rate, is a layman thinking and thinking hard, and not altogether unscientifically, about the problems of health. He is symptomatic of his age.

More books on physiology and psychology, especially, of course, the latter, are being read than ever before. Whether the whole tendency is good or bad remains to be seen. It all depends on the degree of self-detachment and avoidance of neurosis which the average man and woman can develop in the study of their own minds and their own bodies.—E. J. S., in *The Spectator*, April 16.

The Jews in Palestine

[We are making copious extracts from an article in the *Palestine Bulletin*, January 23, 1927, written by Right Honorable Josiah C. Wedgwood, a regular contributor to the *Bulletin* columns.

If an Englishman, born and trained to landlordism, can see clearly the advantages he portrays, surely the viewpoint of an American would be interesting.—EDITORS.]

In Palestine the peasantry are free; nearly all the Arabs farm their own land; very few are the Jews who remain working for employers; they all want land of their own. And whether you go to the individualist at Nahalal, where each man farms his own land and has his own house and his own fields, his own vine and his own fig tree, or whether you go to Dagania, where twenty families live as one, working for each other in marvelous selflessness—in all these colonies the people make no complaints, the children do not beg, they are not even shy; they are so certain that they are all right that they do not even need to assert it.

It is quite possible that the great Kwuzoth will not endure. This virtue of unselfishness is almost too good to exist naturally without the enthusiasm of nationality and sudden freedom. But certainly the next generation, children now in these Kwuzoth, have the opportunity of acquiring a mentality so completely different from that of the agricultural classes in any other part of the world that he would be a rash man who would be certain that the Kwuzoth could not endure. The condition, appearance, and mind of the women and children are the best advertisement for the colonies of Palestine. The great family may be unnatural, but in its present stage the advantages must be patent to every visitor. Moreover, these Kwuzoth seem to have solved a problem which the labor parties of the west of Europe have been bothered about. Farming on a big scale, employing much capital, using experts, seems to be so obviously the most efficient way of using the land that we in the labor movement have always felt that we shall be driven to what the Americans call "bonanza" farming; that either the State or some rich corporation must farm, employ on a large and temporary scale, and turn agricultural production into one more branch of capitalist industry; and that the ideal which every reformer has at the back of his mind, of free men cultivating their own land for themselves, was an impractical Utopia. But the Kwuzoth seem to have solved the problem. There you have the large areas farmed, supplied with adequate capital, possessing in its family the expert on tractors, the expert on bees, the veterinary surgeon, the banana

THEY SAY--

Emerson: "Pythagoras was misunderstood, and Socrates, and Jesus, and Luther, and Copernicus, and Galileo, and Newton, and every pure and wise spirit that ever took flesh. To be great is to be misunderstood."

But to be misunderstood does not necessarily mean one is great. He may lack expression.

There is far less risk for the person who thinks without speaking than for the one who speaks without thinking. So think twice before speaking; but better still, just keep on thinking.

There are many persons who are waiting for their ships to come in who might better be hustling freight on the docks.

It is a better expression of religion to give smiles to the living than to give eulogies to the dead.

It frequently happens that men who desire praise do not deserve it, while men who deserve it do not want it.

man, the poultryman, and all the other experts needed for this great farming; but they were not working for a master; they, too, were working for themselves. . . .

It is fine to see that in all these villages of the new Jerusalem there are no rich and no poor. Of course, they have meat only once a month; but who needs meat in that climate! . . .

Each evening the village elders meet together and decide what work shall be done the next day. And the government is one of unanimity—government by consent. I suppose there must be selfish people; if they can't stand it, they go out—the cooperation is purely voluntary. No doubt they will make mistakes before they have paid back their debt and are really on their legs. But it is better that they should build up their own organizations, their own economic stability, and their own characters from the bottom rather than that they should have superimposed upon them the direction of a bureaucrat, telling them what to do; for the mere presence of an authority must destroy the joy of enterprise and adventure which has so much to do with the present happiness of the colonists. . . .

The only criticism left in me is that there are too few children in the colonies of Palestine, that the education is not good enough, and that more people do not go from this country to see what it is possible to make of the unemployed refugees and how the land hunger can survive even two thousand years of divorce from the soil.—*The Palestine Bulletin*, February 25, 1927.

FOR SUNDAY SCHOOL WORKERS

The Officer and Teacher Meeting for June

In our May outline we discussed the subject matter of religious education. In this lesson we shall seek to learn the principles governing the organization of this material as a whole and the methods of handling a particular part of it in Sunday's lesson.

Theme: The Organization of Material.

Text: Betts; How to Teach Religion, Chapter VIII.

There are four types of organization, viz:

The Haphazard. This is a hit-or-miss procedure, with no definite plan or order, no thread of purpose or relationship uniting the parts of the lesson. It indicates poor teaching ability and spirit and is doomed to failure.

The Logical. This type gives first consideration to the subject matter, with little thought of the children of the class and their particular needs. It is likely to emphasize rules, principles, and definitions, while the child need calls for illustrations, real instances, actual cases. The child gains a vital comprehension of the plan of salvation through the presence and growing consciousness of divine forces which daily motivate, strengthen, and "redeem" his own life.

The Chronological. This follows events in the order of their time sequence, without regard to the utility of the material to the growing child. It may be good history, but it is poor teaching practice. The child is thinking in terms of his immediate experiences.

The Psychological. The first consideration of this method is the human mind and its training. It arouses interest; it appeals to the imagination; it makes study a pleasure and not a bore; it recognizes the good of the child first, and all other things, facts, dates, and schemes of thought, are of secondary importance, and instead of being ends to attain, are but means to secure religious training. Jesus plainly taught in parable and apt illustration.

There are three types of lesson material:

The Uniform Lessons, which presented the same topics and the same materials to all ages of students, though modified in method and extent. It is folly to expect a child to be interested and helped through a study of the same material as his parents. The plan is about discarded.

The Graded Lessons, which are adapted to the varying needs and capacities of the children of different ages both in method and material. This is the method attempted in our present regular system of quarterlies. The earlier graded lessons, however, often gave first consideration to the extent and classification of the subject matter to be taught. In recent years we prefer to consider first the child and his needs, and then search for subject matter to satisfy the need.

Real Textbooks of Religion, attractive, convenient, more worthy of care and preservation than a paper bound quarterly, well illustrated, printed on good paper, and more comprehensive in their treatment of subject matter. This seems to be our next step in Sunday school literature.

In whatever form we print our lessons, it is clear that they should start with matter adapted to the youngest child. It should present a continuous series adapted to each age, from childhood to maturity. Its order and arrangement should be decided at all times by the needs and development of the learner and should make constant point of contact with his life and experience.

The best teachers have a definite lesson plan for each Sunday, which is not so inflexible as to crush out valuable and interesting discussion. The lesson plan must decide two things: the range or scope of the lesson; and the amount of material. It must recognize three factors: the age of the children, the time for the lesson, and the nature of the subject. The material should be woven around a few strong points, and used together with good, thought-provoking questions that affect the lives of the students.

The value of a good strong review of the last lesson, of a snappy summary at the end of the lesson, and of definite assignments can not be overestimated.

Three major divisions are suggested: 1. Aims, in which you state definitely what you wish to accomplish in the minds of your students. 2. Materials, in which you bring together lesson subjects, stories, illustrations, etc. 3. Mode of procedure, in which you outline the steps in the course of the lesson, the points at which certain materials shall be introduced, and the manner of their introduction, also outside helps, such as pictures, stories, prayer themes, music, etc.

Suggested Topics for Oral or Written Discussion

1. Which of the types of organization of subject matter appears most desirable? Justify your choice.
2. Which method is used most under your observation? Explain why.
3. What is the relation between type of organization used and the interest response of the class?
4. Criticize our present quarterlies on the basis of subject organization. What changes are needed? How shall we use them to the best advantage?
5. Discuss the value of a prearranged lesson plan.
6. Discuss the specific value of a clearly defined aim for each lesson.
7. How will you prevent aimless wandering or side-tracking interruption or argument in a Sunday school class?
8. Analyze the lesson plan on Obedience as given in the text. Discuss its good points.

References:

Betts and Hawthorne: Method in Teaching Religion, chapter IX.

Slattery: You Can Learn to Teach, part II, chapters II and III.

Senior Religio Quarterly for April, May, June, 1922, contains some very fine lessons and thought-provoking questions based on these chapters in How to Teach Religion. Copies may be had at eight cents each at the Herald Publishing House.

History—a Sonnet

By Minnie Eugenia Warnock

Written in answer to a question as to the meaning of the word *history*, asked by a little child.

All hist'ry is made in the fleeting "now."
The future presses ever hard and swift—
Between it and the past is just a rift—
'Tis gone before it comes, I do avow.
A record of the main events is kept;
The things important, people of account
That flare a moment, seem of prime amount,
Yet teeming millions are unsung, unwept.
But in that record just, that's kept on high
By angel scribes, who see though they're unseen,
No items will be missed, not e'en a sigh;
Not only what men do, but what they mean.
When that great Book is opened by and by,
Oh, that will be some history, I ween!

NEWS AND LETTERS

Social Service Worker Visits Council Bluffs

In response to an invitation from Mrs. Blanche Currie, superintendent of the Department of Women, of Council Bluffs, Iowa, the writer was a guest at a mothers' and daughters' social given May 6, and conducted round table discussions the afternoons of May 7 and 8 and gave addresses at eleven o'clock and eight o'clock Sunday, May 8.

There were about two hundred mothers and daughters present at the social. A very pleasing program of readings and music was given, and talks by Elder William I. Fligg and the writer. Ice cream and cake were served, and a very enjoyable evening was spent together.

The round table discussion held Saturday was confined to local problems, while the one held on Sunday afternoon for mothers and daughters was on "Preparation for parenthood."

Sunday morning Brother Currie, who has charge of departmental work, took the writer to visit the two mission Sunday schools, where good work is being done. One of the missions is composed of children of those living in the neighborhood who are not members of the church, and a splendid opportunity is being improved by the noble Saints in charge of the work there to lead them to a knowledge of the truth.

We then rushed back to the Central Church where a Mothers' Day address was given on the subject, "Mother as a molder of mental attitudes of her children." The subject for the Sunday evening address was "Social work as a part of the church program." The causes back of social maladjustment were presented, and suggestions were given as to how they may be prevented.

Besides the full program of church work, time was taken for social recreation. The writer was entertained at the home of Sister Hattie Hall and daughter Cosette, where one can really enjoy relaxation after the strenuous program of the day, and enjoy that "at home feeling" which is one of the charms that distinguishes a home from a house. We sat up until the "wee sma' hours," listening to Sister Hall tell childhood experiences in the home of our late President Joseph Smith and the good times enjoyed and the pranks played by Audentia, Frederick M., and herself. Though they were mischievous, I was assured that at least one of them was "always a little gentleman." This "little gentleman" whose pranks with those of his sister Audentia and Sister Hall I enjoyed so much, is now our President Frederick M. Smith, and can no longer be called "little" though we are pleased to say that he is still a "gentleman."

A very enjoyable part of the visit to Council Bluffs was the meeting of Sister Blanche Currie, superintendent of Department of Women, and her recounting of the work of her department. I was especially interested in the good work done in caring for those maladjusted, whether through poverty or illness. Many of the sisters of Council Bluffs have made splendid preparation by study for the good work which they are now doing. Courses have been completed in Child Welfare, Relief and Service, Home Nursing, and Parent and Teacher Problems. They cooperate with such agencies as the city affords, making use of every available means of doing not only curative work, but the better work of prevention. Many of them have taken advantage of the young people's convention and classes offered during General Conferences. They can therefore render intelligent service.

Sister Currie told the writer that they cooperate with the welfare worker of the schools, the county supervisor of the poor, the city relief societies, the Red Cross, and visiting nurses. With the help of these agencies, they study the causes back of the social maladjustment and assist those in need of their services to become independent rather than remain dependent. Since the first of the year, the women of Council Bluffs have made over and distributed 278 garments. In almost all cases the mothers of needy children worked

with them, being supervised and taught how to make over the needed garments.

A committee of women visits those who are ill in hospitals, and another group sees to it that there are no lonesome Saints, as all new comers in the neighborhood are visited and made to feel at home. The young people of the branch are not neglected. The Temple Builders, Orioles, and Blue Birds organizations have 150 members, and under the supervision of those older, socials and other entertainments are given, to which the boys are sometimes invited.

An auto trip to Rainbow Point and Lincoln's lookout was enjoyed, and in imagination the writer could see the caravans of those who helped to make church history winding their way into the valley between the bluffs and camping by the roadside. The trip to Council Bluffs and the meeting of the Saints there will long be remembered.

IDA ETZENHOUSER.

Park Presidio Branch Organized at San Francisco

The Park Presidio Branch of San Francisco, California, was organized February 15, 1927, under the personal direction of Apostle James A. Gillen and High Priest G. J. Waller. Elder Edward W. Nelson was elected president of the branch and B. O. Lungwitz was elected secretary.

This branch opens up a new field of labor in the city of San Francisco and a great deal is expected of it. The following are the charter members: Elder Edward W. Nelson, Priest B. O. Lungwitz, A. L. Holling, C. L. Kreuter, Mary Caldwell, Ruth W. Clegg, Joy Chalmers, Emma Cooper, Lavinia Cunningham, Bessie B. Holling, Amelia Reese, Olive A. Sykes, Christiana Waller, and Romla Flood.

We started the new year by holding our first group meeting, which was a sacrament service, on January 2, 1927, and have continued to hold regular services since that time.

Since our organization, our secretary, Brother B. O. Lungwitz, has left for his home in Zion, to resume his studies at college, thereby creating a vacancy which is being filled by Sister Joy Chalmers. Sister Ruth Waller Clegg is our Sunday school superintendent, assisted by Wallace Lungwitz as secretary. Sister Bessie B. Holling has charge of the music and Sister Christiana Waller is our organist. Brother Charles Kreuter is superintendent of the Department of Recreation and Expression, and under his able leadership we have enjoyed interesting programs and social evenings.

The women of the branch have organized and an interesting report of their activities will be published later.

Brother A. L. Holling was elected treasurer and publicity agent and has kept the two district papers, *The Richmond Banner* and *The Weekly Herald*, well supplied with reading matter.

We are perhaps the farthest west of any branch in the States. The Park Presidio District lies between the Presidio Military Reservation and Golden Gate Park, bounded on the west by the Pacific Ocean, having a population of 100,000.

We have been exceedingly fortunate in always having a good surplus in our treasury; and the wonderful spirit of peace and harmony which prevails at all of the meetings has been an incentive for those attending, to look forward to the meetings to follow.

The regular prayer services are held on Wednesday evenings at the home of Brother and Sister Holling.

All of our meetings have been well attended, and with the publicity we are getting from week to week, the branch is moving to the fore, causing numberless persons to inquire who we are and what we stand for.

As we do not hold evening services, the branch voted to worship with Doctor W. A. Philips, of Saint John's Presbyterian Church, of our district, for the Easter evening service. We had a very good representation, and Doctor Philips was exceedingly pleased to have us with him.

During the past two years the Protestant churches of this district have held joint services on Good Friday, and next

year we hope to have a representative speaker at their service.

We have had able speakers on all occasions and were exceedingly fortunate in having Brother W. D. Gillen with us several times and appreciate the assistance and counsel he rendered at the time of our organization, as well as those speakers from around the bay district.

The Saints of this new branch are looking forward to the time when the church will have a large membership and a fine church in which to meet. They are all active in the work and desirous of seeing the gospel of Jesus Christ move forward as it should.

For the present the Park Presidio Branch will meet in the Richmond Masonic Temple, Clement Street and Arguello Boulevard, and a cordial invitation is extended to all Saints visiting San Francisco to attend. You will be made most welcome.

A. L. HOLLING, *Publicity Agent.*

National Hospital Day at Sanitarium

Thursday, May 12, was observed as hospital day throughout the United States. The doors of sanitariums and hospitals were thrown open, and the public invited in to see and learn concerning the efficiency with which these institutions minister to the health of our nation.

On this day, from 2 to 4 p. m., the Patroness Society held open house at the Independence Sanitarium, in keeping with the national program. At 3 p. m. the K L D S Mothers' Quartet rendered a pleasing program.

As visitors gathered in the entrance hall, a patroness was ready to show a group of them over the entire building, explaining improvements added since last year. This was a great pleasure to those who are well acquainted with the "San" and its equipment, and we wondered what it meant to those visitors who had never before had such a privilege. The Patroness ladies grew eloquent in showing and explaining additional cupboards and closets for storing supplies, also the rooms and their furnishings that have been added where the court used to be. Formerly the "San" was U-shape; now it is built square with a very small part of the court left in the center.

In the dining hall, a member of the Patroness Society had charge of each table, and delightful refreshments were served as visitors passed through.

In the kitchen Miss Myrtle Grapes explained in detail the work the girls are required to do, and the careful training they receive; then she took us to a rear window and showed us a beautiful plot of ground where in vision, the Patroness Society, the nurses, and all who love the work of the Sanitarium can see a commodious nurses' home—a home with sufficient housing room, conveniences, classrooms, gymnasium, and adequate educational requirements, which are not now at their command. Other hospitals and sanitariums have them, and if we are going to educate and keep our own who desire to make nursing a life work, we must have them. May this help speedily come for our Sanitarium!

The alumnae of the institution are at present working to make up a fund to build a dressing and rest room for special duty nurses and the private nurses who come from other places. This is a much-needed addition and a worthy cause to assist.

The new operating room and dressing room for doctors and surgeons, with all the latest equipment, are considered among the finest in the State. In the laboratory Mrs. Mary Jones Ramsey is in charge and willingly and carefully explained the great value the work of this department is to the Sanitarium.

Doctor C. E. Nickson is head of the department of X ray. Miss Kate Hansen, technician, demonstrated how and for what the machinery in those rooms is used, showing a number of X-ray negatives and explaining how they are to help the surgeons.

The following record is from the *Independence Examiner*, for May 11:

"A recent report states that in a twelve months' period a total of 1,335 patients were admitted to the hospital; that the average number of physicians per month practicing at the Sanitarium was 22; and that the staff of nurses on duty day and night average 40 per month.

"The hospital has a maximum capacity for 76 patients. There are 21 private rooms; four 2-bed rooms; a women's surgical ward with 8 beds; a women's medical ward with 7 beds; a men's surgical ward with 7 beds; a men's medical ward with 6 beds; there are five beds in the women's maternity ward, and 12 beds in the nursery, and 2 porch beds. The Sanitarium has two operating rooms fully equipped, also X-ray room with complete apparatus and laboratory."

For our readers who are far more interested in the Sanitarium than nonmember newspaper readers, the writer, who has twice been a surgical patient there, would add that there is an atmosphere of love, humility, and prayer always present—an atmosphere that a mere paper report can not convey.

Early in the morning the nurses have assembly in the dining hall. Their fresh young voices float out in songs from Zion's Praises, bringing a peace that only a patient can appreciate. Often the voice of prayer is heard, and always there are elders available for administration. Some miraculous things have happened at our "San" under the administering hands of these men of God. Also this ordinance has had great effect upon the faith of other patients who are members of other churches.

Under the efficient direction of Miss Gertrude Copeland and her capable assistant, Miss Elizabeth Paxton, our Sanitarium has come to be an institution for which we may rise up and give thanks. I would pay tribute also to the efficient corps of doctors and surgeons who have their patients come to the Sanitarium; also to the nurses, *our girls*, who minister faithfully and lovingly to the patients given into their care.

All this week the Department of Women of Independence is busy at work on a drive for the Sanitarium. Saturday, May 21, is tag day for the free bed fund. By this means a bed is furnished, as well as care for patients who can not pay either doctor or hospital fees. For some years this fund has averaged five hundred dollars each tag day. All donations will be thankfully received.

Following is a list of linen needs given by Miss Copeland for publication. Groups of women, Temple Builders, Orioles, here is your opportunity. This is our Sanitarium, our work. Who is ready?

Linen Needs List

- Sheets, 72x108, 2-inch hem at top and bottom.
- Draw sheets, 45x72, 1-inch hem at top and bottom.
- Pillow slips, 45x36 or 42x36. However, all sizes can be used.
- Spreads, 72x90. Dimity only.
- Blankets, width 2 yards, light color, single or double, wool or cotton.
- Quilts, 60x90, light in color preferred.
- Hand towels, any size.
- Bath towels, any size.
- Wash cloths, any size.
- Roller towels, 2½ yards long.
- Operating-room towels, 18x34 and 18x12, prefer white huck.
- Dish towels, 1 yard square or larger.
- Dresser scarfs, 18x48. Other lengths can be used.
- Stand covers, 18x36.
- Bedside table covers, 27x27; 22x36.
- Tray cloths, (finished size) 16½x12½, 15½x11, 21x15, table linen hemmed 1 inch around.
- Napkins, size 20x20 or 22x22 inches.
- Nursery diapers, any and all sizes, new or old, bird's-eye preferred. Nursery blankets, cotton or woolen. Nursery quilts 36x36.
- Old linen.

Mapleton, Kansas

On Sunday evening, March 6, at seven o'clock occurred the wedding, uniting Miss Lula Needham and Mr. Nutil Myrick in marriage. The ceremony took place in the church, which was beautifully decorated in pink and white. While strains of Lohengrin's wedding march were played by Mrs. Hollie Dennis, the bridal party came up an aisle made by four ushers holding streamers of pink and white. Bessie Needham, little sister of the bride, led the procession, carrying the wedding ring, embedded in a large, white lily. Next came the bridesmaid and best man, Miss Nellie Dennis and Mr. Hubert Ellithorpe, who were followed by the bride and groom. Pastor Hollie Dennis said the words making the couple man and wife. Ushers were Wayne Jennings, Arthur Dennis, Alvin Needham, and Alpha Dennis. Preceding the ceremony Edna Clark and Orion Dennis sang "Where love leads the way," and following the ceremony our pastor gave a short talk on "Home." We all join in wishing them happiness and much success.

Brother Lee Quick has been holding meetings at Weir and Pittsburg, Kansas. He returned home a few days before General Conference, leaving shortly to attend it. We are glad he is with us again for a short stay.

Orion and Nellie Dennis also attended General Conference and enjoyed being there and feeling the spirit of the crowd manifested in the meetings. They are only sorry that others who wanted so badly to attend could not go. While there they visited with their relatives, Brother and Sister B. J. Scott.

Brother Thomas Ferguson, of Fort Collins, Colorado, is visiting Saints and friends in Mapleton. He and his family used to live here, and were always willing to do what they could for the church and community. We appreciate his visit.

We regret to report that Sister Herbert Atkins is very sick at this writing. We earnestly pray for a speedy recovery.

Owing to the bad weather and absence of some of our members at General Conference, the young people had to postpone the Easter picnic to a future date.

On the first Sunday of April, Brother and Sister Clark, of Iola, drove to Mapleton to attend services. They among many of the isolated Saints are always glad to get a "feed" of the gospel, and we appreciate their visits.

Miss Eva Powell, of Ravenwood, Missouri, has been visiting her sister, Sister Ward Wellington, and uncle and aunt, Mr. and Mrs. J. G. Gunsolley.

On April 24, a crowd of isolated Saints from Girard and Walnut, Kansas, with well-filled baskets drove here to attend the Sunday services. They took dinner with Brother Lee Quick's family. In the afternoon two "get acquainted" meetings were planned, one for the older folks at Brother Quick's and one for the young people at the home of D. M. Dennis. We enjoyed their visit, and hope to see them often. The families were those of Brother and Sister McCormick and Brother and Sister Jones.

Sister Wellington and granddaughter, Lula, visited with relatives in Independence, Missouri, at the time of General Conference. They visited Brother and Sister Sarratt, Sister Sarratt being Sister Wellington's daughter.

Last Sunday being Mothers' Day, a program was given in honor of mother. It was prepared and rendered by the men at the eight o'clock hour. The color scheme of red and white was carried out in the decoration of the church. It was noticed that all who took part in the program wore red carnations. They are thankful that they are permitted to wear flowers of this hue. The committee for the program was composed of Wayne Jennings, Orion and Arthur Dennis.

Among some of the interesting sermons preached by the pastor was one given in the latter part of March on the subject, "Jesus Christ's wedding day and his bride." He showed that Christ is coming to take his bride, and specifically pointed out who his bride is to be. A description of the church (or bride) that went into the wilderness was given,

and of course the church that came out must answer to the same description. One illustration used was that of the American Flag, being carried away by a little girl. Then, after a description of it was given, he signaled for it to be brought back (out of the wilderness). When a little girl came, bringing a flag that had no stars and but two or three stripes on it, it was turned down by the speaker with the suggestion that probably Christ would do the same with some of the churches which present themselves, being organized with only two or three officers, etc. The real Flag was then brought back and accepted because it measured up to the standard. Then the questions were asked: Is any flag the Flag of United States? Is any church the Church of Christ?

We are glad to have Brother and Sister W. A. Duncan able to again attend services. They have been shut in for most of the winter.

Beloit, Wisconsin

May 17.—Sunday last was a big day in Beloit. An all-day meeting was announced some days ago, and there gathered with us Saints and friends from Madison, Milwaukee, Evansville, Janesville, Wisconsin; and others from Rockford, Illinois.

Brother and Sister W. L. Christy, who spent some time in this district, were the drawing card of the occasion, for while everyone enjoys the association of our present missionaries, yet it is always a pleasant occasion when we can meet those who have formerly labored in our midst.

We started off the day with a prayer meeting at nine o'clock, and this lasted till almost eleven o'clock, and no wasted time.

During the Sunday school period, the children were entertained in the dining room of the church.

At eleven o'clock Brother Christy gave us a splendid sermon, one that was enjoyed by all. Dinner was then served in the dining room, and from the way the food disappeared most of the folks were enjoying themselves.

At 2.30 Brother E. J. Lenox spoke on the subject of consecration, dividing his theme and talking about the consecration of both members and priesthood.

At the close of this meeting, one brother who had been with the opposition requested to be reinstated, and by a rising vote he was unanimously taken back into the confidence of the Saints. God grant that this may be the step that will open the way where others will see their way to follow, that they again may enter the service of the Master, rather than being busy putting hindrances in the way of progress for the great work that we all love so well.

Brother E. R. Williams, of Burlington, Iowa, was given a standing vote of welcome here, and that doesn't mean Beloit alone, for the Southern Wisconsin District was well represented, and the manner in which the people expressed themselves could leave no room for doubt as to their sincerity. He has lately joined the Yates-American force here in Beloit.

At four o'clock we journeyed to the "Y" swimming pool, which had been very generously offered for the purpose, and Sister Dobbins and her daughter, Clara, were baptized by Brother Christy. This was a happy occasion for many, and especially as these sisters will be a great help here, as they are in earnest and willing workers.

At 6.30 a play was presented that depicted an old couple being ejected from their home because of failure to pay the mortgage. It ended more happily than is often the case, and after this play Brother L. G. Holloway talked on "Stewardship," and his talk fitted perfectly with the state of mind of the audience.

At about half past seven, an administration and confirmation meeting was held, and three were administered to, and the Sisters Dobbins were confirmed. It swells one's heart with pride and joy to see young women and their mothers step ahead and take the road that leads to happiness.

At the eight o'clock hour, Brother Christy was again the speaker, and a good crowd was in attendance, even though

the hours of the day were filled. Thus ended a day that was full, full of joy that we could meet and renew old acquaintances; full of thankfulness that one of our former number listened to the divine counsel and was willing to again make a stand for right; full of happiness that others are taking up the cross, and that our numbers are on the increase.

Only those who have known the circumstances here can fully appreciate just what this day did mean.

We pledge anew our support to our work, and a growing loyalty to the men and women that make up our great organization, which leads us ever toward higher ambitions, and eventually to God.

W. L. HARTNELL.

Fairview, Montana

May 6.—Fairview Branch is alive but not kicking. All are happy and rejoicing in the restored gospel. The reports received through the church papers, of the General Conference, are certainly heartening.

Easter Sunday observances included a short program put on by the Sunday school, and a sermon by Elder Joseph Sandidge. Preparations are now being made for Mothers' Day.

Sister Ida Dore passed away at the home of Brother Vernon Ditton. The funeral was held at the Saints' hall in charge of Brother W. R. Hillman. Sermon was by Brother Sandidge.

Brother C. W. Trotter and family have moved to Chinook, Montana, to live.

Brother Sandidge, district missionary, has concluded his work here for the present and gone on his way westward.

"Unto the Least of These . . ."

By Ida Etzenhouser

The Social Worker sat at her desk one bright spring morning, listening to the monotonous voice of Mr. Burnham as he recounted the delinquencies of his foster son, Tommy. She was making notations as Mr. Burnham talked, which read: "Runs away from home;" "Has stolen small articles from the home and sold them;" "Quarrels with the children;" "Does not always tell the truth." Occasionally Mr. Burnham would raise his voice and speak vehemently, saying, "I tell you, I will not put up with it any longer. He is not my boy; I have not adopted him, and I am going to put him in an institution."

All the time the Social Worker was making notations of the delinquencies of the boy, she was seeing a vision. The vision was built from fragments of the history of ten-year-old Tommy as given by Mr. Burnham. The Burnhams had taken the child when he was a baby, his mother having died at his birth. When he was eight years old, they had given the child to a farmer in a neighboring State with the understanding that he was to work for his board and clothing, the farmer agreeing to send the child to school until he had completed the eighth grade. Tommy had run away from the farmer and returned to the Burnhams.

The vision that the Social Worker saw was of eight-year-old Tommy in ragged coveralls, barefooted, his tousled brown hair sticking through the torn crown of an old wide-brimmed hat, trudging wearily along the dusty country road. His thin brown body could be seen through the rents in his ragged clothing, and under his arm he carried a sack with a few apples and some bread in it. He had walked for several days, and after his food supply was exhausted he begged for something to eat from farmhouses along the way. He slept in barns or in the clean straw stacks by the side of the road. The first day he refused any advances made by passing strangers because he was afraid some one would find out he was running away and might return him to the farmer. After the first day he took advantage of any lift offered that would help him to get home.

The Social Worker could see the longing in the boy's eyes which nothing but the sight of home and loved ones could satisfy. Sometimes kind-hearted farm women invited him to stay and rest a while, but the lad pressed on, responding to the urge within him.

When he came in sight of familiar places, he was surprised that there were so few changes, for it seemed such a long, long time since he left home. He wondered if Mrs. Burnham and the children had changed much, and whether they would know him. Then he caught sight of the home, and forgetting aching muscles he ran with all his strength into the house. He was so glad to see his foster mother that he burst out crying and clung to her and could not speak. To be back home, to see the familiar things about the house, and to hear again the voices of those he loved—that was enough. He passed from room to room commenting on the familiar things and then went out to the barnyard to see the calves, colts, and young pigs that had been born during his absence. It was wonderful to be back home again!

In the evening of that first day, the Burnhams questioned Tommy. They asked him why he was so ragged, and where was the clothing that they had bought for him. They wanted to know how long he was going to visit them and when was he going back to the farmer. Tommy told them that he was never going back. He had been beaten and been worked too hard, and was not allowed to play. Mr. Burnham answered that he understood the farmer was a good man and Tommy must have been disobedient and lazy or he would not have been punished.

That night when the Burnhams visited the children's room before retiring, they noticed that Tommy's pillow was wet with tears and that his little body even in his sleep was convulsed with sobs.

So the iron entered Tommy's soul, and he felt that the Burnhams did not love him and that he was not wanted. He did not belong to the family as did the other children, and, after all, he had no home.

The Social Worker's vision was interrupted by the voice of Mr. Burnham saying, "I can't understand whatever came over the boy. He was one of the best lads you ever saw before he went away. He was dependable, truthful, and honest. He left us a plump, rollicking, fun-loving boy. He returned thin, dirty, quarrelsome, sneaking, and dishonest.

It was agreed that the matter of Tommy's delinquencies would be given consideration, and Mr. Burnham was persuaded to take no further steps to place Tommy in an institution until the Social Worker could make some plan for the boy.

"What Tommy needs is to feel that he really belongs to some one," thought the Social Worker. "A boy of such tender years who will walk for days to get home is the boy who with kind treatment and an attitude toward him that he was really loved for himself, will make good."

The Social Worker advertised through the church papers for a home for a boy of eleven. Several answers were received. One letter offered an ideal home. A large ranch with ponies and dogs, fishing and hunting, plenty of open space, and a consolidated school with a high school within a few miles of the ranch. There was one sentence in the letter that was discouraging. This sentence read, "We want a baby girl, under two years of age, with golden curls and blue eyes."

Could a boy of eleven, with dark, wavy hair, brown eyes, and who was shedding his first teeth be substituted for a baby girl with golden curls and blue eyes? "It is worth trying," said the Social Worker.

A letter was written with an appeal that must have touched the hearts of the childless couple, for an answer was received which read, "You may send the boy to us to spend the summer. We do not care to adopt a boy, but he can enjoy a wonderful vacation."

Tommy was sent with a prayer that he would win his way into the hearts of those to whom he was sent.

Two years have now passed away. Tommy has made good. There have been no charges of delinquencies. A letter was received a few days ago in which was stated, "We want to

keep Tommy; we do not see how we could get along without him. He is so loving that I am afraid his mother will spoil him, and he is so helpful that I sometimes wonder how we got along so long without him. Yes, we will keep him; but remember, we want a baby girl. She must be under two years of age, with golden curls and blue eyes, for a sister for Tommy."

The Social Worker smiles, feeling sure that Tommy has found a real home. She knows that to them who have made this little lad happy will come the blessing promised by the Savior, who loved little children and said, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

Sperry, Oklahoma

May 15.—The people of Sperry continue to manifest interest in the work of the church. At the midweek prayer service last week fifty-four members were present. That this group was actively interested is shown by the fact that twenty-one testimonies were offered and two verses of song were sung in fifteen minutes. In all there were thirty-two testimonies and four prayers offered. There were one hundred and ninety-one people present at the Sunday school today.

Brother Adamson, sr., of the Tulsa Branch, spoke to the Saints at eleven o'clock today. Brother Earl Bailey, also of Tulsa, addressed a large congregation this evening.

This good record is kept up in spite of the fact that a number of Saints have moved from Sperry. Recently Brother Johnnie Smith, a priest of the branch, moved from here to Seminole to take charge of business interests there. The young people of Sperry insist that they miss Brother Smith more than anyone else.

The Department of Women has been holding social meetings of late at the homes of members of this branch who have moved to other towns around Sperry. In the last two weeks they have visited with Mrs. Avant and Mrs. Thompson, both of Tulsa vicinity.

Brother Hubert Case will begin a series of meetings here on May 22. There will be no eleven o'clock service on that day, on account of the baccalaureate sermon at the high school building. Brother Case will preach at eight o'clock on May 22. Brother Case, district missionary in charge, is well known in this community, and it is believed that the meetings will be successful, if the prayers of the Saints will be offered fervently.

CLEO M. HANTHORN.

Fanning, Kansas

All departments of the work in the branch are functioning in a very satisfactory way. The attendance at all services has increased more than one hundred per cent in the past quarter. Pastor Hedrick has received hearty cooperation from the local priesthood. He has outlined a series of sermonets for Sunday evenings by the priesthood, and the congregation has responded very attentively to the efforts of the brethren.

Brother Roy L. Tilden was asked by the pastor to make the effort to revive an orchestra. In response to a meeting called by him, eighteen signed as willing to take some instrument. During the World War, Brothers Arthur H. Mills and Orlando Nace assisted us in organizing an orchestra, but so many of the members responded to the call of our country that the orchestra became disorganized. We hope for success in our effort to revive interest in the music department.

Five families, Charles Marsh, Will Marsh, Fred Marsh, Dan Marsh, and their father, W. S. Marsh, have recently located and purchased farms near Fanning. They joined the church six years ago, when Brother F. G. Hedrick made a missionary effort near Bern, Kansas. These families make a very active addition to our branch.

Brother Schmid, of the Troy group of our branch, baptized three members on May 15.

The Religio Department purchased a movie projector, and at least one film is put on the program of the society each evening.

The Department of Women has been very active during the past quarter.

The sisters supported the fund for redecorating the interior of the church and purchasing new folding tables for serving banquets.

Some of the regular attendants at our services drive a long distance. Brother Bean and family drive twenty-two miles from near Hiawatha, and Brother Ed. Jeschke and family drive ten miles from Bendena.

A number of our young sisters are making a fine record as teachers in the public school. Vera Twombly is a teacher in the Sparks School; Sylvia Chestnut is principal of the Bendena School; Marguerite Hopkins has signed for the coming year at Willow Springs; Frankie Marsh will teach the Fanning School.

Surrounding Fanning is a wonderful fruit country, and this is being highly developed. Land prices are reasonably low at present. The apple blossom festival put on each spring here brings people from all over the country. The parade this spring was viewed by twenty-five thousand people and was miles in extent. Not only is this a great fruit country, but it is well adapted to general farming. Certainly, our branch is well located for industrial purposes.

Brother Samuel Twombly preached the baccalaureate sermon at Doniphan, Kansas, Sunday night, the 15th. A quartet from Sparks assisted him and sang a few numbers. Sister Edna Williams, of Bendena, sang a solo.

The branch is making ready for the quarterly conference which convenes at Fanning, May 21.

William Twombly has been engaged to teach at the Chapple School the coming school year. This is three and one half miles south of Fanning.

Detroit District Conference

Saturday and Sunday, May 7 and 8 the Saints of the Detroit District met in the Highland Park Church, Detroit, Michigan. The conference opened with a business session Saturday morning at 10.30. Organization of the conference and reports of officers were the features of the meeting.

At 2.30 business session again convened. The regular conference business was taken care of. An item of special interest was the report of the reunion committee on the proposed tri-district reunion to be held at Indian Lake sometime this summer. The conference approved of the work of the committee and voted to support financially the future efforts of the committee in this direction.

The evening service was in charge of the Department of Women, Sister H. A. Koehler, district superintendent, directing. A very interesting program was rendered, suggesting the place and importance of the women's work in the church and home.

Sunday morning prayer meeting convened at 8 a. m., with A. H. DuRose and M. J. Crowley of the district presidency, Apostle D. T. Williams, and T. S. Williams in charge. "Consecration" was the theme of the service. The spirit and testimony of consecration was present throughout this meeting.

Apostle D. T. Williams addressed the mass priesthood at 9.30 in the upper auditorium of the church. The brethren who were not members of the ministry and the sisters were invited to "listen in." Brother Williams very forcefully presented the responsibility of the priesthood and the great need of the church today in a worthy and efficient ministry.

At eleven o'clock Brother Williams was the speaker. In this service he suggested that the devotion necessary to the establishment of Zion is exemplified in the sacrificial devotion manifest in motherhood. The speaker was blessed in the presentation of the word, and we all felt a desire to give more to the church.

Doctor W. D. Henderson, of the University of Michigan, lectured on "Modern science and the Bible," at 2.30 p. m. I shall not present a summary of his lecture, because some who took notes during the doctor's talk have promised to give them to me. With these and my own I hope to make a more or less complete report of this very interesting and instructive lecture.

Elder H. A. Koehler was the speaker for the evening service. Of this sermon I am unable to report, due to my preaching at another church.

Those attending the conference from outside the district were Brother and Sister Blett, from Grand Rapids, who came in the interest of the tri-district reunion, and Brother and Sister Bruce Brown, of Colorado Springs, who are visiting old-time friends and relatives in Detroit and other points in Michigan.

Amarillo, Texas

Southeast Corner, Main Floor of Courthouse

Amarillo Saints have been meeting under some disadvantage for the past few Sundays, because of the changing of the county court room, our meeting place, from 219 East Fifth Street to the southeast corner of the main floor of the courthouse, where we are meeting at present, due to the untiring efforts of Brother Moriarty. From now on we will have services at the regular time: Sunday school, 9.45 a. m.; preaching service, 11 a. m.; and 8 p. m.; prayer and study hour, Wednesday night at 8.

The group here continues to grow, and while some may find it necessary to leave, others are coming. Four new families have come to worship with us since our last letter.

Sister Raymond Miller, teacher of the recently organized young people's class, delightfully entertained six couples last Friday night, May 6, at her home. A good time was the unanimous report.

Sister Ruth Meehan Selzer directed the Easter program, which was very much enjoyed by all. She also provided a happy time for the children with an egg hunt after services. Our Mothers' Day program also was under the direction of Sister Selzer and proved very pleasing.

One particularly interesting experience was ours on Mothers' Day, when Sister Larsen, who has been in Amarillo thirty years, isolated from church privileges, came, accompanied by her husband, four sons, one daughter, two daughters-in-law, and two grandchildren—her whole family except one son who was unable to attend. Sister Larsen and her family are well and favorably known in Amarillo. It is the lives of such people as these that bring honor to the name Latter Day Saint and make the establishment of the work here easier than it might otherwise have been.

Several social events are being planned for the summer season, which of course will be reported later.

Detroit Promises a Good Year

(A letter to the First Presidency.)

This report finds me at my task, doing what I can for the work in this great city. I am pleased to report that, with the exception of a few ruffles, the work is moving along very well.

I am indeed encouraged in the good cause. We had our first meeting in the new River Rouge Church yesterday. We have a very nice little building there now and are looking forward to a bright future in that section of the city.

I am holding a week's series of meetings in the new church mentioned above. It is rather difficult for me to be doing this type of work just now, but it seemed the best thing to do.

I believe you can expect great things of Detroit the coming year.

Sincerely,

THOMAS S. WILLIAMS.

Brush Creek Branch

We are trying to keep the great latter-day work going here. Our faithful branch president, William Clements, though living four miles from church, has hardly missed a service all winter. If the roads were too bad to drive a team, he walked. This shows he is interested in the Lord's work, as he is sixty-two years old. I think if the rest of us were as deeply interested in the Master's work, the Lord would be much better pleased.

We rejoice to have Brother R. L. Fulk back in our district for another year. He can make the gospel so plain, that it seems as if everyone should understand it.

Although the roads have been uncommonly bad this winter we carried the Sunday school on, missing only three Sundays. At times it looked rather discouraging, but we did not give up. I think the Lord will reward us for our faithful work.

Brother F. L. Sawley is living in the dining hall again. He has charge of the junior church on the third Sundays, beside helping us in many other ways.

We have Brother R. L. Fulk with us at the present (May 9). He has preached some excellent sermons for us during the past week. There seems to be quite a bit of interest shown; people come through rain and mud to hear the gospel preached by one who is fully able to explain it.

On Sunday, May 8, we had an all-day meeting and basket dinner. Two long tables were set in the dining hall at noon with many good things to eat prepared by the sisters. It did not look quite fair, as it was Mothers' Day, for the men to eat at the first tables, but the ladies took pity on them. Perhaps we will have a fathers' and sons' banquet and the ladies will be favored then. The crowd gathered at the church about 2.30 for departmental work. At this time a choir was organized, also Temple Builder, Oriole, and Boy Scout organizations. Splendid talks were given by Brothers Fulk, Sawley, and Clements.

Brother Fulk intends to stay this week and preach to us, and make more definite plans for the coming reunion to be held here; also to assist the young people in recreation.

JOHNSONVILLE, ILLINOIS.

EULAH L. MORRIS.

Makes Use of Church Literature

I have just read the letter of the Methodist friend in the SAINTS' HERALD of May 4. It confirms what I have believed for years. I almost always have Busy Man's Tracts in my purse and have handed out many of them and found willing readers. I also hand out many Angel Message tracts and loan my church books.

Only a few days ago I was talking to a man who called to see me on business, and showed him the Book of Mormon, calling attention to the witnesses in the front of the book. He asked me if I ever loaned the book, and at my reply that I did, he asked if I would loan it to him. This I gladly did. He went away with it and several tracts and *Ensigns*, which he said he would carefully read and return. He told me he had been a church member and Bible student all his life, but that this was the best thing he had ever heard. When he left, I said, "I am sorry my son was not here." He replied, "I am glad he was not. If he had been here, we would not have had this nice talk which I have enjoyed so much." He had never seen the Book of Mormon before.

I have met and talked with several in the last few weeks who have eagerly listened to my story of the restored gospel and taken books and tracts to read.

Several years ago I became acquainted with the wife of an officer at the Fulsom State Prison. She invited me to spend the day with her. She lived inside the prison walls. I asked her if she thought the prisoners would read church literature. "Indeed they would," she rejoined. So when I went, a friend went with me, and I took a large apple box full of HERALDS, *Ensigns*, and Sunday school quarterlies. When the box was carried in by the trusty, who was her house servant and cook,

she knelt down beside it and exclaimed, "Thank God for this for these poor unfortunates!" Since then I have lost track of her; she did not answer my letters. But I have had a great desire to take more papers there, though I have been unable to do so. It is quite a long trip, and as I do not drive a car it is hard to get anyone sufficiently interested to take me over. I am sure it would do good to place our literature there and in other prisons, also in hotels and reading rooms. They are especially helpful if there is some one to call attention to them.

I have already taken up a great deal of valuable space, but I am interested in the work and I know it is true. My time to help here on earth is short, for I am an old woman. But I feel impelled to keep busy and help all I can to spread the gospel in the world where there are so many hungering and waiting for it. I am hoping and praying for the success of this glorious work.

MRS. JULIA A. CROCKER.

LOOMIS, PLACER COUNTY, CALIFORNIA.

Des Moines Branch Activities

The work in Des Moines, under the impetus gained during the past two years through the able leadership of our former pastor, Brother H. A. Higgins, is going rapidly forward, with the prospects of greater success growing brighter and brighter. We feel keenly the loss of Brother and Sister Higgins to Des Moines, and regret their departure, for they are loyal, capable workers for the Master, and we wish them happiness and success in their new field of endeavor.

We are happy to welcome Brother C. B. Hartshorn as the new pastor in Des Moines. His reputation for efficiency and ability has preceded him, and we pledge our loyal support to him in building up the kingdom of God. The Des Moines Ministerial Association elected him to membership at their first meeting after his arrival, thus continuing a worth-while connection established by Brother Higgins.

The teaching staff of our Sunday school and Religio is being augmented by the valuable training received in the School of Methods and Institute conducted by the Polk County Council of Religious Education last fall and winter. About twenty-four of our people were in regular attendance at these sessions and received certificates of credit, which may apply on their international certificate. During the week of May 8 to 15, an intensive course was offered in Daily Vacation Bible School methods and materials. About twelve, including Brother Hartshorn, took advantage of this opportunity to prepare for service in this field.

Brother C. B. Woodstock recently conducted an institute in Des Moines for the district departmental workers. These sessions were well attended, and proved to be valuable contributions to those who are seeking to qualify for more efficient service in the departments.

The Sunday school embarked last Sunday upon an eight weeks' membership and attendance campaign, under the enthusiastic leadership of Brother J. L. Parker. The goal has been set at four hundred. One of the special features of the campaign is the devotional and song service held each Sunday morning from 9 to 9.30 under the direction of Pastor Hartshorn, which serves to increase the spirit of fellowship and good will. We shall watch with interest the progress of this campaign.

The fruits of the efforts put forth by Brother Arthur H. Mills during the district musical institute held in Des Moines some time ago are now being made manifest in our musical department. Supporting the regular choir, we have a well-organized junior choir, an orchestra of eight or ten pieces, and a junior orchestra almost as large. We feel encouraged by the added interest taken in this phase of the work, and also the wonderfully improved quality of the music which we are permitted to enjoy.

At the monthly meeting of the Department of Women, the new officers were installed. Sister Mary Rudkin succeeded Sister Clarence Kirkwood as president. Sister Kirkwood enters upon her new activities as district president of the

Department of Women, after two years of successful administration in the local council. The program for the year was outlined, and an inspirational talk by the new pastor was enjoyed. There were plans presented for the immediate organization of a new chapter of Blue Birds, also another chapter of Orioles, which gives Des Moines three chapters of Temple Builders, two circles of Orioles, and a Blue Bird circle.

The work in Des Moines is forward. We have a fine new church home, and our efforts are now being directed towards "strengthening the stakes" and improving the spiritual tone of the members; looking toward the future, "Beautiful Zion beckons us on."

Dallas, Texas

On Friday, May 13, our missionary, J. E. Vanderwood, arrived in the city, all filled with the spirit of the late General Conference. At the Religio that night he taught the stewardship class and brought out some very interesting and profitable ideas. Surely the instruction received will be a means of helping the Saints to better understand and discharge their duties.

Sunday, May 15, he preached both morning and evening, giving the Saints an idea of the forward-looking program adopted by the late conference. In the afternoon a prayer and sacrament meeting was held; and immediately after it dismissed, the priesthood met to lay plans for the missionary program that Brother Vanderwood is going to help them put over this summer. The plans were to get thoroughly organized for work and then advertise the meeting until the 29th, when our missionary is going to begin in dead earnest such a campaign as has not been conducted in Dallas for many a day.

Wednesday evening, May 18, Brother and Sister J. E. Nicoll celebrated their pearl wedding. There were at their commodious home at 5843 Vanderbilt Avenue, about fifty guests gathered, Saints and friends, to help them make the occasion a success. This I think was accomplished, for things went along as if worked by magic. The home was beautifully decorated in white and green, to be illustrative of the pearl wedding. Many valuable gifts were presented our worthy brother and his good wife by friends and relatives. When the guests were all assembled, Mrs. Neal, a friend of the family, played the wedding march, and the groom of thirty years, accompanied by the missionary, stepped in from the adjoining room and stood directly under the large wedding bell that was suspended from the ceiling. From the rear of the house on through the dining room and into the parlor came the ring bearer, Miss Venna, the younger daughter of Brother and Sister Nicoll; following her came the bride of thirty years on the arm of Mr. W. M. Trammell, an old-time friend of the family. He gave the bride, and our missionary then read the ceremony that he had just written in rhyme for the occasion.

The original wedding ring of thirty years ago was then placed on the finger of Sister Nicoll by her devoted companion, and the couple were presented to the assembled guests for their congratulations. The celebration throughout was very pretty, and a spirit of reverence for the sacredness of the marriage covenant was impressed upon all who were present. Brother and Sister Nicoll have the good will and hearty wishes of their many friends, that they may enjoy another thirty years of nuptial bliss.

Sisters Wells and Yarrington had charge of the serving, and after the ceremony light refreshments, consisting of punch, ice cream, and cake were served. The friends who were present were favorably impressed with our ideals of life and the sacred manner in which we hold the marriage vow. I am sure our work here will be able to take on a new impetus and the people of this city will be enabled to see as never before the beauty and excellence of the gospel message that has so graciously been committed unto us.

The Department of Women is rendering valuable service in helping to advertise the work here and get ready for the missionary campaign that we are intending to put on in this city in the near future. We have not burdened you with news from this part of the field, but if this escapes the waste basket you may expect to hear from us again, for the Saints of Dallas believe in doing constructive work.

CORRESPONDENT.

La Junta, Colorado

May 16.—Things are moving along here about as usual. Today has been very warm, registering ninety degrees in the shade; it is unusually warm for this time of the year in this climate.

To visiting Saints passing this way, we will say that our church building is located in North La Junta. As this part of town is not incorporated, we have no street numbers. The division line between North and South La Junta is the Arkansas River, over which is a long cement bridge. Just after crossing the bridge take the first street to the right and go one block. Ours is the only church building there; you will not be lost. Victor E. Willis, correspondent, lives in the first house east of the church, not more than thirty feet from the church door. They will welcome any and all visiting Saints. Look them up.

We feel the work is progressing and are very much encouraged to press onward and upward. May God continue to add his blessings to his church and his people.

The following is a copy of a letter mailed by our branch president to each family in the branch just prior to each sacramental service:

The La Junta Supplement to the "Saints' Herald"

The time has arrived for another letter. How the time flies! It seems as if it were only a few days since last sacrament. And yet we know it has been longer than that since we saw some of you, some one week, some two, and some even longer. Some have missed because of family sickness, some have body sickness, some mind sickness, and some have sickness of the soul. Which kind do you have? Let us know. Perhaps we can help. We will try at least. Those who have not attended the meetings of the last month have lost ground that is going to be hard to regain. The pre-Easter meetings held were all that could be expected of them, starting on Wednesday night before Easter with the sacramental meeting on Thursday night, all gathered around long tables instead of in the regular seats, and by candlelight, and closing Easter night with the play, "Easter dawn." We hope that much good will come of the effort that was put forth by all in making the meetings and play a success. Much credit is due those who worked so hard and faithfully to make them worth while and to be remembered.

Our sick list this month contains the names of Sister Seely and Brother Berry. Brother Berry has a bad case of blood poisoning, which took him to the hospital, and Sister Seely has the measles. Both are reported as doing fine at this time.

We are pleased to add to our record by baptism the following names: Jess Helton, Roy Helton, Richard Berry, Matty Belle Taylor, Ardell Taylor, Elmer Anderson, Pearl Anderson, Rachel Kessey, Allen Blair, Manford Ralston, and Chester Ralston. We welcome them to our ranks and pray the best of everything for them.

As General Conference is over, we now know what was done for us. They did not forget or neglect us. Brother Bruce E. Brown was sent back to us as our district president, and Brother Richard Weaver is missionary. Brother Weaver is not known to me, personally, but Brother Brown speaks of him as "Dick," so I suppose he will be all right.

When I got home from the meeting Easter night, I sat down and checked up on the work accomplished the last thirty days; here is a rough draft of it: Baptisms, eleven;

confirmations, eleven; administrations, thirteen; meetings, forty-five; distance traveled in the interest of the church, eight hundred miles. One of these meetings was a sermon in the Baptist Church in Las Animas, one in a grade school, and three in the high school. I thought this was a pretty good record, so I started to do a little figuring on it. If those meetings lasted forty-five minutes each, then I put in thirty-three and three fourths hours in meetings, and if I traveled thirty miles an hour, it took me twenty-six and two thirds hours to make that eight hundred miles, or a total of sixty and one fourth hours in the thirty days. Now figure it out on a percentage basis: The sixty hours represent about eight per cent of the total hours in a month of thirty days; add to that eight hours a day for sleep, or another thirty-three per cent, and you have forty-one per cent, which left me fifty-nine per cent of my time to play and work at something else. That does not make it show up so well, does it? I guess I had better not say any more about it, or I will figure it out that I have not been at work at all, so I guess I will drop that subject and get to work.

You know, our year seems to start out at a different time than New Year's. At the close of General Conference and after Easter and when springtime has in reality come to us, it seems the best time to start our year with a rush, for the church business for the year has been taken care of, the Easter season has caused our minds to dwell on the eternal question, and the bursting buds of spring have proved to us that it is no question at all, but that the continuity of life is a proven reality. Why not start our year off as it should be started, with an attendance at the sacramental meeting on next Sunday, May 1? We all need each other, the church needs us, and the world needs the church; so let us lay our plans for a meeting that may be remembered, making the preparation that may be needful, fasting and praying that the Lord may bless and direct. Let us not be weary of our burdens, but only pray that the load may be made so heavy that it will challenge the best that is within us; and then, and then only, will we receive the strength to perform our labors and finish the work that has been left for us to do. So may we meet in the spirit of prayer and consecration, that each one may receive the blessing that he may need.

E. P. DARNELL.

Young People of the Upper Peninsula

On April 30, at 4 o'clock in the afternoon, the young people of the Upper Peninsula began to appear at Gladstone, and give prospect of a good young people's convention. At 7.30 we met at the church and went to Days River, where all enjoyed themselves roasting marshmallows and wieners. We were pleased to note that all the branches of the Upper Peninsula were represented, some coming from Soo, Michigan; Soo, Canada; Munising, and Whitehall, the longest distance driver being Elder Ernest Burt, from Onaway, in the Lower Peninsula.

At 8.30 a. m. May 1, we met in sacramental service, in charge of Elder Burt and Elder R. D. Davis, who taught us from the topic, "From the abundance of the heart the mouth speaketh," and he gave the Saints good instruction concerning the sacrament. We were blessed with the gifts of the gospel through which the Lord saw fit to admonish his people through Elder Davis. During the service the young people sang "Onward, Christian soldiers."

Preaching service in charge of Elder Brearley, of Whitehall, began at 10.30. At this time there were sermonets given by members of the priesthood. Brother Percy Elliot, of Soo, Michigan, who is young in years and in the ministry, preached his first sermon. The Lord blessed Brother Elliot abundantly in his effort. He preached on baptism, taking the lesson from the third chapter of Saint John. Brother Warren Acker, of Munising, spoke for the good of the young people; then Elder Brearley took the stand and gave some very good instruction.

Another preaching service opened at 2.30 p. m., being in charge of Elder Brower, of Gladstone, and the sermon was by Elder R. D. Davis, of Soo, Michigan. He took his discourse from the twenty-sixth psalm. This service was of great benefit to the young, and was followed at 3.15 by a round table discussion, conducted by Elders Davis and Burt. At this time Brother Davis spoke on stewardships. We also had an interesting talk about Graceland College, from Sister Alma Denio. The next speaker was Brother Roy Denio, his subject being, "This year we sail Zionward." He also explained the Zionic chart. Special music was by Sister King and Brother Orval King; and Brother Brearley gave us a splendid solo. Numbers were also given by Sisters Alma, Selma, and Marguerite Laage, and Elnor Carmody.

At 7.30 we met with the Saints for the evening sermon. Brother Davis was in charge, and Elder Burt preached. His subject material was taken from Titus 2, and he gave much instruction to the young Saints as to how we should prepare ourselves for future years. His talk was a real inspiration and ended the day well.

Our goal is Zion. We never cease to think or to talk of it, and we pray God will bless us in our work. We are looking forward to our two-day meeting June 18 and 19. Everyone is cordially invited to visit us at that time.

GLADSTONE, MICHIGAN.

H. ROY DENIO.

Brentwood Branch

Our Sabbath school on May 1 reached its high mark for the year, when there were ninety-two souls in attendance. Good interest prevailed, and the children were enthused because they are nearing the half-year mark for the attendance rewards. One of the girls was awarded a copy of The Mormon Girl, and another child received a copy of The Indian Maiden and Her White Deer.

The communion service following was marked by a goodly portion of the Holy Spirit, there being a number of good testimonies offered. The theme of the service was brought from the General Conference, "Forward to 1930; my part."

Elder John Edwards was the speaker in the evening and took for his subject, "You shall know the truth, and the truth shall make you free." His discourse was very good, and his explanations plain and well taken.

Mothers' Day, May 8, dawned clear and bright. The eleven o'clock hour was given over to the special "Mothers' service." The mothers were invited to occupy space on the rostrum, and as they filed to take their places there, the Temple Builders pinned a pink carnation on each one. There were fifteen mothers taking part in this ceremony. Pastor C. J. Remington was blessed in his efforts, dwelling on the provision of motherhood, and how God sponsored this movement. The special prayer for the mothers was offered by Brother Roy Remington.

In the evening Brother Roy Remington was the speaker, using the Savior's thought, "Seek first to build up the kingdom of God and to establish his righteousness," etc., giving us some very definite lines to which we must work if we wish to accomplish the Lord's purpose as a church.

The Temple Builders tendered the mothers and daughters of the branch a banquet on Monday evening, May 9. Covers were laid for forty-two, and a real time of "banqueting" was had. We have in our branch two instances where there is living a great-grandmother, grandmother, mother, and daughter, and another where the fourth generation offspring is a boy. The fathers acted the role of housewife and nursemaid for this occasion, so that the mothers could enjoy relaxation from the strenuous duties of their regular positions in life.

Our priesthood have again resumed meetings and are taking up a study of stewardships, having their lecture periods semimonthly. They follow their lectures with a general discussion of the topic presented, and much enlightenment is being derived therefrom. This is beginning to show itself,

for our branch solicitor was issuing temporary receipts last Sunday, because his receipt book had been filled—in a surprisingly short time. He is ordering an extra book to handle the situation.

The branch now has regular representation in the *Brentwood Owl*, a local weekly paper, and we are reaching our community this way. The branch agent is working with some of the other newspapers, arranging for space therein so as to get more of our news before the people in this part of our county.

We are working hard, trying to learn the Lord's will and carry out the provisions of it in a manner that will fit us as a group to take our place in the great commonwealth of Zion.

Cherokee, Iowa

417 Clark Street

The results of General Conference were very gratifying to the Saints in general, and we believe all will be encouraged to move out and do more and better work in God's vineyard.

The sacramental service for this month was well attended and much enjoyed by the Saints. The presence of the Spirit was felt as we opened the door, and was with us throughout the service. The Saints were admonished by prophecy to be more humble and faithful and to move out with more zeal in the Master's work. Truly, we receive blessings when we come in the right spirit. Pastor A. R. Crippen was unable to be in attendance at this service. Brother Reeder was in charge of the services, assisted by J. T. Spence. Brother Reeder also filled Brother Crippen's appointment in the evening.

The elders have answered a number of calls for administration to the sick, and are glad to say the faith of those afflicted has been rewarded by healing or a degree of help in all cases.

A fine baby boy came to the home of our deacon, Alfred Ballantyne, and wife on May 4. It is needless to say he received a hearty welcome.

A reception was given for Sister Mary and Raymond Smith, newlyweds, on the evening of April 26.

Brother and Sister Lingard and Brother and Sister Kay White, of Manilla, Iowa, were attendants at services on May 1.

Grandma Larson, who spent the winter at Lamoni, has returned to Cherokee and is a regular attendant at services.

Brother and Sister Albert Haynes were at Dow City last Sunday to see Brother Charles Butterworth who suffered a stroke some time ago. Sister Haynes is a granddaughter of Brother Butterworth.

Summer is here, and Saints as well as others sometimes travel. We wish to extend an invitation to any Saints and friends who come our way to worship with us. The church is located at 417 Clark Street in the northeast part of the city. Pastor A. R. Crippen lives at 408 Sherman Avenue; Elder Reeder, 437 Clark Street, and Deacon Alfred Ballantyne, 420 Clark Street, across the street from the church. We are easily found, and a welcome awaits those who come to worship with us.

Our prayer services are very spiritual and much enjoyed by those who attend. Attendance at all services has been small on account of an epidemic of mumps among the little folks. However, conditions are better at the present.

Quite a number of our Saints will attend conference at Mallard, May 28 and 29. A good spiritual time is expected. Brother Garver and our newly appointed missionaries are expected to be present, as well as Brother Joseph Lane, president of Little Sioux District.

While some of the Saints are apparently cold and indifferent at times and fail to attend services, there are some who are investigating and seeking the truth with a good object in view. We believe God is with us and that the work here will be blessed in the future as it has been in the past.

Holden Stake

Atherton

We have been having some most interesting sermons of late. Rather than reiterating the weaknesses of the human race, and also of Saints, they have been portraying the beauties of life, of the gospel, and of things which are heavenly, creating within an incentive of onward and upward.

Brother J. A. Holsworth always has a message of communication of the divine.

Brother Wildermuth preached on the baptism of fire—a most wonderful sermon, showing the necessity of trials even as by fire, our dross to consume. It made us thank our heavenly Father to suffer us to be tried, that the dross within us might be consumed. He stated that at the day of judgment all evil within each will have been consumed, and we would be as big as the good left within—and asked the question, "How big will each one of us be with only the good left?" that determining the size of our glory.

Brother L. G. Holloway gave a sermon enjoyed by all, giving us a desire to hear him again.

Brother G. W. Thorburn preached on truth from every source, and that it would make us free.

Brother Crabb took as his subject, "Prayer and its application." He very beautifully portrayed the necessity of prayer in all things. He showed the value of rearing our children in prayer and teaching them, ever so young, to pray. Also that the parents were well paid to patiently encourage their children to attend the services in the house of the Lord.

Last Sunday morning twenty-five of our young folks met in the early prayer meeting. Brother Bogue is earnestly instructing the young folks in the necessity of prayer and attendance of these meetings.

Lexington

Since our last items appeared, many things have happened with the Saints at Lexington. The Lord has blessed us many times. Our meetings have been spiritual, and we have been made to feel and know that the Lord is working with his people to bring about his purpose through the church.

Our choir is working regularly under the new chorister, Sister J. A. Brendel. Brother Ivan Beebe has organized an orchestra of twelve members. Some of the members from Richmond, Missouri, are practicing with our orchestra.

Warrensburg

Brother F. A. McWethy, of the stake presidency, visits us occasionally. We are always glad to have him with us. He is a faithful and earnest steward in God's kingdom.

Brother C. F. Scarcliff, of the stake bishopric, is always welcome at Warrensburg. His talks are inspiring and instructive.

Brother James Duffey, of Post Oak, was with us at the last sacrament service. We are indeed glad that Brother Duffey is faithful and true to his trust.

Brother Amos Allen, general church auditor, gave us a good talk recently, giving us strength and encouragement. After the sermon, privilege was given to ask questions on the financial condition of the church. We were indeed glad to hear from one so thoroughly competent to know that the church is standing on a firm foundation financially; so we hope each will move out unhesitatingly and perform his financial duty towards the church.

Brother and Sister J. W. Hancock, of Mobile, Alabama, stopped on their way to General Conference to visit his brother, G. W. Hancock, and his sister, Mrs. Joe Ball. They were accompanied by Brother and Sister Thomas Carr, also of Mobile.

Brother and Sister George DeTray and their sons, D. E. and Robert, of Independence, Missouri, made us a very welcome call recently.

There were only a few from our local who were privileged to attend General Conference; but many who stayed home read the DAILY and so kept in touch with the proceedings of one of the most wonderful conferences ever held.

Anyone entering into the spirit of the work can not help but see that the church is progressing rapidly. May each one lay up a bank account for himself on the other side of the river of life by boosting the present program of the church, and thus hasten putting into action the stewardship plan and the redemption of Zion.

Holden

The promotion exercises of the Holden grade school were held at the city auditorium Thursday afternoon. An excellent program was presented, after which the twenty-nine pupils took their places on the rostrum. The address of the evening was made by Reverend Heaton, after which the honor roll was read by Professor Ryle. Six of our children were among the twenty-nine promotions, viz: Gladys Carr, Lee Shoemaker, Gertrude Sisk, Charles Kittinger, and Frank and Kenneth Barwise. The first three were on the honor roll.

From the *Holden Progress*: "Miss Lou Risse Dillon, who has been attending the Columbia University, New York, the past year, finished her work and was given her master's degree. She will be at home in a short time for a visit with her mother, Mrs. Georgia Dillon, after which she will go to Cedar Falls, Iowa, where she will teach in the State Teachers College during the summer session."

The home-coming May 15 was the first of the kind held here. Over four hundred were in attendance, and nearly all remained for the dinner served by the Department of Women, and the afternoon sermon by Brother Elbert A. Smith. Both sermons were the subject of many favorable remarks. We are sure these gatherings will be arranged for annually.

The following is from the local paper:

"With a well-filled church, the Holden Branch of the Reorganized Church of Jesus Christ of Latter Day Saints celebrated their home-coming Sunday. Many members and former members from far and near gathered for the services.

"The speaker both morning and afternoon was one of the distinguished heads of the church, President E. A. Smith, one of the First Presidency and grandson of Joseph Smith, who instituted the L. D. S. church.

"President Smith brought two strong messages, emphasizing the need of consecrated loyalty to the faith. In the morning he referred to the "legacy" left by Joseph Smith the Younger, who was head of the church for fifty years, outlining the heritage as a doctrinal treasury, an unremitting loyalty, and a call to sacrificial giving.

"In the afternoon he brought another strong message. To allow the distinguished guest to catch a train, the afternoon service was called earlier than had been anticipated.

"A bountiful dinner was served at noon, with hundreds of visitors and local members and friends participating.

"Taken all in all, members of the church declare it was one of the outstanding gatherings in the history of the local church."—*Holden Enterprise*.

Programs are out for a young people's convention, which meets at Holden June 17 to 19. President F. M. McDowell and Bishop J. A. Koehler have charge of the class work; Mrs. D. J. Krahl and Mrs. Edith Koehler, the children's activities. Amos E. Allen will conduct a junior church at the 11 a. m. hour Sunday. E. A. Curtis has charge of recreational activities, and Mrs. J. A. Brendel and R. F. Moorman the music. Meals will be furnished by the Holden Saints. At 1.30 p. m. Saturday, the 18th, all will be invited to make an auto trip to the stewardship farm at Kingsville, where an afternoon of fun will be provided, closing with a wiener roast at 5 p. m. The return trip to Holden—five miles—will be made in time for the evening service at the church. A get-together meeting will be held on the church lawn at the close of this service.

A 4H canning club has been organized, with Sister Bessie Ament, superintendent; Pearl Bixby, president; Bernice Kirkhart, secretary. This organization is supervised by the college of agriculture and expects to enter its products in county and state exhibits.

Elders W. S. Macrae and F. A. McWethy of the stake

presidency and C. F. Scarcliff of the stake bishopric have filled appointments in the stake recently.

Elder and Mrs. C. F. Scarcliff were called to Eldorado Springs last Sunday on account of the death of Sister Scarcliff's father, Brother Schroeder. Brother Schroeder has been identified with the work for a number of years; for thirty years a resident of the vicinity of Eldorado Springs.

Elder H. O. Smith is at Holden this week visiting and officiating in the duties of his office. He will be the speaker at both services Sunday.

Elder and Mrs. Harvy V. Minton and two children have located at Warrensburg. We are very glad to have them in our midst. Brother Minton is a missionary to the Holden Stake and will spend most of his time away from Warrensburg. But Sister Minton will be a valuable asset to the work there.

Elder R. B. Cook, pastor at Buckner, visited the Courtney Group May 1 and assisted in the sacramental service. His place was filled at Buckner by Elder Amos E. Allen, pastor of the Blue Springs Group. On the same day Elders F. A. McWethy and B. P. Thompson, of Holden, worshiped with the Saints at Post Oak; and Elder James Duffey, pastor there, assisted in the sacramental service at Warrensburg. We would like to have the branches in the stake represented in the Holden Stake items.

Sedalia

Sedalia is striving to go forward, though it seems we are not moving very fast. We trust, however, we may work with one accord, that much may be accomplished.

Our pastor, R. E. Bozarth, has given us some splendid sermons of late, outlining our duty along various lines. We hope his efforts may bear fruit.

We have had a fairly good attendance at Sunday school. We had some interesting Religio sessions and some splendid programs.

The Women's Department rendered a good program Mothers' Day. This department meets every two weeks and studies "The child and his needs." They held a window sale recently, which netted a good sum.

Our Sunday school superintendent, Brother A. G. King, and wife, have been happy of late over the arrival of a baby boy. He was blessed Sunday, May 15, by Elders R. E. Bozarth and A. A. Weaver.

Brother G. W. Rodger and daughter Jean have gone to Indianapolis to get Mrs. Rodger, who was called there some time ago by the illness of her mother and grandmother.

Ottumwa, Iowa

Fairview Avenue, West End

The past few weeks have found a number of the Saints sick, the pastor being among the sick ones, but only one Sunday did he fail to preach. We are happy that the sick ones are recovering.

The Department of Women has been busy with cooking sales, lunches, and their usual departmental work. The attendance at Sunday school keeps up well.

We had a very appropriate program on Mothers' Day and a sermon by the pastor on "Our debt to mother." A number of flowers and plants were used to decorate the church, the flowers being afterwards sent to the hospital to a sick mother.

Brother B. Kunz paid us a visit on April 10. He is assistant district superintendent of Sunday schools, and while here he preached morning and evening and was well received.

The pastor's sermons have been plain and to the point, putting the truths in such a way that all can understand.

Visiting Saints will find a welcome to our church. Our address is Fairview Avenue, West End. Take the West End street car. The pastor is to be found on 210 Grand Avenue; his phone number is Black 295-i.

Lamoni Stake

Lamoni

Mothers' Day

The Brick Church was beautiful with large bouquets and baskets of flowers, arranged across the platform and around the pulpit. The bright spring morning brought out a good-sized congregation. At the eleven o'clock hour Mrs. Lydia Wight, superintendent of women's work, presided over the service. In her announcements she spoke of the ready response that the women of the community had made to the several projects undertaken, such as furnishing reunion tents, providing church properties, etc. The invocation was offered by Elder Lonzo Jones. A quartet of young men sang an old song, "Golden memories of mother," and Mrs. Frances Norris sang a contralto solo of the day's theme. Blanche Edwards gave the morning address, her first talk to the Lamoni Saints since her return. As usual, she found a responsive chord with her hearers.

In the lower auditorium, over a hundred children gathered for the junior service. Vaughn Bailey is the leader of these services, assisted by Grace Lane, musical director, and Verna Garver, dramatic director. The order and attention of these juniors was most gratifying to their leaders and indicative of the worthwhileness of the program, consisting of music, a story, and a sermon on Mothers' Day.

"The Elijah"

The Lamoni-Graceland Oratorio Society gave their fourth annual concert of "Elijah" Sunday evening, May 8, under the direction of Mabel Carlile. This year Loyal Philips Shawe, head of the voice department of Northwestern University, was the title soloist—a remarkable Elijah giving a rare artistic interpretation of the role. Through the majestic prophetic denunciations of Baal and the prophetic lament, "It is enough," Mr. Shawe carried his hearers with a dramatic appeal. He was equally at home in both.

Other soloists were Mary Louise Lloyd, of the music faculty of Graceland College, who in fine soprano voice did her best in "Hear ye Israel"; Frances Norris, with a rich, deep contralto voice; and George Anway, whose sympathetic tenor quality always appeals to Lamoni hearers.

The chorus of one hundred forty voices, under Miss Carlile's leadership, secured some excellent phrasing and dramatic effects besides the mere singing of notes. There was enthusiasm, spontaneity, and sense of meaning in the Baal choruses, so that with Mr. Shawe's responsive and thrilling portrayal of Elijah, a most vivid picture was created. In other places a confident handling of shading, fortissimos, and humming pianissimos, such as in "He watching over Israel" demonstrated that the chorus was doing more than amateur work. If there was a criticism, it was in a slight unbalance of parts at times and in the insufficiency of accompaniment for so large a chorus. These, however, were small in comparison with the commendable qualities. Virginia Wary was piano accompanist, and Mrs. Clara Lane was at the reed organ.

"The Elijah" has come to be a regular part of Lamoni's music and the motivating interest of choral activities. On former years it has been given as a concert on a week night as a part of the lyceum course. Appreciation of the oratorio is increasing among the general public. Several visitors from nearby towns were in the audience.

Visit of Patriarch Pitt

Brother and Sister F. G. Pitt spent a week in Lamoni visiting relatives and doing the pastoral work of a patriarch. On Tuesday evening he spoke in the church to several of his old friends; on Wednesday evening he gave the introductory talk at the students' meeting at the college; on Thursday night he preached at Bloomington, and Friday at the Saints' Home; and on the next Sunday filled the pulpit at the Brick Church. The visit of this old patriarch and his wife has been of mutual benefit, the Lamoni Saints being

inspired by the fidelity and zeal of this experienced minister, and he in turn being refreshed by the vigor of the young people, especially at the college. The Pitts visited the chapel exercises at the college on Friday, both speaking of their travels and missionary experiences and closing with a hymn in the Tahitian language.

High School Baccalaureate

The baccalaureate exercises of the graduating class of the Lamoni High School were held at the Brick Church on the evening of May 15. At eight o'clock a duo-march on organ and piano was played by Mrs. Clara Lane and her daughter, Thelma, and the processional of the class and faculty opened the service. The oratorio society with A Capella Chorus sang Goul's "They that sow in tears shall reap in joy," and George Anway sang the tenor solo, "A voice crying in the wilderness." Elder W. E. Prall presided over the meeting, and the invocation was offered by Reverend Rose Hillhouse, of the Methodist Church. The sermon was delivered by Roy A. Cheville, who used the theme "The life of loyalty."

Elder Lonzo Jones gave the baccalaureate address at Hite-man, Iowa, on the same Sunday evening. In the morning Elder Cheville had given the address at the services of the high school at Pleasanton, which were held in the Christian Union Church.

Baptisms in the Stake

Prior to the General Conference, Elder Hubert Case held an extended missionary effort in Allendale, Missouri, and baptized twenty, most of whom were young adults. The field was promising, and he and Gomer Wells renewed the missionary work. Last Sunday they concluded a two-week series of sermons, baptizing and confirming thirteen more.

Two college students were baptized by Roy A. Cheville, and these were confirmed at the union prayer meeting.

Lamoni is now busy in the period of college commencement and pre-institute activities.

Cleveland, Ohio

It is some time since the Cleveland Branch has been heard from through the HERALD, but we are still going on in the narrow way; we feel that as a branch we have much to be thankful for, and with unity we will still endeavor to let our light shine in this large city.

We have had some fine services during the recent months. Besides the local brethren, we have had visits from Brothers Paul Hanson, F. A. Smith, William Patterson, and Hammond, the last named being with us a week ago for Mothers' Day; all these men left some good thoughts with us to help strengthen our faith.

All the departments are working well. The Sunday school has a pretty good attendance, and much interest is displayed in each class. The Religio classes also show great interest; the adult class is studying the first volume of the church history, and we have some very good discussions on the different subjects. We have a short program after the lesson study of musical numbers, solos, and recitations; also a social time about once a month. Brother E. A. Webbe, of Kirtland, brought his picture machine and gave us lectures on different subjects, which were enjoyed by all.

And last, but by no means least, is our Women's Department. The interest manifested in this department is very encouraging. We are all working hard to carry out our program. Besides our work around the branch, we have been going out to hospitals, homes for the aged, etc., putting on programs for the shut-ins, which are very much appreciated. We feel that we are blessed by trying to bring a little cheer into their lives.

This is a large city, and our responsibilities are large in proportion. We feel that we would ask the Saints to remember us in their prayers, that truly we may go forward and upward.

Independence

Stone Church

The reading of Psalms 5:1-7 began the session of Sunday school for May 22. "Send us showers of blessings," "Never alone," "The Savior at the door," were sung in the preliminary song service. A musical selection of especial interest was rendered by Mr. Stewart Tandberg, cello, and Mrs. Stewart Tandberg at the piano. The number was the original arrangement of "Ave Maria."

For the eleven o'clock service, the rostrum was decked in baskets of lovely white and pink peonies, lavender iris, and pink roses. The first three rows of seats in the center section were reserved for the officers and graduating class of the Independence Sanitarium, and the faculty and graduating class of the high school department of the Independence Institute of Arts and Sciences.

"O happy is the man who hears instruction's warning voice," was sung by the assembled congregation as the first number of the well-arranged program, and a humble, earnest prayer was offered by Evangelist T. C. Kelley. "Largo," was the organ offertory played by Robert Miller, and the Stone Church Choir directed by Brother Paul N. Craig sang, "The Lord brings back his own," Clarence Resch taking the baritone solo. Robert Miller presided at the organ and George Miller at the piano.

The sermon of the morning was a baccalaureate address for the graduating classes of the above mentioned two institutions, and was delivered by Brother John W. Rushton, of Saint Louis. For a text he read 1 Thessalonians 4:11, 12: "And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; that ye may walk honestly toward them that are without, and that ye may have lack of nothing." Reading the epistle of Paul to Philemon, the speaker made Onesimus, the slave who had fled from Philemon and cast himself upon Paul for care and protection, the incarnation of Christlike qualities. Paul had converted the slave and made him his own child in the gospel. Paul writes to Philemon: "I beseech thee for my son Onesimus, whom I have begotten in my bonds: which in time past was to thee unprofitable, but now profitable to thee and to me: whom I have sent again . . . whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel." At this time Paul was being held prisoner in his own house, and under the watch of a Roman soldier and the threat of death he had time to rationalize his religion and build up a hope for the future. He wrote to the saints in Ephesus and Galatia, giving them his conception of Christ and his teachings. Paul's letters clearly reveal his ideals of righteousness—intellectual, moral, and spiritual, the kind of mind he had, and his personality. Before the Christlike ideals and principles were given to him, Onesimus had been unprofitable to his master. Paul says, "Which in time past was to thee unprofitable," but with the new conception of life he was made "now profitable to thee and me." In love he was going back to do for his master that which he had before done in fear. Others have like Paul summoned all their powers to bring comfort to the distressed, to lend practical assistance to the needing, and in thus doing exemplify the Christ. They have taken religion from the cloisters and made of it a practical issue, a gospel of service. He mentioned as an example of this work, Florence Nightingale. Today the world needs a revelation of the divine words and teachings of Christ through deeds. It is our duty to take our business, no matter what it is, and make it come up to our ideals of service to humanity. If we can do this, being honest, true, consecrated, we can establish Zion, a center and starting place for the changes which shall include the whole world.

The closing song, sung by the congregation, was accompanied by Mrs. Louise Lewis at the organ. Brother Kelley gave the prayer of dismissal.

K L D S Sunday Activities

The children's program, arranged by Mrs. Bertha Burgess, and presented by the Bristol School children's orchestra, under the direction of Miss Trout, was begun at 8.30 Sunday morning. Miss Ella Jones told the story.

At 9 Elder Ralph W. Farrell conducted the Bible study hour.

The regular main auditorium service took the air at eleven. At two the K L D S String Trio entertained radio listeners with a good program.

K L D S Radio Church service was furnished by the First Presbyterian Church, Reverend Sears F. Riepma, pastor.

The musical program for the vesper hour was presented by the K L D S Ladies' Quartet, composed of Mary Fields, Clara Curtis, Mrs. Frank Good, and Gladys Good. A mixed quartet composed of Clara Curtis, Gladys Good, Mr. George Willis, and Ed. Harrington also rendered some excellent numbers. Special numbers were by Mrs. Corinne Haines French, soprano, and Mrs. Clara Curtis, pianist. The sermon was by Elder U. W. Greene.

At 9.15 the Latter Day Saint studio service was broadcast, music being arranged by Elizabeth Tanner Hitchcock, organist, of Kansas City. Elder R. S. Salyards preached the sermon.

Evening Services

Religio members were entertained during the program period by two effective readings by little Bernice Boyd. Miss Elizabeth Okerlind sang a pleasing solo and was accompanied by her sister, Mary Okerlind. Another number especially appreciated was a violin solo by John Owen, who was accompanied by Miss Melva Ward.

As is usually the case, the Sunday evening service crowd began to assemble early in order to get good seats. During the few minutes intervening, Brother John F. Sheehy led in a spiritual song service. Miss Ward was at the organ. While the audience was singing "Onward, Christian soldiers," some two score high school students marched up and occupied the first two or three rows of the main section. They were there to support their school comrades, who were to speak at this hour. The platform was decorated with flowers and the colors of the school—blue and gold.

The first song was "Nearer, my God, to thee," led by Brother Sheehy. Elder F. A. Cool offered the invocation, and the Chrisman High School Girls' Quartet sang a pleasing selection. Brother D. O. Cato was in charge and made this suggestion, "Let us smile back through the years and remember the joys which were ours when we were in the places of these our high school students." He introduced Reginald Julian, retiring student president of the high school, who addressed the Saints and friends on the subject, "The relationship of the parent and teacher to the child." He asserted that the child comes to the ward school with certain attitudes already formed by home training for which his parents are responsible. "The point of this talk is," he stated, "to impress upon you that we, the students, not only want but need the support; we need the understanding and confidence of our family; that is, we need the real, kind, thoughtful parent, not the too kind parent, for over-indulgent parents have meant the ruin of many students. For myself I am glad that I can say my mother was able to see the other person's side at least a part of the time. She thought me no better than any other fellow on the block." He outlined the machinery of class organization and student government of the high school, and then introduced Orvar Swenson, who has been chosen to act as student president for the first semester of next year.

Taking it for granted that there is no point of contention concerning the benefits of education among our people, Brother Swenson pointed out the attitude our people have always had toward education, how they have striven to carry it on. Their first endeavor in Jackson County was to establish a school, and about thirty-two years ago their

desire for higher education crystallized in the establishing of Graceland College. He spoke in commendation of the achievements of the graduating class of this year, assuring them their schoolmates would miss them, but that they would endeavor to live up to the high standard established by the class of 1927.

The principal speaker of the evening was President Floyd M. McDowell, fourteen years a member of the faculty at Graceland. For a basis of his discourse he read Matthew 6:19-33, and chose as a theme, "The set of your soul." If the set of the souls of the thousands of graduates of this year could be controlled, the destiny of civilization could be controlled. The set of the soul determines the way each person will go. These questions will answer what is the set of your soul: What is your life's purpose? what is your life's work? what is to be your life's program? Christ came that he might do the will of the Father who sent him. That was his life purpose; to forget self that he might supply the needs of his fellow men. Brother McDowell forcefully impressed upon the minds of his hearers that education is a means of qualifying for service to humanity. He urged the young to "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Those of the class of 1927 of William Chrisman High School who are members of the church are: Verla Alexander, J. Addie Becker, Octa Brainerd, Mary Brewer, Richard Brown, Dorothy Bryant, Earl Budd, Emma Butler, Leonard Campbell, Margaret Chapman, Dorothy Cochran, Vera Cox, Oral Craton, James Crick, Wilma Criley, Lois Daniel, Marjorie Douth, Calvin Duncan, William Erickson, Arthur Fann, Delta Farrell, Rosamond Filson, Mary Fligg, Orrin Fry, Delmar Goode, Paul Gould, Arden Grenawalt, Bertha Gun-solley, Kathryn Haberlein, Katherine Head, Ruth Hobbs, Orville Hulmes, Reginald Julian, Afton Kelley Hattey, Rilla Leeka, Louella Long, Allegra Luff, Guilford Mabbott, Violet McFarlane, Mary Irene Madden, Milford Nace, Dorothy Peglar, Dean Redfield, Bonita Roberts, Anna Belle Scott, Aldine Smith, Ronald Smith, Dan Snider, Effie Lea Vail, J. T. Westwood, Harry White, Ruth White, Leland Willard.

Celebrate Sister Burton's Birthday

On May 20, 1927, Sister Dora Howlands and Sister Addie Matthews, assisted by their cousin, Sister O. W. Newcomb, entertained at Sister Matthews' home, corner of Walnut and River, in honor of the eighty-third birthday of their mother, our dear Sister Emma Burton.

From 2 to 4 p. m. a constant stream of life-long friends, those of fewer years' acquaintance, and those of only church paper acquaintance, passed quietly through the rooms paying loving tribute to the dear mother in Israel, who has been a blessing to many and whose name will go down in history as one of the stalwarts among missionary wives. Sister Burton was quite ill in the early spring and is very frail. She did not talk much, but through eyes that are scarcely dimmed by her years shone the indomitable spirit that carried her fearlessly and triumphantly through trials and hardships which would have conquered a less valiant soul.

Each guest was asked to write her name in a register which lay upon the refreshment table, that Sister Burton might have the joy of reading them and re-living a joyous birthday celebration.

Reception for Institute Seniors

The faculty reception for the senior class of the high school department of the Independence Institute of Arts and Sciences, which occurred on Saturday evening, May 21, was a happy occasion for all who were present. As early as eight o'clock the guests began to meet on the main floor of the Institute Building to play games, act charades, and sing the school songs. It was a happy get-together time. Mrs. S. A. Burgess was in charge of the entertainment. Brother M. A. Etzenhouser interestingly spoke a few words. Two attractive features of the evening were the reading of the class prophecy by Miss Maurine Reed, and two Scotch

songs sung by James W. Davis. Dainty refreshments were served by Mrs. James W. Davis and Misses Ada Fallon and Ruth Bryant.

Second Church

On Friday evening the junior department of the Sunday school gave a moving picture of their classroom, Curtis Hall, charging admission for the purpose of raising funds for Sunday school equipment and expense. Brother Vance Eastwood assisted them with his picture machine. Two more will be given, on Friday evenings of this and next week. All are solicited to attend these picture entertainments and thus help the juniors.

Sunday evening the service began right at the close of his characteristic sermons, in which by word picture and Bible incident he riveted upon the consciousness of his hearers the fact that the gospel must be preached in spirit and in truth, else it is unattractive, lifeless, useless. His hearers will not forget this lesson.

Sunday evening the service began right at the close of Religio session, by a sacred concert rendered by the Spring Branch Choir under the leadership of Sister Corinne Haines French. The choir gave some seven numbers of attractive, acceptable sacred music which was appreciated by a houseful of listeners.

Following the concert, Pastor C. Ed. Miller gave the first of a series of three lectures on the subject of astronomy, illustrating a portion of his lecture by the help of the picture machine and screen. Brother Miller was successful in carrying his hearers with him to a contemplation of the works of God on earth, with man, and in the heavens. A large audience is assured for his next lecture on Sunday evening.

Group 31 is giving an ice cream social in Curtis Hall Thursday, May 26, at 6.30 to 9 p. m.

Liberty Street

One of the younger members of our local priesthood, Brother Glenn Davis, was the speaker at the morning service. His text was taken from Luke 10:25: "And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy mind; and thy neighbor as thyself." In this discourse Brother Davis told in an interesting manner the story of the good Samaritan, emphasizing the necessity of our being good Samaritans in our daily life to those with whom we shall come in contact.

Evangelist U. W. Greene came to us in the evening with an interestingly instructive lesson, "The restoration." His talk was illustrated by many beautifully colored slides portraying scenes in church history. Little human incidents were brought in by the speaker to make the lesson more appealing, and certain doctrinal points were driven home with emphasis and thorough explanation. Young and old of this congregation appreciated Brother Greene's effort.

Walnut Park

Two young couples carried their baby girls to the altar on Sunday morning to receive a blessing. Little Patricia Lu, daughter of Brother Cecil Campbell and wife, was blessed by Elders Glaud Smith and C. K. Green; Wanda June, daughter of Brother and Sister Howard Crandall, by Brothers Green and Smith. In the primary and beginner room, at the Sunday school session, Austin Eugene, little son of Brother and Sister Oscar Story, was blessed by Elders W. W. Scott and Glaud Smith.

The forenoon speaker was Patriarch F. A. Smith, on an old but ever-satisfying subject, the unchangeability of God and God's word—the gospel. He emphasized the need of clinging closely to God's word, rather than accepting man's prevailing ideas that changing conditions call for a changed gospel. By thus doing we are assured God will be with us "always, even unto the end of the world," since his wonderful promise abides always to his obedient followers.

Sister Ada Fallon and her chorus of little girls led the 7.30 song service.

The evening sermon was by Elder James D. Gault on the command, "Bear ye one another's burdens and so fulfill the law of Christ." He disclosed the beauties of unselfishness, as we strive to share each other's burdens in the home and in the community, as well as throughout the Nation in such times of disaster as are now overtaking our land. He illustrated how our own experiences enable us to appreciate the difficulties of others, and through trial and hardship we gain sympathetic understanding, which may help us to comply with this important demand of the Master. Brother F. R. Schafer chose as the closing song the simple though effective hymn, "Loving and serving each other."

Elder W. T. Gard has secured an exceptional speaker to talk to the young people at Sunday school on the 29th—Doctor T. B. Homan, from a teacher-training college in Kansas City.

Mallard, Iowa

May 10.—We have been called to mourn on two occasions during the past month. On Easter Sunday Brother Crippen, of Cherokee, assisted by Brother Robert Fish, conducted the funeral service of Sister Fish, who has been a faithful mother and worker in the church for many years. While we mourn the loss of our sister, we are thankful she was prepared to go to the heavenly home that has been prepared for her.

On April 27 the funeral of Mr. Grant Abbott, husband of Sister Abbott, was held in the church. Brother Robert Fish was in charge. We pray that God will give those who mourn strength to bear up under their sorrow.

Brother and Sister Barrows and children of Bradgate attended services on April 25.

Brother and Sister Peterson and Brother and Sister Pearson, of Albert City, attended services May 1.

Brother and Sister Merl Meyers, of Deloit, president and secretary of the Sunday School Department, visited our school on May 1. Brother Meyers gave us a short talk composed of words of encouragement.

Brothers C. J. Smith and M. K. Fry, our new missionaries of Gallands Grove and Little Sioux Districts, spent a few days last week with us and while here gave us some good sermons. They are anxious to do their duty, and we trust God will bless them in their work. We hope they will visit us again.

We wish Brother F. T. Mussell and Brother W. A. Smith success and happiness in their new fields of labor.

Allendale Branch Is Rebuilt

ALLENDALE, MISSOURI, May 16.—A few faithful Saints of the Allendale Branch have been struggling for a number of years to hold the organization together. We have tried to keep the gospel banner waving by holding Sunday school, and seeing that other meetings were continued. Sometimes we have been discouraged, feeling all the powers of darkness were against us. But the Lord of the harvest has answered our prayers and has sent us help in the time of need.

The latter part of last January Brother Hubert Case came to us with the wonderful gospel message, and he stayed with us for six weeks, preaching, lecturing on his chart and slides, and telling his experiences as a missionary. Each Sunday he brought four or five into the sheepfold until twenty were added to our number. He went away promising that he would return after General Conference, and about the first of May he did. This time he brought Brother Gomer R. Wells, of Lamoni, with him. They have preached and lectured and used slides for the last two weeks.

Yesterday, the 15th, was a beautiful Sabbath, and we had a basket dinner. At 2.30 we went to the river, and thirteen more entered the waters of baptism and were confirmed at

the evening service. This makes a total of thirty-three, most of them young people and some of middle age, heads of families, who have united with us.

By this account you may know that little Allendale is still on the map, and the Saints are rejoicing in the gospel message and in the faithful labors of these servants of God. May the Lord of the harvest so bless us all with that abiding Comforter, the spirit of peace, that we may be able to continue in the straight and narrow path that leads to the tree of life. I am ever praying for the redemption of Zion and the accomplishment of our goal by 1930. WILLIAM BIRK.

Fourteen Special Courses Offered at Institute

(Continued from page 596.)

agement will be discussed in the light of the richest experience from which we can draw. We shall discuss specific problems of class organization and teaching, grading and promotion, illustrative material, special exercises, certification and contracts for teachers. Training of officers and teachers in service, worship periods, and group projects are among the problems to be discussed. There are also problems of the interrelation of the departments, and the relation of each to the branch organization and its work, which deserve attention. The work of the religious educational council in districts and branches, and the possibility of age-group responsibility in supervision are vital problems of the departments. We shall stress discussion of actual problems presented by members of the class.

Junior Worship—3.20

The Junior Church serves as an introduction of the child to the meaning of the adult service and as a means of initiating him into the beauty and joy of Christian worship. Further, it should engage his interest in religious activities and challenge his energy in the adventure of noble, helpful living. As a laboratory course, various types of religious service will be evaluated in an endeavor to build up a program suited to the age, comprehension, interests, and needs of the children.

Miss Mabel Carillo—Leadership in Music—3.20.

In this course students will be given the rudiments of music and an introduction into the art of conducting choir or congregational singing. Constant emphasis will be laid on actual practice by students in conducting.

Mrs. Eunice Winn Smith—Primary Methods—7.30.

All teachers of beginner and primary children should study under Mrs. Smith the principles underlying primary method. Special methods in picture, story, handwork, music, dramatization, and sand table, etc., will be explained and illustrated.

Mrs. Nellie Blackmore—Junior Tent Work—4.15.

Typical reunion work with juniors will be conducted daily by an experienced worker with a volunteer group of Lamoni children. A variety of activities will be under way, representative of methods which have been found successful at reunions. This group will afford material for discussion and evaluation in many other institute classes.

Mrs. Alice H. Baldwin—Handwork Exhibit—4.15.

Mrs. Baldwin has been a primary teacher and has traveled extensively in the interests of Sunday school and other church work. She has made a large collection of handwork done in various States, in Canada, and in England. She has also secured samples of supplies from various houses and will have a most interesting and helpful display of work of this nature to be done with the younger children. Each day Mrs. Baldwin will demonstrate special types of handwork and discuss the religious significance of the activity and its place in the program.

MISCELLANEOUS

Columbus, Ohio, Will Dedicate Church

Second Columbus Branch will dedicate its church June 19, 1927. President Frederick M. Smith will be present and will preach for us Sunday morning at 10.30, in the afternoon at 2.30, and evening 7.30. Members of the church in Ohio desiring to come should consult their ticket agents for special rates, for excursions are run from all parts of Ohio to Columbus on Sundays. We hope all who can will take this opportunity to hear President Smith. The church is located on Twenty-second and Rinehard Streets. Take Whittier Street car, get off at Twenty-second Street, walk one square south. Mrs. Vassie Sheets, 1202 Whittier Street, Columbus, Ohio.

Appointment of Chorister

This is official notification of the appointment, with the approval of the First Presidency, of Mrs. F. F. Haynes, 14012 Leroy Avenue, Cleveland, Ohio, as chorister of the Kirtland District. For this sister we urge the loyal and earnest support of all the musical workers of this district.

ARTHUR H. MILLS, *Secretary*.

INDEPENDENCE, MISSOURI, May 19.

Conference Notices

Southern Missouri district conference will be held with the Thayer Branch, Thayer, Missouri, July 22-24. And since our district president, A. M. Baker, has been appointed to labor in other fields, it will be necessary to elect or appoint some one to take that office at the conference. Therefore, we hope the entire district will be well represented, that whoever is chosen may be the choice of the majority. Those intending to come on the train should write Elder G. A. Davis, who will see that they are cared for upon arrival. Benjamin Pearson, district secretary, Ava, Missouri.

Addresses

Alma C. Barmore, "Santa Rosa," High Street, New Lambton, Newcastle, New South Wales, Australia.

Richard Baldwin, 530 North Oakland Avenue, Sharon, Pennsylvania.

Orion, Michigan, Home-Coming

The third annual home-coming of the Orion Branch will be held Sunday, June 5. All-day meeting starts at 9.30 in the morning with a basket lunch at noon. John L. Hall, pastor.

Our Departed Ones

SMITH.—Moses Smith was born October 8, 1871. He married his wife, Margaret A. Smith, at Wroxeter, Ontario, October 4, 1892, and was baptized January 22, 1899, by J. L. Mortimore. In 1900 he came west to Spy Hill, Saskatchewan. His wife passed on February 15, 1927. Brother Smith has been in poor health for about four years. He died at the Qu' Appelle Sanitarium, May 4, 1927. He is survived by three daughters, a son, and five grandchildren, all residing near Spy Hill. Interment was beside his wife in Spy Hill Cemetery.

SPERRY.—Charles Henry Sperry was born in Porter Township, Rock County, Wisconsin, December 27, 1847. In July 3, 1877, he was married to Minnie Bell Lowery, of La Porte, Indiana. To them four daughters were born: Mrs. Mabel Lamke and Mrs. Jennie Cain, of Evansville; Mrs. Ethyl Ebelstien, and Mrs. Lola Riemer, of Beloit, Wisconsin. June 10, 1894, Brother Sperry was baptized by W. S. Pender. He was a good Christian and was devoted to his wife and children. He was loved and respected by his neighbors and friends. He died in his home in Evansville, Wisconsin, April 29, 1927, aged seventy-nine years. Is survived by his wife, four daughters, eleven grandchildren, two brothers, other relatives, and many friends. He was a good man, and he has gone to his reward. Sermon by W. A. McDowell, assisted by E. J. Lenox.

ANDERSON.—Martha Elizabeth Anderson was born near Stavanger, Norway, February 24, 1848. Came to Illinois in 1855. On December 23, 1869, she was married to Andrew H. Anderson, and to them five children were born. Brother Anderson died December 8, 1926. Three daughters preceded them in death. Sister Anderson was baptized October 13, 1878, and remained a good, faithful member of the church up to the time of her death, which took place at her home in Sandwich, Illinois, May 8, 1927. Brother and Sister Anderson were members of the Mission Branch

in LaSalle County, Illinois, for a great many years, and they were very devoted to the work there. After the death of Brother Anderson, Sister Anderson's name was placed on the records of the Sandwich Branch, where she lived at the time of her death. She greatly loved the latter-day work, and to the last she was interested in the late General Conference and was pleased to learn what took place there. She passed away strong in the faith. She was seventy-nine years, two months, and fourteen days old at the time of death. Those left to mourn are one daughter, one son, fourteen grandchildren, one great-grandchild, two brothers, and three sisters, also other relatives and many friends. She was loved by all who knew her. Sermon by W. A. McDowell, assisted by Henry Castings.

BROWN.—Victoria Alice, third daughter of John and Jane Buckingham, was born at Provo, Utah, August 8, 1858. Her parents joined the old church in England prior to the apostasy of Brigham Young. Migrating to Utah, they were dissatisfied with conditions there, and located in Idaho, and from thence went to Oregon. Learning later of the Reorganization and joining the church in 1881, the family came by covered wagon from Oregon to Lamoni, Iowa. Victoria Alice was married to George A. Truman September 18, 1884. To them were born three children, Leroy and Loren, of Wray, Colorado; and David Alfred, of Des Moines, Iowa. Widowed in early womanhood, she married George V. Brown in 1896. To this union were born three children: Lorena A. Ballantyne, LaJune, and Harold, of Lamoni. Besides her own children, she mothered the three children of Brother Brown by a former marriage: Hester George, of Pasco, Washington; Ralph, of Wray, Colorado; and Benjamin, of Lamoni. She departed this life at Lutheran Hospital, Des Moines, Iowa, February 8, 1927. Besides her children, the deceased is survived by her husband, George V. Brown, two sisters, Rebecca Krucker and Jane Buckingham, of Lamoni, and other relatives. Sister Brown was baptized at Prairie, Oregon, October 3, 1875, by J. C. Clapp. She was loyal to the church to the last and left to her family and friends an example and inspiration in this regard worthy of emulation. Services were from Lamoni church, in charge of A. J. Yarrington. Sermon by J. F. Garver. Interment in Rose Hill Cemetery, Lamoni.

DILLON.—Frank S. Dillon, son of James P. and Elizabeth Dillon, was born in Jackson County, Ohio, March 13, 1851; was baptized by Elder Horace Bartlett in 1863. Most of his life was spent in Iowa, where he was the main support of the family, lovingly caring for his widowed mother all the last years of her life. Some years ago he came to Independence, Missouri, with his sister, Ella Barrett and her family. Here death came to him April 23, 1927. He is survived by Sister Barrett, a half brother, Edward Shunway, of Oakland, California, and a number of other relatives. Uncle Frank was one of the faithful, dependable children of God, and although of late years he was too feeble to take active part or get out to services often, his joy was the work of the Lord. Services were held at Liberty Street Church in charge of Elder J. M. Baker. Sermon by Apostle J. A. Gillen. Interment in Mound Grove Cemetery.

STILLWELL.—John Stillwell was born May 4, 1867, at Carsonville, Michigan. He has been a member of the church only a short time, being baptized by Elder E. N. Burt June 7, 1922, but he was one who received the word gladly. The only topic of conversation that interested him was the gospel work, and having a fine memory he was always ready to support his statements with a Bible quotation. He was respected by all; and his death, which occurred April 10, 1927, at Millersburg, Michigan, is a loss to the community. Surviving are his companion, a son, Harry, who has done everything possible for his father and is the support of his mother, and a daughter, Emily. Elder E. N. Burt preached the funeral sermon.

NEELY.—Francis Marion Neely, oldest son of Ephraim and Margarette Neely, was born in Duncan Township, Illinois, October 2, 1854. In June, 1895, he married Anna Harroun, who survives him. He united with the church at Millersburg, Illinois, September 25, 1895, and remained a faithful member of that branch until his death, which occurred April 30, 1927, at his home in Millersburg. He leaves his wife, one sister, Mrs. Elvira Felton, of Millersburg; one brother, Oliver Neely, of Joy, Illinois; four stepchildren: Bertha Bear, of Petersville; Mary Walls, Lowell and Joe Harroun, of Millersburg, besides numerous other relatives and friends. Funeral services were held in the Saints' church at Millersburg Sunday afternoon, May 1, Elder Leonard Houghton preaching the sermon, assisted by J. W. Dean. A large attendance of friends and neighbors was present interment in Millersburg Cemetery.

JONES.—John F. Jones was born at Conway, Carnarvonshire, North Wales, July 16, 1853. He came to this country at the age of twenty-one, and has since resided most of the time in or near Canton, Illinois. He was baptized September 6, 1891, and remained a faithful member and a true Saint until the day of his passing, though he was isolated from his church a number of years. Surviving him are four daughters: Mrs. McClellen Dibert and Mrs. Robert G. Reed, of Canton; Mrs. Anna J. Holmes, Buffalo Prairie, Illinois; Mrs. Harry Thompson, Pontiac, Illinois. Two sons, William, of San Francisco, California; and Edward, of Kewanee, Illinois; several grandchildren and a host of friends. Passed away at Canton, April 29, 1927, his wife having preceded him in November, 1922. The funeral was held at the home of his daughter, Mrs. Reed, and interment was in Canton Cemetery. Sermon by E. R. Davis, of Moline.

MADER.—Jacob Mader, born August 15, 1840, at Answyl, Canton of Berne, Switzerland; died April 3, 1927, at Lamoni, Iowa, aged 86 years, 7 months, and 18 days. Came to America in November, 1854; enlisted in the Union Army August 13, 1862, serving until he was honorably discharged June 30, 1865; married Anna Marie Karli, at Wilton, Illinois, March 28, 1868, and to them were born twelve children, of whom four, Clara A., Laura L. (Mrs. Frank Mills), Lois Helen, and an infant son, have preceded him to the other side, he leaving to mourn the wife, six daughters, and two sons; namely, Mrs. Oliver Hayer, Minnie, Grace, and Lucille, of Lamoni; Mrs. Horace Hartshorn, Stroner, Wyoming; Mrs. R. H. Allen, Plainfield, Iowa; J. E. Mader, Independence, Missouri; W. E. Mader, Florence, Kansas; ten grandchildren, an aged sister, and other relatives and friends. While never becoming a member of the church, Mr. Mader was always a regular attendant at the services, all of his family being members. He lived a life of clean, honest, integrity which made him honored and respected by all who knew him. Funeral was held from the Brick Church, Lamoni, Iowa; sermon by F. A. Smith. The American Legion, Ralph A. Judson Post, served as pallbearers and military escort.

The First Presidency, Editors.
Richard J. Lambert, Assistant Editor.
O. W. Parker, Business Manager.

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MANN.—Andrew Jackson Mann, son of Andrew Jackson Mann, was born December 9, 1861, at Marion, Illinois, residing at Marion, De Soto, and Energy, Illinois, during his earlier years. Married the second time February 28, 1892. To this union five boys and one girl were given, Willie, Joseph (both dead), Clyde, Roy, Cecil, and Ruth. Children of his first marriage are Mrs. Edward Buller, of Harrisburg, Illinois, and Johnnie Mann, of Illinois. In 1917 the family located in Elkhart, Indiana, with Goshen, Indiana, as his place of business. There he broke his leg and was confined to the hospital three months, dying from this injury in March, 1927. The body was embalmed and lay in state until April 25, 1927, on account of his home being quarantined for smallpox. Brother Mann was baptized in February, 1896, and was devoted to his faith, leading a quiet, conscientious life. He was a good man and a kind neighbor. Surviving are his wife, six children, and many friends. Funeral service was April 25, Elder S. W. L. Scott preaching the sermon. Interment at Marion, Illinois.

HARRIMAN.—Samuel Ray Harriman, son of Walter and Sister Anna Harriman, was born April 6, 1924. He was an attractive and affectionate child. Died April 17, 1927, at the family home, Barnsdall, Oklahoma, after an illness of bronchial pneumonia which followed measles and whooping cough. He will be greatly missed from the family circle, which consists of his parents, one sister, two brothers, and his aged grandmother, Mrs. Mercy Hollandsworth. Short funeral service at the grave was conducted by the Reverend Askins, of Pittsburg. Interment in Crocker Cemetery, at Opolis, Kansas.

THOMAS.—Daniel L. Thomas was born August 7, 1847, at Glamorgan-shire, South Wales. Came with his parents to America when about five years old. They settled in Brigham City, Utah. Came to Malad, Idaho, in 1866, at which place he remained until the time of his death. He married Miss Sarah Ann Jones, December 9, 1873, and six children were born to them, one having died in infancy. Those remaining are Lewis J., Daniel J., Mrs. Mary Ellen Dearborn, Mrs. Sarah Lewis, and Mrs. Maud Lewis. Brother Thomas was baptized into the Reorganized Church, May 23, 1920, by Elder R. L. Pulk. He died Sunday night, April 10, 1927. Besides his five children, twenty-one grandchildren and many other relatives and friends survive him. Funeral was from the Second Ward Tabernacle in charge of E. E. Richards, Elders H. I. Mills and W. M. Leigh speakers.

RICHARDSON.—Fannie E. Richardson, a pioneer resident of Hubbard, Ohio, was born seventy-nine years ago in Scotland. She came to America and located at Hubbard when she was about eighteen years old. She was one of the oldest members of the Youngstown Branch, having been baptized May 15, 1887. She was a woman of beautiful Christian character, greatly beloved by her friends. Died at the home of her daughter, Mrs. C. R. Morgan, at Hubbard, Monday evening, April 4. She leaves these children: John, of Youngstown; Andrew, and Mrs. Fred Bentley, of Warren; Mrs. Bert Howard, of Buffalo, New York; Mrs. C. R. Morgan, and Frances Richardson, of Hubbard; also five grandchildren, and one sister, Mrs. A. G. Aldrich, of Westfield, Wisconsin. Her daughter, Mrs. William Cole, preceded her in death a year ago. Funeral services were held in the First Baptist Church, Wednesday at 2.30, with her pastor, T. U. Thomas, assisted by Reverend Calvin, of the First Baptist Church. Interment was in Maple Grove Cemetery.

JONES.—Eleanor D. Davis Jones was born in Victoria, South Wales, December 31, 1858. She was united in marriage to David R. Jones in 1878. To them ten children were born, six boys and four girls. She united with the Reorganized Church of Jesus Christ of Latter Day Saints in 1888, being baptized by Elder David H. Strachan. She has been a faithful member of the church, always found at her post of duty, and loved by all the Saints and friends who had the pleasure of her acquaintance. After an illness of eighteen months, she departed this life May 8, 1927. She died at her home in Sharon, Pennsylvania. Mourning her departure are her husband, David R.; six sons, David H., Ralph J., Thomas J., John A., E. B., and William A. Jones; four daughters, Mrs. M. Ahlstrom, Mrs. R. W. Rhyal, Mrs. J. G. Johnston, and Mrs. Charles Inglis; two brothers, John G. and Emanuel Davis; one sister, Mrs. Joseph Orchard; thirty grandchildren. All of these relatives live in Sharon. Elder Richard Bakwin conducted the funeral services.

"Singleness of Purpose"

Is

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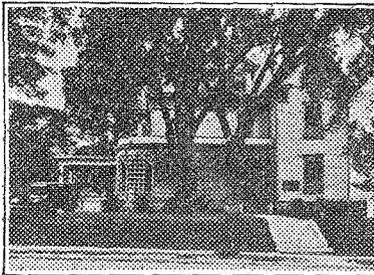
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 North Dakota, Minot, June 24-July 3.
 Eastern Montana, Andes, July 1-10.
 Northern Wisconsin, Chetek, July 1-10.
 Owen Sound, Port Elgin, July 1-15.
 Central Texas, Hearne, July 8-17.
 Northern California, Irvington, July 15-24.
 Central Nebraska, Neligh, July 15-24.
 Eastern Iowa, Mount Pleasant Park (Clinton, Iowa), July 15-24.
 Kentucky and Tennessee, Puryear, Tennessee, July 15-24.
 Southwestern Texas, Bandera, July 15-24.
 Portland, Gladstone, July 22-31.
 North Platte, Nebraska, North Platte, July 22-31.
 Holden Stake, Holden, July 22-31.
 Alabama, (not located), July 22-31.
 Eastern Michigan; Detroit and Southern Michigan and Northern Indiana;
 Indian Lake, Michigan, July 22-31.
 Toronto, Lowbanks, Ontario, July 22-August 7.
 Southern New England, Onset, Massachusetts, July 22-August 7.
 Seattle and British Columbia, Silver Lake, Everett, July 29-August 7.
 Western Oklahoma, Eagle City, July 29-August 8.
 Florida, Dixonville, July 29-August 7.
 Central, Illinois, Edinburgh, July 29-August 7.
 Western Montana, Race Track, August 5-14.
 Western Colorado, Delta, August 5-14.
 Southwestern Kansas, Winfield, August 5-13.
 Northeastern Nebraska, Decatur, August 5-14.
 Northeastern Illinois, Elmhurst, August 5-14.
 Central Michigan, Beaverton, August 5-14.
 Chatham, Erie Beach, August 5-15.
 Maine, Brooksville, August 5-14.
 Mobile, Mobile, August 12-21.
 Idaho, Hagerman, August 12-21.
 Eastern Colorado, Colorado Springs, August 12-21.
 Spring River and Clinton, Joplin, Missouri, August 12-21.
 Lamon Stake, Lamon, Iowa, August 10-21.
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Volume 74

Independence, Missouri, June 1, 1927

Number 22

EDITORIAL

Blue Pencil Notes

Just a little farther, brother,
Don't forsake the road;
Let me help a bit, brother,
With your heavy load.

Though the path be narrow, brother,
There is room for two;
You can help me, brother,
And I will help you.

You won the argument—did you win the man?

That was a good picture of C. Ed. Miller in *Autumn Leaves*, but it really takes a motion picture to do justice to C. Ed. Miller.

Economical elder: "I have just taken my old hat to the cleaner to be blocked."

More economical elder: "Why pay a dollar to a cleaner to put your hat on a block?"

Irish audacity, Swedish perseverance, and American contempt for distance seem to have been combined in Lindbergh.

The Pilgrim Fathers loaded their ships heavily with six months' provisions and sailed away over the seas.

The Pilgrim Sons take five sandwiches and a bottle of water and hop off from New York for Paris.

There is something austere and sacrificial as well as heroic in the risking of life in one supreme effort to reach a fixed goal. Lindbergh refused offers of liquor—even of coffee—and taking only water to drink and five sandwiches (of which he ate only one and a half) he put his whole life into the effort to fly from New York to Paris. Silent, sleepless, alone, fasting, he made his great effort and won. There is something religious about such consecration to a

single purpose: "This one thing I do." It has a lesson for those who feel that they are engaged in a still greater enterprise.

ELBERT A. SMITH.

Purchasing Land

Without doubt now, as in times passed, there will come to members of the church, even those already in Zion and the regions round about, opportunities and even tempting opportunities to buy land in places other than those to which our attention has been called by instruction and advice. It is well, therefore, that the Saints be alert to the objectives and purposes of the church and to the trend and conditions of the times, and be cautious in the matter of investments in lands, that they be not led into that which will be contrary to the dictates of wisdom. With the interests of the church and the church membership in mind, it is well to heed the oft-repeated admonitions, and seek counsel and advice in the matter referred to from those designated in the law.

F. M. S.

Workers for Zion

Recently, after one of the very many councils held in the office, wherein general church affairs had been rather freely and fully discussed, one of our bishops in returning home meditated, as is his wont, upon the council, attempting to analyze the situation. He also follows another habit, that of reducing his deductions to writing. This he laid on my desk the next day, with the remark, "Here's the result of my thinking over yesterday's council. It may be bluntly put, but that's the way I feel about it."

I want the HERALD readers to see and sense the way he felt, so in another column, under the caption, "Righteousness and prosperity," we print his comments.

The success of our plan of stewardships will correspond to the degree to which we merge our individual selves into the common weal. It is a problem of self-control, a rising superior to our selfish claims, and being willing to *work* for the accom-

plishment of our purpose. We must have faith in God, faith in the plan, but we must vitalize that faith by working to vindicate our faith. We must become successful business men, masters of our jobs, for the sake of the community.

Read the terse article by one of the bishops, and think. And when you have thought, then *do*.

F. M. S.

Independence Centennial Year—1927

The town of Independence has been in existence one hundred years. It contains many citizens today who have heard their parents and grandparents tell little bits of the history of this fair city which occurred many years ago, even back to the middle of the nineteenth century. It is surprisingly rich in historical lore, and is widely known because of having for many years been the hub of activity of the western frontier; the point of embarkation for those who traveled the great Oregon Trail to the west and northwest; the gateway to Kansas, Oklahoma (formerly Indian Territory, etc.), and always and ever an important place in its own right and because of vast natural resources and practical and picturesque beauty which has a strong drawing power and brings many return visits from those who once beheld her beauties, and those of the immediately surrounding territory.

Among historical events of early times which are chockful of drama and pathos are the mobbing and final expulsion from Jackson County of the early settlers (1830-33) of the Latter Day Saint faith, of transcendent interest and significance to the Saints of the present day. Later many of the same families, and others of later coming, suffered a like tragedy in the carrying out of Order Number Eleven, a Union wartime decree which dispossessed them of their homes and effects, and scattered them so widely that many never returned to the place they had loved and builded.

The city of Independence is organizing a celebration which it hopes will be worthy of the event it commemorates, such celebration to be carried out in the fall season at the one hundredth birth date of the city. Societies, clubs, and organizations of various character are planning to do their part toward an adequate season of festivity. Kansas City organizations, among them the Kansas City Chamber of Commerce, have offered their unserved support.

R. J. L.

The soul raised over passion beholds identity and eternal causation, perceives the self-existence of truth and right, and calms itself with knowing that all things go well.—Ralph Waldo Emerson.

New Radio Wave Lengths Delayed

The K L D S office has received instructions from the Federal Radio Commission to defer use of the new 238 meter wave length until June 15. No reason for this action was stated, but it is believed that the new radio commission is having much trouble putting its new regulations into effect. The great majority of broadcasters are dissatisfied with the new set-ups, and it is probable that many changes will be made.

The new K L D S license gives the church station unlimited hours, on a frequency of 1260 kilocycles—238 meters. The first wave length assigned to K F I X was 240 meters. This was later increased to 268 meters, and about two years ago arrangements were made for division of time with W O S on 440.9 meters—680 kilocycles.

The commission has not given explanation for the new assignments, other than the statement that the commission believed the new allocations would put broadcasting on a solid basis for the listening public. Virtually all stations will operate on new wave lengths beginning June 15, if the present orders go into effect.

The commission has urged broadcasters to give the new wave lengths a trial before making complaint. The present licenses are issued for a period of sixty days, in which time dissatisfied station owners will be given hearings before the new radio legislative body. It is understood the next licenses issued will be for a period of several years. Heretofore broadcasting station licenses have been issued for ninety-day periods.

Shakespeare Radio Features Near End

The Shakespeare features which have been presented for some weeks, on Tuesday and Thursday evenings, will be concluded June 14. Ralph W. Farrell, who has presented this series, has pleased many lovers of Shakespeare with his analysis of the various Shakespeare plays and his readings from many of them. The series may be repeated next winter, during the most favorable radio season for long distance transmission and reception.

Service is the practical end of information, meditation, and love.—J. H. Hughes.

I am convinced that there is no more evil thing in this present world than race prejudice. It justifies and holds together more baseness, cruelty, and abomination than any other sort of error in the world.—H. G. Wells.

Extracts From Letters to Holden Presidency

Written in Recognition of Home-coming

From Elder A. H. Parsons, dated at Elk Mills, Maryland, April 27, there came, in addition to other matter, these sentiments:

I became a member of this church July 23, 1880, baptized at Guide Rock, Nebraska, and after spending my life and having worn myself almost out doing what little I could, I am still willing and indeed I want to do all I can to help forward the only church Jehovah has on this earth, with all that may be said for and against it. I know just where I found God, and while some things have occurred that I thought should not, yet, when the majority speaks, I have cultivated a disposition to say Amen, I am with you.

The beauty that charmed my soul when I found this church was that peaceful spirit that came into my being and helped me to adjust myself to act with the church as an integral part of that organization. And when I have said the last word that shall be my privilege to say on this plain of action, I want it to be, *I love this church*; because it is God's own planting, not man's.

I have a living testimony that we are living in the last days, and approaching near the end, and that the struggle will become more fierce, and his Satanic Majesty knows some things that but few Latter Day Saints have discovered. That he does not care how good, clean, happy, humble, and prayerful we become just so long as he can help us to miss the standard of perfection. He is a wonderful leader, and so sly that without the spirit of discernment one is apt to be influenced more or less by him and not know it. He loves the beautiful and good, if he can deface it enough so that it won't pass the rules of perfection.

As long as he can keep us loving, the worldly things that are not helpful to lead us to God, he is satisfied and happy. And he loves to act as our personal scapegoat—nothing pleases him better, for it gives him an opportunity for a closer association than is possible for him to obtain on short acquaintance. I want a better scapegoat, or to act as my own. I do not care to be found in his company, under any consideration; I would prefer to be alone. I pray that you may have the Spirit that belongs to the home-coming of God's children.

From Sister Jessie Allen, dated at Detroit, Michigan, came a beautiful letter. It reads:

I have not forgotten Holden and the good times I enjoyed in your midst. I came to Detroit a few days ago to visit what was left of my sisters; as time and changes are busy here, the silent reaper has taken one by one until few remain. This reminds me also that twenty-six years have brought many changes in Holden. Some have answered to the summons to come home. Others moved away, until there are few left of years ago, and I wonder how many will answer present if the roll were called. The song we sing so much comes forcibly to my mind:

"In this old, old path
Are my friends most dear,
And I walk with them
With the angels near."

Where today are all the little ones of years ago? I trust that many of them are filling the places of those departed and dropping their mite towards the final redemption of Zion.

Onward, Saints, onward! There is no time to loiter by the way. Time is short. Work while it is called today, for the night cometh when no one can work. God is watching over his church just as much as he ever did. Soon will come

the great home-coming, when the Master himself shall call. May we be among that happy band that will answer, Here am I. May God's choicest blessings be with you.

From Bishop Charles J. Hunt, dated at Miami, Oklahoma, May 12, came a letter which reads:

I feel that same sweet, endearing Spirit that cheered my heart and gladdened my soul so many times during the years of labor and association at Holden with you. That true gospel love was often experienced whilst occupying in the pulpit, in social services, and in the homes where you gave me a hearty welcome. Often in our conversations the rich blessings of heaven came upon us, and our eyes were moist with tears of joyous foretaste of our assured triumph with the blessed Lord and all the redeemed of God.

Yes, dear Saints, this gospel is true; it is the power of God unto salvation—a reality. God, Christ, the Holy Spirit, angels from heaven, and thousands of tried and true men and women from many nations have borne testimony of its divinity. Let every member be of good cheer and of strong courage, and our hearts respond day by day to the inspiring words of the poet, "'Tis a glorious thing to be in the light."

To me, this church is my world, and in it I am trying to serve God by serving my fellow men. As a people we should greatly appreciate the slogan stated to the last General Conference by President Frederick M. Smith, namely, that every member should be "Carefully prayerful and prayerfully careful."

Radio News Notes

For Week Beginning June 5

SUNDAY, June 5.—8.30 a. m., Children's program arranged by Mrs. C. A. Shoop of the Watson Memorial Methodist Episcopal Church. 9 a. m., Bible study period, Ralph W. Farrell, teacher. 11 a. m., Studio service: Music by quartet consisting of Thelma Vincent, soprano; Elizabeth Okerlind, contralto; Fred Friend, tenor; Frank Russell, bass. Mary Okerlind, pianist. Sermon, Elder U. W. Greene. 2 p. m., Instrumental program by K L D S String Trio, O. K. Fry, director and pianist; Gomer Cool, violinist; Orrin Fry, jr., violinist. The trio will be assisted by Mr. Herbert Fraher, baritone. 3 p. m., K L D S Radio Church. 6.30 p. m., Radio Vesper. Music by Lilly Belle Allen, soprano; Edna Daniel, contralto; Alma Kearns, tenor; Wingfield Lewis, bass. Sermon, Elder U. W. Greene. 9.15 p. m., L. D. S. Studio service—Stone Church Choir, Robert Miller, organist. Sermon, Bishop J. A. Koehler.

TUESDAY, June 7.—6.30 a. m., Morning devotional service. Music by a quartet composed of Thelma Vincent; Jannette Craig, Elizabeth Okerlind, and Hazel Moler; service conducted by the K L D S Radio Pastor, Ralph W. Farrell. 7 a. m., English lesson study, conducted by Mrs. Alice Burgess. 2.30 p. m., Matinee program. Talk on "Better homes" by Joseph Edgar Livingston. 7 p. m., Children's stories—Cousin Hazel. 7.20 p. m., Walt Filkin, Missouri's poet. 7.40 p. m., Shakespeare feature—Ralph W. Farrell. 8 p. m., Musical program—Rhoda Nickells, operatic soprano.

THURSDAY, June 9.—2.30 p. m., Matinee program—Parent-Teachers Association. 7 p. m., Children's stories by Cousin Hazel. 7.15 p. m., Voice talk—Jessie Wilson Doener. 7.20 p. m., Lecture, "The Mexican situation" by Doctor Joseph Myers. 7.40 p. m., Shakespeare feature—Ralph W. Farrell. 8 p. m., Studio program arranged by Miss Cammie Johnston.

FRIDAY, June 10.—6.30 a. m., Morning devotional service; music by Thelma Vincent, Elizabeth Okerlind, Fred Friend, and Frank Russell; service conducted by Ralph W. Farrell. 7 a. m., Uncle John—Children's feature.

SATURDAY, June 11.—7 p. m., Sunday school lessons: Beginners and primaries—Eunice Winn Smith; Juniors—Hazel Moler; Intermediates—Elder John Sheehy; Seniors—Mrs. R. S. Salyards. 8 p. m., Musical program arranged by Franklyn Hunt.

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

Righteousness and Prosperity

BY A BISHOP

The Latter Day Saints Church claims to be an institution of *divine* appointment, a *special* instrument in the hands of God for the salvation of the world; and as such, that it has special claim upon God for direction and the help that is necessary to enable it to do its work. This church God delights "to bless with the greatest blessings." (Doctrine and Covenants 41:1.)

One of the designs of God is that men should enjoy the good things of the earth "*in abundance*." (Doctrine and Covenants 49:3.) "That every man who has need may be *amply* supplied." (42:10.) With this declaration of purpose, there comes the promise that "the willing and obedient *shall* eat of the good of the land of Zion in these last days." (64:7.) This promise is to be relied upon because "the riches of the earth are mine to give." (38:9.)

God has put himself under an obligation to prosper the "church," the body of people as a whole, when they do what he directs. Through Malachi comes the challenge to "prove me," and "all nations shall call you blessed: for you shall be a delightful land." (Malachi 3:10-12.) And through Joseph, God again asserts his obligation: "I, the Lord, am bound when *ye do what I say*, but when ye do not what I say, *you have no promise*." (Doctrine and Covenants 81:3.)

One of the duties of men individually and of the church as a whole is to govern affairs of property in ways that are in themselves expressions of "justice, mercy, and faith." "I give unto you this commandment . . . [a commandment to organize for industrial purposes] you are to have equal claims upon the properties for the *benefit of managing the concerns of your stewardships*." (Doctrine and Covenants 81:4.) A government designed to insure *every man* an opportunity *equal with every other man* "to improve upon his talent." A social system that conditions individual rights in social customs and social institutions. "That *every man* may be *amply supplied*." (Doctrine and Covenants 42:10.)

This order grows out of attitudes. It is the duty of each individual to discipline himself, not only to a *final* observance of social customs, but to a *heart-felt* obedience.

"Let every man *esteem* his brother as himself." (Doctrine and Covenants 38:5.) "And this *not*

grudgingly." (70:3.) "Thou shalt not covet [even] thine own property." (18:3.) Out of such attitudes arises a "Zion" which is Zion, on the one hand "BECAUSE . . . they dwelt in righteousness"; and "*because*" they dwelt in righteousness "there was no poor among them." (36:2.) "Righteousness" arises from attitudes. There is no righteousness without personal appreciation. "Blessed are the poor in *spirit*."

Is conduct on a given level of righteousness for this church any more than for any other people? Is sin any less sin for us than for others? "But it is not given that one man should possess that which is above another; [not as an individual having greater private property *rights*.] Wherefore the world lieth in sin." (Doctrine and Covenants 49:3.)

Can universal equality of opportunity, opportunity for *all men* in all *ages*, and universal participation in the rewards of industry on the basis of needs and just wants be conceived as a possibility aside from a social "*order*" that insures these equalities? And is there a man who has the interests of his neighbor at heart in this manner who is unwilling to surrender the private advantages that the unrighteousness of the world gives some men over their fellows in order to promote a social order that will insure these equalities?

This church is "set to be a *light* to the *world*." (Doctrine and Covenants 100:2.) It has no other excuse for existence. And is "good for nothing but to be trodden under the foot of man" if it will not govern its affairs so that it will be *in fact* a "*light of the world*." It becomes the light of the world, which is "*Zion*," by "using the things of this world in the manner designed of God" (128:8); by *possessing* its lands (all its properties) "*according to the laws of consecration*." (102:8.) Not by the "possession" of property, but by the *uses* of property, the manner of possession.

The whole stewardship scheme of the church is one of "organization" of *both man power and capital*. "This *people* must needs be *organized*." (Doctrine and Covenants 51:1.) "A commandment I give unto you that you organize yourselves, and appoint *every man* his stewardship." (101:2.) (Because every man is to have equal opportunity to improve upon his talent (81:4), and equal claim upon property for the purpose of this equality of expression.) You shall "be bound together . . . in your several stewardships." (81:4.) "There just needs be an *organization* of my people to ADVANCE THE CAUSE which you have espoused." (Zion) (77:1.)

And yet every attempt that is made to advance social organization in the church for stewardship

purposes is resisted by influential men; men who under the world's scheme of property rights feel that they have advantages that they ought not to be asked to surrender; and upon whose willingness to make surrenders the ability of the church to move toward Zion depends. Not only do men of property interpose their objections to Zion's progress, but the poor of the church, who likewise are victims of a disordered society, who yearn for a freer expression, have eyes that be full of "greediness" and would lay "hold upon other men's goods." (Doctrine and Covenants 56:5.) And God looks upon the crowd and says: What's the use? Zion can not be built out of that kind of material. And the church is left to struggle under the weight of its poverty; and will be left to struggle until the people "learn obedience, if it must needs be, by the things which they suffer." (Doctrine and Covenants 102:2.)

Suppose God prospered this church in the times of its disloyalty to the cause of Zion; when and how would it ever be aroused to the kind of action that grows out of an intelligent appreciation of the *personal* and the *social* qualities that constitute a people Zion?

"Not united according to the *union* required by the law of the celestial kingdom." A persistent exertion on the part of the members individually to hold the church down to the ways of the world. Why should God prosper the church until it is ready to organize its forces (man power and capital) for the purpose of expressing "the righteousness of the kingdom" in the things it does?

"Let the church *repent*, and I will own her, [and bless her] otherwise I will cut her off." (Doctrine and Covenants 63:15.) "Organize . . . otherwise they shall be cut off." (51:1.) But if she observe *not* to do whatsoever I have commanded her, I will visit her according to her works, with sore affliction, with pestilence, with plague, with sword, with vengeance, with devouring fire." (94:5.) "I will not spare any that remaineth in Babylon." (64:5.)

What shall we say? Why the temporal distresses of this people? Is it because God is not true? or is it because the church is not true to her calling? Men *live* together by learning to live *together*. Why try to make ourselves believe that we are the children of God when we can not realize upon the promises of God to prosper the church in the times of its righteous endeavor? The temporal prosperity for which we yearn is *conditioned* in the prosperity of our *souls*. When the men of the church *individually* move toward God, the communal life of the church undergoes a reconstruction which, when accomplished, makes the church Zion, a blessed people, a delightful land!

Ritual in Worship.—Part 2

BY THOMAS S. WILLIAMS

Nothing in this article should be construed to mean that the writer leaves God out of the religious experience found in ceremonial worship. Our point is that ritualistic response prepares the human heart for the entrance of God. It will arouse man's emotional nature, awaken an attitude of receptivity, generate a repentant spirit within his soul. It prepares and loosens the soil for the divine presence, and stimulates growth.

We are all agreed that God is limited in his effort to reveal himself to man because of the human attitude toward and concept of him. If stewardship is accepted and Zion is redeemed, the church must have a higher notion and a deeper consciousness of the Divine Being than it has had hitherto. Ritual, if rightly used, can occupy a powerful place in developing this state of mind and feeling. Used wrongfully it will hinder. Ritual is valuable only if it calls up the required feelings and ideas requisite to a higher concept of life and the birth of new spiritual light.

All Things in Order

Since ritual has been established to meet a human need, the laws of human nature must be recognized in its application. The ceremonial service, to be effective, must be free from distracting sights and sounds. The meeting should be in order and all arrangements made before time for the service. The details should be previously planned. Each man should know his part, so that no confusion in the service will detract the attention of the people from the rite. The writer recently presided over a communion service in which he omitted the sacramental prayer, the spiritual effect upon the people was decidedly noticeable, though we offered the prayer later before serving the emblems to the congregation. Where dignity and order reigns the worship is much more elevating and pleasing than where disorder and confusion prevails.

The Environment of the Service

The material things which surround the service should receive much consideration. The communion table, the arrangement of the men presiding, the condition and order of the church building go a long way in stimulating and sustaining an atmosphere of solemnity and reverence to the service. The writer once presided over a communion service in which the table covering, a worn-out affair covering but part of the table, was the only thing resembling linen belonging to the service. The women of the church were persuaded to prepare a more elaborate table linen, which decidedly removed the atmosphere of cheapness from the service. A ceremony which

celebrates the most sacred and costly event in religious history should not have anything connected with its commemoration that smacks of cheapness, if it lies within the ability of the people to make it otherwise. If ritual is the clothing of religion, its garments must be clean and of the best.

On one of the principal streets of a western city stands a large signboard; its size decidedly out of harmony with its environment. In large, bold, black letters, with a white background, are the words: "Jesus is calling you; hear his message at the church of — today." It strikes me as an insult to the name of our Lord. On a roadside just outside the city some religious zealot has smeared on a rusty piece of tin, "God is love." Even those who profess to be his followers profane the name of Deity. Coming north and east out of Arkansas City, Kansas, on the slope of a rock-crested eminence, with hills of equal height to the right and left, inlaid in stone are the words: "Christ died for the ungodly." As I viewed this from a distance of perhaps two miles, I seemed to vision a deeper meaning in the crucifixion, and its lesson was indelibly impressed upon my consciousness. So nothing should be done that will remove dignity and solemnity from the service, and everything should be done to promote it.

Should not Be Stereotyped

We have said that the exact reproduction of the ritual in words and acts causes the worshiper to lose the significance of the rite. While there should be a degree of preciseness in the ceremony, yet it must not be too formal and stereotyped. Every group has its formalist who keeps his eye on the water level to see that every hair of the baptismal candidate is submerged, while apparently little thought he gives to the meaning of the rite.

There should be no place for a final interpretation of the rite. Lessons of additional truth should be brought out of the service. It should be an aid to higher concepts of divine and social relationship. The ritual, too, should be interpreted in present-day terms, ideals, and values. Its lessons should be a help in meeting present needs and future problems.

The Antiquity of the Rite

Man's inherent tendency to revere the past has an important place in ceremonial worship. Ritual must have the halo of the ancients to be effective in religious service. It must not be torn ruthlessly from its old garments. The Israelites in the wilderness found it hard to adjust themselves to a new form of worship. The attention of the people should not be directed toward the antiquity of the rite unless there is found a lesson for today. If men look back-

ward, they should "Look backward into the future." The ritual should stand for moral and spiritual progress. It must be more than a copy of a bygone age. It must be a prototype for the present and future, a guide for the truthseeker today. It should reveal a fundamental truth of the gospel that will be helpful in meeting the conditions and solving problems of the time.

Mystery in the Service

While it is true that a mysterious complex ceremony removes worship from the actualities and duties of life, yet there must be a degree of strangeness or mystery in the rite in order to arouse curiosity and awaken a feeling of reverence within the breast of the worshiper. Strangeness will excite curiosity, and curiosity will stimulate interest, and interest will lead to thought and meditation. With no hidden meaning, the ceremony becomes commonplace and ordinary and consequently useless. The ritual should be the revelation of a truth through the symbolism of an outward act. The physical, which man to a degree understands, at least is able to see, must be made to serve as a means to reveal the spiritual.

Group Exclusiveness

We have pointed out that ceremonial worship tends toward group exclusiveness. Unless the lesson hidden in the ritual is emphasized, the congregation will be inclined to feel that they are God's favorites. In the mind of the writer I see no place in Christianity for an exaggerated group self-regard. The rituals of Christianity suggest the making or renewal of a world-wide social obligation.

The problem before the church is always to get the benefits of ritual without their abuse. The responsibility in this regard in a large measure lies with the shepherd of the flock. He must know human nature and apply the ritual in a way that meets its conditions and needs.

There is a suggestion about finding a career, and finding success. How does one know that the career he seeks and the success he desires is not in the job he has? How does he know he can not make it a career, and turn it into success? There is a field for invention. There is a chance to serve humanity down to the last working day of Time. Every new idea brings new jobs. Every time a job is improved, it breeds more of them, and by its influence makes better the jobs around it.—*The Dearborn Independent*, May 28, 1927.

Health

BY E. L. EDWARDS

Isaiah 65:25 reads: "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock." Here is a condition of peace. What has caused this condition? Is it because of some power shed over them? or is it caused by what they eat?

Chronologically, from age to age; geographically, from land to land, the measure of civilization attained depends on the moral, mental, and spiritual development. Man's food has been an important part of his life. The food of the Romans and Greeks was almost entirely that of honey, milk, grains, and vegetables. Modern civilization has made little improvement upon the work of their philosophers, sculptors, artists, and statesmen.

The Gallic tribes of the north were warlike; their diet was mostly flesh. They made little advancement towards civilization; while the people of the south, with a diet almost exclusive of flesh, advanced with music, poetry, art, and literature. Their civilization was measured by the distance they traveled from the flesh pots of Egypt.

Advancement is not always an evidence of greatness. Man's achievements with his twentieth century habits have cost him more than sixty per cent of the natural period of his life. Man desires long life and happiness; but he has succeeded in attaining that which he spends most of his life trying to avoid.

Experiments made lately show that diet yields a powerful influence on animals. A test was made upon a cow. This animal was a gentle pet, a Jersey. All food was withheld for a period of about six days, until starvation forced her to accept a flesh diet of cooked meat. After a week she accepted the flesh diet readily and relished it. In less than thirty days a big change was noticed in her temperament, and in two months she became so vicious that she was regarded as dangerous by those who were formerly her best friends.

A cub cinnamon bear was raised on milk, honey, and succulent vegetables. He grew up very tame and gentle, showing affection towards children and his instinctive enemy, the dog. When full grown he accepted flesh with some reluctance; but after a while cooked meat was accepted, and then he was trained to eat raw meat. Within thirty days the bear became unfriendly and sulky and after a few months vicious and dangerous, like a wild bear.

People who keep watchdogs know that flesh makes them vicious, while a purely vegetable diet fed a long time produces a lack of the fighting in-

stinct. Many dogs fed a vegetable diet play with rabbits and will not harm them.

The same effect of food is noticed in the nations of the earth. For example: England, with the national diet of the ruling classes composed largely of flesh foods and strong drink, has a highly developed war spirit. Mexico, the land of flesh and highly seasoned foods, is known as the fighting republic.

The people of India live almost wholly upon a vegetable diet. They are very peaceful and will not even war against those who hold them in bondage unless they are incited by their leaders, or are forced to fight. Look at the Swiss, with a diet of grains, vegetables, and dairy products. They stayed out of war while their flesh-eating neighbors killed each other.

Today it is said that France eats seven times the amount of flesh foods she did before the war. Watch her future.

We should be the healthiest people on earth. Are we? Just look about us and see as many sick Saints, comparatively speaking, as among the people of this world. Disease is the result of sin, the result of not obeying the laws of God in the body. Many ignorantly eat the foods that cause their sickness, then call for God through the laying on of hands to heal them. If relief comes they seldom change their eating habits, and if overtaken with disease again they call the elder. Should we help ourselves by heeding that which is written in Doctrine and Covenants 86, called the Word of Wisdom, and let the result be as stated therein, be healthy; or shall we continue to disobey God's laws and expect him to heal us of our infirmities?

If the priesthood will lead, the Saints will follow.

The wise hear the voice of the Lord and walk therein.

POMEROY, IOWA.

Thy Sea so Great

Thy sea, O God, so great,

My boat so small.

It can not be that any happy fate

Will me befall,

Save as thy goodness opens paths for me
Through the consuming vastness of the sea.

Thy winds, O God, so strong,

So slight my sail,

How could I curb and bit them on the long

And salty trail,

Unless thy love were mightier than the wrath
Of all the tempests that beset my path.

Thy world, O God, so fierce,

And I so frail.

Yet, though its arrows threaten oft to pierce

My fragile mail,

Cities of refuge rise where dangers cease,
Sweet silences abound, and all is peace.

—Winfred Ernest Garrison.

OF GENERAL INTEREST

For English Speaking Unity

Magna Charta Sunday, June 19

"To help keep vibrant Anglo-Saxon international good will."

The greatest influence for world peace lies in a unity of the English speaking nations, so strong and so intelligent that it will defy all the evil forces in the world which seek to make our nations forget their great obligations to each other and to the world.

In behalf of this great need, English speaking unity, the International Magna Charta Day Association urges the observance by the churches and Sunday schools of our nations of one day annually in common—Magna Charta Sunday, June 19—dedicated to strengthening the consciousness of the ties which bind together the seven English speaking nations:

The United States, Canada, Newfoundland, the British Isles, Australia, South Africa, and New Zealand.

A day, but not a legal holiday, set aside for the annual commemoration of the source of their common liberties, their common legal system, their common language, and their common culture. Many people do not know that there are 200,000,000 people living under and enjoying Anglo-Saxon traditions, and that the need of uniting this English speaking world is pressing hard upon us.

Those traditions, laws, culture, and liberties are all directly traceable to one great document, Magna Charta, of which President Coolidge advised us: "It is the background of all that we have." It is in behalf of English speaking unity that the International Magna Charta Day Association urges our nations to annually commemorate the Common Charter of their liberties in the observance of June 15 as Magna Charta Day—"Inter-Dependence Day."

Among churches and Sunday schools, the third Sunday in June—Magna Charta Sunday, the fixed date—is thus observed. The support of the press has been and will be of the greatest help. Teachers are asked to impress upon their students the importance and significance of this day.

The movement was started in Saint Paul, Minnesota, many years ago, for the purpose of developing the essential unity of thought and purpose of our far-flung race, and is growing rapidly through the help of the press and pulpits of our world.

Our Great Heritage—Its Obligations

The English speaking nations have a great heri-

tage, although we often allow it to become tarnished. Just in these most critical times, it should be more than a landmark. It must be to ourselves and to all others—especially to those inimical and undermining forces that threaten the world today—a symbol and an ideal which we must strive not merely to maintain, but to develop and some day to perfect.

Let us establish a day—Inter-Dependence Day—consecrated to the fostering and the purifying of this ideal; a day wherein we may look not only backward over the centuries past, but forward to those coming years which shall bring a nobler and a more enlightening freedom—Law, Order, and Fellowship clasping encircling hands around the "Will to do right."

Its Growth and Influence

The movement is growing rapidly through the enthusiasm of people all over the English speaking world who feel the burden of a moral responsibility to do their share to defeat the powerful enemies who seek to cause trouble between England and the United States and to destroy all that our race stands for. It is this sense of moral responsibility which we seek to arouse everywhere, for our movement is a direct challenge to those evil forces.

Honorary Presidents

The United States, Honorable Calvin Coolidge, President.

Great Britain, The Right Honorable The Earl of Kintore, K. T., G. C. M. G., Honorable Vice President.

Canada, Reverend Charles W. Gordon, D. D., LL. D., "Ralph Connor."

Australia, Honorable P. McM. Glynn, K. C., B. A., LL. B., etc.

New Zealand, The Right Honorable J. G. Coates, M. P., Premier.

Newfoundland, Doctor Wilfred T. Grenfell, D. D., C. M. G.

South Africa, Alexander William Roberts, Senator, Union Parliament.

British West Indies, Honorable Willoughby Bullock, Attorney General.

Ulster, Right Honorable Viscount Craigavon, Premier.

Free State, Right Honorable Sir Horace Plunkett, K. C. V. O.

Egypt-Sudan, The Right Reverend Bishop Llewellyn H. Gwynne, D. D., LL. D., C. B. E.

This association was the first to recognize the value of the English speaking nations observing one day annually in common, having begun the movement some twenty years ago. We are not duplicating the work of any other association, and we are

REUNION NEWS

Tiona Reunion

The Tiona reunion for 1926 began on Sunday, December 19. The day happened to be the writer's spiritual birthday, he having seen the gospel light and been baptized on that day in the year 1887. I journeyed to the reunion grounds in company with Elder J. H. N. Jones, making the trip by train from Sydney to Taree on Friday, the 17th, and from Taree to Tuncurry by auto the same evening. Here we were the guests of Elder and Sister Ernest Wright, remaining with them over night. From Tuncurry we proceeded to Tiona on Saturday, the 18th.

There were the usual greetings and a considerable amount of social life by those on the grounds ere the gathering got under way. The first meeting was a prayer service at 8.30 a. m., in charge of Elder W. J. Haworth, mission president. Elder H. I. Velt addressed the throne of grace in a feeling prayer in which gratitude for past blessings and petitions for reunion blessings were beautifully blended.

Those who came brought a good spirit with them. All were feeling well. A number had been recently baptized in various parts of the mission, and there were indications of the work picking up in localities where there had been some discouragements. When the reports came in from the missionaries to the mission conference, which was held at a later stage, the general verdict was: "Highly satisfactory."

At 9.45 a. m. a Sunday school session was held in charge of Sister G. H. Parker, Elder A. C. Barmore being spokesman in supplication. This was the first of a series of institutes and general programs along departmental lines, all full of interest. The scripture reading was by Eileen Mather, and profitable addresses were delivered by Sisters D. Barkus, V. Burrows, and Elder G. H. Parker. Elder Velt manipulated the violin, which he did at various meetings all the way through, and Sister F. Delofski gave an excellent recitation.

At 11 a. m. the opening sermon of the reunion was preached by Elder J. H. N. Jones, his texts being Hebrew 6:1-3 and John 10:10. Elder H. E. Piesker was in charge. At 1.30 p. m. a priesthood meeting was held, Elders W. J. Haworth and G. H. Parker presiding. The audience was largely made up of missionaries, not many local men having as yet arrived. At 3 p. m. an open priesthood meeting was held, Elder J. H. N. Jones in charge. Elder H. E. Piesker spoke on "Loyalty" and Elder H. I. Velt on "The commandments of God possible." At 7 p. m. Elder A. C. Barmore was the preacher, Elder W. J. Haworth presiding. Text, Mark 9:50, the subject being, "The independence of the spiritual life." A song service was conducted by Elder W. J. Haworth at 6.30. He, Elder G. H. Parker, or Brother W. H. Gresty held such a service almost every day.

This day was the keynote of the entire reunion. The spirit with which it initiated the gathering was maintained all the way through.

Monday, the 20th.—Official organization resulted at 9.30 a. m., as follows: W. J. Haworth, J. H. N. Jones, and G. H. Parker, presidency; secretary, G. H. Parker; choristership in hands of presidency, subject to available material from time to time; pianist, Lily Parker; ushers, visiting deacons so far as such may be present, other appointees by the presidency in their absence; press committee, Elders G. H.

Parker, A. C. Barmore, and H. I. Velt; administration committee in hands of presidency.

The daily routine was about as follows: Surfing and life-saving exercises (Sister Lida Einsaar and Fred Spencer in charge), 5.30 to 6.30 a. m. and 4 to 5 p. m. Meals, 7.30 a. m. and 1 and 6.30 p. m. Prayer service, 8.30 a. m. Departmental and educational meetings, 9.45 a. m. Sermons, 11 a. m. and 7 p. m. Games were had after the evening services, occasionally in the large tent (in times of rain, which fell freely), but usually under the lights between the kitchen and store, or on the beach. It is evident that Tiona, for both Saints and others, is becoming a notable diversion and recreation center. The number of nonmembers went up by a mighty leap this time.

Prayer meetings not before mentioned were in charge of the following brethren: Monday, the 20th, J. H. N. Jones and S. W. Ballard; Tuesday, the 21st, A. C. Barmore and G. H. Parker; Wednesday, the 22d, H. I. Velt; Thursday, the 23d, W. J. Vaughan; Friday, the 24th, H. I. Velt; Saturday, the 25th, E. Wright; Sunday, the 26th, E. J. Haworth and C. Berglin (young people's prayer meeting, same hour, T. Ballard and G. Gillard); Monday, the 27th, F. Spencer; Tuesday, the 28th, C. Bowden; Wednesday, the 29th, A. C. Barmore; Thursday, the 30th, A. L. Loving (who arrived the day before); Friday, the 31st, H. I. Velt.

These services were exceptionally refreshing, better indeed than previous Tiona prayer meetings; that is, in my opinion, and I am quite sure others share it.

The sermon at 11 a. m. this day was by H. E. Piesker, S. W. Ballard in charge. An excellent presentation of the character and experiences of Job. Readings: 1 John 5 and Job 1, the subject being faith. The 7 p. m. sermon was by Elder G. H. Parker, J. H. N. Jones assisting. The subject was "Service." The following outline was presented and discussed: 1. Of God. 2. Of Humanity. 3. Of Self.

Tuesday, the 21st, the Temple Builders were in evidence at 9.45 a. m. Sister G. H. Parker was in charge. "Look for the beautiful" was sung by women and girls, and Sister V. Burrow offered prayer. Sister Ella Haworth read Psalms 111, and the following program ensued: "Orioles," an address by F. Delofski; pianoforte solo by Lily Parker; address, "Self-discovery," by Sister D. Barkus, which was followed by "Self-development" by Sister H. Piesker. Sister Gwen Wright sang, "Jesus, my Shepherd," after which Elder H. I. Velt spoke on "Service." Sister Parker encouraged the girls by her closing remarks, and "The world has need of sunshine as you go" proved a suitable closing hymn.

At 11 a. m. Elder H. I. Velt was the speaker. His text was "Pure and undefiled religion," the subject being, "Our social system." This was a masterly effort and was illustrated by a chart.

At 7 p. m. Elder A. C. Barmore was in charge, the sermon being by Elder W. J. Haworth. The speaker read Doctrine and Covenants 11:4 and 1 Corinthians 13, the text being, "Except a man be humble and full of love."

Wednesday, the 22d, at 9.45 a. m. there was a young people's program, Elder W. J. Haworth in charge. Sister F. Delofski prayed and Sister Ivy Clarke read the 23d Psalm. The following items ensued: "Learning and books," Lida Einsaar; sacred solo, Sister Marian Everingham; pianoforte solo, Ivy Clarke, and the following addresses: "The dispositions of children," by Ivy Parker (based mostly on her experience as a school-teacher); "Elevators," by Clyde Henricks (which of course was mechanical); and "The preparation of ferns," by Inez Wright (this being a talk on dyeing ferns for the purpose of increasing their ornamental value, which is a new industry).

At 11 a. m. Elder G. H. Parker presided and Elder W. J. Vaughan preached. His sermon was a contrast between Saul and the rich young man. He presented them in the light of our Savior's parable: "A certain man had two sons; and he came to the first, and said, Son, go work today in my vineyard. He answered and said, I will not: but afterward he repented, and went. And he came to the second, and said

most happy to cooperate with all societies having better relations in view.

The founder-secretary, Mr. J. W. Hamilton, P. O. Box 512, Saint Paul, Minnesota, will be glad to hear from all those interested, and to send leaflets.

likewise. And he answered and said, I go, sir: and went not." He said that the former thought at first he would not obey Christ, but finally did; while the latter thought at first he would, but eventually did not.

At 7 p. m. Elder Vaughan was in charge, the preacher being Elder J. H. N. Jones. His texts were Matthew 6: 10 and Revelation 11: 15. the subject being: "The millennial kingdom."

Thursday, the 23d, was a free day, with the exception of the morning prayer service and evening preaching. At 7 p. m. Elder A. C. Barmore was the speaker. Reading: Hebrews 5: 8 to 6: 6; text: Proverbs 4: 18; subject: "The progressiveness of divine revelation." The sermon closed with an exposition of Doctor Newman's famous hymn, "Lead, kindly light," with apparent light and delight to the audience.

Friday, the 24th, at 9.45 a. m., the educational meeting was in charge of Elder J. H. N. Jones. Elders H. I. Velt and A. C. Barmore divided the time in their addresses on "The boy problem." The humorous element was prominent, and many favorable comments were heard.

At 11 a. m. Elder Barmore presided, while Elder Vaughan again addressed the congregation. Reading: 1 John 1; text: 1 John 1: 6, the substance and essence of Christianity, rather than its outward form, being the theme.

At 7 p. m. Elder Vaughan was in charge, Elder J. H. N. Jones being the speaker for the third and last time. The basis of his sermon was the questions propounded by the disciples to Christ: "Tell us, when shall these things be? and what shall be the sign of thy coming and of the end of the world?"—Matthew 24: 3. I have often heard Elder Jones before, but in my judgment he surpassed himself in these sermons. Last year he shone as a lecturer, but this time he appeared in the role of a straight-out gospel preacher.

Christmas Eve found a happy band of carol singers on the job in the old-time way. Brother J. T. Gresty was not with us this time, but there were others who did their best to take his place. The portable organ hitherto in use was not there, but Brother Curtis Argent and Sister Nan Wright with their violins had joined Brother H. I. Velt in the various services, and the three were there. The instruments and voices blended in the tune of "Hark! the herald angels," etc., and the whole camp, fully awakened, responded to the Christmas spirit.

Saturday, the 25th. At 9.45 a. m. a Christmas program in charge of Elder Parker was enjoyed by all. A violin selection, "Largo," was well rendered by Curtis Argent. Miss Enid Lowenthal, a young Jewess, then addressed the audience on "Kindergarten work." (Miss Lowenthal received her training at the Kindergarten Training College, Sydney, and has been engaged at the Wentworth Park Free Kindergarten, Glebe, Sydney. Her daily work with the little ones at Tiona was much appreciated.) Sister F. Delofski effectively recited "The solitary way," while Sister D. Barkus gave a good talk on "The Christmas spirit." Sister Nan Wright played a lovely violin solo, accompanied by her sister, Wilga Wright, on the piano. "Should the story of Santa Claus be told to children?" was ably discussed by Ivy Parker. Her decision was that it should, for the sentiment is a good one.

At 11 a. m. Elder H. E. Piesker preached, assisted by E. Wright. The reading was Luke 2, while the text was Hebrews 1: 1, 2. I have never heard a better presentation of the divinity, deity, and mission work of Christ.

At 7 p. m. a Christmas tree was on, Elder Parker acting as Santa Claus. This program was the work of Brother Walter Engel and Sister D. Maybury, who trained the children, the performers having come from the Bulahdelah Sunday school. The program was supplemented by a mandolin solo by Mr. S. Hunt. The biggest thing of all, of course, was the bewhiskered man with his mythical reindeer and precious presents.

Sunday, the 26th, was perhaps the best day of the whole reunion. After two prayer meetings and a priesthood meeting had been held at the same time, 8.30 to 9.40 a. m., an interesting Sunday school session was conducted at 9.45, Sister G. H. Parker leading. Sister Lily Parker presented some good thoughts in her address on "Story-telling"; Brother Walter Engel sang a sacred solo, Miss Lowenthal resumed and completed her discussion on "Kindergarten work." This young lady impressed all by what she evidently is, as well as by what she said. Brother G. Gillard talked on "Departmental Work." He dealt mainly with the Department of Recreation and Expression, and was subsequently elected as superintendent of that department for Australasia.

At 11 a. m. Elder W. J. Haworth was the speaker, Elder J. H. Jenkins assistant. Reading: Romans 12; text: "Earnestly contend for the faith once delivered to the saints."

At 1.30 p. m. a good audience assembled on the jetty to witness some baptisms in Wallis Lake, Elder Parker in charge and Elder W. J. Haworth officiating, the candidates being Edward Gardiner (Tiona's baker last year and this), Elwin Ivers, Clyde Henricks, and Clarence Bignall. All adults, but young men.

At 2.45 the reunion presidency had charge of a confirmation and sacramental service. The confirmations were as follows: Brother Gardiner, by Elders Barmore and Piesker; Brother Ivers, by Elders Velt and E. J. Haworth; Brother Bignall, by Elders Vaughan and E. Wright; and Brother Henricks, by Elders Jenkins and Maybury. Elders Parker and S. W. Ballard blessed Fay Inez Wright, great-granddaughter of Patriarch Alexander H. Smith, and great-great-granddaughter of Joseph Smith the Seer. The emblems were dispensed by Priests Gillard, Anderson, Berglin, and J. Jones, and a long season of prayer and testimony followed.

At 7 p. m. Elder Dickinson was in charge and announced as the preacher Elder Velt. Reading: Acts 5: 17-42; texts, verses 38 and 39, combined with Doctrine and Covenants 2: 1, the topic being, "God's purposes can not be frustrated." Two charts were used, one to illustrate the fulfillment of prophecy, the other showing the God-appointed leaders of the latter-day dispensation, namely, Joseph Smith, the Martyr; his son, the late President Joseph Smith; and Frederick M. Smith, our present leader. These portraits were complimented by Sister Sydney Wright, granddaughter of Joseph Smith the Martyr, and cousin to President F. M. Smith.

Monday, the 27th. At 10 a. m. the Australasian mission conference convened, Elders W. J. Haworth, J. H. N. Jones, and H. E. Piesker presiding. Brother W. H. Gresty, who had recently arrived, was chosen as chorister. In other respects the organization remained the same as that of the reunion. Reports were read from the missionary in charge, the various missionaries, and the heads of the different departments of church work.

At 7.30 p. m. a play written by Elder W. J. Haworth was put on, the title being "The vanished American." Special music was composed for it by Evangelist J. T. Gresty, and Brother W. H. Gresty acted as accompanist for the occasion. This production will probably be played in the various church centers of Australia as a means of illustrating the Latter Day Saint faith in the divinity of the Book of Mormon and the missionary work of the Reorganized Church among the American Indians.

Tuesday, the 28th. At 10 a. m. conference business was resumed and finished. Two items transacted I will mention: The appointment of Elder G. H. Parker to arrange an educational system for Australasia consonant with the curriculum of Graceland College; also his selection as Australian correspondent for the American church papers.

At 2.15 p. m. missionary council convened. A concert was planned for 8 p. m., but because of heavy rain it was postponed, and games were indulged in its stead in the big tent.

Wednesday, the 29th. At 10 a. m. a Tiona shareholders' meeting was held, E. Wright in charge. At 8 p. m. the

prorogued concert eventuated, Sister F. Delofski presiding. The program was as follows: Pianoforte solo by Wilga Wright; vocal solo by Ivy Clarke; humorous song by C. A. Dickinson; a violin solo by Miss Evans, accompanied by her father (encored). A song by little Joyce Wright, which was encored; a solo by Sister Eva Chapman; recitation, Sister Gwen Wright (encored); a duet, Sisters Velt and Burrows; a recitation by Joyce Unger, "Santa Claus and the mouse"; solo, W. J. Haworth; duet, Misses Wilga and Nan Wright (encored); humorous song by special request, C. A. Dickinson; recitation, G. Gillard (encored); duet, Sister H. I. Velt and W. J. Haworth; recitation, Sister Gladys Maybury; humorous song, Earl Maybury (encored); steel guitar selection, V. Alberts (encored); national anthem by the audience.

Thursday, the 30th, 10 a. m. Northern New South Wales conference convened. Because of an epidemic of sickness which had struck the camp, there was not a sufficient representation to do general business, hence the conference soon adjourned. The following, however, were elected as delegates to the next General Conference: G. G. Lewis, C. F. Ellis, M. A. McConley, J. Blackmore, and William Patterson.

At 7 p. m. Elder Loving was the speaker, C. Berglin in charge. The effort was a stirring appeal along the missionary line, the keynote being the words of Christ: "That your fruit should remain," thus stressing the permanent nature of true missionary work. He feelingly referred to the work done by the various missionaries who had visited the mission, and in closing told some of his New Zealand missionary experiences. He then invited as many as would to come up on to the platform and sing: "Take up thy cross and follow Me." A number of the sisters effectively responded.

Friday, the 31st. This was a free day, with the exception of the morning prayer service and the evening meeting. Impromptu speeches were the order at the latter. Humor abounded. Those who would not speak paid the forfeit penalty of one shilling each, one pound being raised by this means, which sum was given to the missionaries.

Thus ended the reunion proper, but since quite a number were still on the grounds services were held Sunday the 2d of January, as follows: 11 a. m., Sunday school in charge of C. Bowden and W. Engel; at 7 p. m. Elder W. J. Haworth preached, Elder Piesker in charge; the subject was "Faith." Elder Haworth's sermons mingled doctrine, church government, and spiritual experiences, without making any subdivision unduly prominent, dwelling especially in one sermon on his father's acceptance of the latter-day work and its impression on him as observed by the son, together with some of his own early experiences.

Bishop Lewis, who has always been largely absent from the services because of his duties in the dining hall, was wholly absent this time. He did not attend a single service. Elder S. W. Ballard, who has always been a hard, practical worker, was also strenuously engaged this time; too much so, I think, for his own spiritual good and that of the Saints. Tiona, like other reunions, rides the free horse rather hard. Elder Ballard had as his chief helper Elder Piesker. Sister Parker, Sister D. Maybury, and other faithful sisters were prominent among the assistants of Bishop Lewis.

Shakespeare says comparisons are odious, but we are going to make some. In 1924 (Tiona's second year) there were two service tents, eighty living tents, two flat boats, and one auto truck used for living purposes. Number of campers, 260. In 1925: two service tents, seventy-three living tents. Number of campers, 210. In 1926: two service tents, seventy-four living tents, and 2 autos used for living purposes. Number of campers: 234. This year our people fell off in attendance because of drought conditions on the north coast. The increase over last year was wholly due to nonmembers who came in among us. The attendance at the various services by those who came and went has been about the same each year. I have no figures for 1923, the first year, but from the above facts it will appear that 1924 was the red letter year.

ALMA C. BARMORE,

For the Press Committee.

NEWS AND LETTERS

Just Before Embarking for Foreign Shores Apostle Hanson Writes the "Herald"

On the evening of May 13 my departure from home was taken for my foreign mission.

A number of times before a preparation and breaking away from loved ones similar to the present occasion was gone through, but one does not become accustomed by usage to bid dear ones and friends "goodbye."

One of the features connected with a missionary assignment to a foreign field is that in having all things prepared, so many matters claim one's attention and time that especially in the closing days there is not much time available for meeting with friends.

At the union station in Kansas City, my loved one, a few relatives, and President F. M. Smith were with me just before I boarded the train.

As the train moved out of the station and soon into the dusk and dark, my mind engaged in deep and solemn reflection. In my memory was fastened the countenances of those I had left behind. What would the future bring forth? The mission ahead of me was an important one. The principle of Christ that his church in the carrying on of its work should pursue a policy, not of isolation, but of permeation, was sound. It was an honor to take part with others in crying aloud: "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in."

Having been engaged in church work in the countries embraced in the European field, there was but little, if any, novelty in the trip impelling me on.

The next morning in Chicago, between trains, there was time for me only to call on a few friends by telephone. One I endeavored to reach, but unavailingly, was Elder Harry Passman, with whom Elder J. F. Curtis and myself were associated in labor in Palestine, and whose work there was marked by unusual resourcefulness.

The following morning I was met at Buffalo by my younger brother, with whom a short time was spent, he then accompanying me part way to New York and returning by another train.

In New York there was the usual looking after checking of luggage, viséing of passport, etc.

My steamer, the *United States*, of the Scandinavian-American line, is to sail the 19th, tomorrow at noon.

The first port of call will be Oslo, Norway, requiring eleven days.

My course of travel will be Scandinavia, Germany, and Holland; then to England. In Europe one can pass quickly through one country into another.

This time of year is more favorable for ocean travel than is the winter season. Such is an item of moment to me, being sensitive to the motion of the water. I have tried many remedies for seasickness, without success. A sure preventive of the malady is to sit in the shade of an outspreading tree. Helpful measures that I have found to be very valuable are to get as near amidship as possible, and have an outside cabin where the porthole can be kept open, except in stormy weather.

Yesterday I called at Philadelphia, returning this morning to New York. The assistance of Elder A. E. Stoff enabled me down there to meet a goodly number of Saints recently from Germany. Also the opportunity was mine to meet Bishop Zimmermann and wife, and his two sons, John and William. The hospitality of Brother Albert N. Hoxie's home was mine to enjoy.

In Brooklyn I made my headquarters with Brother Charles Harris.

Tonight the regular prayer meeting at the church was

to have been held, but it was requested that I talk instead. A fine body of representative Saints was present. This gave to me the association of many friends. Their voices in greeting and in friendly concourse was music to my ears, and will linger with me.

The hour is late. Tomorrow I will be on the trackless deep.

PAUL M. HANSON.

NEW YORK, May 18.

Opening the Work at Ann Arbor

Perhaps a letter from Ann Arbor, Michigan, would be interesting to some who are acquainted with the Saints at this place, including the writer. About a year and a half ago, I came here as a housekeeper to work for a widower and a family of motherless children, and being an entire stranger in Ann Arbor I was very lonely at times; especially did I miss the association of Saints. There was no branch here and no other Saint that I knew of, but I tried to live a faithful life and as often as possible attended church in Detroit.

I tried to find out if there were any other Saints here, and at first it seemed that my effort was in vain. Then the thought came to me that if I could make my whereabouts known perhaps some Saints who come to the hospital here might notify me and I could go to see them and in this way be able to cheer some afflicted ones. I wrote and had my name and address published in the church papers, and although I have not made many visits to the hospital, yet I have been blessed in my effort to serve others.

Sister Rhode, who lives here, saw my letter in the *HERALD*, and she called on me. Through her I was enabled to locate several others who live in and near Ann Arbor. I learned from her that there were several students here attending the university.

During this time I had been longing for church privileges and praying that in some way the work might be opened up in Ann Arbor. I got in touch with one of the students, Sister Clarissa Olds, of Flint, and I found her to be a very energetic young lady, a real whole-hearted church worker. To her I suggested the idea of getting in touch with the different Saints who are here and trying to get them to organize a Sunday school. This interested her, and she wrote to our district president, Brother DuRose, of Flint, and through him we obtained the names and addresses of some Saints who he knew were here. We looked them up, calling on each one, and to our satisfaction found seventeen besides ourselves. Some of them were quite enthusiastic; others had grown indifferent and cold through isolation, but we found enough of them willing to work with us that we decided to make an attempt.

On April 3 they met at my home, and we organized a home class school, elected officers and began our Sunday school with a membership of twenty, ten of whom are members of the church. Most of the others are children.

For the benefit of readers who know the writer, will say that I have changed my position and am now the wife of the man for whom I came here to work. I am now trying to be a mother to his children. This caused me to feel the need of church privileges still more than before, for I realize the responsibility I have of teaching the gospel and explaining the way of life to those whom I have undertaken to mother. You may be sure I was thankful for the opportunity of having a Sunday school. We have meetings in my home every Sunday afternoon at three o'clock, and so far are quite pleased with the success we have had. Some of our church members have not attended as yet, but we hope to be able to interest them and induce them to attend.

Among those whom we have found and who have been attending Sunday school are Sister Irene Summerfield, a university student from Tawas City, Michigan; Brother Gordon Brown, a student from Port Huron; Sister Fay Barrett, student from Flint; Sister Jennie Burt and her family; Sister Burt used to live at Boyne City and is very well acquainted there; Brother Fred Ellis, from South Boardman; and Sister

Rhode and her mother, Sister Swartz, of Ann Arbor.

We have had meeting every Sunday thus far, and on April 24 we were favored with the presence of District President A. H. DuRose and his wife, from Flint; also our district Sunday school superintendent, Brother Vincent Schaar, and Sister Paulson, of Flint. Brother Schaar gave us an interesting and instructive talk, and we all enjoyed it very much. Brother DuRose promises to try to provide us with some member of the priesthood each sacramental Sunday, so we are looking forward to the privilege of partaking of the Lord's supper.

Last Sunday we were very much pleased to have two families of Saints, one from Dexter and the other from Ypsilanti, join our number. They were Saints who have lived in Ann Arbor, and their names were among the number furnished us by Brother DuRose. They had moved, but I wrote to them telling of the meetings here. Last Sunday both families were present, and they promised to be regular attendants, which adds eight more names to our membership roll.

Our membership is composed mostly of young people and children, and this is encouraging, for it speaks promisingly of future success. Sister Olds is acting as our superintendent and is doing all she can to make the school interesting to the children and at the same time instructive to all. She is planning a series of five minute talks on the program of the church for the benefit of those who have not been taking the church papers, of whom we find there are several. Your writer also tries to pass her church papers around among the different ones, giving all an opportunity to read and learn of the forward steps which the church is taking.

We are hoping and praying that God will bless our efforts here, and that it may be the means of opening up the work in Ann Arbor. We will gladly welcome any Saints who can visit us at any time. Our address is not hard to find. We invite your help and ask an interest in your prayers. May God's work roll onward is my prayer.

MRS. INA HICKS CASTERLINE.

ANN ARBOR, MICHIGAN, 709 Brooks Street.

Modern Science and the Bible

Doctor W. D. Henderson, of the University of Michigan, delivered a lecture on the subject, "Modern science and the Bible," to the Detroit district conference in the Highland Park Church, Detroit, Michigan, Sunday, May 8. With the aid of some notes given me by Elder W. L. Shotwell, I am passing on to *HERALD* readers some of the good things we were able to glean from his lecture.

Doctor Henderson is a physicist at the University. This makes his lecture the more interesting, since his lecture surely belies the idea that men of science are atheists. It is clearly evident that he is a firm believer in God.

The doctor first pointed out that man is a many-sided creature.

1. He is an ethical being; a lover of the good.
2. He is an æsthetic being; a lover of the beautiful.
3. He is a scientific being; he is progressive and constructive.

4. He is also a religious being.

So we might go on indefinitely.

Man may be thrilled æsthetically and not be touched on his scientific side.

He referred to a debate advertized for that evening on the subject, "Is man a machine?" between Clarence Darrow and Professor Durant, in Detroit. His answer to this question was, Of course a man is a machine, and more than a machine. Some have said that man is an animal. They are right; he is an animal and more than an animal.

Some one has said science is truth. That is true. Another says it is classified knowledge. That, too, is true. But these in the opinion of Doctor Henderson did not satisfy.

He defined science thus: "Science is the most rational explanation of the universe, at any time, in terms of our experience." He then added, "But our experience is constantly changing."

Science can not be a fixed thing. Our conclusions are constantly changing and different. The science of today may not be the science of tomorrow. Some years ago I taught my classes that a heavier than air machine could not fly. The words were hardly out of my mouth before one came flying over the campus. I also taught them that the human voice could not be transmitted without wires; later the radio was discovered.

The more exact sciences are those that make the least presuppositions. Mathematics is considered the most exact because it is based on two assumptions; i. e., time and space can be measured. Other sciences have to assume these and more, and consequently are less exact.

The mathematician has always presumed his science secure until Einstein comes along and says that time and space are relative and can not be measured. The difficult thing of the whole matter is that we can not prove his theory untrue. The mathematician of today is not so sure his subject is an exact science.

Does science agree with the Bible? It does not! for the same reason that science does not agree with itself. What was regarded as truly scientific twenty years ago is not so considered today. Everything we know in this world is relative knowledge. If man knew in the absolute he would be a god and equal with the Infinite One. To see in part, to know in part, is scientific. No scientist can fold his arms and say, I have discovered the universe.

The Bible is the greatest of books. The first from the printing press and its greatest publication. It is a library containing orations, poetry, laws, etc. It contains an account of the most venerable people of the world history. Running through it like a golden thread is the plea that God is our Father and all men are brothers. If we could be made to realize this, the millennium would be here tomorrow.

What has science to say to Job? I believe, my friends, that man shall live forever. The universe is explicable only on the assumption that man shall live forever. T. S. W.

Spring River Conference

The spirit of the Master was enjoyed to a large degree in all the meetings of the Spring River district conference, which met in session at Joplin, Missouri, May 20, at 7.45 p. m. Friday night was given over to a program arranged by the Department of Recreation and Expression, including several solos, duets, and trios, both instrumental and vocal. Pictures of the Holy Land were shown and explained by Michael Johannides.

At the business session Saturday afternoon the following district officers were elected: Amos T. Higdon, Independence, president; E. E. Gilbert, of Pittsburg, Kansas, and Frank L. Freeman, Webb City, Missouri, counselors; Mrs. Charles A. Dooley, Mulberry, Kansas, secretary-treasurer; F. L. Freeman, sustained as bishop's agent; Andrew Jones, Columbus, Kansas, Sunday school superintendent; Lee Lamons, Vinita, Oklahoma, assistant Sunday school superintendent; Ellsworth Gilbert, Pittsburg, superintendent of the Department of Recreation and Expression; Mrs. Pearl Jones, Cherokee, Kansas, superintendent of the Department of Women; S. G. Carrow, Joplin, chorister; and C. E. Wilson, Joplin, historian.

President Elbert A. Smith preached three sermons, one Saturday night and two Sunday at 11 a. m. and 8 p. m. All of them were inspiring and enjoyed by all. Two hundred seventy-five attended the Sunday school Sunday morning, while at the eleven o'clock service the church was filled to its capacity. Brother Elbert Smith addressed the men at 1.30 Sunday afternoon, during which time the Department

of Women met at the dining hall one block east. After the prayer meeting at 2.45 p. m. Sunday, at which four prayers and thirty testimonies were offered, the young people held a reception at McClellan Park, three miles south of the city. The conference adjourned at 9.15 p. m., Sunday, May 22, after preaching by President Elbert A. Smith.

The next conference will be held at Arma, Kansas, November 25 to 27. The Spring River District, Clinton district, and Southern Missouri District, will all unite in one big reunion, to be held at Cunningham Park, Joplin, Missouri, August 12 to 21.

C. E. Wilson, C. H. Hobart, Raymond Troyer, acted as press committee.

Mishawaka, Indiana

1521 Milburn Boulevard

Elder S. W. L. Scott met with the Saints of South Bend and Mishawaka Branch, April 24. He preached to an interested crowd at eleven in the morning, three in the afternoon, and again at eight in the evening, after which he left for Elkhart, where he had other engagements. Brother Scott's visit was greatly appreciated as he was the instrument in the Lord's hands in bringing the gospel to many of the Saints here, and was associated with many others in former years, who were glad to recount these experiences. One family of nonmembers drove several miles to be here. They had heard him preach at Knox many years ago. Their son and his family are among our active workers. Brother Scott presented the gospel in power, as he did in days of yore, and when Saints commented on the youthful appearance of some Saints, he said, "We feed on the everlasting gospel."

May 1, we appreciated the attendance of a carload of Saints from Elkhart at our regular sacramental service. Brother Walters, of that place, assisted in the service.

A week later we were again greeted with a nice crowd. Brother Lee Coonfare was the morning speaker, and he showed from the scriptures the difference between being right and thinking we are right. Again Brother and Sister M. Wilsey and Brother Walters met with us and spent the day with Sister Tappan, meeting with us in the evening.

At seven the Religio put on a nice Mothers' Day program, which was followed by a sermon by our pastor. He took his text from Revelation 19: 7, 8, and Revelation 17: 4, comparing the women of the world with the mothers in Israel and holding that the ideals of Zion and her weal depended upon the mothers in the church. A nice crowd was in attendance, among them being Brother and Sister Galloway, of our number, who had been quarantined with scarlet fever. They report that their children were not really sick, and three other children of the family did not contract the disease.

Two carloads of Saints from here met with the Elkhart Saints on Friday evening, May 13, at their regular study hour. A pleasant hour was enjoyed; the study was about the children of Israel crossing the Jordan into the promised land, and this drifted into the subject of latter-day Israel entering the promised land today. Questions were asked, some being those that have caused Saints to stumble; but we believe Brother Freeman was able to answer them satisfactorily.

We were glad to have Elder A. H. Nieman, of Columbus, Ohio, with us May 15. Brother Nieman is a traveling salesman in this State. He was our morning speaker on this date, taking his subject from Hebrews 11. As he related experiences in the establishing of the work of the Lord and held forth hope of a splendid work being accomplished here, if we have faith in God and move forward, it gave the Saints encouragement. Brother Nieman believes in the God of Abraham, Isaac, and Jacob, and though he does not claim to be a speaker, he does have the ability to inspire faith. The Saints hope he will stop with us whenever possible. In fact, they extend such an invitation to all Saints, for all are needed in the work that lies before us. In the evening we were ex-

pecting Brother Dennison Smith, of Hammond, with twenty-three players, who had promised a pageant, but owing to sickness the engagement was canceled. This was not called off in time to notify those invited. Fortunately Brother J. W. McKnight brought his congregation from Hibbard and preached to the largest crowd, I think, we have had in our little church. He took for his text Revelation 3:5, and it was not a disappointed crowd that left the church that night. Brother McKnight has been long associated with us and is always welcome.

Our attendance at Sunday school, Religio, and Wednesday evening prayer meeting has been very good throughout the month, and we are hoping arrangements can be made for a missionary effort in the near future. Friends meet and take part with us in all our meetings, and we hope some will be numbered with us, when the gospel is fully and carefully presented to them. But local men alone can not do this, as their time is occupied with daily toil.

The pastor's home is 817 Dale Avenue, Mishawaka. A South Side car from either Mishawaka or South Bend will find this address. Welcome Saints.

Pleasantview Branch

TRYON, NEBRASKA.—The Sunday school will be continued although some of our members have moved away. Branch President J. F. Payne and family moved southwest of North Platte about April 1.

President Payne announced the branch general business meeting to be held at the all-day meeting, May 1. At this time a new branch president was elected in the person of Brother W. L. Sivits, of North Platte. The other officers were sustained in their offices. This meeting was well attended, and a goodly number were present from North Platte Branch. Two faithful families came thirty miles. They live west of our meeting place. These two brothers were at the late General Conference as delegates for the North Platte and Pleasantview Branches. During the course of the day, an enjoyable time was had. In our social meeting there were many good testimonies, and the peaceful spirit was present. Nonmembers as well as Saints who were there will long remember this occasion.

The Saints are faithful in keeping up the Sunday school. The rally day meetings will be continued. Rally, ye few, to the Sunday school, and other blessings will be added. God's people must not be discouraged if to the world they wish to show they have the gospel as taught in former days.

The all-day meeting will be held at North Platte, Nebraska, June 5, at the Advent Church on West Tenth Street.

Saskatoon, Saskatchewan

Corner Main Street and Dufferin Avenue

May 17.—Our Easter services, which we mentioned in our last letter, were a splendid success, a large number being in attendance throughout the day. Brother and Sister Scott, of Laura, were with us. Brother Scott is one of the district presidency and is also president of the Grand Plain Branch. The day began with the sunrise prayer service, which prepared us spiritually for the meetings to follow. At the Sunday school held at ten, special musical numbers were rendered by the beginner class and also by the boys and girls of the intermediate grade. Elder C. E. Diggle was the speaker at eleven o'clock, and a very beautiful anthem was rendered by seven of our adult singers. In the evening Brother William Brant discoursed to a large gathering, taking for his subject, "The risen Christ."

Mothers' Day was most fittingly celebrated by a special program at ten o'clock under the auspices of the Sunday school. Readings, papers, solos, and a chorus by the children delighted the assembled Saints.

In the evening Brother Brant preached a typical Mothers' Day sermon, and also with Brother Paul Schmidt sang a duet. Both were much appreciated.

Sister Clara Piedt Winmill, for whom many prayers have been sent to the throne of grace during the past year, has developed tuberculosis of the lungs, and the superintendent of the sanitarium here holds out no hope for her recovery, but our faith is in that power above. The Great Physician can heal when those of the world fail. Sunday morning the Saints of this branch were requested to fast, and the largest gathering we have had in the church for some months met for prayer service at eleven in our sister's behalf. The Spirit of the Lord was surely in our midst, and we felt strengthened and cheered.

Brother C. J. Osler, Lester Beckman, and George Steves have rented a large garage down town and business is increasing every week, they report. Brother Beckman is moving his family into this city this week. Also Brother and Sister George Cruce have come into our midst recently from Shellbrook. As they have eight children, we anticipate they will be a real help in the Sunday school.

We were overjoyed to have our venerable Brother Van Eaton spend a night in our home last week. He has just returned from General Conference, and is spreading joyful tidings wherever he goes.

The women's local, under the able leadership of Sister Laurel Whiting, has been active during the past month. We are busily preparing a layette for a wee stranger, studying the Scriptures, and are soon to begin on home management.

Those Saints who may be visiting in Saskatoon will find our little church on the corner of Main Street and Dufferin Avenue.

Moorhead, Iowa

May 20.—Owing to the late spring and bad roads, Moorhead Saints did not get to attend the quarterly conference at Missouri Valley, as they would like to have done. Sister Mark Jensen and daughter, Aleta, also Brother Ellis Davis were in attendance, going on the train, and report a splendid conference. The spirit of service seemed to be uppermost in the minds of the Saints. The sermons by Brothers Garver and C. J. Smith were appreciated by those present.

Brother Mark Jensen occupied the pulpit at Pisgah on May 8, and delivered a Mothers' Day address. The Pisgah Saints also rendered a fine program in harmony with the occasion. Brother C. R. Hield had an appointment at the Jordan Church, and Brother T. O. Strand delivered the mothers' address at our local church.

The morning service was dismissed, that our people could unite with others in the W. C. T. U. mothers' program which was held in the Christian Church.

On May 1, our sacramental service was well attended, and a very profitable meeting enjoyed. Our visitors were mostly former Graceland students who had been invited to meet at the church and later to enjoy the remainder of the day at the home of Brother and Sister Arnold Adams in honor of Brother and Sister Paul Fischel, who were spending a week with them en route from Florida to Washington. Those present beside the Fischels and Adamses were Brother and Sister Charles Church and baby, Barton Kay, of Mapleton, Iowa; Sister Naomi Davis, of Mondamin; Sister Dorothy Emerson and Sister Gladys and Brother Bernam Silsbee, of Pisgah; Brother and Sister Fields Jones, of Orson; Sister Helen Stewart and Bernice Jackson, of Dunlap; Bill Rainey, of Kansas City; Brother and Sister C. R. Hield, and Shirley Jeane, Sister Ruby Inlow, Brother Lloyd McIntyre, Sisters Alice and Aleta Jensen, and Brother Cecil Burton, of Moorhead.

The time was spent in visiting and taking pictures. Of course there was the dinner, ice cream, angel food cake, etc., which had mostly been prepared the day before. The Graceland spirit entwines itself around the hearts of her pupils, and they love to get together and renew their friendship and

use their influence to encourage others to attend "our beloved Graceland."

Sister Nettie Kesterson and daughters, of Sioux City, attended our Sunday school session on May 15. We always welcome our former members and wish they could meet with us oftener.

We are sorry to lose our superintendent, C. R. Hield, who has been in charge of our public schools for the last four years and was offered the position for the ensuing year, but he has decided to accept a position in a university in New York. Brother and Sister Hield and Shirley Jeane have endeared themselves in the hearts of Moorhead Saints, and we feel that again part of our family is stepping from the home nest to take its part of life in another field of labor. May peace and prosperity attend them.

Brother John F. Garver has been secured to deliver the baccalaureate sermon on the evening of May 22. The graduating class consists of eight members, Sister Alice Jensen being the only Latter Day Saint.

Sister Fred Pellissier recently visited at the home of Brother and Sister Jennings Coffman, in Omaha.

Little Arladine Bess, daughter of Brother and Sister Arnold Adams, was blessed at the sacramental service by Elders Mark Jensen and John Boswell.

Sister Helen McDonald, who teaches in the eastern part of the State, spent a week at home the first of the month, as also did Sister Nellie Larson, who teaches at Logan.

Elder Mark Jensen preached at a schoolhouse on the "Willows" Sunday afternoon. He was accompanied by Brother Arley Hoffman, who kindly "hauled" the preacher to the meeting place.

Sister Dena Mortensen and son, Dale, are preparing to spend their summer vacation at the home of her daughter, Mrs. Cora Hearn, of Missouri Valley.

We are pleased to report that Brother Ira Wilson appears to be recovering from his recent illness and is feeling quite well again.

Sister Emma Lewis is still faithfully helping care for her afflicted friend, Mrs. Leora Woods, who has been ill for many months.

Sister Clara Crews, whose parents have again located at Moorhead, graduated the last week from the Pisgah high school, where the family was located before moving to this place.

Sister Frances Strand, who is attending college at Ames, visited over the week-end with home folks.

Brother William LaSeur is feeling much better these days. He is able to walk down town occasionally.

Sister La Vonne Johnson has charge of the music in the school at this place during the last few weeks.

Woodbine, Iowa

607 Weare Street

May 24.—Easter was observed with an appropriate program, the purity of the Easter lilies giving out their influence to higher conditions of living.

A splendid spirit attended the delivery of the Mothers' Day address by Elder Gerald Gunsolley. Special music was furnished by the Temple Builders, who also pinned a flower over the heart of each mother present and sent flowers to a number who could not be in attendance.

On last Sunday the priesthood in a body attended the ministerial conference held at Council Bluffs and reported a very spiritual meeting. The morning service at home was in charge of the Department of Women. A program along the lines of health was given. Other subjects touched upon were filing of inventories for children, moral development, and spiritual uplift. In short, some of the ideals for which the women of the church stand were advanced and explained.

Three more have passed through the door of baptism since our last writing. Elder F. A. Fry performed the rite. We welcome these brothers into the church and trust they may become "earnest workers for the Master."

Fargo, North Dakota

1421 First Avenue, South

Mothers' Day dawned with a heavy rain and wind. It was very chilly, but the Sunday school members, little and big, also visiting children, came out to Sunday school at ten o'clock. This was followed by an appropriate program in honor of the day. A fine spirit was felt, and the finishing touch to it all was a pleasing talk by Evangelist J. A. Gunsolley, who pleasantly surprised the Saints the evening previous and was very welcome among us. Otherwise no elder would have been present that day. Church decorations were in pink and white, and for sunshine we substituted electric lights. After the program a short prayer and testimony meeting was held, at which time the sweet Spirit of the Lord was felt in the hearts of all.

The evening preaching service was especially enjoyed. Elder Gunsolley spoke on "Parental responsibility." A few extracts are: "Don't criticize the misdeeds of youth too much. It is better to take your company to church and serve a cold lunch than to stay at home to prepare a big dinner. Parents should not threaten or lie to their children. Going to church is a business of a Latter Day Saint."

Brother Gunsolley spoke three other evenings during the week on the topics: "Foundations," "Seek ye first to build up the kingdom of God"; a round table discussion.

Sister Arthur Thompson, husband, and two children, of Fort Ransom, South Dakota, recently came to Fargo, where they now reside.

Brother and Sister William Shackow drove to Winnipeg, Canada, to visit Brother John Corliss, who is still helpless from his stroke. Brother Shackow planned to put in Brother Corliss's crop, but the fields out there are covered with water.

Elder Thomas Leitch, our pastor, has recently been called to New Salem, and Hope, North Dakota, to administer to sick ones. On Sunday evening, May 15, he preached a good sermon from Doctrine and Covenants 108:1-8. On Sunday, May 22, he took for his text: "If ye have faith, as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you."

The Saints are planning a rally day in the near future. A picnic dinner will be one event of the day. All visiting and local Saints are invited to bring baskets of eatables and partake of some of the good things of life together. A program will also be given by the children.

Sister Josephine Bullis, Brother Alfred Rife and daughter Mabel, spent Mothers' Day with Fargo Saints. Another of our visitors is Sister J. Muffle, of Straubville, who visited Mr. and Mrs. R. Walker a short time ago.

Sister Emma Oaks, of Dunseith, has been taken to a hospital at Bottineau. She is suffering from an injured spine, a result of a fall she had some time ago. The Saints hope the Lord will bless and comfort her and raise her up from her affliction.

Sister Barbara Thompson, of Clifford, has returned to Fargo to continue her treatments. She is also taking a diet course from Doctor Rensburg, of Independence, Missouri. The sisters in the Department of Women, who are studying Doctor Rensburg's book on diet, find it very good. Many helpful things are contained therein, and good health can be derived from proper food and combinations. The Lord was good to gave the Word of Wisdom, for he knows what is best for his children. Blessings will follow by paying heed to his teachings, eating, sleeping, and drinking properly.

The Saints were grieved to hear of the death of Brother Elmer D. Weddle, of Lamoni, Iowa, formerly of Fargo. Brother Elmer was a kind and thoughtful boy and tried to live his religion. The sympathy of the Saints in Fargo is extended to the bereaved family. His sister, Margaret, who

has been employed in a dentist's office here, went home to attend the funeral.

It seems to be an annual affair in the Fargo Branch, to give a farewell party to some of our number who seek homes in other places and in the city of Zion. We regret to lose them one by one, but try to keep courage and faith, even though our number is decreased. We are happy that a few new families move here now and then, and hope more may come, that God's work in this city may grow and continue and other honest souls be gathered into the kingdom.

At this springtime we are sorry to find that Sister S. M. Brown and daughters, Elsie and Bernice, have decided to embark Zionward. We were glad, of course, that they could go to Independence, but we need them here. Sister Brown is always faithful and kind, and Sisters Elsie and Bernice are especially blessed with musical talent and have been a wonderful help here.

The Saints and friends, forty-three in number, gathered at the home of Sister John Konietzka on Wednesday evening, May 11, to give the Sisters Brown a farewell, and there they spent a peaceful, happy evening. Games were played until lunch time, and then lovely refreshments were served, after Elder Gunsolley offered grace. Professor Worth Couey gave the presentation speech of the gift purchased for them. It was a luncheon set and hand embroidered buffet set. For this occasion Brother Gunsolley made an appropriate talk. Then songs were sung, the last one being, "God will take care of you." Brother Gunsolley pronounced a very comforting closing prayer, and all went home feeling glad to have spent so happy an evening together under the influence of the fine spirit present. May God's richest blessings go with our sisters to their new home.

On May 1, Elder Thomas Leitch administered the Lord's Supper to the Saints, and some good prayers and testimonies were given. "Sweet hour of prayer that calls me from a world of care," are surely inspired words. How many hundred Saints sing this song and feel the thrill of God's Holy Spirit burning within their bosoms! Many have sung these good old hymns, lived faithful to the end, and gained their reward, while, sad to say, many have sung these hymns, felt happy in the work at the time, and later on departed from the faith and fallen by the way. It behooves us to be on our guard and pray much lest we drift and be lost.

Elder Leitch preached in the evening, reading from James 1:22-27. The leading thought was: Can we all look back on our lives and see that we have grown in knowledge and grace since we obeyed the gospel? He told us that we should not live to ourselves and forget how others are getting along. We should have pleasant words and smiles for all. It does not cost much to be kind, but it costs much to be unkind. We have to throw off the old man. We sometimes forget there is a God, but we should seek constantly to do good, and find out what there is in the word of God.

Spring is very late here, and there is plenty of rain and cool weather. Much of the seeding is not yet done, and gardens grow very slowly.

God wants his soldiers to be in the front, ready to serve at every opportunity and under any condition. We sometimes spend time and strength until the wee hours of the morning to finish that dress or frost a fancy cake in order to attend some social event, but what about that Sunday school lesson or the program we were asked to help in at the church, or the sick or discouraged ones to be visited, or the entertainment of the lone servant of the Lord who leaves home and loved ones to carry the bread of life to sinking souls? Do we have enough time for these things? Can excuses be found for not doing them? They are what develop the soul. I do not mean that we should not have a certain amount of recreation, but much wisdom is required. Time should be taken to wisely answer the little tots' questions and to play a game or two now and then to help keep their affection and interest, that they may more happily listen to the teachings of the "right way."

"Where wilt thou put thy trust?

In a frail form of clay,
That to its element of dust
Must soon resolve away."

The letter in a recent HERALD, written to Brother Elbert Smith by our Methodist friend, telling how the Busy Man's Tracts had affected him has rather enthused the publicity agent here to try and do more along this line. It is hoped we can get racks for our literature put up in the parks and depots for the summer. We must scatter good seed in word and in deed while yet it is day.

Kansas City Stake

Central Church

The forty-first quarterly conference of the Kansas City Stake was held at Central Church, 2917 Tracy Avenue, May 15 and 16, 1927.

All nature conspired to make an ideal May Day, and the Saints of the stake responded very liberally in their attendance and devotion. The Sunday school showed an attendance of 314, with an offering of \$14.09. The sermon at 11 o'clock was by Elder Wilfred D. Tordoff, who predicated his remarks upon the subject, "At the foot of the cross." He said, paraphrasing from 1 Thessalonians, 5th chapter, that many were divided in their worship of God, which would indicate that they were not children of the light. We must have on the breastplate of faith, and helmet for protection. We must quench not the Spirit. If we do, we are without God. Despise not prophesyings! We have no right to despise these blessings. Prove all things; hold fast that which is good. Many have never gone higher than the foot of the cross.

The elders' quorum meeting was held at 1.30, with a good attendance.

At 2.30 p. m., the general prayer meeting was held in charge of Elders F. B. Blair and F. S. Anderson, of the stake bishopric. A very uplifting service followed, there being crowded into the hour and a half 3 songs, 6 prayers, 19 testimonies, 1 prophecy, and 1 spiritual exultation. Several encouraging testimonies were borne.

At 4.15 the regular conference ministry meeting was held, at which there was a splendid attendance, and they were addressed by Elder Cyril E. Wight on the subject, "What actually constitutes our mission in the world." He said, "It is our business to make the doctrine into life; the greatest mistake in the world is for one to accept a call and think he is qualified for his office. God only anticipates the individual's possibilities. Religious education is a wonderful thing. Which is more important, being able to deliver a message, or to have a message to deliver? Creeds can not be changed. The inward regeneration must obtain. If we think of the external and not the internal, we have made a terrible mistake."

The Department of Women's meeting was held in the main auditorium at the same hour and was addressed by President Floyd M. McDowell, his effort being directed to the boys and girls of the adolescent age, a representative assembly filling the room, of those of that age, and older. He impressed them with this thought, that many had an aim in life but no goal to achieve. He emphasized the necessity for qualifying themselves for future usefulness in the church, stating that they must carry on if they expect to reach a goal eventually.

The 7.45 service was preceded by song service of fifteen minutes directed by Thomas B. Dunn, local chorister. President Floyd M. McDowell addressed the waiting congregation, using as a theme for his discourse, "Zion builders." He emphasized the necessity of purity, clean minds and clean hearts; of humility, which is a sign of strength, indicating a consciousness of task; and of oneness, which ideals shall be prevalent in Zion. He introduced a comparative table show-

ing expenditure in various commodities per capita, as follows: Automobile, \$2.40; candy, \$1.30; patent medicine, 81 cents; lead pencils, 7 cents; religious education, .0007 of a cent. Real religion is 100 per cent.

The business session held on the 16th at 7.45 was very interesting in point of the earnestness with which it was undertaken and the amount of business disposed of. An encouraging report was read from the stake presidency, which showed the stake to be in a very good condition, with few exceptions. The financial report of the bishop was read, showing receipts of \$15,693.01; with disbursements of \$15,364.67, leaving a balance of \$328.64. Reports from the secretary-historian, recorder-reporter, delegation to General Conference, stake elders' quorum, stake priests' quorum, stake teachers' quorum, Department of Women, Sunday school, were read, all showing the various departments to be in a healthful condition. The stake presidency, stake high council, stake bishopric, stake missionary, stake secretary-recorder-historian-reporter were by motion sustained for the ensuing year. A resolution prevailed requesting the stake presidency and Bishopric to keep on sale at the headquarters of the stake, photographs of themselves as Quorums and individuals.

A recommendation that Brother S. S. Armstrong be ordained to the office of deacon was by motion referred to the stake presidency, with power to act. A recommendation by the stake presidency favoring the acquiring of a moving picture machine for use of the Central Church and other churches of the stake was by motion adopted, with instructions to the bishop that immediate action be had.

The resolution introduced at previous conferences with reference to a survey of the stake and the installing of a directory of stewards and other business men in the church was by motion laid on the table.

The resolution introduced at former conference that no man be ordained to any office in the priesthood without first complying with the financial law of the church was also by motion laid on the table.

The young men of Central Church held a good-fellowship meeting at the Isis Cafeteria, where a banquet was served to about twenty-five of their number. The result, aside from partaking of an excellent feed, was the get-together spirit which prevailed. This probably will result in the organization of a young men's club, with the intention of inviting the young men of the stake to join with them. One of the objects is to create wholesome entertainment, which includes outdoor sports which will occupy their spare time, thus holding them together as church workers, rather than in a disorganized way finding their entertainment away from the influences of the church.

Fourth Church

On May 6 a banquet was given in honor of the fathers and sons of the church. Dinner was prepared and served by Sisters Grace Essex and Evelyn Worden, with decorations by Mrs. Wilber Fowler. An interesting program followed. May 8, Mothers' Day, a short program was given by the Sunday school children for the mothers. Prayer was offered by Sister Rebecca Brown, one of the senior mothers of their local, and the address was by Patriarch Ammon White, who briefly sketched the union of our foreparents, Adam and Eve, and the divine sanction of the same by our heavenly Father, the result of which union was the children of these first parents. We are their children, though far removed from the scene of this occurrence. As they were the author of the first home, so now the woman thinks first of making a home. The church is the Lamb's bride, the mother of the world. Those doing the will of Christ are the children. The earthly mother must bear the blame of the children's mistakes and likewise be lauded when the children are dutiful. Remember the grind of the mother's job.

At Religio, the Temple Builders rendered a Mothers' Day program, Sister Charles Allen in charge. Scenes representing, "The Sunday school mother," music to "Sabbath school" being played softly: "The young mother," holding babe in

arms while poems are read; third, "The Oriole mother," music, the Oriole song; and fourth, "A young mother at bedtime," with children around her knee for good-night prayers, "Nearer, my God, to thee," being played softly. A candle service followed this, decorations were gold and white. Gold for our mothers, representing worth; white for our daughters, representing purity. Each mother of a Temple Builder was invited to the rostrum; then the girls stood behind these mothers, each having a candle. A pledge previously had been given the mothers to read. Sister Allen asked the mothers, if they could honestly do so, to repeat with her the pledge while holding the lighted candles. Each did so, "We, the mothers, here pledge our help to the Lord Jesus Christ in making girlhood more beautiful. To our daughters we pledge our love, our comradeship. To all other girls we pledge a helping hand and a kind word." The daughter's pledge was: "To my mother, I will be true and loving. To every mother I will be kind and thoughtful. To every girl with whom I come in contact, I will try to teach the nobler life. I will honor the name *daughter*."

The Religio programs are bringing out talent that has been hidden away, as each person is given an opportunity to be on the program. Apostle Clyde Ellis gave us a lecture, showing pictures of South Sea Islands. The natives are taking a great interest in the gospel.

May 9 a dinner was served in honor of mothers and daughters. Sisters Charles Allen and Eva Branham were in charge.

The Orioles and Temple Builders rendered a program entitled, "Then and now; now and then."

Independence

Stone Church

Elders U. W. Greene and John Sheehy presided over the young people's eight o'clock prayer meeting Wednesday evening, May 25. At this service Miss Marie Mitchell, of Santa Ana, California, was present and made the acquaintance of a good number of the young people of Independence. Miss Mitchell appeared in the "Who's who" column of a recent *Autumn Leaves*.

For the early Sunday morning prayer service of the young, Brothers D. O. Cato and Ed. Darmon were in the stand. Though the number in attendance was small, each one received strength and inspiration from the songs of Zion, the short, well-worded prayers, and the few fervent testimonies. In the opening remarks, Brother Darmon commented upon the fitness of beginning the memorial services of the day with a meeting of prayer. He aptly compared human life to that of a flower. Just as the flower by its sweet fragrance attracts the bees and is pleasing to us, so will our spiritual influence, if properly developed, attract others and be pleasing to God.

Upstairs at this hour the older people met in prayer, and an encouraging service is reported.

The eleven o'clock service was begun by a song sung by the congregation and choir, and prayer was offered by Brother J. W. Metcalf. Following the organ offertory, the Stone Church Choir, led by Paul N. Craig, rendered "The Comforter," the duet being sung by Miss Thelma Vincent and Miss Elizabeth Okerlind. A soprano solo, "Great peace for they which love thy law," sung by Miss Lilly Belle Allen, was appreciated by the congregation.

Presiding Patriarch Frederick A. Smith was then announced as the speaker, and took up his theme. Brother Smith had been requested to relate an incident in his earlier life, and preceded the narrative of the experience with a sermonet on "Prayer." In connection with his topic he quoted: "And he spake a parable unto them to this end, that men ought always to pray, and not to faint" (Luke 18:1), and "Without faith it is impossible to please him" (Hebrews 11:6). Beginning with the assertion that prayer is the function of not only the Christian, but all mankind, the speaker asked the question: What is prayer? It is more

than a supplication; it takes not only the form of supplication, appeal, praise, thanksgiving; it is the expression of those feelings and desires of the heart. We must not recite our prayers, but they should be voiced in sincerity. Brother Smith contrasted the prayers of the Pharisee and the publican, asking which was the real prayer. He gave a careful analysis of the prayer Jesus taught his disciples. Among other interesting things he told of the praying machine used in the East, in Thibet and other countries. Often people do not really pray unless in some extremity; then they seek heavenly aid in humility and earnestness. Here the speaker related the experience he had been asked to tell. It was concerning the divine assistance he was given when he preached his first sermon many years ago. The narrative touched the hearts of many in the audience, and renewed their courage with the assurance that God is always near to help us if we only seek him in faith and humility.

The K L D S Mandolin and Guitar Club entertained the juniors at the Campus Sunday at the junior service. The program was very much enjoyed, and all are looking forward to another entertainment when the club reassembles next fall.

Evening Services

The Religio program Sunday evening was one rendered by talented boys of the Stone Church congregation. William Gould gave a pleasing reading. A cornet solo by Ralph Snively was enjoyed by all. Ralph was accompanied by Miss Melva Ward. Then there was a baritone solo by Orville Martin, accompanied by Paul Craig. Ralph Snively and Merrill Etzenhouser rendered a cornet-saxophone duet, and to conclude the program Gordon Kress contributed a vocal solo, being accompanied on the piano by Miss Nida Vincent. Next Sunday evening is the last Religio meeting of this season at the church, and the K L D S Mandolin and Guitar Club will present the program.

By 7.30 the house was filled, and Brother Sheehy commenced the song service. The evening meeting began with the singing of "Stepping in the light," and Patriarch H. O. Smith gave the invocation. It had been announced that two short plays would be presented by the Religious Drama Class, under the direction of Sister Eunice Winn Smith. The first play, "Simon's wife's mother," written by Lydia M. Glover, was given by the following cast of characters: Nellie Mae Kramer, Julia Koehler West, Emma Jean Etzenhouser, Glen Fairbanks, Jesse West, Mamie Wilson, Jennie Lund, Vera Fairbanks. Solos were sung between scenes by Mrs. Alice Mae Burgess.

"Lydia, seller of purple," by Helen Wilcox was portrayed by the following: Mabel Higgins, Ruby Wilcox, Bertha Constance, Juanita Echternacht. Miss Dorothy Koehler played the organ between the scenes.

In both of these efforts the lighting effects, the pretty costumes, and the stage setting aided the students in interpreting their assigned parts. Some of those taking part were outstanding in their portrayal of the attitudes and emotions of biblical characters which in casual reading receive no more than a passing thought. Those who were privileged to see these two plays agree that Sister Smith's class has done well to be able to present so able a reproduction of bits of history after only one semester of study.

Nurses' Commencement Exercises

Tuesday night, May 24, the Stone Church was the scene of the commencement exercises for six girls of the church who have completed the nurses' training course offered by the Independence Sanitarium and are ready to start out in their chosen profession.

Those who participated in the program marched in and took places in the choir loft while Brother Robert Miller played the organ. On the west side of the loft about twenty undergraduates in white aprons and caps ranged themselves behind Miss Gertrude Copeland, superintendent of the Sanitarium, Miss Elizabeth Paxton, assistant superintendent, and Miss Myrtle Grapes. On the west side sat President F. M. Smith, Elder Cyril E. Wight, the speaker,

and Pastor C. Ed. Miller. At the front of the rostrum were the graduates, and on the front row of the main center section were about a dozen alumnae of the institution. A pretty color scheme of red and white was carried out with flowers.

Voicing a simple, earnest prayer, Pastor Miller opened the meeting. There was a beautiful organ number by Robert Miller, and a vocal solo, "The Angelus," by Lieurance, was sung by Elbert Dempsey.

Elder Cyril E. Wight, of Kansas City, set forth in clear, concise language, the theme of his thought. He conclusively asserted that in order to be a success the individual must give more than mere learning to society; he must give a bit of his own soul. Knowledge must be interpreted with a view to the needs of the world. "And now abideth faith, hope, love, these three; but the greatest of these is love," he quoted and then paraphrased: "And now abideth knowledge, skill, and appreciation, these three; but the greatest of these is appreciation."

Following the address, President Smith presented diplomas to these girls: Ella Peck, of Missouri; Edna Haviland, Iowa; Lola Rogers, Colorado; Gladys Heide, Iowa; Helen Douglas, Illinois. Miss Orpha Outhouse, of Missouri, a member of this class, was not present because of illness.

At this juncture three prizes were given to those proving the most efficient in certain lines and studies. For several years Doctor Charles Keown has offered first and second prizes for the two best essays on obstetrics. This year Miss Beulah Lytle received the first prize and Miss Helen Scott the second. Miss Lola Rogers received an award for ethics.

Then the long-anticipated pins bearing the initials I. S. (Independence Sanitarium) were pinned on by Miss Copeland. There was a prayer of benediction by Pastor Miller. The commencement exercises were over.

A reception was held at the nurses' home following the exercises, and the girls and their guests greatly enjoyed the short program presented.

Institute Commencement

On Friday evening, May 27, the Independence Institute of Arts and Sciences presented its first class of high school graduates. This is the first class to receive diplomas in the high school department since the school has been accredited for articulation with the colleges. Members of the first graduating class are Nina Imogene Brooks, Chester Earl Constance, Lillie Ora Kelsey, Nina M. Morgan, Don Lee Alvin Pierson, Maurine Cooper Reed. Some of these graduates are married men and women who have faithfully attended the night school and now have their diplomas to show that even if one must work he can finish high school.

To begin the program Miss Gladys Goode played a march, and the faculty and class members took places on the platform in the assembly room. Bishop M. H. Siegfried gave the invocation. Two beautiful vocal solos by Sister S. A. Burgess preceded the brief commencement address by William Southern, jr., of the *Independence Examiner*. There was a piano solo by Ewart Ragan, and Maurine Reed presented the class gift, which was accepted by Brother F. M. McDowell, dean of the school. Brother M. A. Etzenhouser, principal of the high school department, presented the diplomas, and the program was concluded with prayer.

Following the program upstairs, the most interesting part of the evening began. The guests gathered in another room and heard the class prophecy. Then a clever reproduction of the evening's exercises amused and delighted everyone. Light refreshments were served to complete the evening.

Interesting Personals

At noon, Friday, May 27, in Graceland College chapel, at Lamoni occurred the wedding of Miss Blanche Edwards, general superintendent of the Department of Women, and Mr. George Mesley, of Lamoni, formerly of Australia. President Frederick M. Smith pronounced the ceremony. Wedding guests present from a distance were: Bishop Albert Carmichael, Apostle F. Henry Edwards and family, President

F. M. McDowell, and Miss Vera Redfield, of Independence; Brother and Sister F. B. Blair, of Kansas City; Brother and Sister B. M. Anderson, of Omaha, Nebraska.

Following the ceremony a reception for the family and friends was held at the home of N. Ray Carmichael; then the wedded couple departed to spend the week-end at Nauvoo, where they visited spots of historic interest.

At the Campus

Saturday, May 28, and Monday, Decoration Day, the Campus drew large crowds of those seeking amusement in the out-of-doors. Beginning at two o'clock both days, there were ball games. On Saturday, teams representing the Wilson Lumber Company and the Standard Oil were victorious over the Bar Gar Team of the Stone Church and the Independence Merchants' Team. On Monday afternoon two games were played, the first being between Independence Merchants and Englewood, the merchants winning at a score of 6 to 4; the second, between the Sixth Ward Democrats, of Kansas City, and the Crick Lumber Company, the former winning 8 to 1. The first moving picture of the season was shown on the outdoor screen Saturday night. It was "The quarterback," and in spite of the chilly air drew a large crowd. Monday evening, for the entertainment of the Decoration Day picnickers, the picture, "As no man has loved" (The man without a country) was enjoyed. Workers at the refreshment stand under the direction of Brother Mansel William, have been busy, but it has as yet been a little too cool for the best kind of business. They hope for warmer weather.

Liberty Street

At the morning service a pleasing duet, "List to the voice," was rendered by Mary Ethel Cool and Marcine Turner.

Brother George F. Bullard was the speaker and took his text from Philippians 2: "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem others better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

From this scripture lesson, Brother Bullard drew many ideas and lessons which were well received by the congregation.

Elder J. W. Paxton spoke on present-day fulfillment of prophecies, using for the evening lesson Matthew 22: 34-40, also referring to Matthew 24. His discourse was a vivid portrayal of the infidelity upon the earth today, destruction, disaster on every hand, and the literal fulfillment of Christ's own words. Most of the world does not believe in the God of Abraham, Isaac, and Jacob. In some way the God of today is different. We of this latter-day belief, who know of the Restoration, have been schooled in the scripture, which teaches us, "I am God, I change not." Perhaps at no time in our history have the Saints had greater need of faith, prayer, and humility than at the present.

The sisters of Group 13 surprised Sister C. I. Wiggins with a dinner at the home of her daughter, Sister Pearl W. Moriarty, Friday, May 27. The occasion was Sister Wiggins's seventy-fourth birthday. About thirty were present, and the surprise was enjoyed by all.

The Independence Music Club will sponsor an evening's program at the Liberty Street Church, Tuesday, June 7. Mrs. A. L. Murphy, jr., will read "The famous Mrs. Fair." This play is the story of a mother who leaves her home and family for fame and popularity. It involves all the problems of home keeping versus a career. She returns to find her daughter doing and saying unheard-of things and her home in ruin, but is in time to retrieve what vestige of wholesome domesticity may be left.

The Independence Music Club has maintained a scholarship fund for several years with which a number of our young people have been permitted to continue their musical training who could not have done so otherwise. The Club has also purchased a Steinway piano, which has been in constant use by the students and members and Institute teachers for the past two years. They are sponsoring this reading by Mrs. Murphy for its great interest to all good and refined people, and to augment the scholarship fund—a worthy undertaking.

Enoch Hill

At the eleven o'clock hour Sunday morning, Elder A. K. Dillie, of Second Church Branch, preached to the Saints on Enoch Hill. His theme was "Learning to live," and he followed the text: "I am come that they might have life, and that they might have it more abundantly."—John 10:10. Contrasting the teachings of our Lord and Savior with the modern materialistic concept of life, he related many of the parables Christ told as a means of bringing home a lesson to those who followed him for the words of life.

Pastor Brewer spoke to his congregation in the evening. In review of early events in this district, he recalled his coming to this branch almost a decade ago and how he preached his first sermon here to an audience of seven souls. During these years the congregation has grown in numbers to more than three hundred. Taking up his topic of the evening, he read concerning the marriage supper, applying the parable to modern times. In a brief discussion of the signs of the times, he showed that the marriage feast of the Lamb is being prepared. The guests are being invited. Will they disregard the invitation? Shall others be invited in their places? The time is at hand, he declared, when peace shall soon be taken from the earth. The gathering will soon be called, and then the problems of Zion can be worked out. With a nucleus from which to work, our representatives may then take the gospel triumphant to the ends of the earth. Two questions left with his hearers and vital to our life as Saints were: What is our relationship to the church? and What are we going to do with it?

East Independence

On Sunday, May 22, the pastor, Brother N. Carmichael, was the speaker. His discourse was along the line of music, and he especially urged all to use the talent they have been given in the Lord's service. In the evening Brother Frank Minton gave an interesting discourse on the life of Christ and the effect his life should have upon his followers. He emphasized the need of our being about the Master's work and giving our best in his service.

The Religion from Liberty Street Branch gave the program Friday night. The entertainment consisted of readings, solos, a quartet, and a dialogue. Each number was so good that it would not be right to praise one above any other. We hope they will come again and trust that when they do there will be more of our members present.

Bishop B. J. Scott preached to us in the morning of Sunday, May 29, reading the ninety-fifth Psalm. He forcefully brought out the necessity of our showing by our actions if we are on the Lord's side. By our daily life we show the world what we believe and where we stand. Commenting upon some things which have in the past few years tried men's souls, he warned the Saints that right now there are things which are putting our faith to the test, and those

who try to stop the progress of God's work must suffer loss spiritually and temporally.

In the evening Brother Amos Allen occupied the pulpit. His sermon was full of good thoughts, and these he took up from different angles of viewpoint, giving realistic illustrations. He read the marriage covenant, connecting with it the statement of the church being the Lamb's bride and admonished us to keep ourselves wholly for Christ.

All the services of the day seemed to harmonize into one great memorial service, and all were impressed of the necessity of being valiant soldiers for Christ, Saints true to our trust.

Graceland Chats

The Museum

Perhaps the most valuable collection ever presented to the Graceland Museum came this year from Sister Rachel Braddish, of South Parkersburg, West Virginia, widow of T. E. Braddish. It consists of a number of articles gathered together by Brother Braddish when visiting in the Orient. Sister Braddish was offered a considerable sum for the collection but preferred to present it to the church. Her gift is highly appreciated.

From China comes a charming little spirit lamp, hand carved from shale. The decorative design, which is carved in high relief, is beautifully done. In these lamps the Chinese burned incense on the altars of their gods. From the same place is a pair of men's slippers, the fore parts of which are solid beadwork of a very intricate pattern. A deck of playing cards, one inch by two and one half inches, and a large bamboo umbrella complete the contribution from China.

From Java are two serpent knives with poisoned blades. These are about one foot in length and are carried in sheaths of hardwood. By looking closely at the blades, one can discern serpents traced there. The skull and beak of a rhinoceros bird, commonly known as the hornbill, comes from the same place. The beak is fully a foot long and is sharply curved. The hornbill is one of the latest birds to be studied by man.

The most valuable part of the collection is its swords. A forty-inch sword of mahogany is reported to have been used by the Mohammedans in their conquest of the island of Sumatra during the 12th century. There is a superstition among the natives that if water is poured over this sword it will have the virtue of healing sore eyes. The sheaths of the other two swords, from Java, are of elephant tusks. Carved Oriental scenes inlaid with gold cover their entire surfaces. These swords are used for ceremonial purposes only.

Specimens in laced vines from the tropical jungles of Sumatra make a very interesting study in plant growth. In one case three varieties of vines have interlaced to form a perfect braid more than three feet in length. Brother Braddish is said to be the first white man to enter these jungles.

Smaller articles are a boar's tusk, the horn of a deer, a petrified oyster shell four inches in length, and a very large petrified clam.

LYDA ELEFSON.

"Traveling and Hotel Etiquette" in Friday Chapel

The chapel period Friday was spent in a very interesting and educational talk by Miss Carlile on "Traveling and hotel etiquette." She discussed in detail Pullman etiquette and etiquette in a hotel. She told us of several interesting illustrations she had experienced while in a large western hotel. In her discussion she said no one need be afraid of disclosing their inexperience, if he would think and observe. The two infallible rules for all occasions are, first, observe others; and second, be courteous. The modern etiquette adheres less strictly to codes, and a really courteous person is always welcomed. Miss Carlile's talk applies not only when traveling, but also in our social contacts here as students.

Slides of Wordsworth Are Shown

Slides illustrating Wordsworth's life and poetry were shown to the English literature classes last Tuesday noon. The birthplace of Wordsworth, the beautiful lakes and mountains surrounding it, and several places mentioned in his poems were exhibited. When Dove Cottage, the home to which Wordsworth took his bride, was shown, Marjorie Gamet read the poem, "She was a phantom of delight." The picture showing the host of golden daffodils was accompanied by the reading of Wordsworth's much-loved poem, "I wandered lonely as a cloud," by Louisa Shedd. These pictures have added to the students' appreciation of the greatest English nature poet.

A Cappella Gives Concert in Mount Ayr

The A Cappella choir gave its last public concert at the Mount Ayr Methodist church on Wednesday evening, May 4. The audience was large and appreciative.

The concert was opened by the well-known piece, "The miller's wooing." The soloists, Miss Lloyd and Mr. Anway, did exceptionally well, and by request Rae Lysinger played a piano solo and responded to an encore.

The best liked were, "The wreck of the *Julia Plante*," and the "Echo song," which was repeated. Other numbers were "The Hallelujah Chorus" by Handel, a Negro group, and a folk song group.

New Officers

The student election for next year's officers was held last week, with the result that the following were elected:

President of student body, Edith Woods.
Business manager of athletics, Charles Vernon.
Editor of *Record*, Lyle Flynn.
Business manager of *Record*, Roy Goode.
Editor of *Acacia*, Raymond Smith.
Business manager of *Acacia*, Harry Emmerson.

Omaha, Nebraska

Church on corner Thirty-sixth and Burt Streets.

Take Benson or North Forty-fifth Street car, get off at Thirty-sixth Street and walk one block south.

Telephone Harney 7954.

Phone number, Pastor J. L. Cooper, Walnut 3105.

Those folks attending General Conference brought back such good news, and enlarged our vision concerning our work so that we have received new impetus and are energetically pressing forward.

We are happy indeed that Brother Cooper was not taken from us. His home was the scene of a beautiful wedding on May Day morning, when his daughter, Miss Irene, was united in marriage to Mr. Charles Scribner, of Chicago, Illinois. Brother Cooper performed the ceremony. The attendants were Miss Bernice Thiehoff and Mr. Marion Cooper. The girls were beautifully gowned, the bride wearing white, the maid orchid. Nature was at her best, it being one of our most beautiful days this year, and seemed symbolic of the joy and peace which we are sure will prevail in this young couple's home, as its foundation will be the true love of God springing up in their hearts and its development based upon all the teachings of the church. We wish them happiness in their life together. They departed on an evening train for their home in Chicago.

Another wedding is that of our assistant superintendent of Sunday school, Brother Richard Wren, who returned to Omaha Sunday, May 22, with his bride who was formerly Miss Bertha Wiggins, of Sioux City, Iowa, where the marriage took place on May 21. The bride's immediate family and a few close friends witnessed the ceremony. We welcome Dick and his bride.

Miss Margaret Ione Sherwood, daughter of Mr. and Mrs.

J. L. Russell, slipped away to Papillion, Nebraska, with Mr. James Lewis Russell on April 30, where they were quietly married, a brother of each witnessing the ceremony. They returned to Omaha to make their home here. This wedding was somewhat hastened, owing to the departure of parents to California next week, and they wishing to see the young folks carry out the desire of their hearts before leaving them.

Our young people are taking an active part this year instructing us in religious education by way of the drama, Mr. Harold Kirkpatrick being an excellent leader. He is developing talent in our young people. An Easter play, "The resurrection," and a few weeks later "The wife of Judas," filled our auditorium with an appreciative audience. This latter play, written by our general church worker, Miss Blanche Edwards, was especially fine. The defects in the lighting for the stage were corrected following the first play—and this materially helped the beautiful scenes of the second play, also the action of the play was more smooth. We think that with the talent and enthusiasm of Brother Kirkpatrick, we will be assured of the drama from now on. The Sunday school has purchased curtains for a complete stage setting. They are not quite paid for but will be soon.

Our young people are working at present on song, and will be ready to render the sacred cantata "Daniel" sometime the latter part of June, when the day will be devoted especially to music. The cantata is under the direction of Brother Roland Scott, an able leader.

One of our young artists coming rapidly to the front is Billy Hill, jr., age thirteen, whose tones and technical skill on violin are marvelous. He, with Brother Harry Greenway, our sweet singer, were heard in recital at Schmoler Mueller Auditorium, Friday evening, May 20. Billy offered several selections in three groups, which he rendered like a veteran, having completely won his audience by his first number. "The trumpeter," by Dix, as sung by Brother Greenway, was his last of two groups of songs, and left us thrilled by the music of his voice. We never grow tired of listening to his beautiful solos. This recital brought to our brothers much praise, congratulations, and flowers, the last of which eventually decorated our church for the following Sunday services.

Our sister, Mrs. W. T. Wellman, proved her courage and heroism, when on May 21 she dashed into the street with no thought of self, to guide if possible, a runaway automobile careening down a steep incline, endangering the lives of two babes seated within. She was unable to gain a footing on the swiftly moving car, owing to its momentum, but grasped the steering wheel, to which she clung until she had turned the car into the curb, succeeding in her efforts to save the stranger's babies. She was thrown by the impact and was severely though not dangerously injured. The scene which followed presented a real contrast in the impulses of human nature. The mother, vainly pursuing her runaway car, gave a look at the unconscious form of Mrs. Wellman, jumped into her car with her unharmed babies, and drove rapidly away, and has not been heard from since. Mrs. Wellman, though not having completely recovered, is now at home, after spending several days in a hospital.

The study group of our Department of Women is active under a good leader, Mrs. Anna Kinney. We are studying "A woman's stewardship," meeting twice a month for lesson study. The entire department is active and we are proud of our grade "A."

We are spick and span with our interior decorating, finished with ivory and buff-colored walls and ceilings and a neat design stenciled in brown. Our lawn is beautiful, which is enhanced by the shrubbery which flanks the door. Our January letter contained item of the removal of B. M. Anderson and family to Lincoln, Nebraska. Andersons did not go, owing to a change in the business plans of Brother Anderson. Their address is the same, 5020 California Street. We are hoping for a complete recovery in the near future for Sister Audentia, who recently was very ill with an acute and dangerous infection of the throat. She is not quite herself yet and we miss her in her wonted places.

Our Sunday school, in charge of Mrs. Rose Adams, put on an impressive, appealing program on Mothers' Day, which began with prayer by Brother W. T. Wellman, followed with sermonet by Brother Cooper. Several beautiful solos and other offerings made up the program. There were 270 present, the eighty mothers each receiving their choice of either a red or white carnation from the hands of small girls, near the close of the service.

The banquet held in Brandies' Restaurant May 21, for the members of the priesthood of six districts who met in ministerial conference in Council Bluffs on Sunday, May 22, was attended by 71 members. Omaha profited by the visiting brethren being gathered so close to our city on Sunday, as our pulpit was occupied by Bishop Mark Siegfried in the morning, who gave us excellent instruction, and by Apostle F. Henry Edwards in the evening.

Our own priesthood are giving us some fine sermons and carrying on their work daily among us. They are meeting at regular intervals and have tentative plans for missionary work in the city.

We had a surprise on Rose Adams, our Sunday school superintendent, last Sunday. She had arranged for Brother Wellman to talk to us for a few minutes at the close of the lesson study. Imagine her surprise on announcing him as speaker and admonishing us to give close attention as she was sure we would hear something good, he began the little program, he had secretly arranged, of "Paying honor to our Sunday school superintendent." Surprise was the first emotion she registered, quickly followed by bewilderment and then resignation. However, she appreciated the words of confidence and praise, also the gift which was presented to her.

Duluth, Minnesota

Corner Sixtieth Avenue West and Bristol Street

May 25.—As we take up our pen to write this letter, our minds drift back to the organization of this branch on March 6, 1921, then holding meetings in Elder Samuel Sloan's hotel dining room at 31 South Fifty-third Avenue, West. Then we moved to 320-22 North Central Avenue in a hall over a department store, but now we are located at 302-4 North Sixtieth Avenue West, in a church building purchased by the members of the branch. Though part of it is mortgaged, it is a home to the Saints. Such men as Elders Leonard Houghton, William Sparling, J. E. Wildermuth, W. E. Shakespeare, C. A. Kress, C. B. Freeman, and others have helped us. While the work has not been done in a day, it has been ever going forward; not always in numbers, but it has shown progress in the lives of its members. Of course as the church is in similitude to a net cast into the sea which gathers all manner of fishes, the same is true in branches. Some run well for a time, and then their ardor gradually grows cold until they leave their first love, many drifting back to ways of the world. Some drift for only a time, until an awakening comes to them; others forget their covenant made at the water's edge. But as we look back and see the condition of our lives and what the gospel has done for those who are trying to live their religion, the progress made in Duluth has been wonderful, though the numbers may be few in comparison to population of our city. We have been able to a great extent to command the respect of others.

Much advertising has been done. Our church services are announced each week in two of the leading newspapers, with the church name properly placed in the city directory and also in the booklet entitled, "This week in Duluth," printed during the tourist season, and handed to our visitors. We have the four volumes of church history and the three standard books and *Zion's Ensign* in the Duluth Public Library. Our aim is to move forward with the help of God, regardless of the work of the adversary, to the goal of perfection, Zion the pure in heart. We desire to be fully converted, that the light and truth of the gospel may radiate from us to others. May God

grant to us awakening from slumber and give us more zeal, that as we are warned we may warn others, for God's judgments are being poured out upon all nations.

Sacramental service on May 1 was in charge of Elder George W. Day, member of the district presidency. Pastor P. G. Schnuckle, being the speaker in the evening, read the lesson found in 1 Corinthians 15. His theme was "Resurrection."

On May 4 Brother J. P. Fetting, of Port Huron, Michigan, chief engineer of the steamer *J. C. Morse* which plies on the Great Lakes, met with us, assisting in our prayer service, bearing a strong testimony to the gospel. A week later, the 11th, another brother, second mate on the steamer, *James McNoughton*, met with us in prayer service. He brought with him some of his shipmates, Brother Earl Innes, Brother Hugh Ross, Elmer Innes, Elton Brabant, and Arthur Spencer.

On May 8, Mothers' Day, Elder Samuel Case, assistant pastor, spoke in the morning at 11 o'clock, reading Proverbs 31:10-31, showing the great work true mothers have accomplished with God for their helper.

The evening hour was devoted to a Mothers' Day program which consisted of a mixed program, each participant doing his part as a tribute to mother. There were songs by the congregation; duets, piano solos, choruses, recitations, solos; and prayers were offered as a tribute to the one which was designated as a helpmate to man for furthering the work of God and carrying out the plan of salvation.

Sister Marie White has been on the sick list considerable of late. We miss her presence at services and pray that God will watch over her and help all others who are on the bed of affliction.

We notice in the Barnum news of the Duluth paper that our sister, Opal Carlson, was married in Kansas City, and that her sister, Ada, journeyed down to the wedding. May happiness be theirs on the sea of matrimony, and may God direct their course through life.

Brother P. G. Schnuckle, Brother Samuel Case, and Brother W. C. Stauty motored to Two Harbors in Brother Case's Studebaker May 18, and met with the band of Saints residing there in a home prayer meeting. While there were only eleven in attendance, seven prayers and eight testimonies were offered in humility and meekness, expressing God's goodness to them and their desire to serve and bring others to God. Such prayer services are priceless, for they are profitable, strengthening, and bring God's Spirit to guide and inspire the Saints to greater service.

Elder Robert Gunlock, just back from General Conference, occupied at eleven o'clock and again at eight on May 22, bringing to us true manna from the storehouse of God. This was strengthening to us, showing the need of a revaluation of our work and what it means to us. In the evening he took John 1:14 for a text: "And the word was made flesh, and dwelt among us (and we beheld his glory, the glory of the Only Begotten of the Father), full of grace and truth."

For the aid of traveling Saints and friends, we will say our place of worship is located at 302 Sixtieth Avenue, West, or corner of Sixtieth Avenue, West, and Bristol Street, one block north of Grand Avenue street car line. Any Gary New Duluth, number 9 on front, or Morgan Park, number 14 on front, or Fairmount Park, number 71 on front, going west on Grand Avenue, will leave you within one block of the church at Sixtieth Avenue, West. Coming in on Number 1 Highway, either drive down on Sixtieth when coming to avenue or down Fifty-ninth Avenue, West, to Bristol Street, going one block west to church. An invitation is extended to all to come and worship with us in the city where rail and water meet, and where you can enjoy cool evenings, the finest of drinking water, and a willing audience to listen to the preaching of the word by God's able ministers. Here you may hear their prayers and testimonies, which strengthen the Saints. Pastor P. G. Schnuckle's address is 213 North Sixty-first Avenue, West. Assistant Pastor Samuel Case, 306 North Sixtieth Avenue, West, one door north of church. Publicity Agent W. C. Stauty, 403 Seventy-seventh Avenue, West.

MISCELLANEOUS

Columbus, Ohio, Will Dedicate Church

Second Columbus Branch will dedicate its church June 19, 1927. President Frederick M. Smith will be present and will preach for us Sunday morning at 10.30, in the afternoon at 2.30, and evening 7.30. Members of the church in Ohio desiring to come should consult their ticket agents for special rates, for excursions are run from all parts of Ohio to Columbus on Sundays. We hope all who can will take this opportunity to hear President Smith. The church is located on Twenty-second and Rinehard Streets. Take Whittier Street car, get off at Twenty-second Street, walk one square south. Mrs. Vassie Sheets, 1202 Whittier Street, Columbus, Ohio.

Sunday School Convention

Sunday school convention of Southern Indiana District will convene at Indianapolis, Indiana, on Friday, Saturday, and Sunday, June 17, 18, and 19. Brother C. B. Woodstock, general superintendent, will conduct institute work. All young people in the district are especially urged to attend. The church building is located at Chester and Pratt Streets. Margaret K. Stacy.

To the Musicians

All musicians planning to attend the Little International Young People's Convention at Windsor, Ontario, please write S. E. Mifflin, Box 1, Essex, Ontario, Canada, for your copy of music which will be used at the convention. Name your instrument and give particulars of same. S. E. Mifflin, for the committee.

Conference Appointees and Reunions

As in previous years, brethren laboring under General Conference appointment will attend the reunions of the districts to which they are appointed. In order to avoid expense and wastage of effort, we trust that reunion committees will not invite conference appointees to attend reunions outside their districts, and that the brethren under appointment will not attend reunions other than those of their own districts unless specially sent there with the concurrence of the General Reunion Committee. THE GENERAL REUNION COMMITTEE.

Appointment of Bishop's Agents

Brother George Nowack having found it necessary to resign as bishop's agent for the Central Illinois District, we hereby appoint Elder William Van Hoosier, 1001 East Ester Street, Taylorville, Illinois, as his successor, to take effect June 1, subject to approval of the next district conference.

Brother Nowack has given the church very faithful service as agent, but has felt it necessary to resign because of securing employment elsewhere.

We ask for Brother Van Hoosier the hearty cooperation of the Saints of the Central Illinois District, and trust they will be prompt in the payment of their tithing in support of the general church work. The solicitors of the district will please take notice of the change in the appointment and forward their reports to Brother Van Hoosier after June 1.

Approved by the First Presidency.

Brother A. M. Fyrando, of Magnolia, Iowa, having presented his resignation as bishop's agent of the Little Sioux District, we hereby appoint Brother W. R. Adams, of Logan, Iowa, as his successor, to take effect June 1, 1927, subject to the approval of the next district conference.

We wish to take this means on behalf of the church of expressing to Brother Fyrando our sincere thanks for the many years of faithful service that he rendered as bishop's agent, and feel confident that the release from the responsibility of this office will in no way mean a lessening of his interest in the work of the church.

We bespeak for Brother Adams the hearty cooperation of the Saints of the Little Sioux District. The church needs the faithful support of every member of the church in order to accomplish the work that has been intrusted to us. We therefore urge the Saints to a faithful compliance with the law governing in temporal things.

Will the solicitors of the district please take notice and forward their first reports to Brother Adams on June 25 and report promptly to him on the same date each month thereafter.

Approved by the First Presidency.

THE PRESIDING BISHOPRIC,
By A. CARMICHAEL.

Elder Charles T. Pooler having resigned as bishop's agent for the Southwestern Kansas District on account of removing from the district, we hereby appoint Brother Ira G. Whipple, 805 South Water Street, Wichita, Kansas, as bishop's agent for that district, subject to the ratification of the next district conference.

We wish to express our appreciation to Brother Pooler for the faithful service rendered by occupying as bishop's agent. We ask for Brother Whipple the hearty support of the Saints of the district with their tithing, surplus, and offering, so that the work of the church may be conducted on an efficient business basis.

Solicitors will please take notice of this appointment and forward their next report to Brother Whipple.

Approved by the First Presidency.

THE PRESIDING BISHOPRIC,
By J. A. BECKER.

Notice of Appointment

Elder A. M. Baker having been transferred by General Conference appointment from the Southern Missouri District to the Central Illinois District, has tendered his resignation as president of the Southern Missouri District, and Elder J. F. Cunningham is hereby appointed to succeed him as president of the Southern Missouri District, subject to the approval of the next district conference.

THE FIRST PRESIDENCY.

Conference Notices

Alabama District conference will convene at Pleasant Hill, Alabama, June 11, 12, 1927. The district president requests the priesthood of the district to meet at eight o'clock on the 11th for prayer service. G. W. Miniard, secretary, McKenzie, Alabama.

Nauvoo District Conference will convene with the Rock Creek Branch, near Adrian, Illinois, June 11 and 12. Apostle J. F. Garver and Patriarch Ammon White are expected to be present. F. C. Bevan, district president, Fort Madison, Iowa.

Alberta district conference will convene at Ribstone, Alberta, July 29, 30, and 31. William Osler, district president, William McLeod, district secretary.

Southern Wisconsin District conference will be held at Soldiers Grove, June 18 and 19. Leda Colbert, secretary.

All-Day Meeting

At Evansville, Wisconsin, June 12. E. J. Lenox.

District Conference

The Mobile district conference will meet with the Vanleave Branch, Vanleave, Mississippi, June 18 and 19. The meetings will begin with preaching service on Friday evening, June 17. Those interested are urged to be present. A. D. McCall, district president.

Address

W. H. Chandler, 1416 Four Street, East, Calgary, Alberta, Canada.

THE SAINTS' HERALD

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Richard J. Lambert, Assistant Editor.
O. W. Parker, Business Manager.

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Marriages

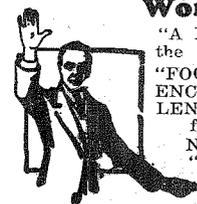
MATTES-PETERSON.—Sister Thelma I. Mattes, daughter of Brother and Sister Alfred Mattes, residing near Farragut, Iowa, and Mr. Melvin W. Peterson, were married Sunday afternoon, May 22, at four o'clock, at the home of Elder J. O. Rennie, in Shenandoah, Elder Rennie officiating. Both are well known and respected young people and have the best wishes of their many friends.

Our Departed Ones

FAIRBANKS.—Rachael Alpherdine Fairbanks was born June 13, 1854, in Hamilton County, Indiana. She passed from this life April 25, 1927, at the home of her daughter, Mrs. W. R. Henderson, in Chicago, Illinois. She was baptized July 24, 1869, by Elijah Banta, at Sandwich, Illinois. On January 21, 1875, she was married to Perley Fairbanks, and to this union were born six sons and three daughters. Her husband, one son, and one daughter preceded her in death. There remain two daughters: Mrs. W. R. Henderson of Chicago, Illinois, Mrs. W. S. Trowbridge, of Oak Park, Illinois; and five sons: George A. and Lloyd J., of Chicago, Illinois, Frank T., J. Glen, and P. Guy, of Independence, Missouri; also one sister, twenty-two grandchildren, a number of other relatives, and a host of friends. Sister Fairbanks was a kind and devoted mother; she was loved and respected by all who knew her. She was strong in the faith of the latter-day work and was willing to do what her hands found to do for the work. She was laid at rest in Sandwich, Illinois. Sermon by W. A. McDowell.

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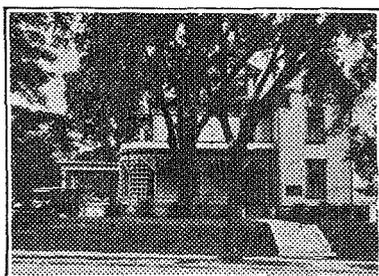
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Reunion Changes

Kirtland, Kirtland, date published in HERALD August 12-21; date should be August 11-21.
 Central Oklahoma, near Tulsa, date published in HERALD August 19-28; date should be July 29-August 8.
 New York and Philadelphia, Deer Park, near New Hope, Pennsylvania, date published in HERALD August 13-23; date should be August 12-23.
 Alabama, Pleasant Hill Branch (McKenzie), July 22-31.
 Eastern Montana, Andes, date published in HERALD July 1-10; date should be July 8-10.
 Far West Stake, Stewartville, date published in HERALD August 19-28; date should be August 18-28.
 Spokane, Upper Twin Lakes, Idaho, date published in HERALD June 17-26; date should be June 17-27.
 Cancel Northeast Kansas Reunion.

Reunion Locations and Dates

Spokane, Upper Twin Lakes, Idaho, June 17-27.
 Minnesota, Minneapolis, June 17-26.
 North Dakota, Minot, June 24-July 3.
 Eastern Montana, Andes, July 3-10.
 Northern Wisconsin, Chetek, July 1-10.
 Owen Sound, Port Elgin, July 1-15.
 Central Texas, Hearne, July 8-17.
 Northern California, Irvington, July 15-24.
 Central Nebraska, Neligh, July 15-24.
 Eastern Iowa, Mount Pleasant Park (Clinton, Iowa), July 15-24.
 Kentucky and Tennessee, Puryear, Tennessee, July 15-24.
 Southwestern Texas, Bandera, July 15-24.
 Portland, Gladstone, July 22-31.
 North Platte, Nebraska, North Platte, July 22-31.
 Holden Stake, Holden, July 22-31.
 Alabama, Pleasant Hill Branch (McKenzie), July 22-31.
 Eastern Michigan; Detroit and Southern Michigan and Northern Indiana; Indian Lake, Michigan, July 22-31.
 Toronto, Lowbanks, Ontario, July 22-August 7.
 Southern New England, Onset, Massachusetts, July 22-August 7.
 Seattle and British Columbia, Silver Lake, Everett, July 29-August 7.
 Western Oklahoma, Eagle City, July 29-August 8.
 Central Oklahoma, Tulsa, July 29-August 8.
 Florida, Dixonville, July 29-August 7.
 Central, Illinois, Edinburgh, July 29-August 7.
 Western Montana, Race Track, August 5-14.
 Western Colorado, Delta, August 5-14.
 Southwestern Kansas, Winfield, August 5-13.
 Northeastern Nebraska, Decatur, August 5-14.
 Northeastern Illinois, Elmhurst, August 5-14.
 Central Michigan, Beaverton, August 5-14.
 Chatham, Erie Beach, August 5-15.
 Maine, Brooksville, August 5-14.
 Mobile, Mobile, August 12-21.
 Idaho, Hagerman, August 12-21.
 Eastern Colorado, Colorado Springs, August 12-21.
 Spring River and Clinton, Joplin, Missouri, August 12-21.
 Lamoni Stake, Lamoni, Iowa, August 10-21.
 Des Moines, Runnells, Iowa, August 12-21.
 Southwestern Iowa, Council Bluffs, August 12-21.
 Kewanee, Galva, Illinois, August 12-21.
 Northern and Western Michigan, Park of the Pines, August 12-21.
 Kirtland, Kirtland, August 11-21.
 New York and Philadelphia, Deer Park, August 12-28.
 Far West Stake, Stewartville, August 18-28.
 Nauvoo, Nauvoo, August 19-28.
 Gallands Grove and Little Sioux, Missouri Valley, August 19-28.
 Southern Wisconsin, Madison, August 19-28.
 Southeastern Illinois, Brush Creek, August 19-28.
 Northwestern, Kansas, Alexander, August 19-28.

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T. J. HENDERSON, NAUVOO, ILLINOIS



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THE SA^{LES} HERALD

OFFICIAL PUBLICATION

OF LATTER DAY SAINTS

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103. Act of October 3, 1917; authorized July 21, 1921.

Volume 74

Independence, Missouri, June 8, 1927

Number 23

EDITORIAL

Work of the Twelve

An Important Church Centennial

We are entering upon a period of important church centennials. The church should take notice of them and observe them with appropriate programs. The one most spoken of thus far is the hundredth anniversary of the organization of the church. "Forward to 1930" has become a sort of slogan. April 6, 1930, will be an important mile post in our history, and great plans are in course of formulation for the celebration, which will occur during the General Conference of that date. The restoration of the priesthood occurred May 15, 1829, and should be commemorated. This September comes the centennial of the recovery of the Book of Mormon plates from the Hill Cumorah.

The plates were first seen by Joseph Smith September 22, 1823, following the remarkable vision given to him in his home the preceding evening. Following the instruction of the angel, he visited the hill on the date mentioned and there beheld the plates. He was commanded to revisit the hill each year, and did so, being met each time by the angel and receiving further and detailed instructions regarding the coming forth of the book, the setting up of the church, and the way in which it should be administered. We may have overlooked the importance of this preliminary instruction.

At last, on September 22, 1827, he received the plates from the hands of the angel with a most solemn charge as to their safety. To commemorate that important event, districts and stakes may well meet this coming September in some convenient central place at the week-end nearest the date given, and celebrate the anniversary with an appropriate program. We trust that suggestive programs will appear a little later in the HERALD that will be helpful to those planning such gatherings. Branches not so situated that they can take part in the larger gatherings just suggested should plan to observe the centennial with suitable meetings and programs.

E. A. S.

The Presidency has suggested to the members of the Quorum of Twelve the advisability of making special effort this conference year to hold meetings of the members of the priesthood for study purposes, to stimulate among them (the priesthood) a desire to know more about the problems of the church and our methods of solving them. Two chief purposes are in view in this endeavor to develop and organize deeper study of our church literature: one is to broaden our common knowledge and beliefs; and the other is to create, encourage, and deepen the zeal to teach Saints and nonmembers.

It is fully expected that one outgrowth of this work will be eventually an increase of our missionary activity by stimulating the local priesthood, or those not under general appointment, to greater efforts in missionary endeavor.

I have believed, and do yet, that one of the secrets of the pronounced success of the early missionary efforts of the ministry of the church was the unity of presentation due to common comprehension of the ideals and philosophy of the church, developed by the frequency and thoroughness with which the ministry gathered for study purposes and to hear the lectures by the leaders of the church. Away from this ideal condition we drifted until in not a few instances our ministers, and some of them under appointment, too, seem to have been largely concerned with presenting their own personal views and discussing *differences*. This is wrong, and has borne results that we can well do without. The remedy lies in heeding the admonition, oft repeated, to study together and teach one another concerning the things pertaining to the kingdom of God.

Our ideals and objectives when viewed in the large, are so attractive, so stimulating, that we can ill afford to lose sight of them in the dust raised by friction over incidentals and minor details. And yet how prone we have been to wrangle and contend while there were many waiting to hear our message and be told of the wonderful philosophy, religious in its dynamic, which can not but bring better conditions if we can but put it into practical operation and application. And we can.

To this end the Twelve are working. And it is to be hoped that the local officers, district and branch, will heartily and fraternally cooperate with the brothers of the Twelve in their efforts to organize the priesthood for closer study of our program. I can not but feel that it is laying the foundation for larger and more thorough missionary work, a missionary work which will include whole branches and even districts in its activities, which will unite our people in vigorous and prolonged efforts which will not only allay local contentions and trouble, but will surely lead us onward and upward to Zion.

This endeavor on the part of the Twelve, in addition to their usual activities, lays a heavier burden upon them. Let us help them bear it.

Much of our internal trouble and friction has arisen from inadequacy of conversion of members. Into our own church have thus been brought diversified and unconnected teachings out of place in our midst. To escape the deleterious effect we must unify our presentation, our teaching, and our methods. This is wisdom.

F. M. S.

Shepherdless Flocks and Flockless Shepherds

I have often wondered if all peoples "move" as much as do Latter Day Saints. In many places there are remnants of branch organizations not functioning because of being inadequately officered, the officers having moved away. There are other places where groups of Saints have settled (moved), or where "itinerant" missionaries have baptized members and moved on without having had branch organization. We might mention other combinations of happenings which have resulted in leaving groups of Saints and even branches without the care of "shepherds."

In other places we have an overplus of ordained men, and mayhaps even instances where there are elders and no Saints. In an endeavor to solve the problem presented by these conditions, a survey is being made of the places needing the care of ministers, and of the men available for such work. It is hoped that we can then stimulate some "moving" which will be directed by the needs of the church work.

On this line we shall be glad to hear from Saints where "shepherds of the flock" are needed, and from those who know where qualified "shepherds" who are without flocks are located.

And here the thought presses into attention, When will the time come when all "moves" made by Latter Day Saints, especially the changing of domiciles, and more particularly from one town to another, will be influenced solely by the effects upon

the affairs of the church? And the answer presses: The time is here when we should heed the admonition so frequently given of the Lord; for the gathering of God's people is taking place, and all our moves, all our energies, all our purposes should be bent in the direction of Zion and her cause.

F. M. S.

Blue Pencil Notes

EVE'S COMPLAINT

(Translated from the Adamic.)

When a woman has a husband,
Then she has a cross to bear;
When she wants him he is gone—
When she don't he's always there.

"I notice," said Deacon Goodentart, "that the little car generally makes the most noise."

First Elder (in General Conference dining room): "I am fond of fish. It is great brain food."

Second Elder: "I judge you must have eaten a minnow—some years ago."

Fellowship is a divine jewel in a very human setting. Because some men find a flaw in the setting, they throw the jewel away.

Receipt for *theysay soup*: Take one small fact. Peel it and take the heart out. Add one pound of imagination, two pounds of bad memory, one ounce of ill will, vinegar to taste. Strain through the first convenient set of ear drums.

"May we perform our tasks courageously, Lord, and be not faithless soldiers frightened from the post of duty."—Prayer by J. M. Terry.

The hardest thing to do—nothing.

"Easy money" is sometimes hard money.

A man one day found a gold piece in the dirt by the roadside. Always after that he kept his eyes on the dirt by the wayside, hoping to find more gold. The piece he found cost him more than the money he worked for. Men make a little "easy money" by dishonest and crooked methods—it seems clear gain. But soon the habit is formed to keep their eyes on such fields. They miss a lot, like the man who kept his eyes on the ground hoping to find another gold piece, and never lifted them to heaven.

E. A. S.

Graceland Closes Successful Year

The Thirty-first Annual Commencement Graduates Fifty-five Students

The annual home-coming planned at the close of each school year brought to its graduating exercises this year a large number of alumni and friends of Graceland College.

In the Liberal Arts Department, 29 students were graduated, 20 of whom are eligible for state teachers' certificates. This is the largest class that has ever been graduated from the Liberal Arts Department.

The number of students graduated in the various departments of college work are as follows: Liberal Arts, 29; Teachers, 10; Engineers, 2; Diploma in voice, 1; Home economics, 6; Public school music, 5; Religious education (one year), 2.

At the Honors Chapel June 1, seven students were given gold seal awards in recognition of outstanding scholastic, literary, music, and public service work.

Lambda Delta Sigma, honorary scholarship society of Graceland College, received 14 students into its regular membership, which implies that for two successive years their grades in scholarship met exacting demands.

Nineteen members were received as associate members, which implies they are probationary prospects, their first year grades having been satisfactory.

The Crescent Club, whose members are chosen by popular vote from among all the women of the school, by reason of some outstanding qualification through which they have made a distinct contribution to the life of the college, added eight new members to its enrollment.

This year 11 students took honors in the various divisions of the department of forensics.

The commencement program was given June 1 in the Brick Church. President Briggs introduced President F. M. McDowell, who gave the commencement address entitled "The triumphing ideal."

President McDowell's address was well organized, clear in analysis, logical in its reasoning, and inspirational in its effect. It will doubtless be printed in full at a later date.

Institute of Methods in Religious Education

Beginning Saturday morning enrollment was begun for those arriving on every train to attend the institute. By train and car the new arrivals reached Lamoni, and the registrar was kept busy attending to details of enrollment, selection of classes, and assignment of quarters.

Lamoni at this time looks its best, and no one can visit Graceland College and its beautiful campus

and breathe its pure atmosphere without receiving the inspirational urge and the Graceland spirit which somehow seems inseparably connected with the institutions, its surroundings, and its people.

Saturday was a day of good-byes. Many students were leaving for distant homes, separating many of the close friendships formed during college days, each, however, pledging himself to return as often as possible on the annual commencement day when, each year, Graceland sends its students back into the world, back to their homes, back to their church to give out and make worth while in actual practice the truths they have received.

Saturday night the Coliseum was crowded to its capacity when the College Players gave the time-honored Shakespearean classic, "Hamlet." The play was well presented and well received. The work of the players showed the effect of consistent study and training.

Excellent support was given the principal by Miss Catherine Skinner, of Council Bluffs, playing the part of Ophelia.

The part of Polonius was well played by Byron Jennings, whose interpretation of the part added life and color.

Sunday Exercises on the College Campus

The day began at 9.30, with a demonstration of the Junior Sunday School in action. A large number witnessed an hour of participation by the younger children, and many watched with care the methods employed.

At 11 o'clock a communion service was held in the gymnasium assembly room at the college. An excellent spirit prevailed, and practically all who participated were from the number of visitors from out of town.

At 2.30 in the afternoon in the gymnasium assembly room the dedicatory service was held when Zimmermann Hall, as the gymnasium is known, was formally dedicated to its purpose and turned over to the Board of Trustees of Graceland College by the officers of the church.

President George N. Briggs, of Graceland College, introduced W. A. Hopkins, who presided. Presentation of the building to the Board of Trustees was made. Responses came as follows: On behalf of the church donors, Bishop J. A. Becker; on behalf of the young people, President F. M. McDowell; acceptance, Bishop A. Carmichael, chairman of the Board of Trustees, following which Patriarch J. A. Gunsolley offered the dedicatory prayer. Miss Doris Gieselman sang, "How beautiful upon the mountain." The dedicatory address was by President F. M. Smith, the first graduating class of Graceland College.

President Smith said that there were two outstanding things he had done for Graceland College that meant more to him than anything else: First, he had voted to keep the college open at a time in its early history when many thought it should be closed. Second, he had prevailed upon George N. Briggs to accept the presidency of the college, and under his administration of approximately fifteen years the college has made distinct progress, developed its resources, and secured accredited recognition, all of which enables it to make a worthwhile gift to society at large, to the people in its immediate vicinity, and to the people of the church which founded it.

President Smith said:

This is one of the great days of Graceland College. We are here today to dedicate one building, a gymnasium, an assembly hall needed for many years, and to break ground for another building, a girls' dormitory, which has also been greatly needed for a number of years.

It is to be regretted that there is no one here to represent one of the families in our church that has always been a loyal supporter of Graceland College, but there is before us a telegram from our good friends, the Zimmermann family, for whom this building is most appropriately named, but after all it is quite in keeping with the quiet and unostentatious way through which these good friends of the college have always maintained their interest.

Lacking at the beginning a unified building program, later developments and growth of the college have emphasized the need of such, and the building which we dedicate today and the one for which we break ground today, will be units in a well-organized building program which looks ahead into the future years of Graceland College instead of meeting the expediency of today's emergency.

Ground Breaking for Girls' Dormitory

Across the road north from the old college building is the location for the new dormitory, to be considerably larger than the dimensions of Briggs Hall.

An enthusiastic crowd assembled at the site of the new building, which was presided over by George W. Blair, mayor of Lamoni. In a short address he spoke for the town of Lamoni and its appreciation of what Graceland College had meant to it and called for responses. President F. M. Smith spoke on behalf of the church and at the close of his remarks took the new spade which was decorated with the Graceland colors and lifted the first spade full of earth that marked the beginning of the building.

Following, Miss Edith Woods, president of the Student Council, responded on behalf of the student body. Then Miss Madeline Clark, of Maine, on behalf of the women students; and speaking in the interests of the citizens of Lamoni and of its business interests, Mr. A. W. Fleet made an appropriate response.

The day had brought to Lamoni one of its former

students, Franklin Jones, now a practicing lawyer in Washington, and taking advantage of the situation Mayor Blair called Mr. Jones to the front and insisted that he speak. The response made by Mr. Jones indicated his deep-seated loyalty to the college when he said, "Not a single day passes but what in some way or other I think of Graceland College, the wonderful work it is doing, and what I can do as one of its alumni to help it forward."

Institute of Methods Opened Sunday Night at the Brick Church

The institute this year is fortunate in securing Mrs. Grace Sloan Overton, of the Chicago Training School, as one of its lecturers and faculty members.

Her first appearance in Lamoni easily won the hearts of the people there.

Taking for her subject "Youth and truth," she gave an address which was masterful in its conception of essentials, forceful and convincing from the clearness of its logical conclusions, and sympathetic in appreciation of the intimate personal problems of life. Her plea was for a sympathetic understanding of youth by those who assume to be leaders of youth.

Hardly moving a muscle during the forty minutes of her address, the audience gave undivided attention as with the guidance of the speaker they discovered the essential things that are dominant in the life of youth today. Her plea for a personal God that youth could take and keep through all the years in place of a god who must be continually re-fashioned, reshaped, and finally uprooted and discarded, brought many to a realization of one of the prime elements that is causing confusion among young folk today.

Institute Enrollment

At 10 o'clock Monday morning, June 6, the enrollment was 160, more than twice the number that were enrolled last year and representing 14 States. It will be a week of intense study, yet not the kind of hard work that becomes a burden, for the personnel of the faculty appreciate that they have a class of students who must make an adjustment from the cares of business and home life and take up student life for a week.

From past experience they are planning appropriate breaks in this week of hard work which will afford the needed relaxation, thus adding to the powers of reception on the part of the students.

(Editorial continued on page 677.)

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

Why Graceland College Is Distinctive

Graceland College was founded for a special purpose, and unless it fulfills that purpose there is no justification for its existence.

That purpose was to prepare young men and young women for useful service in the church. Not all of Graceland's graduates enter what is recognized as general church work, but the fact that many of them have done so and in some of the most important places the church has for avenues of service, is ample evidence that Graceland has in part met her responsibility.

By devoting the time to special needs of young men and young women who may become active in the interests of the church, it is possible to offset any apparent advantage a student may gain by going to any of the more widely known schools which are under the handicap of not fully appreciating or evaluating our special problems and needs, and necessarily can not and do not pay attention to their solution.

The faculty is well trained in the very best universities of the land and is equipped to accomplish the purpose of the college, as is evidenced by our official accrediting by the Dunn and Bradstreet educational standardizing agencies of the United States. The facilities in the way of equipment, library, and laboratory are standard, and fully meet all requirements laid down by those officials.

Young people in attendance at Graceland who will become active in different lines of church work may form there an acquaintance with large numbers of the leaders in all departments of church work, thus enabling them to have personal contact with the men who are developing the policies and activities of the church.

If the young people gain by attending Graceland, it is quite clear that the church suffers loss if they do not. Experience shows that a percentage of the college men who go elsewhere for their college work before they are thoroughly grounded in the things which they can secure at the church college during the early years of their course are lost, some of

them permanently, to the activities of the church. Experience on the other hand shows that a large percentage of those who take all the work they can possibly secure at Graceland are so thoroughly impregnated with the spirit and genius of the church that they may with safety continue their work in higher institutions of learning.

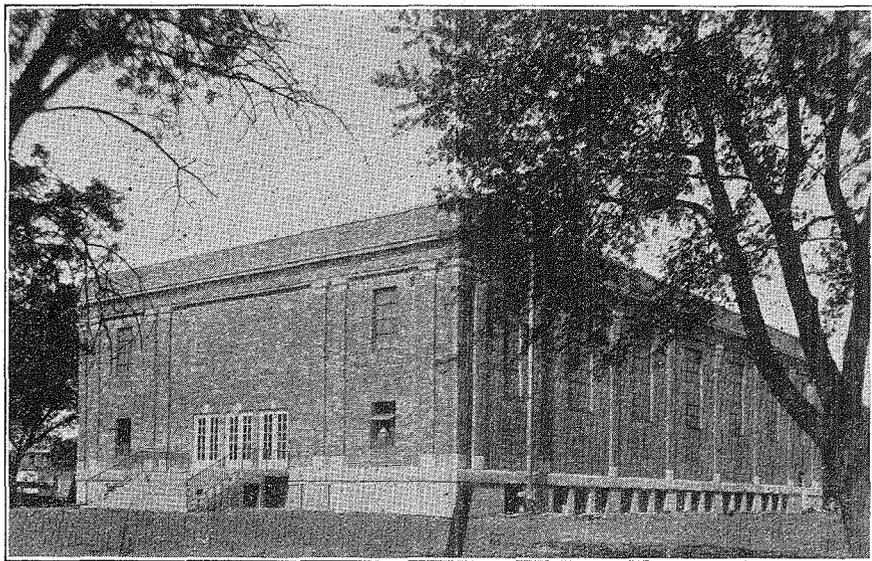
"If our young people go elsewhere, the church is too often drained of many of her most able sons. In almost every case an equally good or even better career would be found within the folds of the church.

Will not Graceland be serving the interests of the church by inducing her young people to train thoroughly for home service?

A young person who has the courage it takes to invest four years—usually the only capital one has at that age—in getting a college education, in the belief that he is making a good investment, is entitled to the greatest admiration.

Given the right kind of a boy or girl, there is no better investment to be made. The early years are not very profitable as business years. Youth is a time when one earns least with the most effort, and learns most with the least effort. This is a safe rule. When in doubt about the wisdom of further study, keep on studying. Stop when you are sure you ought to stop.

The school or the college is not the only place in



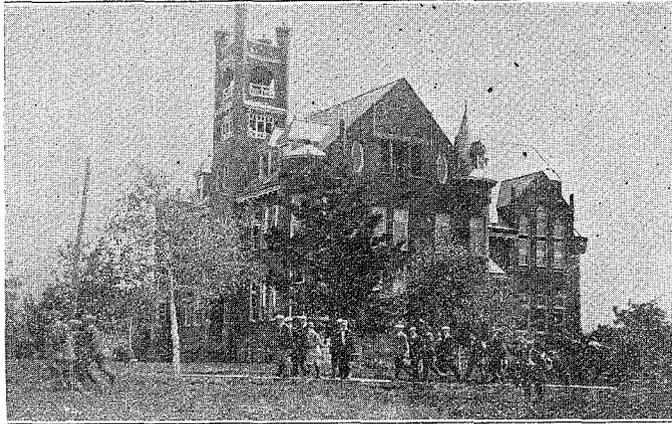
Zimmermann Hall; Graceland's New Gymnasium

which one gets an education, but it offers the easiest and most economical education, gives the beginnings of education, and the beginnings are the really hard parts.

A college course may be worth while, even if it never gives a financial profit. However, statistics

gathered over a long period of time show that every day spent in school is worth from fifteen to twenty-five dollars to the student. If he remains out of college to earn less than that, he is losing money, not making it.

It is a poor fellow indeed who gets through college without having caught something of the spirit of the great writers of all ages and having gathered some inspiration from the great sciences and scientists, who has not learned to know some of the great men of all times, who has not had some profit



*Administration Building; Erected 1895-97
For many years Graceland's only building.*

from four years spent under high-minded teachers and fellow students of pure and valiant adventure. The college man puts in four years as part of a community, the most unselfish, high-minded, and wholesome to be found in American life.

At Graceland one finds the spirit of service, enthusiasm, and loyalty as the highest ideals, and at the same time the most practical help.

The work of the classroom is serious and well organized, and the relation of teachers and students is most cordial and helpful.

Opportunities for wholesome fellowship are found in the various student activities, church association, athletics, and literary societies.

Every student is given opportunity for expression and growth along those lines for which he is best qualified.

The life at Graceland is designed for the building of a balanced personality, strong character and intellect, and resourcefulness in action.

A spirit of thrift prevails; students are judged not by what they have, but by what they are. Simplicity characterizes the dress and the social life, which are free from the extravagances that prevail at many colleges.

If Graceland is not distinctive and does not have a distinctive mission, there is not justification for its being.

The Coming Forth of the Book of Mormon

BY S. A. BURGESS

As September 22 is the centennial of the date on which Joseph Smith received the plates of the Book of Mormon, the urim and thummim and the breastplate, a brief review of the surrounding circumstances should prove of interest to the readers of the HERALD.

Joseph Smith was born December 23, 1805, at Sharon, Vermont, but at an early age his father removed to western New York, settling in the vicinity of Palmyra and Manchester in Seneca County. The family was poor, and opportunities for schooling were limited. Western New York was not the extreme west, but still was in a primitive condition.

Here at Manchester in the spring of 1820 a revival meeting was held. As is so frequently the case, there was a joint effort of the different churches of the vicinity, and converts were divided in accordance with their preference. As sometimes happens, this caused confusion, so it is not surprising that the boy Joseph Smith was left uncertain where was the church of Christ when he found men professing to be His followers so bitterly opposing one another. In this hour he turned to his Bible, and his reading brought him to the first chapter of James, "If any of you lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not." He thought surely if any man lack wisdom it was he, so he retired to the woods and prayed for divine direction.

It was then, when he was a boy only a little past fourteen years of age, that he received his first wonderful vision, and was told that none of the churches were right in the sight of God. Their creeds were an abomination and some of their professors were corrupt. This caused great opposition and persecution. The boy was honestly seeking to learn the truth. It is significant that all of these churches have changed their creeds since that day, and this in material respects.

The boy was left nothing to do but wait, as he received no definite instruction at that time. He tells us as a consequence that he was guilty of lightmindedness and light speech, which caused him considerable anxiety of mind, so that on the 21st of September, 1823, when he retired to his bed he prayed very earnestly that God would manifest his will concerning him and let him know how he stood before him.

The Vision of September, 1823

As a result he received his second great vision, which can perhaps best be told in his own words:

While I was thus in the act of calling upon God I discovered a light appearing in the room, which continued to increase until the room was lighter than at noonday, when immediately a personage appeared at my bedside standing in the air, for his feet did not touch the floor. He had on a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant; his hands were naked, and his arms also a little above the wrist. So also were his feet naked, as were his legs a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open so that I could see into his bosom. Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceedingly light, but not so very bright as immediately around his person. When I first looked upon him I was afraid, but the fear soon left me. He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Nephi. That God had a work for me to do, and that my name should be had for good and evil, among all nations, kindreds, and tongues; or that it should be both good and evil spoken of among all people. He said there was a book deposited written upon gold plates, giving an account of the former inhabitants of this continent, and the source from whence they sprang. He also said that the fullness of the everlasting gospel was contained in it, as delivered by the Savior to the ancient inhabitants. Also that there were two stones in silver bows, and these stones fastened to a breastplate constituted what is called the Urim and Thummim, deposited with the plates, and the possession and use of these stones was what constituted seers in ancient or former times, and that God had prepared them for the purpose of translating the book. After telling me these things he commenced quoting the prophecies of the Old Testament. He first quoted part of the third chapter of Malachi; and he quoted also the fourth or last chapter of the same prophecy, though with a little variation from the way it reads in our Bibles. Instead of quoting the first verse as it reads in our books, he quoted it thus: "For behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall burn as stubble, for they that cometh shall burn them saith the Lord of hosts, that it shall leave them neither root nor branch." And again he quoted the fifth verse thus: "Behold, I will reveal unto you the priesthood by the hand of Elijah the prophet before the coming of the great and dreadful day of the Lord." He also quoted the next verse differently: "And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers; if it were not so the whole earth would be utterly wasted at his coming." In addition to these he quoted the eleventh chapter of Isaiah, saying that it was about to be fulfilled. He quoted also the third chapter of Acts, twenty-second and twenty-third verses, precisely as they stand in our New Testament. He said that that prophet was Christ, but the day had not yet come when "they who would not hear his voice should be cut off from among the people," but soon would come.

He also quoted the second chapter of Joel from the twenty-eighth to the last verse. He also said that this was not yet fulfilled, but was soon to be. And he further stated the fullness of the Gentiles was soon to come in. He quoted many other passages of scripture and offered many explanations which can not be mentioned here. Again he told me that when I got those plates of which he had spoken (for the time that they should be obtained was not yet fulfilled) I should not show them to any person, neither the Breastplate with the Urim and Thummim, only to those to whom I should be commanded to show them, if I did I should be destroyed. While he was conversing with me about the plates the vision was opened to my mind that I could see the place where the plates were deposited, and that so

clearly and distinctly that I knew the place again when I visited it.

After this communication I saw the light in the room begin to gather immediately around the person of him who had been speaking to me, and it continued to do so until the room was again left dark except just around him, when instantly I saw as it were a conduit open right up into heaven, and he ascended up till he entirely disappeared and the room was left as it had been before this heavenly light had made its appearance.

The same vision was repeated twice that same night and continued in fact until early the next morning. Then the following day, September 22, the messenger appeared to him a fourth time and repeated the same instruction, and again warned him of the great care he must take, whenever the plates should be given him.

Ritual in Worship.—Part 3

BY THOMAS S. WILLIAMS

Latter Day Saint Ritual

Formulas fashion themselves as paths do, as beaten highways, leading towards some sacred or high object, whither men are bent. . . . Formulas begin by being full of substance. . . . I hope none of us are ignorant withal of the true significance of true formulas: that they were, and will ever be, the indispensablest furniture of our habitation in this world.—T. Carlile.

In Catholicism ceremonialism is decidedly overdone. Man's approach to God is through formal words and ritualistic performance. Thus one may be careless in his moral and ethical conduct, since divine forgiveness may be had through this type of worship. In this manner, religion and life are placed in separate compartments. Protestantism is lacking in ritual, and, as a result, fails to get its solidifying influence and truth-revealing power. Ritual has had much to do with the solidarity of the Catholic Church, but it has failed to make the most of its opportunity to teach the underlying truths of the gospel. Ritual has been used as a means to promote loyalty to the institution.

Our church, I believe, has the right amount of ritual. The Latter Day Saint weakness is found in our failure, in many instances, to recognize its worth as an aid in religious education and as a means for social solidarity. Another outstanding weakness is that emphasis is given the wrong place in the rite. God's part in the service is overdone, and man's part in the rite is given but a minor place. My criticism on these points will be offered as we take up each ritual topically.

Baptism

Baptism, as all ritual, is a power for social unity. Common participation by individual members of a group in a ceremony like baptism creates a social

bond that unites the group into one universal brotherhood. This social bond is best established if the ceremony be performed in the presence of the group. The candidate should be made conscious of the fact that he is making a vow in the presence of people who have made a like covenant at an earlier date. A brief statement concerning the meaning of the rite made in the presence of the church will be effective in creating within the consciousness of both candidate and the group the realization that each have made a common covenant with God. If our position on this point be true, then a baptismal service conducted in the absence of the group deserves criticism. When possible, a baptismal font should be placed in the main auditorium of the church, where every eye of the congregation can view it.

The rite of baptism represents the basic principle of the gospel of Christ. Around it the plan of salvation is centered. It is the rock foundation upon which the religious life of the true Christian must be builded. The death of the old man and the birth of the new is fundamental and basic in real religious growth and development. Old ideals, attitudes, and purposes must die that new and higher vision of things might be had. It is the giving of life (and all of life) to bigger and better things. It is the consecration of life to God and man. Thus it is the basic principle of the gospel and the fundamental to spiritual growth. The preacher of stewardship must emphasize *baptismal consecration*, and while baptismal forgiveness of sin will be preached it will receive secondary consideration. The real steward must be interested in what he can *give*, and what he can *get* will remain in the background. Doctrine and Covenants 55:1 advises us that forgiveness is conditional, and the condition prescribed is a consecrated heart. Time should be taken at each baptismal service to emphasize dedication of life. The stewardship of life should be impressed then and there.

The writer recently asked a group of average Latter Day Saints to set down in writing what baptism meant to them. Out of twenty-seven answers I received *one* that defined the rite as a consecration of life. One other defined the ceremony as a dedication of life, but evidently considered the "washing away of sin" of first importance, because the latter preceded the former in the written definition. A large number had to rely upon a scriptural quotation for their interpretation, indicating their inability to present in their own words its meaning. A small number of the answers might cause one to conclude that the germ of the idea was present, though after careful study it is clear the concept of consecration is obscure and uncertain. These were given as follows: "To change from wrong to

right." "Burying old habits and making new." "Burying old man and starting new." Six of my respondents said the rite was for the "washing away of sins." The others were: "For the fulfillment of righteousness" (1); "An act of obedience" (4); "Rite through which one enters the church" (1); "Sign one wants to live a better life" (1); "Symbol of death and resurrection of Jesus" (1); "To be born of water and of the Spirit" (1); "Beginning of new life" (2); "Plan given by Jesus" (2); "A burial with Christ" (1); "To bury worldly spirit" (1); "Immersion by one having authority" (1).

The most that can be said of the answers of our respondents is that with one exception the thought of *giving*, if present at all, is decidedly in the background. The idea of *getting* seems to be uppermost with the majority. Being as liberal as I possibly can with my group, I might say that a more or less obscure idea of consecration was given in six of my answers. With that I would compare a like number who considered the forgiveness of sin of prime importance. With the balance the thought of consecration of life is decidedly absent. While each touched upon a fact or element of the rite, yet the majority overlooked the most vital feature of the ceremony.

The successful teaching of the doctrine of stewardship must have as its students consecrated baptized candidates. The soul-satisfied one, who sees the "washing away of sin" as the biggest thing in baptism, will be poor soil in which to plant the seed of stewardship. The religion of Jesus Christ calls for courageous, heroic, cross-bearing men. If there is one place above another in the religious experience of men that they should begin their life of cross-bearing, it must be in the waters of baptism.

Sacrament of the Lord's Supper

The sacramental service offers a place for the followers of Christ to renew their vow of consecration. They here rededicate their lives to cross-bearing. Consecration upon the suffering and agony of the Savior has caused men to overlook their own sacrificial offering. While attention must be directed to the offering of our Lord, yet his sacrificial devotion to his duty must be carried over to our lives.

The oblation presents a fine opportunity to bring this lesson home to the worshiper. We recently made an effort to bring this lesson home to one of our congregations, and we were glad to note some degree of success. Just before asking for the oblation, we called the attention of the people to the sacrifice the Lord had made for us and that in the oblation there was given us an opportunity to make

a sacrificial return for the offering he made for us. When the oblation was taken, the deacons placed it in the hands of the presiding officer, who then offered a prayer of consecration, dedicating the offering to the work of the Lord. He then turned to the bishop's agent and presented the offering to him. Judging from the testimonies given later, the end sought was accomplished. A better comprehension of humanity's part in religion was had.

We have said that group exclusiveness is a fundamental weakness of ritualistic worship. This is more clearly demonstrated in the communion service than any other. The thought that I am participating in an act from which the people of the world are barred, will, unless wisely directed, cause me to feel that I am a special favorite of the Almighty. This tendency may well be overcome by calling attention to the fact that the sacrifice of Christ was a *whole world offering* and that the responsibility of the church is the salvation of *every creature*. A whole world obligation. This will tend to eliminate group exclusiveness. I am not criticizing close communion, because I believe it is necessary to church unity. The consecration and renewed dedication of life for the salvation of the whole world should be the lesson brought home to the follower of Christ in the baptismal and Lord's supper services if the doctrine of stewardship is fully practiced.

Laying on of Hands

Each Latter Day Saint participates in, and a greater number witness, the ceremonial laying on of hands than any other church ritual. Consequently it is most potent as an agent for the promotion of group solidarity and is at the same time of great importance as a means for teaching religious truths.

We have already suggested that all ritualistic worship is a powerful factor in producing "a consciousness of kind" in the minds of each participant. This the laying on of hands will do, and more; it will when administered by one of recognized authority bring into the religious experience of each individual a consciousness of God-nearness. The consciousness of the divine presence is vital in the religious experience of men.

This ceremony as a rite in confirming people into the church following baptism, is an act sealing, establishing, and ratifying the covenant made in baptism. It renders completeness to the religious vow by the candidate giving renewed assurance of his determination to faithfully keep his covenant and by the divine sanction or approval coming in the form of the Holy Ghost, thus placing the Lord's seal of approval upon the covenant.

Those who are called to officiate in the ordinance should keep in mind and suggest in the prayer of

confirmation the full meaning of the baptismal and confirmational ceremonies. The opportunity to unite in spirit and purpose the life of the candidate to that of the group, and to present and vividly impress the hidden truths of the gospel should not be passed by unused. If this is done, it will help to prepare the lives of the Saints as habitations for the Holy Ghost.

In the blessing of children many times, I believe emphasis is given the wrong place. In this ceremony, dedication of the little one's life to God should be the central thought. The petition for divine favor should be that God would assist him to make his life worthy of consecration. The blessing and favor of heaven will follow the consecrated life. If parents consecrate the lives of their children, they will do all in their power to direct them to develop their God-given talent to the limit of their possibilities and then give them to the service of mankind. It will mean more than a mere promise.

Ritual in Worship

In this rite, too, the officiating minister should take advantage of the opportunity to direct attention to the responsibility of parenthood and, as well, the responsibility of the whole church toward the life of the child. All should be done that can be done to enhance the sacredness and solemnity of the occasion. In too many instances this ceremony is performed too hurriedly and without previous preparation on the part of both minister and people.

This ceremony for administration to the sick is one of vast importance to the church, not only as a means to petition God for restoration of health, but as well an instrument through which the spiritual level of the church might be elevated. The church would be greatly benefited, both physically and spiritually, if this rite were entered with greater forethought, prayer, and meditation. Not long since a certain sister asked for administration in a prayer meeting. Three other people who had evidently given the matter no previous thought also asked for the rite. Little good physically or spiritually can come from such an approach. I recently assisted in administering to a lady who had, some weeks previous, advised me of her desire for the rite and who also informed me that she intended to make preparation for it and requested that I do the same. If God would see fit to deny the physical blessing sought, great spiritual good will without doubt result to this sister. On another occasion, with another elder I had to wait until a number of well-meaning people in the sick room were through telling funny stories. Our church people have plenty of room to elevate the ritual of administration.

Of ordinations and patriarchal blessings, I have little criticism to offer. The prayers of ordination that I have been permitted to hear have been more to the point than any other ceremonial prayer that I have been privileged to hear. It is surely too bad that the patriarch can come but once into the individual life with a ceremonial blessing. Thirteen years ago I received my patriarchal blessing. While today it gives me some comfort, yet another given today would be of greater spiritual help. One patriarchal blessing is not enough.

Marriage

Marriage in the Catholic Church is held far more sacred than in any other Christian group. While the authoritative attitude of the church has had much to do with this, yet the fact that marriage is considered one of the sacraments has been a great factor in keeping down divorce in that church. Our own church has much to learn of the Catholic Church in regard to the marriage ceremony. There is too much divorce in our church. It is my opinion that this evil would in a large measure be eliminated from the church if all of our weddings took place in the church and not in the home of the pastor or even at the home of the bride. More sacredness and solemnity should surround the wedding ceremony.

Conclusion

We have already said that our outstanding weakness as a church is in our failure to discern the worth of ritual in religious worship. If Zion is redeemed and the doctrine of stewardship successfully taught and practiced, the ritual of the church will do much to accomplish the end desired. We will have to recognize the fundamentals of stewardship in the ceremony of the church. The basic principles upon which Zion shall be builded must be seen in our religious rites, and our ceremonial worship must be one of the most, if not the most, important means to present and teach those principles.

A Prayer

BY D. T. WILLIAMS

Oh Zion, with towers of splendor,
We look for thy coming today;
The shimmering light of thy triumph,
Waits ever to break on our way.

Give strength to thy people's endeavor,
O God of the kingdom to come;
Give spiritual power and vision
That all may, united, be one.

The kingdoms of earth are but ashes,
The kingdom of Christ, our concern.
O God of the heavens, unite us,
To one common purpose to turn.

April 19, 1927.

OF GENERAL INTEREST

Dubs Pueblo City Athens of Indians

Explorer Describes Architectural Glories of New Mexican Ruins

WASHINGTON, DISTRICT OF COLUMBIA, April 26.—Pueblo Bonito, four-story apartment house settlement in New Mexico, was the Athens of the Southwest one thousand years ago. The artistry and skill of the Indians who made this masterpiece of primitive civil engineering were described today before the National Academy of Sciences by Neil M. Judd, curator of American archaeology at the United States Museum, who has directed excavations at Pueblo Bonito during the last six years.

The excavations, which have been conducted under the auspices of the National Geographic Society, have revealed that this Indian city went through four major periods of building activity, and two distinct groups of similar yet unrelated Indians were responsible for the prodigious construction projects, Mr. Judd said.

"Those of the first group," he said, "dwelt for several generations in their moon-shaped pueblo before the second group arrived, presumably by invitation, and introduced superior architectural and cultural practices that quickly won for Pueblo Bonito preeminence among all contemporaneous villages north of Mexico. All archæological evidence shows these two Indian peoples to have been entirely distinct and independent from each other. And yet they dwelt side by side and lived the same sort of life in the same terraced town."

The First Group Conservatives

The first residents of the community were conservatives and built small low-ceilinged rooms with rough sandstone slabs, adding on rooms as their families increased without any plans for regularity or design. The second group which came into the community set to work to build orderly dwellings, with the skill of master craftsmen, though they had no metal tools or beasts of burden. The newcomers first erected dwellings of hand-dressed stone, Mr. Judd explained, and filled the spaces between the stones with small chips or spalls. Later, however, they evolved a more artistic masonry by laying the large dressed blocks in horizontal bands. And, finally, they found that laminate sandstone with uniform, natural cleavage, required much less reshaping, and yet made more secure, equally attractive walls than did the softer, irregular blocks, which must be squared with stone hammers before placement.

While the late comers developed three outstanding types of masonry, the old original settlers continued to build in the crude and more hazardous fashion of piling up stone, bequeathed to them by their ancestors.

Pueblo Bonito had nearly eight hundred rooms and sheltered between 1,200 and 1,500 individuals, Mr. Judd states. Archæological evidence points to its abandonment more than one thousand years ago.

The last season's work at the prehistoric pueblo centered chiefly on the architecture of the structure. Mr. Judd expects to return to Pueblo Bonito within a few weeks, in order to complete his reports of the project.

A Gentleman

The most inclusive duty one owes to society and himself is to be a gentleman. Gentleman means noble man.

To be well born is an advantage not to be despised, but one's source is not the important factor. Personal worth is the criterion of this select group, as testified by acts. Lincoln was a noble man, a gentleman. His coat of arms will ever be an inspiration.

A gentleman labors with ceaseless vigilance to promptly. What he engages to do, he performs.

One can be neat in dress without becoming a fop. His personal appearance is a prime consideration to a gentleman; he appreciates the sensibilities of those whose vision he necessarily obstructs. A man can wear a necktie, brush his hair, shave daily, press his trousers, present a well-kept set of teeth, shine his shoes, can even wear spats, and still be democratic, be withal a friend of the farmer, even though he is not one himself.

A gentleman labors with ceaseless vigilance to offend no man. He knows the mutualities of living. To him the confidence of another is inviolate. He tenaciously holds to his own views but seeks to inflict them on no one. Moral courage does not imply importunity. Consideration for others is his rule of life. His tact prevents friction, making pleasant the existence of his environment.

Industry he loves; in hard work he revels.

A gentleman considers the possession of these attributes to be of prime importance—good manners, refined tastes, delicacy of feeling, respectability of a vigorous type, speech which, though it be gentle, is not timorous.

A gentleman is kind, charitable.

There is comfort in his modest presence, as he radiates his charm over the circle of which he is part of the area—not of the circumference.

A gentleman can express himself without profanity; if words fail, self-control maintains silence.

This type is raised above his fellows by his education—not his schooling—by his habits, and by the social esteem which these attributes occasion and foster.

Vulgarity to a gentleman is nauseous—he separates himself from its presence. His mildness invites approach—even temper puts to flight irritation and irascibility. He is well read, but not a human parrot. The weak he succors; the oppressive he restrains.

In physique he carries himself as being proud of his humanity; it is not too much trouble for him to stand and walk erect.

A friend of history, he accepts the conventions of society as the proof of the lessons of the life of the race and is the first to adopt the good new, the last to abandon the tried and true old. He plays the game according to the rules, depreciating the martinet.

He endeavors constantly to better his appreciative faculties, being satisfied only with the best in life, striving to leave life more edified for his having lived it.

Mutual happiness is a gentleman's ideal.

"His piercing eyes, erect, appear to view
Superior worlds, and look all nature through."

A gentleman is an invaluable asset to his connections, enhancing by the reflection of his own qualities the regard in which these connections are held, shedding the lustre of his personality upon them, making for them steadfast friends, an endless chain of repeat producers.—*American Mutual*.

Tells What Moon Is Made Of

What the moon is made of, favorite mystery ever since the days when it was supposed to be made of green cheese, is more nearly being answered than ever before. The studies of Doctor F. E. Wright, of the geophysical laboratory of the Carnegie Institution of Washington, which he described today, indicate that the surface of the moon consists of such rock as pumice and granite, with no basalt. And as basalt is almost invariably associated with volcanic activity as far as we know, this is rather a jolt to the theory that the moon was once the scene of vast volcanic activity, producing the craters that are such a familiar feature of its surface.

Doctor Wright is a member of a joint committee of astronomers, geologists, and geophysicists of the Carnegie Institution of Washington that is investigating the moon.

NEWS AND LETTERS

A Visit to Caldwell, Davies, and Ray Counties

By S. A. Burgess

It is doubtless well to remind ourselves from time to time of the past history of the church, even though it includes some tragic aspects.

We have long desired to visit the early settlements of the church north of the Missouri River. April 30 we took advantage of an opportunity to go with Elder A. M. Chase to visit Mrs. Chase's sister, Mrs. J. T. Ford, at Hamilton, Caldwell County, Missouri. This offered a splendid opportunity to note the general situation in Ray County and to locate DeWitt in Carroll County, and note its position in reference to Caldwell County.

Going north we did not stop in Richmond, but passed through that city and Kingston without pause.

We reached Hamilton the forenoon of April 30. Immediately after lunch Elders A. M. Chase, J. T. Ford, Mrs. Burgess, and myself set out to visit Gallatin, as it was the county seat of Davies County and was the place of the beginning of serious trouble north of the Missouri River. At an election in the fall of 1838, an attempt was made to prevent the Latter Day Saints from voting. At this time it is of historical interest to recall that voting was done, not in the local precincts, but at the county seat. This sometimes made it inconvenient for those at a distance, but it also meant an unusual crowd at that place on election day and created conditions which more easily tended to riot.

We can well remember as late as 1888 the rowdy crowd gathered around the polling places in Saint Louis, Missouri, and how easy it would have been to start a fight. Men approaching the place even then were threatened, though they were no longer voting at one place, but at the various precincts in each ward. But the Australian secret ballot was yet to come.

Adam-on-di-Ahman is in Davies County. Gallatin was the county seat and the only possible voting place. These facts made Gallatin and its surroundings a place of interest to us. We did not stay there long, however, but followed a main trail north and soon reached Grand River and Wabash Crossing, at which point we turned and followed the railroad for a short distance.

Space forbids that we try to describe the exact route followed, as it was one of many twists and turns and followed at times each point of the compass in turn. The road in the main was not good, and often quite poor, but at last we reached our destination in a narrow valley between two hills, Adam-on-di-Ahman and Tower Hill. Ascending the first of these two hills, we noted the grove in which the stake was reported to have been organized. We were able to recognize it from a photo taken by Heman C. Smith twelve years ago.

We could see Wight's Crossing in the distance and the long, level plain between the hill and the bend of the river. As to the hill, Brother Chase remarked they might have organized a stake there, but it would be hard to drive one there, for both these hills were quite rocky. A great deal of broken rock was lying around in Adam-on-di-Ahman, which might have been part of the foundations of the houses.

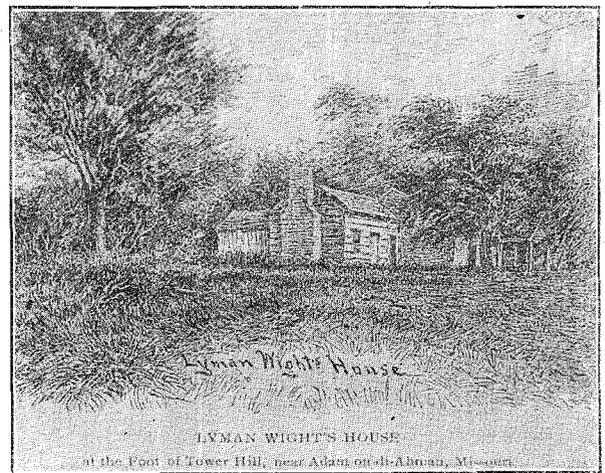
We then proceeded to Tower Hill. On a ledge about one half the way up, there is still standing Lyman Wight's house. It shows some deterioration in the past twelve years, but is still substantial and may stand for many years unless it is definitely torn down. When we remember that there were at least two hundred families established in homes at that place and forty more living in wagons, preparing to erect permanent homes; and when we remember that of all of the buildings at Far West, only this one is standing; in fact, that of all the habitations and buildings erected by members of the church in the thirties in these counties, this one building,

the former home of Lyman Wight, is the only one that remains standing, it becomes a place of great interest.

When we remember also that under its roof Joseph Smith, jr., and other leading men of the church in those days were often cared for, it seems too bad that this building should be allowed to be used only as a cattle stable. It has been used as such now for many years, until the yard around is thick with barnyard accumulation, and this is also true of the lower floor of the building. Still it is not yet beyond possibility that it could be repaired and restored. The purchase of a small parcel of land would hardly be a great expenditure, and after the place was restored it could easily be beautified by planting the grounds with shrubbery.

The great logs remain. It evidently was built of virgin timber. The logs were fitted together and fastened with wooden pins six to eight inches in length. It appears improbable that any metal nails were used in its construction. Holes were bored with an auger and great wooden pins shaped to hold the large logs.

It is because of this construction it has endured the neglect and even abuse of the years since. It would seem that most of the original chinking between the logs is still remaining, though some of it is broken and has loosened and fallen out.



Lyman Wight's House Near Old Far West

From that place there is a splendid view of the hill across the narrow valley, and also the farm in the bottom land, reaching to Grand River.

Mrs. Inez Davis informs us that her grandmother as a girl stood in the door of that house with a pail ready to go to the spring for water, when she saw the mob crossing the river and ran to warn her mother and others of the family.

Passing up the hill, we came to the spot where there had once been an erection of stones referred to by Joseph Smith as a Nephite altar. It was for this reason that it was called Tower Hill.

Joseph Smith states that this erection was sixteen feet long and nine or ten feet wide, having its extent north and south. It was at each end two and one half feet above the surface of the ground, and the center was four to five feet high. For some mysterious reason it was afterwards called in the neighborhood Adam's grave, perhaps because of the manner of burial at this time, when an arched or flat stone was placed over the grave. It would seem, indeed, as though some one had taken this story seriously and dug into the supposed grave. Instead of an erection there is now a rounded hole, and at one end some one has placed some stones, and one stone standing erect, thus giving it the appearance of a small headstone to bear out the fictitious story of Adam's grave. How the story originated is not known, for it was not so considered by the church members at the time of their residence there.

It is certainly a place of marked interest and gives us a

much clearer idea of conditions existing in 1838 and a better idea of that part of our church history.

The trip there and back from Hamilton occupied some five hours. On the spot we read the history of the place, including the song that was sung at that time of Adam-ondi-Ahman, and we read the story that they considered it the place where Adam would gather his people—or where he had gathered his early chosen saints. It made the experience one of great interest to all of us.

We had also taken a list of the holdings of members of the church, especially in Ray and Davies Counties, and noted that Joseph Smith held title to two hundred and eighty acres in Ray, Caldwell, and Davies Counties. Hyrum Smith held two hundred and forty acres. Lyman Wight had over one hundred and sixty acres. Bishop Partridge three hundred and sixty; while W. W. Phelps held nine hundred and sixty and John Whitmer twelve hundred acres. In fact, Caldwell County was settled very largely by members of the church, and many settled in the neighboring counties of Davies, Ray, and Carroll.

Sunday morning we started in good time for Far West, but had a little car trouble. We found the roads from the main highway south of Far West unusually bad. Three times it was necessary to move the car out of the heavy ruts and carry stones, lift, and push in order to get through at all. This made us unfortunately late for the sacramental service in the little church just across from the site of the temple lot at Far West. In spite of the lateness, we were permitted to partake and share the communion feast with those present, and then to our great surprise we were called upon to occupy the remaining time in an extemporaneous talk.

It seemed indeed a privilege to stand upon that ground where the early church had once worshiped and sought to establish an outpost of Zion. Here they had established a central meeting place and attempted to build a temple. Now not one rock stands upon another to indicate where one house of that little city had stood. The city in those days had been laid out on a somewhat generous plan. It was planned to cover four sections of ground, but there is nothing to mark its site at the present time.

After service we were glad to meet the Saints in that place and then attempted to locate a few of the historical spots, such as the site of the home of Joseph Smith. We went across the road and walked around the temple lot. We noted here that one of the corner stones appeared to have been moved, seven feet at least, for carefully surveying by foot, we found another corner stone slightly under the dirt.

There was but little to see at this point, but it was something to note the gently rolling character of the land, and how suitable a site it was for the building of a temple, on an eminence as usual, and also to note the beautiful character of the surrounding land.

We had planned to visit Haun's Mill, though we understood very clearly that nothing was left standing there, but there were one or two still living who could point out the site of the blacksmith shop, well, mill, and of course the creek, although its banks are hardly the same earth behind which some of the women and children stayed to escape massacre.

Our reason for not making the trip was because of the distance off the main roads, and the condition of the roads. We crossed the creek and passed within a few miles of the place and were able to visualize considerably the site and its surroundings.

Returning south, every mile was of new interest, for we were passing through the scenes where the people of God had abided.

At Richmond we met Elder J. A. Gillen, of the Twelve, and John A. Gardner and wife, of the Publicity Department, and a little later President McDowell and family. We here visited the old cemetery where the Utah Church has erected a large square monument to the three witnesses of the Book of Mormon. As one enters, the name is seen of Oliver Cowdery; on the remaining sides south and west are the names Martin Harris and David Whitmer, and on the east

Joseph Smith. The testimony of the Book of Mormon is here engraved in stone.

We searched over the graves, which are quite neglected, and found the stone of Jacob Whitmer and that of his daughter, and the graves of other Saints who had died around the fifties. We did not locate the grave of Oliver Cowdery or that of David Whitmer, but we note from other reports that David Whitmer was buried in the new cemetery west of Richmond. A later trip will no doubt locate the exact spot.

We were particularly interested in viewing the monument by the courthouse erected to General A. W. Doniphan. He stands high both as a lawyer and citizen.

The time allotted seemed short for such a trip. We plan to go to Liberty soon. These two days have given us a very much better idea of the situation of the people of the church in 1838, and therefore of the history of the Saints in North-western Missouri.

Stewardship Day at Lees Summit, Missouri

On March 27 the Lees Summit Group of the Reorganized Church of Jesus Christ of Latter Day Saints voted to take the stewardship pledge and comply with the requirements of the church law together. In consummation of this resolution, a committee consisting of E. F. Brace, G. J. Harding, and C. W. Childers arranged a program, which was carried out at the Lees Summit church on May 29, 1927.

The first meeting of Stewardship Day was a prayer service at 8 a. m., in charge of F. A. McWethy, of the Holden Stake presidency, and C. V. Hopkins, one of the seven trustees of the Holden Development Trust Association. Near the close of this service, the inventories, about sixty in number, were presented by G. J. Harding, presiding elder at Lees Summit, to Bishop J. A. Koehler, of Holden Stake, and the bishop's acceptance was of congratulatory nature.

Sunday school at 9.45 was in charge of C. F. Scarcliff, the stake superintendent, and local officers. The eleven o'clock hour was devoted to preaching service; and as President Frederick M. Smith was the speaker, Brother Harding reversed the usual order of presenting the speaker to the congregation and introduced the Lees Summit Group to the president of the church, as a congregation which is one hundred per cent strong in support of the church program.

In his sermon Brother Smith dealt generally with the stewardship hopes and ideals of the church of which he is the head, and laid down the rule that we must know the ills from which the world suffers and which will be obviated by application of the doctrine of stewardships. Before we can remedy those ills, we must know what they are; in short, we must know the shape things are in before we can reshape or reform them. He also used as an illustration the subterfuge of some men of wealth who say that the acquisition of wealth is their "stewardship," and thus justify themselves in selfish uses of that wealth, contrasting with that the obligation all true Christians should espouse: "All that I am or ever hope to be, and all that I have or ever expect to have, I consecrate to God and the benefit of mankind." He suggested that while relief of the flood victims was laudable, in the last analysis it took a dire calamity to awaken most people to their responsibilities in the brotherhood of man, and ended with the question: "Can it (the practical carrying out of stewardships) be done?"

At noon a basket lunch was provided on the church lawn, where all regaled themselves with more or less apparent satisfaction. A couple of not insignificant old soldiers were apprehended in the act of going back to the base of supplies for "seconds" or even "thirds" or more. And, judging from their knowledge of mess line etiquette and tactics, there is reason to believe that some of the visiting officials have seen military service.

During the noon intermission, Brother Orlando Nace and his Walnut Park Orchestra, of Independence, arrived in their commodious bus and were hailed with delight, for they have

been at Lees Summit before. The orchestra played some much-appreciated numbers before the two o'clock service, and Bishop J. A. Koehler was the speaker. He answered in part President Smith's question of the morning service, "Can it (the practical carrying out of stewardships) be done?" Also he devoted his discourse particularly to the necessity of proper stewardship in the activities of a redeemed soul, quoting the forceful passage from Doctrine and Covenants 101:2: "Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor, and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment."

At 4 p. m. an excellent program was given by the young people, in charge of Stake Religio Superintendent E. A. Curtis. Both before and during this program the Walnut Park Orchestra rendered several numbers, to the real enjoyment of all present. At 6.45 the regular Religio service was had, and at eight the sermon was by Presiding Bishop A. Carmichael.

Brother Carmichael depicted in sharp contrast the prevailing worldly theory of wealth and that of our church, showing that economists of the world give Man and Land as the joint foundation of wealth, while the true foundation consists, first, of God; secondly, of Christ; thirdly, of the Melchisedec priesthood; and fourthly, of Man and Land.

The church was beautifully decorated for Stewardship Day with flags and bunting in deference to Memorial Day; and with lovely potted plants, furnished for the occasion through the kindness and compliments of the Langsford Greenhouses of Lees Summit. Many visitors were present from Holden and other places in Holden Stake, also from Independence. Altogether the day was thoroughly enjoyed and will be long remembered by the Saints of Lees Summit.

Northeastern Kansas District Conference

FANNING, KANSAS, May 21, 22.—At ten o'clock Saturday morning was held the prayer service, the first meeting of the conference, with the proverbial six present at the beginning. Saints continued to arrive, and earnest prayers were offered for divine direction in the deliberations of the conference. Some interesting testimonies were borne, and the thought was suggested, "How much we believe the work is seen by our neighbor in what we do."

The preaching was done by Apostle E. J. Gleazer, Evangelist Samuel Twombly, and Missionary C. E. Harpe. Saturday morning Elder Twombly chose as his theme, "The assistance of the Gentiles in building up the waste places of Zion in and around Fanning." Are we as busily engaged in the spiritual things of the Lord as we should be considering the work being done by our colaborers, the Gentiles?

Apostle E. J. Gleazer preached three soul-refreshing sermons from a spiritual, educational, and a visionary viewpoint on the work of the church. His themes were, "Marvelous work and a wonder"; "The ensign; what is it and when is it to be set up?" and, "The extension of the kingdom of God." "Few have actually sensed the meaning of a marvelous work and a wonder. Religion is not theology. The forces that caused the downfall of Rome are in force today. Modern civilization is on the decline, and the kingdom of God is growing. There is a difference in time of church organization and setting up the ensign. Church must be organized before the ensign can be set up. God to recover the remnant of his people. Incidents are compelling Saints to think of the gathering. Place of ensign; the land shadowing with wings. The time for the setting up of the ensign is now. The gospel manifest in our lives is the ensign. We can only be seen as compared with goodness. Not, When is the church going to do it? but, When am I? The individual who loses faith in God is a menace. The Spirit of God builds up; does not tear down."

General talk to the Sunday school was given by W. F.

Bolinger. "How big is God? Just as big as our conception of him. God is a loving father. At one time there were two hundred eighty-two commandments given; at another time forty-two. Moses gave ten; Jesus gave two, and Latter Day Saint revelation one—Love God and man. Ideas change and will change before we die. I believe in God. Why do you believe in him? What does he mean to you? If a circle could speak it would say he is circular; a triangle would say he is triangular. Jesus was crucified, not because of what he taught about God, but what he taught about the wicked; the Good Samaritan and the wicked priest."

The talk to the Department of Women was by the district superintendent of the Department of Women on loyalty. She stressed the need of loyalty; loyalty to ourselves, our family, home, and church, by our contribution of energy, time, money, and prayer. The meeting was held in the same room in the Hopkins home where the Fanning local was previously organized. At the same time, 1.30 Sunday afternoon, a priesthood meeting was held at the church.

Missionary C. E. Harpe delivered a fine missionary sermon on Sunday evening. Some moving pictures were shown by Roy Tilden, of Glacier National Park, Grand Canyon of the Colorado River, and from the "Texas trail to the table," which were very interesting. And especially would we, who were fortunate enough to be present, like to show the bounty or fat of the land to our readers as was exhibited on this festal board in the Hopkins yard across the street from the church, when at noon those baskets were relieved of their contents of chicken cooked just right, dressing, noodles, salads of all kinds seasoned just so, pies and cakes baked perfectly, which those women know how to do. There was plenty and enough to spare; more than our just needs and wants.

The church has just been redecorated and seemed to silently extend a welcome within its walls. They have purchased a picture machine and have made provision for the pictures in that they have a space on the wall back of the pulpit papered with white paper, which saves time and trouble of a screen.

It was with earnestness of soul for the fine spirit that prevailed throughout the conference that "With thanks unfeigned" was sung as the closing number.

MRS. H. C. PITSEMBERGER, *District Secretary.*

Bellaire, Ohio

The first three months of the year, we were handicapped because of bad roads and the Saints being so far from church, but are now having Sunday school regularly, with a small attendance. We hope the weather will soon be such that others of our number will be permitted to "fall in line."

On the first Sunday in May, Brother H. M. Curtis and family met with us, assisting with the sacramental service. Brother Curtis also spoke at eleven o'clock.

We are glad to see the faces of Brother and Sister L. M. Edmunds and family in our midst again. Sister Nettie Edmunds is missed from services; she is caring for her aged mother.

We were made sad on February 13 to learn of the death of Elder S. J. Harris, who has been a faithful worker in the branch for nearly twenty years. He was baptized by F. M. Slover in the early work at this place and was ordained a priest and afterward an elder. In this office he served faithfully for years. He had a cheering word and sunny smile for all who came his way. Brother E. L. Ulrich preached the funeral sermon, and his body was laid to rest in the Bellaire Cemetery. He leaves a loving companion, two daughters, four sons, an aged mother, and many friends to mourn. The floral offerings were beautiful.

There is some sickness in the branch at present.

Sister Martha Harris, who has passed the ninetyeth milestone in life, is in poor health at this writing.

The Work at Lorain, Ohio

We are isolated from the church, our nearest meeting place being Lorain, Ohio, located about twenty-seven miles west of Cleveland. An unorganized body of forty-eight Saints meet there for Sunday services in a rented hall, as they have no meeting place of their own.

The priesthood is represented among them by one priest, W. F. Lathwell, whose efforts are supplemented by those of an elder at least once a month, presiding over the sacramental meeting. Brother George Lindsay, of Cleveland, has been serving in this capacity for the past seven months.

A talented group of young people form the bulk of the membership there, and a flourishing Sunday school and Religio are, we believe, preparing them for future usefulness in the work of the church.

On May 22 Patriarch A. E. Stone, of Kirtland, Ohio, had charge of the services, teaching the Senior Bible class and preaching morning and evening. During the Sunday school hour he dwelt particularly on the law of reconciliation, emphasizing the fact that as the observance of the sacrament is an expression of unity and fellowship among brethren, one can not partake of it worthily without first readjusting himself to anyone with whom he may be at variance, according to the law of the gospel, as set forth in Matthew 5: 25, 26, Inspired Version, as follows: "Therefore if ye shall come unto me, or shall desire to come unto me, or, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave thou thy gift before the altar, and first be reconciled to thy brother, and then come and offer thy gift." He pointed out that condemnation, instead of blessing, will result from the partaking of the emblems, if this law is ignored.

Some of the main thoughts to be gleaned from the morning sermon, and the ideas which they, in turn, suggested to the writer, are as follows:

God is subject to his own law. If he violated it, he would cease to be God, suggesting the idea that his laws are not arbitrarily imposed upon us, but are the result of his knowledge of what is best calculated to promote our well-being, both physically and spiritually.

Man should regard himself as an artist, and with the mallet in one hand and the chisel in the other he should strive to fashion himself, as the material, according to the pattern given us by Jesus Christ.

The character of the branch is determined by the homes of its members. The branch is a workshop in which its members are prepared for entrance into the larger group in Zion, its president being the mechanic. They must see that there are no poor among them and that the discordant elements of hatred, jealousy, and other anti-social tendencies are eradicated from their midst. In Zion, a people will be prepared to disseminate the genius and power of the gospel among the nations of the earth, ushering in the time when the kingdoms of this world shall have become the kingdoms of our Lord and of his Christ. Thus we trace the growth of our social organization from the home to the branch, from the branch to Zion, and from Zion to an ever-widening circle of honest-hearted souls converted to our ideas.

In the magnitude of the task set before him, the President of our church is without a peer, even among the rulers of the world, for it is he who must have the insight to see, and the ability to effect, the things necessary to bring about the transformation of society into a state in which the will of God will be done on earth as it is done in heaven. The speaker alluded to his keen insight and penetration into the future, which enables him to see far ahead of his time.

Obedience is possible to all, and when we who have the law stand before God to be judged for the sins of omission or commission, a frank confession of willful disregard for his law will bring us more leniency than will excuses.

He concluded by an enumeration of some of the signs of the times which portend the coming of our Lord and Savior. The great increase in murders, robberies, and in gen-

eral disregard for every law of God, of the land, and of common decency, indicates that we are living in the closing period of the world's history; and in order to escape the calamities which are coming upon the earth as the result of these things, the Saints must keep very near to God, through obedience to his laws.

In his evening sermon he endeavored to show that the gospel was the *power* of God unto salvation, and cited several instances from his own experience, and from that of others, in which its power had been made manifest in the healing of the sick, casting out of devils, and in putting to silence one who opposed the truth. Thus we see that no matter what other qualifications a minister for God may possess, he must be prepared to demonstrate the power of the Spirit in signs which follow the believer, in order to be a true representative of Christ.

HAZEL L. MINKLER.

WELLINGTON, OHIO, R. F. D. 2, May 26.

Minneapolis, Minnesota

One of the big features during the past month in Minneapolis was the bazaar and supper on May 19, sponsored by the Women's Department under the leadership of Sister Charles Lundeen. The meal was good, the decorations were attractive, the work offered for sale was of a high class order, and an appreciative and happy crowd gathered at the church that evening. The net proceeds from the supper and sale amounted to \$51.40.

Another feature of note is the new type of evening service which was introduced three Sundays ago. After a sermon of from twenty to thirty minutes in length, opportunity for questions and contributions from the floor is offered, and the audience has the chance to take part in the service. The response has been very good, and discussions of the announced subjects have been interesting and educational. The first of the series was led by Bishop Leslie DeLapp, who spoke on "Faith." The second was by Pastor Ray Whiting, whose subject was "Repentance." Last Sunday Elder Charles Lundeen led in the discussion of "Baptism." This method has increased interest in the evening service, and this fact is reflected in the attendance.

The Sunday morning speakers during the last month have been Elders Leslie DeLapp, Ray Whiting, Carroll L. Olson, and Robert Gunlock. Brother and Sister Gunlock have decided to locate in Minneapolis, and the Saints are pleased to have them here. A surprise party in their honor is to be given after prayer meeting next Wednesday night. Everybody hopes that Sister Ruth will be happy and feel at home in Minneapolis. The Minnesota Saints also rejoice that Brother Gunlock is back as missionary in this district.

Wednesday evening prayer services have been held in the southern part of the city, as well as at the church, and have been very worth while, giving opportunity for many to attend and take part who could not otherwise do so, and thus increasing the spirituality of the branch. The meetings at the church are also very good. The young people are having special prayer services every Sunday morning at 8.30 and receiving much good from them. They provide the right way to start the Sabbath. Cottage missionary meetings are being held every week, either in the north or south part of the city. They are well supported, and a lively interest is shown. Brother Whiting has been doing most of the speaking.

Last Sunday Brother Whiting made a trip to Clitherall and had a very good meeting with the Saints.

A special feature of note in the Religio program Sunday was the memorial exercises participated in by children under the direction of Miss Alice Light. They were very well planned and executed, and credit should be given to the director and children for the creditable manner in which they performed.

Illness has been interfering with the activity of several

families of Saints recently, particularly with Brother and Sister DeWayne Fisher. They were under quarantine for five weeks in April and May because June Fisher had the scarlet fever, and last week the other child, Kemman, came down with the disease. Brother Fisher is superintendent of the Sunday school, and his absence is regretted by all.

Brother and Sister Leslie Wight and family are moving to Minneapolis this month. Brother Wight's business calls him here from Lamoni, and the Minneapolis Saints are glad that it does, although their Lamoni brothers and sisters will undoubtedly regret to see them leave.

Preparations for reunion are now in full swing. It starts rather early this year, June 17, and lasts for ten days. A tentative program of daily activities has been drawn up, and efforts are being made to make the gathering one of the best that the Saints of this district have ever had. District President Ray Whiting has suggested the following theme for the reunion: "This church furnishes us God's way of serving the world."

The speakers have not been settled on definitely, but will undoubtedly include one of the apostles, probably John F. Garver, Patriarch Gunsolley, Missionary Gunlock, and others. Sister Lydia Wight has been selected to conduct classes in parentcraft. Sister Ardyce DeLapp will have charge of the junior members of the reunion and has planned many interesting things for them.

The first Friday evening has been set aside as a social gathering, as part of the young people's convention of June 17, 18. On Saturday evening the Alpha Nu Omega Society will give a play, adapted from the Book of Mormon, named "Other sheep have I."

Reservations for rooms during the reunion should be made with Brother Walter W. Tutty, 518 Morgan Avenue North, Minneapolis, Minnesota. Everybody should plan to come in order to make this a success.

Madison, Wisconsin

2119 Jackson Street

We are glad to again welcome L. G. Holloway to our district and branch. He arrived here in time to worship with us at our May sacramental service. This meeting was marked by a goodly portion of the Spirit.

Instead of the regular Book of Mormon study in the evening, a program was rendered. It consisted of readings, recitations, singing, and instrumental music. The Department of Recreation and Expression is progressing under the able leadership of Archie Root. We are glad when we see youth carrying out the work of responsible positions in our branch.

At eight o'clock we enjoyed one of Brother Holloway's good sermons, his subject being "Jesus came to redeem man." There are counterfeits in the world today as well as when Christ was here. In order not to be deceived, we must have knowledge of God, knowledge of salvation through Jesus Christ. Every plant which our Father has not planted shall be rooted up. It is necessary to prove the divinity of the work of Christ. Some of the greatest proof of the divinity of our work is the establishment of Zion and the development of human characters.

Brother and Sister Christy spent a few days in our city calling on friends. They were present on Wednesday evening, so instead of having prayer service, Brother Christy consented to preach to us. He told of some of the experiences he had in his new field last year and the wonderful blessings he had seen manifested by the power of God. He told of visiting Kirtland and Hill Cumorah and of the Spirit enjoyed while viewing these ancient landmarks. The outstanding theme of his discourse was, "We are builders together with God." Christ is the Master Builder. There are two classes of people in the world today, the builders and wreckers. The difference between them is that the wreckers begin at the top and tear down, and builders begin at the

bottom and build up. Jesus built the highway through the superstition of the people and endeavored to keep that highway open. He opened it anew in 1830. He is looking for men and women who will make the effort, do the service, and help to bring about the redemption of Zion. One of the important things in constructive work is the material. The closer we get to Christ, the closer we come together. The best sermon preached is by example.

After Brother Christy's sermon, Sister Christy spoke to us briefly, which we enjoyed.

Brother Charles Clarke has again gone from us to take up his summer's work with Ringling's circus. Brother Jim Pratt, who has been out west for his health, has returned to his family. The doctors in examining him said he is an arrested case; he is able to be at work once more.

Brothers Woodstock and Carpenter have alternately occupied the pulpit on Sundays. Their sermons have given us much food for thought, such subjects as "Learning to live together," "How to partake of the divine nature," "Being doers of the word," "The law of the Lord is perfect," "God's ways higher than our ways," have been presented. Among the interesting sermons preached by the pastor was the one given on Mothers' Day, using for his text 1 Timothy 4: 14: "Neglect not the gift that is in thee." He showed that a mother's gift to us is parallel with God's gift to us. Talents which come to us through our parents are the gift of God through them to us. To polish our talents, we must study and develop them. Devoted parents may consecrate their children to the Lord, but the children themselves must choose if they will serve God. And they must receive training that will fit them for his service.

Brother Wirth took a carload of people to Beloit to the all-day meeting held there May 15. They reported a spiritual time.

The young people held a "Bunco" party at the home of Sister Walker, and an enjoyable evening was spent. Before they left for home, Sister Walker served chili-con-carne. Surly the Walkers know how to give the young people a good time.

At 1:30 p. m., May 25, Brother Woodstock united Sister Florence J. Matthews, of Ellenboro, and Virgil Tracy, in marriage at the Woodstock home.

Ministerial Conference at First Chicago Branch

On May 14 and 15 the priesthood of Northeastern Illinois were called together for a second ministerial conference this year, to receive instruction, encouragement, and spiritual food.

We were very fortunate in having Apostles J. F. Garver and F. Henry Edwards as our instructors, who at the same time made us feel that brotherly spirit, as they tried to help us understand and feel our responsibility. Brother Garver covered in his characteristic, thorough way "The meaning of priesthood," and "Study and preparation." While most of us were not acquainted with Brother Edwards before the conference, we felt we knew him well after listening to him speak on "Programming priesthood activities," "Immediate objectives of the church," and "The missionary responsibility of the priesthood." The one important thought ringing through the subjects discussed was, "Prepare and understand your duties as leaders, because your responsibilities are far greater than you realize."

The conference enjoyed the fine hospitality of the First Chicago Branch. On Saturday evening a very excellent banquet was served by the Priscilla Club, some members of the Department of Women assisting.

The only lamentable feature of the conference was its shortness. However, if all goes as expected, we of the Northeastern Illinois District will be together again in the not too distant future.

JEROME F. WILDERMUTH.

Union Branch at Clitherall

BATTLE LAKE, MINNESOTA, May 30.—The branch here is alive and living in unity, though not making much progress numerically. Sunday school is held every Sunday, with preaching and prayer meeting on alternate Sundays. The Religio sessions have been resumed, and every meeting is interesting.

May 29 was designated as rally day and several isolated ones who had not been able to attend for several months were present. District President Ray Whiting preached in the forenoon and again in the evening when there were several nonmembers present. His sermon was on "When you lengthen your ropes, strengthen your stakes," advising the young that when they extend their knowledge they should not forget to drive deeper their stakes which hold them to the gospel. His earnest, forceful testimony during the prayer meeting was strengthening and encouraging to all who were present.

Akron, Ohio

77 West Crosier Street

We feel to thank God for his many, many blessings; for his kind protection during the winter months, and for the privilege to see again the birth of another spring, when Mother Nature adorns the trees with foliage and from the earth the long slumbering flowers come "smilin' through."

A fine attendance and an unusual outpouring of the Spirit has been with our sacramental services, and on May 1, a very beautiful day, a prophecy was given, admonishing the Saints to be ever faithful, prayerful, and diligent in all things, and in times of need they should not stand in want.

Brother Gomer T. Griffiths was with us the evening of May 15 and gave an unusually impressive sermon, admonishing the Saints to observe the Word of Wisdom and in so doing receive health, strength to withstand the trials of life, and the blessing of God who gave them.

A record attendance in the history of the Akron Sunday school with 140 present, 123 on time, collection \$11.28, was recorded May 21. A fine, enthusiastic spirit prevails each Sunday, due to a contest of the Reds and the Blues, the Reds being a little ahead now, Brother John Dildine being their leader and Brother Ira Kelsey leader for the Blues. The loser of this contest must supply the ice cream at the annual Sunday school picnic. Many new members have already been added to the roll, and several more will be added when they have attended three consecutive Sundays.

It was unanimously voted to send a radiogram to Brother Hanson, bearing the message "Bon voyage. Our prayers are with you. Akron Saints." We sincerely regret Brother Hanson's departure to distant shores, but anxiously await news of his progress through HERALD columns.

All departments of Akron Branch are reported actively engaged, and it is hoped the good work of all will continue.

Branch President Ernest Knight, along with several others, attended General Conference and was much impressed with the Auditorium and the beautiful churches and surroundings he was privileged to see.

Elder T. G. Neville, of Kirtland, Ohio, was with us the evening of May 1, and reviewed the vital points of General Conference, describing the progress of the Auditorium so vividly that a fine mental picture of this enormous undertaking was carried home by all who heard him.

Akron Branch commemorated the resurrection of Christ by a short program during the usual Sunday school time, followed by preaching by Brother Ernest Knight.

Through the medium of motion picture, we took a trip through and around Bethlehem, the birthplace of our Savior, on Friday, April 22, and also enjoyed another picture entitled, "As we forgive," based on Paul's letter to Philemon. About a month previous to this, a program of illustrated

songs, readings, piano solo, and Hawaiian players was rendered under the auspices of the Religio.

On May 6 the Religio gave an original production program, composed entirely of original essays, poems, songs, and stories, at which time some very fine talent was discovered.

Friday evening, May 20, we enjoyed a youth program, given entirely by the young people of the branch. It consisted of recitations, readings, and two playlets by the Orioles. Following the entertainment, pie and ice cream were served in the basement. The proceeds from this will go toward promoting the new boy movement, under the head of Brother Hubert Mitchell.

The Oriole Girls, under the head of Sister Edna Rhoades, are meeting every two weeks and have added several new members. They have had one hike and have planned an ice cream social for early summer, the proceeds of which will enable the girls to attend Kirtland reunion.

Akron Branch is located at 77 West Crosier Street, and we will gladly welcome visiting Saints.

Nauvoo, Illinois

On Main Street, Close to the River

May 28.—The Saints were pleasantly surprised May 1, when they gathered at the Sunday school hour, to find Bishops Carmichael, Becker, and Siegfried present. The senior classes united and enjoyed a splendid lecture by Bishop Carmichael. Brother Siegfried was in charge of the sacramental service which followed, and Brother Carmichael, in the opening remarks, made a strong appeal that all who possibly could, give twenty-five cents a month, that this coming year be a banner year for the giving of our oblation to help our needy brethren.

In the afternoon, the entire branch assembled on the shore by the Nauvoo House and enjoyed a social time, visiting, asking questions, and seeking counsel from the bishops. In the evening, the Religio program was dispensed with, and Bishops Siegfried and Becker gave helpful talks. Bishop Carmichael occupied at the regular preaching hour which followed. All felt blessed and strengthened in having them meet with us.

The following week the engineering class of Graceland College, under the leadership of Roy Mortimore, the instructor, visited Nauvoo while on a trip to the Keokuk Dam. They camped out several days, making a search for geodes, with which this vicinity abounds, and sent back a collection to be placed among the geological specimens at the college. Their visit to Nauvoo was to be a side issue, but Brother Mortimore declared it had turned out to be the main feature and the one longest to be remembered. The boys were royally entertained at the Lewis home, with a picnic supper on Saturday evening to which the branch was invited, and a pleasant time was spent on their beautiful lawn on Sunday afternoon, when the boys entertained the young people by relating some of their college experiences. At the Religio hour, the boys willingly gave of their talents, and offered a violin solo, vocal solo, and quartet. The Laytons and Hendersons assisted in caring for the boys over night. In the group were Roy L. Goode, of Independence; Daniel Green, Carthage, Missouri; Robert McCormac, Savannah, Illinois; Bert Meyer, Holdenville, Oklahoma; W. E. Collins, Oakland, California; Frank Fry, Woodbine, Iowa; Bernard Hurshman, Independence, Missouri; and Ferren Bowman, Lenox, Iowa.

Elder William Patterson and wife were also Sunday visitors. They were on their way from the conference to their mission in Southern New England. Brother Patterson also loaned his talent to the Religio and gave an exhibition of his art in imitating birds, which was much enjoyed. He also gave an inspiring sermon during the service which followed. It was their first visit to Nauvoo, and they enjoyed visiting the historic spots.

Mothers' Day was observed with an enjoyable program at the eleven o'clock hour, in charge of Sisters Edward Grotts and T. J. Henderson. Sister J. W. Layton read "Mother love," by Alta Belle Willard, and A. L. Sanford read "Mothers of Israel," by Elbert A. Smith. These readings were interspersed with recitations and songs bearing on mother.

Miss Lewers and Gomer Snively, of Graceland College, were week-end visitors on May 13. Gomer Snively spent a happy time visiting home folks, and Miss Lewers was a guest of Irene Layton.

We are always glad to welcome visitors. The church property is located on Main Street, close to the river and tourist camp.

West Pullman, Chicago

11926 Parnell Avenue

Since our last letter to the HERALD, we have enjoyed seeing an increased interest in all departments of the branch. Our sacramental service on the first of May was a session of great enjoyment, as the Master poured out his Spirit in abundance. The session was in charge of our pastor, Brother E. O. Byrn, assisted by G. T. Richards, of Crosswell, Michigan, and Roy F. Healy. We were indeed glad to have Brother Richards with us again, as he always brings us comfort and cheer with his message.

At the evening service our pastor spoke to us, using as his text, "Out of Zion, the perfection of beauty, God hath shined."

We learned at this time that two of our earnest workers had been united in marriage that morning at Council Bluffs, Iowa, when our hustling Superintendent of Recreation and Expression, Sister Irene Cooper, and our scoutmaster, Charles Scribner, jr., had decided to join their efforts for life. We extend congratulations to the young couple. Sister Scribner is the daughter of Brother and Sister John L. Cooper, former district president.

The morning of the 8th, Mothers' Day, the Sunday school, under the leadership of Brother John Wahlgren, gave a splendid program, the central thought being "mother," and all of the special songs were of her. Following this service, Brother Roy Healy gave an address on mother, using as a lesson the words penned by Solomon as found in Proverbs 31:10-31.

At the evening service our pastor again broke unto us the bread of life in no uncertain terms, when he pleaded with the members to come up higher and to forget the things in life that tend to draw us away from God and the church.

On the evening of the 10th, the Religio from Hammond put on an excellent entertainment for us, which was appreciated by all.

On the 11th Brother Robert Coats, of Detroit, Michigan, met with us and brought us a message of cheer and increased our desires to press forward in the Master's service.

A junior choir was organized during the week under the able direction of Sister Naomi West, and we expect to hear from them later.

On the morning of the 15th, while our priesthood were in attendance at the pastoral conference at the First Chicago Branch, Brother Charles Scribner spoke to us on Sunday school and scout work. The evening service was dismissed to allow members to attend the service at the Central Chicago Church and hear Apostle F. Henry Edwards in a masterful discourse.

On the morning of the 22d, Brother Healy again gave us an impressive lesson on faith, showing very clearly that we should cultivate the gift of faith or we must remain in spiritual darkness. At the evening service our Sunday school superintendent, Brother John Wahlgren, gave us an inspiring sermon on the "Duty of the Saints in the church of God," using as a lesson Matthew 10. Special musical numbers were rendered at both services, Brother Wahlgren con-

tributing a beautiful solo at the morning service and Brother Scribner in the evening.

On the 25th of the month we met in our regular prayer service, and the Spirit of the Master was poured out in such abundance that all rejoiced, and everyone took part, making it a one hundred per cent testimony meeting. We are glad that the Lord blesses our efforts here in this place.

On the morning of the 28th, our pastor again addressed us, from John 9:28: "Thou art his disciple," leaving us food for thought. The evening service was dismissed to permit us to again join with the Central Branch in their series of meetings, and to listen to the words of the Master as explained in such a forceful manner by Brother John R. Grice, of Saint Clair, Michigan.

Sister Scribner, the superintendent of Religio, is actively engaged in a campaign for additional members and has organized an "I'm a Booster" club, which is increasing its membership very rapidly, for the Saints and others here seem anxious to have their names appear on the roll. We look for our Religio to grow and develop under such enthusiastic leadership.

Our outlook for June from the standpoint of the branch is very encouraging. Our pastor, with his associate, Brother Healy, is visiting the Saints and encouraging them to press forward in the work. We are striving to have a one hundred per cent branch of tithe payers, with every home having its family worship at least once a day. We still keep our motto before us, "Only once a stranger." Come and worship with us.

Brush Creek Branch

Brother R. L. Fulk brought his three weeks' meeting at this place to a close Sunday night, May 22.

On Sunday, May 15, an all-day meeting and basket dinner was enjoyed by a large crowd. People from Mount Vernon, Centralia, Fairfield, and Xenia, Illinois, as well as many country people from distances were present to enjoy the day. We were very much pleased to have with us for the day the following district officers: Sister Bessie Burgess, superintendent of the Department of Women, also district librarian, from Centralia; Brother O. C. Henson, bishop's agent; Lewis D. E. Selms, superintendent of the Department of Recreation and Expression; J. M. Henson and L. C. Moore, counselors of Brother Fulk, all of Mount Vernon, Illinois; and Sister Ruth Holman, of Xenia, district chorister.

L. C. Moore delivered the address at the eleven o'clock hour.

Immediately after dinner the crowd gathered at the creek where Brother Fulk baptized eight young people. They then returned to the church, where a splendid talk was given by Sister Burgess along the line of the work of the Department of Women. She also helped elect the Oriole and Temple Builder leaders.

The choir completed its organization by electing Doctor W. E. Phillips, president; F. L. Sawley, chorister; Flossie Clow, pianist; Eula Morris, secretary and treasurer.

A large crowd was present at the night service, where the confirmation of those baptized was held.

Brother Fulk stayed with us the following week, preaching some very spiritual and uplifting sermons. During his stay he organized and coached some volley ball teams among the young folks. These games seem to be very much enjoyed by all.

On Sunday, May 22, another all-day meeting and basket dinner was had; and although it rained, a goodly number were present.

Brother Fulk preached a wonderful sermon at eleven o'clock, and Brother Sawley addressed us at two o'clock.

About four o'clock the congregation assembled at the creek, where Brother Fulk led eleven more precious souls into the water for baptism. The confirmation took place at the evening service. After the confirmation, one of the

young men (one baptized that day) was put in as Boy Scout leader.

The young people have decided to have prayer meeting every Tuesday night.

A contribution of something like seventy dollars was given Brother Fulk Sunday, for which he was very grateful. We are all hoping Brother Fulk and family will move to Brush Creek in the near future. He has had a new bungalow promised him for the summer free of charge. He left for his home at Mount Vernon, Monday.

Our new missionary, Brother J. R. Lentell, made a short call here on Sunday evening, May 15. Most of the crowd had gone home before he got here. We were sorry he could not remain with us for a time, but glad he was preaching the gospel somewhere.

We are expecting to see President Smith in our district for June conference.

EULA L. MORRIS.

JOHNSONVILLE, ILLINOIS.

Beloit, Wisconsin

May 30.—We are going forward. On Saturday night we had a special meeting in the interest of the Department of Recreation and Expression. With us we had Brother Healy, of Chicago; Brother Simpson, wife, daughter, and others, of Rockford; and Brother Harry Wasson, from Janesville. Brother Healy occupied the hour and gave us a discourse of real benefit. Many of the Saints rejoiced to have him with us. We extend to these Saints a hearty welcome to return at any time; our doors will always be open to them.

Brother E. J. Lenox, our district president, has been with us for several days and has been busy visiting and holding a few meetings. Yesterday we journeyed down to the river, and Brother Lenox baptized six. Among the candidates was Brother Martin. Sister Martin has been a member for several years, and her four daughters were baptized last summer. The Saints are happy to join with Sister Martin in the joy of having Brother Martin with us. It will mean much to the family. The other candidates were boys and girls who have been brought to the church chiefly through the Sunday school; one girl in her early teens whose parents belong to no church.

They were confirmed at the evening meeting by Brother Lenox, E. R. Williams, and W. L. Hartnell. This service was impressive, and a goodly degree of the Spirit was in attendance. All rejoiced to see these new souls coming forward to the assistance of the work.

The name of Brother Wilber Johnson was presented to the branch for ordination to the office of priest. After statements from Brother Johnson, Brother Lenox, and Brother Hartnell, the matter was favorably passed upon.

Looking forward to 1930 with more than a passing interest, we want to keep our hands on the plow.

Ministerial Conference at Providence

On Saturday and Sunday, May 14 and 15, the priesthood of the Southern New England District met in a series of sessions at the above place. The temporary organization was assumed by the district presidency, Doctor W. A. Sinclair, E. L. Travers, T. J. Elliott.

The permanent organization resulted as follows: presidency, the district presidency; secretary, Frank S. Dobbins; chorister, Beatrice York; organist, Susie Sinclair; ushers, local deacons; press, Frank S. Dobbins.

Minutes of May, 1926, conference were approved. The place of our next conference was left with the district officers, New London extending a cordial invitation.

Doctor W. A. Sinclair, aided by the new district projecting machine and assisted by Ralph Hardy, gave a lecture on our Auditorium and General Conference. We can already

see a great field before us and could use more machines at once were they at our disposal. Let us all be boosters for this noble work of C. Ed. Miller and the Graphic Arts Bureau and bid them Godspeed all along the line.

Sunday morning at 8.15 a. m., Doctor W. A. Sinclair spoke to the priesthood, followed by a study period at 9 a. m. "Problems and duties of local officers" (deacon, teacher, and priest) were considered by W. A. Sinclair. The subject was presented in a masterly way, and the discussion following was of a high order.

At 10.30 we enjoyed a splendid and active prayer service in charge of the district presidency and Bishop M. C. Fisher. At this meeting the district indorsed the call of J. E. Megathlin to the office of elder through Doctor W. A. Sinclair, same to be ratified by the Brockton Branch.

At 2.30 p. m. occurred a song service, followed by a cornet solo by George Carter. There was a solo by Blanch Grimm. "Problems of industrial Zion" was E. L. Travers' subject, he being introduced by M. C. Fisher. Following the address John Jackson sang a solo. Have you heard our John sing? We think he must pray about that part of his service. Come and hear him sing. The above subject was one of the strongest parts of a splendid conference. A solo was sung by Beatrice York.

Truly, we have some fine and talented workers.

Preaching service at 7 p. m. was in charge of T. J. Elliott and Charles Corcroft. The sermon, "What is your mental attitude?" was delivered by F. S. Dobbins.

Fall River, Massachusetts

Clafin Street, near Pleasant Street

The May sacramental service was of a spiritual nature, and those who attended received encouragement to continue in the faith. Alma M. Coombs carried the sacrament to the sick, to enable Pastor James W. Heap to go out in the sunshine with his wife. Sister Heap is improving in health.

Mothers' Day, May 8, was pleasantly observed. In the morning there was a sermon about mother by Elder Herman A. Chelline. The thoughts of the sermon were beautiful and much enjoyed. The church was decorated with white, wild cherry blossoms and flowering plants sent by John Cross and Sons, florists. White carnations were placed on the altar in memory of Sister Susan Sheehy. At the Sunday school hour there was a concert by the children in honor of mother. This was supplemented by a sermonet by the pastor, readings by George Brindley and Gladys H. Coombs, and a solo by Alma Coombs. In the evening Elder Chelline was again the speaker.

No services were held May 15, as many desired to attend the ministerial conference at Providence, Rhode Island.

On May 24 a May basket party was held in honor of Sister Chelline. The Chelline family moved to Brockton May 25. All feel very sad at their leaving Fall River. Sister Chelline has done a good work here with the sisters. Everyone who has attended has been benefited by Elder Chelline's sermons. He also has done much good visiting in the homes. It is generally believed that he has done more visiting than any other elder who has been in our midst. It was a shock to Fall River to lose them.

Another is added to our sick list. Sister Alice Rogerson was taken to Truesdale's Hospital May 7, with appendicitis. She is still there and will be for some time yet. She is improving now, but is lonesome and anxious to get home to her family. Her services are missed at the church.

The primary department sent a beautiful May basket to Sister Myra Cockcroft.

A house social was held at Sister Sophia Brodie's home to gain money to furnish a room in the Sunday school for the kindergarten classes. The teachers are Sophia Brodie and Florence Wood. A sum of about seventeen dollars was realized, and those boosting the work will probably have

another social. The attendance was good, and all had an enjoyable time.

On May 29 Pastor Heap was the speaker at Plymouth. Elder John E. Rogerson was to have gone, but because of Sister Rogerson's illness the pastor took his place.

At Fall River the speakers for this day were William Baldwin, teacher, in the morning and Alma M. Coombs, priest, in the evening. After Sunday school several families went to Onset over Memorial Day. Only about ten were present at the evening services. Some of the churches in the district were closed this day. Sister Norton, of Attleboro, called on Sister Rogerson at the hospital. Some of the Heap family, in Attleboro, called at the pastor's home on their way to Onset.

About seventy dollars was gained at the minstrel show given by the men, in April. The church was filled to capacity. Many came over from New Bedford, some from Providence and Brockton. The men did fine in their first attempt at minstrels.

The girls are now rehearsing a play to be given in the near future.

A sale of aprons and novelties with a bean supper was held recently by the Department of Women. This was not well attended, but those who came enjoyed the menu and the association together.

Two of our aged sisters were present at the Mothers' Day service. Sister Hargrave came in her own automobile, and Sister Halstead was able to come through the kindness of Edward Rogerson. Sometimes four generations of Sister Hargrave's family are present at church. Sister Halstead's children, Davis and Ruth, passed away many years ago, leaving her without companionship, but she lives close to her Lord and is ever ready to tell others of the gospel and God's loving-kindness and watchcare over her.

Sister Beatrice York and little daughter, Ruth, of Boston, came from the conference at Providence and stayed a week with her father, Brother Thomas McGuire. Others of our visitors have been Sister Ruth Sheehy Baker and son, Alpha, of Boston, who visited her father a few weeks ago.

The Saints here are always glad to welcome visitors. The church is located on Clafin Street, near Pleasant Street.

Santa Ana, California

The Department of Recreation and Expression gave a farewell party in honor of Brother and Sister P. Roy Burton at the home of Brother and Sister Wilfred J. Burton. Brother Burton has been the missionary in this district for the past two years, and both he and Sister Burton will be keenly missed for their willing service here. We wish for them every success in their new field and hope it will be possible for them to return to this district at some future time.

On May Day the Book of Mormon class took about twenty May baskets, filled with flowers, jams, jellies, and candies, over to the county hospital, which were very much appreciated by the inmates there.

Mothers' Day was very fittingly observed in the Santa Ana Branch. The combined orchestras of Long Beach and Santa Ana, which under the leadership of Brother Bob Lacy have been faithfully practicing three and four times weekly, gave several selections during the morning services. We were very glad to note that the orchestra has grown since its last appearance. Sister Lola Melton sang a group of lovely songs following the Sunday school hour.

In the afternoon the Temple Builders gave a musical tea for their mothers at the home of Sister Marie Mitchell. About eighteen were present.

In the evening the Sunday school and Religio cooperated to present the pageant, "Mothers of the nations," written by Sister Olive Thurston and directed by Sister Dorothy Thurston. We appreciated very much the assistance of the

choir with this pageant, and especially the vocal duets by Sister Phyllis Mitchell and Sister Garnet Sames.

Sister Leonard S. Rhodes has returned to this branch after an extended trip north. She and her two girls will be welcome additions to our services.

Ten of the Santa Ana young people were able to attend the district meeting of the Department of Recreation and Expression at San Bernardino on May 22. Between the Sunday school and morning church hour a group went down to the railway station to give good wishes to Sister Lola Mitchell and Sister Marie Mitchell, who were on their way to the institute at Lamoni.

May 29 was the local church publication day, and a very excellent program was given under the direction of the local publicity agent, consisting of readings from the various church papers and a history of the Herald Publishing House. The musical numbers by Sister Audro Myers were very much appreciated.

Columbus, Ohio

Rinehard and Whittier Streets

The day was beautiful as we assembled for sacrament on the first Sunday of May, and the Spirit of the Master was present in power. The messages delivered were encouraging, and all felt greatly blessed. Visiting Saints present at this meeting were Brother and Sister W. J. Graham, of Middleport, Ohio; Sister Childers, Brother Stevens, and Brother and Sister W. E. Watson, of Dayton, Ohio.

At 7.30 Brother G. P. Myers started a series of sermons to last through the month of May on Sunday evenings. These sermons were interesting and especially instructive for those who do not belong to the church.

On Monday afternoon, the 2d of May, a group of our Department of Women ladies called on an old Polish lady at the Saint Anthony Hospital, who was one hundred years old that day. Our ladies became acquainted with her while our late Sister Mary Williams was confined in that hospital. They took ice cream and cake and had a real party for the ten old ladies who are in the same ward with the old Polish lady, the last being honor guest. Although she can not speak or understand a word of English, she did not fail to make them understand how very thankful and happy she was. She was also presented gifts of flowers, money, and a few needful things by the ladies. It was a very happy event for the old lady and filled the hearts of our sisters with joy to know they could bring happiness to a shut-in.

From the hospital the sisters went to call on our own Sister Morris, who has been confined to her home for some time with a complication of ailments. Again they spread a little lunch, and Sister Morris was very happy to be remembered as one of the shut-ins.

On May 5 the Tri Sigma Chapter of Temple Builders had as guests the mother of each member at a six o'clock dinner. The girls planned, prepared, and served the dinner without aid except from their leader. The meal was cooked at her home and served in the social room of the church, where the table beautifully decorated with rose candles and rosebuds for the mothers was set. The place cards were made by one of the girls, and little pink baskets with mints and pink favors having verses and caps were at each place. The menu was roast beef, potatoes, corn, perfection salad, home-made ice cream, and cake. Each one ate as much as possible, then humorous speeches were given by all. After the dishes, mothers and daughters played such games as "How do you like your neighbor?" etc., and riddles were told. All the mothers gave a toast to the daughters. Each one had a lovely time and agreed it was fun to all be girls together. There are eight girls in the chapter, and they meet each week for reading, studying, and discussion.

The Sunday school gave a short Mothers' Day program on May 8 which was very much appreciated. The Sunday school presented each mother a bouquet of sweet peas. At

the morning service Pastor H. E. French preached a beautiful sermon and paid tribute to mothers both living and dead.

On May 12 the Department of Women met at the home of Edna Jackson, 430 North Monroe Avenue. A profitable meeting was had, and an interesting paper was read and discussed "On woman's place in the business world," by Sister Minnie Turvey.

May 15 at 10.30 G. H. Kirkendall read for a text John 5: 39: "Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me."

Wednesday evening, May 18, our missionaries, Jacob Halb and E. L. Ulrich, met with us in prayer meeting. Sister Tessie Burman, of Shawnee, Ohio, spent the week-end with us. Other visitors were Brother and Sister O. J. Tary, of Wheeling, West Virginia, who motored to Columbus and met with us on the 29th.

Second Columbus Branch will dedicate its church June 19, and President F. M. Smith will be with us. Sermons will be preached at 10.30, 2.30, and 7.30 Sunday. The dedicatory service will probably be at 2.30 Sunday afternoon. The church is located at Rinehard and Whittier Streets. Take Whittier car; get off at Twenty-second Street; walk one square south.

From the Hoosier Capital

Corner of Pratt Street and Chester Avenue

The Saints of this branch are all well and rejoicing in the protection of the Lord. On the night of May 18, our city was visited by a tornado, with an electrical storm accompaniment, and when its fury was spent certain sections of the city presented a pitiable sight. Some buildings were entirely demolished, others had roofs torn off, sides blown out, corners ripped off, and were otherwise twisted and damaged; trees were uprooted, limbs snapped off; telephone and light poles were razed, the wires being converted into entanglements. Phone service was paralyzed; the lighting system and street car service in the stricken district were put out of commission. Many people were injured, many made temporarily homeless, but there has been only one casualty so far as we have been able to learn. The storm struck about 7.45, and three of our members were caught in it on the way to the church to attend the services being conducted by Brother Jasper O. Dutton. Deacon Davis was driving with his daughter in his Chevrolet, and said when the storm struck him it felt as if his car was running on air; then the motor stopped, and he steered to the side of the street to wait until conditions improved. The storm sounded like a giant locomotive roaring by at full speed. Brother Davis then proceeded to the church and found a prayer service in progress, but the lights had been extinguished, and candles had to be provided.

One brother was on the street car and got within about six blocks of the church when the power gave out. He said the rain fell first in big drops, accompanied by hailstones; then it poured down as if some one were tipping water out of a big tank on the roof of the car. He stayed on the car until the rain abated, when the conductor informed the passengers they were liable to be stalled until morning. Then he proceeded to the home of Sister Hamer, near the church, and found them all well and the meeting over. A sister also was on a street car en route to the church and had a similar experience, the car stalled, and after the storm she was taken down town by automobile and went home.

Our church building was protected; not a shingle was moved, not a pane of glass was broken. About half a block south of us, a house had its roof torn off and another its side blown out; a roof of a porch was lying in the middle of the street. Garages all around us were more or less damaged, but the Lord surely intervened for us, and none of us received any harm or suffered any loss to speak of, for which we are truly thankful to the kind Father.

Our missionary, Brother Dutton, is still holding services at the church and continuing his labors in the neighborhood; some interest is being manifested.

We are making preparations for a Children's Day program June 12, also a district Sunday school institute to be held at the church June 18 and 19, with an entertainment the night of the 17th. We hope this institute will be a success.

Remember the little church where Pratt Street crosses Chester Avenue.

Southern Indiana District

In accordance with the appointing powers of our late General Conference, I am here as a missionary. I find, as in every other field of labor, great opportunity for missionary work. I came to Indianapolis May 5 and have been busy here with a missionary effort in the branch ever since. The branch has now as its pastor, Elder J. A. Robinson, he being chosen to succeed Elder O. J. Hawn. Brother Robinson is giving a great amount of his time to the interests of the branch. The church is newly built and will seat, or would seat, two hundred, if we had the seats. At present it is seated with about seventy chairs. There is quite a debt on the church and the branch does not number over thirty-five, not all of them being very active, but we have some devoted Saints here, as good as I ever met. Elder A. W. Gage is an active man and lets no opportunity pass to advance the cause of the church. He is acting in several offices in the local church and district. Elder C. H. Fish also lives here and is active in the work and president of the district. Deacon W. H. Davis is very zealous in the duties of his office.

We immediately began house to house work with suitable tracts. Brother Robinson had never before done just this class of work, but he had favored such work being done, so I found in him a ready and willing worker. Brother Fish assisted some with the house to house work. Our aim is to get into the homes of the people by telling them we are ministers of the gospel and asking their time to hear what we have to say. Sometimes only a few minutes were used, and in other places sometimes our stay was over an hour. Some afternoons we did not make over four or six calls, but we try to make them count. Where real interest is shown we leave a bound set of the Angel Message tracts, taking the name and address with the understanding we may have a follow-up visit. We use the Busy Man's sets where less interest is manifested. In one home husband and wife were both present, and as we left, after spending over an hour, the lady remarked, "I have enjoyed every minute of your talk."

On the Sunday night of the second week, I had a dream: Brother Robinson and I were in a very large cornfield, and the corn was all shocked after being cut in bundles with a corn binder. We seemed to be there to load the corn shocks and haul them out of the field and stack it, corn and all. But just before we started the first load, I examined the corn, husking one ear, and remarked: It will never do to stack this corn; too damp. We then walked to the other side of the field and found corn dry enough to shell.

As a result of this dream, we went in a different direction from the church and found more interested people; the woman who stated she enjoyed our visit so much was on the other side of the field. We have seen some of these new acquaintances out at our services. However, we believe we have only started the stacking. It will take the continuous help of God, a long consistent effort, prayer, and wisdom from on high to finish. The Inspired Version says that Jesus so instructed his disciples to go from house to house and teach. A few manifested an unkind spirit, but as a rule this was not the case.

The recent tornado that visited the city laid waste many homes, some of them being in that portion of the field where

the corn was still too damp. But I will say this: I never saw a finer cornfield than the one I saw in my dream! We have done our best to get the members to sense the responsibility resting on them; that is, getting in a proper condition of heart and mind, that the Lord can intrust the souls of men to their care. It is to my mind a responsibility not fully realized, that of the care of new members in the local branches. The best advertising we can have is for every member to live as the gospel requires. We have tried to get the Saints to be very prayerful and to set their homes in order by establishing their family altars as God has directed in all ages and especially in the time of the Restoration of the gospel. May the good Lord help the Saints while living in the world to not be of the world.

INDIANAPOLIS, INDIANA, May 28.

J. O. DUTTON.

Home address: 418 South West 4th Street, Galva, Illinois.

Oelwein, Iowa

The month of May has been an unusually rainy one, and much like the time the writer wrote of when he said, "Some fields were watered while others were parched, and half the water ran wholly to waste." It seems as if much of the rain that fell this month was unneeded.

There has been considerable sickness among the Saints here, and that together with the bad weather has made our attendance at all meetings rather small, but there are always the faithful few who never fail to attend. There is an old saying about sugar and salt, that people would not attend if they were sugar or salt, as they might melt, but we are sure some of our most regular attendants are the salt of the earth, so great is their zeal and the effort they make to keep the gospel banner floating.

Our prayer meetings are still held, and the Holy Spirit seems very near at times, and our hearts often burn within us on listening to the earnest prayers and testimonies.

Brother and Sister Yarrington, of Cedar Rapids, visited our city week before last. He is a traveling man, and our branch is in his territory. He and his wife attended our weekly prayer meeting, held at the church, a week ago. The brother spoke most earnestly in testimony and said he wished to go on in the same path trod by his father and many other leading elders and Saints. The Yarringtons are a pleasing young couple, and we gladly welcome them, feeling it a pleasure to have them with us and to know that they are "earnest workers for the Master," and ready to "send the word along the line." Ah! we need them, all these young people, to help in the glorious work of redeeming Zion.

Our lesson in Doctrine and Covenants was section 108, which tells us how the good will be rewarded and the evil ones punished. When we think of how the Spirit is with us at times when we can not see anything, we sense what a privilege it will be to be among those who shall see the sky rent and the Savior coming back to earth with a host of angels and those who are caught up to meet him. To see and know the blessed Master will be worth all the trials and trouble we suffer here.

Brother Otho Clark, who is now on a stewardship farm in Missouri, is very much missed, for he was a faithful attendant at all meetings and was an excellent man in every office he held. He was always striving to come up higher, and every spare minute was devoted to the study of good church literature, and his sermons showed that he gave the study of the three books careful attention, and that the Holy Spirit was with him. Of such timber as this are faithful workers. Brother Otho's wife, Sister Emma Clark, was at one time church organist and a regular attendant at all church meetings. She took great interest in the meetings of the Women's Department, having a keen and active brain.

We also miss Brother E. E. Edwards, of Omaha, who was with us a year. He was quite a singer and musician and was of valuable assistance to our choir, also to the Religio

where his ready musical numbers were much appreciated by all.

Sister Vesta Powers has been ill for some time, but has borne her sickness with much fortitude, having a naturally sunshiny disposition. In Bible times we know that the prophet, Elijah, left his mantle to Elisha. Vesta is the daughter of Sister Victoria McQueen, one of our older members who is noted for her sweet and uncomplaining disposition. She has been much afflicted for years and has always forgotten her own troubles in looking after others, and like the words of the old poem,

"A sweeter woman ne'er drew breath,"

so we think Sister McQueen's mantle is to fall on Vesta.

Elder Claud Kress, of Waterloo, visited Pastor George McFarlane last Thursday. His visits to our branch are like angel's visits, few and far between, but we read a most interesting article written by him for the *Ensign* entitled, "Let us have faith." It denotes great faith on the part of the writer and an earnest desire to help in the gospel work. Our prayers are for all his efforts in any part of Zion.

We greatly miss two worthy brethren who used to visit us frequently some two or three years ago, Elders E. A. Davis and Leonard Houghton, district president and missionary. They were both excellent men in their office and were well able to carry out the Savior's command: "Feed my sheep." Brother Davis was such a philosopher, and I am always reminded when I think of his sermons of what Paul said about "a reasonable hope within us," because his sermons were always reasoned out so clearly and so concisely. He was an excellent judge of man, and his views on all subjects were clearly defined. Brother Houghton is like Nathaniel, the apostle of whom the Savior said: "In whom there is no guile." One felt instantly upon meeting him that he was the soul of honor and truth. He was ever kindly, genial, and cheerful, ready to visit the most humble cot in the city. His sermons were most earnest and carried conviction with them. Yes, we miss both these brothers, but we know some one else is gaining by their presence.

We have to thank our good deacon, Brother Ervy Waston, for good fires for all meetings and for faithful attendance at all meetings and taking active part, no matter what place he has to fill. The Lord will bless a willing worker. We also must praise the worthy mothers who get their little flocks ready for Sunday school. Sister Jessie Sims though living a long way from church has been very regular in getting her children to Sunday school. We feel that she will be blessed in her efforts. Years ago there was a mother who tried to keep her children in Sunday school. They grew up in the faith and are trying to do their part in redeeming Zion. God bless the earnest mothers! Nothing pays better in life than early training.

San Antonio, Texas

3522 South Flores Street

May 27.—Mothers' Day was observed in our branch with a splendid sermon by Pastor R. E. Miller, preceded by a vocal solo by Miss Mary Barber and a violin solo by Gifford Edwards. There were also several numbers given at the close of the Sunday school, appropriate for the occasion. The mothers were met at the door by Mrs. Katherine Eastham and Miss Willie Barber, who presented them with a bunch of sweet peas and a card with a few words of appreciation of "mother" inscribed thereon. The attendance was good, and everyone seemed to enjoy the service.

Brother T. J. Jett, jr., was the speaker at the evening hour, having good liberty and attendance.

Brother H. E. Winegar was the speaker last Sunday at both morning and evening services. We are glad to have Brother Winegar back in our district. He has his family with him and expects to remain in San Antonio till next General Conference.

On May 13 a program was given at our church in charge of Misses Mary Barber and Emma Jackson, for the benefit of the Mississippi flood sufferers. This netted more than twenty-one dollars.

Last evening Miss Emma Jackson presented a group of piano pupils in a recital. She was assisted by Gifford Edwards, violinist. The program was as follows: Piano duet, Lavon Jackson and Bonnie Bell Jett; piano solo, Florence Bishop; piano duet, Lavon Jackson and Neva Waite; piano solo, Bonnie Bell Jett; piano solo, Albert Holder; piano duet, Lavon Jackson and Bonnie Bell Jett; piano solo, Florence Barber; violin solos, Concert in D, Beriot; Hejoe Kati, Hubay; Waltz in A Major, Brahams-Hochstein, Gifford Edwards; piano solo, Lavon Jackson. These children, with the exception of one, have been taking lessons for only a few months, and they certainly do their teacher credit. She is giving them a good foundation on which to work, and if continued the effort will result in splendid musicians.

San Antonio Saints are looking forward with anticipation to the reunion to be held at Bandera, Texas, beginning July 15 and continuing to the 25th. We expect about a hundred members to be camped on the grounds. Let every member begin now preparing to attend. We feel that every Saint needs to be revived in this the greatest work that has ever been committed to man. Let us meet together, that we may receive strength to carry on our part of the work in the great vineyard of the Master.

Mothers' and Daughters' Banquet at Detroit, Michigan

The mothers' and daughters' banquet, which has become an important annual event in the Detroit Branch, was held May 10 in the Masonic Hall in Lathrop, as there is not seating capacity in our dining room at the church to accommodate the large number who patronized the banquet. There were *young* mothers and *old* mothers and mothers not so young and not so old; there were *young* daughters and *old* daughters and daughters *just old enough*, until we had to find seats for some two hundred and fifty of the fair sex at the tables, which have a "set-up" capacity for only two hundred and thirty. But they were all seated. Not one could be left out.

Many of them came early and *waited patiently* in the lobby and corridors; then when the dinner bell sounded they rushed in. In the rush the little ones got squeezed between the big ones, as they all tried to get through the door together—not that they have any indecorous tendencies, these ladies of ours, but it must have been the captivating and artistic decorations of the dining room that lured them forward at such peril. We could not blame them, for Harriet Bartlett, Mabel Brewster, Reva Grant, and Pearl Forbes did wonders with their delicate pink and white contribution for the occasion.

Finally the guests were seated, and the regular program began. It was in charge of Toastmistress T. S. Williams, who offered a few humorous suggestions, thus tactfully getting the guests in a receptive mental tone and otherwise very ably discharging the usual duties of this distinctive office.

The address of welcome by Mrs. W. L. Bennett, city superintendent of the Department of Women, covered the origin of the mother and daughter movement. Mrs. H. A. Koehler, district superintendent of the department, gave an address on "The ideal daughter," while a counter appeal, "The modern mother," was presented by Marjorie Rossiter.

Mrs. Henrietta Davis, city superintendent of the Department of Music, was official song leader and directed the ladies in several chorus selections in her usual capable manner.

A contingent of the orchestra, consisting of Mr. La Verne Frappier, violinist; Miss Ethel Bennett, pianist; Richard

Gault, saxophone, and another musician, very efficiently furnished the soul with appropriate music for the occasion.

Other individual numbers were: Piano solos, by Mrs. McGargie, Ethel Bennett, Helen Barfield; elocutionists, Mrs. Bayington, Elizabeth Lynch, and Miss Wood; violin solo, DeLois Brown; vocal duet, Mina Townsend and May Connor; vocal solos, Harriet Bartlett and Mildred Fredricks.

Three prizes were provided: One for the oldest mother present, which was awarded to Sister Lucas, age seventy-four; one for the youngest mother present, to Sister Josephine Boyd, age twenty-one; one for the mother having the most daughters present, went to Sister Lydia Henderson, four daughters.

The banquet was the largest gathering of its kind the branch has ever had, and we are hopeful another year will see it double in proportion.

The ladies prepared the menu during the day, while the men-folks did the *servicing*, so the ladies could all partake in the actual banqueting. Brother B. H. Thomas was in charge of the dining room service and was assisted by a large aggregation of efficient waiters, who wore long white aprons, and, we are told, very gracefully attended the ladies.

W. L. Bennett, with another corps of capable kitchen mechanics, took care of the pots and pans end of the service, and when the last swop of the dishcloth swung around the kitchen sink, all were ready to "retire to thy bed early."

"A. LISTENERIN."

Midland District, England

(A letter to the First Presidency.)

Herewith please find a copy of my report to the Midland district conference.

Pleased to say we had a good spiritual time; less finding fault and contention than in years past. In place, were singing and rejoicing.

Brother Joseph Holmes, of 3 Devonshire Drive, Langwith Notts, was elected by a large majority Midland district president. He is a young man of ability and sound judgment, and I feel quite certain he will be able to serve well and carry the work on to a successful issue, along with the young folks selected and unanimously appointed who are qualified and capable for good service, and hope they will be encouraged in their labors.

Brother Joseph Holmes chose for his first counselor, High Priest John Schofield (a good choice), who is heart and soul in the gospel work and has confidence and great respect for the present district president.

The chorister is a promising young man, Brother E. Chapel, of Sutton-in-Ashfield. The same brother was chosen as Sunday school superintendent, with support and encouragement. I have no fear for these two departments.

Brother Franklin Schofield was chosen and elected unanimously as superintendent for Recreation and Expression Department. He is full of energy, well educated, and a good speaker. His aim in life is to create joy, peace, and happiness, and feel sure he will make a success of the position by getting around to the different branches in the district.

The Treasury and Health Departments are intrusted to Brother George Rollings, a very capable young man in both positions; passed many degrees in the latter and obtained award of merit certificate for his skill and service.

Our granddaughter, Mavis Meredith, has again been appointed as secretary, and we are proud of her for service and ability.

I am now looking forward to a good and profitable time and an advanced move in the next twelve months for the district.

Shall do all that is possible to support all those appointed for the district work.

The confidence, support, and respect shown to me during my three years as Midland district president by the majority of the Saints has been all that one could wish. Two

of the branches in particular have sought my advice and counsel on certain matters and unanimously accepted my views and were pleased, and trouble was avoided.

Can see now where I might have done better. Still hope greater progress may now be made.

The Sunday meetings were all very spiritual and pleasant times.

The whole of the business session was finished very peacefully by noon on the Easter Monday.

The news of the General Conference coming to hand in the DAILY HERALD is very encouraging and brings much joy.

JOHN E. MEREDITH.

Sacramento, California

Corner Twenty-fourth and Kay Streets

May 30.—Our Mothers' Day services were well attended, with flowers and music to add beauty, and two splendid addresses by our missionary and district president, Elder G. P. Levitt. The morning subject was "Mother" and the evening was "The General Conference." The latter was greatly appreciated and seemed to infuse a greater interest in all in the work. At the following Wednesday prayer service, Brother Levitt worshiped with us, and through him the gift of prophecy was given, with the spirit of approval and encouragement to the handmaidens of the branch and of sympathy and comfort to one anxious mother present. The young people were included in the exhortation to prayerfulness, and the unexpressed desires of all were acknowledged, with the promise that through continued faithfulness the Lord would not be our debtor but would send many blessings.

Our branch has inaugurated the half past eight Sunday morning hour of worship and prayer service. The meetings thus far have brought a goodly attendance and interest.

The Department of Women with Sister Geneva Beebe, superintendent, held its first bazaar uptown recently, and, with a food sale, raised over ninety-five dollars.

The Department of Recreation and Expression, Brother James Lamprey, superintendent, recently held a lawn party at the home of Brother and Sister Ralph Ensley, in North Sacramento. Though a cool May evening, one hundred and twenty were present, and the buns, hot dogs, and home made ice cream soon disappeared, and the department treasury gained over twenty dollars.

Our branch clerk, Sister Ora Johnston, has resigned this office because of moving to Berkeley, California, and Sister Ella Dawson has taken up the work. Another one of our girls, Sister Mildred Curtis, also moved to Berkeley with her family some time ago. Both of these sisters were recent visitors here. Sister Curtis's little daughter is named Mary Helen for her great-great-grandmother, Sister Mary Helen Grant, who passed away about three years ago, knowing, however, her little namesake. Sister Grant was a member of the early church, and her picture and life's history appeared in the *Journal of History* of recent years.

Two babies were blessed on Mothers' Day, Brother Levitt officiating, one the little son of Mr. and Sister T. Rodseth, the other the little daughter of Mr. and Mrs. L. Healey. On the morning's program, a beautiful poem was read, written by Sister Naomi Hutchinson, in memory of her mother, Sister Christina W. Blair.

At the close of the regular choir practice last Monday evening, the chorister, Sister Birdie Clark, announced that the balance of the evening would be an informal reception for Sister Della Barker, one of the members, whose wedding to Brother George C. Price will be solemnized in the near future. After a few jolly songs, rounds, and poetry, composed for the occasion, all joined in a grand march; and then Sister Della was presented with an electric waffle iron, as a gift from the choir. Home-made ice cream and cake were enjoyed.

The Idola Class of the Sunday school at its last meeting

voted to raise \$200 in the next twelve months, as a free-will offering to the general church, to assist in raising the extra sum required, as indicated by the appropriations committee. They have chosen to be among the 35,000 people of the church who are willing to give five cents each day, as suggested by Bishop J. A. Koehler in the *Conference Daily* of April 15, 1927. This is in addition to the \$100 Christmas offering already pledged, and is not to interfere with their individual tithing nor sacrament oblation offerings. They chose the sum of \$200 on the plan that 35,000 is one third of the church membership, and their group numbering thirty-three, eleven giving five cents a day would make this sum. It is to be raised by a second envelope collection in the class each Sunday, after the usual school collection. May this be an incentive to other groups, until we get on a complete stewardship basis.

A regional priesthood conference was called here for Sunday, the 29th, by District President G. P. Levitt. Fifteen members of the priesthood were visitors here. On Saturday evening, a priesthood banquet was served by the local Department of Women in a rented banquet hall, Sisters Amy Beebe and Bertha Austin in charge. With the after-dinner speeches, it was described as a feast for the body and the soul. The open prayer service at 8.30 a. m. Sunday, found eighty-eight present. The hour was a very spiritual and devotional one. Through the gift of prophecy, Brother Levitt spoke to Priest Earl Curry, of Lincoln, and missionaries Virgil Etzenhouser and Hinman Savage, of Oakland, indicating in a marvelous manner God's interest in each man's work in the church, with encouragement and counsel for each one's need. The congregation was also blessed and bidden to continue in faithfulness, with the promise of protection from the calamities coming and of future association with their Lord and Savior.

Bishop Edw. Ingham spoke at the 11.00 a. m. hour on Stewardships. At 2.30 p. m. Brother Etzenhouser read a paper on "The duties and responsibilities of a pastor." The interest was splendid, and a discussion followed, led by Pastor W. H. Dawson. Brother Levitt spoke in the evening on "The fundamentals of the church." The choir and orchestra added their part to the day's schedule.

Our Sunday school is planning a program for Children's Day, with a play, baptismal service, and basket dinner. Last Wednesday evening five were baptized by Brother Dawson, as they did not wish to wait until the above date. This included four, formerly members of the Utah Church, and one of our own young boys. Of the four, one was a lad of ten, with his mother and her sister, and their mother, bringing three generations into the fold at once. They were Leland Townley, Mrs. Dora Thompson, Mrs. Belle Moore, and Mrs. Emma Joseph. Our boy was Kenneth Honeychurch. The sisters dressed in white, and the service was very beautiful. The confirmations and prayer service following were soul-comforting.

Marion, Michigan

May 31.—Although we are few in number, the work is advancing here. We lately enjoyed the assistance of Missionary R. E. Jones, who is a great help to the young people.

Brother and Sister Davis just returned to their home in Boardman, where they will prepare for their work in the field. The Saints here miss them, for they have been the means of bringing us to a higher standard in the gospel work. Brother and Sister Davis have been here during the winter.

The Saints held a box social and entertainment last Wednesday evening. They raised almost fourteen dollars, which sum will be used to assist in building a church.

We were fortunate to have Brother and Sister Blett with us Sunday. We enjoyed his sermon, which was educational. His theme was "The stewardship of mothers."

There have been two ordinations here. Brother Charles Morrison was called to the office of deacon and Brother Murl Robison to the office of priest. So the work moves on. We hope to build it up here, for there are many faithful members of the faith at this place.
MRS. PETER PRICE.

Independence

Beginning next Sunday night, June 12, the congregations of the various districts in Independence will meet jointly at the Campus for the evening service. In keeping with the regular summer programs, special musical numbers will be furnished by musicians from the several districts. Pleasant and instructive services are being scheduled, and all are invited to come out and participate in these open-air meetings.

Stone Church

The service of the Lord's supper opened at fifteen minutes till eleven Sunday morning with the singing of a beloved hymn of the Saints, "Awake! ye saints of God, awake!" the last verse furnishing the theme for the opening remarks given by Presiding Patriarch Frederick A. Smith:

"Awake to union and be one,
Or, saith the Lord, 'Ye are not mine';
Yea, like the Father and the son,
Let all the Saints in union join."

Brother Smith emphasized the necessity of effort before a desired result can be obtained, the unity of the Saints before Zion can be redeemed. Apostle F. Henry Edwards was in charge of the meeting, and the serving of the emblems of the sacrament was executed in dignity and order. Following the sacrament, the prayers of the Saints were asked for several who are suffering in body and mind. At this hour the congregation was reminded that June is the month in which eighty-three years ago the leaders of the church gave their lives for their communion. The communion service is unique, a meeting in which all can take part. When one prays or testifies, all may enter into the spirit of the prayer or testimony. At this meeting the few testimonies were strengthening, the songs inspired the heart, and a spirit of peace and calm reigned throughout the hour.

Summer vacations are beginning to lessen the attendance of the juniors at the Campus. But the ones who attended were made happy by the portion of the Holy Spirit present. Six prayers and twenty-nine testimonies were given in the short time allotted.

K L D S Activities

At 8.30 a. m. Sunday morning the children's program arranged by Mrs. C. A. Shoop, of the Watson Memorial Methodist Church, took the air. The musical program was presented by a junior chorus, Clement Rowe, tuba soloist; Lucile Langdon, violin soloist; Maxine Yale, vocal soloist. The story was given by Mrs. Shoop.

Bible study hour followed at 9 o'clock and was in charge of Elder Ralph W. Farrell.

The regular eleven o'clock studio service of the first Sunday of the month was heard by radio fans, and the music was given by a quartet composed of Thelma Vincent, Elizabeth Okerlind, Fred Friend, and Frank Russell. Mary Okerlind was accompanist. The sermonet was given by Elder Hyrum O. Smith.

K L D S String Trio, assisted by Herbert Fraher, baritone, gave the program at 2 p. m., and at 3, K L D S Radio Church was conducted by Mr. Zimmerman, of the International Bible Students.

Vesper music was furnished by a quartet consisting of Lilly Belle Allen, Edna Daniel, Alma Kearns, and Wingfield Lewis, assisted by Mrs. Paul M. Hanson, pianist; Clarence Erickson, bassoon soloist. Radio Pastor Ralph W. Farrell delivered the sermonet.

The last service of the day commenced at 9.15 and was a Latter Day Saint studio service. The Stone Church Choir sang, and there was organ music by Robert Miller, also solos by Grace Edwards, contralto, and numbers by a mixed quartet. The sermon was by Bishop J. A. Koehler.

Evening Service

At six o'clock the Religio began its last session of the season at the Stone Church. An encouraging number was present to hear the excellent program presented by the Mandolin and Guitar Club, directed by Brother Ralph G. Smith. This is the second time in the past few months that this club has presented the Religio program, and the Saints are very grateful for their effort.

"All hail the power of Jesus' name," was sung by the congregation and choir, led by Brother Paul N. Craig, preceding the evening sermon. Bishop J. A. Koehler offered prayer, and Robert Miller played a pleasing offertory. Due to the fact that this was the only choir service of the day, it was determined to present a program of pleasing variety. There were three anthems. The first, "The prayer of thanksgiving," was accompanied by Robert Miller at the organ; the second, "The twilight shadows fall," was unaccompanied. "Savior, again to thy dear name," was the third, and Miss Elizabeth Okerlind sang the contralto solo. A ladies' quartet, members of the Stone Church Choir, Miss Thelma Vincent, Mrs. Jeanette Kelley Craig, Mrs. Hazel Koehler Moler, and Miss Elizabeth Okerlind, sang a beautiful selection, "Shepherd of Israel."

President Elbert A. Smith had consented to occupy the pulpit and was introduced by Elder D. O. Cato. The scripture reading was Alma 16:219-223, the speaker choosing as the theme of his discourse, "Prayer." Christ commanded us to "Pray always." Paul taught the Saints to give thanks over all things. Brother Smith particularly emphasized the necessity of our praying over the little things as well as the big. All the time we are to be in the spiritual attitude of prayer. The old hymn says: "Prayer is the heart's sincere desire," and some of our desires may be small; but if we are sincere and make them a matter of prayer, God will answer us. Then the speaker related several incidents illustrating the truth of the statement that God will hear our prayers over apparently insignificant things. These incidents were drawn from his own experience and the experience of others, and proved to be an interesting feature of the evening. "If we have reached the stage of a people who are willing to trust God in things small and great, the redemption of Zion will not be delayed," he concluded, and closed his sermon by reading a recent poem of his own composition.

The moving picture was "The twenty-third psalm," of the Holy Land series.

Interesting Personals

Elder John F. Martin, wife and two children, of Kirtland, Ohio, arrived in Independence Monday on their way to Brother Martin's new mission field in California. They continued their journey yesterday evening. While here they were guests at the home of Sister Annie D. Vincent, 1520 West Walnut. On Monday evening a small social gathering was had in Brother Martin's honor. The guests were old friends and Kirtland acquaintances, and an enjoyable evening was spent. At the close of the evening, Bishop J. A. Becker presented him a loose-leaf notebook. Those present were President Elbert A. Smith and wife, Bishop J. A. Becker and wife, Pastor C. Ed. Miller and wife, Roy Redfield and wife, Mr. and Mrs. Albert Logsdon, Elder D. O. Cato and wife, Sister C. A. Kress, and Miss Melva Ward, formerly of Centralia, Washington.

Miss Gladys Lucille Newton, daughter of Brother and Sister A. L. Yingling, 909 West Waldo, Independence, was married to Deal Six at 8.30 o'clock Saturday night, June 4, at the home of the bride's parents. President Frederick M. Smith pronounced the ceremony. Preceding the ceremony, Mrs. Wallace N. Robinson sang, "I love you truly" and "At

dawning," being accompanied by Mrs. Neal O. Thomason, who also played the wedding march. A reception followed the ceremony. Mr. and Mrs. Six left for a honeymoon in Colorado. They will be at home after September 1, at Ford, Kansas.

Second Church

About two hundred and thirty young and old presented themselves at the church for the session of Sunday school at half past nine. A profitable session was had. The superintendency announced that Children's Day would be observed all day long on June 26. The regular session of the school would occur at 9.30 as usual. At 11 a. m. the session would be a special one, including one short address to the children of the school. A baptismal and confirmation service will be held in the afternoon, and will be well worked out with the thought in mind of making the ceremony one to be remembered by those who witness it, and especially by those who participate.

The sacramental service at eleven o'clock had a light attendance, not more than two hundred being present, but it was a splendid meeting, several humble prayers and numerous intellectual testimonies being uttered by the Saints.

Pastor C. Ed. Miller delivered his third lecture on Sunday evening, and a large congregation greeted him and listened attentively. These illustrated lectures on astronomy and science and their relationship to our religion have been profitable to the people of Second Church, who have gladly received them.

Our K L D S Ladies' Quartet accepted an invitation to visit Doctor Williamson's church, the Independence Avenue Methodist Episcopal Church, on Sunday evening, and sing for that congregation. They responded with three sacred numbers of worth, which were well received by the minister and congregation. It would be hard to know how the people could have done more to make Sisters Mary Fields, Clara Curtis, Amelia Good, and Gladys Good feel that their work was enjoyed and appreciated. These sisters have gone to several of our own congregations out of town and in other parts of town, but never have they received as royal treatment as was given them Sunday evening by the Methodist people.

Brother Thomas Holdsworth, who died at Trinity Lutheran Hospital in Kansas City Friday, was brought to the Ott and Mitchell Funeral Home, and there a funeral service was held Sunday afternoon at 2.30 o'clock, Elder R. J. Lambert being the speaker and Sisters Clara Curtis and Amelia Good, Brothers J. A. Dowker and E. C. Harrington furnishing the songs; Sister Hazel Smith, piano accompanist. A large assemblage attended, and a strong delegation from the Knights of Pythias showed great interest and did everything within their power to show respect to the departed one's memory. This Order conducted their regular service at Woodlawn Cemetery, where Brother Holdsworth's body was interred.

Several Second Church Saints are ill. Sister Moroni Sandage is convalescing after an operation, being at the Independence Sanitarium, and Brother Henry Moore Fields is making headway toward recovery after a bad accident which fractured his skull.

Liberty Street

Elder J. B. Barrett made the opening remarks at the sacramental service. His talk was chiefly concerning the testimony of Joseph Smith and Sidney Rigdon, which is given in Doctrine and Covenants 75. This service of the Lord's supper was inspiring and helpful to all those who attended.

Brother G. S. Trowbridge was the speaker at the evening service. His text was "Repentance," and he read Matthew 3:1-4: "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." Repentance is not only a state of being sorry for sins, but a ceasing to do evil and learning to do well; we must give evidence in our lives that we

have received new light. The speaker gave the Apostle Paul as an example; after Paul found that he was wrong in his belief, he immediately changed his life and gave evidence of the new light that had come to him.

The people at Liberty Street have had the privilege of hearing Brother Trowbridge preach before, and are glad to welcome him.

On Thursday evening, June 2, an ice cream and strawberry social was given at the church. It was sponsored by the young married people's class. There was a large attendance, and young and old joined in the games that were played, enjoying themselves immensely.

Walnut Park

The forenoon service of May 29 was one of American patriotism, appropriate hymns preceding and following the sermon, this being given by an ardent student and lover of American history, Elder R. W. Farrell. The evening sermon was by President F. M. McDowell on the subject evidently nearest his heart—how to save the youth to the church. One of Brother McDowell's former schoolmates, not a member of the church, Doctor T. B. Homan from the Kansas City Teachers' College, had been present in the morning by invitation and addressed the young people during the Sunday school hour. Being well qualified for the task, he gave them a soul-searching, stimulating talk, for which they freely expressed appreciation. Later he addressed the entire school, and the benefit was evidently mutual, as he declared afterward that never in any assembly had he experienced the thrill of spiritual uplift that he had in this meeting of the Saints. He hopes to meet with us again.

Brother Orlando Nace, with the orchestra, assisted with the stewardship day exercises at Lees Summit that day, and on Monday Brother E. E. Moorman and the Walnut Park Band played in the memorial service at Woodlawn Cemetery.

On the evening of May 24 the main auditorium of the church was filled with music lovers and personal friends of Sister Margaret Gard, this being the evening of her graduating recital, she having successfully completed her work at Horner Institute-Kansas City Conservatory. The pleasing arrangement of the platform with its neat lattice work, green foliage, white peonies, and soft lighting is recalled with the sweet tones of our contralto soloist in her various groups of songs, interspersed with violin numbers and readings by assisting artists from the same school. Love and approval were shown in the presentation of several lovely bouquets, and only praise is heard of the evening's program as offered. Sister Minnie Scott Dobson, Margaret's ever helpful friend, had charge of everything, and Sister Annie Torrance Roberts was the very capable accompanist.

On June 5 both the eight o'clock prayer meeting, presided over by Brother John Taylor, and the eleven o'clock sacramental meeting, in charge of Bishop B. J. Scott, assisted by Pastor O. C. White and others, were occasions for gratitude, the Master being near to warn and bless through his human instruments.

The six o'clock Religio voted to meet at half past five through the summer. This will allow ample time afterward to reach the Campus for the Sunday evening preaching.

Elder E. T. Atwell was the evening speaker, with Pastor White in charge, prayer by Elder C. K. Green. Brother Atwell, who delights in preaching gospel sermons, discoursed on the power of the gospel to lift us over the great gulf that separates us, as sinners, from the state of perfection we must acquire.

The eleven o'clock hour next Sunday will be occupied by a children's service.

Sister F. R. Schafer, who has been missed from our services for more than a month, has returned from Dow City, Iowa, where she has been assisting in the care of her sick father. She remained with him until she could do no more—he was called to a better world—and after the funeral hastened home to her many home and church duties. She has the loving sympathy of everyone who knows her.

Two members will be missed from our choir this summer, Sisters Ruth Lanpher and Ruth Bryant, both teachers in Independence schools. They will attend summer school in Warrensburg.

Enoch Hill

Next Sunday morning the children will present programs in keeping with Children's Day. At 10.30 a. m. the beginners will give a brief program, and at 11 o'clock the primary department will be the center of attraction. In charge of these exercises are Sister Charles Warren, superintendent of the beginner and primary departments, Brother John Jones, assistant superintendent, and Sister Claude Gouldsmith.

After careful and prayerful consideration, Sister George Street has kindly consented to take the leadership of the Enoch Hill chapter of Temple Builders. Sister H. E. Winegar, former leader of the girls, has accompanied her husband, Missionary H. E. Winegar, on his mission to Texas.

The ladies of Group 33 North had a bake sale at the home of Sister Henry Hartman on last Saturday at which they cleared about ten dollars.

Spring Branch

The services for the last Sunday in May started auspiciously, with a fine spirit at the 8.15 a. m. prayer service, in charge of W. F. Smith and Henry Badder. About twenty-five took part in the service.

An even one hundred has attended the Sunday school for the last three Sundays. Brother John Soderstadt's class will soon finish the study of the Doctrine and Covenants and will take up the church history. Brother Brackenbury was present with his camera and after Sunday school took a picture of the school.

Brother C. Ed. Miller occupied the pulpit at the morning hour with a fine, uplifting sermon. Brother C. I. Carpenter preached at the evening service to a small but appreciative audience.

The choir has been paying back some debts. On Sunday night, May 29, our singers went to Bennington Heights, Kansas City, and the Sunday evening previous they were at Second Church.

The Royal Players have given two of their six plays. Their pleasing performances were well applauded by fair sized audiences. A week ago they gave way to the Decoration Day Campus picnic, but continued their entertainments Monday evening, June 6, with a photoplay. Single admittance twenty-five cents. There is room for you.

More like an old-time sized crowd was the one which attended prayer service last Wednesday night. About thirty were present. Brothers Snively and Mabbott were in charge.

The Sunday services started with an early prayer meeting for the young people.

The report of the Sunday school showed one hundred and fourteen present, with nine perfect classes. Nineteen perfect classes have gone on the records for the month of May.

A fine spirit prevailed throughout the sacramental service, after which two children of Brother and Sister Bilquest were blessed, and little Sister Scott was administered to.

This being the last Sunday evening service for the summer months, the program was changed somewhat from the regular routine of congregational singing and sermon, and was made a sort of musical festival. The program consisted of two congregational hymns, two anthems by the choir, two double numbers by the Liberty Street men's quartet. Two saw and piano duets by Brother and Sister Gibler, three selections by the "Trumpeter Boys," Ted and Ralph Snively and Carlos Smith, and a pianologue, "Yesterdays," by Sister Douglas. Altogether it was a pleasing and, we trust, a profitable day.

On Monday night the Royal Players presented the photoplay, "Tiger Rose," as an innovation, in their series of Monday night plays. Season tickets will still admit up to six admissions and will be punched according to number admitted at the door.

Far West, Missouri

May 28.—Brother T. T. Hinderks is in the Independence Sanitarium, where he recently underwent an operation for tumor on the eyelid. He is improving, and his host of friends wish him a rapid and complete recovery.

Sister Alta Hidy is leaving the first of the week for Maryville, where she intends to take a summer course at normal. She has been engaged to teach Crab Orchard School this coming term. Alta entertained her Sunday school class Tuesday evening at the home of S. J. Hines. A good time was reported by all present.

A number of Alta's friends surprised her Thursday evening. The time was spent in playing games. Delightful refreshments were served at a late hour, and all departed wishing Alta a pleasant and successful summer.

Mildred Powell and Marie Agenstein are others of our number who will attend summer school. We shall miss them from our ranks.

Sister Elizabeth Hinderks and orchestra gave a delightful musical program Sunday evening, May 1. Our superintendent informed us that these programs are to be a monthly event. We welcome them for they are always good.

A large number of our young people graduated from our high school. They were fortunate in securing Brother Floyd McDowell to deliver the commencement address.

Preston and Willard Hinderks were visiting Graceland one day this week. We understand they are planning to attend that college this fall. That is fine! We hope others may attend.

The big event of this month was the young people's convention, held at the church May 21 and 22. Brother Floyd McDowell was the principal speaker. Every branch in this stake was well represented, and a spirit of unity prevailed throughout the meeting.

The round table discussion led by Brothers McDowell and Blackmore during afternoon sessions dealt with wholesome recreation, its need, also the standards necessary to determine wholesome recreation.

After a musical prelude by orchestra, Brother McDowell talked to the entire Sunday school. He stressed forcefully the need of religious education for our youth if we would have a young people who can stem the tide and carry this church on to Zion. Strengthening the stakes of our youth through religious education as their ropes are being lengthened by higher education, increased wealth, etc., will make of them happy, healthy Zion builders. The neglect of this principle is making many of today's youth unbalanced, selfish, pleasure-seeking individuals who are treading the path to destruction. Let us remember our youth and carry out the social program of the church.

The eleven o'clock social service immediately following the Sunday school was a meeting radiating peace, harmony, and consecration. Brothers McDowell, Salisbury, and Barto were in charge.

After this service the congregation assembled on the lawn south of the church, where a group picture was taken.

Basket dinner was served at noon.

Most of the branches of the stake contributed some numbers to the evening program given during the Religio hour.

Brother Barto conducted the evening service. In all, this convention was considered quite the best in attendance, spirit, and fellowship. We hope each succeeding meeting will find a steady increase. This will be the result if each of us puts into practice the many good things which Brother McDowell gave us. Forward to May, 1928, and our next convention.

DELLA G. AULT.

Sister W. I. Tate, auxiliary reporter, writes from Davidson, Oklahoma, May 28: "The ladies of this branch met Wednesday, the 26th, to sew and pack a box to send to Kennett, Missouri, to help the flood sufferers."

Kansas City Stake

Central Church

It was quite gratifying to the officers of the Sunday school to see the results of the first Sunday of the contest in the journey to Palestine.

The women sailed on the *Aquitania*, with Sister Myrtle Wamsley as their captain, while the men sailed on the *Mauve-tania*, with Brother Arthur Hands for their captain. The women, as it was naturally expected, are in the lead, having gained in both attendance and collection, which amounted to \$6.25, while that of the men was \$5.36. The punctuality prize has also served to stimulate enthusiasm throughout the Sunday school, as there were 117 present on time, over the usual attendance of 60 or 70. Each woman wears a blue button, containing the portrait of the ship bearing her to her destination, while the men wear pink buttons, which likewise bear the portrait of the ship on which they are sailing—a gentle reminder throughout the week of the journey on which they have embarked. The contest will continue until August 1, and the losing ship is to entertain in some manner to be designated later.

At eleven o'clock the auditorium was filled to capacity for the sacramental service, which was blessed with a marked degree of the Spirit. The theme of the service was prayer, as there are a number of members who are on beds of affliction. Sister Gertrude Sandy, wife of Brother Seth S. Sandy, a member of the stake presidency, is still confined at Trinity Lutheran Hospital and is recovering her health very slowly.

The infant daughter of Brother and Sister Fred Furness was blessed at this service and given the name of Freda Janet.

At 6.15 the Zion Builders held their regular meeting, with Apostle F. Henry Edwards as the speaker.

The Central Orchestra, under the direction of Sister Johnson and Hazel Scott, pianist, rendered a very beautiful and pleasing program at the evening service at Grandview. While the orchestra consists mainly of Central members, there are several who attend other groups of the stake, who very graciously have given their assistance to make this orchestra worth while, and these young people are rendering a service that is far-reaching in the hearts of the people.

On Tuesday, June 21, the Plus Ultra Class will give a radio home-coming program over K L D S, in conjunction with their annual home-coming day to be held June 26. All Plus Ultra members and former members are invited to be present this day, as the entire services will be in charge of the class. One particularly interesting fete is the picnic luncheon, which will be served at Swope Park. Plus Ultra members and their friends are invited to attend.

Grandview

The pastor, Elder C. D. Jellings, on Sunday, May 22, at the eleven o'clock hour gave a short talk on the week-day religious school that has been conducted at this and other Kansas side churches for the past three or four years. Among many other good things, Brother Jellings mentioned as the school's aim, to give the pupils a basic, fundamental knowledge of God. As a result of the school, fourteen children have attended or become members of the Sunday school.

Brother E. E. Kinney is a believer in Waterman's "A rose to the living." Sunday, May 22, he gathered several baskets of roses from his yard and brought them to the Sunday school, where they were distributed, and everyone went away carrying a beautiful bouquet. A few Sundays ago, at lilac time, the same plan was carried out.

The Quindaro Dramatic Club, favored us the evening of May 22 with a religious play of Christ's crucifixion, "The alabaster box."

The Sunday school chorister, Sister D. L. White, arranges a "minute man" program each Sunday morning at the opening, in which many educational thoughts are expressed. On May 22, Sister Vera Curtis, a Junior College graduate, read an essay on "Home" which won her second place in a

contest conducted by the Kansas City, Kansas, Chamber of Commerce.

Brother George W. Taylor, aged seventy years, died very suddenly of heart trouble April 28. Funeral services were conducted by Elder John Tucker from the church.

One of the outstanding features of the Grandview Nightingale Orchestra program for Sunday evening, June 26, at 7.30, will be the singing of their new song, "The stewardship plan." Brother Jellings, in his refined baritone style, will sing, "Jesus blessed the little children," tune to silver threads among the gold. The overture, "The Lawrence Hayes March," is an original selection and will depict Brother Hays in three separate periods. The orchestra has twenty-eight regular members. The ages of the children range from four to nineteen years, some of them being members of other churches, but they seem to be perfectly at home with the orchestra.

Bennington Heights Church

Alberta Marie Renninger and Marie Alberta Renninger, twin sisters, were blessed Sunday, May 22; Bettie Lou Renninger was blessed on Sunday, May 29. These little girls are daughters of Brother and Sister H. N. Renninger.

Sister Emma Rickman, daughter of Brother and Sister B. F. Wright, is very ill and expects to undergo an operation this week.

Sister Effie Stobaugh Hunter, of Dayton, Ohio, was a visitor at Bennington last Sunday. Brother Glenn Beaman, of Chicago, has joined his wife who has been visiting his parents, Brother and Sister William Beaman. Brother Robert P. Cross attended church this morning, after being absent for some time because of injuries received when he was run down by a motor car. Brother J. H. Tyrrell has returned from a business trip which took him to Detroit and Canada.

Last week the Blue Valley Y. M. C. A. held a track meet for the churches of Blue Valley. The Bennington Heights boys were successful in some of the contests. Cecil Wood, of the 70-pound class, won first place in the 50-yard dash and second place in the baseball throwing contest.

Robert Goold, of the 115-pound class, won second place in the 50-yard dash, second place in the high jump, and third place in the broad jump.

August Witte, of the 130-pound class, won first place in the 220-yard dash and fourth place in the 100-yard dash.

Paul Zimmerman won second place in the 440-yard dash in the unlimited weight class.

There were six churches which took part in this track meet, but Bennington Heights was the only Latter Day Saint Church.

Sunday evening, May 22, Elder W. O. Hands gave a program with picture slides in the Religio meeting.

Quindaro Church

On May 15 the Fedelia Chapter of Temple Builders served a May breakfast in the church basement. The promoters of this activity received many commendations for the quality of the meal and the satisfactory manner of serving. Sunday school was the only service at this place on this date, on account of the stake conference at the Central Church.

On the evening of May 22 Elder Daniel Hough spoke in his customary and logical manner to a large and appreciative congregation.

On May 24, Elder J. A. Tanner, stake president, addressed an audience of young people from Quindaro, Chelsea, and Grandview churches, his subject being, "What a man soweth, that shall he also reap." From this scripture the speaker drew many ideas and lessons that should warn and counsel his hearers on the necessity of using care in the selection of their activities of life.

On May 29 Elder Bruce E. Brown, of Colorado Springs, was the speaker at both morning and evening services. His text for the morning was from Nehemiah 13:11, "Why is the house of God forsaken?" He showed that this question that was asked thousands of years ago is a live issue now, and gave as the reason for asking it today, "Business, sports,

How to Tune in K L D S on the New Frequency

The Federal Radio Commission has assigned specified frequencies to broadcasting stations, instead of wave lengths as heretofore. For a short time this may result in some confusion to radio listeners, because of the peculiar relationship between frequencies and wave lengths. So far as the listener is concerned, either the term *frequency* or *wave length* has to do with dial setting, having nothing whatever to do with the power or distance range of the station. Most of the newer model receiving sets are calibrated either in wave lengths or kilocycles (measuring units for frequency). The great majority of sets in use, however, have dials with numeral graduations from 0 to 100, or from 0 to 180. Undoubtedly most of the radio sets in the future will be calibrated in kilocycles.

In general, receiving set users will pick up K L D S toward the opposite end of the dial from which the station was received heretofore. On the majority of receiving sets using dials calibrated from 0 to 100, the station will now be received on dial readings of approximately 10 to 15. On sets calibrated in kilocycles, the dials will be set at 1260.

The K L D S office will be glad to answer questions from any radio-set users who have trouble in picking up K L D S on the new frequency. In each

case the newer type of receiving set used should be designated. The setting from K L D S at its old frequency of 680 kilocycles, or 440.9 meters, should also be given.

Listeners will note henceforth that stations will use the term *frequency* almost exclusively. The term *wave length*, with its puzzling decimal fractions, will be gradually eliminated. It is a peculiar fact that as the wave length lowers, the frequency increases; thus the wave length of K L D S has been reduced to 238 meters, but the frequency has been increased from 680 to 1260 kilocycles.

To Broadcast Test Program on New Frequency

Distant K L D S listeners will have opportunity to tune for K L D S on its new frequency of 1260 kilocycles at a time when there are few stations on the air. At 11 p. m., June 15, K L D S will take the air on 1260 kilocycles—238 meters. Listeners whose receiving sets are not calibrated in kilocycles or meters will find K L D S on approximately the same dial setting as has been used recently by K F V E, Saint Louis (1250 kilocycles); K F D X, Shreveport, Louisiana (1270 kilocycles), and W H T, Chicago (1260 kilocycles). The latter station has been doing its broadcasting on two wave lengths, one of which is 238 meters—1260 kilocycles.

The first program on the new frequency will likely continue until 1 o'clock the next morning. Listeners at considerable distance from K L D S should be sure to note that the time given for beginning the test program, 11 p. m., is Central Standard Time. This is 9 p. m., Pacific Time; 10 p. m., Mountain Time, and 12 o'clock, midnight, Eastern Time. Where daylight saving time is in effect, further allowances should be made.

The K L D S staff particularly urges friends of the station to listen for this first program on the new frequency and to report results obtained.

Dietitian for Sanitarium Needed

Without doubt there are many persons in the church who have had regular and accredited courses in dietetics, who might be qualified to take the position of dietitian in our Sanitarium. To maintain our credit, both as a hospital and a training school for nurses, certain standards are fixed by laws and by enactments of associations whose authority governs. It is necessary, therefore, that we install at the Sanitarium a dietitian. We can, of course, secure one from among those not members of the church; but we would prefer that a Latter Day Saint would fill the position. We would like to hear from those qualified to fill the position. F. M. S.

Sunday papers, shows, visiting, moral laxity, indifference, laziness, radios," etc. The theme of his evening sermon was, "Ye are the light of the world," and used as examples the different systems of illumination, and as it is necessary that energy be supplied that we may have light, so also must the disciple of Christ have energy supplied by the Holy Spirit, and that the use of this light must radiate from this source through the life of the disciple to other individuals. Special music at these services was an anthem by the choir under the direction of Sister Emily Foley, and a vocal duet, "The gates of gold," by Sister Emily Foley and Sister Marie Mier. Brother Brown visits this place every conference year, and on this occasion he expressed himself as being grateful for the splendid assistance given by the musicians of this group. We hope his visits may continue.

On Memorial Day the Sunday school held a picnic at Galvins Lake, located about four miles west. The use of the park was donated by the owner. About eighty persons were present. The day was spent in sports, which were enjoyed by all.

On the evening of May 31 Elder Brown addressed the Boys' Club. His subject, "Why are we here?" was such as to encourage young people with the idea of having an objective in life and working toward that end.

On the evening of June 1, Sister Irene Schuler was united in matrimony to Mr. Hugh L. Decker, Elder A. Wallace Eskridge officiating. They have the best wishes of their many friends. Mr. and Mrs. Decker will spend their honeymoon in California.

On Saturday, June 11, 2 p. m., the marriage of Sister Alice Graham and Mr. Frank Wadhams will be solemnized at the home of her parents, Mr. and Mrs. Earl Graham, 1519 Yecker Avenue, Kansas City, Kansas. Elder John Tucker will pronounce the ceremony, assisted by A. Wallace Eskridge. The young couple will leave immediately after the ceremony for Detroit, Michigan, and the lakes of Minnesota.

Resignation

By Joseph Luff

I can not understand just why
My plans should go awry,
And why the castle I had built
Should crumble, just as I
Was ready, in my ecstasy,
To rise and occupy.

I can not tell why the fond hope
I've cherished through the years
Should vanish and leave me to grope
Amid these blinding tears,
Just as fruition's blissful hand
Before my eye appears.

I can not sound the depths in which
A thousand prayers are here
Entombed—unanswered—Shall I say
Ignored?—within this bier?
Just as my hand was stretched to grasp
Anticipated cheer.

My soul had said, "The time is ripe—
The harvest now is white";
My eyes sought long-expected fruit,
But found, instead, this blight;
For leaden clouds obscure the sun
I sought, and it is night.

Night, where I looked for radiant day—
Grief where I hoped for joy—
A coffin where I thought to find
Delight without alloy.
Yet, e'en this raven drapery
Must not my faith destroy.

I pledged thee, Lord, unfaltering trust,
Though no enlightening ray
Should penetrate thy providence
To once explain thy way;
And though I can not understand
Or solve this mystery—

Though through thy curtained providence
There comes no gleam to me,
That covenant shall, undisturbed,
Remain, for well I know
That love like thine submits no test
To trusting souls below
Unsequelled by celestial good
Thy hand would fain bestow.

Yet my frame totters 'neath this stroke.
Dear Lord—forgive each wail,
Nor let my present agony
Thy lessening love entail.
But let my tear-drenched prayers for grace
Commensurate prevail.

Seize thou and stay my upraised hand—
My quivering lips endow
With strength to once again renew
My oft-repeated vow
To trust and love thee, and, to all
Thy providences bow.

Fulfill thy purpose and withhold
No ordeal or test
That for my perfecting, dear Lord,
Thou knowest will be best.
And then, if I thine image bear,
I'll know—sometime—somewhere.

Lines written for Sister Clara M. Frick and read at the funeral of her son, Earl Stanley, whose death by drowning occurred in his twenty-seventh year, on the eighth day of May, 1927.

MISCELLANEOUS

Golden Jubilee Celebration

The Blenheim (Ontario) Branch will hold a golden jubilee celebration of the dedication of its church on June 19. Prominent speakers will be present, and all are invited to come and bring a basket lunch. Meals will be served on the church lawn. Hours of service: 9.30, prayer service; 11 a. m., preaching; 1.30 p. m. Sunday school; 3 p. m., special jubilee service; 7, preaching. G. Orlow Coburn, pastor.

Young People's Convention

A young people's convention for the Southern Ohio District will be held at Middletown, Ohio, June 25, 26. President F. M. McDowell and General Sunday School Superintendent C. B. Woodstock will be speakers. With such speakers this convention is bound to be a success. Come. Sarah E. Batchelder, district secretary.

The young people's convention of the Holden Stake will be held at Holden June 17 to 19, beginning at 8 p. m., the 17th. The invitation is extended to all, regardless of age, to attend this convention. Meals and rooms will be provided by Holden Saints.

Notice of Appointment

Notice is hereby given of the transfer of Elder A. M. Baker from the Central Illinois District to the Saint Louis District, missionary. This action is concurred in by the Apostles in that field. THE FIRST PRESIDENCY.

Des Moines District Picnic

The Department of Recreation and Expression and Sunday school of Des Moines District will hold their annual Fourth of July picnic at Grand View Park, Des Moines, Iowa, July 4. The picnic will start at 10 a. m., and the program will include games, races, singing, and speaking. Kindly bring a well-filled basket and be prepared to spend the whole day with your friends of the district. One of the leading officials of the church will speak at 11 a. m., and add his contribution for a glorious Fourth. We trust each branch will send a large delegation, as we plan on having branch competition in the various games and races. Plan now to spend the Fourth at the district picnic. Grand View Park is located north of the Iowa State Fair Grounds and more particularly north of Easton Boulevard, East of East 29th Street, west of East 33d Street, and south of F. Hubbell Boulevard, U. S. Highway, No. 32. Take Douglas Avenue street car and get off at Grand View Park. We will meet and the picnic will be just east of the baseball diamond. We invite and welcome you to the picnic. Stephen Robinson, district superintendent Department of Recreation and Expression; Will Robinson, district superintendent of Sunday school, for the committee.

Reunion Notice

North Dakota District, at Logan, North Dakota, commencing June 24. Patriarch J. A. Gunsolley and Apostle J. F. Curtis are appointed to be with us. Anyone having tents please bring them along. Logan is on the Soo Line; those coming on the Main Line of the Great Northern get connection at Minot for Logan at 11 a. m. William Sparling, district president.

Addresses

Elder P. R. Burton, 111 North Magnolia Street, Spokane, Washington.
Mrs. Flo M. Burton, 111 North Magnolia Street, Spokane, Washington.

Conference and Dedication Notice

The semiannual conference of the Southeastern Illinois District will convene at Mount Vernon, Illinois, June 24, 25, and 26. President F. M. Smith will be present with us on

the evening of the 25th. The new church building at Mount Vernon is to be dedicated Sunday, June 26, President Smith being the speaker. An appeal is made to the Saints throughout the district to be present. A special invitation is given to the young people of the district to be there. R. L. Fulk, district president; Myrtle Choate, secretary.

Postponement Notice

The Eastern Iowa district conference that was to have been held at Fulton, May 28 and 29 was postponed to the last Saturday of the district reunion, July 23, at Clinton, Iowa. All officers will hold over until then. No conference was held on account of local floods and bad roads. Clarence Heide, district president, Fulton, Iowa.

Pastoral

As we have several Saints residing in the city of Cincinnati, Ohio, we would like to have you do us a favor. If you know of any members of the church or friends to the work, or if you have relatives living in that city, will you please write us at once, giving their names and addresses. We want to open up the work there, and if possible organize a branch. Will you help us? Do not wait until tomorrow. Do it now. J. G. Halb and E. L. Ulrich, missionaries, 616 Moore Street, Middletown, Ohio.

Two-Day Meeting

There will be a two-day meeting with the Saints at Rich Hill, Missouri, June 25 and 26. The Saints from other branches are invited to attend this meeting. The Sunday school, Religio, and Department of Women will be represented at this meeting. R. T. Walters, for the district presidency.

Conference Notices

Western Maine district conference, at Stonington, June 18, 19. Please have all reports in early. L. J. Eaton, secretary, Deer Isle, Maine.

Northeastern Illinois district conference convenes June 25 and 26 with the Mission Branch. The usual program will be given Friday evening, June 24. A full representation from the district is requested. David E. Dowker, for the district presidency.

Clinton district conference will convene June 17, 18, and 19, with Saints at Nevada, Missouri. District officers will be elected at this conference. Branch clerks will please send their delegate credentials and branch statistical reports not later than June 13, to the district secretary, Miss Chella Hulse, Eldorado Springs, Missouri. The district presidency, by R. T. Walters.

Our Departed Ones

FRICK.—Earl Stanley Frick, youngest son of George W. and Clara M. Clark Frick, was born November 21, 1900, at Independence, Missouri; baptized by Elder John Kaler at eight years of age. He married Miss Celestia Ferne Davis, December 25, 1920, at Kansas City, Missouri. Met his death by drowning May 8, 1927. He is survived by his faithful and beloved wife, mother, father, who is a helpless invalid, two sisters: Mrs. Bertha H. Lucas, of Mapleton, Kansas; and Mrs. Helen W. Gard, 1307 South Noland Street, Independence; one brother, Roland W. Frick, of Kansas City, Missouri; many other relatives and friends. Funeral services were from the Stone Church, Independence, May 16. Sermon by Joseph Luff. Interment in Mound Grove Cemetery.

DURHAM.—Grover Cleveland Durham, son of John E. and Annie Durham, was born near Simms, Texas, December 6, 1907; baptized September 2, 1917, by J. C. Chrestensen. He was stabbed to death on the night of April 29, 1927, near Ward's Creek. Funeral sermon was preached by W. H. Colley in the Baptist Church at Ward's Creek. Interment in Ward's Creek Cemetery, May 1.

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THE SAINTS' HERALD

The First Presidency, Editors.
Richard J. Lambert, Assistant Editor.
O. W. Parker, Business Manager.

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All remittances and all communications with regard to financial matters of the church should be made payable to and addressed to the Presiding Bishopric, Reorganized Church of Jesus Christ of Latter Day Saints, Box 255, Independence, Missouri.

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SUNDAY, June 12.—8.30 a. m., special Children's Day program arranged by Mrs. Bertha Burgess. 9 a. m., Bible study lesson conducted by Ralph W. Farrell. 11 a. m., Studio service. 2 p. m., K L D S String Trio, O. K. Fry, director, assisted by Corrine Haines French, soprano. 3 p. m., K L D S Radio Church service by Maywood Baptist Church, Reverend A. G. Hause, pastor. 6.30 p. m., Radio vesper. Music by Martha Vanderflugt Crinklaw, soprano; Mrs. Cyril E. Wight, contralto; W. W. Hunt, evangelistic tenor. Sermonet, Ralph W. Farrell. 9.15 p. m., L. D. S. Studio service. Sermon, President Frederick M. Smith.

TUESDAY, June 14.—Morning devotional service conducted by K L D S Radio Pastor, Ralph W. Farrell; music by Bertha Burgess, soprano; Alice Burgess, contralto; Bertha Gungolley, pianist. 7 a. m., English study lesson conducted by Mrs. Alice Burgess. 2.30 p. m., matinee program: Miss Jean A. Kimmel, piano pupil of Carl Busch; Miss Dorothy Ann Kimmel, violinist; Miss Cleo Anderson, soprano; Mrs. Lester C. Kimmel, accompanist. Talk on "Better Homes" by Joseph Edgar Livingston. 7 p. m., Children's stories—Cousin Hazel. 7.20 p. m., Walt Filkin, Missouri's poet. 7.40 p. m., Concluding Shakespeare feature by Ralph W. Farrell. 8 p. m., Studio program arranged by Professor Julius Osier, consisting of parts from the new opera "The Bride of Bagdad," written by Julius Osier, opera libretto by Andreas Bard. Artists: Louise Mason, soprano; Walter Ehrnman, tenor; Harry Stockwell, baritone; Ernest Nelson, bass; Madeleine Hunt, pianist; Flora Leiter, flutist; Z. Smith, oboist.

WEDNESDAY, June 15.—11 p. m., Test program on new frequency of 1260 kilocycles (238 Meters).

THURSDAY, June 16.—2.30 p. m., Matinee program arranged by Mrs. Fred Wamsley, soprano, of Kansas City. Talk on "Better Homes" by Joseph Edgar Livingston. 7 p. m., Cousin Hazel—Children's stories. 7.15 p. m., Voice talk—Jessie Wilson Towner. 7.40 p. m., Lecture. 8 p. m., Studio program—Margaret Gard, contralto; Lois Burnette, violinist; Annie Torrance Roberts, accompanist; Roberta Berry, reader.

FRIDAY, June 17.—6.30 a. m., Morning devotional service conducted by the K L D S Radio Pastor, Ralph W. Farrell. Music by the S. W. S. Quartet consisting of Mrs. G. W. Davidson, Mrs. E. J. Gleazer, Mrs. Orval G. Helm, and Mrs. Lulu Tyrrell. 7 a. m., Uncle John—children's feature.

SATURDAY, June 18.—7 p. m., Sunday school lessons. Beginners and Primaries—Eunice Winn Smith, Hazel Moler—Juniors; Elder John Sheehy—Intermediates; Mrs. R. S. Salyards—Seniors. 8 p. m., Studio program arranged by Louise Crosby, pianist.

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Reunion Locations and Dates

Spokane, Lake Park, Upper Twin Lakes, Idaho, 35 miles out of Spokane, June 17-27.
 Minnesota, Minneapolis, June 17-26.
 North Dakota, Minot, June 24-July 3.
 Eastern Montana, Andes, July 3-10.
 Northern Wisconsin, Chetek, July 1-10.
 Owen Sound, Port Elgin, July 1-15.
 Central Texas, Hearne, July 8-17.
 Northern California, Irvington, July 15-24.
 Central Nebraska, Neligh, July 15-24.
 Eastern Iowa, Mount Pleasant Park (Clinton, Iowa), July 15-24.
 Kentucky and Tennessee, Puryear, Tennessee, July 15-24.
 Southwestern Texas, Bandera, July 15-24.
 Portland, Gladstone, July 22-31.
 North Platte, Nebraska, North Platte, July 22-31.
 Holden Stake, Holden, July 22-31.
 Alabama, Pleasant Hill Branch (McKenzie), July 22-31.
 Eastern Michigan; Detroit and Southern Michigan and Northern Indiana; Indian Lake, Michigan, July 22-31.
 Toronto, Lowbanks, Ontario, July 22-August 7.
 Southern New England, Onset, Massachusetts, July 22-August 7.
 Seattle and British Columbia, Silver Lake, Everett, July 29-August 7.
 Western Oklahoma, Eagle City, July 29-August 8.
 Central Oklahoma, Tulsa, July 29-August 8.
 Florida, Dixonville, July 29-August 7.
 Central, Illinois, Edinburgh, July 29-August 7.
 Western Montana, Race Track, August 5-14.
 Western Colorado, Delta, August 5-14.
 Southwestern Kansas, Winfield, August 5-13.
 Northeastern Nebraska, Decatur, August 5-14.
 Northeastern Illinois, Elmhurst, August 5-14.
 Central Michigan, Beaverton, August 5-14.
 Chatham, Erie Beach, August 5-15.
 Maine, Brooksville, August 5-14.
 Mobile, Mobile, August 12-21.
 Idaho, Hagerman, August 12-21.
 Eastern Colorado, Colorado Springs, August 12-21.
 Spring River and Clinton, Joplin, Missouri, August 12-21.
 Lamoni Stake, Lamoni, Iowa, August 10-21.
 Des Moines, Runnells, Iowa, August 12-21.
 Southwestern Iowa, Council Bluffs, August 12-21.
 Kewanee, Galva, Illinois, August 12-21.
 Northern and Western Michigan, Park of the Pines, August 12-21.
 Kirtland, Kirtland, August 11-21.
 New York and Philadelphia, Deer Park, August 12-28.
 Far West Stake, Stewartville, August 18-28.
 Nauvoo, Nauvoo, August 19-28.
 Gallands Grove and Little Sioux, Missouri Valley, August 19-28.
 Southern Wisconsin, Madison, August 19-28.
 Southeastern Illinois, Brush Creek, August 19-28.
 Northwestern, Kansas, Alexander, August 19-28.

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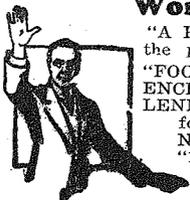
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Independence, Missouri, June 15, 1927

Number 24

EDITORIAL

The Church as Big Business

The *Literary Digest* recently quotes some figures from the *Pittsburgh Gazette-Times* relative to "the church as big business," the figures showing that the twenty-two million communicants of twenty-eight denominations last year contributed to "collections" in the total amount of nearly four hundred million dollars, or an average of a little more than seventeen dollars per member. Of this total the Methodists collected ninety-seven millions, and the Presbyterians fifty-seven millions. The highest average was reached by the United Presbyterians, thirty-nine dollars and twenty-six cents per member. The comments the *Gazette-Times* passes upon these figures may, according to the *Digest* be read by churchmen with pride. The *Gazette-Times* is quoted as follows:

Quite a bit has been spoken and written of the weakening grip of the churches. Reduction of the churches by a half has been advocated. This was followed by a proposal to reduce the ministers by a half. There are those who would do away with the churches entirely. Yet anything that has the ability to draw upward of a half billion of dollars annually in voluntary contributions appears to have a vast amount of vitality and not to have any serious trouble. Were not the churches felt to be returning value for the contributions, we may be sure that contributors would be less generous.

The churches being conducted by men are not perfect, but they supply something for which mankind longs. That is proved by their existence and growth. The enemies of religion have never been able to offer a satisfying substitute. It is easy to criticize, but suggesting a better course is something else.

The average contribution credited to the United Presbyterians is high and reflects a healthy financial condition of its members. That of the Methodists does not show so well. I wonder if either shows the average total of gifts or contribution to religious or church work and activities by the members of either denomination.

There have been a number of attempts to work out the average given by members of our own denomination; but I have always felt that our means of ascertaining the total given by Latter Day Saints to local and general church were inadequate. But of one thing we are quite sure, namely that the num-

ber of contributors has been far less than the total number of members; and it is felt that one of our chief efforts along financial lines should be to get every member's name on our books as a contributor, a tithe payer—a financial supporter in some amount; and this in the interests of the members.

There is an uplift and expansive effect of being a contributor to a cause, and especially the cause of the church. It may therefore be looked upon as a favor the church is bestowing upon its members in giving opportunity to make contribution in the amount that ability and condition will permit. And when we can and do reach the condition that all our members are tithe payers then there will be less need for collections, and we will be where the members will have full credit given for all they do in support of the church. As it is now, the amount paid in tithes and offerings does not reflect the real total.

That there is opportunity for all our church members to contribute to the church is indicated by some rather startling figures presented by a study among 308 pupils in the seventh grade of the junior high school, in a city where a large percentage of the pupils are Latter Day Saints. This survey showed money amounts spent as follows:

	Per year	Avg, per child per year
Candy	\$2,201.68	\$ 7.15
Chewing gum	668.72	2.17
Soft drinks and ice cream	2,179.32	7.08
Picture shows	2,631.72	8.54
Other amusements	6,854.64	22.28
Total	\$14,536.08	\$47.22

In addition to the above the report shows that
162 or 52 per cent earn some or all of their spending money.
129 or 42 per cent have a savings account.
3 or 1 per cent have building and loan.
154 or 50 per cent carry life insurance.
22 or 7 per cent do not carry any of the last three named items.

Compare these average expenditures per year for the various items mentioned, with the average "contributions" quoted above, and you will have "food for thought."

It would be interesting to know how these averages run for other ages. Assuming that for the ages between eight and twenty-five they run about the same, and taking the smallest item given, gum,

and doing a bit of "calculating," it reveals the astonishing fact that if our people would quit chewing gum, and give their "gum money" to the church, in about fifteen years it would pay for the Auditorium, even if we should spend nearly a million on it. And gum has no food value at all, however much these facts may furnish food for thought.

F. M. S.

Science a Helpful or Harmful Servant

"From every man according to his ability, to every man according to his needs"; or, "Every man a contributor to social weal and his reward his needs and just wants," is about the way we "crystalize" the doctrine of stewardship into a sentence. This is reading the "Golden Rule" into industry and economic endeavor. In public addresses, talks, conversations, and writings I have set up the doctrine of stewardship as cure for so many social ills that it is quite likely the belief is rampant that I hold it as a social panacea. And I come near believing just that. I recently saw a paragraph in *The Spectator* which quite struck my fancy, and I wanted to "paragraph it" editorially, and so I copied it into my notes. Here it is:

Science does not alter man's desires; it only enables him to gratify them; it does not cause him to want different things; it only helps him to get more of the things he wants. If the things he wants are good, this added capacity for achieving them is good; if they are harmful, it, too, is harmful, in that it brings them within his reach. Until, therefore, our knowledge of how to use our powers has increased in proportion as our powers have increased, each fresh advance in the application of science to practical affairs will be fraught with fresh danger to the race.—C. E. M. Joad, in *The Spectator*, for May 21 1927.

And all I want to say is: With "stewardship" operative, science may proceed as fast as it can in helping men obtain all the good things possible, for appropriating only for our needs and just wants, the balance remains unused or is set over to community assets.

How about it?

F. M. S.

Fine Spirit for a Contributor

It is not always that contributors have the comprehension of the work of the editor which works to best advantage of all concerned. Most contributors have fallen into habits of writing and speech which, if faithfully reproduced, would do violence to their mental acumen or capacity, and knowing just what they mean to convey and reading their productions with this comprehension, they fail to note discrepancies, inconsistencies and like imperfections. Such are likely to resent any changes being made in their manuscripts by copy readers or

editors. But here is an extract from the letter of an experienced contributor who is above the average in capability of expressing himself for the written page, and who also senses the fact that he may not notice his own faults. He therefore enlists the help of the office force handling his manuscripts in the following beautiful spirit:

If I should at any time get anything into my news letter that is irrelevant or incompetent, or if I should go too much into detail do not hesitate to censor it, or to correct it in any way: orthographically, grammatically, for punctuation or demeanor. Although I am only seventy-five years of age, senility is making itself very conspicuous in every part of my being. My perfections and longcomings are in the past, if I ever had any, and now I beg of you to kindly overlook my imperfections and shortcomings. Don't forget to give friendly criticism whenever it is needed; I shall surely appreciate it.

It is a joy to work with such spirits as that of our brother.

R. J. L.

Harvest Home Festival

The annual Harvest Home Festival in Zion has come to be a very interesting event. Usually it is held the latter part of September or the first of October. Products of the soil are exhibited, flowers, fruits, vegetables, grains, and home-canned stuffs. At the close of the festival all products exhibited go to the Presiding Bishopric for the use of the church and are by them distributed to the Sanitarium, Saints' Homes, and to needy families. The exhibits thus become a free-will offering "paid in kind"; that is, the actual products of toil and the soil sent "in kind"; and the festival becomes a sort of storehouse; temporary, it is true, but one to which the Saints bring their offerings from orchard, garden, vineyard, and field.

This year the festival will be in the basement of the Auditorium, where there will be ample room for exhibits, attractive booths, etc. Stakes and outlying districts are invited to send exhibits, and if possible, to send some one in charge and arrange booths representing their locality. Even foreign fields, such as Australia, the islands, Europe, Great Britain, the Holy Land, can send exhibits of products not perishable, if they will act in time and allow time necessary for express. Such contributions will be doubly welcome in Zion, and may in time lead to a really fine and worth-while international festival or fair.

Brother Charles C. Koehler has been placed in charge as business manager. He has managed the festival in the past in association with others, and will no doubt make this one successful. Any inquiries may be directed to the First Presidency. This year the festival will be held the last week in September. Let us make it a very worth while event.

THE FIRST PRESIDENCY.

Southern Missouri District Makes a Record

Southern Missouri District is first among the eighty organized districts and stakes in the United States and Canada to pay its endowment pledges in full.

J. F. Cunningham is president and G. A. Davis bishop's agent. The district has seven organized branches, namely; Ava, Beaver, Logan Creek, Mill Springs, Naylor, Springfield, and Thayer, with a membership of 645. In addition there are 155 isolated members who are not included in the branch enrollment. This makes a total of 800 members for the district, which in November, 1925, pledged \$433 to the Graceland College Endowment Stewardship campaign.

On May 29 a letter was received from Brother Davis, sending in the final amount which makes the district 100 per cent in completing its payments and being the first district in the entire church to finish its work. The Saints in this district are to be congratulated.

In other channels of giving, this district has done well. For the year ending June 30, 1926, 72 individual contributors paid in tithes and offerings, \$615.17. For last year, three out of the six Sunday schools, with an enrollment of 310, gave \$123.72 in Christmas offering.

In the Auditorium campaign seven years ago, this district with a quota of \$1,500 pledged \$1,658.65, and of this amount there only remains \$199 unpaid.

This district has performed a fine piece of work. We are wondering what other districts will do.

THE PRESIDING BISHOPRIC.

By M. H. SIEGFRIED.

American High Wages and Prosperity

In a London (England) weekly paper with an international circulation, there have appeared recently several letters by both British and American writers on the subject of American prosperity and industrial efficiency. Some of the British writers who evidently had visited America presented rather glowing pictures of the high wages of the American laborer and the plentitude of opportunities for employment. A recent issue of the paper contained a letter from an American college professor who called attention to two facts which can not be overlooked by one who would estimate America's prosperity and welfare: Comparing American conditions of unemployment with those of England, he pointed out that two years ago (probably latest figures available for such comparison) unemployment in America was 19.9 per 1,000, while in England it was 25 per 1,000. Unemployment in America is therefore far from a solved problem.

As to "high wages," he cited statistics to show that fifty per cent of wage earners in the United States receive an income less than is required for a standard of living which can be considered to be a "minimum health and decency" level. This indicates that the "living wage problem" is far from satisfactorily solved in America.

Saints, is there need for Zion and her law?

F. M. S.

Blue Pencil Notes

The firmament God spread
Above your head—
Look up to his great throne.

The solid earth your feet
Support—'tis meet
You stand for him alone.

A good old brother in California used to argue quite seriously that in the last days there should be earthquakes in the sea. He predicated his argument on the prophecy that there should be earthquakes in diverse places (divers' places).

"I don't know one card from another," declared Deacon Goodentart, "and in my opinion the man who does has a heart as black as the ace of spades."

I had enjoyed a very pleasant hour with a certain brother, planning the details of a worth-while church enterprise. At the close I said, "I enjoy this sort of work much better than settling difficulties between two men who can not get on together." He looked up with a startled expression and said, "Repeat that, please." I said it over again, and he inquired, "How did you know about my fuss last night with Brother —?" The joke was that I did not know of his fuss of the night before.

In the chair car some seats ahead of me sat an aged grandmother, gray-haired and stoop-shouldered. Across the aisle sat a young girl of the most pronounced "flapper" type, dressed and powdered like a magazine cover girl. Elderly criticism would be very severe on the girl. Probably the aged grandmother, if she noticed her at all, did so with disapprobation. But presently the grandmother felt the need of a drink of water. With her glass in hand she struggled to her feet. But the swaying of the car threatened to throw her into the aisle. The first person to act was the girl. She sprang forward and very gently and efficiently got the grandmother seated, and taking her glass returned it full of cold water. It may not have been done "in the name of a disciple," so the girl may not have the biblical reward—but I think she will. As she sprang forward

she dropped her compact, and it flew open on the floor and scattered pink and white powder all up and down the aisle. It must have been very embarrassing to the girl, but she gave it not the slightest notice. She just went ahead and did her task and then sat down and went on with her reading. But probably every thoughtful person in the car said: "Well, after all, back of that powdered face, back of that frivolous make-up, is a real woman—interested in others and ready to serve others."

I have seen our girls spring forward to serve the church. Some of our finest boys are as eager to help. The girls may drop a few compacts and dance programs and the boys a few cigaret cases. I hope they let the dance programs and cigarets lie where they fall. (The powder puffs do not matter so much, powder is not even skin deep.)

Elderly criticism may be very severe on youthful make-up and manners, but under the surface human nature is much the same as ever and human reactions to sublime appeals as generous as formerly. The finest and best of our young people will respond to the calls of service, and they will do it graciously and efficiently, and as was predicted in modern revelation concerning those called a generation ago, "They will become men and women of power and excellent wisdom." The little incident in the chair car just started a train of thought, and it proved to be a very wholesome and encouraging train of thought.

E. A. S.

College Players Give "Hamlet"

The closing activity of the year at Graceland College was given over to the College Players. Incoming institute students and Lamoni people, as well as a large number of college students who remained over were given a treat when on Saturday night, June 4, the College Players gave the time honored Shakespearean classic, "Hamlet."

The Coliseum was crowded to its capacity. The play was well presented and well received. The work of the players showed the effect of consistent study and training. Hamlet, even when played by professional artists, makes heavy demands on the cast, and the work of the College Players is to be commended for a very creditable performance.

The part of Hamlet was excellently interpreted by Forest Roberts, who for some years past has been a member of the faculty of the college. Hamlet is easily the most prominent part when the play is produced by professionals, and in playing the part Mr. Roberts easily maintained its lead by his sustained and masterful concept and interpretation.

Every Hamlet must interpret the part as he feels

it. Naturally everyone looks forward to the "soliloquy," wondering where the emphasis will be placed. It is not unjust to the part to say the interpretation was a "Roberts Hamlet." His splendid characterization and emotional moods brought out the depths of thought and reasoning that so well develop the fine passages deserving the treatment of a master.

Although the lines are given in a tempo that a bit accelerated, yet the audience knowing Mr. Roberts, was instantly sympathetic, appreciative, and impressed. While other passages in this part exact equal imaginative and emotional interpretation, yet in the minds of many the player is measured by his interpretation of the "soliloquy."

Miss Catherine Skinner, of Council Bluffs, playing the part of Ophelia, gave the principal splendid support in the second act, but more especially in the fourth act when she arose to the exacting demands of the "mad scene," and the close attention of everyone in the audience evidenced her successful interpretation of those highly emotional parts which are a tax on the best actors.

Bryan Jennings, playing the part of Polonius, added life, color, and humor. His action and emphasis were especially good.

James Briggs and Monte Parrish in the fifth act enacted the grave diggers' scene, which is always popular, and brought an appreciative response from the audience.

Harriet Bolen as queen, mother of Hamlet, gave to the part beauty and dignity, which produced an appeal that easily went across the footlights. While perhaps a bit reserved in situations which would permit of a more emotional response, yet her characterization added a pleasing and agreeable poise.

Those who have heard the College Players in the years past will remember the outstanding pieces of work they have performed, but of them all, perhaps Hamlet is their greatest undertaking. It was very well done.

The Passing of Columbus Scott

On May 31, in Lamoni, Iowa, which had been his home nearly half his lifetime, there passed from earth life Elder Columbus Scott, a man widely and favorably known in the church, who had been an officer of it for more than fifty years. Death came as a culmination of a sickness of less than two weeks, a part of which had been very distressing.

Brother Scott was a native of the State of Indiana, having been born August 2, 1850, near Scottsville, Floyd County, the son of John and Miriam Scott. In 1878 he was married to Flora L. Bass, then a resident of Lawrence, Michigan, with whom he walked happily and faithfully the remainder of his life.

They came to Lamoni more than thirty-five years ago.

Brother Columbus Scott became a member of the church when twenty-one years of age, being baptized by Apostle T. W. Smith, and only three years after baptism he was ordained an elder, in which office he began an earnest ministerial career. In 1880 he was ordained a member of the Quorum of Seventy, after having been in the missionary field for three



ELDER COLUMBUS SCOTT

years. Later he was ordained president of the Second Quorum of Seventy, and still later president of the Council of Presidents of Seventy.

Elder S. W. L. Scott, another lifelong missionary, who survives, is a younger brother of Columbus Scott, and he has two surviving sisters, Sister T. M. Smith, 814 West White Oak, Independence, Missouri, and Mrs. Elizabeth Fisher, of Centralia, Washington. One son, Raymond, and a daughter, Mrs. Leo Dehner, remain to comfort the mother. Both children are residents of Kansas City, Missouri.

The missionary activities of this man of God extended into sixteen States of the American Union, and into Canada. He was an earnest, careful, pleasing speaker, a pleasant companion wherever found, an accomplished and experienced debater, a wholesome influence. The church on earth has lost another valuable contender for its faith, who has earned an abundant entrance into eternal life.

R. J. L.

Institute of Methods in Religious Education

The latest report from the institute held at Lamoni, June 5 to 12, shows an enrollment of 201. While most of the attendants are from the Central and Middle Western States, yet the distant States are well represented, and include Florida, California, Washington, Massachusetts, and Alabama.

Intense interest is centered in each of the classes being conducted, and the instructors are gratified at the eagerness with which each course is being studied. Those attending the institute are using the college classrooms and dormitories, and the environment is conducive to concentration of thought and earnest study.

Mrs. Grace Sloan Overton, of the fine arts department of the Chicago Training School, was in Lamoni from Saturday, June 4 to Wednesday June 8. During her stay at the institute, she delivered a public address on "Youth and truth"; six lectures on "Dramatization in religious education"; and conducted three chapel services, one being a lecture on "The conducting of worship in the church school." This was followed by a demonstration and a round table discussion on the same subject. Wednesday afternoon two carloads of institute faculty members and students accompanied Mrs. Overton to Osceola, where she took her train to Chicago. At the close of her last lecture the student body presented her with a rose corsage and large bouquet of peonies, her favorite flower. Everyone seems enthusiastic over her work. She has promised she will help us in any way she can in the future and has already given very many valuable suggestions and has been the means of putting us in touch with the great religious education movements of the country.

Miss Towner, from Kansas City, arrived Wednesday evening and is conducting a very successful course in story-telling as a method of teaching religion. The students are unanimous in reporting that her material is most practical and helpful.

"The Servant in the House"

On Thursday evening the faculty and students of the institute attended a presentation of Kennedy Rann's excellent play, "The servant in the house," sponsored by the Department of Women of Lamoni, and directed by Miss Florence Thompson. The personnel of the cast is significant of the universal love of acting, for it was made up of ministers, business men, college students, and housewives. The role of servant was taken by Roy Cheville, and his excellent portrayal was ably assisted by every other member of the cast. It was unusually well played, and in spite of the fact that the lights were put out by a sudden storm, and during several minutes it

was played in complete darkness, it carried its message to the audience and sent them away with their faith in the goodness of men revived.

Comments by Those Attending the Institute

"I think the institute is one of the finest movements started in the church, and I look forward to the time when every district and branch will be represented at the annual institute."—Bertie Gould.

"By attending the institute many have been able to catch the spirit of Zion building."—Mae Price.

"I believe the institute is one valuable method of getting people to catch the vision of the redemption program of this church, by which we can learn how to help put it over."—Vada Trask.

"May this institute not be the end, but the promise for greater things in the future, that the great goal of this church might be achieved and Zion made a realization."—R. E. Davey.

"The institute has meant four outstanding things to me: An inspiration to greater effort toward qualification; a source of spiritual renewal; a means of receiving new ideas and knowledge; and a period of social enjoyment in the association of those like interested."—Glenna Clow.

"This is the first institute of its kind I have ever attended in the many, many years I have belonged to the church. I am not only reminded how much I have missed, but how much harder I must work to promote the 'onward to Zion movement.'"—Mrs. Ada Koehler.

"I think the institute is one of the most important steps toward the redemption of Zion; because, in addition to the training given, it creates a spirit of love and fellowship."—Gertrude Keeble.

"My life can not but be better for having known the ones who have taught me at this institute. Whatever my task is to be, it will be accomplished better because of my experience here."—Nell J. Kennedy.

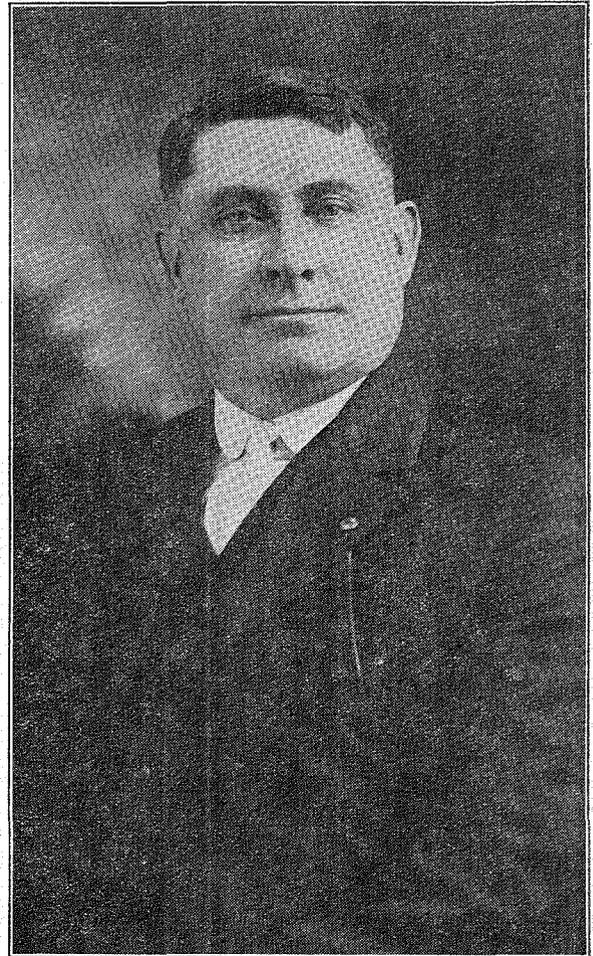
"It is difficult to find just the right words that exactly express my appreciation of the institute, just what its educational and spiritual gains are, and just how much I have gained educationally and spiritually. Everyone, both old and young, has received much to take home with him and apply."—Floyd J. Quick.

"The institute has been a spiritual uplift for me and is a good advertisement for Graceland College. The effect will be seen in the various branches who are represented at the institute."—Dean Gough.

"The class work has been of a high order and very instructive, and I can go from here with a broader conception of our work and a greater determination to do my part."—R. L. Macrae.

"We have been given a broader view of the church program and a new determination to carry it out, and from this I sense more fully the sincerity of the church in its purpose and the extent of its influence. It has been a wonderful institute."—W. E. Haden.

The institute at Graceland has opened before us a large field of information and available material along the various lines of each one's particular church work. The association of workers in so many districts, far and near, and the beautiful environment has added much to the joy of being here."—Mrs. Hazel Blohn.



ELDER A. P. CROOKER

An elder of Topeka, Kansas, who for years has been deeply interested in the progress of the church. A short account of his life and death appear on pages 695, 696.

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

Budgeting and Financing

BY BISHOP J. A. BECKER

Which of you, intending to build a tower, sitteth not down first, and counteth the cost.—Luke 14: 28.

Budgeting

Budget defined.—From Latin *bulga*—ordinary language, a little bag. Technical language, annual statement relative to finances showing actual income and expenditures for past year and estimate for coming year.

A budget is the bridge that spans the gap between the theory of frugality and the practice of frugality.

It is a statement forecasting the approximate cost for a certain period in a certain business or home.

A study of the budget idea is not a new one, as is evidenced by the statement of the Savior, quoted above.

When we decide to build a house we

1. Study locations and neighborhoods in light of our family tastes and requirements.
2. Consider carefully
 - a. Our financial conditions.
 - b. Our reserve funds.
 - c. Our income.
 - d. Our normal expenditures.
 We thus arrive at our limit of expenditure.
3. We list our cherished desires for a home and call in the architect and tell him our wants, which include
 - a. Playroom for children.
 - b. A sunny breakfast room.
 - c. A commodious living room.
 - d. A quiet library with fireplace.

Every want is made known to the architect. He prepares the preliminary sketches. Alas, the cost is too great. We are forced to choose which of our wants can be spared.

Something like this happens with organized budgets.

Value of Budgeting.—Budget making and budget using have been called a phase of business statesmanship.

With a soundly built budget as a guide, an organization does not run on week after week in uncertainty. The directors are able to limit their expenditures to their income, because they know how

much of their allotted funds they are spending over allotted periods.

The United States Government adopted the budget system in 1921. We are told that it has been the means of an annual saving to the Government of millions of dollars.

Our Federal Government in adopting the budget system created a Bureau of Budget, with the President of the United States at the head. Previous to this forty-one expenditure bureaus operated. These were all consolidated under one head, known as the Federal Purchasing Board. Each expending department is represented on the board. The President presents the budget to Congress at the beginning of the regular session each year. He tells Congress what the revenues and expenditures are to be, and the state of the public debt. He must give details of expenditures for the year past. He must make recommendations for increasing or decreasing the revenues.

The church also has been impressed with the value of budgeting, adopting resolution 805 on April 18, 1919, which reads:

That each department of the church (general and stake) submit to the Presiding Bishopric a budget of their office and administration expenses for the year beginning July 1, 1919, not later than April 30 for this year, and by January 31 for each year thereafter."

Under this rule the church is moving forward and being established on a more efficient business basis.

The Budget Committee.—Directing our thoughts to the work within branches, the committee should consist of one member from the branch and one member from each of the departments functioning in the branch, with the branch president or pastor as chairman.

If a bishop is available, he should be selected to represent the branch as a member of the committee. But few of the branches are so situated. Where no bishop is available, the deacon should be called upon to represent the branch, all other things being equal. Each department should select the best member available in making its appointment.

What the Budget Should Include.—The committee should give careful consideration to the needs of the branch and departments, setting forth the needs under various heads, such as

- | | |
|---------------------|-----------------------------|
| 1. Janitor service. | 7. Religious education. |
| 2. Fuel. | a. Quarterlies. |
| 3. Lights. | b. <i>Stepping Stones</i> . |
| 4. Water. | c. Miscellaneous. |
| 5. Music. | 8. Recreational activities. |
| 6. Library. | |

9. Repairs.
10. Building.
 - a. Payments on indebtedness.
 - b. Cost of repairs.
 - c. Cost of improvements.
11. Interest.
12. Miscellaneous.

The work of the committee should be presented to the branch for approval, thus giving the membership an opportunity to determine the extent to which they will finance the work of the branch.

Paying Power of Group Must Be Considered.—In every case there is the question as to whether the size of the membership is adequate in view of the character of the work to be undertaken.

New Building.—In each branch there arises sooner or later the question of a new building, or the improving of the present building. In this connection we might with profit call attention to General Conference Resolution No. 785, which says:

That . . . no church site be chosen or edifice erected by any branch without first conferring with the Presiding Bishop and the Church Architect.

We can also with profit give careful consideration to resolution adopted by the late conference on April 14, 1927, from which we quote:

Be it further resolved . . . that stakes, districts, local congregations, and reunion associations be requested to make no local expenditures in any considerable sum or incur any local indebtedness except such as shall be approved by the First Presidency, and Presiding Bishopric or their representatives, and the member of the Twelve in charge of the respective field.

When the building of a new church is under contemplation, the need of a comprehensive survey in addition to a well-planned budget is imperative. The survey should furnish the following information:

1. Name of branch.
2. Membership in branch.
3. Average attendance at meetings.
4. Number of wage-earners in branch.
5. Approximate annual income of wage earners.
6. Population of city.
7. Location of lot.
8. Size of lot.
9. Purchase price of lot.
10. Amount paid on lot.
11. Dimensions and arrangement of proposed building.
12. Seating capacity.
13. Cost of building.
14. Amount available toward cost of building.
15. Method contemplated for financing remainder of cost of building.

The budget for the new building should receive much more serious consideration than is usually given it, before the construction of the building is begun. Too frequently the extent of the planning does not go beyond the purchasing of the lot and the borrowing of enough to construct the building. As a result, in many instances, the branch is overburdened with debt and unable to meet its obligations. Members become discouraged and begin to look for causes to justify them in moving away, and leaving the already too heavy burden rest upon a still smaller group. No branch should undertake to build and assume an obligation that can not be fully met within ten years at the most, and even then there will be many failures.

Location.—In many instances a lot is purchased because the purchase price is small, overlooking entirely the question of the suitability of the lot for the location of a church building.

In selecting the site, the following questions should have careful consideration:

1. Is the lot in a location that a building erected thereon will be a credit to the church?
2. Is it located where it will be the most convenient for the membership of the branch?
3. If in residence section, is it where the members can establish their homes?
4. Will it be a good investment?

Financing

Avenue.—The Lord has not left us in the dark in regard to the manner in which his work should be supported.

In section 129, paragraph 8, the Lord informs us that funds in support of his work come "under the terms of tithing, surplus, free-will offerings, and consecrations." And just here it will be well to emphasize the need of observing the order as given.

The tithe is primarily for the support of the ministry. The inheritance for the Levites. Greater consideration should be given to the instruction of the Lord. In every instance in financing the work in the branch or in the building of a new church home, it should be emphasized not to permit such financing to interfere with the flow of the tithes into the general fund to enable the church to continue its missionary work. No pastor has performed his full task who has neglected to instruct his flock to render an accounting of their stewardships. Every member should feel it a pleasure to file his inventory, pay his tithe, pay his surplus, and thereafter determine the amount he will have to give as an offering in support of the local budget.

Method.—The method to be used in securing the support of the members in behalf of the budget will depend in a large measure upon local conditions. In

Independence, with the membership divided into groups fully officered, the deacon of each group is expected to secure pledges from the membership in his group to cover the quota assigned to his group. Then it becomes his duty to collect the pledges according to the terms thereof, which in many instances requires monthly visits to the homes of the members.

In some of the smaller congregations, where the membership is scattered over large territories, the envelope system is used to a good advantage. But with any system used in collecting, it will be found very profitable to secure pledges to cover the budget. Whatever method is used, it must be worked to prove a success.

The Approach.—Incorrect approach:

The appeal made in support of the budget is in vain in many cases because of the manner in which it is approached.

The apologetic approach has been the undoing of many a promising financial call.

If the deacon informs the member, when calling on him, he is back begging for more money for the branch, he has no right to expect a favorable hearing.

A member of a certain committee approached a gentleman and introduced his subject with considerable enthusiasm. The man began to look amused and said there is a hundred dollars awaiting you. And then he told the committeeman that he had already been approached by a lady from his organization who began to apologize as she came through the door for disturbing him, and how much she hated to beg for money, but it was needed badly. He had already decided he would give the society one hundred and twenty-five dollars; but he gave her only twenty-five, as she did not expect to get any more.

Correct approach:

It should be emphasized the members are given an opportunity to make an investment.

- a. In the training of minds and hands.
- b. In the cleansing of souls.
- c. In the development of character.

These are not small things to offer some one to share in. How many would want to live in a city without churches? Contributing in support of church work is not charity, but an investment which brings rich returns to the giver. It helps to reduce the cost of government and at the same time insures additional security and protection to the citizenship. But best of all, it is making an investment in the souls of men.

The Approach from Salesmanship Viewpoint.—Salesmanship carried to success is revealed in the story of Tom Sawyer.

One fine summer morning Tom Sawyer found himself with a long-handled brush and a bucket of white wash before a thirty-yard board fence. At this dark moment Ben Rogers, whose ridicule he dreaded, came in sight. An inspiration burst upon Tom. He went on with his whitewashing, surveying his work with the eye of an artist. He seemed to be enjoying his task. Ben watched every move, becoming more and more interested. To work soon became a privilege. Ben wanted to be in on it. Dickering began, and the opportunity was purchased with the core of the apple Ben had been eating. More observers arrived. They came to jeer but remained to whitewash. Alluring offers were made—marbles, apples, a knife handle, and a jews harp; pockets were emptied. The fence had three coats of white wash, and if Tom had not run out of white wash he would have bankrupt every boy in the village.

Make friends: If we make enough friends, we shall get enough money.

Have faith in your task.

Graceland's Credits—Educational Legal Tender

In these days of standardization and classification when our educated young people are so dependent upon official recognition of their college credits for teachers' certificates and admission to advanced and professional courses in the universities of the land, it was early determined by the Board of Trustees of Graceland that our church college should be placed on the very highest plane of efficiency and accrediting.

The American Gold Certificate is legal tender throughout the universe; it is worth its face value in the money markets of the world. College credit means academic legal tender; it is the basis for recognition on the part of the educational world of the academic standing of the institution, and because of the very fine support of the church Graceland's credits are full legal tender in the State and Nation. At the time of the organization of Graceland on a junior college basis, the Iowa State Superintendent of Public Instruction wrote as follows:

Dear Mr. Briggs: Permit me to congratulate you upon your junior college achievement. I am pleased to know that you have entered this field of education as a pioneer in Iowa, and now you are leading in a movement which I believe will accomplish much good in your locality and set a new ideal and a new standard in Iowa education.

The junior college in Iowa is yet in its infancy, but it fills a place in local educational systems, where it can accomplish much good. It is confined to a field only half as broad as the standard college, but this place in our system has been neglected. The junior college, with its new course

of study, with its revival of interest in freshman and sophomore years of college work, with its special emphasis upon a modern educational ideal, with its attention to vocational education, comes to fill an educational need.

A man who has the right ideals and lives up to them fulfills his mission in this world; and in your college you are receiving young men and women and are helping them to form the right habits and to follow ideals that will make them better and happier in the future.

I have been personally interested in this movement for several years past and am glad that you have a chance to start the work in Iowa. Your broad experience, coupled with your executive ability and scholarly attainments, make you an excellent leader in this new junior college movement.

I have been fortunate in knowing some members of your faculty, and if all the faculty are as thorough, and well grounded in educational work as those I have known, you are indeed fortunate to work with such a group of educators, and the education of your pupils will be of the highest type.

Again permit me to congratulate you and to wish you and your college success and to assure you that you have my heartiest cooperation and sympathy in the great educational work that you are doing.

Sincerely yours,
(Signed) P. E. McCLENAHAN.

These hopes and good wishes expressed years ago by one of the leading educators of the State have been more than realized.

As the first junior college in the State, Graceland has set the standard and is now one of the leading institutions of this class in the Middle West; and if we are to accept the judgment of one of the principal college inspectors, we are one of the three highest type junior colleges in the country.

Standardizing and accrediting associations are organized for the purpose of passing upon the matter of the faculty, buildings, equipment, library, laboratories, and financial support of colleges asking for official standing. They determine whether or not colleges are qualified to give instruction along the lines recognized as being within the province of the institutions asking for recognition.

In Iowa there are two authorities to pass upon the official standing of the Iowa colleges.

First the Iowa Intercollegiate Standing Committee, consisting of the registrars and three other members from the faculties of the three State Institutions of Higher Learning in Iowa. This committee accorded to Graceland recognition as a three-year college because of our extended program of studies. This recognition enables our students to complete their undergraduate course and receive their degree in one year's further study in the university. This very fine standing is in line with the decision of the general church a few years ago to expand the college into a full four-year institution at an early date.

The second standardizing agency is the Iowa State Board of Educational Examiners which has to do with the matter of the official recognition of colleges for the purpose of granting State teachers' certificates to graduates.

For many years Graceland has been so recognized,

and her graduates have received the Iowa State teachers' certificate. Because of the standing of Iowa among the States of the Nation, Iowa State certificates are recognized in many States. In some States certificates are issued to Graceland graduates based on the certificate of credits from the college rather than on the transfer of the Iowa certificate. There is no uniform practice—the law, rules, and regulations being different in different States.

The third agency to pass upon the standing of Graceland College is the North Central Association of Colleges, which embraces the north central portion of the United States, some twenty States.

This association includes more territory and embraces a larger number of institutions than any other single regional association in the country. It probably ranks first in prestige in the entire United States. Recognition by the North Central Association means, therefore, in the educational world, the same as high ranking by Dunn or Bradstreet in the field of finance and business.

For many years Graceland has enjoyed this high rating, so that our students are received at other institutions with a standing which enables them to carry on their work with marked credit to themselves and the establishing of a fine reputation for Graceland.

The dean of one of our great universities where many Graceland graduates go for advanced work was recently asked by two Graceland students for some special consideration in connection with their courses. He was quite reluctant to grant the request, but on learning they were Graceland graduates said, "Well, I will take a chance on you boys. I have been here thirteen years and have only missed on one Graceland student."

The fourth basis for official standing is by the American Association of Junior Colleges, of which Graceland was a charter member. Having been the first and leading junior college in Iowa, it was but natural that we should be looked to in the matter of joining forces with other leading junior colleges of the country to bring about the organization of a national association having to do with the standardizing of junior colleges. This association gives Graceland national recognition.

International recognition has more recently been accorded us by the United States Department of Immigration in accordance with the late immigration law which makes it the duty of a member of the President's Cabinet to designate those colleges and universities in the United States to which students from abroad may be admitted for study.

Graceland has been officially recognized by the United States Government for this purpose, and we already have a number of students admitted to the

completed. He begged repeatedly to be able to show the manuscript to some of his family. Finally Joseph Smith gave consent upon his promise that he should show it only to immediate members of his family, his brother, his wife, his father and mother, and a Mrs. Cobb, his sister-in-law. But Martin Harris, though he solemnly promised, broke this promise, and both he and Joseph Smith were rebuked; Joseph Smith because he had listened to the importunity of Martin Harris after he had once submitted the matter to the Lord and received a negative answer, yet still continued to importune. As a result he lost his gift, the urim and thummim, and also the plates. Two revelations included in the Book of Doctrine and Covenants were then received, namely sections two and three.

After a time he again received the plates, and with the specific instruction that the Lord had prepared for this event. The enemies had taken the first transcription and changed it, and hoped to work his confusion; but he was now told that there was a second account, the smaller plates of Nephi, with a more particular account from the time of Lehi down to the time of King Benjamin, and he was directed to transcribe this more particular account, which is what we now have in the Book of Mormon. These plates had been especially prepared for this purpose.

Still his secular work made progress slow. His poverty made it necessary that he secure employment, so he purchased a farm and went to work; and it was not until April, 1829, when Oliver Cowdery came as a scribe, that he was able to make much progress. Those who worked as scribes were Emma Smith, Martin Harris, Oliver Cowdery, and David Whitmer, but the bulk of the work was done by Oliver Cowdery. When he came their joint time was devoted to the task before them, and between April 7 and the month of June the translation was largely completed. In June, 1829, David Whitmer came with a team and removed Joseph Smith and his family to the home of David Whitmer's family, Peter Whitmer, sr., and it was here that the translation was completed, the Book of Mormon published, and the copyright taken out on the title-page of the Book of Mormon. It is interesting to note that this copyright was taken out on the 11th of June, 1829, yet the manuscript was not placed in the hands of the printer until August of that year, and the book was not completed until March, 1830.

This is of passing interest because of the persistent claim that the Book of Commandments must have been completed because the copyright had been taken out. This is not the case. In both instances the copyright was taken out on the title-page, and the book was afterwards completed. In the case of

the Book of Mormon, the printing was completed and copy duly filed, but only after some nine months. We know of no evidence the Book of Commandments was likewise completed and copy filed.

As soon as the translation was completed, the messenger again came and retook the plates and the urim and thummim. There are some who urge that if they could see the plates they would believe. But this is not the case. Spiritual conversion does not follow simply from material facts. The book promises that he who reads with a sincere desire shall receive the evidence, and many have received the testimony and do know. The possession of the plates would have been a continual temptation to others, for since they were of gold, they possessed considerable intrinsic value.

Furthermore, only part of the plates were translated. A portion were under seal and are held until a later time, when, the promise is made, they will come forth. That time will be when there is a people prepared to receive them; a people who have kept the law, as set forth in the Holy Scriptures, in the Book of Mormon and the revelations of God in this day and age; a people who have purified themselves.

After the plates had been retaken, Oliver Cowdery made a complete recopy for the use of the printer, so that one copy was always safely retained. Then in August this manuscript was taken to the printer, E. B. Grandin, of Palmyra, New York.

From the May number of the *Kansas City Banker*, the organ of the American Institute of Banking published at Kansas City, Missouri, we quote:

"Doctor Frederick M. Smith, President of the Reorganized Church of Jesus Christ of Latter Day Saints, delivered a short but pertinent message on our future responsibility of fostering education with the ultimate that man might find himself and learn to do the thing he is individually best fitted by endowment to do. Doctor Smith said in part: Man is being educated from birth to the grave. Education is not just schooling, but a process of drawing from the inner sources of man his real potentialities and talent which will enable him to find himself and his place in life, that he may enjoy the art of work.

"'Are you in the banking business by accident? The majority of workers today, in every vocation, are just holding down jobs. If you are to make a success of life, one with which you will be satisfied, you must find "that you," uncover your talents, and work in the joy of accomplishment. Education is to get rid of our misfits.'"

This address was delivered at the annual spring banquet, occurring at the end of the school year.

BOOK REVIEW

Zionism and the Future of Palestine: Morris Jastrow

Reviewed by Louise Evans

Zionism has been moved into the foreground of publicity. The movement, which seeks the reorganization of Palestine as a Jewish state, is of interest not only to Jews but to Christians and Mohammedans, for Palestine is a country equally sacred to the three great religions.

A writer to the *Century* magazine stated that the world is now going through the greatest *reformation* in its history. Comparatively few have recognized this—it has so stealthily crept upon us, yet who would question the verity of this statement? All the world's work is being transformed—a struggle between the new and the old. This book shows a combat between religious Zionism and political Zionism. Professor Jastrow apparently is well informed regarding this problem, but in my opinion the religious psychology of the orthodox Jew is the most interesting part of the book. We regret that he is misinformed regarding the history of the Reorganized Church of Jesus Christ of Latter Day Saints.

The author gives an interesting history of the rise of political Zionism, showing it to be an outgrowth of all manner of oppression in such countries as Russia and Roumania—simply an organization for "self-emancipation" for the Jews, in an effort to "secure a home in some soil where they might live safely and develop freely without the pressure of the unequal struggle imposed upon them . . . had Zionism confined itself to the purely economic aspect of providing an outlet for the overflow of the Jewish population in Russia, there would never have arisen any differences of opinion as to the beneficial character" of such a movement, but the orthodox Jews object to it when it enters the religious field, claiming that it is contrary to prophecy.

Religious Zionism is an integral part of the orthodox Jewish faith, and its followers believe that the fulfillment of divine prophecy is not to be brought about through ordinary human agencies, but by God himself in his own way and in his own time, consequently from this premise Zionism is a doctrine hardly capable of being translated into an active political movement.

Too, the creating of a Jewish state, which is one of the objectives of political Zionism, would distinguish them as a distinct nation, to which they strenuously object. Through years of persecution their religious conception grew from a tribal deity to a belief in a God of universal scope. They survived the extinction of national life and their dispersion through the world because they had to become *something more* than a nation, that the world might be redeemed. At present their national bond has a merely theoretical force until the time for the restoration arrives. This is an outgrowth of their belief in the fulfillment of divine prophecy, which asserts that Jehovah will gather his chosen people, restore the temple service, and reestablish both the ancient priesthood and the *Jewish kingdom*.

The word *nationality* expresses a common ethnic descent; the word *nation* represents a political entity which may consist of a single nationality, but more common, for several nationalities to be represented in the nation which is safer for all peoples. Zionism strikes at the heart of this and endangers rather than protects the Jew. The author states: "how difficult it is in these days of close intercourse between countries to settle problems of sovereignty on the basis of nationality alone . . . another danger involved in laying too strong an emphasis on a single nationality as the basis of national life is that it engenders chauvinism and false patriotism," and refers his readers to modern Germany as a significant and disastrous example of a state which collapsed by its overemphasis on the single nationality which

predominated in Germany. However, he does favor the creation of a Palestinian state based on *all* the nationalities there congregated, but not a Jewish state.

The author claims that the wars in which the Hebrews were forced to take part were not because of political disagreements, but rather that their religion was endangered. The national life was simply tacked on to the religious mission, although as every people is bound by the weight of tradition, the Jews could not entirely divorce their religion from their nationality.

The process which changed the Jews from a nation to *something more* than a nation reached its climax in the final struggle with the Roman power. It was then the Jews split into two groups, those who followed the teachings of the apostles and those who remained a separate group with only a religious bond. Had the Jews remained a nation they would have disappeared, as so many other nations of antiquity. Previous to the dispersion they had made no contribution to science, art, or commerce. It was after the creation of the new type of religion made its appearance that they gave lavishly to the world.

In the face of all this the Zionists propose to make the attempt to turn the hands of time backward two thousand years in order to set up the Jews as a separate political entity.

Palestine has become an intra-national possession. To set up in the face of so momentous a fact the claim of a single group, is to ignore other peoples, which will result in war.

"Under modern conditions of life mixture of nationalities is a normal condition—isolation, the abnormal that leads to sterility. It is by a constant crossing of currents and countercurrents that modern progress and culture proceed. A Jewish state would necessarily emphasize isolation, and if it did not it would cease to be a Jewish state. The fundamental principle underlying the plan for the formation of a Jewish state is thus in contradiction not only to the testimony borne by the past history of the Jews, it runs not only contrary to the trend of Jewish history during the past two thousand years, it not only ignores the changes that have come over Palestine during this period, . . . but it is also contrary to the general trend and spirit of the age. . . . why all this agitation for the satisfaction of a sentiment which, though impressive from the romantic aspect, is fraught with such great dangers when the attempt is made to convert it into a reality."

"The world, storm tossed by the disasters of the last few years, longs for peace. Where is that peace to come from if we throw new apples of contention into the ring?"

"What a happy destiny it would be for Palestine to be reorganized in such a manner as to present a prospect at least of that peace of which one of the ancient prophets gave us so impressive a description, a country 'in which swords shall be beaten into plowshares and spears into pruning hooks,' and where nation shall not lift sword against nation, where there shall be no need for drilling men for war, and in which everyone shall sit under his vine and his fig tree and there will be none to make him afraid."

Lowly Ones

" . . . the Lord hath need of them."—Matthew 21:3

Only an ass, and foal of an ass,
But the Lord had need of them.
Flowers and palms they trod that day,
And carried a King upon his way,
In high Jerusalem.

Only a shed, with the cattle nigh,
In little Bethlehem,
But alike in death and alike in birth
He honored the lowly ones of earth,
For the Lord had need of them.

—W. J. Holliday.

NEWS AND LETTERS

Council Bluffs, Iowa

Mothers' Day was appropriately observed in this place, and all are made better by considerably thinking of mother, and getting a proper estimate of how much of a return we have made for the contribution mother has made for us.

Many are now out of work or threatened with a lay off. The Saints, as a rule, are favored in many ways. There are many evidences growing out of social and economic or commercial conditions that give evidence that the scriptural instruction to "Owe no man anything, but to love one another," if heeded, would advance our interests as a church and as individual members of that church. A lack of observing this rule brings hardships to many, and hinders the accomplishment of the good we might otherwise do, and what God wishes us to do.

Nearly every day we learn of Saints having moved into the city, and others have changed their addresses, and no information of it for weeks has come to the officials of the branch. Much work would be saved if the members when changing their address, would let the clerk of the branch know of it. It would be a great advantage to the visiting officers.

On the 21st of May, the special conference held for the perfecting of the organization of the Southwestern Iowa District out of the territory of what formerly was the Pottawattamie and Fremont Districts was held at Central Church in Council Bluffs, Iowa, at 2 p. m. and a complete organization perfected with H. H. Hand, president; John A. Hanson and N. Mortimore, associates; Mrs. Elsie Butler, secretary; T. J. Smith, treasurer; J. F. Mintun, historian, with Charles Forney assistant; O. A. Currie, superintendent of Sunday school; W. E. Brown, superintendent of Religio; Sister Bessie Mattison, superintendent of Department of Women, and Roy C. Murphy, superintendent of Department of Music. Bishop C. A. Skinner was sustained for the new district. Apostles John F. Garver, F. Henry Edwards, and Roy Budd assisted in this organization. M. H. Siegfried, of the Presiding Bishopric, was present.

Preparatory to the gathering of the priesthood for quorum organization, there was held a banquet of the priesthood of the Gallands Grove, Little Sioux, and Southwestern Iowa Districts, with the Southern and Northeastern Nebraska District, at 6.30 p. m. in Omaha, Nebraska, on the 21st. On the 22d the priesthood met in a prayer service, fasting, at Central Church, Council Bluffs, at 8 a. m.; after which they adjourned to the Danish Hall, where the organization of quorums was perfected under the supervision of Apostles Garver, Edwards, Budd, and Bishop Siegfried, the latter giving a timely talk to the priesthood as to the needs of the church that should be considered by the priesthood. Besides the organization of quorums from the lesser priesthood and the elders, the seventy and high priests formed groups for the purpose of rendering each other help in perfecting themselves in their office and callings. At 2 p. m. the priesthood met at the Central Church for an ordination and dedication meeting, setting apart those who had been chosen as presidents and counselors to the quorums organized, with a special prayer of blessing to the brethren present. The Spirit of God was felt in confirming the work done, and all seemed to go out from these services with a new determination to serve.

It is a sad thing to know that a few of those who should be more Christlike have yielded to disobeying the national and local laws governing the use of intoxicants—the names of such having appeared in public print—which brings reproach on the good name of the church as well as the individuals transgressing. When it is so generally known that we believe that we should observe every ordinance of

man for the Lord's sake, and that we believe that the Lord has said to us that we have no need to break the laws of the land to obey the laws of God, not so much harm is done to the church. Under the present effort of those who would desire to nullify the constitutional law against the use of intoxicants as a beverage, we should emphasize again and again what this church has many times emphasized in favor of temperance.

Several severe cases of sickness of late. Some have recovered partially, and some are lingering, still having faith in God who through Jesus Christ has made provision for their blessing; so that whether they live they live unto the Lord, and whether they die they die unto the Lord.

Sunday evening, the 5th, a charter was presented by one of the officials of the Boy Scout organization in this part of the State to a troop of Boy Scouts organized in the branch, known as troop No. 19, with Brother J. S. Garner as scoutmaster, assisted by Lester Merle Spence.

On the same evening Brother Walter M. Self, of Independence, gave us a very encouraging sermon.

It is noted that during the last month the prayer meetings in Central Church and the missions have enjoyed more of the Spirit of God, and a better attendance is observed. There is still room for improvement in the line of attendance, and the greater activity of those attending.

Some of the students of Graceland have returned, bringing with them the spirit of cheer, and expressing in no uncertain way their joy to be at home and mingle with the Saints of the branch in worship.

We only know of one from the branch in attendance at the religious institute at Lamoni, but there may be others. Many had a desire to go, but have been hindered. It is a poor time to expect the Saints to have much money left after graduation exercises. This is one of the unnecessary expenses forced upon the Saints because of custom.

Waterloo, Iowa

405 West Parker

The work is slowly forging ahead; each service seems to increase in spirituality. Attendance has increased during this last month, even though the weather has been somewhat against us, cold and rain seeming to be here to stay. Preaching services of late have been of an unusually high type, and we have received much instruction of worth. Our young people are holding prayer services every Sunday morning at eight o'clock, and we have reports from those in charge that assure us these services are very spiritual. Our Wednesday evening services are slowly being built up, and we trust the time will soon come when the Saints will appreciate the great benefit the prayer services are to them. Sometimes our people are slow to appreciate the benefits to be derived from meetings of testimony and prayer.

Our missionary services are being held every week. Last week we conducted three meetings at the home of Elder William Woods. Two of these were held on the lawn, and Brother Woods' neighbors were privileged to hear the gospel story. Brother Claude Kress was the speaker on Monday and Tuesday evenings. On Wednesday no prayer service was had, for it had been planned and agreed that a preaching service on the lawn would be more beneficial. But the weather turned cold (as it has a habit of doing lately), so Brother Guy Haynes talked to those assembled in Brother Woods' home, where it was warmer.

We are not yet able to determine the result of these services, but if the weather turns warm we plan to have outdoor services all summer. We held our service again this week in Brother Woods' home, it being too cold to have it outside. At this time Elder Haynes was privileged to talk to a houseful, and he enjoyed the Spirit in presenting the truth. Elder Woods is assisting Brother Haynes at the present time in these meetings, as Elder Fisher's health is of such a nature as to prohibit his going out much at night. We are sorry,

because Elder Fisher is a fine spiritual man and gives us some very clear-cut sermons.

Nearly everyone here has something to do in some line of church work, and we find that the more we do the more there is to do. We have a branch newspaper. The first edition was read some time ago and was splendid. We shall try to send a copy of our next in our next letter.

A couple of our young people stole quite a march on us by being secretly married some time in March. We understand that even the bride's father did not know until last week. Brother Ben Gerdes, "Big Ben," has changed the name of Sister Hazel Jackson to Hazel Gerdes. We extend to them our best wishes. Sister Gerdes is the daughter of Brother and Sister F. F. Jackson.

Our Sunday school is planning a picnic some time this month. We are not yet certain of the date.

Brother Claude Kress is busy somewhere in the district, we don't know just where, but we know he is busy. If we were all busy with the Lord's work the Devil's work would not prosper as it does, and the Lord's would prosper more.

Our church is located at 405 West Parker, on the Litchfield car line. All Saints passing through this city are invited to attend services.

Topeka, Kansas

June 7.—Elder W. L. Chapman, a former pastor of Topeka, was present at the sacramental service the first Sunday in May and gave the introductory remarks. After reading the fifty-ninth chapter of Isaiah, he stated that the sacrament was not only a privilege, but a challenge, and a responsibility for us to enjoy a more wonderful privilege in the future. It is not an obligation of God to us, but us to God. The last verse was stressed, and is: "As for me, this is my covenant with them, saith the Lord; my Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever." Brother Chapman was accompanied by his wife and son. This service was in charge of C. H. Smith, assisted by A. P. Crooker and B. F. Deller.

On the 8th of May a Mothers' Day service was held in charge of the fathers and sons. Following the address of F. O. Kelley at the 11 o'clock hour on the beauty, origin and significance of the day in our country, George Barsoml, a Babylonian of Constantinople, was present and gave another talk in contradiction, showing that it was impossible for women to be revered in the Mohammedan faith as they are under the Christian religion, "for," said he, "if a woman should enter the sacred temple, she would be destroyed (not considered worthy of entrance), and when she dies that is the end of her." The conversion of these people to the Christian religion is a hard problem because of ignorance. There are forty million Mohammedans, and ninety-eight per cent of them are unable to read or write. Yet with faith in God their conversion is possible. A priest has a more abundant entrance into the paradise of God, according to their faith and practice, because of the Christians he kills if they refuse to accept the priest's teachings.

Truly, after listening to this last talk, we were made to appreciate the gospel and its uplifting influences to both sexes alike. A donation of ten dollars was sent by the branch for the education of one pupil to the Christian religion.

The evening sermon was by A. P. Crooker. His scripture lesson was from Luke, and the theme, "Mary kept these things and pondered them in her heart," was instructive and interesting. "A mother would not be a mother if like Mary she did not keep the great truths and ponder them in her heart," he asserted. The story of Hannah of old was related, and a beautiful tribute paid to our own beloved Emma Smith, and others of our church women.

The Wednesday evening prayer service on the evening of

the 11th was a spiritual session, and the spirit of the General Conference seemed to remain with those in attendance.

On the morning of May 12 our hearts were saddened at the news that Brother A. P. Crooker had been stricken with apoplexy. The prayers of the Saints went up in his behalf, and on the following Sunday a special prayer service was held at the morning hour. Elder James Baillie, of Scranton, Kansas, assisted by F. O. Kelley and C. C. Graham had charge of the service. Before the close of the meeting Apostle E. J. Gleazer and son came in and accompanied the members of the priesthood to administer to Brother Crooker. He recovered strength enough to be up and around the house by the end of the week.

Brother Gleazer preached in the evening, stating in the beginning that it was a pleasure he seldom had to drop in on an audience unannounced and where no one, as he thought knew him, but evidently some one did. His theme was the heavenly vision in Paul's day and in our day, and he urged the necessity of obedience. We must not measure our activities by that of man but by Jesus Christ.

For several weeks the son of Brother John Copp and grandson of the late Elder Menzie, of Scranton, Kansas, has been afflicted with some kind of paralysis. He has been remembered for some time in our prayers, and we trust soon will be restored to health. He is a bright boy, full of ambition and ideals and has the promise of being useful in the church. Saints, let us remember him.

District missionary C. E. Harpe came to Topeka from the district conference recently held at Fanning, Kansas, and has been rendering service, preaching, visiting the Saints and nonmembers, and administering to our afflicted ones. On May 29 he preached both morning and evening. Brother Crooker was present in the morning and offered the closing prayer. We had hoped he would be fully restored to health again, but on Saturday, June 4, he was stricken early in the morning and again at eleven o'clock. He never regained consciousness and passed away at 4.20 in the afternoon. All the members of his family were at his bedside, also Brother Harpe and Saints and friends. It was indeed a blessing to have Brother Harpe in this hour of need, and in accord with the wish of our brother he preached the funeral sermon.

Brother Crooker was a native of Canada and after his marriage moved to Detroit, Michigan. While there he was baptized by Elder Natt Lydia and confirmed a member of the church under the hands of the late Joseph Smith. Then he moved to Toledo, Ohio, where he was ordained an elder by Richard Baldwin. Later he came to Des Moines, Iowa, where he wrote insurance and was State manager. On January 1, 1917, he came to Topeka. During this time he has served seven years as pastor of the Topeka Branch. He was loyal to the best interest of the members and the promotion of the work as he understood it. The weather was never too warm or too cold, nor he too tired or the night too dark for him to administer to the sick or relieve the distressed. The statement, "He was a brother, or a father to me," falls from the lips of both members and nonmembers.

His vocation in life was that of a traveling salesman, and the major portion of life was spent in that way. As he related in the prayer service not long ago, he was privileged to visit Cumorah's Hill and the spot on the Susquehanna River of interest to all Saints, and he had slept in Kirtland Temple. He has preached in all the branches in New York and in branches in sixteen different States. When possible in his travels as salesman, he was at the midweek prayer service in his own organization, or that of another. He was not afraid to reprove the erring, encourage those who came to him in distress, counsel and advise those who came to him in the daily walks of life, and when opportunity presented the weak were led to the true source of strength.

Brother Crooker was a member of the Fraternal Aid Union, Knights of Pythias, Equitable Fraternal Union, American Insurance Union, and great Sachem for the Improved Order of Redmen. He represented the Gates Rubber Company in Kansas, Missouri, Nebraska, Iowa, and South

Dakota, and for two years was State manager; then he worked with the Schick Manufacturing Company in Kansas, Oklahoma, and Texas. At the time of his death he was State manager and secretary for the Sunflower Silver Fox Company, of Topeka. In his passing, the city loses a worthy citizen, the church a loyal supporter, and the family a loving father and husband. A beautiful poem in memoriam of the departed one was written by George I. Brown, an ex-police-man, and given the family upon the news of Brother Crooker's death.

Wichita, Kansas

Corner Osie and Water Streets

The results of the General Conference were very encouraging to the Saints in general, and we believe all should move forward with a greater determination to accomplish God's purposes than ever before.

Preceding General Conference our former pastor, T. S. Williams, was in this city for a few days, visiting relatives and friends.

The Department of Women will not meet during the summer months for class study, but will be busy getting things ready for the bazaar which will be held early in the fall.

Brother Goodfellow and family have moved to Bethany, Kansas. Our branch suffers by the removal of this family, as Brother Goodfellow was our Sunday school superintendent and Sister Goodfellow our chorister; both were members of the choir. We regret to lose such faithful workers.

Mrs. Kate Brockway was called to Phoenix, Arizona, by the serious illness of her mother, Sister Weed.

The work here under the supervision of Pastor Whalley is moving along nicely, and though our attendance at services during the summer will no doubt be smaller, many of our people leaving for vacations, the work will be carried on, for there is always the faithful few.

Brother and Sister George Miller are leaving to take up residence in San Antonio, Texas.

Mothers' Day was observed with a program by the choir, and in the morning Pastor Whalley gave a most appropriate sermon.

Our junior department is getting ready for Children's Day. There will be a program on that day and baptismal services will be held.

The organization of Bluebirds under the leadership of Sister Whalley is a band of busy little workers. They have first the spirit of sacrifice, and from the small allowances given them at home are putting their mites together and give a liberal donation to branch expense monthly. Sometimes children set the example for the older ones. Sister Whalley took the Bluebirds on a picnic which they all hugely enjoyed.

Decoration Day was a day of leisure for most of our young people; so, to get away from the noise of our busy city, Brother and Sister Whalley acted as chaperons, and at 6 a. m. they started on a hike, seeking a place of quiet. After some distance travel, they made camp, built a fire, and toasted wieners and marshmallows, returning later in the day somewhat weary from their travel. All had an enjoyable time.

Our young people's prayer meetings are well attended, and the spirit of prayer and testimony prevails among the younger members when they meet for prayer. They sense this meeting is their own and take advantage of the time allotted them.

The Dramatic Club will give a play at the church Sunday night and also furnish music for the evening.

The midweek prayer services are fine, the spirit of love and peace being among us. Our attendance is good. In fact, the various departments of the branch are all moving along nicely. With a united effort, we are desirous of accomplishing a great work this year.

San Jose, California

Spencer Avenue and Grant Street

The month of May was ushered in with a soul-cheering spiritual sacramental service. There were only about half a hundred present at the meeting, but those enjoyed a good spiritual feast at the table of the Lord. Encouragement and admonition were given by the Spirit. The time was well occupied with prayers, testimonies, and songs. The Spirit's presence was felt in power, and many were moved to tears under its influence.

Visitors present were Brother Myron R. Schall and his mother, from Stanford University (Palo Alto); Brother and Sister Therin Walker, Oakland; Brother and Sister A. R. Lawn, Watsonville. Brother and Sister Lawn are both doctors in chiropractic. Brother Lawn expressed himself as ready and willing to go and to work for the Master wherever the Lord called.

Four afflicted ones asked for administration at this meeting. Sister Hunda Shinn, from Monterey, was also a visitor and one of those seeking administration.

On Wednesday evening, May 4, we had one of our one hundred per cent prayer meetings. Every member present offered a vocal prayer and nearly everyone gave a testimony. There was a splendid degree of the Spirit present. The Spirit spoke through one of the elders, giving words of recognition, commendation, and encouragement. The substance of this message was: As we have been made to rejoice, so also have the angels been made to rejoice; and our prayers and testimonies with our names have been recorded in heaven.

Sunday, May 8, was Mothers' Day, and the services of all the departments of the church were in honor of the mothers. Brother Robert Cowden, pastor, preached the Mothers' Day sermon, which was well received.

The prayer meeting on May 11 also was recorded a one hundred per cent service. Needless to say that this meeting was good; all one hundred per cent meetings are a joy to the heart.

May 13 and 14 were the hottest days of the month, the mercury going to 97 degrees.

On Sunday, the 15th, Pastor Cowden was the speaker at the morning hour, giving us a forceful sermon on the theme, "Priesthood." He showed plainly that without priesthood and the power by which it worked there could be no church of God. There was no service in the evening, the branch deciding by vote to hold no evening meetings during the fruit season.

The Department of Recreation and Expression has changed its time of meeting from Sunday to Friday evening, and only on the first and third Fridays of each month.

On the evening of May 18 the Organ Booster Club gave an operetta, "The gypsy rover," out in the country at the Palla Schoolhouse. They cleared about eleven dollars for their fund.

On Friday evening, the 20th, the Religio held its first Friday night meeting, consisting of a lesson on stewardships, and a short program. After dismissal the members retired to the Sunday school room in the back of the church, where they played games and partook of light refreshments. All seemed to enjoy the evening.

On Sunday, May 29, the branch held memorial services in honor of the country's dead.

Sister E. S. Chase met with a very painful accident since our last report. She got one of her fingers into an electric clothes wringer and mashed the nail off. The wound seems to be healing all right, and a new nail is growing. Sister Chase was at the prayer meeting tonight.

Our young sister, Mabel Gilbert, daughter of Brother and Sister B. R. Gilbert, who has passed through a severe siege of appendicitis and chicken pox, is convalescing nicely and is able to be out again. When she was operated upon it was found that the appendix had burst. This made her case very serious, but through the success of the operation, the

skill of the physicians, the administrations of the elders, the prayers of the Saints, and good nursing, she is being restored to health. For this we feel to thank the Lord.

Brother Meeder Smith, who has been confined to his bed for some length of time, is slowly improving.

Sister C. W. Hawkins, known as "Aunt Sarah," has been away from her home for nearly two weeks nursing Sister Bertha Morden who has been confined to her bed with afflictions—tonsilitis, erysipelas, high blood pressure, etc., during that time. Sister Morden is better now and seems to be on a fair way to recovery. Sister Minnie Wilcox is still in the hospital and does not seem to get any permanent relief from her suffering.

Brother Roy Harris, one of our branch priests, who had such a serious accident some time ago, is able to be around and look after his business again and has lately organized a troop of Boy Scouts in the vicinity of the branch, registered as San Jose Troup No. 23, of which he is scoutmaster. Brother Harris is a Spanish-American War veteran. He is meeting with his troop at the church.

The San Jose Saints are looking forward to the coming reunion which convenes at Irvington, Friday, July 15, at which time and place will also be held our district conference.

Boone, Iowa

June 5.—We are glad that Brother and Sister D'Arcy were returned to us for another conference year. They are efficient and faithful workers and a great strength to the Boone Saints.

Brother D'Arcy delivered the Mothers' Day address with a splendid spirit. The Sunday school furnished carnations for each mother present.

The branch held its quarterly business meeting May 27, and in spite of wind and rain a goodly number were present and a good spirit prevailed.

The midweek prayer meetings have been of good interest, and a Mrs. Laign was baptized by Brother D'Arcy at prayer service on May 24. Sister Samuel Smiley bears her testimony of being healed of gall trouble when doctors declared an operation the only relief of severe pain suffered. Sister Smiley, who is perfectly well and attends all the preaching services, is now in her seventy-sixth year.

Sister John Hall who has been ill so long still suffers. She is now bedfast and asks to be remembered by the Saints. She also is in her seventies.

Elder E. G. Beye, of Rhodes, is an ever-welcome visitor. He occupied the pulpit May 29.

Elder D'Arcy is conducting interesting meetings at Newton, Iowa, this month.

The men being the losers in the Sunday school contest showed their culinary accomplishments in serving a banquet to the women one evening in May. Plates were laid for about sixty. All men need a "little bossing" and Sister D'Arcy proved to be a very good one at this time. Fine food was had.

A nursery has been added to the Sunday school, the little tots being nicely cared for during the Sunday school hour.

An all-day picnic has been planned for June 17.

An ice cream social was given by the Department of Recreation and Expression last month at which time the Temple Builders gave a short play for the entertainment. This department meets each Tuesday evening. They play volley ball in the way of recreation.

Sister D'Arcy conducts the Department of Women, holding regular meetings in the study of stewardships. The sisters have been busy in striving to assist in a financial way.

An Oriole circle has been organized, and an effort is being made to care for the interests of all. The Temple Builders presented the Sunday school an attractive register board. They also hold weekly meetings and are striving to assist in the work. They have been studying "Tests of character," "Personal influence," etc.

The branch president is making every effort to increase the interest and general good of the branch.

No service was held Sunday evening, June 5, in order that all might hear the baccalaureate sermon. Two of our young men are among the graduates.

A Wonderful Surprise

Columbus discovered America and died ignorant of the fact, thinking he had only reached the western environment of India.

Ponce De Leon, after a lifetime spent in vain search for the "fountain of youth," to the day of his death maintained that somewhere in the State of Florida "waters of rejuvenation" would spring from the ground.

I am much in sympathy with such men, for I, too, have all my life suffered the urge to locate the "storehouse of truth," and, like them, have missed the goal hidden from wavering eyes.

Often in the company of some group of truth seekers, a crumb from heaven would fall for me, and I would consider the invitation to launch out with them. Then the mirage formed by the emotional intensity of my own heart hunger would fade away, disclosing the barnacles of trivialities and man-made precepts that incrust their hull.

Two years ago, at the suggestion of my wife, I glanced through the pages of the Book of Mormon, then put it aside. It seemed rather dry reading and unprofitable to me in my search.

It is said somewhere that "when the pupil is ready the instructor appears." So, out of pure friendship for Elder A. T. Gray, I consented two weeks ago to read the Book of Mormon through and look to the "Spirit of all truth" for verification.

What a wonderful surprise it had in store for me! I was taken captive and bound with golden cords as soon as I crossed the borders of this record of God's dealing with his people.

All the flowers of Spirit I had ever found were here in profusion, and each one named for me.

All the beautiful thoughts that had ever rewarded my meditations were intensified and classified while in Nephi's company.

All the faith, hope, and charity I had ever experienced were multiplied and stayed with me throughout the book.

When I parted with Nephi he gave me, as a token of his stewardship, a new faith, greater love and clearer realization; and I was one great stride closer to Zion.

My next instructor was Abinadi, as he stood prophesying, unaffected by the licking flames kindled by his enemies to consume his flesh.

I learned from him that God does not remove the burdens during our proving time, but gives the submissive ones added strength that they may be easily carried, that we may be exercised thereby and not remain weaklings.

I stood beside Jared's brother, when in answer to his sublime faith God touched the molten stones and imparted to them the quality of illumination, and then as faith grew to realization God appeared in the image he made man.

Later I found myself in the crowd listening to the wonderful oration of Benjamin. I could see the hurrying couriers as they delivered his message in written form to those out of reach of his voice.

I see lonely Moroni who has just finished the burial of the records so carefully encased in a casket of stone where they were to remain for fourteen hundred years; I hear the voice of the Spirit saying to him, "Well done, good and faithful servant; thy brethren, for whom thou dost grieve, are safe in my hands, and in mine own time I will commission thee to cause these records to be uncovered, and faithful hearts and hands shall be raised up in that age to distribute under thy supervision the treasures of mine house."

Just a mere fraction of the impression this "Book" made

on me can be written at this time. But surely God's ways are unsearchable.

To a simple boy, in a small town a few miles from where I was born, he gave the grace to uncover the real "fountain of youth," and as its waters came forth to endow those who would drink, brought to light the real discovery of America and its true history.

The Book of Mormon is peculiar. Its words are not dead words, but to the reader of honest heart they live and breathe out the witness of the spirit of all truth. One reading was enough to bring about the baptism and confirmation of myself and my wife, and I believe all my children will soon follow—very likely on Children's Day. It is too great a subject for me to write about in connection with this article.

Even now I see this little church crowded in the near future to the standing room capacity. I can see the people coming back and forth like bees to the hive, bringing in the tithes, and coming forth laden with honey from the "Rock."

Spirit Calls

Spirit called, no yielding came;
I tossed in chaos whirling.
Spirit called, I sought for fame,
On mortal plane alluring.

Spirit called, Arise! Awake!
Gird thy loins and follow me.
Spirit called, My strength partake;
Knowest thou my love for thee?

Spirit called; at last I see
Lights on path of Destiny.
Spirit called, anointed me
To walk with him eternally.

W. F. KELLERBY.

SAN DIEGO, CALIFORNIA, 2144 Cajon Avenue, May 28.

Kewanee Conference at Savanna, Illinois

Our second annual district conference was held the last Saturday and Sunday in May, at the smallest branch in the district. In some respects it resembled a young people's convention, for the unfavorable conditions of roads and weather made it impossible for many to attend, which we regretted very much, especially the absence of our district president, E. R. Davis, who has recently undergone an operation at the Sanitarium. Several other district officers and earnest workers were unable to be present, for various reasons.

We did, however, enjoy having Patriarch Ammon White and Missionary Leonard Houghton with us. They are still fresh with the spirit of youth and ambition to urge us onward, ever higher and nearer the mark we have set to attain, and from them we ever receive the stimulus that we as young people need. There were visitors from nearly all the branches of the district and also several from Clinton, Iowa, our nearest neighbor. The spirit of fellowship and good will was very pleasant to experience throughout the conference.

We assembled for prayer service at 8.30 Saturday morning, with Brother Leonard Houghton and Brother John Williams in charge. The sweet Spirit was present in a number of devoted prayers and testimonies, particularly in contrasting the joys we find in the church with the artificial glamour of worldly pleasures. Truly we have been favored with our heritage of the "Pearl of great price."

Our conference reports showed a total membership of 826, with a gain of 11 for the three-month period. The financial report listed receipts of \$719.37 as tithing, etc., and \$37.17 for district funds during the period. We have a balance of \$258.15 on hand at date. The budget committee have set the annual budget total at \$700, all expenses included.

We have appointed a committee of three to have charge of the soliciting of funds to purchase a suitable monument for

Missionary O. E. Sade, who labored so long in our district and whose grave has been neglected for some time.

We also wish to express our deep sympathy to Sister Nealy, of Millersburg; Doctor Stephens, of Matherville; Mrs. Elva Thompson, of Pontiac; Mrs. Anna Holmes, of Joy; Mrs. Elizabeth Dibert and Mrs. Mary Reed, of Canton, and Brother William Jones, of San Francisco, California, in their recent bereavements. We take this means of extending our sincere condolence in their hour of grief and sorrow in the loss of near relatives.

Our district officers were elected as follows: district president, E. R. Davis; first counselor, Edward Jones; second counselor, B. E. Sartwell; treasurer and bishop's agent, Edward Jones; secretary, Winifred Douglas; historian Mary E. Gillin; Department of Sunday school, Marjorie Holmes, of Joy; Department of Recreation and Expression, William F. Stiegel, jr.; Department of Women, Jessie Sultz; chorister, Orpha Holmes; orchestra leader, William Keck.

Saturday evening we were entertained with a program by the local branch, to which several interesting numbers were contributed by the visitors. Brother Howard Grayless and James Gagnon each gave us a violin solo, with Nola Epperly and Wilma Sartwell as accompanists, rendering delightful piano solos also. Some of the younger members of the Sunday school gave readings and vocal solos, while a group of girls in true spook-story fashion, with the lights out, gave the musical reading, "Little Orphan Annie." Mrs. Rose Lister told us all about her "Aunt Tabitha," while Harry Jones and David Williams, of Kewanee, prepared the "Cream puffs" for our amusement, although B. E. Sartwell, the tailor, protests that he is not satisfied with them. Wilma Sartwell, in the play, "Home from college," gave us an idea of the delightful ecstasy of a profuse college vocabulary, but her "superlative" pa, James Gagnon, and her "lovely" and "consummate" ma, Frances Phillips, were not so poetically appreciative as she anticipated. Then Georgia Robinson, from Clinton, and Ruth Hegwood, of Moline, proceeded to criticize everyone in the audience by pretending to read from their home paper, *The Wasp*. As a fitting climax to the program, Brother Ammon White told us the Book of Mormon story of Alma and the sons of Mosiah so dramatically that the large audience was held spellbound.

After the program, all the young folks assembled at one of the homes for an evening of fun and merriment, in which none were disappointed. Light refreshments were served, and all retired in time to be on the dot for prayer service the next morning.

At 8.30 the prayer service was in charge of Brothers Leonard Houghton and Ammon White, with a goodly degree of the Spirit present. To the tender words of exhortation and advice that fell from the lips of our spiritual leaders, our hearts responded loyally. It is an inspiration to sit at their feet and learn from their own personal experiences the great lessons of life.

Brother Ammon White addressed us at eleven on the subject of "Preparing to meet Christ." He reminded us of the promise that he should return in like manner as he ascended, but would we be clothed in the wedding garments to receive the bridegroom? Will we be accustomed to the simple but perfect food that shall be served at his table, or will it be distasteful to us because we have indulged so far in the manna of the world that we shall not be able to enjoy his food? Will we be so used to the company and revelry of the world that we shall feel out of place among the venerable patriarchs of old? Will we yearn for the things that are harmful for us of which we have never learned to deny ourselves in order to merit his approval? Zion can not be a place of joy and peace to those who are not worthy and prepared to live therein, for that ever-present feeling of guilt and remorse would cause them to desire to be removed from that atmosphere of disapprobation even unto a condition of punishment. He spoke of a dream that was given him as to having charity with those who are slow in giving up tobacco, for it was given him to feel the pangs of one who is addicted

to that habit so strongly that he would have given even his last possession to buy one smoke. We should indeed exercise great patience and love with those who are unable to overcome this habit.

In the afternoon Brother Leonard Houghton presented the young rich man in his theme of consecration. Even though this man had been of good moral habits he was unwilling to crown his life with the consecration of his worldly goods. To him his earthly riches were of more value than eternal life. Is it so with us? However, consecration means far more than the dedication of our possessions—it means the offering of our lives upon that altar of service and sacrifice, for if a man would find eternal life he must be willing to lose it here on earth. Many instances of such consecration may be cited in our church, such as that of Charles Lake, who laid down his life on a lonely South Sea Island that the poor natives might not lose their hope in the gospel. We may not be called upon to leave our homes, but should our sacrifice be less than theirs if we seek the same reward?

"A peculiar religion" was the subject of Brother Ammon White's discourse in the evening. Truly, in the time in which our gospel was restored it was most peculiar in comparison with the creeds then taught. To believe that God could and would speak today, to believe that he would send his angels to converse with men, and that prophecy and tongues should be restored, were beyond credulity. No wonder it met with opposition and persecution, when it undermined the very core of their religion. But is it so unreasonable to think that God is unchangeable, and the same for ever? Shall we be content to eat from the scraps of the great spiritual feast they had thousands of years ago without receiving fresh food for ourselves? Since God is a God of love, his blessings shall be ours if we merit them, and his divine mercy and patience shall extend even beyond the grave, to the redeeming of those repentant souls in hell, that Satan shall not be prince of the world for ever. WINIFRED DOUGLAS.

President Smith at Toronto

The outstanding feature of the third annual young people's convention was the presence of President F. M. Smith, and we used him to good advantage. He addressed the assemblage five times. Never before did President Smith receive such a sympathetic hearing; never before was he heard to better advantage in Toronto. His message was clear, practical, and inspiring, and won favorable comment from all sides—we have yet to hear an adverse criticism. It is readily apparent that he is whole-hearted in the work. His sincerity and enthusiasm were an inspiration to all who heard him. We feel that we were highly favored in having him with us and can assure him of the good will and support of the Toronto young people, and older ones as well. Another feature of the convention was the opportunity of meeting our new district missionary, Elder B. H. Doty.

There was a splendid attendance, especially on Sunday, from all over the district and from Guelph, London, Windsor, Niagara Falls, and Buffalo.

On Friday night, May 20, the convention was opened by a banquet, and an enjoyable time was had by all present. Several toasts were proposed and responded to by different speakers, chief of whom was Brother Smith, who responded to the toast "Our church."

Saturday evening was devoted to the reading and discussion of a report of a committee appointed at the convention of 1926, on "Recreation of the young people of the church." As this is to be published in the HERALD, further comment on it is superfluous.

The young people assembled at 9 o'clock Sunday morning for prayer meeting, with President Smith in charge, and at 10 o'clock general prayer meeting was convened, with Bishop A. F. McLean in charge. A good spirit was present at both meetings.

In a sympathetic manner Brother Smith delivered an in-

spiring address to the young people at 11 o'clock, pointing out the difficulties and trials our young people have to encounter. He pointed out a better way than that commonly followed by the youth of the world. "Let us sublimate our passions," was his advice. At 3 and 7 the President again spoke to interested audiences. The topic at 3 o'clock was the "Social program of the church." He handled his theme in such a practical way and so enthusiastically that the large audience got a new and a clearer vision of Zion. At the conclusion of his remarks questions were permitted, and many difficult points were straightened out. He continued his topic at the evening session along general lines, and this brought the convention to a close. It was a red letter day for Toronto, but it must have been a tiresome day for Brother Smith. In the afternoon and evening the Toronto Choir, under the direction of Brother C. G. McCormick, rendered pleasing music. The Department of Women cafeteria service was much appreciated. B. H. HEWITT.

Coffeyville, Kansas

The Coffeyville Branch is still moving onward, holding regular Sunday services and the weekly prayer meetings with a goodly number in attendance.

Brother G. G. Cadwell, of Independence, Kansas, was a branch visitor recently.

A number from here attended the district conference at Joplin, Missouri, May 20, 21, and 22.

An election of officers was held Friday night, June 3, resulting in the selection of the following staff of officers: Sunday school superintendent, Lois Henson; assistant, O. E. Pender; secretary, Sister James Reynolds; Religio superintendent, Thelma Walton; assistant, Evelyn Yeubanks. As branch president, Brother Howard Anderson was sustained; secretary, Sister James Reynolds; pianist, Margie Pitcock; chorister, Lois Henson; publicity agent, Evelyn Yeubanks.

Last Sunday being sacrament, the service was held at the 11 o'clock hour. Many prayers and testimonies were offered, expressing hope and courage.

We hope the summer months will not make any marked difference in our attendance and interest, and with the start that we have we are sure this will not be noticed.

Wiley, Colorado

May 24.—Another half year is almost gone, and the work of the church here continues to go onward. The artistic decoration of the church continues to be a source of pleasure to those who attend and helps to create the right spirit in our meetings.

The Sunday school had an attendance contest the past three months in which the Lions and Tigers tried to see which could get the most new members, and this was one instance in which Lions and Tigers associated very amicably. The Lions won the most points, and the Tigers are furnishing the "eats" for a lively social this week, when they propose to feed the Lions straw; as the Bible says the time will come when the lions shall eat straw like the ox and our Lions have become so amiable that time has surely come.

Several things might be pointed out as indicative of a greater degree of progress in the work here. The punctuality of the Sunday school is improved to a marked degree, as well as the interest of those attending. One lad who went to Sunday school on a certain Sunday morning with a resolve to be reverent and attentive made the remark later, "We had a real Sunday school this morning," has found at an early age that the spirit that we put into our service to the Master determines the inspiration that we receive.

A start has been made toward having a good, live Religio, with Brother Felix Hacker as superintendent. A number of the young people are taking a renewed interest in several

phases of the local work, which always is a source of encouragement to those older in the work.

Several changes have been made in various offices in branch and Sunday school offices which promise greater efficiency. Wiley Branch believes in giving the work to those who like to do it, and whenever a change promises to be beneficial it is made.

The office of publicity agent being left vacant by the absence of Brother Leslie Allen, N. E. Berry, of Lamar, was elected last Sunday. Brother Berry is a very capable man for this office, and his interest and desire for the progress of this gospel makes him especially qualified for this office.

A splendid teacher training course has been carried on under the direction of our branch president, Brother C. A. Ralston, for several months. Brother Ralston is doing all in his power for the work here, and a general spirit of encouragement prevails among the workers.

Our young brother, Arthur Ralston, had the misfortune to suffer a very badly injured and broken leg a short time ago, but is recovering as rapidly as could be expected. Brother Elmer Fletcher is suffering from a sore hand that threatens to go into blood poison.

Sister Augusta Ralston left for an extended visit with relatives in California, and is missed very much from her accustomed place in the services.

Young People's Banquet at Runnells

RUNNELLS, IOWA, June 7.—The Runnells Department of Recreation and Expression gave a banquet in the church basement on the last night of May. This was well attended and a thoroughly enjoyable evening was spent. Young people were present from Des Moines and Pershing. Many of the townspeople also purchased tickets, the banquet hall being filled to overflowing.

The dinner was prepared by the Department of Women under the direction of Sister McDonald, and was served in four courses. Everyone pronounced it good.

The program was arranged by Grace Tingle, department superintendent, and Lola Harvey, assistant.

At a little past seven o'clock dinner was announced, and we were "off" on the first event of the kind ever held in this town. The machinery was new and there was some "creaking" heard as Branch President Clyde McDonald made his first attempt acting as toastmaster. His embarrassment was overcome after everyone laughed at him in his attempts to tell jokes. Three special numbers were rendered by the young people from Des Moines. Vern Deskin played a solo on his violin; Misses Eva Cook and Gladys Barr sang, accompanied by Miss Vivian Casting, and Bertha Robinson Deskin gave a reading. Miss Faye Heiny gave a musical reading and Ione Miller a piano solo. Sister Lola Harvey responded to the toast, "I would be true"; Sister Nora Park, "I would be pure"; and Sister Grace Tingle, "I would be brave." Mrs. Helen Jarvis Barnes, wife of Superintendent Barnes of the Runnells schools, gave some readings.

The slogan for the evening was "Live clean," "Live so you may enjoy clean play." Brother "Steve" Robinson spoke on the subject of clean play, giving a splendid address. Brother C. B. Hartshorn, Des Moines pastor, spoke on the theme, "Clean lives." Both brethren "put it across" in fine shape.

Reverend Waudby of the Congregational Church was present, offering the invocation and benediction. He also made a short talk.

The fellowship that was enjoyed upon this occasion was wonderful. The subjects discussed were vital, and those taking part on the program are to be commended.

Practically all of the business men of the town were there, and the banquet is now "town talk."

Sister Nora Park left the following evening for a visit with her sister, Mrs. Robert Hibbs, of Amarillo, Texas.

Sister Maud Heiny is convalescing after her operation at the Lutheran hospital. She had a carbuncle on her shoulder.

Brother McDonald baptized three people from Newton in the fount of the Des Moines Church, Sunday, June 5. Mr. and Mrs. Thomas A. Finley and Mrs. Margaret Benson are the new members. Mrs. Finley was a member of the Baptist Church and Mrs. Benson of the Methodist Church.

Brother D'Arcy is continuing the meetings in Newton this week.

Gallands Grove District Conference

The district conference for Gallands Grove met at Mallard, Iowa, May 28 and 29, and opened in charge of District President F. T. Mussell, assisted by Apostle John F. Garver.

Rain and cold interfered somewhat with Saturday's session, but the good Spirit was manifested, and all services were much enjoyed by those present.

At the business meeting new officers were elected as follows: president, E. L. Bedwell; secretary, W. W. Reeder; treasurer, E. L. Edwards; superintendent of Sunday School Department, Murl Meyers; secretary of Sunday school Department, Mrs. Murl Meyers; superintendent of Department of Recreation and Expression, Lacy Meyers; superintendent of Department of Women, Christina Crippen. The district president is authorized to choose two counselors. E. L. Edwards was chosen, and the other will be selected later.

Only about one half the priesthood reported, but those reporting have not been entirely idle.

The question of joint reunion with Little Sioux District for this year was defeated, and it was decided to hold our reunion at Sac City, August 26 to September 4. Our reunion committee will meet with the Little Sioux committee and if possible arrange for joint reunion in 1928.

Robert Fish, A. R. Crippen, and W. W. Reeder were appointed a committee to draw up resolutions of condolence for Brother Charles E. Butterworth, also resolutions of thanks to Brother F. T. Mussell who goes to Kansas to labor after three years excellent service with us.

Sunday opened with a social service. The morning sermon was by Apostle Garver. Afternoon speakers were F. T. Mussell and E. L. Bedwell, and in the evening our new missionary, M. K. Fry, occupied the hour.

On Saturday evening Charles J. Smith gave a fine talk about the Auditorium, using his picture machine and many views.

Our new missionaries were able to meet many of the Saints of the district, and being men of God they made a favorable impression. We are sorry to lose Brother Mussell, but we know our loss will be the gain of Saints elsewhere.

The next conference will be at Cherokee late in October.
W. W. REEDER, *District Secretary*.

Webb City, Missouri

Conditions in the Webb City, Missouri, Branch are moving along very satisfactorily and we are hopeful here of continuing to progress and grow in all departments in order that we may be more efficient workers.

During the month of February, Presiding Patriarch F. A. Smith made us a visit, during which time he gave thirteen of our members their blessings, some of whom were unable to secure them while Brother Smith was at Joplin during the Spring River reunion last August, and he also preached for us during the week. His visit was followed by one from District President A. T. Higdon, who also was with us for a period of a week. The counsel and advice from both was well received by their hearers.

The first part of May, Bishop C. J. Hunt passed through the district and was with us for one night service; we always are glad to have him with us. Prior to the semiannual district conference at Joplin, May 20 to 22, Brothers Higdon and Lee Quick were with us and held two meetings. We try to always welcome those of our missionary force

whenever they come into our midst. Our Sunday services for May 22 were dismissed in order to permit those from here to attend the sessions of the conference at Joplin.

Brother Arthur H. Mills, of Independence, held a musical institute at Joplin during the latter part of March and the sessions were appreciated by those who were in attendance from this place.

We are looking forward to the annual district reunion at Joplin in August when the Spring River District Saints combine their efforts with those of the Clinton District and the Southern Missouri District.

Exhorts to Devotion and Humility

PROVO, UTAH, June 1.—The work at Provo in every department is on the decline at this writing, owing to the various excuses that poor, frail mortals try to hide behind and fool themselves. I am astounded when I look around and see how we are neglecting ourselves and loved ones, even while we think we are struggling to the limit of our strength for the best good of all concerned. Oh, that we would drink often at the fountain of wisdom! that we might better serve ourselves and those about us in the things that are really worth while!

I enjoy reading the SAINTS' HERALD. There is so much food that serves to strengthen me in this grand and glorious gospel, and those things to bring about the redemption of the honest and faithful. We must seek inspiration that will bring us up, make us shining lights to those about us.

I am concerned as never before in our women, for by "our example in word and deed" will future men and women be blessed or condemned. Sisters, let us wake up and take greater notice of the little things which are really large and cease to think the smaller things are so much, when in reality they are very insignificant. Let us lay aside false pride, our cosmetics and finery, a little at first, then a little more, until we are cleansed so that we can better serve our cause spiritually and financially. This is the hope and prayer of a sister of the faith.

Stockton, California

Corner Sutter and Clay

After a long spell of cold and stormy weather the call of out-of-doors seemed to permeate all, and the Sunday school and branch officers together planned an outdoor service. On April 24 all gathered at the church at 9.30, bringing basket lunches. The waiting machines were soon on their way to the hills, where the peaceful atmosphere made the service seem more impressive, and all felt a benefit. The lunch was also thoroughly enjoyed.

The orchestra and choir have combined and named themselves the Musical Club. To celebrate their merging, they gave a banquet on May 2, which also was for the purpose of raising money to purchase music. Fifty tickets were sold at fifty cents each. The decorations, both table and overhead, were white and pink, making a very pretty sight. A pleasing program, musical and otherwise, was given during the sumptuous repast, and all present declared they received their money's worth. About ten dollars was cleared.

On Mothers' Day the Sunday school gave a short program which merged into the preaching service. On the following Thursday the Department of Women, after their regular meeting, gave their beloved leader, Sister Orr, a little surprise in honor of Mothers' Day. The surprise included a program, after which refreshments were served. She was presented with a bouquet of flowers. A poem composed for the occasion by our branch poet, Sister Mardel Holden, was read and presented to her, which in terms of affection reflected her worth to the Saints of Stockton, and her seeming indispensability.

At the last business meeting the branch voted to replace the old windows with new at the cost of nearly two hundred dollars. They will have modern glass, which will do away with the old shades and also open in a manner to give better ventilation.

The women served the regular cafeteria supper May 24, clearing about fifteen dollars. The attendance at meetings is as usual. All are cheerfully laboring together for this cause.

Sioux City, Iowa

610 Center Street

Pastor G. Scott Daniel, 1606 Villa Avenue; Telephone 56387

June 8.—The organization meeting of the priesthood of the Little Sioux and the adjoining districts held at Council Bluffs and Omaha Saturday and Sunday, May 21 and 22, was attended by a number of the priesthood from Sioux City. Those attending were C. J. Smith, G. Scott Daniel, N. O. Calhoon, George M. Vandel, W. J. Smith, R. L. Sheetz. The talks by the general church officials present were very helpful and will stimulate us to greater activity.

Sunday morning, May 22, Elder C. Streeter was the speaker at Sioux City, while in the evening J. E. Keck presented some interesting thoughts gathered while attending the late General Conference.

Pastor G. Scott Daniel was the speaker both morning and evening, May 29, the morning sermon being in the nature of a Memorial Day address.

The sacramental service, Sunday, June 5, was presided over by the pastor and Elder G. M. Vandel. After the emblems were served little Frederick Stevens Pace, the infant son of Sister Elva Pace, was brought to the altar by the mother and blessed by the officers in charge. The Saints were active in testimony to the extent that there were twenty-eight testimonies and two hymns in thirty-five minutes. There appeared to be a blending of thought and feeling in the testimonies, which were characterized by the expressions of thankfulness for God's goodness as expressed in the unity and peace that prevailed and which seemed to be on the increase.

The Sioux City Saints are proud to have among the 1927 graduates from the high school two of our own young people, Frederick Vandel with the class from the East High School, and Genevieve DeHarty of the Central High School. These two young folks are preparing for work in the church, and as they continue their work of preparation in institutions of higher learning, we wish them continued success. The Sunday evening service was in honor of our high school graduates, they occupying seats on the platform. Special music was furnished by the choir, while the sermon by the pastor was in keeping with the occasion. Life was compared with the great national game of baseball, where safe hits, home runs, scores, and frequently sacrifice hits, along with outs, are the natural order. The high school graduate was compared with the player who was safe at first, with the responsibility of going on to second, third, and home with a score of a useful life.

An energetic group of the sisters met at the home of Sister Raymond Haycox and spent the evening making costumes for the children who will take part in the children's day program, June 12. The Sunday school has had its committee busily working for sometime in training the children, so we are looking forward to an interesting program.

Sister Streeter, wife of Elder C. Streeter, recently submitted to an operation for cataract, at the Saint Joseph Hospital, and the Saints rejoice with Brother and Sister Streeter in the recovery of her sight. Being able to see again after living in total darkness for eighteen months is certainly a blessing.

The Department of Recreation and Expression gave a wiener roast at Stone Park last Thursday evening. We all

met at the church and went out in a body, most of the young folks going in a huge truck. The attendance was splendid, and the evening was spent playing games, roasting wieners, and toasting marshmallows. The activities closed by all joining hands in a large circle and singing some of the songs of Zion, closing with one verse of "I need thee every hour," along with cheers led by Frederick Vandell for the Department of Recreation and Expression and Latter Day Saints.

New York District Conference

The New York district conference was held at Niagara Falls, New York, June 4 and 5. We feel that we have an occasion of great rejoicing in the fact that this was one of the most spiritual and educational sessions of the Saints ever held in the district.

The attendance was excellent. Besides the numbers of Saints from our own district, there was a number from Niagara Falls, Hamilton, and Toronto, Ontario. Surely it was good to have this group of faithful children of the kingdom of Christ with us! Their presence lent much of cheer and blessing to the sessions of the conference.

There was arranged an extended program, and every effort was made to secure the attendance of those to whom parts had been assigned, and it was gratifying to have every number before the close of the conference.

The district president, Doctor P. L. Weegar, was untiring and persistent in his endeavors to give the people the best that it was possible to secure, and it was a real pleasure to witness the gratification evidenced in his countenance as he gradually succeeded in putting across every item of the tentative program previously arranged.

The first session was held at 10 o'clock a. m. Saturday. This being an innovation, former conferences having for years failed to secure a crowd for a forenoon session, but at the opening of the first session there was a fine audience present; and as the session was opened, there was in evidence a great measure of the spirit of peace and intelligence.

The first number was given by Mrs. L. Lenor Christy, her subject being: "Youth: their place in the church," and she was blessed with a wonderful spirit.

Professor B. B. Holland, of Port Alleghany, Pennsylvania, was with us and gave us some splendid service, his first effort being a nature talk; and in the evening his subject was, "The church in scouting," which lecture was illustrated, and proved interesting and helpful to all, especially to the young.

Most excellent talks were given by Ralph Weegar, William Landes, Duncan Clatworthy, William Shea, F. C. Mesley, and George Landes, covering a variety of subjects, given in a snappy, forceful manner that was convincing to all. Most excellent papers were prepared and read by Sisters John Kennedy, Catherine Lambert, Mrs. P. L. Weegar, Mrs. H. L. Ecker, and Mrs. A. Richardson. These papers were of such high order and so well appreciated that by motion they are to be passed on to the HERALD for use as they see fit.

The preaching was by Ward L. Christy, district missionary, and it will not be amiss to state that the Spirit of the Lord was in evidence with the speaker and people.

Last, but not least, we mention with pride the excellent work of our district chorister, Mrs. G. L. Davidson. She gave herself with unstinting energy and effort to give the conference the best in the way of music, and surely succeeded in presenting the conference the best musical program we have listened to for many years. Talent with untiring effort brings its reward, and if Sister Davidson continues her work, in a few years she will be able to develop a district musical organization second to none in the church.

The prayer and sacrament service was held at 8.30 a. m. and was well attended and very spiritual, and to the closing service the church was filled to its capacity, and the Saints are surely encouraged to press forward to 1930 and beyond.

The thing of greatest import and gratification to us was the Spirit that came out of the conference; the spirit of

determination and service was witnessed in young and old. Everyone seemed to be anxious to press forward and to enlist his energies and talents to do something worth while in the future.

MRS. TILLIE LAMBERT,
WARD L. CHRISTY,
Press Committee.

Northern California

Our work in the Northern California District is moving forward.

After the General Conference we were privileged to spend two weeks in Michigan, visiting relatives and friends. We then returned to our appointed field to take up the work, feeling our responsibility very keenly.

There were some minor things which we attended to and then went to the Chico Branch to hold a ten-day series of services. We are concerned over this place because of the interest that was shown in a series of services we held there last November, with splendid interest, resulting in thirteen baptisms. We feel that God again blessed our work, for we led three more precious souls into the waters of regeneration. This branch is presided over by Brother H. A. Hintz, who is a man devoted to the cause and loved by his people. A fine people make up the church here, and they are highly respected by the citizens of this city.

Leaving there Saturday morning, we came to Sacramento to carry out the plans we had made for a regional priesthood conference. The conference took in four of our thirteen branches, and twenty members of the priesthood were present. A banquet was served Saturday evening by the ladies of the Sacramento Branch. It was splendidly arranged and made a fine event. The writer read a paper entitled, "The stewardship of priesthood," and Brother Earl Curry, of the Lincoln Branch, led in the discussion.

Sunday was a busy day. Prayer service was held at half past eight. This was a spiritual feast for all. At eleven o'clock Bishop Edw. Ingham was the speaker. His subject was, "The priesthood and the financial law." The discussion was led by Brother H. A. Hintz. Brother V. B. Etzenhouser read a splendid paper on the subject, "The pastor's responsibility," at half past two; Brother W. H. Dawson led in the discussion. A deep interest was shown in all of these subjects, and the meetings Sunday were well attended by the membership, proving that they are demanding an efficient ministry today. Sunday evening the writer spoke to a splendid crowd on the subject, "The church; its function."

Sunday, June 5, was rally day for the Irvington Branch. A large crowd of Saints gathered on the reunion grounds and enjoyed the services of the day. It was a glorious day for all. These grounds are sacred to the Saints of the district, and one feels as he enters the place that he is standing on holy ground. The Lord has surely met with and blessed his people whenever they have met here. We have a splendid group of Saints in this place, presided over by Brother Emery Parks, who makes the trip from San Francisco twice a month to meet with them and give of his service. Our reunion grounds this year are being cared for by Brother and Sister Harder. With their willing hands co-operating with the great laws of God, they are making the place beautiful with flowers and shrubbery.

We find ourselves busy with the work at hand. Programs for our reunion, to be held July 15 to 24, are about complete. We anticipate the largest reunion ever held in this district. A splendid corps of workers is going to be on the job. Some have gone to Lamoni to attend the convention so that they will be better equipped. Sister Blohm, of the Sacramento Branch, and Ethel Christensen and her sister, of the Oakland Branch, are those who have gone from our district.

Looking forward to the growth and development of our church work, not only in our respective fields, but in the whole world, we endeavor to carry on in God's own way.

G. P. LEVITT.

Fort Collins, Colorado

Corner Edwards and Peterson Streets

June 9.—How easy it is to write to the HERALD! and how eager we are to tell the news when something extraordinary has happened in the branch—when a series of meetings has been held and many have been gathered into the fold. But when things have been moving along in the same old fashion for weeks; when the same dependable few work on, and nothing of importance occurs; when even the attendance at church seems to be growing slightly less in spite of the untiring efforts of the few, then there seems to be nothing worth while to tell, the letter is neglected day after day.

"Is this the condition of affairs in Fort Collins?" one asks. Well, perhaps not altogether, but for one reason or another the attendance at church services is not what it should be, for even among the church members is an idea prevailing, at least it *seems* apparent, that there are other things considered of more importance than attending church services.

The church property is on the corner of Edwards and Peterson Streets. The building is on the end of the lot, leaving a fine vacant corner for a nice new church to be build in the future, just two blocks from the new high school building.

Two weeks ago the Boy Scouts of the Long's Peak Area held a Camporee at the edge of town, near Sheldon Lake. Six of our boys were in the newest troupe of the area, the troupe that took fourth place in number of points of the various contests. We are proud of the boys and glad that in their scout activities they can be under the leadership of a well-grounded Latter Day Saint, C. C. Cable. The assistant scout master, too, is a fine young man, Brother Dale Fritz.

The Boy Scouts have given some fine programs at the Religio of late, some interesting demonstrations which show they are getting very helpful schooling along that line. The Sunday school must show, too, that it is capable of giving the youth just as important instruction, yes, even more vitally important though along a different line of life work, or it is not keeping up to its privileges.

The Blue Birds are also doing good program work at Religio. They gave a very nice pre-Easter program. Mothers' Day they gave a play entitled "Mother's flowers," written by Gail Hildebrandt, a little girl not yet ten years old. The play was good and very well given—exceptionally good for girls of that age.

May 15, the Blue Birds went on a little tour around town and sang for some sick ones, shut-ins, and elderly people. The girls left a bouquet of flowers at each place they stopped. Such work is very commendable and was thoroughly enjoyed by both the girls and the shut-ins. The Mother bird enjoyed the work too.

Elder C. L. Bruno and family were in Fort Collins over the week-end at Easter time, and Brother Bruno gave the Easter sermon. The choir sang several special numbers.

Quite a number from Denver were in Fort Collins, Memorial Day. Brother Bruno preached at eleven o'clock; a seven piece orchestra of the Denver Sunday school gave several numbers at the Sunday school hour and also at Religio in the evening; Brother A. E. Bullard, district superintendent of Department of Recreation and Expression, gave a talk along that especial line of church work; and Sister L. Fishburn, superintendent of Sunday school work of the district, occupied at the 8 o'clock hour. "Adolescence" was her theme.

On Monday, Decoration Day, most of the Denver guests and some of the Fort Collins Saints took their dinners and drove up in the canyon. Mrs. Fishburn remained through the day with Mrs. M. P. Tilton, and it should not be necessary to say that they had a busy time talking over the work of the Sunday school, the Women's Department, and other church interests.

The Saints appreciate these visits from the district workers. They feel encouraged to go on, and desire to keep step with the church in its onward march of "Forward to 1930."

Pleasant Valley Branch

LUCASVILLE, OHIO, June 7.—We are still busy, and the Master's Spirit is with us. We have good attendance at our Sunday school and prayer services. Owing to rainy weather and bad roads, we have not had our midweek prayer services for some time. But for the convenience of some who live farther away we will begin meetings on Saturday night, June 11. This makes it quite convenient for the McDermott Saints who hold Wednesday night prayer meeting, and in this way both branches can meet and work together.

Our priesthood met Sunday, May 29, at which time some of the members of the priesthood at McDermott were present.

Brother Mark S. Crabtree, who was ordained priest in our branch some few years ago, has been in Morgantown, West Virginia district, preaching during the past year, but was called home on account of injuries his mother received from a fall. He has preached some good sermons here, and we were glad to see him with us again. The Lord spoke to him through one of his faithful servants, telling him there was a work for him to do at this place.

We are looking forward to Sunday, June 12, Children's Day, which we feel will be a success. Elder F. May, of Dayton, Ohio, will be with us on this occasion. There is one who requests baptism on that day.

Invites Saints to Visit Him

I have been a reader of the HERALD for some few years, and enjoy the many excellent sermons and instructions.

Now I feel that we are as sheep strayed from the flock. We have recently moved here from Delhi, Ontario, and do not know of any Saints in this place or near here. We are twenty-three miles from Guelph, thirty-four or thirty-five miles from Toronto. Should any Saints be passing this way, or should any be readers of your paper, will they please write or call? We are living on the north side of the highway near the United Church. Some of the Saints may go this way to Toronto, and we would be much pleased to have them stop.

RICHARD MILLS.

GEORGETOWN, ONTARIO, June 1.

East Saint Louis, Illinois

Thirty-eighth Street and Forest Boulevard

June 7.—Our sacramental service the first Sunday in May was well attended, and a good portion of the Lord's Spirit was present. Elder Henry W. Brunkhorst was the speaker at the evening service.

On Sunday, May 8, at the eleven o'clock hour the young men's Sunday school class had charge of the Mothers' Day program. The entire class was on the rostrum, and each one had some part in the service. Elder Russell Archibald, of the Saint Louis Branch, made a short talk at the close of the meeting. At eight o'clock in the evening the young women's class had a program which was very good.

At our branch business meeting on May 16 Elder George F. Barraclough resigned as president of the branch, on account of his duties as district president taking so much of his time. Elder Henry W. Brunkhorst was elected in his stead. The new president asked that all members fast on Wednesday, May 25, and come to prayer meeting and ask God to bless us in our district conference Sunday, May 29. This request was generally complied with, and God surely answered our prayers. The conference was one of the most spiritual we have attended in years. It opened with business meeting Saturday evening at six o'clock, after which Apostle Edwards talked on the Book of Mormon.

Sunday began with Sunday school at 9.30; preaching at 11 o'clock was by Apostle Edwards. There was an open

priesthood meeting at 1 o'clock. Prayer meeting and Elders' Quorum meeting convened at 3 o'clock, and preaching again by Brother Edwards at 5.45.

A cantata was presented by the Landsdowne (East Saint Louis) Choir at 7 o'clock.

Almost everybody stayed for the entire day, and there was no sign of tiresomeness.

Sunday, June 5, we again had a spiritual sacramental meeting. Brother Brunkhorst was the evening speaker.

We will be glad to welcome any visiting Saints at any time. Our church is at the corner of Thirty-eighth Street and Forest Boulevard.

Lamoni Stake

Lone Rock

On Sunday, May 29, the Saints of Lone Rock neighborhood celebrated the fiftieth anniversary of the organization of the branch. Sunday school was conducted at the usual hour under the supervision of the local officers.

The eleven o'clock service was presided over by Elder E. Dewey White, who served as president of the branch for a number of years. W. E. Prall, president of the stake, was the speaker, and took as his theme "The early ideals of the church." First he pointed out some of the more important early ideals, then proceeded to show that the church was a pioneer in the introduction of many of these into the religious world. During the discussion it was clearly shown that these ideals, even though introduced nearly one hundred years ago, are of the utmost practical value in the development of a Christian character in this modern age.

An excellent basket dinner was served at twelve o'clock under the supervision of the ladies of the branch.

Elder L. G. Holloway, whose boyhood days were spent in the Lone Rock community, was the speaker at half past two, and presented the history of the branch in an interesting manner. From his account we learned that the branch was organized on the 8th day of April, 1877, with a membership of twelve. Some years later a church building was started, but was not completed for dedication until 1894. On the 14th day of October of that year the building was dedicated. The opening prayer for this service was offered by Elder H. A. Stebbins, the dedicatory prayer by Elder R. M. Elvin, and the sermon by Elder Columbus Scott. All of the ministers who officiated on that occasion have passed from this field of activity. Brother Holloway not only gave the history of the branch, but his many years of residence in the community, together with his acquaintance, made it possible for him to tell many incidents which made the historical sketch more interesting.

Patriarch J. A. Gunsolley was the speaker of the evening, taking as his subject "What of the future?" He pointed out conduct is the result of ideals. The present is what the past has made us. The future of the church will be what we are making it today. The ideals of the church have not materially changed. We are building the church of tomorrow by creating and maintaining the ideals of today. He stressed the importance of training in every department of the church, so that the men and women in the church of tomorrow will be qualified to practice the principles of Zion building. He said that not only is the hope of the church in her young people, but that the hope of the church is also in those who are responsible for the ideals of the young. It is therefore highly important that we support and foster all proper educational efforts in the church.

Special musical numbers were furnished for each of the services by people from Lamoni and Oland. The Saints from the latter branch dispensed with their services during the day and joined the Lone Rock congregation for this special occasion.

The services of the day were of such a nature as to be very helpful to the Saints of the Lone Rock Branch, and we are certain that this day will long be remembered by them.

New Zealand Attack on Faith

(A letter to President Smith.)

In my last letter I wrote to you regarding the Reverend Kemp, of the Baptist Tabernacle, making an attack on Mormonism, and of my intended reply in the Town hall; also copy of my letter to him.

I received a reply thanking me, a copy of which I will forward with an account of my meeting. I only have time to catch the mail with this note; in fact, I am writing in the post office.

Six hundred people turned out to hear my reply, and a splendid meeting was had. Frequent applause was given. I spoke for two and one-half hours for questions. On concluding I received a great ovation. A large number of leading business men attended and manifested keen interest. One business man, a Baptist, arose and thanked me, publicly stating that my discourse was a revelation to him and had completely changed his views. A schoolmaster this morning told me he was astonished at the evidence I produced. Another man jumped on the train that I had boarded to return home and said that he would not have missed it for worlds. Many others have since thanked me, and I was told last evening that one of the Reverend Kemp's folk had sent him a white feather, because he was afraid to meet the issue. I have yet to hear one unfavorable comment. There were several present that began to interject, wanting to know how many wives Joe Smith had, etc. I said, "You will know in good time, when I am dealing with polygamy," and when I did I said, "Well, what of Joseph Smith and polygamy? While the world is trying to hound him down, he alone is responsible for placing in the world's hands the only weapon that can successfully combat the evil of polygamy, the Book of Mormon." When I showed the teaching from this book, along with the Doctrine and Covenants, I said the man Joseph Smith was responsible for these teachings. A roar of applause filled the hall, which was kept up for some time, to the utter confusion of the man that wanted to know so much. I referred to the bogus revelation and took a general view of the work.

We hope God will add his benediction and give us honest souls. Some have since attended our meetings. Thus we see the manifestation of its effect.

A. V. ROBINSON.

MORNINGSIDE, AUCKLAND, NEW ZEALAND, May 5.

Apostle Curtis in Colorado

(A letter to the First Presidency.)

My family and I left Independence May 18 for Colorado, and we made the trip to Wray in two days.

We visited some Saints on the way and Sunday I preached twice, once in the country southeast of Wray and at Wray at night. Some of the Saints came eighteen to twenty-five miles by car. I had a good crowd at night and found the Saints feeling well.

By invitation of Brother Ward Hougas I am to speak tonight at Lamar, Nebraska, where there is a branch of Saints.

Tomorrow we plan on going to Colorado Springs, where I will locate the family for the summer.

Rain is needed here. The hot winds have been unusual. Wheat is burning up, and the land is too dry for corn.

Our daughter's health has improved some already.

My address will be Peyton, Colorado, M. R. "A."

WRAY, COLORADO, May 25.

J. F. CURTIS.

A great deal of the joy of life consists in doing perfectly, or at least to the best of one's ability, everything which he attempts to do. There is a sense of satisfaction, a pride in surveying such a work—a work which is rounded, full, exact, complete in all its part which the superficial man, who leaves his work in a slovenly, slipshod, half-finished condition, can never know. It is this conscientious completeness which turns work into art. The smallest thing, well done, becomes artistic.—William Mathews.

Independence

Stone Church

Almost eleven hundred Saints found their way to Sunday school on Sunday morning, in spite of the gloomy weather. One encouraging feature of the session was the statement made by Superintendent Trowbridge that the list of visitors was "too long" to take the time to read. The secretary's report gave the number of visitors as two hundred and five.

Brother Glenn Sinclair, a cornetist of the orchestra, contributed to the enjoyment of the hour with a cornet solo, "Calvary." He was accompanied by Mrs. Stewart Tandberg, orchestra pianist.

Before eleven o'clock arrived the house was filled with those desiring to hear and see the Children's Day program scheduled for the morning hour. And while they waited Bishop R. T. Cooper led them in song.

To the strains of "Onward, Christian soldiers," the primary department marched up and took places in the choir loft, the overflow being seated in the first sections of the gallery. The beginners were seated in the west wing, under the gallery, and to the intermediates was assigned the main section of the auditorium. The juniors held their own Children's Day exercises at the Campus and were not present at the general exercises.

"Stepping in the light," was the opening song, and the prayer was given by Pastor C. Ed. Miller. The program had been arranged in order to have at least one number from each department. First, the primaries in charge of Miss Ruby Williamson gave a chorus number, a pleasing song. They were directed by Mrs. J. T. Westwood, and Miss Evelyn Barto presided at the piano. A violin solo by Comer Moore, of the intermediate department, was well executed. Then the beginners, in charge of Sister Tessie Smith, contributed their number. Three mothers clad in white robes, with scarfs and sashes of pink, stood in the background, their babies in their arms. They were Mrs. James Gault, Mrs. Sam Thiel, and Mrs. Gladys Welch, who held her twins. Beside them was also a large reproduction of the famous painting of Christ blessing the little children. The tiny members of this department, about twenty in number, dressed in white, sang a song after Mrs. E. G. Haberlein had read from the Scriptures where Christ bade his disciples: "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." The children were led by Sister S. A. Burgess, and Sister H. W. Harder played the piano.

The junior department at the Campus sent a representative to be on the general program Willa Mae Redfield, who rendered a much appreciated piano solo. Then the primaries in a chorus of sixty strong sang, and another pleasing number was given by twelve primary girls. Misses Emma Fern and Verna Kelsey, of the intermediate department, played a pleasing duet on the piano, which concluded the children's part of the program.

The contribution of the church to the morning's enjoyment was a sermon by Pastor C. Ed. Miller, who at the beginning of his talk stated that he was rich; he had been gathering something for years and yet it was not his, but he was rich—rich in the smiles of boys and girls. He reminded the children of the blessings of home and pictured the comforts and beauties of a heavenly home, giving baptism as a means of entrance to this heavenly home. The mode of baptism was simply explained, and then he told the children a story of a boy who was not baptized.

The Sunbeam song was the closing musical number, and the congregation was dismissed by Elder J. E. Kelsey, superintendent of the intermediate department of the Sunday school.

Children's Day was observed in the junior department at the Campus with a short, interesting talk on baptism, the subject of the day, by Brother Samuel A. Thiel. The seven who were to be baptized were honored by being seated on

the platform. A group of girls of the junior choir gave the cantata, "God's flower garden," under the direction of Mrs. H. C. Burgess and Mrs. Lillian Cross. Little Thelma Betts, of the primary department, gave a reading that was very much enjoyed by the children.

Baptizing on Children's Day

In keeping with the general custom of making Children's Day a time for the children to enter the kingdom of God, baptismal services were held at the Campus at half past two Sunday afternoon. Under the trees on the southern slope of the green lawn a tank was banked with foliage and roses, red, pink, and white. There the people gathered.

Pastor C. Ed. Miller was in charge of the exercises. The music was led by Sister George H. Hulmes, and Superintendent Sam A. Thiel prayed a fervent petition for the little ones who during this hour would make a covenant with their God. Children from all the nine districts were gathered to enter the waters, and the ceremony was carried out in reverence and harmony. Forty were baptized, and all were confirmed at the Institute Building later in the afternoon. Those who were made members of the church are: Elbert C. Austin, jr., George A. Bartholomew, jr., Margaret J. Scott, Evelyn May Scott, Orie Stephen Coil, Edith Thelma Savage, Alice Bain, Robert Joseph Brown, Donald Carl Moore, Elnora Louise Short, Madge Shull, Pansy Fay Weir, Richard Eugene Peck, Mary Eloise Erter, Marion Lavaun Kramer, Clarence Arthur Bruner, William David Bruner, Helen Philamene Stark, Loretta Genevieve Crawl, Everett Lynn Kelley, Wilbur Ralph Smith, Audrie Myrtle Andes, Rudolph Ellison Richter, Ardyce Rogene Brown, Inez Bernice Hagen, Clara Elizabeth Feldmeth, Myrtle May Ross, Carl Gooch, Katherine Louise Warnock, Ollie Elizabeth Harrison, Gladys Angeline Harrison, Joseph Edwin Beck, Donald Charles Linville, Ruby May Linville, Mildred Maxine Winchell, Margaret Anna Winchell, Anna Lois Maness, Muriel Bain, Thelma Lee Nelson, Irene Catherine Bath.

Evening Meetings

Though weather like early April prevailed Sunday evening, a large crowd of Saints and friends gathered at the Campus for the first outdoor preaching service of the season. The Walnut Park band was on hand, and under the direction of Brother E. E. Moorman began the musical program at half past seven. Band numbers were interspersed with songs by the congregation, led by Brother Paul N. Craig.

The meeting opened in charge of Elder D. O. Cato, and "My faith looks up to thee," was sung. The invocation was offered by Pastor C. Ed. Miller, and the band rendered an excellent number while the collection was being taken. A beautiful number was given by the K L D S Ladies' Quartet composed of Mary Fields, Clara Curtis, Amelia Good, and Gladys Good.

President Frederick M. Smith occupied the hour, telling in simple, earnest language his hopes of changes to be brought about by associations and meetings at the Campus. In these Sunday night meetings and through the work of the Institute of Arts and Sciences he hopes to see a stimulation of the faith of the Saints, in God, in man, and in the church. He desires that the determination to study on the part of the individual shall be encouraged; that each person shall endeavor to better himself, his home, and the community; that the Campus shall constantly foster better citizenship for the community, the State, the Nation, and for God. The time is at hand, he hopes, when the souls of each participant in these meetings will receive stimulation; when better understanding shall be had; better sociability shall exist; better appreciation of the forces making for good within and without the church shall abound; when the mind, conscience, and soul of each man shall work with the mind, conscience, and soul of his brother toward a common goal; when a common goal will be a necessity for the

people of God; and all shall appreciate the methods by which we shall reach Zion. "We need stimulation in mutual as well as reciprocal helpfulness," he declared. "Dare I say, To help somebody in need is the very essence of religion?" As another result of the meetings at the Campus, he expects to see a closer bond between the workers against sin and error. This means we must present a more solid front against evil inside and outside of the church. We must join hands with other institutions against evil. Especially stressed was the hope that through association together we shall learn to appreciate the virtues of others; that suspicion shall be destroyed. By this means we shall have a greater and more active consciousness of the brotherhood of man. All of these things will go to make our religion broader; they will strengthen our comprehension of fundamental things, and galvanize us into activity. They will make Zion possible. He concluded with two questions: What does your religion mean to you? What does your church mean to you?

In closing the doxology was sung, and Brother Miller dismissed the throng.

Interesting Personals

On June 9, at half past eight in the evening occurred a double wedding at the Liberty Street Church. The two young couples are well known to church circles in Independence and Lamoni. They are Miss LeVon MacFarlane, daughter of Mr. and Mrs. R. M. MacFarlane, who became the bride of J. Vance Eastwood, son of Bishop and Sister G. W. Eastwood, and Ethel Verne Eastwood, daughter of Bishop Eastwood, who was married to Enos Needham, son of Sister Annie Needham, of Lamoni, Iowa. President Frederick M. Smith pronounced the double ring ceremonies. Preceding the wedding service Mrs. Lillian Schlichting sang "At dawning," and "I love you truly." George Miller played the wedding march, and during the ceremony "Annie Laurie," was softly played on the violin by John Owen. Miss Alice Streeter and Miss Violet McFarlane, were maids of honor. Ethel Edwards and Nadine Inouye were the tiny ring bearers, and the flower girls were Wilma Clow and Berenice Boyd. Arthur Clow acted as best man for Mr. Eastwood and Wilbur Long for Mr. Needham.

Following the ceremony a reception was given by the parents of the young people in the church Sunday schoolroom. Both couples left Friday morning for a short honeymoon. Mr. and Mrs. Eastwood will be at home after July 1 on South Main Street, Independence, and Mr. and Mrs. Needham will reside at 1719 Wayne Avenue, Englewood, Missouri.

Evangelist and Sister U. W. Greene, accompanied by his little grandson, Arthur Nunn, jr., left Independence June 3, en route to Maine and other New England States, where they will spend the summer and fall, returning November 1. Brother Greene will be missed in Independence this summer, for his faithful service in the church has made him many friends. He has been a source of inspiration and comfort to patients at the Sanitarium through administration, and is known to K L D S radio fans throughout the country by his many instructive sermons.

At the Campus

In the Campus League Saturday evening, June 4, the Wilson Lumber Company and Standard Oil clubs were victorious, keeping the slate clean for the Wilsons and giving the Standards a record of only one defeat in their four starts. Later in the evening a large crowd of people presented themselves to see the show "Laddie," which was thoroughly enjoyed.

Tuesday night, June 7, marked the beginning of the activities of the Department of Recreation and Expression on the Campus. Liberty Street and Walnut Park volley ball teams were announced to meet and contest for honors. The boys' teams played five games, Walnut Park winning three; the girls thrice met on the ball court, Liberty Street snatch-

ing two games. Throughout the games spectators noted the good sportsmanship shown by all teams, and the evening passed all too quickly for players and rooters alike.

On last Saturday afternoon the Wilson Lumber Company team continued to push up its score, hanging a 9 to 0 count on the Standard Oil players. The second game was between the Bar-Gars and Independence Merchants, the Bar-Gars taking the honors 9 to 1.

On account of threatening weather the picture, "The vanishing American," was run about half way through to a rapidly diminishing crowd.

Liberty Street

Brother Elbert A. Smith was the speaker at the eleven o'clock service. He read from Galatians 5:19-26: "Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings and such like: of the which I tell you before as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another." He also read from Doctrine and Covenants 85:8: "And again, verily I say unto you, That which is governed by law, is also preserved by law, and perfected and sanctified by the same. That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, can not be sanctified by law, neither by mercy, justice, or judgment; therefore, they must remain filthy still." From these two readings he drew many constructive ideas and lessons of profit.

Seven of our children, raised in the gospel and nurtured in the branch Sunday school, entered the waters of baptism Sunday in the Children's Day baptismal service at the Campus. Elders from Liberty Street performing the rite were Pastor Leonard White and Brother J. B. Barrett.

Though the evening was chilly a goodly number of Liberty Street people found their way to the Campus Sunday evening to hear President Frederick M. Smith deliver an excellent discourse.

The Silver Wing Temple Builders of this district are a busy happy crowd of girls. Quite recently in the study of mothercraft Miss Faye Franklin, public health nurse, who works from our Sanitarium, gave a demonstration to the girls and any mother who cared to come, of the treatment and care of a newborn babe. The subject for the demonstration was Edna Ruth, the tiny daughter of Sister Mabel Pashal, one of our charter members.

The chapter is putting in every available evening at work on decorative home art which is taught by Miss Estella Bly, one of our members and a student for three years at the Independence Institute of Arts and Sciences.

Last week Sister Dace, from Wichita, Kansas, and Sister Anthony Robinson, of the Liberty Street District, visited the chapter at its regular meeting, observing the girls at their work and learning of the things accomplished in the past.

Walnut Park

The early Sunday morning prayer meeting was well attended by the young, and a spirit of comfort and instruction directed the course of the meeting, bringing out short, earnest prayers, inspired songs, and fervent testimonies.

Between the hours of nine and ten the primary department presented a well-planned and well-executed program. The church was beautifully decorated with lovely flowers, and the program and story were based upon the theme that happiness comes through service to mankind, through administering to the comfort of others.

The spirit of Children's Day was accentuated in the after-

noon by a chorus of some fifty little girls who, under the direction of Margaret Gard and Ada Fallon with the assistance of sympathetic owners of cars, toured the city singing carols at the Sanitarium and at the homes of shut-ins of our congregation. The beautiful floral decorations at the church had been converted into bouquets, one being presented at each home visited and many at the Sanitarium. The faces of these happy kiddies beamed with the joy of their service and those whom they visited were heartened by the sweet simplicity of their messages of good cheer. "Let the little ones come unto me and forbid them not, for of such is the kingdom of heaven."

At eleven in the morning members of the junior department presented a program which was both interesting and instructive.

Baptismal exercises were had at two o'clock, at which time seven children were baptized at the font by Samuel Smith and Arthur Cox. This was a beautiful service, and the spirit of solemnity pervaded the room which was crowded with parents.

Walnut Park Saints have made arrangements with a Mr. Myers to come to the church at 6.30 Sunday evenings and take a load in his bus to the Campus.

Enoch Hill

Children's Day was fittingly observed on Enoch Hill. At 10.30 the beginners presented an attractive little program, being directed by Sister Charles Warren superintendent of the beginner and primary departments, and Sister J. Jones assistant superintendent. These exercises were followed by a longer program given by the members of the primary department. There were songs, drills, and a short play, bringing out the theme, the purpose of Sunday school in the lives of the children and Children's Day, a day set aside for Sunday school children.

For this day the church was beautifully decorated with pink roses and green leaves, and every seat in the house was filled, some spectators standing in the hall and doorway.

Four of our Sunday school children entered the waters of baptism Sunday afternoon with children of the other districts of the center place. Saints of Enoch Hill welcome them into the fold and hope they will grow up to be earnest helpers in God's work.

Gudgell Park

Our building is almost finished, except for the need of more paint and paper. We have held regular services each Sunday and prayer meeting each Wednesday evening. Attendance at the various meetings is good. We have some fine preaching services. As yet we have no priest and no teacher, two officers we need very much.

On Friday evening, June 10, the Department of Women held an ice cream social, the proceeds to be used to help pay for our lots and new building.

We are glad to report that most of our number are in good health. Grandma Hickman, eighty-eight years old, mother of Sister J. W. Wolf, is quite poorly at present. And Sister Lowery, mother of Sister Willard Atwell, has been ill.

We witnessed our first wedding in the new church on Saturday night, June 11. Brother Floyd Sutherland and Miss Mary Katherine Michael were the principals. Floyd's mother was our first leader in the Department of Women. She now lives near Lone Jack, Missouri. The young people thought to slip quietly into the church and as quietly slip away. But they were surprised upon reaching the church to find the house filled with young and old to greet the wedding party. The building had been decorated with flowers, and an arch and wedding bell of roses had been prepared by the women of the group. And best of all, Sister Sutherland, who had been sent for by Sister Ada Boone, sister of the groom, arrived just in time to witness the marriage of her youngest

son. Pastor Sherman pronounced the ceremony. After an impressive talk and prayer, Sister Irene Barnhard sang, "Dawning" and every heart was thrilled with the beautiful song. The group gave the couple a little shower of gifts at the altar and a shower of rice as they ran for the waiting car.

Sunday Elder A. K. Dillee, from Second Church, was our speaker at the eleven o'clock hour. His sermon was greatly enjoyed.

East Independence

A good spirit prevailed at the sacramental service June 5. Many good testimonies were borne, but as is often the case, much time was lost in the beginning of the service.

In the evening of the first Sunday in June Elder George A. Gould was the speaker, presenting what he had to say in so pleasing a way that we shall remember the truths he wished to bring home to us. He formed an acrostic and by taking the first letters of the words he presented and reading them backwards, he spelled "stewardship." He earnestly presented the truths these letters represented, applying them to our lives.

Brother Albert Thatcher, jr., was the Sunday morning speaker on the 12th. He devoted a few minutes to a discourse about the Holy Land, having a map drawn on the board and sketching the work the normal class is trying to accomplish. Then he presented the gospel ladder in a most interesting way.

Elder J. B. Barrett, of Liberty Street District, was the preacher in the evening. His sermon was a good, practical discourse, one we can apply to daily life.

Spring Branch

A Children's Day program, given by the primary department was the special feature of Sunday services. There was a good attendance at this program and also at the prayer meeting and Sunday school preceding it.

Four candidates for baptism from Spring Branch were inducted into the kingdom at the 2.30 baptismal service at the Campus.

Besides cooperating with the other Religios in Zion in their Tuesday night activities on the Campus, the Spring Branch society will continue to hold regular Friday night meetings at the church during the present month.

Englewood

The Saints of Englewood regret very much that it is necessary for Pastor C. F. Davis to be absent so much. Brother Almon Hougas is in charge of the work until his return. Upon a return trip a short time ago, he complimented the Saints upon their forward movements. Many things are being done along different lines at this place. Improvements on the building are being accomplished from time to time. The yards are being prepared for games, and grass and flowers are planted.

The Religio voted to continue the meetings here all summer and organize the recreational activities in such a way that they can meet the other teams of the center place in play. Brother Joseph Farrow is a live president.

Brother Lee Moore is doing a fine work with the Sunday school. It is still growing.

On Sunday, June 12, the children gave a program at the eleven o'clock hour. Three tiny babes were blessed at this time.

The sacramental service of June 5 was not so well attended as usual. Elder J. E. Warne was in charge.

A chicken dinner was given at the church, June 7, by Group 36. It was a splendid success. Over twenty dollars were cleared. We are so crowded in the basement that all who attend know the upper auditorium is very necessary. Watch for announcements of future suppers, and help us make this addition possible.

Kansas City Stake

Central Church

Notwithstanding that it was a damp and chilly day and Old Sol refused to shine and do his part to make the Children's Day one of sunshine and happiness, on entering the church we forgot the gloom as the grandeur and beauty that our eyes beheld made us stop in reverence to the Giver of all good gifts. The rostrum was a bower of daisies and roses, interspersed with ferns and shrubbery, which gave it the appearance of a beautiful garden. Therein could be heard sweet music of a little canary bird that tossed his head high in ecstasy and performed his part in the exercises well, sending out a message of joy to those present, thus adding to this garden that divine touch of the workmanship of our Creator.

At eleven o'clock the children of the primary and junior and intermediate departments entered this garden, as this was their day of days. The primary department represented birds, bees, and butterflies, and their costumes were designed to this effect. They fluttered about, and the bees sipped honey from the flowers, proceeding on their onward course, leaving the juniors and intermediates to present a most colorful pageant in the "Language of flowers," a reminder of the joy and beauty we derive from the buttercup, the green grass, the bluebell, the tall and stately sunflower with his golden hue, the dainty little pansy in her colors of purple and yellow, the beautiful white lily, the emblem of purity, the tiny violet, the ever-mindful tulip, the thorny thistle, the barberry, chrysanthemum, passion flower, and the snowdrop, while the pretty little daisies and ever-blooming roses were clustered about, each taking its part to make up this beautiful garden which indeed was a most spectacular and colorful sight. The message that was given by these flowers, we shall ever cherish in our memories.

Following the exercises, the children very orderly marched to seats reserved in front of the font, which had been decorated so as to appear as a lake in the woods, and witnessed the baptism by Pastor J. A. Tanner of eight of their comrades, viz: Milba Showalter, Jeanette Dun, Marguerite Hooper, Valerie Taylor, Iris Rush, Dorothy Pease, Donald Tanner, and Dee Faler.

At 6.15 the young people held their regular monthly prayer meeting, which was filled with interest and enthusiasm.

The 7.45 service was in charge of the Semper Fidelis Class of the Sunday school, a class of young women with Sister Fred Blair as teacher. The choir, composed of members of this class, assisted by the Young Men's Progressive Bible Class, rendered the anthem, "The earth is the Lord's," directed by Brother Clayton Wolfe, with Sister Marcenine Murphy, soprano soloist. Brother Roscoe and Henry Hampton sang a duet, "My faith looks up to thee," which was highly appreciated.

The speaker of the evening was Apostle F. Henry Edwards, taking for his text, "I am the way, the truth, and the light; no man cometh unto the Father but by me," and directing his remarks more particularly to the young people. He stated that Christianity has always had to battle against the attractions of other gods, and we should learn to take the straight road. We are building our roads and have to constantly repair and rebuild because we change; and because we change, and detour, we move into the tomorrow repenting.

At the close of his remarks, Blanche and Lucille Milholand, very promising young women of this class who have endeared themselves by their undying devotion and their desire to be of service in this work, embarked on the waters of baptism and were united with us through this ordinance which makes us of one fold and undivided. They kindle a joy in the hearts of their many friends in reaching this great decision. Likewise Melvin and Merrill Sebree, twin brothers of Rich Hill, Missouri, were administered this or-

dinance, and it was gratifying to see these young people answer the call and summons to follow in the pathway of our Lord and Savior, the Christ.

Thus another Children's Day has gone down into history, a day which we will remember in the years that are to come, a day that brought much joy to our hearts despite the fact that outside all seemed sad and dreary.

Second Church

Since last report one more has been added to our number. George Kinnaman was baptized by our pastor, Brother F. A. Evans. Brother Kinnaman had been investigating for a long time, and we rejoice because he decided to unite with us.

Meetings are all well attended, having between twenty-five and thirty out to the Wednesday evening prayer meeting, and we are cheered by the presence of the Spirit, often in the outward manifestations.

Sunday school is doing well and is increasing in numbers and interest. Last month Brother Thomas Newton spent Sunday with them, preached both morning and evening, exhorting the Saints to be faithful, diligent, and keep the law. Brother Newton is always welcome here. Many years ago he started a Sunday school in his home, from which developed what later became the Second Kansas City Branch. There was at that time no branch of our church in that part of the city. He is glad to find the church there still alive and working and glad he has been and is active in the mission field. Brother W. O. Hands entertained with lantern and slides, and last Sunday our pastor occupied for the first time in many weeks, as his health has been poor; he is out when it is at all possible.

The women and girls under the leadership of Sister Raw meet once each month and are planning to visit the shut-ins and otherwise help in church work during the summer. The Blue Birds, with Sister Zink as their leader, gave an entertainment and social last week in order to secure money for their uniforms, as they, too, expect to accomplish much.

Religio is doing well, interest good. Programs are furnished by the children, principally, which consist of many new and original numbers which are entertaining and instructive. Have but very little sickness; peace and harmony prevail.

Argentine Church

Recent speakers have been L. W. Hays, A. R. White, and D. J. Kennedy, each with an understandable message, full of hope and comfort for all who attended. Children's Day will be observed on next Sunday evening. The attendance at the various meetings is good, all departments being represented. A "thing of beauty is a joy forever," Brother Ralph Goold demonstrated to the congregation when he placed on the rostrum a very fine pulpit which is a splendid specimen of the craftsman's art, being commodious, hence of utility and the finish betokens a master's touch.

Bennington Heights Church

Instead of having regular Sunday school lessons last Sunday, the time was used for the Children's Day program. The program was furnished by the classes of the school. At the conclusion of the program, the pastor presented the boys with the ribbons which they won in the athletic contest of the Sunday schools of the Blue Valley District. The contest was arranged by the Blue Valley Y. M. C. A.

Richard Owen Barham, the infant son of Brother and Sister William Barham, was blessed during the eleven o'clock hour.

Bishop B. J. Scott was the speaker of the morning hour. He was assisted in his discourse by two sisters, who sang a song that he had selected. Unusual as this procedure was, it blended well with the sermon and made the lesson more impressive; and, as Brother Scott said, it shows how the handmaidens can assist with the preaching.

Ruth Hastings, Cleo Renninger, Wanda May Edwards, Dorothy Helm, Walter Carpenter, John Mawhiny, and Rob-

ert Agin were baptized in the afternoon at the Mount Washington church font. Josephine Warnock was baptized in the morning at Independence. These boys and girls are all members of the primary department of the Bennington Heights Sunday school.

Bishop F. B. Blair was the speaker in the evening.

Sister Ella Repine, of New York City, is visiting her sister, Sister John Walburn.

Work on the Auditorium Starts Again

From the day when ground was broken, in February, 1926, work has continued on the Auditorium without a break, except on account of the weather, until March 31, 1927. Fourteen months brought the Auditorium to a stage in its construction witnessed by those who attended the last conference and as shown in a series of pictures, carried in the HERALD.

In the conference a resolution was introduced, approving a proposed loan of \$300,000 to further complete the building. This resolution passed the conference unanimously. Acting on this authority the Presiding Bishopric had thought to open negotiations with bond houses to secure the loan, but initiative on the part of the Bishopric was not required, for as soon as the press carried the news of the authorization of the loan, some of the largest financial houses in Kansas City and vicinity opened negotiations to furnish the money.

Favorable negotiations have been considered with four firms in Kansas City, one each in Saint Louis, New York, New Orleans, and Quincy, Illinois.

During the first week in June a deal was finally closed with a Kansas City institution which will furnish the money as needed. The fact that any one of the financial institutions indicated above would have been glad to secure this business proves that a thorough investigation of the financial condition of the church made by these bankers and bond companies was entirely satisfactory to them. This should be a matter of satisfaction to the members of this church.

The security given for this loan will cover the Auditorium Building and the site on which it is being built. No other piece of church property will be included in this mortgage.

Excepting for delays in delivery of material or on account of inclement weather, those in charge of construction see no reason why progress should not go steadily forward until the superstructure is inclosed.

There are several thousands of dollars of unpaid pledges which are due, and it is hoped that the Saints will appreciate the responsibility of the church to complete the building authorized by the General Conference.

The \$300,000 which is borrowed will be used to rehabilitate the Auditorium Fund as far as possible. Inasmuch as the Auditorium is a general church project which the General Conference has repeatedly urged be completed, it is believed that every active member of the church can be counted on for his full share of financial support to the general church finances.

Stone masons were put to work last week building up the inner stone walls of the southeast corner of the building. Steel has been set for the ramps in this section, and concrete will be poured as soon as forms can be completed. Steel is also in position in the northwest and southwest corners, and the completion of ramps at these places will be next in order.

The order for the rest of the steel has been in the mill for some months, and delivery is expected in August. The steel superstructure will rest on the concrete pillars which form the ellipse as indicated by the outer edge of the first floor slab and can be easily distinguished in the pictures shown in the HERALD in recent months. The steel will run up to an appropriate height on which will rest the arched dome which will span the main auditorium floor.

As work goes on pictures will be shown at intervals.

MISCELLANEOUS

Notice of Appointments

Elder Alma Booker, having been appointed to labor in the West Virginia District, has tendered his resignation as district president of the Kentucky and Tennessee District, and Elder Thomas Newton, who has been appointed to labor in the Kentucky and Tennessee District, is hereby appointed president of that district subject to the concurrence of the next district conference.

THE FIRST PRESIDENCY.

Elder J. A. Jaques, having moved from Pittsburgh District to New York City for business reasons, has tendered his resignation as president of the Pittsburgh District in line with the action of the district conference March 5, 1927, and Elder T. M. Carr is hereby appointed president of the Pittsburgh District, subject to the approval of the next district conference.

THE FIRST PRESIDENCY.

Notice of Release From Active Missionary Appointment

Owing to the condition of his health at the time of the sitting of the joint council of Presidency, Twelve, and Presiding Bishopric, Elder A. M. Chase was referred to the Presidency and Presiding Bishopric for later appointment. Eventually they settled upon appointment to the Central Nebraska District, and word so went out to members of the Twelve. However, subsequently it was learned that on account of certain financial obligations Brother Chase had purchased a farm in the Lamoni Stake and was to move on and take possession June 10. This will remove him for the time being from active missionary appointment. However, he has expressed a commendable desire and determination to assist locally in the Stake as he may have opportunity, on a self-supporting basis.

THE FIRST PRESIDENCY.

Conference Notice

Conference of Eastern Maine District will convene with Corea Saints June 25 and 26. Business session called at 2.30 p. m., the 25th. A good attendance is expected. Saints coming Sunday will bring their lunches. We expect to have with us Apostle R. S. Budd and possibly Clyde F. Ellis. Amos Berve will also be with us. Send reports to Mrs. C. G. Stevens, Jonesport, Maine. Newman Wilson, district president.

Address

C. B. Hartshorn, 833 East University Avenue, Des Moines, Iowa.

One-Day Meeting

There will be a one-day meeting at Killmaster, June 26. Everyone is welcome. Bring your lunch baskets. M. J. McGuire, pastor in charge, Harrisville, Michigan.

All-Day Meeting

London (Ontario) District will hold the following all-day meetings: Delhi, June 26; Saint Marys, July 17; Corinth, August 21. Services are as follows: 9.30 a. m., prayer service; preaching, 11 a. m., 2.30, and 7 p. m.; the evening service optional with the local pastor. Good, helpful programs, current topics, good music. District conference will meet with the Saint Thomas Branch, date to be arranged with First Presidency and announced later. Committee: Clarence Weeks, Lawrence Campbell, G. C. Tomlinson jr.

Additional Northern Wisconsin District Reunion Notice

Apostle D. T. Williams, Patriarch W. A. McDowell, and Elder L. G. Holloway of the Seventy, will attend the reunion as speakers. Brethren of the local priesthood of the district

and departmental workers will assist in the work of the sessions. We hope Saints and friends will make an effort to attend and enjoy a needed vacation and receive spiritual uplift. Those wishing to make arrangements with committee in regard to reservations of tents, etc., notify George Laferty, Chetek, Wisconsin, or Lester O. Wildermuth, care Fred Atwood, Chetek, Wisconsin.

Reunion Notice

Northern California district reunion and conference will be held at the reunion grounds in Irvington, California, July 15-24. Apostles J. A. Gillen and M. A. McConley, Bishop J. A. Becker, and Evangelist J. F. Martin will be with us besides a corps of workers who are assisting in the program. Heads of departments please have reports in not later than July 1. G. P. Levitt, district president, 615 Twenty-ninth Street, Sacramento, California.

Owen Sound district reunion, at Port Elgin, Ontario, July 1-15. Speakers will be Apostle R. S. Budd, Independence, Missouri; Mrs. W. L. Christy, New York District; district missionaries, local and visiting ministers. On July 1 will occur the district basket picnic at Port Elgin Beach. Order of meetings on July 2 and consecutive days: 9.30 a. m., prayer service; 11, study hour for departments; 2 to 6 p. m., recreation; 8, preaching. District conference will be held Saturday and Sunday, July 9 and 10, with the following Saturday program: 9.30 a. m., half hour prayer service; 10, organization reports, general business; 2 p. m., general business, election of officers; 7.30, community singing, directed by G. T. Furness; 8, entertainment, solos, speeches, readings, and instrumental music. Sunday, 9 a. m., communion service; 11, preaching; 2.30, preaching; 7, preaching. Secretaries of branches are requested to report at once. Accommodation will be provided for a number in the homes of the Port Elgin Saints. Those tenting will please bring tents and bedding. Cots provided at \$1 a week; meals served at twenty-five cents. D. B. Perkins, president; Mrs. J. H. Guyer, secretary, Port Elgin.

Central Nebraska district reunion, at Neligh, Nebraska, July 15-24. The committee asks all Saints who can to come with tents, prepared to camp. For those who can not come prepared to camp, suitable rooms can be secured at \$3 per week for single room, and \$4.50 for double room, at the hotel. Meals have been arranged at the cafe for \$1 a day. For those camping at the park, free delivery from grocery store, meat market, and dairies can be enjoyed. There is free telephone service on the grounds. Also there is plenty shade, water, and cooking conveniences on the grounds. A large pavilion is available for meetings. We are to have the services of Apostle J. F. Curtis, Elder C. Ed. Miller with his lantern and slides, Elder E. F. Robertson and wife and Elder William Bath of the missionary force. A splendid time is anticipated. All come who can. Levi Gamet, Inman, Nebraska.

Conference Minutes

SOUTHWESTERN IOWA.—District business meeting was called to order at 2.30 p. m. by J. F. Garver. Two secretaries, C. W. Forney, Elsie E. Butler, were chosen by J. F. Garver. Following the opening song, prayer was offered by F. Henry Edwards. A resolution signed by the former district presidents, H. H. Hand and N. L. Mortimore, was offered and read: "Resolved, that we concur in the action of the General Conference of 1927 by which the territory heretofore contained in the Fremont and Pottawattamie Districts is combined to form the Southwestern Iowa District." A motion to adopt the resolution was seconded and carried. The election of district officers was taken up. H. H. Hand was the only nominee and was elected by a large majority, as district president. Brother Hand asked that J. A. Hanson and N. L. Mortimore act as his associates or counselors; it was so moved, seconded, and carried. A motion that we sustain Bishop Clarence Skinner as the district bishop, prevailed. For district secretary Sister Elsie E. Butler was chosen by a unanimous vote. The district bishopric was chosen to serve as district treasurer. Roy C. Murphey was chosen as district chorister. Acting upon a recommendation from Brother Burgess, church historian, that J. F. Mintun act as district historian, he was so elected. O. A. Currie was elected as district superintendent of Sunday schools. W. E. Brown was chosen as head of the Department of Recreation and Expression. Sister Mattison was chosen head of the Department of Women. Brother Mintun here made request that C. W. Forney act as his assistant in district historian work. A motion to concur in the request of Brother Mintun, resulted in Brother Forney being so elected. A motion that we authorize those in the various departments, who have not already done

so, to be permitted to choose their own associates, prevailed. The following resolution, signed by H. H. Hand and C. A. Skinner, was offered: "Resolved, that we authorize the district historian to order one of the books containing the biography and genealogy of Joseph Smith, to be placed in the district library; the funds to be solicited by the district treasurer for the price of said book, ten (\$10.00) dollars, and that the district secretary draw an order on the district treasurer for said amount in favor of the historian." The resolution was moved, seconded, and adopted. The following was then presented: "Council Bluffs, Iowa, May 21, 1927: To the District Conference: We, your district presidency, recommend the disorganization of the Boomer Branch and the transferring of the membership to Hazel Dell Branch. Signed, H. H. Hand; J. A. Hanson." The matter was discussed and amendments were offered. It was then moved that further action in the matter of disorganization of the Boomer Branch be deferred until the next district conference. The motion carried. Brother Mintun made request that the secretary of each branch act as local historian. It was moved that the district presidency set the time and place for holding the next district conference, subject to the approval of the general church authorities. The motion prevailed. Adjourned.

NORTHEASTERN KANSAS.—District Conference held May 21 and 22 at Fanning was presided over by the district presidency, with whom was associated Apostle E. J. Gleazer. Ministerial reports were read from Topeka, Atchison, Fanning, Blue Rapids, Scranton, and Troy, which showed seventy-eight sermons, seventy-seven administrations to sick, forty-five priesthood visits, three baptisms, one marriage, and one child blessed. Bishop's agent's report showed \$105.61 collected for February and March. Grand total for time served as bishop's agent, \$1,732.81. February, 1927, was the least month, and January was the largest. Reports were read from superintendents of Department of Recreation and Expression and Women's Department. A motion prevailed that branch presidents receive ministerial reports, summarize them, and forward to district president. By action of the conference the reunion to be held at Netawaka August 12 to 19 was annulled, and the district conference is to be held instead August 13 and 14. All Saints who can are urged to attend the Stewartsville reunion. A new reunion committee was appointed, consisting of C. E. Harpe and William Twombly, with Dave Little as chairman, to communicate with Stewartsville committee in the matter of joining with them; said committee to report back at the fall conference. This action was had in order to assist the general church from an economic point of view, and that the church may better serve in reunion capacity. By vote the reunion fund will be kept in the hands of the reunion treasurer for reunion purposes. Out of respect for Elder F. T. Mussell, who had been appointed to the district as a local man by the general church, Dave Little offered his resignation as district president, which the conference unanimously declined to accept. The committee, consisting of C. E. Harpe, Frank G. Hedrick, and W. F. Bolinger, appointed by the chair to communicate to the First Presidency the action of the conference, reported as follows: "We the undersigned, as a committee appointed by the conference of the Northeastern Kansas District in conference assembled, beg to report the following regarding the request coming from this district a year ago to your office, concerning the appointment of a man free to devote his entire time to presiding over our district. At the time of our request we were in need of experienced help in the office of district president. Since that time Elder Little has demonstrated to us that he is equal to the task of caring for the needs of our district as president. Yesterday Elder Little presented his resignation in order to permit the conference to express itself regarding the selection of Elder Mussell as district president. The resignation was refused by a unanimous vote. This must not be interpreted as a refusal upon the part of this district to accept the labors of those appointed by the general authorities to our district. We regret that the Presidency were not advised concerning the change in the need of our district for presiding help during the year. We trust that our action will not be regarded as reflecting in any way upon Elder Mussell." A resolution of sympathy in his affliction, to A. F. Crooker and family, of Topeka, was sent from the conference. A vote of thanks was extended to Fanning Saints and friends for hospitality and contributions on programs. Adjourned to meet at Netawaka, August 13 and 14.

Our Departed Ones

GOFF.—Amanda Jane Goff was born May 21, 1856, at Cameron, Illinois. She was united in marriage to Asa D. Goff December 29, 1878. Became a member of the church, being baptized into the faith August 25, 1907, and was faithful until death. Died at her home near Saint Joseph, Missouri, May 14, 1927, at the age of seventy years, eleven months, and twenty-one days. Left to mourn of her immediate family are her husband, Asa D. Goff, and two daughters, Josephine Goff and Francis Sumpter, of Saint Joseph, also many other relatives and friends.

FISH.—Mary Hodgson Fish was born in Durham County, Stanhope, England, December 29, 1849; came to America in 1863; was married to Joseph Fish in June, 1874. To them eight children were born. Two children and her husband preceded her in death. She was baptized August 19, 1898, by Elder C. E. Butterworth. Died at Mallard, Iowa, April 15, 1927. Surviving are six children, six grandchildren, three great-grandchildren, four brothers, and one sister. Funeral services were held in the Saints' church at Mallard on Easter Sunday. Sermon by A. R. Crippen, assisted by E. L. Edwards.

TEAL.—Morgan Allen Teal was born in Miller Township, Illinois, May 12, 1855; he was baptized October 27, 1870. Married Julia Ann Elefson, February 28, 1884, and to them three children, two sons and one daughter were born. Brother Teal was a good man, one loved and respected by all who knew him. He lived a very quiet life and loved his home. Passed away May 12, 1927, on his seventy-second birthday, on the farm where he had lived all the years of his life. He leaves a faithful wife, his three children: Melvin, of Wedron, Illinois; Jesse, and Mrs. Fred Clesson, of Dayton, Illinois; eight grandchildren, one sister, and other relatives and friends. One brother and two sisters preceded him in death. Funeral sermon was by W. A. McDowell.

ALLEN.—Ira W. Allen was born April 26, 1846, in the town of Clayton, New York; came with his parents to Kane County, Illinois, in 1847. In 1862 he enlisted in Company K, 105th Infantry, and was in a number of battles, being discharged June 27, 1865. He was baptized May 16,

1881, and ordained to the office of deacon June 13, 1881. Brother Allen was a man of very strong principles, standing firmly in favor of temperance. He died at his home in Sandwich, Illinois, May 20, 1927. Left to mourn are his devoted wife, one daughter, Mrs. Ida Evans, of Aurora, Nebraska; an aged sister, Mrs. B. Reynolds, of Plano, Illinois. The funeral was held in his home at Sandwich. Sermon by W. A. McDowell, assisted by Reverend Lewis.

K L D S Programs Broadcast on the New Frequency

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SUNDAY, June 19, 8.30 a. m., Children's program under the direction of Mrs. Bertha Burgess. 9 a. m., Bible study lesson conducted by the K L D S Radio Pastor, Ralph W. Farrell. 11 a. m., Stone Church service; Stone Church choir, Robert Miller, organist. 2 p. m., Fry's K L D S Ensemble, assisted by Adeline Bourg, contralto. 3 p. m., K L D S Radio Church, conducted by Doctor John W. Bradbury, pastor of the Bales Baptist Church, of Kansas City. 6.30 p. m., Radio Vesper. Music by Nina Smith, soprano; Lulu Tyrrell, contralto; Fred Friend, tenor; Frank Russell, bass. Sermonet, Ralph W. Farrell. 9.15 p. m., L. D. S. Studio service. Robert Miller, organist. Sermon.

TUESDAY, June 21.—6.30 a. m., Morning devotional service conducted by the K L D S Radio Pastor, Ralph W. Farrell. Music by a quartet under the arrangement of Miss Bernice Griffith, soprano. 7 a. m., English study hour conducted by Mrs. Alice Burgess. 2.30 p. m., Matinee program arranged by Faye Logan Bothfur, violinist, of Kansas City. 7 p. m., Cousin Hazel—children's stories. 7.20 p. m., Walt Filkin, Missouri's poet. 7.40 p. m., Lecture. 8 p. m., Studio program arranged by Elizabeth Tanner Hitchcock, organist, assisted by Mildred Redfield Connelly, Mrs. Clayton Wolfe, Lillian Pope Cross, pianists; Clayton J. Wolfe, tenor; Louis Cross, violinist; ladies' quartet; mixed double quartet.

THURSDAY, June 23.—2.30 p. m., Matinee program. 7 p. m., Cousin Hazel—children's stories. 7.15 p. m., Voice talk—Jessie Wilson Townner. 7.40 p. m., Lecture. 8 p. m., Studio program arranged by Amy Winning, organist of Kansas City.

FRIDAY, June 24.—6.30 a. m., Morning devotional service conducted by the K L D S Radio Pastor, Ralph W. Farrell. Music arranged by Mrs. Myra Brackenbury. 7 a. m., Uncle John—children's feature.

SATURDAY, June 25.—7 p. m., Sunday school lessons conducted by Eunice Winn Smith, Hazel Koehler Moler, Elder John Sheehy, and Mrs. R. S. Salyards. 8 p. m., Operatic program—Charles Stickel, baritone; Herman Schwickrath, bass-baritone; Alice Marie Schwickrath, soprano. 9 p. m., Ridgely Band, of Edgerton, Missouri.

THE SAINTS' HERALD

The First Presidency, Editors.
Richard J. Lambert, Assistant Editor.
O. W. Parker, Business Manager.

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Reunion Locations and Dates

- Spokane, Lake Park, Upper Twin Lakes, Idaho, 35 miles out of Spokane, June 17-27.
- Minnesota, Minneapolis, June 17-26.
- North Dakota, Minot, June 24-July 3.
- Eastern Montana, Andes, July 3-10.
- Northern Wisconsin, Chetek, July 1-10.
- Owen Sound, Port Elgin, July 1-15.
- Central Texas, Hearne, July 8-17.
- Northern California, Irvington, July 15-24.
- Central Nebraska, Neligh, July 15-24.
- Eastern Iowa, Mount Pleasant Park (Clinton, Iowa); July 15-24.
- Kentucky and Tennessee, Puryear, Tennessee, July 15-24.
- Southwestern Texas, Bandera, July 15-24.
- Portland, Gladstone, July 22-31.
- North Platte, Nebraska, North Platte, July 22-31.
- Holden Stake, Holden, July 22-31.
- Alabama, Pleasant Hill Branch (McKenzie), July 22-31.
- Eastern Michigan; Detroit and Southern Michigan and Northern Indiana; Indian Lake, Michigan, July 22-31.
- Toronto, Lowbanks, Ontario, July 22-August 7.
- Southern New England, Onset, Massachusetts, July 22-August 7.
- Seattle and British Columbia, Silver Lake, Everett, July 29-August 7.
- Western Oklahoma, Eagle City, July 29-August 8.
- Central Oklahoma, Tulsa, July 29-August 8.
- Florida, Dixonville, July 29-August 7.
- Central, Illinois, Edinburgh, July 29-August 7.
- Western Montana, Race Track, August 5-14.
- Western Colorado, Delta, August 5-14.
- Southwestern Kansas, Winfield, August 5-13.
- Northeastern Nebraska, Decatur, August 5-14.
- Northeastern Illinois, Elmhurst, August 5-14.
- Central Michigan, Beaverton, August 5-14.
- Chatham, Erie Beach, August 5-15.
- Maine, Brooksville, August 5-14.
- Mobile, Mobile, August 12-21.
- Idaho, Hagerman, August 12-21.
- Eastern Colorado, Colorado Springs, August 12-21.
- Spring River and Clinton, Joplin, Missouri, August 12-21.
- Lamoni Stake, Lamoni, Iowa, August 10-21.
- Des Moines, Runnells, Iowa, August 12-21.
- Southwestern Iowa, Council Bluffs, August 12-21.
- Kewanee, Galva, Illinois, August 12-21.
- Northern and Western Michigan, Park of the Pines, August 12-21.
- Kirtland, Kirtland, August 11-21.
- New York and Philadelphia, Deer Park, August 12-28.
- Far West Stake, Stewartsville, August 18-28.
- Nauvoo, Nauvoo, August 19-28.
- Gallands Grove and Little Sioux, Missouri Valley, August 19-28.
- Southern Wisconsin, Madison, August 19-28.
- Southeastern Illinois, Brush Creek, August 19-28.
- Northwestern, Kansas, Alexander, August 19-28.

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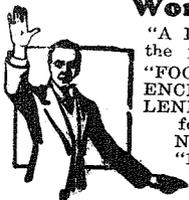
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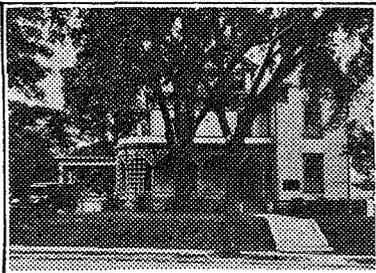
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Young People's Convention

WINDSOR, ONTARIO—JULY 1-2-3

A little international young people's convention will be held at Windsor, Ontario, July 1, 2, 3, in one of Windsor's best public school buildings. Four class rooms and the auditorium are being provided for three days of intensive study and further preparation in the program of the church.

Brother F. M. McDowell will instruct in social problems; Brother C. B. Woodstock, religious education; Brother O. A. McDowell, stewardship; Brother T. S. Williams, Bible appreciation.

Eastern Michigan and part of Ontario comprise the districts of this meet. It is the biggest and best yet of its kind, in this locality. Prayer meetings, song fests, orchestras, and bands, recreation and studies. If you live near try to come; you will be well repaid for your effort. Write for registration cards, to E. V. Hill, 1153 Elsmere Avenue, Windsor, Ontario.

THE SAINTELMERALD

OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

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Independence, Missouri, June 22, 1927

Number 25

EDITORIAL

The Old Agricultural Problem

The Sheffield (England) *Independent* for May 28, carried an article under the caption, "An old story," which is of interest to our readers as indicating that the agricultural problem is occupying the attention of English legislators as well as American. It is of further interest in that it calls attention to the fact that at bottom the agricultural problem in its solution is not one of legislation, but is social and economic.

I wonder if any of our readers can see and point out how stewardships will solve the problem.

The *Independent's* article is as follows:

An Old Story

There is a pathetic side to the persistent demand of agriculture for protection. Agriculturists have every cause for a feeling of resentment against the Conservative Party. Ever since the Corn Laws were abolished there have been periodical promises, sometimes vague, sometimes more definite, of Conservative efforts to protect the farmers against foreign competition. No doubt they believed that the Conservative Party would in due course make this a firm plank in the party platform—just as Liberalism stuck to Home Rule through storm and stress, in season and out of season.

The minister for agriculture yesterday announced to the council of agriculture for England that he had the authority of the government to say they could not give assistance to agriculture by means of protective duties. The members of the government, it seems, realize that a protective system which does not raise prices would be of no use to the farmer, and they are convinced that no party can get the sanction of the electorate to a policy of dear food. The Conservative Party, therefore, declines to commit political suicide. Apparently the farmers are not convinced yet, for they passed a resolution in favor of protective duties, and they will go on hoping—as a large proportion of people will go on suspecting—that the Conservative Party would still adopt protection if and when by the fortunes of political warfare they happened to find themselves in an overwhelming majority.

The saddest part about all this is that it diverts attention from those real reforms by which alone agriculture can be made a profitable business. Had agriculture given up all faith in political favoritism years ago and made up its mind, that like other industries, it must work out its own salvation, we should not have been so far behind some of those smaller countries where the natural opportunities are less favorable than they are with us. It is difficult to know how agriculturists are going to be convinced after all the alternating promises, delays, and rebuffs. Possibly they never will be convinced till the Conservative Party, boldly and convincingly, adopts free trade as a principle, not as a matter of expediency—and that day seems to be a long way off.

Have You Rules Like These?

I recently saw some rules which a railroad office passed to the employees of the road to "keep in mind in selling transportation to the public." I am wondering how many of our priesthood members can see the applicability of those rules to their own work? I particularly commend the rules to those who are under appointment. The rules can be summed up in the words, *Serve, and boost*. Here they are:

A. Know your subject. Before you can sell our service to the public, you must sell it to yourself. If you don't, you can not convey confidence to the traveler.

B. Study your customer and adapt yourself to his personality and frame of mind.

C. State facts about your service. The passenger will find out sooner or later.

D. Don't "knock" your competitor. A boomerang always swings back to its starting point.

F. M. S.

Missouri Vital Statistics for 1926

Recently Doctor James Stewart, secretary of the Missouri State Board of Health, issued statements giving the figures on births and deaths in Missouri for 1926, which show that the birth rate per 1,000 inhabitants dropped from 19.60 in 1925 to 18.96 in 1926. The trend for the last decade has been downward, though the Missouri rate is higher than that of the surrounding States. Normal birth rate should be 22 per 1,000. The total birth for 1926 is given by Doctor Stewart at 62,843, as compared to 68,293 in 1925. Deaths for 1926 were 37,912, and for 1925, 41,332. Death rate for the State, 1926, 11.43, for 1925, 11.86.

The figures according to the secretary show a decrease in infant mortality from 69.48 per 1,000 in 1925 to 66.43 in 1926.

It may be of interest to our readers to note the birth and death statistics for the thirteen principal cities of the State.

Saint Louis—Births, 13,423; deaths, 9,573; birth rate 18.06; death rate, 12.89; infant mortality rate, 69.65. In 1925 the rates were: Birth, 18.49; death, 13.84; infant mortality, 88.27.

Kansas City—Births, 7,166; deaths, 4,233; birth rate, 18.15; death rate, 12.46; infant mortality rate, 75.90. In 1925 the

rates were: Birth, 18.49; death, 13.84; infant mortality, 88.27.

Saint Joseph—Births, 1,260; deaths, 1,126; birth rate, 16.98; death rate, 15.17; infant mortality rate, 72.22. In 1925 the rates were: Birth, 17.69; death, 16.72; infant mortality, 86.58.

Springfield—Births, 1,023; deaths, 665; birth rate, 20.87; death rate, 13.57; infant mortality rate, 84.06. In 1925 the rates were: Birth, 25.20; death, 13.90; infant mortality, 77.21.

Joplin—Births, 619; deaths, 508; birth rate, 23.10; death rate, 17.43; infant mortality rate, 73.26. In 1925 the rates were: Birth, 26.65; death, 11.29; infant mortality, 78.61.

Cape Girardeau—Births, 360; deaths, 203; birth rate, 26.47; death rate, 14.92; infant mortality rate, 55.55. In 1925 the rates were: Birth, 25.95; death, 14.37; infant mortality, 97.29.

Carthage—Births, 167; deaths, 149; birth rate, 16.53; death rate, 14.75; infant mortality rate, 77.84. In 1925 the rates were: Birth, 19.11; death, 15.71; infant mortality, 66.66.

Columbia—Births, 247; deaths, 133; birth rate, 27.44; death rate, 17; infant mortality rate, 48.58. In 1925 the rates were: Birth, 25.48; death, 15.89; infant mortality, 81.18.

Hannibal—Births, 359; deaths, 278; birth rate, 19.72; death rate, 15.27; infant mortality rate, 58.49.

Independence—Births, 351; deaths, 178; birth rate, 29; death rate, 14.71; infant mortality rate, 65.52. In 1925 the rates were: Birth, 34.55; death, 16.27; infant mortality rate, 64.07.

Jefferson City—Births, 309; deaths, 194; birth rate, 21.91; death rate, 13.75; infant mortality rate, 67.96. In 1925 the rates were: Birth, 23.66; death, 14.39; infant mortality, 66.66.

Moberly—Births, 196; deaths, 182; birth rate, 14.62; death rate, 13.58; infant mortality rate, 66.32. In 1925 the rates were: Birth, 14.91; death, 13.26; infant mortality, 96.61.

Sedalia—Births, 342; deaths, 234; birth rate, 16.36; death rate, 11.19; infant mortality rate, 64.32. In 1925 the rates were: Birth, 19.21; death, 11.56; infant mortality, 82.37.

Whereabouts of the Presidency and Twelve

Apostle E. J. Gleazer returned during the past week from a tour of points in Nebraska, Kansas, and Colorado, but left Saturday night for Oklahoma and Texas, his first point being Oklahoma City.

Apostle Roy S. Budd attended the Institute at Lamoni, and following his return to Independence took his departure to the South, intending to visit the Florida and Mobile Districts.

Apostle Clyde F. Ellis is in Independence, recovering from an operation for the removal of his tonsils. He expects his voice to be in condition for the first of the reunions on his schedule.

Apostle D. T. Williams was in Independence and solemnized the marriage of Howard Andersen (a son of the late Apostle Peter Andersen) and Carol Williams (daughter of Elder Mansel T. and Lottie Williams) which occurred at the Stone Church Wednesday evening. The following day Brother Williams departed for his field.

Apostle Myron A. McConley writes from Los Angeles that he has resigned his temporary oversight of the Los Angeles Branch, which was taken on an emergency, and that the conference appointee to that place, Elder Glaud A. Smith, was unanimously elected pastor. Brother McConley will help Brother Smith get acquainted and started in his job and will then resume missionary work on the Pacific coast.

Apostle Garver has been laboring in Iowa, the last point of report being Council Bluffs, where conferences with district, branch, and missionary forces were held, looking to concerted forward movements in that part of the field.

Apostle J. F. Curtis recently drove with his family to Colorado, holding meetings en route, and going in the old Apostolic Ford. He held services in Colorado Springs and other points and then pressed on to the Northwest, where he is to attend reunions.

Apostle F. Henry Edwards is in Independence engaged in his work as secretary of the quorum. He was the speaker at the Sunday night open-air service on the Campus.

A letter received from Apostle Paul M. Hanson was written at Porsgrund, Norway. From there he was to go to Bon. He was feeling excellent in the work and inclosed important recommendations regarding that field.

At last report Apostle J. A. Gillen was in San Francisco. He was to go from there to attend the Spokane reunion.

President Frederick M. Smith was in Columbus, Ohio, Sunday, attending to the dedication of a church.

Floyd M. McDowell was in Holden for the Sunday in charge of the young peoples' convention at that place.

Elbert A. Smith met with the Saints of Omaha, Sunday, speaking morning and evening.

Church Mergers

There seems to be a strong movement among Congregational Churches toward a merging of the congregations into an organization having a central governing body. Seven of the big corporate bodies have already united, and a board of thirty-six directors had been selected. At the same time there is also a movement toward the merger, or at least closer affiliation, of the Congregational Churches with other denominations of "congregational type." A commission of the Congregational Church on "interchurch relations" indicates in its report a willingness "to surrender their historic name" for the sake of promoting the large unities which we all desire." The report states:

The practical obstacle today to such unification as seems fairly practical, is not so much our diffusing creeds or policies, or plans for demonstrating the powers of the Christian message, as matters of sentiment—specifically our unwillingness to forego familiar and historic terminology. The commission believes that we and all other denominations which are truly working for unity must be prepared to go as far as our sister denominations have gone in Canada. In the opinion of the commission, we as a group of the Lord's disciples, should go as far in the promotion of unity as we may.

The Baptists Have Their Problems

The Association of Toronto Baptist Churches held convention the latter part of May. On the morning of May 27 Thomas Urquhart introduced for adoption a set of resolutions charging "worldliness in the church," according to the *Evening Telegram*, Toronto, of May 27. His motion to adopt was seconded by Reverend W. Frank Mesley.

Introduction of the resolutions served as a signal for an acrimonious discussion, during which disorder prevailed to a considerable degree. Our readers will be interested in the resolutions, which we reproduce for their perusal:

That this Baptist Association deplores the growth of worldliness in church life evidenced by the many professing Christians who attend the theater, moving picture shows, dance halls, and card playing parties, and evidenced further by others who carry on dances and card parties in the home, thus in many cases demoralizing the spiritual life of those who attend; and we further deplore the fact that many professing Christians use their automobiles on the Lord's Day for pleasure, thus taking themselves and their families away from the Lord's House and making the Lord's Day a day of pleasure instead of a day of rest and worship, and further, we deplore the increasing tendency among our young people (girls as well as boys) to use the cigaret and other forms of tobacco, thus weakening the body as well as the mind and clouding the spirit and perception of the youth; and we regret to say that some pastors and others are setting an unworthy example to the young people by the use of tobacco in various forms.

And further be it resolved that we call upon all our pastors from the pulpit and in the prayer meetings and young people's societies to strongly teach and point out the evils of these things and that the continuous practice thereof will ruin the spiritual life of our churches and bring about conditions which will to a great degree increase the difficulties at present surrounding a truly evangelical message and further emphasizing the necessity on the part of every Christian to separate himself entirely from all these worldly habits, pleasures, and amusements.

In supporting his resolution Mr. Urquhart spoke eloquently. He said some practical and evidently true things, among which are: "The great sin of the church is the admission of worldly things in our lives. . . . It is high time we call a halt and speak to ourselves." He was horrified at dancing and card parties conducted in Christian homes, and looked with disfavor upon the recommendation of a missionary that indorsed a moving picture show in the theater. He told with disapproval of a pastor who played cards, attended the theater, and dances.

The discussion developed the fact that there was a strong undercurrent consistently opposed to such worldliness as is spoken against in the resolutions offered, and a number of speakers could easily come under the list (if they had been Latter Day Saints) of those who observe the Word of Wisdom, and the instruction of latter-day revelation as to the preservation of our bodies and the formation of our physical habits.

The document was returned to the resolutions committee for redrafting after sharp discussion of considerable duration.

All-Weather Road From Independence to Lamoni

A recent number of the *Saint Joseph News-Press* says that the twelve miles near Clarksdale which are now the only miles of dirt road between Independence and Lamoni with the exception of the six or seven miles just south of Lamoni, will soon be regraded and oiled, thus making it of all-weather type. This improvement is to begin very soon, late this month or early in July, and will be a short piece of work. Money to pave this twelve miles is not available now, but it is such an important traffic road that the State will place it in condition for travel in all kinds of weather.

Hope is held out that Decatur County, Iowa, may be successful in getting the Jefferson Highway in that county graveled during the season. The people of Lamoni and Decatur County are working hard to accomplish this end, and they have high hopes of success. So it is quite possible that not only will church officers be able to get into communication with Lamoni Stake any day in the year by hard surfaced road with the one break of twelve miles which is soon to be oiled, but every stake in the church may soon reach every other stake on hard surfaced road! What a wonderful and speedy development has been made since the World War!

From a copy of the *Palestine Bulletin* for March 4, 1927, we extract the following resolutions passed by a conference of rabbis "recently called in Jerusalem to strengthen religious life among the Jews of the country":

- (1) The establishment of committees to watch over the observance of Sabbath in all towns and colonies;
- (2) the issue of a prohibition on football matches on Saturday;
- (3) the taking of measures against violation of Sabbath at the "Nesher" factory in Haifa;
- (4) the submission of a demand to the Government that Jewish officials should be free from their work on Saturday;
- (5) the submission of a demand to the Zionist Executive, Keren Hayesod, Jewish National Fund and American Jewry, that they adopt strong measures against the violation of Sabbath in Palestine. The conference has proclaimed as a duty of all Jews to employ Jewish labor and use land production for all needs.

According to the *Palestine Bulletin* for May 4, Rabbis Sonnenfeld and Kliatzkin, and other leaders of the extreme orthodox Jewish party, posted an appeal in the streets forbidding all right Jews to visit the Jewish National and Hebrew University Library because there are, among other things, heretic books.

THEY SAY---

George Washington: "Every action in company ought to be with some sign of respect to those present."

It is better to have a strong and consistent enemy than a lukewarm and vacillating friend.

The source of men's actions too frequently lies in personal ambition.

Washington: "Let your recreations be manful, not sinful."

Churchill: "The monster which maims the vitality of the Republic is the political machine."

Wilcox:

"Laugh, and the world laughs with you.
Weep and you weep alone;
For the sad old earth must borrow its mirth;
It has troubles enough of its own."

Roosevelt: "An ounce of performance is worth a ton of complaint."

Washington: "Be not hasty to believe flying reports to the disparagement of any."

A scarcity of worms does not cause a hen to quit scratching.

Ella Wheeler Wilcox: "The test of the heart is trouble."

Emerson: "The only way to have a friend is to be one."

Washington: "Labor to keep alive in your breast that little spark of fire called conscience."

Lincoln: "Human action can be modified to some extent, but human nature can not be changed."

P. C. Wren: "The wise thank God for work and sleep."

Generally the things we put off till tomorrow should have been done yesterday.

Washington: "It is better to be alone than in bad company."

P. C. Wren: "The truly busy man can not be actively and consciously unhappy. The truly miserable and despondent person is never continuously and actively employed."

Might as well forget your present troubles, for there are more coming.

Lincoln: "Speak so that the lowest may understand, and the rest will have no trouble."

Beecher: "We should not pray for lesser burdens, but for stronger backs."

Frank A. Marshall: "Religion and patriotism are inextricable. There is no religion worth the name which does not support the nation whose flag insures religious freedom, and no nation is worthy of the name which does not grant this freedom."

Roselle M. Montgomery, in the "Forum":

The essence of me will elude the line
That retails merely such things as I did.
From my historians much will be hid
Of what was deeply, intimately mine.
When I am dead some faithful chronicler
Perhaps may tell how I did thus, or so—
What I refrained from doing, who will know?
These will escape my best biographer:
The beckoning paths on which I never fared,
The secret ways down which I stole a look,
The longed-for journeys that I never took,
The bright strange things I dreamed
—but never dared!
Deep in the grave my dust will stir and laugh
At what is written in my epitaph.

Some One:

"If you your lips
Would keep from slips,
Five things observe with care,
Of whom you speak,
To whom you speak,
And how, and when, and where."

Douglas:

"Today alone, I count my own—
For God alone doth know
Where I shall be, when o'er the lea,
Tomorrow's sun doth glow."

The Wealth of the Dead Sea

Mr. L. A. Pinck in a letter to the editor of *The New Palestine*, New York, states as follows:

Sir, I wish to call to the attention of the readers of *The New Palestine* that technologists and financiers have their eyes focused on the storehouse of wealth that is at present peacefully resting in the Dead Sea.

The following information is a résumé of two letters, one by Jerome Alexander and the other by C. E. Waters, printed in the news edition of *Industrial and Engineering Chemistry*.

In a report issued by His Majesty's Stationary Office for the Government of Palestine, there is given the following estimate in metric tons of the contents of the Dead Sea:

Potassium chloride	2,000,000,000
Magnesium bromide	980,000,000
Magnesium chloride	22,000,000,000
Sodium chloride	11,900,000,000
Calcium chloride	6,000,000,000

On the basis of the present rate of consumption, it has been estimated that the bromide in the Dead Sea is sufficient to supply the world for 35,000 years.

It is believed that the potash of the Dead Sea will not only be the most valuable and important product of Palestine, but will also be one of the world's largest and most available supplies.

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

New Openings

BY J. W. PETERSON

Place, People, and Preacher

There are no hard and fast rules to observe when first introducing our faith in a new place. Every locality has its dominant idea, just as do individuals. Each one has to be considered upon its merits. A failure to make this observation may result in eternal failure. Only eternity will reveal the results of a neighborhood lost to God. There are thousands of such places which stand as monuments to our folly. What an awful (I use the word advisedly) responsibility rests on the missionary who seeks to present our faith to a prejudiced and doubtful world. After nearly forty years of missionary experience in most of the States of the Union and in foreign fields, I unhesitatingly assert that our mistakes have outnumbered our successes. The number of the few starving branches compared with the missionary effort proves my assertion. This fact needs to sink deep into the consciousness of every missionary, especially the beginners. Perhaps we can profit by our mistakes and the labor be not entirely in vain. After all, it has not been the fault of the missionary altogether. They knew not how to labor, and conditions were altogether different than now. The church must bear its share of the blame. A few lectures, a set of tracts or a small book of instruction would have greatly aided the new missionary. Such information is very badly needed even now, hence this writing.

The Location

The permanent success of an initial effort depends first on the location. An infrequented place is a poor one to get a good hearing. Why spend effort there when the same amount of energy in a better place would accomplish much more. A cheap place will attract cheap people. A better place would invite all classes. It should also be near a selective center, where the interest can be continued by the branch. Many a far-off opening has been left to die out for want of care, even where a good interest has been aroused. Even a far-off branch, which is not in communication with the main body, is apt to develop a kind of provincialism which is hard to change afterwards.

The People

The neighborhood matters much. One where nearly all are self-satisfied is not the best location,

unless the missionary has the faculty (which should be cultivated) to preach the truth they already believe in a more convincing way than they have ever heard it before, making them, of course, see their need of additional truth. Naturally they will want the remainder. A plunger or an iconoclast ought to be kept out of such places.

But there are other places where less effort would accomplish quicker results than in a strict Catholic or Protestant neighborhood. A mixed one is better, and one where there are no church services at all is the best. There are sufficient of such places to engage the attention of our ministry for some time to come. In this way, too, we are honorably respecting the rights which other churches think they possess. There are exceptions to all these rules, the difficulty being that nearly every missionary thinks he has an exception in most places where he labors. Wisdom should direct, the difficulty now being that one without wisdom thinks he possesses a great store of it. He mistakes knowledge for wisdom, and has not too much of the former. This is not an arraignment of the majority of our ministry. It applies to those who are guilty, and the reader will not have hard work to locate them.

Other churches are doing a great amount of good in the world. It is both honorable and right that we freely acknowledge that fact. We ought to help them do more good, or at least lay no straw in the way of their helpfulness, but make it imperative that they should take a forward step. A few forward steps would land thousands in the kingdom of God. The Lord when speaking to Sidney Rigdon concerning his work in a Protestant church before the fullness of the gospel came to him, said:

Behold thou wast sent forth even as John, to prepare the way before me, and before Elijah which should come, and thou knew it not. Thou didst baptize by water unto repentance, but they received not the Holy Ghost; but now I give unto you a commandment, that thou shalt baptize by water, and they shall receive the Holy Ghost by the laying on of hands.—Doctrine and Covenants 34: 2.

We can easily accept the work of the reformers as a preparatory work: the dawn before the day. Their work, if not directly authorized of God, was at least permitted as a schoolmaster to bring thousands on the road toward Christ. Woe unto him that tries to tear up the road others have thus far traveled toward God. I can not, therefore, be too positive in saying that we ought to acknowledge the good of other churches, and as the Lord has directed us to do, "Contend against no church but the church of the Devil." We can know them by their fruits. Our country would be a dreadful place were it not for the influence of both Catholicism and Protestantism.

Taking a radical course in a new place we could

easily lose it to the church for all time. We ought to follow the commandments still further and make friends with the mammon of unrighteousness, the world, and even with our enemies, if at all possible.

It might even be well, in really new places to avoid the points of our faith that offend unless they can be presented as matters of history; and not then, unless the simple and more universal principles of Christianity be first accepted. What is the good of presenting Christ on America if he be not accepted as having visited Asia. To first preach on faith in God more convincingly than any Protestant or Catholic clergyman has ever presented that subject in that neighborhood, would do more to establish confidence in one than forty sermons on present revelation or church organization. At any rate, what good would it do to convince people of the mere possibility of present revelation until they had first implicit and never-diminishing faith in the God of the past. One convinced of the fact of present revelation but who does not fully believe in the things already written is quite likely to be led about by every kind of revelation.

There is no better plan than to preach first things first, and follow with the epitome of faith. Say nothing but repentance to this generation is good advice and should be followed. Without repentance other steps are absolutely useless. The broken link renders useless the rest of the chain.

The message for this generation is of course the most important thing. But it must rest on the messages of other ages. Without this foundation one is likely to be carried about with every wind of doctrine. If one does not whole-heartedly accept the messages of other ages he is not likely to accept the message of latter days. It would be more wise to avoid presenting our distinctive features to such persons, but, instead, hammer on the messages of the past until they are well driven in.

Many missionaries have made it very hard for others to follow them, if indeed that can be done at all. Effectual doors have been opened to ripening fields, only to be forever afterward closed by unwise missionaries. What a tragedy! Such a missionary has done more harm than good. His efforts have retarded the progress of the church, and so far as that neighborhood is concerned, the very name of the church is obnoxious until a new generation arises. What if one or two are baptized, or even enough for a small branch—these to be forever ostracised by their neighbors. The influence of the branch is destroyed. A barrier has been raised against the new converts which is seldom broken down. How much better if the new missionary could have left a host of good friends and the name of the church honored!

Nearly everything depends on the right kind of a start. Above all else a good and friendly impression should be left, even if the neighborhood will only accept faith and repentance. One who has repented is in a good state of mind for further truth.

The mind of man is the most delicate instrument in all creation. A very little thing may turn it far; one wrong word; one wrong act; a haughty mien; a lack of interest and sympathy, could easily ruin our interest for all time. Truly "No one can assist in this work except he be humble and full of love, having faith, hope, and charity."

And Then

When the proper time comes to present our distinctive features, one may utterly fail and be the means of driving a thousand souls into everlasting darkness by a wrong presentation of the truths we have. Our work is not to stir up strife and division, but to establish peace and create confidence among the children of men. Leave a new convert a friend if he can not at first be wholly converted. If he can not be helped to secure celestial glory, how excellent to help him secure the terrestrial one. Anyone who succeeds in making enemies for the church belongs in the camp of the enemies. We should have the most careful men in the church to open up new places. Men with tact and sympathy.

Then, too, scattered members who are the nucleus for a new opening have frequently closed the hearts of their neighbors by crowding their faith onto others and have made both themselves and the faith obnoxious. What a terrible sin it is to do that! Some think it smart to bear testimony against others. They feel almost as if they would be condemned if they failed to tell the newly found listener that Joseph Smith was a prophet and the Book of Mormon is the Bible of the Western Continent. Why mention those things at all until they are fully convinced that the Bible is true and all three of the Godhead unchangeable? It might be better to first convince them that Christianity in general was the best thing ever come to man, and the Bible the best book in the world. If they already believe it, they will rejoice to accept you as a brother and a noble defender of the faith so dear to them. Then they may listen while they are being shown that we are truly orthodox and the Book of Mormon provided for in the Bible.

The Preacher

The preacher, more than all other factors, is important. For that reason God reserves to himself the right to say who shall represent him, and he himself proposes to qualify them. After receiving this divine foundation and call, then the church can

help, and we can also help each other; hence this paper.

As to the qualifications of a representative of God; it is very evident that he should not represent some one else. He should, however, be whole-hearted and loyal to others whom God has called, equally as true as himself. Such a loyal soul will not be a knocker. Any knocker should be kept from new openings. In fact, a good place for such a one is in his own garden. The true servant of God will have the good of the other servants at heart, as well as his own. But above it all he will have the glory of God and the good of his work always in view.

Sympathy and kindness are winning attributes, while the knocker easily drives people away. These qualities should be natural, however, or acquired in the new birth. They can not be assumed without detection. Those attained by education are only a veneer and mostly transparent at that. Good as far as they go, but not deep enough for God, hence the need of the divine call and equipment. With this solid timber, solid to the core, what a good foundation for a good educative polish! What a splendid worker, helpful to high and low alike, and just the one for a new opening! But the man with the veneer can not deeply impress others.

Selective Centers

It is much better to work out from established branches, for several reasons. First, the prestige of the branch, and next the assistance of it in various ways, chiefest of which is perhaps, the singing. Then, too, they help to make up a larger congregation. Very often some of the Saints have friends there. Sometimes the branch itself may be used as a nucleus and all the Saints drafted to help.

I have tried all kinds of advertising, and there is none to equal the personal invitation of the Saints to their friends. He is a poor member indeed who does not have some friends outside of the church. He has more influence with them than anyone else. A mere acquaintanceship is of value in asking people to church. This is inexpensive, but most effectual. Even to strangers, a personal call and invitation is worth many times more than a handbill, a tract, or a notice in the town paper.

When a missionary effort is on, the energy of the whole branch should be employed to put it across. Not many branches put forth the effort they could. Some effort is needed to arouse the Saints themselves, in many places, to their responsibility along this line.

The personal visit and invitation are better than a tract. God's way of personally proclaiming the word is most effectual to arouse interest and beget faith. Truly faith comes by hearing much more than by reading. Tracts and books are best after

one becomes interested. One may get the theory by reading, but not the spirit of the work; in fact, they are not entitled to the Holy Ghost until after the laying on of hands. Yet there is more or less the influence of the Spirit flowing from the speaker to the hearer. The word made flesh is the most potent power for good anywhere in the world.

Various Editions of the Book of Mormon

BY S. A. BURGESS

The Manuscript

When the Book of Mormon was printed, Joseph Smith retained one complete manuscript, and Oliver Cowdery the other. Joseph Smith later placed his manuscript in the corner stone of the Nauvoo House, but unfortunately work was discontinued on this building in the spring of 1844, when the brick-work had just reached the second-story window.

It was left for sometime uncompleted. When finally Lewis C. Bidamon desired to finish the corner of the L and tore down the remaining two wings to do this, and the corner stone was opened, the manuscript was found quite thoroughly water-soaked and decayed. Some of the best of the sheets were sent to Joseph Smith, late President of the Reorganized Church of Jesus Christ of Latter Day Saints, and some were sent to Joseph Fielding Smith, late President of the Utah Church. It is believed that only one sheet has been preserved, and that is kept behind glass in Salt Lake City.

The manuscript in the possession of Oliver Cowdery, was, however, quite carefully preserved. At his death in 1850, it passed into the hands of David Whitmer. David Whitmer refused repeated offers of purchase, but after his death it was turned over by Jacob Schweich to the Reorganized Church. This manuscript is complete and well preserved.

It was long kept wrapped in paper, but between the conferences of 1922 and 1923, E. H. Tordoff, of Berkeley, California, prepared a special container in three parts which protects the manuscript from damage by fire or the elements.

First Edition

The first edition of the Book of Mormon was published by E. B. Grandin, at Palmyra, New York, in 1830. The second edition was published by Oliver Cowdery and Company, at Kirtland, Ohio, in 1837. The third edition was published at Nauvoo, Illinois, by John Taylor, in 1840. The fourth American edition was printed at Nauvoo, Illinois, by Joseph Smith, in 1842. This is probably the rarest edition now in existence, and after that the 1837 or Kirtland edition is most rare. These two are even more

rare than is the first, or Palmyra edition. The third and fourth editions were stereotyped.

The edition of 1842, though it was the fourth American edition, was really the fifth edition of the book, as the first European edition was printed from the second American or Kirtland edition in Liverpool in 1841.

Liverpool Editions

The death of Joseph Smith prevented a further edition in the next few years. In fact it appears that several years elapsed before another edition was published in America. In the meantime the second European edition was published by Orson Pratt at Liverpool in 1849. The third European edition, which was also stereotyped, was published at Liverpool by F. B. Richards in 1852. The fourth European edition was published by Orson Pratt in 1854. The fifth European edition was published by F. B. Richards, also in 1854. The sixth was published at Liverpool in 1866; the third to sixth European editions were stereotyped. The 1869 (seventh) edition was also published at Liverpool and was electrotyped. Of further Liverpool editions we note the third electrotyped edition was in 1883; the fourth in 1886; fifth in 1889; and the ninth in 1906. (The ninth electrotyped would doubtless be the fifteenth Liverpool edition.)

An edition was printed by James O. Wright and Company about 1859, which was signed by Zadoc Brook. This is sometimes called the Brook's edition and sometimes the Huntley edition. About the same time another edition was brought out from the same plates by James O. Wright and Company, as a literary curiosity. These two editions are closely associated. There is some dispute as to which was printed first. The paging leads to an inference that the Wright edition was published first as a curiosity. On the other hand the statement has been made that in advertising the Wright edition, credit was given to the Huntley-Brook edition, as the advertisement stated the same plates were being used. This we have not been able to verify.

Reorganized Church Editions

This edition is of great interest to us, because of the four thousand copies published, many were purchased by members of the Reorganized Church. These were the earliest books used after the Reorganization, so that it was not until 1874 that an edition was published for and on behalf of the Reorganized Church of Jesus Christ of Latter Day Saints. This was published from the third American edition, at Plano, Illinois. Also an 1874 Lamoni edition exists, though its real date must be after 1881.

Various uses were made from these same plates

with different dates. These are all dated Lamoni. Beginning about 1900 the number of the edition was indicated. Thus 1900 was the 22d edition; 1902 the 26th edition, 1905 the 30th edition, 1906 the 31st edition, 1907 the 33d edition.

In the meantime the large type edition was published in 1892, and is still being held in stock for those desiring the large print. The 12th edition of this work was issued in 1908. The 13th edition, which is still in stock, was published in 1916.

Having secured the manuscript of the Book of Mormon from the heirs of David Whitmer a careful comparison was made and a new edition was issued in 1908, the "Authorized Edition." Of this we have located copies of 1908, 1911, 1913, 1917, and 1919, published in Lamoni, Iowa; and at Independence, Missouri, in 1921, 1923, 1925, and 1926. The number of the edition is not indicated in these various issues of the authorized edition, but we have in our possession nine different copies bearing nine different dates, as indicated above.

Salt Lake Editions

As to the Utah Church, the first edition published in Salt Lake City appeared in 1871, another in 1874, a third in 1877. In 1879 an edition was published divided into verses and chapters by Orson Pratt, sr., carrying footnotes and other helps. This issue was copyrighted. We find differently dated copies after 1879 published at Salt Lake City in 1881, 1882, 1883, 1885, 1888, 1891, 1900, 1905, 1907, 1914. From Liverpool for these dates (1879-1920) there is a similar arrangement of text and paging.

In 1920 another copyright was taken out, and additional notes and helps were added so as to provide the basis for a new copyright by Heber J. Grant. Of this, copies were issued in 1920 and 1923.

Chicago and Independence Editions

Other issues in English have also been made. Beginning in 1905 large editions were published at Chicago. These were marked for the Northeastern States Mission and the Central States Mission. The fifth edition was in 1908. A Kansas City electrotype edition was published in 1902. Then there have been published in Independence at least eight editions. We have not checked up on later publications.

The Utah Church also published a large type edition in 1888, and their Sunday School Union has published a very small vest pocket edition.

We present the above data to give some idea how widely this book has been published in the English language. It is only fair to add that the Nephite Record was published by the Church of Christ, Whitmerite, about 1899. The Utah Church had an edition printed in the *Deseret Cipher* about 1869.

Translations

But in foreign languages probably the first was the *Mormons Bog* in Scandinavian, which was published in 1851. The second edition was published at Copenhagen in 1858. A Swedish edition was published at the same place in 1878. Peter Anderson and Peter Muceus published for the Reorganized Church at Portsgrund, Norway, an edition in 1903.

The following year, after the first Scandanavian edition, the *Llyfr Mormons* was printed by John Davis in Merthyr, Tydfil, Wales, in 1852. This of course is the Welch edition. And in the same year *Le Livre de Mormon*, the French edition, was published by John Taylor.

The same year, 1852, an edition was published in Italian, *Il Libro di Mormon*. It was not, however, until 1886, that the Book of Mormon was published in Spanish by the *Deseret News*. A second edition was brought out by the Utah Church in 1920.

The Book of Mormon was also published in German in Hamburg in 1852, *Das Buch Mormon*. A further edition was published in 1873 in Bern. In 1893 an edition was published in Salt Lake City, Utah, and in 1902 an edition was published at Berlin. There are doubtless other editions in German which have been printed.

We are particularly interested in the edition prepared by Alexander Kippe and printed at Berlin in 1911. This is a reprint in German of the authorized 1908 edition, and is published by the Reorganized Church of Jesus Christ of Latter Day Saints.

Het Boek Van Mormon (Dutch) was printed in Amsterdam in 1890.

The first edition in Hawaiian was probably that by George Q. Cannon, published at San Francisco in 1855. Shortly after the Reorganized Church had opened a mission in Honolulu under the direction of Elder G. J. Waller, a translation was prepared in Hawaiian by G. M. Poepoe and G. M. Kameakua. This was printed in 1898 in Honolulu.

The Utah Church has also printed an edition in Armenian in 1906 and a Japanese edition in 1908.

In Tahitian, an edition was published in 1904, and the Book of Mormon has also been published in Hindostanee and Maori.

So we find the Book of Mormon published at least in one dozen languages, and many editions, totalling millions of copies. Here is a partial list of the editions in foreign languages:

Welch: *Llyfr Mormon* (1851)
 French: *Le Livre de Mormon* (1852)
 German: *Das Buch Mormon* (1852)
 Dutch: *Het Boek van Mormon*
 Danish: *Mormons Bog*
 Swedish: *Mormons Bok*
 Spanish: *Libro de Mormon*
 Italian: *Il libro di Mormon*

Hawaiian: *Ka Buke a Moramma*
 Tahitian: *Te Buke a Moromona*
 (Japanese, Armenian, *Deseret Cipher* not figured out yet.)

The early editions in 1851 and 1852 of the Book of Mormon in foreign languages are of considerable importance. This was after the death of Joseph Smith. It was before the time that the abominable doctrine of polygamy had been spread abroad. Since the reorganization of the original church, from Plano, Lamoni, and Independence, many editions have been issued in English. Not so much has been done as to translation into foreign languages, but the book has been studied more closely by members of the Reorganization in the last thirty years than is the case with any other faction.

It is remarkable to think of the possibilities of this book going forth in so many different languages to the people of the earth. We wish it were possible to state how many books have been printed, but that would be purely guess work.

Graceland—an Industrial Institution

The industrial activities at Graceland are continuous, night and day, twelve months of the year. There is always something to do, and ninety-six per cent of the individuals to carry on this work are students.

The morning watchman calls the fireman at 4.30 a. m. He hurries to the heating plant and livens the fires that steam heat the six buildings. Soon after the fireman is well at work, the morning cooks begin their duties in the Commissary Department. Down at the farm the boys are getting the Jersey cows in their stanchions, and some one is busy in order to get twenty-four gallons of milk to the kitchen to start breakfast. The making of toast, frying of eggs, preparing cereal, or whatever the menu may be for one hundred and fifty hungry boys and girls is just a starter for the day's work, not to mention the dishes that are to be washed and dried.

There are chairs to mend, broken windows to glaze, doors to repair, electric lights to fix, plumbing to look after, roof leaks to stop, furniture to move, apples to pick, trees to prune, flowers to take care of, garden to plant; tomatoes, beets, and beans to can; cucumbers to pickle, corn to plant, hogs to feed, halls to scrub, rooms to sweep, freight to haul, filing to do, letters to write, books to keep, and buildings to build—all by young men and women who are "earning while they learn." Seventy per cent of the students at Graceland this year are working and helping to meet their expenses. This means that seven of every ten boys or girls one meets are working. These young people come to Graceland from one hundred and twenty-five homes scattered through

twenty-five States and several foreign countries and in the Industrial Department carry on the institutional duties of the college.

Viewed from the financial standpoint, student labor is expensive. The college could hire more efficient regular employees and have the work more economically, but such a method would preclude the opportunity of an education for seventy per cent of the student body who have to work to earn a part of their living while going to school.

Many ambitious young men and women who have funds or could secure assistance somewhere else are anxious to work to help meet expenses. Giving assignments to such individuals keeps some one away who has no other source from which to secure funds and whose education depends on a job at Graceland.



A Garden Scene at Graceland Farm.

This problem of assigning work to worthy and needy young people is one of the greatest problems of administration in the Industrial Department. There are a number of applications already on file for assignments in the Industrial Department for the coming school year. Every individual who applies for work is required to fill out a questionnaire which shows the age of the applicant, church membership, amount of money he or she will have at the beginning of the school year, his or her education and working experience. The types of work these boys and girls have been doing is of special interest and very important, and, in fact, it is essential to determine whether or not they know how to work at all. The names of three responsible people who can recommend them with respect to their working ability and financial standing is required. These applications are studied in detail, and sometimes during the summer the applicants are advised whether or not there is a possibility for them to secure work at Graceland.

Classes are so arranged that one group of students can work in the morning and go to class in

the afternoon. The other group have their classes in the morning and work in the afternoon, thus attempting to give available workers both in the morning and afternoon.

It has been found through the experience of those who have conducted the Industrial Department at Graceland and in other institutions, that a student can do his best class work if he does not work more than three hours a day. Regular college courses are designed to keep the average boy or girl busy and do not take into consideration the necessity for his working for a part of his living. In addition to regular class work, there are activities which are very worth while, such as debating, dramatics, journalism, oratory, and athletics. Although this work does not come in the regular college curriculum, it is a very important part of a student's education. Students are not barred from participation in athletics and other student activities because of the necessity of their having to work. However, it is a real job to carry a regular college course, earn part of one's expenses, and enter into student activities. There have been boys and girls who have stood at the head of their classes at Graceland, accomplishing all three of these things and doing them well. The social standing of a working student is equal to that of the students who do not work. Money is not a determiner—many a boy has gone through Graceland with not more than ten dollars a year for spending money.

The young people who take these jobs are advised and become conscious of their responsibility to the church and college. Every tool, every animal, every piece of equipment, and building that is placed in the hands of a boy or girl is done so with the understanding that he will preserve and make the most of what is given to his care. By fostering the Industrial Department, Graceland and the church provide the means by which a greater number of young people can continue their education. The growth and expansion of this department depends largely on the available funds and the men and women who are willing to assist in its administration.

Whenever you try to understand the world through the intellect, you are a scientist . . . but after we have discovered what life means to a scientist, after we have read the heavens, after we have pored through the geologic history of the earth from the beginning; after we have all this knowledge, still the heart cries out, and the answer to the great question of the heart and soul is given to us by art, especially by poetry.—Edwin Markham.

NEWS AND LETTERS

Good Word From Eastern Michigan Conference

The annual conference of Eastern Michigan District convened at Sandusky, Michigan, May 21 and 22 with a fair representation attending Saturday sessions, and on Sunday the crowds were so large that services were held in the auditorium. The membership was very much pleased to have present Apostle D. T. Williams and Elder Bruce Brown and wife, of Colorado Springs, Colorado, formerly of Eastern Michigan District.

After the Saturday morning prayer service, the usual business sessions were held, which resulted in the unanimous vote of the conference for Elder David Pycock, of Toronto, Ontario, as district president for the coming year. Brother Pycock has been sent here to labor in the district, and we hope as a people we will show our appreciation of his coming by cooperation with him in his work among us. There were not many changes in the other district officers, most of last year's officials being chosen for the coming year.

On Saturday evening Brother Pycock was the speaker, Apostle D. T. Williams Sunday afternoon, and Sunday evening Elder Bruce Brown. We are sure that the many valuable thoughts dropped by the different speakers can not help but bring forth fruit in the lives of those who attended.

The service of installation of district president convened after the Sunday morning prayer service, and the auditorium was filled to its capacity. Apostle Williams spoke in a very impressive manner on behalf of the church and its purpose in sending Brother Pycock to our district.

Elder Matthew Liston, retiring district president, then spoke in a general way of his work as district president, and assured Brother Pycock of his hearty support and cooperation and also that of the membership among whom he would be called to labor. In his closing remarks he presented the district gavel to Elder Pycock with best wishes and prayers for success in his work. Brother Pycock, in response, pledged himself to do the best he could, stating that he came to Eastern Michigan District because it was the wish of the church and that he wanted to be worthy of the confidence and prayers of its membership in his work.

Elder L. E. Grice spoke concisely on "The needs of Eastern Michigan District," at which time he brought out the needs of the district and how best they could be taken care of, especially in the work of the young people. Brother Grice made several suggestions, which we hope can be carried out and thus develop and bring the work up to the standard it should occupy.

One could not help but feel the calm, peaceful spirit; also the earnestness and zeal that accompanied the different speakers.

Previous to the Sunday afternoon service, the Sandusky band entertained the conference with a concert. The members showed wonderful development and, to say the least, it was enjoyed by all. We were pleased to notice that several of the members of the band were our own church members, which shows their interest in the development of talents.

The musical numbers were furnished by the Women's Chorus, of Port Huron, the Saint Clair Choir, and Sister Marie Dollinger, soloist, and the Diem Brothers, famous for their wonderful duets. The numbers were well rendered and a credit to the Department of Music.

Prospects for Eastern Michigan District were never brighter than now. We hope to take advantage of the opportunities as they present themselves, to advance the work in our district, that the objectives of the church may be made a reality.

PEARL MORGAN, *District Secretary.*

Joplin, Missouri

Twenty-first Street and Annie Baxter Avenue

A very delightful Children's Day program was given at the eleven o'clock hour on Sunday, June 12. Several numbers were given by the children, after which the pastor, Brother C. T. Sheppard, gave a short talk.

Joy seemed to reign supreme throughout the day. There were half a dozen families, all former members of the Joplin Branch, here from distant places to enjoy the day with us. At noon a basket dinner was held on the banks of Shoal Creek. This was enjoyed by all, but the dessert was eaten in a hurry because of the approaching rain. Before the tablecloths had been taken from the ground it began to rain and continued until time for baptizing at 2 p. m. There were eight children who entered the waters of baptism. Brother Virgil E. Sheppard, who is taking the missionary field this week, officiated.

The orchestra which was recently organized here has been steadily growing better until now we have a real musical group to play for us every Sunday morning. Frequently they give a special number at the night service, and when they do it seems to liven the meeting up, and a greater interest is taken in the service. At one time this orchestra made a special trip to a nearby town where one of the brothers is holding meetings, and played for them. Several of the members of the priesthood from Joplin have been visiting nearby towns and holding meetings with a good response.

Saint Louis District Conference

Conference convened with the Lansdowne Branch, of East Saint Louis, Illinois, on Saturday and Sunday, May 28 and 29. Quite a little excitement and hundreds of dollars of damage were occasioned on the Saturday evening about an hour before meeting time, by the most severe hailstorm in the memory of the natives. Hailstones weighing as much as nine ounces, pounded windows, roofs, and auto tops for fifteen minutes, until they resembled sieves. After lying for an hour, hailstones as large as an ordinary hen egg were to be picked up in the streets or on lawns where they had fallen. This storm delayed a number of conference members for the early meeting at 6 p. m.

The usual routine business was disposed of, however, by 7.15 p. m., and the visiting member, Brother F. H. Edwards, of the quorum of twelve, conducted a class for a period of one hour, much to the edification of those present. His theme was the "Centennial series."

The Sabbath services were well attended, some 175 being the average attendance at the mass meetings. There were representations from nearly every branch in the district, a thing uncommon in the district, owing to the wide expanse of territory covered.

Brother Lee Wehrheim was ordained to the office of elder at the elders' quorum meeting. Brother Wehrheim has had active charge of the Ava, Illinois, Branch for some months, and has the good wishes of all his friends in the district to carry on in God's way.

The social service on Sunday afternoon was the most spiritual held in the Saint Louis District in many years. The young people were very active in their work at this meeting, and thus served to help the older folks to their testimonies. During the two hours of this session more than seventy-five took part. There was at this time a manifestation and a work and a word of admonition to the young folks through District President G. F. Barraclough.

Apostle Edwards addressed the congregation at 11 a. m. and 5.45 p. m.

Brother Edwards was one of the busiest men at the conference. He either had charge or assisted at most of the sessions, and between meetings he could be seen "button-

holed" by this group, or this individual, seeking advice or information on subjects of varied nature and kind. He seemed patient, and tried to advise all properly.

The Lansdowne Choir very ably closed the day's busy life with a sacred cantata. Under the leadership of Sister Elsie Barraclough, they proved that we are yet a "singing church."

Branches represented at the conference were Alton, Illinois; Ava, Illinois; Belleville, Illinois; Brentwood, Missouri; Lansdowne, Illinois; Nebo, Illinois; Maryland Heights, Missouri; Saint Charles, Missouri; Saint Louis, Missouri; Esther, Missouri; Sawyerville, Illinois; O'Fallon, Illinois; and some visitors from the East Alton and Wood River, Illinois, mission of the Alton Branch.

We are all glad to hear that Elder A. M. Baker is coming to the Saint Louis District, and send him a "warning" that he is going to have his hands full, for the whole district seems to be set on a missionary effort this year.

We are sorry that Brother J. E. Lancaster could not labor among us, and extend to him our best wishes for success in his field.

We are authorized to state that the conference of the Saint Louis district, held on May 28 and 29, was the "best ever" in the district.

Brentwood, Missouri

The communion service of June 5 was marked by the activity of those present in prayer, song, and testimony, some thirty taking part. The theme of the meeting was one of admonition to come up higher, in answer to the Spirit's call. Towards the close of the service, a message of admonition and encouragement was given through one of the elders.

Elder John Edwards was the speaker at the evening hour, his thought being taken from the Book of Doctrine and Covenants, "A marvelous work and a wonder." His points were well taken.

The prayer service on Wednesday evening, the 8th, was very well attended. Grandpa Peat is still in a very helpless condition, due to the infirmities of age, and we miss him at these services.

On Monday evening, June 6, the Temple Builders gave a regular "Old tyme strawberrie social." The strawberries, home grown on Brother Struebing's farm, were very palatable on top of the good ice cream, and cakes were on deck for eating. We are told they made a neat sum in their effort, to be placed towards improvements on the church building. Quite a number of visitors from Lansdowne, Maryland Heights, and Saint Louis Branches were present, and added to the zest of the evening.

The morning sessions of June 12 were combined, the Sabbath school furnishing a program after lesson study. Each class was represented. The babies under four years of age were "lined up" on the rostrum, and the "nose count" showed nine. There were present twenty-two children under the age of eight years. A peculiar thing about the program was that the expected "babies' chorus" was very much absent, even though they were being placed on display. The closing number was a boys' and girls' story by the pastor, who cleverly told the stories of Daniel and Ruth, much to the edification of the eighty-four present. Our assistant superintendent, Brother Struebing, had charge of the session, Superintendent Nills Nelson having taken Elder John Edwards to the Maryland Heights Branch to assist with their work there.

Elder Roy Remington was the speaker at the evening hour, and based his thought on 1 Nephi 1: 46-49, giving us an earnest exhortation to seek for a clearer understanding of God's law and orders, and to grasp today's opportunity to lay the foundation for tomorrow's superstructure. The attention accorded him was of the best, and comments were to the effect that "Roy was at his best tonight."

The little son of Brother and Sister Robert Miles was

taken to the hospital on June 9, suffering from infection due to poisoned water in which he had waded some time ago. He is undergoing electric treatments for this, and latest reports are that he is doing nicely. The whole branch unites in prayer for the stricken one. The little lad has great faith in the ordinance of administration, and received relief to a great extent, under the hands of Elders C. J. Remington and John Edwards, for which we all give thanks.

The priesthood continue their discussions on the "Elements of stewardship," etc., holding two sessions per month for this purpose.

Persia, Iowa

The church is located in the center of the city of Persia.

June 16.—It is now two months since our last news was written to the HERALD. The branch is still in existence, although it has its drawback—attendance is not what it should be. Still, we have many things to be thankful for. One of these is that we have a place where we may go and worship God unmolested, or as under our own vine and fig tree.

The branch is presided over by Elder W. J. Chambers. We are having Sunday school under the superintendency of Sister Mary Chambers. The attendance might be better, but we are glad that we are having a place for the young people to go on the Sabbath and spend part of the time in church service. Our Sunday school opens at 9.45 a. m.; preaching is at 11, and the evening service at 8.

District President Joseph Lane comes over occasionally, or sees that some one comes. Last Sunday Elder George Hansen preached for us. This brother has moved into this neighborhood. He is a farmer. We hope he will be able to render service in this part.

We have had two sacramental meetings since last writing; in these we were encouraged in the work of the Master and took renewed interest to continue as long as our time will last.

We have a Book of Mormon class in which the older ones take part. In this study we get some of the reasons why the Book of Mormon was sent to this church and what are the blessings it brings, not forgetting to hold up what we must accomplish in learning the law and fulfilling it before these blessings are ours. It is a study of deep interest to know what God did for the early Saints in this country of America.

New London, Connecticut

June 14.—Brother John E. Blastow has again left us for the summer. A farewell party was given him at his home recently, which was attended by most of the Saints here. All enjoyed a very pleasant time. Brother Blastow will be greatly missed. His activity in the branch musical program was enjoyed, also his whole-hearted devotions.

The Department of Women has been progressive of late. A good sum has been netted by the sale of candy. Our sweet tooth has been generously nurtured as a result. Preparations are formulating for a sale of handwork in linens and various domestic goods. A strawberry festival is another feature of the near future.

Children's Day was observed by recitations, readings, singing, etc.

At the evening service solos were rendered by Sisters Margaret Slater and Willamina Maynard. A baby boy, Ralph Dennis, son of Brother Dennis, was blessed by the pastor, Elder Alma T. Whipple. Brother William Dennis and wife and daughter, Dorothy, from Wisconsin, were present. The Saints were glad to see them and hope they will make their vacation an extended one.

Mrs. Laura Steele, of Providence, Rhode Island, gave the branch a large Bible. The lovely gift is deeply appreciated.

Far West Stake

Far West Branch

June 14.—Far West Branch is still trying to do its little bit. The smallpox has been through here, so we could not have services for two or three weeks, and our Mothers' Day program was delayed. Nevertheless we had it on May 29, which served for both Mothers' Day and Decoration Day. The mothers took part, as well as others, all evincing a good spirit, honoring their mothers.

Our union service and basket dinner at this place on June 12 was a partial disappointment, members from other branches not coming because of heavy rains and bad roads. About seventy were present, and we enjoyed the dinner and the sermon by Brother Samuel Twombly. We appreciate his discourses. Our program was omitted because most of the members could not be present.

Brother J. W. Peterson came through here at night on his way to Kingston, and gave us a fine sermon on the last days.

Our little church looks nicer now on the outside; we have just finished having it painted.

Pastor G. B. Koger had a painful accident happen to his ankle and foot and has been unable to use it for a week or two. We hope and pray that it will soon be all right and he will again be permitted to meet with us.

Missionary J. W. Peterson Visits the Stake

For most of the last six weeks I have been laboring around my old home where I spent my youth, Stewartsville, Hamilton, and Kingston in the Far West Stake. I left Stewartsville on my first mission in June 1889. And though I have preached in most of the States of the Union, in most of the Dominion of Canada, and on the South Sea Island, this is the first time to be appointed to my home district. I have only made two flying visits here in all that time. Always making new friends and leaving them, it now seems strange to meet people with whom one has been acquainted from boyhood. To talk over old times and boyhood pranks seems quite out of my line. After being for nearly forty years among strangers, one really feels strange to be among old acquaintances. And I rather imagine that many still look upon me as the mischievous boy they once knew, rather than an experienced missionary. My advice and instruction, it seems to me, by some is more easily rejected because of their still looking upon me as the boy of years ago. Perhaps I notice it more in the "Johnnie" than in anything else.

Then, too, I meet here Saints from various States and countries whom I knew elsewhere, and rejoice in a way to think I was able to tell them of this wonderful country, and now see them enjoying it. Last week as I was passing through nearly the whole length of this stake, I could not but think that here is room for the entire church now scattered in all the world. There are enough people anxious to sell, so that our people could buy at a good advantage and settle in the country the Lord pointed out to them—their promised land. I could imagine that many in Egypt decided to remain in bondage, perhaps because of a married son or daughter or a good home, rather than gather to Canaan, but we never heard of those who remained, and they were not numbered among God's people when the census was taken.

What a fine thing it would be if the whole church could be together, so that our young people could form associates among their own faith, and together we could help to benefit each other and our neighbors.

Every year this church is paying two millions of dollars in profits into the hands of nonmembers who do not care enough for us to even once step inside of our church buildings. With the whole church assembled in the four stakes, one industrial and three pastoral, we could soon have our own factories and wholesale businesses, with an Order of Enoch and store business in every branch to trade among ourselves, as far as agreeable with our neighbors, and sell to them better goods and at a more fair price, and in this

way benefit both them and ourselves. But we can only have a small beginning until most of the church obeys the commandment to gather into the "regions round about." We could have our own insurance companies and save many thousands and perhaps a million of dollars, which now go to enrich others who have no interest in the kingdom of God.

The church is composed of about twenty thousand families. If we figure twenty-five dollars a year for fire insurance and the same amount for life insurance (I am sure that is a very low estimate, to say nothing of car insurance and union dues,) that means a million dollars sent out of the church while the church of the living God languishes and pants for its very life. And yet there are many who can not see the sin of it. They lightly regard the gathering and seem to regard the institutions of the world too great and the church too little, and all the time there are homes and fields in God's appointed country ready to receive them. He has prospered them where they are and most of them could easily transfer their holdings and benefit both themselves and the church. And yet many can not see the sin of it.

The bishop of every stake would gladly correspond with all whom the Lord will put it in their hearts to gather, and gladly give them advice, and help them to make the transfer. Why delay? Of course those with means should come first and make it possible for the others, as the Lord has said. Surely the Lord's work is being delayed by the hesitancy of the Saints. And it is being starved because so many are spending their money elsewhere. Oh, the sin of it all!

KINGSTON, MISSOURI, June 14.

Southern Michigan and Northern Indiana

Sunday, June 5, was a day of activity. The Clear Lake Group of Saints staged an all-day service, and the newly carpeted and decorated church on the south shore of the beautiful sheet of water and popular resort of Northern Indiana was a sanctuary of gathering difficult to abandon. It appeared that God was beautiful in nature also. Forests were robed in dense green; fields were veritable gardens where bursting masses of spring and summer colors struggled to assert themselves. Languorous perfumes were wafted on the soft air, while even the feathered tenants rejoiced and recognized the fact that spring housekeeping had begun.

Services of church work were systematic and accompanied by a fine spirit. The Sunday school opened at 9.30 under direct charge of Brother Ross Worthington. Sacrament was administered at 10.45, followed by a sermon at 11. The subject was "The ten virgins." At this time the oil, lamps, vessels, and coming Bridegroom, with concomitants, were discussed. In the basement the tables groaned under their burden of delicacies, and dinner was served at 12.30 to the satisfaction of a large crowd of guests.

At 2.30 p. m. the assembly was in charge of Brother Melvin Johnson, who presented the speaker. The sermon was "Glad tidings of great joy," "Good news from a far country," "The shadow of a great rock," and "A covert from storms." Some administrations were in order at the conclusion of this service, and at 5.45 supper was served, and a duplicate of the good things had at the noon hour was again enjoyed. Human critics could say, "Everything was appropriate."

A fine audience convened for Religio work at 7.30. Here was the exhibition of the young people's strength, as well as the older ones. Sister Ella Davis, of former experience in this line of work, presides with dignity. Sister Fern Smith, as teacher of the larger class, was wonderful in her adaptability of questions to the different grades of age and experience, and Sister Worthington handled the program in a fine way. There were twelve to fifteen young people participating in this program and with great credit. Even the president of the Religio and Brother Casswell could not keep themselves out of it.

In the midst of a great deal of "Noise," the group is silently and without much ostentation gathering light and force. They are in the position of a traveler during a storm, as related by the martyred President, Abraham Lincoln. This traveler in the midst of thunder and lightning was afforded a clew to his way by flashes, and he prayed: "O Lord, if it is all the same to you, give me a little more light and a little less noise." The "noise" has concentrated in a schoolhouse south of Fremont and passes in paper announcement under the title of "Saints" for their service.

Study classes throughout the southern belt of this district set in motion by District President Harrington are growing in faith, interest, and enthusiasm. South Bend Branch presents the appearance of a busy beehive. In the midst of industrial clamor, with its many obligations of Sabbath day, the Saints at that point are forging along. Brother and Sister Freeman are very spirited in leadership and manifest interest in humanity by heart, head, and hand. The Saints at Hibbard are reaching out for the goal and trying to be active and faithful in their trust. Some afflictions are in their midst.

By report from Jackson we learn the group is enjoying its study gathering and endeavoring to secure a hall from the busy mart of the city for preaching campaigns.

From all posts of outlook, the faith of Saints is bursting forth in high endeavor to do something for the marvelous work following the revelation of the "sealed book." The signs of the present day indicate a limited time for work. Even some of the colleges of the country are teaching as their religious feature that these are the latter days, and the events, crowdings, fillings of its measures, herald the return of Christ to receive accountings for the goods he has delivered unto us, every man according to his stewardship. The world is full of opportunity. There is no need of waiting for something to turn up. Christ threw himself under the burdens of the world, before his church was organized, and it is yet a part of the divine law of compensation that in order to do much legitimately for himself, man must do immensely more for others. Exceptions to this rule only go to prove it. Here is the conclusion:

"I am but a cog in life's vast wheel.
That daily makes the same old trip;
But, oh, what joy it is to feel
That but for me the wheel might slip!
'Tis something after all to jog
Along and be a first-class cog."

S. W. L. SCOTT.

Southern Ohio Ministerial Conference

The ministerial conference held at Nelsonville, Ohio, May 21 and 22, was well attended by Saints from this part of Southern Ohio District. Missionaries Ulrich and Halb arrived on Friday, and a very interesting talk was given that evening by Brother Ulrich.

On Saturday evening District Vice President A. E. Anderson, of Columbus, was the speaker.

Sunday morning 8.30 prayer service was in charge of Apostle Clyde F. Ellis. The Spirit was present in power, and although the gifts were not manifested, that sweet, peaceful influence reigned throughout the prayer service, lingering during the remainder of the day.

At 9.15 Sunday school began, in charge of local officers. At 11 there was a sermon by Bishop H. E. French, of Columbus.

Following this service all were invited to remain, and a sumptuous dinner was served from baskets brought by the Saints.

At 2.30 preaching by William Grice, of Crosswell, Michigan, was the attraction. Brother Grice stated that he had come to this district to help lift the load, and stressed the

fact that the team which pulls together is the one which moves the load.

At 7.30 Sunday evening Apostle Ellis gave an illustrated lecture on the Hawaiian Islands. This proved very interesting, for Brother Ellis has spent several years as a missionary among these people.

At least eight of the fifteen branches in Southern Ohio District were represented, besides isolated Saints. A good spirit was enjoyed throughout the meeting, and the Saints feel encouraged to go forward. May we have more such gatherings.

SARAH E. BATCHELDER.

Is Blessed in Paying Her Tithes

We take the *HERALD*, *Autumn Leaves*, and *Ensign*, and find much to comfort and strengthen us in the news they bring. We are isolated from Sunday school and church privileges, but my prayer and desire is for the redemption of Zion. I often ask myself, What am I doing to help redeem Zion? I am striving daily to understand all the law of Zion and to do all I can to keep that law. I pray that God will help us all to love our neighbors as ourselves and to always do unto others as we would like to have others do unto us. I pray God to help us who bear the name of Latter Day Saint to get the right understanding of the statement that we are to be the salt of the earth, that we may always have the interest of the whole group at heart, and not be so selfish as to work only for our own special interest, for we read in God's word: "Greater love hath no man than that he lay down his life for his friends." I, for one, believe if we keep the whole law of God, we are working for the whole group and not for ourselves or a few.

I feel sure we are living in the hastening time, when it behooves each and everyone of us to learn our whole duty to God and our fellow men. My daily prayers are for those at the head of the church, that we as members of Christ's church may be made to realize more fully our duty toward them, that we may honor them by keeping the whole law of God and thereby be prepared for celestial glory, for there is no other way we shall be able to obtain the celestial kingdom.

It seems to me the Saints are not united in their understanding as much as they should be on the law of tithing. I believe we had better pay one tenth of every dollar we possess as our tithe, rather than make a mistake in understanding just what is our increase. It comes to me like this sometimes, that when we came into the world we had nothing of increase, and that all we get is increase. We may live up our increase and have nothing above our living if we do not watch ourselves very carefully; but I believe we should make every sacrifice we can and know how to have every dollar we can to pay the tithe on, not live it all up as we go along. I have paid my tithing ever since I was a small girl, and feel blessed in it, in the observance of the law. I only wish all my loved ones could see the necessity for paying the tenth of all they possess. My heart goes out to God in mighty prayer to quicken our understandings in all things that are right and just.

I am striving to live and help others to live so that we may all be counted worthy to be in the thousand years' reign here on earth with our blessed Savior, when he comes to claim his own. I would love to receive letters from the Saints scattered here and there throughout the world. I love to write letters to the Saints and do write many.

I would like to know the full meaning of the statement that every man is to eat under his own vine and fig tree throughout the millennium. Does it mean every family will have their own home? that every family will have a permanent abiding place? that they will not have to rent homes as they do now? And how about the taxes? Are people going to have to pay taxes on their own homes throughout the millennium?

MRS. CLARA M. MERCER.

HALLOWELL, KANSAS, R. R. 1.

Lamoni Stake

Lamoni

On Wednesday, June 1, about seventy-five of the Lamoni young people who attend the young people's prayer meeting at the Brick Church met at five o'clock, according to previous arrangements, and from there went to the reunion grounds for a picnic supper, games, and prayer service.

Upon arriving at the grounds, group games were entered into by the young people until supper was called about 6.30. After supper they played in smaller groups for about thirty minutes, and at eight o'clock all gathered for the prayer service. In some ways this was a very remarkable meeting. Quite a number of the older young people, upon whom the presiding officers usually depend to carry the meeting, were helping with the college banquet, and they had some misgivings as to the activity of the meeting. However, immediately following the opening remarks some of the older ones took part, and they were followed by some who had never participated in a prayer service before. Among these were several who do not belong to the church. During the hour spent together, in addition to the songs and prayers offered, thirty-two testimonies were borne. At the close of the meeting it was voted unanimously that another meeting should be held on the reunion grounds during the early part of July.

The Lamoni Department of Recreation and Expression began last week its summer program of meeting on Thursday evening. The matter of changing from Sunday evening has been discussed for some time; in fact, over a period of several months. Meetings of departmental workers canvassed the situation and outlined a tentative program. Several factors entered in. The schedule of services on Sunday makes a rather full day for those attempting to attend all. The expression department is unable to do many things anticipated if meetings are conducted on Sunday.

The arrangement is for the summer only, as the reconvening of the public school and college will occupy most of the week nights with study and school activities. Consequently all activities, classes and recreation, have been outlined for a quarter period.

Class work of study and expression is continued, giving stability to the department. The boys and girls meet in their group organizations, thus forming a provision for all ages with the following leaders:

- Children, taking up stories and plays, Mrs. Dona Haden.
 - Cubs, boys 8 to 12, Lyle Flynn.
 - Scouts, Marion Woodstock.
 - Blue Birds and Moentitas, Mrs. C. B. Woodstock with a corps of assistants.
 - S. C. I. C. Class, high school age, Lyda Elefson.
 - Recreation leadership, young people, Hazel Jones and Byron Roberts.
- The adults carry on study classes with courses outlined for a period of three months.
- History of the Reorganization, W. E. Prall.
 - Zionic problems, A. J. Yarrington.
 - Book of Mormon, Mrs. Flora Scott.
 - General Church History, J. E. Anderson.

The study period is shortened so as to allow for the program and expression work. On the opening night some of the young people and adults were recruited, and the children were the hearers. Judging from the sociability and hearty response, old and young alike enjoyed this feature. The numbers were as follows:

- Male quartet of college young men, singing a group of college airs.
- Reading, "A telephone romance," Verlyn Stevenson.
- Discussion, Resolved that music of today is preferable to that of thirty-five years ago. Affirmative, Verna Garver and Roy Cheville. Negative, Mrs. Evaline Burgess and George W. Blair.

The criticism, which like the debate, was humorous, was

given by Mrs. Lena Graham. The deciding factor was the demonstration of vocal music of the periods by Brother Blair, giving the decision to the negative.

Mixed quartet of old-time melodies, Mrs. W. E. Prall, Mrs. John Garver, Roy Derry, and Oscar Anderson.

Tonight the expression period will be devoted to group games led by the class in recreational leadership.

Pleasanton

On Tuesday evening, May 31, the Saints of the Pleasanton Branch gathered at the church in honor of Elder M. M. Turpen who was leaving in a few days to engage in church work. Brother Turpen was for many years a faithful worker for the church and engaged in both missionary and local work. He spent a number of years in missionary work in the Southland and some few years ago, on account of the encroachments of age and ill health at the time, was superannuated. His health is improved and the spirit within him is young, so it is his desire to do all he can in church work, and with the concurrence of the proper church officials, he is to make a rather prolonged stay in the South, where we feel sure he will be a strength to the work and where his old-time friends will be glad to greet him.

Elder W. L. Morey, president of the branch, took charge of the program, and after the audience had sung several of the old-time hymns, prayer was offered by Brother Morey. This was followed by a duet by two of the young ladies of the branch. Talks were made by W. E. Prall, president of Lamoni Stake, Elder L. G. Holloway, who has spent a number of years in the stake as a missionary, Elder W. L. Morey, and Elder M. M. Turpen.

Immediately following the program the ladies of the branch served ice cream and cake.

At a late hour the Saints with whom Brother Turpen has been associated and for whom he has labored for many years gathered about him, wishing him success in his new undertaking and assuring him that he would be remembered by them in their prayers.

Mr. and Mrs. L. G. Holloway, Mrs. J. F. Garver, and Mr. and Mrs. W. E. Prall drove over from Lamoni to attend the farewell party.

Blessed by Faith

ANAMOSA, IOWA, June 14.—Sunday, June 12, was a big day for Anamosa Saints and those from other places, who gathered at "High Bluff," near the "old Wapsy River." Saints, numbering between fifty and sixty, brought well-filled baskets of good things for a picnic dinner. After the meal three candidates were baptized and two children blessed by Elder C. A. Kress, also sacrament of the Lord's supper was given.

At one time this branch was strong and active, but owing to some of the more active ones being called to answer the final summons, and others having moved away, the branch was weakened until only a few faithful held together. These kept a little spark of faith glowing, always trusting and praying for a time when God in his wisdom would bring forth again some one who could revive and strengthen those who have seemingly given up the faith and carelessly thrown from themselves the care of their different offices they so willingly filled at one time.

On the next Sabbath, June 19, Brother Kress will organize a Sunday school at Fairview. The church there, also the schoolhouse being denied the Saints, the Sunday school will be held in the home of one who is outside of the church. This is a place where Brother Kress has been holding meetings with good interest manifested, the entire village turning out to hear him. Some who have been indifferent have offered their homes, and the Spirit of God is moving those in this work, we feel sure. May the awakening go on until all are again revived into useful, active workers for the Master; on and on, into the glorious work, never to lay it aside for

power of wealth or pleasure, only as God directs us, in the wealth and power of a restored gospel.

The Anamosa Branch is in need of a "live wire" like Elder Kress. We believe he has the true missionary spirit, and may God bless his efforts!

CHARLES H. ARVEN.

Priesthood Conference at Sacramento

(A letter to the First Presidency.)

I am sure that you will be interested in hearing of the outcome of our priesthood conference that we held in the Sacramento Branch for the priesthood from four branches near here.

There were twenty members of the priesthood in attendance. A splendid interest was shown, and we feel that it was a very profitable gathering.

At the banquet Saturday evening I read a paper entitled "The stewardship of priesthood." The paper was the subject for discussion by the men. Some interesting and worthwhile statements were made during the discussion. Sunday the services were open for all who wished to attend, and each service was attended by a large crowd of Saints and friends. This proved to us that they were interested in the working of the priesthood. We held a prayer service at half past eight in the morning, and this was a spiritual feast for all. Sunday school was a quarter of ten, and at eleven Bishop Ingham gave a very interesting and instructive talk on "The priesthood and the financial law." At half past two Brother V. B. Etzenhouser read a splendid paper on the subject, "The duties of a pastor." This paper was freely discussed by different members of the priesthood. At half past seven I was the speaker on the subject, "The church; its function." We were greeted with a full house again.

It was a busy day, but was enjoyed by all. The brethren repeatedly congratulated us on arranging for such a meeting. This was encouraging. We feel that a great deal of good will come out of these meetings. Our next conference will be held in San Francisco, for the Bay Cities, June 12. Then we will hold one in the southern part of our district at Fresno the 19th of June.

I might report that I just closed a ten-day series of services in the Chico Branch, baptizing three very fine people.

Our work is moving forward in our district, and the favors of God are being enjoyed. We trust that we will be able to carry on so as to merit these blessings.

God bless you in your noble work is my prayer.

G. P. LEVITT.

SACRAMENTO, CALIFORNIA, June 2.

Evangelist Shields Writes of Work

(A letter to the First Presidency.)

The first found me at Orillia, where I had been called from Harriston to administer to isolated Saints. I will quote from letter received from Brother Roy Vickers at Fenelon Falls, May 5.

"We are glad to let you know that the sick ones are much better. The doctor could scarcely believe his own eyes on Monday when he saw Sarah. I did not know that he did not expect her to see morning. According to what the doctor says it would be impossible for her heart to be so much better in such a short time. Baby is quite a lot better, at least the lump has gone down some. The nurse is quite surprised at results, and it has made quite an impression on her."

On the second I came to Fenelon Falls and labored there and at Cameron and Lindsay till the 20th, then went to Toronto conventions where President F. M. Smith left a splendid impression for good with the Saints of this part who were privileged to attend. The 23d I returned to Fenelon Falls and the 24th came back here, forty-five miles, where I have labored since. This is my first visit here in twelve years, and it is eleven and one half years since I visited Cameron and

Lindsay. I find a number have died, some have moved away, others have gone to the world, and the few are still trying to keep the faith and carry on the work. I had as many to meeting last night as the united church had at their service on Sunday, while the large majority of the young people (not of our church) were playing ball in the mill yard. Have been made welcome and well cared for.

JOHN SHIELDS.

WIARTON, ONTARIO, May 31.

Good Meeting at Traverse City

(From a letter to the First Presidency.)

One of my dreams was partly fulfilled yesterday when at a one-day meeting held at Traverse City, Michigan, we met at nine o'clock Sunday morning in a general sacramental service; and after the family had partaken of the sacrament of the Lord's supper, while the adults sang, "God is marshaling his army," the children marched out to a junior church service, and we summed up the meaning of the sacrament to the children in two words, *keeping promises*, and around this theme we sang songs, told stories, prayed, and had object lessons; then we learned a song and went back to the eleven o'clock service and made our contribution to the family meeting.

After dinner we had a Religio Department service, taking one of the qualifications of a leader. We put on a biblical drama to bring out that truth to the minds of the Saints, following it with talk on the qualities of leadership.

Following this service we had the Department of Sunday School review one of the ten books they ask the teachers and officers to read. It was the book, *How to Teach Religion*, and in the summing up after, we had the best opportunity I have seen for some time to bring out many truths of life in the gospel.

R. E. JONES.

Work at Kirtland Temple

(A letter to the First Presidency.)

In connection with my report I want to say that last Sunday morning I visited the mission at Painesville, which is under the care of Elder Wautters. We have about thirty members in and around that town now, and those who attend meetings are fine people and in the zeal that is common to new membership. I think the prospects are good there, and there is the possibility of those people assisting in making openings in their homes in the case where they live out from Painesville.

On the afternoon of Sunday I spent about two hours conducting people through the Temple. It is a very enjoyable work. One has a good opportunity to avoid being stereotyped since the situation is almost compelling to tell the same story; good opportunity to develop public speaking powers, since one talks constantly; splendid field for the study of folks, since such a variety come. Here is an example: Saturday a party of eight Manxman, one of whom was the Mayor of Douglass, Isle of Man (they were attending Manxman convention at Cleveland); next, two lady missionaries returning from the East to Salt Lake City. If one shows courtesy and kindness and is watchful, much gospel can be presented. More than one has remarked, "Well, that is the first time I knew there were two bodies of Latter Day Saints." Several have expressed appreciation for service before leaving.

I presume the time that I can devote to the Temple is limited since the needs of the district call. I have about decided with Bishop Fry to remain another two weeks, so that he can get some work out of the way, and then work in the district. While I am here I will visit points on Sunday as Brother Fry will try to arrange with some local brethren to look after the work on Sundays.

JAMES E. BISHOP.

KIRTLAND, OHIO, June 1.

Independence

Stone Church

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves with bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth."—Luke 12: 30-33. This was the scripture reading selected by Superintendent G. S. Trowbridge for the Sunday school. Through other biblical references he emphasized Father's Day, impressing upon the minds of children and adults the great privilege we enjoy in having one great and common heavenly Father.

Among other features of interest of this session was an excellent number rendered by the orchestra and the interesting account of the recent Institute in Methods of Religious Education, held at Lamoni, by Associate Sunday School Superintendent Glenn Fairbanks. The course of study, the personnel of the teaching staff, the daily lesson program, the representative gathering of students, etc., were phases of the institute touched upon by Brother Fairbanks. He was enthusiastic over the accomplishment and ambitions of the institute and succeeded in imparting his enthusiasm to his hearers.

Almost twelve hundred students and visitors took part in the Sunday school. Visitors from at least a dozen widely separated States were registered, some of whom attended the institute and came to Independence to spend the weekend.

Doctor Abe C. Jones, Kansas City superintendent of the Anti-Saloon League of America, was the speaker of the morning hour. His discourse was mainly concerned with the hopes and aims of the organization of which he is a member and officer. He recalled the work and the influence of the league and how it has helped in the struggle to free the United States from the clutches of drunkenness. Recounting current events connected with the liquor question in the United States, he mentioned certain assertions of wet propaganda, concerning the impossibility of enforcing the prohibition laws, and refuted their arguments with the forceful declaration: "We have made progress, and shall make progress just as fast as men not influenced by the wets can be put into offices to enforce the laws." The responsibility is the citizens, he argued; they must express themselves through the ballot, in conversation in their homes, and in public. They must support law-abiding officers.

During this hour the Stone Church Choir occupied the choir loft, and preceding the lecture rendered an effective anthem, "The Lord our governor," under the direction of Brother Paul N. Craig. The invocation and benediction were offered by Bishop M. H. Siegfried, and Elder D. O. Cato was in charge of the service.

K L D S Sunday Activities

At 8.30 a. m. the children's program arranged by Mrs. E. E. Moorman took the air. It was presented by Lavina Long and Thelma Schwab, pianists; Bethene Barnhardt and Mary Jane Davis, readers; duet numbers were given by Thyra and Elwood Moorman. The story was told by Margaret Chapman.

Radio Pastor Ralph W. Farrell conducted the nine o'clock Bible study hour. At eleven the auditorium service of the Stone Church was heard by radio listeners.

Fry's K L D S Instrumental Ensemble, assisted by Adeline Bourg, contralto, of Kansas City, gave the program at two in the afternoon.

K L D S Radio Church, conducted by Reverend John W. Bradbury, of the Bales Baptist Church, Kansas City, took the air at three o'clock. Music was furnished by Mrs. C. F. Richardson, organist; Mr. Morris Beeman, bass; and a male quartet consisting of C. F. Richardson, R. M. Smith, Morris Beeman, and Ammon Barclay.

The radio vesper service was arranged by Nina Grenawalt

Smith, and presented by a quartet consisting of Mrs. Smith, Lulu Tyrrell, Elbert Dempsey, and Frank Russell. Sermonet was by Ralph W. Farrell.

The 9.15 studio service consisted of music arranged by Robert Miller, organist, assisted by Lilly Belle Allen, soprano; George Miller, pianist; Edwin Bowen, trombone soloist. And Apostle F. Henry Edwards delivered the sermonet.

At the Campus

Promptly at 7.30 Sunday evening the Walnut Park Band of young people, conducted by Brother E. E. Moorman, began the evening program. As well as rendering several numbers, they assisted Brother J. F. Sheehy, who led the gathering congregation in several hymns. It truly seemed a great privilege to sit out enjoying the evening's coolness, joining in songs such as "We're marching to Zion," "He leadeth me," and "Onward Christian soldiers."

To begin the regular eight o'clock service the congregation sang, "My faith looks up to thee," and Elder D. R. Snively voiced the opening prayer. A beautiful overture was then played by the band, and Apostle F. Henry Edwards was introduced as the speaker.

Quoting an old philosopher who said, "The only ultimate thing is change," Brother Edwards proceeded to prove that there is nothing so continuous as the flow of things; the coming in of some new thing and going out of the old. "Today things are in a state of flux," he asserted. Almost overnight entire situations are changed. A recent magazine contained this declaration: "Business needs a new bag of tricks." In the old days things were set, more fixed, but the world is moving very quickly today. Years ago sailboats were used to cross the waters; today we have liners; not many years hence, some declare, we shall be crossing in the air. The changes of today are such that their ramifications tomorrow can not be measured. Specific instances of change were cited, then the speaker established the fact that underneath these changes are certain operative laws so dependable that reliable forecasts of conditions in the future can be made. Behind these laws there is an even greater stability, the stability which spiritual minded men and women recognize as God. Through the influence of this greater Mind which is full of justice, mercy, righteousness, truth, and love, prophets and seers have prophesied concerning the future. They have made for the spiritual growth of the people; they have aided in bringing to pass God's purposes, which are one eternal round. We can not begin to measure the Infinite and his laws; our minds can not fathom his purposes. But if we can realize the fundamental things of life, spiritual and temporal, we shall build tomorrow; we shall move into new fields of revelation. If we ignore these laws, we shall have confusion and chaos; we shall suffer. We must understand that God is true, and despite changes continue in righteousness, aiding the carrying out of divine purposes. Let us ally ourselves with his will, and build!

The hour of eight Tuesday evening, June 14, marked the opening of the first program of the season, rendered at the Campus by the Department of Recreation and Expression. Seated on the platform were Elder John F. Sheehy; Brother Francis Holm, superintendent of Religios in Independence; Sister Annie D. Vincent, chairman of the program committee; Brother Kenneth Morford, superintendent of Walnut Park Religio; Glen Davis, superintendent of Liberty Street Religio; and Brother Rathburn, leader of young people at Tulsa, Oklahoma.

Brother Sheehy led the singing, and Brother Holm presided at the piano. The audience was small because of the chill and dampness of the evening, but all happily took part in the singing. The invocation was offered by Brother Rathburn.

The program had been planned to present a representative from each district, and the first was a vocal solo by Mrs.

Irene Barnhard, from Gudgeon Park. She was accompanied by Mrs. Clara Curtis. An attractive vocal duet, "Bonnie Doon," was sung by Miss Mary Field and Mrs. Amelia Good, from Second Church, Mrs. Clara Curtis accompanying. Englewood was represented by little Cora May Farrow, who gave a clever reading. Then, fired with a desire to see their district take part, William Hedges and Frederick Bailey pleased the audience with a harmonica duet. There was a clarinet solo by Alfred Waters, accompanied by Ruby Johnson, of Enoch Hill, and the concluding feature was by Frank White and Martin Mills, who favored the hearers with a piano duet, and responded to a hearty encore.

Brother Holm announced that Brother Eugene Closson, general superintendent of the Department of Recreation and Expression, will be present at the next meeting, and urged all who are interested to come and participate in the games on the lawn and ball court.

Brother Glen Davis dismissed the audience.

Campus Summer School Begins

Monday morning the Institute Building on the Campus was the scene of the enrollment and opening of the summer school for children, which is to continue until July 22. The doors opened at nine o'clock, and many children accompanied by their parents straightway enrolled. Others found their way to the assembly room on the third floor, where they were led in a song fest by Elder John F. Sheehy, assisted by Brother Eugene Closson, General Superintendent of the Department of Recreation and Expression. When Brother Closson was introduced to the children, they enthusiastically decided to call him, "Gene."

The corps of volunteer workers, directed by Elder John F. Sheehy, principal, and Miss Bertha Constance (admitted by everyone to be the one really in charge at the Institute), carried out their work with efficiency and dispatch, enrolling children in religious education, grade school work, and fine arts.

In religious education course the moral, social, physical, spiritual, intellectual, and temporal development of the individual will be stressed. Instruction in handcraft and manual training will include basketry, photography, electrical work, sewing, cooking, millinery, etc.

The afternoons will be devoted to the children who have failed in two or three subjects or have made "I." For the teaching of these subjects, experienced, qualified teachers have been selected.

In fine arts the following subjects are offered, and each pupil will be required to take at least one unless lessons are being taken elsewhere: Dramatics, public speaking, expression, story-telling, art, piano, band, orchestra, guitar, ukelele, and swimming.

In the morning there is a class of high school students making up work, taught by Brother Wayne Smith.

Morning studies in religious education will last from nine to twelve, and tuition is three dollars. The tuition is also three dollars for those attending the afternoon grade school, which begins at one and continues until three. Both of these courses will be given for five dollars. Fine arts and swimming come once a week, tuition extra.

A feature of unusual attraction and advantage is the selection of Brother A. H. Mills by the *Kansas City Star* to give a ten-week course in piano lessons to all children wishing to learn piano, free of charge. This is a generous offer, and Brother Mills expects to be busy, anticipating some three hundred pupils. Classes began in this course this afternoon, twenty pupils in a class, the lesson period lasting one hour. He will teach every afternoon. The summer school faculty, friends, and citizens of Independence are grateful to the *Star*.

Real class work began yesterday morning, though many new enrollments were had, making the total enrolled about three hundred, and still climbing. People are interested; the children are happy. They study and work with their teachers, and play with "Gene," who supervises all playground recreation and activities.

Interesting Personals

In festal dress the Stone Church, on last Thursday evening awaited the coming of a June bridal party. Pink roses and white daisies, against their dark green background of asparagus and ferns, were massed about the altar and festooned over altar and balcony railings, making its interior one of color and brightness. Two large golden harps and six tall candles added their share of beauty and impressiveness to the scene.

An unusually large audience gathered to witness this marriage of Miss Carol Williams to Mr. Howard Andersen. Before the bridal party arrived Robert Miller played several organ selections. Albert Brackenbury sang "Oh, promise me." The Misses Elizabeth and Eleanor Smith played two harp selections, "Amarillos," and "Believe me if all those endearing young charms." Mr. Brackenbury sang "When." Mr. Miller played the Lohengrin and Mendelssohn wedding marches, accompanied by the Smith sisters at their harps.

The bride was given in marriage by her father, Elder Mansel T. Williams, and was attended by her sister, Miss Lillian Williams, as maid of honor, and bridesmaids, Miss Ferne Gould and Miss Thelma Vincent. Little Lois Jeane Williams, sister of the bride, and Lorraine Watkins were flower girls, while Donald and Dorothy Dee Gould, cousins of the bride, carried the wedding rings. Mr. Andersen was attended by George Danielson, best man, and Kenneth Fligg and Roland Flanders, groomsmen. The ceremony was pronounced by Apostle D. T. Williams, of Lamon.

A reception for immediate relatives and friends was held at the home of the bride's parents after the ceremony, and then Mr. and Mrs. Andersen left for a short wedding trip to the Ozarks. They will make their home in Independence. The bride has for six years been bookkeeper at the Independence Sanitarium. The groom is a son of Sister Beana Andersen, and of the late Apostle Peter Andersen.

Reunions, quarterly conferences, special gatherings, and business trips are demanding the attention and presence of the members of the higher quorums of the church. President Frederick M. Smith is in the East. Last Sunday he dedicated the new church of the branch at Columbus, Ohio. This week he is attending to some business in Washington, and next Sunday will dedicate the church at Mount Vernon, Illinois, on his return trip. Last Sunday President Elbert A. Smith spent in Omaha, Nebraska, returning to Independence the first of this week. Brother Floyd McDowell is back in Independence at his numerous duties after attendance at the International Council of Religious Education, held in Chicago, and a recent trip to Holden, Missouri.

Two members of the Presiding Bishopric are out of town. Brother Carmichael is attending the Minneapolis reunion and does not expect to be back in the office until the middle of July. In the meantime he plans to be present at several reunions. Western Nebraska is claiming Bishop Becker's attention on a short business trip.

Apostle D. T. Williams finds every minute of his time occupied at the Minnesota reunion, held at Minneapolis. Brother Budd is going from one conference to another in the South. Apostles Gillen and Curtis are in reunion at Spokane, Washington. The rest are afield and about their work.

Miss Lillie May Slover and Cecil Ray Bills were married at the home of the bride's mother, Mrs. F. M. Slover, South Chrysler Street, Saturday evening at 8.30. About one hundred relatives and friends were present at the ceremony and witnessed the taking of the marriage vows by these two young people, Elder W. D. Bullard officiating. Before the service, "Until" was sung by Sister Corrine French, who during the bridal march sang "Faithful and true," from the Lohengrin bridal chorus, accompanied by Miss Rosamond Filson. "Love's old sweet song," was played softly on the violin by Gomer Cool through the ceremony.

Miss Mabel Bills, sister of the groom, attended the bride as bridesmaid. Little Eleanor Faunce and Jimmie Piersee

carried the rings in baskets of sweet peas and daisies tied with streamers of pink tulle. The bride was given in marriage by her brother, John S. Slover, of Chicago, who also acted as best man for Mr. Bills. Mr. and Mrs. Bills will make their home in Independence.

W. C. T. U. Institute

The W. C. T. U. organizations of Independence opened their institute on Monday morning, at the Stone Church, Mrs. W. H. Johnson, president of the Jackson County W. C. T. U. presiding. During the morning short talks were given by officers of the various unions in the county, the first being delivered by Mrs. Johnson. This institute was conducted under the auspices of the Department of Women, and the principal speaker was Miss Graccio Houlder, of Australia. Miss Houlder, according to schedule, spoke at ten in the morning, at the 12.15 luncheon in the Stone Church dining hall, and again at two o'clock in the lower auditorium. In the evening she gave an illustrated lecture on Australia and America at the First Presbyterian Church.

Present at the luncheon in the Dining Hall, Monday, June 20, were Mr. and Mrs. W. H. Johnson (Mrs. Johnson is president of the Jackson County W. C. T. U.); Mayor Sermon, William Southern, Editor of the *Independence Examiner*; Mrs. Frances Eubank Biskey, of Colorado; Elder J. F. Sheehy; and the guest of honor, Miss Graccio Leggo Houlder, of Perth, Australia; Mr. and Mrs. C. E. Miller, Brother Miller acting as chairman, and about fifty others.

In his speech, Mayor Sermon spoke of the difficulty they had in enforcing the prohibition laws, but asserting he was in favor of the Eighteenth Amendment and in favor of enforcing it. He assured the members of the W. C. T. U. and their friends present that the city administration was trying to honor the law.

Mr. Southern spoke of deplorable conditions which existed in Independence before the Eighteenth Amendment was written into the Constitution. He made many telling points in favor of present conditions and of the benefit prohibition had been to the city.

Mrs. Biskey made a short address in reference to the ideals of the W. C. T. U. and what it has been able to accomplish.

Brother Sheehy deplored the commercializing of Mothers' Day and said he thought instead of having the mottoes which frequently appeared, "Motherhood is partnership with God," they should read "Parenthood is partnership with God." The Eighteenth Amendment has been written in the Constitution, but the work of the friends of prohibition is not finished. The fight is still on and must continue.

Miss Houlder is a very eloquent, fluent speaker, and paid a fine tribute to America in writing the Eighteenth Amendment in the Constitution. She said America was leading the world in this movement. She said the best womanhood of the world had three altars before which they worshiped. The altar which is represented by the church, the home altar, and the discharging of civic responsibility—the civic altar. Australia has made a wonderful contribution to the cause of prohibition in sending over to this country the "million horse-power" orator of the land of the Southern Cross. She is possibly one of the most wonderful women speakers ever heard in Independence. Miss Houlder also addressed the Department of Women and W. C. T. U. at 2.30 in the lower auditorium of the Stone Church.

Second Church

About thirty Saints enjoyed the 8.15 prayer meeting last Sunday. A very good meeting marked the hour. On next Sunday morning the entire congregation is invited to meet for prayer and worship.

All fathers attending Sunday school and preaching service at eleven o'clock were decorated by a rose, pinned on by a member of the committee of three grandmothers. At this time we were favored by special music, two much-appreciated numbers by the male quartet. D. A. Whiting offered a beautiful and appropriate prayer for the congregation and their minister.

The new pastor, A. K. Dillee, read Doctrine and Covenants 119, stressing the part, "All are called . . . to the work intrusted to all." His urgings for all to work were earnest and compelling.

In the afternoon the usual prayer service was held, being enjoyed by a goodly number.

Liberty Street

Sister Merrill Salisbury died suddenly at her home on South Osage Street, Friday night, June 17. She came to Independence with her husband from Keokuk, Iowa, in 1921. Before her marriage, she was Lillian Pearl Bailey. She was baptized by Harvey Minton October 9, 1921. She leaves her husband, two children, Florence Evelyn, ten years old, and Merrill Joel, three, of the home address; her father, Joel B. Bailey; one sister, Mrs. Maude Snyder, of Adrian, Illinois; and two brothers, William F. Bailey, of Adrian, and Leonard Bailey, Webster, Illinois. Funeral services were conducted at the Latta Funeral Home, Independence, Monday afternoon, Bishop B. J. Scott taking the theme of his sermon from the words of Jesus: "Ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so I would have told you." Musical numbers were given by a quartet of Liberty Street people. Interment was in Mound Grove.

Brother F. A. Smith was the speaker at the morning service, and read from the twentieth chapter of Exodus, "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." He also selected for reading Ephesians 6: "Children, obey your parents in the Lord: for this is right. Honor thy father and mother, (which is the first commandment with promise); that it may be well with thee, and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." This being Fathers' Day, the sermon was especially dedicated to the fathers.

Enoch Hill

Miss Rachel Brunson and Mr. Fritz Osier were married by Pastor W. J. Brewer at eight o'clock Saturday evening, at the home of the bride's parents on South Spring Street. The color scheme of pink and white was prettily carried out. The young couple received many beautiful and useful gifts. The ceremony was witnessed by the immediate family and relatives. Mr. and Mrs. Osier left Sunday on a wedding trip to Illinois, being accompanied by the bride's mother.

The Enoch Hill Temple Builder Chapter entertained on Tuesday evening at the home of their leader, Mrs. George Street, on South Liberty Street, with a surprise shower of linens in honor of Miss Rachel Brunson whose wedding took place Saturday evening. Each girl invited her mother as a guest for the evening. An attractive feature of the program was a pretty mock wedding, arranged and carried out by the girls. Refreshments of cake and punch were served. Miss Brunson was the very much surprised recipient of many nice and useful presents.

Pastor Brewer occupied the pulpit at the morning hour Sunday, continuing his discourse of Sunday, May 29, in which he compared the marriage supper of the Lamb, given in parable by the Savior, to Zion. Through numerous references and citations in the Bible, Book of Mormon, and Doctrine and Covenants, he sought to establish the fact that when we fully comprehend the kingdom of God we shall know what God is. We must seek first the kingdom of God and then establish it in its righteousness. Zion is to be the kingdom of God on earth, and it must necessarily be established and redeemed by power from him. In the fifteenth psalm David describes a citizen of Zion, one who shall abide in the Lord's tabernacle, with these words: "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." The speaker emphasized the statement "speaketh the truth in his heart," advising the Saints to beware of backbiting. The one we

favor is our neighbor, and we should accept no evil report of him. Brother Brewer's counsel concerning what to tell and not to tell was sound and earnest. He concluded with this question: Are we going to allow the opportunity to slip by, and fail to be worthy a place at the marriage supper of the Lamb? and asserted, We are commanded to wait for the redemption of Zion, but that does not mean to sit down and idle time away; rather we should seek to occupy our time in constructive work, so that when the time for Zion's redemption comes we shall be ready.

Vinal Haven, Maine

June 5.—The Saints here today enjoyed a wonderful sacramental service with a good spirit present. All were greatly blessed.

The work at Vinal Haven is progressing in all the different departments, and with the arrival of Evangelist U. W. Greene and wife to occupy the church parsonage for the summer, the Saints expect to do great work and make it a banner summer for the spread of the gospel.

House-to-house services will be held in town outside of regular church services. The Saints feel greatly blessed in having Brother Greene with whom to daily cooperate in the gospel work.

We regret the departure of Sister Calla Dickey, wife of Norman Dickey, for she was much loved and highly appreciated in the branch. She was twenty-three years of age and had been married to Brother Dickey only about seven months when death came.

The Sunday school is planning a big Fourth of July picnic, and exercises will include program of the day with an oration by Evangelist U. W. Greene.

This is only a short news letter to let the Saints everywhere know we are continuing to hold to the rod of iron in western Maine and are desirous of going ahead.

High Water and Discouraging Conditions

(A letter to the First Presidency.)

I inclose my report, which is made from memory, as I lost my record on a trip I just returned from of four hundred miles drive, calling on isolated Saints, preaching where possible, otherwise discussing the problems and program of the church, answering questions, administering to the sick, and encouraging as best I could those who were in need.

I also visited the berry fields, saw the harvest of the strawberries, which is a light crop, and of a poor grade, so are bringing a price hardly covering the expenses.

I found people of the church and the world all eager to talk on temporal affairs, and looking for some possible means of getting from under their bondage of debt. The berry fields and grape vineyards are hard hit by the frost, so they are discouraged in that section. Going through the poultry and dairy sections, I found the same discouraged condition from decreasing prices of eggs, poultry, and cream. And in crossing the corn and hog growing section was the same cry, and farmers pushing their hogs to market under weight and unfinished, prices of feed going up and hogs down, and very poor prospects for a corn crop this year.

Many of all classes are wanting to sell their lands at a sacrifice and try something else. Such unrest is deplorable.

Water continues to do its deadly work. I had to turn back when forty miles from home because of high water on leaving, and had I been five hours later on my return I would have been blocked again, and at that three times I risked my life in crossing where it was extremely dangerous. Today I can not get fifty miles from home in any direction. Brother Murdock and family came this far from the berry fields and are waiting for water to go down so they can make Rich Hill.

One of the Saints five miles from here told me yesterday

his corn was fifteen feet under water, but few of our people are so flooded. The upland is so wet no work can be done, and the weeds and burs are taking the crop. Fruit is almost a failure here. Gardens are but fair, pastures are good, hay is fair, while wheat and oats will be a light crop, and no one is in danger of life or property, other than crops on these small streams.

Church work is going fine, so far as liberty in presenting the gospel, and opportunities are open on every hand. One hardly knows what to do next as so many calls seem of equal importance.

Brother Carmichael's visit here was a great blessing to this young branch, and outsiders that heard him can't quit talking about him.

We have two here that were to start yesterday for Lamon to the institute, but can't get out for water. We are not discouraged but are learning to meet adverse conditions without losing faith.

BIRCH WHITING.

CROSS TIMBERS, MISSOURI, June 3.

Bradner, Ohio

June 14.—We are trying to move forward in this place, to make each department just what it ought to be, ambitious and full of interest.

The Sunday school teachers' and parents' meetings held the last Sunday morning of each month are proving beneficial to the Sunday school. We have cut our lesson period fifteen minutes for special work. We agreed that a good lesson could be taught in half an hour, even in the adult class. This special work after the lesson can be made very interesting. We use the blackboard for illustrations. We sing, we study what we sing; we have a part for the children. Each Sunday we plan to have some new feature. We can make our Sunday school interesting by planning our work, then working our plans.

The Department of Recreation and Expression has been having some very interesting programs of late, and we enjoy splendid attendance as a rule. The book sent out by the heads of this department to the locals we find are a great help.

Sunday, June 12, was an all-day district meeting here at Bradner. The morning session began with Sunday school, followed by preaching by Elder E. L. Ulrich, who is home for a few days this week. In the afternoon at two o'clock a musical program was given. Numbers included were a quartet selection, "Come where the lilies bloom"; this was Bradner talent. There were three numbers by the Toledo Orchestra. Brother Ulrich and son, Herbert, sang, "Faith of our fathers," the one published in *Autumn Leaves*, closing with the words, "Forward to 1930."

After this program, Brother Slye suggested that we enter into a round table discussion, that he or Brother Ulrich would try to answer any questions pertaining to the work of the church. Brother Ulrich introduced the question, "What makes a bad boy bad?" This led to many other questions, and two hours of very interesting debate followed.

Sylvania, Oak Harbor, and Toledo were represented, and we hope all enjoyed themselves, as it appeared they did.

The next district meeting was announced for July 10 at Sylvania.

On Monday night, May 9, a very quiet little wedding took place at our church. William H. Cadd and Grace Doran, of Bay City, Michigan, were united in marriage by Brother Ulrich. Those present were Brother and Sister William Smith, Brother and Sister Slye, Herbert, and Sister Ulrich. After the ceremony the Saints of Bradner extended their best wishes and served a little rice. Then the couple returned home.

One of our families, that of Brother Harms, has moved to Bowling Green. We shall miss them especially in the Sunday school, but we wish them success.

The Department of Women is swelling its bazaar box with lots of pretty things. Three weeks are given to study and one for bazaar work; this program works very nicely and at our last meeting fourteen were present. We think this pretty good for a small branch.

The next district conference will be held in September at Oak Harbor, and we would like a good attendance.

Trenton's Home-coming Celebration

TRENTON, MISSOURI.—It has been the custom of the Trenton Branch to set apart one day each year as a home-coming or rally day. This year, Sunday, June 5, was observed. The day's services began with Sunday school at 9.30, followed by prayer and sacramental meeting at 10.45. About sixty were present at the communion meeting. Brother J. W. Peterson had charge and was assisted by Brother Thomas Fiddick and Brother F. L. Hinderks. At 2.30 p. m. a round table meeting was enjoyed. The meeting was in charge of Brother J. R. Lentell. The subjects discussed were our financial program, tithing, etc. This meeting proved to be interesting and instructive. Brother Peterson preached at eight in the evening and continued to preach each evening during the week.

About one half our membership are scattered over territory some ten to twenty-five miles distant, and so we were pleased to see Saints from Jamesport and Spickardville, Missouri, and from Centerville, Iowa. We were also glad to have with us Brothers Fiddick and Hinderks, who with their wives spent the day with us. They reside in Cameron. All seemed to enjoy the sumptuous basket dinner served in the church basement. We would that the spirit of good will and fellowship enjoyed this day might continue throughout the years to come.

The attendance at Brother Peterson's meetings was not what it should have been, yet we feel his efforts were appreciated by those who had the pleasure of hearing him. Among the subjects treated were evolution, apostacy, restoration, stewardships. We were pleased to note the courtesy extended us by the local paper, the *Republican-Tribune*, which not only at the present but for sometime past has willingly printed our church news items, as well as the synopsis of all sermons of special interest.

Not only was our home-coming day a rally day for the branch and a welcome for Brother Peterson, but it was regarded as a farewell to Brother and Sister J. R. Lentell. We feel that these good people, who have gone to their new field of labor in Illinois, cherish unlimited devotion to the Master's cause, and their efforts to do good will not be forgotten by the people of this community. We wish for them success in their new location. E. E. GAMET, *Branch President*.

Decatur, Illinois

June 13.—We are still doing our little bit toward building Zion. We have just closed another six months of service, and elected officers for the next half year.

We have done a good work, we feel, since building our little church about one year ago. We held our first service there the Fourth of July, I believe, with Brother E. L. Ulrich in charge. Brother Ulrich held a fine interest throughout his entire six weeks of services. He worked night after night until his efforts were crowned with wonderful success, baptizing at the close twenty-one or twenty-two into the kingdom of God. This almost tripled our number. We want to say a word of praise and encouragement to Brother Ulrich and those whom he may be serving this year. He is a man of wonderful personality. All he demands in the field is cooperation of the Saints and new material to work on. I assure HERALD readers he will show results. He has the prayers of all the Decatur Saints.

Also we must not forget Brother Dutton's work here. His good advice to the Saints, those good words of admonition, are like the words of a loving father when linked with the Spirit of God. We hope to increase our number again this year.

The Sunday school has made a good record, starting out with only one class. Now there are five classes and the attendance is most encouraging. There exists a fine spirit of cooperation between teachers, officers, and pupils. Some new teachers are at present taking up the work.

Our prayer meetings also deserve favorable mention. It is good to hear our new Saints bear their testimonies.

For the coming months we reelected our president, in this way showing appreciation of his services.

We are planning to advertise our work more through the influence and cooperation of the general church officers, particularly the publicity agent. We need help to get our work before the public.

There are many things of interest in the gospel work at this place, but our main slogan is, "Onward to 1930. Build up the kingdom of God." *Stewardship* is the word. Service and finance are what we need. DAVID C. MOORE.

Escatawpa, Mississippi

June 10.—Our church is better equipped for Sunday school work for we now have curtains and blackboards.

After a long dry spell, we are now having plenty of rain.

Brother D. W. Sherman was called to Gulf Port to administer to Brother Forehand, who has been quite ill for some time.

Brother Andrew Nyman and children recently visited relatives in Lucedale.

Sister Mamie Gill spent several days in Mobile, where she went for medical treatment.

Sister Delia Davis spent last week in Vancleave with her daughter, Sister Sadie Barlow, and attended commencement exercises while there.

Brother James Parker spent last week with relatives in Mobile.

Brother and Sister D. W. Sherman and children spent Sunday with their daughter at Cedar Lake.

The July Autumn Leaves

The cover for the *July Autumn Leaves* is a very fine, patriotic one, done by George Bartholomew.

There are two war stories, one a true story of the Philippine War, written by Charles Arven, of Anamosa, Iowa; the other a story of the World War, written by Irene Engstrom, a student nurse at the Independence Sanitarium.

Other contributors are Evangelist F. G. Pitt, with "Recollections of the Civil War"; S. A. Burgess, on "The Book of Mormon centennial"; Myrtle Grapes, of the Sanitarium; Doctor John R. Green, of the Sanitarium surgical staff; P. R. Burton, missionary; Bishop A. Carmichael with his regular round table on stewardships; "The livable home," a series done by Frank and Louise Jennings, experienced home decorators; Elbert A. Smith with his monthly message, and the first of a travel series entitled, "The Maine road." "This year at Graceland" is the second installment of a series by James Briggs.

Then there are the regular features, Circus Tales, Who's Who, Puzzle Page, Our Girls, and "Into the Latter Day Light," by J. J. Cornish. Irene Layton furnishes a graphic description of her trip through Belgium.

MISCELLANEOUS

Notice of Appointment

Elder J. O. Dutton, having been appointed to labor in Southern Indiana District, has resigned as president of the Central Illinois District, and Elder F. T. Mussell has been transferred to the Central Illinois District and is hereby appointed to act as president of that district, subject to the approval of the next district conference.

THE FIRST PRESIDENCY.

Appointment of Bishop's Agent

Elder B. F. Pollard having presented his resignation, we hereby appoint Elder C. G. Smallwood, of Holdenville, Oklahoma, bishop's agent for the Eastern Oklahoma District, subject to the approval of the next district conference.

Branch solicitors will please take notice and forward their reports to Brother Smallwood hereafter.

Brother Smallwood was appointed a missionary to the Eastern Oklahoma District by the late General Conference. This will give him an opportunity to visit the various branches and scattered membership. We ask for him the hearty cooperation of the Saints, remembering that only to the extent that the Saints pay their tithing can the church move forward to carry into effect the will of the Master as the same has been revealed to us from time to time.

Approved by the First Presidency.

THE PRESIDING BISHOPRIC,
By J. A. BECKER.

Appointment of District Chorister

This is official notification of the appointment, with the approval of the First Presidency, of Brother Roy C. Murphy, 2832 Avenue B, Council Bluffs, Iowa, as chorister for the Pottawattomie District. For him we urge the loyal and earnest support of all the musical workers of that district.

ARTHUR H. MILLS, *Secretary*.

To Michigan Musicians

Owing to conditions that obtain because of my being appointed so far from you, I have been unable to do much with band and orchestra work. I am expecting to attend the young people's convention at the Park of the Pines from August 12 to 22, and will have a supply of band and orchestra music there. I hope to meet many of you there, and with your help we will make the convention the best ever, from the musical standpoint. Those who have band books please bring them; also those who may have complete orchestrations, please bring them. B. H. Doty, director of music.

Conference Notices

Southern Saskatchewan district conference will convene with the Bethune Branch, at Bethune, Saskatchewan, July 14, 15, 16, and 17, at or near the Blakely Farm. Everything will be gratis, but assistance will be appreciated by one and all to make the conference a success. C. B. Bergersen, district secretary.

The quarterly conference of the Little Sioux District will be held at Woodbine, Iowa, July 9 and 10. We trust the priesthood will file their quarterly report, ending June 30 promptly with their branch president. The bishop's agent would like to meet all branch solicitors at this conference. We desire to plan some intensive work. Can we count on you? Mrs. W. R. Adams, secretary.

Two-Day Meeting

The two-day meeting of the Northeastern Kansas District will be held at Scranton, Kansas, June 25, 26, and 27. A good speaker will be there. Saints and friends are urged to be present. Mrs. H. C. Pitsenberger, district secretary, 2331 Buchanan Street, Topeka, Kansas.

Address

Alma Booker, 415 Stealy Avenue, Clarksburg, West Virginia.

Marriage Notices

QUITMYER-SNIDER.—At the home of R. S. Salyards, Independence, Missouri, on Thursday, June 2, Sister Ava Quitmyer, and Brother Homer J. D. Snider, of Hamilton, Missouri, were united in marriage, Elder Salyards officiating. The principals were attended by Brother Ernest Snider, brother of the groom, and Sister Grace Harrington. The young couple are interested in church work and will be useful in continuing in the service. Brother Snider is a son of Elder Coleman Snider, who for many years was president of the Oakdale, Missouri, Branch.

Our Departed Ones

LESLIE.—Thomas R. E. Leslie was born at Joplin, Missouri, May 7, 1902. Was baptized May 8, 1910, by Elder John Thorpe. Accidentally drowned while on a business trip to Higgins, Texas, May 20, 1927. His body was returned to California and funeral was held by Apostle M. A. McConley at Pomona, California, May 29. Interment at Pomona. He is survived by his mother, Sister Mattie Leslie, of Hermosa Beach, California.

SMITH.—James Smith was born July 17, 1854, at Cherry Grove, County of Middlesex, Ontario. Was baptized by the late Joseph Smith at Saint Thomas, Ontario, January 18, 1900, and confirmed by Joseph Smith and R. C. Evans. Married Abigail Evans, and to them one son, Melvin, was born. Brother Smith died May 3, 1927. He leaves to mourn his departure his wife, son, a daughter-in-law, and ten grandchildren. He passed into the great beyond firm in the faith of the restored gospel. Funeral sermon was by G. C. Tomlinson, senior.

Changes to Be Made in Reunion Schedule for 1927

North Dakota, Minot: previously printed June 24-July 3: should read North Dakota, Logan, June 24-July 3.
Central Nebraska, Neligh: previously printed July 15-24; should read July 14-24.
Kentucky and Tennessee, Puryear, Tennessee: previously printed July 15-24; should read July 16-24.
Eastern Michigan, Detroit, Southern Michigan, Northern Indiana, Indian Lake: previously printed July 22-31; should read July 21-31.
Toronto, Lowbanks, Ontario: previously printed July 22-August 7; should read July 23-August 7.
Southern New England, Onset, Massachusetts: previously printed July 22-August 7; should read July 23-August 7.
Western Colorado, Delta: previously printed August 5-14; should read August 6-14.
Mobile, Mobile, Alabama: previously printed August 12-21; should read August 10-20.
New York and Philadelphia, Deer Park: previously printed August 12-28; should read August 13-28.
Gallands Grove and Little Sioux, Missouri Valley: previously printed August 19-28; should read August 26-September 4.

Reunion Locations and Dates

Eastern Montana, Andes, July 3-10.
Northern Wisconsin, Chetek, July 1-10.
Owen Sound, Port Elgin, July 1-15.
Central Texas, Hearne, July 8-17.
Northern California, Irvington, July 15-24.
Central Nebraska, Neligh, July 14-24.
Eastern Iowa, Mount Pleasant Park (Clinton, Iowa), July 15-24.
Kentucky and Tennessee, Puryear, Tennessee, July 16-24.
Southwestern Texas, Bandera, July 15-24.
Portland, Gladstone, July 22-31.
North Platte, Nebraska, North Platte, July 22-31.
Holden Stake, Holden, July 22-31.
Alabama, Pleasant Hill Branch (McKenzie), July 22-31.
Eastern Michigan; Detroit and Southern Michigan and Northern Indiana; Indian Lake, Michigan, July 21-31.
Toronto, Lowbanks, Ontario, July 23-August 7.
Southern New England, Onset, Massachusetts, July 23-August 7.
Seattle and British Columbia, Silver Lake, Everett, July 29-August 7.
Western Oklahoma, Eagle City, July 29-August 8.
Central Oklahoma, Tulsa, July 29-August 8.
Florida, Dixonville, July 29-August 7.
Central, Illinois, Edinburgh, July 29-August 7.
Western Montana, Race Track, August 5-14.
Western Colorado, Delta, August 6-14.
Southwestern Kansas, Winfield, August 5-13.
Northeastern Nebraska, Decatur, August 5-14.
Northeastern Illinois, Elmhurst, August 5-14.
Central Michigan, Beaverton, August 5-14.
Chatham, Eric Beach, August 5-15.
Maine, Brooksville, August 5-14.
Mobile, Mobile, August 10-20.
Idaho, Hagerman, August 12-21.
Eastern Colorado, Colorado Springs, August 12-21.
Spring River and Clinton, Joplin, Missouri, August 12-21.
Lamoni Stake, Lamoni, Iowa, August 10-21.
Des Moines, Runnells, Iowa, August 12-21.
Southwestern Iowa, Council Bluffs, August 12-21.
Kewanee, Galva, Illinois, August 12-21.
Northern and Western Michigan, Park of the Pines, August 12-21.
Kirtland, Kirtland, August 11-21.
New York and Philadelphia, Deer Park, August 13-28.
Far West Stake, Stewartville, August 18-28.
Nauvoo, Nauvoo, August 19-28.
Gallands Grove and Little Sioux, Missouri Valley, August 26-September 4.
Southern Wisconsin, Madison, August 19-28.
Southeastern Illinois, Brush Creek, August 19-28.
Northwestern, Kansas, Alexander, August 19-28.
Western Virginia District, Indian Creek (Ritchey County): August 22-28.

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THE SAINTS' HERALD

The First Presidency, Editors.
 Richard J. Lambert, Assistant Editor.
 O. W. Parker, Business Manager.

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All communications with regard to executive or administrative matters of the church should be addressed to the First Presidency, Reorganized Church of Jesus Christ of Latter Day Saints, Box 255, Independence, Missouri.

All remittances and all communications with regard to financial matters of the church should be made payable to and addressed to the Presiding Bishopric, Reorganized Church of Jesus Christ of Latter Day Saints, Box 255, Independence, Missouri.

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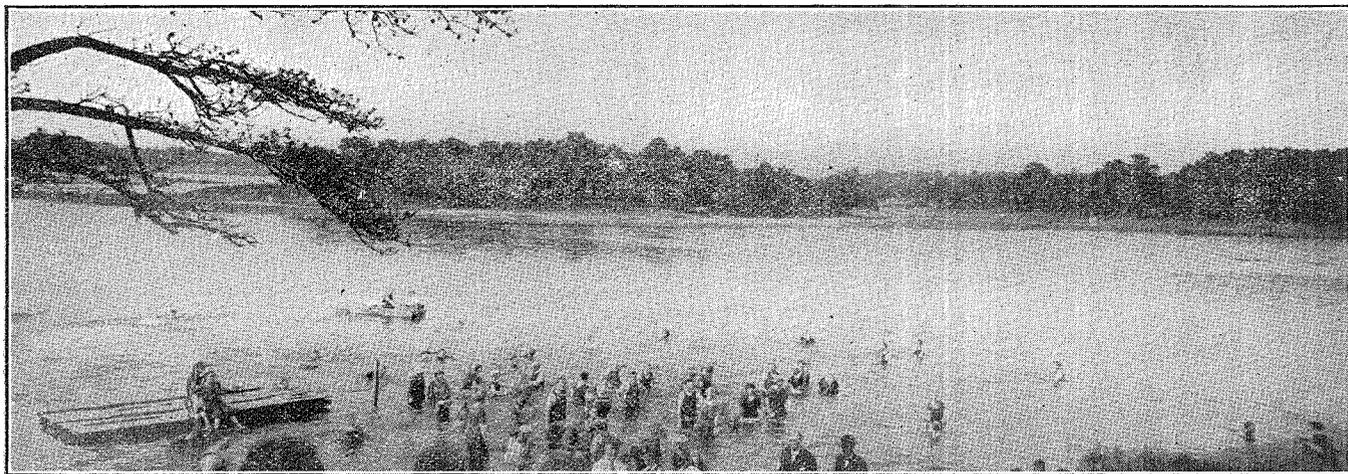
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Come to Onset and Enjoy Our Beautiful Bathing Beach.

Pleasant association with other Saints, spiritual prayer meetings, talks and sermons by the leaders of the church, healthful recreation, a happy, beneficial vacation—all these will be yours if you attend the Southern New England Reunion held at Onset, Massachusetts.

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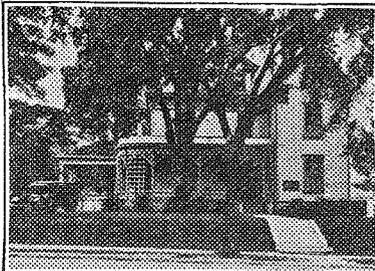
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Requests for additional information will be answered promptly.

Young People's Convention

WINDSOR, ONTARIO—JULY 1-2-3

A little international young people's convention will be held at Windsor, Ontario, July 1, 2, 3, in one of Windsor's best public school buildings. Four class rooms and the auditorium are being provided for three days of intensive study and further preparation in the program of the church.

Brother F. M. McDowell will instruct in social problems; Brother C. B. Woodstock, religious education; Brother O. A. McDowell, stewardship; Brother T. S. Williams, Bible appreciation.

Eastern Michigan and part of Ontario comprise the districts of this meet. It is the biggest and best yet of its kind, in this locality. Prayer meetings, song fests, orchestras, and bands, recreation and studies. If you live near try to come; you will be well repaid for your effort. Write for registration cards, to E. V. Hill, 1153 Elsmere Avenue, Windsor, Ontario.

THE SAIN^{TS} HERALD

OFFICIAL PUBLICATION REORGANIZED CHURCH OF LATTER DAY SAINTS

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Independence, Missouri, June 29, 1927

Number 26

EDITORIAL

Assisting the Creator

Recently there came under my observation literature, telling of the propagandizing methods of organized atheists and agnostics in efforts to unseat in the minds of the youth of this country belief in God and the Bible. I have observed how the specious arguments of the non-religious evolutionists are seized upon and distorted, in efforts to hold the Bible up to ridicule.

I have always believed that harmony must exist between true religion and true science, that man can be a religious scientist or a scientific religionist. As a theo-evolutionist I have always felt that God's hand will guide the destinies of man and nature. This permits me to be even a believer in a personal God, while appreciating the advancement of science.

I confess to a bit of perturbation in seeing the zeal and effectiveness in places of the atheists and agnostics in propagating their doctrines, and I have wondered how the religious press and the church man can combat the irreligious forces and literature. And so I found encouragement in an editorial I saw in the secular press. I was at the time reading a copy of *The Enquirer*, of Cincinnati, for June 25, which I had bought at the depot news stand while the train stopped for a few minutes. That editorial afforded me so much pleasure that I have clipped it so the HERALD readers may enjoy it, too. Here it is:

Modern science recognizes no limitations within the field of its aspirations. For centuries it has been a dream of delvers into the mystery of things to discover the physical basis of life—or to create the life principle itself.

So in the day of Huxley we explored the deep sea ooze, because it was believed that man came out of the ocean and because in his body were to be found certain elements (potassium, magnesium, calcium, and so forth) in equal proportion as they appeared in the water of the precambrian period.

But the British ship *Challenger* brought back to the scientists' laboratories little but mud, ooze, with traces of organic life—life that had its origin in some dim, incomprehensible beginning coexistent with the foundation of the world.

However, Sir Oliver Lodge, nothing dismayed, predicts the possibility of breathing the breath of life upon the inorganic and thrilling it with the being of the organic. Haeckel began things after something of this fashion—spontaneous generation, or some other comfortable process, but he defined no formula.

But Sir Oliver suggests no challenge of the conception of God. He says so. He points to the Scriptural account of creation of earth and man: The Spirit of God brooded first upon "the face of the waters" and in the fullness of time God "formed man of the dust of the ground." And that far progenitor was father of the aspiring chemists and biologists of today who are knocking at the door of constructive creation.

Well, they may succeed. Nothing is impossible but the impossible, as a wise man once said. And it can not certainly be known that the creation of life is impossible.

There was a time when organic life could not have existed on the earth. But life somehow appeared. What matter how it realized being? Most of us prefer to believe that it came as a result of initiating power. Just how—what the formula—is of little importance. In some way stars and suns and systems blazed into being. We prefer to believe that they came at the will of Sovereign, Beneficent Intelligence.

Man may in time be able to touch the springs of life to sentient being. But the fact could only prove that man had become worthy to play with a new secret of the Infinite. There never can be any diminution of the Eternal Spirit or of its power. Synthetic protoplasm will never rank higher than the breath of Divinity, from which it only can have birth. What is of more importance than all this is what man shall do with the life he possesses. Will he build it to the measure of the stars, or will he permit it to become of lesser worth than the inorganic atom which hides in the fringes of cosmic space?

F. M. S.

Respect for Law

I have on many occasions in addressing the public stressed a danger which is threatening, the growing disrespect for law, urging it as our duty as ministers to impress the idea continually that our safety and liberty lie in obedience to law, and that our safety is found in respecting properly instituted and constituted authority. Many of the prominent attorneys and legislators of the United States are now alert to the danger, and are trying to meet the issue by pleading for law and order. Mr. Bech, a former Attorney General, in a book published some time ago on the American Constitution, devoted a chapter to a discussion of the danger. A few days ago the present Attorney General of the United States Mr. Sargent, in addressing the Pennsylvania Bar

Association again called attention to the danger, and his address called forth an editorial from the *Public Ledger* of Philadelphia, which we here reproduce and urge its careful scrutiny by our readers:

The doctrine of respect for law enunciated before the Pennsylvania Bar Association by Attorney General Sargent is as old as civilization. It is, in fact, the foundation of all civilization. Our early statesmen saw in it the basis not of liberty only but of the permanent development of the Nation. It was stressed by Washington in his Farewell Address. Lincoln's advice in this direction is familiar.

But in these days it is, unfortunately, one of those fundamentals which, commonly accepted in principle, are neglected in action. It is generally known that the law—or some particular laws—is evaded with a dangerous complacency, and not evaded only but ridiculed, as Mr. Sargent pointed out.

It must be recognized as a serious condition when the Nation's chief law officer is forced to admit to the lawyers of a great State that "day by day, because some one pays for it and because the great body of law-abiding citizens is complaisant," the law is "jeered and mocked by flippant writers and cabaret performers."

The Attorney General may possibly have been referring to the prohibition laws. But his counsel of respect for the law may well be accepted in general sense. He and others of his profession know that disrespect for one law breeds disrespect for all.

F. M. S.

Summer Vacation School at Independence

"Three hundred and forty pupils enrolled, and they're still enrolling," says Miss Bertha Constance, assistant principal of the summer vacation school now going on at the Institute Building located on the Campus. Brother Arthur H. Mills reports more than five hundred pupils in his special course of piano lessons offered by the *Kansas City Star*, adding "That's as far as I've counted yet."

Classes in the fine arts department began Monday and Tuesday of this week. In this department Brother Mills instructs in piano; Orlando Nace directs band and orchestra; Fred Mollison, brass and wood-wind instruments; Alfred Waters, wood-wind; Mrs. H. M. Murray, violin; Ralph Smith, tenor banjo, mandolin, and guitar; Lillian Williams, storytelling; Mrs. F. M. McDowell, Mrs. C. B. Taylor, and Beatrice McNamara, expression; Mrs. Grace Moore, art. Here the children are helped to develop their talents the year round, and they are required to take one of these courses if not studying some fine art elsewhere.

Officers and teachers hold before the children the fact that they are building Zion, not far in the dim and distant future, but right now, by preparing themselves for greater service. The purpose of the school is threefold: they are learning to do for God, their fellow men, and for themselves. Their purpose is excellently expressed in these lines:

"Who gives himself with his alms feeds three,—
Himself, his hungering neighbor, and Me."

Taking the definition of Zion given by President Smith: *Zion is a beautiful people in a beautiful place working out beautiful ideals*, those in charge of the school have planned the study course to embrace all the various phases of Zion building and Zion living, temporal, physical, social, and spiritual. From the kindergarten children up, each group has its own projects to work out. They are learning many things, helping in many problems. The field of study is too comprehensive to cover in one summer; but faculty and officers of the school do not plan to limit this great undertaking to one summer. They know the school is going to grow from year to year, to increase its enrollment, its equipment, its teaching staff, until it shall become a vital factor in making for Zion conditions, and its influence shall be felt far and wide among God's people.

"And," Miss Constance explains, "another attractive thing about it is the school is not denominational; it is not strictly Latter Day Saint. We have children of other churches attending, and for that reason in our courses of religious education we do not teach doctrinal beliefs peculiar to ourselves. They get those in the Sunday school. For instance, we have our own children file their inventories and pay their tithing and offering. Most of the other children's churches believe in tithing, too, so we say to them, 'We'll help you to earn the money, and then you take it and pay it to your church, as it believes.'"

For the summer's work a splendid corps of teachers has been enlisted for service, and each one gives every school-day morning for five weeks to this work. Some of these are experienced Sunday school teachers, some Graceland students, some from the high school, and many who took special courses at the Institute last winter, preparing themselves for this work. These teachers and helpers are showing the spirit of real consecration. They are: Floyd M. McDowell, dean of Institute; John F. Sheehy, principal; Bertha Constance, assistant principal; Eunice Winn Smith, director of religious education and dramatization; Helen Hawley Booker, registrar; Faye Stonger, bookkeeper and transportation manager; Glenna Clow, principal vacation grade school; Mrs. Harry Blake, superintendent of supplies; Eugene Closson, director of recreational activities and supervisor of intermediate boys; Ralph W. Farrell, supervisor junior boys; Mrs. Lentell, supervisor intermediate girls; Vada Trask, supervisor junior girls; Bessie Constance, supervisor primary department; Jane Simmons, supervisor beginner department; Helen Hawley Booker, supervisor of nursery;

Mr. and Mrs. F. M. Hands, directors of landscape gardening; Mrs. Gertrude Budd Bailey, sewing; John Sheehy, Eugene Closson, swimming (boys); Mrs. R. W. Wilkie, and Pauline Siegfried, swimming (girls); Mrs. Emma B. Benson, school nurse. Grade school teachers, Iva Robinson, Margaret Murdock, and Hazel Constance. Nursery department, Mrs. J. M. Peck, Mrs. Edith Roberts, Vaughny Reese. Beginner department, Helen Layton, Wilma Criley, Helen Louise Hulmes. Primary department, Mrs. Brown, Mrs. Willee, Phyllis Dobson, Mrs. Collins, Mrs. G. L. Cook, Mrs. D. O. Cato, Katherine Haberlien, Mrs. Charles Warren, Mrs. W. L. Young, Mrs. Glen Fairbanks, Gertrude Thomas, Mrs. Fred Cool, Mrs. C. R. Wilcox, Mrs. W. I. Betts, Mrs. R. S. Budd, Mrs. J. M. Higgins, Mrs. Delsa Hershey. Junior department, Mrs. Thatcher, Delta Nace, Mrs. Carrie Ballinger, Mrs. Fred Austin, Mrs. Dora Howland, Mrs. Newcome, Mrs. E. E. Moorman, Ernestine Moorman, Milton Carpenter, Mrs. Snead, Kathleen Snead, Mrs. Kennicutt, Mrs. Pooler, Mrs. Luther Simpson, Mrs. Stowell, Marie Hobbs, Mrs. Gerber, Dorothy Mabott, Pauline Sheldon, Mrs. A. J. Paris, Evelyn Barto, Mrs. J. W. Paxton, Mrs. Earl Whetstone. Intermediate department, Mrs. Will Gard, Mrs. W. A. Page, Mrs. Clara Sheldon, Walter M. Self, Mrs. M. Eugenia Warnock, Arthur Mills, jr., Mrs. Pierson, Mrs. Johnston, Mrs. Fred Koehler, Mrs. J. F. Sheehy, Mrs. D. R. Snively, Bessie Howland, Mrs. C. I. McConnell, Mrs. G. S. Trowbridge, Mrs. R. H. Reed, Mrs. Ralph Harder, Mrs. Ada Cochran. Fara Butler Brewer is the free play supervisor.

The drivers donating their service also deserve special mention. They come from the various districts. Those whose names we have are Mrs. Roy Hilliard, Liberty Street; Mrs. Inman, Gudgell Park; Mrs. Coleman, Spring Branch; Mrs. Stowell, East Independence.

Indian Prayers

Those who have been among the American Indians in their religious ceremonies or have seen them in their private devotions, have frequently observed the eloquence and earnestness of their petitions, even if the native tongue in which it was uttered could not be understood. But what is not so often understood is the simplicity of the prayers and songs. Directness of appeal and repetition of ideas is characteristic.

In a recent number of a Cincinnati paper, I saw a "Navajo prayer" which had been versified by some one whose name was not given. Here it is. It will be of interest to some of our readers:

NAVAJO PRAYER

Blue wind, beautiful chieftess,
Send out a rainbow, by which let me walk,
Blue clouds, blue clouds,
With your shoes let me walk,
Blue clouds, with your leggings make me walk,
Blue clouds, with your shirt let me walk,
Blue clouds, with your hat let me walk,
Blue clouds, make it dark behind me,
Blue wind, make it light before me,
Earth Woman, let it rain much for me,
By which let the green corn ripen,
Make all peaceful with me.

Reunion Season and Its Changes

Reference to our reunion calendar discloses the fact that the Reorganized Church has entered another season when outdoor meetings of the Saints are occurring in various parts of the country. July and August are well taken up, every week witnessing one or several reunions taking place in the various localities of the United States and Canada.

The reunion movement really began with the cessation of the semi-annual General Conferences of the church, which was in 1882, the last conference of this kind being held at Lamoni, Iowa, and the first real reunion followed in 1883.

It is worth while to notice the progress which has been made in the conducting of reunions during the past twenty or twenty-five years. As to number we have no sure way to determine, but the best we have is the publicity given in the columns of the church papers. In HERALD for 1900 we find letters or other reports from five reunions, widely separated districts participating. Possibly there were as many more meetings held and which did not report their doings. For the sake of comparison, let us say there may have been ten reunions held in the year 1900. Twenty-five years later there were fifty reunions, or an increase of five hundred per cent. This is surely a satisfactory increase in number.

But the most important change has not been in the number of meetings held each year, but in the providing of proper meeting places, the assignment of a good corps of workers by a committee having in hand the needs of the entire work, and the systematic organization and program of the ten days or two weeks over which the meetings extend.

In our next we will canvass the difference between the character and conduct of the meetings of the nineteenth century, and of the closing years of the first quarter of the twentieth century.

The strong man is the man with the gift of method, of faithfulness, of valor.—Carlyle.

FOR SUNDAY SCHOOL WORKERS

The Officers' and Teachers' Meeting for July

Theme: The technique, or special means of efficiency in the teaching process.

Lesson Assignment: Betts, How to Teach Religion, Chapter IX.

That teaching is successful which produces the desired experience or change in the pupil. The impression we make, the total effect of our teaching effort depends very largely upon our knowledge of the learning process and upon our skill in controlling the conditions under which we teach.

One of the first laws of the learning process is that the things we remember best are the things to which we gave our fullest attention when we learned them. Attention is the focusing of the mental powers upon the lesson to be learned or the experience to be gained. The teacher's chief duty is to gain and hold the highest possible degree of attention during the recitation.

According to the means used to secure this concentration of thought, attention may be classed as:

Involuntary attention when it is demanded by some sudden or startling stimulus, as the tapping of a bell, a sharp command, or a sudden noise. It has but slight value in education, unless in the moment of attention the interest is caught and held.

Non-voluntary, or spontaneous attention, is easy and natural, and follows the lead of interest. The child mind is so constituted that its full power is not exercised except under the stimulus and compulsion of real interest. Under the direction of interest our experiences make the most deep and lasting impressions upon the mind and character. This type of attention is the one we wish most to use.

Voluntary attention is compelled by the effort and power of one's will when the pull of one's mind or desire is in another direction. This has value chiefly as a directing force to secure the concentration necessary to hold the attention on the task at hand. Through the exercise of voluntary attention, the child learns self-direction, self-compulsion, and self-control.

Interest is natural to every normal child. During one's working hours there is always interest in something. Our effort is to so present the lesson that we appeal to these natural interests of the members of the class and lead them out to fruitful thought and endeavor. When our class is uninterested we may look for the cause in ourselves, in our method, in the subject matter we would teach.

To be of interest there must be some point of contact with the child life. The lesson must be sufficiently close to the things the children know and care about that there is a basis for understanding and interest. It is what the child feels is of value that enlists his interest and attention.

Children are more interested in action, dress, and events than in abstract reasons and explanations. Lofty sermonizing is entirely wasted on them. Words are empty except as they suggest ideas already somewhat familiar to the child through his experience.

Stories have great value because they deal with living people or animals and are concerned with scenes and activities the children can understand. The Master's great teachings were in parable-stories which the people could understand.

The child "learns to do by doing" because he is vitally interested in his own self-activity.

Since novelty and variety have special appeal to interest, we should plan frequent changes in our method of class procedure with an occasional surprise for the class when this may be done without lowering the value of instruction.

The teacher's interest and enthusiasm is contagious. It must be genuine and enduring if it is to serve as a pattern and stimulus for the class.

Distractions of any nature which divert the attention and break in upon the interest of the class reduce the power and efficiency of class work and may destroy it altogether. Good work can be done only in classes as free as possible from the distracting sights and sounds of other classes and from the intrusion of visitors or the interruption by officers during the progress of the lesson.

Restlessness, mischief, and inattention on the part of a class often result from a lack of proper planning of the lesson by the teacher or from a lack of tact and skill. A teacher must secure the interest and loyalty of every member of the class. He must be master of the situation. There is no place for the spirit of irreverence or boisterousness in the Sunday school.

The teacher, himself, may be a source of serious distraction if he has a striking or peculiar mannerism in dress, or voice, or speech, or posture, or action. The children may be either amused or annoyed by the peculiarity and fail to be interested in the lesson.

The physical conditions of the class space, seating, heating, lighting, ventilation, and the pleasantness and comfort of the surroundings all contribute to the ease with which interest in the lesson may be maintained, and to the effectiveness of the teaching.

In the conduct of a class the teacher should organize lesson material and direct activities with a definite purpose in mind. The lesson should carry through to a clear understanding of its ideas and to an application of its principles in the daily life of the class.

In all teaching there must be a clear sensing of relative values with a stressing of the more important ideas and incidents. There must be a definite movement from one high point to the next without monotony of unimportant details or meaningless waste of time in idle discussion.

High attainment in class work can come only as high standards of preparation and class response are generally accepted. Every teacher gets from his class what he reasonably and consistently demands. There is no excuse for low standards and slipshod methods.

Topics for Thought and Discussion

1. In what ways may we obtain the attention of a class of junior boys? What will determine our method?
2. Discuss the problem of the inattentive class, the mischievous pupil. What causes? What remedies?
3. What means may we use in training our pupils in the power of voluntary attention?
4. What means are you using to maintain a continuous live interest in the work of your class?
5. What distractions in your own class or school are hindering your best work? In what ways may this be remedied?
6. What do you consider our chief danger points in teaching? Suggest the solution.

References

- Betts: The Mind and Its Education.
Betts and Hawthorne: Method in Teaching Religion.
Slattery: You Can Learn to Teach.

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

What Have You Paid?

During 1926 the members of the twenty-eight denominations composing the Federal Council of Churches of America, paid nearly \$400,000,000 for the work of their organizations. There are more than 22,000,000 members of these denominations, which means that the per capita contribution for the entire membership was about \$17.14.

The membership of our own church is approximately 100,000, and our annual average contributions (including payments on the Auditorium and on the College Endowment Stewardship Fund) for the last seven years has been \$646,000; or an average per capita of about \$6.46.

Has the average of your branch or district been more or less than this? An examination may help you analyze your relations with the church. See your bishop or bishop's agent for figures.

Should not our love for the gospel as evidenced by our contributions be as good as that of other churches?

What will your answer be for 1927-1928?

THE PRESIDING BISHOPRIC,

By M. H. SIEGFRIED.

Character as Related to Incentives

BY BISHOP A. B. PHILLIPS

Of outstanding importance among all our possible possessions is character, for it is composed of the collective attributes or qualities that make us what we are. It determines the incentives which move us to act and which give direction to our growth. It is therefore the real basis of personality. Character must be expressed, and its power is a ruling power—the rulership over one's lower self. Its central features are justice and judgment, enthroned and made divine by truth and love, and vitalized by purposeful action. The Scriptures declare that "He that ruleth his spirit is greater than he who taketh a city."

Real character is found in the depths of human sentiment and purpose, and not in the superficial or capricious. The nature of the thought is reflected in the act, hence one's character determines what sort of things will motivate him and what will be sufficiently strong incentives to action. Those who are filled with the narrow and inferior things of life do not make immortal names, to be revered by

generations to come; but great characters are remembered and honored through the ages. Concentration and high resolve do not abide in one who is actuated by inferior incentives, but he who is strong and resolute is not to be swerved from his purpose by trifles. For a worth-while character holds the mastery over inferior impulses.

A strong character is superior to the ordinary influences of life, and helps to mold its surroundings and create its atmosphere. On the other hand, a weak character reflects its atmosphere only, at best, and sinks to the lower strata of its surroundings. Character can not be successfully simulated. A superior character defies adequate description and analysis, because the acts which are its expression do not fully reveal it. It is like a deep well of pure water that is never exhausted by time or change.

Character Revealed By Incentives

An incentive is a stimulus, influence, incitement, or inducement to action, purpose, or attitude. It is that which motivates to performance. For our present purpose we may classify them as incentives to do right or to do wrong, to great achievement or to petty acts, to noble or to ignoble deeds, to steadfastness or to vacillation, to philanthropy or to selfishness, to kindness or to cruelty. Many incentives, such as desire for power, honor, or money, may singly or in association with others lead to either good or bad, according to the character of the individual.

It is when acts are understood from the incentives inducing them that the character of the one performing them is revealed. The history of the world is largely a history of character as revealed by incentives. The reasons for an act are always vital to our estimate of the person. If we are to evaluate his deeds, we must know the reason for their performance. If you love certain flowers or fruits you may be induced to grow them, but you would not grow gourds for food if you knew them to be worthless. In any event, there must be a motive for the act. Ignoble incentives will not prevail with a noble mind.

In the building of character, evaluation is constantly going on, for it can not be produced without an evaluation of that which forms it. Incentives to do wrong could never have existed in the life of Christ. His great soul was filled with purposes that were pure, lofty, and productive of good. The progress of the world has been its response to right incentives; its evils have resulted from its response to wrong incentives.

In character building both the quality of incentives and the degree of one's response to them are

deciding factors. An incentive is that which makes a thing seem desirable, and must relate to an objective in order to show its place in the individual's consciousness. Simple incentives go into the making of simple characters, and suggestion may be followed by action without due judgment. Great characters contemplate many factors in determining resultant action, unless only incidental matters are concerned.

Marks of a Strong Character

One of the benefits of a good reflective judgment and will is the mastery of weak emotions. This is sometimes called the mastery of self, or self-discipline. The person of indecision more readily follows the lead of stronger minds, and is more fully subject to the influences of emotion, fear, desire, or momentary pleasure. In this fact lies one of the grave dangers confronting a weak character.

Insignificant thoughts will not be harbored by one of strong character. They are undermining, and vitiate vigor and scope of purpose. He who succumbs to inferior obstacles indicates weakness and a failure to sufficiently respond to incentives. This is a defect common to many in every age. Such persons usually spend their energies on the incidentals of life, and thus have little left for great achievements. Vain and frantic effort when resources are exhausted also mark the weak character, but yielding in resignation to the inevitable may be and often is a sign of strength.

Incentives hold a definite relationship to accomplishment, both of quality and kind, hence the character of the incentives motivating one should be brought to judgment. Emerson says: "Men of character are the conscience of the society to which they belong." We are constantly using comparatives in estimating the character of others. Our concepts of character are represented in the things they have adhered to and fought for, or normally done. This principle governs also in the estimating of our own worth.

Incentives Assist Growth

The things in which we maintain interest and activity indicate both what we are and what we are likely to become. If we are to become what is supremely desirable, the right sort of incentives must be both chosen and cultivated. If we think only noble, true, great, and worthy purposes we shall be moved to become noble, true, great, and worthy. To cultivate ideal and practical qualities is to grow strong in character, hence in the power of worthy accomplishment. The wise man does not ignore his surroundings, but proceeds to utilize them.

To think more on obstacles than on means of accomplishment is to invite failure by a weakening of purpose. To seek incentives that strengthen the will is to develop a stronger equipment for the tasks of life and for the building of character. Incentives also motivate aptness, by which growth is facilitated.

Through educational agencies, incentives are given direction and are made stronger for accomplishment. Education also increases incentive to activity in specific directions and enables one to more effectively do the things that become desirable. Furthermore, it enables him to evaluate the influences in his life and to better choose his course. In this connection we can not too highly commend the spirit and purpose of those who have made Graceland College the splendid influence it is today in the lives of our young people. One must come in contact with this institution in operation if he would fully appreciate the value of this influence to the church, though many expressions of it are in evidence elsewhere.

In the life of one who is progressing, new incentives are constantly being added to those of the past, and in his unfoldment of life, scope and power are increasing. Thus his field is so enlarged that spiritual, mental, social, and economic influences co-ordinate for worthy ends. These are the things that build for life and make it worth while. They are the things that bring God into the life, and hence into the world, and that make for the security and permanence of all that is worth striving for and cherishing.

Getting Something for Nothing

It has been estimated that approximately one billion dollars are annually taken out of the pockets of the American public by unscrupulous swindlers and promoters of wildcat schemes. They trade on that firmly ingrained delusion so common to thousands of citizens, that it is possible to get something for nothing.

Æsop's time-honored fable of the dog who lost its bone in an effort to snap at the shadow seems to have lost its application or to have been allowed to drop into obscurity. There are people who are chasing shadows and losing sight of their substance.

Day by day new schemes are being devised for extracting hard cash from the bank accounts of the frugal-minded who wish to better themselves. When will the people learn that honest industry is the surest road to independence? Getting something for nothing is against all natural laws and against the promptings of common sense.—*Dearborn Independent*, June 4, 1927.

The Gospel of Consecrated Service

BY JOHN W. RUSHTON

Baccalaureate sermon, Independence Sanitarium Nurses Training School, Independence Institute of Arts and Sciences, at the Stone Church, Independence, Missouri, May 22, 1927.

The lesson this morning is the Epistle of Paul to Philemon:

Paul, a prisoner of Jesus Christ, and Timothy our brother, to Philemon our beloved, and fellow-worker, and to Apphia, our sister, and to Archippus, our fellow-soldier, and to the church in thine house: Grace to you, and peace, from God the Father and from the Lord Jesus Christ. I thank my God always, making mention of thee in my prayers, hearing of thy love and thy faith which thou hast toward the Lord Jesus Christ, and toward all the Saints; that the fellowship of thy faith may become effectual in the knowledge of every good thing which is in you unto Christ, for I have much joy and comfort in thy love because the hearts of the Saints have been refreshed through thee. Wherefore, though I have all boldness in Christ to enjoin thee that which is befitting, yet for love's sake I rather beseech thee, being such an one as Paul the aged, and now a prisoner also of Christ Jesus. I beseech thee for my child Onesimus, whom I have begotten in my bond, who was aforetime unprofitable unto thee, and who is now profitable to thee and to me: whom I have sent back to thee in mine own person, whom I would even have kept with me that in my behalf he might minister unto me in the bonds of the gospel, but without thy mind I would do nothing, that thy goodness should not be of necessity, but of free will. For perhaps he therefore departed for a season that thou shouldest have him forever; no longer as a slave, but more than a slave, a brother beloved, specially to me, but how much more rather to thee, both in the flesh and in the Lord? If thou countest me a partner, receive him as myself; but if he hath wronged thee at all, or oweth thee ought, put that to my account. I, Paul, write it with my own hand, I will repay it: albeit I do not say to thee how thou owest to me thine own self besides. Yea, rather let me have joy in thee in the Lord, refresh my heart in Christ. Having confidence in thy obedience I write unto thee, knowing that thou wilt prepare to do even beyond what I say; but withal preparing me also a lodging, for I hope that through your prayers I shall be granted unto you. Epaphras, my fellow-servant in Christ Jesus, salutes you, as do also Marcus, Aristarchus, Demas, Lucas, my fellow-workers. The grace of my Lord Jesus Christ be with your spirit. Amen.

But we exhort you, brethren, that ye are bound moreover, and that ye study to be quiet and to do your own business, and to work with your own hands, even as we charged you; that you might walk honestly toward them that are without and may have need of nothing.—1 Thessalonians 4: 11, 12.

It is always a great joy to stand before youth on the threshold of life, with its adventures and romance, to speak a word of cheer and encouragement, to breathe a prayer for the success of those who stand at the doorway of a new world. So this morning, in the spirit of the occasion, we hold the hand of these friends who, having equipped themselves through study, and through the initiatory practices of apprenticeship, go forward into the realm of service for which these preparatory exer-

cises have prepared them, and bid them Godspeed.

It is customary on such an occasion as this to speak words of advice and counsel, and to pass on the torch of life to their hands as they move forward to plant that torch upon higher peaks that a wider circle of radiance might be distributed to the whole of human endeavor.

We are happy this morning that it is not at all necessary to present any argument to show there must not be any line of demarkation between business and religion, between the factory and the church, between holiness and secular affairs. At least, there is one benefit coming to us through the introduction of "evolution," that despite our feelings toward evolution from the standpoint of religion, it at least does signify the unity of the whole of life and enables us to see that these distinctions are born of artificiality and unreality; and are not at all justified in the fact of God or in the facts of human experience. In all things, living or not living, there is one purpose, one meaning, and one controlling power.

This morning we shall discuss business and religion in the sense of wholeness and not in the sense of artificial distinctions. The text, therefore, will be appreciated, and we paraphrase it: "That we shall study to be dignified, to mind our own business, and present with all the power and ability we have the work of our hands to the glory of God and the benefit of our fellows."

I shall not discuss the text particularly, but use it merely as a point of departure, as preachers are privileged to do. I am particularly interested in the lesson which I read, the letter of Paul to Philemon about his one-time slave, Onesimus.

The art of letter writing seems to be gradually falling into desuetude. There was a time when letter writing was considered a necessary adjunct to our culture and our social standing; and there are many letters preserved to us, written by different people, which show how intimately the letters bound soul to soul, and are, more or less, the revelation of the spirit and genius of the writer and also of the one to whom the letter is written, as well as conveying information.

A letter always makes this three-fold revelation. It reveals the ideals and qualities (intellectual, moral, and spiritual) of the writer, and then the things which are written reveal the kind of mind, morals, and spirituality which exist in the one to whom the letter is addressed. And then the subject matter of the letter itself is the interpretation of the personality of the writer and the personality of the one to whom the letter is written— person-

ality of author and recipient, and the truth which the letter contains.

We have three portraits in this letter of the Apostle Paul to Philemon: Saint Paul, the writer; Philemon, to whom the letter was written; and Onesimus, about whom the letter was written.

I would like to call your attention to one or two obvious things with reference to this letter. It was written by Saint Paul at the conclusion of two years imprisonment. He was imprisoned, it is true, in his own house, for which he paid the rent; and he was chained to and under the surveillance of one of the Roman soldiers, always. But he left his door open, and through that open door many guests came in to converse with the Apostle Paul; and during the two years of his imprisonment, in this prison of his own hiring, in the immediate presence of death, always imminent, his life depending largely upon the capriciousness of the Roman emperor, he had time to sublimate his experiences, to rationalize his religion, and lay the foundations of his hope.

The letter from which the text is taken (1 Thessalonians 4:11) is the first of Paul's letters, while the letter to Philemon belongs to the group which is the last thing that Paul wrote. During his imprisonment the Apostle Paul composed the two famous letters in which is gathered up all of his understanding of Jesus Christ, the letter to the Ephesians and the letter to the Colossians. In these two letters his Christology, his philosophy about Christ, is presented and made concrete in marvelous expression. And under the consciousness of what Christ means to the Apostle Paul, and the immediate pressure of the worth of Jesus Christ in his life, and while working out his explanation of Christ and his redemption, he produces this literary gem which meets every requirement of letter writing, addressed to his personal friend, Philemon, his friend's wife and their child, a son; then to the household, which happened to be a church or an assembly of Christianized men and women.

What is the burden of that letter? It may be easily understood as you will read the letter for yourselves. One day while Paul was in this prison, there came in through the wide-open door a slave who had run away from his master. Probably he had gone through all of his possessions, and being in desperate need he reminded himself that Paul, the friend of his master, was in Rome. Under the alchemy of this singular meeting a slave becomes converted, and out of love makes himself a much more efficient slave for love's sake than he ever was under the threat of fear or the lure of wages.

Then the time comes when Paul is going to send

his letters, the one to Ephesus and the one to Colossæ. He calls Tychicus, and sends them by his hand. Also he decides to send Onesimus back to Philemon. In the presentation of Onesimus to Philemon the concrete meaning of Christ as expressed in the language and literary arrangement of the letters to Ephesus and Colossæ is manifested. The slave Onesimus is made the incarnation of life in Christ, with its liberty, character, and glory spelled out in facts. The scheme is magnificent. The range of faith, the romance of the Christian spirit, the almost unbelievable transmutation of character: that is the simple statement of superficial facts in the letter.

Paul draws two pictures of Onesimus. There is the picture of the man as Philemon knew him; then there is the portrait of the Onesimus whom Philemon had never seen or known. He gives the likenesses of the one-time slave and the man who was now so precious as Paul's friend; and he does it in two words. "Here," he says, "is the man who once was *unprofitable* unto thee; but now he is the child of my love, and I return him to thee as being *profitable* to thee and to me." I will not expound this because I put the emphasis upon the application.

Let me call your attention to these two words, *unprofitable* and *profitable*. The word *unprofitable* in Greek is *ar kreston*, which means useless, worthless, no good. That word appropriately describes Onesimus as Philemon knew him. "Now," he said, "I return him to you. He is *eu kreston*; that is, he is fully, completely profitable, or useful to you and me. He is of great and complete worth to both of us." What a transformation!

Let us consider: All value is the result of social reactions to our life to the individual activities of life. Our word *value* comes from the Latin *valere*, meaning that which avails. It has two distinct currents of meaning. This word *valere*, if applied to things, is translated into English as *value*, that which is desirable and of worth. But if the word *valere* is descriptive of living beings, then the word is translated *valorous* or *valiant*, strong, brave, courageous. The meaning of both of the words is this: If the word *valere* describes a thing, it means that which because of worth avails for life; if it is applied to a living being, as a valorous knight, then the word means he whose life is availing in strong and courageous actions. Ruskin said that wealth means the possession of things of worth by the brave, the valiant, and the noble, used for the welfare of others.

Notice, now, the relationship between religion and social life. Observe the fundamentals of a social program. Get your meaning of man's real

worth in the inner reaction to the external stimuli, whether to God, or to humanity, or to things. Every Christian man who under the sovereignty of Jesus Christ claims the right of going into the kingdom makes that claim upon the ground of his profitability to man and to God himself in his use of things for the good of others.

Onesimus, once the slave, worthless; Onesimus, the Christian knight of great value to "us"; not to "me" alone—to us. And were it not for my love to thee I fain would keep him for myself, for he is the child of my soul, he is born of my love. "But," says Paul, "because you need him, and because Onesimus needs you, I return him to you. Take him as the gift of my own heart. And remember if Onesimus owes you anything, do not charge it up against him; but because he is my child, chalk the debt up to me, and I will pay thee when I see thee. I do not do this because I am Paul, the apostle, and have the power to enjoin and command. No; I beseech you as Paul, the aged." Not triumphant, majestic, and apostolic authority that draws a circle and shuts him out; but because of love that, drawing a circle, takes in Onesimus "and all thy household, the church which is in thine own home."

There in this short, human, concrete expression of what is recognized as the deepest, highest, and most profound of the apostles' mysticism in the Christological letters to the Ephesians and Colossians, is the meaning worked out in terms of behavior.

There is no need for us to make any mistake as to the real meaning of Christianity. It is not theories about Jesus Christ; it is fidelity to the life of Christ. It is not discussions about theological, ecclesiastical, or mystical questions; it is the devotion to principle and loyalty to the revelation of God in the noblest life of availing service. That is what Christianity means, the "life of God in the soul of man," the revelation of God in human experience.

"So," said Paul, "I send back to you the child of my own heart, once *thy* slave because of fear, now *our* slave because of love. Treat him, therefore, as my very self. He is my representative, and what you would do for me do to him, and what you do to him you do to me." That is Christianity. It is life in loving service. It is our concept of God and our duty to him expressed in terms of human service. It is the socialization of God and all the resources of his grace. That is the last word that Paul has to say before the cruel light ignited by Nero sent him down the long, long trail to the valley of shadows.

Have not our hearts been thrilled as we read

the news of the almost miraculous success of Lindbergh, who, going out from the shores of this country in solitariness, and challenging the powers of heaven and earth and sea, has courageously blazed the trail and finally landed at his goal—Paris, of France. Once more the fact that a human soul with knowledge and intrepidity and power can master the elements and make nature the servant of his will, has been established. His bravery, victory, and modesty only illustrate what has always been characteristic of the human mind, heart, and soul. And as we look over the history of the past, we discover that all values which have been accumulated and spoken of in the philosophy of history deal only with those men and women who have immortalized themselves in their service for their fellows without reference to self-interest or personal gain in money, or place, or privilege.

That is the story in Paul's letter to Philemon. It is the meaning of his interest in Onesimus, as he pleads with his friend, that once more the slave of the long ago shall become the free man of the spirit, the voluntary slave of love within the environment of his own home. It is the story of all immortal heroisms.

Before I was born (I have heard my father speak of it) there was a terrible war waged in the Far East. The forces of Britain and Turkey and France and Russia were all arrayed against each other. In those days the soldiers not only were victims of wounds which became poisoned, but also the diseases, which took a heavier toll of life than the bullets and bayonets of the enemy. And when the news came to England of the soldiers being helpless in disease with no one to care for them, a number of women went out from England, many of them of gentle and noble blood, and carried to the Far East the succor which was the beginning of the nursing profession, and established in that great act of self-sacrifice what we now have represented in the hospitals and infirmaries and nursing schools throughout the length and breadth of civilization.

Florence Nightingale led the van in this work which reduced deaths in war through disease to almost a minimum; for, according to statistics of the late war, not more than two per cent of all the deaths were the result of disease. Through the endeavors of Simpson, who gave us chloroform, and of Lister, who introduced antiseptics for the disinfecting and cleansing of the wounds, and the efficient nursing staff joining with men of pathological and surgical skill, the horrors of war have been reduced, and many dangers even in times of peace have been lessened. In the United States of

America, Clara Barton, catching the spirit of Florence Nightingale, has done the same service for our country.

With reverence we remember women like Frances E. Willard, and Carrie Chapman Catt, and Jane Addams, and others who, on every hand have endeavored to make the world a better and safer place in which to live. And they have taken with one great stroke the discussion of religion from the cloister, and from the seminary, and from the study, and made it an incarnation of God in terms of human life and service.

That is the sort of thing we believe ought to be fundamental in our religion; and if the terminology so familiar to us in this church and other churches has any meaning at all, it means that in every way, in all ways, men who know the Lord Jesus Christ shall create values in which the talents and all other possessions are consecrated for the good of the whole of society.

That is the meaning of our religion, and men and women so serving stand as valiant witnesses to the cause of Christ at every turn of the road. Today we greet them as brothers and sisters in the common cause making for the kingdom of God.

Perhaps you have visited the Tate Art Gallery in London. There, in juxtaposition, you will find two pictures. One is the product of the genius of Millais, and the other by Sir Luke Fildes. The picture by Millais shows a maiden who has been stripped and tied to a tree in the forest. A young knight after his all-night vigil leaves the cathedral, sees the distressed lady, and going behind her and covering her nakedness with his cloak he rescues her. It is symbolical of the understanding men and women have of knightly chivalry and romance. It represents what many think of churches and religion even today.

The other picture, by Sir Luke Fildes, is one of which you have often seen copies, since there is one in almost every home in town. There is the interior of a country cottage. The cold light of dawn steals through the windows. The mother is stretched across the table in unutterable despair. The husband stands by her side, his face all lined and seamed with care and grief, and he places his hand upon the shoulder of his wife as though to comfort and sustain. And stretched out upon the improvised bed of two chairs with pillows on them is the emaciated form of a child. A paraffin oil lamp sheds its yellow light over the form of this little child, and the doctor, who has sat there all night long in that vigil, giving his skill and patience and tenderness until the crisis comes and life is going to be triumphant.

In these two pictures by these great artists you have the romance of Christian service which is doing for others in need what we are able to do until life and health and wealth result. It is the same meaning in Paul's letter to Philemon. One appeals to our imagination and awakens dreams of romance more or less imaginary. The village doctor in humble, vigilant service is the Good Samaritan whose religion heals, comforts, and saves.

I do not know what your business is, but in conclusion let me say: It is our duty to conduct our business, no matter what that business is, so that we shall make it the highway along which the reinforcing powers of God shall march. We shall make our business the sacramental service through which shall be revealed our response to the call of Christ and God.

It may be that your real business does not match your dreams and expectations, but at least you can idealize your real if the real is not ideal. That is the meaning of it. A slave in the household of Philemon, Onesimus becomes the incarnation of Paul's glorious concept of Christ. And when you read and think of the letter to the Colossians and the letter to the Ephesians, please remember that a slave incarnates the glory of Christ as understood by Paul. And you here today in the limitations of your life, with all the impediments that may surround you, may you become the revelation of divine glory in thought and word and deed. The majestic mystery of the spiritual forces which make for neutralizing sin and vice and crime is within your grasp. The torch of life within your hands may be carried to higher heights to shed its brilliant radiance over vaster empires than have yet been conceived.

If we will keep in mind this splendid revelation of Paul's concept of practical religion, there is yet hope that Independence may become the germinal starting point of a new humanity and give to the world a new geography whose longitudinal and latitudinal lines will be of the spirit rather than of time and space, of spirit rather than material measurement.

And as you do that, remember that this calls out of us our best, our noblest, our holiest. High resolves and noble endeavor mean:

Because you love me I will strive to be
A noble woman, loving, sweet, and true;
Upholding justice, truth, and righteousness
In all things. Lest my very love for you
Should hurt. Lest if I were not true,
You should to the least part of a degree
Lower your standard of the right and good
And be less noble for love of me.

Successful Motherhood

BY RUTH M. KIRBY

Being a mother myself, I am particularly interested in their problems. To my mind, successful motherhood is one of the most difficult, complicated tasks ever intrusted to the human race.

I have been trying to conjure up, for some time, a mental picture of truly successful motherhood. I have asked myself the question: What are the attributes of a successful mother? In finding my answer I have used both observation and personal experience. I have weighed and balanced the facts, and I hope and believe that I have come to an honest conclusion.

In the first place, a successful mother must be a success as a wife and home manager, but most of all as a human being. Have you ever noticed the woman who has reared the large family—the skeleton of what she used to be, the ghost of what she might have been? A bundle of humanity, helpless except for the thought of her family; bound, hand, foot, body, and soul, to the daily routine of housework. All else is apparently beyond her ken. She has narrowed her interests wholly to her family circle. She has never found time to keep up to date. She seldom reads and seldom meditates. I believe this woman has failed as a mother, perhaps through no fault of her own, but she has failed, because she has failed as a human being. She has failed to develop the powers God has given to her; she has lost her individuality.

Not all mothers of large families make a complete failure in this way, but it is the usual thing, for who has time to be human when laboring under a burden that is too heavy to be borne? I do not believe successful motherhood can be counted in the size of the family, whether large or small, but the mother of a large family has too great a handicap. I do not believe it to be humanly possible for one woman to give six or eight children, or more, the care they need, and at the same time do justice to herself. I have never seen it done. Some one suffers.

The mothers of today are giving their small families of two or three children as much of their time as our grandmothers gave to their families of ten. The reason women today have more time for outside interests is not because of their smaller families, but because of modern conveniences such as electric appliances, automobiles, and the many other time-saving inventions. The children of good mothers nowadays are getting scientific, intelligent care. This requires more time and effort per child than the old haphazard methods. But the result is rosy,

blooming, happy children, whose natures are being developed to the best advantage, instead of the old-fashioned sickly type of child that used to be so common. A certain percentage, sometimes an appallingly large percentage, of our grandmothers' families usually died. It was to be expected. It doesn't have to be expected any more. One test of a successful mother, then, is that she gives her children the kind of care that modern physicians and child experts recommend.

A woman is giving to the world a far better gift in a couple of well-trained, well-nourished individuals, than her sister gives to it in her dozen half-developed, come-up-as-best-you-can youngsters, some of which later on may succeed, and some of them are almost sure of becoming a burden to themselves, their families, or their communities. No one can give the large family all the personal attention necessary to all-around development, helping them through their individual problems, and guiding each one carefully, according to his own individual needs. One-sided development is the result. The mother of the large family is too busy with the physical needs of her family to devote much of her time to the mental and spiritual phases. Her children have outgrown her as soon as they pass the stage of physical helplessness. They have passed beyond her reach and out of her control. We can never hope for a race of superhumans until we give our children the spiritual and mental nourishment they need, as well as the physical. This means small families.

But even with the smaller families and the modern inventions, how many times I see mothers laying their all on the altar of motherhood. I see them lay down, one by one, all their priceless possessions, upon the sacred altar—their health, their youth, their talents, their dreams, even their lives, sacrificed upon the altar of motherhood! Is it necessary? Is it unavoidable? Is it right? Does motherhood demand this staggering price? I do not believe that it does. I have proved my belief to myself, as far as I have gone. It is, to a large degree, unnecessary; it is avoidable; and therefore it is not right!

As far as health and youth are concerned, if we comply with the Word of Wisdom and carefully follow the health rules that should be well known by everyone today; if we limit ourselves to small families, and keep our minds occupied with happy, useful, constructive thoughts, our health and our youth will take care of themselves.

It is taken for granted by many that we must sacrifice our talents and our dreams. They tell us we can not eat our cake and keep it. The trouble is, we are not eating all of our cake; we are wasting a lot of crumbs. Talents are a God-given trust

and were never intended to be cast aside for any reason. We are stewards over the talents that God has given us. Even motherhood has not the right to deny us the development of God-given qualities. Motherhood, unless we take upon ourselves more responsibility in this regard than we can bear, does not deny us the right to this development. We deny ourselves and use motherhood as an excuse.

This is a hard statement to make, I know, but why not face the truth? Of course it is difficult to find time for personal development when one has such a full-time job as motherhood. We occupy not only our hands, but our minds, continually in our work. We have our menu to plan, which, if we give it the amount of attention that is needed, is not so small a job. We have our work to plan and to execute. We have our children to care for, to teach, and to correct when necessary. Innumerable little things are constantly coming to our attention. It keeps us busy meeting the little problems of each day. Tomorrow we seem to be nothing ahead. We have it all to do over. It is difficult for mothers to take time for personal development, but it is possible!

How is it possible? I have tried to solve this problem for myself, and you will have to solve it for yourselves, but I have a few suggestions that may help. I once heard one of the leading men of the church say that the problem of life is not so much how to live on a certain number of dollars a week, as how to live on twenty-four hours a day. This is what we must learn to do. We plan carefully how we shall spend our money, but do we plan so carefully how we shall spend our time, which is even more valuable? We must learn how to manage and to use our time. In the first place, we must stop the little leaks that are letting so much time go to waste. We must learn to be efficient in our work; learn how to do it the best in the shortest space of time. We should make out a time budget and live up to it religiously. We must avoid unnecessary duties, such as rocking the baby to sleep. We can show our love for him in a far more intelligent, useful way. It is best for the baby not to be rocked. Discoveries of recent years show that a baby needs very little handling. He is healthier and stronger without it.

A change of work will often rest us when we are tired, as much as a nap, or we may rest ourselves by sitting down and reading something beneficial. Too many women, left to their own devices during the day, allow themselves too much time for resting. The woman who is not well, or who has a young baby to care for, usually requires an afternoon nap, but for a normal, healthy individual, a nap that ex-

ceeds a half hour or so is a luxury and should be treated as such. God intended that we should get our proper rest at night, if possible.

If we might only, at all times, consider future development before present comfort! If we can only catch the spirit of progress, we shall be willing to sacrifice present comfort to future development! We shall solve our problems. We shall consider them merely incidental. We shall have our minds on something higher. We shall make, not only the development of our talents possible, as individuals, but we shall make Zion a reality, as a group.

I know of women who are considered industrious who literally throw away their afternoons, their spare time. Did you ever hear the statement that the way one uses his spare time is the greatest factor in determining what one will be in a few years? I believe it. If I study art in my spare time I will one day become an artist. If I study the life of Christ, I will gradually grow to be like him. If I read good books, I will, in time, become educated. On the other hand, if I waste those few precious moments of spare time, what have I laid up for mental food for tomorrow?

Our minds must have food to grow, the same as our bodies. If we would develop wonderful minds, if we would think wonderful thoughts, we must feed our minds by reading good books. Then we have something to meditate upon, a foundation upon which to build a structure of beautiful thoughts. If we are to be successful in our motherhood I am convinced that we must study. We must strive at all times to become more efficient, highly developed beings.

Many times we see women completely submerge their individualities in the family group. They make of themselves servants to their families instead of mothers. A mother's service to her family implies all that is spiritual and ideal in life, and in comparison to the position of a mere housekeeper is an exalted place indeed. But how many women, every day, are neglecting their development to such an extent that they are incapable of rendering a mother's service! They are contenting themselves to be menial slaves to their families. They may have the love of their families, in a passive way—they may even have their family's sympathy, but they haven't the one thing which is rightfully theirs; they haven't their family's respect.

How pitiful is this type of mother when compared with the mother who has the love and respect of her family, because they are proud of her; who has developed, through the years, something to command respect—something she can do, something she can be! The first type has not studied. The

second type has studied. The latter type has filled the role of a mother; the former type the role of a nursemaid and housekeeper.

How much better mothers we can be if we try to be something beside just mothers! If we try to succeed first as individuals and next as home managers, we will not have to fear for our success as wives and mothers. Shall we study? Shall we strive to develop our latent powers? Shall we cultivate our talents, or shall we bury them? Let us not take refuge in motherhood. Motherhood was never intended for a stumblingblock, but for a stepping-stone.

Eternal Power

BY JAMES E. BISHOP. A SERMON.

Text: For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so they are without excuse.—Romans 1: 18, 19, 20.

Human or natural ethics fail, for a lack of spiritual objectivity. They do not have faith in anything outside of self, to enforce, to execute, or to reward. Paul is more logical. He connects with an indefectible blending, righteousness and eternal power.

There are many things that tend to destroy faith in eternal power, and not the least is indifference to moral issues. Again, the philosophy of change disturbs many. We are taught that all things are in a state of flux. "Hurry up and change." "Change, for all things change."

There are limits to change. A long graduation of change has taken place from the building and the use of the *Santa Maria* to the building and the use of the *Spirit of Saint Louis*. The changes have been so many and varied that they would have been inexplicable to Columbus unless one had a moving picture of all the processes involved, and this would have been impossible except as a miraculous vision. But, who had the most grit? Columbus or Lindbergh? This raises the moral issue. And honesty and integrity are eternal. With anæsthetics and hospitals and flying machines the good Samaritan would not be a better man, without his ass and oil. He would be a more efficient man. Goodness is goodness. It is also intelligent and will use all of the up-to-date devices for expression, fuller expression.

In this text Paul also conflicts with human unwillingness. He tells us that man is responsible for his

degradation. Man has the power of an inner vision. He should be true to it. "That which may be known of God is manifest in them." Wordsworth has it in blank verse:

MY VOICE PROCLAIMS

How exquisitely the individual mind
(And the progressive powers perhaps no less
of the whole species) to the external world
Is fitted:—And how exquisitely too—
Theme this little heard among men—
The external world is fitted to the mind;
And the creation (by no lower name
Can it be called) which they with blended might
accomplish.

The mind manifests three functions: the powers to know, to feel, and to will. Knowledge is proud of reason. Faith and reason are man's guides. Reason loves sequence. It also loves order and regularity. It does not like chance occurrence. It seeks for causes. It is at home in the universe, for in the universe it finds reason. The universe is rational. Huxley believed that, at least, as one may read his own words:

As for the strong conviction that the cosmic order is rational, and the faith that throughout all duration, unbroken order has reigned in the universe, I not only accept it, but I am disposed to think it the most important of all truths.

Man's mind, with its power to reason, is at home among the manifestations of a universal reason. The art of a great Knower is manifest in all of the vast reaches that have been disclosed by telescope and microscope. And in the vaster regions untouched, men have faith that the order, sequence, and regularity that they have finitized still reigns on in the infinite.

To feel is to be sensitive. Some few see only a machine in the universe. But, "if nature is working as a machine, it is sleeping as a picture." Some others try to account for the beauty of the animal kingdom on the basis of survival value, but it is impossible to account for the wondrous beauty of inorganic nature on such a basis. We note the glory of the sea and the majesty of the mountain, the fleeciness and varied color of the clouds, the splendor of the sunset, the rare beauty of nature's lines, sounds filled with music and motion and color, and forms that fascinate. Such things are objective. They knock and would enter. As our acquaintance improves they become grander. Do not such things bear testimony to the heart of an almighty Artist? Surely the world was made beautiful. And the prophet said the whole earth is filled with the glory of God. Again Wordsworth helps:

The joy of elevated thought, A sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns
And the round ocean and living air

And the blue skies, and in the mind of men—
 A motion and a spirit which impels
 All thinking things, all objects of all thoughts
 And rolls through all things.

Human interaction is significant for morality. Will is back of this. We have seen evidences of knowledge and feeling in the universe. Can not also we see the manifestation of a Will? Are there not manifestations of ceaseless activity? But does such activity have a moral purpose? Has history revealed commendation for right and condemnation for wrong? Evidence is replete. Some one has said that "History is a vindicator that the ways of God to man are right." God has warned man of the sad consequences of certain conduct. "They that commit such things are worthy of death." (Romans 1: 32.) A ripened iniquity is destruction.

The basis of morality has been sought in human nature. The Utilitarians thought they found it in pleasure and pain and the public will. But this only accounts for a portion of human reactions. It is true that human organism expands to pleasure and retracts to pain. But to say that this accounts for all reactions would exclude such behaviorism as is suggested here, "Who for the joy that is set before him endured the Cross." The love of pleasure does not explain learning to play the piano, parsing sentences, studying logic, preparing a brief, hoeing the garden, or milking the cow.

Morality has its basis in the sense of oughtness. "I ought to do the right. I ought to seek the good." Any normal being can find his conscience working in this way. The sense of oughtness can not be explained. It is a necessary and ultimate fact. It is inexplicable on any other grounds. It is the last residual of human nature. It is the basis of God's judgment. It is that which is God within us. It is that element for which man is a steward as much or more than any other thing. Brilliancy, that tries to ignore it, is humbug.

Men find within themselves reason and in the universe universal reason; men find within themselves admiration for beauty and in the universe the intention of being beautiful; men find within themselves the sense of oughtness and in the universe the sustaining power of righteousness. There is therefore no excuse for ungodliness and unrighteousness.

These matters find support in modern revelation. We may expect that a knowledge of eternal power would be revealed with the coming of a modern prophet. We are not disappointed.

The concept of law is implied in Huxley's statement concerning his faith in unbroken order, continuing throughout unbroken duration. Henry

Wood, in the *Arena*, January, 1892, asks this question:

What is the most important question of modern times? Some would say the art of printing . . . others would mention the wonderful utilization of steam. . . . Still others would point to the unnumbered applications of electricity. No; it is none of these. Of vaster moment than all these great achievements is the growing recognition that law is universal.

Long before this "growing recognition" had put off its swaddling clothes, Joseph Smith proclaimed the universality of law in 1832. In the revelation enumerated as section 85 there is matter of great moment, and while it is not a scientific treatise, it is an impressionistic picture—a picture of many colors and lights and shades, with a meaning that is almost inexhaustible. "All kingdoms have a law given," and to "every law there are certain bounds and conditions." That contains a caution. Man may witness the operation of law, he may have, in comparison with other men, a marked insight into that law, but he may miss the bounds (limits) of that law. Thus a man may say that the law of procreation demands male intervention and lay it down as inflexible—and thus deny the immaculate conception. However, science teaches us to be careful about designating the impossible, and the last utterance of a great scientist is negative. His frontal attack is positive and an expression of faith in the prevalence of law. With time, concepts of law change, proving law has bounds and conditions.

The universality of law is carried over into man's moral and spiritual nature:

And again, verily I say unto you, That which is governed by law, is also preserved by law, and perfected and sanctified by the same. That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, can not be sanctified by law, neither by mercy, justice, or judgment; they must remain filthy still.

I think Stanley Jevons wrote his text on logic quite some time after the forties. In this text he says that logic is the foundation of Science, and that geology is the logic of the earth and all ologies are logic. He points out the probable limits of science and suggests that a science of human character is impossible because of fluidity and instability of human life; when we think of applying observation and experiment to life and systematizing knowledge. However, this did not discourage anyone in particular, for a lot of work has been done to reduce the complications of human nature to a science. The basis of such science is the conviction that law is universal. Revelation tells us that such is the case, and we are invited as students to discover such laws and apply them.

Some one has said that science only gives us the

"how" of things—tells us *how* things work, and not the "why" of the things—the reason for things working that particular way. This is where religion and philosophy come to our aid. We are told in this wonderful section of the book containing the revelation given through Joseph Smith, that all beings (persons) who abide not the conditions of abiding by law are not justified. The reason for condemnation is given in the following:

For intelligence cleaveth unto intelligence; wisdom receiveth wisdom; truth embraceth truth; virtue loveth virtue; light cleaveth unto light; mercy hath compassion on mercy, and claimeth her own; justice continueth its course and claimeth its own.

Man is made with intelligence potential in him; the love of light, of wisdom, of justice, of mercy is deeply imbedded in his soul. The history of the good men of the world is the history of seeking a fuller expression of intelligence, wisdom, mercy, and justice. God made man instinct with the love of truth and beauty. Jesus reached a full growth. "He was full of grace [beauty, moral and spiritual] and truth," and thank God, men "beheld his glory" and understood it to that degree that they were willing to die for its universalization, or the opportunity of its universalization, in human life. God will judge man for his reactions to the influence of intelligence and mercy and wisdom and justice that will play on the music of his soul. Under such influences (and they fill the world) men feel the impulsion to open their souls, to lift up their heads, to fight the fight of faith, to "lay hold on eternal life." How sad it is that some grow indifferent to the play of such elevating influences, and how terrible it is that some actually fight them and have taught their children to do likewise. And here is the condemnation of man, in that he may seek "to become a law unto himself [himself], and willeth [will] to abide in sin, [and he] can not be sanctified by law, neither by mercy, justice, or judgment, they must remain filthy still."

The beautiful and the good go together. Prettiness and evil may associate, but evil is never beautiful. In many ways Latter Day Saints have established their appreciation of the beautiful. We find it expressed in their choice of location for settlements. Who that has been in Kirtland has not remarked the beauty of the spot! Who does not notice the rugged beauty of Kirtland Temple, with its beauty of line, of simplicity and mass. The other day I heard an intelligent gentleman remark, as he was viewing the lower auditorium of the Kirtland Temple, "This is the most impressive room I have ever been in." Nauvoo (probably a corruption of the Hebrew word *Naweh*) means beautiful. It is

too bad that the beauty that began there was ever blighted. But the Greeks believed that a beautiful thing (abstract beauty) could never be destroyed. Can we resuscitate that beauty, revealed in the hymns, the doctrines, and in some of the lives of the early workers of the church?

What of the consequences of the operation of the social program of the church? It will reveal law, order, and beauty, and a willing activity in the lives of the people. The tabernacle of God will be among men. Paul's theology was social in its manifestation. He regards Christ as saying, "What I have individualized you shall socialize." For what Christ did in manifesting the goodness and the righteousness of God, he expected to see revealed in his church.

The eternal power of God is revealed explicitly in the universe. It is implicit in man. It must grow. It must be universalized among men. God will be revealed in such way. The people of the world will yet say, "Let us go up to Zion and learn of her ways," for "out of Zion, the perfection of beauty, God hath shined."

The foundation of God standeth sure,
and

Judgment goeth before the face of him that sitteth upon the throne, and governeth and executeth all things: he comprehendeth all things, and all things are before him, and all things are round about him; and he is above all things, and in all things, and is through all things, and is round about all things: and all things are by him, and of him; even God, for ever and ever.—Doctrine and Covenants 85: 10.

Herein is described the personality and supremacy of God. It is man's supreme task to find the evidences of this wonderful truth in his own life and then risk his all in the attempt to universalize such truth. To find the gospel is great joy and a high privilege. To dedicate one's life for the realization of its purposes in the building of Zion and its spreading abroad is the great challenge to those who catch the vision of God's eternal power.

The hopeful aspect is that America has thousands of noble men and women of many races and climes who are bigger than sects and parties, and who are honestly and optimistically endeavoring to put down prejudice and to set up broad and kindly policies. Such men look for the good in all races; seek to bring together opposing religious groups; frown upon class consciousness; cement labor and capital; vote for the best man in either political party; support good men and oppose evil men everywhere. This way lies hope. The truly large man lives above all envy, prejudice, and hate. He loves men.—John R. Ewers.

OF GENERAL INTEREST

Cabbages and Consciousness

It seems to be one of the inevitable penalties of progress that the wider our range of knowledge grows the less certain we are of anything. There was a time when we were quite sure that clear, defined lines could be drawn between the human race, the animal kingdom, and the vegetable world in matters of intelligence and consciousness. We said that human beings were actuated by reason, that animal activities were controlled wholly by arbitrary instincts, and that vegetables simply grew. But we find it very hard now to defend these dogmas, for various reasons.

The writer has recently been reading some literature concerning the late Luther Burbank, covering his sixteen years of experimental work, which were devoted to the endeavor to produce a spineless cactus, which would have all the advantages of prickly pear as a fodder plant, without the disadvantage of its thorny defence. The story is a most interesting one, alike from an economic and a philosophical standpoint.

The Evolution of the Prickly Pear

Burbank started out to investigate the life history of the prickly pear, and came to the following conclusion:

He said that plants of the cactus type survived certain climatic changes of portions of the earth's surface, from zones of moisture to areas of aridity, by developing the habit of storing up moisture in their fleshy leaves. From that he went on to demonstrate that a plant which remains in a succulent condition in an arid locality would have been speedily exterminated by grazing animals unless it could develop some method of protecting itself, and, therefore, the cactus developed prickles.

In confirmation of that theory Burbank found, as a result of painstaking investigations, that certain types of cactus plant which grew in inaccessible localities, such as narrow crevices in rocky formation, had not developed prickles, because they had no need of such a means of defence.

From that discovery Burbank started on his experimental work. His idea was to cross-fertilize the spineless and thorny varieties of cactus so as to develop a plant with the luxuriant growth of the prickly pear but without its thorns. Up to a certain point, he succeeded, for he produced an edible cactus which, under intense cultivation and on a small area, gave a fodder yield equal to three hundred tons to the acre.

Burbank was, naturally, very much pleased with this result; his hopes ran high, but he was doomed to a bitter disappointment. When cuttings from his spineless cactus plant were set out in dry localities and exposed to all the vicissitudes of the ordinary prickly pear, the cherished spineless cactus reverted to its old habit of growing prickles. As the result of these and many other experiments, Burbank came to the conclusion that a certain degree of conscious intelligence existed in all forms of life, and that no hard and fast line could be drawn between the highest and the lowest types in this respect.

The Origin of Species

This may seem to many people a very startling statement, but if Burbank was mistaken in his conclusions, all the theories of present-day evolutionists stand on a very unstable foundation.

The widely accepted theory of the origin of species, for instance, is based upon what is called "The law of conformity to environment." Now, if it be true that the determining factor concerning the survival or extermination of various forms of life in past crises in the history of this planet was the question of the capacity of any form of life to adapt itself to new conditions, that power of adaptability surely implies something more than a blind obedience to fixed instincts. The very fact of any organism changing its habits in order to survive in a new environment seems to point to the conclusion that conscious intelligence had something to do with the matter.

The Testimony of the Naturalist

Turning from the story of the vegetable world to the domain of the naturalist, we find countless illustrations of various types of animal and insect life adopting such devices as "protective coloring" to shield them from the attacks of their natural enemies. All these illustrations seem to indicate that Burbank's theory that life and consciousness have always been inextricably combined has, at any rate, an air of probability about it.

Is Man a Reasoning Creature?

Just as it is very hard in the face of the facts of science, to prove that what we call the lower forms of life have no intelligent consciousness, so it is equally hard to prove that the actions of man, "the heir of all the ages," are not still very largely instinctive. Again, we are confronted by facts which seem to run counter to the theory that man is a reasoning creature. For instance, if mankind in the mass, even in civilized countries, had been reasoning creatures, a world war, which resulted in the loss of ten million lives and accomplished nothing,

would have been an impossibility. The absolute divorce between militarism and reason can be illustrated in countless ways, but the following two quotations from our own literature, which are as familiar as household words, will suffice:

Theirs not to make reply;
Theirs not to reason why.

What quarrel had these people? Busy as the Devil is, not the smallest. Their rulers had fallen out; that was all.

It is a curious and interesting psychological fact that the poet who celebrated the "Charge of the light brigade," and the philosopher whose moralizing is quoted above, both, consciously or unconsciously, accepted the idea of the utter unreasonableness of war. Doubtless the "Charge of the light brigade" was a classical instance of military discipline and martial heroism, but was it any more heroic than the charge of the Zulus at the Battle of Isandula, when native regiments, armed only with hunting spears, charged entrenchments guarded by machine guns, and were mowed down to the last man, ten thousand being killed in ten minutes?

Whether we turn to the annals of history or to the chronicles of present-day happenings, it is equally impossible to overlook the factor of "mob psychology" in human affairs. Whether the particular mob in question is arrayed in loin cloths, or in purple and fine linen does not seem to make much difference when reason is dethroned and primitive instincts get the upper hand.

This may seem a digression from the question as to whether cabbages are endowed with consciousness, but it serves to illustrate the point that, while instinct undoubtedly plays an important part in the affairs of the lower forms of life, as reason does amongst human beings, it is exceedingly difficult to demonstrate that either instinct or reason is the sole factor in either case.

A Very Homely Illustration

When we plant a seed in the ground, that seed contains the germs of both the root and leaf systems of the future plant. If we carefully examined every seed before planting, we could place it in such a position that the root shoot would go straight down and the leaf shoot straight up. In practice we never trouble to do anything of this kind, for we know that it does not matter. If the root shoot happens to be uppermost it will curve round until it points downwards, and if the leaf germ is underneath it will in like manner curve round until it becomes straight up. Without thinking anything about the matter, we confidently expect the seed to

get over any initial disadvantage of its position in the soil, and our confidence is not misplaced.

The writer is not disposed to dogmatize on this subject, or to draw any hard and fast conclusions about the theory of the universality of consciousness in all living organisms. He finds it very difficult to believe that humanity in the mass has yet attained to an age of reason, because the facts of life and history do not seem to bear out that conclusion. On the other hand, he finds it just as difficult to reject the idea that some form of conscious intelligence does not play a very important part in organic life in all its manifestations. He, therefore, simply leaves his readers to think this matter out for themselves, after having done his best to supply them with something to think about.—*World's News*, Sydney, Australia.

The Test

By B. H. Doty

When adversity arises
And men's hearts are full of fear,
Then I always find there's solace,
For God's promises I hear:

How he told us if we'd follow
His commands, his will obey,
We should ne'er be overtaken
By the Devil's cunning way.

Now the hopes of men are shaken;
Some are falling by the way;
Don't forget your testimony;
Keep your birthright, come what may.

Soon the ones who now are leaving
God's own church will come to grief.
Wretched souls will cry for comfort,
But, alas! there's no relief

For the ones who've known God's teachings
And through lust have gone astray.
Why not stop, and look, and ponder,
Ere you get too far away.

God is waiting with his blessings,
Till his church shall humble be,
Then he'll send them without number,
And relieve anxiety.

Will you stand true, as he wants you,
To the cause you've learned to love?
Or will you turn and be a traitor
And his counsel disapprove?

"Choose this day," says God our Father,
Whom you wish to serve on earth.
For, 'tis here your life is spendied,
Showing God and man your worth.

NEWS AND LETTERS

Little Journeys With the Editor in Chief

A Day in a Tug Boat

In the last of these "journeys" addressed to the readers of the HERALD the story was of things in Maine, in the latter part of January. On the 3d of February I was at the home of Brother Henry Eaton, at Stonington, where I had been for several days, writing, etc. Quite early that morning I was aroused by Sister Eaton calling to me that Captain Knowlton was about ready to sail for Rockland. I had been expecting that announcement for two or three days, for the captain had told me he would let me know when he was ordered to Rockland so I could make the trip with him. Hurriedly dressing I found Sister Eaton had arranged for a car to take me to the boat landing. And it was not long before I was climbing aboard the *Eugenie Spofford*, the tug boat of which Captain Knowlton is master. I was made to feel at home.

Captain George Knowlton is known to many HERALD readers. Some years ago he was under General Conference appointment and labored in the Eastern field, particularly in Maine. From his boyhood he has been a seaman, and master of a ship while a mere "kid." On leaving the field he took up again the activities of a seaman in the coast trade of the East.

The *Eugenie Spofford* is a trim tug boat owned and used by the Goss Corporation, who operate the Great Granite Quarry, of which I spoke, on Goss's Island. Besides her work for the Goss Corporation, the *Spofford* by contract docks the barges for certain lines operating along the coast, and it was for this contract that the trip was now being made to Rockland, to dock a coal barge which would be in the harbor by the time we reached there.

Leaving the wharf in Stonington about 8.20 a. m., we were in about two hours in Rockland harbor, nosing up to a huge barge, which under the skillful manipulation of Captain Knowlton and his crew was soon alongside the wharf, and the tug had cast off and tied up at another pier.

I shall not attempt to describe the trip over, for I've just about exhausted my vocabulary trying to tell of the beauties of the Maine coast. I enjoyed every minute of it. There is an advantage, too, seeing things from the pilot house. My chief interest in the trip lay in watching the operation of the boat and hearing Captain Knowlton talk. He is a master of his job, one who likes to talk about his work. His comments on the location of concealed rocks nearby, the run of currents, flow of the tide, drift due to winds, meaning of buoys, towers, lights, etc. All kept me interested—and perhaps I asked a few questions. I'm quite likely to, even if they display my ignorance. But Captain Knowlton was gracious enough not to laugh very much at the "land-lubber's" lack of knowledge of sea lore.

The tug tied up to the dock, I had the new experience of going to mess with the crew, not a large one, five or six, I think. And say, if that meal is a fair sample of the fare on that boat, the crew need not go hungry long, unless, as I had that morning, they missed a meal while on shore. Maybe it was my keen appetite, or maybe it was the cooking, more probably both, but I have enjoyed few meals more.

Lunch over, while Captain Knowlton went ashore to do some shopping, I saw a bit of the town and made a couple of small purchases, and we were back to the boat and soon under way for Stonington on the way to Rockland. Mr. Marcus, a merchant of Stonington and Rockland, was with us; but on the return trip the captain and I fell to talking church matters, and we kept at it. Knowing my interest in machinery generally, the captain asked if I wanted to try steering. I did, so he turned the wheel over to me. It was a steam steering boat and it was my first experi-

ence of that kind. Got along fairly well, though a time or two Brother Knowlton looked out and laughed at the wake I was making.

The usual course followed, we were duly at the wharf in Stonington again; but by the time we had docked the snow was falling rather steadily.

I went home with the captain that night, on Tea Hill, and spent a pleasant evening with his family, and discussing the points of two fine miniature vessels on which Brother Knowlton had worked many hours, one a full-rigged sailing ship, the other a detailed replica of the *Eugenie Spofford*.

The next morning was a real wintry one. Through the night a storm had raged, and when Brother Knowlton took me to the wharf, the snow lay deep on the ground, with more of it coming. Not a good prospect for the trip to Rockland on the *Governor Bodwell*. The wind being from the north, most of the trip to Rockland was made running in the trough of the sea and rolling over the crest of the waves. Rough? Some! But only an hour or so late the stanch steamer landed us safely at Rockland. There I was met by Brother Pearl Billings, formerly of Little Deer Isle, and by him taken to his home for lunch. Brother Pearl, a ship owner and builder, follows the sea in the spring, summer, and fall months, but ties his vessel up during the winter.

Brother Billings told me the names of his children as he introduced them, but I've failed to remember them. But of this I am sure, he has several fine sons and daughters, and I enjoyed my brief sojourn with them. Upon Brother Pearl has fallen the task of keeping the branch work going in Rockland. May he and they be blessed.

Leaving Rockland about 1 p. m. with a change at Portland, I was in Boston about 9 p. m., where I was met by Brother Traver and taken to his home.

Over Sunday was enjoyed with the Boston Saints. I started west on Monday, the 7th, stopping a day at Worcester, and one or two in New York, with a short trip to Philadelphia. I had expected to go to Washington, but a telegram received at Boston indicated the wisdom of going to Independence and home, so on the 12th I left New York on the Lackawanna, bound for home.

FREDERICK M. SMITH.

On board Baltimore & Ohio train 21, June 24, 1927.

Skiatook, Oklahoma

The Skiatook Branch is progressing nicely. After unavoidable delays the work on the church building is going forward. Unity in the branch is better than ever before.

Our Department of Women is ever busy, working hard and grasping every opportunity to help finance the church building. They have been the backbone of the branch. The Temple Builders made waxed flower wreaths for Decoration Day, which brought fair returns.

Brother C. J. Hunt made us a visit as also did Brother Hubert Case. Brother Case hopes to return before the summer is over and hold services in our new church.

Our branch president, Evan P. Hopkins, and family are leaving. Our dinners were taken to the banks of Quapaw, where eight were baptized by Brother Hopkins. One confirmation was taken care of on the banks, the others at the church in the evening.

On Thursday night a large number of the branch motored to Collinsville and gave a surprise party to the Hopkins family at the home of Brother and Sister H. C. Hill.

Brother Haskins who has been carpenter, plumber, electrician, cement worker, and cabinet maker, is still on the job. Beside holding his position on an oil lease, he has found time to put in a good part of every day for the past year and a half on the church building; this has been very much appreciated by the branch, as it has saved us hundreds of dollars in labor.

We are looking forward to a splendid reunion at Tulsa in August.

Testifies of Interest in the Church

MAGAZINE, ARKANSAS, June 21.—The HERALD seems to be growing steadily better. I especially enjoy the spiritual food in the special articles written by capable men, the "Little journeys with the editor," and the experiences related by other Saints in their letters.

The HERALD is all I have to keep me in touch with the church, as with the exception of two short visits to Independence, I have been isolated for over sixteen years. But I was brought up in the church and hope and expect to stay with it, even should it be my lot to remain isolated the remainder of my life. The Lord sends his Spirit to aid, guide, and teach the isolated ones, as well as those more fortunately situated, that we will not lose hold of the rod of iron if we have faith.

This is a wonderful period in which to live. Such a variety of events are following each other so rapidly that it can not help but arouse the interest, wonder, and awe of anyone who thinks. May all the honest-hearted be aroused before it is too late.

ALTA VEDDER BLEND.

The Work in Wisconsin

During the month of May the writer held meetings in Sparta, Wyeville, and Wisconsin Rapids.

At Sparta I was called to officiate at the marriage of Brother Samuel Brookman and Sister Lecta Shaw, fine young people who are a credit to the church. Brother Brookman is a son of Delia Brookman, a relative of Brother Silas P. and Bishop Israel Rogers, of Illinois, therefore of faithful Latter Day Saint heritage. Widowed some years ago by the passing away of her faithful companion, Sister Brookman has reared up a large family of boys and girls to maturity. They are strong in the belief and faith of the church. Some of them are well-known business men and farmers and are honored far and wide because of their honesty and integrity of character. Surely the children as well as friends and the church can rise up and call her blessed of the Lord, a mother in Israel indeed.

At Wyeville we had good attendance of the few Saints left there, and also of nonmembers, and I am hopeful that conditions may improve there in the future, that the work may prosper.

After leaving there I was shocked to hear of the death of Sister Minnie Fuller, wife of Brother Al. Fuller, old-time Latter Day Saints. Surely she has passed away to the reward of the faithful. How many times the writer as well as others has enjoyed the hospitality of this fine old couple! May the Lord comfort the brother and his loved ones in their sorrow.

Near here, at Tomah, live Brother and Sister J. H. Thompson, more than eighty years old, strong in the faith, and their son, Orville Thompson, and companion, who always have the latchstring out for the missionary. Both families are steadfast in keeping the Sunday school at Wyeville, ten miles away.

We are glad to know of the removal of Brother Tay Pratt and wife back to Wyeville, as their attendance and interest at Sunday school will be a benefit to themselves as well as others.

We were also very glad to see at our services here the smiling faces of Brother and Sister James Pratt, of Madison, and rejoiced to learn of the prospect of their living here during the summer months. We know the Saints and friends will be glad for their help and presence among them.

At Wisconsin Rapids I was called on June 1 to officiate at the marriage of Sister Thelma Lowe and Mr. Curtis Turner. Mr. Turner is an excellent young man of respected and well-known parents, brought up on a farm some miles from town. Sister Lowe is a daughter of Brother and Sister Leon Lowe, living near Wisconsin Rapids, who with their son, Clyde Lowe and wife, and Brother George Gibson and wife (who

was formerly Sister Peoples, of Eastern Iowa District), moved to Wisconsin several years ago.

Elder Leonard Houghton and the writer have held meetings in the vicinity several times in the last few years, a number having been baptized there are yet some much interested who will obey the gospel.

The Saints there are zealous in the faith and appreciate the visits and work of missionaries among them, as do the Saints and friends in other parts of the district.

Some remarkable cases of healing and blessing have occurred lately. Brother and Sister Jerome are thankful because of the recovery of their son, Robert, also the wife of Ernest Jerome; both seem on the road to complete recovery, and the loved ones of each give the honor and glory to the Lord.

The writer has enjoyed more of the endowment of God's Spirit since last General Conference than ever before, in preaching, visiting, and building up the work. In doing this there is *peace* and *joy* in the work of the Master.

We hope to meet many of the Saints and workers during our reunion, July 1 to 10, at Chetek, Wisconsin. And surely we expect a spiritual feast with such helpers as Apostle D. T. Williams, Patriarch W. A. McDowell, Elder L. G. Holloway, and others with us.

LESTER O. WILDERMUTH.

SPARTA, WISCONSIN, June 11.

Dow City, Iowa

Mothers' Day was observed. Special musical numbers were given by the young senior choir. The sermon in the morning was by Brother Leonard Butterworth, and Brother Fred Baber, of Orion, Iowa, was the evening speaker; each sermon being very appropriate.

On the following Sunday Brother Ward Johnson, of Denison, Iowa, delivered an interesting and instructive sermon.

Announcement was made that Brother F. T. Mussell would be here Monday evening, May 23, and speak at the church. His talk was based on some of the good meetings that were held at the late General Conference. Some of us took the DAILY HERALD and kept posted on the proceedings, but to hear Brother Mussell tell in his interesting manner how he enjoyed it and that this was one of the most wonderful conferences that has ever been held, made it more impressive. He was still filled with the conference spirit, which enabled him to give us a clear vision of some of the meetings and the wonderful spirit which prevailed through the conference.

His coming here was a sort of farewell to Dow City before going to his new missionary field. His talk was very much enjoyed by all present.

The morning service of May 29 was dispensed with on account of all the churches' uniting for memorial service. Brother Virgil Butterworth, of Chicago, was the speaker at the evening hour. His text was, "Christ so loved the church that he gave his life for it." And he brought out clearly that Christ began his work very early in life for he had much to do. He impressed upon our memories that through service we develop a stronger personality.

Brother Virgil was called here by the death of his father, Brother Charles E. Butterworth, which occurred May 24. Brother Butterworth will be greatly missed, for he was always present at all meetings, church, Sunday school, and Religio, also occupying the pulpit frequently. Although he was past eighty years he was active in the service, defending the faith. It can well be said of him, He has finished his work; he has kept the faith, and has earned an abundant entrance into eternal life.

Sunday school has a fair attendance.

It has been suggested that the Religio hour be changed from Sunday to Friday evening with a view to having better attendance.

The Department of Women is busy in its line of work.

"As a Man Thinketh . . ."

By *Ida Etzenhouser*

Mrs. Green sat in the office of the Social Worker, discussing the illness of her daughter. "Helen's husband has spent over a thousand dollars for medical care for her," she said, "and no good has come of it. The last physician to whom he took Helen told him that there was nothing organically wrong with her, but that she was functionally ill.

"Things can not go on as they are," continued Mrs. Green. "Both John and I are worn out, and if there is nothing wrong with Helen, we would like to know about it and see that this foolishness stops."

"In what way is your daughter's illness manifested?" asked the Social Worker.

"Why, she faints almost every time her husband starts out anywhere! Apparently she will be reasonably well until she sees John put on his hat to go to work and then she swoons. If John stays home and soothes and pets her she rallies and hangs onto him as though she were a little child.

"What did the doctor mean when he said that Helen was organically all right but was functionally ill?" asked Mrs. Green.

"He means that the organs of her body are not diseased, but that they do not function properly because of some emotional disturbance," answered the Social Worker.

"The Bible states, 'As a man thinketh, so is he.' Modern psychologists agree with that statement, as they know that wrong thinking causes physical ills," continued the Social Worker. "There are many people who enjoy ill health because of the pampering that accompanies it. Usually they are the type who, because of wrong training in childhood, are not prepared to meet the issues of life squarely. They evade difficult situations by feigning illness, carrying over into adulthood the childish habit of which we have all been guilty, viz., having a terrible stomach ache when it was time to wash the dishes, or when we did not want to go to school. It was a wise mother who saw through our little scheme and nipped this bad mental habit in the bud.

"If Helen has been thoroughly examined by a reputable physician who diagnosed her case as a functional illness caused from wrong mental attitudes, the next step will be for us to take her to a psychiatrist for treatment," said the Social Worker. "We must remember that the Bible quotation, 'As a man thinketh, so is he,' has a wonderful healing value. In Helen's case we will hope that the bad mental habit will be substituted by a good mental habit of thinking along lines of health. In other words, she will 'put away childish things' and meet life's issues as an adult."

Mrs. Green gave the Social Worker a history of her daughter's mental habits. Helen was badly spoiled; a daughter of a widowed mother who determined that she should have her every wish granted if at all possible. From babyhood Helen knew that if she made enough fuss she could get anything from her mother. When very small she would scream and bump her head on the floor until the distracted mother would give in to her for fear Helen would hurt herself. When she got too old for that, she would be taken suddenly ill whenever she was faced with a disagreeable situation, and her mother would excuse her.

Helen reached young womanhood a disagreeable, pampered girl, who expected the whole program of the home to revolve around her as its center. Then she fell in love and later married. The young man whom she married was a devoted lover, but his business demanded a good deal of his attention. Helen became dissatisfied and unhappy, and developed the idea that John was more devoted to his business than he was to her.

One day Helen met with a slight accident and fainted. John was present and was so disturbed over the matter that he hovered over her, declaring his undying affection. This was the beginning of the fainting spells which at first occurred only at times when Helen would feel that John did not love her as he used to do; but now had become so fre-

quent that she fainted whenever he would attempt to leave her. Her heart does not function properly whenever she becomes emotionally disturbed.

Mrs. Green has agreed to take Helen to a psychiatrist for treatment. We do not know what the result will be, but we are hoping for the best. Helen is young, only twenty-five, yet a mental habit of twenty-five years standing is not easily broken. It will be an uphill struggle, and in Helen's case the healing process will have to be from within. All the psychiatrist can do will be stimulate right thinking for, 'As a man thinketh, so is he.'

Spokane Receives Missionaries

When we received our appointment to the Spokane District, we were well pleased with the new field and felt sure we would be blessed in our labor there. At once we began preparation for our trip north. First, we had to repair the little Ford (christened the "Mountain Goat" by Brother F. Henry Edwards) and get it ready for the long, hard trip. The Mountain Goat is a dependable car, for we came all the way from Nebraska to California two years ago in it, and like a good Latter Day Saint, it did its duty well and faithfully.

We had a splendid two years in Southern California District and made many friends there, both in and out of the church. We were loath to leave these splendid people, for they were very kind and good to us. Real Saints they are, everyone of them, and may God bless them and keep them!

At last we bade them farewell and made our first stop at Tulare, at the home of Brother and Sister Jack Damron. While there we made two trips to the Indian painted rocks. One group is on the Tule River and the Great Lizard Rock on Corrizo Plains. Some day we will tell you more about these wonderful paintings. Another place we visited was the Sequoia National Park, and had lunch beside "General Sherman," the largest tree in the world. Scientists say this was a good-sized tree when Moses was born. While we were eating our lunch a deer walked out of the timber and ate the potato chips given it by Sister Damron and Sister Burton. All too soon I found myself under the wheel of Brother Damron's Nash and headed down the mountain for home. Those wonderful mountains, with their rocks and trees and cold, clear streams of pure water speak always of the love, goodness, and mighty majesty of God! To me they have always been an ideal, strong and rugged, capped with the white snows of purity always beckoning mankind on to a higher and purer life. From my boyhood I have looked on them as God's masterpieces.

While at Brother Damron's I baptized Brother Collis Renand and wife, two splendid young people. They are farmers and some day will add their part to the redemption of Zion. He did some more work on the Mountain Goat, putting on the finishing touches. The Saints of Tulare and Fresno were very kind to us, and before we could account for the flight of time we had to say good-bye and continue our way north. The hard part of missionary work is parting with friends.

We had a wonderful trip, resting a day at Bear Valley and a half day at Oakland. Space will not permit a description of all the wonderful sights along the way, but we will mention a few. Mount Shasta, covered with perpetual snow, stands as a giant sentinel guarding California, and near her is her sister, Mount Lassen, the smoke and fires of her volcano ready to burst forth at any time in support if needs be. Then a long steady climb up the Siskiyou Mountains gave a splendid test of the work done by "Brother Huff" on the Mountain Goat, which proved the work well done.

Dropping down the Siskiyou soon brought us to the Rogue River near Grant's Pass, Oregon, where we camped for the

night. Here we saw our first salmon. We do not want to tell a fish story, and so will say there were salmon and salmon and salmon. From there we went on to Portland and up the Columbia River Highway, which is beautiful and grand almost beyond description. The river is on the left, and on the right the well-timbered mountains and beautiful waterfalls added to the grandeur of the scene. Sometimes we passed groups of Indians camped along the river. This lent color to the picture and reminded us that the children of Laman have their part in Zion and her redemption.

At last, on the forenoon of the seventh day, we arrived at the home of Brother and Sister Oscar Case, Spokane, Washington, tired but happy. These good people made us welcome. Sister Case prepared an excellent lunch for us, and Brother Case looked us square in the eyes and said, "You folks are welcome in our district, and we are mighty glad you have come."

We rested that afternoon and the next morning began hunting a location. In our search we were successful and are permanently located at 111 North Magnolia Street, Spokane. Any of our friends or church officers passing this way are always welcome.

Spokane has a fine branch of live Saints and is well located in the center of the district. Brother Oscar Case is branch president and also district president. He is a good, efficient officer and has the support of a splendid group of young people. They have a nice church home, and last Sunday night it was well filled with interested listeners. Brother Reuben Porter is superintendent of the Sunday school and a fine young man with bright prospects. Under his management the Sunday school is doing good work.

We met Brother and Sister Crum. He is a brother of Fred and Damon Crum, of Los Angeles, and at once they seemed like old friends and home folks. Last week we visited the Saints of the Valley Branch at Vay, Idaho. We have a nice group of Saints there who are doing all they can for the advancement of the work.

I desire to mention in particular one brother living in Spokane, Brother Leach. He at one time was a great hunter and fisherman of the north woods and for many years ran logging camps there. While there he first heard the gospel and obeyed. Several years ago he had the misfortune to lose his eyesight, and for some eight years has been totally blind. His hair is as white as it will ever be, and he is old. Many men would sit by and do nothing were they in his condition, but not so with Brother Leach. While his natural eyes are darkened, within his soul the everlasting fire and blessed light of the gospel is constantly burning, and fires his soul to active work all the time. He gets some child to lead him, and he goes from house to house, giving out tracts and telling the story of the Restoration day after day. He has given out thousands of tracts in this city and has brought many people into the kingdom as a result. This is a splendid example of what can be done if we only trust in God and move out in spite of misfortune.

Last Monday evening some seventy-five of the Saints gave us a surprise party and a rousing welcome to the district. We noticed as each one came in he had "queer bundles" well wrapped in paper. These were carried to the kitchen. Song were sung, and Brother Case made a very fitting speech of welcome. This was responded to by the missionaries. Games were played and refreshments served, and after a splendid social evening our friends departed, but not the "queer bundles." Sister Burton and I unwrapped them, and they proved to be all kinds of groceries, some seventy articles, and among them a nice ham and many good things. After they were all unwrapped and placed around the room, Sister Burton remarked that our kitchen resembled a Piggly Wiggly store.

Yes, we like our district, and we have a wonderful group of good Latter Day Saints who are square behind the church and her program.

"THE BURTONS."

A Topical Talk

General Conference

Two months ago the world's conference of this church was in session, and at times thousands of happy, hopeful, friendly members greeted each other, before and after meetings in the new, unfinished Auditorium basement. They joined in congregational singing with spiritual foresight, visioning the building as it will be when fully completed and the gatherings much larger, representing nations and people soon to hear and obey the angel's message. In my travels and association with the Saints I hear these statements: "The conference was an educational one; a spiritual feast of great worth to the church." Of the business sessions a member said: "There will always be discussions, but the quality should be better year by year."

Faith in the Church

It is true that a man's interest in a business is determined by what he puts into it, labor or capital or both. It is also true that as a church our only earthly asset is the confidence of the Saints expressed in talents used. Have we carefully considered that by and by we are to be in the presence of the Lord and the writers of our sacred books? Can we say to the Master and the prophets, "Your words comforted us—we obeyed them." Or will we say, "We did not heed your instructions—we turned you down." The following lines by a poet may encourage a faltering soul:

"For right is right since God is God,
And right—the day will win;
To doubt would be disloyalty,
To falter would be sin."

Dear fellow laborer, have you filed your inventory, paid your tithing, or made provision for payments by a will or otherwise?

"Is your name written there,
On a page white and fair," (on the Bishop's book?)

Unity and Preaching

It is reported of Ralph Parlette, the noted humorist, that he said he had delivered his famous lecture, "Are you shaking up, or shaking down?" so many times that he can now set his mouth going, and go off and leave it.

Have our church representatives, general and local, come to that blessed unity of understanding of the faith and program of the church, so well that all can, in substance, speak the same thing, if not now, I trust we are making splendid progress towards it.

In certain localities where a bishop had preached and a second visit was announced, a few members were reported to have said, "I am not going to hear him, for he will, of course, say something about church finances, and we have heard enough about that."

Could those members have an "at home feeling" in any series of sermons by a member of the ministerial force to-day? Perhaps the difficulty in the church now is not a lack in understanding of the temporal law, but an unwillingness to live in accordance with the knowledge we have of it.

Appreciating Others

In a certain place in Arkansas I preached with fairly good liberty. After the closing sermon a man in a farewell conversation said, "Your sermons have been very interesting, but have you ever heard Elder J. T. Riley? He is a great talker." After preaching a number of times in a branch in Oklahoma, and as I thought, with some success, a brother comforted me, saying: "The people gave you good attention. Brother Hubert Case held a series of meetings here. You should have heard *him*." In a Southern State I endeavored to interest a fine group of young people in a sermon talk and thought I had fair success. At the close an observing

mother remarked: "Elder H. E. Winegar can certainly hold the interest of young people; he is their favorite preacher."

May continued and unlimited success crown their efforts; also the labors of all God's servants.

Missionary Work

Since conference the most of my labors have been in Oklahoma. It is a large field, many branches and thousands of members. I have learned to appreciate their faith and continued interest in the Master's cause. At one of the branches I spoke of the need of money to complete the Auditorium Building. A young man said, "I was on the deep, blue sea when subscriptions were taken a few years ago, but will help now." He subscribed two hundred dollars. I believe hundreds who have united with the church of recent years, would, if given an opportunity subscribe liberally to that fund.

Elder F. E. Dillon, president of the Central Oklahoma District, joined me with his auto, and we spent about two weeks together, visiting, preaching, and encouraging the Saints. He is thoughtful for all lines of church work. We held a meeting with the Iowa Indians near Perkins, Oklahoma, being assisted by Brother and Sister C. W. Gray. Although those Lamanites feel that they have been neglected, they expressed strong faith in the gospel. Four were administered to, one being a nonmember.

Reunion season is here, and I have been assigned to five: Hearne, Bandera, in Texas; Eagle City, Oklahoma; Winfield, Kansas; and Joplin, Missouri. I sincerely hope the blessed Spirit that brings peace, strengthens the members, adds precious souls to the church, and helps the cause financially, will be manifest in every gathering held in all districts this year.

C. J. HUNT.

June 17.

Nauvoo Conference at Rock Creek Branch

The Nauvoo district conference was held at Rock Creek Branch, near Adrian, Illinois. It was opened with a prayer service, the district president and Elder D. Sorden in charge. A good spirit prevailed; some fine testimonies were borne, and the response to the theme suggested, "What can I do to make this work more successful?" was good.

The preaching was by Apostle J. F. Garver and Elder D. Sorden, pastor of Burlington Branch. Saturday morning Brother Sorden's theme was, "The need of letting our light shine." The earnestness with which he presented his message and the thoughts expressed were well received.

Apostle J. F. Garver preached three soul-stirring sermons, placing before us the need of the hour and the part we should play in the great work intrusted to us. His messages were plain and to the point; he expressed his confidence in Zion being established, and his confidence in the Saints. "We feel the expression of his ideals and ambitions make us more keenly sense the responsibilities we have as servants of God, members of his church. There is only one Brother Garver, we have learned, and we thank God for him; he is one whose presence warms our hearts, whose message insures us progress.

The attendance at the conference was very good, considering the heavy rain we had on Saturday night. Visiting Saints were given a royal welcome by the Saints of Rock Creek Branch, and a basket lunch was served Sunday on the church lawn.

At the afternoon service Sunday Brother Strange, of Montrose, was ordained to the office of elder under the hands of Brothers Garver and Layton; and Brother A. Ourth, of Nauvoo, was ordained a priest. We feel in these men we have two good workers.

The Saints of the district are now looking forward to the reunion to be held August 19 to 28, at Nauvoo, Illinois.

Southern Wisconsin District Conference

This district held its conference at Soldiers Grove the 18th and 19th. Nearly every branch in the district was represented. They have a neat little church where the Saints from the hills and valleys far and near come to worship God. A large representation was present on Friday evening. The time on this first night was spent in games, recreation, singing, and getting acquainted. Even the gray-haired had not forgotten the gladness of their youth, and participated in the games with the young people.

On Saturday at 9 a. m. a prayer service was held in charge of District President E. J. Lenox and Brother L. G. Holloway. The time of this service was mostly given to prayer, since only thirty minutes were allotted for the meeting. At 9.30 the Sunday school session began. There was a talk on "What the church expects of the Sunday school, and the goals the officers and teachers should hold before them," by Leda Colbert. Brother Lenox spoke concerning trained officers and teachers and along practical lines. Very good interest was shown, and we feel in the coming year a greater good will be accomplished.

Business session began at 10.45, the district president presiding, assisted by his associate, Brother G. E. Noble. Brother Lenox gave a short address, in regard to better educational conferences instead of so much legislation and having some special objective in mind. The district treasurer's report showed receipts as follows: from November 1, 1926, to June 1, 1927, tithing, \$1,144.64; endowment fund, \$42.70; offering, \$152.83; Auditorium funds, \$274.30; oblation, \$103.65; college offering, \$34.79; church bonds, \$22.50; total receipts, \$1,808.26. Very good reports were had from departmental heads; also district president and missionary. A good spirit characterized the business meeting, and the business was expedited, getting through with all of it before noon.

At 2.30 departmental meetings were held. Sister Effie Hield, superintendent of the Department of Women, talked to the women on the mission of the department. The men had talks from Brother Lenox on "Consecrated ministry"; Brother Holloway, "Responsibility of priesthood"; Brother McDowell, "Representing Christ." Sister Leda Colbert, district superintendent of Sunday schools, had charge of the children, entertaining them with stories and games.

At 8 in the evening a wonderful sermon was enjoyed from Patriarch W. A. McDowell, who used for the foundation of his sermon Doctrine and Covenants 77, latter part of the first verse: "If you will that I give unto you a place in the celestial world, you must prepare yourselves by doing the things which I have commanded you and require of you."

Sunday morning prayer service was held at 9.30, Brother McDowell and Brother Holloway in charge. A beautiful spirit was enjoyed at the prayer service. The Saints were prompt in testimony. A good record was made: in forty-five minutes there were four prayers, seven songs, and fifty testimonies. Before the close of the service, Brother McDowell in his fatherly way spoke words of commendation and exhortation, which were edifying. Also words of the Lord were spoken through him to a dear sister who needed comfort.

At the same hour Brother Lenox had charge of junior worship in the basement. He reported some wonderful testimonies borne by the children, and their desire to work for the Lord showed that they had been taught the gospel and the joy of service.

At eleven o'clock preaching was by Brother McDowell on "Zionic conditions." At this hour the primary department was holding Sunday school in the basement in charge of District Superintendent Leda Colbert and Brother Wesley Davenport, superintendent of the Soldiers Grove Sunday school. The collection taken at the morning service amounted

to thirty-eight dollars, which paid the expense of the conference and added some to the district treasury.

A picnic dinner was held in the basement. The Soldier Grove Saints surely know how to feed the outer man.

Elder Holloway was the speaker in the afternoon. The afternoon is a hard time for a speaker to hold the interest of his congregation, but Brother Holloway enjoyed good liberty, and his sermon was so interesting that it kept everyone with his eyes and ears wide open.

Junior church was conducted simultaneously, presided over by Sister Hield.

At 3.30 we gathered at the water's edge, where Viola E. Marsh, of Rochester, Minnesota, was laid in the watery grave to arise in newness of life. She was baptized by Brother Arthur Davenport. We are glad to see the young people come out from the world and have their lives transformed. This sister is a promising girl; she is entering nurses' training at Rochester.

The evening hour found Brother Lenox as speaker, and we are sure his sermon, along with the rest, was one that will lead people Zionward if obedience thereto is observed.

From this conference the Saints returned to their homes, I am sure, with greater zeal and determination to press onward in the work, feeling more the necessity of qualification and study, that all may be able to keep in pace with the program of the church and our faces Zionward.

News From British Columbia

It has been some time since I saw anything in the *HERALD* from this part of the world. I suppose it is because there is nothing of interest to tell; but thinking that is not a good policy to pursue, I feel inclined to write. We are still trying to keep the gospel before the people and ourselves alive in the latter-day work. It seems to be an uphill work, but still I think we are progressing a little.

We came here from Vancouver, British Columbia, about four years ago, just when the work was at low ebb on account of the sudden illness of Elder Henry Stade, who had been president of Chilliwack Branch for some time. It was fortunate we arrived in time to rekindle the dying embers, which burst into flame, and now, I believe, we are quite alive. Also help comes sometimes in visits from Brothers A. C. Martin, M. H. Cook, J. J. Cornish, and H. A. Sprague.

We have been meeting in what is known as the Orange Hall, Rosedale, for quite a while, and this has been fairly satisfactory until the last year, when it was converted into an athletic hall, and kept in a condition which was very discouraging. This goaded us to do something. We called a meeting and decided to build a church on a lot we had owned for some time. It is almost completed now, and we expect to move in about the second week of July. It is twenty by forty, with a ten-foot ceiling. It is a frame building on a cement foundation, lathed and plastered, a porch on the front, also a belfry. It is a neat little church.

Our branch has just suffered the loss of Elder Henry Stade, who passed away May 21, after a lingering illness of almost six years. Brother Stade was a staunch Saint and a good presiding elder, taking care of the work almost from its beginning in 1899. He was the first to be baptized in Western Canada, along with the writer and a number of others who accepted the work through the effort of Daniel Macgregor. The branch—the first in British Columbia—was organized by R. C. Evans. Brother Stade was ordained a priest November 7, 1900, by R. C. Evans, and an elder October 30, 1904, by G. T. Griffiths. He was elected president of the branch in September, 1903, and each year until stricken down April, 1921. In 1902 Brother Stade attended General Conference. On his return trip, he visited his brother in Mass City, Michigan, and talked gospel to him; and when the latter visited a branch in Chicago, at the first meeting he attended he asked for baptism. He is now an elder at Harrison, Ontario. Brother Stade also visited

his father at Elwood, Ontario, presenting the work to him, but he did not obey, and in 1909 the son was called to his father's bedside. The doctors had given the sick man up, but he called for administration, got better, and lived for twelve years. Brother Stade was the means of bringing a number into the church. He has now passed over to his reward, leaving his wife and son, Walter, to mourn his departure. His funeral was largely attended, a number of Saints coming from Vancouver, New Westminster, and Everett, Washington. The funeral service was conducted at the home, by Elder James E. Johnston and the writer. Six of the priesthood acted as pallbearers.

We hope to continue in the faith, overcome all temptations, and win the crown.

ISAAC McMULLEN.

CHILLIWACK, BRITISH COLUMBIA.

Pleasant Valley Branch

LUCASVILLE, OHIO.—Sunday, June 12, was a very busy day at this place. At 9.30, Sunday school convened with one hundred and forty-nine present. Among this number were Elder Ed. Wigget and wife and family; Brother and Sister Thomas Crabtree and family; Brother and Sister Richard Shopes and family; Brother and Sister William Culp and family; Brother and Sister Kindall Crabtree and family; Sister Margaret Shopes, and others of McDermott Branch; Elder F. May and wife and others, of Dayton, Ohio.

At 10.30 Brother May and Brother Wigget took the pulpit. Brother Wigget was in charge, and Brother May preached a wonderful sermon, taking for his lesson the first psalm. During the hour the house was filled to seating capacity. Two persons were administered to.

At twelve o'clock the ladies spread a most delectable dinner, which was enjoyed by about two hundred.

We gathered around the water's edge at one o'clock to see little Edith Culp, eight years old, take her covenant. Edith is the daughter of Brother and Sister Roy Culp. We feel glad to know the parents are raising their little ones so that when they come to the age of responsibility they will come into the church. Brother Mark S. Crabtree was God's servant in inducting the child into the kingdom.

Half an hour later found the congregation again in the church, and an entertaining and instructive program was presented in honor of Children's Day. Superintendent Luther Crabtree was in charge. The children did well in songs and recitations, and several musical numbers were given by Sister Trece Scalindes. Two small girls, of McDermott, gave solos, one on the violin, the other on the clarinet. These were much enjoyed. Brother and Sister O. E. Rexroad, of West Portsmouth, sang a hymn, Sister Rexroad picking the guitar.

It was estimated that two hundred and seventy were at the program; not only was the seating capacity used, but all standing spaces were filled and many were outside who could not get in.

The little sister baptized that afternoon was confirmed under the hands of Elder Wigget, Elder May, and Elder Pyles, the last named being spokesman. Two more Saints received administration.

One of the happiest events of this gathering happened as the result of our advertising in our daily paper concerning the meeting. Brother and Sister Smith, two of our isolated Saints, read the notice, and though they live near Stockdale, Ohio, found a way to partake of the good things of the day with us. They say they will come often. On this day many from Bear Creek, Lucasville, and Buck Rim were present. And all were grateful to Sisters Rosa Pollock and Verna Crabtree, who trained the children in their part of the day's blessings. We thank them for their effort; also all those who took part and all those who came.

Through the influence of this meeting came wonderful peace, encouragement, and more obedience. We hope by next year that we may be able to surpass this effort.

From a Refugee Camp in Louisiana

I am writing you a few lines while I am at the refugee camp, visiting my family. It grieves my heart when I hear preachers of other churches preaching, but do not have the opportunity of hearing the elders of our faith. I love the gospel. There are thousands of people here in camp led about by every wind of doctrine, without being taught how to live. I would be glad to see the gospel taught in this country. At present there is a family of good people interested in our belief, and I think my wife will accept the way of truth. I should like to hear from any of the Saints who care to write; particularly should I be glad to hear from Brother Riley. It has been some time since I heard from him. If he sees this, please write me.

We are flood sufferers, but I am working at Melville now. My family is in the refugee camp, for there is no place at Melville, and the water is still very high there. The town is ruined with sand. There is plenty of work, and wages are good at present.

I ask the prayers of the Saints in behalf of my family. I pray for God's people and wish I could be with those of like faith. I intend to enter in on the stewardship plan and begin by paying my tenth. I have lost my crop and hogs and chickens, but God has helped me to get plenty of work, and for that I am thankful to him. He is merciful.

My family consists of my wife and four foster children. My wife was a Catholic, but she is interested in the gospel. I am doing my best to rear the children aright. Mr. and Mrs. J. F. Kimball, of whom I wrote before, are at Opelousas at the refugee camp. They have nine children, from three to seventeen years.

MELVILLE, LOUISIANA, June 18. JOHN W. WILLIAMS.

Mallard, Iowa

Sister Hill and family, of Ayrshire, and niece, Miss Cook, of Missouri; Sister Will Moline, of Manson; and Brother and Sister Edwards and children, of Pomeroy, were visitors May 15. Brother Edwards was the morning speaker. He gave us an old-time gospel sermon which fit us very well. We heard one visitor not of the faith remark that she had heard many things she had never before heard.

On Wednesday evening, May 18, Brother Mussell and Brother and Sister Edwards were in attendance at prayer service, and we enjoyed their presence very much.

Sister Hill and family, of Ayrshire, and Brother and Sister Barrows, of Bradgate, were visitors May 22. Brother Barrows has accepted a position in the high school at Lamoni for next year. We are glad to hear of Brother Barrows' advancement, but sorry they will not visit us again.

Elder Robert Fish and wife drove to Deloit to preach the funeral sermon for Sister Streeter, of that place.

We were very much pleased with our district conference; the attendance was good in spite of rainy, cold weather. A fine spiritual time was enjoyed by all, and we were indeed thankful that so many were permitted to attend. From the Mallard daily paper we clip the following account:

"The conference held Friday evening, Saturday, and Sunday at the L. D. S. Church was a success from every standpoint.

"The local congregation was present throughout the exercises, and approximately one hundred out-of-town church members were entertained.

"Lamoni was represented by two speakers, Dow City had two delegates, Sioux City one, Missouri Valley one, Council Bluffs three, Denison five, Deloit five, Sac City four, Glidden five, Fort Dodge eleven, Pomeroy four, Des Moines one, Cherokee eleven, Ayrshire six, Whittemore six, and Albert City thirteen.

"The principal speakers were Elder C. J. Smith, of Sioux City; District President E. L. Bedwell, of Lamoni; Apostle

John Garver, Lamoni; F. T. Mussell, Des Moines; and M. K. Fry, of Missouri Valley.

"The next district conference will be held in October at Cherokee."

Brother M. K. Fry and Brother Charles Smith remained a week after conference and preached for us. We received a great amount of light on the stewardship plan, and feel we all got a great blessing by their being with us.

Tuesday, May 31, we had a surprise in honor of Brothers Smith and Fry. The evening was spent in singing and playing games, followed by light refreshments.

June 5 was marked by a nice sacramental service. Brother Peterson and Brother Pearson with their families were visitors from Albert City.

Sister Robert Fish and Sister William Trong attended the institute at Lamoni.

Brother and Sister Batt, of Algona, were glad to worship with us June 12. They are isolated members and only permitted to attend services once in a while. We trust it will be so they can move close to us where they can worship with us.

We are encouraged to move forward in the work, and work while it is day, for the night will come when no man can work.

Far West Stake

Cameron Branch

During the last two months the activities in Cameron have been progressing nicely. The junior church and Sunday school departments have given several special day programs which have increased attendance and have been very beneficial to the children as well as to the older people.

On Mothers' Day the juniors met in the basement for their regular junior church service. When the choir marched to their places the juniors followed, marched down the aisle until they found their mothers, and then sat by them. The older junior girls had prepared a white flower for each person in the audience. These were put on the collection plates with some pins, and were passed to the people. This was a very impressive little service for the children to perform, and everyone thoroughly enjoyed it. A few special numbers were given by the children, after which Brother John Blackmore preached. When the sermon was completed, the children marched to the front of the church and sang a tribute to mother.

The children also participated in a Children's Day program. Five children were baptized in the morning. In the evening seats were reserved for all the children in the front of the church. The children who were baptized were confirmed. After the confirmation a beautiful program was given by the children.

Our basement is filled to overflowing every Sunday morning at the Sunday school and junior church hours, and we feel that Sister Blackmore and her helpers are doing a wonderful work.

Another little service of last month was a program given by the seven young people in our branch who graduated from the Cameron high school. Attired in their caps and gowns, they sat on the platform and gave a fine program. Brother Blackmore and Brother Frank Hinderks gave inspiring talks. Such services as these encourage the young people to finish school and fill them with a desire to enter college in order that they may be better prepared for service in the church.

Brother Blackmore delivered the baccalaureate sermon for Cameron high school this year. He gave to the crowd a forceful lecture which was carefully listened to and much enjoyed.

Patriarch Samuel Twombly conducted a week's meetings at Cameron the last week in May. His sermons were splendid, and all who heard them felt repaid for having attended.

Cameron sent five people to the Graceland Institute. We desire to send more next year, for every branch needs trained and prepared workers in the great task of teaching children, as well as in other branches of the work.

Kingston Branch

Our sacramental service May 2 was largely attended. Several from a distance were able to be out.

Brother Guy Hawley and wife, Sister Alma Hawley and mother, Sister Eppard and family, Sister Gertie Bratcher and family, and Sister Mabel Ford all partook of the sacred emblems with us on this day.

We were fortunate in having Elder R. D. Weaver for our evening speaker. All enjoyed the good sermon.

Brothers Samuel Simmons and Ben Constance were with us May 15. A nice collection was taken on this day in behalf of the Trenton church fund.

The evening services were dispensed with in order to attend the baccalaureate sermon at the Federation Church.

Brother Earl Craven and family passed through a siege of scarlet fever in April. Elder Charles Craven at the same time was suffering severely from an attack of the shingles.

Those attending the young people's convention at Stewartsville May 22 were Sister Charles Wood, Ernest Wood, Raymond Wood, Verla Legg, Ethel Legg, Ruby Nelson, and Josephine Eppard. All reported a good convention.

Brother Fred Cook was the morning speaker May 22. He gave another one of his splendid talks.

Sister Sarah Wommack and grandson, Densil Legg, are visiting in Kansas City at this time.

We enjoyed a fine prayer service Wednesday evening, May 25. Elder Charles Craven and son Earl presided. A goodly number were present.

Bedison Branch

On Sunday, May 1, our branch was quite well represented at our monthly sacramental service, which was in charge of Elders Ras Lorensen, Alec Jensen, and E. S. Fannon.

On May 8 Edward Jensen was the speaker at the eleven o'clock hour.

May 15 Elder W. B. Torrance from Guilford Branch motored up to visit in the old home branch which was the cradle of his religious life, and while here occupied the eleven o'clock hour on the subject of "Life."

Elder O. W. Okerlind came through here on his way to Torquay, Saskatchewan, Canada, his mission field. He gave us a good sermon at the home of Brother and Sister E. S. Fannon. He reports that the snow is not all gone yet.

On the 29th Elder Alec Jensen was the speaker, subject Acts 3, bringing out clearly Peter's exhortation to faith in the God of Abraham, Isaac, and Jacob.

Oakdale Branch

Sunday evening, May 15, we had Brother B. J. Constance and Brother Samuel Simmons, of Cameron, with us. Brother Simmons preached a good sermon that evening, telling us more about the conference.

Only a few got to attend the young people's convention at Stewartsville May 22. The rain that morning spoiled the roads.

Miss Ava Quitmeyer returned from her school in northern Iowa May 22.

Sunday, May 29, we had for visitors Brother and Sister Schrivner, Brother and Sister Frank Murfey, and his mother and sister, Brother Ed Bergoon and daughter Edith, and Miss Lua Murrah and Russell Schoff, all of Kansas City, Kansas. They gave several musical numbers, which were much appreciated. While here they were guests of Brother and Sister Herman Diem, Brother and Sister Richard Schoff, and Brother Guy Hawley and wife.

Brother J. W. Peterson, of Independence, preached Sunday morning and evening, and Monday, Tuesday, and Wednesday evenings. His sermons were interesting and gave us many new thoughts and ideas. He went to Trenton Saturday morning to preach there June 5.

June 2 Brother Homer Snider and Sister Ava Quitmeyer were united in marriage by Elder R. S. Salyards, at his home in Independence. Their home will be on a farm near the Oakdale Church. We wish them happiness in their life together, and are sure peace and joy will prevail in their home, as its foundation will be the true love of God springing up

in their hearts, and its development will be based upon the teachings of the church.

J. C. Harrington and wife drove to Lamoni and back June 5. Their daughter Margaret, who has been attending Graceland this year, came home with them.

Sister Grace Kearnes and children, of Council Bluffs, and her mother, Sister Harrington, of Tabor, Iowa, are visiting at the home of J. C. Harrington and family.

Charles Vernon has returned from Lamoni, where he has been a Graceland student the past year.

Reunion News

By action of their late district conference the Saints of the northeastern Kansas territory are planning to reunion with the Far West Stake at Stewartsville, Missouri, this year. This reunion convenes August 18 to 29 inclusive. More data on this will be furnished later.

Missionary Activities

A letter from Elder J. Charles May speaks very favorably of the work in the immediate vicinity of Richmond. A number of people were baptized recently, and prospects for future growth of the Richmond Branch are bright.

Elder J. W. Peterson has been busily-engaged at Stewartsville and Oakdale branches for the past several weeks, and has accomplished much good. He is now centering his activities at Kingston.

Patriarch Samuel Twombly held a successful week's meetings in the Cameron Branch during the latter part of May. Wherever Brother Twombly goes he is warmly welcomed on account of his experience in the work and his ability to revive those who may be disheartened.

Holden Stake Convention

The second annual young people's convention of the Holden Stake held here Sunday was, in point of attendance and excellence of lectures, very gratifying. The devotional services at 8 a. m. of both days were characterized by a fervor which indicated the young are not lacking in deep religious convictions. Six lectures were delivered by Brother F. M. McDowell, devoted to the need and value of purity of thought, clean living, the sanctity of the home, and the place of the church in leading and maintaining this high standard.

These lectures were inclusive enough to be of benefit to all ages. This was the first visit of Brother McDowell to Holden, but his humility, clearness, earnestness, and the deep spiritual significance of his message soon endeared him to his audiences. He deals directly with present-day problems and offers the philosophy of Christ, applied to our lives, as the remedy.

Bishop J. A. Koehler delivered two lectures on "The social philosophy of Christ." These dealt primarily with the problems arising from our social relations, and offered Christian stewardship as the solution.

Mrs. J. A. Koehler and Mrs. D. J. Krahl conducted exercises for the children. Amos E. Allen, church auditor and former Holden boy, had charge of junior church work. E. A. Curtis was in charge of the recreational activities.

At 1.30 Saturday afternoon an auto trip was made to the Stewardship farm at Kingsville. A portion of the afternoon was spent in supervised vigorous recreational activities consisting of volley ball, indoor base ball, etc.

At 4 p. m. Bishop J. A. Koehler delivered a spicy lecture on "Christian stewardship." At 5.30 a wiener roast concluded a pleasant and profitable afternoon. This gathering was held on the beautiful grassy lawn of the residence of Mr. and Mrs. G. W. Beebe. At 6 p. m. a tired but happy bunch returned to Holden where, after a refreshing ride and a season of relaxation they entered into a spirited song service at 7.30, led by Miss Louise Haas, of Lees Summit, Miss Ella Marie Haas at the piano. A juvenile orchestra from the Lexington church, led by Ivan Beebe, contributed several numbers during the convention.

Friday evening at 8 o'clock in the Home auditorium the

Holden Dramatic Club presented a comedy to an audience which taxed its capacity. Under the supervision of Mrs. Edith Carr and Carrie, six meals were served the visitors in the rest room.

The local reunion committee are getting everything in readiness for the coming reunion which will be held on the Home Grounds, Holden, Missouri, July 22-31. The following workers will be present: Apostle F. H. Edwards, Mrs. D. J. Krahl, Bishop and Mrs. J. A. Koehler, Elder and Mrs. J. B. Blackmore, Elder H. V. Minton, Evangelist H. O. Smith, and Elder R. S. Salyards. Tents and cots may be secured of C. F. Scarcliff, Holden, Missouri. Meals will be served on the grounds at small cost.

The dramatic club of the Holden church will give a three-act comedy in the city hall at Knobnoster Thursday, June 30. Four were baptized on Children's Day by Elder Clyde F. Baker. Sister C. F. Scarcliff is making an extended visit to her children at Parsons and Syracuse, Kansas, and other relatives at Denver, Colorado.

Activities in road circles give promise of two all-weather highways through Holden in the near future. The Ozark Short Line from "Lakes to Gulf" and Number 58, from Pleasant Hill to Number 50, east of Centerview.

Brother Roscoe F. Moorman, conductor on the Missouri Pacific out of Sedalia, Missouri, in a recent railroad examination at Saint Louis was given 570 questions and answered each one correctly. The examination lasted two and one half hours.

Miss Lucille Burroughs, who teaches at Schell City, Missouri, is at home for the summer vacation.

Miss Bernice Hampton was called to Sedalia, Missouri, Thursday to furnish some musical numbers at a celebration given by the employees of the Missouri Pacific.

Marshall

The beauty and verdure of nature at this season causes our hearts to rise in grateful devotion to God for the multitude of his mercies. The favorable spring weather gives promise of a bountiful crop of fruit, vegetables, and grain.

The Stake Bishopric worshiped with us at the sacramental service recently. Brother C. F. Scarcliff also visited us and gave us a good sermon at the eleven o'clock hour.

Sunday, May 1, was a red letter day in our branch. The attendance at both services was very encouraging. Quite a number of Saints from a distance were with us.

Brother and Sister House and son Harold, of Houstonia, were with us. Brother and Sister Hagg, of Marion, Kansas; Brother and Sister Wright and family, of Nelson; and Brother and Sister F. N. Danielson and children, of Boonville, Missouri, attended the Sunday services. Brother House spoke at night.

Brother Ralph Ridge and Miss Madge Day were married on Monday, May 16, at the home of the groom.

Brother McCormick, pastor of our branch, enjoyed a much-needed rest with his family in Marshall. He left Monday on a business trip for Nevada, Missouri.

Sister Lillian McDoughney and son Junior attended the sacramental service Sunday. Although she lives quite a distance, she makes an effort to be home on the first Sunday in each month.

Brother Cecil Walton and family, of Coffeyville, Kansas, have decided to locate here, for the summer at least. We certainly welcome them in our midst. The young ladies and young men of the Religio have been conducting a contest for several weeks. The young men being the victors, were entertained by the young ladies at a banquet on Thursday, the 17th. The tables were beautifully decorated with pink and white flowers and tiny pink baskets of mints. The banquet was served in the lower auditorium of the church, which was appropriately decorated for the occasion. Needless to say, the men were highly pleased with the entertainment.

Brother McCormick's wife and two smaller boys started to Jefferson City Sunday morning to fill an appointment. But several miles east of Columbia they found that very unsightly card, "Detour," and had gone only a short distance when their car skidded into a ditch. When they got out it was

too late to reach their destination in time for the service. Returning by way of Booneville, they visited with Brother and Sister Lloyd Danielson, who were more than glad to have them call as they have always lived in a branch, and there are none of our church people there.

Knobnoster

Brother and Sister S. F. Clark, of Tabor, Iowa, visited Brother and Sister W. J. Weston recently. Brother Clark gave us a very encouraging discourse while here. Sister Clark is Brother Weston's sister.

Brother and Sister Ammon Norman have been confined to their home for several weeks with an attack of the mumps.

Sister Hattie Enfield and family returned to their home in this place after a stay of several months in Kansas City.

Sister Florence Moorman Ward and husband have moved here from Independence.

The hearts of all the Saints were saddened at the tragic death of little Freddie Morgan, who was drowned in a coal pit on the farm of Brother J. F. Petre, Friday, May 20. Freddie was the youngest son of Brother and Sister Ed. Morgan, and was a lovable child. He was eleven years of age. The funeral was held in Knobnoster, Pastor J. T. Nutt in charge, sermon by W. S. Macrae. Interment was at Independence. The sympathy of the branch is with the bereaved family.

We are pleased to report a very successful series of meetings, commencing June 5 and closing the 19th. Elders E. A. Curtis and H. V. Minton were the speakers, and we were favored to have with us such able exponents of the truth. The first week's effort was directed principally to the Saints, and many beautiful truths were presented, among which we note the following: "The world needs thinkers; don't let the preacher do your thinking for you. We can not shift our responsibility; the gospel will help us solve all the problems of life; we should keep looking up and reaching up to God." The last week the principles of the gospel were discussed, and many helpful and inspiring thoughts were presented. The brethren endeared themselves to the Saints, and especially to the young people, with whom they joined in some recreational activities.

Several auto loads of Saints went to Holden and enjoyed the young people's convention which commenced the 17th. After listening to President F. M. McDowell's lectures and sermons, we were led to thank God for such leaders. The prospects are brighter here than for some years; some who have stood in the way of the Lord's work are moving out of the way, and the work is moving forward.

Atherton

Some of our recent speakers have been Brothers Rasmussen and Houston, each giving some valuable lessons. Brother F. A. Smith gave us a very inspiring sermon. Brother L. Bogue, leader of the young people's prayer meeting, has taken a large number of our young folks to Brother F. A. Smith's to receive their patriarchal blessings, which will be a great help in their spiritual awakening. Brother Cleland, from Independence, sponsored what he termed a foodless banquet. It was a foodless banquet, physically, but spiritually it was a feast on spiritual food. Three brethren occupied. Brother William Self spoke of the power of Satan and his cunning attacks upon the human race, and told of some of his experiences with the forces of evil. Brother J. A. Holsworth next told of the love of God. How God comes to the rescue of those attacked by the powers of evil when complying with his laws and ordinances. Brother Francis M. Smith next spoke on the gospel as a marvelous work and a wonder. These talks were interspersed with song, and by a brother who played sacred songs on a saw.

May 29 Brother Frank Veenstra preached both morning and evening. He gave a lengthy discourse on the tongue and that which proceeds from the mouth. He advised us to take time to repeat the Lord's prayer before we spoke evil of one another. There is an old saying, never to repeat anything about anyone until we can answer yes to these questions, "Is it kind? Is it true? Is it needful?"

June 12 was Children's Day. Brother William Ware was the morning speaker; and in the evening a very impressive program was rendered.

June 19 Brother George Blackmore was the morning speaker, and W. M. Self spoke in the evening. In the afternoon eight souls were inducted in the kingdom of God. One mother and her five children and two other children. Confirmations were by Brother George Blackmore, Brother Baughman, and Brother Self.

Warrensburg

Our stake missionary, Brother Harvey V. Minton, and family, formerly of Winfield, Kansas, have located in Warrensburg. Brother and Sister Minton are already showing an active interest in the work here. Brother Minton has preached several sermons of a very high order. Last Sunday night his subject was "The three resurrections."

First, we should die to sin, that we may rise to righteousness. Second, die to self, that we may rise in service. Third, rise in glory from the grave to enjoy life eternal.

"We must live our religion or our actions will speak so loud that our words can not be heard. It will do no good to talk of the glorious gospel unless we are living it, for people will pay no attention to us."

He also said, "We must learn to deny ourselves that we may be able to enjoy the promised blessings. We should be willing to assist each other to overcome faults."

"He who would be of the greatest service must prepare and develop through sacrifice."

Those who obtain an education do so by hard work, close application, and much denial. The same is true of one who develops musical or business talents.

Brother and Sister Minton are planning recreational activities for all.

We are truly glad to have them with us, and hope to respond willingly and efficiently to their kind and willing efforts to assist us in our development. May they be greatly blessed in their work here.

Brother Robert Burgess, of Knobnoster, was a welcome visitor here lately. He occupied the eleven o'clock hour, notwithstanding he was late on account of car trouble.

Brother DeTray, of Independence, representative of the Wearever Aluminum Company, gave a very interesting and instructive lecture lately. His subject was, "Natural foods and their relation to health."

Brother DeTray said that ninety per cent of preventable disease can be traced to improper selection and cooking of foods; therefore, in order to prevent disease, we should know how to select and prepare foods. The body contains twelve mineral elements and four gasses, all of which are obtained from the food we eat, the water we drink, and the air we breathe. Chlorine, magnesium, iron, and iodine are among the most essential mineral elements in the body. Chlorine foods are needed to prevent or cure diseases of the stomach. They are especially needed by fat people. Chlorine is needed for internal cleanliness. The best chlorine foods are carrots, goat cheese, spinach, radishes, egg yolk, lettuce, and asparagus. In constipation, we need magnesium, and as constipation is one of the causes of the rapidly increasing and dreadful disease of cancer, we would be wise to eliminate fried foods and pork from our diet, both of which promote cancer, and eat foods rich in magnesium, such as whole wheat, lemons, grapefruit, spinach, lettuce, asparagus, gooseberries, peaches, figs, and almonds. Foods rich in iron, such as red cabbage, blackberries, loganberries, cherries, lettuce, spinach, carrots, onions, raisins, olives, cucumbers, and beets are especially needed by pale and ænemic people. The lack of iodine in the body causes nervousness and worry and goiter. To obtain iodine in the body, we should eat lobster, shrimp, crabs, oysters, salmon, onions, pineapple, tomatoes, string beans, spinach, and beets. Brother DeTray is doing a great service to mankind in teaching how to cure and prevent disease through the use of proper foods, and we hope he will specialize in this.

The Department of Women gave an ice cream and strawberry social from which they realized enough to undertake

cleaning and painting the inside of our church. Besides, we believe there was social benefit derived.

Brother W. S. Macrae, our stake president, gave an interesting and instructive discourse on how to determine values. Following are a few extracts from his lecture:

We are able to determine values by our experience. Experience is a good teacher, but it is an expensive one. We may, if we are watchful, learn by the experience of others. Brother Macrae told the story of Franklin and the whistle, then he said: "Do not pay too much for those things which will not be of permanent value. Determine value wisely. "What does it profit a man if he gain the whole world and lose his own soul." Lazarus was not in heaven because he was poor, but because he had learned to determine values, and chose that which would benefit him in after life. The rich man was not in a place of torment because he was rich, but because he had not learned how to determine values, and used that over which he was steward for his own selfish purposes instead of using it in service to others.

Brother C. F. Scarcliff was a visitor here recently. Come often, Brother Scarcliff; you are indeed very welcome.

Independence

Stone Church

Patriarch F. A. Smith consented to speak in the Stone Church pulpit at the eleven o'clock hour, and found a goodly number of Saints eager to hear his discourse. He chose a short scripture reading from the fifth chapter of Matthew, verses thirteen to eighteen, also reading from Matthew 11 and Ephesians 4. The text and basis of the sermon was, "Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden underfoot of men. Ye are the light of the world. A city that is set on an hill can not be hid."—Matthew 5: 13, 14. Carefully analyzing this scripture, he propounded the question: What is the relationship of the church to us? Is it a social order, a benefit to us financially, or is it in the truest sense the medium of relationship between us and God? In the church, if it is functioning properly, the divine influence is brought to man—that influence so necessary to his development and growth. "We are the salt of the earth," he declared; "are we going to bring into the church those properties detrimental to our influence? If so, if we partake of worldly things, then we shall be of the world; we shall have lost our savor and be fit only to be trodden under the feet of men!" Christ has commanded us: "Learn of me, for I am meek and lowly." "It is one of the hardest things there is," the speaker continued, "for us to learn to be meek and lowly. We are given to pride; yes, worldly pride, that kind of pride the Apostle Paul said we must put away from us." Our paramount goal should be to build within ourselves the characteristics which will harmonize with those characteristics Christ showed during his earthly life. When we do this, it will be an easy matter for us to consummate all our other objects. We need an about face to the principles laid down by Christ; we need to recognize our responsibility to him, Brother Smith concluded his sermon with an earnest plea to the Saints to come out of the world, to keep the Sabbath a holy day unto the Lord, and lose themselves in the struggle to live uprightly before the world, resisting all temptations.

The program before the morning discourse was one of more than usual attraction and artistry. Miss Melva Ward presided at the organ, playing several selections, and the choir besides joining in the congregational singing, rendered an anthem, "Glorious forever." The singers were led in this composition by Mrs. George Hulmes. "Thanks be to God," a contralto solo, was sung by Mrs. Cyril E. Wight, of Kansas City, Missouri. The invocation and benediction were offered by Elder Jasper O. Dutton, missionary to Southern Indiana District.

K L D S Sunday Activities

At 8.30 a. m. the children's program, arranged by Mrs. Bertha Burgess, was presented by Mary Ethel Cool, vocalist; Thelma Betts, reader; Frances Rannie, pianist; Eunice Porter, violinist; Mildred Crick, reader; Robert Burgess, pianist; and Marcine Turner, vocalist. The story was by Miss Ella Jones.

Bible study hour began at nine, and was followed by the auditorium service at eleven.

At two in the afternoon Fry's Instrumental Ensemble was assisted by Miss Madge Nesbitt, soprano.

K L D S radio church began at three, and the program at that hour was given by the Immanuel Presbyterian Church of Kansas City, Reverend Samuel Harkness, pastor. Music was by a boys' choir of twenty voices; Miss Mary Ingram accompanist.

The K L D S Ladies' Quartet gave the musical program for vesper service, and there were organ numbers by Mrs. Clara Curtis. Radio Pastor Farrell delivered the sermon.

Music arranged by Elizabeth Tanner Hitchcock was presented by a quartet composed of Mrs. Paul Murphy, Miss Melva Blankenship, Mr. Henry Hampton, and Mr. Roscoe Hampton at the Latter Day Saint service commencing at 9.30. The quartet was assisted by Maude Evans, organist and accompanist. Sermon by Apostle Clyde F. Ellis.

At the Campus

Since the weather has turned warm the Campus with its spacious lawns and cool shade trees is a popular resort for Saints and townspeople. Big crowds gather at the various meetings, particularly are they encouragingly large on Sunday evenings. Last Sunday evening the band players from the Stone Church and Walnut Park, directed by Brother Orlando Nace, were at their post and assisted Elder John F. Sheehy, who led the song service. The song fest was of unusual merit. Everyone sang and enjoyed it.

As the speaker of the evening Patriarch Ammon White began his sermon with the statement that he had often thought it would be a trial to men today to undergo the tests which some of the characters of the Old Testament underwent. Among these personalities, he mentioned Daniel, the three Hebrews, and Job. "But," he assured his hearers, "no matter what the Lord may permit to come to us, the Lord's work is true. We have known it; we know it now. God is the same yesterday, today, and forever." The most of the hour Brother White devoted to narrating interesting personal experiences of spiritual significance in his ministry. The Saints responded to these narratives with deep attention. Brother White will be welcome to speak another time.

Immediately following the discourse the pageant, "The ten virgins," directed by Sister Eunice Winn Smith, was presented by members of the Stone Church Choir. Elder D. O. Cato read the parable from the scripture while the pageant was given with its effective lighting, its sweet song, and its spotless white costumes. The congregation appreciated this effort.

The reel, "The Garden of Gethsemane," from the Palestine series, was then flashed upon the screen before the crowd dispersed.

Second Church

On Thursday evening, June 16, the members of Section 2, comprised of Groups 14, 15, 16, 17, and 31, met at the call of the First Presidency, in the church at eight o'clock. Pastor C. Ed. Miller was in attendance representing the First Presidency. He stated the object of the meeting to be the choice of a pastor to act for the remainder of the year, 1927, and read a letter from President F. M. Smith which stated that for a long time Brother R. J. Lambert, who had served as pastor since 1922, had been requesting that he be relieved of the charge, or of some other branch of work in which he was occupying. Brother Lambert had renewed his request quite insistently on June 15, and had asked the

Presidency to accept his resignation of his pastorate. This request had been granted, and upon consideration the Presidency had determined to nominate Elder A. K. Dillee for pastor. Privilege was extended for nomination of other candidates by the people, but no other name was brought out and Elder Dillee was the unanimous choice of the people. He immediately took up the work of pastor and is pushing the work forward.

The Second Church Choir, which for the past years has been doing splendid work under the presidency of Elder J. S. Andes and the leadership of Sister Clara Curtis, working in the finest of fellowship and Christian harmony, went to the home of the retiring pastor Thursday evening, June 23, and spent the time in profitable visiting. During the evening President Andes spoke of the joy of the work in this branch and asked Brother Lambert if he desired to say anything. Brother Lambert responded with his deepest expression of gratitude for the support given, and his desire to see the work go on, if possible faster and better than ever, to the accomplishment of much good in the church services. Pastor A. K. Dillee spoke in approval of what had been said and anticipated the work of the choir for the future, insisting on the value and necessity of its activities. Refreshments were served and the best of feeling attended.

Children's Day was celebrated June 26, all day long. Forty or fifty Saints gathered at the early morning prayer meeting, which was directed by the pastor and Superintendents Heman H. Davis and William Inman.

The Sunday school session was closed a little early in order to give time for preparing the house to render the beginners and primaries program at eleven o'clock. The entertainment had been worked out by these department heads, led by Sister Agnes Thomas Edmunds, who is an adept in handling children along these lines. It was an hour of complete enjoyment.

At two o'clock the lower auditorium was well filled with those who were interested in the baptism of the twelve candidates who offered themselves for entrance into the church, these were: Nellie Pollard and Berniece Wisemore, baptized by Elder D. A. Whiting; Charles Eugene Bailey, Eva Juanita Smalley, Walsie Ellen Burroughs, Stanley Alma Lamb, Della Fay Wagener, Thelma Marie Butler, Chester Ray Curtis, Marion June Davis, Nadine Inman, Thomas Bain, baptized by Elder R. J. Lambert. These were confirmed by Elders A. K. Dillee, D. A. Whiting, J. S. Andes, Floyd Mortimore, and R. J. Lambert.

The final service of the Children's Day was at eight o'clock in the evening, when the older pupils of the Sunday school rendered special numbers and Elder R. J. Lambert gave a fifteen-minute address to the young people.

The day's services were enjoyed very greatly and the attendance was large.

Enoch Hill

The young people of our district were pleased to have with them on last Wednesday night President F. M. McDowell. The meeting was held at the church, and Brother McDowell occupied the time discussing the human impulses and instincts, asking the question: Shall we allow our impulses to rule us; or are we going to rule our impulses? Brother Joe Martin was in charge of the meeting, which was instructive and enjoyable to all. Sister McDowell accompanied her husband to Enoch Hill and was welcomed.

Sunday morning at the preaching hour Elder Ralph W. Farrell spoke, basing part of his sermon on the song, "I would be true," carefully and clearly giving the meaning of each phrase of the song. He urged that it is time for the Saints to turn their attention from doctrinal differences between our church and other churches and to agree upon the great fundamental principles of life, bringing out the necessity of broadmindedness among us, giving credit where credit is due. Pointing out that Christ in his Sermon on the Mount did not mention one of the six doctrinal principles, but told them simply the way to live in unity, love, and peace; he

plead for a broader concept of our church work on the part of each member of the church. "We must get together to put over our great program, designed of God," he said.

This district has lost two of our older brethren this week, and deeply sympathizes with the bereaved families. Brother George W. Frick, age seventy-six years, died early Saturday morning at the Independence Sanitarium. Brother Frick was the father of Earl S. Frick, who was drowned about a month ago in the Blue River. His illness has been of several months' duration. Left to mourn are his widow, Mrs. Clara Frick, of the home; two daughters, Mrs. Bertha Lucas, Mapleton, Kansas, and Mrs. Helen Gard, Independence; one son, R. W. Frick, of Kansas City; and a sister, Mrs. Mollie Eldridge, Eugene, Oregon. The funeral was conducted at 10.30 Monday morning at the church. Burial was in Mound Grove Cemetery.

And again at 3.30 p. m. another sorrowing group met at the church for the funeral of Brother Richard Y. Martin, age seventy-four years, who died Friday afternoon at his home on South Pleasant Street after an extended illness. Elder William Flig was in charge of the service, and burial was in Mound Grove.

Brother Martin was born in Simcoe, Ontario, and came to Independence in 1919. He served in the English and Canadian armies and received a medal of Honor and Long Service. He is also a veteran of the Zulu War, fought in South America. Surviving are his widow, Mrs. Mary Martin, of the home; and a brother, A. E. Martin, of Simcoe, Ontario.

Englewood

The Saints at Englewood are well pleased with the new playground they have equipped for tennis and volley ball. It is located just south of the church. Every night last week groups of boys and girls, as well as men and women, were seen playing and practicing for the game they had with Spring Branch on last Friday night. It was a complete success; all report a splendid time. Ice cream, cake, and pop were sold, and a good social time had by all. The Walnut Park Band furnished the music.

On Sunday morning, June 19, Elder Atwell was the speaker. Elder John Ely was the morning speaker June 26.

We are glad to report a large increase in attendance at the church for Wednesday night prayer service.

The record attendance at Sunday school is one hundred and seventy-five. We certainly need added room for this service. We hope all will realize this and support it. We have some debt on our present building and if we can all work together, we will soon be adding more room and diminishing our indebtedness.

Spring Branch

The beautiful Sabbath morning brought out a good crowd to the morning prayer service. A splendid spirit prevailed throughout the meeting.

At the Sunday school hour a change was made in the disposition of the classes. The primary and junior departments were brought upstairs, and the adults occupied the two rooms in the sub-basement.

Bishop Mark H. Siegfried occupied the pulpit at eleven o'clock. His fine discourse was built upon the Savior's answer to the young man that offered to follow him wherever he went: "The foxes have holes, the birds of the air have nests, but the Son of Man has nowhere to lay his head."

Our volley ball teams, both boys and girls, met their Waterloo at the hands of Englewood's aggregations last Friday night on the Englewood grounds. A court is being prepared at the home of Joe Farrow, where in the near future our players expect to defend their title (that is, if they get it,) against all comers. Wait and see what we shall see!

Our choir force has recently been augmented by the assistance of Sister Katharine Haberlein, pianist, taking the place of Rosamond Filson, who has rendered faithful and

efficient service for the last several months, but whose duties elsewhere have made it impossible for her to continue. Brother and Sister Rudolph Richter are assisting in the tenor and alto sections, and Sister Scott in the soprano. We appreciate these new members.

A junior choir has been organized, with Dorothy Mabbott in charge. All children between the ages of nine and fifteen should report at 7 p. m. Thursday night at the church.

This Monday night concluded the series of plays given by the Royal Players. Some excellent programs have been given by these young people. The last performance was a double-header, one two-act drama and a one-act play. A large crowd greeted them.

East Independence

Children's Day was observed June 19. For this occasion the church was prettily decorated, and an interesting program was presented. Sister Jennie Friend and Sister Roberta Collins composed the committee in charge, and in this work were ably assisted by Sister Addie Thatcher. At the close of the program Alwyn Curtis, the little son of Brother and Sister Harold C. Edwards, was blessed by J. J. Teeter and N. Carmichael.

Following the program a picnic dinner was had in Brother Collin's grove, being greatly enjoyed by everyone.

We then returned to the church to listen to Pastor C. Ed. Miller tell the story of Joseph. This is a good story for Children's Day, and we only wish more children had been present to hear it.

In the evening Elder E. T. Atwell was the speaker, and interested his audience by telling about the Jews and their return to their native land.

Brother W. J. Sherman was the speaker last Sunday, basing his sermon on the text, "Whatsoever ye would that men should do unto you, do ye even so unto them."

Brother G. S. Trowbridge was the evening speaker, and he impressed upon us the thought that we should be prepared for whatsoever work we shall be called to do, and in doing this work take not the honor to ourselves.

Our church has recently had some improvements in furnishings. Curtains have been provided for the platform, also a pulpit lamp, which is a great help to the speaker when he wishes to read. For these blessings we are thankful.

Kansas City Stake

Central Church

In keeping with the action of the last quarterly conference with regard to the purchasing of a moving picture machine, the first of the Sunday evening series was given on June 19, the picture being entitled, "The heritage of the Red Man." A good enthusiasm of the people was manifested, and there was a very good attendance, notwithstanding the fact that the service was held indoors owing to the extreme dampness on the Campus.

We were very much pleased to have a noted guest at this service, Edwin Markham, Esquire. No doubt many readers of the HERALD have read his beautiful poems. Mr. Markham, whose home is in New York, was a guest of Sister B. F. Moats and her husband. He was very much interested in the subject of the evening, and discussed it considerably with Brother J. A. Tanner at the close of the meeting.

Sunday was a beautiful June day, with an attendance of 280 at Sunday school, and a collection of \$16.64. The drop in attendance is due to a number being away on vacations, but those attending Latter Day Saints Sunday schools are counted present and have an opportunity of boosting their side in the race to Palestine. The women are still in the lead and feel sure they will reach Palestine long before their brothers.

Miss Helen Mills rendered a very beautiful violin solo at this service, accompanied by Miss Marion Young at the piano.

The eleven o'clock service was in charge of the Plus Ultra Class, it being their annual home-coming day. "From Greenland's icy mountains" was the opening song, and was sung with a marked degree of the missionary spirit. Prayer was offered by the class teacher, Brother Fred Anderson. The anthem of the morning was, "Fear not, O Israel," by Specker, Elizabeth Tanner Hitchcock singing the soprano solo and Messrs. Clayton Wolfe and Roscoe Hampton the tenor and bass. It was very much enjoyed by those present, and the soprano solo of Sister Elizabeth, "Give thanks and sing," accompanied by Sister Mildred Connelly, served as a keynote for the sermon that followed by Elder Cyril E. Wight. He based his remarks on "Love" and stated that by no means had its purpose been fulfilled. The purpose was that we might all become one; one in purpose and one in interpretation of the love of Jesus Christ. Four times in his prayer in the 17th chapter of John did Jesus plead that his disciples might become one, even as he and his Father are one. Why? So as to be able to prove that Jesus is the Christ and that through that there might come a glorification of his heavenly Father. The end of love is that we might gain life eternal.

At the conclusion of this service, Plus Ultras and their friends drove to Swope Park, where they enjoyed a picnic luncheon and spent the remainder of the afternoon playing games and enjoying the association of former members.

At 7.30 the Saints gathered on the campus back of the church for a song service, which was followed by the sermon delivered by Brother Tanner. The picture was "Bethany of Judea," and was very educational. It was an ideal night for such a service, and the attendance was very gratifying, there being about two hundred present.

Fourth Church

Sunday, June 5, the attendance at sacrament was 107, and 30 were in attendance at the evening prayer service, the Wednesday evening meeting was also well attended—all very spiritual.

Sister Josephine Raveill attended young people's convention at Lamoni and as she is leader of the department, they will especially be benefited by her experience there.

June 12, Children's Day, Brother J. W. Wolfe, director of music, suggested that we observe Flag Day. Charline Allen, carrying the flag, led the choir to their places, then stood while the choir sang the "Star Spangled Banner." The speaker for the morning hour was Elder J. M. Terry; at 2 p. m. two of the younger girls were baptized, Lorie Alshafer and Catherine McNiece. At 8 p. m. the children rendered the program, under direction of Evelyn Worden, Grace Essex, and Charles Allen. The church was prettily decorated with flowers, and the program consisted of recitations, songs, and drills, by the children. The evening of the 13th, the monthly group social was given. A six o'clock dinner was served to help raise funds for the girls' camp this year. About seventy-five enjoyed the dinner, followed by a program by the girls; piano solos, etc., by the Orioles; a pantomime by Temple Builders, representing the foolish virgins; a song by the Blue Birds, who have been organized only a short time and are making an excellent showing. Brother Golfe gave readings; Brother Gale Short, of Topeka, entertained with a number of tumbling stunts, and Brother Wolfe sang two solos. As usual, those having birthdays during the month were honored.

Bennington Heights

Tuesday evening, June 14, Bennington Heights held a June birthday party, a social gathering for the Saints and their friends. Sister Margaret Agin, who was sent by Bennington to attend the institute meetings at Lamoni, told about her trip.

Elder C. A. Selbe, a former pastor of Bennington, was the speaker Sunday morning, June 19. He admonished us to study. While we are baptized for the remission of our sins, we learn that the way is opened for us to develop and grow.

Katherine Warnock was confirmed at the eleven o'clock hour. Brother E. P. Sanders, president of the priests' quorum, was a visitor at the morning meetings.

To replace officers of the Religio who have resigned, Brother

E. H. Agin was selected for superintendent and Brother Orville Helm for assistant superintendent.

The speaker of the evening was Elder F. C. Smith.

The attendance at Bennington has not yet declined noticeably on account of the hot weather. Vacations have caused some to be missed in the activities. Brother S. S. Armstrong, the Sunday school superintendent, and his family, have returned after being away on a vacation trip. The Sunday school attendance June 26 was 124.

Several are on the sick list. Brother J. D. Jackson has been having trouble with his eyes. Sister H. M. Renninger was unable to be present to teach her Sunday school class last Sunday. Sister Emma Wright Rickman, who is in the hospital where she underwent an operation, is getting along very well and expects to be home soon. Harry Conway, the little son of Sister William McCarrison, is quite sick with a fever.

Ralph Cleveland, son of Brother and Sister James E. Cleveland, met with an accident while riding a bicycle. His face was painfully injured. At the time of this writing, it is not known just how the accident occurred, as Ralph is not conscious enough to talk clearly.

Patriarch H. O. Smith was the speaker last Sunday morning and evening.

Chelsea Church

The Department of Recreation and Expression was reorganized this year and shows renewed vigor. A unique plan is being used to provide interesting programs, which has proved very successful. Each family in turn has charge of and renders its own program.

The Boy Scouts are very active, several having won honors at the joint field meet held at scout camp. These scouts were of much assistance at a bake sale held by the local Women's Department. The proceeds from the colored and southern program given by the senior Temple Builders in May was for the benefit of the Independence Sanitarium.

Second Kansas City

June 12, Brother H. A. Higgins occupied the evening hour, during which he preached a splendid sermon, using for a text John 17:3: "And this is life eternal, that they might know thee, the only true God." Sister Higgins sang a solo and taught the Book of Mormon class during the Religio hour.

Children's Day the program was in charge of Sisters Zink and Payne; the children did well, and the older ones could easily learn a lesson from them, as they willingly and gladly took the parts assigned them.

June 19 Brother A. T. Higdon was with us all day, occupying both morning and evening. We were cheered and helped by his sermons, as he brought to us the glad news that the church was going forward and urged each member to greater activity and a closer walk with God, to use our time and talents in His service.

Our Sunday school is increasing in interest and attendance. Last Sunday we had 80 present. A short Fathers' Day program was put on during the Sunday school hour. We were glad to have with us Sister Myrtle Robertson Palmer, who sang a solo during the program and again for the morning service.

Last week Earl Fugate and wife were baptized by Brother E. W. Lloyd and met with us Sunday. We welcome this young couple. A new mission has been opened by Brother Zink in the home of Brother Davis, 1806 Washington, where meetings will be held each Friday evening. Only one meeting has been held so far, but those who attended expressed themselves as pleased with the sermon and desired to hear more. Brother H. R. Higdon has been holding meetings in Rosedale at the home of Sister Page for some time, and good reports come from there. The Women's Department meets each week for study of the church books. Interest and attendance at the Wednesday evening prayer meetings continue to increase.

Malvern Hill Church

The first wedding in the new church was June 7, when Sister Mabel Grabske was united in marriage to Mr. Clarence White, Elder H. J. Bootman officiating, using the simple service of the church, with ring ceremony. The church was beautifully decorated with roses, hydrangeas, and ferns. The

MISCELLANEOUS

Des Moines District Picnic

The annual Fourth of July picnic of the Des Moines District will be held at Grand View Park, Des Moines, Iowa, on Monday, July 4, commencing at 9.30 a. m. Apostle F. H. Edwards will be with us July 3 and 4. Bring your baskets and stay all day. Ice cream furnished free. Good games and races. Robinson Brothers, for the committee.

Young People's Convention

The young people's convention of the Southern Wisconsin District will be held at Madison, July 9 and 10. Apostle F. Henry Edwards will be with us. The invitation is extended to all, regardless of age, to attend this convention. Leda Colbert, 1315 Spring Street, Madison, Wisconsin.

The young people's convention of Northeastern Illinois District will convene at Belvidere, Illinois, July 10. Services will be held in the "Owl's Hall." The first meeting will be at 8 a. m. Sunday morning. Program work and lectures will be the order through the day. Come and stay all day and enjoy yourself. Roy F. Healy, district superintendent of Department of Recreation and Expression.

Conference and Convention

Northern Saskatchewan district conference and convention will be held with the Saskatoon Branch at their church on Main Street and Dufferin Avenue, Saskatoon, Saskatchewan, July 14, 15, 16, and 17. We expect to have in attendance our missionary, Elder J. W. Davis, and Patriarch J. A. Gunsolley and wife. We hope every branch will be well represented and that all isolated Saints will be able to attend. W. J. Cornish, district president; E. Leslie Mogg, district secretary.

Address

H. E. Winegar, Box 641, San Antonio, Texas.

All-Day Meeting

In Kewanee District an all-day union meeting will be held at Buffalo Prairie Church, Sunday, July 10. Saints and friends from the surrounding country are invited to come and bring basket lunches, and enjoy the day in this quiet, country place. E. R. Davis, district president.

Teachers of Little Sioux and Gallands Grove Districts

To all brethren who hold the office of teacher in both Little Sioux and Gallands Grove Districts, there will be a quorum meeting held at Woodbine, Iowa, July 9, 3.30 p. m., at the Latter Day Saint Church. Please come one and all, as there are important matters relative to quorum work to be discussed. O. J. Barr, president quorum.

bride was in white and attendants in soft pastel shades; the groom and groomsmen in conventional attire, all presenting a beautiful picture. The reception was held in the church parlors immediately following. Both contracting parties are teachers in the Lawrence, Kansas, high school. They will spend their honeymoon in the lake region, after which they will be at home at Lawrence the next school year. The bride is the daughter of Brother and Sister T. T. Grabske.

Stake Missionary Elder W. D. Tordoff is in the midst of a special series of meetings with fine crowds and attention.

Grandview Church

Wedding bells have been ringing in Grandview again. Sister Elsie Skinner and Brother Jerome Atwell were united in marriage June 12, at the home of the bride's father. Elder C. D. Jellings pronounced the ceremony.

Sister Pearl Muir, in her marriage to Mr. James Barnes June 16 chose a church wedding. Elder J. A. Harrington of-

THE SAINTS' HERALD

The First Presidency, Editors.
Richard J. Lambert, Assistant Editor.
O. W. Parker, Business Manager.

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ficiated. Mr. and Mrs. Barnes are spending their honeymoon in the Ozarks, and will be at home in Kansas City, Kansas, after July 1.

Brother Herbert Merrill attended young people's institute in Lamoni as a delegate of the Sunday school. Brother Merrill brought back many new and good ideas for our advancement.

Memorial Day was observed very fittingly by a special program at the morning service, and an historical lecture in the evening by Elder Ralph W. Farrell. Other recent speakers have been Elders J. A. Harrington and W. B. Richards.

Fathers' Day was observed by a few musical numbers and an address, "Great men of the earth," by Sister Lula M. Sandy.

The Women's Department will hold their semiannual bazaar June 30 in the church basement. Dinner will be served in the evening.

Mr. and Mrs. W. O. McDaniels are the proud parents of a baby girl, born May 30. She has been given the name Donna Lu Rae.

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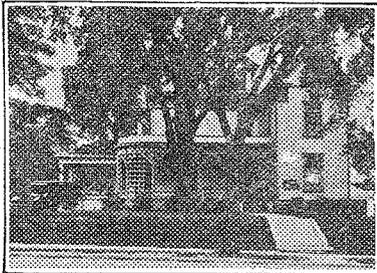
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Tents for the Holden Stake Reunion can be had at \$4.00 for the entire period of reunion beginning July 22-31. Those who desire a tent write at once to C. F. Scarcliff, Holden, Missouri.

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Number 27

EDITORIAL

Faith

Faith in God and his cause must ever be the dynamic of the Latter Day Saint. Only that will hold one in the line of duty in the midst of adversity from without and unfair and unkind criticism from within our ranks. Only that will keep us in line of duty within the church when, our talents recognized by institutions and persons outside, there come to us tempting offers to give our services where the monetary remuneration will be large and our own selfish ends the better satisfied.

"Oh, for a faith that will not shrink!"

F. M. S.

Rockefeller and Schooling

Some time ago the junior Rockefeller caused much editorial comment in the press by advocating the idea that our colleges and universities should be more nearly self-supporting, that students who can afford to pay the cost of education should do so, and that those who can not should be helped by long term loans. He pointed out that less than one half of our college and university operating expenses are now provided by tuition fees. This means of course that there is a deficit to be made up by interest on endowment funds, by gifts, or in the case of publicly owned institutions, by taxes. He called attention to the fact that colleges and universities when established were designed to educate for the professions, and hence it was logical to put them on a charitable basis as the personal returns were small and the community gain large.

"Today," says Rockefeller, "the majority of the students go to college for a good time, for social considerations, or to fit themselves to earn money. The idea of service to the community is no longer the chief consideration. It would seem, therefore, that under these changed conditions that the student might properly be expected to pay for the benefits he receives."

I wonder if he is not right when he says that the "idea of service" is no longer the chief consideration.

But is that not the fault of our present order? and is it not a lowering of our ideals to hold that the purposes of educational activities are personal advancement? If this last be true, then each student should pay the price of his schooling. But surely the activities of colleges and universities are more socially purposive than that! We fear Mr. Rockefeller has taken too short a perspective of the subject. Where one is "schooling" himself for selfish purposes it is not right to ask charity. But when one (and this should include all) is studying for his proper place in society, with the welfare of the group in mind, the group can well afford to bear the costs, or at least a portion of them. "All for each and each for all," has a great bearing on educational work, while social telenesis will justify even heavy taxes in bringing the best educational possibilities to *all* our youth.

Stewardships demands the best possible educational opportunities to all our *young*, for the good of Zion.

F. M. S.

The Changes in Reunions

The reunion, or camp meeting, was instituted in the church because of a need for a congregating of the church membership with the express purpose of the enjoyment of the spiritual forces to be found and expressed among us. The fall General Conference had been abandoned. This conference had been a combination of legislative, educational, and social and spiritual activities. The daily program would run something like this:

1. Morning prayer meeting.
2. Forenoon preaching service.
3. Afternoon business session.
4. Evening preaching service.

One of these meetings leaned strongly to the social and spiritual activities and expression; two were a combination of the spiritual and educational. One was almost wholly legislative. The menu was quite satisfactory, especially when we consider the indisputable fact that only about six hours of an active period of at least fifteen hours of each unit are thus accounted for or appropriated, and that another six or eight hours were spent together in unorganized ways—amusement, study, profitable or trifling con-

versation, and various other activities, among which were camp building and family cares.

The program was lacking in play, organized amusement, in the special care of junior Saints and children with the provision of spiritual food convenient for "babes and sucklings," in organized and systematic study. The movement was handicapped because there were few, if any, properties owned by organizations of Saints, located at strategic or convenient and desirable places; in permanent buildings; equipment for the enjoyment, convenience, and protection of health of the Saints who came to camp, or to enjoy the reunion for a day or two.

But if lacking in these respects, the gatherings were not lacking in good preaching, educational pulpit work, or in plenty to eat, good fellowship, and like factors. Such men as Presidents Joseph Smith and William W. Blair, Heman C. Smith, Joseph Luff, Joseph R. Lambert, James W. Gillen, Gomer T. Griffiths, Columbus and S. W. L. Scott, Bishops E. L. Kelley and George H. Hilliard, and other powerful preachers were in demand, and answered as far as they could the invitations sent them from the various districts holding reunions.

Thus the reunion movement in the church began to take form and become of widespread service to its people.

Western Iowa had been the principal meeting place, possibly, of the fall conference, and the Saints of that section, old-time members of the Reorganization, organized a strong reunion movement at once and for years conducted the leading meetings of this nature in the entire church. Only a couple of years back we visited reunions in that section, at Glenwood, Dow City, Council Bluffs, Woodbine, and found the reunion spirit still strong, virile, precious to the Saints, and of interest to and commanding the respect of the friends of the church. Not so many tents are pitched, possibly, as were once needed to furnish the abodes of attendants at these gatherings, but the automobile and reasonably good roads have had much to do with this change. The congregations are still large and are deeply interested in whatever activity is carried forward by the officers.

Another reason for slightly smaller gatherings lies in the dividing of reunion districts. In western Iowa this year there will be three or four reunions whereas formerly for many years there was one, or at times two. It is quite likely that many more Saints attend reunions regularly, year after year, even in western Iowa, than ever before in the history of the church.

Next week the HERALD will have a word to say about the development of the reunion program, or about the acquisition and improvement of permanent meeting places.

R. J. L.

Happenings in Building Zion

The Reorganized Church believes itself to be engaged in the construction of that much-talked-of and superficially considered desideratum of the Christian religion, Zion.

It is idle to dispute over which is to precede in the work, the construction of the physical city, of houses and farms, of hall and church; or the purification and standardizing of the inhabitants of the city by the law of Christ. Surely it is clear that there is work to be done in many lives, and of varying character; and again, surely the physical building needs are in evidence. We find ourselves at different points of development. May it not be possible that for one the initial endeavor shall be the standardizing of his character, and for another the immediate future activity shall be the construction of the Auditorium? And is it an unlikely thing that the entire membership of the church, engaged at these various tasks, may so advance that they shall be ready in an amazingly short period of time to attempt a work which is surely both physical and spiritual, the building of the Temple for the occupancy of the Spirit of God and for the use and refinement of God's people?

With this general understanding, or comprehension of the task of Zion building, I have been a denizen of Independence, the future real Zion as I verily believe, for a period of nearly ten years. During this time I have witnessed the partial or complete building of at least five small and medium-sized churches in Zion, and the commencement of that wonderful construction, the General Conference Auditorium.

In at least two cases of church construction I have repeatedly heard the criticism, "They are building too far ahead of their necessities. They will not need such a building for many years." In the case of the Auditorium it is not unusual to hear, "The work is twenty years ahead of the demand"; "It is a premature movement. Tell me what prospect there is that we will need anything of such proportion within the next *fifty* years."

I have been compelled to satisfy the inquiry for myself by the contemplation of a little past history. The first thing which occurs to me is the building of the old Brick Church in Lamoni in the early eighties of the last century. Much the same criticism was made when that building was determined. Later developments have justified the judgment of the then authorities who said that it was not in their opinion building too far ahead, for "Lamoni will need a place in which to entertain General Confer-

ence, and if Lamoni Saints believe they can build it, let them proceed with the good work."

The Stone Church at Independence came next in the major building enterprises of the church, and the same objections were voiced. Independence Saints were looking too far ahead, and they should not expect the general church membership to contribute toward the construction of this building which was not at that time in demand. But again the general authorities, consisting of at least the First Presidency and Presiding Bishopric, approved the conception, and the people of Independence pressed forward in the work. It was not completed before it had become inadequate in size and accommodation. The judgment of the leading men of the church was again vindicated, as it had been at Lamoni.

At least twice in the past ten years it has been a popular thing to say, "Such and such a congregation in Independence is over-reaching itself; it will never need such a church house as it is constructing or purchasing." But in this short period adjustments and growths have occurred until there is not now one church of the Reorganization which is too commodious for its congregation, and some are far too small and inadequate in appointments.

The people of Lamoni wanted to enlarge their church about sixty to seventy-five per cent a few years back, and the general authorities had trouble in restraining the movement; I know, for I was one of those who wanted to enlarge, and I wanted it exceedingly. It has been said the "general authorities don't discourage overbuilding; they always foster it." But they were the controlling factors in restraining Lamoni Saints from building according to some very attractive plans prepared by Brother Charles F. Church at the direction of a building committee of their number.

We now come to the conception of the General Conference Auditorium, its planning and construction, of which we shall speak in an early number of the HERALD.

RICHARD J. LAMBERT.

Graphic Arts Gets Valued Photograph

The Graphic Arts Bureau has received from Sister Sarah J. Robinson, of Independence, Missouri, some very valuable historical pictures. Among them is a fine picture of the late Elder Glaud Rodger. The bureau is trying to gather up these photographs for preservation, and would appreciate receiving prints which may have historical value. Address Box 255, Independence, Missouri.

K L D S NEWS

New Wave Length Unsatisfactory

After using the new frequency of 1260 kilocycles, corresponding to 238 meters, assigned it by the Federal Radio Commission, K L D S has been found to reach only a small proportion of the listeners who were able to receive the station's programs and services quite dependably. The trouble is largely due to interference which results from over-crowding of stations on the lower wave lengths, or higher frequencies. Listeners' difficulties are intensified by the fact that the great majority of receiving sets in use today were not designed for efficient operation on the lower wave lengths.

A protest has already been filed with the Federal Radio Commission, and a hearing requesting a higher wave length will soon be asked. Unless a more favorable wave length is obtained, the work of the church broadcasting station will be very seriously hindered, at least for several years. Listeners who have not already reported to K L D S since the change in wave length are urged to do so, giving in detail the ability or inability to receive K L D S on 238 meters, comparing reception with that on the 441 meter wave length formerly used. These communications should be mailed promptly to K L D S, Independence, Missouri.

K L D S Sunday School Lessons Temporarily Discontinued

The lessons broadcast last Saturday evening from seven until eight o'clock are the last until early fall. So little response has been had during the summer, thus far, that those giving the lessons decided it best to discontinue them until fall. Much credit is due the people who have been presenting these lessons every Saturday evening. Those presenting the lessons most recently were Eunice Winn Smith, Beginners and Primaries; Hazel Koehler Moler (Cousin Hazel of K L D S), Juniors; Elder John Sheehy (Uncle John of K L D S), Intermediates; and Mrs. R. S. Salyards, Seniors.

Change in K L D S Matinee Hour

The schedule of the K L D S matinee programs, which are broadcast each Tuesday and Thursday, now begin at four o'clock instead of 2.30 as heretofore. With a change recently made in schedule by one of the Kansas City stations, the change by K L D S will enable radio listeners to hear musical entertainment which has not been available between four and five o'clock.

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

Who Can Tell?

We have been preaching stewardships, tithes, surplus, etc., for nearly a century. How has it affected us?

Last year the Presbyterian Church throughout the United States made a consistent drive for what they called Christian stewardship and set up in some of their literature (of which they distributed thousands of pieces) a program for living. Here it is:

Income for one Month including Receipts from all Sources	\$100	\$150	\$150	\$200	\$200	\$200	\$200	\$250	\$300	\$400
Number of Persons in Family	1	1	2	1	2	3	4	4	4	4
Giving	10	20	15	25	20	20	20	25	30	50
Saving	6	17	10	45	30	25	17	22	30	50
Food	42	45	47	45	48	50	55	58	60	70
Shelter	20	30	40	35	45	50	50	55	70	80
Clothing	12	15	18	20	26	22	28	35	35	40
Operating	7	10	12	14	18	20	25	35	50	70
Advancement	3	13	8	16	13	13	5	20	25	40
Total Income	\$100	\$150	\$150	\$200	\$200	\$200	\$200	\$250	\$300	\$400

While this is not entirely in keeping with our idea of stewardship, still, who shall say they have not been affected by the spiritual, inductive teaching of Latter Day Saintism for the last century? "A little leaven leaveneth the whole lump." If a little teaching by us is so effective, how much more so, much practicing?

Last year the average gift by the membership of the Presbyterian Church was \$39.26—the highest per capita average of any church in America. Shall we say the teaching of the doctrine of stewardship was responsible for this fine showing? Our average for seven years has been about \$6.50. Shall it not be more during 1927-1928?

THE PRESIDING BISHOPRIC,
By M. H. SIEGFRIED.

Value of Research

"Truths have sometimes been discovered by accident, but most truth has come to light only after painstaking search and investigation guided by scientific methods," said the Bureau of Education in explaining the value of scientific research. The ultimate purpose of educational research, according to the bureau, is the discovery of procedures, rules, and principles relating to the various aspects of education. Critical, reflective thinking is required, in which discovered facts and principles may be utilized as well as original data.—Exchange.

Branch Visitation

BY JOHN F. GARVER

In the law and the experience of the church, the visiting of the Saints is declared and known as a duty of the local ministry. The meaning and potential power of this high calling is, however, not always appreciated. It is with a view to opening a bit more widely our vision leading to this far-flung field of opportunity that the pleasant assignment to prepare this paper is undertaken.

And let it be said in the very beginning, that in the opinion of the writer, after fifteen years of practical experience in an executive capacity as one of the presidency of one of our stakes, and near five years' experience now as a general officer of the church, there is upon the local ministry no more sacred charge, no work promising more in results than that of visiting the families and Saints of the church.

Why Shall We Visit?

To "visit the house of each member" is the command of God.

Why does God so command? He commands nothing without reason.

What is the reason here?

There is but one answer, and it is always well that the visiting officers keep this in mind: it is for the development of the people visited.

To feed the flock, to protect them, to lead them along unto perfection, this is the work of shepherding enjoined upon the ministry of every age; and this in particular is the work of the standing ministry of the church. (See John 21:15-17; 1 Peter 5:1-4; Acts 20:28; Doctrine and Covenants 120:3, etc.)

Who Shall Visit?

In Doctrine and Covenants 17:8-11 it is clearly set forth that the standing ministry, elders, priests, teachers, and deacons, including of course the high priests, share in the calling to teach the Saints. Indeed, in the case of each officer it is said he shall *teach*, expound, and exhort.

Go teach, was the command of Christ to the apostles of old. Go teach, is the command of Christ to the apostles of today. Go teach, is the command of Christ to every minister; and to the standing minister of whatever order it means specifically, go teach my Saints.

It is considered not too much to say just here, the teaching function is the fundamental function of the ministry of Christ. To preach on occasion is a ministerial duty, yes. And to expound and to exhort. These, however, always and of necessity partake of

the nature of teaching. They are furthermore only the occasional obligation of the minister, as necessity imposes or opportunity offers. While to teach is every hour of every day in every place the privilege of every minister.

Teaching comes before ordinances, that people may be brought to desire them.

Teaching comes after ordinances, that people may be helped to see and to observe and to profit by their fullest significance.

Teaching, so far as our earth ministry goes, begins at the cradle, and ends at the grave.

Whatever else he may be, unless the minister for Christ is a teacher, unless he shall cause men to know the way of God, and how to keep it, he is not all he should be.

To teach is the fundamental and common function of the ministry of Christ.

That the pastor or presiding elder is one to teach by visiting is understood by all. The reasons are so apparent they need not be enumerated here in detail. His it is to know the flock severally as well as collectively, and in the light of that knowledge to minister to them severally as well as collectively. And most certainly he can know the flock and minister severally, only as he mingles with them in an intimate way to discover both their needs, and the way to supply them. Yes, the presiding elder is a visiting officer.

We recall in this connection the saying of Jesus, The good shepherd calleth his sheep by name. The good shepherd knows his sheep, and calls on each according to his need.

I say we need not urge the visiting obligation upon the presiding elder. We may need to observe, however, for some other elders, the obligation Paul imposed upon the pastorate of Ephesus Branch (Acts 20) was not on the presiding elder alone, but upon the elders. Nor is there any distinction made in the Doctrine and Covenants. The remaining elders as standing ministers rest under the pastoral function as much as do the presiding elders. The only difference is one of necessity—some one must preside. Yes, the elders in the obligation to visit share and share alike.

The priest shall "visit the house of each member" (Doctrine and Covenants 17: 10), will suffice to send him forth in this important work.

The teacher also is to "be with" and "strengthen" the church, as well as lead away from iniquity; and in these duties he is to be assisted by the deacon. It is a foregone conclusion, if he is to be with some saints, so called, the teacher, and the deacon, too, must meet them at places other than at the church, for some do not frequent that place.

It is furthermore inconceivable that the church has officers whose duties are corrective only, and who

find themselves out of work once the Saints are presumed to be doing well their duty as understood.

Yes, the teacher, and the deacon also, is to visit and labor among the Saints in the effort of the church to carry them forward unto perfection, teaching and inspiring them to new and ever new life and service one for the other.

Whom Shall We Visit?

It is clear that every family and every member is to be visited. And that too with consideration for the needs of the particular family, and member.

When Shall We Visit?

There are occasions when one *must* visit. Such are occasions of misfortune, or sickness, or death, when individual and family, if without words, calls appealingly for sympathy, and comfort, and service.

There are also those occasions of achievement, of success, of ambitions reached, when the minister finds a ready approach for congratulations, for commendation, and for stimulation to further effort, for further achievement, in school, in church, and in community life.

These may be classified as the irregular, now and then ministrations, in homes, at the house of God, on the streets, across the garden fences, anywhere and everywhere when and where the minister may best commune with, serve, and stimulate his people.

But these do not suffice, for visiting must be done with some degree of regularity, and to some definite end.

This brings us to another and vital consideration. It is that some of our visiting is to be done after careful preparation.

There is a preparation that is general. The storing of the mind with the meaning of the law. The stimulating of the spirit with testimony, one's own and that of another. The general acquainting of oneself with the people to be visited, with the conditions under which they live and labor, with their particular needs; and possibilities, etc., etc.

Then there is the specific preparation necessary to meet the particular need of a particular hour in the life and experience of a particular family or individual. In this one must know the man in particular. For one's work of visiting is not different in method from his other work. In this as in his other duties, the minister is to study to show himself approved—to study before time, so as to be able to do his work of visiting in a way to meet the approval of his brother visited, of himself, and of his God.

It is well, too, in very many instances, perhaps in most, especially where a family is visited, to visit after arrangement, so that the family may arrange to be together and in a mood to receive best the visitor and his effort.

How Shall We Visit?

There can be no set rule given for visiting. No two occasions are alike. There are some general rules it is well to keep in mind; to be applied as varying situations may require or allow.

Yes, we visit as occasion requires, or allows. Some occasions may not allow just now all we may feel may ultimately be required. There is just here a need sometimes for a fine discrimination.

Remember, we are not laboring with machines, but with men. We can *make* machines do our bidding. Men are *to be led* to do the will of God. What will lead one will not lead another. What will lead one on one occasion may cause him to balk on another.

We are to visit as occasion may require or allow.

We are to do our work of visiting with regard to particular, immediate needs. For the sake of results today. To move people to do today the thing for today.

This, however, does not suffice. We are also to visit for the long future. With regard to more general, and it may be more remote needs—needs of both the individual and the church.

We are to have regard for the needs of individual, family, church, and community; and to labor that all these from our visiting shall be benefited, if not now to the full, then by and by to the full.

Indeed, we are to relate our visiting effort to the entire field of individual, and family, and church, and community activity and possibility. Visiting is a part and only a part of our human experience. Therefore we must relate it to every other part, in a way to help the whole for today, for tomorrow, and for every day thereafter.

And when we have done all in our strength, let us not forget there is a strength and a wisdom beyond that of man, to which we have access, and which seeks to express itself in our visiting work. It is the wisdom and the strength of God who sends us forth to labor.

What Functions of Life Does Visiting Essay to Touch?

The church is intended to function in every phase of human life, in the spiritual, the mental, and the physical. The pastoral is the arm of church service which comes in direct, nurturing touch with the Saints to these ends. That God's people may arise as fully as may be to the physical, the mental, and the spiritual stature that was the Christ—to this end is the church. To this end the church labors through all its ministers. And especially through its local ministers.

The visiting officers of the church, then, have it devolving upon them to qualify to be of service in all the fields of human experience, physical and men-

tal as well as spiritual. And to be of service to every man, to the strongest man as well as to weakest.

Not every minister can qualify in every field to serve every man in the measure of his every need. There should be, however, among our visiting officers the knowledge and experience and virility to serve in the fields open to them, and to cite the needy to those who can serve them in every other field.

To be well born, physically and mentally, well reared, and well equipped for life is the right of every man. And to be spiritualized so as to devote these heritages and powers to right purposes is a need of every man. In very great measure these are functions gathered up in the term *family duties*. However the family can not do them all, as every wise and experienced priest knows. The church and the community must come forward, each with its part for the added religious atmosphere and social opportunities necessary. And just here is the place of the ministry of the church; to stimulate both church and community each to its part, as well as the family to its and the individual to his; this latter work in behalf of family and individual devolving particularly and specifically on the priesthood as visiting officers.

Yes, the work of the visiting officer carries him most vitally into every phase of human life, on and on till Zion shall have come in every man. And Zion shall have come in every man when every man in Zion shall have reached his highest possible development of body, mind, and spirit, and the devotion of all these to the best good of his fellows.

What Is the Importance of Visiting as Related to the Remaining Pastoral Duties?

As we have seen, visiting is a function common to all standing ministers.

It is basic to our Zionic achievement.

It is the pastoral function of greatest possibility.

It is the function bringing the minister into personal and intimate contact with community, family, and individual.

It is therefore the function most readily revealing to him conditions, needs and powers of community, family, and individual.

It is the function stimulating to timely and constructive preaching.

It is the function bringing into full play that other and most fundamental of ministerial functions, the function of teaching.

It is the function revealing the need of the adaptation of the whole of the machinery of our religious education program to conditions and needs of our people as they actually are, with a view to most rapid expansion into what we desire them to become.

It is the function through which flows the divine means of grace in a continuous, priestly, and increas-

ingly more effectual survey and first-aid treatment of the human element in our struggle as a people toward God.

It is the function that shall finally lead to the co-ordination of our efforts to the perfection of the Saints.

It is basic to our Zionie achievement.

How Answer You?

In the call to visit is combined the voice of God and the voice of the people for a service in their behalf second to none in devotion and in effectualness.

Brethren, how answer ye this call?

Book of Mormon and the Bible

BY S. A. BURGESS

The early ministers of the church rejoiced to find within the Old Testament prophetic statements which pointed to the love of God for all people, and the coming forth of a new record.

It is true that not all Bible students interpret these passages in the same way. If they did they would be brought to believe the Book of Mormon and would join this church. A Bible passage pointing beyond Palestine and possibly to America is:

Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall. The archers have sorely grieved him, and shot at him, and hated him: But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel.) Even by the God of thy Father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb: The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.—Genesis 49: 22-25.

Joseph's branches run over the wall; in other words, over the sea. He is blessed with the blessings of heaven above and the deep which lies under. America is a land of great resources.

"The blessings of thy father have extended to the utmost bounds of the everlasting hills" would indicate a land afar off.

The people who came to America were Lehi and his family, descendants of Manasseh. As for Ishmael and his family, their lineage is not so clearly stated. The people of Zarahemla were evidently of Judah.

Woe to the land shadowed with wings, which is beyond the rivers of Ethiopia: That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have

spoiled! All ye inhabitants of the world and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye. For so the Lord said unto me, I will take my rest, and I will consider in my dwelling place like a clear heat upon herbs, and like a cloud of dew in the heat of harvest. For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning-hooks, and take away and cut down the branches. They shall be left together unto the fowls of the mountains, and to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them. In that time shall the present be brought unto the Lord of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of hosts, the mount Zion.—Isaiah 18.

America has been represented many times as giant wings in different advertisements. It is beyond Ethiopia, and so is beyond its rivers. Its ambassadors travel by sea in swift vessels. From there goes the message. There is the ensign lifted.

Because Ephraim hath made many altars to sin, altars shall be unto him to sin. I have written to him the great things of my law, but they were counted as a strange thing.—Hosea 8: 11, 12.

The twelfth verse, "the great things of my law," is taken to refer to the Book of Mormon. It came forth in the hands of Ephraim, as Joseph Smith's lineage is given in that tribe.

Perhaps more stress is placed upon the 29th chapter of Isaiah than upon any other one chapter. It is worth reading as a whole, and then rereading in the Inspired Version. Referring, however, to the King James Version, we note:

Woe to Ariel, to Ariel, the city where David dwelt! add ye year to year; let them kill sacrifices. Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel. And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee. And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust. Moreover the multitude of thy strangers shall be like small dust; and the multitude of the terrible ones shall be as chaff that passeth away; yea, it shall be at an instant suddenly.—Verses 1-5.

"Thou shalt be brought down, and shall speak out of the ground, and thy speech shall be low out of the dust." This thought is repeated several times. It shows that it comes from the dead. We are not justified in seeking for familiar spirits, but we are justified in seeking unto God. (See Isaiah 8: 19.) In this case this is meant for the Book of Mormon—a record of the dead, given of God.

"Thou shalt be visited of the Lord of hosts with thunder, and with earthquakes, and great noise, with storm and tempest, and the flame of devouring fire."—Isaiah 29: 6. The Lord of hosts did visit

America, according to the Book of Mormon, and before his coming there were severe earthquakes, tempests, and storms. Cities were sunk, and others were burned. It was a time of severe trial. (See 3 Nephi, chapters 4 and 5.)

Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned saying, Read this, I pray thee: and he saith, I can not; for it is sealed: And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.—Isaiah 29: 9-12.

It is a time when the people had no prophet; the seers were covered. There comes forth a vision, as the words of the book that is sealed. These words are directed to one that is learned, and he says he can not read any sealed book. This corresponds to Martin Harris talking to Professor Anthon. (See Church History, vol. 1, p. 19.)

We note also that the book is sealed. Much of the Book of Mormon is sealed and is yet to come forth when there is a people prepared to receive it. The book itself was delivered to the unlearned. He could not read it because he was unlearned. (See 2 Nephi 11: 125.)

Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.—Isaiah 29: 13, 14.

It was a time when the people worshiped God with their lips, but not in spirit or in truth. They were told of the precepts of man; therefore, since the man was unlearned, the people realized that the Lord would do a marvelous work and a wonder.

Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?—Verse 17.

In ancient times Palestine and Assyria were the granary of the world. After the crucifixion, the land was overrun, the Jews were driven out of Palestine, and the territory became almost a desert. It is said that Palestine will again become a fruitful field and that the Jews will return there. Since 1830, when the Book of Mormon came forth, has been but a comparatively short time. It has been a time of the increasing of the Jews, and of their return to their own land.

And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the

Lord, and the poor among men shall rejoice in the Holy One of Israel.—Isaiah 29: 18, 19.

The deaf and the blind shall be healed, and those who are spiritually deaf and blind will have ears and eyes opened. The poor among men shall rejoice and shout in joy to the Lord. The past one hundred years has been a time of exceptionally good prosperity, as said in the Book.

Therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale.—Verse 22.

As above pointed out, it is a time of the blessing of Israel, but also in a further sense. Beginning in England and the United States, the Jews have raised up their heads; their rights have been recognized. When Disraeli became Prime Minister of England, the feeling seemed to spread out through western Europe. There has been a time of growing relationship in every way.

Another chapter frequently quoted is Ezekiel 37:

Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, . . . and shall place you in your own land: then shall ye know that I the Lord have spoken it and performed it, saith the Lord. The word of the Lord came again unto me, saying, Moreover, thou son of man, take thee one stick and write upon it, For Judah, and for the children of Israel his companions; then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: And join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not show us what thou meanest by these? Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord God; Behold I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land. And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God.—Verses 11-23.

In ancient times the Jews, as well as other people, did not have libraries of bound books as we have today. The law was written on rolls of parchment. This parchment was then rolled around two

sticks; when one was unrolled, the other was rolled up until the proper passage was found. The books were therefore referred to as "sticks." The stick of the law, or the book of the law, a metonymy, the use of a part for the whole.

So he commands that one stick be written upon for Judah, and for the children of Israel, his companions. This is the stick of the law and the Old Testament, to which later was added the New Testament.

Upon another stick was written for Joseph, the stick of Ephraim, and for his companions. This refers, evidently, to the record of Joseph written upon this continent. The books have been brought together in one; they have been held up together many times as one by the ministers of the church of Jesus Christ. The stick of Joseph is found in the hands of Ephraim, or of descendants of the tribe of Ephraim, as ministers of the church who receive patriarchal blessings find that the greatest majority have their lineage placed in Ephraim. Then in the twenty-first verse it is repeated that the gathering of Israel would begin after the coming forth of the Book of Mormon. It is true that it is not complete, nor has the time entirely come, but a beginning has been made of the gathering.

These last two are of especial importance, as they refer to the Book of Mormon. The earlier passage, referring to the extending of the people to a land beyond Ethiopia, is the coming to America.

As we stated, there were two colonies that came to America about the same time. Ezekiel 17 is often quoted as referring to the second colony, as it was led by a son of a king of Judah:

Thus saith the Lord God; I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon a high mountain and eminent: In the mountain of the height of Israel will I plant it; and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell.—Ezekiel 17: 22, 23.

If the preceding verses be read, it will be noticed that the chapter refers to the taking of Jerusalem by the king of Babylonia; that is, the taking of the king and the punishment. The third verse refers to the taking of the highest branch of the cedar and of replanting it. The highest branch of the royal cedar, Mulok, a son of the king, came at the head of this second colony. (See Omni 1: 24-27; Mosiah 11: 78.)

Another text which was once often used is to be found in Nahum 2: 1-5:

He that dasheth in pieces is come up before thy face: keep the munition, watch the way, make thy loins strong,

fortify thy power mightily. For the Lord hath turned away the excellency of Israel: for the emptiers have emptied them out, and marred their vine branches. The shield of his mighty men is made red, the valiant men are in scarlet: the chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken. The chariots shall rage in the streets, they shall justle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings. He shall recount his worthies: they shall stumble in their walk; they shall make haste to the wall thereof, and the defense shall be prepared.

Note that it says in the days of his preparation the chariots shall be with flaming torches, and the trees shall be terribly shaken. The chariots rage in the streets; they justle amongst themselves in the broad way; they run like the lightning. This was taken to refer to the railroads, but is likely to mean also the automobiles.

These passages are not used so much today, nor do we have the same argument whether the mighty men of red are the Rothchilds or the British Army in their scarlet coats. To some this would be sufficient evidence from the Bible that part of Israel was taken together to another land but was not forsaken by the heavenly Father, and that the record of these people would come forth out of the dust.

The teaching of the Book of Mormon is that the early inhabitants of America were the descendants of Lehi, of Zoram, and Ishmael, all of whom were of the house of Israel.

(NOTE: Referring to note on page 721, HERALD of June 22, 1927, we can not read the Japanese or Armenian title-page. But the Deseret cipher is not difficult. It is an arbitrary cipher adopted out west and does not modify the English, merely substitutes other characters for those ordinarily used. Hence, substituting the usual letters gives simply—Book of Mormon.)

Millennium

BY VALENTINE WALKER

Coming, I am coming; Jesus' voice is saying,
Coming to reign in glory; with my Saints below.
And yet while here above with God I'm tarrying
My Saints below their lives should be preparing
To dwell in purity with me on earth,
In Zion, fairest city of our God.
So work and watch and pray my blessed people,
And give of all your goods to spread my gospel.
Give thanks to God above as you are blessed
And help to succor those who are distressed.

Jesus, blessed Savior; Saints are answering gladly,
We are looking for you, in your shining cloud.
And when the watchman says go forth to meet you,
Then with our lamps all burning bright we'll greet you,
And hallelujahs sing to God above.
Then with our blessed Savior dwell in love,
And those of our dear ones whom you are bringing
Shall with the Saints below join in the singing
Of praises, joy, and gladness evermore,
And swell the echoes sweet from shore to shore.

OF GENERAL INTEREST

Who and Where Is This Salvation Army Girl?

In a letter in *The Mentor*, addressed to a Salvation Army girl of forty years ago, William G. Shepherd recites for her the good work that came out of a simple appeal by her to "give one tenth to God." The letter in part follows:

Dear Madame: You stood in the rain and wind on the sidewalk that night, in the city of Seattle, Washington—almost forty years ago. You must be gray by now. You were young and pretty then, with the blue of your red-trimmed bonnet framing your smile.

A young man came around the corner and almost bumped into you. You rattled your tambourine at him and smiled. Maybe down through the years you have remembered what occurred; more likely you have forgotten. But he has told me about it.

You two young folks talked a moment together, on that sidewalk, in the midst of the night life of that western city and then went your ways. But I want to tell you how much every one of those words weighed in God's scales.

"But I'm broke," he told you. "I have only \$1.15 left."

You laughed and said to him, "But don't you tithe?"

"What does that mean—tithe?" asked the boy.

"Why, it means to give God one tenth of all you earn. It means making God your partner."

And then you said, "I don't think anyone can go broke who does that."

Do you remember what the young fellow did then? He laughed, dug down into his pocket, pulled out a big silver dollar, a nickel, and a dime, and said:

"I'll do better than give one tenth."

And he threw the fifteen cents into the tambourine. You said, "Thanks! Good luck!" and he went away with nothing in his pocket to rattle his dollar against.

I'm writing this to tell you, whoever you are and wherever you are, that Charlie Page died a while ago in the little city of Sand Springs, Oklahoma. He followed your advice all his life. You'd have liked him as a grown man. He was big and broad. Some folks at first sight might have called him rough and grim. His voice was heavy, but how he could laugh when he was playing with the children! There were lines in his face and about his eyes, but the winds of the oil fields put them there—not greed nor meanness; and the lines always danced and waved when he smiled. It couldn't have been a cruel mouth that his drooping mustache hid, because he

was always kind. He could fight, though, when he had to. Everyone in the oil fields knew that. To hold his own there, and get his share, a man must have a fighter's reputation. You'd have liked him, as a man of sixty, at the end of his road.

There wasn't any city of Sand Springs forty years ago when you talked to him. He built the town years later. And when he died he left a fortune of about \$30,000,000. He was a good oil man. He always said that his fabulous luck at "hitting oil" came from following your advice.

"I split with the 'Big Fellow,' and He made Geology," is how Charlie Page, in his gruff voice and western manner, once explained his success in the oil fields. He never claimed to be religious; he always somewhat laughingly made believe that he had taken God into his business because it paid him to do so. But he always advised all men who came to him not only to believe in God but also to prove this belief by "dividing with God." He passed on to hundreds of men the advice you gave him that rainy night.

Perhaps you wonder how this boy you once talked to passed on to God, God's share. Well, he himself spent what he called God's part of the money. He was puzzled how to do it at first. He helped out broken men and women, fresh from prisons, drug victims, and wrecked humans. But at last he decided, as he put it, in gist, that:

"If God had to spend money to help us poor humans He'd spend it on children."

What happened in Page's life after he had made that decision was mystic and almost miraculous. He married a Tulsa girl after much wandering, built a home in the country outside of Tulsa, and began to adopt orphan children to add to his family.

He adopted hundreds of children during twenty years, who grew into young reliant manhood and womanhood. One young man is a high official of a railroad today. But there are always children in trouble somewhere. The source of the children who are born into sadness such as happy childhood shouldn't know never runs dry in this world. Charlie Page always could find enough children to keep at least one hundred of them happy in his home. When he died, there were one hundred and fifteen there, from year-old babies in the nursery to high school boys and girls. Schools and a high school became part of Sand Springs. Charlie Page was planning a university for his children when he died.

Thirty million dollars he left when he died. And all of it, except enough thousands to keep his blood relatives in comfort, is today vested for ever in that home for his other relatives, who called him "Daddy Page."

That's all there is to tell you, girl of the blue bonnet. You can see for yourself what you did without knowing it.

Bible Contest Produces Rare Old Volumes

[The A. J. Fisher who is here mentioned as one of the winners in the Bible Contest at Waterloo, Iowa, is an active elder in the branch of the Reorganized Church at that place.]

The first prize of \$40 for the most historical Bible in the contest sponsored by the Waterloo Thrift and Loan Company was divided between A. J. Fisher and Matthew Nemecek yesterday, when the contest ended. Sixty Bibles were entered in the contest, the people who entered them representing twenty-eight different churches.

The Bible in the possession of Mr. Fisher was hidden in a cave in Ireland during the burning of the Bibles, and the one owned by Mr. Nemecek was hidden in a loaf of bread when a Czecho-Slovakia home was once searched for Bibles by invading Austrians. The latter looked in the oven, where the bread was baking with the Bible in it.

Reverend O. M. Yaggy, pastor of the First Evangelical church, entered the oldest complete Bible, winning \$5. This was finished on March 16, 1536, by Christopher Froschoerof, Zurich, Switzerland, well within the first century of printing. The hand-tooled pigskin leather binding mounted on real board covers, the hand-wrought brass clasps and corners, with the beauty of the type and fine quality of paper are still evident after 391 years, nearly four centuries, and speak highly in praise of the skill and craftsmanship of the workmen who produced the volume.

One may secure a better idea of its age in comparison with other dates. William Tyndale's New Testament was first printed in English only ten years prior to the publishing of this Bible, and it was printed a full four score of years before the publication of the King James Version of 1611, which is now in use by the American Bible Society.

The third prize, \$20, went to Mrs. A. G. Horn, 120 South Barclay, for the largest Bible. Her volume measured 17 by 11 by 4 $\frac{3}{4}$ inches. It was a German edition published in 1708. The fourth prize for the smallest Bible was divided between Mrs. Charles Bailes and Leslie Schrubbe, both books measuring 11 $\frac{1}{4}$ by 13 $\frac{3}{4}$ by 3 $\frac{3}{4}$ inches.

The judges of the contest were the Reverend C. L. Kenagy, of the First Baptist Church, the Reverend E. B. Mounsey, of the Christ Episcopal Church, and Harry Shaw. The money won by the winners will not go to them but to whatever churches they name.
—Waterloo Exchange.

NEWS AND LETTERS

Nauvoo, Illinois

June 28.—The district conference convened at Rock Creek on June 12, but owing to the stormy weather few were able to attend. Apostle J. F. Garver and Elders F. C. Bevan and D. B. Sorden were present. Apostle Garver was the principal speaker.

A bountiful dinner was provided by the Rock Creek Saints, and spread upon the church lawn.

Brother Strange, of Montrose, was ordained to the office of elder, and Arnold Ourth, of Nauvoo, to the office of priest.

The weather conditions were a disappointment to many, as the trip to Rock Creek is usually a very enjoyable one. The farmers this year are a month behind in their planting, and instead of the beautiful fields of waving grain usually seen at this time of year, much of the land was under water and presented a sorry spectacle. However, the farmers are still hopeful; planting is going steadily forward, and a good harvest may yet be secured.

Brothers J. F. Garver and F. C. Bevan drove to Nauvoo in the evening, and Brother Garver was the speaker at the evening service.

The eighth grade graduation exercises were held May 27, with Reverend W. D. S. Lamont, of Keokuk, as the speaker. Those of our number receiving diplomas were Paul Fusselman, David Lee, and Albert Sanford, jr.

The following week the high school graduation took place, with Doctor Congor, of Knox College, as the speaker. Myron Wood, Eleonor Snively, and Flora Stevenson were among the graduates. Myron and Eleonor plan to enter Graceland in the fall. Flora Stevenson was married to Carl Wilson, of Sonora, June 27.

Florence and Mildred Sanford are attending summer school at the Illinois State Normal. Florence will teach another year in the town school, and Mildred will begin her first year of teaching at the Ogden School. Irene Layton will also teach another year in the high school here.

As the district conference convened on Children's Day, the regular exercises for that day were held the following Sunday, with a junior service in charge of A. L. Sanford in the morning and a short program by the children of the Sunday school in the evening.

The Laytons had the honor of entertaining the bride and groom, George Mesley and Blanche Edwards Mesley, during their honeymoon. A picnic supper was held on the shore in their honor on Saturday evening. Sister Mesley found that she was unable to shake off her responsibilities, even during her honeymoon, and was called upon to speak during the eleven o'clock hour on Sunday morning. Her subject was, "Discovering God," and her talk was inspirational to all present.

Irene Layton attended the institute at Lamoni and then visited friends in Independence, Kansas City, and Warrensburg before returning home.

George Anway, George Lewis, Irwin Gunlock, Hilliard Cox, and Harry Lorange visited Nauvoo on their way from Lamoni to Flint, Michigan. They were entertained by Sister L. H. Lewis and Sister A. L. Sanford at the Lewis home.

Elder G. T. Richards and family also stopped off at Nauvoo on their way to Far West, where Brother Richards has been assigned. Elder Richards was in charge of the Wednesday night meeting, and he gave much encouragement to the Saints.

The Laytons report that 206 visitors registered during the month of June. This is the beginning of the busy season for them. Their callers one Sunday numbered thirty-seven, coming from all parts of the country.

We are looking forward to the reunion which is to be held here from the 19th to the 28th of August. We believe we

have one of the finest, if not the finest, reunion grounds in the country. Almost surrounded by the Father of Waters, it is indeed a beautiful spot, and those desiring a peaceful, restful time would do well to consider spending their vacation in Nauvoo.

Ottumwa, Iowa

Tuesday, June 14, we were favored with a visit from Apostle J. F. Garver, at which time he preached for us a sermon full of food for thought, delivering it with an earnestness which should inspire his hearers.

The Department of Women has been on the job. Its members were entertained at the home of Sister Freburg, the first Thursday in the month, at which time our pastor met with us and gave us a very timely talk. On Thursday evening, the 16th, the ladies of the West End Presbyterian Church put on a play in the church through the efforts of Sister E. Hughes. There was a good attendance. Some money was raised for our local Department of Women.

We had our Children's Day program the third Sunday, at which time there was good attendance. The committee in charge of this program was composed of Sister Epperly and the rest of the Sunday school teachers.

Sermons during the past month have been by Brother Glen McMickle, and the pastor, Brother LaPoint.

We are very sorry that at this time Sister A. Scott and Sister Hendra are sick.

Some of the Saints are looking forward to our reunion, which is to be held at beautiful Nauvoo, an ideal place for it.

Moorhead, Iowa

June 22.—The priesthood of our branch was well represented at the ministerial conference at Council Bluffs last month and felt well repaid for their efforts to attend. Those attending were Brother C. R. Hield, Mark Jensen, T. O. Strand, John Boswell, Irvin Clark, and Chester Davis.

The usual Sunday school service was held at Moorhead on that day, but the morning preaching service was dispensed with, owing to the absence of most of the preachers.

Apostle John F. Garver accompanied Brother Hield home and delivered the baccalaureate sermon for the graduating class at the Christian Church in the evening. The address was well received and appreciated by the class as well as others in attendance. We were sorry Brother Garver could not be with us longer, but duties called him elsewhere the following morning.

On June 5 Brother and Sister C. R. Hield and little daughter, Shirley Jean, bade us farewell before departing for Lamoni, where they expect to spend a few days. They will be greatly missed by Moorhead Saints, as they have spent the last four school years among us and have endeared themselves to us as well as many other warm friends. Several farewell socials were held in their honor shortly before their departure. We wish them success in their new home and undertaking.

Brother and Sister John Boswell and family recently enjoyed a visit from Sister Boswell's brother, Elder Amos Higdon, and family, of Independence, Missouri. We were sorry they could not have stayed over Sunday and met with the Saints.

Brother and Sister D. Blair Jensen and little daughter, Carol, of Glendale, Ontario, arrived Thursday morning, June 16, for a few weeks' visit with home folks. They are accompanied by Sister Jensen's brother, Brother Dirk Schreur, jr., of Gaylord, Michigan.

Sister Nellie Larson is spending her vacation at home. She taught school in Logan last year and has been hired for the same position next year. Sister Fern Wilson has returned from Graceland, where she was a junior graduate; and Sister Frances Strand from Ames, where she was a student. They are vacationing at home.

Near the first of the month, Sister Helen McDonald was united in marriage to Mr. Arthur Buckendahl, at the home of Mr. George Moorhead, where her mother has been housekeeper for several years. Brother T. O. Strand performed the ceremony. Soon after the ceremony and a wedding breakfast, the young couple departed by auto for Wisconsin, where Mr. Buckendahl has employment. While the groom is a stranger to most of us, we understand he is a young man of high ideals, and we congratulate him in the choice he has made. Sister Helen has grown to womanhood among us, has taught school the last few years, and we are disappointed that she is not to spend this vacation as usual among us, but we hope she will be happy in her new home. Moorhead Saints extend their well wishes.

Brother Claude Mann and family, of Missouri Valley, attended services and visited home folks during memorial vacation.

The social sponsored by the Department of Recreation and Expression will be held at the home of Brother and Sister Will Millard.

Elder T. O. Strand and Mark Jensen were in Sioux City May 29 in church interests.

Oyen, Alberta

The Saints are enjoying the visit of the district president, Elder William Osler, and his uplift series of pastoral meetings. Loyalty to the church and its need is their token of friendship indeed.

At the recent business meeting of the branch, Elder Charles McLean was unanimously elected president, and our reliable sister, Victoria Shaw, was chosen secretary. Brother James Hardie is at the helm of the Sunday school ship, while our young brother, Blake McLean, makes his debut in Sunday school official work as secretary-treasurer.

Sacramental prayer service was a source of strength to the faithful band and an opportunity of renewing covenants.

Weather conditions are ideal for an excellent crop, giving cheer to all, as the source of wealth in this locality is purely agricultural, and the Saints hope to be enabled to send more tithing to the bishop's agent for Alberta District, Elder William H. Roy, of Innisfree, Alberta.

Altogether the folks here are encouraged and resolved not to be weary in well doing, but to affirm the gospel life. May the Master continue to bless the work of the church.

Modesto, California

The Modesto Saints enjoyed a splendid meeting on the first Sunday of May and of June, and the Wednesday evening prayer meetings are a feast of good things. The attendance is good.

A short Mothers' Day program was given on the second Sunday of May. On Children's Day an entertainment was given at the Sunday school hour. "The language of the flowers" was beautifully rendered, the junior choir acting as the rose chorus. This program was in charge of Mrs. Daisy Frazier.

The Sunday school and Religio are getting along splendidly. The Religio and adult Sunday school quarterlies are certainly fine. There are two classes in the adult quarterly. Brother Adolphus Pierce, who had a very severe accident about four months ago, is still in the hospital, but his leg, after several operations on it, is mending very rapidly, and he hopes soon to be able to be out.

Sister M. E. Whitenack, who has been in the hospital for some time, is improving and expects soon to be able to return to her home.

The reunion will shortly be here, and all are looking forward to a feast of the good Spirit that generally attends a gathering of God's people.

The summer has been wonderfully cool, most too much so for the good of the fruit, which is much later than usual.

Edmonton, Alberta

June 22.—Our semiannual business meeting was held on June 16. For the year just ending, we have a net gain of four members, three by baptism and one by transfer. Our branch now numbers sixty-four. They are scattered over a radius of nearly sixty miles, this being the nearest branch. Those living out of the city seldom have the pleasure of meeting with the branch. At this meeting the following officers were elected: president, Elder H. B. Seaman; clerk, deacon, and publicity agent, L. R. Allen; librarian, W. A. Cooper; auditor, A. L. Nuckles. We are glad to report that the meeting saw fit to dispense with the formality of singing the doxology before each preaching service, something which has been in vogue for years and was a copy of sectarianism. A motion was carried, requesting our branch president to interview our district president, the desire being to have a series of meetings held in Edmonton by Brother Paxton; these services to be of a pastoral nature.

Our Sunday school has been active since our last letter. It put on an Easter program, which was good, but on account of a severe snowstorm was poorly attended.

Our Mothers' Day weather conditions were at their best, and a full house enjoyed the program of high order. Two numbers are worthy special mention, a playlet entitled, "The whole world pays homage to mother," and a musical reading, "The wanderer." The innermost feelings of many present were touched, causing the tear of affection to show.

We are striving to exceed our last year's Christmas offering. The first Sunday of each month is known in our school as Christmas offering Sunday, and a special envelope so marked is given to each class.

Vacation time is here, but we hope our average will hold good.

Mishawaka, Indiana

1321 Milburn Boulevard

On May 29 the attendance at services was not as large as usual, for a few took advantage of the holiday, May 30, and made week-end trips. The usual services were held, the pastor preaching morning and evening. In the evening at Religio, eight children rendered a play, "Playing flowers," which was very good.

Saturday evening, June 4, an ice cream social was given on the lawn of Brother and Sister Coonfare's home. A very pleasant evening was enjoyed; it was, as some termed it, a real reunion. Many nonmembers joined with us in the recreation, and we were pleased to have also a large car load from Elkhart.

Sunday, June 5, was a banner day in Sunday school attendance. Fifty-five were there. Thirty-eight remained for sacramental service. Among those attending were Brothers Willsey, Walter, and Emerich and families, of Elkhart, and Mrs. Fox, of Wisconsin, mother of Sister Clair Galloway. Mrs. Fox spent about two weeks here visiting Sister Galloway and family.

"Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter the kingdom of heaven," was the text taken by the pastor for the evening sermon.

Several cars of Saints from this place met with the Saints at Elkhart for an all-day meeting, Sunday, June 9. Brother S. W. L. Scott was the advertised speaker, but was called for a funeral sermon to Hibbard, so Brother C. B. Freeman filled the appointment. The first service was a prayer meeting, with a splendid Spirit present. This was followed by a basket dinner. In the afternoon Brother Freeman preached from Isaiah, the eleventh chapter, and in the evening he based his theme on Zechariah 2: 1-5.

On the 19th, Sunday, we again took the cars and met with the Hibbard Saints. Owing to so much sickness in the branch, not nearly so many attended. Sister Orpha Coon-

fare lay near death's portals, but the Lord saw fit to spare her, and now she seems on the road to recovery. Sisters Stephenson, Myers, and others have been suffering, but all seem better at this writing.

Sister Myrtle Perry spent a week with relatives at Coldwater, Michigan, but met with us again last evening (June 22).

There is quite a wave of unemployment in South Bend at present, but we are trusting conditions will be better soon. We feel our regular services have been well attended considering the sickness and prevailing conditions. Our prayer meetings have not dropped below twenty, and the desires to press forward in service are good to hear.

Western Maine Meets in Conference

The Saints of Western Maine District met at Stonington, June 18 and 19, for the annual two-day conference, in charge of Elder Amos Berve.

All visitors were made to feel welcome by the hospitable way in which the Stonington Saints provided for their comfort.

The services were well attended, all feeling blessed in their efforts to attend; some said they believed it to be the most peaceful and spiritual conference held there for years. The spiritual sermons preached by Patriarch U. W. Greene, of Independence, Missouri, and Brother Newman Wilson, of Jonesport, were exceptionally fine, while the prayer services were made more enjoyable by the gifts being manifested.

Sunday at 2 p. m. the service was given over to the departments: the Sunday school and junior church, represented by Sister Elizabeth Bartow; the Department of Women, by Sister Freeda Bartow; and the Department of Recreation and Expression by Elder Archie Begg, all of Vinal Haven, each doing full justice to his department.

The confirmation of two children, baptized earlier in the day, took place at the close of the talk on Sunday school and junior church work, which seemed very appropriate.

Many spoke of the enjoyable time they experienced and are looking forward to meeting in October at Vinal Haven for the fall conference.

Now is the time for vacations, and when making plans don't forget the reunion at Brooksville, August 5 to 14. Sloping green fields are surrounded by natural hedges which inclose the reunion grounds. The larger field, which is used for the small village of tents, has for its boundary on one side the gradually sloping shore of Walker's Pond, making an ideal place for bathing for small children as well as the most experienced swimmer.

When one takes into consideration the ideal camping grounds, the splendid service of the dining hall, the privilege of water sports, added to those of the land, and with all this the association of those of like faith, the prayers and preaching services, round table talks, departmental meetings, etc., what better vacation can one plan?

Get in Touch With This Inquirer

I want to attend a Latter Day Saint meeting some place this summer, and would be grateful if some one living near the church near Paris, Tennessee, would write me, stating what time they will have their meeting this season. I am not a member of the church, but believe in the latter-day gospel and have faith in the work. I have been healed a few times and wonderfully blessed in other ways. And I have a desire to unite with the church. For these reasons I would very much like to hear from some Saint near Paris, Tennessee.

B. T. RUSH.

LAVINIA, TENNESSEE, June 12.

Why You Should Attend Nauvoo Reunion

There is no place more interesting to Latter Day Saints from a historical standpoint than Nauvoo, the Saints having settled there in 1838. Nauvoo was known at that time as Commerce, and consisted of a small village of about a dozen families. In 1838 Joseph Smith came there from Jackson County, Missouri, and purchased forty acres of ground, with a small log house upon it, on the banks of the great Mississippi. Soon after, a new charter was secured, and the town was named Nauvoo.

Nauvoo grew from a handful in 1838 to a city of twenty-five thousand in 1844, when Joseph and Hyrum were killed by a mob. The Saints were soon after driven out and many of their homes destroyed, until at the present time it is a village of only about one thousand.

The general church owns at present what is known as the Old Homestead, the Mansion House, and the Nauvoo House. The Nauvoo House and the Homestead are located just a few feet from the sandy banks of the great Mississippi, which is about two miles wide at this point.

There are also many other places of interest to tourists, such as David's Chamber, and many other substantial brick buildings that were erected by the Saints during the period between 1838 and 1844.

You can get first-hand information regarding one of the most interesting historical spots connected with our church. The experience of crossing the river on the ferryboat that plies back and forth between Montrose, Iowa, and Nauvoo, Illinois, will be worth the trip to Nauvoo if you have never had such an experience. At this beautiful historical spot we will have a reunion, August 19 to 23, which offers the Saints a wonderful opportunity to visit this place.

F. C. BEVAN, *District President.*

Good Conditions Reported at Richmond

Since the middle of last January, after the closing of the ministerial institute in Independence, I have spent about nine weeks in Richmond, Missouri, and vicinity.

The work is advancing nicely at this point, which has been selected as a center of the missionary activities for the regions round about. No mistake has been made in selecting Richmond as an objective, as it is surrounded by many openings for our work which are proving quite successful as to both interest and attendance. Meetings have been held at Russellville and at Millville, where we have found the interest such as to justify other efforts being made there again soon. Our next effort will most likely be made at Excelsior Springs, beginning June 25.

The work of the Sunday school and Religio, and of the local ministry, under the supervision of the pastor at Richmond, Elder W. G. Hamann, together with the three missionary efforts put forth there this year, is beginning to bear fruit. Nine were baptized recently, and others have expressed a desire to unite with the church. The general condition of the work in Richmond is much better than it has ever been.

The cottage, which stands upon the two lots in a very desirable location, which has been purchased for the building of a church, has been arranged as the present meeting place. Another partition has been removed recently, to accommodate the increase in attendance, until now one hundred and twenty-five at least can be seated. A volley ball court has been built on the adjoining lot, for the use of the young people, and much interest is being shown in recreational activities.

We are very much encouraged to see the progress that is being made. The local ministry is organized so as to take care of the five or six openings surrounding Richmond, which, if properly cared for, bids fair to become one of the strongholds for our work in the Far West Stake.

The Saints and friends of Richmond appreciate visits of

any of the ministry or Saints. It is only about forty miles from Independence, Missouri, by way of Lexington, with paved roads all the way. Its historical setting is of much interest. Joseph the Martyr and a number of the early-day Saints were imprisoned here. The graves of Oliver Cowdery and David Whitmer are of interest. The courthouse is a beautiful structure, upon all four sides of which is to be found the inscription, "Obedience to law is liberty." The monument of General Alexander Doniphan, who so many times befriended the Saints in the early days, stands majestically facing the west in the courthouse square.

May God continue to bless this faithful band of Saints, who are accomplishing much in the interest of his cause.

J. CHARLES TAYLOR

Fresno, California

May 8 to 15, Mothers' and Daughters' Week, was truly a busy one in Fresno. On Mothers' Day the branch visited Tulare in a body and all were highly entertained, not only by a program by the Tulare Sunday school, but by a sermon by Brother Roy Burton.

On Tuesday evening Brother Burton came to Fresno with several Tulare Saints and gave us an interesting talk on the Book of Mormon, exhibiting several relics and curios of the Indian people among whom he has been doing missionary work.

On Thursday evening a mothers' and daughters' program was rendered, under the auspices of the Temple Builders, and Saturday evening the Department of Women served a cafeteria supper, which netted them, after all expenses were paid, fifteen dollars, which was a very good sum considering only five cents was charged for each article of food, and lemonade was free.

Brother Levitt will return to Fresno June 8 to hold a ten-day meeting for which time we are anxiously awaiting and preparing.

Another very promising young lady was added to our number by baptism during the month of May.

Saskatoon, Saskatchewan

Corner Main Street and Dufferin Avenue

June 22.—The members of the Saskatoon Branch are busily preparing for our annual conference, which will be held in the church here. The date has not yet been officially announced, although that of the Southern Saskatchewan District is scheduled for July 14 to 17. In all probability ours will be the week following. We hope to have with us Brother J. W. Davis, our missionary, Patriarch Gunsolley and his companion, and Brother J. J. Cornish. These, with our district ministry, insure us a worth-while conference.

A basement floor is required in our church and also a front porch. It is hoped that all will be completed in time for the conference. Donations continue to come in for the building fund.

The best news of all is in regard to our choir, which has recently been organized. We are studying three anthems for conference, the music having been kindly loaned us by the conductor of Saint James Anglican Church Choir. The choir is also sending us two soloists. A member of the Disciple Church is one of our basses, and already we have been invited to sing with the massed choirs of the city on Confederation Day and the following Sunday.

Our dear sister, Clara Piedt Winmill, was called home a few weeks ago, after a lingering illness of more than a year. We feel the deepest sympathy for her young husband, Brother Ross Cleveland Winmill, and for Brother and Sister Piedt and their family. The Saints of the district held a number of prayer services in her behalf throughout the year, but for some reason, too deep for us to understand, our petitions could not be granted. Sister Clara had

an unusually gentle disposition and was ever forgetful of self. Her passing has drawn us closer in our branch, and we notice a more consecrated brotherly spirit than ever before. The Saints are ready to do whatever task lies nearest, and the Lord's work is progressing here as a consequence.

We culled the following inspiring lines from the church paper of our *Saskatoon Daily*:

"Work is devout, and service is divine,
Who stoops to scrub the floor
May worship more,
Than he who kneels before a holy shrine;
Who crushes stubborn ore
More worthily adore
Than he who crushes sacramental wine."
—Ronald Campbell Macfie.

Pleasantview Branch

TRYON, NEBRASKA, June 21.—News is scarce this month. We have discontinued Sunday school at the suggestion of the president, because some of our most active and faithful members have moved away and some of those left lack interest to attend and take part.

The rally day for July will be held at the Newberry Schoolhouse, July 3. It may be the last of the rally days here, though this has not been definitely decided. On that day North Platte Branch will meet with Pleasantview Branch, and Saints from thirty miles west are expected.

Home-Coming at Orion, Michigan

The annual home-coming of the Orion Branch was held at their chapel on June 5, 1927. The morning exercises were as follows: Sunday school at 9.45, in charge of local officers. V. D. Schaar, superintendent of Detroit District, had charge of the senior classes, while the juniors were taken care of by the local teachers.

Eleven o'clock sacramental service was held in the upper room, while the younger people were taken care of by Sister Verna Schaar. A very spiritual time was had, many speaking of the joy it gave them to once more meet with those with whom they had worshiped in former days. The service was in charge of A. H. DuRose, district president, and H. A. Koehler, Central Michigan missionary, assisted by the local brethren.

A basket lunch at noon was enjoyed after which all repaired to the banks of beautiful Lake Orion, where three precious souls were buried in the waters of baptism by Brother Koehler, and were later confirmed by Brothers Koehler and DuRose. Those baptized were Mrs. Audrey Gilmore, and Zelda and Kenneth Davis, the latter two being the children of Brother and Sister Frank Davis.

At two o'clock a splendid Children's Day program was given by the young people and children, under the management of the branch chorister, Sister Mona Schaar. Too much praise can not be given for the way in which Sister Mona trains the choir and the children.

At half past three o'clock Professor Huggett, superintendent of the Orion high school, gave a fine lecture, the subject being, "The relation of the school to the church." Professor Huggett thought the Bible should have some place in the school, but said that so far they had failed to find a way which would be of interest as well as value to the different church societies, and thought perhaps the only way would be to have a stated time for Bible instruction given at the school building by the clergy of the different denominations.

In the evening a large crowd gathered to listen to Missionary H. A. Koehler. His sermon was much enjoyed by all present.

A pleasant day was spent in meeting and conversing with old friends and former members of Orion Branch, and many

who were present who had never been members, but who like to visit us occasionally.

Our home-coming is always held on the first Sunday in June, and everyone is welcome to come and enjoy a good time with us.

JULIA HAMMOND, *Branch Clerk.*

Lincoln, Nebraska

Corner Twenty-sixth and H Streets

June 24.—During the first part of March, several carloads of people went to Nebraska City to the district conference. We all had a very good time and were treated royally by the folks there. At this time, Brother Lawrence Brockway, of Kansas, who is attending the University in Lincoln, was ordained an elder. We are all glad for Lawrence, as we feel that he is very capable.

Early in the spring we were fortunate in having Brother Edwards here to hold a week's services which were sponsored by the young people.

On the Friday night after Mothers' Day, the Temple Builder girls gave their mothers a banquet in the basement of the church. All had a good time, and each mother and daughter felt nearer to one another.

On June 5 a goodly number of the Lincoln Saints went to Union, Nebraska, to the Everett Grove for an all-day meeting. Others from over the district were there and heard two very good talks from Brother Gleazer. Brother Gleazer spent a few days in Lincoln and preached two very interesting sermons. He and Brother Robertson then went on over the district.

The summer without the university students is beginning rather slowly, but we know that next winter, when they come back we shall be ready to move onward again.

We wish to extend a hearty invitation and welcome to all those who feel that they would like to come to the university to come out to church. We will receive you into our midst with open arms. If you come to Lincoln be sure and find the church at the corner of Twenty-sixth and H Streets.

Rupert, Idaho

We extend greetings from the Saints of Rupert Branch, Southern Idaho District. I am glad to be able to report our branch as still faithful, and while we have had a period of depression reaching back over quite a time, we are still laboring to regain our standing and are undoubtedly gaining spiritually.

We were thankful for a visit of several days from Patriarch Richard Bullard, who was the source of much comfort while here. He gave several Saints their blessings, and by kind and wise counsel has greatly encouraged us. Brother Bullard was seventy-five years old on June 13 of this year, and upon that evening the Saints came together, some forty or fifty strong, at the home of Brother and Sister A. V. Moore, and surprised him with a birthday party. If you don't think he was surprised, just ask him. The evening was spent in games on the lawn for the young people and music and singing indoors for the older ones. Then the ladies served ice cream and cake. Altogether a pleasant time was had. Our pleasure was further increased by the presence of our beloved district president and missionary, J. Arthur Davis, who is an ever-ready source of help to the poor in spirit. His presence in our midst is always a time of rejoicing, and I do not feel that we can too highly recommend the labor of this able soldier of the Master.

The time for our reunion is drawing near, August 12 to 21, at Hagerman, Idaho, about one hundred miles west of here. And with Brother Davis and Brother Bullard already here and other excellent speakers on the program, we are expecting a revival surpassing all previous events.

We have many Saints in our branch who are deeply inter-

ested in the stewardship plan, and are looking forward to the time when we can join our loved ones in the Land of Promise. May God in his loving wisdom prepare the way, and may all the Saints join with us in a prayer for each other and for Christ's victory.
MRS. A. V. MOORE.

An Original Religio Program

Our correspondent at Akron, Ohio, recently reported the production of an original program of poems, songs, stories, and essays, by the putting on of which some good talent has been discovered in the branch. The report was rather exceptional and engendered interest and we wrote for a fuller account of the occurrence, which we have received. Our correspondent must have been at considerable expense of time and energy to send us what she has, a copy of each song, poem, story, paper, and so forth, which was rendered.

We believe the Religio must surely have enjoyed this demonstration of what its members could do, and their success will likely cause future endeavor along similar lines. The editors are thankful for the opportunity of scanning the work done, and are sorry they have not space to spare for their publication.

The account in the news columns will be found on page 665 of the HERALD. We are here appending the detail of the program:

Original Program, May 5, 1927

By members of the Reorganized Church of Jesus Christ of Latter Day Saints, 77 West Crosier Street, Akron, Ohio.

Opening song, No. 1, Zion's Praises.

"Religion and church," an essay, by Edna Rhodes.

"Pure as the lily," a poem by Beulah Brown, fourteen years of age.

"Nature," an essay, by Louise Dildine.

"The Beautiful City," a poem by J. C. Kreibel.

Duet, Evelyn Dildine and Daisy Hartz; words by A. R. Manchester.

"Two hearts as one," a poem by William Hartz.

"Why," a poem, by Mary Cross.

"Book of life," song, by J. J. Dildine.

"An instrument in His hands," a story, by Pearl Gintz.

"Road to life," a poem, by Alice E. Kelsey.

Duet, "Old, old path," sung by Beulah Brown and Eva Johnson.

"A kind word," poem, by William Hartz.

"Thoughts of a perfect day," poem, by J. J. Dildine.

"Which way," poem by Alice E. Kelsey.

Closing, Song of consecration.

Wants to See Auditorium Speedily Completed

I note with pleasure the article in the last issue of the HERALD entitled "Beginning work on the Auditorium again." I feel the need of this building is imperative; that we can not meet the issue of building up Zion without it. If I am not mistaken, it is the first building under construction in Zion, being built according to the Zion program. And I do not think I am far wrong in saying this is the house referred to so often in the eighty-fifth section of the current edition of the Doctrine and Covenants.

I have not known much, and perhaps never shall, and I have earned my living by hardships, yet I feel a firm determination to see one more thing accomplished for the benefit of this work, and that is the building of the Auditorium. I would like to see President Smith issue another call to complete the building. I have heard many Saints say they would double their former offering if used for that purpose. If the call comes, I shall do the same. May God bless us and help us to make the building program of Zion a success.

HANNIBAL, MISSOURI, June 22.

WILLARD A. ATWELL.

Brockton, Massachusetts

15 Appleton Street, off Wyman Street

Elder H. A. Chelline, pastor, resides at 83½ Cary Street.

No doubt our friends will be glad to know Elder H. A. Chelline and family have taken up their residence in our city, thereby adding to our strength. Brockton has been most unfortunate in losing many members by transfer. The priesthood have only a few active officers left to do the work necessary. They are as follows: Elder H. A. Chelline; Priest H. L. Reynolds; Priest D. E. Crowell. One dear old brother, John Hoxie, has been off our active list for some time. He has reached the ripe old age of eighty-six years, yet his thoughts and desires are always centered around the gospel of Christ. He has been in the church for over half a century. Harold Garfield, a priest of the branch, has gone to Bridgeport, Connecticut, to work. Brother Garfield will soon claim as his bride Miss Muriel Ridley, of London, Ontario, a very prominent church worker there.

There have been several opportunities for the Saints to get together and hold services at the homes of isolated brethren. One visit in particular was with Brother Reed, of Beachwood, Massachusetts. Brother Reed is a faithful defender of the faith who with his companion has spent many years in this work. We are sure they can well be remembered for their good works.

Brother Ernest Megathlin has been called to the office of elder and will shortly be ordained. Brother Megathlin's support will be truly appreciated by all.

The departments are enjoying a good season, and everyone seems to appreciate his part in the work.

During the months of July and August, there will be no Sunday evening services of any description. The morning service at 10.30 will continue, followed by the Sunday school service at 11.45 (excepting Sunday, July 24 and 31 and August 7; during this period the annual reunion will hold session at Onset, Massachusetts). There will continue to be held the midweek prayer services on Wednesday evening, 7.30.

Cherokee, Iowa

The work here is progressing, perhaps not as fast as we would like to have it, but there is a good spirit present, and a large percentage of the Saints are trying to work while it is day, realizing the night will soon come, when no man can work.

Our prayer services are always a great help and strength to the few who attend. Knowing the blessings we receive from the Spirit in the prayer service, we can not understand why so many Saints let a golden opportunity to both give and receive pass by. However, the Master said we would fail to see many things, and surely this is true in our time.

Eleven Saints from here attended district conference at Mallard and report a grand spiritual time. Brother Garver's talk was worth going many miles to hear. The Spirit blessed him and his hearers greatly. We truly feel to thank God for such men to teach us.

Brothers M. K. Fry and C. J. Smith passed through on their way to conference at Mallard. We are expecting them to visit us soon.

Brother and Sister Murl Meyers, district Sunday school president and secretary, visited our school June 12. Brother Meyers was the speaker at the morning service, and his effort was a spiritual blessing for all.

Sister Leonard, wife of our priest, has been very ill, but through God's assistance and power is somewhat better.

Little Bobbie Shove has been very ill and underwent an operation at the hospital. Through administration and the faith of God's people, he is recovering rapidly. Surely God will bless us if we come in faith believing.

Teacher Albert Haynes and wife were visitors at Denison last Sunday.

Pastor A. R. Crippen is trying to keep the priesthood in service by having each take his turn in the pulpit as well as

doing his other duties. Deacon Alfred Ballantyne gave his first sermon last Sunday evening and through his humble submission to God's Spirit was able to give a very creditable talk.

Brother Frank Sheldon and family have returned from a trip to Independence, and now have gone on another trip through eastern Iowa and parts of Illinois.

Brother and Sister W. H. Leese and daughter, Pearl, were attendants at morning services today. They come from Denison.

Our district president, E. L. Bedwell, came to visit us in his first trip around the district and was the speaker at both morning and evening services today, June 26. He is young and willing to work for his Master, and we predict he will be successful in his work in this field.

Independence

Stone Church

The July sacramental service at the Stone Church proved to be one of unusual profit and attraction. A large crowd participated, feelingly joining in the songs led by Brother Paul N. Craig, reverently bowing in prayer, and joyously offering testimonies of gratitude and praise. Bishop M. H. Siegfried was called upon by Pastor Miller, who was in charge of the meeting, to give the preliminary remarks. Explaining the purpose of the oblation, he impressed upon the minds of his hearers that we can serve God only by serving our fellow men, and drew a pleasing mental picture of God, the merciful heavenly Parent. His words were solace to anguished hearts and minds worried with care. The testimonies offered in the twenty-five-minute period following the partaking of the Lord's supper were of particularly high order. Saints from distant places spoke of the hope members of their home branch cherish. Older members, whom the Saints have already called blessed, rose to their feet and expressed words of thankfulness, hope, and satisfaction with the gospel, showing their faith unwavering after many years of trial, their courage undaunted, their trust in God's promises unshaken.

At the same hour the juniors met in sacramental service in the lower auditorium. There were one hundred and twenty-five present, and Elders J. W. Peterson, J. A. Koehler, W. L. Chapman, and James L. Gray were in charge. The young people responded quickly, and in fifteen minutes seven testimonies were borne, five prayers were voiced, and several songs sung. A new feature of these meetings is the spiritual experience related by one of the priesthood in charge at the commencement of the meeting. Those participating in the meeting seem to enjoy these experiences, comparing them with their own and deriving good therefrom.

Elders James Strachan and Jasper O. Dutton had charge of the junior service at the Campus. Four prayers and thirty-seven testimonies were given. Teachers and pupils regret that Brother A. K. Dillee is not permitted to meet with them any more, for they had grown to love him for his kind instruction and quiet ways.

K L D S Sunday Activities

At 8.30 a. m. a children's program arranged by Mrs. C. A. Shoop, of the Watson Memorial Methodist Church, was presented by the Boy Scouts of Troop 228, S. A. Yale, scoutmaster. The program included piano solos by George Marquis; cornet solos by Alfred Yale; story by Benjamin McGuire, and scout numbers by the troop.

Bible study hour commenced at nine o'clock and was conducted by Elder Farrell. At eleven studio service music was furnished by a quartet composed of Thelma Vincent, Elizabeth Okerlind, Fred Friend, and Frank Russell; instrumental trio: Frank White, violinist; Martin Mills, flutist; Emma Tandberg, pianist. Sermonet, Elder John F. Sheehy.

K L D S Radio Church service was presented by the Mount Washington Baptist Church, with music furnished by the choir; Mrs. J. C. Monroe, soprano, Mrs. D. L. Phillips, ac-

companist. The sermonet was delivered by the Reverend A. F. Pearson, who for more than five years has been actively engaged in ministerial work and is exceedingly well known throughout Missouri.

Vesper service consisted of musical numbers arranged by Miss Lilly Belle Allen, and was presented by a mixed quartet composed of Miss Allen, soprano; Edna Daniel, contralto; Alma Kearns, tenor; Wingfield Lewis, bass. Sermonet, Ralph W. Farrell.

Elder R. S. Salyards delivered the sermonet for the Latter Day Saint studio service commencing at 9.15. The sermonet was preceded by music furnished by the Stone Church Choir; Robert Miller, organist; Margaret Gard, contralto; Mrs. Pauline Short Bailey, soprano.

At the Campus

"Social tests of Christian discipleship" was the theme upon which Bishop J. A. Koehler spoke Sunday evening at the Campus. He reminded his hearers of the two theories of a religious life. One theory is that the church with its beliefs, practices, and rites is a device for turning away from secular matters and interests. This theory had its perfect expression in the monastic life of several centuries ago. It is a drawing away from one's fellow men for the selfish purpose of saving one's own soul. This proved not to be the Christian religion. God hated it. We have yet to learn the reward of one duty is power to fulfill another.

The second theory is expressed in the purpose of a church to release personal energy in the very places where the souls of men are being damned by unrighteous practices God will not hear the prayers of a church that is unwilling to devote itself to the task of giving men better moral training and physical well-being as well as spiritual development. This second theory will have its perfect expression in the establishment of Zion.

Taking for his text, "Behold, how beautiful and how pleasant it is for men to dwell together in unity! . . . for there the Lord commanded the blessing," Brother Koehler carefully analyzed and explained its meaning, applying it to present-day needs. "This involves three ideas," he stated; "first, God has put upon us the obligation to learn to live together; second, only by working at our 'live together' problem can we express righteousness to God; and third, our willingness to work at our 'live together' problem is the price of divine favor. This unity idea was taught by Paul." The speaker cited several instances where this principle was expounded. "The time of the church's greatest spiritual prosperity," he went on, "was when it was putting across what some people call a secular enterprise. We can not sidestep our duty." The job of evangelizing the world is a social affair; our work can not be done by separate action. The world must be socialized before it can be Christianized. We are commanded, "Bear ye one another's burdens." One of the great tests of Christian discipleship is the willingness to be spent for the good of others, to be possessed of love of God and our fellow men. Zion building involves every kind of living together problem, and a people can not be religiously clean that is socially unclean; righteous in religion that is unrighteous in morals. It is imperative for us to socialize ourselves and our resources. As an example of Christian love and discipleship, Abraham Lincoln was given.

Preceding this sermon, music was contributed by the combined Stone Church and Walnut Park Orchestras, directed by Bishop R. T. Cooper. A special musical selection was "Forgotten perfumes," a piece contributed by J. W. Jenkins Music Company. Elder John Sheehy led the singing, and the opening song was "Holy, holy, holy is the Lord," being followed by prayer by Elder William I. Fligg.

The concluding feature of the evening's program was a reel of Pathe News of scenes in China and beautiful American parks, also a reel, "The prodigal son."

According to previous announcement, Sunday night saw the beginning of junior church services in charge of Elder

Sheehy. The children were assembled in a tent north of the Institute Building, and a good meeting is reported.

All day Monday, the 4th, the Campus was the scene of activity. Picnickers came early and late and enjoyed the green lawns and big shade trees. The refreshment stand was open all day, and many kinds of food were to be bought there. Ball games were the order of the afternoon, beginning at two.

Music for the evening was furnished by the Independence Boys' Band, attractive in white uniforms and caps; and amusement was afforded by a colored quartet, two banjos, a saxophone, and a bass viol. In the evening, the picture, "The new Klondike," was enjoyed by a very large crowd of people.

Interesting Personals

It is not always easy to report the exact places members of higher quorums are at work. We do not know definitely where they are. President Floyd M. McDowell returned Tuesday from attending a young people's convention in Windsor, Ontario. Bishop Albert Carmichael finds himself engrossed in the reunion at Chetek, Wisconsin, and Bishop J. A. Becker left Sunday night en route for Texas. He later intends to be present at several western reunions. The apostles are scattered near and far, some at reunions, some at special meetings, and others carrying on in the usual missionary work. Brother Roy S. Budd is at the reunion at Owen Sound, Ontario; Edmund J. Gleazer finds himself about missionary duties in San Antonio, Texas. Brother F. Henry Edwards spent the Fourth in Des Moines. Apostle Ellis has recently been operated upon for appendicitis and is now in the Independence Sanitarium. The Andes, Montana, reunion is occupying Brother J. F. Curtis's attention. Others workers in Independence will soon be on their way to reunions to which they are assigned.

Second Church

There was a light attendance at the regular session of the Sunday school, but it was an interesting meeting.

In the sacramental service at eleven o'clock, the Saints were made to rejoice because of the abundance of the good Spirit which was given them. The infant daughter of Brother and Sister Frank Leaverton was blessed during this meeting.

Numbers of the Saints have been out of town over Sunday and the Fourth of July, making this two- or three-day period the occasion for a short vacation.

Saturday evening, at the home of Brother and Sister Charles Street, there occurred the marriage of their daughter, Sister Alice Street, to Brother Guy Mintun. They returned to Independence Monday evening after a short trip and vacation.

Walnut Park

Vacation time has interfered with the correspondent's work recently. June 19 our new pastor, O. C. White, preached in strongest terms the idea of there being something for everyone to do. Even the ten-year-old child can be given a part in Zion building. Brother White takes up the pastorate with great zeal and as though he had years of experience in that line of work.

The speaker on June 26 was a former pastor, Elder J. A. Dowker. We shall be pleased to have him meeting with us again regularly.

Instead of the various groups meeting in their appointed places, a union prayer meeting was called at the church on June 29. Our old veteran, Elder W. H. Kelley, made the opening remarks. His theme was faith, and he spoke feelingly of the experiences of the Saints of long ago in Independence and vicinity. One interesting story told was of the time when Joseph the Seer and seven other brethren were confined in the Liberty Jail, together with a band of drunken ruffians. Joseph called for the brethren to join him in singing, "Awake, my soul, in joyful lays." This quelled the rabble, and they apologized for their rudeness. Sister Herbst

who has been ill for many weary months was able to meet with us in this service. She expressed her gratitude for this privilege and her appreciation of the many kind deeds performed by the Saints and neighbors. If there is sufficient demand, a union meeting will be called once a month.

Others among our seriously sick ones are also better—Sister J. W. Adams, Sister Lurett Whiting, and Sister B. J. Scott.

Sunday, July 3, found a good attendance at the early morning meeting, and this hour as well as the time for sacramental meeting, presided over by Pastor White, was all too short for those who would have occupied.

A quiet wedding took place at the home of Bishop B. J. Scott, 1015 South Dodgeon, Independence, Tuesday evening, June 28, when Donabell Stephens and Ralph W. Rohrs were married by Bishop Scott. The couple will be at home in Independence July 1.

Gudgell Park

Gudgell Park Sunday school went in a body to Blue Springs Sunday, June 26, where they enjoyed a visit with the Saints, hearing a well-rendered program. Following the services, Gudgell Park and Blue Springs Saints motored to Woods Chapel, where they were again joined by a band of Saints. Then all three groups went over a very rough, rocky road through a picturesque country to a beautiful wood, where cafeteria lunch was enjoyed.

After lunch we were lined up for a picture, taken by Brother Brackenbury. And last, but also important, we witnessed the induction of nineteen precious souls into the church through the waters of baptism. Confirmations followed in the shade, and sweet were the songs sung.

A short Children's Day program was given by Gudgell Park children. Everyone seemed to enjoy the day immensely, but please don't ask us how we got there or how we got back, as only the leader and drivers can tell that.

Central Chicago Branch

Sixty-Sixth and Honore Streets

Central Chicago Branch has just closed a very profitable two weeks' service. Brother John R. Grice gave us some splendid discourses, which were made more impressive by his beautiful solos. The song services preceding the sermons were heartily enjoyed, too, Brother Grice being a very capable conductor.

The Wednesday evening prayer meetings were especially good. The sacramental service on the last day was one apart, as the testimonies were different from the ordinary and very interesting.

The tendency to linger and visit after the services each night developed into a social on the last Friday evening of the meetings, the service having been held earlier than the other evening services. Ice cream and cake were served, and a pleasant evening spent.

Brother David Dowker preached the Mothers' Day sermon, arousing within our hearts the tenderest of emotions. Special music was rendered, and each mother received a rose.

On the third Sunday of last month the adult service gave way to the junior church under Sister Bell's management, the sermon being preached by Brother H. P. W. Keir.

One of the pleasant evenings recently enjoyed was furnished us by the Hammond Branch. One Friday evening they visited our Department of Recreation and Expression and enacted for our benefit, "The Questioner," which was both instructive and entertaining. This was greatly appreciated by the Chicago Branch.

Enthused with the Spirit engendered during the special meetings, the choir renewed their efforts to be of service. The result was a musical, consisting of sacred anthems, solos, quartets, trios, etc. It was a very splendid performance and well worth the price of admission.

The Sunday school has decided to have a Fourth of July picnic. All are invited to join us in our good times.

Resolutions of Respect and Condolence

Whereas, God in his infinite wisdom has seen fit to remove from our midst our beloved Patriarch Charles E. Butterworth, who has labored in Gallands Grove for over forty years;

Be it resolved: That we, the Saints of Gallands Grove District, assembled in conference, at Mallard, Iowa, May 28, 1927, do extend the bereaved wife and family of our departed brother our heartfelt thanks for his wonderful service, and our deepest sympathy and sorrow for their loss of a kind, loving husband and father.

Be it further resolved, That we will remember our brother by the life he lived and the example he set for us.

Be it further resolved, That a copy of these resolutions be sent the bereaved widow, and also to the SAINTS' HERALD for publication.

THE COMMITTEE,

W. W. REEDER.

ROBERT FISH.

A. R. CRIPPEN.

Joplin, Missouri

Twenty-first Street and Annie Baxter Avenue

An ice cream social held on the lawn of the church, Monday night, June 27, was well attended. The proceeds will be used by the Women's Department in their work at this place. This was the first social of the season, and as it was a success several more will be planned in the near future. The orchestra gave us several selections, which helped to keep things going until a late hour.

Eleven persons from the Joplin Branch attended the institute conducted by Eugene Closson at Columbus, Kansas, on Sunday, June 26. They were headed by Chester Carter, the local superintendent of the Department of Recreation and Expression.

Brooklyn, New York

July 1.—During the past two months we have been made to feel the directing power of the Master, and his love has been enjoyed in various ways, especially in our two group prayer services, held every Wednesday evening. Some of our members have been sick, but all are well on their way to recovery, also our church services have been blessed with greater numbers.

We welcome to our church any visiting members in the city. Information will be given as to the best route to the Brooklyn church by calling Phone Decatur 101-04, or Virginia 8527.

Many special events have been held in the church since our last letter. The choir and orchestra gave two banquets, one being a surprise party to their leader; also a number of musicals have been held. At some of these specials their forces have been augmented by outside talent, friends of our members. In every case these have been artists in their line. Much praise can be given to our young musical leader, E. Leroy Squire, who has been untiring in his endeavors to create greater interest in the Sunday services.

The Department of Women are always ready to help in every event held in the church. Their last feature was a strawberry festival, which included a concert by the Kitchen Canaries. This latter organization is composed of members of the department who play on instruments made from kitchen utensils. They are uniformed in white with a drum major in a big red coat. The whole affair was a big success, socially and otherwise.

We are sorry to report that Mrs. E. B. Hull suffered a painful accident on one of her visits to a neighboring branch. She fell and broke a bone in her leg and sprained the ankle.

It was necessary to have the limb placed in a plaster cast for a few weeks. Our sister, who also is the district superintendent, intended visiting all the locals in the district, but this accident has retarded her endeavors for the present.

Mothers' Day was observed with appropriate services, also Children's Day with special features by the Sunday school primary and junior departments. Pastor E. B. Hull baptized three of our Sunday school members at this time. Two were children and one an adult young man.

On the 25th of June, our pastor and Elder J. A. Jaques went to Philadelphia, Pennsylvania, to take part in a ministerial conference. They report the meetings well attended, when one takes into consideration that this is the time of the year when many are taking vacations. We are now looking forward to our annual district reunion at Deer Park, Pennsylvania, August 12-28. A good time is expected there.

Neligh, Nebraska

Each and every one of the members here is looking forward to the coming reunion, which is to be held on July 14 at the Riverside Park.

A picnic was held at the "Yellow Banks," which is about twenty-six miles from here, on June 26. All near-by schools were invited, but as the notice was so short, only a few were represented. There were between eighty and ninety people present, and all enjoyed themselves to the greatest extent.

Sunday school was held in the morning, after which a picnic dinner was served. Many games were played, although it was very hot and many people got sunburned. Near the middle of the afternoon, we were favored by a short talk concerning Graceland, from Herbert Atwood, who attended Graceland the past year. Many songs were sung to answer the requests. Games were again played, and much interest and clean sportsmanship were shown.

Although all were tired when they got home, they did not forget the Religio, which was held immediately on the return. Those who did not attend the picnic have much to regret, although this number is very small.

We know this same spirit will be present at the reunion to be held here July 14, and we urge everyone to be here who possibly can.

EZRA OEHRING.

Rally Day at Hibbard, Indiana

Sunday, June 19, was our annual rally day at Hibbard, and the branch president was sacrificing in his anxiety to stage the best for our humble branch.

The heavens had been obscured so much by clouds and "much water," for the season had been in evidence, it was no wonder some misgivings were manifested. All season long the showers had rattled like the tattoo of a corps of snare drums on forest, roof, and field. But on Saturday night, the opening service, a fervent prayer ascended from our presiding officer to which the assembled Saints responded "Amen."

The following day was ideal. Sunshine and shower had wrapped the billowy greens with a mantle of living verdure. Hill and valley robed in exquisite bloom. The sun from a cornucopia of gold poured gems into the lap of June. What an inspiration to Saints gathering for the worship and honor of the kind Father, the author of beauty and joy! Carloads of Saints were early on hand from a distance, Elkhart, Mishawaka, South Bend, Laporte, North Judson, and Fort Wayne. And even far-off California was enabled to have representatives present.

Counting the big dinner, six services were enthusiastically conducted during the day as follows: sermon, 10.30 a. m.; big dinner in the apple grove at noon; sermon at 2.30 p. m.; sacrament, 3.30; song service, 6; and sermon, at 8 p. m. Elder S. W. L. Scott did all the speaking and dropped many valuable thoughts. One could not help but feel the peaceful spirit and earnestness that accompanied the speaker. In the

sacramental service, Brother Scott and Elder Freeman, of South Bend were in charge, assisted by Priests Walter, of Elkhart, and Listenberger, of Hibbard. A fine spirit prevailed during the day. Sister Dolly Reed presided at the keyboard the entire day. Solos, duets, and quartet numbers were rendered by Sisters Myers and Freeman and Brothers Friese and Scott, while Mr. Rector, of Culver, contributed a violin solo.

The congregational music was supported by three violins under technic of Brothers H. C. Listenberger and Wilsey, of Elkhart, and Mr. Rector.

We shall remember the blessings of the Lord accompanying the day's work.

The sisters were whole-hearted, as they always are, in making the gathering successful. The Lord was very near his people, notwithstanding sickness hindered some from gathering.

Sister Kendall recently passed on to a better condition, we feel, dying from the effects of measles and pneumonia. Services were conducted from the United Brethern Church of Burr Oak, Elder S. W. L. Scott officiating. She was a good, true woman, one loved by all, as was manifested by the large number of floral offerings.

Sister Wise, who has been visiting her daughter at Phoenix, Arizona, starts back home July 1.

All-Day Meeting in Spring River District

An all-day meeting was held for the members of Spring River District Sunday schools, June 26, at Columbus, Kansas, city park. Our day was an enjoyable one, and I hope a profitable one. The day dawned with a few scattered clouds, but they soon vanished, as the sun rose bright and beautiful, promising us a clear day. For this we were thankful.

I was up at five o'clock and off to Webb City, Missouri, to help Sister Devers and her junior choir, so they might all be with us, and I was well repaid for this effort. As I looked upon these children whom I have known since they were babies, and as they sang, I thanked God for such leaders as Sister Devers for the children as yet unspotted by the sins of this world. My prayer is that they may continue to be cared for until they develop into useful men and women for Christ and his church.

The crowd gathered early. The first meeting, called at 10 a. m., had for its speaker, Brother Eugene Closson, who talked on the topic, "Methods of teaching." His discourse was well received. At eleven Brother Lee Quick spoke on the subject of "love." He said we must love our neighbors, our companions, our children, our homes, the church, and the Nation. He spoke of the time when he and his wife drove nine miles and back every night in a two-wheeled cart to attend church, declaring they were the happiest days of his life, because he loved his wife and the church.

At noon we spread out our basket lunches, and needless to say we enjoyed it. An hour and a half later we were back in the park pavilion for a round table discussion on the subject: "What shall we do with our young people on Sunday afternoons?" I can not tell all that was said at this time. Our aims were the same, but our methods differed. It was suggested that we be careful and not go to extremes, always directing our children instead of giving them too many "don'ts."

Our program started at three o'clock. It was as follows: Song, by Webb City Junior Choir; two readings, Naydem Herndon, Miami, Oklahoma; cornet solo, Jimmie Evans, Pittsburg, Kansas; solo, Junior Butler, Weir, Kansas; piano solo, Ruth Laymons, Vinita, Oklahoma; two solos by Job Negeim, Pittsburg, Kansas; reading, Mildred Freeman, Webb City, Missouri; piano solo, Hazel Rook, Miami, Oklahoma; song, Webb City Junior Choir; piano duet, the little Misses Freeman and Moddet, Webb City; solo, Miss Hobert, Webb City.

From 7.15 to 8.30 District President Amos T. Higdon

spoke for us. His counsel was to look for the beautiful and keep love within. This impressed us that we should watch our own lives instead of talking about our neighbors.

During the following hour, Brother Gilbert, of Pittsburg, Kansas, put his pictures of the Holy Land on the canvas. The lecture was given by our Arabian brother, Job Negeim, and was well received by Columbus people. Job is getting to be quite a lecturer, as well as a good singer.

Our day ended with prayer by Brother Higdon.

I want to take this opportunity to thank all the Saints in this district for their splendid response and help in making our day a success.

ANDREW J. JONES,

*Sunday School Superintendent,
Spring River District.*

COLUMBUS, KANSAS, Route 2.

Lamoni Stake

Oland

Children's Day was observed at Oland Sunday evening, June 19. The program consisted of exercises by the children and young people, recitations and a reading, two quartets and songs, and an anthem by the choir. All the numbers were well rendered and received by an appreciative audience which filled the building to capacity. Quite a number of non-members were present. The house was beautifully decorated with roses, ferns, and crepe paper.

The regular monthly socials held by the Department of Recreation and Expression continue to maintain their popularity. A program is given each time, followed by recreational activities and refreshments. Quite a friendly atmosphere is manifest, and many friends outside the church come to these socials who would not come to any other service, and in this way much prejudice is broken down.

Our branch is small, so the attendance at regular services is not large, but there is an interest and feeling of oneness noticeable which augurs well for our future growth.

Nauvoo District

The work is moving along as well as can be expected. We are happy to have Brother D. Sorden in our district. He is pastor of the Burlington Branch, and arrived here in May.

After the district conference Apostle J. F. Garver visited the following branches: Nauvoo, Illinois; Fort Madison and Ottumwa, Iowa. At each place he was well received and preached a forceful message, stressing in a constructive way the abiding realities of our faith. He would like to have visited all the branches, but time would not permit.

The district was sorry to lose Elder E. R. Williams, who has moved out of Burlington to take up a better position. Brother Williams was the branch president there for a time; he was also in charge of recreational features in district meets.

It is a true saying, as one door closes another opens. We have had two elders move into our district, Brother John Jenkins to Burlington, and Brother O. T. Hayer to Carthage, Illinois. We are very much pleased indeed to have these two in our district and welcome them and their families.

Saints of Nauvoo District are looking forward to their reunion which will be held in the historic city, Nauvoo, August 19 to 28.

"Chetek reunion is in its third day's session," writes Elder L. O. Wildermuth from Chetek, Wisconsin, July 3, "with splendid attendance and fine spirit present. Apostle D. T. Williams, Patriarch W. A. McDowell, and Elder L. G. Holloway are with us. Bishop Carmichael is expected today. The weather is fine. We expect a very successful reunion."

MISCELLANEOUS

Notice of Honorable Release

Elder D. S. Palmer, who for many years has labored in Southwestern Texas as missionary and also as Bishop's agent, has been honorably released from further responsibility in these offices. The service which he has rendered the church in the years which have passed is appreciated, and we wish him success in his new field of endeavor.

THE FIRST PRESIDENCY.

Ministerial Conference

Pittsburgh district ministerial conference will convene at the Fayette City Branch, Fayette City, Pennsylvania, July 16 and 17. The following program will be rendered: Saturday, 7.30 p. m.: A. Stewardship of personal attitude of branch president toward (1) branch officers, (2) members, (3) nonmembers, by Samuel Gaskill; B. Stewardship of personal visitation: (1) What shall be said? (2) How often shall we visit? (3) A plan for visiting, by three priests, L. D. Cooper, Benjamin Warner, and Arthur Howes. Sunday, 8 a. m., priesthood meeting; 9.30 a. m., Sunday school, Superintendent Winters; 10.45, preaching by Richard Baldwin; 3 p. m., (1) Stewardship of preaching, by J. A. Jaques; (2) Stewardship of warning our neighbors: a. In the branch, b. in the field, by T. M. Carr and T. L. Clark. 7.30 p. m., preaching. T. M. Carr, district president.

Change in Conference Dates

Conference of Northern Saskatchewan District announced in the HERALD for June 29 to be held on July 14, 15, 16, and 17 will be held a week later. E. Leslie Mogg.

All-Day Meeting

At the Allendale, Missouri, church, Sunday, July 10. Basket dinner. Special speakers including president of Lamoni Stake, Wilber Prall; also special music. Come and enjoy a day worth while. G. R. Wells.

There will be an all-day meeting in the Mallard, Iowa, Branch, Sunday, July 10. All the Saints living in and nearby are cordially invited to attend. The first service begins at 8.30 a. m. E. L. Bedwell, district president.

An all-day union meeting with basket lunch at noon will be held in Buffalo Prairie Church, Sunday, July 10. An all-day union meeting with basket lunch at noon, at Galesburg Church, corner North Henderson and Main Streets, July 17. Come! E. R. Davis, district president.

Musicians at Kirtland Reunion

If you plan to come to Kirtland reunion and intend to participate in the reunion orchestra or band, please secure your Secondary Band or Orchestra Book from J. W. Pepper, Philadelphia, Pennsylvania, at 50 cents a copy.

Home-Coming

The Saints of Grandview, Missouri, will hold their annual home-coming in the church at Grandview July 10 with an all-day meeting and a basket dinner at noon. We hope to have one of the First Presidency and other good speakers present. The Walnut Park Orchestra has consented to be present and furnish the music. Come and enjoy the day with us. Carl V. Hopkins, pastor.

Cantata for the Kirtland Reunion

It is expected that the cantata, "Olivet to Calvary," will be rendered at the Kirtland reunion by the singers of the

district. We cordially invite any who expect to attend this reunion and have studied this cantata to bring their copy and join with us in this rendition. Or, if there are any who would like to study this and help us, we would be pleased to have them. We expect to hold rehearsals during the week preceding the rendition, which will take place on the last Sunday afternoon of the reunion. The composer's name is J. F. Maunder. Sister F. T. Haynes, district chorister.

Pastoral

To the Membership of Central Illinois District; Greeting: As the appointing powers have assigned me to labor in this field, I am desirous of getting in touch with you as soon as I can. We desire your cooperation to help us get acquainted with the work and its needs.

The first thing of importance is the coming reunion at Edinburgh, July 29 to August 7, at which time we hope to be able to meet a goodly number. Are you planning on being there? If so, please write Brother F. O. Pritchett, 2361 South Thirteenth Street, Springfield, Illinois, giving him your order for what equipment you may need.

Brethren Gleazer, Stone, and Phillips have been assigned to us for speakers and workers. Others also will no doubt be present, so come and enjoy this time together.

Owing to the situation in the mining regions this year, why can we not have a large gathering from each branch of its membership, coming and camping to enjoy the blessings that such gatherings are expected to give? Brother J. A. Williams, of Taylorville, will gladly give you any information you desire if you will write him concerning the same.

We would appreciate hearing from any of our membership who may be isolated as to their needs and desires for helping their respective localities, and will try to render what assistance we can where mostly needed.

For the present, mail addressed to us at 822 Bidwell Street, Taylorville, Illinois, will reach us in due time, and we shall be pleased to hear from any and all of you with reference to how we may be able to help you. F. T. MUSSELL.

Separate Reunions for Gallands Grove and Little Sioux

Gallands Grove and Little Sioux Districts will not hold reunion together as previously announced. They will meet separately as follows: Gallands Grove, Sac City, Iowa, August 26 to September 4; Little Sioux, Missouri Valley, Iowa, August 19 to 28.

Reunion Notices

Central Oklahoma District reunion will be held at beautiful Sand Springs Park, eight miles west of Tulsa, commencing July 29. No mud, no mosquitoes, no chiggers, much good water, plenty of shade, modern conveniences; in fact, everything that will contribute to a happy, satisfied, contented condition of mind. Come and be equal in temporal things, and get a foretaste of the Zion condition. Hubert Case, assisted by James A. Thomas and Mrs. H. K. Rowland, will have charge of the young folks. All the young people of the district are expected to be there; please do not disappoint us. Sand Springs is the "home town" of the late Charley Page, who has done so much for Oklahoma and whom all Oklahoma delights to honor. F. Ed. Dillon, district president.

Central Illinois reunion will be held at Sheldon Park, near Edinburgh, July 29 to August 7. We hope the Saints and friends will make a big effort to attend and enjoy a vacation and also receive spiritual uplift. The speakers assigned to be with us are Apostle E. J. Gleazer, Bishop A. B. Phillips, Evangelist A. E. Stone, and our district president, F. T. Mussell. Those wishing to camp, please send orders to F. O. Pritchett, 2361 South Thirteenth Street, Springfield, Illinois. Prices of tents are: 2-12 by 14, \$7; 3-10 by 12, \$6; cots, \$1. Mattresses will be rented as cheap as possible. All orders should be in not later than July 25. Meals will be served cafeteria. The Central Illinois fall conference will

be held the last two days of this reunion. M. R. Price, district secretary.

Rents of tents for the Central Michigan Reunion at Coleman, August 5 to 14: 7 by 9, \$2.75; 9 by 9, \$3.25; 10 by 12, \$4; 12 by 14, \$5; 12 by 16, \$5.50; 14 by 20, \$8.50. All orders for tents must be sent to Willis Schrock, Beaverton, Michigan, Box 86, by July 16.

Reunion of Gallands Grove District will be held at Sac City, Iowa, August 26 to September 4. Sac City is located on the C. M. and St. P., and C. & N. W. Railways. Reunion grounds are the beautiful Chautauqua grounds located in the eastern part of the town, with ample space for camping, with a large pavilion in which to hold meetings. Those desirous of camping and wishing to rent tents and equipment can do so at the following rates: Tents: 10 by 12, \$4.50; 12 by 14, \$6; 14 by 16, \$9. Family tents: two-room, 10 by 14, \$7.50; 3-room, 14 by 14, \$10; 5-room, 14 by 21, \$12.50. Tables, 75 cents; cots, single, canvas, \$1; double cots, wire, \$2; mattresses, single, 75 cents; double, \$1.50. Orders for these should be in my hands not later than August 13. Apostle James A. Gillen, Brother C. B. Woodstock, and Bishop F. B. Blair have been assigned as speakers for this gathering. We are desirous of seeing as many of the membership of the district present as possible and would also extend an invitation to those in adjoining districts. As the reunion ground is close to the business part of the town, there will be no dining hall in operation, but those attending can easily have their needs supplied, with no inconvenience to them. Upon reading this notice, Saints, kindly let us hear from you at once with your orders, so we can be assured of having our work well in hand and with ample time to have everything in readiness for the opening day, Friday, August 26. Place, Sac City, Iowa. Let's go. E. L. Edwards, for the committee.

To those intending to attend the Southeastern Illinois reunion, to convene at Brush Creek Branch and reunion grounds August 19 to 28, please make your preparations by ordering tents at the very earliest date. If you fail to order your tent now, or in time, do not blame the committee if, when you get there, you find all the tents occupied. We must have these orders in at the earliest time possible if we are to supply the demands. Send your orders to Elder O. C. Henson, 2401 College Street, Mount Vernon, Illinois. Please cooperate with us in this matter, Saints. The district presidency, R. L. Fulk, L. C. Moore, and J. M. Henson.

Eastern Iowa district reunion at Mount Pleasant Park, Clinton, Iowa, July 15 to 24. Take the North Branch street car to First Avenue at park gate. Rooms will be furnished on the grounds at moderate prices. Meals will be served cafeteria. A fine place to spend your vacation; a beautiful place for recreation and a two-week outing. Speakers will be Apostle John Garver, Bishop A. B. Phillips, and Elder C. B. Woodstock, general Sunday school superintendent. For further information address Clarence Heide, district president, Fulton, Iowa.

Central Nebraska reunion at Neligh, July 14 to 24, will be held at River Side Park, near the city. Excellent camping privileges are afforded. There is a large pavilion in which to hold services; electric lights are on the grounds; free delivery from grocery store, meat market, and dairies. Excellent speakers are promised us, and stereopticon pictures. There will be work in various departments, and a general good time is hoped for. Come. Rest, recuperate, be refreshed spiritually. L. Gamet, for committee.

The Kewanee district reunion will be held at Galva, Illinois, August 12 to 21. The general reunion committee is sending us four good reunion workers, and we trust the Saints will improve this opportunity for a profitable vacation and spiritual uplift. Our district budget calls for \$440 for reunion expense. Will the Saints kindly remember to send

in their donations as soon as convenient? And please order tents without delay. Send all tent orders and money to Edward Jones, 926 North Vine Street, Kewanee, Illinois. E. R. Davis, district president.

Western Oklahoma reunion, at Eagle City, Oklahoma, July 29 to August 7, inclusive. C. J. Hunt, J. F. Sheehy, and W. D. Tordoff, assisted by A. H. Christensen, district missionary, will be our speakers. Plenty of room to camp on grounds. You may do your own cooking, or you can get meals at the dining tent on the grounds at a reasonable rate. If you wish to rent a tent during reunion, write Lester E. Dyke, district president, Eagle City, Oklahoma. All indications are such that we expect a fine reunion; come and be one of us, for much spiritual strength will be derived from attending. For information write either Lester E. Dyke or Roy L. Diamond, Eagle City. Roy L. Diamond, district secretary.

Southwestern Texas reunion, at Bandera, Texas, will begin July 15 and continue ten days. We invite those who are thinking of spending a few days' vacation to come and spend it with us. The reunion will be held at the same place as last year, at Bandera, about fifty miles from San Antonio, on a good highway. This is up in the "hills" country and a very fine place to spend your vacation. Our camp is located on the Medina River, an ideal place for an outing. A number of good speakers are assured us this year, and you will find plenty of things of interest in this great country. Bring your tent and bedding and a number of your friends, and let us have a real reunion in the country that is being advertised as the "playground of America." H. E. Winegar, for the committee.

Rents of tents to be used at the reunion of Northern Michigan District, August 12 to 21, are: 7 by 9, \$4.25; 9 by 9, \$4.75; 10 by 12, \$5.50; 12 by 14, \$6.50; 12 by 16, \$7. All orders must be in by August 1. Write Mrs. Ada Alldread, Boyne City, Michigan.

Conference Notice

Alberta district conference will convene at Ribstone, Alberta, July 29, 30, and 31. A liberal attendance of Saints is expected. District missionaries will be on hand. First meeting is prayer service at 9 a. m., Friday, July 29. Branch presidents and all elders, as also branch clerks, are requested to get their reports in in good time. William Osler, district president. William McLeod, district secretary.

Conference Minutes

ALABAMA.—District conference was held at Pleasant Hill, June 11 and 12, presided over by the district presidency. W. H. Drake was chosen secretary *pro tem*; D. E. Sellers, district chorister had charge of the singing; local deacons acted as janitors and ushers. The ministerial reports of W. J. Williamson, J. R. Harper, B. E. Barlow, H. H. Wiggins, J. W. Baldwin, D. E. Sellers, C. F. Brown, W. H. Drake, and E. W. Booker showed there have been sixty-eight sermons preached, and one new opening made in the district during the last quarter. Of the three branches in the district only two reported to the conference: Pleasant Hill, 384 present number; Lone Star, 162. Brother F. L. Stucky, of Lone Star, was ordained a priest under the hands of J. R. Harper, W. J. Williamson, and B. E. Barlow. It was moved by H. H. Wiggins and seconded by J. R. Harper, that the time and place of next conference be left in the hands of the district presidency, conferring with the First Presidency and member of Twelve in charge. The motion carried. Speakers for this conference were B. E. Barlow, W. J. Williamson, J. W. Baldwin, and H. H. Wiggins. There was fairly good attendance at the preaching hours.

Our Departed Ones

PRATT.—William Lamont Pratt was born July 25, 1863, in Rochester Minnesota. In 1891 he was united in marriage to Ida May Tiffany and to them five children, three sons and two daughters, were born. In 1906 Brother Pratt was baptized at Armenia, Wisconsin and lived a Christian life to the time of his death. One of his daughters preceded him in death in 1909. He was a devoted Saint, humble in spirit, willing and devoted to the work of the church. His life was a silent object lesson of sincerity and devotion. Out of his small earnings, he always did what he could for the church. His home was always a home for the missionary. Died June 3, 1927, at Madison, Wisconsin. Leaves to mourn his wife, three sons, one daughter, five sisters, two brothers, and other relatives and friends. His funeral was held in the Saints' church at Madison. Sermon by W. A. McDowell. Interment in Madison Cemetery.

THE SAINTS' HERALD

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Richard J. Lambert, Assistant Editor.
O. W. Parker, Business Manager.

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CRANDALL.—Bernice Dale Crandall was born February 26, 1918, at Geary, Oklahoma, and moved with his parents to Grandview in 1919. He became a member of the church March 7, 1926, being baptized by Carl V. Hopkins. He passed away May 9, 1927, age 9 years, 2 months, 13 days. He is survived by his parents, Brother and Sister Neal Crandall, one brother, Kenneth K., of Geary, Oklahoma; and two sisters: Mrs. Vivian I. Fowler, Banner, Oklahoma, and Frieda C. Crandall, of Grandview. Funeral services were held Wednesday at 10 o'clock at the Stone Church, conducted by F. A. McWethy, of Holden. Melvin Martin, Gerald Vanatta, Robert Grubb, Arthur Clark, Merritt and Richard Goddard acted as pallbearers. Members of his Sunday school class were flower bearers. Interment was in Mound Grove Cemetery, Independence.

FULLER.—Minnie Fuller was born November 7, 1858, at North Freedom, Wisconsin. She married A. W. Fuller, at North Freedom, March 16, 1875, and to them seven children were born, four sons, and three daughters, one daughter dying in infancy. She was baptized into the church January 6, 1879, by Elder F. M. Cooper, at North Freedom. She lived a Good Christian life and passed away strong in the faith of the latter-day work at her home near Wyeville, Wisconsin. Left to mourn her departure are her companion, four sons, two daughters, four brothers, two sisters, fourteen grandchildren, nine great-grandchildren, and many other relatives and friends. She was loved and respected by all who knew her. The funeral was held at her home, and witnessed by a very large gathering of relatives and neighbors. Sermon by W. A. McDowell.

STREETER.—Mary Streeter was born September 1, 1859, at Mendota, Illinois; united in marriage to Silas Streeter, in Denison, December 3, 1880. Was baptized December 18, 1916, at Deloit, Iowa. Her husband and five children preceded her in death; she passed beyond May 19, 1927, at the home of her son, Carl, at Sloan, Iowa. She leaves to mourn her departure five children, two sisters, and thirteen grandchildren. She was a member of the Willing Workers society and the Woman's Relief Corps, and her greatest happiness was in assisting those who were sick or in trouble. Sermon by Robert Fish, assisted by Carl Winnie.

ROGERS.—Rachel Perrin Rogers was born in Newcastle, Ontario, Canada, May 30, 1837. There she grew to womanhood, and was baptized June 21, 1861. Coming to the United States with her mother, brother, and three sisters, she became the wife of George W. Trout, but was left a widow a little later. She married Israel L. Rogers, who for many years was presiding bishop of the church. More than twenty-five years ago, she was for the second time left a widow. In her later years she lived with her daughter, Mrs. F. M. Lamberson. Died May 6, 1927, at Sandwich, Illinois, where she has lived for a number of years. She leaves to mourn her departure two sisters: Mrs. Nancy Bower, and Mrs. Ellen Howard, of West Pullman, Illinois; one stepson, J. W. Trout, of California; a stepdaughter, Mrs. F. M. Lamberson, of Sandwich; Wilard K. Trout, of Aurora, Illinois. Sister Rogers was a faithful church member to the end. Funeral at Sandwich in charge of O. A. McDowell. Sermon by J. M. Blakely. Interment in Plano Cemetery.

WILSON.—Nelson Wilson was born July 12, 1871, in Ontario, Canada. On August 22, 1896, he was married to Miss Predetta Lebeau. He was baptized into the church September 14, 1902. Twenty-five years of his life were spent in the ministry of the church; fifteen of these years he served as district president of Winnipeg District, Canada. He labored several years as a self-supported missionary in the cause he loved, leading many souls into the fold of Christ and teaching them by word and example to follow in the footsteps of Jesus. After a lingering illness he passed away May 14, 1927. Although our beloved brother has passed on, the results of his splendid work will remain among men and continue to testify of a life well done. Surviving are his wife, one sister, three brothers, and many other relatives and friends who mourn his departure. Funeral services were held in Knapp's Funeral Parlors, Vancouver, Washington, May 18, 1927. Sermon by Elder Eli Bronson. Interment in Park Hill Cemetery, Vancouver, Washington.

SODERSTEN.—Peter M. Sodersten was born in the Province of Dalarne, Sweden, August 18, 1857. He married Harriet E. Smith, and to them were given four children. His companion preceded him into the beyond. He was baptized January 30, 1912. Died at the home of his son, Charles, north of Clear Water, Nebraska, June 11, 1927. Surviving are four children, eleven grandchildren, one brother, and two sisters. Funeral sermon was in the hall at Clear Water with sermon by Levi Gamet, assisted by M. A. Peterson.

EMMONS.—Marie V. Emmons was born in Waco, Texas, March 21, 1844. She was baptized March 2, 1890, by J. C. Clapp, and was a pioneer in helping to establish the latter-day work in Anaconda, Montana, and vicinity. She was a faithful Saint and died firm in the faith, in Anaconda, June 9, 1927. Surviving are three sons, C. L. Emmons, Samuel F., both of Kalispell; and Arthur, of Anaconda; four daughters, Mrs. Bessie James; Mrs. Anna Schwend, of Anaconda; Mrs. J. P. O'Leary, of Seattle; and Mrs. Morgan Johnson, of Whitehall; as well as several grandchildren and great-grandchildren. Funeral sermon was preached by Elder George W. Thorburn in the Presbyterian Church at Anaconda, June 12.

McNEES.—John McNees was born February 26, 1860, at Greenville, Tennessee. His wife, Josephine, and two daughters preceded him to the next life. He was baptized December 25, 1898, by E. W. Nunley. Died May 17, 1927, at Kansas City, Kansas, leaving to mourn his departure two sons and three daughters: William K., Mrs. Nettie Talum, Mrs. Mollie Hooker, Mrs. Bell Groos, and Walter; fifteen grandchildren, and two great-grandchildren. Funeral sermon at his home was by Elder George Jenkins.

CROOKER.—Abraham P. Crooker, son of Joseph and Lydia Crooker, was born in Houghton, Ontario, May 18, 1878. He married Mary E. Ganauge, September 22, 1897, at Rowan Mills, Ontario. To them were born five children, three sons and two daughters. He was baptized August 20, 1908, at Detroit, Michigan, by Elder Natt Lydia, and confirmed a member of the Reorganized Church of Jesus Christ of Latter Day Saints under the hands of the late Joseph Smith. Ordained an elder at Toledo, Ohio, in 1916. His profession was that of a traveling salesman, and he traveled extensively in different States. After leaving the home of his birth, he lived in Detroit, Michigan, and other points in that State. Then he moved to Toledo, and from there to Des Moines, Iowa, and to Topeka,

Kansas, the first of January, 1917. During his residence of ten years in Topeka, he has served as pastor of the local branch seven years. He was a member of the Fraternal Aid Union, Knights of Pythias, the Equitable Fraternal Union, American Insurance Union, and was Great Sachem for the Improved Order of Red Men. He passed away at his home at 966 Lindenwood Avenue, June 4, 1927, at the age of forty-nine years and sixteen days. His home was always a home for the missionaries, and many will remember him for his kind hospitality and material assistance. In the passing of A. P. Crooker the city loses a worthy citizen, the church a loyal supporter, and the family a loving father and husband. Left to mourn are his companion, and his children: C. R. Crooker, Mrs. S. L. Morris, Clayton B., Verna May, and Harold E., all of Topeka, other relatives and many friends. Funeral services were held at Wall and Diffenderfer's Mortuary, June 7, 1927, at 2 p. m. Prayer was by Elder James Baillie, Scranton, Kansas; sermon by C. E. Harpe, Lamoni, Iowa. Special music was rendered by Frank and Clayton Wolf, of Kansas City, and Sisters Emma Happe and C. J. Sheets, Topeka. Interment in Topeka Cemetery.

HOLLANDSWORTH.—Mercy Emily Hollandsworth, daughter of Benjamin and Mary Bird, was born February 18, 1853, near Bandera, Texas. She was baptized into the Reorganized Church at Bandera, September 18, 1865, by Elder Hough Lytle, and was confirmed by Elder Spencer Smith. To the faith she remained faithful until death. Married Marion Hollandsworth, September 4, 1871, at Medoc, Missouri, and to them eleven children were born. Six of these survive. Her husband preceded her in death March 5, 1926, and since that time she has resided with her daughter, Mrs. Anna Harriman, Barnsdale, Oklahoma, until a few months ago when she went to Opolis, Kansas, to live with her other daughter, Mrs. Etta Satterly. She died there May 24, 1927, after an illness of several weeks. She had been blind for three years and welcomed death for which she had prayed since the passing of her husband. Surviving are four sons, two daughters, and several grandchildren. Elder Jasper R. Richards, of Pittsburg, preached the funeral sermon. Interment was in the Crooker Cemetery near Opolis, by the side of her husband and youngest son.

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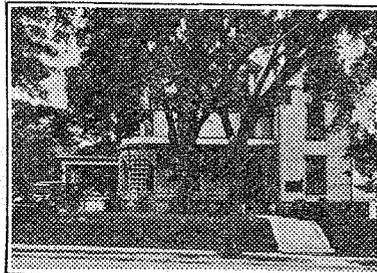
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OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

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EDITORIAL

Growing Old

Many of the Saints will recall hearing President Joseph Smith say, both in public address and in private conversation, "I desire to grow old gracefully." And it must be admitted that he was successful to more than a small degree. His success therein was largely due to knowing his limitations. In fact, success generally, or in all things, is in knowing that. Self-knowledge and close self-scrutiny are constantly necessary, to observe the effects of the slowing up processes of senescence, as well as the effects of the ripening forces.

Thus growing old is an art which anyone may acquire or cultivate. And all should endeavor to do so; for only so may one maintain the interest in life which will furnish the keen enjoyment of "beautiful old age." To fail to learn the art of graceful senescence may convert one's evening of life into a tragedy; for there is nothing more pitiful than one who because he has failed to adjust himself to the changing powers of his physical life, has become a misfit and in the way. The zest of life need not be lost because old age comes on apace, and even an old heart may thrill at the radiance of nature.

Fear largely underlies the dread of life's evening. Once replace or rather displace that fear by faith—in God, in humanity, in self, in life itself—and the road to happiness "e'en down to old age" is open, and that which allays such fear is man's greatest boon.

To have lived usefully and well, to have been clean in act and in thought will be the best assurance that people will be interested in one who has become silvered in service; and when people are interested in a person, that person will not find life bare or weighty with sorrow. Even the refinement of sorrow, of griefs overcome and converted, lends charm to those entering the evening of a well-spent life. To have been "a man of sorrows and acquainted with grief" was a Christly attribute. But grief paraded and sorrow whined turns friends away, while the "smile that shines through tears" has an irresistible attraction.

To grow old gracefully there must have been left behind a record of action which is replete with memories pleasant to recall, for it is at once characteristic and right for the ripening mind to recall the pleasures of the past and even to decorate them with the bright colors which the experiences of the passing years have taken from the realities of life.

But above all, to go down to old age happily, beautifully, there must always be retained an interest in life and things. And that must center about a great objective. The man who has lived for nothing is likely to find old age sere; but he who has ever wrought to make an ideal real can carry to the verge of the grave an interest which will shed living light on his every day.

Happy are we, then, if when the time comes to grow old gracefully we can see about us the structures our ideals and faith have wrought for the good of man.

F. M. S.

Stewardships and Dress

As most Latter Day Saints know by this time, I am thoroughly wrapped up in the doctrine of stewardship and the movement of the church to put it into practice. It's "on my mind" much of the time, and I connect it up with many of the problems with which the church is confronted, both these which are peculiar to us and those we share with other people; and frequently "memos" or notes are made when reading or meditating on these problems. Recently I was thinking of the problem of dress in connection with the stratification of society into classes and the social phenomenon of imitation wherein one class imitates the class above, especially in display, outcropping in dress, home decoration and equipment, automobiles, etc.; and as I meditated I made a "note" which I here pass on to the readers of the HERALD:

"So long as criterion of success in our society is the accumulation of wealth (bank account, property, etc.) rather than services rendered or work accomplished, there is and will be a quite natural inclination or disposition to display evidences of that "success" in fineness of garment, richness of personal adornment, luxury of home, and extravagance

of equipment. But when surplus is consecrated it will automatically solve the dress problem (along with many others), for vogue will not be determined by desire to imitate, but will be determined by need and just want."

F. M. S.

Permanent Homes for Reunions

Almost as soon as the fall reunions of the Saints became established, the spirit of progress made itself felt, and some leading men were quick to see a splendid chance to organize reunion associations which would exist for longer periods than the few weeks needed for physical preparation of the reunion, the inviting of a number of special preachers, and matters of like import.

But there was the element of change of grounds from year to year which interfered with better organization and permanency, but which bid fair to control the situation and made of the sectional or district reunion a loosely organized transient affair, of little value in an educational way, but primarily a place where Saints would gather for a week or ten days of association, to hear their favorite gospel preachers and to sing and pray together.

It is likely that several sections in which reunions were being held saw at approximately the same time the necessity for permanent locations in order that there be done away the eternal question as to where the next reunion should be held. Also that necessary improvements, such as buildings to suit their needs, sanitation of the grounds necessary for the dwelling of a large number of people in close proximity for periods of more than a week, accumulation of utensils, tools, educational equipment, etc., be made possible.

In Lamoni Stake conditions were more favorable to the permanent location than in many other places, for Lamoni was by far the largest branch of the stake and was accessible to the large majority of its membership, then numbering around four thousand souls. Sister Anna Dancer, a public-spirited Saint, owned a tract of land just outside Lamoni, and she was quick to respond to the wish of the Saints that they be permitted to gather there, using about twenty acres for the purpose, and the permanent location propaganda became entrenched.

It was likely under the administration of John Smith as president of the stake, and William Anderson as its bishop, that the movement to buy twenty acres of wooded land from Sister Dancer was instituted. A permanent reunion organization was formed, the committee in charge of the various activities being continuous from year to year, much as a board of trustees, their terms of office ending at different periods.

Lamoni Stake became the outstanding example of reunion building in many ways:

1. Permanent grounds.
2. Orderly selection of camping sites for individual or family.
3. Program development.
4. Educational features.
5. Supervised amusements.

Without the acquisition of permanent grounds, the development of the items here enumerated would have been so much more difficult that it is likely never to have occurred to an appreciable extent. One of these features rapidly followed another until Lamoni became the leader in reunion development. Several permanent buildings were erected, good water was provided in abundance, trees and shrubs were changed, trimmed, or removed, but were not so altered as to mar the natural beauty of the ensemble, and the location problem was solved. Later on another fifteen-acre tract was acquired, thus enlarging the grounds to about thirty-five acres, which is a beautiful natural park that has many of the elements of a shrine to hundreds of Saints in Lamoni Stake and in other parts of the church.

Several other localities were quick to see the development which followed the acquisition of grounds. Other districts began to buy locations. Several districts have been fortunate, having been able to secure plots of ground with valuable natural advantages, and in practically all instances the progress of the reunion has been marked.

Some districts are building much more elaborately than Lamoni has done; some have cottages and permanent family sites; some have given a prominent place to recreation; some have paid no attention to recreation, but are emphasizing education. Who is to say but that the reunion activities of a district are largely determined by the life of Saints of the district, each district striving to supply that element or those elements most needed, most useful, or that are not elsewhere supplied in the lives of Saints of that district? It is quite possible that what would be wise in one place would be unwise in another; that where Saints largely leading sedentary or indoor lives congregate, there recreation is needed in order to balance the yearly ration. Let us closely observe, that we may accurately judge, if judge we must.

R. J. L.

Do you know that the 1927 Harvest Festival is not the product of a man or a committee of men? That it is the evidence of the cooperation of man and God in the making and among men in gathering together that all may behold and exclaim, "How good is the Lord!"

Book of Mormon Would Help Them

One of the HERALD readers sending in two dollars for renewal of subscription sends a newspaper cutting which reads:

AN INTERESTING HUNT

The Smithsonian Institution is now engaged in trying to trace the origin of the American Indian. It has a hunch that this country was first settled by immigrants who came by the Bering Straits, and it wants to find out if this hunch is right.

It's an interesting problem. The unknown history of the red men on this continent would make an absorbing tale if it could be brought out. There are mysteries enough in it, we suspect, to keep the institution's investigators busy for a long time. Here's hoping they can unravel a few of them.—*Superior, Wisconsin, Evening Telegram.*

Isn't it just a little wonderful that men will go far afield for information which lies close at hand? The Book of Mormon will yield its information for workers out of the Smithsonian Institute just as quickly as it will inform any other being, but it is so modest about its gems of truth that men often look over or beyond it at glittering but spurious sources, from an examination of which they return empty handed.

We wonder if the rank and file of the church really understands how completely this populating of America is accounted for in the pages of the book which is given for another witness that Jesus is the Christ!

R. J. L.

Southern Missouri's Splendid Record

In the HERALD for June 15, page 683, is to be found a communication from the Presiding Bishopric which places the Southern Missouri District in a splendid light, the Saints there having paid the Graceland College Endowment pledges in full, the while they carried on other church support very efficiently. Auditorium pledges of that district are about ninety per cent paid in. Tithes and offerings are not forgotten. Christmas offerings are considerable.

We have just received a note from the Presiding Bishopric which seeks to give a faithful missionary credit for a part in these accomplishments. The note contains this: "Full credit can not be given to the district without mentioning the untiring and faithful efforts of Elder A. M. Baker, who was president of the district during 1925 and 1926, when the endowment campaign was being promoted. Brother Baker's influence has been a substantial factor in making it the first district of the church to make full payment of its pledges. His work is appreciated."

R. J. L.

An Enlightening Discussion

We trust every HERALD reader is interested not only in rural or home city politics which affect his life so directly, in state and national politics, which affect deeply his progress and comfort, but in international politics also, for from these may come such events as may divert from their present course, the entire world, much as the recent World War has changed the direction of thought and development in government and commerce. Just recently the activities of the so-called Soviet have resumed new dimensions and importance. An article in a Canadian newspaper of national standing, is reproduced in another column, which throws what we believe to be correct light on the attitude and activities of the Soviet.

Obedience to law is liberty. And those who are violators of time-tested conventionalities which have their roots deep in the protection of society, are law-breakers no less than infractors of statutes.

Indifference is often mistaken for tolerance. Tolerance is a virtue of great social value; but it must have as a factor or concomitant sympathy; there must be understanding. To be indifferent to the other man's religious beliefs is quite different from having the sympathetic understanding which makes us tolerant. Many persons who pride themselves in being tolerant "towards all religions" are simply indifferent.

Do you know that the Harvest Festival of 1927 is in the making right now? Are you saving the choice fruits of your harvest to bring to the Lord's house, that his work may be glorified and your tasks accomplished?

Where is the man who at some time in his life has not stood at the forking of the road where he must choose between one which leads to emolument and preferment, and the one along which he must carry the heavy burdens of duty and service?

This paragraph from a report of District President C. W. Tischer, of the Southwestern Texas District, is interesting: "I can assure you that spiritually this district is in much better shape than it has been for years, and from a financial standpoint is also improving. However, in the past the folks have not been able to do much on account of crop failures, but all indications are for a year of prosperity, and if these people have a good year you can expect them to help as never before, for I believe in them and can understand their hearts and know that they desire to do the Lord's will. Watch us produce fruit."

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

Graceland a Cosmopolitan College

Graceland is without doubt the most cosmopolitan small college in the United States.

This is quite natural, as it is the church's only college, and her students are made up of young men



The Eastern Group

and women from all parts of this country and from several foreign countries.

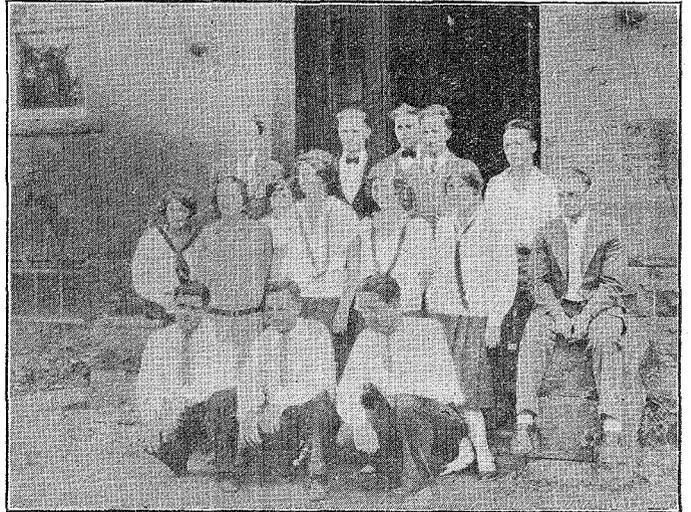
During the past college year, students were en-



The Southern Group

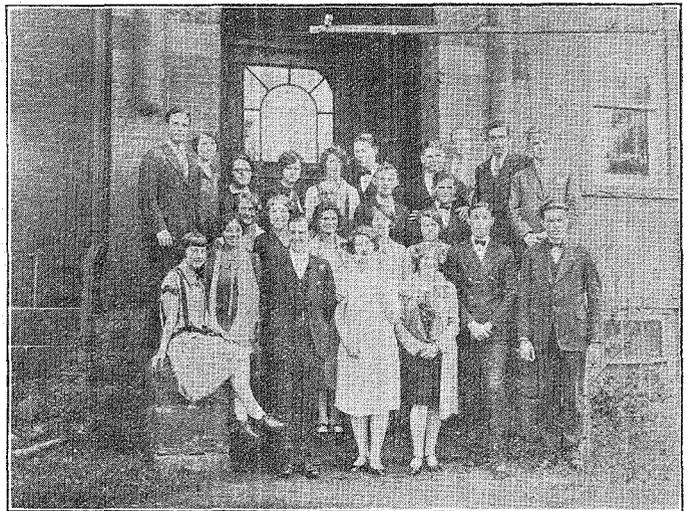
rolled from twenty-six States and from four foreign countries. The graduating class included students from twelve States.

Such an institution certainly gives opportunity for a very wide acquaintance and the formation of



The Western Group

friendships of lasting value to the individual and to the church.



The All-States Group

How About Your Investment?

Does your investment in the church bring you a satisfactory return? If not, whose fault is it?

Does your investment in your business bring a satisfactory return? If not, whose fault is it? Who do you blame? your competitor or yourself? Did you put enough of yourself into your business, or did you let him put more of himself into his business than you put into yours and then blame him for your shortage instead of giving him credit for his good judgment and hard work?

How about what you contribute to the church?

Does it bring you the satisfaction it should? or do you follow it up with yourself to get the best results? Who do you blame if you do not get that full measure of satisfaction your brother does? Do you give him credit for his good judgment and industry?

Religion gives larger returns on the capital invested than does any other source of investment. The reason the return is not still larger is because the investor does not follow up his investment by putting himself into the program.

Where is your heart? Think it over.

THE PRESIDING BISHOPRIC,
By M. H. SIEGFRIED.

The Book of Mormon and the Bible

BY S. A. BURGESS

The Book of Mormon was never intended to take the place of the Holy Scriptures, the Bible. The Old Testament is a collection of booklets prepared and preserved by the Hebrew people. Its various books were written and preserved by the Hebrews during a long period of time, some fifteen hundred years. One thousand years after Moses, the earlier books of Moses and the Prophets were rewritten at the time of Ezra.

To the Old Testament have been added the twenty-seven books of the New Testament, written at different times, but all in the last half of the first century of the Christian Era. The New Testament reports the life of Jesus and the works of the early ministers of the gospel. Truly, holy men of God wrote as they were moved upon by the Spirit of God, "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."—2 Peter 1:21. That was always the test, both of the Old Testament and of the New Testament. It was the recognition of the moving power of God. It was the inspiration which determined canonicity.

The Bible has always had primary consideration and, as our readers will at once agree, is the basis of nearly all of our sermons. The Book of Mormon tells of God being with a people of the Hebrew race who left Jerusalem just before the Babylonian captivity, and of another group which left at the time of the beginning of that captivity. Both of these groups came and settled upon the west coast of America. The first colony was soon divided into Nephites and Lamanites. After a few hundred years the Nephites discovered the people of the other colony in Zarahemla, and these two latter groups were united. This history covers one thousand years. It was written by Mormon about 400 A. D.

The Book of Mormon also includes the story of a

people which left at the time of the tower of Babel and probably wandered westward through Europe and thence across the sea. The account of this people is very much more limited.

The Book of Mormon can in no sense take the place of the Bible. It is an added witness of the goodness of God and that his love extends to his people everywhere. It is true that they, Lehi and his family, possessed a record of the Jews up to 600 B. C., the time they left Jerusalem. But God continued to extend to them his loving guidance, and communicated with them as they were willing to receive.

According to the record, there is yet another book to come forth, which tells of God's dealings with the people of the earth from the earliest times to the end of the earth. This book will come forth only when there is a people fit to receive it. It was the sealed part of the plates.

Many students of religion attempt to find in the Old Testament a proof of tribal worship or henotheism. He was truly the God of Abraham, Isaac, and Jacob, the God of the Hebrews, but only as they were called to be ministers, to do the work as priests unto God for all peoples.

It is true that in the Bible we find continual mention He was the Father of all living. But even in the New Testament there is the assumption of a superiority of the Jews, as a chosen people, and only upon the rejection of the gospel by the Jews may it go to the Gentiles.

This is an important point in regard to the Hebrews. They were to be a race of kings and of priests, but this meant, not their exaltation, not that they should take all things to themselves, but that they as a chosen people should minister to others, to help other nations to come also to the one Everlasting and Eternal God. That this idea was right may be seen from the fact that proselytes were received and baptized at the time of Jesus, and before his coming.

The Book of Mormon brings this added testimony, that God is not a God of the Jews only, but the Father of all humanity, and that his love is everlasting. It clearly states that he will come, not only to the people of Jerusalem, and of America, but to other people, and that he revealed himself to one people as to another. It is true that Lehi was of the tribe of Manasseh and himself Hebrew, but provision is alike to all people.

"Other people I have who are not of this fold; they also shall hear my voice." (See John 10:16.) It seems that there is another branch of Hebrew people who would be visited. The Book of Mormon relates that Jesus, immediately after his crucifixion, visited the people of this continent, but there he told them that he had another people, not of the fold

here, nor of the fold at Jerusalem, and that they should be visited also.

The Book of Mormon stands as a further proof of the everlasting love of God which reaches after the people of the earth regardless of where they live or who they may be, if so be they will serve him.

That is a great concept, and the more remarkable to be brought forth by a young man a hundred years ago. There is nothing in his environment nor his personal education to give him so broad a concept of God as a universal Father.

Atheists and agnostics have rejected the Bible on this ground, that all people were condemned except the Jews, and that if the Christian religion is the only true form of salvation, God left his people a long time without salvation. Such a concept ignores the Scriptures themselves. "And did all drink the same spiritual drink; for they drank the spiritual Rock that followed them, and that Rock was Christ."—1 Corinthians 10:4. Also chapters 2, 3, and 4 of Hebrews. This teaching concerns Jesus as the Son of God. Nebuchadnezzar also knew of the Son of God.

The Book of Mormon also agrees that the gospel was preached in the early days and only taken from the earth when the Hebrews rejected it. God is merciful and all loving and helps people wherever they are. So he went to the Jews, and to the people on this continent, and was to go to still another people.

God has not left the people without a witness, but even to those who have rejected him he gives another chance. So he sent Jesus to bring the Hebrew people back to Christ. When a people are ready to receive him, he will not reject them.

This fact, which the Book of Mormon reaffirms, is indeed one of the clearest and greatest in all religious history. God does not mean to separate us from other people. The work of the elect is not for their own glory, but for the glory of God. His chosen people are priests and ministers, servants, to help humanity.

If any man love me, he will keep my commandments, and my Father will love him, and we will come unto him, and abide with him.—John 14.

The Book of Mormon is a witness that God loves all people and that he is not a tribal God, but the Universal Father.

Out of empire building and exile, out of political dependence and contact with people of many lands, there are gathered those insights into the meaning of God and the relationships of men, which with some vast and divine impulse from within become the glorious Old Testament revelation.—Lynn Harold Hough.

A Salt Land

*Did Brigham Young and his followers fulfill
Jeremiah 17: 5, 6?*

BY C. J. HUNT

The Apostle Peter on Pentecost Day fearlessly advocated that prophecy in the time of fulfillment could be safely referred to, and in strongly expressed words, "But this is that." (Acts 2:16.) He also compared prophecy to "a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." (2 Peter 1:19-21.)

The purpose of this article is to prove that the prophetic words by Jeremiah (17: 5, 6) were fulfilled in the life work of Brigham Young and his followers in Utah and adjoining States; and that their faith and works did not bring to the world a blessing in "this is that" and a "day star" of righteousness, but the opposite. The verses read, "Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord: For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited."

Of these strong, emphatic words, note carefully the following, "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." Blinded to his fate and that of his followers, as foretold in the above quotation, Mr. Young did, in a public sermon in Salt Lake City, assure the world that his "heart" had now "departed from the Lord" and was set on Adam, emphatically claiming to represent his church people, using the words *our* and *we* in support of his degrading theory. The special paragraph by Mr. Young reads: "Now hear it, O inhabitants of the earth, Jew and Gentile, Saint and sinner! When our father Adam came into the garden of Eden, he came into it with a *celestial body*, and brought Eve, one of his wives, with him. He helped to make and organize this world. He is Michael, the archangel, the Ancient of Days! about whom holy men have written and spoken. He is our Father and our God, and the only God with whom we have to do."—*Journal of Discourses*, vol. 1, p. 50. (April 9, 1852.)

In the above sermon Brigham Young has unmistakably identified and convicted himself as "the man" of verse five; hence verse six continues, prophetically and descriptive of the same "man," the country, the people, etc. The prophet continues, "For he shall be like the heath in the desert, and shall not see when good cometh." the word *heath* is stated by Webster to mean, "A kind of desert plant," also "a tract of waste land." The prophecy of Jeremiah again asserts, "but shall inhabit the

parched places in the wilderness, in a salt land and not inhabited." To "inhabit," Webster says, is "to live in; occupy." The word *heath* of verse six is further defined in the Popular and Critical Bible Encyclopedia and Scriptural Dictionary (1913), volume 2, as "The most sterile and desolate parts of the desert, . . ." and that, "gives great force to the contrast suggested by the prophet between him that trusteth in man, naked and destitute, and the man that trusted in the Lord, flourishing as a tree planted by the waters." The encyclopedia also defines "the parched places" as "dry, arid," "a most wretched and destitute condition." Speaking of "the wilderness," the same learned author declares it to be "uncultivated and destitute of wood, . . ."

The reader is surely becoming more and more interested in the subject matter under consideration, hence additional historical items proving that Brigham Young and his followers fulfilled the Prophet Jeremiah's writings referred to, will be presented.

Emigration From Nauvoo, Illinois

It was on February 15, 1846, that Brigham Young crossed the Mississippi River at Nauvoo for the West with about two thousand Saints, arriving in Salt Lake Valley at Salt Lake July 24, 1847. He returned to Winter Quarters, near what is now known as Omaha, Nebraska, October, 1847. At that place he organized a second colony for the West in May, 1848. One writer said Mr. Young "ruled every action of his people," and that he practiced openly, in defiance of any law, whatever he chose.

Speaking of Utah territorially, the Revised Encyclopedia Britannica (1890 edition) says, "The area of Utah was acquired by the United States from Mexico in 1848, under the provisions of the treaty of Guadalupe Hidalgo. It was organized as a territory in 1850, and at that time it comprised all the country lying between the eastern boundary of California and the western border of the Great Plains. The subsequent creation of Nevada, Colorado, and Wyoming reduced it (Utah) to its present limits."

The population of all that vast area in 1850 was only eleven thousand and three hundred and eighty. The President of the United States appointed Brigham Young as Utah Territory's first governor, which position he held for about eight consecutive years, which does emphasize the fact that he and his people did literally and truly "inhabit" that "salt land" and "desert," he being both political and religious leader in Utah for that period, then continued to be their church head and dictator for over twenty years longer, until his death, August 29, 1877.

Utah as now constituted was admitted to statehood January 4, 1896. From 1850 to January, 1896, Utah Territory had fourteen appointed governors, only the first one a "Mormon." From 1896 to 1925

six governors had been elected by popular vote, resulting in four of "Mormon" faith, which can well be interpreted to mean that Mr. Young's people are still strong enough numerically to "inhabit" the "salt land" by use of the ballot box as well as otherwise.

As has been quoted, the Prophet Jeremiah speaks of "a salt land," and it is known in all the civilized world that Utah has a Great Salt Lake, also that miles of that country are underlaid with great beds of rock salt. Our claims will be quite fully sustained by the following from *The Pathfinder*, Washington, District of Columbia, July 4, 1925:

Road on Salt

For many years salt beds in the Great Salt Lake desert proved an obstacle to travelers by wagon and auto. Now, after five years of work, a road has been cut across these wastes. Known as the Wendover cut-off, it is over forty miles long and opens the way for transcontinental and interstate travel between Utah and California through northern Nevada. "To build a road on a bed of salt soluble in fresh water which drains through this area seemed hazardous in the beginning," remarked Secretary of Agriculture Jardine at the dedication of the new road. "But the engineers discovered that the salt bed was insoluble in the residuum solution in which it lies after the spring evaporation. Consequently, a part of the road is built upon a solid layer of salt, and the layer is permanently protected from disintegration by a clay cut-off wall."

The road cost nearly \$400,000, three-fourths of which was appropriated by the government. In the construction work, horses were employed only with the greatest difficulty; fresh water had to be hauled many miles, and parts of the road-bed were submerged in brine for months at a time.

The Great American Desert

Concerning that "desert," the Standard Dictionary of Facts, Edition of 1922, page 718, says of Brigham Young, his followers, the pioneers, entering the Salt Lake Valley, July 24, 1847:

With remarkable energy in the face of great hardship and sacrifice, these zealous religionists transformed the desert into fertile fields, and each year witnessed the steady growth of the church. The commonwealth thus established in the center of the Great American Desert has made practically uninterrupted progress.

In a history of the United States, by John Fiske, New York, page 329, we read:

. . . a company of these Mormons, led by Brigham Young, made their solitary way out to the Salt Lake Valley, where, by skilled irrigation, they converted a desert spot into a garden.

Also in a physical geography, by D. M. Warren, Philadelphia, published in three series, primary, common school, college, etc., the revised edition, June 1, 1859, we quote from pages 16 and 81:

The Great Basin of Utah, this basin . . . extends from the forty-fourth to the thirty-seventh parallel latitude, is bounded on all sides by mountain chains. It is for the most part a desolate region. . . This basin embraces most of the Territory of Utah and a small part of California, Oregon, Washington, and New Mexico. . . It is a dreary, desolate

region, abounding in salt lakes; a few of the valleys on its eastern side are made fertile by irrigation, and these alone are inhabited (in 1859) by civilized man.

The New International Encyclopedia (1917 edition), volume 10, records the following:

Great American Desert. This designation for the arid parts of the West, once familiar by its inscription on the maps, has practically dropped out of use except in historical reference. . . . By irrigation of the waste lands, the region as a whole has lost much of the character of a desolate wilderness. There are, however, important stretches of absolute desert, as destitute of water and vegetation as any of the Sahara (in Africa) and great acres that can never be reclaimed. . . . The boundaries of the Great American Desert can be indicated only in a very general way. . . . The wildest areas of unbroken desert are included within the Great Basin, an area of two hundred ten thousand square miles that comprises most of Nevada, and part of California, Utah, Idaho, and Oregon.

The same encyclopedia, volume 22, says:

The beginning of irrigation in the United States by Americans is usually attributed to Brigham Young and the Mormon pioneers who settled in Salt Lake Valley in 1847. . . . They were . . . compelled to use irrigation in order to subsist.

During the year 1909 there were in the West nineteen thousand and seven hundred farms, comprising seven hundred and nine thousand seven hundred acres irrigated, using seven thousand seven hundred miles of irrigating ditches in 1910.

In Woodbridge and Willard's geography, page 226, also Goodrich's geography of 1826, "The Great American Desert" is also spoken of. Very much of interest on "the desert" question is found in a book of 432 pages published in 1888 by William Barrows, D. D., entitled, "The United States of yesterday and tomorrow." On page 112 we read, *Westminster Review* for July, 1867:

As the neighboring State of Minnesota fills up, American emigrants will throng more and more over the boundary into the Fertile Belt (Canada). They can not spread westward within the limits of the United States, for the Great American Desert forbids it.

On another page, Doctor Barrows wrote:

General W. B. Hazen passes in review fifteen States and territories. They aggregate about one billion seven hundred and sixty million square miles, of which he estimates about . . . one fifth of the whole as arable—fit for plowing.

The writer says on page 136 that:

Tradition ascribes a remarkable act to Benjamin Franklin. In one of those courtly halls and gatherings in Europe, where nobility and statesmanship and diplomacy were toying with the young republic, there hung a map of the United States, . . . inscription curving from the Texan to the British borders, "The Great American Desert." Franklin took a pen and drew a broad erasing line through the title. Was it not a prophetic pen that Benjamin Franklin then used?

History states that Mr. Franklin made four visits from the United States to Europe, part of the time as an official representative. His last labors in Europe were from 1779 to 1785. That arid country,

the Great American Desert, was a familiar name at that early time to Europe as well as to America; however, the proud heart of Mr. Franklin did not enjoy seeing the inscription on a map suspended on the walls in a foreign court, hence he proposed to cancel the objectional name.

It will be remembered that the Lord directed Jeremiah to write of the "salt land" people that they "shall not see when good cometh," meaning that their religious leaders would be so blinded by evil indulgences and corrupt doctrinal instructions to their followers that the beautiful light of the pure gospel would be rejected by the great majority of them. It was with courage and faith, during the early history of the Reorganized Church, that the three sons of the martyred prophet, namely, Joseph, Alexander, and David, visited Utah and endeavored to turn that deceived people from their evil ways, but only a few accepted the pure teachings of those noble young God-appointed shepherds of latter-day Israel. In later years their sons, Frederick M., Frederick A., and Elbert A. Smith, also God-appointed men, sought diligently to teach that blinded people the beauty of right living and the true church in succession from 1830, but with limited success. Many other talented, faithful, loyal missionaries of the Reorganization have also from pulpit and by printed word given those deceived ones an opportunity to "see" and to accept the "good," but with small success thus far.

We now believe we have fully explained and carefully proved every prophetic statement in the foregoing article on Jeremiah 17: 5, 6, and that it does refer to Brigham Young's church and that region of country. The article being so plainly written, we hope that members of the Utah Church who read it will have the courage to admit that Mr. Young and his followers to the West made a sad mistake in their teaching and practices.

It may be well to remind the reader that God made choice of the posterity of Isaac and Jacob to become prophetic leaders of his people, as well as spiritual lawgivers to benefit the whole world, but it seems from scriptural and historical records that the posterity of Ishmael and Esau, their brethren, strongly resented heaven's choice and became very jealous, hence many wars, religious and political, during the past thousands of years are traceable to a large extent to that continued jealousy. However, that feeling of hatred is subsiding. That being true, it is only fair to presume that there has been, to some extent, a jealous feeling, not for war, but a religious jealousy within the Utah Church against the Reorganized Church of Jesus Christ of Latter Day Saints, because the Lord chose the posterity of Joseph Smith, the seer, as the prophetic line through whom continued Presidency of the church and di-

HOME EDUCATION

Health Hints

BY A. B. KLAR

I have been impressed at various times that some of the knowledge I have obtained in the last thirty years on the care of the body should be conveyed to the Saints of the church; therefore I am giving you a little information which I hope will prove of great benefit.

There is so much sickness throughout this land of ours, and it is not only with the people of the world but with the Saints likewise, that I feel my efforts should first be among God's chosen people. A great many Saints have never read the Word of Wisdom, and some have read it but do not grasp the wonderful promise the Lord has made his people. You will find in the 86th section of the Book of Doctrine and Covenants where the Lord makes the statement that if you will refrain from the use of meat and use it only in the time of cold or famine, the Lord will be pleased with you. If you disobey, the Lord certainly will not be pleased with you. God knows how we are constructed, and he knows whether we are of a carnivorous nature or are herbivorous frugivorous.

I have studied the body for about forty years, and up to the present time I have found nothing that indicates we are of a carnivorous nature. The very first chapter in Genesis gives us the information as to the kind of food we should eat. There is nothing that we can find in that chapter that tells

vine communications should be given, for place in Doctrine and Covenants. The Utah Church has many of the descendants of Hyrum Smith, but none of the posterity of Joseph the Martyr. It has been over half a century since a revelation has been received and recorded in the Utah books, hence their continued jealousy because the Reorganized Church is favored from heaven and they are not. Very often missionaries of Utah are heard to say that it is a sure sign that the Catholic Church has apostatized, rejected of God, because they have had hundreds of so-called successors to Saint Peter but no revelation from the Lord. That being true, how about the Utah Church that has had several presidents, men called prophets, yet their church continues in darkness so far as light from heaven is concerned? Has it also apostatized, been rejected of God?

P. S. Written June 27, 1927, in a mission field, on the eighty-third anniversary of the assassination of the Prophet Joseph Smith, at Carthage, Illinois.

us we should kill the animal and eat it. It even tells us what kind of food the animal should eat.

When the elders of the church are called to administer to the sick, as a rule the individual is blessed, and so are the elders, but if the individual continues to partake of things that will disarrange cell matter, God will not make anyone fire proof against disease or sickness. Natural foods are very apt to create a natural body. In order for you to be natural, it is quite necessary that you eat naturally, drink naturally, and breathe naturally; but when you violate these laws it is almost impossible for you to enjoy the great blessings of health and strength. God wants his people to be cheerful, helpful, and active. He has advised us to retire early and arise early. He has given us all the information that is necessary, but we are much like the children of Israel in the wilderness, we are always dissatisfied and want to go back to our old ways and habits. There is a vast difference between what the system needs and the mouth wants.

In my lectures I have talked against the use of coffee. Many people say that as soon as they do not get their coffee they suffer with headache and are unable to work. This is proof to you that this is not a food. The real fluid is water, and that should be used only between meals. No animal except man eats and drinks at the same time.

I wish every Latter Day Saint had a card with "Plant Life" printed on it and placed above the pantry door. I wish they would take the frying pan, the grease pot, and the flesh pot, place them on the wall and place a card on them marked, "Relics."

I am going to give you a little boiled-down advice, such as I give to thousands of physicians and individuals throughout the States and foreign countries. Eat as little meat as possible and dispense with old beef, pork, and all by-products entirely. Guard against white flour, white sugar, tea, coffee, vinegar, and spices. See that you get plenty of water between meals, one or two quarts. See that you get at least one or two raw vegetables daily, and be sure to masticate your food thoroughly. Do a great deal of deep breathing in the open air, as this eliminates a deadly poison in the form of carbon dioxide. See that the pores of the skin are kept clean, and get as much sunlight as possible.

I wish every Saint would heed this advice. How quickly they could increase, physically, mentally, and spiritually! You would be surprised how many Saints could give more freely to the bishops when they need money so badly and for such good results. If every Latter Day Saint would use wisdom only in the use of food, sufficient money could be sent to

(Continued on next page.)

OF GENERAL INTEREST

Bribery and Its Prevention

Bribery and corruption are evils which undermine society. Like dry rot, they are unseen; and like it, they insidiously contaminate and destroy. Many states have been ruined by bribery and corruption, for in the past these were universal. Bacon, as Lord Chancellor, was fined 40,000 pounds for taking bribes, and his punishment was thought to be an injustice, because it was an everyday event. In the days of Talleyrand and Metternich, statesmen and diplomats often received fixed salaries from foreign countries.

Today the vice is widespread in the economic sphere: managers, agents, commercial travelers, tradesmen, servants are affected by it. Many a great contract has been lost by an honest firm to an unscrupulous one offering bribes.

Commission business is general, of course, and is unobjectionable as long as it is open. But the taking or giving of a commission is highly objectionable if it is done in secret, for the secrecy shows that there is something wrong about the transaction. It need scarcely be stated that corruption and bribery are an enormous tax on legitimate business and on everyday life; indeed, it is not unlikely that the nation misspends on secret commissions as much as 100,000,000 pounds a year. Moreover, secret com-

the bishop to liquidate all debts in less than twelve months' time. It is not how much we eat, but what we eat, when we eat, and how we eat it.

I am very much interested in this beautiful gospel, as it contains everything that is necessary. I am desirous to be helpful to this people, as we should be the light of the world, the salt of the earth; and our eating, in fact, our entire life should be different from that of the people of the world. If we would live the Word of Wisdom, think of the blessings that are promised! The death angel will be stayed, our days will be prolonged, and I am sure we will enjoy a greater degree of God's Holy Spirit, as the Spirit has more happiness in a clean temple than in one that is diseased. The Lord has told us we are living temples, therefore we should make every effort to keep the body in the pink of health.

My prayer is that you may all come to that higher stage of life and that we may unitedly work to accomplish those tasks that lie before us. You can scarcely realize the great help we can be to this great work if everyone will use wisdom in his mode of eating and in the care of the body.

missions, like dry rot, tend to spread. If a dealer in motor cars or in pianos, or a butcher, finds that his rival is doing business by giving secret commissions of a certain amount, he will try to go one better by offering a larger secret commission.

Many years ago Sir Edward Fry drafted a Prevention of Corruption Bill, which was introduced by Lord Russell of Killowen, "to check inequitable and illegal payments." It became law in 1906. About the same time the Bribery and Secret Commissions Prevention League was formed. For the last twenty years the law courts and the society mentioned have attacked bribery and corruption. Yet, the other day, Lord Lambourne, as president of the league, sorrowfully confessed: "Despite our efforts, bribery is worse than it was—not worse perhaps than in pre-war days, but worse than in the boom period which followed the war."

Business men and the general public are not aware that bribery and corruption are punishable offenses, and suffer in silence instead of taking action. The league mentioned above advises and helps those who are suffering from secret commissions, and it publishes from time to time a record of its activities. A statement of the league before me enumerates some of the penalties which have been inflicted of late. Among them are fines up to 150 pounds, and imprisonment up to twelve months. One hundred and fifty persons have been criminally convicted and heavily fined or sent to prison for attempting to bribe the police. An adequate number of prosecutions will rapidly convince corruptors and corruptees that secret commissions are dangerous.

Many years ago Benjamin Franklin said that men are more heavily taxed by their own folly than by the state. We suffer in character and in cash by the wide prevalence of this damnable custom, which was more excusable in the far-off past, when cut-throat competition and starvation wages forced business men and wage earners into devious courses, often against their will. Public opinion can perhaps more successfully abolish secret commissions than any existing, or possible, laws. Public opinion has restrained drunkenness and spitting in public. It is also minimizing cruelty to animals. It can do the same with this all-too-prevalent vice.—Charles Bright, in *Spectator* of March 26, 1927.

An item in a recent issue of the *Palestine Bulletin* reads like a midsummer news item from some inland city of the United States. It tells of "death from heat" of five persons at "Jericho and Al Zarka," and states that eighteen persons ill from the heat were taken to the hospital at Jericho, while "in Jerusalem a Bucharian Jew and several pupils of the Evelina de Rothschild School fainted."

Young Men Are Committing Suicide—Why?

Life is so interesting—so full of wonderful and beautiful things—that the eyes of youth should be looking forward to it with eager expectancy; and yet young men, sixteen to eighteen years of age, with all the glowing prospect of life's great adventure before them, are *committing suicide!*

Many of them are young students, and they leave behind them the message that they have found life "utterly futile."

They find life futile at eighteen years of age! What is the answer to this?

It can not be that "much learning hath made them mad," for they have only just begun to learn.

Then what have they begun to learn that they should desperately toss their chances away at so early a day?

We find that some of them have steeped themselves in the philosophy of the hour—served fresh from present-day laboratories and lecture rooms.

Have they been fed with meat too strong for them? I have been wondering—and while wondering I have been reading.

Life, so I read, is simply a "transitory illusion," and "man is a mere accident." A teacher of thousands of students tells them that "religion is a defense mechanism," "a fiction for an inner feeling of inferiority," which man has built just to keep up his courage. Another teacher tells us life is merely a "little luminous meteor in an infinite abyss of nothingness." This and more—much more of it, all proclaiming the utter futility of the old faiths and of spiritual ideals.

The inscription over these Doors of Knowledge might well be: "Abandon hope, all ye that enter here."

Must we destroy the germs of spirituality in youth while revealing science? Is it a logical necessity? It is a question many of us are asking.

If our young men are fed on "utter futility" and other formulas of pessimism, what wonder that some of them give up the game? We seek happiness in life—especially the joy and satisfaction of achievement. If happiness is "our being's end and aim"—as some philosophers have told us—if service of the spirit is a fine aspiration; if life is really to be a high and splendid adventure, how are young men to realize it by being told that life is nothing but a "transitory illusion" and that they are simply a "mere accident" in "an abyss of nothingness"? If life holds out no prospect of spiritual satisfaction, what then is the dayspring that can lift us up and lighten the way for us? If there is nobody home

when we come to the end of the lane, what is the use of making the journey?

I do not believe the human race has been cursed with a faith that has no fulfillment.—W. D. Moffat, in *The Mentor*.

The "Indefinite Soviet"

The Toronto Star seeks to justify its tender sympathies for the downtrodden and much-abused radicals by the simple process of saying that it is right. "In an editorial this morning," it says, "*The Globe* refers to the editorial in *The Star* of Saturday in which we pointed out that if war should result from recent happenings (referring to the raid on the premises of Arcos, Limited, in London) the war would be with Russia, not with some indefinite shape called the 'Soviet.' This statement of fact leads our morning contemporary to suggest that *The Star* means 'hands off communism.'"

"The people have a right to be given a chance to understand what they read," declares *The Star*. "The quarrel is not with an indefinite shape called 'Soviet.' It is with Russia. It is Russia that is talked about and meant."

If *The Star* has an honest desire to give the people a chance to understand, why does it go to such trouble to refer to "an indefinite shape called 'Soviet,'" to intimate that it is something unreal, the product of a fantastic imagination, when anyone who has made a casual study of current history knows that it is a vital and established force with an organization reaching round the world and dedicated to a world revolution?

This "indefinite shape called 'Soviet'" is so indefinite that the official title of Russia, as Moscow proclaims it, is not Russia, but the Union of Soviet Socialist Republics; and what is to be gained by trying to make the people understand that it is anything else? In the U. S. S. R. severe penalties are imposed for calling it Russia; mail addressed otherwise is rejected; and this "indefinite shape called 'Soviet'" has a way of making its will felt both at home and abroad.

Perhaps the Soviet would like the idea to prevail in such countries as this that it is an indefinite shape, but it is, nevertheless, very real, and something which "the people have a right to be given a chance to understand." The Polit-Bureau of the Russian Communist party is the Soviet, and it carries the brains which dictate to Communists the world around. Under it are the Central Executive Committee, which controls the State Departments of the Government, and the Executive Committee

of the Communist International, which is composed of representatives from all countries directing the activities of affiliated Communist parties. It also holds the strings of the Red International of Labor Unions, which maintains control over the Red Trade Unions of the world. The Communist International has such offshoots as the Young Communist League. It suits the opportunist philosophy of the Soviet to deny that it exercises this control, to disclaim responsibility when it is brought home, and to pose as the offended government of an innocent nation when such attitude seems to meet its purpose; but it does not deceive the British Government or those of other watchful countries, which know only too well its aims and its methods.

Writing in *The Nineteenth Century* for April, Mr. Meredith Atkinson exposes, for the benefit of the reading public, something of the Soviet's policy as directed against Great Britain. He quotes the following extract from the proclamation by the First Communist Oriental Congress at Baku, September, 1920, to show that even then the Soviet was fomenting the present trouble in China:

What has England made of China? Hand in hand with her accomplice, Japan, she has turned this immense country into a British colony; she exploits the population of 300,000,000 and poisons them with opium. With the aid of her own and the Japanese troops she suppresses with incredible cruelty the revolutionary tendencies which have begun to manifest themselves. She reinstates the old despotic rulers in office and honors, though they were overthrown by the people, and she uses every effort to keep the many millions of people under the yoke of despotism, in poverty and distress, in order to exploit them more successfully.

This proclamation was issued to the nations of the Orient. It was designed to appeal to the Oriental temperament as other proclamations have been couched in language supposed to be effective upon the people addressed. Here are other extracts from it:

Many a time you have heard from your governments the call to a holy war. Many a time you took the field under the green flag of the Prophet. But all these so-called holy wars were only lies and frauds; they only served the interests of your egotistical rulers. You peasants and workers, however, were left after these wars in slavery and misery; for others you conquered the wealth of the earth, but you received nothing for yourselves.

Now we call you up for the first genuine Holy War under the Red Flag of the Communist International.

We call you to the Holy War for your own welfare, for your liberty, your life.

England, the last powerful Imperialistic bird of prey who survives in Europe, has spread her black wings over the Musulman lands of the Orient, and tries to make eastern nations her slaves and her prey.

Slavery, intolerable slavery, ruin, oppression, and exploitation—these are the gifts of England for the nations of the East.

Save yourselves, nations of the Orient! Rise for the fight against the robber.

Arise like one man for the Holy War against the British conqueror.

Arise, thou Indian, who hast collapsed of starvation and superhuman slavery.

Arise, thou peasant of Anatolia, whom the taxes crush, whom the usurers exploit.

Arise, thou Persian rajat, who are being throttled by the Mulkadores.

Arise, thou worker of Armenia, who hast been driven into the arid mountains; you Arabs and Afghans, who are lost in your sandy deserts, whom the British are cutting off from the whole world.

Arise, all of you, for the fight against the common enemy, for the fight against Imperialistic Great Britain.

High waves the Red Flag of the Holy War. It is a Holy War for the liberation of the nations of the Orient, a war to end the division of the human race into oppressing and oppressed peoples, a war to make all peoples and tribes equal, no matter what language they speak, what color their skin, and what faith they confess.

What trouble this "indefinite shape called 'Soviet'" has made for Great Britain in the Orient is unknown outside of official circles, but it is certain that the British Government did not assume its present attitude in China without knowledge of the background of events and of their possibilities. Nor can the raid on Soviet House be treated lightly, and passed off as treading without warrant on the toes of Russia. The trade agreement entered into between the British and Soviet Governments contained this clause:

That each party refrains from hostile action or undertakings against the other, and from conducting outside its own borders any official propaganda, direct or indirect, against the institutions of the British Empire or the Russian Soviet Republic, respectively, and more particularly that the Russian Soviet Government refrains from any attempt, by military or diplomatic, or any other form of action or propaganda, to encourage any of the peoples of Asia in any form of hostile action against British interests or the British Empire, especially in India and in the independent State of Afghanistan.

The Soviet has ruthlessly and treacherously trampled this agreement underfoot. It deliberately fomented and supported the coal strike and the general strike in Britain—industrial outbreaks which appeared to have the sympathy of *The Toronto Star*. It has steadily spread its devastating propaganda in the Orient. It is still calling: "Forward to the Holy War against Britain"—and *The Toronto Star* assures its readers that "the quarrel is not with an indefinite shape called 'Soviet.'"

The situation is too serious—for Britain and for all civilization—to camouflage the Soviet and its revolutionary activities. The Soviet is no "indefinite shape." It is a definite, powerful, fanatical, unscrupulous organization, of which Mr. Atkinson—Mr. Atkinson of *The Nineteenth Century*, who has visited Russia and studied the actual situation; not Mr. Atkinson of *The Toronto Star*—says: "Its deity is Lenin, its devil Great Britain."

REUNION NEWS

Spokane Reunion

On June 17 the eleventh reunion of the Spokane District convened at Upper Twin Lakes in Idaho, which are forty miles northeast of Spokane. The surroundings were all that could be desired. A lovely lake, nice cabins for some, and others brought their tents. For speakers we had Apostles Gillen and Curtis, and our district missionary, Brother P. R. Burton. We also had Brother Eli Bronson, of Portland, Oregon, with us for a few days.

The speaking at this reunion was of a very high order. It was all that could be desired and suited to our needs as members and priesthood as well.

The calisthenics at 6.30 a. m., were in charge of Brother Burton, ably assisted by Brother Amos Tomlinson.

At seven o'clock we had breakfast.

The arrangements for feeding the crowd were in charge of Brother Bert E. Hart, who succeeded in keeping everyone well filled and happy.

At eight o'clock there was a lecture by Brother Curtis in the reunion tent. At the same time Brother Burton delivered a Book of Mormon lecture in the club room, giving us an interesting history of the Lamanite people. The only trouble with the lectures was that the writer couldn't be in both places at once and get the benefit of both lectures.

At nine o'clock each morning we had general prayer meeting in the reunion tent, and young people's prayer service in the club room; or, if the weather permitted, in the woods.

The general prayer services were certainly long to be remembered, for their spirituality and words of comfort and cheer, given by the Spirit to the assembled; and it was said by those who attended the young people's services that they were very splendid.

We were grateful indeed to have with us Brother Robert McDole, from Sagle, Idaho, who has been very ill for many months. His friends, who are all who know him, were glad to feel he was once more able to be with us in the meetings.

We feel that the officers of the various departments in the district are to be commended for their work in the past. I am sure this is what made our reunion such a gratifying success.

To Sister Edith M. Wood is due the credit for the very splendid program the Religio put on on Saturday night, which was conceded by all to be very much above the average.

The musical program was conducted under the able direction of Sister Clara Van Eaton, assisted on the piano by Sister Nutley and Grace Wood.

On Friday we were made sad by the news of the death of Brother Charles C. Crabb. We felt that it was a great loss to the church, as well as to his family, and our heartfelt sympathies are with them. W. W. WOOD.

The Minnesota District Reunion

The 1927 reunion has just closed, after ten days of spiritual and educational activity. The theme of the reunion was, "This church offers us God's way of serving the world." From the first prayer service to the last preaching service, this theme was touched upon directly or indirectly, and those who attended were made to feel in a much greater degree than ever before the opportunity offered in the gospel plan of rendering service to mankind.

Preparations for the reunion were made several weeks ahead, and the Saints of Minneapolis were busy with various meetings, choir, and play practices, etc. A special pre-reunion prayer meeting on June 15 was attended by thirty-

five, and many expressed their desires to make the coming reunion a success.

On the morning of Friday, June 17, at 8.30, the 1927 reunion season of the Reorganized Church was officially opened in Minneapolis. This was exactly one hour ahead of the Spokane reunion, which was scheduled for the same day, but because of being in Mountain Time, was necessarily later.

From the first the prayer meetings were of a high order, permeated more by the spirit of intelligence than of emotion. They showed that the Saints are keenly alive to problems ahead of this church, and to the need of a complete consecration to God in order to solve them in a satisfactory way.

A general get-together was held Friday night, in a party sponsored by the Department of Recreation and Expression. On Saturday night, the Alpha Nu Omega Society presented a play taken from events recorded in the Book of Mormon, at the time of Christ's visit to this continent. The play, "Other sheep have I," was presented in a manner to give credit to the actors, the director, and those who fixed up the scenery. All who saw the play enjoyed it. Brother Gunsolley made the remark that it was more effective than a sermon.

The regular program of events during each day of the reunion was as follows: 8.30 a. m., prayer meeting; 9.45, lecture; 11, sermon; 2.30 p. m., round table discussion; 4, recreation; 7.30, song fest; and 8, preaching service. This program was slightly altered on Sundays and a few other times, but was quite generally followed.

The apostle in charge was D. T. Williams. Bishop Albert Carmichael, Patriarch Gunsolley, Missionary Robert Gunlock, and Elders Swen Swenson, L. G. Holloway, Leslie Wight, and Ray Whiting were also present and spoke at various times.

In the morning lectures, Bishop Carmichael started with a discussion of fundamentals of economics, and continued the theme with an elaboration of the economics of stewardship. Sister Lydia Wight lectured on parentcraft on two successive days. Apostle D. T. Williams also gave two lectures in the mornings. The round table discussions were in charge of these three leaders also. On each Sunday afternoon special lectures to the priesthood were given in which members were also permitted to listen in and hear what was expected of their leaders. This type of educational work was much appreciated by the Saints, and all received much good from it. The lectures on stewardship especially were given with a power that greatly affected the hearers and made them rejoice in the wonderful possibilities of the gospel.

An important feature this year was the junior reunion, under the direction of Sister Ardyce DeLapp. She was assisted in various activities with the children from infancy to adolescence by Alta Mae Olson, Alice Light, Jeanette Johnson, Grace Perkins, and Ruth Gunlock. On Saturday mornings, of the 18th and 25th, special children's prayer meetings were held at Glenwood Park, about three fourths mile from the church. These were well participated in and enjoyed by the children. During the week the children were taken care of both morning and afternoon with junior church services, sermonets, stories, handwork and basket weaving, candy making, and hikes and auto rides. They seemed to enjoy this very much and realized that a reunion could mean as much to them as to the adults. The babies were cared for in a special nursery so the mothers and congregation might be freed from annoyance during the church services.

The district librarian, Alta Olson, has a special display of books useful to parents in child-training and of interest to children. Some pamphlets dealing with various phases of health were on display and available to those who were interested. This activity was rather unique and deserves special mention.

The Alpha Nu Omega Society held its district meeting on Saturday, June 18. Wesley Elvin was elected president and also editor of the Alpha Nu's, the organization's bi-monthly

paper. Robert Gunlock was made vice president and Alta Olson, secretary-treasurer.

The district conference was held on Saturday, June 25. An important item of business was a resolution which passed by a unanimous vote after considerable discussion and which requires that in order to safeguard the priesthood of the Minnesota District from unworthy men, not properly called of God, all prospective ordinations shall be presented to the district conference for action, and that they should previously have been presented to the district president and apostle in charge of the district. An amendment was passed stating that in case of emergency, the apostle and district president should be empowered to act.

Another important decision of the Minnesota Saints was that involving the invitation made by the president of the Northern Wisconsin District that a joint reunion be held next year at Chetek, Wisconsin. After discussion, the invitation was accepted unanimously. The district officers for the coming year are: district president, Elder Ray Whiting; secretary, Wesley Elvin; treasurer and bishop, Leslie DeLapp; Sunday school superintendent, Sister Charles Johnson; superintendent of Department of Recreation and Expression, Carroll Olson; head of the Women's Department, Sister Lydia Wight; librarian, Sister Alta Olson; and Sunday school secretary-treasurer, Sister Ruth Gunlock.

The last day of the reunion was the biggest day of all. A larger number were present at the morning sacramental service than at any other meeting, and it was a spiritual feast indeed. The theme of the meeting was "Consecration." A rapid fire of short and fervent testimonies followed the serving of the emblems and prayer. In the afternoon, Bishop Carmichael preached and lectured to the priesthood. Apostle Williams gave the closing sermon, the subject of which was, "I would be true."

The reunion closed with a feeling of deeper consecration and devotion to the cause of establishing Zion and the program of stewardships than has even before been evidenced. Although the meetings were not as well supported by the district as they might have been, those who attended found themselves well repaid for their efforts. Mention should also be made of the meals served in the basement of the church by the local Women's Department, and which were of their usual high-class order. The sisters worked faithfully in the kitchen in order to supply the temporal wants of reunion visitors.

CARROLL OLSON.

Announcement of Michigan Reunion

The seventh annual reunion of the Northern and Western Michigan Districts will convene at the Park of the Pines, five miles north of Boyne City, August 12 to 21. The Michigan State Convention of Young People meets with us this year. General church representatives to attend are: President Floyd M. McDowell, Apostle J. F. Garver, Mrs. Blanche Edwards Mesley, Elder O. A. McDowell, B. H. Doty, E. N. Jones, E. N. Burt. They will be assisted by a corps of local workers who will carry out the daily program of class work, junior church, lectures to the priesthood, and Department of Women, and other programs. We extend a cordial invitation to all. We have very comfortable grounds for camping on the shore of a beautiful lake. This reunion promises to be very instructive and enjoyable to all, young as well as old. Those desiring tents should place orders with Mrs. Ada Allread, of Boyne City, before August 1. The prices of tents are as follows: 7 by 9, \$4.25; 9 by 9, \$4.75; 10 by 12, \$5.50; 12 by 14, \$6.50; 12 by 16, \$7. Campers are expected to bring their own bedding. Meals will be served at the dining hall, adults, 20c, children 10c. Allen Schreur, for the committee.

NEWS AND LETTERS

Apostle Hanson in Foreign Fields

Though it was a rainy day, a fairly large number of Saints were present at the departure of my steamer from New York harbor, wishing me "bon voyage."

Such an experience never fails to thrill—the letting down of the gangways, loosing of cables, vessel slowly heaving from the wharf, band on board playing, parting words spoken, and then, until obscured by distance, handkerchiefs waving farewells.

For a time I walked about the steamer somewhat restlessly. I went to my cabin; there greeting me was a large bundle of letters, including telegrams, and nearby were sweets and fruits—tokens of kindly remembrance from generous hearts. I seemed to hear again the music of voices of friends! I found myself in precious association with them.

Soon after getting out of sight of land, a little girl cried out: "Mamma, the world is all gone!"

My place in the dining saloon was at the captain's table. The tables at mealtime nearly all the way were banked with most beautiful roses, snap dragons, and carnations.

The majority of the passengers were of Scandinavian descent, many returning during their vacation to the land of their birth for a visit with relatives.

The time was chiefly spent by those on board playing games on the deck, reading, smoking, writing, dancing, and occasionally being treated to movies.

The first part of the voyage the sea was fairly smooth; the latter part, a little rainy and rather rough.

At my side at the dining table was a dear old American couple, a doctor and his wife, from Boston. When the sea was not smooth, she took an almost filial interest in my distress. One day she confided to me that brown paper worn over the chest next to the body would prevent seasickness, and asked if I would try it. I answered I had tried many remedies and would experiment with one more. What effect could paper have on my throbbing head? what virtue was in brown? and why wear it on the chest? passed through my mind. With the paper, fashioned with care, were two "necessity" pins. I was sorry I could not report benefit—the sea happened immediately afterward not to be smooth.

On the way we passed in sight of the northern shore of Scotland. There is always a stir among passengers when after seeing nothing but water for many days, some one calls out, "Land is in sight!"

Soon after seeing Norway's rugged waste, Christiansand was reached, a town picturesquely sequestered—mountains and islands round about. While a few passengers with their baggage were taken off on a boat which came out in the harbor to meet our steamer, numerous small launches whisked about, some containing students wearing bright red caps. In such a rugged country and so far north, where unusual powers of survival are necessary, one is not surprised to meet a sturdy race.

Passing along the pine-clad shores of Christiania fjord, here and there enlivened by villages, Oslo, the capital of Norway, is soon reached. Here many passengers disembarked, intending to resume their journey by a later steamer, or by train to Copenhagen.

Elder Peter Muceus, though not in the city, had arranged for a brother of our faith to meet me at the steamer. A cousin of mine living in Oslo, a linotype operator working on one of the leading papers, also met me, and at his home I stayed.

In the city a few Saints were invited, in company with Brother Muceus.

Again I was attracted to the rugged, good-looking, rosy-cheeked class of people, whose natural complexion would be the envy of many in the States.

Before reaching Norway, when out at sea, I found difficulty in sleeping. I awakened one morning at two o'clock. I thought the electric light was on. In looking out of the porthole, the day was seen fast approaching. In half an hour, without artificial aid, I could read in my cabin.

The sun is now setting after nine and rising at three. Twilight and dawn merge. There is no real darkness.

A custom of long standing is not easily set aside—it seems all the while I should wait for darkness before going to bed.

It is not an uncommon sight at this time of year to see the sky at midnight tinged with rose. The sun sets nearly in the northwest and rises nearly in the northeast.

Until late in the night throngs of people are seen in the streets.

In Kragero a two-day meeting was held June 5 and 6. A number of Saints, including the writer, went from Porsgrund by bus. The trip of thirty miles is full of interest, every turn opening up new scenes of mountainous beauty.

The meetings were held in the hall which was purchased about a year ago. It is well located, and the assembly room presents a very attractive appearance. Three flags, representative of all the Scandinavian countries, stood on a table in front of the pulpit, also the Stars and Stripes.

Elder P. T. Andersen, Edward Larsen, and Anthon Nielsen were present from Denmark. Sweden was represented, and Saints from various places in Norway were in attendance. The weather was cool and delightful. All were happy.

The time was spent in profitable, friendly association, and in preaching, sacramental, and priesthood meetings.

In the sacramental service Edward Larsen was ordained to the office of priest, and Anthon Nielson a teacher. This means needed local help for Denmark.

It is hoped that negotiations now in progress will result in Brother Larsen, twenty-three years of age, entering Graceland this coming fall, and that in due time he shall perform a good work as a missionary in his native land.

Many nonmembers were in attendance. It was pleasing to note the remaining of nearly all after preaching to hear the sweet and inspiring singing of Sister Ruch.

Elder Peter Muceus, who has labored many years in this mission, and Elder V. D. Ruch, and his wife, and daughter, Velma, who have spent nearly five years in Norway, are to sail July 12 on the *Leviathan* from Southampton. The farewell partings I saw and words uttered showed they will be missed by many.

In Porsgrund services were held in the home of Brother W. Carlsen and in Good Templars Hall.

On Sunday afternoon, June 12, Brother Carl Carlsen, twenty-seven years of age, was ordained to the office of priest. Our hearts were made to rejoice in this provision by the Lord of one to minister to the needs of his covenant people in this place.

Authorization has been made for the ordination of Brother N. O. Nielsen, of Kragero, to the office of elder. This means one available there in administering spiritual blessings among the people. These brethren are the only ones in their respective places holding priesthood.

I hope the day may come when officers of many ranks shall occupy in the church in this northern field.

Sandhedens Banner, i. e., *Banner of Truth*, the Scandinavian mission paper of former years, is needed. It should be revived. The Saints in these countries can not read any of the regular church publications, and are thereby deprived of keeping in touch with what is occurring in the church. This ought not to continue. The Danish and Nowegian languages are much the same, practically alike in print. The members in Sweden can learn to read this with little difficulty. One paper could, therefore, meet the needs of all for the present. Such a paper, containing matter from the ablest minds in the church, would prove of inestimable worth.

In Bøn, where I am now writing, I have spent five days, preaching in our church and helping in other ways to establish more fully the Lord's work. Here Brother Arthur Iversen, twenty-six years of age, was ordained yesterday, (June 19) to the office of priest.

In various places the interpreting for me was by Elders Muceus and Ruch.

To me a visit to a museum is always an educational privilege, highly valued.

The Gokstad Viking ship at Oslo, and Osberg Viking ship at Bygdog, across the bay from Oslo, are well worth seeing. The former was such as was used for crossing the ocean, is of the ninth century, and was found in 1889 at Gogstad. It is seventy-seven feet long and about sixteen feet wide. The latter was built, it is asserted, about the year 800, and was discovered in 1903 in a mound near a river. With it were found two skeletons, a peculiar four-wheeled wagon, with large wooden wheels and carved body, three sledges, carved, a great bed, and other relics.

In each ship, running along the sides below the top are rowlocks, holes with slits through which the oars were inserted. To the mast in the center, originally a large square sail was attached. The rudder is seen placed on the right side near the stern.

It is also interesting to visit the Historical Museum in Oslo, or the National Museum at Copenhagen, or at Stockholm, and see numerous relics from Scandinavia, belonging to the prehistoric eras, tools, implements, and weapons of stone, bone, and wood, a period reaching down to about 1500 B. C.; also relics from the Bronze Period (1500 to 500 B. C.); and arms, utensils, etc., from the Iron Period (500 B. C. to A. D. 1000).

I would be pleased to see a museum of admirable proportions built up under the auspices of the church; enlarged by objects and relics of special interest from members and friends of the church throughout the world—open to the public. This would place within the enlightening reach of many what would otherwise be reserved for private view.

My field of effort includes Stockholm. It was my intention to proceed there directly from Oslo, but have concluded to pursue a northern course. Taking advantage of a rerouting of an unused portion of my steamer ticket and what the fare would be direct to Stockholm, I found that though the journey would be longer the expense would be about the same.

This means going via Trondhjem, and into the Arctic Circle to Bodo, Svolvaer, Narvik, and Abiskojoekk; thence by train to the capital of Sweden.

My departure from here will be taken early in the morning.

PAUL M. HANSON.

BØN, NORWAY, June 20.

Pensacola, Florida

Corner Jackson and F Streets

June 28.—We are glad that we can still say, We are moving forward in Pensacola, though not so rapidly as we might like to see. We trust the growth of our branch will be like that of the sturdy oak, one that will be lasting and firm.

Last Sunday passed very busily and peacefully, the pulpit being filled at the morning hour by Brother W. L. Roby, at the evening hour by Brother J. E. Row. The latter used Hebrews 13 as a scriptural reading, calling attention to the sixth verse, "So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me." Linking together other helpful scriptures, he proved to the congregation that it must be a courageous people who would carry this gospel work on to victory. It seems at the present the work here rests entirely upon the shoulders of these two brothers, and we feel that they will surely need the prayers and cooperation of the Saints.

Brother E. C. Shelley has left us, moving his family back to McKenzie, Alabama. We miss them. We had hoped they would locate here. Also Brother Adams and family, who came here from Eustis, Florida, have gone away. We regret to have so many leave us; we would much rather have more people like them move in.

Pensacola Saints are looking forward to reunion season

as a time when all can feast their souls upon the bread of life, and we can hardly wait for this gathering. Some real live services are expected if we are to have those whom we have heard will be there. Florida Saints are not at all glad over the fact that Brother A. D. McCall and Sister Helen are to leave us. Mobile District may need them, but we can hardly let them go. Brother McCall is our district president and Sister Helen district chorister, and we feel they fill these offices perfectly. We don't want to give them up.

The usual monthly Religio social was held at Bay View Park Friday evening, and in spite of the rain and heavy clouds we had a fair attendance. The time passed very pleasantly with lots of switches and a great bonfire penned up with big logs. We had wieners, and everyone tried to roast one at the same time. No one wanted the smoky side.

We are glad that we at last have the Department of Women organized here, and are hoping to soon get right into the spirit of it and do some real work. We can see where it will fill in some vacancies that we have so much needed to fill. Sister S. G. Allen, our district superintendent, came over from Milton and organized our local department. Sister Bessie Row was chosen local superintendent, and Sister Claudia McBride secretary, while Sister Rena Joseph is treasurer. Other officers will soon be chosen to complete the organization.

We recently had the pleasure of claiming a visit from Brother and Sister J. A. Bishop, of Dixonville, Alabama. They seem like members of our church family, having lived here for quite awhile last year.

We are glad to have Brother Rudd out to church again after suffering for some time with bronchial asthma, also Sister Kelley was able to be out with us Wednesday evening at prayer meeting for the first time in six months. It made our hearts rejoice to hear her bear her testimony once again of more than fifty-two years in this gospel. It is helpful to others to see those who have gone through years of trials and testing still clinging to the rod of iron, leading to the tree of life. It makes us aware that there is something worth while in it and helps us to resolve to go on.

The shower of measles has blown over. Many of our number had to have them, especially our little folks. For a time we were made very anxious about Sister Nellie Stantron, for they came very near proving fatal to her. She is now out again.

Any visiting Saints passing this way will always find a welcome at our little church, which is located at the corner of Jackson and F Streets, west side of town. They can get in touch with the work here by writing Branch President J. E. Row, Route 13, Box 267a, Pensacola, Florida.

Sunday School Institute of Spring River District

The Sunday school workers and Saints of Spring River District held a Sunday school institute at Columbus, Kansas, last Sunday, June 26.

The day was well filled, beginning at ten in the morning with an address by Eugene Closson, followed at eleven by Brother Lee Quick. Then basket dinner was had in the park. At half past one we had round table conducted by Brother Closson, which included a discussion of the question of Sunday afternoon recreations. This was followed by a musical and literary program, which held us until about half past four. Music was furnished by the Webb City Junior Choir under the leadership of Sister Deaver. We gathered again at a quarter after seven in song service, and at half past seven Elder Amos T. Rigdon, our district president, gave us an excellent sermon.

At half past eight we enjoyed the illustrated lecture, "The Holy Land," which was given by Brother Job Negeim.

PITTSBURG, KANSAS, June 28.

Cleveland, Ohio, Celebrates Fathers' Day

The sisters of our branch felt that as the "fathers" of our branch had always tried to instruct us in God's plan and help us in every way to be useful in God's kingdom here on earth, we would try in our weak way to show our thankfulness and appreciation to them by paying tribute to them on Fathers' Day.

We feel, first, to render thanks to our heavenly Father for everything we enjoy; above all, that the glorious gospel has been permitted to come into our lives, that we may have the pleasure of obeying the same, and, as his handmaidens, help carry its mission to the people of this earth.

We are grateful for the father of our church, too, Joseph Smith the Martyr, who even as a mere lad so prepared his life that God chose him from this great world to be the instrument in his hands for bringing to light this glorious gospel, which is to save mankind, and that you and I today have the privilege of obeying.

That in his earnestness of heart and in his early youth he sought God in prayer in a lonely spot where he knew he could be alone with One who understands all; we all know the story of how God manifested himself to Joseph and intrusted to him the key to this latter-day gospel, the pearl of great price, and who not only was the one to bring it forth but went to a martyr's grave in defense of the same; so may we never cease thanking God for such a father to this church, and a true prophet to mankind. May we be true and loyal soldiers in the army of the Lord, and may we ever prove ourselves worthy to carry on this great latter-day message and of his noble death, that it might be established.

Truly, was he not a father in every respect? Even inasmuch as he gave his life that we, his followers, may have what we have today. May we not all pull together to send forth this gospel message, as if we were of that same strain of sincerity of heart, integrity of purpose, and filled with consecrated service and determination to finish that which he started and for which he so willingly died.

May we not as fathers, mothers, and children say and put into effect, "We sail Zionward, which is our course, and arrive at our goal?" And may God's blessings be ours to this end.

There was a tribute to the father of our Nation, George Washington. Many things could be well spoken to his praise, but we will render our tribute to him for his fatherly love for his men at the battle of Valley Forge. Through this love his men kept up the fight when their feet were bare, their uniforms ragged, and they were very hungry; but his love for them kept them together, and at this time he was seen in the woods, kneeling in the snow, praying to God for guidance that he might lead aright this Nation. Because he was willing to suffer with his men, he endeared himself to all of them, and the way he commanded them, he proved the favor of his country and was elected to the honorable position as father of our country, America, which office he filled and served his people in for eight years.

A tribute to the fathers of our community, our branch, and our homes. We are truly grateful for their teachings, their guidance and the council they try to instruct us with; it is the fathers with whom God intrusted the holy priesthood, that they may be shepherds of flocks, feeding God's lambs; and what a noble calling it is! May all of them prove worthy of it, and not only be called to fill such an honorable position on earth, but by the lives they live may they be worthy to be chosen in the hereafter to work in a like capacity.

To those fathers who have that home tie to perform, who stand between the world and its bitter foes, the hunger and cold; and whether it be a strong arm, or a keen brain, the true heart holds them tireless while life lasts; he emblazons the path "his boy" must tread; for him it is not the question of the "easier way" or "shorter journey," but

every force of body, mind, and soul must answer to his need who feels, "This way comes my son."

He is the sentinel that must stand between his daughter and unhappiness, his presence or his memory warning her against the unclean, the untrue, and the weak; and for her sake he strains his manhood to the uttermost and sets his mark so high that he who measures up to it must be, indeed, "a man"; and may we, too, be able to say of him:

"Mid splendid pomp of stately halls and dome,
He labors best who builds a righteous dome."

"Fathers as we find them" was the title of a paper requested of the newly-elected member of a women's club at the first meeting of the section on "The Family."

"The family begins with the father. He isn't just a factor; he's the head," whispered a protestor to her neighbor, who replied indignantly: "He's not a factor; he's partner, I suppose you mean. We don't say 'head' any more, you know. Hush."

The new member came forward with her paper, looked at it for a moment, then with a sudden impulsive movement laid it down. Her cheeks were pink with confusion, her lovely eyes on them all as she said with the simplicity of a child: "I just can't do it, you know. I tried; but I can't dissect fathers as a whole, when my own father is so unutterably dear—has been ever since I could speak his name—that I would far rather tell what made him so beyond all other fathers that I knew. But they hadn't been taught. You say that men and women know naturally. I say they don't! Fatherhood and motherhood are not learned out of printed books nor in set lessons. It is life that teaches—life that is love itself.

"My father was a busy lawyer, young still when I was born, but wise in love, in child knowledge, so that a bad child, as we call little unfortunates, loved and obeyed him. I thought when I first learned the Lord's prayer that it must mean my own father, and even now I have hardly yet learned to separate him from my thought of the heavenly Father. My father was a child with us in our plays, yet the father whose verdict on all our methods meant a justice, a wisdom, and a sweetness that I pray my own children may in some measure find in me. In time I grew certain that it is mothers who must teach their sons to be such fathers in the homes they might be and will be when love is the law. Many a father whom we regard simply as a provider and wage earner has another power, and women know that this power is the very height and sum of tenderness lying mute, perhaps, till the woman brings it out, shaping his life and with the same ideal. These fathers could never be pushed into the background, nor turned into mere bill-paying machines. We know that every man child might be taught the meaning of fatherhood as every woman child knows and feels motherhood.

"I am far sorer for the men who do not know this than I am for the women who learn it perhaps only through motherhood, but do not know how to create the missing thing in the father. Earner, protector, defender—the strength of the home—that is the real father, never to be shoved into the background, and many a mother feels his arms about her as if she were still a child, and knows that only God himself could be tenderer or truer. That is father, and we women with our children may put that thought into every child born to us, and pray 'Our Father' with fuller heart and deeper longing that love may rule in it."

When speaking of fathers, it seem we are bound to think of mothers, children, and home as well; so I hope the fathers will pardon me and not feel that I'm taking away any tribute which is due them, but rather trying to make theirs sweeter by coupling it with the following thoughts; not that I would not give you your tribute alone, but when speaking of father it seems that we also see a vision of mother, and "Honor thy father and thy mother" is the one commandment to which rewarding consequence is attached;

and truly they are, to the mind of your reader, inseparable. There is a close connection between the honor to father and mother, and lives honorable in all other respects. In honor for parenthood honoring itself, we have an indispensable beginning, for the true-heartedness and right-mindedness that honor love and truth, justice and right; one is not truly honored without the other.

Does the mother bear alone the responsibility of properly building the character of the children and of making home happy, or should the father share these privileges with her? Is not the home (or should be) a type of heaven on earth, and is not home just what father and mother both make it? Does not the father stand in need of helpful aid as does the mother? It is said that mothers working through their organizations have been instrumental in bringing about wonderful reforms in educational methods. If mothers working by themselves have been able to do so much, what might they not accomplish if supported by the aid and counsel of the fathers? Would there not be a greater strength in a parent congress than in a mothers' congress? I love to think of the musings of Hiawatha, which speak so beautifully of the nearness of man and woman, husband and wife:

"As unto the bow the arrow is,
So unto man is woman,
Though she bends him, she obeys him,
Though she draws him, yet she follows,
Useless each without the other!"

So can we not as people consisting of father and mother and children, fired with the knowledge of this latter-day gospel, show to the world, through our lives, God's great plan of salvation to the human race.

In closing I would like last, but not least, to pay just a small tribute to the memory of my beloved departed father, who was not only an honored father to me but a father to many of God's children here on earth and to some who are my hearers today. It was ever sacrificing, unselfish love that he manifested for all people as well as his own; and though when I was just nine years old he left home to carry the gospel message wherever his Master called, he never failed to play the father's part to me, his offspring; and to try to instill within my young mind a knowledge of the gospel, and that if faithful to the same there would come the time in our lives when we could be together with God in our midst in a place where all should gather who had been faithful to their God-given trust in this life.

That council has truly been a lamp to my feet and light to my pathway all through my walks in life; and I do hope and pray, God being my helper, to live faithfully to the end of my life so as to be able and worthy to instruct those that our kind heavenly Father has intrusted to our care and that they may have a blessed memory of my efforts for their welfare when I have passed from this life.

BESSIE TALBOT.

Harshaw, Wisconsin

The Goodnow Branch has been rather dormant throughout the winter months, but has picked up in attendance and activities since spring. Sunday school has been held regularly since the first of April.

Brother and Sister R. E. Simons were blessed with a wee daughter March 19. On May 18 Brother and Sister Frank Loomis announced the arrival of Audrey Ann. Brother and Sister Steele received a tiny daughter on June 3, but God saw fit to recall her to the land of the angels. After eight days of suffering she was taken to the land where no pain is ever known. "Budded on earth to blossom in heaven."

Brother Lester Wildermuth held meetings on June 19 and 20. A picnic dinner was enjoyed Sunday at the home of Brother Frank Loomis. Monday evening it rained very hard, but there was fine attendance.

Sister Allen and Sister Hansen and her husband, of Tomahawk, were here Sunday.

Baby Audrey Ann Loomis and Catheryn Joyce Simons were blessed by Brother Wildermuth.

Sister Ruth Toothman has been here visiting relatives, but has gone on to Chetek. Plans are being made to attend Chetek reunion.

MRS. GEORGE STEELE.

Ministerial Conference at Philadelphia

The New York Philadelphia District ministerial conference was held in Philadelphia, Pennsylvania, June 25 and 26. Conditions were idealistic; the weather was cool and nearly everyone was fairly comfortable.

Saturday evening at six o'clock twenty-one men sat at one table in the basement of the church to partake nourishment for the physical man. It was there that we renewed acquaintances that had not been forgotten, and everyone was sincerely glad to see his brothers. At eight we had our first priesthood meeting.

Under the direction of Brother George Robley, who was elected chairman of this conference, a musical program was given and a paper read. Brother E. B. Hull, pastor of the Brooklyn Branch, read a paper on "Priesthood," which was written by E. K. Evans, now deceased, but the spirit is still very much alive. The paper covered very ably many phases of priesthood; and the short discussion that followed cleared up many misunderstandings that had been in our minds. It was a profitable evening, and it helped to prepare us for Sunday.

A day well started has more chances to be a perfect day than any other, and so at eight o'clock Sunday morning, many young and older people assembled for prayer meeting. Brothers A. H. Parsons and Herbert Cunningham officiated, and for an hour and twenty minutes we had a peaceful and strengthening meeting. We remembered our sick and afflicted ones, especially our pastor, Brother A. E. Stoff, who at the time was in the Independence Sanitarium. Brother A. Edwards, of Baltimore, related one of his visions in which he saw a beautiful piece of mechanism. Men came around it to try to operate it; one moved a lever here and one moved a lever there with no success. Then a stately man came and opened a valve, and the machine began to operate. That same man threw on switches here and there until our brother felt an energy that was produced and thrown by that machine in all directions. The mechanism was the church of Christ and the energy the Spirit of God.

At half past nine we entered the Sunday school session, and at eleven preaching service was held. At that time the children of Brother and Sister Claude Hull, son of Brother E. B. Hull, were blessed. That is one of the most beautiful ordinances in the church. Then Brother J. A. Jacques, former president of Pittsburgh District, addressed us. He spoke about business methods in the church, showing that not any special part in an automobile is most important, but all the parts working harmoniously make the automobile worth while. He stated that the church is nothing more than the enlargement of the family group; and finally made the analogy that some of the water at Niagara Falls, like some folks, simply goes with the rapids to be lost over the brinks, while some of the water passes through the turbines and generates the power necessary to illuminate and run machines for many miles around.

In the afternoon at three o'clock three papers were read and discussed. First, "Church decorum," by A. H. Parsons; second, "Home visiting by the priesthood," by Herbert Cunningham, of Bloomsburg, Pennsylvania; third, "Personal conduct of the priesthood," by Richard Hawkins, of Scranton, and read by Brother George Robley.

After such a day what better climax could be offered than a sermon by Brother George Robley with this text, "And no man taketh this honor unto himself, but he that is called of

God, as was Aaron"? Yes, indeed, that was the end of a perfect day; and as each one departed for home, he could not help but feel as one of the poets wrote:

"Our friends on earth we meet with pleasure,
While swift the moments fly;
Yet, ever comes the thought of sadness
That we must say good-by.

"We'll never say good-by in heav'n,
We'll never say good-by;
For in that land of joy and song
We'll never say good-by."

My prayer is that the time may come when we will not say good-by.

LOUIS J. OSTERTAG, *Reporter*.

Fresno, California

2412 Clay Street

June 24.—With the closing of the series of meetings held by Elder G. P. Levitt, our district president and missionary, from June 8 to 19, Fresno must go back to regular routine of branch work, which we do reluctantly after being privileged to listen to the unusual for ten days. On Saturday evening and Sunday, June 18 and 19, Brother Levitt conducted a regional priesthood conference, as had been done in Sacramento and San Francisco. Members of the priesthood from this end of the district were in attendance, including Brother A. J. Damron, of Tulare, one of the district presidency.

On Saturday evening Brother Virgil Etzenhouser, of Oakland, read his interesting paper, "The duties and responsibilities of a pastor," the discussion following being led by Pastor A. S. Votaw.

Sunday morning at half past eight found a large number present for a prayer service, followed by the regular Sunday school services, and at eleven Brother J. B. Carmichael, of Oakland, representing the bishopric, spoke for us on "Stewardships." Brother Carmichael is a former pastor of Fresno Branch and was heartily welcomed to our midst, all thoroughly enjoying his interesting and inspiring sermon. Then the Saints took basket dinners and drove to beautiful Rolding Park for lunch.

Back to the church at 2.30, at which time Brother Levitt read a paper concerning priesthoods, with a discussion led by Brother Frazier, pastor of Modesto Branch. This closed the regional conference, which had been not only a very interesting but an educational session and an inspiration to all.

Immediately following the afternoon services, Brother Levitt baptized three persons, a man and two young girls, who were confirmed at the evening meeting. Brother Levitt then spoke on the topic, "Roll the stone away," this being the closing service of the ten-day meetings. The last was a wonderful sermon, but taking them all together it would be hard to say which was the best.

The *Ensign* posters, sent out by the general Publicity Department, seemed to be an inspiration to him, and he gave a strong appeal to the Saints to subscribe to the church publications. The local publicity agent is hoping that an interest may have been stirred. This has seemingly been impossible for her to do.

There is no limit to the benefit and inspiration we received from these services, which can not help but leave a lasting influence with us. It was with deep regret that we parted with Brother Levitt, as he left us on the 12.25 train that night. We can only hope for his return to us as often as his busy hours will permit.

Saturday evening, June 11, the Department of Women served a banquet in the church, clearing about seventeen dollars, which will help pay off the bonds on the street work.

One thing which we forgot to mention in our last letter was the visit from Sister Hence, of Chico, our district Sunday school superintendent. From this visit the Sunday school derived much help.

We fully expected a visit from Bishop Carmichael while he was in our district. It seems a slight to Fresno Saints when these men come this way and do not visit us; we feel we are missing something we need as well as Oakland, Sacramento, and San Francisco, who have the missionaries, the bishop, the district president, and others in their midst all the time.

To inform any of the other brethren who happen to come this way, that we may be blessed with a call at least, our church is located at 2412 Clay Street, one half block west of Fresno Street car line, or phone 26564 for the pastor, Brother A. S. Votaw, 402 Shasta Avenue.

Second Columbus Branch

Rinehard and Whittier Streets

July 2.—As we met on June 5 in sacramental service, a peaceful spirit prevailed throughout the meeting, and many beautiful testimonies were given.

Again the work of the Sunday school is shown by the baptism of three on Sunday evening, by Elder Kirkendall. Those who were baptized are Junior Kirkendall, Harold McKee, and Dorothy McKee. Their confirmations took place at the evening service.

Our Children's Day program was given June 12. The Rose Chorus by the Oriole Girls was beautiful, each girl being dressed to represent a rose, which made a very pleasing effect. The Blue Birds gave a dialogue and song; they were dressed to represent different flowers. The recitations and songs were appropriate for the occasion and enjoyed by all. Sister Ethel Kirkendall arranged the program, and we appreciate her work in helping the children develop their talents.

Saturday evening, June 18, our missionary, E. L. Ulrich, preached a very interesting sermon.

On the 19th our day started with Sunday school at 9.15. We are glad to report one hundred and forty-five visitors present at this service.

At 10.30 President F. M. Smith preached a very forceful sermon, taking for a theme, "Zion." The Spirit of the Master was present to help us to better appreciate the work the church is doing and the part we should have in establishing Zion.

At 2.30 dedicatory services opened with song, "Consecration," prayer by C. W. Clark. There was an anthem, "Onward to Zion," by a quartet. Insurance papers, abstract, and keys were presented to Bishop H. E. French, and a short history of the branch was given. The dedicatory prayer was by Patriarch J. E. Matthews. Then followed a tenor solo, "My task," by Robert Willison, and the dedicatory sermon by President F. M. Smith. We hope to long remember the beautiful thoughts presented by our Prophet. Especially do we hope not only to dedicate our building to God, but our lives, that we may be of greater service to the Master. After the sermon Mamie Kirkendall sang a beautiful solo, "My Redeemer."

Again at 7.30 President Smith addressed us, taking for a theme "Stewardship." This proved to be a very interesting and instructive sermon.

Words can not express the joy that filled our hearts this day. God has truly richly repaid us for any sacrifice made in the erection and paying for our building. We hope to merit his continued favor by doing all we can to get the gospel before the people and by living lives that will be acceptable to him.

Brother and Sister J. E. Matthews and Brother A. H. Nieman were privileged to be here for the dedication. They each worked hard that we might accomplish the task before

us. We were glad it was possible for them to be present to rejoice with us.

We were glad to see so many present to hear President Smith. Each branch in the Southern Ohio District was represented, as well as many in the Kirtland and North-western Ohio Districts. Two bus loads came from Akron and Barberton, Ohio. We feel they were repaid for their trip when they heard the wonderful sermons by our President.

Monday evening, June 20, Elder A. B. Klar, Dover, Ohio, gave a health lecture which was appreciated by all who heard it. Other speakers for the month were Elders A. E. Anderson, G. H. Kirkendall, and A. H. Nieman.

The Department of Women had a birthday surprise on Sister Morris June 27. A cake was baked with sixty-two roses on it, and in each rose a candle was placed. Our sister has been sick for some time, but is better at this writing. She was presented a beautiful bouquet of flowers and a gift of money from the department to show appreciation for her faithful service. We wish her many more happy birthdays.

This department also had a picnic at the Storage Dam on June 30. All had a good time, especially when it came time to eat. We hope this will be an annual affair with our women.

Stewartsville, Missouri

July 6.—The morning service of June 5 was given over to observance of Fathers' Day. The program was delightful. Mrs. Annie McCord gave us one of her pleasing and educational talks. She spoke of the great fathers of history, and in conclusion paid tribute to all fathers, pointing out the many ways in which father sacrifices for his loved ones. Several musical numbers and readings were rendered, then President Zenas Lewis concluded the morning program with an equally wonderful tribute. The service was thoroughly enjoyed by all.

The evening service was poorly attended, as many of our members attended Maple Grove's Children's Day program. It was a very fine entertainment. All teachers and pupils are to be highly commended.

Brother B. J. Dice was speaker for the evening of June 12. He is one of Stewartsville's faithful pioneers, and his sermons are always helpful.

Brother S. J. Hines, another veteran, was speaker for the evening of June 19. The attendance was good and the sermon enjoyed by all.

The services of June 26 deserve special comment, as the speakers both morning and evening are promising young men just recently ordained teachers.

Brother Gordon Hidy spoke at the eleven o'clock hour. Stewartsville Branch is indeed proud of him. His first effort was wonderful, and we know that with continued effort and study he can be an instrument in God's hands for much good.

Brother Curlis Vernon, who has recently graduated from Palmer School of Chiropractic, was speaker for the evening. He has taken an active part in Davenport Branch, and it was while there that he was ordained a teacher. His sermon was very good, showing that his greatest interest is in the church and its advancement. This helps us to appreciate the many good things he said. His life is truly an example of Christian character. We know success will be his, for he pays the price of success.

Now we are ready to report on the big contest. The Blues certainly surprised the Reds by winning, but they forgot to stop their airplane in Jerusalem. We think they must be trying to outdistance Lindbergh in a non-stop flight. If they don't run out of gasoline and will return home safely, the Reds will be ready to give them the big "feed" and entertainment they deserve. They truly merit it, for their collection the last Sunday was over seventeen dollars. I am not telling what the Reds gave, but will tell you all about the entertainment next time.

I have no energy to write any more news after making this confession, for I am one of the Reds. But I will add in conclusion that the contest has certainly helped our Sunday school in every respect—attendance, interest, lessons studied, and collections, to say nothing of new members. If your Sunday school drags, try a contest to gain new enthusiasm.

Duluth, Minnesota

Corner 60th Avenue West, and Bristol Street

June 29.—Brother W. C. Stauty was in Bemidji May 29 and met with the Saints there in their Sunday activities, speaking to them at eleven o'clock on the theme, "The gospel of love." It makes one's heart warm to the great latter-day work (which of itself implies service) when meeting with people of like faith, and to feel that brotherly love which exists among God's people that one does not feel as a stranger, but that we are indeed one large family with God the Father and Jesus Christ the elder brother. But how much more warmth will radiate from us when we more thoroughly demonstrate the life of Christ in our every walk of life! May we each in this the hastening time buckle on the full gospel armor, preparing to take part in the redemption of Zion, leaving our petty differences to be righted in the Lord's own due time, that each one of us may be found laboring with God for the accomplishment of the great task that lies before us, that we may not be sifted as wheat and bound with the tares for burning.

June 5 sacramental service was held at 11 a. m. with Elder Sam Case in charge, Elder George W. Day assisting. Brother Day was the evening speaker, using as a text Matthew 16: 19, 20.

Elder Ray Whiting, of Minneapolis, district president, and pastor of the Minneapolis Branch, was the speaker Sunday morning, June 12. He came from Minneapolis to administer to Sister Bertha Eckley, of Barnum, who was in Saint Luke's Hospital to undergo an operation and who from a fall sustained a broken hip. Our prayers ascend to God for this sister and her companion, that the Father may bless her and that her faith in him shall be rewarded. We realize that God does all things well and that those who are obedient are in his keeping. His will be done.

Elder George W. Day was the speaker in the evening, using Acts 3: 20, 21: "And he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." The theme of his discourse was the literal coming of Christ.

The junior church gathered after Sunday school and journeyed to Lincoln Park at Twenty-fifth Avenue West and Third Street and held their meeting under the canopy of heaven, eating their dinner at the park.

Brother W. C. Stauty was speaker in the morning of June 19, discussing the topic, "Our individual task." Pastor P. G. Schnuckle, speaking in the evening, took for a text 1 Timothy 4: 29. Brother and Sister S. A. Davis and family, of Wrenshall, and Mr. E. W. Senna and Sister Senna, from Fairmont, were present at the morning service, and Brother Earl Innes and Brother Hugh Ross, members of the crew of Saint James McNaughton, were welcomed in the evening.

Elders P. G. Schnuckle and Samuel Case with Brother Stauty went Tuesday evening, June 21, to the home of Brother and Sister S. A. Davis, at Wrenshall, to officiate in the blessing of an infant son of Sister Leons Marie Senna and Elmer W. Senna, of Fairmont, Minnesota, who were there visiting, and upon returning these brethren found a Buick car will not run without gas.

A goodly number of Saints from here were in attendance at the reunion. They are as follows: Sisters R. C. Stauty, Mollie Feathers, C. E. Silverthorn, Lottie Zuelsdorf, Mahala Bundy, Julia Case, Marie White, and Susie Cravens, of Two Harbors, and Brothers Robert Zuelsdorf, A. C. Bundy, Samuel Case, George W. Day, and Robert White.

Those that attended the prayer meeting on the 29th, on returning from reunion, testify of the desire within them of going forward as never before, having received a greater knowledge of the work in which they are engaged, testifying of the Spirit of the Master, as his servants brought manna from the Lord's storehouse. Brother Carmichael, Presiding Bishop, brought to them a clearer understanding of stewardship under the holy unction from on high. May this clearer understanding also awake in us the knowledge of a greater responsibility. May unity come to us, that we can move forward in the great work before us, that the great sacrifice Christ has made for us may not be in vain, but that light and truth may shine from us!

Topeka, Kansas

1116 Clay Street

July 4.—At a meeting of the Department of Women June 9 talks were given by District Missionary C. E. Harpe and Sister R. D. Weaver, of Independence, Missouri. Both were enjoyed by those present. Sister Weaver was the guest of Sister A. P. Crooker.

On the morning of June 12 a round table was held at the preaching hour. Subject for discussion was the good of the branch, resulting in a renewal of the pledge of those present in their efforts to further the best interest by their faith, prayers, and efforts. The service was in charge of the pastor, C. C. Graham. Brother Graham also occupied at the evening preaching hour.

Two special programs were given on June 19. The Fathers' Day program was rendered at eleven, in charge of the mothers. The fathers were each given a red rose by the reception committee at the beginning of the service. With other appropriate numbers the responsive service by Sister Blanche Edwards Mesley for Mothers' Day was used, the fathers singing instead of the mothers. A talk on the life work of the first father of the church, with mention of the grandson, Joseph Smith, in the beginning of the Reorganization was given. Elder James Baillie, of Scranton, Kansas, was guest of honor, he being the father of this branch, and occupied a seat on the rostrum. As a token of the love and esteem with which he is regarded by members of the branch, he was presented a beautiful basket of flowers. This basket of flowers was first the gift of Sister Mary O'Brien to the branch to be used on this special occasion in honor of her father, John Cairns, and was then to go to Sister A. P. Crooker, who out of the love and gratitude of her heart asked to have it presented to our beloved brother, James Baillie, in behalf of the branch.

As a tribute to the memory of the late A. P. Crooker, the poem, "Away," was read. "Faith of our fathers" was sung, and Brother Baillie, after expressing appreciation of the gift and pleasure of being in the service, invoked the Father's blessing.

The Children's Day program was given at eight o'clock in the evening. Decorations were pink and white. Back of the stand pink paper was draped on a white background, and an artificial wall of rock and flowers extended across the front. Much credit is due the committee for the splendid arrangement, which truly made it look like June time. The program consisted of songs, readings, solos, and dialogues. The dialogue, "Children's Day in Dog-leg Alley," was written by Sister Grim. A vocal solo was contributed by Miss Lena Buell, Lawton, Oklahoma, and a reading by Mrs. Mildred Kelley, Englewood, Missouri. The presentation of the cradle roll certificates was by the superintendent of the department, Sister A. P. Crooker. Two special programs in one day mean work, but all felt repaid for the extra effort.

Brother Berwin Lungwitz, of Los Angeles, gave the introductory remarks at the prayer service Wednesday evening, June 23. His theme was, "The purpose of the soul, set of the soul, goal of the soul." This was a very spiritual service, all enjoying the words of wisdom of the brother, which showed

that though he is yet tender in years, the spirit of his calling as a priest rests upon him. Our best wishes go with him.

No services were held on Sunday, the 26th, as the members of the branch were in attendance at the two-day meeting held at Scranton, Kansas.

The Department of Women gave a pie social at the home of Sister Alfrey, north of the city, Tuesday evening, the 28th. The proceeds go to buy new chairs for the primary department; also a portion of it for branch expenses. Thus has this department made itself a friend in need.

The sacramental service Sunday morning was in charge of Elder C. H. Smith, and Brother J. G. Juergens spoke briefly to us. He has been absent for some months, yet met with the Saints when possible. He spoke of our solace in the gospel and our joy and comfort in the reading of the Bible and its associated books. The fact that Satan sometimes tries to make us believe we are not worthy to partake of the emblems in order to keep us from partaking was stressed, and the folly of judging a person's whole life by one or two acts committed when not on guard. It seemed good to have Brother Juergens with us again and also Brother Smith, who with his family moved away about a month ago. We regret to lose this worthy family. At each recurring sacrament we feel deeply the loss of Elder Crooker.

Sunday evening District President Dave Little and family, of Burlingame, Kansas, were present, he preaching for us on the theme, "The gospel law and its effectiveness in spite of unbelief." Our ignorance of God's laws does not make them inoperative, neither our disbelief. A duet, "Scatter sunshine everywhere you go," was pleasingly rendered by Mrs. C. A. Hooper and C. H. Smith at the beginning of the service. Accompaniment was by Miss Myrtle Hooper.

Other visiting Saints from out of town were Sister America Christensen and family, of Lawrence, Kansas, and a daughter from Idaho.

To all Saints visiting in Topeka we extend a cordial invitation to meet with us.

President Smith Visits Brush Creek Branch

On Thursday, June 9, the Department of Women had a birthday dinner in honor of three of their members, Katie Burgess, Icel Burroughs, and Eula Morris. The table was filled with good things to eat. Several beautifully decorated birthday cakes were on the table. Twenty-seven did justice to this fine dinner. It proved to be a big surprise to the above named. The older ladies finished a quilt while others embroidered. The following short program was rendered in the afternoon: Song, by all; invocation, Sister Lucy Brown; song, "The child of Galilee," by children; reading, Sister Fannie Caudle; reading, Katie Burgess; instrumental solo, Flossie Clow; select reading, Gladys Burroughs; an address by Brother F. L. Sawley. All departed at a late hour, saying they had certainly enjoyed the day. The crowd consisted of the Department of Women, Temple Builders, Orioles, Blue Birds, and Boy Scouts.

On Saturday night, June 18, the Orioles and Boy Scouts gave an ice cream social with a large crowd as audience.

Sunday, the 19th, we enjoyed a splendid talk given by Brother Lewis De Selm, of Mount Vernon, the superintendent of Recreation and Expression. We were pleased also to have him in our Sunday school.

The young people are having some very spiritual prayer meetings each Tuesday night. We have a good attendance at general prayer meeting on Wednesday night.

Thursday, June 23, the Department of Women had with them the district superintendent, Sister Bessie Burgess, of Centralia. She was accompanied by Sister Fairy, also of Centralia.

Most everyone of this branch attended the district conference at Mount Vernon, which convened June 24, 25, and 26.

On Monday night we enjoyed a grand surprise, that of having President F. M. Smith preach to us. The house was packed to its capacity, and several stood outside. Words

can not express our appreciation to Brother Smith. We feel that this was the greatest thing that has happened at Brush Creek. He gave us some wonderful food for thought, as well as a history of his life. We hope in the future to carry out his wishes here.

We were also pleased to have Brother Fulk, our district president and missionary, also Brother J. R. Lentell, our other missionary, with us that night. We are certainly proud these two were sent to our district.

Central Los Angeles Branch

Numerous events have kept the Saints of Los Angeles busy and interested for many weeks. The first week in June our new pastor, Elder Glaud Smith, and his family, arrived. A few days later Brother Smith joined us at a Sunday school picnic, where he had opportunity to see how much some of his new flock can eat, how well others can play, and perhaps how well others can work and cooperate in various ways. And while our new friend was observing us, many were observing him; and the writer very joyfully reports, though there were many comments, only one adverse criticism seems to have come to her ears, namely that Brother Smith had committed the misdemeanor of being so young.

At a business meeting June 8 our new pastor was officially installed. Some other business was discussed, after which heads of various departments of branch work gave welcoming talks to Brother and Sister Smith and their little son. Both Brother and Sister Smith responded with a speech, and it is still undecided which is the better speech maker. Our former pastor, Apostle Myron A. McConley, made some interesting remarks, gave some good advice, and told us he hoped his friendship with the Saints here would continue to grow stronger. The Saints gave Brother and Sister McConley a vote of thanks in appreciation of their earnest and worth-while efforts to build up the work here. We shall miss them very much and shall welcome their visits among us in the future. Following the meeting was a general reception, greetings, introductions, handclaps, smiles, conversation, refreshments, and just those features that characterize a friendly, happy Latter Day Saint gathering.

The choir has the credit for a very novel banquet which was given for a threefold purpose, namely to help raise money to finish paying for the pipe organ, to acquaint others with effort of the choir and the need of branch support, and to bring Saints together who have little opportunity for social contact. Choir members planned the banquet, sold the tickets to friends who are not members of the choir; decorated the dining room, and prepared and served the feast, all in a most fitting and dignified manner. Brother Dana Crum, Brother Will Badham, and others made short, impressive talks regarding the organization, history, effort, and achievement of the choir. Several splendid musical numbers followed: Sister Mildred Nesser, vocal solo; the Silver-Haired Quartet, a great surprise to those present, gave two numbers and received great applause. The Silver-Haired Quartet was composed of Sisters Mather, Horney, Teel, and Pritchard, of the Women's Department.

The Saints of the South Los Angeles Mission gave "Uncle Tom's Cabin" to a large crowd on June 10. The Long Beach and Santa Ana orchestras furnished some fine music. On June 21, aided by some generous husbands, the Department of Women presented "The Deestrick Skule." The casts of these plays were made up of both amateurs and professionals, and from observation it was readily seen that much valuable talent has been left undeveloped these many years. The offerings taken at these plays were used for local needs by the branches participating, but perhaps the most worthwhile benefit was the social contacts of those in the play and their contribution in aiding a good cause; feelings of fellowship, and appreciation of the fact that we really never need to grow old in spirit, but at fifty may successfully play the

part of a schoolgirl jumping rope or a red-headed boy playing pranks on the teacher.

Recently we have had some splendid sermons by both local and visiting ministers. Brother Pitt gave us a rousing gospel sermon. Brother Glaud Smith gave a most instructive and inspiring discourse on "The need and habits of study." Brother McConley gave a meaningful sermon on "The latter-day work." Brother John Martin, whom, with his family we have just welcomed to Southern California, told us the "Story of Esther" in the most impressive manner we have ever heard it; he depicted clearly the traits of character that make Esther stand out in sacred history, namely, love for her people, faith in prayer, her dependability, and her acceptance of her responsibility.

The spirit of the prayer meetings has been good, and especially at the service of June 22. Those present experienced a *real* prayer service. The theme of the evening was "prayer": how to pray, why pray, when to pray, why our prayers are sometimes not answered, and the results of prayer.

On June 20 Saints and friends witnessed a pretty wedding, when Sister Olive Davis and Brother Albert Gilstrap were united in marriage. Preceding the wedding march, Alice McConley and Myron Nichols gave a violin duet, "Love's old sweet song," Brother Wallace Farley sang, "In the dawn-ing," and Sister Mildred Nesser sang, "Love's old sweet song." Sister Mildred Mather Collinge was at the organ.

As many present have expressed themselves, the ceremony was the most instructive, practical, and impressive they have ever heard. Some of the thoughts brought out were the need for the constant consideration of man and wife for each other, the purpose of a family altar, the vital necessity of keeping the Holy Spirit in the home that love might ever prevail and the home never be torn asunder. Brother McConley performed the ceremony; Betty Johnson was maid of honor; Lois Neese and Vern Bowbeer, bridesmaids; Virginia Moe, flower girl; Bruce Crayne, best man; Frank Stauts and Wallace Farley, groomsmen. We appreciate this young couple and wish for them in life everything that is for their good and happiness.

Last Sunday was Children's Day. The young folks gave a good program, and following several children were baptized, and two babies were blessed. Brother Glaud Smith gave a sermon for the children just preceding the baptism. The evening discourse was on an old theme "Except ye become as a little child, ye can not enter the kingdom," but was treated in a new light.

Sister Stella Hodges, our choir leader, has been in the hospital for an operation and quite ill, but we are very happy to report her much improved and trust we shall soon have her with us again. She has served so well in times past that she has been sorely missed.

The Saints of this locality are very much encouraged, and many are showing new and greater interest than has been manifested for some time.

His Conception of Family Duties

In Doctrine and Covenants 17:10 we find these words: "The priest's duty is to . . . visit the house of each member, and exhort them to pray vocally and in secret, and attend to all family duties."

What are family duties? Every man, who by virtue of his office must ask himself this question, is compelled to give his own answer thereto and to work on that answer, be it right or wrong. If there has ever been anything definite written or given answering this question, I am unaware of it, and yet I am very forcibly made to feel the need of such a treatise.

I believe if we as priests were more uniform in our ideas of what "family duties" consist, we would accomplish greater results in our visiting. I have given considerable study to

the question: "What are family duties?" and have compiled the following list, which I pass on to you, my fellow priests, not with the thought that it is perfect and can not be improved, but in the hope that it might be helpful in answering a very important question: 1. Cleanliness; 2. Proper relations of parents to children, children to parents, to neighbors, friends, humanity in general; 3. Proper training of children; 4. Temperance—in all things; 5. Economy—frugality; 6. Payment of honest debts, which includes tithing; 7. Attendance at church meetings; 8. Reading of proper literature; 9. The obtaining of the best education possible, with proper use of same.

That a priest who shall attempt to discuss these things with others shall be a living example for them, goes without saying.

E. P. SANDERS.

KANSAS CITY STAKE.

West Pullman, Chicago

11926 Parnell Avenue

The month of June opened rather auspiciously with one of the most wonderful prayer meetings we have ever held in our little chapel. The Master poured out his Spirit in abundance, and all rejoiced under its influence. On sacrament Sunday, the fifth, our priesthood met at 7 a. m., and again that spirit of brotherly love was manifested to such an extent that all felt loath to leave the meeting. It was decided at this time to hold priesthood meetings twice a month in the future. A wonderful spirit continued to prevail at the sacramental service, with Brothers Byrn and Healy in charge. The topic of the meeting was, "We want to help to build Zion." The many testimonies offered show plainly that our little branch is moving forward spiritually, as well as numerically.

The evening service was dispensed with to enable the branch to attend the closing sermon of Brother John R. Grice at the Central Church in a body.

On the 8th of the month we were again blessed abundantly, and we had another one hundred per cent testimony meeting. We are glad to report such occurrences, for we believe they mean spiritual development.

On the morning of the 12th our pastor, E. O. Byrn, spoke to us from the fourth chapter of Paul's letter to the Thessalonian saints. The evening hour was occupied by Philemon Pement with his usual forceful discourse, which was enjoyed by all.

On the 19th our pastor again spoke to us in no uncertain terms on the subject of stewardships. Among the many things he asked was that the Saints keep their minds open to the idea of stewardships, for we hope that West Pullman may so develop that it may be one of the branches that as our President has suggested, would be moved bodily into Zion. At the evening hour, Brother Roy F. Healy spoke to us on the subject of prayer, using as his text the words found in 1 Chronicles 16:11.

On the evening of the 21st, at a special service, we were pleased to have with us as a speaker Brother John R. Grice, of Saint Clair, Michigan, who addressed us in his forceful and energetic manner, using as his text Saint Matthew 5:16.

On the 26th we were glad to have Brother Charles Cotton again address us in the morning hour, and in the evening the latest addition to our ranks, Brother Clem Evans, spoke to us. Brother Evans now resides with our pastor. At our prayer meeting on the 29th, we were glad to have with us our district president, David Dowker. Among the visitors this month are Sister W. A. McDowell, of Plano, and Brothers Floyd McDowell and Eugene Closson, of Independence. We were glad to have with us also Brother G. T. Richards and family, of Carsonville, Michigan, who stopped on their way to their new mission in Missouri.

On the last of the month we held a talent and ice cream

social, which was a very successful affair. The exact amount made is as yet uncertain, but it is very evident that it was financially a success also.

Our departments under able leadership are progressing nicely, and we hope to have some real news from them next month. Quite a few of our members attended the district conference at Mission on the 25th and 26th, and brought us back glad tidings.

Our outlook for the future is indeed promising, and we are encouraged to press forward in this great latter-day work. We are always glad to have any visitors meet with us. Our motto is, "Only once a stranger." Those desiring to communicate with our pastor, E. O. Byrn, may do so by addressing him at this residence, 12011 Stewart Avenue, Chicago, Illinois. We shall be very glad to get in touch with any friends or relatives you may have in this portion of the Lord's vineyard, if you will advise us of their address.

Madison, Wisconsin

2119 Jackson Street

July 1.—During the last month we have had some sickness in our branch and one death. On June 1, as the Saints met in prayer service, prayers were requested for Sister Minnie Root, who was very sick. She had a stroke of paralysis, was rushed to the hospital, where she stayed a few days. Then through prayer and administration, she was able to return home to her loved ones. Sister Root has raised a family of six children, all but one having accepted the gospel. They are very much devoted to their church. We hope the Lord will heal Sister Root and spare her life, that she may enjoy the gospel with her family a few years yet. This she greatly desires to do.

At this service beautiful prayers were offered in her behalf, and the family feel that God attended while the Saints prayed.

Sister Stevens, who resides with her daughter, was in the city visiting relatives and friends. She has been a faithful Saint for many years, and bore her testimony to the truthfulness of the gospel and the blessings of God. It is strengthening to those who are younger in years when we hear the aged bear their testimony. It gives us courage to go on in the faith of our fathers, to be true till death.

On June 3, Brother William Pratt was called from earthly life. He came home sick from work on Thursday night and Friday morning was taken to the hospital where he died a short time afterwards. Doctors said his death was caused by expansion of the heart. He was sixty-four years old, and his sudden departure was a shock to his family. Brother Pratt was held in high esteem among his fellow men and church workers. His home was always open to the missionaries, and the peace of God abode there. He was a loving father and companion, always willing to contribute to the needy. His love for the church was deep rooted, and he invariably took part in the prayer service. Though he had not the chance of gaining an education in youth, he worked to give his children more opportunities in life. We are sure he is one who will hear the voice of God and live. He leaves behind a loving companion, one daughter, and three sons, the youngest of whom, George, finished high school the week of his father's death. Funeral was held on Sunday, the sermon being delivered by Patriarch W. A. McDowell, of Plano, Illinois, who used for his text, "Blessed are the dead who die in the Lord." Singers were Sisters Walker and Dennis, who rendered "No night there," and "The Lord knows why." There was a beautiful display of flowers, and many of the men with whom the deceased had labored came to pay their last respects to the one they loved. We hope some day to again meet Brother Pratt and accept his glad handshake.

A very spiritual June sacramental meeting was enjoyed,

Brothers Woodstock and McDowell being in charge. Brother McDowell gave words of fatherly advice and counsel. We truly look upon Brother McDowell as a father in Israel. The Lord spoke through Brother Woodstock, asking Archie Root to prepare himself for greater work that is in store for him to do, that of laboring in the Aaronic priesthood, in the office of deacon.

The adults had a party at the home of Sister Walker the evening of the 15th. Games and merrymaking were the order of the evening, after which a bounteous lunch was served.

Many from here attended the June meeting, the 12th, which is an annual event, at the home of Sister Charles Hoagues, sr., of Evansville.

Those from Madison who attended the district conference at Soldiers Grove were Sister Leda Colbert and Sister Miller, sr. Brother Clark has been home to spend a few days with his family; he had charge of Wednesday night prayer service.

We welcome to our branch Brother Willard Hield and family, from Lamoni. They have located at 1917 East Washington Avenue. Brother Hield is here to attend summer school and to teach at the University of Wisconsin.

Allan Houghton is again home, having been gone for the school year at Iowa University. This spring he graduated from there with high honors.

Bobby Pratt, son of Brother and Sister James Pratt, is in the hospital with scarlet fever. He is getting along nicely.

Brother Houghton is home for a while from his mission field. He preached both Sunday morning and evening. In the morning he used for the basis of his sermon Luke 10: 26-39. In the evening he told of his early experiences in the church.

We are looking forward with great anticipation to the young people's convention which will be held here July 9 and 10. Apostle F. Henry Edwards will be our principal instructor.

Springfield, Missouri

810 East Dale Street

On May 15 a party of about twenty motored to Chadwick, Missouri, and spent the day with the Saints in that locality, all reporting a nice trip. Quite a number brought back ferns and flowers collected along hillsides, and everyone had all the strawberries he could eat.

A week later Brother A. W. Duemler and wife and F. M. Bishop and wife spent Sunday at Joplin, renewing acquaintance and attending church. While there they had the pleasure of hearing President Elbert A. Smith at the morning service, also exacting a promise from Brother Elbert to visit Springfield in the near future.

Brother Elmer Palmer and Sister Minnie Crabtree were married May 22. Brother F. M. Reynolds performed the ceremony, and the usual good time followed Tuesday evening with a charivari, and Brother Elmer proved himself a good sport. After the bride and groom had had a nice ride in a wheelbarrow and a number of other pranks were played, all present were liberally served ice cream and candy.

The strawberry season is over in the Ozarks, and we hope everyone in the State had the opportunity to taste the delicious berries which are grown in this section. There were 1,841 carloads shipped this year via Frisco lines, the total crop for this section being 3,800 cars. This makes us proud of this Ozark country, to see the "strawberry special" which is the familiar term given to entire trains of strawberries loaded in express refrigerator cars handled daily by the Frisco's fastest locomotive power.

Brother and Sister James F. Kemp and L. K. Gibbons and family spent June 6 and 7 visiting with the Saints in the neighborhood of Tigris, Missouri. All reported an enjoyable time.

June 13, a shower for the newly married couple, Brother

and Sister Elmer Palmer, was held in the church basement. Many nice and useful gifts were presented, and a happy evening was spent.

You Southern Missourians, please do not forget that Spring River and Clinton District have extended the invitation to this district to join them in their reunion at Joplin, August 12 to 21. The Spring River District has a nice reunion ground at Joplin, with access to swimming pool and other recreational features, and if you have never made the trip from Springfield to Joplin over U. S. Highway No. 66, "The main street of America," this part of the trip alone will be worth your time.

Brother and Sister R. L. Bishop and family, of Mount Washington, Missouri, are visiting relatives here. Brother McCormick, pastor of the Marshall Branch, was a visitor at our prayer service last evening, and his testimony and presence were enjoyed by all.

Hilo Branch

Interesting Account of the Work of the Hawaiian Branch

Our Hilo church is a little brown building, situated on a small street—Ululani Street. It is a plainly constructed edifice, being built by the male members of the little branch. The mission house joins the church. This church was built ten years ago; and proud were the members who entered its portals the first Sunday following its completion.

Let us enter this little building. There are two rows of benches, holding a capacity of just two hundred people. On the platform facing the audience, is a *koa* pulpit. Below the platform is where the baptism takes place. At the base of the platform are a *koa* table with a *koa* chair on each side of it. Behind the pulpit the choir is seated. There are no elaborate furnishings to decorate the interior of the building. On either side of the choir "cove" are rooms where classes are held.

Although not very richly furnished, the mission house is homelike and comfortable. Here many social evenings have been enjoyably spent. The missionaries who have occupied this home have been very hospitable, permitting us to make free use of it.

There are just a few families attending the Hilo Branch. One can almost count them on his fingers. Although there are so few, we have carried on the work beautifully, gradually increasing the membership as the years have rolled by.

There are several branches that help to push the church work along. First there is the women's auxiliary. Once every week they hold their meetings, after which they sew. They have done much towards making financial ends meet. Good fellowship amongst the members has helped to make their work grow.

Every Thursday evening, from half past six to half past nine, the young people of the Lanakila Club spend a pleasant evening at the mission house. Games of basket ball, volley ball, and indoor baseball are enjoyed in the church lot adjoining the mission house. Indoor games are also enjoyed.

Every Sunday morning, from a quarter of ten to a quarter of eleven, Sunday school takes place. The members of the Sunday school often go on picnics or hikes; either up to the Rainbow Falls or to the Kaumana Caves, but most always to Cocoanut Island, where swimming, fishing, singing, and playing of games are enjoyed.

Our Religio commences at six o'clock and terminates at seven o'clock. We have our classes and then our program, which has been prepared for by the different members.

The choir for the services of the church consists of the younger members. Their ages range between ten and twenty-five years. There are many promising voices among the members. With the cooperation between the chorister and organist (who are very efficient workers) and the singers, the work is carried on beautifully.

During the absence of missionaries, as is the case now, the members of the priesthood carry on the duties of the pastor.

I hope I have given you a vivid impression of the work carried on in the Hilo Branch. I hope that through our love for the same work, we will come in closer contact with each other.

KANIU HAPAI.

Portland, Oregon

July 3.—Nature was generous and enthusiastic when she stopped at Oregon, for truly our State is the Nation's playground. But a few hours' drive (most of us own a flivver) carries the motorist into the wilds of the mountain, where raging streams tumble and roar and twist and turn along their rocky banks. Snowcapped peaks, waterfalls, and lakes thrill and invite us; the ocean has its charms and lures us to its shores. Can't you feel our temptation? But we raised our hands and with palm outward, said "No," very flatly.

An unusually large number was present at the sacramental service on July 3. This indicated that to the Saints of Portland an hour in closer communion with the Savior, an hour devoted to songs, testimonies, and prayer is a resting and lasting stimulus. Several out-of-town Saints were present. Brother Earl Root, who is on a short visit here from his home in California, preached in the evening.

For several weeks the Sunday school has been making a special systematic drive for Christmas offering. It has adopted the slogan, "A penny a day is the Portland way."

The presiding priest of the branch, Brother Henry Livingston, has been ill for the previous nine weeks, suffering with lumbago and shattered condition of his whole nervous system. He has been blessed through the administrations of the elders and through the prayers of the Saints and is slowly regaining his strength. Sister Allen has been undergoing a long sickness also. She has been bedfast with inflammatory rheumatism. Her little granddaughter, Eileen Hansen, has been in the Multnomah Hospital for several months. They would appreciate the prayers of the Saints. We shall be glad for the time to come when they will be enjoying their normal health and when they will be able to be in our midst.

Our reunion will begin on Friday evening, July 22, with a snappy program which we hope will start everything off with the pep and enthusiasm that is always present at a Portland reunion.

Apostle James A. Gillen, Myron A. McConley, and Bishop J. A. Becker will be our speakers. We know all of them; therefore, as the preliminaries of "getting acquainted" are already over, we are anticipant—we are eager to hear their message for us for this year.

The Portland tourist camp, the same location as for the past two years, has been chosen again. It is two blocks from Glen Echo Station on the Oregon City electric car line; or if you take the flivver, follow the Eastside River highway leading to Oregon City until you see signs along the way. It is true the ground is not covered by linoleum, and there may be a little dust, but forget the dirt and look up at those mighty firs, and listen to the birds singing from their branches. The reunion committee will cover the ground with linoleum next year!

This year the reunion committee is providing us with something new—a community dining room and a hired cook. We are all eating together this year. Now all your worries, from "Did I bring the egg-beater?" to "Where is my best linen tablecloth and napkins (for the preachers)?" are over. Just pack up your bedding and clothing and come along for a jolly good time.

If you have any vegetables, eggs, etc., send them to Brother George Appleman, 202 East Seventy-fifth Street North, Portland, Oregon. If you want further information, write to the reunion secretary, Brother George W. Stover, 1351 Haight Avenue, Portland, Oregon. Don't forget the dates, July 22 to August 1.

Independence

Stone Church

Following the early morning prayer meetings for young and for old—services where comfort, strength, and courage are derived—the Sunday school began its session last Sunday in charge of Brother S. A. Thiel, superintendent of Sunday schools in Zion, and Stone Church Superintendent G. S. Trowbridge. The opening song service was led by our efficient chorister, Miss Marcine Smith, and Brother Thiel read a portion from the Scriptures, briefly analyzing it for the children.

More than one thousand and fifty persons were present, and this number included visitors from several States. Five perfect classes were reported by the secretary, who declared the primary department the highest in attendance. As a special number, Frank White, violinist, Martin Mills, flutist, and Mrs. Emma Tandberg, pianist, gave a pleasing selection. Members of the school also appreciated having the organ accompanying the congregational songs. Miss Dorothy Koehler presided at the instrument.

The Stone Church Choir began its summer vacation Sunday morning, and in its stead the Wa Dem Na Glee Club of young people sang, Brother Paul Craig directing, and George and Robert Miller at the piano and organ. The anthem, "The Good Shepherd," was much appreciated, Miss Fern Cox singing the solo part. An excellent tenor solo was sung by Mr. Harry Greenway preceding the sermon of the hour.

Reading the first few verses in the first chapter of Saint John, Elder Cyril E. Wight, of Kansas City, impressed upon his hearers the fact that through frail humanity God has attempted to interpret the meaning of his message to mankind. These revelations have been made into the Holy Scriptures, and parts of these scriptures we do not understand. We shall have to wait until God comes to us in person to interpret. Under the Mosaic economy, the children of Israel looked upon the revelations of God as "thou shalt," and "thou shalt not." They did not understand the scope embraced by these messages from God to them; they needed an interpretation of the law in terms of their own lives. This interpretation was given to them through Christ the Son of God—the word made flesh. Jesus gave to them and to all the world the real meaning of living together. He did not expound doctrines but told the people how to live, illustrating his teachings with simple little stories of life. Jesus translated divinity into terms of humanity. Christ's ministry is to be measured in three ways: the vitality of his expressions; the humanity of his fellowship; and the abundance of his life coming through obedience to God's way. There are plenty to limit God, but it is for us to interpret him, for his message is one of hope, cheer, comfort, and life. It is our task to become the word made flesh. Proof that our religion is genuine is the bearing of the proper kind of fruit. We do not need so much to give attention to the mechanics of religion but to have the Spirit of Christ in everything we do. "And now abideth faith, hope, love, these three; but the greatest of these is love."

At the Campus

Arrivals at the Campus on Sunday evening found the Walnut Park Band on hand with music sufficient for the evening. Several band numbers were played before Elder Sheehy took charge of the song service, leading the large congregation in the singing of "Onward, Christian soldiers," and "Joy to the world." "Tell me the old, old story," was the opening song, and Elder W. J. Brewer, pastor of Enoch Hill, offered the invocation.

The preaching service consisted of two fifteen-minute sermons, the first by the assistant pastor in Zion, Elder C. Ed. Miller, the second by Brother John F. Sheehy.

For the basis of his talk Brother Miller chose Revelation 19: 5: "And a voice came out of the throne, saying, Praise

our God, all ye his servants, and ye that fear him, both small and great." He specifically spoke with reference to plans for the Sunday night Campus service, emphasizing the individualistic tendency of human nature and the necessity of cooperation before Zion can be builded. "We should develop strong individual characteristics," he asserted, "but we should cooperate in our individualism. The triumph of service will be brought about by cooperation and not competition. . . . We need spiritual cooperation, and what we want to do in Independence is to have people and churches of Independence to come together, to work together as brethren on the Campus." He explained why pictures are used in these services, giving an experience had by him in early manhood in regard to illustrated sermons.

"O Timothy, keep that which is committed to thy trust avoiding profane and vain babblings, and oppositions of science falsely so called—1 Timothy 6: 20, was the text selected by Brother Sheehy, who pictured Paul, the aged man, the old minister who had experienced so many wonderful things, now the prisoner soon to die, writing to a young friend in this manner. Paul was not discouraged; he was hopeful. It is for us also to be full of cheer, happy in the gospel. We are living in a day of great achievement; no longer are we amazed at things taking place that border on the supernatural. There are thrills today for those seeking thrills. There is material for the thinker. As a religious group there is nothing on our horizon, but a rising sun brings a new day of religious freedom. The religion of today is and must be a practical one. We must be practical, courageous, full of love.

Following the preaching service a short, pleasing pageant was presented by a number of Liberty Street young people, and the evening's program was concluded with pictures, "The good Samaritan."

Interesting Personals

President Frederick M. Smith is in the Independence Sanitarium, where he went several days ago to have a tumor removed from his foot. President Elbert A. Smith, with Sister Smith, is taking a much-needed rest and vacation in old home places in Iowa.

Sister Cleda N. Simpson, for thirty-four years a faithful member of the church, passed away at the Independence Sanitarium in the early morning of July 1. She was the wife of Elder Hibbert D. Simpson, who survives, and during her life saw much service for the church in Northern Maine and San Francisco. She was born in Delhaven, Nova Scotia, August 15, 1859, and her sojourn in Independence had been brief when death called her away. She leaves three daughters: Mrs. W. H. Atkinson, Farmingham, Massachusetts; Mrs. Lee T. Mann, New Albany, Indiana; and Miss Lillian S. Simpson, of the home address, also five sisters, two brothers, three grandchildren, and two great-grandchildren.

Sister Simpson loved to repeat a verse she learned in early life:

"Jesus can make the dying bed
As soft as downy pillows are;
So on his breast I'll lay my head
And breathe my life out sweetly there."

The funeral service was held at Stahl's Sunday, July 3. Appropriate singing was under the direction of Miss Thelma Vincent. Elder J. M. Terry delivered the sermon. Interment was made in Mound Grove Cemetery.

Band and Orchestra Movement

Have you ever heard of the Walnut Park Band? Nearly everyone in Independence and bordering towns has heard this group of musicians play. Their music has been appreciated in many places, and audiences have sensed the fact that this is a company of workers, consecrated to the task of making the world better by adding to its joys good music. Organized a year ago in June, mostly from new material, there being, perhaps, only a dozen experienced players, the band has

grown to forty pieces. In character it is cosmopolitan, being composed of players from the various districts in Independence and of members of other churches, and together with their leaders, Brother E. E. Moorman and Brother Orlando Nace, both of Walnut Park, they have proved themselves worthy of the support of Saints and townspeople. Busy and ambitious workers, they practice once a week and are often called upon to add the proper musical atmosphere at functions in this city and in outlying communities. Especially have they faithfully served at the Sunday night meetings on the Campus, rendering each time a special number or two of exceptional merit.

But leaders and members are anxious to do more than that. They want more players, those who play or are willing to learn to play instruments not already had in the band, such as bassoons, French horns, E flat clarinets, and several others. They are anxious for a complete instrumentation. Growth and service is their goal!

Arrangements have been made by Brothers Paul Craig, Arthur Mills, and Orlando Nace to enlist new recruits for the band and orchestra through the music department of the Institute of Arts and Sciences, during the summer school period. A course of the first ten lessons will be given for twenty-five cents a lesson. Also Brother Nace will help those wanting to buy instruments to secure them at greatly reduced prices.

"We have been planning for this a long time," says Brother Nace, "for we want to make it a permanent thing, a foundation for a musical Zion."

When the number of musicians has swelled appreciably, the plans are to divide the players into Junior and Senior Bands. Also the organization of a Ladies' Band, when there is instrumentation for it. One problem at present is a name for this movement—a name to include both band organizations. The I. and A. (Institute and Auditorium) Band has been suggested by one, or the I. 2 A. (Institute to Auditorium) Band suggests the progress they so much desire. Do you have a better name? Your suggestions will be appreciated. If you think of a good name for the movement, write to the Independence Institute of Arts and Sciences or either of the band leaders.

The Stone Church Orchestra and its director, Brother R. T. Cooper, is cooperating with the Walnut Park orchestra so as to relieve the band one Sunday evening a month at the Campus; also they expect to have a good program ready for a Music Day program this fall.

Interest is being manifest in our neighboring towns. Only recently assistance has been asked in the organization of orchestras at Holden, Grandview, and Blue Springs. May the spirit of the work continue to increase. "This work is being done not only for Walnut Park," they explain; "it is for Independence; it is for all of us."

The band plans to spend one week-end at the Holden reunion, July 22-31, and contribute its part to the success of the reunion. If there are Saints in Independence wishing to assist in the transportation of these musicians, please call Brother Nace, Independence 848J.

Liberty Street

The young people of Liberty Street District have been taking turns visiting the different group Wednesday night prayer meetings. Last Wednesday evening they met at the home of Sister Arterbun in Group 30. There was a large attendance and a good meeting. Everyone felt repaid for having attended.

At the eleven o'clock hour Sunday morning, a male quartet composed of Fred Koehler, Harry Blake, Clarence Page, and Millard Page rendered three numbers, and Miss Evelyn White, accompanied by Mrs. Avis White, contributed a violin solo, "Love's old sweet song."

One of our local elders, Brother J. B. Barrett, was the speaker. His text was taken from the first chapter of Saint John: "In the beginning was the word, and the word was with God, and the word was God. The same was in the beginning with God. All things were made by him; and with-

out him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not." His discourse was uplifting and helpful for all who attended.

In the evening, following the sermon at the Campus, a group of our young people presented a pleasing little pageant.

Officers of the Department of Women have been and are away visiting. Sister Carrie Ballinger, superintendent, spent a short vacation recently with her husband, Brother Wesley Ballinger, who is working in Chicago. Sister Pearl W. Moriarty, superintendent of young women and leader of the Silver Wing Chapter of Temple Builders, is with Brother Moriarty, who is in business in Amarillo, Texas. While Sister Moriarty is gone, the Temple Builders are holding regular meetings in charge of Miss Edna Resch, associate leader.

Second Church

A small congregation assembled for the eight o'clock prayer meeting, and though the number to enjoy it was small a splendid meeting was had.

Sunday school commenced at half past nine, the adult classes meeting in nearby homes because of the upper auditorium being closed for redecoration.

Brother H. W. Gould delivered a sermon at the eleven o'clock hour which was appreciated by the Saints.

Two children were baptized at half past one in the afternoon and confirmed at the two o'clock prayer meeting. A good spirit was present.

At half past three the priesthood met and planned work for the immediate future. We feel the entire day was well spent in the service of God.

Enoch Hill

July sacramental meeting was a peaceful service, one well attended and much enjoyed by the Saints. The testimonies were of a character to strengthen and cheer all who heard them, and the songs sung and prayers voiced were offered in the true spirit of worship.

Last Sunday morning Patriarch Ammon White was the speaker of the hour, delivering a timely message of warning and admonition. He especially dwelt on the necessity of drawing a line between the pleasures of the world and the work of the church, advising young and old to ascertain on which side of the line they stand, and if necessary to right-about-face, consecrating their whole effort to Christ.

The Enoch Hill Orchestra presided at this hour, rendering several selections of merit.

On the night of July 4, Sister George Street, leader of the Temple Builders of this district, gave the girls a slumber party at her home. In the evening games were followed by refreshments, and the next day the girls departed, each declaring she had had a good time.

Walnut Park

The eight o'clock prayer meeting was in charge of Brothers W. W. Scott and James Johnson. The attendance overflowed the south wing, numbering fifty-eight, and a large proportion took part in the meeting in brief prayers and testimonies, making an enjoyable hour.

The Sunday school attendance was unusually large, four hundred nineteen present, including thirty teachers. The school enjoyed several numbers by the combined orchestra before they left Independence for a day of musical service at Grandview.

At eleven o'clock Elders O. C. White and Samuel Smith were in charge. The worshipful anthem, "Praise the Lord, O my soul," Alberta Lanpher soloist, preceded the preaching, the sermon continuing the theme rendered in song. Elder R. J. Lambert was the speaker. Reading 1 Chronicles 16: 23-34, he stressed the thought, "Worship the Lord in beauty of holiness," picturing in various ways what constitutes true worship—not mere vocal prayer in a church building, but sincere desires breathed from an honest heart in whatever surroundings one may be placed; also emphasizing

the necessity of a righteous life in the home and in business to make worship effectual. His examples from life added interest to his earnest admonition.

A priesthood meeting was held Sunday afternoon, where a movement looking to needed improvements about our church building and premises was discussed. To follow this, Pastor White had called a branch business meeting for Monday evening, the 11th, and here the branch acted in harmony with the suggestions of the priesthood, electing a committee to work with the caretaker, John Reynolds, they to enlist the help of the entire membership as needed, thus giving each a part in maintaining our beautiful church home. The committee includes Elders O. C. White, R. Barnhardt, and F. R. Schafer, and Sister W. B. Fallon.

Spring Branch

The 8.15 prayer service in charge of W. F. Smith and Alma Tankard was well attended last Sunday, and a number of good prayers and testimonies were given.

There was a good attendance also at Sunday school, and the adult church history class taught by Brother Soderstadt filled the classroom to capacity.

Thirty-one perfect classes were reported for June—four classes being perfect for the entire month.

Assistant Superintendent Roberts announced that a Sunday school picnic was brewing for the near future, the exact date not having been set as yet.

At the eleven o'clock hour the congregation sang two songs from the Saints' Hymnal, and the choir rendered the beautiful anthem, "I will lift up mine eyes."

Sister Mansel Williams was present and extended an invitation to Spring Branch to be represented in a pageant to be given this fall by members from each branch, if they qualify for places.

Elder Ralph W. Farrell was the morning speaker and delivered an excellent sermon, taking the position that "Whosoever or whosoever constrains to do good is of God." He asserted that the Book of Mormon is just that, and that all individuals and organizations that constrain to do good are blessed of God, and Latter Day Saints who have narrowed themselves to the belief that good can only come out of Latter Day Saintism should get a larger perspective of God and his dealings with his creatures.

A pleasant surprise party was enjoyed on Sister Leonard Roberts at their home Saturday night by about twenty young people ranging from eight to seventy years of age. The occasion was Sister Roberts' twenty-fourth birthday. Games were played on the lawn. Ice cream and cake were served, and a big bonfire and marshmallow roast completed an enjoyable evening.

East Independence

A good spirit prevailed at the sacramental service a week ago Sunday morning. We were urged to move forward and occupy while we had the opportunity, and assured that the Master will bless us with his Spirit.

In the evening Brother Amos Allen was the speaker. He discussed the ensign of our Nation and the ensign of which Isaiah speaks. Sister Allen favored us with a solo.

On Sunday, July 10, Bishop M. H. Siegfried was the speaker. He said he was not going to preach a sermon but intended to just *talk* to us. We hope he will come again and *talk*. He told many interesting things concerning the financial part of our gospel economy. We note two things in particular. One is that we have invested our all in this work—our lives, our soul's salvation—all that we have. If we can do this, can we not trust a few paltry dollars, believing that they will be used in the right way. The second is that when others have done for us, we should be anxious and willing to do either for them or for some one else.

Brother F. A. Cool was the evening speaker, following along the line of stewardship. His was a very interesting and instructive sermon. Both discourses of the day emphasized the thought that we should think in terms of humanity

and also in terms of tomorrow; and that salvation should be now as well as hereafter; Zion is not just a place of refuge when scourges and troubles come upon the land, but a place where we shall learn to live, to become Christlike, that we may be prepared to dwell with our Master.

Gudgell Park

On the first Sunday of July the Sabbath school was held at the usual hour in charge of Secretary C. A. Martin. Attendance was good and the lesson interesting. Brother Willard Atwell, our newly ordained priest, was present for a portion of the Sunday school session, but he had to hurry away to attend sacramental service at the Stone Church. We regretted losing him from our home service of the Lord's supper, for we have so few officers that we feel we can not spare any of them, even to attend services at headquarters. God was surely with us in our meeting; his Holy Spirit was felt by all present.

One of our young men, Donald G. Burch, left us last week to join the Navy. He asked the prayers of the Saints in his behalf during his four years' absence. Thomas Burch is leaving next week for Ava, Missouri, where he will work in the tomato fields until frost; also to visit his sweetheart whom he expects to make his wife in the near future. He will need our prayers, for he is just out of the Sanitarium, where by the power and grace of God he escaped an operation for appendicitis.

After services Sunday a number of our congregation motored to Warrensburg, Missouri, to spend the Fourth in fishing and visiting. We hope they will take better care of their fish this time than on a former trip. Then, after having a good catch, they left the fish under water and the turtles beat them to dinner.

Two-Day Meeting at Scranton, Kansas

The mornings of June 25 and 26 dawned bright and fair, as if extending a cordial invitation to Saints of the North-eastern Kansas District to attend the two-day meeting. The opening service was in charge of Clayton Crooker, of Topeka, and was a meeting for prayer. F. O. Kelley, of Topeka, gave the opening remarks, and stated that no one ever got into trouble while praying. It was a good way to begin the meeting; and though we are few in number, yet our blessings depend upon ourselves, for we do not receive them in a crowd or in a group. In that we are alone. We must look for the things that pertain to the good of the district. Being few in number our responsibilities are greater, and we observe the advancement of the cause closer than in large groups. At the close of the service Bishop G. W. Eastwood, of Independence, Missouri, gave a few remarks.

The afternoon service was in charge of E. L. Bullard, of Vassar, Kansas, and at his suggestion the meeting was turned into a round table discussion, giving those who had questions a chance to have them answered by the representative of the general church. Such questions as, "What shall I do to come to Zion?" "What class of people come first?" "Is money spent for education tithed?" "Does it make one poor to enter upon a stewardship basis?" with others, were answered by the bishop. The necessity of beginning with the agricultural problems first and the program of the church in connection with Doctrine and Covenants 58 were explained.

The evening service was a continuation along the line of temporalities.

Saints enjoyed Sunday school privileges with the Scranton school on Sunday morning, and at the eleven o'clock hour Brother Eastwood talked again on stewardship. The talk in the afternoon dealt with other phases of stewardship than temporal. T. J. Christensen, of Netawaka, had charge of the service.

A vote of thanks was extended to Scranton Saints for their generous hospitality and entertainment of the visiting Saints.

MRS. H. C. PITSEMBERGER, *District Secretary.*

Valley Center, Michigan

We are rejoicing in the Lord's work and are reminded by the calm and peace of the Holy Spirit on every Sunday that God is still with us.

We have been very busy since last writing to the *HERALD*. The first week in March we were visited by Brother James McConnaughy, of Ohio, who gave us a splendid sermon, seasoned with the divine Spirit. We were loath to bid this man of God farewell.

Eight weeks were spent working on our Easter program, and it was very beautiful and impressive. We felt the work had not been in vain.

On the first Sunday of May the cradle roll children who had passed their third birthdays were honored with a special program. While Isabell, Dona Murray, and Marie Isles sang, "Suffer little children," Cradle Roll Superintendent Lottie Murray led to the platform and seated on small chairs Winifred Isles, Harold Barr, Dennis Muir. In a very effective way she presented them to Superintendent Thomas Isles, who made a fitting response and welcome, and, in turn, presented them to Sister E. D. Finken, teacher of the beginner class. Sister Finken welcomed the little ones into her class and said that with God's help she would strive to instruct them in the beauty of the gospel. Ruth Nichols sang a song of welcome, followed by a recitation, "On babies," by Isabell Murray. The origin of cradle roll work was given by Sister Susie Benbow Muir. A pleasing feature of this program was the seating of all the cradle roll babies and mothers on the platform.

Mothers' Day was observed with an appropriate program in the evening.

Children's Day was held Sunday night, June 19. The children were pleased to contribute in some way to the program and to sing and speak of their Savior.

Sunday, June 26, found us gathered at the water's edge, the Spirit of God resting upon us. Sacred indeed did that gathering seem as we sang, "Jesus, mighty king of Zion." A spiritual prayer was offered by Elder E. D. Finken; then Pastor H. E. C. Muir led Isabell into the water. Marie Isles was next to be baptized. These two are eight years old. Ivan Isles, eleven years, and Helen Silverthorn, thirteen, followed. Confirmation took place in the evening in charge of Elders Muir and Finken. All the confirmations were accompanied by God's Spirit.

Elder Muir gave an excellent sermon, chiefly directed to the parents as to their duty in assisting the children "to go on to perfection."

We were visited Sunday, July 3, by Brother Dennis E. Benbow, pastor of the Warren, Ohio, Branch, who gave us a good sermon on "Simple relativeness," which was well received. We trust he will return in the near future.

As a branch we are enjoying health and prosperity and the blessings of God. May he help us to so live that we may ever merit his goodness.

A Bride Starts Right

There comes a time when young people are so absorbed with the matter of getting married that they have little time for much else. But we know of a bride who immediately on her return from a two weeks' honeymoon decided to start right.

"Starting right" with her meant to take an inventory of her wedding presents and pay her tithing thereon. An unpaid balance on her endowment pledge was checked up and paid in full, and before moving to her home in another State she subscribed to the church papers, that she might keep in touch with church progress.

Like most young people, the affairs of life have taken her into the world, where she had opportunity to make friends and acquaintances outside the church, but she is an outstand-

ing example in that wherever her lot is cast her friends always know of her church connections, her ideals, and ambitions.

Her friends never have to "find out" about this young woman. She always tells them first. Such integrity brings many rewards in the satisfactions of life.

THE PRESIDING BISHOPRIC,
By M. H. SIEGFRIED.

Kansas City Stake

Chelsea Church

On June 12 Chelsea's services were devoted to the children, who rendered a lovely program of praise. The little church was beautifully decked in with rambler roses and ferns for the occasion. In the afternoon occurred a very impressive baptismal service in charge of the pastor, Elder Joseph A. Harrington, Grandview Church tendering the use of their font, when seven were inducted into the fold. Those presenting themselves for baptism were Gertrude Taylor, Jessie Belle Taylor, Dorothy Sears, Frances Hawkins, Lurabelle Sears, Lloyd Gress, and Ly Conklin, Elder A. W. Sears administering the ordinance.

Central Church

On Friday evening Mrs. F. B. Blair and Mrs. Burdette Root, of the Sunday school superintendency, entertained the remaining officers and teachers with a lawn party on the church lawn. Several pleasing musical numbers were rendered, and Brother Tanner spoke some very inspiring and encouraging words to those present. After the program, a general get-together good time was had in the playing of games, etc., which was followed by refreshments of ice cream and cake. Thus the officers and teachers were brought closer together through the touch of fellowship and pledged themselves anew to the responsibilities that rest upon them.

On June 30 occurred the death of Sister Clara Curtis, wife of Doctor H. B. Curtis, a member of Central Church for many years. Sister Curtis was baptized in her early youth and maintained a strong faith at all times in the fatherhood of the divine Creator and was very much devoted to the gospel of Christ and her church. She was a wonderful wife and intelligent mother, and her home life was ideal. Besides her husband, she is survived by three children, Rachel, Kenneth, and Muriel, all of the home. The many beautiful floral offerings was an expression of the sympathy of her many friends, and she will be sadly missed. Funeral services were held from the church Sunday afternoon in charge of Brother Tanner. She was laid to rest in Mound Grove Cemetery beneath the spreading branches of a wonderful tree, which in life she had loved so dearly.

Brother D. J. Kennedy was the speaker at the 11 o'clock service Sunday, his subject being faith. The attendance was very good, considering so many are enjoying their vacations and the day being extremely hot.

At 6.30 the young people held their regular monthly prayer service, at which meeting there was goodly portion of the Spirit of the Lord present, and a number of good testimonies were offered.

The lawn service which followed was in charge of Brother J. A. Tanner. He continued his subject, "The Apostle Paul," holding the interest of the large congregation present, explaining in his clear and concise manner the principles of the doctrine of Christ. It is a golden opportunity for the people at Central, as they are having outside people in attendance at these meetings that have heretofore never manifested an interest in the Church of Jesus Christ. The Central Orchestra, under the direction of Sister J. L. Johnson, rendered an enjoyable half hour program before this service and assisted in the song service.

The pictures that follow the sermon are very educational and are very much enjoyed, as in each instance we have journeyed with the cameraman back to the Holy Land and

have seen sights of which we have records in the Holy Scriptures of incidents that have occurred thousands of years ago. Sunday evening the picture was, "Abraham, the Patriarch."

We very much regret the departure of Brothers Roscoe and Henry Hampton, who have gone to Nevada. Brother Roscoe was our Sunday school chorister, and both will be very much missed in the musical circles, as each was gifted with a wonderful talent, the gift of song. However, we are hoping that their business conditions will be such that they will be able to return to their home nest ere many moons.

Bennington Heights Church

Bennington Heights and Stark Acres had a joint picnic on the Fourth of July at Budd Park. The big event of the picnic was the ball game. Two sisters were selected as leaders, and they chose their players. All who would play were included. After the ball game, the dinners were spread together.

Sister Verna Carpenter and Mr. Martin Hill were united in marriage July 4. They will live with the parents of the bride, Brother and Sister Walter Carpenter.

Bishop F. B. Blair was the speaker at the eleven o'clock hour Sunday, July 10.

On Sunday, July 6, the children of the Sunday school who were old enough to be promoted to a higher grade were admitted to their new classes and were given a certificate of promotion. Mary Louise Armstrong and Helen Smoot were promoted from the cradle roll to the beginner class of the primary department; Dorothy Garrett, Juanita Nelson, and Vivian Martin were promoted to the junior grade; Mary Agin, Mary Garrett, Bernice Goad, Violet Paxton, Irene Fillipo, Cecil Wood, and Ralph Cleveland were promoted to the intermediate grade; and Lela Freeze was promoted to the young people's class.

Those who were reported sick last week are improving, and most of them were able to attend the sacramental service. Sister Emma Wright Rickman was removed from the hospital to her home and she requests that her friends come to visit her. Ralph Cleveland is now feeling fine, but time will be required to heal the wounds of his face and head which were received in a bicycle accident a week ago. Brother J. D. Jackson finds it necessary to wear bandages over his inflamed eyes to protect them from the sunlight.

Sister Roy Newkirk in charge of the stake girls, and Brother Newkirk, were visitors at the Sunday school. Sister Newkirk talked to the folks about the girls' camp.

Ida Joan Cantrell, infant daughter of Brother and Sister Lon A. Cantrell, was blessed during the morning service.

Brother Elvin Brackenbury, of Independence, took a picture of the group in front of the church.

Brother J. H. Tyrrell preached last Sunday evening. Brother and Sister Tyrrell expect to move to Detroit in a few days.

Argentine Church

Recent speakers have been J. Harry Paxton, H. J. Bootman, Bishop F. B. Blair, and the pastor, Roy E. Brown. A bake sale was held Saturday at Woodruff's Garage by the girls' department, netting them \$13 to be used to defray expenses of the local Temple Builders at the stake girls' camp, which will be from July 12 to 17 at Horseshoe Lake, east of Independence. Sister R. E. Newkirk, leader of the girls' department, will be in charge.

Malvern Hill Church

Malvern Hill just completed a two-week series of meetings, with Brother W. D. Tordoff as speaker. The interest was very good throughout the entire series, especially among nonmembers, having as many as twenty-two nonmembers out at one night. While they have only one baptism so far to show for the effort, they believe there will be others follow.

The song service was splendid, Brother Tordoff assisting Sister Hott in leading the singing for fifteen minutes each evening before service. On each Friday night they had a mixer in the church basement. The first Friday night they served cocoa and cookies, and the last Friday evening ice

cream was served. These mixers were after the services, of course, and were for the purpose of having everyone get acquainted and shake hands, and much good feeling was promoted.

The Saints were strengthened by the splendid spiritual sermons of Brother Tordoff, and much good was accomplished.

Grandview Church

The teachers of the Religious Week Day School sponsored a musical program June 23 at the church. Several of the numbers were by outside talent. A silver offering was taken for the benefit of the school.

Sisters C. B. Martin and J. B. Carr directed the Nightingale Orchestra in a very unusual program Sunday evening, June 26. The orchestra consists of children and young people ranging in age from three to twenty years.

The children of the primary department gave a miscellaneous program June 26, at the eleven o'clock hour, under the direction of their teachers. Richard Hawkins was baptized, and the babies of Mr. and Mrs. W. O. McDaniels and Mr. and Mrs. Wilson were blessed, preceding the program.

The Women's Department held their semi-annual bazaar and dinner in the church basement June 30. They cleared about \$85 for the building fund.

Armourdale Church

Brother E. P. Sanders, who attended the recent institute at Lamoni, reports an enjoyable and profitable session and that he has a desire to return for next year's session.

Pastor W. B. Richards and Sister Richards, who have been visiting friends at their former home at Bevier, have returned, and express themselves as having had an enjoyable time while there.

The Mission had the pleasure recently of listening to a very interesting and beneficial sermon by Brother C. G. Lewis.

The young men's class of the Sunday school, on Monday evening, June 27, entertained the young ladies' class with a wiener roast.

K L D S Radio Programs

	SUNDAY, JULY 17
8.30 to 9.00 a. m.	Children's Program.
9.00 to 9.30 a. m.	Bible Study Lesson conducted by K L D S Radio Pastor, Ralph W. Farrell.
11.00 to 12.00	Stone Church Service.
2.00 to 3.00 p. m.	Instrumental trio and Walter Zimmerman, baritone.
3.00 to 4.00 p. m.	K L D S Radio Church.
6.30 to 7.30 p. m.	Radio Vesper; Nina Grenawalt Smith, soprano; Lulu Tyrrell, contralto; Frank Russell, bass. Sermonet, Ralph W. Farrell.
9.15 to 10.15 p. m.	L. D. S. Studio Service; Robert Miller, organist. Sermon.
	MONDAY, JULY 18
Silent	
	TUESDAY, JULY 19
6.30 to 7.00 a. m.	Morning Devotional Service, conducted by Ralph W. Farrell. Music arranged by Bernice Griffith, soprano.
7.00 to 7.30 a. m.	English Study Lesson, Alice Burgess.
4.00 to 5.00 p. m.	Matinee Program, arranged by Mrs. Anna Noll, contralto.
7.00 to 7.20 p. m.	Cousin Hazel—children's stories.
7.20 to 7.40 p. m.	Walt Filkin—Missouri's Poet.
7.40 to 7.55 p. m.	"Homes Beautiful," talk, Joseph Edgar Livingston.
8.00 to 9.00 p. m.	Organ recital by Hazel Cook, assisted by Selma Ohman, soprano.
	WEDNESDAY, JULY 20
Silent	
	THURSDAY, JULY 21
4.00 to 5.00 p. m.	Matinee program arranged by Mrs. Fred Wamsley, soprano.
7.00 to 7.20 p. m.	Cousin Hazel—children's stories.
7.20 to 7.40 p. m.	Health Talk by Dr. Joseph Brennan, commissioner Jackson County Health Department.
7.40 to 7.55 p. m.	"Homes Beautiful," talk, Joseph Edgar Livingston.
8.00 to 9.00 p. m.	Mrs. Grace Fritz, contralto, and assisting artists.
	FRIDAY, JULY 22
6.30 to 7.00 a. m.	Morning Devotional Service conducted by K L D S Radio Pastor.
7.00 to 7.30 a. m.	Uncle John—Children's Feature.
	SATURDAY, JULY 23
8.00 to 9.00 p. m.	Song program, Mr. and Mrs. Edward Lotson.

MISCELLANEOUS

General Conference Minutes

The minutes of the General Conference of 1927 are printed and ready for distribution to those who desire copies.

Any general officer of the church, General Conference appointee, or superannuated minister may secure a copy free by applying to the First Presidency.

Any others desiring copies may secure them by ordering from the Herald Publishing House and inclosing fifty cents for each copy desired.

THE FIRST PRESIDENCY.

Notice of Appointment

Elder F. S. Gatenby having resigned as president of the Central Nebraska District, Elder William Bath is hereby appointed president of said district, subject to the confirmation of the next district conference.

THE FIRST PRESIDENCY.

Address

T. M. Carr, In care of L. F. P. Curry, 1518 Grandin Avenue, Pittsburgh, Pennsylvania.

Change in Reunion Schedule

Central Michigan, changed from Beaverton to Coleman.

Two-Day Meeting

A two-day meeting will be held at the Michigan Branch, Killarney Lake, Alberta, August 6 and 7. We extend a hearty invitation to any and all who can come to attend. Visiting Saints and friends, notify the undersigned, and trains will be met. Joseph Bates, president, Box 74, Senlac, Saskatchewan.

Attention, Singers and Musicians

All singers who expect to attend the Erie Beach reunion, August 5 to 15, are requested to bring their Hymnals, Praises, and Winnowed Anthems, book Number 5 and 6 combined. The following anthems will be used: Numbers 256, 266, 248, 316, 328, and 360. Those having musical instruments are invited to bring them for orchestra work. G. Orlow Coburn, chorister.

Reunion Notices

The Western Nebraska and Black Hills reunion will convene at Second and Locust Streets, North Platte, Nebraska, July 22 to 31. Apostle J. F. Curtis, together with Brother and Sister Ed. Robertson, will be with us. The camp is nicely located for all city conveniences. Good shade. Swimming pool nearby. Saints, come and make the reunion a big success. Lillie M. Richards, secretary, 1123 West Sixth Street, North Platte, Nebraska; Harry Pell, treasurer, Maxwell, Nebraska.

The Northeastern Nebraska reunion will be held at Decatur, Nebraska, August 5 to 14 inclusive. Orders for tents and cots to be sent to District Secretary J. E. Steele, 2911 Woolworth Avenue, Omaha, Nebraska. Prices: 7 by 9, \$5.25; 10 by 12, \$6.75; 12 by 14, \$9.00; cots \$1.50 each. Cash must accompany order. J. E. Steele, district secretary.

The annual reunion of the Northeastern Illinois District will be held at Elmhurst, Illinois, August 5 to 14 inclusive. Orders for tents should be sent to J. F. Wildermuth, 206 Prairie Street, Aurora, Illinois, not later than July 25. Prices for tents, plus actual freight and cartage: 9 by 12, wall, \$2.50; 12 by 14, wall, \$3.50; 12 by 14, compartment, \$5. We are expecting a large attendance. Excellent speakers and trained teachers will be in attendance. Come all, and rejoice together. The reunion committee, by David E. Dowker.

Our Departed Ones

SMITH.—Jane Westwood Smith was born at Yorkshire, England, September 1, 1850. She was baptized April 15, 1908. Her husband, William Smith, preceded her in death. Sister Smith was a member of Central Los Angeles Branch. She died at Los Angeles June 3, 1927. Surviving are a brother, T. A. Westwood, Independence, Missouri; two sons, Albert and Samuel, and a daughter, Hattie, of Los Angeles; also two grandchildren, Leonard and Howard Smith; and two great-grandchildren, Mary Waterhouse and Edward Waterhouse, junior. Sister Smith had been an invalid for several years. Funeral services were in charge of Apostle M. A. McConley. Interment at Inglewood Cemetery.

WILLIAMS.—David J. Williams, son of Thomas and Anne Jones Williams, was born in Glamorganshire, South Wales, November 10, 1841. He came to America with his parents in 1864, crossing the plains to Utah with the W. S. Warren Company and locating in Brigham City. Two years later he moved to Malad, Idaho, where he resided until his death. He was baptized into the Reorganized Church September 17, 1887. Married Mrs. Sarah Murry, February 14, 1895. He died June 6, 1927, leaving to mourn his passing his wife and many near relatives and friends. Funeral services were conducted from the Reorganized Church home. Elder W. M. Leigh was in charge. Sermon by Elder E. E. Richards.

WOODFORD.—Mary Lucy Shedrick was born February 10, 1852, in the State of Indiana. She died June 13, 1927, at the home of her son in Lawrence, Kansas, where she was making her home. Her death came as the result of an accident by which an automobile struck her down. She was hurt on Saturday and lived until the following Monday. There remain three brothers and two sons, who were present at the funeral in Lawrence, besides seven grandchildren and ten great-grandchildren. Three daughters preceded her in death. Elder William H. Kelley, of Independence, Missouri, conducted her funeral.

FREELAND.—Thomas Freeland was born at Armagh, Ireland, May 16, 1839. He was the son of David and Mary Freeland. Was baptized by T. C. Kelley into the Reorganized Church while living in the State of Georgia, July 27, 1905. In 1907 he came to Liberty Home at Lamoni, and those in charge and his associates knew him to be a faithful member of the church up till the time of his death, which occurred June 15, 1927. The funeral sermon was preached by T. J. Bell, and the body was interred in Rose Hill Cemetery.

HARPE.—William M. Harpe, second son of John and Eliza Jane Harpe, was born near Rawick, Nelson County, Kentucky, July 29, 1850. On November 3, 1875, he married Mary Lampkins and to them five children were born, four boys and one girl. He came to Lamoni from Perry County, Indiana, where he had been living for a time prior to that date and has resided in this vicinity the greater part of the time since. He was baptized October 6, 1878. Passed away at his home in east Lamoni, February 17, 1927. Left to mourn are his companion, four sons, Charles E., Joseph B., and Francis H., of Lamoni, and William M., of Mary Hill, Washington; his daughter, Florence Pearl, died September, 1898. He also leaves three brothers, one sister, seventeen grandchildren, and three great-grandchildren. Funeral services were held at the home of his son, Charles E. Harpe, Friday afternoon, Elder T. J. Bell preaching the sermon. Elder W. E. Hayer offered prayer. Interment was in Rose Hill Cemetery.

KENDALL.—Amanda H. P. Berg Kendall was born March 18, 1878, at Kewaunee, Kewaunee County, Wisconsin, and grew to womanhood with school opportunities in that section. On May 25, 1904, she married Bert Kendall, of Ladysmith, Wisconsin. To them were sent five children, one girl and four boys. Two of the boys preceded the mother in death, one twenty-three years ago, the other sixteen years past. The family located in Burr Oak, Indiana, ten years ago. Sister Kendall was baptized into the Reorganized Church from the Lutheran Church in July, 1920, by Elder S. W. L. Scott. She passed from earthly life June 10, 1927, leaving her husband, three children, Martha, Herman, and Albert, one brother, four sisters. The funeral was conducted from the United Brethren Church, Burr Oak, June 12, 1927, Elder S. W. L. Scott preaching. A large concourse of people attended, showing their sympathy with the bereaved ones. Burial was at Burr Oak Cemetery.

SALISBURY.—Lillian Pearl Salisbury, daughter of Mr. and Mrs. Joel B. Bailey, was born in 1886. She entered the church at Keokuk, Iowa, October 9, 1921, being baptized by Harvy Minton. With her husband, Merrill Salisbury, she came to Independence in 1921, where they have made their home since. She died quite suddenly at her home on South Osage Street, Friday night, June 17, 1927. Left are her husband, two children, Evelyn, ten years old, and Merrill Joel, three; her father, Joel B. Bailey, one sister, Mrs. Maude Snyder, and a brother, William F. Bailey, all of Adrian, Illinois; and another brother, Leonard Bailey, of Webster, Illinois. Funeral services were conducted at the Latta Funeral Home, Bishop B. J. Scott delivering the sermon. Interment was made in Mound Grove Cemetery, Independence.

CLASON.—Alice Bernardine Clason was born June 23, 1906, in Kansas City, Kansas; was baptized at the age of nine by Brother Elias Dawe. Died May 23, 1927, at the age of twenty years and eleven months. She leaves to mourn their loss her husband, Arthur J. Clason; a little daughter, Betty Lee Clason; her mother, Alice E. Christgen; two brothers, Charles and Kenneth; one sister, Dorothy, and many friends. Funeral service conducted from Chelsea Park Church, Kansas City Kansas, by J. A. Tanner.

KIBLER.—Carrie I. Kibler was born in Indiana, September 6, 1844, and when six years old moved with her parents to Illinois and later to Iowa. She was baptized by Charles Derry June 9, 1861. Married Sylvester B. Kibler at the age of twenty-two, and to them were born four children, two boys and two girls. The elder boy died in infancy and the older girl at the age of twenty-seven. Brother and Sister Kibler made their home in Iowa all their married life until the fall of 1919 when they moved to California. Only one year elapsed until the husband was taken to his heavenly home. He was laid to rest in his old home, Woodbine, Iowa. Since then she has lived in her Whittier home, being cared for by her faithful nurse and companion, Mrs. Athey. All

her life she was a conscientious Christian, and one of her chief activities in earlier years was helping in every possible way to forward the work of the church. Her home and her church were her chief interests. She was a loving mother, faithful to her duties at all times. Died June 13, 1927, leaving her son, L. W. Kibler, of Whittier; her daughter, Mrs. Lyda K. Root, Colorado Springs; and her granddaughter, Mrs. W. G. Ralph, of Whittier, besides many warm friends. Out of a family of ten children only one sister remains, Mrs. Mary Houghton, eighty-nine years old, living in Woodbine, Iowa. Funeral sermon was by F. G. Pitt. Interment was in Woodbine by the side of her husband.

STEWART.—Hannah Jensen Stewart was born in Norway, May 29, 1845. She came to America in 1869, locating in Illinois; moved to the locality where Lamoni now is built in 1873. Just across the road from Liberty Home, formerly the residence of President Joseph Smith, has been home for more than forty years. She married Peter B. Jensen in Norway, and he died at Lamoni in 1882. Nine children were born to them, two of whom survive, John, of Lamoni, and Mrs. Peterson, who remained in Norway. After coming to this country, Mr. and Mrs. Jensen changed their name to Johnson. Sister Johnson married Thomas Stewart in 1889; he died in 1908. Sister Johnson was baptized into the Reorganized Church at Mission, Illinois, by Elder Andrew Hayer. Funeral services were held at the home of Mrs. J. M. Lysinger in Lamoni June 20, presided over by Elder David Keown; sermon by Elder Eli Hayer.

FRICK.—George W. Frick, second son of John A. and Lucina Frick, was born November 17, 1850, at Fayette, Pennsylvania. Was baptized by Joseph Luff, May 12, 1899, at Independence, Missouri. United in marriage to Miss Clara M. Clark September 24, 1899, at Independence. Four children were born to them. Brother Frick died June 25, 1927, after a lingering illness of many months. He is survived by his widow, two daughters, Mrs. Bertha H. Lucas, of Mapleton, Kansas, and Mrs. Helen V. Gard, of Independence; one son, Rolland W., of Kansas City. Earl Stanley, the younger son, preceded the father in death six weeks before. One sister still remains, Mrs. Mollie Eldridge, of Eugene, Oregon. Also there are nine grandchildren and many other relatives and friends. Funeral sermon by Joseph Luff at Enoch Hill Church, June 27. Burial at Mound Grove Cemetery.

CRABB.—Charles Compton Crabb was born February 15, 1895, at Lacy, Oklahoma. Baptized into the Reorganized Church of Jesus Christ of Latter Day Saints August 14, 1915, at Sawyer, Idaho, by Jott A. Bronson. Ordained a priest December 15, 1915, and became an active worker in the church. He died June 24, 1927, when his car turned over on him in Spring River at Carthage, Missouri. He was married to Olive Lavona Tomlinson December 8, 1917, and to them were born three children, Lavona May, seven; Evalyn Arnett, five; and Mildred Alma, three years old. He leaves to mourn his untimely departure his wife and three daughters; his father, John Crabb, of Valley, Idaho; four brothers, Clarence, Bert, and Ray, of Valley, Idaho, and Ralph, of Atherton, Missouri; three sisters, Mrs. George Hart and Agnes Crabb, of Valley, Idaho; and Mrs. Herman Danruther, of Sand Point, Idaho; besides many other relatives and many friends. Having a desire to move Zionward, he settled at Carthage, Missouri, (with the desire to be useful to that branch), right after the conference this spring. His body was brought to Independence and buried at Mound Grove Cemetery, Amos T. Higdon in charge; sermon by F. A. Smith.

McKIERNAN.—Harriet M. J. Cameron was born near Croton, Lee County, Iowa, August 25, 1850, and was married to James McKiernan December 1, 1867. To them seven children were born. Six of them passed to the other shore before the mother. She leaves her husband, one son and his wife and their three children, one brother, of Oklahoma, one sister, Mrs. Eva Alice Bailey, of Independence, Missouri, besides many other relatives and a host of friends, for she was well known where she has lived over half a century and was well beloved by her neighbors. She was released from this life June 29, 1927. At the age of sixteen she joined the Baptist Church; later she heard the gospel as preached by the Reorganized Church of Jesus Christ of Latter Day Saints and was baptized by Elder Frank Reynolds, and on April 3, 1870, she was received by letter into the Farmington Branch and has been a faithful and consistent member ever since. She was a worker in church and Sunday school and in every good work that she was able to do. A husband's tribute: "A faithful, industrious wife; a kind and loving mother; a loyal friend; a devoted lover of her Lord Jesus Christ and his gospel; a true Christian in every sense of the term, has gone to a well-earned reward and will rest with her loved ones gone on before and await the call of the first resurrection." She was a pioneer missionary's wife and knew the privations and sacrifices of the early days of the church. Funeral from the Baptist Church at Farmington; sermon by F. A. Smith.

LAWSON.—Iadora Luch Alston, daughter of John and Ann Alston, was born near Adrian, Illinois, September 4, 1848. When fourteen years old she united with the church and was firm in the faith ever after. On January 8, 1865, she married Lewis C. Lawson, later an elder, and to them twelve children were born. Three preceded the parents in death; nine survive the father, who passed away nine months before his companion, and the mother who died near Argyle, Iowa, August 10, 1926, at the home of her youngest daughter, Mrs. Reuben Andrews. Sister Lawson lived most of her married life in Lee County, Iowa. Besides her children, she leaves twenty-seven grandchildren, eighteen great-grandchildren, three brothers. The funeral service was held in the Charleston Church, Elder James McKiernan in charge. Interment in Charleston Cemetery.

SIMPSON.—Cleda N. Simpson was born August 15, 1859, at Delhaven, Nova Scotia. After entering the church at the hands of Elder H. J. Davison, October 16, 1892, with her husband, Hibbert D. Simpson, who later was ordained an elder, she did much church work in northern Maine and for a number of years in San Francisco, California. Her sojourn in Independence, where she located at 1029 West Maple Avenue, was brief. She has ever been ready for church work, and her wish to live was that she might continue in the work. She passed peacefully from earthly life at the Independence Sanitarium in the early morning of July 1, 1927. Besides her bereaved husband, she leaves three daughters: Mrs. W. H. Atkinson, of Farmingham, Massachusetts; Mrs. Lee T.

THE SAINTS' HERALD

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Richard J. Lambert, Assistant Editor.
O. W. Parker, Business Manager.

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Mann, of New Albany, Indiana; and Miss Lillian S. Simpson, of the home address, five sisters, two brothers, three grandchildren; and two great-grandchildren. The funeral occurred at Stahl's Funeral Home, Sunday, July 3. Elder J. M. Terry delivered the sermon, interment was in Mound Grove.

SMITH.—Iona O. McKim Smith was born August 11, 1867, at Wake-man, Huron County, Ohio; later lived at Saginaw, Michigan, Pontiac, Illinois, and Fremont, Indiana. She married Harrison L. Smith, of Indiana. Three children were given them, one daughter and two sons. The daughter, Donna, preceded her mother in death. Sister Smith was baptized by Elder J. B. Watson, of Canada, into the church, February 7, 1892, and was true and loyal to the end. On the evening preceding Decoration Day of the year 1926, she sustained the heavier of two strokes, the first occurring two years ago last March. From these she failed to rally, being sometimes worse, sometimes better. June 23, 1926, she entered the University Hospital, at Ann Arbor, Michigan. Kind and loving hands and hearts ministered, but on the morning of June 23 she died. Funeral was conducted from Saints' chapel at Clear Lake, Indiana, June 30, 1927. S. W. L. Scott preached the sermon. She leaves her husband, two sons, Norman and Fern, and a host of relatives and friends. She was a good woman and possessed decision of character, firm in faith and reverence. Interment in Teeters Cemetery.

STETLER.—Sarah Stetler was born April 5, 1847, at Butchers Valley, Tennessee. Was baptized February 23, 1896, by George Edwards and lived a beautiful Christian life. She was active in good deeds and was very loyal to God and the church. Died June 28, 1927, at the home of her son. Funeral sermon was by Brother J. A. Tanner.

CURTIS.—Clara (Clark) Curtis was born at Keokuk, Iowa, November 13, 1872. Her parents, Jay and Mary A. Clark, were members of the church prior to the Reorganization. She was baptized in early youth, maintaining a strong faith at all times in the divine fatherhood of the Creator. She was devoted to the gospel of Christ and her church. She moved to Kansas City, Missouri, with her parents in the year 1900, and on July 4 of the same year was married to Doctor H. B. Curtis. Three children were born: Kenneth Burton, Rachel Isabel, and Nina Muriel, who survive to mourn their loss. She died June 30, 1927, at Kansas City, Missouri. Funeral service conducted from Central Church by J. A. Tanner. Interment in Mound Grove Cemetery.

WARNOCK.—Susan Warnock, daughter of William and Mary Warnock, was born at Toronto, Canada, March 10, 1846. She was baptized February 28, 1864, by Elder John Shippy, at Toronto. Received by certificate of removal from Trafalgar Branch, Canada, by Farmington, Iowa, Branch, November 30, 1871, and was ever a faithful member of the church. She died in the Saints' Home at Lamoni, Iowa, August 9, 1924, leaving considerable property to the church. Interment in Farmington, Iowa, in charge of Elder George P. Lambert, of Adrian, Illinois, whose decease prevented previous publication of this obituary, assisted by Elder James McKiernan. Elder F. M. Weld accompanied the body by train from Lamoni.

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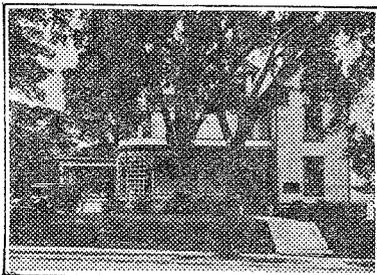
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DAY SAINTS

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Volume 74

Independence, Missouri, July 20, 1927

Number 29

EDITORIAL

About the Father's Business

The Reorganized Church of Jesus Christ of Latter Day Saints, while an organization almost three fourths of a century in age and of more than one hundred thousand baptized believers, has the element of youth, and its great opportunities and responsibilities lie in the present and the future. This statement should not be thought to minimize the work which has been done by the noble band of pioneer churchmen which has finished its portion of the Great Commission and has passed to work across the deep river or is waiting the summons of the Master so to do. These courageous men and consecrated and loyal women are worthy our most sincere regard, even reverence, for theirs has been an arduous work, sometimes a thankless, burdensome, discouraging undertaking.

The work has been firmly established and has reached a point where there is virility, in several States, possibly in about this order for the first five: Missouri, Iowa, Michigan, Illinois, Ohio. This order is not judged on a membership basis alone, but strength of organization and official energy, the character of the people among which work of the future is to be done, are given some consideration.

Independence, the incipient City of Zion, is probably the city where the world has least excuse for ignorance of what the Church of Jesus Christ stands to support and advance. Yet in Independence, with its more than four thousand members, the great work of preaching the gospel is yet to be accomplished. Thousands of this fair city's people have not heard the sound of the angel's message. The *word* has not been carried to their ears; the *example* has not been spread before their eyes; the *accomplishment* does not stand as a pillar to challenge their attention.

Leaving Independence for the moment, let us pass to Kansas City Stake, where opportunity to reach people of a good grade of mentality and morality is rife, and where the church has probably little more than a score of local men who can preach the

gospel, on an average occasion, with credit to themselves and with power which will convict or convert. *A score among more than half of a million people!*

Lamoni was the headquarters of the church for a quarter century. The people of the church predominate in the pretty, beautiful, quiet country town. The college of the church is here seated; and the Saints' Home, for the care of the aged, is built in the edge of its confines; its main church building, the old "Brick Church," built of brick and native woods for the frame work, was for several years the only building of the church in a favorable location and of sufficient capacity to supply the needs of its annual gatherings, the General Conferences; and yet Lamoni Stake, comprised of eight or ten counties in Northern Missouri and Southern Iowa, can scarcely be said to have been given a chance to hear the sound of the gospel.

Holden Stake lies adjacent to Independence. Its main towns are Holden and Warrensburg, both very comely little cities among agricultural lands. The wonderful agricultural lands of Holden Stake are thickly populated with farmers of substantial traits of character. Some of the most progressive large farms, orchards, dairies, live stock breeders to be found in this Heart of America section are located within its confines. Several small rivers and one of commercial importance thread their ways along and among her fertile acres. Markets are readily accessible and adequate. But what percentage of this people, or of the common people of this garden spot, have been saluted with the call of the Master of men through his servants, the ministry of the church of Jesus Christ?

Far West Stake lies to the north and between Independence and Holden Stake and Lamoni Stake, and with its fine agricultural lands, its progressive city of Saint Joseph, and many good towns, it lacks nothing as a field for our ministry. Here are historic places to generate devotion of the sentimentalists, to be found at such points as Old Far West, Adam-on-di-Ahman, Fishing River, and many others of scarcely less importance. One hundred live missionaries might by dint of perseverance, endurance, and great energy make themselves heard to such a degree in this one small field, that in a year's time

a respectable minority of its people could have heard the sound of the precious gospel.

Passing into remaining portions of the great Central West, in the States of Missouri, Iowa, Illinois, Kansas, Nebraska, Michigan, Ohio, and thinking of the unworked territory, of the millions of human beings who know not the sound of the message of the Restoration, is it any wonder that now and then we hear from the men who have to do with administering the work of the church, such exclamations as, "The work of the church is all in the future"; "What have we been doing since 1860?" "It is high time for the church to *do something*"; and many like sayings which have an effect akin to that of accusation?

It is easy for any Saint to determine that there is all the territory he needs for the exercise of his faculties of mind, body, and estate (if an estate of houses and lands, businesses and bank accounts can be said to have faculties) in the promulgation of the gospel.

No business man is offered a superior proposition; no professional man could hope for a wider and richer field of activity!

And the call is to every man, woman, and child who has heard the gospel and has come to a knowledge of its truthfulness!

Hear the voice of the Spirit as found in a revelation given to Joseph Smith, the president of the church from 1860 to 1914, and its revered prophet during all those years. This word is contained in Doctrine and Covenants 119: 8, given in 1887, and reads: "Prosecute the missionary work in this land and abroad so far and so widely as you may. All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all."

Turn now to the Lord's preface to the book of his revelation in the last days, Doctrine and Covenants 1, and read this language from paragraph 4: "I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, jr., and spake unto him from heaven, and gave him commandments, *and also gave commandments to others*, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the prophets; the weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow man, neither trust in the arm of flesh, but that every man might speak in the name of God the Lord, even the Savior

of the world; that faith also might increase in the earth; that mine everlasting covenant might be established; that the fullness of my gospel might be proclaimed by the weak and the simple, unto the ends of the world, and before kings and rulers."

The work of the church is to preach the gospel of Jesus Christ to the peoples of the earth; to neighbors and friends; to the ones who inhabit high places, and to the meek and lowly of earth; to kings and rulers and to peasants and cripples; to the strong and mighty and to the weak and afflicted.

The work of the church is to preach the gospel in every expression and manifestation of the life of its people. The spoken word may be the most important way in some instances; the home life may be the most important and effective way in many instances. The devoted life of a clean business or professional man speaks in such thunderous tones as to drown the sound of a thousand voices of accusation or attack. The consecration of the man who has by diligence, devotion, or happy circumstance acquired great wealth may count for more in the accomplishment of this errand which Christ has given his people to do than the sayings of his faltering or eloquent tongue.

But one thing is sure: there is a work for each to do, and an opportunity which every man, woman, and child may easily find, by which the gospel may be carried one bit further towards its goal. Teamwork, consecration, stewardship, will accomplish the end which the Lord had in mind when he gave his commission. Nothing less can do this great work.

RICHARD J. LAMBERT.

K L D S Wave Length Unsatisfactory; Programs Enjoyed

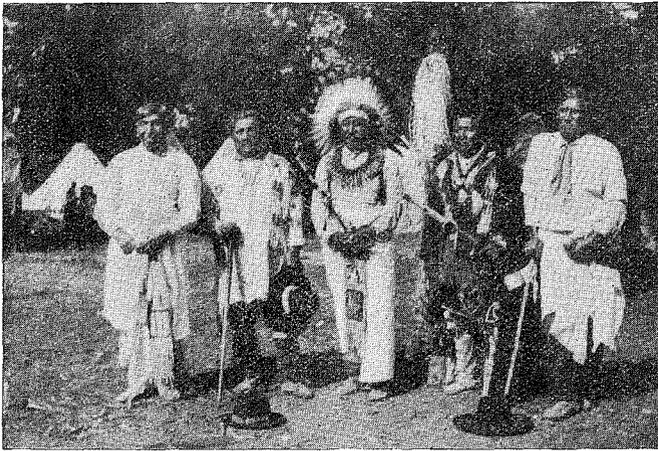
The operation of K L D S broadcasting station at 238 wave length is proving to be a disappointment. In another column is a statement from the office of the radio station which discloses the intention of the board in charge to appeal for a change. Complaints of interference and inability to pick up the station have been made by many who are regular patrons of K L D S.

A gentleman two hundred miles distant in Southern Missouri met one of our Independence men last week and when he heard the word *Independence* immediately unburdened himself, "Yes; that's the town from which we get those good radio programs—K L D S station. Your ministers surely give some beautiful talks—something in 'em we don't get elsewhere. And then that K L D S Ladies' Quartet; it's the best on the air." He named the four sisters constituting this quartet and said he hoped to hear them many times in the future.

Hoke Dent Passes at Ninety-Eight

Elder Hubert Case received word Monday from Elder F. E. Dillon at Red Rock, Oklahoma, that on July 14 Elder Hoke Dent (Chief Blue Hair), of the Otoe Indians, had passed from earth life, having attained the ripe age of ninety-eight years.

Elder Dent was baptized at the reunion held at Red Rock in August and September of 1920, and we believe Gomer T. Griffiths officiated in his baptism. He was a man of great influence, because of his sterling qualities, his strength of character, an outstanding physique, and his tenacity to the Indian traditions and ways.



Elder Hoke Dent is at the extreme left among these Otoes of the church.

Elder Dillon writes interestingly to Elder Case, and we quote a few sentences from his communication: "He [Hoke Dent] was ninety-eight years old, but did not look over sixty, and he had been married to his present wife for fifty-two years. . . . He was buried in true Indian style, shrouded in blankets, with eagle wing fan in his right hand, an otter skin cap on his head, and moccasins on his feet. . . . He was surely a splendid specimen of physical manhood."

Bishop James F. Keir and Sister Keir were at the funeral, Bishop Keir making an address. Of the funeral Elder Dillon speaks: "It was surely a solemn and pathetic occasion. He was highly esteemed by his people, as was evidenced by exchange of presents and sincerity of mourning, the expressions of grief being heart-rending. . . . He was not a warrior, but a man of peace and a man of splendid counsel. . . . He expressed a willingness that God's will be done in the matter of his life or death; was willing to die, but expressed regrets at having to leave his wife and boy; also as to the condition of his tribe. He desired that they should accept the latter-day gospel."

Do you know that from fifteen to twenty-five thousand pairs of eyes will examine the 1927 Harvest Festival? Saints must give honor to God by presenting their contributions in the first fruits of the harvest, that all may see how good is our God.

Courtney-Liberty Bridge Assured

For some weeks Jackson County and Independence people have been hearing reports that a corporation with headquarters in New York City was attempting to organize here for the purpose of building a bridge over the Missouri River at Courtney and Liberty Landing.

The proposition has assumed such definite form as to seem likely of early accomplishment, and the improvement will be of great value to Independence, Holden, Far West, and Lamoni Stakes, and will make intercommunication much easier.

County courts of Jackson and Clay Counties have granted a franchise for the bridge, to be operated as a toll bridge by what is to be known as the Centennial Bridge Company, which is a branch of the American Bridge and Ferry Company, of New York.

The bridge is to provide a driveway eighteen feet in width; is also to contain a separate deck for the use of railways. The *Independence Examiner* of July 16 says: "This bridge will furnish a direct travel route between the county seats of the two counties. It with its approaches will run due north and south from a point near Courtney to a point near Liberty Landing, a total distance of nearly one mile. The bridge proper will stand sixty-five feet above the average stage of the river."

Last conference, just before and at the time of it, I received several letters in the nature of criticism and suggestions, which seemed to be written in a friendly spirit. These letters were in type, and signed "A. P." I should like to meet and talk with "A. P."

FREDERICK M. SMITH.

July 16, 1927.

On September 22, just a little more than two months in the future, will occur a centennial date of great importance to all believers in the Book of Mormon and the Restoration. How many are preparing themselves for a spiritual feast in the celebration of that time when plates containing the Nephite record were delivered by an angel to the boy prophet? A fullness of enjoyment of this centennial can come only after proper preparation.

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

Efficiency Desirable in Hospital and Physician

BY DOCTOR J. S. BENNETT

I believe our Sanitarium should be managed according to the rules now employed by the American Medical Association and the American College of Surgeons.

I wish to preface my remarks by a few facts relative to the members of our church in general.

It is generally conceded and believed by our people that we are working to one ultimate end, that of establishing the kingdom of God on earth; that is to say, Zion. This being a fact, all industries and professions incident and essential to such a kingdom must of necessity be organized and maintained.

In order to realize this, it must necessarily follow that some are going to have to do some hard work along certain definite lines. This does not mean hard manual labor only; but a great deal of study of both books and experiences must be done. It not only means that *we as Latter Day Saints must excel in our respective lines*; it must mean that when one says a plumber, a blacksmith, a bottle washer, or what not is a Latter Day Saint, that automatically designates him or her as an expert, or superior in that line, and dependable.

This should not only apply to the trades and professions, but morally also. The fact that one is a Latter Day Saint should be sufficient security for *any* moral or other obligation. The writer is well acquainted with a young man who was attending school in Zion. One day the young man needing a pair of shoes went to a certain shoe store, but not having any ready cash, asked for credit for a few days. He was not acquainted with the proprietor at all, and has every reason to believe the proprietor did not know him. For some reason the man in charge asked if he belonged to the Latter Day Saints Church. When informed he did, the clerk was instructed to deliver the shoes. The owner of the store said, "I have never been cheated by a member of that church, so their credit is always good here."

Now as to our health department, I wish to make a few remarks. Many of our members object to our methods, feeling that prayer is all sufficient. This is without doubt true, providing one has the faith and is living in a manner to be worthy of the blessings. God, in his infinite wisdom, has made provision for the healing of those, not appointed

unto death, who have not the faith to be healed by prayer. One of these methods is the doctor. In other words, the doctor is just an instrument in God's hand to perform the same task. What doctor claims within himself to *heal* even a pin scratch? He only claims to aid nature, and nature does the healing. In this instance they are pleased to call the healing power nature instead of God.

If you will grant this to be true, then it must follow that God does not wish to and will not work with inferior instruments. Humanity is very peculiar, in that it will do things with, and have things done to, the body that it would not have done to an automobile. If the automobile "gets sick," you are not satisfied with anyone less than an expert to work on it. You take it to the best garage in town, one that is recognized by all as first class. The mechanic must be trained, and the more he is trained the better you like it. Which is your choice, a mechanic who has *studied* and worked for years on automobiles, or one who has stumbled and tinkered along for a few months, having only a very superficial knowledge of the machine? Do you want a man who can dig into the very heart of the thing, find out the trouble, and fix it? or, do you wish to employ one who knows nothing below the coat of paint on the machine?

Those questions are all foolish, I am willing to admit. You know whom you want, and you are willing to pay a neat sum for the best mechanic. Now let us see what is done with the most complicated and most perfect-working machine in the world—the human body, the temple of the soul.

In the first place, we abuse it in almost every way possible. Were it not such a perfect machine, it would stop long before the allotted three-score years and ten. We abuse our bodies by intemperance in almost all lines, but the most common forms are improper eating, insufficient rest, and improper methods of hygiene. This continued for varying periods, the machine gets balky, gets sick; we keep on going, thinking it will get all right. Does a broken crank shaft get all right of itself? Neither does the sick or injured body. It must have help. It must have a mechanic. In this event, are you willing to go to any old garage, which in this instance is termed a hospital or sanitarium, and to have any kind of a mechanic work on you, just so long as he attaches the title of "doctor" ahead of his name? This is what you actually do; but do you really intend to do it? You may have to pay a little more in money for the service of a real doctor, but is it not cheaper in the long run? You may say, "Any doctor charges enough." He might for the first time, but one can not expect to give a crystal set service

and get a superhetrodyne price for it. The real doctor will *prove* his worth.

Now the doctor who is considered proficient has certain minimum requirements made of him. He must have a high school diploma, which admits him to college. He must get at least two years of preparatory work along certain definite lines before he can enter medical school. After entering medical school, he *attends four years* of at least nine months each, and must *attend* at least eighty per cent of the time in all classes. This does not mean he can attend two, three, or six months and buy his diploma, but he works for it and burns many a gallon of midnight oil. That does not mean gasoline in cars, either. After his four years in medical school, he must serve at least twelve months as an interne in a recognized hospital. This makes a minimum of seven years of real study before one can even apply to take the State board examinations. There are other schools that will accept students of any class or character. Some of these students can hardly write their names, and have never been in a high school, and in some instances have not been through ward school. They attend some so-called school for a few weeks or months and annex the term *Doctor* to their name. Doctor of what, may I ask? Never mind what; they are called doctor, and that is enough. Are these people to be admitted to our hospitals and sanitariums on an equal footing with one who has made a real, honest study, and a real, honest effort to give an honest service to this wonderful machine of ours?

I know one man who has studied in various medical schools for over twelve years, and he is not cocksure of himself on cases at that. How much less competent are some who have studied only a few months?

Given the doctor who has fulfilled all the requirements to practice, does he not want first-class facilities with which to work? Does he wish to affiliate with just any kind of a hospital? Hardly.

Again, Why should a hospital be approved by the American Medical Association? The association is composed of men who have fulfilled certain requirements; their integrity and ability are known. They insist that a hospital, to be on the approved list, must maintain a certain minimum equipment. If they train nurses, they must have certain facilities for teaching theory and giving experience. If a nurse is to be registered, she must come from a hospital maintaining these standards; otherwise she is no more than a practical nurse. It is a hard matter for recognized hospitals to get sufficient student nurses, much less hospitals that are not recognized.

Why should a hospital be standardized and approved by the American College of Surgeons? Permit me to quote from the American College of Surgeons for 1925 a few of the aims and objects of standardization:

1. To focus *all* the activities of the hospital on the patient. He is the reason for the hospital.
2. To provide in hospitals adequate and efficient organization, personnel, facilities, and procedure, so as to insure for the patient (a) an early, accurate, comprehensive diagnosis; (b) the most rational and scientific treatment; (c) the rapid return of the patient to normal physical health if possible.
3. To promote better cooperation in and among the three groups directly connected with the hospital; namely, the board of trustees, the medical staff, and the hospital staff.
4. To promote better coordination throughout the institution.
5. To stimulate more interest in clinical work.
6. To educate the public as to the right kind of hospital service.

This program, when conscientiously applied, will result in at least four important benefits. 1. Shortening of the number of days the patient stays in the hospital. 2. The elimination of incompetent and unnecessary surgery. 3. The reduction of infections and complications. 4. Lowering of hospital death rate.

There is a certain minimum standard for a hospital to maintain before it is recognized by the College of Surgeons: a few requirements, such as being compelled to have a laboratory and X-ray department. The staff must be of high moral standing; must be graduates of a class A medical school. This eliminates our "diploma mill" men. They must keep records.

Another object is to get the staff together at certain stated intervals to talk over and discuss the several cases of interest, to give and receive information and suggestions as to diagnosis and treatment, all of which is "Greek" to some of the cults, and "diploma mill" men. Again, the Carnegie and Rockefeller Foundations are maintained for study and research in medicine. I mean by medicine, not simply drugs, but the entire scope of the healing art. These findings are reported in the several medical journals and periodicals, which can be obtained only by class A graduates. A little time in studying the worthwhileness of these institutions will or should convince the most radical person that these ideals must be maintained.

Should we, as Latter Day Saints, expect, and deliver less than the outside world when we are expected to set the pace, set the example for the world? Are we going to be able to meet the issue? or are we going to pass it by and fail? Should our Sanitarium, because it belongs to the church, be in-

ferior to other institutions of its kind? We should not be satisfied with anything but the very best. If we do anything, our standards should exceed the requirements; never be any less.

The Book of Mormon Plates

BY S. A. BURGESS

According to the Book of Mormon, there were several different records made, on plates of different metals.

First, there were the Plates of Laban. These plates appear to have contained the books of Moses and the records of the early prophets down to the time they left Jerusalem. This would doubtless have included the historical books, with the exception of Second Chronicles and Second Kings, which of course could not have been completed. It probably included the books of David and of Solomon, part of Isaiah and part of Jeremiah. It could not have included either Ezekiel or Daniel, but might have included some of the minor prophets. It is possible that they had the books of Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, First Samuel, Second Samuel, First Kings, First Chronicles, Job, Psalms, Proverbs, Ecclesiastes, Songs of Solomon, Hosea, Joel, Amos, Jonah, Micah, Nahum, Habakkuk, and Zephaniah; they might have had part of Second Kings, Second Chronicles, Isaiah, and Jeremiah; but did not have Nehemiah, Esther, Lamentations, Ezekiel, Daniel, Obadiah, Haggai, Zechariah, or Malachi.

Second, there were the Larger Plates of Nephi. These were commenced at an early date and were kept throughout their sojourn, down to the close of the history. These gave an historical account of the people, together with their divine direction and blessings.

Third, later Nephi was commanded to make what were called the Smaller Plates of Nephi. These were continued down to the time of King Benjamin and gave a more particular account of God's dealing with the people. They were religious rather than historical.

Fourth, there was the Record of Zeniff, of those who went back to the land of their fathers. The plates finally came to the hands of Limhi and were thus brought to the land of Zarahemla.

Fifth, there were the Twenty-four Gold Plates, beginning with the record of the brother of Jared and continuing down to the close of the first great colony, probably covering a period of sixteen hundred years. These original plates contained much valuable information of God's purposes.

Mormon rewrote and greatly condensed the Larger Plates of Nephi. When he reached the time of King Benjamin, he found the smaller plates, and was so pleased that he accepted them and continued his abridgment so as to connect with these Smaller Plates of Nephi. In this connection he wrote the Words of Mormon, as well as the Book of Mormon, and was succeeded by his son Moroni.

We should add that the first plates, those of Laban, were of brass, and that they contained not only the five books of Moses, the account of Adam and Eve, the history of the Jews and the Prophets, but they also contained the genealogy of Lehi. On these were also written the prophecies of Joseph. (See 2 Nephi 3:1.)

The Larger Plates of Nephi contain considerable more of history than do the smaller. These plates were handed down sometimes from father to son, but sometimes were transferred to other hands, as they grew in size and numbers. They were held by Nephi, and at his death were transferred to his brother, Jacob. They were then held by Jacob's son, Amos.

Then by Jarom, the son of Enos.

Next by Omni, the son of Jarom.

From Omni they went to his son, Amaron.

Amaron in turn left them to his brother, Chemish.

Abinadom, the son of Chemish, next held them.

Then they went to Amaleki, the son of Abinadom.

None of these after Jacob contributed much to the history.

It seems probable that they went to Benjamin, though the smaller plates had now been completed. From Benjamin they went to his son, Mosiah. About ninety years before the time of Christ, the plates were delivered to Alma, the son of Alma, and by him delivered to his son, Helaman, who, at his death, transferred them to his brother, Shiblon, who in turn left them to Helaman II, the son of Helaman.

By Helaman II they were delivered to Nephi, his son, and by Nephi to his son, Nephi II. The latter of these two, Nephi II, the son of Nephi, was one of the twelve Disciples of Christ on this continent.

Very little was written after the time of Nephi II, until Mormon took the plates and prepared to close the book. Still the record states that Nephi III, the son of Nephi II, left the plates with his son, Amos.

By Amos they were left to his son, Amos II. When Amos II was deceased, his brother, Ammoron, kept the records. Long periods were thus covered, and the plates were handed down to Mormon and finally to Moroni.

It is interesting to note, after Nephi's excellent

record in Nephi I and II, followed by the well-written record of Jacob, but very little more was written for nearly four hundred years. The plates were handed down within the family, to son or brother, but they recorded little more than that bare fact, until the records were handed to a new family. King Benjamin and his son Mosiah held them; then by Mosiah they were transferred to Alma and his family. Mosiah, Alma II, Helaman I, and Helaman II wrote half the record we now have in the Book of Mormon. But after the record of Nephi II, the disciple of Christ, the record again suffers a lapse, and little is written for some three hundred years.

In fact, the record consists of the early story by Nephi and his brother Jacob, and the record of about two hundred years recorded by the five men above named, Mosiah, Alma II, Helaman I, Helaman II, and Nephi II, a much-condensed account of the early settlement of the Jaredites, and the final chapters by Mormon and Moroni.

The plates were finally hidden by Moroni when he found that his people had gone into corruption, to remain hidden for about fourteen hundred years, and were found by Joseph Smith, by the direction of the angel.

With the plates, when found, were the Urim, the Thummim, and the breastplate, also the sword of Laban.

The final set of plates were prepared by Mormon, who wrote an abridgment of the historical record of the Larger Plates of Nephi, and Moroni abridged the account of the Jaredites. After Mormon had completed the early record to King Benjamin, he states that he found the Smaller Plates of Nephi, and they pleased him so that he continued his own record to connect with these smaller plates.

What we have in the Book of Mormon is the Smaller Plates of Nephi down to King Benjamin; then the Words of Mormon, followed by his abridgment of the remaining history, including Moroni's abridgment of the book of Ether, as the history of the Jaredites; finally the book of Mormon and then the book of Moroni, giving the closing scenes as observed by these. Moroni found but little space available, so he had to condense his account.

There is a sealed portion of the book yet to come forth when there is a people worthy to receive it. This is doubtless a more complete record, and particularly a record of the brother of Jared, giving much concerning the purposes of God from the beginning of the world to the end thereof.

A country clergyman, preaching a funeral sermon, said the "corpse had been a member" of that church for fifteen years.

The Local Elder

BY AN ELDER'S WIFE

"A prophet is not without honor, save in his own country." Thus spoke the Master of men, according to the testimony of the four Gospels; and the local elder, pastor, or branch president often senses the truth of these words. It is hard to recognize the value of those with whom you are constantly associated.

The local elder meets with the branch in nearly all its regular services. They hear his sermons, his testimonies, his prayers all through the year. If he has a hobby, as a rule they sense it and know it. If he has a besetting sin, as a rule this is known also. His virtues are often recognized, and his home life is discussed around the family shrines. If he has a family, they have a big part to play in his success. But what we want to mention most in this article is the part he has to play in the work of the branch over which he presides, or is pastor.

The missionary can go into a place and bring souls unto Christ, but not all who accept Christ have the power to develop and become rounded-out characters in Christ Jesus without the support and strength of the priesthood that God has set in the church. And the pastor, or presiding officer, is the head of the priesthood; hence much of the growth of the Saints rests with him.

Not only does his influence reach to the priesthood, but every departmental officer feels his influence, and if that influence is to help over the rough places and to push all worthy undertakings, happy is that group of people.

The pastor can not always say *yes* to all; he must stand on the side of what he thinks is right, and sometimes say *no*. He must not have respect of persons in his decisions, but must be governed by principle; and sometimes, if he is true to these principles, he must advise in all kindness and love those whom he loves dearly; but as he advises them he knows it hurts them for him to feel they were not right.

Sometimes some will take sides against the presiding officer, even to discussing their troubles with every missionary and church officer that enters the branch. The wise pastor will bear this with patience and with all kindness to these members, though sometimes he may feel his admonitions against talebearing and for love have all been lost. Since God is in this work, only truth and right will prevail.

Oftentimes he must decide for the good of the work. Some desire to preach who have not the gift of preaching. He must develop all talent there is

in the branch, and if possible get the various officers and members working where they will magnify their talents. He often finds jealousies and sometimes real hardnesses among members. He can see the good in all, but often in trying to bring the members to a working unit they will accuse him of partiality. In this work he can be ably assisted by the priesthood, but not always are they experienced men.

Almost without exception, new members in the priesthood are more inclined to drive than to lead, teach, and feed the sheep. They want to see development too fast, and many times this brings disaster to the work. In new branches oftentimes the Saints become so impatient for faster progress that it is quite necessary an experienced man be at the helm.

One of the hardest experiences a pastor must bear is to see those with talents and ability to help the work, fall by the wayside, drawn away by the temptations of the world. He sees them drop from the service little by little. He prays for them, but if they are not praying, too, they become lost to the church.

As a rule the pastor labors for his daily bread. If he sells his labor, he can not choose his hours, and many times as he assembles with the Saints he is extremely tired. He can not find the time to read and study as he should, and must lean heavily upon the arm of his heavenly Father. How comforting it is to have Saints of the branch express appreciation of his sermon, and of his effort. And as he feels that great joy, he, too, expresses appreciation of those who labor with him. Thus with love and union and united prayer, God's work goes forward.

It would be impossible to tell all the responsibilities carried, but in sickness, in death, in sorrows, and temptations the pastor labors, prays, fasts, and helps with all the wisdom that he can command. He rejoices with them when special services are arranged; and when plans miscarry, and he is forced to fill the place of the expected minister, his heart nearly fails him, but with faith he tries and is not forsaken of God.

As a lay member, I believe the church is in need of pastors, or shepherds, and when a branch is not functioning properly I believe if help could be sent, experienced men or families, I believe the work accomplished would be as productive of good as are the missionary efforts. Why not heed the admonition in *HERALD* of "Shepherdless flocks and flockless shepherds," and under advice of district presidents become laborers together with God, try-

ing to learn limitations, still not feeling diffidence too much. The humble man nearly always feels incapable of accepting the task and needs encouragement. In time, perhaps, the branches and districts can be more perfectly cared for than they are now, but now let us try to appreciate the local priesthood and support them with our faith and prayers.

What Are You Investing?

We say unreservedly the church of Jesus Christ is the most virile organization ever fostered by men anywhere. The best evidence of this is, it has lived through the most careless, indifferent, lifeless attention given any organization through all these two thousand years. It survives in spite of us. The church is not perfect, it is true. If it were, it would leave all of us out. But it supplies something for which the soul of man is constantly longing and praying. If you doubt that, watch those who cut themselves off from it and try to get along without it. Are they happy? Are they satisfied? What usually becomes of them? Do they go on unto perfection, or down to the dust?

There are some bloodless Christians sitting around enjoying a fine society built on the *character* of the nation or state or city; yet what are they doing or giving to keep up this fine society? Nothing! Some of them say long prayers; others are wonderful in their criticisms. Would you give as much for a house and lot in Hang Chow as you would in some beautiful, clean little city in America? No. Why? Because the spirit of Christ more nearly rules here.

How much are you contributing constructively of yourself or of your earnings to keep the Christlike atmosphere predominant?

What will be your answer in 1927-1928?

THE PRESIDING BISHOPRIC,

By M. H. SIEGFRIED.

Limitation

The view is limited by eyes,
Sunlight by windowpanes,
Apparent truth by hidden lies,
And knowledge by our brains.

All space is limited by stars,
All time by history,
The elements by unseen bars
And God by you and me.

—Chauncey R. Piety.

OF GENERAL INTEREST

Immigration Problem

CHICAGO, ILLINOIS, July 1.—Applications of more than 1,500,000 foreigners seeking to enter the United States are pending in American consulates abroad and should cause Americans to realize the importance of studying the problems of immigration, Senator Reed of Pennsylvania informed the local Association of Commerce in a recent address before that body.

Further in his speech the Senator said: "Imagine the effect on the employment situation if the bars are lowered. These 1,500,000 are coming to work. Where can they find 1,500,000 jobs without displacing Americans from their employments? Nowhere in the United States is there any such labor shortage. What will happen to American wage levels, and to American living conditions, if such a flood of newcomers is permitted?"

"The agitation against our immigration laws during the last session took the form of quarrels between nationalities over our methods of apportioning the quotas among the several European countries. It is frankly stated by them that this is to be the first step toward breaking down the whole system of immigration restriction."—Exchange.

Educational Statistics

WASHINGTON, DISTRICT OF COLUMBIA.—The General Education Board has, according to statistics recently issued by the Bureau of Education, since its foundation in 1902, to July 1, 1926, appropriated \$136,967,200.16 for the promotion of education in the United States. Of this sum \$86,039,978.80 was paid or set aside for colleges and other institutions for white students; \$9,958,164.86 for educational institutions for Negroes; and \$1,203,526.16 for miscellaneous objects.

It is estimated that within the past two years, of the 404 cities of 10,000 population or more reporting to the Bureau of Education, 281 erected new buildings at an expenditure of \$245,811,715, or an average of \$874,775 for each city. If the cities that did not report averaged the same, \$468,502,650 was expended in the cities of this size within the two-year period.

Out of the \$245,811,715, there were erected 432 elementary, 165 junior high, and 127 senior high school buildings, or a total of 724 buildings at an average cost of \$399,519. If the cities not reporting expended a like amount, 1,380 new buildings were

Recently Columbia University of New York City erected in the cities of 10,000 population or more, graduated the largest class in its history, conferring degrees and certificates on 5,007 individuals. Degrees were granted in twenty-eight fields.

The field of education is rapidly increasing, and to be efficiently supervised, changes must be made to met the increase. The Educational Press Association, representing educational journals with a circulation of more than a million, realizing the rapid growth of the educational problem facing our Government, adopted a resolution, a paragraph from which reads as follows:

"A federal department of education with a secretary in the President's Cabinet has become an imperative necessity if education is to be economically and efficiently guided throughout America. The project for the creation of such a department has had the active support of leading educational and lay organizations for seven years. The educational Press Association urges its members to continue their work on behalf of this measure until a department of education has been created."—Exchange, July 1, 1927.

K L D S to Have Hearing Before Federal Radio Commission

Upon the request of the K L D S Radio Board that it be given a wave length similar to its old one, the Federal Radio Commission has set the date for hearing July 29, 2 p. m. K L D S will be represented by President Frederick M. Smith, also by Arthur B. Church, the station director, and legally by Franklyn D. Jones, a former graduate of Grace-land College.

In order to obtain a hearing the commission required that K L D S request a specific frequency or wave length, and the wave requested is 461.3 meters.

The 238 meter wave length assigned K L D S has proved very unsatisfactory for long distance work, largely because of the great number of stations on the lower waves and the general inefficiency of receiving sets on these wave lengths.

Some books are to be tasted, others to be swallowed, and some few to be chewed and digested; that is, some books are to be read only in parts; others to be read, but not curiously; and some few to be read wholly, and with diligence and attention. —Francis Bacon.

REUNION NEWS

NEWS AND LETTERS

North Dakota Reunion

The North Dakota reunion for the year 1927 is now history. It was held June 26 to July 3, at Logan, and to say it briefly, was one of the most, if not the most, instructive that the writer ever attended.

Presiding Bishop A. Carmichael made plain in his earnest and forceful way his phase of the work, and stressed that the priesthood was to lead the way by example.

Apostle Frank Curtis, in his energetic and inimitable manner, presented such themes as "The old Jerusalem gospel," "The faith of our fathers," and "The organic law of the church."

Patriarch J. A. Gunsolley and his good wife attended nearly all the reunion. "Uncle Jerry" in his fascinating and unique way gave us some excellent advice.

Brother Swen Swenson, known to the writer for thirty-five years and a former missionary to North Dakota, was present also, and by his fund of rich experiences, by his counsel and advice, by his faith made manifest through long years of service to the church, strengthened our faith. Next year we celebrate twenty-five years of reunions and hope he may be with us again.

Our able young missionary, Brother Robert Gunlock, was with us, and though we heard him but once his theme was good.

Of the local force those present were William Sparling, Thomas Leitch, Frank Hodges, J. W. Darling, Charles A. Smith, Frank Spaulding, James O'Brien, Warren K. McElwain, Frank Anderson, and Brother Addison, of South Dakota, also the writer and perhaps others whose names we do not now recall. On this occasion Brother Ralph Darling was ordained a priest.

The Department of Women was represented by Sister Bertha Graham, who also took subscriptions to the church papers.

On the last Sunday, at one o'clock, baptismal service was conducted, and Brother Robert Gunlock baptized six precious souls, one adult, Grandma Ross. Most of her children and grandchildren are members of the church.

Before the day closed, the writer had the privilege of baptizing a very promising young lady, a graduate from the Minot State Teachers' College, Sister Lillian May Randall. She has been investigating for quite a while and promises to be a worthy member.

We have a new reunion committee, consisting of five members for the coming year, namely: Frank Spaulding, Lester Anderson, Robert Gunlock, Mrs. Bertha Graham, and Frank Hodges. This committee also constitutes the commissary committee. With this able quintet working, and our co-operation, we ought to have the best reunion next year ever held in the State.

We are thankful to our heavenly Father for the nice weather during the session this year, but the mosquitoes were very active the first few days, making it unpleasant for some.

Our next reunion is billed to be held at Brother M. D. Graham's place, seven miles above Burlington. Everyone come and stay a little longer.

WARREN MCELWAIN.
LANSFORD, NORTH DAKOTA, July 10.

In another column of this number of the HERALD appear several notices of the meeting of reunions. From these the reader will be able to determine how he can provide the necessary equipment for his enjoyment of the meeting. Write the authorities of the various reunions for any information further than what is published; don't go without the information you need.

Blenheim Celebrates Fiftieth Anniversary

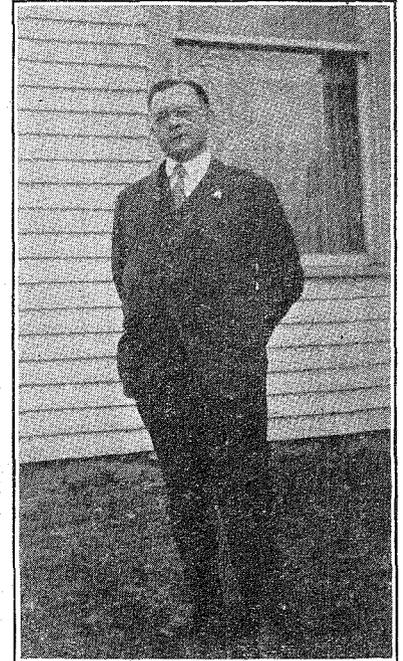
The Saints of Blenheim, Ontario, together with Saints and friends from other branches gathered at their church on the morning of June 19, to celebrate the fiftieth anniversary of its dedication. Though there had been a constant rain the day before and prospects in the early morning for fair weather were poor, the opening session found the Saints not deterred by the weather.

The meetings were encouraging, beneficial, and instructive. The prayer service at 9.30 a. m., was in charge of Elders H. Cahoe, James Pycock, A. R. Hewitt, Robert T. Brown, and the pastor, G. Orlow Coburn. Many incidents of earlier days were recalled, and the lives and testimonies of the pioneers of the branch were refreshed in our memories.

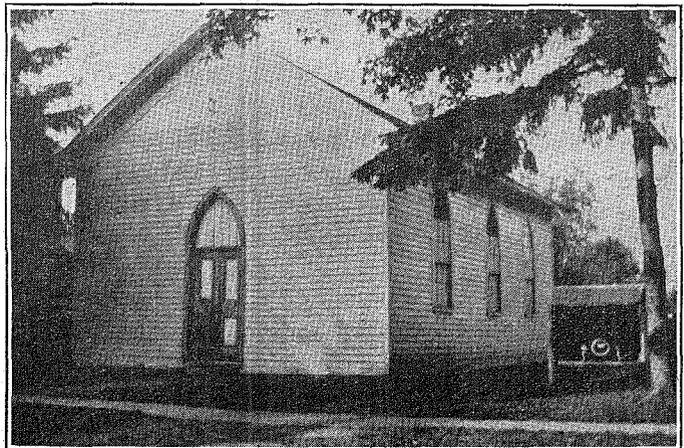
The eleven o'clock service was in charge of Elder D. Snobelin, Evangelist A. Leverton being the speaker. He enumerated early experiences in his work in Ontario and Michigan, recalling deliverance from mobs and guidance from God while traveling through the woods of those early days. God had never failed him.

A Sunday school session was held at half past one in charge of W. E. Hewitt.

The three o'clock service was devoted to a number of talks. A. R. Hewitt, "History of the branch"; Bishop John C. Dent, "My early acquaintance with Blenheim"; District President Robert Brown, "A retrospect"; and James Pycock, district missionary, "The changes of fifty years." The little daughters of Elder Cahoe sang a pleasing duet, and



G. ORLOW COBURN
President of Branch at Blenheim



OUR CHURCH AT BLENHEIM, ONTARIO

Mary St. John sang a solo for which she won a gold medal from girls of the public school.

In the evening Elder James Pycoc preached an interesting sermon, explaining how we shall commence where we are and go on to perfection.

The services were very stimulating and gave us new hope. A picnic lunch was served at noon and again in the evening, and all seemed to enjoy the good spirit as of yore.

Buckhorn Branch was organized February 16, 1862, by Apostle John Shippy with Elder Joseph Shippy as president. From here the work spread out to all parts of Canada and Michigan. On a subsequent date the name was changed to Blenheim Branch.

The present church building was formerly a Methodist Church at Buckhorn (now Cedar Springs) situated about two miles from where Erie Beach Reunion is held, and was moved to Blenheim by George Cleveland, the first district president of Canada, for a private individual who used it for public meetings and dances. After about a year of this, it being unsuccessful for such, it was moved to its present location on Sheldrick Street, reseated, and decorated, and was dedicated by Elders W. W. Blair, Joseph Snively, and Joseph Luff on June 17, 1877.

Many happy hours have been spent there by the branch; also several conferences have been held in it since that time. On his last visit to Blenheim, President W. W. Blair pronounced a special blessing upon the church and branch, and since that time peace has prevailed in the branch.

Elder G. Orlow Coburn presides over this branch, assisted by Elder Cahoe and by Brother C. Jacklin, deacon. Elder Coburn is the son of our late Brother Richard Coburn, who for years was president and whose father, Eliphalet Coburn, was for years teacher and whose rich tenor voice still rings in the memories of the older Saints.

A FORMER BLENHEIM BOY.

Mothers' Part in the Stewardship Plan

By Mrs. W. G. Canion, a member of the Department of Women of Pueblo, Colorado

This is the day mothers get the bouquets, and rightly, too, in my opinion, for no one who has not gone through life's trials and endless burdens in the care of a family can know the sacrifice and effort it costs. These beautiful tributes of appreciation from sons and daughters are pleasing to any mother, and are our reasonable duty.

Perhaps I am expected to follow on in this strain and eulogize mothers for their constant care and devotion to their children, but may I say a word of the opportunities and sum up the responsibilities which are mothers' today? I do not mean merely the responsibilities to her children, but the broader opportunities opening to her—and especially to one who has seen her children grow up and go out to homes of their own.

I do not believe there are such opportunities and responsibilities on anyone today as are on the mothers and wives in this church, if it would live up to its profession. There is a work before this people today that challenges them to every effort, to every sacrifice; and at effort and sacrifice mothers are artists. So perhaps the Lord knew where to place a larger share of responsibility.

Foreigners tell us our women are spoiled, and we are forced to admit that there are in our midst a great many who "toil not, neither do they spin," but who appropriate to themselves all the benefits and privileges to be had and give nothing in return. But this can not be said of a great class of Christian women who are doing all in their power to serve humanity and to make this a more enjoyable place in which to live, but who, without inspired guidance, accomplish little. Still another class faces the greatest work ever open for women under the direction of the Spirit of God. The Lord expects much of these women, for where

much light and opportunity are given, much must be expected.

The Lord has designated a manner of deliverance for his people, and I believe the mothers can do more than any army in carrying forth these commands. I refer here to woman's part in the stewardship plan or the establishment of Zion, the instituting of the system which shall usher in the kingdom of God, for I believe that is what the stewardship plan means. Though I am not a member of your church, I am in accord with you on many points, and this one in particular appeals to me as being of supreme importance. I found out from direct revelation that some sort of plan should be instituted for the deliverance of God's people from the plagues that shall soon begin to fall upon Babylon. I was agreeably surprised when I found you had an inspired plan for the accomplishment of this deliverance—and I am zealous of helping to an understanding of its importance and appreciation of its privileges. It is the only forward step that has come under my observation, in any church.

Approximately one hundred years ago the cry went forth: "Babylon is fallen. Come out of her, my people, that ye be not partakers of her sins and receive not of her plagues," and this people came out in matters spiritual. If this were not the case, if Babylon had not fallen, if God had not rejected her, then this church had no right to organize; it has no right to exist. But the founders did see and recognize the spiritual decline prevalent at that time and bravely stepped out to follow instructions in founding an organization which should merit approval. This was done at the appointed time, the time which, according to prophecy, should see the "times of the Gentiles" fulfilled and the grafting in again of the branches of Israel.

Some may doubt that the nominal church had fallen and been rejected of God, but subsequent events have proved it. The growth of lawlessness, crime, immorality, and all classes and degrees of unbelief—but still having a form of godliness, while in daily living they deny the power thereof, is proof that this cry was pertinent.

This departure from Babylon in matters spiritual was accomplished that the people be not partakers of her sins; but how about "receiving of her plagues"? Have you ever considered that this admonition to depart from Babylon has not yet been carried out in full? In fact, we are today more dependent in financial matters upon Babylon than ever before. The call to "come out of her, my people, that ye be not partakers of her sins" has been heeded, but the remainder is still to be fulfilled: "And receive not of her plagues" necessitates an exodus from Babylon personally and individually. Not just in worship, but in everyday contact. The plagues, death and mourning, famine and fire, are physical ills, and anyone who is in contact with or dependent upon her can not hope to escape their effects, and will surely receive of them directly or indirectly. We are today almost wholly dependent upon Babylon, and she is to fall. I wish, through the coming week each of you would daily consider just what you would or could do if this great Babylon with her complicated system of finances could not be depended upon for your daily bread. Of course, we pray to God, "Give us this day our daily bread," but we must admit that it now comes through the medium of this great city which is to fall. Even though you may not be working directly for those we call Babylonians, they control the supply of money, the credits for all business efforts. Let this be interfered with, and we who live in the great cities shall suffer. Don't you think God has been careful of his people, that he has given them an inspired plan that is to deliver them from these terrible trials? We are promised that our bread and water shall be sure, and this is the means he has given to make it sure.

This stewardship plan is for the economic deliverance of Israel, and we neglect it at our peril.

But what has this to do with the mothers? I do not mean that they shall accomplish this work alone, or take the lead

over the men in the work, but that their influence and example can have more weight in carrying forward this work than any other medium. Oftentimes if mother uses her influence the tithe is paid. Under her efficient management there can be a good surplus. Whereas, if she has no interest it all might be used in extravagant living, or be wasted foolishly.

It is estimated that the women of our country spend or influence in the spending of eighty per cent of our money. Consecrate our part of this influence, and it will become a great power in mighty works. I firmly believe it is the duty and privilege of the women of this church to encourage and inspire the establishment of the stewardship plan—the building of Zion—which means the setting up of the kingdom; for most assuredly when the plagues have passed over, those of Babylon who remain will naturally look to Zion, where there is peace and safety, to set up a stable government, and when this time does come we shall see that the Lord has on hand the requisite knowledge for perfect civil government which shall stand for ever.

New Philadelphia, Ohio

June 27.—We are always glad to report the progress that is being made in the work at our branch. When we read the letters coming to us through the HERALD from the Saints of various branches, we are inspired and encouraged to go forward in the great cause. Though the task be great that lies before us, yet we feel when we are trusting in One divinely strong, we can not fail. We are sure that there are those who are anxiously waiting to hear from other branches appearing in the HERALD infrequently.

The Lord is very good to us. He has and is still blessing his Saints in this place in many ways. We are striving to do those things that will please him, for when we know that God is pleased with what we are doing we can enjoy doing them the more. Pastor William Goudy is one of those brothers who wants to have things just as God would have them. This is one of the many reasons why his flock thinks so much of him. We pray God will always keep this desire burning in his heart.

It is true that if a flock of sheep has a good shepherd the flock will be well cared for. For this reason we love the church, because it has and does things just as God would have them done. Every Saint who knows the worth of prayer should pray it shall always be so.

Brother James Carlisle is our Sunday school superintendent, and he is working hard to promote the school of boys and girls, so that when the time shall come and those who have borne the heat of the day shall lay down the sword, others will be ready to say, "Here am I, Lord."

Sunday, June 12, was the veterans' day in our branch for all who were members of the church twenty-five years or more. There were thirty-six on the honor roll, and of this number eighteen were present. Sister Rosa Warner was the oldest member present, having been a faithful member for forty-two years.

Brother Richard Baldwin being with us at this time gave a very interesting talk, especially for "the veterans," urging them to stand fast in the faith.

Brother and Sister R. E. Mason were in Columbus, Ohio, on June 19, at the dedication of the Second Columbus church building. A large number of Saints from Akron were there, as well as from Barberton, New Philadelphia, Uhrichsville, and other parts in the State. This was Brother and Sister Mason's first opportunity to hear President F. M. Smith, and they feel that God has put the right man in the right place. He is both a sociable man and an eloquent speaker. They think those who have never had the opportunity of hearing the Prophet of the church will find their time well spent to do so.

Sunday, July 3, being sacrament, we were pleased to have

with us from Akron Brother Hammond and wife, to whom at this time God delivered a message of encouragement. Dear Saints, as these messages come to us let us remember that God is pleased to speak words of cheer to us through those whom he has chosen, that we may be strengthened in our spiritual warfare. Nothing can keep us more fit than love one for another, and that we be of one mind in Christ. This brings to my mind a little story that impressed me very much, and it may do as much for others.

It was in a little town some time ago, at the close of a meeting, a preacher who had attended the meeting, while coming out with the rest noticed another building from which people also were filing out. He said to a friend, "Have you two churches here?" "Oh, yes." "How do you get on?" "Oh, we get on very well." "I'm glad to hear that. Was your brother minister at the meeting?" "No, no; we don't have anything to do with each other. We think that is the best way."

And they called that "getting on very well." May God make us of one heart and of one mind! Let our hearts be like drops of water flowing together. Unity among the people of God is a sort of foretaste of heaven. There we shall not find any Baptists, or Methodists, or Congregationalists, or Episcopalians. We shall all be one in Christ. We leave all our party names behind us when we leave this earth. Oh, that the Spirit of God may speedily sweep away all these miserable walls that we have been building up! You will notice that the last prayer that Jesus Christ made on earth, before they led him away to Calvary, was that his disciples might all be one. He could look down the stream of time and see that divisions would come—how Satan would try to divide the flock of God. Nothing will silence infidels so quickly as the Saints of God being united everywhere. Then our testimony will have weight with the ungodly and the careless. But when they see the Saints divided, they will not believe their testimony. The Holy Spirit is grieved; and there is little power where there is no unity, so as we oftentimes quote, "If ye are not one, ye are not mine."

"Let party names no more be known
Among the ransomed throng;
For Jesus claims them for his own;
To him they all belong.
One in their covenant Head and King,
They should be one in heart;
Of one salvation all should sing,
Each claiming his own part.
One bread, one family, one Rock,
One building, formed by love,
One fold, one Shepherd, yea, one flock.
They shall be one above."

In the last three weeks the dark angel has come among us and claimed three of our members. They are Sister Audrey Jayburg Smith, Sister Huff, and Brother Lorenzo McMillen. Our sympathy is extended to the bereaved ones.

Montrose, Iowa

June 30.—The Montrose Branch local affairs are moving along smoothly under the presidency of Elder Orval T. Miller. Regular Sunday and midweek services are held in our little chapel, conducted by the local priesthood. The local priesthood also holds services occasionally at Keokuk, Iowa.

At the last district conference Brother B. F. Strange was ordained to the office of elder. Several from Montrose attended this conference at Rock Creek, Illinois.

Quite a few from here attended the funeral of Sister McKiernan, held at Farmington, Iowa, Sunday, July 3.

Services were dismissed in the evening to allow those who could to attend services in Fort Madison.

We are looking forward to a good reunion in Nauvoo, from August 19 to 28.

IDA B. HOLMES.

Artland, Saskatchewan

June 12.—We have neglected HERALD readers so long that we can not begin just where we left off in our last letter; it is too far back. But we must mention the ringing of the wedding bells last March. Brother Frank Wood, of the Michigan Branch, and Sister Margaret Allison, of our branch, were married March 30 by Elder J. J. Cornish. We were sorry to lose Sister Margaret, for she was a very willing worker, but no doubt that which is our loss will be a help to the Alberta Saints.

We observed Easter in our branch with a nine o'clock prayer meeting, followed by a pleasing little program. We canceled our evening service, for several Artland Saints were attending and some taking part in the Easter program at the Michigan Branch just over the line in Alberta. The main feature of the program was the presentation of "The Holy City."

I have been wondering if it would be interesting to our southern readers to know just what difficulties we northern Saints have to overcome at times, to render service. Undoubtedly we all have difficulties, but they vary widely in character. During the Easter morning service, it began to rain and continued nearly all day. Towards evening those of our number who were supposed to take part in the above-mentioned program began to entertain doubts about the advisability of going. But, knowing they would be depending upon them, finally decided to make the attempt. A little later in the year we would not have thought so much about it, but just at this time a nine-mile ride in an open buggy is not a pleasing prospect. Owing to the condition of the roads, cars had not been used to any great extent as yet. In fact, several had been out for the first time that day. But we thought it not safe to start on a trip like that, at night, with a car, not knowing beforehand the condition of the road. Buggies are not found on all farms, but nearly every farm has at least a wagon. We climbed into a two-deck box and started on our way, with the rain coming gently down. We had gone about a mile when we stopped to change to a democrat, or two-seated buggy. We again proceeded, picking up another singer about a mile farther on. We reached the church on the Alberta side safely, after the back seat of the democrat had fallen down a few times and smashed a hole in one of the violin cases.

We enjoyed the program, and at a late hour started home again. To our dismay the wind had come up, and the rain had turned to a driving sleet which cut our faces and chilled us through and through. After going about four and a half miles, we stopped at the Bates home to get warm. Of course we had "tea" and after borrowing coats, caps, and robes, started out again more comfortably situated. We reached our starting place in the small hours of the morning, after changing back to the wagon and rattling home over a mile of frozen ground. But some of us were not home yet, so we gathered our sleepy children together, and climbed into the Ford and came another mile. Thus ended a "happy Easter-tide." In the morning the ground was covered with a thick blanket of snow.

On May 7, a wee stranger came to stay at the home of Brother and Sister Rudolph Cornish. They call her Fay Lenore.

Mothers' Day, the Evergreen Sunday School of the Michigan Branch joined ours, the Blue Bell Sunday School, in a program and basket dinner. To each of two mothers who were unable to attend, the Sunday schools sent a bouquet of flowers and a daintily prepared lunch. The mother from Evergreen Sunday School was Sister S. W. Kilpatrick, who has been bedfast for over two years because of a paralytic stroke. The other was Sister Grace Huggett Cornish, the newest mother of our own Sunday school. At three o'clock in the afternoon our pastor, E. Leslie Mogg, delivered an address on "Mother love." In the evening Brother Joseph Bates, pastor of the Michigan Branch, gave us another typical Mothers' Day sermon.

Sister Emma Harrison, of Saskatoon, is here visiting her daughter, Sister Millie Cunningham.

One evening the officers and teachers of our Sunday school held a council to consider the resurrection of the Department of Recreation and Expression. It is hard in this country to keep interest in evening meetings, other than Sunday evenings, as farmers are very busy during seeding and harvest, and the winters are cold, so we have just a short summer in which to really enjoy ourselves. They selected the evening of June 3 for a "tryout." We began with a good, old-fashioned wiener roast near the church. Later we went inside and listened to an excellent program. Officers were elected and a motion made to meet twice a month, on the Friday evening preceding the fifth and twentieth of each month. Brother William Allison was chosen president, with Sister Bertha Cornish as his assistant. Brother James Cornish and Sister Grace Cornish were chosen to look after the sports. Brother Howard Allison was elected critic. We hope these social gatherings will successfully continue for the summer months at least.

June 4, Elder and Sister A. J. Cornish and daughter, Zella, Elders J. J. Cornish, and W. J. Cornish made a trip to Battleford, by car, to visit the Saints there for over Sunday. As they have no member of the priesthood there, our district president, W. J. Cornish, thought it advisable for some elder of the district to meet with them at least once a month.

On July 1 Canada will celebrate her Diamond Jubilee of Confederation. Our school, under the leadership of Sister Miller Cunningham, is preparing a special feature for the parade which is to take place at the municipal celebration in Senlac. One of the girls, dressed as Miss Canada, will be seated on a cart which will be drawn by two of the boys. The rest of the girls will be dressed as Red Cross nurses, while all of the boys will wear khaki, as soldiers. The cart will be decorated with red, white, and blue bunting.

Quite a number of our branch are planning on attending the district conference which is to be held in Saskatoon, July 14 to 17. We expect to drive through in cars. It is about one hundred and seventy miles from here.

Brother and Sister E. F. Shupe Celebrate Golden Wedding

Tuesday, June 28, about a hundred of the friends of Littleton, Colorado, and Saints and friends of Denver, assembled at the home of Brother and Sister E. F. Shupe, 420 Ash Avenue, Littleton, to celebrate their fiftieth wedding anniversary from 2 till 9 p. m. After refreshments were served, Pastor E. J. Williams made a presentation speech and presented the bride and groom each with a ten dollar gold piece. After a short prayer, Sister Shupe responded with a short poem she had composed for the occasion. It was an enjoyable time and one long to be remembered by all present. After the guests had departed and the fragments were taken up, there was found a little over a hundred dollars in cash (mostly gold); also a number of other valuable and useful presents. Telegrams were received from friends in Omaha and Trinidad, and many telephone calls from friends who could not attend.

Brother E. F. Shupe and Eldora C. Head were married in the Rock Creek Church, Hancock County, Illinois, June 28, 1877, by Apostle J. H. Lake. Brother Shupe was baptized December 4, 1863, by J. H. Lake, and Sister Shupe by M. H. Forscutt.

Their home paper, the *Littleton Independent*, of June 24, published this account and tribute:

"At a time when the papers are full of discouraging divorce statistics, it is a pleasure to be able to congratulate Mr. and Mrs. E. F. Shupe, who will celebrate their golden wedding anniversary next Tuesday.

"Both Mrs. Shupe, formerly Miss Eldora Head, of Nauvoo, Illinois, and Mr. Shupe were born and reared in Illinois.

And it was in that great Middlewestern State that they were married a half century ago. In 1888 they came to Colorado, living first in Denver and sixteen years ago moving to Littleton. Mr. Shupe is a contractor.

"Three of Mr. and Mrs. Shupe's four living children will be here for the felicitations on June 28. Leo Shupe is a resident of Littleton and will, of course, be present, as will his sister, Mrs. Susan Constance, of Denver. Homer Shupe, who has charge of the Credit Men's Association in Trinidad, is expected to arrive Sunday. Unfortunately Frank Shupe, the youngest son, lives too far away to come for the celebration. He is a farmer in southeastern Missouri.

"Littleton congratulates Mr. and Mrs. Shupe and wishes them many more years of happiness, and that it might have opportunity to rejoice with them on their diamond anniversary."

San Antonio, Texas

3522 South Flores Street

The San Antonio Branch was recently favored with a visit from Apostle E. J. Gleazer, of Independence, Missouri, who preached three powerful sermons to a crowded house. His last theme was Zion and the gathering, showing the necessity of the gathering, etc. It was a masterful effort, which we believe was appreciated by all in attendance, both members and nonmembers. The Spirit was felt in power. We are thankful that the church has such an able man to defend it, and may the Lord bless his efforts wherever he goes is our prayer.

Since last writing three accidents have occurred in this branch. The first victim was our pastor's little seventeen-month-old son, Walter James Miller. Sister Miller was backing the car out of the garage preparatory to going to town. The baby, unknown to her, suddenly ran from the house. With a scream he fell beneath the wheels of the Buick, and before the mother could stop the car, the rear and front wheels had passed over the little body. The child was rushed to the hospital where a thorough examination by doctors revealed that he was unhurt except for slight bruises about the hips. Brother and Sister Miller realize that the baby was miraculously saved.

A short time after this accident, Sister Evva Richardson with her two sisters was crossing one of the busy streets in the city and was knocked down by a car. Her head hit the pavement, knocking her unconscious for a time. She received a gash on the leg, and her hip was slightly bruised. She was taken to the hospital where an examination showed that no bones had been broken. Her head pained her for a day or so, but at this writing all trace of the accident seems to be gone. We can not help but feel that God's hand has been over his people at San Antonio, for we have observed in the last four years there have been four accidents by cars, and none of them have been fatal.

We are sorry to report the sad accident of Everette McRay, thirteen, who was swimming in the Medina River with some other boys when he was suddenly seized with cramps and drowned before he could be reached. This happened on Sunday evening, July 3. Everette was formerly a member of our Sunday school. This Fourth of July will indeed be a sad one for his parents and brothers and sisters. The family have our deepest sympathy.

The Zeta Jett Circle and the Willing Workers gave a joint entertainment on June 16, which netted them about thirty-four dollars. The proceeds are to go toward making a payment on the curbing of the lot that was purchased in the recent past.

Sister Emma Jackson, assisted by about fifteen young ladies, has lately presented several entertainments and expects to give another one next Thursday evening. The proceeds are to be used in defraying the expenses of this group

of girls while they are attending the reunion. Some otherwise would not be privileged to attend that gathering. This is a worthy undertaking, and we wish them success in raising the amount of money necessary to carry them through. We trust the Saints in the district will make an earnest effort to attend this reunion, for we feel they will be amply rewarded for the effort. Patriarch Ammon White, Bishop C. J. Hunt, Elder J. E. Vanderwood, and H. E. Winegar, our missionary, are expected to be present. Those who have not received their patriarchal blessing will find this time a splendid opportunity. Come praying that we shall indeed have a spiritual feast.

San Jose, California

Hello, Central? Please give me Herald Publishing House, Independence, Missouri. . . . Hello, Brother Editors? . . . Yes, this is San Jose on the line again. I suppose you are looking for that "news letter"? We don't seem to have a great deal stored away in our receiving station, but we shall endeavor to put a little spice into what we have to season it up a little so that it will be palatable to the Saints. Since news letters are a sort of continued story, we shall begin where we left off the first of June. Since that time the principal events that might be of interest are as follows:

The first thing that seems to present itself to our attention is a surprise party, given to Brother and Sister Hawkins by a delegation of Saints from Sacramento on the evening of Saturday, June 4, at about half past eight. Brother and Sister Hawkins were aroused from their peaceful quietude by a cry of mixed voices from the front of the house and, upon rushing to the front door, were greeted by the W. H. Dawson and G. P. Levitt families to the number of six; and they had come to stay all night, that they could get to Irvington early the next morning, to be at a rally day meeting to be held there. They were welcome guests, and it was an agreeable surprise. A pleasant evening was enjoyed. Sister Hawkins stowed them away for the night, and they got an early start for the Irvington camp ground next morning. There they spent a very enjoyable day with Saints gathered from nearly all parts of the district. The San Jose Saints canceled their Sunday preaching services, and quite a number of them attended the Irvington meeting.

The branch has been holding its regular meetings all through the month, some of which have been very spiritual, though at times the attendance has not been very large.

On the evening of June 10 Brother Roy Harris brought his troop of Boy Scouts down from Menlow Park to visit the troop which he has just organized here. The visiting troop gave an entertaining demonstration of the workings of the organization. At the close of the meeting the visitors were served refreshments. Brother Harris is scoutmaster of both troops.

On the evening of June 11 a number of the priesthood of San Jose attended a priesthood banquet, held in the San Francisco Branch, some of them remaining over and attending services in the Danvers Street church the following day, Sunday. These meetings were attended by Brethren Gillen, Levitt, Etzenhouser, and Savage, of the missionary force, besides the local and visiting priesthood. Much powerful, spiritual instruction was given at these meetings, that should be treasured up in the hearts and minds of the hearers, never to be forgotten. The instruction and admonition, especially that given by Apostle Gillen, was of no uncertain meaning. We are persuaded that the apostles of the Jerusalem church could not have spoken with greater authority and power. Saints were surely encouraged to press forward and use all the powers that God has given us to accomplish the work he has intrusted to our care.

Sunday, June 12, was Children's Day in our branch, and there was had a fine program at the church, all doing well in their parts. Two children, Bobby Bates, son of Brother

and Sister Harley V. Bates, and Wilber Lawn, son of Brother and Sister A. R. Lawn, of Watonsville, were baptized by Pastor R. E. Cowden. Confirmation was by Brothers Cowden and Shippy. We heard it remarked by several that they thought it was the most beautiful baptismal service they had ever seen.

Elder C. J. Cady preached the Children's Day sermon.

On Wednesday evening, June 22, the Saints at the church enjoyed another one hundred per cent prayer meeting. Everyone present felt the comforting influence of the Holy Spirit; it was a soul-cheering meeting. Two of the sisters received administration.

Sunday, June 19, was remembered as Fathers' Day, and during the Sunday school period a number of young people were called upon to make short speeches, from which was drawn the conclusion that father has a place to fill in the home as well as mother; especially is he a very necessary adjunct when it comes to supplying the pantry and wardrobe. One party suggested the strap also. The final consensus of opinion was that the mother and father are both very necessary in a well-regulated home. Pastor Cowden preached the Fathers' Day sermon.

Elder Cowden was the speaker on the last Sunday of the month at the morning hour, choosing for a theme "The wise and foolish virgins." He was very earnest in admonishing the Saints to be found among the wise virgins; that wisdom consisted in faithfully keeping the whole law of God and improving every talent God had given us.

Visitors at services from other branches were Sister Jennings and her daughter, Lilly, from Fresno. They expect to be here through the summer, as Sister Lilly is going to attend summer school at the teachers' college. They will be very helpful in the branch during their stay. Brother and Sister Therin Walker, from Oakland Branch, were also in attendance. Brother and Sister Allen, who are members of this branch living near Livermore, forty-two miles away, were in attendance, and the smiles on their faces which are always in evidence indicated that they were glad to be here; the greetings of the Saints showed that their presence was appreciated. May it ever be so! It is heavenly bliss for the Saints to dwell together in unity.

On Wednesday evening of the 29th, at our regular mid-week prayer service, the Saints were again blessed with the Spirit's presence, and a good meeting was had. At this service a young sister from the Santa Barbara Branch, Sister Leonard Younger, was visitor. In bearing her testimony she expressed her appreciation of the lovely spirit that pervaded the meeting and stated that it had encouraged and strengthened her to meet with such a peaceful little band of Saints. She is young in the work and needed encouragement, and the Lord saw fit to give her that strength by speaking to her through one of the elders present. We are sure she is going to make a good worker in the church.

We are happy that most of the sick of the branch are very much improved. For this we thank the Giver of all, from whom all blessings come.

Eastern Maine Meets in Conference

The Eastern Maine district conference convened at Corea, June 25 and 26. It opened with a business session Saturday afternoon, in charge of Elder N. M. Wilson, district president. In the evening Elder Amos Berve, of Western Maine District, was the speaker.

Sunday morning greeted us with a heavy fog and pouring rain, but in spite of the inclemency of the weather, the attendance from the various branches of the district was very good, and we had a most enjoyable and profitable conference.

Brother Wilson and Brother Berve were the speakers, giving us sermons full of inspiration and devotion. All who attended are more desirous and eager to assist in the program of the church.

Saints of Eastern Maine are looking forward anxiously to the Maine reunion to be held at Brooksville, August 5-14. Come, spend your vacation at Brooksville, one of the beauty spots of our State. Enjoy with us the spiritual feast, healthful recreation, and beautiful scenery.

MADLINE CLARK.

News From the Departments

The Departments' office at Graceland was the center of intense activity for the closing weeks of May. In addition to the routine office work, there was the preliminary work incident to the gathering of over two hundred people and nine instructors in a special Institute of Methods in Religious Education. The closing days of the college year came and went with their usual round of exercises. A goodly number of old students, friends and graduates returned for the home-coming, and especially to attend the dedication of Zimmermann Hall.

Sunday, June 3, was a wonderfully beautiful day and a great crowd of Lamoni people and visitors filled the large auditorium almost to capacity. A junior worship service preceded the sacrament and helped to explain its meaning and to give it deep significance to all. At 2.30 President F. M. Smith delivered a powerful message to the youth of the church represented in the college and other educational interests. The dedicatory prayer was feelingly offered by Patriarch J. A. Gunsolley. At the close of the service, ground was broken for the girls' new dormitory with appropriate ceremonies.

On Sunday evening the institute was formally opened in the stirring address of Mrs. Grace Sloan Overton, of Chicago, at the Brick Church. This was also the beginning of her series of nine addresses before the institute people. The institute sessions throughout the week were pronounced successful from every standpoint. All classes were well and regularly attended. The program of evening events was carried out to the letter and helped in great measure to round out the program of each day.

The work of the instructors was deeply appreciated, and the two from away were fittingly remembered with large bouquets of flowers as they left us.

Following the closing sermon on the second Sunday morning by President McDowell, one hundred thirty-four students of the institute received certificates of credit for having completed twenty-four hours of consistent class work. A total of over two hundred were enrolled throughout the week, who return to their local branches to serve with clearer vision, with more definite purpose and with better-organized effort than they have done before. Almost every section of the country was represented in the student body, generous quotas coming from Wisconsin, Nebraska, Kansas, Ohio, and Illinois as well as from Iowa, Missouri, and other States.

Plans are already maturing for a two weeks' workers' institute about the middle of June in 1928.

Accepting an invitation from the educational Recreation Institute of Chicago, President McDowell and Gene Closson spent the second week in June in attendance upon their sessions. It was our pleasure to be present one afternoon, also, to report on our organized work for girls in Lamoni. Our report was enthusiastically received and great interest shown by other denominational leaders in the recreational program of our church. It should be a matter of congratulation with us that Brother McDowell and Brother Closson are recognized as leaders in this field. Brother McDowell was chosen one of the executive committee which will have in charge the formulation of a recreational program to be recommended for all religious denominations. He was also asked to head one of the most important sub-committees, a group whose study will attempt to determine the religious significance or value of certain types of popular recreation.

So much interest was shown in the work that is being

done for Latter Day Saint girls that Mrs. Woodstock and some of her assistants were given a special invitation to attend the Lake Winona Camp of Chicago Moentita girls, held at Warsaw, Indiana, in July. Much good should come to our girls' movement through such experiences as these.

June 18 and 19 was occupied in an institute held at Indianapolis. Mrs. Richard Baldwin assisted us in class and demonstration work. There was a good representation from over the district and the class discussions of unusual spirit and interest. An outstanding feature was a demonstration junior worship service which occupied the eleven o'clock hour, Sunday. The services of the church are certainly not complete until the interests of all are considered and their needs logically supplied.

Monday and Tuesday following were spent with the Saints in Louisville, Kentucky, a group of earnest people who seemed to appreciate our message. There is promise of a good troop of Boy Scouts under the able leadership of a clean young man not of our church, but who is investigating our faith. We commend his effort.

Then came a long ride through the heart of Kentucky hill district to Ashland. The train passes in and out of tunnels through rocky, wooded hills, spans deep ravines, and circles around through fertile valleys with ever-changing vistas. Most of the villages appear quite typically rural and the residents quite content with a tiny house nestled on the hillside, while back up the valley are cleared patches for corn, beans, and potatoes, or perhaps the crops have been planted in between the stumps and the few standing trees.

From Ashland we were driven to the pleasant "mountain" home of Sister Margery Williams and her parents just out of Ironton, Ohio. This is a flourishing "iron town," the major industry being iron and steel mills. It is also noted as the southern terminal of Henry Ford's private railroad, leading from the Ohio River to Detroit.

We were joined here by Apostle Roy S. Budd, whose genial companionship and helpful counsel are always welcome. The Saints were kindly in their interest in our effort, and we trust they may profitably enter more fully into a broader program of study and activities which shall challenge the highest development of every member. Thus, only, may we make progress in building Zion.

The next two days were spent in the hills of Southern Ohio with the McDermott and Pleasant Valley Saints. The former is a stone-cutting town, and we spent most of our day watching the interesting process by which the great blocks of sandstone are quarried, sawed, and trimmed. Many a vital lesson for Zion builders can be learned from the patient, yet skillful stone cutter. The Saints are hard-working but earnest people. They especially need trained leaders who may help to develop the possibilities of zionic lives, zionic homes, zionic service. On Friday night, after meeting, we were driven to the comfortable home of Brother Luther Crabtree, in Portsmouth. This brother has driven the eighteen miles every Sunday for many months to serve as superintendent of the Pleasant Valley School.

At Middletown, Ohio, we joined Brother McDowell in an over Sunday convention. The Saints came in generously from surrounding branches and joined heartily in class work. It is a joyous experience to be mutually interested in our common problems of growth and development if we mutually assert ourselves to attain the goal of all our church work. We do need a broad and rich program, and we need enthusiasm, but we make progress only as we set ourselves actively at work to attain those attitudes and skills which are necessary to realize our ideal.

One evening with the Highland Park, Detroit, Saints and one night each at Chatham and London occupied our time before the convening of the International Institute at Windsor. We were acting as an advance agent for the institute, but we fully appreciated the chance to renew old acquaintances and to make new friends. We found most of our leaders alert and anxious to make progress. We en-

joyed trying to help and to lend encouragement to the local work of the departments.

Elaborate plans had been made in four districts surrounding Windsor by an enthusiastic joint committee, and some five hundred people were enrolled and taking class work before the close, Sunday evening, July 3. Advantage was taken of the Canadian holiday, Dominion Day, July 1, and this being the occasion of the Diamond Jubilee celebration, a very fine program was rendered Friday evening. Classes were held throughout Friday, Saturday, and Sunday forenoon—President McDowell, Brothers O. A. McDowell, T. S. Williams, and C. B. Woodstock being instructors. Saturday evening a generous banquet was spread, served, as were the meals during the institute, by ladies of the United Church of Canada. The toasts by leaders at the institute and missionaries were seasoned with jest, yet replete with sound instruction and helpful observation. The responses were from the younger membership and spoke volumes of faith and confidence and sincerity of purpose. There are many young men and women of outstanding promise in church work in this part of the field. There are also some splendid men and women of maturity who hold high positions of trust and honor in the industrial world, who give evidence of sincere loyalty to the church and its work. Certainly some of these should be released soon to enter upon definite assignments in church work. They have acquired training and ability, and their services are gladly paid for and capitalized in the industrial world. Generally these leaders are assisting as they can in local church and departmental responsibility, and this is well, but we anxiously look forward to the day when trained and consecrated effort may be expended one hundred per cent in pastoral and missionary work.

The sessions of the institute were held in the cool and spacious classrooms of the Prince Edward High School. The auditorium, gymnasium, and classrooms were given freely for our use by the Board of Education, only a small charge being made for janitor service.

Institutes such as the one held at Windsor should serve a great purpose in maintaining the interest of all and in stimulating each member to personal endeavor, that his own contribution may be worthy of his calling. Thus may we grow together in an appreciation of the truth of the gospel and in a practical demonstration of its saving grace.

Efficient help was rendered by Elders H. A. Koehler, Matthew Liston, and James Pycok of the missionary force, in addition to local brethren.

Again we hasten back to the office to clear our desk before entering the reunion season.

CHARLES B. WOODSTOCK.

DETROIT, MICHIGAN, July 4.

Union Branch

BATTLE LAKE, MINNESOTA, July 5.—The Union Branch at Clitherall has been holding its own and has made a gain of two by baptism; one the young wife of Brother Maurice Fletcher; and the other, the husband of Sister Mary Fletcher Fallsgraff, of Washington, District of Columbia, who with her husband has been spending vacation time here with home folks.

The Tucker family spent one Sunday with the Bemidji Branch and report a good condition prevailing there. Sister Ethel Tucker attended the reunion a few days and reports a small attendance. The scarcity of members from outlying branches was due, we believe, not so much to indifference as to the stringent financial conditions that prevail in the agricultural districts, due to the varying weather changes of the previous season. It seems almost impossible to keep the sordidness of the world from reflecting itself in the church, but with faith and right living we believe it can be done.

First Columbus Branch

The month of June was opened by the young people's class, taught by Elder F. C. Welch, with a fathers' and sons' banquet in the basement of the church. The young ladies did the cooking and decorating, superintended by Mary Jones, Sister Goldie Welch, sr., and Sister Knagie, and John Karis, chef. A splendid meal was served, including ice cream made by the ladies, and also the cake. Flowers were abundant. After the meal games were enjoyed, and the evening concluded with thirty minutes of song. There was a trio composed of Don Gabriel, Elder Gabriel, and Wilbur Overly. A violin solo by Don Gabriel was appreciated; also a solo by J. A. Foster.

On Sunday, June 5, the sacramental service was conducted at eleven, in charge of A. E. Anderton and William Grice, our new district president. This was a meeting that will long be remembered. Sister Martha Daugherty and Elder Grice were spoken to through Elder Anderton. It was a pentecostal shower.

The next day, the 6th, a volume of business was expedited at our semiannual business meeting. Part of the business was the election of Priest C. H. Foster as publicity agent, Priest H. E. Carter having resigned. This meeting was also pleasant, the true spirit of sainthood being demonstrated by all.

On the following Wednesday, prayer service was in charge of Elder F. C. Welch and Priest C. H. Foster. Brother Welch gave a synopsis of his life from the time when left an orphan at nine months old, up to his acceptance of the gospel. This narrative was an inspiration to the young.

Friday, June 10, the meeting of the Department of Recreation and Religious Expression was in charge of President Charles Ferguson, priest. There was a duet by Florence Gabriel and Helen Ferguson, and their singing was well received.

The Children's Day program came on the 12th. This was well rendered, even though some of the leaders were away at the young people's convention. To Sister Mildred Weate is due all encouragement, because of the circumstances under which she labored. Elder F. C. Welch gave a sermonet.

At the evening service the topic was, "Who are we?" The parable of the good Samaritan was used with this discourse, and Brother Welch was highly commended for his sermon.

On Wednesday, the 15th, prayer service was in charge of A. E. Anderton and C. H. Foster, the latter presenting the theme, "What is your prayer for Israel?"

On the third Sunday of June Sunday school was held at 9 a. m., but the rest of the day the church was closed in order that the Saints of First Branch might attend the all-day services at Second Church dedication, President F. M. Smith being the speaker at 10.30 a. m., 2.30 p. m., and 7.30 p. m.

Sister Esther Gates, of Saint Louis, spent two weeks at the home of her sister and brother-in-law, C. W. Clark. She also journeyed to the Second Church. We hope her stay with us was such as will recall pleasant memories.

Prayer service on June 22 was conducted by Priests Elwood and Foster. There was a good attendance.

Brother Foster was the morning speaker on Sunday, the 26th. His topic was "A life of consecration," and his text, "A living sacrifice." In the evening L. C. Lewis spoke on "A lamp to our feet." Both meetings were well attended.

Brother Weate, musical director, and family journeyed to Middletown for the two-day meeting, leaving Brother Foster in charge. He in turn called upon Elder F. C. Welch's class to act as choir for the day, because most of the members of the regular choir were away. The response was unanimous. The young men and women did remarkably well and sang a special number in the evening. The Saints were not sparing in their praise of them. Brother Foster was afterwards moved to tears because of the spirit in which the effort was

made. Don't stop, young people; let that effort be a stepping-stone.

At the last prayer service of June, Brother Foster had charge of the song service. The church was well filled with Saints and nonmembers come out to hear President F. M. McDowell. Before the meeting Sister C. E. Hammitt and Brother Roy Lucas were baptized by Elder A. E. Anderton in the church font. Elders McDowell and Anderton officiated at the confirmation.

The month of June has been a very busy one, but according to information at hand July will surpass it.

The Department of Women, superintended by Sister Fay Clark, is busy, taking flowers to the homes and hospitals, also having lectures at frequent intervals. The Temple Builders also are scheming to put on a surprise, and when it does materialize, all will enjoy it. The Y. P. A. is into everything and busy, as above account will show. Elder Welch and wife still play the role of good Samaritans, visiting the sick in their homes and in hospitals, nonmembers as well as members.

Work is the salt of life! Let us also in our lives be the salt of the earth.

Council Bluffs

Central Church, 307 West Pierce Street.

Belmont Mission Church, 1618 Avenue B.

Riverside Mission Church, 3100 Avenue C.

So far as we are informed, the Department of Women in every part is occupying its mission. Many visits are being made and encouragement given.

An outing for the boys was arranged and enjoyed at Manawa Lake during the month.

A district picnic was arranged by the Department of Recreation and Expression for the Fourth at the grove of John A. Hansen, where several of the members, young and old, of the branch gathered, and enjoyed association of those from other branches.

The sick of the branch are recovering, some in a remarkable way, to the praise and glory of God. The little son of Brother G. C. DeBar is at Iowa City to be operated on, with hopes that his deficiency of speech might be corrected.

The Bible class, conducted by J. F. Mintun as teacher, has assumed new life of late. On account of other services since the first of the year, but few sessions have been held.

Elder O. Salisbury, of Saint Joseph, preached for us Sunday, the 26th. His wife was renewing old associations.

The visits and labors of Apostle John F. Garver this month have brought about some good results. We are very sorry to see the servants of God so worn, and burdened with excessive labor. Their ministrations can not be so effective as when not so burdened.

Several of the young people of this branch have concluded that marriage is instituted of God for a blessing. They have not any idea that it will be a failure if they engage in it. Sisters Ruby M. Mefford, Ula Thomas, and Dorothy Steffen and Brother Conrad Booton have entered into that state. The two first have married those not of the faith whom they have considered worthy, and the two latter have established a home where they expect to demonstrate the righteousness that should prevail in a home of Saints.

Ruth I. Mintun spent the first week in June at the Religious Institute at Lamoni, Iowa, returning well satisfied at the results she obtained. She was also present at the marriage of her brother, Guy F. Mintun, to Miss Alice Street at Independence. She reports a pleasant visit with the many old acquaintances whom she was permitted to meet in the few days spent there.

Children's Day exercises were held at the two mission churches and Central Church, all of which are spoken of with pleasure. There were several baptisms and several

children blessed. The solemnity of these occasions have left deep impressions on several of the Saints.

There is an expression of great disappointment on the part of many in hearing that it is thought best not to hold a reunion in the district this year, as decided would be done at the last reunion. Some have been preparing to attend this year because of the good time had last year; and when all arrangements had been made, to learn that there will not be any was somewhat of a shock to them.

Prayer meetings are better attended of late, and an excellent spirit is enjoyed by those in attendance. Still there is much room for improvement in both numbers and activity in the services that each could render who attend. We are looking for such improvement.

Several members from other branches and places outside of branches have moved into the city to make this their present home. An effort will be made to make them feel that they are among their brethren and sisters. In most cases, the spirit of faultfinding and doubt-creating is diminishing, and a more hopeful spirit is expressed by the Saints, some of whom have felt greatly depressed in spirit.

The Saints are looking forward with pleasant anticipations to the visit and ministrations of President Floyd M. McDowell next Sunday night.

Attleboro, Massachusetts

It has been some time since Attleboro has been heard from in the HERALD, but we are very much alive and have been quite busy these past few months. The Sunday school started off in January with an entertainment and social, each class contributing something toward the entertainment. On February 12 the annual roll call and anniversary supper was held. Brother Percy Wood has had charge of this for the past four years, and he has done his work so well that as each year rolls around we feel that we can not release him. On February 22, the Equality Club (a young men's club) held a ladies' night, inviting their wives or sweethearts to a bountiful chowder supper.

Easter Sunday evening a very beautiful cantata entitled, "The Prince of Life," was given by the choir under the direction of the pastor, Earle Bradshaw. The soloists were Mildred Heap, soprano; Lillian Parker, alto; Raymond Bradshaw, tenor; John Robertson, baritone.

The Mary E. Rogers Class of young women gave an entertainment in April for the benefit of the Improvement Fund, which is to be used for a new furnace and furnace room. Two short playlets were given, "Carpet rags" and "Cynthy and Silas a-courting." The sum of thirty dollars was realized.

The Ladies' Aid also gave a bean supper for the Improvement Fund, which was well patronized. They were enabled to contribute one hundred and twenty-one dollars. This was followed by an entertainment in May by the Recreation and Expression Department, for the same purpose, and about nineteen dollars was realized.

June 23 the Mary E. Rogers Class gave a Mothers' Party. Each member of the class brought a mother with her. After a very pleasing program, all retired to the lower auditorium, where all sat at prettily decorated tables to enjoy the bounties prepared by the young women. Each mother had a souvenir beside her plate. A good social time was enjoyed, and the mothers were again reminded of the gladness of their youth. The affair was in charge of Gertrude Robbins, Anna Baldwin, and Elsie Wood.

The pastor, Earle Bradshaw, who is also choir leader, was called out of the room one Friday night, and there in the hall he found a very large and beautiful May basket. It was a complete surprise to him, and the rehearsal was turned into a May-basket party. A game of indoor baseball was played, and the young women became quite skillful in this form of the national game.

I must not forget to say that the Sunday school held its picnic June 4. This was quite an event, owing to the fact that we planned a picnic at this particular place, Lincoln Wood, for two years but were unable to have it on account of rain. Providence Sunday school took pity on us last year and invited us to their picnic to be held in the same place, but we could not go as it rained. June 4 was a nice day until just as we were ready to go home, when the "aerial waterworks" sprang a leak, and we came home in the rain. But in spite of the rain, all had a fine time among the hills, fields, and woods.

Though we have been active in a social way, we have not forgotten that the spiritual activities are of the greatest importance. We have had some very spiritual meetings these past few months. The Lord has blessed us with his Spirit. A meeting which stands out in our memory was one in which we came fasting and praying for two of our members who were sick. It was strictly a prayer service, in which the Spirit of God was with us in power; in fact, we felt the assurance that angels were near, and the confirmation of the Spirit encouraged us to feel that our sick would be blessed, and they surely have been. One little girl, after speaking her piece on Easter, collapsed and had not been able to walk since that time because of a severe nervous trouble. She also lost the use of her voice. When she did partially receive her voice back, she asked her "daddy" to request the Saints to pray for her that she might be able to walk on her birthday, which came a few days later. The Saints did pray for her, and the following week she started to walk and today is not only walking, but running and talking also. Such is the faith of a little six-year-old child. She calls for the pastor to administer to her when she is sick.

Our pastor was called to our local hospital several times to administer to a young man not of our faith, who had been gassed in the war. He had never been to our church, but his brother was acquainted with one of our members, a brother who had been healed about a year ago of a condition which called for a surgical operation. This brother was healed instantly about a year ago. He told this young man about it, and the mother and brother asked our pastor to go to the hospital often to administer to him, which he gladly did, but it was not God's will to heal him.

Our Wednesday evening prayer services are not as well attended as we desire to have them, but they have been of a high spiritual order, the Lord on occasions speaking comfort to those in need. We must speak of the faithfulness of one family. Brother Roy Churchill is captain of the South Attleboro Fire Department. He lives three miles away, but whenever his day off falls on Wednesday, he and his wife and six children can always be found at the service. The oldest boy is fifteen, and the youngest is four. Some of these children bear wonderful testimonies. David, fourteen, in his testimony gave a thought for a whole sermon to one of our elders. David wants to be an elder some day and preach the gospel, and we feel that the church beyond our branch here will some day hear from him. He has just graduated from grammar school and was president of the class. He spoke at the class banquet before the school board and other officials.

There have been some changes in our branch of late. Brother Ulysses Robbins and family have moved to Rochester, New York. Harold Bradshaw, one of our young men, and assistant secretary of the Sunday school, has just graduated from the Wentworth Institute, Boston, taking up a course in steam and electric power. He has accepted a position with the Adirondack Light and Power Company, at Amsterdam, New York. Lillian Siddall, one of our talented and faithful young women, has changed her name to Lillian Parker, and we hope some day that her husband will be added to our membership. Milton Bacheller has also yielded to Cupid's enticements and has taken a wife, thus adding another member to our branch.

The services at Onset have started, and many of our

members who have cottages there attend the services in the large tabernacle. It seems like a preparatory Zion to be where the Saints live, pray, and play together for the summer months. How easy it is to do right in such an environment, but how soon we forget when the busy affairs of life again swallow us up! Let us go on trying to prepare ourselves for the great day when we can all say and feel that Zion is the pure in heart.

The Clinic Work in Lamoni

Doctor Sixberry, the baby specialist for our clinic, meets with us two afternoons each month, always full of the subject most interesting to the parents of small children. The Bureau of Education at Washington, District of Columbia, keeps us well supplied with literature; and as fast as they have a new pamphlet or chart printed it is mailed out to those interested in the welfare of the small child. They are good also to furnish posters and charts to be used in the clinic room.

We meet at 3.30 every Friday afternoon and have a regular attendance of about twenty. We have been delighted with the interest manifested on the part of the parents to respond. We run our clinic on the nonpay basis, and our goal is, Every child physically fit when he enters kindergarten. The parents respond well to advice. When the child needs correction they attend to it at once, choosing the physician they prefer. Where hospital care is necessary, the patient is taken to Iowa City, Des Moines, or Independence sanitariums.

We are catering now for the next two months to the five-year-old child, for we want to do our best to have them all physically fit before September or the beginning of the new school year. We wish there was a clinic in every locality throughout our entire church, for through the clinic work we hope to see a higher type of citizenship developed.

DONA CLARK HADEN.

Michigan and Ontario Young People

The international convention of the young people of Michigan and Ontario was held at Windsor, Ontario, July 1, 2, and 3. The weather was fine, only a little too warm to enjoy it very much. The interest manifested by all who attended showed a desire to develop in the line of church work and the line of the program of the church.

Class periods were enjoyed on Friday afternoon, Saturday, and Sunday morning. These classes were in charge of Elders F. M. McDowell of the First Presidency, who spoke on the subject of "Psychology and religion"; C. B. Woodstock, "The laws of teaching"; O. A. McDowell, "Stewardships"; T. S. Williams, "Bible appreciation." Of the missionary force, H. A. Koehler, James Pycoc, John Shields, and M. W. Liston.

Friday evening July 1 was celebrated as Canadian Night, in honor of the diamond jubilee of the Confederation of Canada. Professor S. Floyd Maine, of the University of Western Ontario, London, Ontario, was the speaker. He carried his audience through an interesting historical treat of the pioneer life and Canada, and summed it up with a picture of her resources, her strategical location, and her power in world affairs in relationship to the British Empire. This address was both interesting and beneficial from every point of view, and those who heard it could not help but have a greater regard for our brothers on the north.

Saturday evening a banquet was held in the gym of the Prince Edward School, where all the meetings of the convention were held. Over two hundred were seated at the banquet table. The banquet was presided over by Carlisle Whitehead, of Pontiac, who introduced the undersigned as toastmaster of the evening. F. M. McDowell spoke on "Our social contribution," and response was made by Darrell

Campbell, of Windsor. C. B. Woodstock's subject was, "Our international church," and Miss Carpen, of London, responded. James Pycoc spoke of "Our active service," and response was made by W. L. Wood, of Windsor.

The prayer services, both Saturday and Sunday, showed a degree of activity very seldom seen in such gatherings. In forty-three minutes on Sunday, sixty testimonies and seven verses of song were sung, which is almost a record for such meetings. The testimonies were of a high order, and everyone expressed a desire to do his part in the work of the church.

Preaching Sunday at 2.30 was by F. M. McDowell and at 7.30 by C. B. Woodstock. The Windsor Saints presented a cantata at the Sunday evening service, which was enjoyed by all who were able to attend. The sermons were of a high order, and the convention closed with a fine spirit prevailing. Everyone who attended went home with a higher appreciation and regard for the church work in general.

The committee in charge was composed of Carlisle Whitehead, Pontiac, chairman; Earl V. Hill, Windsor, and Guy Armstrong, Detroit, registration; George Tomlinson and James Winegarden, London, and S. E. Mifflin, Essex, program; M. W. Liston, song leader and publicity. Over five hundred were registered, which showed an intensive interest in the work of the convention.

MATTHEW W. LISTON.

Flint, Michigan

521 Newall Street
1502 Jane Avenue
Baltimore Boulevard, 726

As a city and a church center, Flint is still prospering. The consecration of the membership is not as good as it should be, considering the many opportunities offered, but we have no complaint to make, as some are holding out well, keeping the branch alive so that as new life enters progress shall be made very rapidly. We appreciate the talent received from Graceland in the persons of the group of Graceland students. I think I have met all of them, but can not remember their names. Thus it is impossible for me to give their names to HERALD readers. Many of these students are working at nights, so we see very little of them except on Sundays.

Thus far the year has been a very busy one, and activity is expected to continue. Our reunion is near at hand, being July 21 to 31. The Central Michigan reunion held at Coleman is only eighty miles away, and is the home district of many of our members. Its date is August 5 to 14. Then there is the state young people's convention, held during the Northern Michigan reunion, August 12 to 21, at Park of the Pines, Boyne City, north side of Charlevoix Lake. The international convention held at Windsor last Friday, Saturday, and Sunday, was well attended, and much good was learned in the short time of its session.

We have three church buildings in Flint. One is located at 521 Newall Street, and called Newall Street Church; another is found at 1502 Jane Avenue, called the Jane Avenue Church; as also is Baltimore Boulevard, 726.

Sunday evening, July 10, many will meet at the Newall Street Church to listen to the sacred cantata, "Daniel," by Bradbury.

The branch president, O. A. McDowell, moved recently. He is now residing at 2106 Mason Street. Phone 1552-R. The hours of church meeting are: Sunday school, 9.45 a. m.; preaching, 11 a. m., 7.30 p. m.; prayer service, Wednesday evening, 7.30; meeting of Department of Recreation and Expression, Friday, 7.45. All churches, including Mount Morris Mission, are uniform as to hours of meeting. We will have a business meeting July 11, which may change the time and order of meeting somewhat.

On July 9, Saturday evening, we are having a big sup-

per. It is being held in part of a big church downtown. The place is the Saint Paul's Episcopal Parish House. A large crowd is expected, one thousand tickets having been printed. The Department of Women will serve the supper. This meal is called a relief and service supper, and the proceeds are to go to pay off a small mortgage of five hundred and fifty dollars. Also, it is to help the poor.

The Flint Branch does not believe in taking a vacation, for that is just what the Devil wants us to do; he never takes one and would be sure to be on the job if the Saints left an opening. While we are active in good works, Satan is bound. While some of the other churches are closed for the summer, we can be active and give those a chance who wish to hear us without missing their own services.

The following account is taken from the Flint branch paper, *The Capsule*, for July 1:

Successful Rally Day

The Department of Women held its first rally day last Monday, the 20th. The cradle roll mothers were entertained in the afternoon by Sister Harry Darling, superintendent. District supervisor, Sister H. A. Koehler, gave a talk to the mothers. Mrs. McKenzie, city nurse, talked about babies and their care. Sister C. H. Robertson read a paper on "Mother." Refreshments were served at the close of the program.

In the evening a potluck dinner was served to eighty, after which the audience was entertained by a fine program sponsored by the Temple Builders and Oracles of the city, assisted by Elder Koehler in leading the singing and Sister Koehler in a talk to the women and girls. Beautiful peonies, roses, and daisies added much to the decorations.

President Smith Visits Conference at Mount Vernon

The Southeastern Illinois District held its semiannual conference with Mount Vernon Branch June 24, 25, and 26. Most of the branches in the district were represented, and a large number was present.

On Friday night a program was given by the Mount Vernon young people, a play entitled "Farmer Brown's conversion to the doctrine of stewardship," which left a deep impression on the minds of the congregation. Farmer Brown was a member of the church, but one who was not keeping the temporal law. Finally, through the efforts of his wife and Bishop Do Good, he was converted to the law of stewardships.

On Saturday morning at nine o'clock, the conference opened with prayer meeting. Elders J. M. Henson, L. C. Moore, and John Lentell were in charge. The time was well spent, the Good Spirit being present and enjoyed by all.

Business session opened an hour later, the district presidency presiding. Reports were read, some of them being very encouraging, especially the report of the bishop's agent, which showed a large increase in tithes and offerings above the amount paid in last year. We believe that much was done toward advancing the work in southern Illinois.

The most outstanding feature of the conference was the dedication of the new church building in Mount Vernon. President F. M. Smith arrived at 6 p. m. Saturday and preached to a crowded house that night. Brother R. L. Fulk was in charge of this meeting and made announcements for the following day: Priesthood meeting, 8 a. m., President Smith in charge; Sunday school, 9.45, district officers in charge; dedicatory sermon, 11, by President Smith; young people's service, 2.30 p. m., at which President Smith was again the speaker, and at 7.45 in the evening he gave the concluding talk.

The Saints in Mount Vernon worked hard to arrange for the convenience of the large gathering. The district tent was set up by the side of the church, and arrangements were made with the radio engineers of Mount Vernon to

equip the grounds and building with loud speakers and microphones, which proved a wonderful help. President Smith was heard several blocks away.

Attendance was estimated to be about six hundred people. The church building proved to be too small for the occasion, so the large tent and shade trees were used to great advantage. Southeastern Illinois was delighted to have President Smith present at its conference, this being his first time with us. His message was very inspiring and uplifting. He placed great stress upon making preparation for the gathering to Zion. As Lindbergh has spent most of his life in making preparation for his flight over the Atlantic, and thus became a master of the situation, so must the priesthood become masters of their work, making preparation for the great work now before us.

The Saints were very much encouraged and went to their homes with a greater determination to work onward and upward for the establishment of Zion.

Mount Vernon Saints have erected a beautiful church edifice in a beautiful part of the city. On June 28, 1925, the corner stone was laid. Brother John W. Rushton, of Saint Louis, was asked to come over and take charge of the laying of the stone. Mount Vernon Saints worked hard making preparations to have the indebtedness removed and met with success in doing so, having it dedicated two years from that day.

President Smith was very much pleased with the neatness of the building, and after looking over the city, said we had a wonderful place in which to spread the message of Christ. He said the building of the church in Mount Vernon was not a goal, but a step in advancement, which means progress.

Brother L. C. Moore is pastor of the Mount Vernon Branch. He has a splendid band of young people, enthusiastic and alive in the work.

President Smith left Monday evening with Brethren Fulk and Lentell, to visit Brush Creek Branch. There he met a large crowd, about four hundred people. He was very much impressed with Brush Creek Branch, as it was organized in 1842 and never was disorganized through the dark and cloudy day of the apostasy. He told the Saints there that they should make that place attractive, as it is one of the old historic places of the church, and that visitors would come from various places just as they do to Nauvoo, Kirtland, and elsewhere. The district has a permanent reunion ground there, and our reunion will begin August 19, continuing to August 28. We hope to have a large crowd and a splendid reunion.

Oklahoma City, Oklahoma

Seventh and Lottie Streets

The work in Oklahoma City Branch is progressing encouragingly in spite of the extremely hot weather of the past few weeks. Apostle E. J. Gleazer was with us on Sunday, June 26, and preached twice for us. After the eleven o'clock service we went to the State Fair Grounds, a few blocks east of the church, where we had a picnic dinner. At two o'clock we engaged in a prayer and testimony meeting, and at half past four Brother Gleazer made a short talk to the priesthood. The Religio Department had its meeting at the regular hour, 6.30, in charge of Superintendent A. H. Wilson, and Brother Gleazer preached for us again in the evening.

The young girls of our branch have organized a Temple Builder chapter under the supervision of Sister Dorothy Hanthorne. On Thursday evening, June 23, they gave an informal dinner in a grape arbor in the rear of the home of Sister Grace Scott for the purpose of paying their dues, charging fifty cents per plate. In this way they succeeded in raising about thirteen dollars.

We are always glad to have out-of-town Saints and friends

visit us. We hold Sunday school services at 9.45 every Sunday, preaching at 11, Religio services at 6.30, and preaching again at 8 o'clock; also prayer meeting every Wednesday evening. Our church is located at Seventh and Lottie Streets. To reach it by street car, take the Fair Grounds car to Eighth and Lottie, and walk one block south.

H. B. HANTHORNE.

Coffeyville, Kansas

The Coffeyville Branch was very sorry to lose Brother Howard P. Anderson, who July 1 took charge of the J. C. Penney Store at Independence, Missouri. We certainly appreciate the splendid work he did here, and our best wishes go with him.

A short business meeting was held Friday, June 24. Brother G. G. Cadwell, of Independence, Kansas, was elected branch president to fill the vacancy left by the resignation of Brother Anderson. Brother O. E. Pender was ordained to the office of priest on the same evening.

Following the business meeting Brother Anderson and his wife received many useful gifts from the members of the branch. After the presentation, ice cream and cake were enjoyed by all.

On Saturday, June 25, Brother Anderson baptized three children.

Brother Ford, of Parsons, occupied the pulpit here Sunday, June 12, and on that day Brother Anderson preached at Parsons. We enjoyed the message delivered by Brother Ford, and hope that he can visit us again soon.

Brother Clarence Ward, formerly of Coffeyville, but now residing at Independence, Kansas, was a recent branch visitor.

Vinal Haven, Maine

July 3.—Today is sacrament Sunday, and the Saints were blessed with a good Spirit. All expressed a desire to be faithful and loyal to Jesus, to carry out his plans in the establishment of Zion.

As a branch we are blessed in having with us at each church service Evangelist U. W. Greene and wife; also their young grandson, Junior. They are all a blessing to us. Brother Greene preaches each Sunday at eleven o'clock, also at seven in the evening. In the near future, he will be preaching around at the homes. The Saints are desirous of cooperating with Brother Greene in these cottage meetings and all phases of the work.

The Saints held a Fourth of July celebration, and all the sports of the day such as baseball, pole vaulting, and running races for boys and girls were under their direction. Elder Greene delivered an excellent Fourth of July oration which was a part of the day's program. The attendance was large.

Vinal Haven Saints now have in mind the reunion to be held in Brooksville, Maine, in August, and hope all church members who live in Maine will do their best to come to the grounds and enjoy themselves in a season of spiritual advancement and recreation.

We are planning the reunion trip at present and hope all will do likewise, for the Lord says, Let everything be prepared beforehand.

Elder U. W. Greene leaves to spend the week-end in Rockland, but will return soon. We do appreciate having Brother and Sister Greene in the branch, because both of them are good church workers. Brother Greene has had good attendance at each preaching service and is arousing interest with Saints and those not in the faith.

The Sunday school is getting along very well under the supervision of Sister Elizabeth Barton, with an extra large attendance as compared with last year. We are hoping the

good work will grow, that all the young people about us may be Saints.

The Department of Recreation and Expression is having success, with Ralph Candage as president, and the church has a playground for the young people. It is the only public playground in town, and we are hoping in this way to reach the youth and carry the gospel to all. Let us provide for our youth the future blessings for all as well as the present.

Sioux City, Iowa

610 Center Street

July 12.—Yes, Sioux City is noted for its stock trade, its modern stock yards, and packing plants. Not much is said in newspapers and year books in regard to Sioux City about the work which is being done at 610 Center Street; but nevertheless at this location a work is being done which is second to none in importance—and this statement does not bar the thought of juicy beef steak and sizzling pork chops. The location of our Latter Day Saint church is 610 Center Street.

There have been a number of happenings in our branch in the past few months to give us reason to feel that our branch, in relation to the whole church, is of importance and is progressing. We feel that the work of our pastor, Elder G. Scott Daniel, who was appointed to this branch the latter part of last year, has been the chief factor in our forward movement.

Some time ago our branch voted to adopt the coordination plan, and at our last business meeting, June 15, some business items in regard to this plan were transacted. A financial budget providing for all of our branch departments and activities was presented by the budget committee and approved by the body. The total amount for the fiscal year beginning July 1, is \$1,558.

Two groups of the Department of Women, doing practically the same work, agreed to a consolidation and reorganization, hoping by uniting their efforts to do better and more effective work. As a result of this reorganization Sister G. Scott Daniel was elected as superintendent of the department, with Sister W. H. Dickey assistant and Sister A. A. Johnson secretary.

A recommendation of the pastor, having the approval of the priesthood, giving two names for the office of priest and three names for the office of deacon, was presented to the branch. Each name was presented separately, and all were approved, subject to the action of the district conference. They are, for the office of priest Sanford Vandel and Raymond Haycox, and for the office of deacon Richard Sheetz, Frederick Vandel, and George Vandel. The district conference on July 9 unanimously approved of the suggested ordinations.

Children's Day, June 12, was observed at both morning and evening services. The eleven o'clock hour was given over to a special children's sermon by Pastor Daniel. Brother Daniel has held other junior church services for the children, and his talks at these services have always been beneficial to the young people. "The awakening," a story cantata, was given by the children at the eight o'clock hour, and it was enjoyed by both the children giving it and the audience. The theme of the story was the giving of a children's party by the "King of the world," assisted by "Mother Nature," who gathered all the flowers, plants, butterflies, and birds to teach the children God's lessons found in nature. The costumes representing the various flowers, birds, and butterflies were both unique and beautiful and added much to the performance. The music for the cantata was furnished by a chorus of young people. The children's program was under the able direction of a committee composed of Sister Raymond Haycox, Sister A. A. Johnson, and Sister C. J. Smith.

Our Sunday school is holding its own, even with the hot weather present and a number vacationing. We have a well-organized and progressive Sunday school, but we are always on the lookout for improvements.

The Religio, under the direction of Frederick Vandel, is endeavoring to be useful to the young people of the branch. The hour of meeting is 6.45 Sunday evenings, and the majority of classes study the Book of Mormon. One feature of entertainment and instruction offered by the Religio is a series of lectures by prominent business men of Sioux City. The first lecture was given by Doctor Bellaire, an X-ray expert who illustrated his lecture with interesting X-ray pictures. The second lecture was given by Mr. Bonsteil, a Sioux City banker. He gave us some very good business and spiritual advice.

We lost a faithful member in the passing of Brother William Gernhart on June 29. Funeral services were held at the church July 1; the sermon by the pastor, assisted by Charles J. Smith.

Mrs. Moveta Harris, a member of the Sunday school and daughter of Brother and Sister Dave Farris, passed away July 2 at the Methodist Hospital. Funeral services were held at the church July 5; sermon by Charles J. Smith, assisted by the pastor. Those who are thus called to mourn have the sympathy and prayers of the Saints.

RAYMOND HAYCOX.

Northeastern Missouri District Conference

District conference, held at Macon, June 26 and 27, was one of the best held for several years. It seemed a little strange to start conference on Sunday, for it had always before started on Saturday. We had Sunday school at 9.30 a. m. in charge of local officers. At eleven Elder W. B. Richards preached to a good-sized audience. It was a treat to hear Brother Richards after his being away from the district for two years or more. He was on his vacation and visiting relatives and friends at Bevier and Macon.

At the close of the service several of the Saints went in cars to one of the city parks, where Elder S. J. Joyce administered the ordinance of baptism to Mrs. Vera Peaslea and Miss Clara Shelmadine. When we returned to the church, the sisters of the Macon Branch had a large table filled with things good to eat. Each one took a plate and helped himself.

At 2.30 in the afternoon we met for social and sacramental service. Sister Peaslea was confirmed by Elders W. B. Richards and Moroni Traxler and Sister Shelmadine by J. W. Peterson and Ben S. Tanner. A splendid feeling prevailed throughout the meeting.

Sister Mary Jones, district chorister, conducted a song and musical service, beginning at half past seven in the evening. Sister Jones is a good leader and does her work well; the service in her charge was pleasingly presented.

The evening's sermon was by Elder J. W. Peterson. It was a good discourse and had a fine reception from the audience.

On Monday at 2.30 in the afternoon Brother Peterson gave the Saints a splendid talk on stewardship, and several expressed themselves as understanding it better than they ever did before.

At 7.30 the district president called the assembly to order, and after song and prayer Sister Jones conducted another song service. She was assisted by the Baptist Church quartet, also a quartet of musicians from the Macon Band. Two little girls were on the program, one playing the piano, the other singing, and a little five-year-old boy sang one number and gave a reading. These were all nonmembers. In behalf of the conference, Brother Tanner thanked them for their offerings. The business passed off very nicely, and all felt that they had been benefited by being at the conference. We expected Apostle Garver, but for some reason he did not arrive.

North Platte, Nebraska

July 12.—The annual election of branch officers was held here June 26. Officers selected were: President, E. R. Sivits; priest, W. L. Sivits; teacher, J. F. Payne; deacon, John Payne; organist, Mrs. Ardis Richards; chorister, Mrs. J. R. Baskias; publicity agent, Mrs. Ardis Richards; clerk, Glen Sivits. This is the first time in the history of the branch that there has been a full quota of officers.

We are now holding our Sunday school services in the Adventist Church, located on the corner of Tenth and Willow Streets.

The branch is looking forward to the coming of the district reunion to be held here, beginning July 22.

MRS. ARDIS RICHARDS.

Oelwein, Ohio

Early in June Elder Leonard Houghton, of the Kewanee District, visited us on his way back from Iowa City, where he attended the graduating exercises of his son. He preached several sermons and by his genial presence and unflinching cheerfulness made every member in this branch feel that he was indeed one of the anointed ones, God's chosen servant, to promote peace and harmony wherever he went. We say in biblical language: "Long live Brother Houghton; may he live and flourish like a bay tree, and may his shadow never grow less."

Brother McFarlane and family have been visiting in Montana for three weeks, and we certainly miss them, as all were active members in the branch, Brother George as pastor, and his wife and sister-in-law as teachers in the Sunday school. They are having a most enjoyable time, judging from the cards and letters sent from them there.

The following is taken from the society news of *The Clinton Advertiser* of June 28: "At a pretty home ceremony solemnized this afternoon at three o'clock at the home of Mr. and Mrs. W. R. Vickerstaff, 508 First Avenue, Miss Esther Anna Vickerstaff, daughter of George Vickerstaff, became the bride of Charles Stuart Shippy, son of Mr. and Mrs. C. D. Shippy, of Oelwein. Miss Vickerstaff was attended by Miss Marie Shippy, sister of the bridegroom. John Lippert, of Oelwein, was the best man. The wedding ceremony was performed in the presence of fifty relatives by Elder C. A. Beil, of the Reorganized Church. Preceding the ceremony B. A. Leonard and Cecil Rasmussen played, 'I love you truly,' as a violin duet. The bridal party assembled to the strains of Wagner's 'Wedding march.' With the violins muted, they played softly during the ceremony, 'With all my heart,' and also played during the informal reception following the ceremony. The fireplace was beautifully banked with palms, roses, and daisies. A profusion of flowers, pink and white, were used throughout the rooms. After a motor trip through Chicago, Lansing, and other northern points, Mr. and Mrs. Shippy will be home to their friends at a new home in Oelwein at 715 Second Avenue, N. E. Mrs. Shippy is a graduate of the Clinton high school and attended the University of Iowa for a year. During the past few years she has taught in the Kirkwood school. She is head of the Department of Women for this district. Mr. Shippy is in the concrete product business at Oelwein, and is a priest in the Oelwein Branch. Out-of-town guests at the wedding were Mr. and Mrs. C. D. Shippy and Mr. and Mrs. R. F. Shippy, of Oelwein, Mr. and Mrs. E. R. Hill and family and Mr. and Mrs. Blakely and daughter, of Shafter, Mr and Mrs. Ed. Layton and Mrs. Oscar Guster, of Moline."

Brother Kress made a flying visit here last week. He has promised to come back before long for a series of sermons. In the little town of Stanley, near Oelwein, are several people who are very much impressed with the Latter Day Saint

doctrine and wish Elder Kress to preach again to them. We hope the seed sown in good ground may grow and that the harvest may be great.

Attendance has been small at the weekly meetings, but we notice that the faithful few are always there. May God bless and prosper the ones who never fail to come unless sickness hinders, who are ever ready to keep the gospel banner floating.

The intermediate class of Sunday school is to put on the program for Friday night's Religio, a dialog and some songs.

Reunion at Clinton is close at hand now, and we hope for a good attendance. We know this is the Lord's work, and these meetings should be well attended. Saints should make every effort possible to be on hand at reunion time. We can not overestimate the good that each one may derive from the meetings, sermons, talks, and entertainment provided. We have most excellent men on the program for sermons, Brother Garver and Brother Woodstock, who are sure to have a crowd of attentive listeners.

Now is the time for hikes and picnics. We have had several picnics lately, a picnic for the whole Sunday school and one for individual classes. The primary class had a most enjoyable picnic with their teacher, Mrs. Ruby McFarlane. And the intermediate class is planning a hike and a wiener roast.

We feel thankful for the papers of the church. There is much excellent reading in them all, and we think we are blessed to have the good food for reflection that they offer. A true Saint should not be without one or more of the church papers. They keep us in touch with the whole grand system of the church work, and with our noble leaders. We can not converse with them, but we can get their ideas through sermons and sketches in our church paper.

I wonder how many are taking *The Departments' Journal*? It is small in size, but oh, the good things to be found there! In looking it over this month, one feels that a mighty hand and power is behind our work. We feel that Brother McDowell has some excellent ideas on the subject, "What is America's greatest problem?" The prayer given under the heading, "Our institute," is one of the most earnest and heartfelt ones I have heard and certainly expresses the real feeling of all true Zion workers. "The family finger play" is something quite new and unique for small children. Mrs. L. S. Wight's "Vacation! A time of opportunity for the home," contains some excellent ideas which every mother should know. "Lure of the open road," by Mrs. Lenoir Woodstock, makes one fairly want to be out hiking and taking meals in the open air, playing games, blazing trails, treasure hunting, and all the active pleasures in which the young people delight. Brother C. B. Woodstock's article, "A first rate school," is one that if followed would produce a model Sunday school, but the general run of Sunday school superintendents do not study this problem very attentively. We should all do our best to pattern after this model presented by Brother Woodstock. "Leadership." What a quantity of qualifications have been presented by E. E. Closson in his article on "Leadership," but they are ones that are well chosen and worthy the careful study of all persons, especially those in charge of classes and schools.

Some of the good things in the *Ensign* are "The why of language," "Learning from Lindbergh," by J. F. Garver. "The words of eternal life," by U. W. Greene. We who have radios are familiar with Brother Greene's sermons. We also like "Do your part," by Charles H. Arven. There are many little trite sayings in it, such as "Idleness is the bane to industry. Everyone of us must contribute his or her part to the maintenance of human life. All work that benefits and is progressive to the human race is God's work."

In the first part of the letter, I forgot to mention the enjoyable sociable held at the Fred Preplow residence in the country last month. The Religio held its regular lesson session, after which a short program was given. Then many

games were played in the yard, for the evening was very pleasant. Later ice cream and cake were served, and the company departed feeling that Brother and Sister Preplow were most hospitable.

I feel that in order to have a right to the tree of life we must do His commandments. As John said in Revelation 22:14, 15: "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."

All-Day Meeting at Elkhart, Indiana

An all-day meeting was held at the home of Brother and Sister Willsey, 2245 Morton Avenue, Elkhart, Indiana, on Sunday, June 12. The weather was fine, and Saints began to gather early. By 9.30 forty people had come together. The first service was at ten o'clock, a prayer and testimony meeting. The Spirit was there in power. And as each one had brought a basket of good things to eat, at 12.30 dinner was served, being greatly enjoyed by all.

At half past two Brother Freeman, of South Band, Indiana, spoke to us, and he was blessed with the Spirit. At the close of the meeting he announced that he would speak to us again at seven o'clock, so we all assembled again at that hour and listened to a fine discourse.

This was our first meeting of this kind held at Elkhart, and we wish to extend our thanks to all who came and spent the day. We are only a few and are doing our little bit to get the good work established in this place.

Any Saints passing through Elkhart will always find a welcome at the home of Brother and Sister R. R. Walter, 117 Brady Street, just four blocks west of the post office, and at Brother and Sister N. Willsey's, 2245 Morton Avenue, near car barn. We hold study class at 2245 Morton Avenue, Friday nights at 7.45, and have a nice attendance. If any Saints think of moving here, we shall be glad to answer questions.

R. R. WALTER.

ELKHART, INDIANA, 117 Brady Street.

Woodbine, Iowa

607 Weare Street

July 9 and 10 the Little Sioux district conference was held in our branch. Much instruction was given along the line of development of talent and therefore greater efficiency on the part of the Saints. It was estimated that more than three hundred were served dinner on Sunday in the church basement, while a number of families and friends took their dinners to the city park and enjoyed the noon hour together.

Wedding bells have recently been ringing. Sister Agnes Jenkins was married to Mr. Ralph Roundy, and Brother Fredric Oviatt to Miss Mildred Smith. We wish these young people much happiness through the coming years of life together.

The children gave a very nice program at the Sunday school hour on Children's Day, the decorations being a lovely background of pine boughs, pink peonies, and roses.

But real purity and beauty were manifest at the afternoon service when five children were baptized, thus acknowledging Christ as their Savior. Elder D. A. Holcomb officiated, the meeting being in charge of the Sunday school superintendent, Elder George Young. And as the horizon intercepted our vision of that heavenly body of which the celestial glory is a type, we could but feel that we had reached "the end of a perfect day."

Brother Frank Fry, a Graceland student, is vacationing at home, and we very much appreciate his help along different lines of service. Not long ago he gave us a sermon which was right to the point on duties of the Saints. Others have given us much food for thought along this line.

Sister Helen Jackson is home from Graceland and will teach at Boyer, Iowa, this year.

Several of our young people attended the institute held at Lamoni and report an educational and enjoyable meeting.

The Orioles are very busy in their efforts to raise funds that they may attend the Missouri Valley reunion. In the near future they will give a program, which is to be followed by a pie social.

The Temple Builders and Orioles in the Dunlap Mission are also looking forward to attending the reunion.

The workers at this mission are trying hard to interest the young in the church work by giving them clean recreation and entertainment as well as an opportunity to attend Sunday school and Religio. Only a small per cent of the younger members of the Sunday school belong to the church.

Dowagiac, Michigan

July 13.—Dowagiac and vicinity is, at this time of year, a scene most beautiful and seems most sure to be that of God's own handwork. This is all for the Saints to enjoy, and at present they seem to be enjoying the surroundings with the many beautiful lakes and groves beside the Spirit of the Master. All are looking forward to the reunion at Indian Lake, where they can meet in a group to enjoy the many good things that are in store there.

Our place of worship is at Buchanan, Michigan, which is twenty miles distant, and the Saints gather there from Bridgman, Niles, Galien, Berrien Springs, and other places throughout the country. The Seventh Day Adventists have kindly opened their doors for our services at a very small cost. The meetings are well attended considering the distance the Saints have to come.

The Sunday school is an inspiration, and though few in number young and old are interested. We hope to strive for larger attendance.

The Department of Recreation and Expression is under the supervision of Elder J. W. McKnight, of Galien, and this is also coming along in fine shape. The group is now divided into two classes, the senior group taking the Book of Mormon for study, and the young people, the church history, young people's edition. This department held a wiener roast and party at Clear Lake two weeks ago, and the outing was enjoyed by a good number. We look for the department to increase in number, as there are a few nonmembers who are interested and have expressed their desire to come and learn of the church books.

Elder McKnight preaches at the eleven o'clock hour on an average of every two weeks. He also has charge of the Galien Branch and is called to many other places, so we are glad to have him as much as we do. Sunday, July 10, he preached on the gifts of the gospel, and this was an inspiring sermon. We shall be glad to have traveling elders pay us a visit any time it is convenient for them to do so.

We are sorry to lose Brother and Sister Vaughn Rishel and family from our midst, as they were very active in attendance and always on the job to do. They moved to South Bend, Indiana.

It was reported that Sister Roakley, at Bridgman, is up and around the house, and all are feeling very much encouraged over her condition.

Sister Burgoyne and Sister Meyers and family, of Bridgman, have been very active in Sunday school, church, and Religio activities. We are glad to see them come; and they, too, come about seventeen miles.

We would be glad to have any of the Saints passing through Buchanan stop and attend our services. Just ask for the Seventh Day Advent Church, where we hold our meetings.

It is our desire to serve. Inasmuch as we are permitted to do but little just now, we are looking forward to better conditions in this part of the country. Work at the present is not being found.

JAMES O. BEST.

Lamoni Stake

Allendale

On Sunday, July 10, the branch at Allendale held an all-day meeting and basket dinner. The mercury was soaring in the nineties, and the little frame church had the full glare of the July sun beating mercilessly; yet the faithful members came to the "old stamping ground" for four services, beginning with Sunday school at 9.45.

The stake president, Wilber Prall, drove thirty-one miles from Lamoni, bringing with him those who furnished special music. What a useful means of transportation in caring for the various branches of the stake is this car that he drives. He often takes two elders along to supply two appointments, while he fills a third and picks them up on his return.

In this case he spoke to a fine audience at 11 a. m. and returned to Lamoni for a funeral at 2.30. No preacher could ask for better attention than was given him here, as he pictured the illusions, dangers, and losses of those who answer "The call of the far country." It was in story form and held the attention and reached the hearts of young and old. The Saints regretted he could not speak at 2 p. m., according to program, and hope Brother Prall can come again soon.

A well-prepared dinner was soon spread by the Allendale sisters, whom the visitors voted as experts in that line. The centerpiece attracted some attention. It was a large four-decker cake with candles in the form of the letter "W"—sixty of them. This was a reminder to Elder Gomer Wells, their temporary pastor, that this day, July 10, was his birthday. In thanking the two ladies who baked the cake, he also read a letter of congratulation from President Frederick M. Smith, expressing confidence in Brother Wells and wishing him many more successful years in his ministry.

Brother Wells spoke at 2 p. m., taking as his subject "The barren fig tree." This service was mercifully cut as short as possible on account of heat, for there isn't any shade to help out. At a quarter of three, the autos were carrying the crowd to the quiet and cool home retreats, and to do the chores, for most of them are farmers.

At night Elder H. H. Gold, who had ministered to Lamoni Saints at the morning hour, was on hand to deliver the last address, after a short song service and some special music. The little church was still hot, but all gave the speaker good attention as he spoke on "Casting up the highway." (Isaiah 62:10.) Brother Gold's car took Lamoni visitors home.

At about 9 p. m. the Saints were on their way rejoicing, for most of them felt that the good spiritual impulses received made the effort worth while in spite of the heat.

Those furnishing special music were: Miss Ardine Byers, Graceland student, who sang and played accompaniments; Brother Woodrow Wilson, our ten-year-old prodigy of Allendale, who sang sweetly, "Somewhere a voice is calling," his sister, Miss Carmeta, accompanying; and Mrs. G. R. Wells of Lamoni sang several solos and participated in duets. Brother Wells conducted the singing for all services. Sister Aubrey Wilkinson, of Allendale, assisted in "The glory song" in the evening service.

Brother and Sister L. E. Ivie, living northeast of Lamoni, formerly members of the Allendale Branch, picked up their SAINTS' HERALD from the mail box as they started to their own Sunday school. In this they read the notice of the all-day meeting here and decided at once to drive down and see their old friends, who were pleased to see them.

Lamoni

The communion service at the Brick Church on Sunday, July 3, was an exceptionally good meeting. The Spirit of God permeated the service, from the singing of the opening hymn until the close. A much larger number than usual participated in testimony during the service. Many bore

strong testimonies of their faith in the church and its forward movement and expressed their desires to assist in the work.

The evening service was held in the church park, and the program was of a patriotic nature. The Lamoni Band played several patriotic selections. Byron Roberts read the poem, "A patriotic wish"; an octet sang, "America the beautiful"; and Emily Anthony gave the reading "A soldier." This was followed by a sermon by Elder Wilber Prall on the theme "Our Nation."

Summer Choir

During the college year Lamoni boasts of the largest choir in Iowa, but until this year little has been said of the summer choir. As a result of Brother Prall's efforts, a choir of about eighty has been organized, with Franklyn Weddle as director. Lamoni is fortunate in being able to persuade Franklyn to spend his summer in Lamoni.

The choir decided they needed "recreation" as well as "expression," so they planned a picnic to Creston last Monday afternoon. The fine community spirit of Lamoni was shown by the men of the town donating cars to take the choir to Creston. The picnic was held in McKinley Park, which is located on a little lake. Most of the afternoon was spent swimming. Hamburgers were fried, and the usual picnic menu was served, with plenty of brick ice cream and cake for dessert. After supper the sixty-mile drive home was especially enjoyable.

The choir and their director appreciate Brother Prall's deep interest in their activities. Even though he doesn't sing, he is usually at the rehearsals, giving encouragement and praise.

Young People's Prayer Meeting

The young people of the Lamoni Branch enjoyed their second picnic this summer on the reunion grounds on Wednesday evening, July 13. They met at the church at five o'clock and were taken to the grounds in cars. Upon their arrival they engaged in games for a time, and this was followed by a picnic supper. After supper they gathered in a group and were seated on car cushions for the prayer service, which opened promptly at eight o'clock. The meeting was of a high spiritual order, and the young people returned home in good spirits.

Lees Summit, Missouri

July 14.—On Wednesday night, June 8, the Saints of Lees Summit in their quarterly business meeting voted to have junior services once a month. The first of these will be Sunday, July 17. This is the first time they have had junior church here. We are wishing it to be successful, as it is a part of the church program.

Sunday morning, June 12, we had a Children's Day program during the eleven o'clock hour.

We are having junior choir practice once a week.

Sunday, June 26, was our annual home-coming day. Prayer meeting began at eight o'clock in the morning. Brother Scarcliff talked during the Sunday school hour. The eleven o'clock hour was occupied by Bishop J. A. Becker, of Independence. A basket dinner was had on the church lawn at noon. At two, ten-minute talks from all our ex-pastors present were enjoyed, and at seven the young people gave the play, "The challenge of the cross." It was very impressive and was enjoyed by all. Brother H. V. Minton, of Warrensburg, preached an excellent sermon at the regular evening preaching service. Total attendance for the day was one hundred and thirty-five.

Sunday, July 3, the young people of our Religio went to Woods Chapel, a community church in the Woods Chapel neighborhood. We gave a program of readings, vocal numbers, and violin solos. Brother Martin, of Independence, is in charge of the work there.

The Saints had a social at the home of Pastor Harding on Friday evening, July 8. The Y. P. Religio class used their new volley ball and net. They had a fine time playing with it. They were given all the ice cream and cake they could eat and reported a very good time.

Independence

Stone Church

Doctor G. Leonard Harrington, who several weeks ago returned from study in Europe, was the eleven o'clock speaker in the Stone Church pulpit Sunday morning. This was the first time since his return that Doctor Harrington has addressed Saints in the Stone Church, and all were glad to hear him once again. The morning's discourse was the first of a series of three; the remaining two will be delivered Sunday mornings, July 24 and 31. His topic, "On some general aspects of laws," proved to be one of decided interest to every listener.

In part he said: "One can not but be thrilled when he considers the greatness of laws. An astronomer by the study and application of laws can tell us years and years ahead when a certain eclipse is going to occur. Does it not thrill you to think in this world there are groups of laws that we can depend upon? When we serve a law, it serves us; then we are in position to control the matter. This makes the law beneficial and useful to us. It pays to follow the law. We are always driven by a safety motive, a desire to be saved. This is a perfectly normal thing. In infancy we are helpless, dependent upon those about us, and sometimes parents continue to do things for their children that the children should do for themselves. One of the laws of learning is to exercise with satisfaction. Doing this we learn. People, presumably adults, are not adults because some one else has done their work for them, has made their decisions. They have not fullness of self-expression; they are inhibited. Contact with other individuals is important. The first thing for us as parents is to learn something about our job, and yet we pass by the possibility of building up a piece of statuary akin to Jesus Christ for some other thing that is secondary. Law is a severe taskmaster; we have to worship at his shrine, obey him exactly, or we do not get results. Jesus Christ spent his life trying to get us acquainted with the law, that we may live not as slaves of law but as friends to it. To accomplish great things, however, we must have more than a knowledge of laws; we must have the spiritual element within us, faith. Many great men have had faith; Columbus had it, Cyrus Field, Lindbergh.

"Two points given by Doctor Fosdick, in one of his sermons, are: We are making out of God a messenger; and everything is for us if we only take it, if we only know how to use it. It is no wonder we have been commanded to 'pray always.'" Sometimes I think scientists are greater religionists than religionists are religionists, because they do not take chances as we ordinary mortals do. They must worship God exactly to get the desired results.

"How do we interpret law? Do we obey the letter and forget the spirit of law? The person who gets anywhere in life is the man who, when asked to run one mile, will run two; besides being on time, he will put his whole heart into the work. If we want to gain a life, to accomplish some task, we must lose ourselves in working toward the goal. It is a good thing to follow the mandates of the still small voice, but we should use discrimination. Accomplishment is brought about, not by satisfying our feelings, but by sublimating them."

Music for the morning service was supplied by the Stone Church Ladies' Quartet composed of Thelma Vincent, Jeanette Kelley Craig, Hazel Koehler Moler, and Elizabeth Okerlind. They sang two beautiful selections. Robert Miller presided at the organ and Miss Mary Okerlind at the

piano. Elder W. B. Paul offered the invocation and benediction.

At the Campus

"Lord, we come before thee now," opened the evening service at the Campus Sunday evening. The orchestra accompanied the congregation in this song as well as the preceding song service, led by Elder John F. Sheehy. An earnest prayer was offered by Elder W. A. Smith, and Brother D. O. Cato, in charge of the service, introduced "the optimistic missionary," Elder Hubert Case.

For his text Brother Case took from the Inspired Version Matthew 6:38: "Seek ye first to build up the kingdom of God, and to establish his righteousness, and all these things shall be added unto you," and proceeded to explain of what the kingdom of heaven consists, using Matthew 3 and Luke 16:16: "Repent ye: for the kingdom of heaven is at hand," was the cry of John in the wilderness. Christ and his disciples taught that the kingdom of heaven was come. Today we have the kingdom of heaven. Its representatives, the ministry, go with God-given authority to the people and tell them of the beauties and blessings of that kingdom. There are those in the church who are not awake to the fact that they have the opportunity to be active members in the kingdom of God. There are many who are not putting the kingdom of God first in their lives. We are called with a heavenly calling, as no other people; we should not say anything to dishearten. We ought to speak good, not evil. It is our task to build, not to tear down; to do constructive work. "Seek ye first to build up the kingdom of God." This is the biggest thing on earth today. We have the challenge; we can not afford to disregard the thousands of opportunities to serve. Let us obey the command of God, "Seek ye first to build up the kingdom of God," and we shall have love, joy, and peace.

A reel, "Saint Paul, the Apostle," was shown following the sermon, and this was also enjoyed by the large and attentive audience.

On Tuesday evening, July 12, the second of the four programs planned to be given by the Department of Recreation and Expression was presented on the outdoor platform at the Campus. The entertainment was short and well-rendered, consisting of "a" and "b" numbers by the Ladies' Quartet: Thelma Vincent, Jeanette Craig, Hazel Moler, and Elizabeth Okerlind. There were "a" and "b" readings by Allegra Luff, "The little girl taking her music lesson," and "Papa and son." The audience enjoyed several minutes of community singing, and Brother J. M. Terry closed the meeting with prayer.

The next program will be given in the evening of August 9, and officers of the department will be pleased to see a larger crowd present to receive the contributions of those who take part than has witnessed the first two efforts of this season. Recreational activities are progressing encouragingly, there being a large crowd of young people out each Tuesday evening to take part in games on the lawn or ball courts.

Rain Saturday morning and evening prevented the usual Saturday night crowd's gathering at the Campus for the show.

Interesting Personals

During President F. M. Smith's eleven-day stay at the Independence Sanitarium, two hundred and sixty-six Saints and friends have called upon him in his room, and two hundred and ten more have been on the porch, making a total of four hundred and seventy-six visitors. Monday morning he was taken home to recuperate for three or four days, when he will leave on church business for the East and South.

Jewel and Lilly Carson, Indian girls, were baptized in the Stone Church fount, by Elder Hubert Case, Sunday afternoon.

A son was born to Brother and Sister A. B. Church, 1410 West Walnut Street, July 12, at the Independence Sanitarium.

Orra J. Rothwell, of Independence, and Miss Inez E. Blystone, of Eldorado Springs, Missouri, were married Sunday, July 17, at the home of the bride's parents, Brother and Sister Jess Blystone. Elder John W. Joyes, uncle of the bride, performed the ceremony. Following the wedding dinner, the young couple left for Independence, where they will make their home. Mrs. Rothwell has worked in Kansas City for several months, making her home in Independence. Mr. and Mrs. Rothwell are both members of the Stone Church Sunday school.

Campus Summer School Prepares to Close

Friday afternoon, July 22, summer school children have planned a great closing for their school. They feel that they went to share some of their joys of the summer with others. At 2 p. m. there will be a field meet for the children of the entire city, Eugene Closson, superintendent of the Department of Recreation and Expression, in charge. There will be races, stunts, games for which prizes will be given to winners. From 4 o'clock until 5 exhibit of handcraft work will be open to visitors at the Institute Building. At 5 p. m. President Floyd M. McDowell will talk to the children. Something new! Can he "Depend on you"? The remainder of the program is as follows: At 6 p. m., picnic lunch, everyone bring lunch; 6.30 to 7.30 exhibit of handcraft work of summer school in Institute Building. This is your last chance to see the exhibit; be sure to visit the display. At 7.30 a program will be given by summer vacation school of religious education. Following the program the pupils may claim handwork. All parents are invited.

The faculty feels that this has been a successful summer with the children. Appreciation from the parents shows that much of the training is being carried into actual life at home.

K L D S Sunday Activities

At 8.30 a. m. Sunday, a children's program arranged by Mrs. Ethel Moorman took the air. Features of the program included a piano solo by Margaret Lowrey; violin duet, Helen Moorman and Kenneth Collins; vocal solo, Phyllis Moorman; girls' chorus of the Walnut Park Sunday school; violin duet, Helen Moorman and Carlos Smith; vocal trio, Nowassa Rumbow, Rowena Pence, and Thelma Gard. The story was told by Mrs. Moorman.

Bible study lesson was conducted by K L D S Radio Pastor Ralph W. Farrell, at nine o'clock. And two hours later the auditorium service in the Stone Church was broadcast.

K L D S Sunday secular program began at two in the afternoon. Melva Ward, organist; Gladys McCoy Taylor, soprano; Clarence Brown, tenor.

And the Reverend J. Russell Brown, of the Mount Washington Methodist Church, conducted the three o'clock K L D S radio church service.

The musical program for the vesper hour was furnished by a quartet consisting of Nina Grenawalt Smith, Lulu Tyrrell, Elbert Dempsey, and Frank Russell; there were solo numbers by Nina Grenawalt Smith, soprano; Katherine Haberlien, pianist. Sermonet, Ralph W. Farrell.

The Latter Day Saint studio service at 9.15 in the evening consisted of music arranged by Robert Miller, organist, assisted by George Miller, pianist; Lilly Belle Allen, soprano; Arthur Storms, violinist; and a mixed quartet. Sermon by Elder John Sheehy.

Liberty Street

Attendance at Sunday school has been much better for the last few weeks, and this has been encouraging to officers and teachers.

One of the summer school classes at the institute gave a short play, "Dorcas," at the Sunday school hour last Sab-

bath. The efforts put forth by these young people were highly appreciated by all.

At the eleven o'clock hour, Brother Lehi Chrestensen rendered a vocal solo, "In God's eternal day." Elder E. T. Atwell was the speaker, taking for his text, "But whoso looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."—James 1: 25.

Saints of Liberty Street District are regularly attending the joint services of the districts in Independence, held each Sunday night at the Campus.

Walnut Park

The morning prayer meeting, B. J. Scott and F. W. Lanpher presiding, was well attended and the time fully occupied. Prayers were offered especially for our young sister, Vermel Tillery, who has suffered excruciating pain from an affliction in her eyes. In the afternoon she was reported as resting quite comfortably.

At Sunday school we again had the pleasure of having the Combined Orchestra of Zion with us. At the close of a short lesson study, a group of girls from the Campus Summer School, presented by Sister W. A. Page, dramatized the Bible story, "Ruth." The departments from the lower rooms came upstairs to enjoy this also, while some of the Walnut Park children were engaged in giving dramatizations at other churches. Following the drama, the orchestra again occupied, R. T. Cooper directing.

At eleven o'clock Chester Constance presided, Orlando Nace offered the invocation, and Ada Fallon and her girls' chorus led in the congregational singing; also gave a pleasing anthem.

The speaker was Elder C. K. Green, from the text: "For by one spirit are we all baptized into one body," etc. He spoke with good liberty in showing how we may finally enter into the life more abundant, which is our rightful inheritance as members of the body of Christ.

Gudgell Park

Sunday school July 10 was well attended, notwithstanding a few were absent. There were ten visitors at this hour, and a lively interest was had in the adult class. We are studying the book of Matthew. Our young men, as well as the small children, show a deep interest in their studies. One young man, a visitor in the class, talked strongly in favor of infidelity, but I believe our boys are too deeply rooted in the faith to be disturbed. However, it will behoove each of us to be on guard and fortified against such arguments. We must ever be on the watch tower.

Brother Ralph Goold was our speaker at the eleven o'clock hour. His theme was "Doubt." He gave us a splendid talk, and each one was edified and made stronger in the faith. Brother Goold will always be a welcome speaker in this group.

Spring Branch

Wednesday night prayer service registered the largest attendance at a midweek service in several months. We are glad to note this revival of interest and return to former conditions. A good spirit prevailed, and special supplications in behalf of Sister Ernest Smith were offered. Likewise at the Sunday morning prayer service the Saints came fasting and praying for her, prior to administration. The Spirit was there in power, and all felt blessed under its influence.

One hundred and ten were in attendance at the Sunday school session, after which a vote was taken as to where the annual Sunday school picnic should be held. The Campus was chosen. Committees to look after the food will be selected and the date for the picnic decided upon by next Sunday.

Most of the eleven o'clock hour was taken up in confirmation and administration. Three were confirmed and one ad-

ministered to. The local brethren were assisted by Brothers Hartwell and Smith, father of Brother Ernest Smith.

As a prelude to this service, Sister Katherine Haberlein played a voluntary, the congregation sang "God speed the right," W. F. Smith offered the invocation, and the choir sang "Sons of men," Roy Cato taking the tenor solo.

Brother Snively filled in the few remaining minutes with well-chosen remarks, defining to some extent our duties as members of the church and kingdom. "In confirmation, the gift of the Holy Spirit is invoked upon us, but we must not let the Holy Ghost do it all."

Preliminary suggestions for liquidating the church debt were offered, which will be put into operation in the near future, we hope.

Dorothy Mabbott, one of the teachers at the summer vacation school, took a class of nine little girls out to Englewood, where they gave the play, "Dorcas," at the Sunday school hour.

From the Hoosier Capital

Corner Pratt Street and Chester Avenue

June was a busy month for our branch, and we did not have any brides or very many roses either, but we were more than usually active in our church work—busy spelled with a capital B.

Brother Dutton, our missionary, closed his series of meetings the 9th and returned to his home at Galva, Illinois, for a short stay with his family.

June 12 was observed by the Sunday school as Children's Day, the morning hour being given over to the Sunday school officers, and they made the best of their opportunity, carrying out a splendid program. On this occasion our superintendent, Elder A. W. Gage, had the pleasure of baptizing three of the school children into the kingdom of God upon earth, one of them being his oldest son. Dinner was also served in the church basement, and a day of rejoicing and good fellowship was very much enjoyed by all.

On June 18 and 19 our district Sunday school institute was held with us, in charge of Elder Charles B. Woodstock and Sister Baldwin, institute workers. Their instruction to those in attendance was well received, was replete with methods and illustrations that should be of immense benefit to our district workers, and no doubt will bear fruit in this department of the work in the near future. Sister Baldwin's examples of work with the little tots and the junior service on Sunday morning were especially worthy of mention, while that of Brother Woodstock seemed to fit into every need. We found them enthusiastic workers with an earnest desire to *serve*, and we are convinced that we should have institute meetings of this character more often in our district.

Our Department of Women took care of the "commissary" during the institute, and we received favorable comment upon their services rendered on this occasion from Brother Woodstock and other visiting Saints. The C. I. C. Class also rendered valuable assistance toward the success of the institute.

Our former pastor and missionary, Elder O. J. Hawn, accompanied by Sister Hawn, dropped in to see us the latter part of the month to pack their household effects for shipment to Coldwater, Michigan, where they will make their future home. We commend them to the Coldwater Saints and wish them success in their new home and mission.

The Department of Recreation and Expression has suspended its weekly meetings during the months of July and August, this being the time of vacations and reunions; however, we expect to take up the work again with renewed vigor and zeal in the fall.

A number of visitors were present at our meetings during the month, from various places and States, and we say to them all: We are glad to see you; come again; you will always be welcome at the little church where Pratt Street crosses Chester Avenue.

Kansas City Stake

Second Kansas City Church

A wedding that was beautiful in its quiet simplicity was solemnized June 30 at the home of Brother and Sister P. J. Raw, when their daughter Elizabeth was united in marriage to Mont J. Flynn. Elder Francis A. Evans, grandfather of the bride, performed the ceremony. Elizabeth has been pianist at our church since she was a little girl and is loved by all. Our best wishes and prayers are for their happiness and prosperity. They will reside here, so we will not lose her.

Five more have been added to our number by baptism. July 5 Mont J. Flynn was baptized by F. A. Evans, and July 10 four were baptized by Brother H. R. Higdon. Three of these are the result of the services held by Brother Higdon at the home of Sister Page in Rosedale. Three generations were represented when these were baptized, Mrs. Sarah Smith, a great-grandmother, her daughter, Mabel Smith, a grandmother, and Geneva Page, a young girl. L. E. Walden, who has been attending our meetings for several months, was among the number.

Sunday school and Religio are doing well; attendance and interest good and increasing. A young men's organization which has lately been formed has given the program several times, and we appreciate the splendid things they have given us, not only to entertain but to help us in our everyday life.

Prayer meetings are increasing in interest. We had an attendance of forty at our last mid-week meeting. Almost half of that number were young girls and boys. We have been blessed, cheered, and encouraged by the peaceful, harmonious spirit that is and has been with us, not only in our meetings but in all other gatherings of this congregation.

Fourth Church

Wednesday, June 5, Mr. and Mrs. Earl Fugate were baptized, the confirmation following at prayer meeting, there being forty-nine present. June 19 Brother J. A. Holsworth, of Independence, was the speaker at 11 o'clock, encouraging the Saints to take Christ's yoke upon them, defining religion as the power of the Holy Spirit gained by prayer, stating if one is active in church work he will not have time to be sick at heart. An illustration: "A father and son were going through a melon patch. The father warned the son not to step on the vines. The son answered, No danger, father; I am stepping in your tracks."

The younger children are attending junior service with much interest.

Our pastor, Elder J. O. Worden, was the evening speaker June 19, explaining God's love to humanity in each dispensation of time. A dinner was served June 26 by the Progress Club of the Women's Department, proceeds to be used for girls' camp this year. As a result of the sacrifice week, \$26.50 was in the special collection.

July 3, attendance at sacramental service was smaller than usual, as also at other services, due to the vacation period.

Elder Cyril E. Wight was the evening speaker: subject, "What think ye of Christ?"

Sisters Charles Allen and Goff are chaperoning the girls at camp this year.

Our music department is coming to the front, and the congregation is learning to appreciate the songs in the Hymnal and Praises.

The 8 a. m. Sunday prayer service is well attended by the young. The pastor feels at that service that most spiritual food will be gained by them and is pleased that they are making the sacrifice to be there.

Quindaro Church

Recent speakers have been Elder Daniel Hough and Brothers Edward Baker and J. M. Higgins.

Reports in the Sunday school show an increase over last

year. A junior department has been organized in the church basement, with Sister Dora Halverson, superintendent.

The Men's Bible Class is increasing in number. This class has for its teacher Elder Emmet Palmer.

We are enjoying the Sunday school adult quarterly.

On Saturday, July 9, a baby girl arrived at the home of Brother and Sister Lloyd Hawkins, and was named Dorothy Louise.

Sunday night the eight o'clock hour was occupied by the pastor, A. Wallace Eskridge. He used as a text Revelation 3: 8: "I have set before you an open door, and no man can shut it." He made the way so plain that a wayfaring man though a fool need not err therein.

On Friday night, July 22, the Ladies' Aid Society will give an ice cream social on the church lawn, proceeds to be applied on the church debt.

Saint Louis District Welcomes A. M. Baker

I love your pages. Your weekly visits bring much comfort. It is like visiting with an old friend.

I am feeling more resigned to give myself to the preaching of the gospel unreservedly than ever before. I am enjoying the Spirit of God to a very marked degree. It was the Spirit that rested upon the Savior in the form of a dove that caused the Eternal Father to acclaim him, "My beloved Son, in whom I am well pleased." Without the Spirit of God we can not be the children of God.

I just closed a two weeks' meeting in the Saint Charles Branch. Last Sunday I had the privilege of leading eight precious souls into the kingdom. Brother David Lehman assisted in confirming them. Most of the confirmations were inspirational. Brother Harold DeCoster's wife was baptized, and they are both rejoicing in the wonderful work of God. Brother Harold is taking on renewed energy and no doubt will become a worker as was his father, of fond memory, Vick DeCoster.

The Saints of this place will miss Brother and Sister A. B. East, who have moved to Independence. However, it will be Independence's gain, and Saint Charles's loss. They are noble Saints. Put them to work, Independence Saints.

I am here at East Alton, Illinois, laboring in connection with the branch president, Elder J. D. Hull. He is an earnest and zealous worker. We are preaching in a private house but hope to make arrangements for the air dome in a few nights. We are going to try to get in personal contact with the people, distributing tracts, etc.

I was just about to forget to mention the pleasant meeting I had at Brentwood Branch. While there I enjoyed the fathers' and sons' banquet. And upon leaving this little group of Saints, they presented me a splendid brief case as a token of their good will, which was beautifully expressed in a speech by Brother Roy Remington.

My association here with the district officers is of a very pleasant character. The district president, G. F. Barracough, has thrown the doors open for me. Give me time, and I will be there after a while.

The times in which we live are perilous. Faith in God is our only safety. All other things will fail. Paul says everything that can be shaken will be shaken. Isaiah the prophet also declares: "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord."—Isaiah 54:17.

EAST ALTON, ILLINOIS, July 13.

A. M. BAKER.

In the early summer number of *Homiletic Review* is a report of a committee which examined sermons submitted in contest. The report comments favorably on conservatism of the sermons, saying there was just one distinctly fundamentalist sermon and not a single rabidly modernist in the whole number examined.

MISCELLANEOUS

To Michigan Young People

The convention and reunion as planned by the committee in charge of the young people's work of the State will be held at the Park of the Pines (Boyne City), August 12-21. The program has been planned, and posters have been sent to each branch in the State with an outline of the daily program. For information regarding tents and cots, see *HERALD* of July 6, page 790, or write to Mrs. Ada Alldread, Boyne City, Michigan. Speakers for the reunion are: F. M. McDowell, of the Presidency; J. F. Garver, of the Twelve; O. A. McDowell, Robert Jones, and Ernest Burt, of the missionary force; and Mrs. Blanche Edwards Mesley, of the Department of Women. Matthew W. Liston.

To Eastern Michigan District

Special meetings will be held at the following places during the summer. Programs will be announced later, affecting each meeting: July 24 at Cash Branch; August 14 at Bay Port; August 21 at Saint Clair; September 11 at Marlette. These meetings have been planned so as to reach the greatest number of the church membership in the district. A special effort should be made by each to attend at least one of these meetings during the season. For information regarding these meetings, write to the undersigned at Port Huron, Michigan. Matthew W. Liston.

Address

O. J. Hawn, 22 North Sprague Street, Coldwater, Michigan.

Mail at Seattle and British Columbia Reunion

All mail for visiting Saints at the Seattle and British Columbia district reunion should be sent to Everett, Washington, in care Latter Day Saint Camp. Averil Sprague, secretary.

All-Day Meeting

There will be an all-day meeting at the Cherokee Branch, Cherokee, Iowa, Sunday, July 24. The Saints living in and near Cherokee are cordially invited to attend. First service begins at 8.30 a. m. E. L. Bedwell, district president.

Address of Des Moines Saints Wanted

It has come to my attention that some members have lived here for many years, and others but a short time, whose names have never been transferred to our records. Unless the present address of non-attending members can be obtained, the ministry of the branch officers can never reach them. Dear reader: If you have a friend or loved one living here, won't you take enough interest in their spiritual welfare to send their address today? Should you be interested in a member who is soon to make this his home, let us have the name, date of arrival, and probable address. We shall depend on your help. Thanks! C. B. Hartshorn, pastor, 902 Pennsylvania Avenue, Des Moines, Iowa.

Michigan Young People's Convention

The fourth Michigan State young people's convention will be held in connection with the Northern Michigan and Western Michigan Districts' joint reunion, August 12 to 21, at the Park of the Pines, Boyne City, Michigan. Speakers and teachers in attendance will be President F. M. McDowell, Apostle John F. Garver, Mrs. Blanche Edwards Mesley, Elders O. A. McDowell, H. A. Koehler, R. E. Jones, Mrs. H. A. Koehler, and Mrs. Earl Burt. Daily convention-reunion program will be: Prayer service 8-9.15 a. m.; class work 9.30-12; noon class work 1.30-2 p. m. Lecture 2-2.45; recreation

3-5.15; evening worship 7.30-8; preaching 8-8.45 p. m. Two main features of the convention-reunion will be a State cantata and a State banquet, each occupying the greater part of an evening's program. Rents of tents: 7 by 9, \$4.25; 9 by 9, \$4.75; 10 by 12, \$5.50; 12 by 14, \$6.50; 12 by 16, \$7. Cots, \$1. All orders for tents and cots must be in the care of Mrs. Ada Alldread, Boyne City, Michigan, by August 1. State convention chairman, Carlisle Whitehead.

Reunion and Conference Notice

First annual reunion-conference of the West Virginia District will be held at Indian Creek Branch near Washburn, West Virginia, August 26, 27, and 28. All Saints of the district who can arrange are requested to be present, to assist in the important work that is to be transacted and enjoy the spiritual feast that is being prepared. Members and friends from neighboring districts are also invited to be present. Bring tents, if you can, in order to help local Saints find lodging for visitors. Brother Richard Baldwin and wife have been assigned to this reunion. They will provide special class work and training for men and women. Apostle R. S. Budd has promised to try to be present. Other entertainment is also being arranged, that all who attend are assured of a good spiritual and educational feast. Those traveling from the East, take Northwestern Pike out of Clarksburg to four miles out of (past) Harrisville, West Virginia, then come over Washburn Detour, about three miles dirt road to church. Those traveling from the West, take Northwestern Pike out of Parkersburg, to six miles past Cairo, West Virginia, then over the Washburn Detour, about three miles to church. May we look for you among the Saints on this occasion? Clarence W. Germon, president West Virginia District.

Reunion Notices

Nauvoo reunion will be held at Nauvoo, Illinois, August 19 to 29. Speakers are Apostle F. Henry Edwards, Patriarch H. O. Smith, Bishop G. W. Eastwood, Elder D. Sorden, and there may be others. Those desiring to engage tents should correspond with August Lee, Nauvoo, Illinois. Tent prices are: 7 by 9, 3-foot wall, \$5; 10 by 12, 3-foot wall, \$5.70; 12 by 14, 3½-foot wall, \$6.50; 14 by 16, 4-foot wall, \$7.80. Those wishing cot space in Nauvoo House, or rooms in private homes, write W. Wood, Nauvoo, Illinois. Cot and space in Nauvoo House, but not bedding, for one dollar for the entire reunion, or twenty-five cents a night. Cots used in tents, seventy-five cents entire reunion, or twenty cents a night. Ground floor of the Nauvoo House is used for the commissary, where meals are served at a very low cost, cafeteria style. There is an excellent place to camp, and if you wish you can cook your own meals in your tents; supplies will be brought to you from town every day, if desired. The recreational activities will be in charge of Brother A. Ourth, who is making special preparation to make this reunion a good place for the young people. There will be clean and wholesome recreation for all ages. This includes baseball, volley ball, bathing in the Father of Waters, hikes, wiener roasts, and various other activities. Reunion presidency is F. C. Bevan, 210 Grand Avenue, Ottumwa, Iowa; W. H. Gunn, Fort Madison, Iowa; H. F. Broman, 428 May Avenue, Burlington, Iowa. For further particulars, write any of the above.

Reunion of Clinton, Spring River, and Southern Missouri Districts will be held at Joplin, Missouri, August 12 to 21. Principal speakers will be Apostle James A. Gillen, Patriarch T. C. Kelley, and High Priest John F. Sheehy. Brother Sheehy will conduct the class work and be in charge of the children and departmental work. We expect to have something of interest for every member of the family: class work, prayer meeting, lectures, departmental work, recreation, and preaching. Plan to be with us for the ten days. Former members of the three districts should feel especially anxious to be privileged to meet with home folks. A welcome awaits

you. Dining room facilities will be provided. Tent prices are as follows: 8 by 10, \$2.50; 10 by 12, \$3; 12 by 14, 6-foot wall, \$8.25; 12 by 20, 6-foot wall, \$9.75. Cots, 75c. Orders must be in one week prior to reunion time. Send your order to C. E. Wilson, 1921 Pearl Street, Joplin, Missouri. Amos T. Higdon.

Tent rental rates for Central Oklahoma reunion at Sand Springs Park, west of Tulsa, July 29 to August 8: 7 by 9, \$4; 8 by 10, \$4.50; 10 by 12, \$5; 12 by 14, \$6.50; canvas cots, \$1. Orders should be mailed as early as possible to James A. Thomas, Route 7, Box 436, Tulsa, Oklahoma. James A. Thomas.

Southwestern Kansas district reunion will be held in the city park at Winfield, Kansas, commencing August 5 and continuing to August 14. Brother John F. Sheehy, assisted by Lawrence Brockway, will have charge of the young people. Special programs will be given under the auspices of the Religio, by the Temple Builders. Those coming, who can, please bring tents, as tents are scarce and high, but arrangements are being made to care for and accommodate all that come. Meals will be served at reasonable prices. Speakers assigned are Brother Sheehy, Bishop Hunt, Missionary George Jenkins, of Independence, and P. S. Whalley, of Wichita. For further information write District President E. L. Barraclough. Mrs. L. R. Field, district secretary.

Our Departed Ones

COLLINS.—Sarah Alicia Davis Collins was born at Ladoga, Indiana, August 9, 1854. She was baptized into the Reorganized Church about forty-six years ago at Plattsmouth, Nebraska. She was married to Jonathan Collins September 17, 1874, and to this union seven children were born, consisting of four sons and three daughters. Her husband, one son, and two daughters have preceded her in death. Sister Collins lived the most of her life in eastern Nebraska, and in the vicinity leaves many relatives and friends. She died at the home of her son Arthur Collins, three miles northeast of Bartlett, Iowa, with whom she made her home, June 24, 1927. Her living children are Arthur Collins and William, of Bartlett, Iowa; Mrs. M. A. Covalt, of Salt Lake City, Utah; and Boyd Collins, of Braddyville, Iowa. She also leaves ten grandchildren and four great grandchildren. Funeral services were held Saturday at two in the afternoon at the home of her son, Arthur, conducted by Elder H. N. Pierce, of Bartlett. Interment in Thurman Cemetery.

GERNHART.—William A. Gernhart was born in Wisconsin, February 14, 1860. Baptized at Sioux City, Iowa, August 19, 1888; married to Mrs. Rose Allen Sorter September 26, 1889. Passed away at Sioux City, Iowa, June 29, 1927, leaving his companion, three sons, three daughters, one step-daughter, and eighteen grandchildren. Funeral services from the church Sioux City, Iowa, conducted by G. Scott Daniel, assisted by Charles J. Smith.

Conference Minutes

NORTHEASTERN MISSOURI.—District conference convened at Macon, Missouri, June 26 and 27, B. S. Tanner and J. W. Peterson presiding; W. C. Chapman, clerk. Macon and Bevier Branches reported. The district treasurer reported receipts, \$20.54; expenditures, \$18.25; balance on hand, \$2.29. The bishop's agent reported receipts for the past eleven months, \$1,112.64. Ministerial reports were read from Moroni Traxler, Ben S. Tanner, C. J. Peters, Ivor Surrudge, F. L. McKane, and W. T. Hicklin. Ben S. Tanner was elected district president for the coming year, J. W. Peterson and W. C. Chapman, counselors. William C. Chapman was chosen clerk; Sister Mary Jones, chorister; Sister Edna Dixon, auditor for three years, and C. J. Peters for two years. S. J. Joyce was sustained as bishop's agent. The next conference is to be held in November, exact date and place to be left in the hands of the district presidency.

WESTERN MAINE.—District conference met with the Stonington Saints June 18 and 19 and opened in charge of District President Amos Berve, assisted by Harlan Billings and A. Begg. The weather was fine, and visiting Saints from various branches of the district were present. Officers elected were as follows: District president, Amos Berve; counselors, Harlan Billings and A. Begg; clerk, Louise J. Eaton; treasurer, Eugene Barton; superintendent Sunday School Department, Sister Elizabeth Barton; superintendent Department of Women, Sister Frieda Barton; superintendent Department of Recreation and Expression, A. Beggs. Statistical reports were read from five branches. Ministerial and treasurer's reports were read. Brother Newman Wilson, from Eastern Maine District, was present, and he and Brother U. W. Greene were principal speakers at the conference. Sunday afternoon was given over to the departmental work. Sister Frieda Barton, superintendent of the Department of Women, spoke, giving some very instructive points on this work. Sister Elizabeth Barton spoke very interestingly on the Sunday school work. Brother A. Begg, superintendent of the Department of Recreation and Expression, spoke on the work of this department. He is surely the right man in the right place. All enjoyed listening to his talk. Meetings of the conference were of high order, and the Saints seemed refreshed to start out with a greater determination than before to the work that is intrusted to their care. The next conference will be at Vinal Haven, in the fall.

Reunion Locations and Dates

Northern California, Irvington, July 15-24.
 Central Nebraska, Neligh, July 14-24.
 Eastern Iowa, Mount Pleasant Park (Clinton, Iowa), July 15-24.
 Kentucky and Tennessee, Puryear, Tennessee, July 16-24.
 Southwestern Texas, Bandera, July 15-24.
 Portland, Gladstone, July 22-31.
 North Platte, Nebraska, North Platte, July 22-31.
 Holden Stake, Holden, July 22-31.
 Alabama, Pleasant Hill Branch (McKenzie), July 22-31.
 Eastern Michigan, Detroit, Southern Michigan, Northern Indiana, Indian Lake, July 21-31.
 Toronto, Lowbanks, Ontario, July 23-August 7.
 Southern New England, Onset, Massachusetts, July 23-August 7.
 Seattle and British Columbia, Silver Lake, Everett, July 29-August 7.
 Western Oklahoma, Eagle City, July 29-August 8.
 Central Oklahoma, Tulsa, July 29-August 8.
 Florida, Dixonville, July 29-August 7.
 Central Illinois, Edinburgh, July 29-August 7.
 Western Montana, Race Track, August 5-14.
 Western Colorado, Delta, August 6-14.
 Southwestern Kansas, Winfield, August 5-13.
 Northeastern Nebraska, Decatur, August 5-14.
 Northeastern Illinois, Elmhurst, August 5-14.
 Central Michigan, Beaverton, August 5-14.
 Chatham, Erie Beach, August 5-15.
 Maine, Brooksville, August 5-14.
 Mobile, Mobile, Alabama, August 10-20.
 Idaho, Hagerman, August 12-21.
 Eastern Colorado, Colorado Springs, August 12-21.
 Spring River and Clinton, Joplin, Missouri, August 12-21.
 Lamoni Stake, Lamoni, Iowa, August 10-21.
 Des Moines, Runnells, Iowa, August 12-21.
 Southwestern Iowa, Council Bluffs, August 12-21.
 Kewanee, Galva, Illinois, August 12-21.
 Northern and Western Michigan, Park of the Pines, August 12-21.
 Kirtland, Kirtland, Ohio, August 11-21.
 New York and Philadelphia, Deer Park, August 13-28.
 Far West Stake, Stewartsville, Missouri, August 18-28.
 Nauvoo, Nauvoo, Illinois, August 19-28.
 Little Sioux, Missouri Valley, Iowa, August 19-28.
 Southern Wisconsin, Madison, August 19-28.
 Southeastern Illinois, Brush Creek, August 19-28.
 Northwestern Kansas, Alexander, August 19-28.
 West Virginia District, Indian Creek (Ritchie County), August 22-28.
 Gallands Grove, Sac City, Iowa, August 26-September 4.

K L D S Radio Programs

Week, Sunday, July 24, 1927

SUNDAY, JULY 24	
8.30 to 9.00 a. m.	Children's program.
9.00 to 9.30 a. m.	Bible Study Lesson, conducted by the K L D S Radio Pastor, Ralph W. Farrell.
11.00 to 12.00	Stone Church service—sermon, Dr. G. Leonard Harington.
2.00 to 3.00 p. m.	Secular program—Wa Dem Na Glee Club.
3.00 to 4.00 p. m.	K L D S Radio Church, conducted by Rev. J. W. Owens of the M. E. Church South, of Oak Grove, Mo.
6.30 to 7.30 p. m.	Radio Vesper; music by K L D S Ladies' quartet; sermon, Ralph W. Farrell.
9.15 to 10.15 p. m.	L. D. S. Studio Service; Elizabeth Tanner Hitchcock, organist; sermon, Elder John Sheehy.
MONDAY, JULY 25	
TUESDAY, JULY 26	
6.30 to 7.00 a. m.	Morning devotional service, conducted by Ralph W. Farrell. Music arranged by Elizabeth Okerling, contralto.
7.00 to 7.30 a. m.	English Study Lesson, conducted by Mrs. Alice Burgess.
4.00 to 5.00 p. m.	Matinee program arranged by Gertrude Shields Campbell, contralto; Vivian Latta, soprano.
7.00 to 7.20 p. m.	Cousin Hazel, children's stories.
7.20 to 7.40 p. m.	Walt Filkin, <i>Kansas City Journal-Post</i> Post.
7.40 to 8.00 p. m.	Talk, "Homes Beautiful," Joseph Edgar Livingston.
8.00 to 9.00 p. m.	Studio program arranged by Charles Stieckel, baritone.
WEDNESDAY, JULY 27	
THURSDAY, JULY 28	
4.00 to 5.00 p. m.	Matinee program.
7.00 to 7.20 p. m.	Cousin Hazel, children's stories.
7.20 to 7.40 p. m.	Health talk—Dr. Joseph T. Brennan.
7.40 to 8.00 p. m.	Talk, "Homes Beautiful," Joseph Edgar Livingston.
8.00 to 9.00 p. m.	Gladys McCoy Taylor, contralto; Clarence J. Brown, tenor.
FRIDAY, JULY 29	
6.30 to 7.00 a. m.	Morning devotional service conducted by Ralph W. Farrell. Music arranged by Mrs. Myra Brackenbury.
7.00 to 7.30 a. m.	Uncle John's children's features.
SATURDAY, JULY 30	
8.00 to 9.00 p. m.	K L D S Ladies' quartet; Clara Curtis, organist.

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THE SAINTS' HERALD

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Richard J. Lambert, Assistant Editor.
O. W. Parker, Business Manager.

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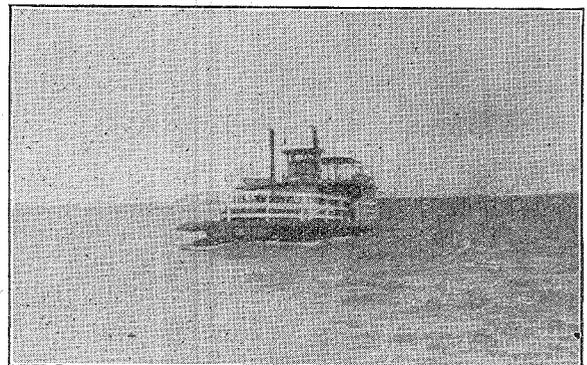
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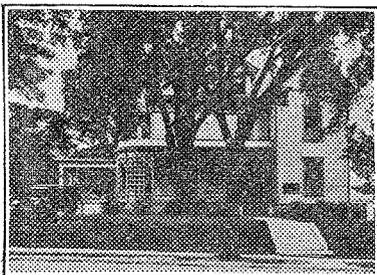
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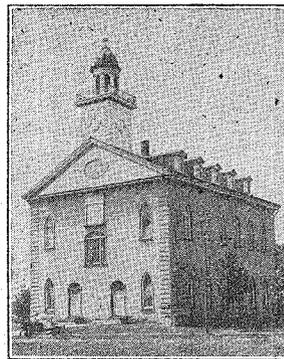
KIRTLAND REUNION

Kirtland, Ohio

August 11 - 21

This is one of the larger reunions of the church, held on the historic site of the Church's early achievements. Camp is pitched in the Temple grove, and meetings held in the sacred Temple.

The committee has made careful plans for the meeting of the needs of young and old in matters physical, social, mental, and spiritual.



A board will direct the recreational activities to which the afternoons of week days will be given over. Classes will be organized for study at 9.30 each morning; one in gospel principles as applied to everyday living by Apostle R. S. Budd; one in stewardships by Bishop Charles Fry; and one in "Women as Zion Builders" by Mrs. R. Baldwin. A number of special addresses will be delivered. On the 13th at 10.45 a. m., a general priesthood meeting will be held in the upper room while a meeting of the women will be held in the lower room. On the 20th a general priesthood meeting will be held to which all members are invited.

Speakers and workers are expected as follows: Apostle R. S. Budd, Patriarch F. A. Smith, Patriarchs G. T. Griffiths, A. E. Stone, and Richard Baldwin; Mrs. R. Baldwin, and a number of men of the general and local ministry.

Meals will be served at the cafeteria at reasonable prices. Lunches may be had at the refreshment tent.

Tents are reduced in price: 10 x 12, \$4; 12 x 14, \$5; canvas cots, 75 cents; steel cots, \$1; felt mattresses, \$1.50. The Oriole tent in charge of a matron will be available for non-resident girls without charge except for cots.

Kirtland is reached by paved road three miles southeast of Willoughby, Ohio, and twenty-three miles east of Cleveland. Busses run from Cleveland public square directly to Kirtland.

This reunion offers you a splendid period of change, rest, and spiritual development.

Address orders or inquiries to the secretary of the committee

CHARLES FRY

Route 2, Willoughby, Ohio

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OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

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Volume 74

Independence, Missouri, July 27, 1927

Number 30

Little Journeys With the Editor in Chief

To Palmyra

I had expected that my next Little Journey with the readers of the HERALD would be to Columbus, Ohio, to attend the dedication of the church building owned by the Second Columbus Branch, then in a roundabout course to Mount Vernon and Brush Creek, in Illinois; but a chain of unlooked-for events has necessitated a change of plans, canceling two reunion appointments, and making a trip East on important matters connected with the business of the church. However, by leaving home about the time I had planned to go South, I have made a visit I have long desired to make, and about which I want to tell my readers somewhat before telling of the trip to Columbus.

Writes From Palmyra Hotel

As I write these lines it is near midnight, and it has been a day replete with interest, as the readers can well surmise when I say I am in a room in the Palmyra Hotel, Palmyra, New York, said to be the second oldest hotel operating in the State. Palmyra! A name which calls one's mind back over the whole history of the church; Palmyra, where the Book of Mormon first made its appearance; Palmyra, so closely connected with the history of my own family, as well as that of the church!

But let us begin with this morning when I awoke about half past six on a Nickel Plate train after a night of sound slumber, following a day of work on a Chicago & Alton train and that of the Nickel Plate. By the time I had cleaned up and shaved the train was approaching the outskirts of Buffalo, was swinging gracefully around the sweeping curves skirting the eastern end of Lake Erie, and soon slid into the Lackawanna station and came to a grinding stop. By plans previously made, though hastily, I was to meet there Brethren J. A. Gardner, of the Publicity Department, who was to come from Chicago by another train, and Bishop Charles Fry, of Kirtland, Ohio, who was to drive from Kirtland. And as I detrained and walked up the train shed, grip in hand, to the waiting room, I could not but wonder if our long-distance planning would carry through. They were both there.

Our greeting over, I secured a light breakfast at the lunch counter (as the brethren had already broken their fast), and we were soon in Brother Fry's car, heading north, looking for Genesee Street, which would carry us onto the road. Rochester was the first point aimed for, there to take the road to Palmyra.

I presume most of my readers, especially those interested in the early history of the church, can sense to some extent our feelings as we set out for the goal. No one of the three of us had been to Palmyra previously for a visit, though I have at several times passed through the town on the New York Central or Lehigh Valley Railroad. Now, however, we were to make a visit under conditions favorable to seeing various points of interest to us.

I am wondering if Brother Fry was not a bit more anxious to get here than we were. He was at the wheel, and the way he "stepped on the gas" had me pressing the floor board rather vigorously at times, especially when a stop signal from a man beside a wrecked Ford necessitated a short stop, one almost too short for our car, as it in response to the suddenly applied brakes skidded and swerved about in a distressing manner. But somehow we missed about three cars I thought sure we would crash into, including the wrecked one, and we were safely past the "pocket," Brother Fry apparently quite undisturbed and my heart palpitation subsiding.

New York Well Named the Empire State

I am not trying to even name the various towns we passed. The towns were not even flag stations on our line, and stops were made only for water, gas, and traffic signals, and to inquire concerning directions.

Western New York, like most countries, is not seen to advantage from railway trains; so, though I have crossed it several times by rail, I carried only a hazy idea of the terrain and towns. And so I was glad of this my first opportunity to see it through a windshield or sedan window. (I forgot to tell you that the car Brother Fry was and is using on the trip is a Dodge sedan of "old vintage," as was indicated in several ways, but like most Dodges, keeps right on going as needed.)

What a fine State New York is, anyway! The Empire State it is well named. As a student I had in history of transportation studied its network of railroads running back to the very beginnings of railroad history, and the merging and consolidation of smaller lines into the Great New York Central System, one of the finest railroad properties in the whole world. I recalled the water transportation problems clustering around the old system of canals antedating the railroads, and the disuse into which rail transportation development threw them, and the more recent rehabilitation of the canals by the construction of the present system of barge canals and canalized streams. I remember long ago hearing of New York apples and fruit; and as a worker at one time in the telephone industry, I knew something about the great network of telephone and telegraph wires throughout the State. And so everywhere the ride this morning was filled with interest as I looked out upon the hilly woodlands, the tilled valleys and hills, the little and big factory towns strung out along the "arteries of commerce," both water and rail, not to say truck and bus.

And Rochester was reached almost sooner than expected. A stop for information, and then Brother Gardner said: "Do you want to see anything in particular, Brother Smith?" Did I? Say, to every "camera nut" the word *Rochester* arouses a whole flock of associated ideas: Kodak, Bausch & Lomb, Graflex cameras. Stop? Yes; had I the time, about a week, every day for a separate factory. But remembering the purpose of our visit and the shortness of time at our disposal, I said, and tried to say it resignedly, "No, brethren; just find the road through to Palmyra."

The Little City of Palmyra as It Is Today

It was past eleven, but we said, "On to Palmyra before lunch." And it seemed only a short time till we saw off to the right, "Palmyra Inn," and then a sign beside the road, "Incorporated Village of Palmyra. Slow down to twenty miles per hour." And Brother Fry slowed down to something under forty.

Palmyra was a pleasant surprise to us. In some way each of us had formed the idea of an antiquated, rather dilapidated village of a few houses; but instead we found it a lively, neat-appearing town of about 4,500 inhabitants, good stores, well-kept yards, and good-looking homes, the town built along the well-paved main street running in a generally east and west direction.

After lunch at a small restaurant, we came to the hotel to reserve rooms for the night, and to get

information which would enable us to find certain points in which we were particularly interested. Of the clerk we inquired the location of "Mormon Hill." He called our attention to an elderly man in the room and said he could tell us. So I addressed myself to this "old-timer" and asked where we could find "Mormon Hill." He laughed, gave short but quite exact directions, and asked, "Are you Mormons?" In turn I asked him, "Do we look like it?" and then passed a bit of pleasant banter as to whether Mormons were dissimilar from other persons or similar enough to be classed as human beings.

Some New and Old Stories Heard Again

"Where are you from?" was his next turn; and my "From Missouri," surprised an "Oh!" from him. Then he started: "Well, you not being 'Mormons,'" etc., when I stopped him long enough to tell who we were, and I then learned a very interesting bit of news, for he said the factions of the church had united, and the Utah and the Missouri churches were now one. Of course I was a bit surprised! Then I learned some more things.

The man, Miner by name, is about eighty-four years of age, lives on a farm near the Joseph Smith Farm, has apparently always been more or less interested in traditions and yarns concerning the early "Mormons" and "Joe" Smith, is loquacious, active for his age, was born and reared in Palmyra territory, and seems to think he is "authority" on early Palmyra history. He regaled us right then and there with a run of yarns of the sheep stealing, treasure digging, holy-cave making activities of "Joe" Smith, which are amusing though *ad nauseam!* Bah! how long will these old women's yarns pass for "history," rather than tales more akin to truth and which will reflect the true colors of the movement which had its small beginning here and has grown until there are hundreds of thousands now living who have been influenced by the religious and social philosophy set out by the much-talked-of and written-about former Palmyran?

First View of the Hill Cumorah

About a half hour of it, and we left for the hill. One of New York's fine roads leads right past the hill, and soon we were there, and on the side of a newly erected gasoline station just west of the hill and beside the road is a "sign" telling of "Cumorah Hill."

The Latter Day Saint movement may have several "beginnings" fixed, depending upon the direction of approach to the history of it; but no one can deny that one of the more important of such hap-

penings was the coming forth of the Book of Mormon. This fixes Hill Cumorah as a spot of prime historic interest to us Latter Day Saints; and it is quite likely that our feelings today on first seeing the hill, easily recognized, were not different from those of other Saints on that occasion.

Utah Church Owns Part of Cumorah

Of course we were desirous, very much so, to climb the hill, look it over from all angles, up and down, but held the pleasure of setting foot on it till we had asked for information. The Utah people own the gasoline station where souvenirs are sold, part of the hill, and the farm through which the road runs at that point, and are negotiating for the purchase of Hill Cumorah in its entirety. And my guess is, they will get it. The family living in the farmhouse mentioned as lying west of the hill are Irish converts to the Utah faith, though going by the Scotch name of Ferguson.

With father and son Ferguson we had a few moments of pleasant conversation before introducing ourselves, and some more pleasant conversation after, and then we turned to the job of photographing and visiting the hill itself.

It turned out that each one of the three had a camera—all nuts, eh? But woe! While we had been conversing with Mr. Miner at the hotel and the rich-brogued Fergusons at the hill, old Jupiter Pluvius had uncovered from somewhere a great supply of vapor and had been sailing clouds in constantly larger masses across the sky, until when we turned to our cameras the sun had disappeared for the day. We made several "exposures," however, as we walked around the hill, and up it, and later on top of it; but by the time the top was reached the light was poor for photographing.

Cogitations at the Hill

But the hill! From the west side, from the farmhouse there, we had walked north, then east, then in the car had driven around the north end to a cluster of farm buildings lying at the foot of the hill on the east side. No one in sight (just a collie which kept up a constant barking), we "parked" the car, passed through a farm gate, and began the sharp upward climb. We didn't hurry, for two reasons: breath and beauty. As one's range of vision deepens and his horizon widens on the upward walk, there comes more and more into view a charmingly picturesque country, a bit wild in its tumbled native aspect, yet softened by the rich coloring of mid-year forest garb of this naturally wooded terrain, and by the touches given by the "hand of civilization" in clearings for agricultural purposes or the

deforestation processes of the wasteful American lumberjack.

The "clearings" were pronounced in the variegated colorings of "crops," the rich gold of the wheat field awaiting the harvester, or the wheat bundles standing in shocks, the lighter greens of fruit trees and orchards, the dark gray of unpainted barns, or the vari-colored houses and buildings of the better-cared-for farms. So we stopped frequently to look, and prolong as much as we could the enjoyment of a long-anticipated event.

On the top at last, what a wonderful view, the whole horizon sweeping around a complete and wide-flung circle, for the hill is one of the highest around. Narrow-crested, it runs in a north-south direction for near three fourths of a mile, and we had climbed the north slope. "*Terminal moraine,*" one is likely to say at first glance along the ridge and the slopes: and that opinion is strengthened by a sweeping look around the country, for glacial formation is quiet apparent. So one is not surprised to see the map dotted with lakes. That the country is well watered is evident from heavy foliage and running brooks and creeks. And what a view the hill affords! Well worth the effort to mount it, even if one were not interested in the historic atmosphere surrounding.

While the eyes were enjoying the fine vistas and panoramas of knoll, hill, ridge, dales, vales, towns, villages, and farms, our minds could not but be busy with memories—of the plates, the translation, the coming forth of the book, the beginnings of proselyting, and the formation of church organization. And, too, parts of the story the book tells were recalled, and one could not refrain from trying to picture the movements of opposing armed forces. What a country for military maneuvers of bodies of men armed as the ancient Americans must have been! And what a point of vantage the hill must have been!

But not for long could we let mind and thought rove into the dim past as reflected in the book, for we had mental pictures of happenings just a century ago, the vision, the preparation, the work, and the message accompanying the book. Were we on sacred ground? To us, yes. Whether it will remain sacred, and be so looked upon by others than ourselves depends much upon the outcome of the movement.

I could not but think of the great reformatory element of the movement here begun, the goal we are working towards, and once more arose the question, Are we progressing towards that goal, steadily and surely? And my mind's eye looked over the church, with its branches scattered throughout the world,

the schoolroom of preparation for Zion. One hundred years of Latter Day Saintism! And what's to show? Could I answer other than this: "A fine people, consecrated to the service of God, moving steadily onward to Zion!" And could I wish otherwise than that each Saint might have stood beside us and received a bit of the renewal of zeal and spiritual devotion springing from a consciousness of the spot and the importance of the work begun there!

Were we impressed? Not one of the three is demonstrative, and the deeper-lying emotions were concealed by running jokes about the clicking cameras, muttering about the obstreperous weather which denied us the contrasts of sunlight and shadow, casual remarks about the pretty display of clouds, from piled-up whiteness of snow to the threatening blue-black of a gathering thunderstorm making towards us from the southwest. But we enjoyed every moment of the stay on the hill, and our memory, thoughts, and projections into the future.

We left reluctantly and descended slowly, discussing how we should photograph the hill if the sunlight permitted us to do as we would like. A few "shots" we risked, anyway, and then clambered into the car, and with many a backward glance at the picturesque ridge, drove northwest towards the Joseph Smith Farm.

Of this, more in our next.
July 23, 1927.

F. M. S.

Where Are Women Going?

The editors confess to a distinct and pleasant thrill in reading from the pen of Elizabeth Sloan Chesser, reproduced in the columns of *The Spectator*, London, England, an article under the caption, "Where are women going to?"

If men will be really grown up, ready and anxious to see this question in its true light, using the same breadth of vision which must be employed in questions of government and business if they would keep abreast of the times, we believe they will get satisfaction from reading this from the pen of Elizabeth Sloan Chesser. Who can fail to see the true picture of the modern high class young women of today in these opening words of hers? "I see these girls, fine and free, and capable as women never were before, with trained minds and wonderful opportunities for self-realization, and I think that they will make something very big of their lives. The last thirty years have made more difference in women's status and opportunities than a thousand years in any previous history of the world. A generation ago trained minds were exceptional

among women; today every second girl one meets has been 'educated' at least up to the standard of her brother, and the girl has just as good a chance of making a career for herself."

In the columns devoted to matter "Of General Interest" we are reproducing the entire article for our readers and wish for them the pleasure we experienced in its perusal.

R. J. L.

Why a Summer School of Religious Education?

Elsewhere in this issue of the *HERALD* will be found some items regarding the Summer Vacation School of Religious Education in Zion.

It has been suggested that the readers of the *HERALD* might be interested in a brief statement of the reasons for and purposes of such a school. The space to be devoted to this subject is limited, but we are glad to comply with the suggestion by submitting the following rather brief outline:

Why More Religious Education?

We answer:

1. The strongest bulwark of any nation is the character of its people.
2. Character is guaranteed and safeguarded only through a systematic program of moral and religious education.
3. The present-day home does not, and the modern public school for most certain reasons can not, provide adequately for the sort of moral and religious education which is sorely needed today.
4. The church, with its very limited and formal program of religious education, usually limited to Sunday, has hardly begun to solve the problem.
5. Some very definite steps must be taken by the church to improve this situation.

Lines Along Which Improvement Is Sought

1. There must be a pronounced increase in the amount of time given to systematic religious education.
2. A greater proportion of the annual budget of the church must be set aside for this task.
3. Teachers of religion must be far more adequately trained.
4. The instruction of the church school must be made to concern itself with the vital problems arising out of the complex life of the present day.
5. Greater effort must be made to reach and hold the thousands of our youth who are receiving no systematic religious training.
6. The church must become a center for religious education, consequently must provide itself with

physical equipment, classrooms, teaching materials, etc., that will make of it a real school.

Why a Summer Vacation School?

1. Educators have long since recognized the folly of the assumption that the processes of education were by some magic stopped in June and set free again in September. Education is now recognized as a continuous process, going on from birth to death, winter and summer, for good or ill.

2. During the summer months the child is free—free from public education; free for the mischief which idle hands find to do; free for some systematic character training.

3. The summer vacation school is as yet but an experiment in the effort of the church to solve this vital problem. It has the disadvantage that the field is new and untried, but this is also an advantage, since it offers the teachers of the church a greater freedom and more time in which to organize and put into effect real instruction in religion.

The Summer School in Zion.

In the past two summers the Independence Institute has conducted a summer vacation school for the children of Independence. Approximately three hundred and fifty children have been enrolled each summer. The general principles underlying this effort have been outlined above. I think it may be said, however, that our school here has been governed by certain other considerations which have to do more vitally with the task of the church in establishing Zion. These are:

1. We shall never have Zion conditions until we have Zion people.

2. The normal healthy child that comes to any home and community is a potential Zion builder. Through proper training and guidance he may develop those characteristics which are essential to that sort of human living together which spells Zion.

3. The amount of time now given by the church in Zion to the religious education of its children is entirely inadequate.

4. As stated above, the long months of the summer vacation constitute an opportunity for the formation either of pernicious habits and attitudes or such habits and attitudes as will make each child a Zion builder.

5. Our Summer Vacation School in Zion is an attempt for a period of five or six weeks to furnish the child leadership in the process of actual living with his fellows so that he may acquire those knowledges and attitudes and form those habits which

shall make of him a citizen in the kingdom of God.

6. For this purpose our summer school has been so organized that the child may actually learn to live and work with his fellows. He is led to choose projects which are in line with the task of building Zion. As he works on these projects, he meets the actual problems of living. Here he has to make choices. The function of the teacher is to aid him in making life choices, and to check at the outset any tendencies toward the formation of bad habits or pernicious attitudes which might bar him from successful participation in the great teamwork necessary in the carrying out of our program.

7. In a word, we have in Independence set aside several hours each week-day for a period of five weeks, in which three hundred and fifty children and some fifty or more teachers learn to live together by actually living together, and in which they learn to work together by actually working together at some little tasks which have as their ultimate end the establishment of Zion.

If our reader could see the children at work and at play; if he could sense for a moment the deep feeling of consecrated devotion of the volunteer instructors, or better still, if he could live and work for a few days with this group of Zion builders, we feel certain there would be no doubt in his mind as to the wisdom and necessity of this venture.

We might add before we close that this movement is by no means limited to our church in general, or to Zion. Many of the leading churches of America are conducting successful summer vacation schools. In our own church other successful attempts have been made, notably in Philadelphia a few years ago and during the past two or three summers in Des Moines. Perhaps there are other places. We shall be glad to have these reported.

F. M. M.

Another Britisher Sees Clearly

During debate in the House of Lords June 22, the Bishop of London, the Right Reverend Arthur Foley Winningham Ingram, in support of a bill the purpose of which is to regulate the liquor traffic, referred to what he termed to be an assumption that the prohibition law of the United States is a failure, adding that it certainly was a mistake to make that assumption. The bishop had recently toured the United States in his trip around the world, and remarked that he saw every sign of prosperity in America, and that he looked with apprehension to the future when he thought of a "wet England" in competition with a "dry America."

(Editorial continued on page 883.)

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

The Book of Mormon and Archæology

BY S. A. BURGESS

Some very interesting books have been written on this important subject: Book of Mormon Lectures, by Henry A. Stebbins; The Book of Mormon Proven by Archæology, by Louise Palfrey (now Mrs. T. J. Sheldon); The Book of Mormon Vindicated, by I. M. Smith; Objections to the Book of Mormon and Doctrines and Covenants Answered, by J. R. Lambert; Ruins Revisited and the World Story Retold, by an Americanist (S. F. Walker); From Palmyra to Independence, by R. Etzenhouser; Book of Mormon Talks, by Orion (Hyrum O. Smith); The Book Unsealed, by R. Etzenhouser; The Archæology Committee's Reports; and books and pamphlets by L. E. Hills. The above books have been published by our church, together with other books in earlier years, familiar to some of our readers.

In addition to these, there is much literature by men doing research work giving the results of such research. Many of the more valuable of these are out of print. Their interest lies in showing the state of information and knowledge of these subjects at earlier dates. These old books are frequently referred to and quoted in those books written by members of the church.

Much has been written concerning the civilization in Mexico and Peru. It is a broad subject, however, and deserves an extended study and review. Much has been published in recent years by the Smithsonian Institute, telling of the customs, songs, dwellings, and ideas of the American Indian. They deal especially with the Indian in the United States.

There were observations taken from Mexico to Spain and accounts written of conditions in Mexico and Peru in the sixteenth and seventeenth centuries. But these were filed in the archives in Spain. They became the basis of such works as Prescott's Mexico and Peru. Baron Humboldt also made an expedition and wrote his Observations, which were published in French early in the nineteenth century.

But as we review this early literature, there appears to be nothing in English that could come to the knowledge of a young man in western New York in 1830, concerning these early civilizations. The idea of the American Indian held then, and for

many years afterwards, and also by a great many people today, is of a fierce, barbaric people. There were many stories of their attacks upon white settlers at the time of the Revolution and the War of 1812.

In fact, the Indians in the United States showed a fair though decadent degree of culture and civilization, though the splendid civilization of these people in a past age was not recognized at the time of the coming forth of the Book of Mormon. It was some years before there was a recognition of their songs and their religion. The last one hundred years, and especially the last fifty years, has been a period of rapidly growing knowledge of the Indian as he is today, as he was four hundred years ago, as a cliff dweller, and as he was in Mexico and Peru in still earlier time. Many wonderful cities have been discovered, both in Mexico and southwestern United States.

The Book of Mormon declares frankly that there once existed a high state of civilization in the Americas. The ruins still remain of many wonderful temples and palaces, as well as some remarkable cliff dwellings.

But also the Book of Mormon mentions their having gold and silver, as well as other precious metals, and this archæology bears out. Copper mines have been found in the vicinity of Lake Superior that were mined in ancient times. There are evidences of steel, too, as well as of other metals. According to the Book of Mormon, they had goods of fine texture, and archæology proves that this is true.

They owned horses and other animals. All this once was doubted but has lately been proved. As late as 1888 the fact that the Book of Mormon speaks of horses was taken as proof that it was inaccurate, though learned men had already proved that there were horses in America before the coming of the Spaniards.

The Book of Mormon speaks of cities, and many have been found in ruins which were long inaccessible. This book speaks also of cities being destroyed, sunken into the earth, and of great storms at the crucifixion of Christ, and the earth bears testimony that there was an upheaval, destroying great cities.

This record also speaks of the Egyptian influence, the pyramids of Mexico, Central America, and Peru, and the mounds of the United States rather strongly show such an influence. Critics have compared the pictographs of Mexico with the hieratic or even the demotic of Egypt, and have found very little similarity. But it is rather humorous to expect a likeness. Any intelligent person informed on the subject would not attempt such a comparison. The hieroglyphics of Egypt are different from the hier-

atic, so the writings of Mexico are very different from the pictograph, and furthermore they both are different from the other writings of the time. The people who came were not Egyptians, but only had some Egyptian influence, which grew less each year. It was not claimed that all of the writing was in the style of the Egyptians. The statement was only that modified Egyptian was used on the original plates of the Book of Mormon, which emphasizes that they were still acquainted with the Hebrew language.

Furthermore, it must be remembered that the records which preserved the language were held by the Nephites, and most of the record was kept, clearly, by a few. Only certain portions were to be known, because the people were not yet ready to receive it. The writings which are found by students are doubtless those of the Lamanites. When Columbus landed, it was nearly eleven hundred years after the destruction of the Nephites and the hiding of the record. There had been decadence for nearly two hundred years prior to that. Therefore it is not surprising that differences would appear which at first glance would seem considerable.

Limited space prevents an adequate review, or even a comparison of the literature on this important subject, and the ruins of great cities and magnificent temples which have been found in the Americas.

Some of our readers have no doubt followed during the past year, the *Senior Religio Quarterlies*, a course in the Book of Mormon, and have reread the works on archaeology in connection with these lessons.

Graceland's Answer to the College Religious Problem

College life is necessarily somewhat different from the usual social living. It has the element of temporariness. Its contacts are direct and rather personal, and so numerous in their introduction to peoples, things, and theories. The wealth of opportunities dazzles with its multiplicity of invitations to participation. Academic studies should come first. The extra-curricular activities call for additional time and effort—indeed, literary, athletic, musical, and general social phases must have their part if the student is really to develop. Perhaps there are extra hours each day for the industrial student who is making his way. The truly alert collegiate does not find enough hours in the day. If nothing else, there are the allurements of just chatting or playing with associates.

In such a situation, what place does the average

student allow for the phase of life that we call religious? Worship, attendance at church services, reflection on the values of life, study of religious materials, and the like, are easily crowded into secondary or lower place until gradually they may be ranked as nonessential. The Saturday night social function easily displaces the meeting of the following Sunday morning. Deferred studies or group gatherings may crowd out midweek services. The general press and hurry of life may easily break down habits of personal devotion. And if the individual has no special proclivities toward the church, or habits of religious living, the picture will be enhanced by many degrees. Any students will testify to the truthfulness of this picture. And the condition is not limited to college folk.

The college student meets another problem. He finds himself in the midst of new materials, strange theories, enlarged social life, and a seemingly changed universe. The wealth of other minds crowds in upon the thinker. In such a situation the old religious ways and beliefs often seem to be inadequate or unfounded. The undirected youth styles himself as irreligious in his inability to fathom the new problem.

Graceland realizes these two tendencies—the crowding out of religious activities by other interests, and the need of efficient and sympathetic help in the adjustment of religious thinking. It seeks to surround the developing youth with environment conducive to wholesome living. It endeavors to weld him intelligently to the institution that gives mean-



MORRIS MORTIMORE

ing and direction to life—the church. It is in this sphere that Graceland seems to have her excuse for existence.

The hub of Graceland's religious training is the Wednesday evening prayer service. No student has ever really attended the college who has not frequented this gathering. Under the direction of one of the local pastors who is affiliated with the college, the majority of the students meet each week, and in this common gathering the real spirit of the college is revealed.



ROY CHEVILLE

The departments of the local church at Lamoni organize classes each year to meet the needs of the college folk. The past year four such study groups

have been meeting; Home planning, conducted by Mrs. N. Ray Carmichael; Book of Mormon, by Mrs. Columbus Scott; Religion and science, by Morris Mortimore; and Modern religious thought, by Roy Cheville.

The Oratorio Society and orchestra, both participating in the work of the Brick Church, have their larger constituency from the college. The rehearsals of the choir on Sunday afternoons is an inspiration and a rare opportunity for education. To meet with one hundred and thirty people in choral study of sacred music affords excellent development.

Graceland's real individuality is in the general tone of men and women, whose association and standard of living, openly expressed and silently lived, tend to renew simple faith and the spirit of the church. The chapel exercises under the direction of the president and dean of the college have no small part in this inspiration. The college age is a momentous one. Graceland endeavors to meet its responsibility as no other school in the shaping, directing, and stimulating of religious living.

By having something to "do" is usually meant that one has the means of earning a living. But a man's real work is frequently something quite different. He may be mending shoes in order to make a living, but his real work may be in the region of science or literature. Burns plowed the soil for a living; but his real work was the writing of undying verse. A man's appointed toil may not be altogether in harmony with his tastes, but his tastes will show themselves in his work.—*Dearborn Independent*, July 16.

Summer Vacation School of Religious Education

As Conducted on the Campus at Independence, Missouri

The church in Independence has a summer school for children of all school ages and kindergarten, and the avowed purpose is to make preparation for "Zion." The definition of *Zion*, toward which this preparation is aimed, is: "A beautiful people living in a beautiful environment, actuated by beautiful ideals." This would make the people stewards over both temporal affairs and spiritual things.

Those in charge of the project believe the program is big enough for the complete life of the individual. The different projects are tried out first in the summer school to determine their relative values. This makes of the vacation school a sort of human workshop or experiment station. However, the leaders say this is not detrimental to the children's welfare, for no project is ever tried until it is thoroughly discussed in faculty meeting, and it is there decided to possess merit as a character builder; but, on the contrary, it is helpful to them; for certainly it were well for them to be under competent supervision during the summer vacation period.

It will be seen that the program of this summer school is not yet perfected. It is only in the making. It is being tested and tried. But it does approach the problem of the church school in a thoroughly practical manner.

The aim of this instruction is to make the child a moral individual and to develop him spiritually. By moral education, of course, is meant more than the inculcating of proper sex ideas. It means, broadly, the science or philosophy of conduct as a whole. If the child can be led to have the right attitudes and appreciations toward all of life, very few moral problems will arise.

The attempt is being made to lead the child to see God in every phase of his life. With such a beginning, he is led to purpose to do things which will help him to become what he thinks God would have him to be, the ideal Zion builder. At the same time, he will be interested in helping others in this process of "becoming." "Who gives himself with his alms feeds three: himself, his hungering neighbor, and Me," is the thought held before the child. In all of the lessons and projects there is the dominant thought of stressing the fulfilling of God's requirements, the serving of self, and the serving of others.

The project method of teaching has been selected as basic, because of the actual experience it affords the children, the projects being those that are

OF GENERAL INTEREST

Where Are Women Going To?

I suppose it is because the majority of men and women become rigid minded in the forties—incapable of accepting new ideas, of adjusting themselves to changing conditions—that this new generation of women are criticized so harshly. I see these girls, fine and free, and capable as women never were before, with trained minds and wonderful opportunities for self-realization, and I think that they will make something very big of their lives. The last thirty years have made more difference to women's status and opportunities than a thousand years in any previous history of the world. A generation ago trained minds were exceptional amongst women; today every second girl one meets has been "educated," at least up to the standard of her brother, and the girl has just as good a chance of making a career for herself. When we give girls and boys a good education, we give them the key to success and power. No girl has a right to ask more than equal opportunity for education and equal status as citizens. The days of special "privi-

necessary to the building of Zion. In this way the children learn how to build Zion by actually building it. The aim is to form Zion-building habits in childhood which will naturally and easily find expression in adult life. Thus Zion will actually grow in our midst.

An attempt is made to focus the projects on a perfect circle of life. They are placed on a graded basis to minister to all ages, from the nursery to sixteen years. Beginning with the kindergarten, every advancing year calls for more difficult projects.

The ultimate realization of this Zion-building idea will be when the week-day and Sunday programs can be viewed as a unit, when a religious interpretation will be put on all of the child's relationships and activities, and his whole life becomes religious—his social and his temporal and his physical life as well as his spiritual. The child should be made to realize that God has a part in all of his activities in his everyday life.

So much for the summer school as it is now functioning in Zion. The final end must be the training of children so that when they take up the responsibilities of life as adults they will move toward moral, spiritual, physical, and intellectual perfection, toward "Zion, the Beautiful."

OBSERVER.

leges" for women as women are passing, fortunately for everybody, as such privileges were in reality serious handicaps. And with their new opportunities, what will women make of life? If they are sensible, they will take no part in the clamor of discussion surrounding so-called sex antagonism. Whether men are cleverer than women, whether women are more moral than men, whether one sex is superior to the other—how stupid are all such arguments to anyone with a mind past what can be psychologically estimated as eighteen years of age. Men and women who are "adult" have no quarrel with each other. They appreciate one another's special qualities, and every woman who uses her brains to think will agree that the more feminine the woman, the more masculine the man, the more they appeal to and attract each other.

Where are women going to? We can but study the signs of social life today. The growing interest in child welfare is a welcome sign; so is the readiness, the anxiety, of modern girls of all classes to work for themselves, rather than depend upon man for support. Woman must be economically independent if she is to be free; she must be free to marry for love, for the sake of generations yet unborn. For hundreds of years the fact that man could buy (whether within or without marriage) what woman should only give for love has adversely affected the evolution of the race. Our sex and marriage relationships are in this era chaotic, and, as every doctor knows, terrible unhappiness and psycho-neurosis exist in the world as a result. Mankind will be happier when women are free, economically independent, educated, self-disciplined, with a real share in the world's work, with real opportunities of helping to solve the problems of poverty and war—the two greatest horrors of life today. Women in the future will find life happier when they are doing work that is their special right and privilege; for example, in medicine, in children's courts, and in the church and in the education and control of children, both boys and girls. The present system of the separation of boys of the moneyed classes in great schools entirely under masculine direction is bad, as every thinking mother will agree; so, also, is the separation of girls under feminine domination. Sex disqualification and sex separation are a hindrance to human progress.

Men and women working together will achieve what neither men alone nor women alone can possibly do. Women of the future, realizing the importance of hygiene and dietetics and better educated in chemistry and physiology and psychology, will work in the cause of health in the homes and

in the schools, thus raising the standard of racial health. Electricity will solve domestic labor problems, and women's improved health and longer expectation of life will insure that she will give at least a score of years of public service when her child-bearing period is over. So women will come to a new perspective. They will bring their knowledge of psychology to the upbringing of their sons and daughters. An enormous amount of illness and mental suffering is caused by women's ignorance of psychology at the present time. The first six years of life are more important than any other phase, and educated women are more and more devoting themselves to their children—another welcome sign.

Girls and young matrons of the educated classes are attending lectures and classes in child hygiene and psychology, and they are forming committees concerned with the welfare of the child. There are no blue-stockings and highbrows amongst the new generation, because the girls quite naturally take up study and social service as they learn new dance steps, new bridge conventions, new slang. Women these days are realizing the importance of interest in life. They believe—this new generation of women—in full days of occupation and recreation. They have health and energy and wonderful vitality. In the conservation and wise use of vitality, no past generation of women has surpassed them; they adjust themselves to life as it flows onward towards the future. The physical inventions of today are nothing compared with the psychological developments of tomorrow. Women must prepare through study and thought and self-discipline for the future, for the new problems of love and marriage, for the new civil and political responsibilities which they must assuredly accept in the next ten years.—Elizabeth Sloan Chessner, in *The Spectator*, February 26, 1927, p. 321.

We're here to-day, but who can tell
Just where or when the mystic spell,
The silver chord, the slender tie,
May strain and break, and you or I
Will have to cross the "great divide,"
And stand before the portals wide
Where every soul must enter in
And answer for its every sin?

Perhaps 'twill seem we are alone
As we approach the great "White Throne"
To meet our Savior face to face
And beg forgiveness, by His grace,
But there's another, who will stand
With outstretched arms at God's right hand;
He'll plead for us, for well he knows
Why we have missed the path He chose.

DOCTOR S. W. DOWNING, Fayette, Missouri.

REUNION NEWS

Spring River and Clinton Reunion Plans

I want to give readers of the *HERALD* an idea of the recreational program planned for the combined Spring River and Clinton districts reunion to be held in Cunningham Park, Joplin, Missouri, August 12 to 21.

Recreation is not a sideline at our reunion; it is part of the *real* program, a certain time being set apart for recreation each day. This time is generally from half past three o'clock until the night service. Each day we are to have organized games, volley ball, playground ball, tennis, golf, horseshoes, croquet, and others. We have a swimming pool in the park to which we have access. Also we have access to some tennis courts and one of the finest golf links in this part of the country. Besides the above we are making provisions for wiener roasts and watermelon feasts during the ten days' stay. What more could one want in the way of recreation?

I hope that you will not gather the idea from the above that our reunion is all recreation, for such is not the case. But it is my duty to organize the recreational activities at that meeting, hence I am writing from the recreational aspect only.

We shall certainly be glad to have any of the Saints come to our reunion and help us enjoy ourselves for ten days in a well-rounded program. We do not believe in the "young and old" factions; we believe in younger young and elder young. You can't be an *old* person. We will make you feel young in spite of your age.

Write to Brother Charles Wilson, Joplin, Missouri, and make arrangements to join us for ten days.

ELSWORTH G. GILBERT, *District superintendent*
of *Department Recreation and Expression.*

North Dakota District Reunion

Once more the reunion season has rolled around, bringing to North Dakota District one of the pleasantest experiences of the year. From the 24th of June until Sunday, July 3, the Saints assembled at Logan had a busy, enjoyable, and profitable time.

It had been voted last year to hold the reunion at Burlington, but, owing to continued high water of the Mouse River, the grounds there were rendered so soft and muddy it was not feasible. The high water had not covered the grounds at Logan. They were dry and clean, and though the mosquitoes were a little too much in evidence, the Saints found their association together unmarred by accident, sickness, or bad weather, and often spoke of the amiable, contented attitude of all present.

The whole time of the reunion seemed to be an intensive study period, though there were hours of relaxation for young and old. The order of the day was breakfast, 6.30 to 7.30; lecture by Bishop Albert Carmichael, 8.30; prayer meeting, 9.30; preaching, 10.45, usually by Patriarch J. A. Gunsolley though Elder Swen Swenson occupied that period several mornings; dinner, 12; preaching at 2 o'clock by Apostle Frank Curtis, with charts, his theme mainly being "The beginning and continuation of the priesthood"; this was followed at 3 o'clock by a very interesting lecture on the Hedrickite departure, in which he introduced good evidence of the solid foundation laid in the early days for the beliefs and practices of the church as restored to earth in Joseph Smith's time and reorganized again in later days. The evening service at 8.30 was usually given over to Bishop Carmichael, in which he expertly taught the law of stewardships, going into details which gave to the appreciative listener a clearer understanding of the law than had ever

been given them before. The evening meetings were the best attended, and though some visitors and nonmembers were heard to express a desire for the old-time gospel principles, which they felt were all that was necessary, the majority drank in the splendid discourses and expressed surprise that a program so far-reaching and ideal was taught by this church.

While the attendance at this year's reunion was small as compared to former years, the interest manifested was greater; and as the week passed, those present could not help expressing the wish that the absent ones could be there to enjoy what all declared was a spiritual feast. Though the proposition was made that two-day meetings might profitably take the place of the annual reunion, the people would not consent to give it up and voted solidly for a continuation of the annual affair.

Those of the priesthood present this year were Apostle J. F. Curtis, Bishop Albert Carmichael, Patriarch J. A. Gunsolley, Elders Swen Swenson, Robert Gunlock, William Sparling, Thomas Leitch, Charles A. Smith, Warren McElwain, Frank H. Hodges, J. W. Darling; Priests Robert D. Addison, of Aberdeen, South Dakota; Frank Spaulding, Warren K. McElwain, and Lester Anderson; Teacher James O'Brien. Sister J. A. Gunsolley was also an efficient worker.

Elder J. E. Wildermuth, formerly of Fargo, North Dakota, paid us a two-day visit and preached for us. His presence was greatly enjoyed by the Saints, as he was missionary for many years in North Dakota. His many services to us were gratefully remembered.

Two very successful sessions of Sunday school were held in charge of the district officers on the two Sundays in camp. A Graceland program was given on Friday evening, at which several former students of Graceland sang songs and gave a realistic dialog of the enrolling of students at the college, with J. A. Gunsolley presiding at the desk.

Minot Branch held a business meeting on Friday afternoon. Elder William Sparling was chosen branch president, Mrs. M. D. Graham, branch secretary.

On Saturday, July 2, district conference was held with these officers elected as a result: President of the district, Elder William Sparling; counselors, Thomas Leitch and Warren McElwain; district secretary, J. W. Darling; treasurer, Warren K. McElwain; Sunday school superintendent, Lester Anderson; assistant Sunday school superintendent, Robert Gunlock; Sunday school secretary-treasurer, Ralph Darling; superintendent of Department of Recreation and Expression, Laurel McElwain; superintendent of Department of Women, Mrs. M. D. Graham; district librarian, Miss Pearl McElwain; chorister, Laurel McElwain; bishop's agent, Doctor Charles Young, was sustained. The reunion committee selected for the following year is Robert Gunlock, chairman, Mrs. M. D. Graham, secretary; Frank Spaulding, F. H. Hodges, and Lester Anderson. This committee also constitutes the commissary committee, with power given to Mrs. M. D. Graham to choose two assistants. These assistants are Mrs. Frank Anderson and Mrs. F. H. Hodges. Burlington, North Dakota, was selected as the place for the reunion of 1928. The time is left to the decision of the general and district officers.

The report given on the commissary department showed the purchase of dishes to the amount of about sixty-five dollars, these to be owned by the district and used in future reunions. For a time it was feared the commissary would not pay out, but owing to the good generalship of Apostle J. F. Curtis in putting over a drive for a fund for next year, a generous sum was subscribed in a few minutes, which, added to later sales of groceries and payment of belated accounts, put our commissary in the clear with a nice sum to start on next year. There were seven hundred eighty-six meals served, the last Sunday seeing one hundred and twenty at dinner and about the same at supper.

The last Sunday of the reunion was a day of deep spiritual pleasure to all. The prayer meetings throughout were considered very good, but the Sunday morning and afternoon sacramental meetings were felt to be splendid in spirit and

of great interest. Seven little children were blessed, six new members added by baptism, and the ordination of Brother Ralph Darling to the office of priest was attended to that day.

Apostle Curtis preached in the afternoon to a large crowd, while Bishop Carmichael closed the services that night with a spirited appeal to the Saints to live the law of the church in stewardships as well as in all other laws.

As usual a feeling of sadness comes at parting, for often a few familiar faces are missed the following year; but the sadness was alleviated by the feeling of satisfaction which came to those attending, that they had indeed had a feast of good things given to them, which could not fail to strengthen them during their absence from one another.

MRS. M. D. GRAHAM.

Northern Wisconsin Reunion

This reunion was one well worth remembering as to location, association, and all its features from beginning to end. Some of the things (it is impractical or impossible to mention all) that were worth while will be noted. We are in accord with the sentiment that "brevity is the soul of wit," and will follow the lead of those who have the art of condensing and of saying most in the fewest words.

We would like to mention many names of those who were present and contributed by their presence to the success of the reunion, but do not think it practical.

As to the setting of the reunion, Wisconsin itself is no mean State. Much of beauty characterizes its landscape, not excepting this northern part. Its many lakes, its level lands, its cultivated fields, its beautiful trees of pine, fir, oak, birch, etc., all go to make up its bounty and beauty. God is in evidence in his creation. The reunion grounds and the town of Chetek, just south, front on Lake Chetek, a beautiful body of water about fourteen miles long. There are many cottages and some pretentious houses around its shores, occupied mostly by summer visitors. The Northern Wisconsin District purchased its grounds fifteen years ago at a low figure. By the growth of the town, and the increase of tourists and resorters, these grounds have become valuable. Several denominations have camp grounds here and hold meetings yearly.

The improvements on our reunion grounds include a large tabernacle, dining hall, kitchen, and a cottage purchased not long since. The cottage was made good use of during the reunion. There are more than a sufficient number of trees for shade. The location of the grounds is a fortunate one. It is the purpose of the reunion committee to beautify the grounds and make them more attractive than have nature and the work done so far. Next year gives promise of a bigger and better reunion, as the Minnesota District will unite with the Northern Wisconsin District in reunion capacity. This year the reunion was held July 1-10. The time for next year is not yet fixed. Everything worked like a well-oiled machine, and while due credit should be given to the local workers, District President Lester O. Wildermuth, before, during, and after the reunion, had much to do with the comfort and convenience of the visitors and the success of the whole reunion.

The kitchen and dining room, no unimportant part of the ensemble, were very efficiently managed by Mrs. G. Hewitt, assisted by Sister Louise Sponaule. The cooking and meals were greatly appreciated and commended. There were a host of valuable assistants for the dishwashing part, which made it possible to serve good meals on time at a minimum cost.

The time was well planned and utilized. The morning prayer services were from 8.30 to 9.30. A lecture or round table followed at 9.45; preaching service at 11. In the afternoon on week days, preaching, round table or lecture, and department work occupied the time. Sister Effie Field, of Janesville, Wisconsin, had charge of both the junior church and the women's work. Many of these meetings were held on the time or at the same time of other services. We

could not attend more than one meeting at a time, so we can only write of those we did attend. From what we saw and heard, we judge that the women's and junior church services were very interesting and profitable. The speakers of the reunion assisted in giving sermons and presiding at prayer meetings. Sister Ethelyn Hield also gave good assistance in story-telling.

A program was given on Friday evening, July 8, by the Recreation and Expression Department, of Porcupine. An orchestra led by Judson Livingston furnished the instrumental part. In connection with it, Graceland College pictures were shown by Elder D. T. Williams. This was a pleasing program. The Porcupine reinforcements were very welcome. There were hours of relaxation, some of which were spent in playing volley ball and other games. A few hours were spent on the lake in boating, fishing, or bathing. Some who were dying for fish had their lives saved. There may have been some that did not own up to their desperate need of fish for brain or other food, who were remarkably helped. Brother D. T. Williams spoke a number of times of the Wisconsin Saints, or those at the reunion, as "such nice people," and we felt to agree with him. We saw no inharmony, heard no faultfinding, felt no opposition in any part of the reunion program.

Being from Independence, we were not starved for preaching, but it seemed better here than there, and I believe it was attended and put over by a greater power of the Spirit. I could not fail to realize the benefit to the reunion of Bishop Carmichael's teaching and preaching along the stewardship and financial line. I am sure that great good was done, and that his teaching has been long needed, wanted, and waited for in this district. I wish that every reunion and every district might have the benefit of the same course of instruction that the Bishop gave her. Brother Carmichael's meetings and teachings, as also Apostle D. T. Williams's lectures and class work on the home, the priesthood, and members' duties have added to my realization that the school of the prophets is on the way. The appreciation of all the speakers of the reunion is general, but because of the special need, there is special appreciation of Bishop Carmichael's efforts. Patriarch W. A. McDowell and Elder L. G. Holloway gave a number of good sermons, as well as doing other good work. A few obtained their blessings at the hands of Brother McDowell. This meant much to the recipients, and we were very glad that the arrangements could be made for them to receive according to their desires. As to what the writer did, it is inconsiderable and unimportant, but he is trying to make up here at Chetek since the reunion for his lack during the reunion.

On the last Sunday, eight were baptized by Brothers Fred Atwood and Harry Steede. They were confirmed at the afternoon meeting. Monday after the reunion, but in reality a part of it, Gladys Hewitt, a daughter of our cook, was baptized by Brother L. G. Holloway, and confirmed by Elders Holloway and Wildermuth. The confirmation meeting was one long to be remembered by all who were present, for from its beginning a glad and beautiful spirit was present, but as the benediction was said, a wonderful melting influence of the Holy Spirit came down upon us and gave the final touch of blessing to the meeting, to the reunion, and to the young sister baptized. And we feel sure it was a season of blessing to her mother, and the ice was indeed broken for the whole family.

To renew old acquaintance, to make new, and especially to meet and be with one of the old not then prominent, Elder L. O. Wildermuth, has been pleasurable and profitable. But we had pleasure in the association of other old and some new acquaintances and promising brethren of the district. We appreciate to the full also those sisters not mentioned by name who are doing their bit and their best to "Lift high the royal banner," and who by doing their part with others, helped to make the reunion the success that it was. Their slogan is, "Forward to 1930 and on." In conclusion, I wish to say, that inasmuch as the writing of this report by myself was an

afterthought on the part of the reunion committee, and has been done from memory, it is hoped that errors, if there be any, or omissions may be pardoned. M. F. GOWELL.

Texas Central Reunion

On Friday, July 8, the reunion of the Central Texas District opened with a play entitled "Mother of mine," which was rendered by the young people of Hearne Branch. It was an excellent exhibition of the talent and untiring disposition of the youth of the church here. Many favorable comments were heard, both from those within the church and those without. They are planning on something even better by next time, so it is quite apparent that the young people here believe in advancing as they go on in life. They at least have the faculty of starting a thing off right.

On Saturday the district conference met and transacted the business necessary to be done for the good of the district. The name of Elder C. W. Tischer was the unanimous choice of the district for president, and he was given the privilege of nominating his assistants. Those selected by him were Elder H. H. Davenport, from Dallas, and the district missionary, J. E. Vanderwood. This selection was unanimously approved. The trusted and faithful old war horse, Sheldon Armstrong, was chosen to succeed himself as secretary-treasurer of the district. Ira Snedeker, from Houston, was chosen to have charge of the Sunday School Department; C. M. Mitchell, of Bryan, as head of the Department of Recreation and Expression; Mary Beth Mitchell as head of the Department of Music; and Mrs. C. W. Tischer as head of the Department of Women.

I feel sure the people of the district can feel congratulated upon their selection of officers, and there is no question in our minds respecting the possibilities that lie before this district. We feel sure that with the corps of officers now on the job we will be able to do teamwork, which is so essential to successful work and accomplishment in any line.

We had with us as workers Brother and Sister H. E. Winegar, from the Southwestern District, and Bishop C. J. Hunt, from Independence, Missouri. Brother Winegar had charge of the young people's activities, and his athletic ability has surely endeared him to the young people of our district. Sister Winegar, representing the departments, did some very good work, especially among the women of the district. She requested Brother Vanderwood to assist her in presenting to the people the ideals and functions of the Sunday school and the Department of Recreation and Expression. I am sure the people are able to go to their work this summer with a more certain understanding of their privileges than ever before. All seem to be encouraged in their prospects, and have expressed a desire and a willingness to work.

Bishop Hunt was at his best, and those who know him will be able to understand what this means. To say he was loved by all is putting it mildly, and the bishop's faculty of putting over the program of the church is so pronounced that it would be a very difficult thing for anyone to go out from this reunion without having a very clear and definite understanding of his duty in the work of the church. Brother Hunt is one of those graceful men who will never grow old, though he should be permitted to remain on the earth as long as did Methuselah. Peace and harmony prevailed throughout, and the people rejoiced in the blessings of the latter-day gospel.

On Thursday it became necessary for Brethren Winegar and Hunt to leave for the other reunion, and the young people were thereafter placed under the leadership of J. E. Vanderwood. They met every morning under the oak in the forest, made sacred to them by virtue of the Spirit of God which met with them there from time to time. It was there that the youth of the church in this district expressed their desire to see the program of the church carried out, and pledged themselves to do all within their power to put it across. Surely with the kind of consecration manifested by these young people there is a bright future for the work here.

The young people met at eight o'clock each morning for their worship under the sacred oak, and at nine o'clock they would march into the tabernacle just at the opening of the regular prayer meeting, singing such songs as, "We're marching to Zion," "Onward, Christian soldiers," or the consecration hymn, and by this means they would be able to inspire the older ones with the real spirit of worship, and fire them with a zeal for the performing of the work that is intrusted to all. It is a blessed thing to be permitted to work with the youth of the church and to feel the strength of their faith and zeal for the work.

Both youth and aged seemed to be encouraged and strengthened for the tasks that lie immediately before us, and I am sure there is a brighter future for our work in this district. All the department heads are awake to the needs of the work, and they see the need for teamwork if we are to be able to put over the program that is intrusted to us. It is evident, too, that where there is a desire to do teamwork, there is great possibility of wonderful advancement. The older people have consideration for the young, and the young respect and revere the aged, so I am sure there is every reason to feel encouraged with the work here at the present time. While the officers of the district are principally young, or may be classed with the young and middle aged, they have the confidence and support of the entire membership, and this means much in the way of success. The spirit of unity is quite pronounced in our district, and we feel sure that we are going to be able to bend all our energies for the forwarding of the cause that is intrusted to us.

One of the most hopeful signs of progress here is the fact that the young people are looking ahead with the idea of making the next reunion more profitable than the present one has been. Such expressions as, "I am going to do what I can to prepare for better work"; or "I am so glad there is an opportunity for me to contribute something for the good of the work"; or "I am going to try to be better prepared for the work of our next reunion than I was for this one," were heard falling from the lips of the young people as we neared the close of the reunion.

But the most commendable of all was to hear young men and women say, "I am going back to my branch and work. I am going to try to get the young people there to see the need of going forward"; to hear them say, "I have caught the spirit and vision of this work, and I want to do my best to move it forward." Surely we are going to be able to make strides in this part of the world when we have young people who are thus dedicated to the interests of the cause.

We have reason to rejoice, and to take courage when the prospects are so favorable as we find them at the present time. Of course we see plenty of room for improvement, and we hope to be able to go on in the way of improvement, but we are certainly cheered with the present outlook.

May the God of love and truth send his Spirit to the noble youth of the church and qualify them for their respective duties.

CORRESPONDENT.

Northern California Opens Reunion

July 16.—This is the second day of the reunion of the Northern California District. Already there are over one hundred tents erected on the grounds, and about two hundred and fifty people are in attendance. There was a good representation at the organization meeting yesterday afternoon.

Apostle McConley was the speaker at last night's service. One hundred and thirty-two people listened to his fine sermon. With Apostle McConley are his wife and daughter.

Patriarch John F. Martin is with us, and we are looking for Apostle J. A. Gillen and Bishop J. A. Becker.

We have had two very wonderful young people's prayer meetings, besides two meetings for the priesthood.

Our cafeteria is running full swing and furnishing excellent meals at a very reasonable price.

Junior church and kindergarten work are being taken care of by women well qualified in these lines.

We are looking forward to one of the best reunions ever held in the Northern California District.

July 20.—The reunion of the Northern District of California is in full swing, with the biggest crowd in attendance in the history of the district. Over five hundred people are camped on the grounds and in the homes of the people of Irvington. About one hundred and fifty tents have been placed on the grounds.

Both young and old are having a wonderfully spiritual time. Our prayer meetings, junior church, and kindergarten are being well attended. Recreation for all under the leadership of a competent committee is provided.

Bishop Becker arrived yesterday morning and occupied the pulpit in the evening. He instructed those present along the lines of the temporal law of the church.

Patriarch John Martin is busy giving blessings to those who want patriarchal blessings. Apostles Gillen and McConley are with us.

IRMA S. OTIS.

IRVINGTON, CALIFORNIA.

Lamoni Stake Reunion Prospects

Arrangements are well under way for the Lamoni stake reunion which will open with a prayer service on Wednesday morning, August 10, and close with the evening service on August 21.

The theme, "Seek ye first to build up the kingdom of God," is intended to stimulate our people to greater activity and a fuller consecration of our time, our talents, and our lives to the work of God.

On the opening night, local talent will give two plays, "The hour glass," and "Where love is, God is," accompanied by the Lamoni Orchestra.

Friday, August 12, has been designated as Music Day, and on that evening a combined concert will be given by the Lamoni Choir and the Lamoni Orchestra. In addition to the general recreational activities which will be conducted each afternoon at 3.30, with the exception of Sundays, Monday, August 15, will be Recreation Day. On this afternoon there will be a camp track and field program, and in the evening the Lamoni Concert Band will give a concert at 7.45. This will be followed by a program and stunts. Wednesday, August 17, will be observed as Children's Day, and Friday, August 19, will be Young People's Day. Programs have been arranged for these days that will be of special interest to the young people.

Nursery work for the children of pre-school age will be conducted by Sister W. E. Haden, and children's meetings for boys and girls between the ages of five and eight years will be conducted by Sister Ralph Lorange each day during regular services. The activities for girls between the ages of eight and twenty-five will be under the supervision of Sister C. B. Woodstock, and they will be divided into three groups, the Blue Birds, the Moentitas, and the Temple Builders.

Interesting programs are being arranged for boys between the ages of eight and fifteen, under the supervision of Brother Roy A. Cheville.

At 10.45 each day, with the exception of Sundays, Apostle F. Henry Edwards will conduct a class in the study of "Church history and current problems," and at 2 o'clock each afternoon Bishop J. A. Koehler will teach a course in "Problems of industrial Zion." Both of these courses will be conducted so as to give special consideration to vital problems of to-day.

Prayer services will be held each morning for the young people at 7.30 and a union prayer service for all ages at 9 o'clock. Preaching services will be held each evening, with the exception of Wednesday, August 10, Friday, August 12, and

Monday, August 15, together with three sermons each Sunday. Apostle F. Henry Edwards will address the members of the priesthood each Sunday morning at 7.45.

Apostle F. Henry Edwards, Bishops Mark H. Siegfried, J. A. Koehler, and G. Leslie DeLapp, Elders James A. Thomas, L. G. Holloway, and G. R. Wells, Mrs. C. B. Woodstock, director of the Young Women's Bureau of the church, in addition to the stake officers and many local workers, will assist in making the reunion a season of spiritual uplift.

The reunion is held on the reunion grounds, a tract of thirty-seven acres of natural woods, located one mile south of Lamoni and owned by the Lamoni Stake. Modern accommodations have been installed on these grounds. A new dining hall of tile block construction, with a cement floor, well ventilated and screened, was erected last year.

The commissary department will furnish meals cafeteria style at moderate prices. Bread, butter, milk, pastries, and various groceries will be sold at the dining hall for the convenience of campers.

Tents may be rented at the following prices: 7 by 9, 3-foot wall, \$3.75; 10 by 12, 3-foot wall, \$5.50; 12 by 14, 3-foot wall, \$7; 14 by 16, 3-foot wall, \$10; 10 by 14, 6-foot wall, two rooms, \$9; 14 by 14, 6-foot wall, three rooms, \$12; cots 50c.

Orders should be placed with A. J. Yarrington, to reach him by Tuesday, August 2. Drawing of lots will occur on July 29 at 3 p. m., in the office of the Lamoni Stake Bishopric. Those unable to attend the drawing may appoint some one to select a lot for them.

Mrs. A. J. Yarrington, Mrs. M. C. Rabidou, and Mrs. Caroline Goode, representing the local Department of Women, will have charge of the guest tents, where visitors will be provided accommodations.

The reunion committee extends an invitation to our people throughout the church to attend the Lamoni stake reunion at Lamoni, Iowa, August 10 to 21 inclusive.

W. E. PRALL, *Chairman.*

Spokane District Reunion

The location of our reunion at Upper Twin Lakes was ideal, the weather was good, and the Saints were feeling fine. The gathering was an uplift from first to last. Brothers J. F. Curtis and J. A. Gillen, of the Quorum of Twelve, and Elder P. R. Burton, of the seventy, our district missionary, also Brother Eli Bronson, of the seventy, were there.

Brother Burton was in charge of the young people and supervised their worship and recreation. All the recreational activities were supervised and directed. Time for games, time for boating and swimming, and time for worship was the program. In fact, all the time of each of these was supervised. We have a very fine lot of young people in the Spokane District, and they have the spirit of worship and a vision of Zion.

Our reunion was in charge of the district president and Apostles Gillen and Curtis. The apostles did most of the preaching, and when I say they were at their best, I am only expressing it mildly. Brother Curtis's sermons were on the missionary phase of the work. He used charts and portrayed the principles of the gospel so plainly that there would be no need of anyone's misunderstanding them. Brother Curtis stayed all through the reunion.

Brother Gillen came the first Sunday and stayed all through. His sermons were very uplifting, for he told the Saints their duties and responsibilities. The program of the church was held before them, and his sermon Sunday afternoon on "Priesthood authority" was a masterly effort.

The prayer services were good and well attended.

Early morning calisthenics were enjoyed and participated in by most all the camp. Brother Burton led this exercise.

Food was free, and everyone donated what he could. We came out about even. If all the pledges were paid, we would have a credit balance.

We must mention the young people's prayer service each

morning. Nearly all the young people took part, and the meetings were a great success.

Junior church and primary church services were an inspiration to all. A parade by the primaries was arranged, and it was more than interesting. It denoted patient work and labor by our sisters who had charge. Sister Alice Kinue was in charge of the primary work, assisted by Sister Case and Sister Gersel Wilson.

I must say I never saw a greater interest taken among the young. Surely with such zeal and interest we can prepare for Zion.

The Saints went home feeling good and hopeful of a better reunion next year.

OSCAR CASE, *District president.*

Musings at Park of the Pines

By B. H. Doty

I stood on the beach one evening;

The waves were rolling high.

The moon shone in its glory,

'Twas pleasing to my eye.

I thought of those around me,

Those of like precious faith.

The trees, they, too, seemed hallowed;

Likewise the stones beneath.

All nature seemed to mingle

Its harmony around,

While I stood there in silence,

With feet on holy ground.

The night birds all were singing

Their songs so joyously,

And still I stood there musing

In silent reverie.

I pondered on God's goodness,

His love, his charity;

The gift of his dear Son to us;

His might, his majesty;

I saw his people, Israel,

Encamped so near to me.

I saw their lives before him

Were filled with purity.

I saw them marching onward

To Zion's chosen land.

The youth, the old, together,

Led by God's mighty hand.

I saw them reach there safely,

With songs of lasting lay;

With robes, made white through service

While traveling 'long the way.

Oh! Park of Pines, I'll never

Forget you! How can I?

From you I'll never sever!

There're many reasons why.

For all who've ever been here

Have felt God's presence near;

Their lives have been made richer;

Their love for thee, more dear.

Oh, Park of Pines! Why can't we

Make sacred every spot

Beneath thy trees of beauty,

And everything you've got?

We'll try to do the best we can,

Dear Park of Pines, I'm sure!

To pay you for the blessedness

Received by us while here.

NEWS AND LETTERS

Lincoln, Nebraska

Corner 26th and H Streets

The people in Lincoln never seem as enthusiastic in the summer as during the winter, but the different departments, Sunday school, Religio, Department of Women, and Temple Builders are still very active and have their regular meetings.

The Temple Builders have made curtains for the church basement; they are in their colors, blue and white, and they are going to work their emblems on them also. Their last meeting was held in Antelope Park in the afternoon and evening. The time was spent in taking pictures and finishing some gifts which had been started in a previous meeting. Each girl took some delicious article of food, and a picnic lunch was enjoyed at the end of the day.

Brother E. F. Robertson and wife and Elsie Hale will leave about July 14 for different parts of the State. They will go in Brother Robertson's car and plan to be gone about three weeks. Their first objective is Neleigh, where they will spend about ten days at the Central Nebraska reunion. From there they will go to North Platte to attend the reunion to be held there in the last part of July and the first of August.

The Chapple family were glad to have Brother and Sister McFarlane from Independence with them for the fourth of July. They also had visitors from Iowa. A large number of the Saints of Lincoln spent the week-end at Union, camping in the Everett grove near there. They went on Saturday evening and held church out of doors on Sunday morning and afternoon. They stayed over for Monday and celebrated the Fourth. The time was spent in boating, playing ball, etc. The people from the Nebraska City Branch were there also, and a good time was enjoyed by everyone present.

There was a good attendance at church on July 10. Brother Robertson preached in the morning, giving a very much enjoyed sermon. Religio was held at 7 p. m. with a nice crowd of young people present. A program was given at the beginning of the hour by Hazel Easton and Alice Lee Larson, who played two saxophone duets accompanied by Eunice Easton on the piano. Miss Larson also played a beautiful solo. Brother Rasmussen gave a reading on the same program. Brother Robertson again occupied at the 8 o'clock services. His subject was "Have faith in God." Elsie Hale sang a solo at the beginning of the service.

We are all planning a good time at the district conference and young people's convention which will be held at Wilber the first week in September. We will camp, and the people at Wilber have notified us that they will supply us with fresh butter, eggs, and milk. The meetings will be held in a grove on the Blue River. The Lincoln Saints will take the big reunion tent, and we cordially invite anyone who cares to attend to come and have a nice time. Thursday, September 1, will be devoted to recreation, with a big program in the evening. On Friday the time will be spent in convention work, and Saturday and Sunday will be occupied with business meetings, prayer meetings, and preaching.

The Department of Women and Temple Builders held a social in the church basement the evening of July 11. The room was decorated in blue and white. The evening was spent in visiting, and refreshments consisting of sherbet and cake were served. A good time was enjoyed by all. There were about twenty-five women and girls present. This is the first time we have tried a combined social of women and girls, but it was a huge success, and we recommend it to others who are looking for some way to spend a pleasant evening.

Brother E. F. Robertson has been elected president of the Lincoln Branch since the resignation of Brother Bilyue. Brother Bilyue and his family have moved to Wyoming.

Sunday, July 17, there was a large attendance at church. Brother Shakespeare preached and told us some things well

worth remembering. A number of people from Nebraska City drove to Lincoln for the day. They were present for church in the morning, getting there in much better time than some of us who have not very far to go to the church. We hope they will come again soon.

Mr. and Mrs. Jack Zimmer have moved to California, where Mr. Zimmer will be in business for about a year. We understand they will return to their home here in Lincoln at the end of that time. Mrs. Zimmer is the daughter of the late Blanche I. Andrews.

The church is located at the corner of 26th and H streets. Visitors are always welcome!

San Diego, California

During the past three months the work has been onward in San Diego. There have been six baptisms, Brother W. F. Kellerby and wife, Julia, with their two daughters, Barbara, seventeen who has been our efficient Sunday school secretary this year, and Mabel, eleven; Avis Aileen, sixteen, and Marce O., jr., nine, children of Brother and Sister M. O. Harder, formerly of Tulsa, Oklahoma. Brother Kellerby is taking hold of the work with commendable zeal and has been chosen superintendent of the Religio for the present term.

Brother Gray's energy and enthusiasm has resulted in a marked change in the interior of the church building, as well as affecting the membership. The speaker's stand has been changed from the floor of the room to a raised platform, giving better vision to both speaker and congregation. A new baptismal font has been built to the left of this platform, where the baptisms are in full view of all the people. Further construction of a choir loft and two classrooms will be made back of the pulpit in the space now occupied by a stage fourteen by thirty-six feet.

Brother and Sister J. V. Thompson are the happy parents of a baby boy, who came to their home the morning of Mothers' Day, May 8, and answers to the name of Allen Ralph.

Sister Thompson recently was threatened with appendicitis and was taken to the hospital; but in response to administration, and the prayers of the Saints, she was taken home three days later without an operation. God still recognizes the efforts of his people in each other's behalf.

Apostle M. A. McConley was with us June 18 and 19 and preached for us three times. The four young people baptized the week before were also confirmed. The attendance was good, and interest increased, several nonmembers being present for the first time. Being at the end of the State, the general church officers do not visit here very often, and it is a real treat when they do.

Sister Zaida Sherman, daughter of Brother and Sister G. F. Sherman, was married June 25, to Mr. Elvin McGowan, who is connected with *The San Diego Sun*, one of our large daily papers. They are living at 4549 Thirty-third Street.

July 3 was a "big day" for the church in San Diego. District President N. T. Chapman and Evangelist F. G. Pitt, of Long Beach, with Sister Charles Chapman and little Richard, of Independence, Missouri, were with us from Saturday evening, when Brother Pitt preached to an appreciative audience. Sunday began with a priesthood meeting at 8.30, followed by Sunday school at 9.45. Sacramental service followed at eleven. Following the service of the emblems, the usual social meeting gave way that Brother Pitt might preach, there being strangers present. A basket dinner was prepared in the basement dining room, which was thoroughly enjoyed by all. At three o'clock all again assembled in the audience room, and again we listened to the gospel story by Brother Pitt. Supper came in due time and then Religio at 6.30. Here Brother Chapman acted as teacher to the whole audience of adults, a large class, and an interesting program consisting of music, the reading of the monthly paper *The Tattler*, and a much-enjoyed talk

on Australia, by Sister Pitt. By vote of the assembly, this meeting was merged into the one to follow, and again Brother Pitt was the speaker, this time giving an account of their travels and missionary experiences in Palestine. It was greatly enjoyed. Brother and Sister Pitt sang special songs at each of the meetings. There were several strangers present during the day who had never before attended a service of our church. All expressed themselves as greatly pleased. Julia, the five-year-old child of Brother and Sister Kellerby, was blessed by Patriarch F. G. Pitt at the eleven o'clock service. Taken as a whole, it was the best day's meetings that has been held in San Diego, both spiritually and socially. I nearly forgot to mention that five of the young people of the Lacey family, of Santa Ana, drove down and were here for the evening services.

Brother Gray has gone with his family for a two-week vacation, taking in the Northern California district reunion at Irvington. Elder G. F. Sherman is in charge during his absence. Brother and Sister E. C. Aylor, also, are in attendance at the same reunion.

Our pastor has recently moved to a new place of residence, his present address being Elder A. T. Gray, 1340 Third Street, San Diego, California.

Brother Eugene E. Burk, of the Navy, just back from the Hawaiian station for a few days, and Brother Hugh E. Brouner, recently from the cruise to the eastern coast, were with us Sunday, July 10. They both will go with the fleet to the northern waters as far as Seattle, soon.

Should any of our readers from out of town come to San Diego, do not forget that we are always at home at the church at 4328 Alabama Street, and a cordial welcome awaits you.

C. A. GURWELL.

The Promptings of the Holy Spirit

By Katherine Nichols, Brooklyn, New York

These thoughts have been the result of experiences I, with others, have had in the recent past at our cottage prayer meetings, which were instituted several months ago to make it more convenient for a group of Saints living quite a distance from the church to attend. We all meet in the church on the Sabbath, but during the week in these days of strenuous activity and business, social, and home life, we find it conducive to a better spirit in our prayer meetings where one doesn't have to rush so much to get there and wear out one's nerves contending with the traffic conditions prevalent in all large cities.

That our doing so has been pleasing to our heavenly Father has been very obvious, as we have been blessed with a degree of his Holy Spirit which has been extremely edifying to those permitted to partake and has created within me, and judging from the testimonies and prayers offered, within the others, a desire to give more room in our lives to the Holy Spirit. I have been made to marvel over and over at the patience and kindness of a gracious, loving Father, who is ever ready to respond to our least advance, and so my mind has been dwelling a great deal on this subject, the result of which is enlightenment such as I never had before.

Power to Do Miracles

Another result is a knowledge of the power resident within each one of God's children to do whatever we wish to do; to have whatever we wish to have (inasmuch as our wishes are worthy); to perform what to the conscious mind would be miracles. All this and more we can do if we but permit the Holy Spirit to dictate our actions. This it cannot do so long as we give fear or doubt a place in our conscious minds. These, along with envy, malice, covetousness, and like attitudes of the mind, many times take up so much of our conscious mind that there is little room for the Holy Spirit. If, however, we could drive them from us, really and truly believing what we so often utter, that God is omnipotent, supreme in power and love, every fear and

doubt would be replaced by the Holy Spirit, and having faith in God's power we, being filled with that power, could do what the world calls miracles, because they do not sense the power of God's Holy Spirit when it is permitted to operate in our lives. We do not live up to our potentialities because we are afraid; but with the realization that nothing is impossible to God and that we who are made in his image, if we will proceed to do battle royal against fear and doubt, permitting God's Spirit to be the motivating power in our lives, can accomplish anything. When the disciples marveled at the miracles that Jesus performed, he said to them, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; if ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you." "For verily, I say unto you, that whosoever shall say unto this mountain, Be thou moved and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith." "The kingdom of God is within you." Christ did not mean that we could do greater works that he could do. Our faith tells us that he could have done infinitely more, but he meant that we could do as much and more than he did at that time if we had the proper faith.

Application of This Power

Applying this principle to our conscious efforts, we can be successful in any undertaking—in our businesses, in our studies; we can be well and strong in our bodies, if we believe it; if we think continually of the better side of life, there will be no room for the darker side from which so many people suffer. The following verse by Edgar A. Guest seems apropos:

"You can do as much as you think you can,
But you'll never accomplish more;
If you're afraid of yourself, young man,
There's little for you in store.
For failure comes from the inside first,
It's there if we only knew it,
And you can win, though you face the worst,
If you feel that you're going to do it."

Also let me relate an incident I recently read. There were two boys, sixteen and eighteen years of age respectively, who lifted a great log off their brother who had been caught under it. The next day these same two boys with two men were unable to budge one end of this same log, it was so big and heavy. In their dire distress for their brother, they had sensed the need of great strength, the strength of several men, and unconsciously they called upon that reserve power within them, put it into action, and saved their brother.

Have you not often found that when you thought you had reached the limit of endurance, physical or mental, you met and endured still more? To me religion is not an abstract philosophy; it is life in all its phases. If we would take God at his word and let his Spirit operate in our lives, we could accomplish much. Zion could be redeemed, the coming of our Lord hastened, and all because we have come to a realization of the power of the Holy Spirit through the promptings of which if listened to and applied to our lives we could perform miracles.

Truth Taught in All Ages

They say there is nothing new under the sun, and this I believe when applied to the fundamental principles of life. Way back in the days of the Greek philosophers, Socrates, Plato, Epictetus, and others, they taught the very same principle of faith in a supreme power. They had no fear of death because they strove to live righteously. They taught that truth is the apex of everything, and everything should be sacrificed to it. Human nature has been the same through all the ages fundamentally, but it does seem that we are becoming more and more enlightened, and such being

the case should not we be doing more and still more for the cause that has brought us into the light?

To me the gospel of Jesus Christ is all inclusive, and the reason I am a Latter Day Saint is because this church has taught me the fullness of the gospel, and for the degree of faith and knowledge I have I am truly grateful to God. It is my earnest prayer that as a people we will awaken and put to use the power of the Holy Spirit within us, allowing its promptings full sway in our lives so that we may bring about God's purpose in our creation.

A Living Example of Faith and Works

From information furnished by Roy F. Hewes, bishop's agent of the Utah District, we learn just a bit of the life work of a sister in the church whose loyalty and devotion through a long period of years makes her life an outstanding example.

Sister Ellen Carlson, of Logan, Utah, was baptized into the church by Elder Peter Anderson over thirty years ago. Since that time she has never heard a sermon preached. She is now eighty-two years of age and makes her living by weaving rugs on a loom which she has used for forty years. During the years Brother Hewes has been agent, she has paid more tithing than any other one member of the Utah District.

When the Auditorium drive was made in 1920, she gave \$50, and later sent an equal amount, stating that although she had laid this away for a specific purpose, she thought the Lord's work needed it more, and she felt to give it freely, trusting that the Lord would take care of her when she needed help. With Brother Hewes's letter, there came from Sister Carlson additional tithing and \$10 more for the Auditorium.

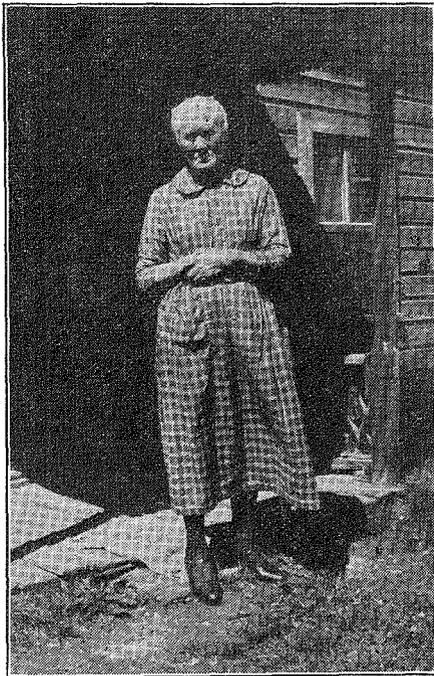
The accompanying picture shows Sister Carlson on the porch of her little home where for many years she has lived and worked. Her offerings of service and money testify she loves God and his work.

Many Saints find it difficult to remain steadfast and poised in the work of God under the favorable conditions of branch privileges and communion of Saints, but who of us can say that through thirty years' time, without once hearing the voice of an elder proclaiming the gospel of Christ, we would have remained steadfast to the church.

It is refreshing in the midst of the petty occurrences of life that seemingly so easily disturb, to know of one who has remained true and faithful, as has Sister Ellen Carlson.

Could we but know of all the Ellen Carlsons in the church, and could we know of their life history, it would make a story the like of which has never been printed.

In the quiet walks of life there come to us ever and again these stories of sacrifice, devotion, and loyalty, which send us to our tasks with stronger faith and greater courage.



Magnolia, Iowa

A number of the Saints from this place attended district conference at Woodbine; they report a large attendance and a spiritual time of enjoyment.

District President Joseph Lane met with us at our last midweek prayer service. He called at the homes of a number that day. Brother Lane is always a welcome visitor. He never fails to cheer and encourage.

Sister J. D. Stuart has returned to her home after a four weeks' absence. She has been at Rochester, Minnesota, where she underwent an operation for goiter. The Saints feel that their prayers in her behalf are answered, for she got along wonderfully well.

We are needing rain badly. The late potatoes and garden stuffs are damaged. Raspberry crops are cut short; the corn however is not hurt yet.

Coldwater, Michigan

Some of the Saints from our branch took advantage of the week-end and Fourth of July holiday. Brother and Sister Starr Corless visited their children at Dowagiac, Michigan, and attended services on Sunday at Mishawaka, Indiana. Brother and Sister M. A. Johnson were guests of their son Maurice and family at Grand Rapids, Michigan, and attended the all-day meeting there.

Sisters Martelle and Margarete Ellis have been spending some time with their aunt and family of Fort Wayne, Indiana. Martelle is taking a course of pipe organ of Professor Bender. They are very much missed in our branch services.

Diana Corless, of Three Rivers, Michigan, attended services here July 3.

Brother Lewis Fisk has been elected superintendent of the Sunday school to fill a vacancy.

Brother Scott preaches here occasionally and in the different branches of the district, especially at Clear Lake, Indiana, where he is appreciated and much needed.

Sister Scott and young daughters have been at Battle Creek, Michigan, for some time, as Sister Scott has a new granddaughter over there, born to her daughter, Grace, and husband. We hear she is a very good-natured, blue-eyed girl, and has been given the name of Maralyn Louise.

Sister Ellen Scott Waldron, of Schenectady, New York, is making an extended visit at the parental home here and with her sister at Battle Creek, Michigan.

Mr. and Sister Charles Farmer, of the Port Huron Branch, enroute to Battle Creek, where they left their two sons, Max and Francis, for military training, spent a short time in our city visiting relatives.

Bishop A. B. Phillips and wife, motoring from Detroit, Michigan, to Lamoni, Iowa, made a short visit at the home of Brother and Sister Starr Corless, and Brother Phillips preached for us once at the church. His sermon had the Zionitic ring and should be of great interest to all Saints in this age. Come again, Brother and Sister Phillips. We hope to have a better acquaintance next time you visit our branch.

For some time we have been badly handicapped here by having so many of our members locate in larger cities where labor conditions are better, but we feel somewhat encouraged, as we have a new factory coming here and strong talk of the second one.

We are pleased indeed to have Brother and Sister O. J. Hawn, late of Indianapolis, Indiana, settle here. Brother Hawn is our missionary. The three sermons already preached by him have done us spiritual good, and we trust all may profit by them. Brother Hawn will be with us over another Sunday and then is to attend the reunion of the district at Lemon Park, Indian Lake, near Vicksburg, Michigan.

Sister Mary Wicks and son, Wayne, and Sister Veeneena Paurot and son, Rollin, of Jackson, Michigan, were in the

city and attended our services July 10. They are among the loved and lost ones, formerly of our branch.

Brother Frank Perry has been in poor health for some time, but is much improved and able to attend church again, for which all are glad.

Sister Blanch Peer has been ill. She is somewhat improved, but not yet strong.

Brother Floyd Melf and family have located in Battle Creek, where he is engaged in the grocery business.

Apostle Hanson in Far North

On the twenty-first day of June I was awakened at Bøn at a very early hour by the sweet singing of birds. The day, fully opened, was beautiful, clear, and warm.

Elder Ruch and two of the brethren accompanied me to the railway station about one mile from town. Four days were profitably spent with the Saints in this place. The branch official force was augmented by the ordination of a Brother Iverson to the office of priest.

One afternoon Brother Ruch and I attended a women's departmental meeting in the church. The majority of those present, regular attendants, were nonmembers of the church, but took an active part in the proceedings. Sister Ruch was in charge. In response to an invitation, I made a talk, Brother Ruch interpreting.

The express was taken at 9.30 a. m. for Trondhjem. I traveled third class. There is a second class, but now no first class.

Along the way were little farms, some on the steep mountain sides, reaching in places to the snow line. A number of buildings were turf covered. One noticeable feature in the country was big barns, well built, with a runway entering at one end. On account of the long and cold winters, nearly everything is put within the barn, hence its large size.

One observes now and again a bundle of straw on top of a post, the remains of a sheaf of grain placed there at Christmas time, under the influence of its spirit, for the birds when the snow is deep on the ground.

On the way the train rises above the snow line, much snow lying in places.

One could not but be attracted to the foaming cascades, racing and raging torrents, and streams formed from the melted snow tumbling from great heights and forming into fleecy waterfalls, resembling a bridal veil; all hurrying on their way to the lakes and fjords which, like lustrous pearls, adorn the country's body.

What is it that lifts all this water, and causes it to descend by means of snow, dew, and rain—the process continuing in endless cycles?

The quick answer, "Gravitation," to such a stupendous question is well-nigh meaningless without supreme intelligence being recognized in the background.

My arrival at Trondhjem at 11.45 p. m. was in the midst of a glorious sunset. The sun had gone down, but the sky overhead and near the horizon was painted in glowing colors, blazing in amazingly well-chosen places like a furnace. This remained until after twelve o'clock.

There were no street lights, as there was no real darkness. Quite a number of people were frequenting the streets, some gazing in the shop windows which from the natural light were in visible display.

I walked to the cathedral, built of marble and the finest in Scandinavia, then about the main part of the city.

At one o'clock I pulled the curtain down in my room and concluded it was time to go to bed. A feather tick for a covering was, as usual, provided. It was not too warm and was light and comfortable.

One practice throughout Scandinavia is one price for all, Americans included. This is not the rule in some European countries.

At Trondhjem I embarked on the mail steamer *Midnatsol*

(Midnight Sun), bound for Narvik and calling at a number of intermediate ports.

The lighthouses do not burn during the summer. Most skillful navigation is required along the coast to maneuver the boats through the maze of islets and narrow passes. Towering snow-capped mountains are seen along the mainland.

The ports are made on schedule time, like a train reaching a station.

How inhospitably placed are many of the villages and homes! But perhaps the people are as happy as some living amidst extraordinary complexities of civilized life. From the labors and sacrifices of many of the people living in lowly places come the fish that often enrich our tables.

Life—what a wonderful and mysterious thing! More and more I marvel at its intricacies. In the ground, or the earth, in the air, and in the water is life manifested in all conceivable forms. Elder ducks were to be seen usually along the shores, and occasionally penguins.

At the island of Hestmånde, the Arctic Circle is crossed.

At Bodo I broke my journey, and there beheld the midnight sun—I think probably the most glorious spectacle ever before my eyes. Here for one and one half months in the summer the sun does not sink below the horizon. I saw it amidst resplendent clouds, gracefully dropping into a curve to almost due north, occasionally slightly hidden behind the peaks of the island of Landegode. At midnight the compass was pointing almost exactly to the sun.

I stood from ten o'clock till one, deeply affected by the scene. Instead of seeing the sun disappear below the horizon, how strange to see it well up above—then moving in its upward course. Yesterday and tomorrow were fused into the present without the element of night. The sun nearly all the while was set in clouds of indescribable splendor, some of the rose, gray, yellow, purple, silver, and gold reflected on the shimmering sea! Visible nearly all the while, but delicately hidden amid perfect cloud formations. I wish all could have seen the sight.

The night before was cloudy; no sun could be seen. Some have even gone to the North Cape and returned disappointed in not seeing the sun, owing to fog or clouds; others have seen it in a clear sky.

The view brought to me a clear consciousness of the Supreme Being. I could see him as clearly as when beholding a master painting, its author.

I had walked three miles to this vantage point. Down in the deep are the pearls—the most precious things are obtained by effort. Alone I stood, tirelessly gazing at the sky.

Alone? Not so!

I was beholding a heavenly masterpiece.

The sky was transfigured.

My hat was removed, and while standing on the shore pondering upon the Lord's goodness, his providences, marvelous works, and my assigned field of labor, the following came slowly from my heart in audible expression:

"Lord God of the ocean, air, starry skies, mountains, waterfalls, desert, sunset, and midnight sun, Shepherd of our fathers, Author of life, and Father of our Lord Jesus Christ, place thy strong arms underneath me—Lord, so gird me, then I shall not fail!"

I accepted what I saw as a symbol of the glory of God that fills the earth.

At Narvik in due time I took train, stopping off on my way at Abiskojøkk, where I am at this writing.

On the shores of Lake Torne Trask, adjoining, are the Lapp camps of Palnoviken and Laimolahti, which were visited by me. The Lapps ethnologically are a remarkable people, obtaining their living chiefly from their reindeer, which during the summer months graze among the mountains.

I was told that a week ago a boat on the lake had to force its way in places through ice. Now the water is nearly all open, and the snow is melting fast.

The summer is short, but owing to the sun shining twenty-

four hours in the day, vegetation thrives during the warm weather.

There is a continuous day.

How true is the saying that there is an opposition in all things. The long day of sunshine is followed by a long winter, long, dark nights, and a period when the sun remains below the horizon as long as it stays above in summer.

Every mountain has a valley. From every transfiguration scene one must go down into the valleys where most of humanity's work is performed. Evangelizing the world is a part of the program of Christ as well as enjoying the association of large assemblies of the Saints.

This trip has given to me a better insight into the habits and character of the Scandinavian people.

Tomorrow I leave direct for Stockholm.

PAUL M. HANSON.

ABISKOJOKK, SWEDEN, June 29.

Alexander, Kansas

July 18.—On Mothers' Day the Sunday school children gave a fine program. It was very much appreciated.

On June 8, Chrystal Teeters returned from Graceland College bringing with her three friends: Myrtle Lorensen, from Elsinore, Utah, a student there last year; Evelynne Boyd, from Des Moines, Iowa, a Graceland alumna, and Everett Boyd, from Montrose, Colorado, a student of last year. The four young people motored through. Their stay was short, so few of the Saints got to see them. Those who did not were greatly disappointed, since a Graceland is seldom seen in this part of the country.

Harry Probst, of Lamoni, Iowa, and Ammon Wildermuth, from Denver, both Graceland students, were in the community a couple of days, but soon went back to McPherson County, where work was more plentiful. We are glad to have them with us.

Rainy weather caused us to postpone Children's Day program for two Sundays, but when the sun did finally shine on a Sunday morning it was given.

The harvest here this summer is very poor, because the wheat was killed in an electrical storm. So the Saints are rather blue.

Brother and Sister Jay Hoffman, from Arkansas, were here on sacramental Sunday. Brother Hoffman used to be a missionary in this part of Kansas years ago. His testimony in the prayer meeting was encouraging and gave us new hope. We shall be glad if they can come to our reunion, to be held from August 19 to 28. We are planning to have a good time. We especially want to see as many young people here as possible. Recreation will be provided and supervised. Come and help us make it an event never to be forgotten.

Stockton, California

Corner Sutter and Clay Streets

Our sacramental service, while not so many in number, was profitable, as all entered into the peaceful spirit. The same Spirit also prevails at the prayer services, and is a source of great help and comfort to those who attend.

On June 15 our missionary, Elder Guy P. Levitt, started a series of meetings to continue at least ten days, but owing to the strenuous duties which are his as district president and to the reunion so close at hand, he had to bring them to a close on Sunday evening, June 19. Much good was done in the way of spiritual refreshment for the Saints. On that day Brother Levitt spoke through the Spirit, commending Pastor Brokaw for his faithfulness, also calling Brother George Vallem to the office of elder and Brother Harold Bolton to the position of priest.

At the following business meeting of the branch, Brother Brokaw stated that he had received evidence of the call of

these two brethren for ordination. We expect this will take place at our coming conference.

On Sunday Ella Beth Holden entered into the waters of baptism. She had only been waiting for her eighth birthday. We with her parents rejoice that she has chosen the right path while young in years.

Brother Will Bloom, sr., had a stroke two weeks ago and is in the Southern Pacific Hospital in San Francisco. From last reports he is getting along as well as can be expected. Brother Bloom has been in the employ of the Southern Pacific for the past twenty years.

On the last Thursday of the month the women served a chicken supper, clearing about fifteen dollars. This will be the last of the activities of the Department of Women until September.

Deselm Branch

Near Manteno, Illinois

July 15.—We thought some of the Saints might be interested in hearing from this locality once more. This is the place where prejudice and persecution ran high a few years ago. The church building was burned; rebuilt; desecrated with tar; furniture and windows, etc. broken; and finally bombed. The building still stands. It looks fairly good outside, but the inside is a complete wreck. We are glad to say that a much friendlier spirit is being manifested by our neighbors toward our people. For this we thank our heavenly Father. We still hold our meetings in the hall owned by O. C. Shreffler, a nonmember, but a staunch friend of the Saints.

Of late some very good services have been held. The Sunday school has presented some excellent programs. The Easter entertainment was a volunteer program. Superintendent Earl Rogers asked each one to contribute something, and a very good program was given. Mothers' Day was observed with songs, readings, and recitations, appropriate for the occasion. Fathers' Day was also observed with short speeches from nearly all adults present, each presenting his ideas of the duties of father as well as mother in rearing the children and stressing the idea of cooperation. The Children's Day program was given by the young people in charge of Sisters Edith Rogers and Bernice Pement. It was very good.

Preaching has been mostly done by local brethren, the young men of the priesthood doing very creditably in honoring their office and calling.

Brother and Sister J. H. McGuire, of Hammond, Indiana, visited this local on May 28 and 29, and Brother McGuire preached on Sunday on "The ideals of Zion." Brother and Sister Pement, of Chicago, were with us the first Sunday in June, Brother Pement making the opening address at the sacramental service and addressing the priesthood in the afternoon.

About the middle of June three cars containing sisters of our Department of Women motored to Sherburnville, Illinois, near the Indiana State line, to the home of Sister Belle Lovering, stopping at Grant Park to call on our aged Brother Chapman, ninety-four years old, and his estimable daughter. He seemed well and cheerful. Sister Lovering served a wonderful dinner, consisting of strawberry shortcake (made by the hostess) and other good things too numerous to mention. All pronounced it the best shortcake they had ever eaten, and the way most of us ate was surely proof. In the afternoon a meeting was held in charge of Sister Augusta Shreffler.

Elder Davis, missionary to Northeastern Illinois, called on some of the Saints last week. We were disappointed in not hearing from him on Sunday, but he and Brother Earl Rogers had an appointment at Buckley, Illinois, so we hope Brother Davis will come again, that we may hear him.

Several from our branch attended the Northeastern Illinois district conference at Mission, June 26. We had the pleasure

of hearing Apostle F. Henry Edwards for the first time. The early morning service was a prayer meeting in charge of Elders F. H. Edwards, W. A. McDowell, and D. E. Dowker. It was a peaceful service, and at the close several brethren were ordained to the priesthood. We did not learn the names of all.

At ten o'clock the regular Sunday school was in session in charge of district and local officers.

Apostle Edwards taught the adult class, using the "lecture method," his subject being, "How to present the gospel to nonmembers," giving as fundamental principles knowledge, first know God, know what you are teaching, and know what you are talking to, attitude towards the individual, and tact. The study period was all too short.

Brother Edwards was the speaker at the eleven o'clock hour, taking for his theme, Revelation 3:8: "Behold, I have set before thee an open door," etc., showing man's opportunities, if he will but enter in and occupy.

At noon a bounteous dinner was served picnic fashion on the spacious lawn of Sister Electa Hoie's home near the church. A priesthood meeting was held shortly after dinner.

At 2.30 a song fest was conducted by Sister Ruby Newman, district chorister, and many good old hymns were sung, reaching a grand climax in the consecration song. Sister Newman is surely a cultivated and enthusiastic leader and enthuses her singers.

At three o'clock another splendid sermon was given by Apostle Edwards, the subject being, "Ten reasons why I am a Latter Day Saint." He told of spiritual experiences, blessings, and prophecies that have been fulfilled in his life. God's Spirit surely attended this effort.

At eight o'clock District Missionary Davis was the speaker. We were not permitted to attend this service, and hence can not report it.

In all that we learned and others told us, it was a very profitable conference.

Brother William Bell, our branch president, was the speaker on last Sunday morning, discoursing on the subject of tithing. Brother Bell was blessed by the Holy Spirit's presence in making plain the Saints' duties along this line of service.

The Department of Women gave an ice cream social on Brother Arthur Shreffler's lawn Wednesday evening. The proceeds are to help finance the junior tent at the coming reunion at Elmhurst. A pleasant evening was spent, the young people playing games. Music and readings by Sister Hope Wainwright, of Chicago, were an enjoyable diversion. Saints and friends from Manteno, Wilmington, Ritchie, and Chicago, were present.

Some here are anticipating attending the Elmhurst reunion in August.

Santa Ana, California

Conditions are very favorable in the Santa Ana Branch at the present time, with all the departments functioning, and we believe that the usual "summer slump" in attendance will be avoided this year.

The church building has been cleaned and redecorated, making a very attractive appearance. The Department of Women gave two lovely ferns.

The Santa Ana Saints are very glad that the new missionary to the district, Patriarch John F. Martin, has made Santa Ana his headquarters. A few days after they were settled in their new home, the Saints gathered there to give them an informal welcome. We surely appreciate the addition of Sister Martin and children, Frances and Kenneth, to our services, where Sister Martin is proving very helpful with the music and has taken charge of the intermediate department of the Sunday school. Brother Martin will be here when not busy with the missionary work in other parts of the district.

The Long Beach-Santa Ana Orchestra, under the direction

of Brother Bob Lacy, assisted the Los Angeles Dramatic Club with their presentation of "Uncle Tom's cabin."

The wedding of Sister Marguerite Parks and Brother Gerald Mitchell took place at the Central Los Angeles church the latter part of June, with David B. Carmichael officiating. Mr. and Mrs. Mitchell will make their home in Ontario, where Mr. Mitchell has accepted a position with the faculty of the Chaffey Union High School.

The church presented a very festive appearance the first Sunday in July, the occasion being the marriage of Miss Joveta Gonszales to Mr. Charley Robles. The ceremony was performed by our branch president, David B. Carmichael.

Brother Johnson of Long Beach was the speaker at the recent "Model Church," which was conducted under the auspices of Sister Marie Mitchell, who with her mother, Sister Lola Mitchell, has just returned from Lamoni, where they attended the institute sessions. There are now nine young people in the Santa Ana Branch who have attended the various institutes. We feel that this is an enviable record for a branch as far from Lamoni as Santa Ana. Plans are already being made for one or two representatives to attend the institute next year.

Wichita, Kansas

Corner Water and Osie

The work in Wichita Branch is moving along nicely. We feel the good Spirit prevailing among the membership.

Brother George Jenkins, of Independence, Missouri, our new missionary, visited our branch and was made to feel at home by meeting several families whom he had formerly known, they having moved here from the Spring River District, where he once labored. We welcome Brother Jenkins to our district.

Time for our reunion is drawing near, August 5 to 14, at Winfield, Kansas, about sixty miles from Wichita. The speakers assigned are Brother John Sheehy and Bishop C. J. Hunt, together with missionary George Jenkins, P. S. Whalley, and District President E. L. Barraclough. We are anticipating a splendid reunion.

Under the auspices of Religio, a general church picnic was held at Sims Park on July 4. Saints from Winfield Branch were invited to join us, making quite a gathering. All brought baskets of good things, and there was plenty of ice cream and lemonade. Games were played and a general good time had by all. Pastor Whalley enjoyed the day, notwithstanding the sunburns he received, which caused him some annoyance later.

Our finance committee has adopted the envelope system for our church collections. We believe this is going to mean success for the finance committee, as all seem to approve the plan. And when nonmembers ask for a package of envelopes, we feel then that none of our own membership could conscientiously pass them up. The little Blue Birds came in with the fruits of their labor; they had made candy and sold it and purchased the two collection trays to be used for the collection of the envelopes. On the Sunday morning, our Sunday school superintendent asked Brother Whalley to come forward. Then one of the Blue Birds, Opal Horn, came forward with the baskets and made her little speech, presenting the trays to the pastor. This was a surprise, but very impressive. It makes our hearts rejoice when we see the little ones so desirous of doing good. This organization is under the leadership of Sister Whalley and is composed of very energetic workers.

Sister Brockway has returned home from Phoenix, Arizona, where she was called by the serious illness of her mother. The mother is so improved that she was able to accompany Sister Brockway to Wichita, and through faith and prayer she is improving and is very comfortable at this writing.

Our prayer is that unity may prevail through the church to the extent that we shall be able to make this program of the church a success.

Moorhead, Iowa

July 20.—An appropriate patriotic program was rendered at the Religio service on the evening of July 3. The attendance was large, and all seemed well pleased with the program. Several expressed themselves as considering it the best that had been given.

The families of Brothers J. W. Townley, Arthur and Ben McElwaine are enjoying a month's vacation, visiting Yellow Stone Park and other points of interest.

Brother and Sister Rosenburger, accompanied by Brother and Sister James Wilson and Helen, of Woodbine, worshiped with us Sunday, July 17. Brother Rosenberger, being our district chorister, gave an interesting talk along musical lines. He is seeking the cooperation of all along that line especially at our coming reunion at Missouri Valley.

Our morning services were dispensed with on Sunday, the 10th, as so many desired to attend quarterly conference at Woodbine. Our branch was well represented there and the meetings enjoyed by all present.

Brother and Sister Ole Amundson are visiting relatives at Lamoni and Independence. We have not learned how long they are to be gone.

Brother T. O. Strand has occupied the pulpit at the Jordan Church several times since our last report. Brother Mark Jensen preached twice at Logan and once at Pisgah. Besides our locals occupying the home pulpit, Brother D. Blair Jensen, of Glendale, Ontario, delivered his first discourse on the eve of July 3, and Brother George Meggers, of Pisgah, on the eve of the 17th. Moorhead Saints very much appreciated both discourses. Nor would we overlook the branch officials' organizing a priesthood meeting and holding sessions every other Sunday afternoon. At present they are using the pamphlet, "Duties of branch and district officials," for their lessons.

Brother and Sister Clarence Mann, of Independence, visited at the home of his uncle, C. B. Mann and family, the first of the month.

Brother Harold and Sister Lavonne Mann recently made a trip to Cedar Falls, Ames, and other points.

Brother Joseph Wilson and Sister Fern, also Sister Frances Strand, visited the first of the month with friends in the southern part of the State.

Pleasant Valley Branch

LUCASVILLE, OHIO.—During the past few months we have been made to feel the directing power of the Master, and his love has been enjoyed in various ways, especially at our Sunday morning prayer services. The Lord spoke through one of his servants to Brother Mark S. Crabtree some few weeks ago, telling him there was a work for him here. Since that time he had the privilege of leading his mother, who is sixty-seven years old, into the waters of baptism. This brought great joy to all the Saints.

We are having large attendance at all our services, there being seventy-eight at Sunday school, June 26.

Sunday, July 3, was a great day, there being eighty-nine at Sunday school and many more at sacramental service. And again the Spirit of the heavenly Father was manifested. This made all present rejoice.

There were eighty at our Sabbath school a week later, all enjoying the lessons. We feel much encouraged at this good attendance.

On July 4 we held an all-day meeting at McDermott baseball ground, with the Saints of that place. The morning was spent playing games, baseball, horseshoe, foot racing. At twelve dinner was spread and all ate. A good program was the order of the afternoon. It was presented by the children. Elder Wiggett, of McDermott, Elder F. May, of Dayton, Ohio, and Mark Crabtree, of this place, gave helpful talks which were appreciated.

Brother Mark conducted a week of meetings at this place with a large attendance and great interest, many not of our

faith being present. He has gone near Waverly, Ohio, where he will preach this week. We wish him good luck wherever he goes.

We are sorry to report that Brother Emery Williams met with an accident, nearly breaking his legs. It is said he is improving.

We are looking forward to July 30, which was set for an ice cream social at the church. The proceeds will go to build flues. The class of Willing Workers has decided to have a social later. They are planning to get an organ or piano for the church.

On July the first we were surprised when Brother Mark Crabtree took a trip into West Virginia, bringing back with him a wife. We wish them much joy and happiness.

Missionaries Ruch and Muceus Returning

You may be intersted in hearing that my family and I are nearing the shores of America after spending about five years in missionary work in Norway. We are due to land at New York tomorrow about two o'clock.

We left Norway on July 5 for England, where we spent about six days, visiting over Sunday with the Enfield Branch, preaching both morning and evening. These were the first sermons I had preached in my native tongue since we left America in 1922.

We sailed from Southampton, July 12, on board S. S. *Leviathan* under the American Flag. We have had a very fine trip on this largest boat afloat and haven't missed a meal.

It is our intention upon arriving at New York to go to Onset, Massachusetts, to attend the reunion. I am sure this will be a great privilege and experience for us, after spending several years in a foreign field.

Brother Peter Muceus is also with us, returning home from Norway. He joined us as we were leaving London for Southampton. We have enjoyed each other's association on the ship. He will be going home to Lamoni from New York. My best wishes to all of you in your work.

Sincerely,

On board *Leviathan*, July 17.

V. D. RUCH.

Davidson, Oklahoma

Ambitious and full of interest is the prevailing spirit of the regular attendants at all the church services in our branch, and although our correspondence for the past six months has been rather neglected, activities of this local are continuing. The branch has its drawbacks with which to contend, there not being the attendance that is expected.

Sunday school officers have recently been elected for another half year's work. Plans are made at the monthly teachers' meeting for the betterment and progress of Sunday school work, and the seven classes have been recently located in the church so as to give better results for the work of each class. More of the smaller classes have been curtained off to themselves, where blackboards, Bibles, and other equipment are at their disposal, and there is less disturbance from nearby classes. The church has been newly carpeted, and some varnishing done, which adds greatly to the appearance of the interior of the building. A spacious piece of ground at the rear of the building has been cleared of weeds and made into an excellent volley ball court, which is the scene of many a lively game during the week days and evenings. Electric lighting at night affords a delightful place for the entertainment of the young people. An organized team is getting into form now to meet the more strongly contesting teams at the reunion soon to be held at Eagle City. Davidson hopes to have the largest delegation in attendance at that gathering.

Sunday, July 3, was sacramental Sunday, and the Saints came fasting and praying for the success of the reunion. They were greatly blessed with that portion of God's Spirit which is to be with his children at all times if they are prepared to receive it.

June 12 was observed as Children's Day. However, no special day's exercises were prepared, but an all-day picnic was staged by the entire Sunday school on the banks of Red River. Everyone present enjoyed a happy day among Saints and friends.

On the night of June 7 the choir motored to the home of Brother Lou Carrow, at Vernon, Texas, where an enjoyable evening was spent in song service. New anthems were practiced which are to be rendered at the reunion.

At the morning hour on July 10, Brother Z. Z. Renfroe delivered to the Saints a wonderful sermon of admonition concerning their duties in church services.

Brother and Sister Tom Skinner have been visiting relatives in central and eastern Texas for six weeks, and the Saints here will be glad to see their faces again in our midst before long.

May each one find the talent of his service to God and dedicate it to him.

East Syracuse, New York

July 15.—A few of the Syracuse Saints were privileged to attend district conference at Niagara Falls, New York, June 3 and 4. Everyone seemed amply repaid for going. Two wonderfully busy days with good music, good sacramental service, good preaching, Women's Departmental services well attended, and very interesting exercises by Boy Scouts were enjoyed.

Since then Brother Ward L. Christy has held three special services here, all being glad to hear his words of counsel and encouragement. We were sorry his good wife could not have accompanied him, but she is busy with reunion work.

We are glad that our branch president, Morris E. Whitehead, is able to attend church services once more after suffering since December from a fall on an icy sidewalk. Surely the Lord has heard the many prayers offered in his behalf.

Brother and Sister Morris Whitehead entertained eight of their friends from Boston, Brother and Sister E. H. Fisher, son and daughter, Bishop M. C. Fisher, wife, and two sons. They attended our sacramental service Sunday morning. We were certainly pleased to meet again those with whom we had been associated for many years in church work.

Saints of our branch have also been made glad by the addition to our number of a family from Ohio, Brother and Sister A. Clark, and two children. How long we have desired that we could have some addition to our small number here. Perhaps the Lord is about to remember Syracuse.

MRS. CLARA E. BRADT.

Evangelist Bullard Honored by Saints

I have tried to keep busy since leaving Independence for my appointed field of labor, and have found among the Saints where I have labored, those who recognize the true value of this wonderful gospel, and who are willing to listen to the truth as found therein, where joy and strength are found when earnestly sought, and when leaving the world to those of the world, and seeking to become the pure in heart, which must constitute the Zion upon which God will place his seal.

I have tried to serve the church for nearly forty-three years, and have found therein the food that heart and soul hunger craves; and many times have I been made to rejoice that the Lord called me out from my father's house and kindred to where I have found the truth as revealed from heaven in this last dispensation. Today I am satisfied the step I took when hearing the voice of the good Shepherd was right, and I am confirmed in its ultimate victory over all opposing forces.

I know I have not followed cunningly devised fables; time and the years of experience in this work have verified this to me, and my faith in its ultimate ideals being reached is strong within me. But I also know it can be reached only as we honor God in all he has given as his law. From this I

am determined not to swerve, and it is this I am trying to bring before the Saints wherever I am permitted to labor. The power of the Spirit is present when this is honestly taught and received, so I am anxious to spend whatever of life is granted me here, in God's work, and joy in the fact that I am acknowledged in my weak efforts.

I have found in Ogden, Utah; Rupert, Hagerman, and Boise, Idaho, where I have tried to encourage the Saints, a welcome and an appreciative people, and wish to thank them for their kindly ministrations to me while among them and trust good has been accomplished and the Father acknowledged in the good received.

My seventy-fifth anniversary was kindly celebrated at Rupert, by about all the Saints turning out to surprise me. It surely was a surprise party, for it was farthest from my mind that anything of the kind would happen after nine years' absence from them; but such is the way kindness is at times manifested. We rejoice to know our services and presence are not forgotten. After the program of the evening was about ended, I was called by Brother J. A. Davis to receive a token of love from the Saints, which was duly appreciated. Handed to me was a fine dress shirt, scarf, and collar, which are very much in demand by ye missionary. We surely enjoyed an evening's program of song and games for the young and cooled off with ice cream and cake.

I am now at the home of Doctor W. B. Sheldon, where I will try and hold a service or two for these scattered Saints. Most of the Saints where I have labored are struggling to keep even with their demands and are in the conflict for the bread that perishes. May they be cared for as their needs demand. I am enjoying the best of health and am thankful.

BUHL, IDAHO, July 13.

RICHARD BULLARD.

Burlington, Iowa

Twelfth and Locust Streets

Mothers' Day was carried out by the Sunday school as well as the branch, impressing the sacredness of motherhood and the responsibilities it carries upon all who witnessed the programs. A full house was touched with renewed fervor and affection for the mothers of Israel in particular.

On the evening of May 26 Saints and friends gathered in the church parlors and surprised our new pastor and wife with a variety shower. Many useful and beautiful presents were gratefully received. Brother and Sister Sorden have been missionaries in England and Palestine since their marriage six years ago and have not been permitted until now to go to housekeeping. As a branch we are very grateful to have such devoted people whose whole hearts and souls seem to be in this glorious work, and believe that if we, as Saints, will do our part, they will lead us eventually to higher planes of living.

All departments are not functioning as they should, but we hope and pray that at least by the time vacations and the reunion period are over, which many are looking forward to with much expectation for another feast to the soul, all will move onward and upward to the high standard of our calling of Christ which is in each one and all.

On the last Sunday in June, success marked the presentation of our Children's Day program. The church was beautifully decorated, and the seating of the children in the choir loft was impressive to children and congregation alike.

The Fourth of July we went to the Wilson sisters' farm, about nine miles from Burlington, and from there in a body we went to picnic grounds close by, an ideal place for a picnic. Everyone had such a good time that plans are under contemplation for holding another soon at that place or elsewhere.

We were glad indeed to have Brother E. R. Williams with us over the Fourth. He has been in Beloit, Wisconsin, for the past two months, but he with his family will in the near future be located at Independence, Missouri.

On July 10 the branch had a rally day, which we hope

proved to the good of all. Many Saints were out who had not attended for some time. We were very fortunate in having Apostle J. F. Garver for the day, whose sermons, advice, and help in round table discussions in the afternoon were uplifting, if we only put them into practice in our daily walks of life. Infants Janet Louise Stedtlander and Evelyn Myrle Phillips were blessed in the morning service.

We were sorry Brother Garver could not spend more time with us, but reunion work called him elsewhere.

On July 14, the Department of Women gave an ice cream social on the church lawn, in which we cleared between fifty-five and sixty dollars. The weather being favorable, unusual crowds coming and going continually kept the lawn filled until late in the evening. Several of the young folks' friends enjoyed serving at ice cream booth and pop stand.

Brother and Sister Royer and daughter Mildred and son Wallace, will motor to Minnesota for their two weeks of vacation where they went last summer.

Anna Lee Welday, of Cedar Rapids, Iowa, is spending three weeks with relatives in Burlington.

The Master has been mindful of us as a branch during the past, and we hope that as his children we shall not betray his trust and that we shall soon come to the realization that unless we are one, we are not his. We are working to that end.

Our pastor's address is 1112 Starr Avenue, Burlington, Iowa.

The Little Sioux District Conference

We are very glad to report a very successful conference of our district held at Woodbine, Iowa, on July 9 and 10. A program of readings and vocal and instrumental music was rendered to a full house by the Woodbine local, on Friday evening, the 8th.

A prayer service was held Saturday morning from 9 a. m. to 10.30 a. m. At 10.45 the district president, with Brothers C. J. Smith and G. Scott Daniel assisting, took up a few matters of business.

From the summarized reports of the district for the past quarter, we notice twenty-seven baptisms were reported, showing we are gaining in numbers. We also can report that we are gaining in spirituality. We are willing to say the last four or five conferences held have been excellent ones.

We had with us at this conference our three missionaries, Marvin K. Fry, C. J. Smith, and G. Scott Daniel. They all gave splendid discourses, besides assisting in other ways during the conference. We were disappointed in not having Brother John Garver with us as we had anticipated, he being detained elsewhere. We welcome the assistance of any of the higher officials of the church at these conferences, and hope for the next conference to have a visit from some of them.

Recommendations were presented from the Sioux City Branch, for the ordination to the priesthood of five young men, Brothers Raymond Haycock and Sanford Vandel to the office of priest; Richard Sheetz, George Vandel, and Frederick Vandel to the office of deacon. These are very capable and fine young men. The matter of ordination was fixed to be had at Sioux City, July 16. Reports from this service reach us, as a very spiritual and inspiring meeting.

The services for Sunday consisted of our regular Sunday school session, the juniors and intermediates being taken care of in the basement of the church. A class for the elders was in charge of C. J. Smith; of the Aaronic priesthood in charge of W. R. Adams. Young people were in charge of G. Scott Daniel; two adult Bible classes were taught by Joseph Lane and Fred A. Fry.

Preaching at eleven o'clock was by Elder C. J. Smith, a fine sermon. Dinner was served cafeteria style in the basement by the ladies of the Woodbine Branch. At 2.30 p. m. a general prayer service was had, a very good meeting. At 4 p. m. the bishop's agent called the branch solicitors and branch presidents together for planning the work along the

lines of finances and getting unified on matters pertaining thereto.

At 6.45 a Religio session was held, and Brother G. Scott Daniel gave the closing sermon of the conference at 8 o'clock.

We had a full day of good things, regardless of the extreme heat and dust, and are glad to report a fine conference. We had to have an overflow meeting at this conference for the young people during the eleven o'clock service.

The next conference meets at Logan, probably some time in October. Saints, let us begin to plan now and make this the best conference in the way of attendance and spirituality we have ever held in the Little Sioux District. Are you willing to help make it such?

RUBY ADAMS, *District Secretary.*

Bellair, Illinois

The branch report for May was reported Bellair, Ohio, which was a mistake on the part of the publicity agent and not the editors.

The branch has taken on new life since the weather and the roads are more settled.

Brother H. M. Curtis, of Casey, spoke for us on the first and third Sunday nights in June, and this was a feast to those who hunger and thirst for gospel sermons. He also assisted in the sacramental service.

On July 17 Brother Curtis spoke on "The coming of Christ." The real thought concerned was not *when* he should come, but that *we must be prepared and ready when he comes.*

Death has come to us again, taking from our midst a little bud of promise. Frederick Lloyd Edmunds, son of L. M. and Olga Edmunds, "Buddy," as he was known among us, was a bright lad of seven years; he stood at the head of his class in school, and was a great lover of Sunday school, especially interested in the song service. He lost his life while swimming with some young companions. It was a shock to the community. The family has the sympathy of many friends. The floral offering was very beautiful. Brother L. C. Moore preached the funeral sermon, being assisted by H. M. Curtis.

Brother L. C. Moore preached for us at ten o'clock July 10 and baptized two young ladies, Fay Cox and Maxine Hackett, at five in the evening. He also preached at the night service. His assistance was deeply appreciated.

Our Sunday school is increasing in numbers, which makes it more interesting.

Minot, North Dakota

One of the most pleasant occurrences in the Minot Branch took place on Sunday, July 17, 1927, when the members of the branch living at Minot, Logan, Burlington, and Lansford, met at the reunion grounds at Logan, North Dakota, for a picnic dinner, Sunday school, preaching, and baptismal service. Seventy-eight were present, and the day was one of pleasant association, fine weather, bountiful dinner, and profitable services. One of the services which brought particular happiness to all was when eight young people entered the waters of baptism and made a covenant with their Lord. These young people came from some distance to be baptized, one family coming from Aberdeen, South Dakota, a distance of about three hundred and forty miles, while two other families came from Washburn, North Dakota, a distance of eighty miles. These people were Mr. and Mrs. F. E. Kemnitz, of Aberdeen, whose two children, Evelyn and Ralph, were baptized; Mr. and Mrs. L. S. Parks, of Washburn, North Dakota, whose four children, Addison, Victoria, Ovet, and Paul, entered the waters of baptism, and Mr. and Mrs. B. H. Peterson's two children, Stanley and Gladys. Brother Robert D. Addison, of Aberdeen, officiated at the ceremony, having the pleasure of leading his six grandchildren into the kingdom, the other young people being friends of the family.

Elders Sparling, W. McElwain, and Charles A. Smith officiated at the confirmation. Sister Kemnitz also had her tiny girl, Lois Vivian, blessed.

The next branch gathering is to be at the farm home of Brother and Sister M. D. Graham, at Burlington, on Sunday, August 31. We are hoping to have as large a crowd that day, for everyone enjoys these gatherings, and it helps to keep the interest alive in the membership. To any who are in the State, or passing through, the members of the Minot Branch extend a cordial invitation to meet with us at any time, or make their presence known to our pastor, Elder William Sparling, 130 Tenth Avenue N. W., Minot, North Dakota.

Southeastern Illinois District

A great day was July 3 for the Saints at Parish Branch, with an inviting basket dinner and the visiting Saints of Benton Mission. The day began with Sunday school at the Mission at nine o'clock, with Sunday school superintendent Fredric Stratman in charge, and with officers and teachers all present.

With us was the district president and missionary, Elder R. L. Fulk, and also Missionary John R. Lentell. With a good attendance and a good lesson, the hour passed rapidly. The secretary reported five classes, all teachers and officers present, attendance of twenty-eight, and two visitors. Sunday school closed with a merry group of Saints come to meet with the Saints at Parish Branch at the eleven o'clock service.

The regular service being dispensed with, the Saints passed quietly out to the waiting cars, ready for the journey, each car carrying a well-filled basket. The journey started overland to the Parish Branch about eight miles in the country. Our arrival found the Saints gathering, and as the hour for services drew nigh, the Saints increased in number.

The hour having arrived for service, the pastor, Elder Francis Davis, took charge, and prayer was offered by Ernest Roberson. Branch business came first in order, Elder Davis, assisted by Brother Fulk, presiding. Francis Davis was sustained as pastor, and Carrol Dillon was elected branch clerk. District President R. L. Fulk read the recommendation as passed by the late district conference, and addressed the Saints in the terms of these recommendations. He was followed by an address by our missionary, John R. Lentell, after which we adjourned for the feast of good things in the baskets. While the sisters were preparing these, the district president assembled the priesthood and organized them into a study class, to better us on the program of the church and the duties of the priesthood. Elder Ernest Roberson was selected as superintendent and teacher. E. W. Davis was elected secretary-treasurer. Discussion of the purpose of the organization was indulged until there came the call for dinner, and the table was found spread with an abundance of good things for the enjoyment of all. Sister Elsie Stratman came forth with her camera and took a number of snapshots of the Saints in various groups; these in time to come will bring to memory the gathering of the day.

At two in the afternoon we assembled for sacramental service, Elders Davis and Roberson in charge. The emblems were served in good spirit, which continued on into the prayers and testimonies. We were blessed with a good degree of the Spirit. We were told by Brothers Fulk and Lentell, that if we continue faithful and fervent in the work, we would soon enjoy the riches of the gifts of the gospel.

After this meeting we were homeward bound, rejoicing over the day. When we returned to the mission at eight o'clock in the evening, our minds were again refreshed as Saints and friends gathered to the number of about sixty. J. R. Lentell was the speaker. We were again filled to overflowing with the words of a sermon that were edifying to all present.

Brother Lentell returned Tuesday to be with us two evenings more. His sermons were instructive and encouraging. We feel benefited by his presence among us, and extend the invitation to come again.

We of the Southeastern Illinois District have the testimony of the Lord that we are his people, and that the Lord is well pleased with us; and if we continue faithful we shall be blessed with the riches of God's blessings.

At our late district conference at Mount Vernon, we were encouraged by the gift of prophecy through Brother Lentell. This morning prayer service was a feast of spiritual blessings.

We are onward to the call, *Come labor with us*. The harvest is great. The laborers are few. We are onward to Zion.

Runnells, Iowa

Hot weather and outside attractions have diminished our numbers in attendance at all services. Sunday school is holding out the best.

District President Castings has preached for us once during the last quarter. His sermon was a plea to the Saints to live pure, for those who are married to be true to each other, and for the young people to select companions in the church.

Branch President McDonald is holding services at Dunreath on Sunday nights, the speakers being men from Des Moines.

Elder Stephen Robinson has preached for us twice, his theme being "Our church." He is developing fast in the work.

Children's Day services were held on the last Sunday in June, with a good attendance and splendid program. District Superintendent William Robinson made the address.

Our branch president went to Des Moines and baptized two young people at nine o'clock on the morning of July 3. The new members are Kleta and Earl Finley. Kleta has enrolled at Graceland and will take up her work there as soon as college work begins next fall. Earl is a promising young man just entering high school. The father and mother of these children were baptized just one month before.

We have just eighty-eight dollars left to pay on the debt incurred by finishing the church basement. This has been paid almost entirely through the efforts of our young people.

Brother and Sister Ralph Freel are again with us, having returned from Saint Louis two weeks since. Ralph takes up his work as leader of the adolescent boys' class and Mabel as assistant in the primary department. They were greatly missed while they were away from us, and we joyfully welcome their return.

Brother Fred Tingle is taking a short vacation, visiting his daughter, Mrs. Gladys Parks, and family, in Saint Louis. His duties as mayor have brought many unpleasant experiences, and he is thinking of offering his resignation.

A very few attended the lecture given by Secretary MacMillan of the Iowa Anti-Saloon League on July 3 in the evening. This was a union service, and the lack of interest was deplorable.

Tuesday, July 5, the funeral service of William Ridgway was preached by Brother H. Castings, assisted by Brother Hartshorn. Mr. Ridgway was past ninety years of age.

On August 12, the reunion of Des Moines District will meet here. Reservations for rooms can be made with C. E. McDonald and should be made early. The same grounds where we have met for the past five years have been secured, and many happy experiences are anticipated by the Saints.

Come to Runnells, where God will meet with the Saints in ten wonderful days of fellowship. Here you can go to school to the living God for ten days and be educated in the glorious gospel.

Independence

Stone Church

The young people of Independence at a joint meeting of the councils of thirteen and forty-four have arranged for a historical trip to be taken sometime in September to Liberty, Fishing River, Far West, Haun's Mill, and Richmond. The date and program are to be announced soon.

Committees have been appointed, and a very enjoyable and educational trip is announced. The following are the chairmen of committees: Trip committee, Lillian Williams; program committee, Orvar Swensen; transportation, Lee Moore; publicity, Zeno Booker; refreshment, Roberta Pallace McPherson. John Sheehy, assistant pastor in Zion, will work with all committees. Invitations are extended to the young people of Holden, Kansas City, Far West, and Lamoni Stakes. This is to be an anniversary trip, which will include a visit to the graves of Oliver Cowdery and David Whitmer, of Book of Mormon fame.

The meeting of the two councils followed the Wednesday evening session of prayer, July 20. This service, in charge of Elders F. A. Cool and J. F. Sheehy, was well attended and the hour occupied with prayer, song, and testimony, beneficial to all. The Wednesday evening prayer meetings are progressing. Young people, you are invited to be present. Come and unite with Zion's young in prayers of gratitude for the many privileges we enjoy.

In delivering the second discourse of his series at the Stone Church, Doctor G. Leonard Harrington spoke Sunday morning on the laws of the mind, first reviewing briefly the subject matter of the previous Sunday's discourse.

"There is something in life," he said, "that can stabilize us. There is a something in life that can give us peace and happiness, and that something is at our very beck and call now; not next year, but at this very moment. The great spirits of all time have been calling to us and sending to us through their writings, through their music, and through their artist work the message of life, and that message of life is at our hand now. It is the great thing that Jesus Christ has spent his life in teaching to give to us."

Speaking concerning the mental laws he said, "The mind is the body reacting as a whole to the environment. The mind is therefore like a ship made out of physical parts, but that ship sailing out on the sea of life, and our body makes up our ship, and our mind is our body sailing on the sea of life."

According to Thorndyke, he said, "The driving forces within the mind-body of ours can be enumerated in these ways: First, the satisfaction that comes out of doing something successful; second, the satisfaction that comes out of being a master about something; third, the satisfaction that comes out of submitting oneself to the right man; fourth, the satisfaction that comes out of thinking we are somebody."

Discussing number four, he related a number of incidents illustrating the law of stimulus and response with their emotional background, drawing from them the conclusion that "Our great job is to widen the field of conscious control and guide the great dynamic forces which we possess."

K L D S Sunday Activities

At 8.30 a. m. the children's program arranged by Mrs. A. F. Abreo, of Kansas City, and presented by junior artists, including Paul Britzenstein, tenor, eleven years old; Betty Ann Houston, saxophone artist and musical reader, eight years old; little Vivian Abreo, pianist and vocalist, who plays her own accompaniments, six years old. The children's story was furnished by Miss Lillian Williams.

At nine o'clock Bible study lesson was conducted by Ralph W. Farrell. And the hour of eleven found the service from the main auditorium taking the air.

A musical program was presented by Amy Winning, organist, of Kansas City, and the Wa-Dein-Na Glee Club of Independence at two o'clock in the afternoon.

An hour later K L D S Radio church, conducted by Reverend J. W. Owen, of the Methodist Church, South, of Oak Grove, Missouri, was broadcast. The musical program was presented by a ladies' quartet, a male quartet, and Mrs. Carl Robertson, pianist.

Music for the vesper service hour was arranged by Mrs. Cyril Wight, of Kansas City, and presented by a mixed quartet consisting of Mrs. Alice Smeeton, Mrs. Cyril Wight, Cyril Wight, and Willard Blankenship; organ numbers were by Miss Mildred Swearingen, and contralto selections by Mrs. Cyril Wight. There was a sermon by Ralph W. Farrell.

At 9.15 the Latter Day Saints studio service began with a musical program arranged by Elizabeth Tanner Hitchcock and presented by members of the Central Latter Day Saints Church, Kansas City, Missouri. Numbers were furnished by Mrs. Clayton Wolfe, organist; Elizabeth Tanner Hitchcock, soprano; Roy Parker, violinist; mixed quartet consisting of Elizabeth Tanner Hitchcock, Mrs. Ralph Moore, Clayton Wolfe, and A. D. Hitchcock. Sermon was by Elder John Sheehy.

At the Campus

Directed by Brother R. T. Cooper, the Walnut Park Orchestra occupied the platform at the Campus again Sunday night, contributing to the music of the evening. Their special numbers, a medley of sacred airs, following the opening song and prayer, was particularly well done and pleased the congregation.

Elder Cyril E. Wight, of Kansas City, Missouri, began the evening's discourse by reading a poem, "Knowledge," written by Thomas Curtis Clark. The fact that today our minds are so often occupied with philosophies of life almost beyond our power to understand, was stressed by the speaker. We talk of things that we do not know; on every hand we are confronted with problems shifting, changing. We must have an anchor; we must have stability. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you," was the commission given by Jesus Christ to his disciples. They were to go into *all* the world; they were to teach *all* nations "to observe *all* things whatsoever I have commanded you." Today we see many people who have failed to grasp the import of this message. Some of them have gone low. This world might have been blessed by talents which have been used for the downfall of humanity. They are not, however, beyond the pale of help in the gospel. We recall the woman who was brought before Christ by her accusers, her repentance, and her faithful after-life. Often when we are discouraged we need the saving grace of Jesus' Sermon on the Mount. He has assured the world, "I am come that ye might have life and that ye might have it more abundantly." We hurry through the vicissitudes of life and do not stop to consider the divine, but in order to accomplish the purpose for which we have been placed here, we must draw apart at times to think, to meditate upon the great things of life. Thus we shall find strength, happiness, spiritual comfort. We shall find God. Christ promised, "I shall not leave you comfortless."

A reel of Hawaiian scenes was then flashed on the screen, being enjoyed by a large crowd of young and old.

The junior service in the tent north of the Institute Building was largely attended during the evening preaching hour.

Those in charge of the Campus have deemed it advisable to put the regular Saturday evening picture show on Friday night of this week, July 29. The movie to be shown is "Behind the front," a comedy of the World War.

Interesting Personals

In the Independence news of last week's *HERALD*, on page 850, under the heading "Interesting Personals," the last sentence of the first column reads, "Jewell and Lilly Carson, Indian girls, were baptized in the Stone Church fount, by Elder Hubert Case, Sunday afternoon." The correspondent has been informed that Jewell and Lilly Carson were bap-

tized by Brother Case at the above mentioned time and place, but that Jewell Carson is *not a girl*. He is a husky Indian boy, sixteen years of age. We hope he can forgive this regrettable error. Lilly and Jewell are of the Otoe tribe, and knew Elder Case in Oklahoma. They are living with their mother, Mrs. Irving, in Independence.

Members of the First Presidency, Quorum of Twelve, and Presiding Bishopric are going from one reunion to another, assisting in making the meetings better, brighter, and more spiritual. Some will return in the fall with a number of reunions on their list of attendance. Bishop Carmichael left for his first reunion about the middle of June, and found himself in Independence three or four days a week or two ago before starting for more reunions in the East. Bishop J. A. Becker bade Independence good-bye about the first of July, going west to reunions. Brother G. W. Eastwood, bishop for Zion, attended a district conference at Thayer, Missouri, this week-end.

Liberty Church

At the morning service, a male trio, composed of Fred Koehler, Millard Page, and Harry Blake, rendered a beautiful trio, "He was nailed to the cross." We were privileged to have as our speaker Brother John F. Sheehy, his text being taken from Genesis 44: 34: "For how shall I go up to my father, and the lad be not with me? lest peradventure I see evil that shall come on my father." In his talk, he dwelt upon the love and impartiality that God has shown to mankind. He also conveyed many new thoughts to the minds of the people.

Walnut Park

The eight o'clock prayer meetings seem never to be long enough for all to take part who would like to. Last Sunday the meeting was presided over by Brothers William Haskins and Fred Wille, and some interesting experiences were related.

In the absence of the orchestra from Sunday school, musical numbers were furnished by some of our young people: Carlos and Myrle Smith gave a cornet and clarinet duet, and Lilah Green sang a solo with Isabel Garrett accompanying.

At eleven o'clock Pastor O. C. White presided; prayer was by William Haskins, and sermon by Bishop B. J. Scott. Brother Scott used a number of texts, or quotations, all pointing to the thought of repentance, "turning away from wickedness that you may save your soul alive," the soul being the body and the spirit; for "every tree that bringeth not forth good fruit is hewn down." He recalled the expressions of Saints who realized they were "slipping from the old paths" and instructed and encouraged all who found themselves thus slipping to repent and hasten back to the point where they had stood on the sure foundation. His sermon bore the same intense interest in the souls of his congregation that he evidenced as pastor, and all must have felt renewed courage, and gratitude for the plan of repentance extended to us.

East Independence

The Sunday school hour on July 17 was used by a number of children from the summer school at the Campus. They dramatized the story of "Joseph," which proved to be quite interesting.

Brother Hubert Case was the morning speaker. He spoke from the text, "They that worship him must worship him in spirit and in truth." He brought the truths right into our everyday life and gave many illustrations to show the effect our lives have upon the lives of others.

In the evening Elder E. T. Atwell was the speaker. He brought out many interesting things in regard to the Jews. This seems to be a favorite subject with Brother Atwell, and we are always glad to hear him tell of how prophecies are being fulfilled in regard to this people. He favored us with a solo at the opening of the service.

Sunday, July 24, Brother W. F. Sherman was the speaker.

He took for his text, "Be not deceived, God is not mocked; for whatever a man soweth that shall he also reap." It was an interesting discourse.

The pastor, Brother Carmichael, spoke in the evening. He gave us some good suggestions in regard to the Harvest Home Festival, the oblation, and the necessity of preparing for the winter months that are ahead of us. Those who saw the exhibits at the festival last year will surely be interested in helping in this work. Those who did not help last year will not regret it if they put up a few extra quarts of fruit and vegetables and donate to this worthy cause. Begin now, Saints, to prepare for this event, and see what joy it will bring to yourself and to others. We were favored with some extra musical numbers at the beginning and the close of the service, which were most certainly appreciated. We hope our chorister will continue this good work. Several visitors from town were present at the evening service.

Gudgell Park

Sunday, July 17, services were held at the usual hours. Sunday school is increasing in numbers. We were encouraged by the attendance on this Sabbath, notwithstanding ten were absent. Our seating capacity is taxed. We need more chairs, and at the rate we are going now our building will not answer our needs for long. Brother Walter Self was our speaker at the eleven o'clock hour. We are always glad to have Brother Self with us. He gives us meat in due season.

Our assistant superintendent, Brother Sylvester Myers, and Sister Myers, have gone to visit Brother Myers' sister in Kansas and to bring home their son, William, who has been visiting his cousins for more than three weeks.

Sister Willard Atwell is visiting Brother Atwell out of town this week. Our people are mostly in good health. The sick are recovering.

Closing Exercises of Summer Vacation School

Friday, July 22, marked the closing exercises of the summer vacation school of religious education which commenced June 20 at the Institute of Arts and Sciences in Independence, and has continued these weeks with high interest and intensive work among the more than three hundred and fifty students and the efficient corps of volunteer teachers. During this period the school has reached into many homes in Independence, and in the interest manifested by the parents in the closing events of the 1927 session of this school grateful appreciation was given expression.

At two o'clock in the afternoon, teachers were bustling about industriously, putting the last touches to the program plans and the exhibit arrayed on the lower floor of the Institute Building. Up in the office, teachers and helpers were continuously dropping in for consultation.

The field meet commenced on a grassy plot northwest of the baseball ground at half past two. Brother Eugene Closson, who had been in charge of the recreational features of the school, was in charge, Brother John F. Sheehy issuing rules of the games and races through a megaphone. This, to say the least, was effective. A number of prizes were to be given in races, but one of the rules was that no one who did not participate in some of the contests conducted "just for fun" could win a prize in the prize races. There were contests for the girls of each grade, and for the boys of various classes. The girls opposed the boys in a pop-bottle race as the beginning event. A circle race was enjoyed. One of the most laughable features was the suit-case race; another, the shoe race. Bystanders stood in the sun and shrieked their approval and amusement.

These activities continued until five o'clock, being hugely enjoyed by the children, but many of the grown-ups drifted away to see the exhibit, which was opened to the public after four o'clock. In the house, teachers were stationed about to direct and explain.

It took some time to see everything, and many were the

"ahs" and "ohs" as parents viewed things made by their children. The interior of the first floor did resemble an art shop. There were large reed flower baskets, cord hammocks, braided bedroom slippers, articles of tie and dye work, the hues well blended, silky scarfs with beautiful designs, polychrome work, inkstands, picture frames, and even a long, shallow chest, most attractively finished. The walls were adorned with pretty books made in crayons and water colors, attractive placards made by the younger children, and across one corner of the room a line held more than a dozen brightly painted, oilcloth, telephone book covers. On display tables, bread boards shaped like pigs and painted orange and green evoked questions, and cleverly made twine winders, pretty lamp shades, neat bird houses and footstools, along with numerous other articles, were grouped.

Two articles which attracted unusual notice were The Health House, and the books of the Bible in their little bookcase. The former was one of the first things to be seen when commencing the excursion through the house. It was an attractive little bungalow, stuccoed with oatmeal, having a roof of graham crackers, a loaf of bread for the door, chocolate bars for windows, and even a border of raisins on the flour walk. The second particular attraction was a miniature bookcase having blocks of wood shaped like books painted in pleasing colors. On the back of each block was the name of a book of the Old or New Testament, arranged in the order in which they were found in the Scriptures.

Having looked to their hearts' satisfaction and eyes' content, parents and children in groups and in single families found places on the lawn to spread out supper. The refreshment stand was open during the afternoon and evening, and some sought food there. The meal was joyfully shared by those who had taken part in the contests of the afternoon. More people came, a large crowd gathering by the time the sun had slipped behind the western part of Independence. A continuous stream of humanity passed through the exhibit rooms and out into the evening's coolness.

The program on the outdoor platform commenced at half past seven. There was a hymn, and prayer was offered by Brother Sheehy. Then President Floyd M. McDowell, dean of the Independence Institute of Arts and Sciences, spoke to the children. "Can we depend on you?" was his question.

There followed several pantomimes, the lives of biblical characters, Moses and Aaron, Dorcas, Ruth, Esther, Daniel, and others. Those portraying these parts were students of the class in religious drama taught by Sister Eunice Winn Smith. The latter read the parts through the microphone in order that the crowd might hear. Then teachers and children of the summer school were called to the platform. The stage is large, but when they had all crowded on, not an extra inch was left. Two songs were sung, the audience joining the school in "Onward to Zion," and the first verse of the summer school song, the words written by Mrs. William Gard. The Nation's Flag and the Christian Flag were held aloft by two students, and the school gave the flag salute, which was impressive.

When the children had filed back to their places, Miss Constance, acting principal, was presented a wrist watch by Brother Sheehy in behalf of the faculty, children, and friends.

After the prayer of dismissal, the teachers took their pupils back to the building, where they secured their contribution to the exhibit, the work of their hands for the summer, and the certification for their five weeks of work.

Faculty and officers of the summer school feel that a big step has been taken in this summer's work toward the goal, *Zion, a beautiful people in a beautiful place working out beautiful ideals*. All have worked to make this progress possible, and all deserve thanks. The summer school slogan is, "Can we depend on you?" and the school is asking every Saint in Independence the question, "Can we depend on you to help us next summer?" Let us consecrate ourselves to this ideal in our work, in our study, and in our play.

Sacramento, California

Early in June our Women's Department, with Sister Geneva Beebe superintendent, motored to Rocklin, twenty-two miles away, accepting the invitation to the home of Sisters C. W. Earle and Mabel Longstreth for their afternoon session. After the usual business, the party, numbering twenty-three, was served with a delicious luncheon, including home-grown strawberries, fresh cream, sandwiches, and cake. Farm products were a great treat.

On Children's Day the juniors of the Sunday school gave the play, "The judgment of Solomon" (Benton). Sister C. H. S. Bidwell, superintendent, was chairman of the committee. Given in costume, with the assistance of music by two cornetists from the orchestra, this was very effective and splendidly received. A basket dinner at a local park, an annual event, was a partial reward.

Sister Hazel Blohm attended the Graceland Institute, majoring in dramatics, story-telling, new manual, method and junior tent work. She has given an interesting talk at the Department of Recreation and Expression and has brought much of the literature for the various departmental workers.

Sisters Birdie Clark and husband and the former's sister, Sister Pauline Napier, have recently returned from an extensive trip through the East, visiting at Kirtland, Cleveland, New York City, Washington, District of Columbia, etc. Mr. and Sister Clark attended a convention of the Brotherhood of Locomotive Engineers at Cleveland. Sister Clark, president of the local ladies' auxiliary, represented them as their delegate. She recently gave an interesting recital of events of their trip at the Department of Recreation and Expression.

About forty of our members are attending the reunion now in camp at Irvington, California. Many more are expected to go down for the last week-end, so the chapel will be closed for that Sunday.

The Idola Class in the Sunday school has purchased a three-gallon ice cream freezer for its social gatherings and for any branch needs. Elder Guy P. Levitt has been made an honorary member of this class, and their group spirit indicates they are Zion builders indeed.

EDITORIAL

(Editorial continued from page 861.)

Presbyterian Methods of Evangelizing Philadelphia

A recent number of the *Christian Century* is responsible for a news item which should be given consideration by a class of our ministers who shy at open-air services, or speaking to small or larger groups which they are able to gather about them on the street of a town or city. It has been advanced as an argument against this class of evangelizing, that the class attracted, some of which may finally become members of the church, is not of as substantial or desirable quality as those whose ears are saluted in our church buildings or in other more select places. We believe the statement has much truth in it. We are also of opinion that in these particular places it is likely the Lord's fishermen will find the most hungry and needy souls. What if they do need working over! What if it is a large job for the church organization to care for these

converts until they come to the common level of the present church! It's a greater and more necessary accomplishment if we save the soul who is a thousand miles from comfort and bliss than if we persuade the indifferent man found "just outside the door" to apply for entrance into the fold. And it may be the latter will revert to his former life just as quickly as the former. But that is another matter. Here is the cutting from the *Christian Century*:

The Presbyterian summer evangelistic committee of Philadelphia has begun its twenty-ninth annual campaign of open-air evangelistic services and vacation Bible school work. Evangelistic services are being held on public squares, in parks, on street corners, and church lawns, especially in neglected and congested sections of the city. About eighty vacation schools are being conducted by the committee.

"Remember Cumorah"

September of this year brings to the church the first centennial of the coming forth of the Book of Mormon, the delivery of the plates to Joseph Smith the Prophet. In recognition of this significant event President Elbert A. Smith has written a pageant entitled, "Remember Cumorah," commemorating the one hundredth anniversary of the event.

The pageant is written in four acts, and its dignified, direct style lends fascinating interest. Church progress is measured in a way that is sure to make a strong appeal to those who see the pageant.

August *Autumn Leaves* is carrying the full text; it is also being printed in pamphlet form, with full directions for staging. The booklet is priced at fifteen cents postpaid, and may be secured from the Herald Publishing House, Independence, Missouri.

The church can afford to turn its attention to this historical event so inseparably connected with the founding and history of the church. Every branch should make the Sunday following September 22 a day for special service commemorating this event, and where possible the pageant should be presented. Branches that are not equipped to do this should secure the booklet and have the text of the pageant capably read to the congregation. Undoubtedly those who see or hear will thrill again and again to the spiritual significance of the theme.

Elder J. W. Peterson is conducting a two-week meeting at Knox City, Missouri, in the northeastern part of the State, not far from Nauvoo, Illinois. He suggests that out of the many tourists passing near, there are likely some of our people who could stop for a day or two and help him with the music and singing. His meeting began July 23 and will close August 7. Any interested may find connection by inquiring at Knox City for F. J. Triplett.

Mobile Reunion Date Changed

Mobile district reunion date is August 11 to 21 instead of 10 to 20.

Reunion Locations and Dates

Portland, Gladstone, July 22-31.
 North Platte, Nebraska, North Platte, July 22-31.
 Holden Stake, Holden, July 22-31.
 Alabama, Pleasant Hill Branch (McKenzie), July 22-31.
 Eastern Michigan, Detroit, Southern Michigan, Northern Indiana, Indian Lake, July 21-31.
 Toronto, Lowbanks, Ontario, July 23-August 7.
 Southern New England, Onset, Massachusetts, July 23-August 7.
 Seattle and British Columbia, Silver Lake, Everett, July 29-August 7.
 Western Oklahoma, Eagle City, July 29-August 8.
 Central Oklahoma, Tulsa, July 29-August 8.
 Florida, Dixonville, July 29-August 7.
 Central Illinois, Edinburg, July 29-August 7.
 Western Montana, Race Track, August 5-14.
 Western Colorado, Delta, August 6-14.
 Southwestern Kansas, Winfield, August 5-13.
 Northeastern Nebraska, Decatur, August 5-14.
 Northeastern Illinois, Elmhurst, August 5-14.
 Central Michigan, Beaverton, August 5-14.
 Chatham, Erie Beach, August 5-15.
 Maine, Brooksville, August 5-14.
 Mobile, Mobile, Alabama, August 11-21.
 Idaho, Hagerman, August 12-21.
 Eastern Colorado, Colorado Springs, August 12-21.
 Spring River and Clinton, Joplin, Missouri, August 12-21.
 Lamoni Stake, Lamoni, Iowa, August 10-21.
 Des Moines, Runnells, Iowa, August 12-21.
 Southwestern Iowa, Council Bluffs, August 12-21.
 Kewanee, Galva, Illinois, August 12-21.
 Northern and Western Michigan, Park of the Pines, August 12-21.
 Kirtland, Kirtland, Ohio, August 11-21.
 New York and Philadelphia, Deer Park, August 13-28.
 Far West Stake, Stewartville, Missouri, August 18-28.
 Nauvoo, Nauvoo, Illinois, August 19-28.
 Little Sioux, Missouri Valley, Iowa, August 19-28.
 Southern Wisconsin, Madison, August 19-28.
 Southeastern Illinois, Brush Creek, August 19-28.
 Northwestern Kansas, Alexander, August 19-28.
 West Virginia District, Indian Creek (Ritchie County), August 22-28.
 Gallands Grove, Sac City, Iowa, August 26-September 4.

K L D S Radio Programs

Week, Sunday, July 31, 1927

SUNDAY, July 31.

8.30 to 9.00 a. m. Children's program arranged by Lillian Pope Cross.
 9.00 to 9.30 a. m. Bible Study Lesson conducted by Ralph W. Farrell.
 11.00 to 12.00 Stone Church Service; sermon, Dr. G. Leonard Harrington.
 2.00 to 3.00 p. m. Studio program presented by the orchestra of the Central L. D. S. Church of Kansas City.
 3.00 to 4.00 p. m. K L D S Radio Church, conducted by the Salvation Army.
 6.30 to 7.30 p. m. Radio Vesper; music by K L D S Ladies' Quartet; sermon, Ralph W. Farrell.
 9.15 to 10.15 p. m. L. D. S. Studio Service; sermon, Bishop G. W. Eastwood.

MONDAY, August 1.

Silent.

TUESDAY, August 2.

6.30 to 7.00 a. m. Morning devotional service conducted by the K L D S Radio Pastor, Ralph W. Farrell; music by a ladies' quartet.
 7.00 to 7.30 a. m. English Study conducted by Wayne Smith.
 4.00 to 5.00 p. m. Matinee program arranged by Wort S. Morse.
 7.00 to 7.20 p. m. Cousin Hazel, children's features.
 7.20 to 7.40 p. m. Walt Filkin, *Kansas City Journal-Post* Poet.
 8.00 to 9.00 p. m. Studio program arranged by Edna Scotten Schubert, organist.

WEDNESDAY, August 3.

Silent.

THURSDAY, August 4.

4.00 to 5.00 p. m. Matinee program arranged by Dorothy Horn, violinist, assisted by Elmina Shank, pianist.
 7.00 to 7.20 p. m. Cousin Hazel, children's stories.
 7.20 to 7.40 p. m. Health talk, Dr. Joseph T. Brennan.
 8.00 to 9.00 p. m. Studio program arranged by Robert Miller, organist.

FRIDAY, August 5.

6.30 to 7.00 a. m. Morning devotional service conducted by the K L D S Radio Pastor, Ralph W. Farrell; music by Y. K. T. Sunday School Class.
 7.00 to 7.30 a. m. Uncle John's Children's features.

SATURDAY, August 6.

8.00 to 9.00 p. m. Studio program arranged by Charles Stickel, baritone.

MISCELLANEOUS

Notice of Convention and Conference

A combined young people's convention and conference of the Southern Nebraska District will meet at Wilber, Nebraska, the first four days in September. Meetings will be held in the district tent on the old reunion grounds, among the tall trees in the Bend of the Blue River on Brother Walter Broliar's farm. Those wishing to camp on the grounds may do so, and swimming and boating on the river may be indulged in. Bishop J. A. Koehler and Elder John F. Sheehy will be with us, Bishop Koehler representing his department and Brother Sheehy the young people's work. Both are specialists in their lines, and we expect a profitable as well as a pleasant time with them. Conference business will be attended to on Saturday afternoon, September 3. Gertrude Wood Robertson, district secretary.

Conference Notices

The Portland district conference will be held Saturday, July 30. This will be the last Saturday of the reunion. Important business to come before the conference. Make a special effort to attend this conference. Eli Bronson, district president; R. E. Chapman, secretary.

The Northwest Kansas district conference will be held at Alexander, Kansas, August 26, 27, and 28, during the last days of the reunion. District officers will be elected at this time. We hope for a good attendance. Send reports to Mrs. Maud Teeter, district secretary.

Reunion and Conference Notices

The annual reunion of the Idaho District will be held at Hagerman, Idaho, August 12 to 21 inclusive. The following speakers will be in attendance: Apostle M. A. McConley, Bishop J. A. Becker; Calvin H. Rich, of Salt Lake City, Utah; and J. Arthur Davis, of Idaho. All Saints and their families from Idaho and Utah are invited to attend. Free meals will be provided during the reunion. We want this to be the best reunion we have ever had, so come. All branch reports should be in the hands of the district president before the district conference, which will be held the last Saturday and Sunday of the reunion. Gladys Chambard, district secretary.

Semiannual district conference of Central Oklahoma will convene at Sand Springs Park, August 6 at 2.30 p. m. Apostle F. Henry Edwards will be with us during the entire reunion, convening July 29, and will do the preaching or have it done each night of the series. Commencing on Monday at 2.30 p. m. July 31, he will also conduct class work for the priesthood and all others who wish to attend. O. L. James, of Claremore, Oklahoma, will have charge of music. Hubert Case in charge of young folks, with Emmett Lancaster, of Tulsa, as reunion reporter. Come and attend this reunion and help us build; be a doer—and be happy. We shall be disappointed if we do not meet you there. The District Presidency.

All-Day Meeting

The Saints of Denison and Deloit, Iowa, Branches are joining in an all-day meeting, to be held at Deloit Sunday, July 31. Saints living near who belong to these branches are cordially invited to be present. E. L. Bedwell, district president.

Dedication and One-Day Meeting

Dedication and one-day meeting to be held at Alma, Michigan, July 31, 1927. Basket dinner at noon. Church located on Pleasant Avenue. The program for the day is as follows:

8 to 9.30, prayer meeting; 9.45 to 10.45, Sunday school, G. E. Burt, district superintendent; 11 to 12, preaching, H. A. Koehler; dinner; 2 to 3, dedicatory service O. A. McDowell; 3.15 to 4.15, preaching, G. W. Burt; 7.30 to 8.30, preaching, W. L. Chapman, district president. Ruby Conklin, clerk of Alma Branch.

Reunion Notices

The Southern Wisconsin reunion will be held at Madison in the Gallagher Park on the east side of the city, about one half mile straight ahead from the end of Fair Oaks street car line, from August 19 to 28 inclusive. Meals will be served cafeteria. Order your tents early. Prices of tents, 10 by 12, \$4; 12 by 12, \$5; 12 by 14, \$6; 14 by 19 cottage, \$7; single cots each \$1. Speakers: Bishop A. B. Phillips, Patriarch W. A. McDowell, Elder Ray Whiting, Mrs. N. E. Hield, Elder L. G. Holloway, and Elder E. J. Lenox. Send all orders to E. J. Lenox at Evansville, Wisconsin.

The annual reunion of the Eastern Colorado District will be held at the district reunion grounds, 1015 Cheyenne Road, Colorado Springs, from August 12 to 21. We have had assigned to us as speakers and workers, Apostles J. F. Curtis and E. J. Gleazer, Evangelist Richard Bullard, and E. E. Closson of the Department of Recreation and Expression. Elder R. D. Weaver, our new district missionary, will also be present, besides many brethren of the district. Tents 10 by 12, and 12 by 14, springs and cots, also straw for bed-ticks will be available for rent on the grounds. Meals at a very reasonable cost will be served cafeteria style on the grounds. Plan on spending your vacation at one of the best reunions held by the church, in the "Playground of America," in the shadow of the Rockies. B. E. Brown, district president, 1217 East Boulder Street, Colorado Springs, Colorado.

There will be an all-day meeting, held July 31, at Marysville, Kansas, in the district tent, located at Walnut Street, between Fifth and Sixth Streets. First meeting 10.45 and at 2.30, and 8. At 12.30 basket dinner at the tourist park, just a few blocks. All Saints scattered around Marysville are invited. Also the Saints of Centralia, of Netawaka, and Blue Rapids, and any Saints who may wish to come and be with us that day will find a welcome. The Saints of our sister State, Nebraska, who are living north of Oketo, Kansas, are invited to join us and help make this day one long to be remembered. David Donahue, C. E. Harpe, committee.

Kewanee district reunion will be held at Galva, August 12-21. Good speakers will be provided in the persons of Evangelist W. A. McDowell, Bishop A. B. Phillips, Elder Ray Whiting, Mrs. Effie Hield, and District Missionary Leonard Houghton. Also a full program of inspirational, educational, recreational activities will be conducted, as well as a district conference session at 2 p. m. August 20. Price of tents the same as other years. Meals will be served on the grounds. Bring straw ticks and bedding. Send orders for tents and donations to Elder Jones, 926 North Vine Street, Kewanee, Illinois. E. R. Davis, district president, 2406 Seventh Avenue, Moline, Illinois.

The seventeenth annual reunion of the Chatham District, will be held August 5 to 15, at Erie Beach. The following general church officers and ministers from the United States and Canada will be present: Apostle Roy S. Budd, Bishop and Sister Richard Baldwin, of Independence, Missouri; Elder James Pycock, of Chatham District, missionary in charge, and many others. Members of other districts will be made welcome. Meals will be served at the following prices: breakfast or supper, twenty cents; dinner thirty-five cents. Special rate for children. A full daily program is promised. Tents may be rented for the entire reunion at following prices: Mark size wanted. 7 by 9 feet, 2 foot wall, \$3.25; 8 by 9½ feet, 3 foot wall, \$4; 9½ by 12 feet, 3 foot wall, \$4.50; 12 by 14 feet, 3 foot wall, \$5.50; 12 by 16 feet, 3 foot wall, \$6.50; 9 by 16 feet, 6 foot wall, \$8.50; 14 by 18 feet,

3½ foot wall, \$7.50; 12 by 12 feet, 7 foot wall, \$8.50; 12 by 19 feet, 6 foot wall, \$10.50; 14 by 24 feet, 7 foot wall, \$12.50; 20 by 30 feet, 7 foot wall, \$16; 20 by 40 feet, 7 foot wall, \$22. Single cots, 70 cents each. Please state first and second choice of tent in case of shortage. Send all orders for tents and cots to Robert T. Brown, Route 4, Merlin. Order early to be sure of size, and state location desired. David Snobelen, R. H. Jones, and Isaac Andrews, executive committee. R. T. Brown, president, John C. Dent, secretary and treasurer.

The reunion, August 19-28, at old historic Brush Creek will hold attractions for you not found elsewhere. The old branch of the church that has lived through the dark and cloudy days of 1844 to 1860 and gave to the church an advantage in the courts, proving the legal successorship, should be of interest to all members of the church. Patriarch Stone, Elder R. J. Lambert, and Elder John F. Sheehy will be with us, as well as our new missionary, John R. Lentell. We are looking forward to one of the best reunions ever held in the Southeastern Illinois District. A spiritual feast, an educational uplift, with plenty of wholesome recreation to season it are our plans. Again: Don't forget to order your tents early, or you may have to do without. Order from Elder O. C. Henson, 2401 College Street, Mount Vernon, Illinois. R. L. Fulk, for the district presidency, 2216 Carey Avenue, Mount Vernon, Illinois.

A Correction

In the article entitled, "A salt land," written by Bishop C. J. Hunt, and appearing on pages 798 to 800 of SAINTS' HERALD for July 13, a correction should be made. On page 800, near the bottom of the first column, quoting from Doctor William Barrows, D. D., the first part of the second sentence reads: "They aggregate about one billion seven hundred and sixty million square miles." This should read: "They aggregate about *one million seven hundred and sixty thousand square miles.*"

Requests for Prayer

Sister Jennie Thompson, Sparks, Kansas, asks the prayers of the Saints for her daughter, Maude Taylor, who is going through a severe trial. Sister Thompson and her daughter are members of the church.

Mrs. W. M. Keck, Princeville, Illinois, writes on July 23: "I would like for the Saints to pray for my husband, who is sick and has been for months. It seems the doctor can do him no good. They do not appear to know what is the trouble; he feels weak and tired all the time. We think it is the effects of the 'flu.' He is needed here and has a desire to be healed and live. I ask the Saints to remember him."

Marriages

RAW-FLYNN.—The marriage of Miss Elizabeth Agnes Raw to Mr. Mont J. Flynn took place Thursday night, June 30, at the home of the bride's parents, Mr. and Mrs. P. J. Raw, West Sixtieth Street Terrace, Kansas City, Missouri. The bride's grandfather, Elder Francis A. Evans, read the ceremony before the mantel, which was banked with beautiful flowers. Miss Edith Driver was bridesmaid, and Mr. Ephraim Evans acted as best man for Mr. Flynn. Following the ceremony a reception was held. Mr. and Mrs. Flynn will be at home after July 14 at 600 West Sixtieth Street Terrace, Kansas City, Missouri.

Birth Notice

To Elder and Sister F. C. Bevan, of 210 Grand Avenue, Ottumwa, Iowa, on July 21, 1927, a son, Richard Eugene.

Our Departed Ones

SPRIGGLE.—Savilla Spriggle was born February 11, 1863, west of Uniontown, Ohio. She was married to Frank Spriggle, and to them were born four children, two boys and two girls. She united with the church about thirty-five years ago and has lived a good, consistent, Christian life. Always she was ready to lend assistance. She has been isolated from church privileges nearly all of these years. Died June 30, 1927, at Myersville, Ohio, as the result of an accident brought by a runaway horse as she was on her way to a funeral. Left to mourn her departure

are her husband, Brother Frank Spriggle; two sons, Newton and Earl; one daughter, Mrs. Samuel Ritzman; and her father, ninety-three years old. Funeral was held July 2, 1927, in the Methodist Church at Myersville, in charge of A. R. Manchester. Sermon was by J. C. McConaughy. Interment was in Uniontown Cemetery.

HOLTMAN.—John Holtman was born September 1, 1859, at Gibbville, Cheboygan County, Wisconsin. On March 29, 1882, he was married to Rieta Kruiyenga, and to them were given one son and three daughters, the son dying in infancy. His wife died January 15, 1899. Brother Holtman was baptized by Brother B. S. Lambkin September 15, 1912, in Princeton, Minnesota. He was a kind father and bore all his troubles with patience, and his faith in the latter-day work was strong. Died June 30, 1927, at the home of his daughter, Mrs. P. C. VanSomeran, in Princeton, Minnesota. There remain three daughters: Mrs. P. C. VanSomeran, of Princeton; Mrs. Henry Rens, and Mrs. Frank DeWitt, both of Baldwin, Wisconsin; twelve grandchildren, one brother, four sisters, and a number of other relatives and friends to mourn his departure. Funeral sermon was by Elder Ray Whiting, of Minneapolis. Interment was beside his wife.

FERGUSON.—Sister A. E. Ferguson was born in Mississippi December 19, 1852; died at Hardin, Missouri, July 3, 1927. Early in life she united with the Reorganized Church of Jesus Christ of Latter Day Saints. At about fourteen years of age she came to Missouri with her parents, locating near Millville, Missouri. Later she united in marriage to G. P. W. Ferguson, and to them were born eight children, William, James, Mrs. Anna Knipschild, and Mrs. Fannie Gentry, of Oregon; Thomas, of California; Claud, of Colorado; Mrs. A. A. Hughes, of Hardin, Missouri, in whose home she died; Mrs. Cleota Porterfield, who preceded her in death about eighteen years; and LaFayette, known as "Dix," who also preceded her in death about three years. Two sisters survive her, Mrs. Rebecca Craven, of Russellville, Missouri, and Mrs. F. A. Corkan. The funeral services were in charge of Elder J. Charles May, of Independence, Missouri, and the burial took place at New Hope Cemetery, not far from the Wakenda church.

POHLE.—Florence Lutie, third daughter of John and Jane Marshall Edwards, was born in Beetown Township, Wisconsin, August 3, 1891. She was happily married to Harley Pohle, of Bloomington, Wisconsin, February 28, 1913. To them ten children have been born. The youngest, a tiny babe, preceded the mother to the better land in December of last year. The terrible tragedy of July 4—an auto accident—which has bereft a loving husband and left motherless nine young children, and has cast an indescribable gloom over a wide community. She was a wonderful little mother, bright and happy, capable, and friendly in all her ways. Lutie made friends wherever she was known. On June 11, 1905, she was baptized by Elder J. O. Dutton into the Reorganized Church of Jesus Christ of Latter Day Saints, in which faith she continued the remaining brief period of her earthly life. Her mother preceded her in death ten years ago. Besides the bereaved husband and children, Milton, John, Charles, Eunice, Mary Jane, Roxy, Virginia, Vivian, and Marie, there remain her father and second mother, two sisters; and two brothers; also many other relatives and many, many friends. There has gone from our midst a loving daughter, a devoted wife and mother, a good neighbor, and a Christian woman. The funeral was conducted in the Congregational Church in the city of Bloomington, the pastor assisting. Sermon by W. A. McDowell. There was a very large attendance. Only about half of the people could get into the building. Over one hundred automobiles were in the procession to the cemetery near Bloomington.

BLUE.—Frances Virginia Blue was born October 11, 1857. Married Charles Blue January 25, 1877, and to them were born six sons and two daughters. She also raised two daughters by a former marriage of her husband. About twelve years ago she joined the church and has lived a good consistent Christian life. She was always ready and willing to do all she could to aid and assist in all the ways she could when opportunity was presented. She has now passed over to the other side, leaving earthly life July 12, 1927, at the age of sixty-nine years, nine months, one day. Surviving are one brother, Douglass Dewitte, of Oklahoma; one sister, Mrs. Thomas Bell, of Nebraska; four boys, Roy, Tracy, Pell, and Clair, all of Barberton; daughters, Mrs. May Brodie, of Akron; Mrs. Fay Bayler, of Barberton, thirteen grandchildren, and five great-grandchildren, also two step-daughters, and many friends. Her husband and two sons preceded her in death. Funeral sermon was by J. C. McConaughy. Interment at Lakewood Cemetery, Barberton, Ohio, July 15.

BUTTERWORTH.—Charles Edward Butterworth was born at Port Deposit, Maryland, September 24, 1846. At different periods of his childhood, the family lived at Nelsonville, Ohio, and Saint Louis, Missouri, his mother having died at the latter place of the cholera epidemic. In 1854 the family moved to Howorth Grove in Crawford County, Iowa. At the age of fifteen he united with the church and served it loyally as he did his country during its struggle, having taken his father's place with the colors. He enlisted in the year 1864 at the age of eighteen years, three years after his church enlistment, being released from his army service in 1865. In 1866 he was married to Julia Rudd, who passed away in the year 1880, seven children being born to this union. In 1881 he married Ida May Rudd, and to them were born six children. Brother Butterworth was ordained an elder March 15, 1873, a high priest, April 15, 1890, and a patriarch, April 9, 1903. He was for sixty years a resident of Crawford County and a resident of Dow City, Iowa, for many years. He led the life of a true Christian and took an active part in the various departments of the church work, where he is sadly missed since his death, which occurred May 24, 1927, as the result of a stroke. He leaves to mourn, his wife, three daughters, Mrs. Frank Schaffer, of Independence, Missouri; Mrs. Ed Liese, of Vail; and Miss Vida Butterworth, a student nurse at Independence, Missouri; five sons, Robert, of Des Moines; Julian, of Ithaca, New York; Virgil, of Chicago; Raymond, of Princeton, Iowa; and Herbert, of Dow City, all of whom were present at the funeral. He also leaves nine grandchildren, four brothers, and three sisters, besides other relatives and many friends. The funeral was held Friday afternoon at the Methodist church, being largely attended. Elder F. T. Mussell, of Des Moines, conducted the services giving the sermon. Interment was made in Dow City cemetery, six boys of the American Legion acting as pall bearers. They were in uniform. Several old soldiers attended the funeral as a tribute of respect to their departed comrade.

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THE SAINTS' HERALD

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Richard J. Lambert, Assistant Editor.
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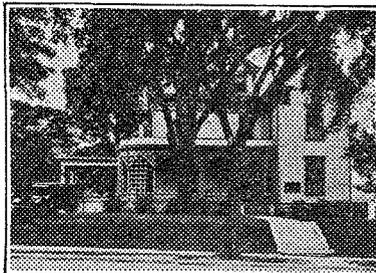
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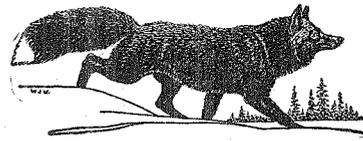
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November "Autumn Leaves"

The editors of *Autumn Leaves* are preparing an Armistice number in recognition of the services of our youth in the World War.

They will appreciate any information concerning members of army, navy, aviation corps, marines, and Red Cross, including names and addresses of said members.

Experiences will also be appreciated. We are anxious to hear from this request at once.

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OFFICIAL

OF JESUS CHRIST OF LATTER DAY SAINTS

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Independence, Missouri, August 3, 1927

Number 31

Little Journeys with the Editor in Chief

To Palmyra and the Hill

The feelings under which a Latter Day Saint either approaches or leaves Hill Cumorah are contingent upon so many factors that it is quite impossible to say what they are likely to be in each case; and I do not undertake to say what were the emotions of Brethren John and Charles as we left the Hill for a visit to other parts and places of historic interest; and as mine were of a mixed variety, perhaps it is well to let each reader guess what and how we felt. I have, of course, read much of our early history, yet such reading has been incidental and usually for the settling of certain things which bear on our work yet undone and the problems still unsolved. And so as we left the Hill to reach the other objectives of our visit, I presume my companions felt as I did, that it would have been a pleasure to spend hours there, in meditation upon the happenings in the early days of the church, in efforts to evaluate them in the light of subsequent happenings and developments, and which in turn would lead to efforts to evaluate recent happenings in other places in the church in the light of the objectives of the church and their bearings on our progress, and from the atmosphere of this famous ridge so intimately associated with the history of our people and our ancient connections, seek answer to a question so often rising on our lips, "What of the morrow?"

While still under the spell or charm of the sights and memories of Cumorah, as we journeyed Brother Fry had turned the car from the new main road running north and south past the Hill, and it was only a short time until we, from information we had already received, recognized we were approaching the "Joseph Smith Farm." A group of men and women were in the road between the house and the barn. "Mormons," we all thought, and we were right, we soon learned. The missionaries (men and women) were gathering at the farm for a picnic, as a preliminary to the celebration of the day following, Pioneers' Day, July 24, now quite generally celebrated by Mormons, not only in Utah, where the event occurred which is thus commemorated.

It is quite common to see, on these western New York farms, "house" group of buildings and "barn"

group clustered on opposite sides of the thoroughfare. And such is the case on the "Joseph Smith Farm." The old house stands on the east side of the road, facing west; the barn is on the west side. The group of people we saw in the road were watching or participating in a game of "horseshoes."

Parking our car beneath one of the many fine shade trees so plentiful in that country, we approached the group, and I "broke in" with a question, "When was that house built?"

"Brother Bean can tell you," said the young man to whom I addressed the query. And "Brother Bean" detached himself from the group of horseshoe pitchers to give attention to our questions. He is a middle-aged man, athletic in appearance, and well set up. Didn't look like a preacher, and we learned he had for twelve years been caretaker of the farm, had purchased the property at the Hill (for the Mormons), and is negotiating for the Hill itself. We found him courteous and obliging, and for an hour or so gave his full time to us. I was a bit surprised when in answer to my question as to when the house was built, he said promptly, "1823."

"Has it been rebuilt?" was my next. The answer was, if I remember correctly, that an addition had been built to it about 1867. The good state of preservation of the building and its neat appearance were the causes of the surprise, in connection with the fact that the date 1823 fixes its age as one hundred and four years. It had been well built, though somewhat crudely, to have withstood the rain and sun, heat and cold of more than ten decades.

"Brother Bean" conducted us into the house, told us somewhat of its history, the early vicissitudes of the family on and about the farm, showed us some of the "Smith furniture," the room occupied by "Joseph," and in the courteous replies to our many questions gave us information with a readiness which bespoke a deep interest in his work and a patient research into the many details of past history connected with the place. All this, too, he gave to us as total strangers, for it was not until we were leaving that we revealed our identity or connection to the family who had once owned the place.

After going through the house, we were conducted across the road, past the barn, over the small creek (which in early days had been dammed in or-

der to impound enough water for baptismal purposes), up a lane between meadows, and through a gate into a bit of woods apparently undisturbed by axmen for many years. This woods is called "The Sacred Grove," and we were told by our guide, "Brother Bean," that here, near a tree pointed out as fixing the spot, was where Joseph the Seer was permitted the vision he has graphically described. Whatever dubiety or certainty may exist in the minds of visitors as to the identity of the spot or place, it serves the purpose of objectifying an event of considerable importance to us, and which was of great directional influence in the life of a man who has left a marked influence upon American life. Beneath the tree, we were told, frequent meetings are held on irregular occasions, and one was to be held the next day.

All the time we had been visiting and slowly walking from the house to the fields and woods, I had been plying our guide with questions, to all of which I had friendly and kindly reply. From these replies I glean the following:

The farm was purchased by the Smiths about 1822 or 1823, the house built in 1823. The original farm comprised about one hundred acres, which are now owned by the Mormons, and about thirty acres in addition. The farm was worked by the Smiths, but was lost to them not very long after purchasing, through financial difficulties and intricacies. It was secured about twelve years ago by the present owners, and the houses and buildings have been repaired and restored. The creek in a narrow valley runs about through the center of the farm, the hills rising sharply to the east and more gradual in slope to the west. The soil, of glacial drift formation, is "spotty," as is characteristic of such formation, hence varying, sometimes sharply in short distances, in fertility. Under "Brother Bean's" management, it is farmed advantageously, the crops being those usual to the country: grass, corn, wheat, oats, and garden vegetables. Fruit trees do well in that climate, and many were in evidence. In addition to this farm, the Utah people own a farm to the west of Hill Cumorah, including a portion of the Hill, the Whitmer farm near Waterloo near in turn to Fayette, and are, I'm told, in process of negotiating for the Hill Cumorah itself, with a strong likelihood of getting it. "Brother Bean" cares for and directs the activities of all these places and seems to know his job well.

As we came to the road, between house and barn, on our return from the "Sacred Grove," we were for the first time asked where we were from. Then I told who we were. Of course this revealed the reasons of our keen interest in the farm and its his-

tory. "Brother Bean" was even more cordial, and gave us a kind invitation to come out the following day to the meetings and gave me invitation to speak to them. But as things turned out, while we appreciated and thanked "Brother Bean" for the invitation, we were not privileged to attend. As I told in my last, the weatherman had darkened the sky before we left the Hill, and as we walked from the farmhouse to the Grove, occasional drops of rain fell, and as we gave our parting salutations and expressed thanks for the courtesies shown, we moved under one of the beautiful hard maples, to protect ourselves from the rain which continued most of the remainder of the day.

It is rather picturesque, this "Joseph Smith Farm." The house, located on a road running nearly north and south, faces west, and is quite commodious for an early farmhouse, is simple in outline and finish, and is well kept up by the present owners. It stands on a slope rising rather sharply from the road, while the terrain behind it rises still sharply to the east for some distance onto a bench which extends quite to the east line of the farm. Behind that yet rises the wooded hills to the east. Across the road to the west lie the open fields and meadows "cleared" by the Smiths, while to the north and west lie the wooded slopes of the Sacred Grove of beeches, maples, elms, and other indigenous hardwood trees. On the gentler slope to the north are the fruit trees and orchard of the farm, while the road rising gently to the north is lined from just south of the house for some distance to the north of it with large and pretty shade trees, mostly hard maples. For a "farm" it is a beautiful and restful spot, and I rather admire the sagacity of my ancestors in selecting it.

How did I feel, seeing it in the hands of the Mormons? I think I hear some one ask. Well, one thing is quite certain, even if I had personally desired to own it, for very obvious reasons I could not. If the church had proposed buying it, or the Hill, or any other farm around there, I should have opposed it. The land we need lies much nearer Independence. And I know of no one who will take better care of the farm, or the Hill, and other historic spots they may buy, than will our ecclesiastical cousins from Utah; and I'd much rather see them have it or them than to see those places in the hands of those who would be disposed to collect fees from visitors. So I am glad the Utah people have the farm and are giving it their usual good care; and I am hoping they may be successful in securing the Hill. It will be a guarantee that its beauties will be preserved and enhanced, and that it will be accessible to the public. In the meantime, I am glad that we are

buying land in the "regions round about," with our eyes to the future. The Utah people can afford to spend money on these far eastern landmarks; and we can not. Our burdens and responsibilities nearer "home" demand that all our resources be concentrated there.

With the rain falling gently on tree and terrain, with nature peaceful and quiet despite the deep blue-black of storm cloud, and with a cheerful good-bye to genial "Brother Bean," we mounted "the modern steed" and drove slowly away from another interesting historic spot, again with mixed feelings and emotions, I shall not attempt to describe. But I venture the guess that in the heart of each of the three was a renewed determination to "carry on" towards the completion of the yet unfilled task of "the church."

We were going back to Palmyra, to spend the night at Hotel Palmyra. Supper over, John and I, while Brother Charles wrote, rested, read, "prowled around" for information, getting in touch with business men and others who could tell us things. And we had an interesting time. Late into the night I wrote, as I have told you before.

For the next, "A visit with a unique character."

FREDERICK M. SMITH.

University Club, WASHINGTON, D. C., July 29, 1927.

Saint Paul Believed in the Specialist

In a letter of Apostle Paul to the Ephesian saints we find him calling their attention to a principle in organization which he deemed of importance in order that the work might be competently carried on. Paul believed in a division of responsibility and an apportionment of the tasks of church building and maintenance. Hear him:

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

As has always been the case when the church of God was in touch with its Head, the church was the leader and the rest of the world came along in scattered disorder, some more nearly approaching the ideal than others, but none of them grasping the truth as did the body which Christ established to be the light of the world.

If Paul understood Christ and the plan he had adopted in building his church, each member of the body would be charged with a particular part of the work of the whole, which part would be indicated by the natural and acquired equipment of the individual: all working together that a perfect ensemble might result.

Paul's day was not what one would call a day of specialists, so far as industrial or commercial pursuits were affected. It was the day of the all-around man: the man who could raise his own food-stuffs, grind his own wheat, tan his own hides, make his own shoes, treat his own sick cattle, build his own house, and make his own wine. But Christ pointed out a better way: man might see the beauty and efficiency of the plan as related to church building and carry the principle over into his entire list of activities, thus making the church the leader of the world.

The day of apostasy (and in the world outside the church the Dark Ages) came, and in both church and private and public life this principle of efficiency was lost. The Reformation came to the church, and things were not quite so dark as had been, but the church did not seem to recover this principle to any great degree.

The light of modern times began to dawn on commerce and industry and profession, and the day of the specialist was on, so far as temporal life was affected. But it was reserved for the great Restoration movement to emphasize the plan and once more come to the front with the idea of specialization according to the equipment of the individual. From the day of the organization of the church under Joseph Smith, down through the work of his son in establishing the church, and of the work of his grandson in the development of the body, this principle of specialization has been emphasized.

This is good doctrine, as the world has found, for school, for profession, for trade, for merchandising, for the entire gamut of commercial and industrial life.

But in the modern church of the world we find that almost without exception the membership looks upon the preacher as a failure unless he is one who can organize a business campaign, design a modern church building, help construct the building he has designed, purchase without error of judgment the church furniture, decorate the church when it becomes dingy, advise the farmer, the tradesman, the artisan, the business man, the school-teacher, and the lawyer, in addition to preaching in such a spiritual atmosphere as to really dispense the bread of life, give spiritual comfort to the sick and dying, give an ear of sympathy and correct advice to the

deserted husband or wife, dramatize the Sunday school lesson, purify the local politics, and in spare time provide from twenty-five to seventy-five per cent of his own living, and the maintenance of his family.

Glenn Frank recently said, "But the point I want to emphasize is that in the development of our modern churches we have gone apostate to the sound principle of a spiritual division of labor as suggested by Saint Paul. . . . We expect one lone preacher to be priest, prophet, pastor, president, all in one and at the same time."

Why not Latter Day Saints at least avoid such mistakes in the church, carefully working under the direction such instruction as the Bible, the Book of Mormon, and Doctrine and Covenants contain? It will be well to reread the fourth chapter of the Ephesian letter, also section 119, paragraph 8, Book of Doctrine and Covenants, and continue with increased devotion to the church to leave to every man the special work for which he is fitted. In this way may the church take her place as a light to the world—to the political world, to the world of art, to the world of commerce, to the scientific world. And in this way the necessity for the administration of stewardships will appear and become more and more insistent.

R. J. L.

Ruth Lyman Smith Memorial Library

The Ruth Lyman Smith Memorial Library was established March 22, 1927, by President Frederick M. Smith and daughters Alice and Lois as a perpetual monument to the wife and mother who passed away May 4, 1926. They contributed the initial group of books and established a fund, the income from which is used to buy new volumes for the library. The library was designed especially for works on parenthood and expression, fields in which Sister Smith was most actively interested.

The Department of Women assisted in founding the library by furnishing the first section of bookcases. Since its inception the library has been added to by a number of individuals and groups, and now contains a total of 670 volumes. Large contributions in addition to those of President Smith and family were made by Mr. and Mrs. Walter W. Smith, the Sunday schools in Zion, and the Story-Telling Class of the Institute.

Periodical magazines which are available at the Memorial Library include: *Children*, *The Junior Home*, and *The Journal of Expression*. Others are to be added.

Although books on parenthood and expression are particularly stressed in the purpose and growth of

the library, volumes from the fields of psychology, science, history, and education have been received from contributors. The contributions have long since overflowed the bookcase capacity and have been stacked on shelves, awaiting donors who will provide the needed cases.

The library is in charge of Miss Bertha Constance, assistant principal of the Independence Institute of Arts and Sciences. Books are in continual use by the people of Independence, and the library is growing. The women of the church at the last General Conference passed a resolution to sponsor the development of the memorial.

President Smith established this type of memorial because he believed it would be of greatest good to the greatest number of people. He chose the two fields, parenthood and expression, because Sister Smith was particularly interested and had invested much effort in them. She was widely active in the work of the Department of Women and was highly talented in the field of expression. A member of the first faculty of Graceland College, she occupied the chair of elocution and public reading and speaking in 1895 and following. She graduated from the National School of Elocution and Oratory at Philadelphia, Pennsylvania. Many of her own books were among the collection which founded the library in her memory.

A collection of Indian curios was also contributed by President Smith. It is hoped that in the future a special room may be provided at the Institute in which both the book and museum phases of the library may be further developed.

Volumes of The Ruth Lyman Smith Memorial Library are marked by attractive bookplates designed by George Bartholomew.

L. E. F.

From Bishop Charles Fry at Cumorah

Tuesday morning we received this message, which speaks for itself: "After three days' visitation of the historic places in western New York, where the church had its beginnings one hundred years ago, and of interviews with many people of this region, my faith in the church and the Book of Mormon has been greatly increased and confirmed. I am sending this message from the Hill Cumorah: That in view of this year being the centennial of the coming forth of the Book of Mormon, I am undertaking to reread that book by September 22 in recognition of the centennial, and am wondering how many of the Saints will join with me in reading it.—Charles Fry."

Surely nothing but strength and purity and re-

(Continued on page 918.)

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

Where the Plates Were Found

BY S. A. BURGESS

When Joseph Smith was in his tenth year, his father removed from Sharon, Vermont, to Palmyra, in Ontario County, New York. The name of this county has since been changed to Wayne. Some years later he removed to the village of Manchester in this same county.

Joseph Smith further informs us that it was the second year after that that a revival was held in Manchester, commencing with the Methodists but including all the sects in that region of the country. It would appear that the removal to western New York was probably early in 1815, and to Manchester from Palmyra probably late in 1818, as this revival was held in the spring of 1820, while Joseph Smith was in his fifteenth year, having reached the age of fourteen years, three months, and four days before—in December, 1819.

This section of the country is very beautiful, with a series of lakes, hills, and valleys which make for scenes of unusual beauty.

As the Whitmers lived in Fayette, near Seneca Lake, it is in this lake that many of the early baptisms took place. Not the first, however, as Joseph Smith and Oliver Cowdery were still in Pennsylvania when they baptized each other in the river.

Joseph Smith evidently went into the woods near his home when he prayed and received his first vision. We learn from other sources that in the woods near this place there is a place where the family frequently resorted for prayer. It is quite probable that this place of prayer is very near this spot where he received his first vision, and that it was since that time used as a place of worship.

It was in this woods that the eight witnesses were shown the plates of the Book of Mormon. It was south of these woods, near the Whitmer Home, where the three witnesses received their remarkable spiritual manifestation when the plates were shown to them by an angel of God, and they were commanded to testify. To the eight witnesses no re-

markable spiritual manifestation was given, but they were shown the plates and handled them.

Near the little village of Manchester there are a series of hills, but the greatest of these is the hill afterwards called Cumorah. It is on the western side of this hill that the plates were concealed, and it was to this spot that Joseph Smith was directed in September, 1823, when he secured his first vision of the plates. We think the account given by Oliver Cowdery is of enough interest to quote here:

You are acquainted with the mail road from Palmyra, Wayne County, to Canandaigua, Ontario County, New York; and also, as you pass from the former to the latter place, before arriving at the little village of Manchester, say from three to four, or about five miles from Palmyra, you pass a large hill on the east side of the road. Why do I say large; it is because it is as large, perhaps, as any in that country. To a person acquainted with this road, a description would be unnecessary, as it is the largest and rises the highest of any on that route. The north end rises quite sudden until it assumes a level with the more southerly extremity, and I think I may say an elevation higher than at the south a short

distance, say half, or three quarters of a mile. As you pass towards Canandaigua it lessens gradually until the surface assumes its common level, or is broken by other smaller hills or ridges, water courses and ravines. I think I am justified in saying that this is the highest hill for some distance round, and, I am certain that its appearance, as it rises so suddenly from a plain on the north, must attract the notice of the traveler as he passes by.

At about one mile west rises another ridge of less height, running parallel with the former, leaving a beautiful vale between. The soil is of the first quality of the country, and under a state of cultivation which gives a prospect at once imposing, when one reflects on the fact, that here, between these hills, the entire power and national strength of both the Jaredites and Nephites were destroyed. . . .

The hill of which I have been speaking, at the time mentioned, presented a varied appearance; the north end rose suddenly from the plain, forming a promontory without timber, but covered with grass. As you passed to the south, you soon came to scattering timber, the surface having been cleared by art or by wind; and a short distance further left, you are surrounded with the common forest of the country. It is necessary to observe, that even the part cleared was only occupied for pasturage, its steep ascent and narrow summit not admitting the plow or the husbandman, with any degree of ease or profit. It was the second mentioned place where the record was found to be deposited, on the west side of the hill, not far from the top down its side; and when myself visited the place in the year 1830, there were several trees standing; enough to cause a shade in summer, but not so much as to prevent the surface being covered with grass—which was also the case when the record was first found.

Whatever may be the feeling of men on the reflection of past acts which have been performed on certain portions or spots of this earth, I know not, neither does it add to nor diminish from the reality of my subject. When Moses heard the voice of God, at the foot of Horeb, out of the burning bush, he was commanded to take his shoes off his feet, for

*This space reserved for the
Presiding Bishopric
for ten weeks*

the ground on which he stood was holy. The same may be observed when Joshua beheld the "Captain of the Lord's host" by Jericho. And I confess that my mind was filled with many reflections; and though I did not then loose my shoe, yet with gratitude to God did I offer up the sacrifice of my heart.

How far below the surface these records were placed by Moroni, I am unable to say; but from the fact that they had been some fourteen hundred years buried and that too on the side of a hill so steep, one is ready to conclude that they were some feet below, as the earth would naturally wear more or less in that length of time. But they being placed toward the top of the hill, the ground would not remove as much as at two-thirds, perhaps. Another circumstance would prevent a wearing of the earth; in all probability, as soon as the timber had time to grow, the hill was covered, after the Nephites were destroyed, and the roots of the same would hold the surface. However, on this point I shall leave every man to draw his own conclusion, and form his own speculation, as I only promised to give a description of the place at the time the records were found in 1823. It is sufficient for my present purpose to know that such is the fact; that in 1823, yes 1823, a man with whom I have had the most intimate and personal acquaintance, for almost seven years, actually discovered by the vision of God, the plates from which the Book of Mormon, as much as it is disbelieved, was translated. Such is the case, though men rack their very brains to invent falsehoods, and then waft them upon every breeze, to the contrary notwithstanding.

I have not given sufficient on the subject of the hill Cum-orah—it has a singular and imposing appearance for that country, and must excite the curious inquiry of every lover of the Book of Mormon; though I hope never like Jerusalem, and the sepulcher of our Lord, the pilgrims. In my estimation, certain places are dearer to me for what they now contain than for what they have contained. For the satisfaction of such as believe I have been thus particular, and to avoid the question being a thousand times asked, more than any other cause, shall proceed and be as particular as heretofore. The manner in which the plates were deposited:

First, a hole of sufficient depth (how deep I know not) was dug. At the bottom of this was laid a stone of suitable size, the upper surface being smooth. At each edge was placed a large quantity of cement, and into this cement, at the four edges of this stone, were placed, erect, four others, their bottom edges resting in the cement at the outer edges of the first stone. The four last named, when placed erect, formed a box, the corners, or where the edges of the four came in contact, were also cemented so firmly that the moisture from without was prevented from entering. It is to be observed also, that the inner surface of the four erect side stones was smooth. This box was sufficiently large to admit a breastplate, such as was used by the ancients to defend the chest, etc., from the arrows and weapons of their enemy. From the bottom of the box, or from the breastplate, arose three small pillars composed of the same description of cement used on the edges; and upon these three pillars was placed the record of the children of Joseph, and a people who left the tower far, far before the days of Joseph, or a sketch of each, which had it not been for this, and the never-failing goodness of God, we might have perished in our skins, having been left to bow down before the altars of the Gentiles and to have paid homage to the priests of Baal.

I must not forget to say that this box containing the record was covered with another stone, the bottom surface being flat, and the upper, crowning. But those three pillars were not so lengthy as to cause the plates and the crowning stone to come in contact.

I have now given you, according to my promise, the manner in which this record was deposited; though when it was first visited by our brother in 1823, a part of the crowning stone was visible above the surface, while the edges were concealed by the soil and grass, from which circumstance

you will see, that however deep this box might have been placed by Moroni at first, the time had been sufficient to wear the earth so that it was easily discovered, when once directed, and yet not enough to make a perceivable difference to the passer-by. So wonderful are the works of the Almighty, and so far from our finding out are his ways, that one who trembles to take his holy name into his lips, is left to wonder at his exact providences, and the fulfillment of his purposes in the event of times and seasons. A few years sooner might have found even the topmost stone concealed, and discouraged our brother from attempting to make a further trial to obtain this rich treasure, for fear of discovery; and a few later might have left the small box uncovered, and exposed its valuable contents to the rude calculations and vain speculations of those who neither understand common language nor fear God. But such would have been contrary to the words of the ancients, and the promises made to them; and this is why I am left to admire the works and see the wisdom in the designs of the Lord in all things manifested to the eyes of the world; they show that all human inventions are like the vapors, while his word endures forever and his promises to the last generation.

Forensics at Graceland

BY G. N. B.

When Graceland was still an infant in years and numbers, in the days when the old "Ad" Building served for a men's dormitory, gymnasium, kitchen, and everything, a group of typically earnest students conceived the idea of a literary society which they called the Athenian. Now, if we were to erase the concept Athenian from the minds and memories of Graceland's students, we would be robbing them of one of their richest college traditions.

The Athenian's exact contribution to the training and development of Graceland's army of leaders will never be known. But we are sure it has been one among several potent factors in developing the latent talents of many.

Very soon after the opening of school in the fall, one can hear the question on every new student's tongue, "What society shall I join?" The question is answered before long, and he finds himself initiated into one of Graceland's four literary societies constituting the Athenian Federation.

At first the student does not quite understand what the rush is all about. However, by the time he has participated in a few society programs, gulped down some refreshments with his fellow society workers, and yelled his head off at an intersociety forensic meet, he begins to develop a lively sense of society loyalty if not ownership. Before long our new society member is approached by the society forensic captain, and told that his society at the end of the year has hopes of winning the forensic banner given to the society gaining the largest number of forensic points in the intersociety contests. He is asked, "How are you going to help our society win?" The new member normally feels his weakness. He immediately wants to make a break for

the open spaces. His fear is abated, however, when he is told that all he has to do is try. He may have a choice of a number of different activities. Everybody tries something. Greener people than he have walked away with the honors. If he does not make something the first trial, he will get good training for the second attempt. By this time he actually has a little confidence in himself and enrolls in just about every contest in the list. Thus our young, inexperienced student, suffering from an inferiority complex, is gradually engulfed in the stream of literary activities. He emerges along with two or three hundred like companions much better equipped to meet the demands of social and religious leadership.

Some idea of the general participation in Graceland forensic activities can be gained by giving the number competing in some recent contest. In the recent college extemporaneous speaking contest thirty-six college students appeared in the preliminaries. Forty college students memorized and delivered a

Practically the whole student body participate in some form or other in the annual society music contests.

In comparing the work done by the Graceland system of universal literary participation with that of larger colleges which conduct forensic activities on a limited select scale, we feel that our church college offers a superior service to her students. In turn she expects to turn out students who are equipped in a superior way to serve her.

Branch Efficiency

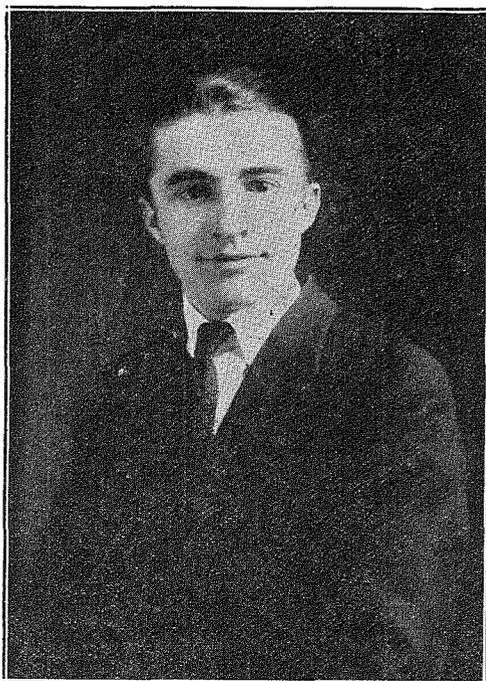
(Thoughts from a Missionary's letter.)

I am not attempting to touch upon all the factors which look in the direction of branch efficiency, but will mention a few of the necessities.

Defining Efficiency

First of all, efficiency is relative and is measured in terms of attainment toward certain aims or goals or certain services to be performed. When the aim of a group is clearly defined, and methods of attaining the aim have been intelligently revealed and scientifically applied, the activities aroused will reflect the ultimate ends of these endeavors. When these revealed ultimates coincide and are equal to the aims of society, we have efficiency. Aims may be evil or good. The sometimes subtle and unseen clashing of social forces, as well as the open and visible conflicts of these forces striving toward opposite or antagonistic ultimate ends, create the "*Kulturkampf*." But it is not the mere opposition of a group toward others, nor yet is it the mere enthusiasm over a program of action that is efficiency. The defining of objectives does not create efficiency; the mere possession of alertness does not make efficiency; being active, doing something, is not efficiency; the acquisition of knowledge and riches does not mean that he who so possesses is efficient. All these are not in themselves efficiency unless we define the final ends of societies and individuals as being these activities or states of being.

In our church the goals of society have been revealed to us. We do not need to wait till the end of our endeavors to have revealed to us the final result of them. In other words, we are not blindly passing through our culture development. The revelations of God have given us our aims. I believe that these aims have been intelligently, under inspiration of God, defined as the present realization of salvation for humanity, not merely as a future condition of transformed unearthly souls. The aim of our church, then, is present-day salvation in every activity or life contact. This is the Good which we



FOREST ROBERTS

selection in the college declamatory contest last year. Fifteen students wrote and delivered orations in the annual oratorical contest. This year there are sixty-five society members signed up to write original short stories. Twenty-four men and women made public appearances in inter-society debates.

as a church embody in our aim. If we are saved in the present, the future will hold no dark terrors for us, for present-day salvation is continuous; the moment it ceases it becomes a thing of the past. The future will be comprehended in the present. Our salvation becomes a status, but not a crystallized condition. In this respect we have a continuity of present salvation. It is progression, and not stagnation or retrogression.

Creating and Maintaining Efficiency

We must conceive methods and activities which will create effective working organizations, whether they be rural, in small communities, or in urban centers. The end of competency, ability to advantageously perform the work intended, must be kept in mind as the organization is conceived.

Zion is a people; Zion is a state in the fullest sense of that term; Zion is a condition of mind. In other words, it is a state with citizens whose minds, whose souls, are being trained to operate, under religious stimulus, along certain lines indicated by particular attitudes toward God. But these attitudes are the fruits, not merely of daydreams, of mystical religious formulæ for prayers, and of meditation; they should be the results of spiritual education and guidance from the pulpit, in the schools and colleges, in the homes, on the streets, with the gangs of boys and girls. The soul is not so much a matter of birth as it is of development by education; its salvation is absolutely a matter of education, not of physical birth or of baptism.

Faith alone or repentance alone will not save. The development of attitudes toward God which gradually will displace evil through their activities, means salvation for the soul. These attitudes are mind conditions, are mind characteristics. The mind of man is the sum total of all his experiences plus the light of understanding. The experiences of people in various communities differ in too many ways to mention, but the essential thing to grasp is, that the experiences of all the individuals make up the experience of the group and the mind of both individual and group is controlled in its essential development by the attitudes they have toward God, and that these attitudes are matters of education.

Our priesthood is not made up of all the educators and educating forces having to do with the religious development and the education of our people. But I emphatically say that our priesthood should be in such a state of preparedness and have such an alert grasp of the processes involved that our people might be directed in right channels in their full development. This makes up government of our people through priesthood. Through the operation of priesthood in such a government among our people,

the individual would be revealed to himself and God would be revealed to him. Until man is revealed to himself, he can not understand God. The potentialities of youth, its talents, its points of danger and weakness, its God possibilities revealed to youth in time, and youth aided in its development and expression of talents will do more to keep the young in our church than any number of formulated prayers and pious songs. When the group is guided and educated till it sees its own problems, recognizes the prophets, even the youthful ones, who are of their own flesh and blood, and will keep these prophets at home, permitting them to use their talents for the salvation and blessing of their own kith and kin as well as for others, we will be on the high road to efficiency.

My concept of the efficient branch is that branch where the aims of the church have been completely embodied in the objectives of the branch and are reflected in the branch activities; where every officer of the branch and every member of the priesthood is awake to the task of educating and developing the attitudes of the members of the church according to the social, economic, and spiritual aims of the church; where the youth and the aged are united in the work of discovery and development and use of every talent that can be used for the common good of all; where there is no fear of the revealments of God by prophetic instrumentality and of the revelations of scientific research; where the priesthood in righteousness administers vocational guidance as well as spiritual salvation; where the priesthood is correctly organized and governed according to the mental and spiritual priesthood qualifications of each member of it. This latter especially works for great unity under a wise governor. It is "vocational guidance" applied to calling to priesthood and appointment and election to office in any department of the church.

The reason high office is so powerless to bring about reforms, the reason titles and prerogatives are helpless in making a clean sweep of injustice, is just this—no office or authority gets any further than the character that creates and fills it. Character is the great authority. Given character, we can dispense with office. Presidents and kings and magistrates of all degrees are but the servants of great characters. And great characters are independent of riches or power. They are rich and they have power, and are therefore invincible in whatever right things they undertake.—*Dearborn Independent*, July 23, 1927.

OF GENERAL INTEREST

Quakers Call for Good Will Toward Russia

The Society of Friends has earned the right to speak upon international affairs. It is certain that on the Continent of Europe its members have done much by their practical service to commend the Christian message. Even the Russian revolutionary, who is hot in his anger against all churches, will make an exception of these Friends and will read this message of theirs without scorn: "The yearly meeting of the Society of Friends now in session is deeply anxious concerning the situation existing between this country and Russia. Recalling the sorrows of the past and the work our members were able to do in the years of famine in Russia, we know that there is a better way than the path of conflict. We desire to draw the minds of our people from the strife of today to the deeper unity of mankind in God, and to urge upon all those who love their fellows an effort of spirit to rise above the cloud of political antagonism. At this time of crisis there is a call to seek the mind of God and to know the peaceable spirit. We believe, too, that men should always seek the way of understanding and of human fellowship. In the name of that peaceable spirit, which is stronger than all the forces of hate, we appeal to all men of good will."—*Christian Century*, June 23, 1927, page 783.

Macy Campbell—Educational Statesman

BY T. O. WELCH, EDITOR OF "MIDLAND SCHOOLS"

If a history of Iowa education is ever correctly written, Macy Campbell will have a large portion in the treatment. To some it may be he was known only as a teacher in a college or a head of a department at Iowa State Teachers College. To others he was known only as an educational lecturer with a burning message. He was both of these and a marked success in each.

But Macy Campbell was far more than teacher, educator, or lecturer. He was an educational statesman, and one of the too few to deserve that term. As one has expressed it, he had the far view of any problem with which he was connected. He was a most thorough student of the problem before him. In visiting a consolidated school, for instance, he would ride with the children on the route and look into the home life. This first-hand knowledge made him an authority on the subject he presented.

Another characteristic of the man was his fearlessness in promoting a movement in which he be-

lieved. For this he was often misunderstood and obliged to face severe criticism. But Macy Campbell never flinched. However, he was known to be open-minded and brave enough to acknowledge his error when so convinced. These are the marks of a big man.

In Iowa this man has for several years been recognized in educational circles as a leader in educational thought and activity. It was only recently that he had become nationally known in education, among the farmers, and in business circles. He was associated with national leaders in various lines. His recent book, *Rural Life at the Crossroads*, has attracted wide attention as a masterly treatment of the rural economic and educational problem, and he was permitted briefly to glimpse the recognition he so well deserved.

The untimely death of this Iowa educator, which occurred in Macon, Georgia, April 16, has brought to the fore two outstanding characteristics of the man. He was doing an outstanding work, and the quandary is to find a man in Iowa or the Nation who can fill his place. He was a man of unusual vision. He was a man of unusual industry. His habit has long been to rise at four o'clock in the morning to study or to write, before the regular duties of his profession should begin. The only recreation for him was his daily walk of several miles to and from his classroom.

The contribution made by Macy Campbell is the contribution of a better understanding of the rural problem in America and an emphasis upon the need of equality in education and in industry for the farmer and for the farm child. The cause became a passion to the man, and in his untimely passing many see the man a martyr to the cause. Verily, the rural children of America, could they understand his great work, would arise to call Macy Campbell *blessed*.

Among the tributes which have come are the following:

Macy Campbell packed into less than a half century of time a century of work on behalf of the country school children.—Agnese Samuelson, Superintendent of Public Instruction, Iowa.

I knew Macy Campbell as an educational evangelist for rural welfare. His sincerity and intense earnestness; his thoroughness and completeness of knowledge impressed me greatly. He inspired me with his deep patriotic feeling, and his heart-felt concern for the welfare of the rural child and the rural community.—F. T. Vasey, President Iowa State Teachers Association.

His was the spirit of the true crusader, and his work will live long after him.—Ex-Governor Frank O. Lowden, Oregon, Illinois.

Macy Campbell impressed me deeply as a man who combined in a peculiar way the spirit of an evangelist and the sobering sanity of a scientist.—F. G. Blair, President National Education Association.

Warm-hearted, far-seeing, and dynamic as he was, Professor Campbell's sympathies had long been stirred by the unfair treatment accorded country children, but of late years his study had delved into the underlying sources of this injustice and made him our outstanding national authority on the economic factors in rural education. So great was his vision of this need, and so driving his Mosaic leadership of its forces, that it is no exaggeration to say that he literally laid down his life in its service. Devotion like his is all too rare in these materialistic days, and we who survive him can only thank God for his fine idealism and dedicate ourselves anew to the great cause for which he stood.—Mabel Carney, Teachers College, Columbia University.

In his professional days at the Iowa State Teachers College, he was a teacher without a superior in quantity and quality. His students always left his classroom with a consciousness that each hour was a complete one that did not need reconsideration. In his life as a citizen, he impressed everyone with his catholicity, his Christianity, his self-sacrifice, and his masterfulness. He died young in years but old in constructive service and in permanence in contribution.—Homer H. Seerley, President Iowa State Teachers College, Cedar Falls.

Census of Agricultural Settlements in Palestine

An agricultural census taken during August, 1926, by the Department of Agricultural Colonization of the Palestine Zionist Executive shows that the 41 settlements wholly or partly financed by the Keren Hayesod in Palestine include 17 Kvuzot (cooperative farms), girls' training farms, 16 Moshave Ovdim (small holders' villages), and 4 "middle class" settlements. The population of these settlements is 4,628.

Including the workers' training groups and Yemenite quarters in the older Jewish villages, the total number of Jews on the land assisted by Keren Hayesod comes to some 6,500, or more than one-fifth of the Jewish rural population.

More than one half of the members of the Kvuzot are between 25 and 29 years of age and have lived continuously in the respective groups since their establishment.

The 41 settlements in question cover an area of almost 100,000 dunams (25,000 acres). Five years ago, only 16,700 dunams were under cultivation by Haluzim. Almost 70,000 dunams, or 70 per cent are devoted to the growing of cereals, legumes, and vegetables, while 95 per cent, or over 9,000 dunams, are devoted to fruit plantations and shade trees. Over 9,000 dunams lay fallow last year, while over 7,000 had not yet been brought under cultivation. More than 2,000 dunams of these lands serve as sites for houses and farm buildings.

The principal crops are wheat, barley, oats, and maize, barley giving the best yield per dunam and wheat the next best.

The census shows that there were 3,116 head of cattle in these settlements, of which 2,241 were thoroughbred or crossbreeds of Damascus, Beirut,

Dutch and German stock, while only 875 were native. The working animals numbered 987. There were 38,715 heads of poultry and 887 beehives.

The Kvuzot have 401 buildings, most of them large, while the Moshavim have 1,635 buildings of the size required by the individual farms. The total of 2,036 structures includes 237 dwelling houses of stone, concrete, or brick, and 452 stables of same materials.

The machines and agricultural instruments are 3,390 in number, including 43 tractors and motors, 21 large threshing machines, 716 European plows, 309 harrows, and 202 reapers.

For every thousand dunams in the Kvuzot, the statistical tables show an average of 49 persons, 288 heads of cattle, 9 working animals, 25 heads of poultry, and 360 agricultural implements. For every thousand dunams in the Moshavim, there is an average of 57 persons, 47 heads of cattle, 14 working animals, 675 heads of poultry, and 500 agricultural instruments.—*The Palestine Bulletin*, January 12, 1927.

Paying for Service

The total cost of government in the United States, according to the National Industrial Conference Board, in 1925 amounted to \$11,124,000,000. In 1913 it was only \$2,919,000,000. Per capita in 1925 this amounted to \$96.41 as against a comparable \$30.24 in 1913, but reducing the 1925 per capita to a comparable 1913 dollar value, the 1925 unit would be \$57.17, almost twice the expenditure of the last pre-war year. These figures are given by the board, and are generally quoted to indicate an ominous increase in the cost of government, a dangerous tendency that must be curbed. Probably this is true, but there is another side of the picture. It is that this \$96.41 is divided into \$32.63 for the Federal Government; \$13.26 for the States; and \$50.52 for the local governments. More than half of the money, therefore, is going to the towns, cities, and counties. This is direct service, at least much more direct than that given by the States or by the Nation. This money goes for schools, for streets, and township roads, for garbage collection and sewage disposal, for police and for fire protection. Doubtless there are economies to be made in these expenditures, but when they are made they should be balanced against the need of the services. These services are not the intangibles that the unregenerate cry out against; these are not the chairwarmers or the scientists or the snoopers of Washington; they are the life and living of our communities. These communities are becoming better places to live in every year, and

their inhabitants are continually demanding better services. If they are getting these improvements, they should be willing to pay for them and to remember when they deplore the overwhelming increase in cost of government just how much of that increase is due to the things they are demanding and are getting. Expenditure is not necessarily waste. —*Engineering News-Record*, June 9, 1927, page 932.

The New Terror in Russia

The Soviet Government has resorted again to terrorism. This is a fact remarkable enough in itself, but what is more remarkable is that the Soviet has not hushed up its brutality, as it has done on several occasions since the early days of regular massacre, but has advertised it and explained it. The local authorities all over Russia, for instance, have been informed that it was necessary to prevent the counter-revolutionary work of Great Britain and other "Imperialistic" Powers from going further. And so twenty aristocrats and former landowners and persons known to have sympathized with monarchy and with "Imperialistic" foreign countries have been hauled out of prison and shot without trial. The ignorant peasants may, of course, fall to the argument that when the aristocrats, or men who once had the audacity to own land, have been murdered, the proletariat is well rid of a few more of its natural enemies. But we doubt it. It seems rather that the Russian people as a whole have been disturbed and shocked by the fresh outburst of murder, and are much less concerned with the disappearance of a few "reactionaries" than with the new reminder that nobody is safe who is heard to utter a word in criticism of the Soviet.

To English minds it is inconceivable that the Soviet rulers can really believe what they say. M. Voikoff is assassinated by an unbalanced youth at Warsaw. Thereupon the Soviet accuses Poland of having regularly and maliciously harbored enemies of the Russian revolution, and demands that all these enemies shall be expelled from Poland and that the Soviet shall be informed as quickly as possible that this has been done. What the Soviet really requires is that Poland should feebly repudiate her right to give asylum to refugees. There may be plots in Warsaw against the Russian revolutionary authorities as there may be in other great capitals in the world, but it is almost impossible to trace these things. It is certain that if the Polish Government became aware of anti-Russian intrigues they would suppress them, for the very good reason that nobody would stand to be embarrassed more by such intrigues than Poland herself. The only

government in the world, so far as we know, which unceasingly schemes to undermine the governments of other nations, is the Soviet itself.

In a long note to Poland the Soviet narrates a string of atrocious deeds against the Russian State, and has the effrontery to declare that Great Britain was behind them all. The fact that British metal was found in a bomb used in Russia is enough for the authors of these whirling accusations to charge the British Government with having ordered the assassination of Soviet agents. All this is a miserable excuse for reviving the functions of the infamous Cheka under its new name of OGPU. The twenty prisoners executed last week probably had not even heard of the Warsaw assassination. This week eleven more have been executed. Of the twenty, perhaps the best known was Prince Dolgurokoff. He had lived in England for some years. Under the old regime he was a politician of liberal sympathies. No doubt he has always hated communism, but his only crime seems to have been that he smuggled himself back into Russia by way of Rumania because he was filled with a longing to see his country again.

In a communication to the press, Sir Robert Hodgson, who was British diplomatic representative in Moscow before the recent breach, has pointed out the absurdity of the Soviet accusation that four of the twenty prisoners executed were spies in British employ. Sir Robert explains that the British mission in Moscow were extremely careful not to cultivate any friendship that could possibly be misunderstood. They knew only too well what danger threatened any man or woman who was seen consorting with the members of the mission. Accordingly the mission lived in a self-denying seclusion. Even that precaution, however, has not prevented the present grotesque charges. For instance, Sir Robert obtained employment for a Russian with the Canadian Pacific Railway Company, in Moscow. The unhappy man was accused of acting as a spy for Great Britain for no other reason than that he was paid by British subjects. He was arrested and shot. A maid servant at the British mission was threatened with imprisonment for life unless she consented to act as informer on the mission. She was also threatened with death if she revealed the fact that she had been requested to become an informer. As Sir Robert justly says, "information supplied by agents recruited in this manner is entirely valueless."

The abominable distortions of which the Soviet is guilty are just such effects as we feared might flow from the expulsion of the Russian officials from London. It is true that the Russian pretext for re-

sentment is absolutely false, but it is none the less a pretext. Harm rather than good will come of what the British Government intended to be an act of righteous indignation, if in the present Russian frenzy the extremists overpower the moderates, whose position had been improving.

The new terror professes to come of conviction, but it is, of course, the result of panic. When a Slav revolutionary turns to murder, he does so with less hesitation than was characteristic of the French revolutionaries. Danton had been driven by the logic of his own words and by circumstances into utter *impasse* before he could bring himself to sanction massacre. His subsequent boasts about the massacre were certainly caused by the knowledge that he could not in any case escape the responsibility. Robespierre was terribly deliberate in his cruelty, but he, again, was at the very end of his expedients when he gave the word. The new terror in Russia is a small matter compared with the slaughter of 1918 and 1919, but the Bolshevists among them have been responsible for a far greater number of deaths than Robespierre and Saint-Just ever dreamed of.

The only consolation is that terrorism can not last indefinitely. Because it is a kind of desperation, it heralds a change. The French Terror led straight to the rise of Napoleon. Probably there is not a Napoleon lying in wait in Russia, but there are countless Russians who loath murder, and they will help the first manifestations of change to become a transformation when the time comes. Words, however idealistic, are a poor covering for cruelty. Was it not Metternich who exclaimed, in regard to the horrors of the French Revolution, committed under the motto of "*Liberté, Egalité, Fraternité*," that if a Frenchman called him his brother, he would insist that he was only a cousin? When tyrants publicly attribute the frustration of their desires to a want of rigor, they are really advertising for their successors.—*The Spectator* (London), June 18, 1927.

One thing that Christ taught seems hard for us to practice, and that is concerning judging others. Some have said: "How can I help thinking certain things about those I come in touch with?" Christ did not mean that we were not to exercise discernment. What Christ condemns is the habit of putting a bad construction upon what we do not understand. Too seldom do we judge others as we ourselves would be judged.—Mattie M. Boteler.

FOR SUNDAY SCHOOL WORKERS

The Teacher and Officer Meeting for August

Last month we discussed the technique of teaching having its basis laid in an appeal to the interests of the child. This month we shall stress the means by which our teaching may be vitalized; how the truth we would teach may be made vivid, real, and lasting as a foundation for spiritual feeling and right action.

Theme: Making truth vivid.

Text: How to Teach Religion: Betts, Chapter Ten.

The child's religious training follows the same lines of thought, feeling, and action as any other phase of education. His progress in religious growth is evidenced by the grasp of his thought, the deepening of his emotions, and the strength of his will to choose the right. If we would have him develop power, we must train him to *think* his religion clearly in terms of its cost and worth. Its ideals must become so real and vital to him that he is readily loyal to them, and he gives himself gladly in their realization.

Since religion deals primarily with human feeling and activity, it must respond to the undeviating law of nature. Understanding, reason, and common sense should reign in the field of religion as in other fields of training, so far as we are given to know the truths of life.

Religious truth does not contradict sound reason, though it may appear to contradict some preconceived notions, some traditions, or some narrow thinking. Nor shall we assume that all truth has been discovered by science and philosophy. An open-minded attitude will not draw hasty conclusions concerning either science or supposed revealed truth. True science and clearly understood revelation, both coming from the same source, *must* agree.

It is folly to maintain that the Bible is every word inspired; rather, we may safely assume that it "contains the word of God so far as it is translated correctly." Our deepest concern should be that the great laws of life portrayed in the teachings of the Bible shall be made vivid and vital in the lives of those we would teach. Our religious philosophy and idealism must be so true to life and so applicable to the present-day needs of humanity that our teaching challenges the best thought and effort of which our students are capable.

A chief concern in religious education is to furnish a background of information and experience from which shall emerge ideals and loyalties clear enough and strong enough to motivate conduct. Conduct moves surely in the line of the dominant imagery. One not only interprets new ideas, but he plans his action through the use of his imagination. The whole course of one's life is determined by the character of the pictures with which he stores his memory.

To make our teaching meaningful and effective, we must secure vivid and lasting impressions through our appeal to the imagination. This will be true in the use of a picture, a story, or a moral precept. Since the imagination of the child will be limited to the items of his past experience, we must recognize his limitations and appeal to his understanding through reference to familiar scenes, objects, and experiences.

We may build up his powers of comprehension and appreciation by the use of illustrative objects and through pictures.

We may stimulate the imagination by the use of vivid descriptions and thought-provoking questions.

Children delight in dramatization, or the acting out of a scene or a story. The setting, the events, and the emotions are clearly portrayed in action, thus exercising the imagination and deeply impressing the truth to be taught.

Often memory exercises are overworked in Sunday school.

Mere verbal memory concerning Bible characters, verses, and events have little if any value in motivating conduct. But if the characters become living heroes, the events have deep moral significance of human interest which the children can appreciate, and the verses learned are rich in their power of helpful suggestion; then memory work has a distinct place in our program.

Since we wish to store the memory with life experiences which may be drawn upon by the imagination in interpreting new experiences, in planning new activities, and in solving new problems, we shall do well to apply the following laws of memory to our effort:

1. Complete registration. Let the matter attempted be fully and completely memorized.
2. Multiple association. Develop as many closely related associations between the new idea and familiar past experience as possible, to make understanding certain and memory sure.
3. Vividness of impression. Memorize under the stimulus of high interest and keen attention. Call upon the imagination to make the picture and its associations vivid.
4. Repetition. The impressions must be deepened by being stamped again and again upon the mind. Review memorized material frequently to multiply its value and to insure permanence.
5. Wholes instead of parts. Experience teaches that material is best memorized in wholes when its unity and the relation of its parts may be clearly sensed.
6. Divided practice. After a reasonable effort at memorizing, there is a certain advantage in allowing a short time to elapse to permit the ripening of associations. Thus a series of consistent efforts will secure better results than intensive cramming.
7. Motivation. All human effort is best secured under the stimulus of some appealing motive. Interest in and love for the matter committed rank highest as motives, but approval of teachers and parents and the sense of achievement may also help.

Topics for Oral or Written Discussion:

1. Formulate arguments in favor of a religion which challenges one's thinking powers. Do our classes respond best to a lesson which requires personal thought and careful discrimination? How may we secure reverent thinking in our class work?
2. We think most intensively and persistently when we are trying to solve a real problem in life. Do you help your pupils think through their problem to a reasonable solution?
3. People invariably think upon topics which interest them. How may we direct our class work to stimulate constructive thinking?
4. Illustrate from experience the use of imagination in religious life. From what sources are our children deriving their conduct patterns?
5. Discuss the relative merits of various types of memory work in religious education. How will you direct memory work to make it function in conduct control?

References

Betts and Hawthorne: Method in Teaching Religion, chapter 7.

Slattery: You Can Learn to Teach, Part 2, chapters 3, 4, 5. Read also any good psychology on imagination and memory.

REUNION NEWS

Eastern Montana Reunion

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

Eastern Montana district reunion is history which we shall all love to remember through the coming year. Another milestone to give the Saints courage, strength, a broader vision of the work of the redemption of Zion, and a higher standard set for everyday living, has been passed. One day at a time, one step at a time, what shall be our record at the beginning of the 1928 reunion as we look back over the year? Have we learned, have we made profit of the feast of good things set on the Lord's table for the benefit of his children? or shall we be numbered with those who, having looked in the glass, go straightway and forget what manner of face they saw? Oh, may we each remember and strive, praying earnestly that in our coming together again, we may know that growth, development, and progress have been ours to enjoy, and by this growth, greater blessings shall be ours to enjoy.

On Saturday, July 2, the Saints began to gather, Brother and Sister Gunsolley, Brothers Swenson, Thorburn, Sandage, and Ritter, besides many other Saints being present. Not wishing to waste a moment, services were announced for the evening. Elder Swenson gave one of his discourses, which was full of a living faith and convincing testimony of truthfulness of this great latter-day work. A beautiful spirit was present from the beginning, with an attendance of about forty, gaining in numbers all through the eight days, until Sunday, the 10th, our numbers gained more than one hundred and thirty.

The regular services were at 8.30 a. m., priesthood meeting; 9.30, prayer service; 10.40, preaching. Then came the dinner hour; preaching at 2.30; a class at 3.30; song service at 8; preaching at 8.15. Sisters Gunsolley and Elsie Andes had charge of the junior church, which was held in the forenoon and afternoon. Brother Curtis did most of the evening preaching, when friends and neighbors gathered to hear the gospel. Brothers Gunsolley, Swenson, Thorburn, and Sandage each did his part willingly.

The Department of Recreation and Expression gave an entertainment which was much enjoyed by all, also giving an idea of what our young people can do.

After Sunday school, a sacramental service followed in charge of Brothers Thorburn and Ritter. Many wonderful testimonies were given by those who have labored faithfully for many years, testifying to the truthfulness and power of the gospel, giving courage and hope to continue on, enduring faithful to the end.

Sunday afternoon Brother Gunsolley occupied, presenting in his clear and kindly manner the truths an acceptable service to God consists of: Sincerity, earnestness, regularity, veracity, industry, consistency, endurance. *Sincerity* wins confidence. How true, unless our brethren give us their confidence we are unable to labor acceptably! Even Jesus could do no mighty work in a certain place, because they lacked confidence in him. Are we hindering our brother, our sister, because we do not give them our confidence? Are we sincere enough to be willing to accept every opportunity for service? Christ even washed his disciples' feet. Are we greater than he? Will we seek opportunity to serve? Our love to God is shown by and through our love to our fellow man. The more we love, the more we do for the object of our love. When labor for the object of love ceases, love ceases. Like a boat in the river, we never stand still; we are either progressing or retrograding. Can we afford not

to love the brethren? "He that endureth to the end the same shall be saved."

Earnestness: The service of doing and giving our best.

Regularity: Promptness, attentive, progressing.

Veracity: The greatest sin of today is untruth. Do our mothers frighten their children into obedience by telling them lies about the big black dog, the policeman, or the dark? Too often do we hear an untruth fall from the lips of the thoughtless mother. Your child will find you out with the result of lost confidence in mother. What a deplorable condition!

Industry: The idler has no place in Zion. The idler must repent, for the idler can not eat the bread of the laborer. Napoleon said, "Every moment spent in idleness is opportunity for future misfortune."

Consistency: "Oh! consistency thou art a jewel!" By our lives we counsel the young.

Endurance: "He that endureth to the end shall be saved." As one good sister's testimony, lending help and courage to others was: "When discouraged and seemingly at the very end of the rope, *tie a knot and hang on.*" "He that endureth to the end shall be saved." Much stress has been placed on *service* all through our reunion. "I myself must mix with action lest I wither by despair." Service is measure of greatness. The service or mission which Christ came to accomplish was fourfold: First, to save men *from* their sins; second, to destroy works of the Devil; third, to reveal God unto man; and fourth, to set up his kingdom. When we are saved from our sins, the work of the Devil is destroyed; when we are able to get a clear vision of God and his will, will not his kingdom be established?

We feel much good has been accomplished by our reunion. Seven were baptized, and crowds and interest were increasing. A young brother was called and ordained to the office of priest, which office was accepted in humility. Many patriarchal blessings were given. Sister Gunsolley and Sister Elsie Andes had charge of the music, and many gave willingly to the service of song, adding much to the success of the reunion. Time for some recreation was given.

It was voted that a reunion be held here at Andes next year.

Brother and Sister Gunsolley and Brother Curtis left for their work in Canada. Brother Swenson went with friends to Miles City, while Brother Thorburn and Brother Sandage went to Fairview to hold some services.

We hope more will plan to meet with us all through our next year's reunion. We feel the truth of Christ's statement, "Seek ye first the kingdom of God and to establish his righteousness, and all these things shall be added unto you."

One brother said: "God is going to require of us all that we are able to do in our conditions and circumstances." Are we, or are we not, doing our best?

"We doubt not the Lord nor his goodness,
We have proved him in days that are past."

ANDES, MONTANA.

CLARA M. WHEELER.

Kentucky and Tennessee Reunion

The Kentucky and Tennessee reunion opened Saturday, July 16, in the tabernacle at the reunion grounds at Puryear, Tennessee. It organized on the opening day, electing Thomas Newton and J. O. Dutton to the presidency of the reunion, and other officers necessary to do the work. The attendance of the Saints at the first was very light, owing to a heavy rain that made the roads hard to travel. However, attendance increased daily among members of the church as well as nonmembers. Especially the evening services were increased in numbers the seating capacity of the tabernacle being taxed to the limit, while many sat in their cars surrounding two sides of the tabernacle, making more outside than inside at the services. Interest continued to

grow until it was estimated there were five hundred present.

The prayer services continued from the first to increase in spirituality and grew in interest until some remarked these were the best services they had ever attended. The Lord was with us in power, cheering and comforting the Saints through the gift of prophecy.

The order of services was: Prayer meeting, 9.30-10.45; preaching, 11 a. m., 2.30 p. m., and 8. The speakers enjoyed exceptional liberty in presenting the word. Saints and friends were intensely interested in the sermons from the commencement of the meeting.

Order throughout the entire reunion was excellent. Each family brought lunch baskets, and we ate together, enjoying a splendid social time. The Saints seemed hungry for information and kept the elders busy answering questions relative to the gospel and the program of the church.

On Friday, July 22, we had the great pleasure of inducting twenty-one splendid young people into the kingdom of God. They ranged in ages from nine to thirty-eight years, the greater part being in the teen age. Again on Sunday, seven more young ladies were added by baptism, making a total of twenty-eight baptisms, as the result of an old-fashioned reunion.

Many remarked that it was the best reunion they had ever attended. The roads soon dried, and beautiful weather continued to the end of the meeting. The air was cool, making it delightful under the tabernacle, and the plentiful shade surrounding it was inviting.

The reunion ground is owned by the district, and is beautifully studded with oak trees, furnishing pleasant shade. We think the Saints are fortunate to have so desirable a place to meet.

Brother T. C. Kelley is well remembered by the Saints here, and his many years of service as well as the years of service of many others who have labored here are treasured in their hearts.

It was voted to hold a reunion in 1928, the time to be left to the reunion committee. The reunion committee, Connie Gallimore, Elvin Seaton, Bertie Gallimore, and Homer Ross, rendered excellent service. Sister Flossie Gallimore presided at the organ; R. M. C. Ross was chorister; and Sister Hoffman with her violin and Connie Gallimore with his cornet did their bit.

PRESS COMMITTEE.

Texas Reunion

July 28.—The Southwestern Texas District has just closed one of the best reunions we have attended. The reunion was held near Bandera, on the same grounds we occupied last year, but this time we had the use of a large tent furnished by Brother Phillips instead of having to build an arbor.

The attendance of members was much larger than it was last year, there being nineteen tents, whereas last year there were only ten.

President R. E. Miller was in charge of the reunion. Sister Flossie Waite, district Sunday school superintendent, had charge of the Sunday school work; Sister Mary Barber, superintendent of Recreation and Expression, had charge of the recreational features, croquet, volley ball, and swimming being the principal features.

A splendid program in charge of Misses Mary Barber and Emma Jackson was given on the evening of July 16, which was enjoyed by all.

Sister Emma Jackson with her group of girls contributed greatly to the success of the reunion, with their beautiful choruses and readings. Sister Mary Barber arranged programs for several evenings after the preaching services. Brother and Sister Winegar contributed greatly to these. Also Brother Vanderwood and Brother Mannerling.

Get-acquainted songs were sung by the congregation, which helped to knit a friendship among the people.

Sister H. E. Winegar was appointed field worker of the reunion. She held three meetings, which considered matters pertaining to Sunday school work and were both instructive and edifying to those in attendance.

Brother W. H. Mannering had charge of the grounds and made himself very useful to the campers who were in need of a man's help.

Bishop C. J. Hunt had charge of round table work every morning and occupied at the eleven o'clock hour until Brother J. E. Vanderwood arrived, after which they occupied alternately.

Brother H. E. Winegar was the speaker at most of the evening services, Brother Vanderwood occupying once or twice. Brother Aldrich, of Yokum, Texas, preached one evening, which was enjoyed by all.

Patriarch Ammon White arrived Saturday noon. All were overjoyed at seeing him, as he was expected to be present at the first of the reunion. The few sermons he preached were well worth the effort put forth by the Saints to get to the reunion.

There were about six prayer services held during the reunion. At these meetings the Saints expressed themselves as feeling good in the work and as having a determination to go on and do more for the work in the future.

The young people held their last prayer meeting Sunday morning at eight o'clock, and as they came marching back to the tent singing, "We're marching to Zion," it was a beautiful sight.

The conference business session was held on the last Saturday afternoon. All officers were sustained, with the exception of the vice president. Instead of the vice president, two counselors were appointed by the president and ratified by the conference: Brethren T. J. Jett, jr., and Carl F. Wheeler.

On the last Sunday afternoon, four precious souls were led into the waters of baptism by H. E. Winegar.

The evening services were well attended. Besides all that could be comfortably seated under the tent, cars were circled around the tent to quite a distance. The Saints appreciated the courtesy shown them by the people of that vicinity, and when the time came to say good-by there was a sadness felt by all. This reunion seemed to draw the Saints closer together, and I am sure they carried the good spirit which they received from the meetings home with them.

Successful Reunion at Neligh, Nebraska

The reunion of Saints in the Central Nebraska District was held at Riverside Park, Neligh, Nebraska, starting July 14 and ending July 24.

The attendance at the beginning was small, but gradually increased until on the closing days there was a large attendance. A large number of outside people turned out for the closing sermons.

We feel that a great deal of good has been done as a result of this reunion; four were baptized and others we are sure will be later, from the interest shown during these meetings.

A very able company of men were here in charge of the reunion. Brethren E. F. Robertson, C. Ed. Miller, and William Bath were here at the start. Brother Robertson left us on Thursday morning for North Platte, Nebraska, another reunion. Apostle J. F. Curtis arrived on Wednesday evening, the 20th, and gave us some wonderful sermons between then and our closing day.

Sunday, the 24th, was our best day, at which time our building was well filled.

Saints were here from all over the district, and all enjoyed the wonderful spirit present at all meetings.

Gold is good in its place; but living, brave, and patriotic men are better than gold.—Abraham Lincoln.

NEWS AND LETTERS

Nauvoo District

The work in Nauvoo District is moving along as well as can be expected at this season of the year.

Burlington Branch held a rally day July 10. Apostle J. F. Garver was the speaker.

The Saints at Keokuk had the Montrose Saints meet with them Sunday, July 10; there also were some of the Nauvoo Saints present. Elder Miller was the speaker at the morning hour, after which all went to the park to have lunch. A good time was had.

Saints of our district were saddened because of the death of Sister J. McKiernan, Farmington, Iowa. She was true and loyal to her church. A number of the Saints from different parts of the district were present at her funeral. Brother Frederick A. Smith was in charge and preached a wonderful sermon.

Members of our district are full of reunion plans and anticipations. The place appointed for this gathering is Nauvoo, and the time is August 19 to 28. Young people of the district will be pleased to have young people of other districts with them. This reunion will be a place where the young will find education, inspiration, and recreation. How do I get to Nauvoo? Book to Montrose, Iowa. Then take the ferryboat across to Nauvoo. The boat meets all trains.

We expect President F. M. Smith at our reunion. If you are coming, plan now to write Brother A. Lee, or Brother W. Wood, Nauvoo, Illinois, that we can arrange for you everything you wish. There will be good speakers, good teachers, good recreational leaders, plenty of water, lots of shade, and a beautiful place to camp.

An Easter Conference

Southern New South Wales

Knowing the church in America is always interested in the various foreign missions, this report is attempted, though rather late.

We have usually had good weather for our Easter assemblies in Australia, but this time we were disappointed. I have been acquainted with this climate, more or less, for twenty-five years, but I never saw such severe weather here before. It was everywhere spoken of as phenomenal. All the sea coast country of New South Wales was persistently battered and pounded under a rain storm which I have seen paralleled in America but never in this land. Much damage was done to property, and several lives were lost. The best description I can find of its volume and ferocity is that of a storm described by Will Carlton in "The first settler's story":

"Through my small clearing dashed wide sheets of spray

As if the ocean waves had lost their way;

Scarcely a pause the thunder battle made

In the bold clamor of its cannonade."

Good Friday and Saturday were both very wet and windy, so much so that some who had come from the country to attend the conference and conventions did not venture out to the meetings. Sunday was comparatively fine and the crowds immense. In the main there was a good representation of our people, visitors being present from Queensland, Northern New South Wales, New Zealand, and South Australia, besides those in attendance from the district itself. The spiritual tone of the services was high from the start, each day being opened by a prayer service which set the standard, apparently, for the other meetings. On Friday Elders C. A. Dickinson and A. F. Robinson were in charge; on Saturday

Bishop G. Lewis and Elder H. E. Peisker; and on Sunday Elders G. W. Stewart and A. F. Robinson.

The Religio convention met on Friday at 3.30 p. m. in the Balmain church, where all meetings were held, District Superintendent C. A. Dickinson being in charge. Election of officers resulted in his selection for another year, other officers chosen being: assistant superintendent, G. Gillard; secretary-treasurer, F. Rawson; auditors, W. J. Haworth and A. J. Corbett. It was resolved to levy a per capita tax of 3d (6 cents) on all members over 16, and to have a delegate convention next year.

The Sunday school convention was held at 2 p. m. Saturday, the district superintendent, W. J. Swain, and his assistant, A. Hepworth, being in charge. The election of officers resulted as follows: superintendent and assistant sustained; secretary, R. Imrie; treasurer, E. Parkes; home class superintendent, P. Lawrie; normal superintendent, G. Gillard; librarian, F. Spencer; cradle roll superintendent, Essis Roberts; musical directors, E. Davis for Newcastle, and G. Rawson for Sydney.

The shield for increase of membership was awarded to Wallsend with 179 points, the other records being: Hamilton, 145; Guildford, 60; West Wallsend, 48; Teralba, 37; Toronto, 38; Leichhardt, 14; Balmain, 10; South Wallsend, 7; Campsie, 15; Lower Bendoc, 5.

A committee was appointed to arrange a yearly banner competition on a general "Standard of Excellence." An annual per capita tax of 6d (12 cents) was levied. It was also decided that all future conventions shall be on the delegate principle.

The conference convened at 10.15 a. m. Friday. The mission president, Elder W. J. Haworth, was chosen to preside, assisted by the district presidency, Elders A. J. Corbett, G. W. Stewart, and A. F. Robinson; Elder W. J. Swain, secretary; F. Rawson, organist; W. C. Henricks, assistant; G. T. Rawson, chorister. The Balmain deacons, assisted by all other deacons present, acted as ushers. Elders A. C. Barmore, R. McLaughlin, and H. E. Peisker were selected as press committee, and Elders W. J. Vaughan, J. T. Gresty, A. F. Robinson, R. McLaughlin, and H. E. Peisker for administration committee.

The branches reported numerically as follows: Balmain, 292; Hamilton, 120; Leichhardt, 141; Wallsend, 88; West Wallsend, 33; Teralba, 29; Lower Bendoc, 29. Total: 732.

Reports from branch and district presidents show progress all along the line. Hamilton has a new church building, and Balmain and Wallsend are working to the same end. The following missionaries reported: W. J. Haworth, G. Lewis, J. T. Gresty, W. J. Vaughan, and A. C. Barmore. Reports were also read from the Women's Department, Sunday School Department, and Religio Department. The women held two meetings, one at 11 a. m. Saturday, and the other at 1 p. m. Sunday, the programs being greatly varied, some business being transacted. At the latter hour a priesthood meeting was also held.

At 9.45 a. m., Saturday, Elder R. McLaughlin delivered an address entitled, "Are the rank and file well informed scripturally?" and Elder J. H. Jenkins spoke on "Sunday outings; are they right?" Both were followed by spirited discussion.

Five sermons were preached. On Friday night Elder A. C. Barmore preached from the question: "What think ye of Christ?" the theme being the divinity and humanity of Christ. Elder J. T. Gresty assisted. Saturday night Bishop G. Lewis appealed to the Saints in behalf of the financial law, Elder A. J. Corbett being in charge.

The real Easter sermon was preached by Elder W. J. Vaughan Friday at 11 a. m., Elder H. E. Peisker presiding. His subject was: "The dying Christ." Elder J. T. Gresty spoke at the same hour Sunday, his theme being: "The living Christ." Elder A. Hepworth was in charge. Sunday night Elder W. J. Haworth was the speaker, his topic being: "Thine the work, the glory thine." Elder A. F. Robinson assisted.

Sunday at 2 p. m. Elder A. J. Corbett baptized three boys,

Elders S. W. Ballard and H. E. Piesker assisting in the service. At 2.30 p. m. there was a communion service, Elder W. J. Haworth presiding, assisted by the various missionaries and the district presidency. By this time a change had occurred in the latter, Elder R. McLaughlin having been elected district president, A. J. Corbett and A. F. Robinson being his counselors; W. J. Swain as secretary and treasurer, and G. T. Rawson as chorister completed the executive. The ordination of V. Alberts as priest was ordered and effected at this service.

The musical part of the conference was well cared for under Brother Rawson's baton. He handled both the choirs, Balmain and Leichhardt, to the satisfaction of all.

The next conference was arranged for Easter, 1928, at Hamilton.

June 17.

ALMA C. BARMORE,
For the Press Committee.

Fargo, North Dakota

Bungalow Church, 1421 First Avenue, South

July 20.—Rally day dawned bright and clear on Sunday, July 17. Saints felt their prayers for a nice day had been answered. There were Saints from Valley City, Casselton, Sheldon, Leonard, and La Moure, North Dakota, and from Audubon, Beltrami, and Clontarf, Minnesota. Several non-members from Fargo also attended.

The first service at ten o'clock was a program by the Sunday school members. The main feature was a very pretty exercise called "The garden of His love." The platform was arranged like a garden, with trellis work for the entrance. This was filled with green vines and flowers and the words, "The garden of His love," were arranged in pretty gold letters about the entrance.

Several numbers were planned to be given by visiting Saints who were unable to attend, with the exception of Sister Ada Harpster, of Audubon, Minnesota, who composed some very pleasing poetry as a rally day greeting, and read it at the service.

The program was followed by the baptism of four children, one from Casselton, North Dakota, daughter of Sister Ella Langdon, and three from Valley City, children of Brothers Ed and Frank Stowell. Elder Thomas Leitch, our pastor, officiated.

Missionary Robert Gunlock gave a short talk on baptism, which was followed by the confirmation of those baptized. Elders Thomas Leitch and Robert Gunlock officiated in this service.

The Saints then wended their way to Oak Grove Park, where baskets of delicious food were unpacked and enjoyed by all, eating together. As soon as the tables were cleared, Elder Leitch preached for one hour; then a short recess was had to get a snapshot of the brothers and sisters, followed by an interesting talk by Brother Gunlock. Lunch was partaken at six o'clock, and most of the visiting Saints returned to their homes.

A preaching service was held at the church at eight o'clock by Elder Gunlock. The day was very much enjoyed by all, and it is hoped that these Saints may every one meet with the Fargo Branch again before cold weather in another rally day.

A baby girl, Lorene Evangeline, arrived at the home of Brother and Sister R. H. Freeman June 28.

Sister Florence Rife, of Sheldon, has obtained employment here and will remain indefinitely.

Elder M. Rasmusson and wife, of Independence, Missouri, recently passed through Fargo on their way to Sykeston, North Dakota. They will spend the summer months there.

Sister John Konietzka's little son, Marvin, underwent an operation for tonsils a short time ago and is feeling much improved.

Brother N. C. Anderson attended the North Dakota re-

union at Logan, as did also Elder Thomas Leitch. A very spiritual and beneficial time is reported.

Sisters Ferne, Elizabeth, and Ava Shackow left last week for Independence, Missouri, to make their future home. The branch regrets to lose these fine, faithful daughters of Zion, but best wishes go with them to their new home in Zion.

Sister Marvin Zieck and husband, of Minneapolis, have been visiting with Sister Zieck's mother, Mrs. M. Peterson. After a week's stay, they returned home, accompanied by Sister Ella Mae Peterson.

Elder Swen Swenson called on Saints here on his way to reunion. He expects to return to Fargo about the first of August to hold services. He is now in Montana.

Brother Calvin Wager, of Independence, Missouri, also Brother J. E. Omans, of the same place, both holding the priesthood, are now employed here in Fargo and will be of much assistance in the work here.

Sister Irma Walker has returned from Straubsville, North Dakota, where she has been visiting Sister Jacob Muffle.

Sister Dave Freeman and five boys, of International Falls, Minnesota, are visiting relatives here.

Mrs. Robert Good, of La Moure, North Dakota, is visiting her parents, Mr. and Mrs. R. T. Walker.

Elder William Sparling, of Minot, our district president, called on Fargo Saints the first part of June on his return from Kempton, North Dakota, where he went to perform a wedding ceremony.

Elder J. E. Wildermuth, of Aurora, Illinois, was a welcome visitor in our branch last month. While here he remodeled his dwelling houses and did good work in our branch. He baptized and confirmed Willis Freeman, administered to several of the Saints, blessed two babies, administered the sacrament the first Sunday of July, conducted a Wednesday evening prayer service, and preached several good sermons. Two of the texts were: "The church of the living God"; and, "Hold fast to whatever you have that is good and true, till He comes."

The new song books came just in time for rally. It is hoped to get our Bungalow Church freshly decorated in the near future.

Our aim is to hold fast to the truth till He comes. Though few in number, we know God will bless and help us if we be united. Let us keep courage, trust God, and keep smiling through the tests that may come to each one. "Forward to Zion" is our slogan.

Cherokee, Iowa

417 Clark Street

Some one had failed to gain what they much desired by putting off duties from day to day, and finally never doing them, so we are told he gave this good advice, Never put off till tomorrow what you can do today. We are convinced many Saints put off things they should do, because they think they have too much to do. Thereby they lose many blessings which would come to them if they were faithful to their duties in the church of Christ. The writer is guilty this time, so we suppose he should not preach at some one else. We promise to do much better next month.

The vacation bug hit us hard during the past month. Brother F. M. Sheldon and family spent some time visiting eastern Iowa and Illinois. Brother Albert Haynes and wife visited his brother, Elder Guy Haynes, at Waterloo. Sister A. R. Crippen and Sister Reeder and families spent some time in Minnesota. Others have made short visits away from home, so at times our attendance has been small. However, we are not discouraged but are determined to keep the work moving forward.

The church building has been much improved with the installation of opera chairs, which we were able to purchase at a bargain. The old chairs have been sold at a fair price and proceeds used to pay for the new ones. An ad-

ditional room is being finished for Sunday school use. Deacon Ballantyne is putting in all his time when off duty from his work, in repair work on the church building.

The members of the Department of Women were given a treat at their last meeting, when Doctor Glen Will, chiropractor, gave an excellent talk on spinal and nerve troubles. Doctor Will is an attendant at many of our services. He also saved Brother Harold Reeder from drowning while swimming in the river one day this summer.

Sunday, July 24, an all-day meeting was held in the church. At half past eight prayer service was much enjoyed, and a spiritual blessing was received by those present. A large attendance at Sunday school took part in the lesson study and heard the talk by Brother E. L. Bedwell. At eleven o'clock Brother Edwards, of Pomeroy, was the speaker, and his sermon was most profitable.

The crowd partook of a picnic dinner on the lawn at the home of Brother and Sister Alfred Ballantyne at noon. Again at half past two Brother Bedwell talked to an attentive audience, after which he led the priesthood meeting, where a fine spirit was present. In the evening Brother Bedwell was the speaker, also preaching a few nights this week. Brother Bedwell is winning his way to the hearts of the Saints by his kind but forceful way of presenting the gospel message. We believe he will be successful in his work in our district.

Brother W. W. Reeder spent a few days of his vacation visiting relatives in Moline and Rock Island, Illinois. He enjoyed the trip very much and had a wonderful time. Now he is saving the balance of his time for district reunion and expects to meet all of the Saints of the district at Sac City August 26 to September 4. Saints should order their tents from Brother E. L. Edwards, Pomeroy, Iowa, at once and be prepared to enjoy a grand week with fellow Saints.

From the Pastor at Springfield, Missouri

I am more than pleased with the HERALD and its service. I think every member of the church should have access to its pages. The only way I know that this can be done is by having it in every home.

I delight in reading the letters from the hands of the correspondents in various localities. Especially am I interested in letters from places where I have labored with the Saints, Alexander and Twin creek, Kansas; Joplin, Webb City, Carthage, Missouri, and other places; also our own Springfield, Missouri, Branch.

Having served as pastor in Springfield Branch since the latter half of 1922 to the present time, I have been able to observe the modesty of our branch correspondent, Brother Francis M. Bishop, and his faithful companion, Sister Hattie M. Bishop. The responsibility of giving news from this part of the vineyard has been given to them, and they have been sustained by the branch without dissenting voice. How well they have discharged their obligation is open to all the readers of the HERALD, and especially to those who live in and around Springfield and have been in position to observe items of news. Brother Francis is bishop's agent's solicitor for this territory and has been faithful in this duty. Sister Hattie has been pianist for the church during all the time that I have been pastor here except one year, when she was assistant. Her work has been well and faithfully done. She has been a source of comfort to our patriarchs in that she has been able to take patriarchal blessings on the typewriter as they are given in the service. The Lord has blessed her in that he has given her the talent to do this. She has developed this talent that it may be used in glorifying his cause. I make mention of these things for the reason that modesty may not allow them to mention their own activities in the church work here and elsewhere.

Our young people are shaping themselves into that proper

attitude of heart and mind to be of untold wealth and service to the church, not so much in dollars and cents, perhaps, but in the worth of consecrated service.

The work here is forward and onward, and we have been ably assisted in all departments by the faithful discharge of duties by those to whom the work has been assigned.

Brother Francis M. Reynolds has been very faithful as assistant pastor and has carried far more than his share of the work, but he has done this without murmur or complaint.

SPRINGFIELD, MISSOURI, July 15.

J. B. ANSLEY.

Ottumwa, Iowa

Vacation season is on, and as a result the attendance has not been so good at church.

Also, a number of the Saints are sick at the present. Sister J. Hendra is very low. Our pastor has been kept busy visiting the sick and answering calls for administration.

The Sunday school and Department of Women had a joint picnic a week ago, and a good time was had by all.

The sermons of the past month have been of a high order. The pastor has been blessed with the spirit of liberty. God has used him to raise the warning voice to the Saints at this place.

The sacramental service for July was well attended, and a good spirit prevailed. A message was brought to us through our pastor which should be long remembered. Also the pastor read to us a letter on oblation. This bore good results.

A son was born to Pastor F. C. Bevan and wife July 21, bringing joy to their home. He has been named Richard Eugene.

Some of the Saints are planning to attend the best reunion in the whole church. At least they think it will be the best reunion. It is to be held at Nauvoo, the Beautiful.

Mishawaka, Indiana

1321 Milburn Boulevard

The South Bend and Mishawaka Branch is still striving to hold up the banner of King Immanuel. Owing to sickness and unemployment, our path has not been entirely free from care, but as a united people these obstacles have been presented to the Lord, and he has heard and answered.

Regular services have been held, and we believe attendance has been good considering obstacles. Our prayer meeting Wednesday evening, June 29, will be long remembered by those present, because of the splendid spirit that flowed from heart to heart. Sister Coonfare, who had been unable to meet with us because of sickness, was again present, and in many testimonies the thought was expressed that is so beautifully mentioned by the Savior, "By this shall all men know that ye are my disciples, if you have love one to another." There seemed to be much joy to feel that "our fears, our hopes, our aims are one, our comforts and our cares."

On July 3 we were pleased to have Brother and Sister Starr Corless, of Coldwater, Michigan, and daughter, Sister Jessie Parker and husband, of Dowagiac, Michigan, meet with us. Brother Corless assisted in the sacramental service. Our Sister Myrtle Perry was reared in the Coldwater Branch, and others of us have had associations there, so it was a real joy to hear Brother Corless's admonitions again. Some that were given in our youth have lived through all these years. At this service some stated they had plans for the holiday, the Fourth, and were tempted to go before the service, but felt they could enjoy the holiday so much more if they could feel they had made God first. They expressed themselves more than repaid for their sacrifices.

Sunday, June 10, we were privileged to have Brother and Sister A. B. Phillips, who are traveling in the interests of

the bishopric department of the church, and Sister T. S. Williams and son, of Detroit, Michigan, with us. Bishop Phillips's coming having been announced previously, we had Saints present from Elkhart and Hibbard. Brother Phillips was not well, but preached morning and evening to an interested people. His coming was timely, for the Saints were talking inventories, tithes, and offerings. Our goal is one hundred per cent stewardships for the Lord.

On Tuesday evening Brother Phillips met with the priesthood and all were present.

On Wednesday evening, after a season of prayer, Brother Phillips preached again, and on Thursday at 1.30 p. m. Sisters Phillips and Williams met with us in our regular women's meeting. By request, both sisters gave interesting talks, and because of this their experiences in the women's work of the church will serve as an inspiration to us. Friday morning Brother and Sister Phillips left for Clinton, Iowa, and Sister Williams and son for a visit to her parents.

Sunday, July 17, regular services were held in the church, and in the afternoon three carloads of Saints met with the Elkhart Saints. Brother S. W. L. Scott was the announced speaker, and we listened to a very good sermon.

The two small children of Brother and Sister Clair Galloway, of Mishawaka, were blessed at this service.

Sunday, July 24, all the Saints who could attended the reunion at Indian Lake. Only a few were left to worship in the little church. In the evening Brother Forest Myers made his first effort to preach, taking for his thought Matthew 22: 1-14. We hope this will give our brother courage. Those going to reunion reported a pleasant and profitable time.

Ontario, California

June 18.—We of the Ontario Branch extend to the Saints everywhere greeting in the name of the Master, and pray that peace and blessings be multiplied unto you, to the end that together we might be strengthened and encouraged to carry the increased burdens that are rapidly falling upon us and will continue so to do until our task, the establishment of Zion, will be accomplished. And all this must be borne on account of the magnitude of our task and the lateness of the hour.

We feel it a joy to be engaged in this glorious work.

We have been blessed in many ways since last we wrote and can say that though slowly it may seem, yet surely the vision of our goal grows clearer and brighter and consequently our joy and courage greater.

Our beloved brother, Apostle Gillen, was with us one day last month and gave us much food for thought and wise counsel and encouragement. He also brought us more fully to the realization of the necessity for a more consecrated and intensified service to accomplish the work that lies before us. May he be abundantly blessed in his work.

Our sacramental service of June 5 was a pentecostal shower, so it seemed, and will be long remembered.

Brother F. G. Pitt was with us last Sunday and gave us a real gospel sermon, accompanied by the Spirit of God in much assurance which caused us all to rejoice. May God bless and strengthen him.

We have inaugurated a young people's prayer service from 8.30 to 9.30 a. m. the first Sunday in each month. Two sessions have already been held, and both were very inspiring. The young people have responded wonderfully.

Oh, that we might put aside all our little petty differences and join hands, hearts, and minds in harmony with God's plan in a steady, affirmative, and positive effort, and bring the good ship Zion safely into the harbor and bask in the sunlight of peace, safety, and righteousness, an ensign to the world and glory to God.

We can do it if we will closely and unitedly follow his instructions as contained in the sacred records, the Bible, Book of Mormon, and Doctrine and Covenants; also the

revelations we receive from time to time through him whom God has appointed to receive revelations for the whole church, for he has so promised in his word. Ever praying for the success of our cause we remain,

Your brethren in Christ,
THE ONTARIO BRANCH,
Per W. H. KEMPLE, *Publicity Agent.*

Eastern Colorado District

As soon as conference was over this year, we moved to Holyoke from Venango, Nebraska, and began to establish ourselves for the summer's work. Local conditions at the Chase County, Nebraska, Branch, at Lamar, Nebraska, of which I am president, made it necessary that I stay on the job more than I had anticipated.

Considerable rainy weather made it necessary to cancel several engagements at different times. However, I spent one Sunday with the Liberty Branch, south of Laird, about June 1. Two very fine meetings were enjoyed, and I drove home, about seventy-five miles, in the face of one of the worst rain and windstorms I have ever driven through. A little later I spent a Sunday with the little group at Sterling. They are few in number, but are real sticklers, holding a bigger program of meetings than many larger branches do.

Memorial Day I was invited to Otis by the American Legion, at which place I gave the memorial address to a large crowd.

A second trip was made to Sterling in June. Other nearby points were visited as occasion provided.

Immediately after the celebration I started on a tour of the southern portion of the district. The first stop was at Genoa. There in the home of Brother and Sister Owen Self I had the pleasure of presenting the message to a very fine group of Saints and friends. Leaving early the next morning, I headed south through a stretch of barren waste until I struck the Arkansas River Valley. I paused long enough at the famous Rocky Ford region to decide that if one were fortunate enough to be there at harvest time, he should find enough cantaloupes to fill up on. But my mission was to preach and not to speculate on the melon crop prospect, so I took the Santa Fe Trail east to La Junta. Here I found the latching hanging low at the home of Brother and Sister Willard Berry, and put up for the night.

It has been a long time since I have enjoyed a Sunday's worship and visit more than that one. Had some fine meetings all day. Ate fried chicken with the Berrys, (that's a complete menu, isn't it?) and after the night service, in company with the family of Brother Paul Darnell, I drove through the rain to the Darnell home at Las Animas, some twenty-two miles east. Brother Darnell had been with us all day, but in the evening he was forced to return to Las Animas as he was billed for the speaker at the opening of the union services for the summer.

I was highly gratified with my visit at Las Animas to find Brother Darnell respected by both the business men and churchmen of the city. It is a wonderful thing when our local pastors are of such type and capacity that they command the respect of the entire community. But few men can claim a higher local rating than Brother Darnell. Our work is bound to prosper as a result.

On leaving Las Animas, I was forced to reach Uteville by way of Lamar because of severe rains and washouts. Brother I. N. DeLong met me at Lamar, and about four o'clock in the afternoon we started for Uteville, a distance of about eighty-five miles. Brother DeLong and his daughter took the lead, and I brought up the rear. The trail to Uteville sort of reminds one of Kipling's poem when he says something about "where the trails run out and stop." Brother DeLong's car was nice and shiny—new, in other words—so about twenty-five miles per was the limit. On reaching Springfield we held caucus and decided that his new Star would never negotiate the thirty-five miles of trail (?) that was left in time for services. With the daughter for a guide,

we made short work of the remaining distance and left Brother Newt to arrive when he could.

At Uteville we found a house full of interested people. I spent two nights there among those sturdy pioneers. Pioneers they are, if I have any concept of term. Fighting economic conditions that would seem absolutely hopeless to most people, they still look forward with a faith and a hope that is almost unbelievable. Only a few miles from the wastes of New Mexico, with practically no crop in sight and nothing left over from the barren years just past, they are holding together with true Latter Day Saint spirit.

My time was limited, so limited that I was forced to say good-bye to Uteville and drive to Wiley for services Wednesday night. After a good visit and a fine meal with the Hugheses at Lamar, I drove on to Wiley in the face of a threatening storm.

A nice house greeted me there, and we enjoyed a pleasant hour. Leaving after services I tried to drive to Las Animas for the night, but when about half way was caught in a veritable cloudburst. Forced to stall at the roadside for over an hour, it finally abated until I was able to make the way to a small town where I found shelter for the rest of the night. With the coming of daylight I was on my way in the mud and water with Fort Collins as the goal, some three hundred twenty-five miles away.

Thursday night found us in Collins, but mighty tired. Friday and Saturday were spent attending the Colorado Editorial Association meeting at Fort Collins and Loveland. Friday night I was happily surprised to have Brother B. E. Brown walk in on me. Saturday I introduced him to the association, and he passed for a full-fledged newspaper man.

The mountain parks were visited, as were also the oil fields, canning factories, and many other places of interest. They were two days of enjoyment, as well as being highly educational.

On Sunday morning, I spoke at the chapel at Fort Collins. After a short visit with the Fritzes, old Iowa friends, as well as with the Brolliars and others I have known for long, in company with Brother Brown I worried out the one hundred and eighty miles between Fort Collins and Holyoke. Brother Brown will be with us for Sunday and will then leave for other points.

Economically, Eastern Colorado is in a serious condition, especially in the rural districts. Yet most of the Saints are hopeful and are shaping their affairs as much as possible that they may be of greater service to the church.

HOLYOKE, COLORADO, July 22.

WARD A. HOUGAS.

Mallard, Iowa

We are moving forward and trying to keep busy in the Lord's work.

On June 19 we had nine visitors and heard a fine report of the institute held at Lamoni. This was given by Sister Ethel Fish, who was in attendance. She felt she gained a great deal, and her talk was very much enjoyed.

We have been pleased to have our visiting brothers and sisters with us. On June 26 there were twelve visitors at our services, and a week later nineteen attended our sacramental service, assisting in making it a spiritually helpful meeting.

An all-day meeting was held July 10, beginning with prayer service at 8.30, Sunday school at 10, and preaching by Elder E. L. Edwards at 11. Then a picnic dinner was served in the yard of Brother and Sister Carmichael. We all enjoyed this part of the program very much. At half past two we were back at the church for a round table discussion, Brother E. L. Bedwell being the leader. He gave us twelve specifications of what he thought a Latter Day Saint should be. Sixteen visitors were present at this time.

Brother Bedwell was the speaker at the evening service also, and his effort was much appreciated by the Saints. He plans to remain a few days and hold services, striving to give us the spiritual food we all need.

"Mother"

An Appreciation of a Graceland Official

There are mothers and mothers. Everyone has the mother of all mothers, and no one in the wide world can take her place. But there are mothers that come very near to even the worst of folks, and by their great-heartedness and their splendid helpfulness, they endear themselves to all who come in contact with their tender ministrations.

There is such a mother at Graceland, and though her work is silent, as such a mother's work always is, she inspires us all with her quiet helpfulness. She is not an afternoon-tea mother, for her strenuous and often trying work keeps her going from seven in the morning until seven at night. To her is intrusted the task of "feeding the multitude," as the eager, hungry dinner line is often called.

This is the big service that makes her happy—to have the meal on time, to have it as tasty as possible, and then to watch the line as it goes through. What if some one is away? There is an immediate inquiry, "Are they sick?" If so, "Can I fix them something?" The answer may as well be in the affirmative, for she will worry around until some little dish has gone on its way to the sick room.

Who are her favorites? The girls? No! it's the big blundering boys far from home that she must fuss and do most for.

Sometimes the rush of the day's work and a sleepless night will set her nerves on edge. Then, presto! it's good to have everything just so, for neglected work and nerves on edge do not blend. These sudden flashes soon pass, like clouds before the west wind, and the sky seems clearer because of them.

Her sphere of helpfulness is wider than the mere inward man, for she has often helped the higher man, too. It's only a small, trembling voice that is occasionally heard at prayer meeting, but it does convey some of the motherly yearning and helpful desire to the listening students. Just a few words, maybe, about mother's old advice when we eagerly left home for a party or a trip. "Don't be late," that fond voice would say, and the fond voice of the little mother in meeting made you feel just all that "Don't be late" meant.

She tells, too, of the help and strength that she herself gets from the students, and gives to all a greater desire to make that strength stronger. Just a little comely mother with a heart of gold, and a cheery helpfulness that inspires all who know her, is the picture we will keep in memory's storehouse, of "Mother" Johnson. GEORGE MESLEY.

Jonesboro Expects Branch Organization

HERALD readers may be interested in a letter from this little group of Saints. In the near future we are to be organized into a branch. The group is located four miles north of Jonesboro. It consists of about thirty-six members. We were organized into a group a year ago this September through Brother E. A. Erwin and Brother Daniels. It was through these Saints that Brother Giles Turner was ordained to the order of priesthood and made a leader of this group. We are glad to report the fact that a spirit of unity prevails in our midst, and all, as far as the writer knows, are striving to work together for the good of the cause.

Brother E. A. Erwin has been with us and delivered a number of sermons by which we feel very much strengthened, and he also added two more souls to God's kingdom on earth. He is now visiting the Fisher Branch to try to build up there. Brother and Sister Erwin are good and faithful Saints, sowing the seeds of kindness wherever they go. We have had some wonderful prayer meetings during their visit with us.

We have a fine Sunday school and Religio, also preaching quite often. Remember this little band in your prayers, that

we may do our part in helping to build up Zion, and also remember Brother Daniels and Brother Giles Turner as leaders of our group. They are strong in this work. We feel that there are yet many to be added to this group. Pray that the hindering cause may be removed and they may yet be permitted to enter in and enjoy the blessings God has in store for them. Onward with the cause of Christ, is the watchword of the children of God.

MRS. LILLIAN ELROD.

JONESBORO, ARKANSAS, July 25.

Brother Terry Writes of a Trip in Zion

Sunday morning, July 24, my companion and I, with Brother and Sister Thomas McKevit in their automobile, started for the reunion at Holden and were soon gliding along through a most beautiful country to look upon. There were gently rolling timbered hills and rich soil in which was growing a good crop of corn. Cattle covered many hills, and fine houses and large barns showed prosperity smiling on every side.

A fixed-over car limited our speed to twenty miles per hour, but in due time the fifty miles was passed over, and we were happily greeted by a fine congregation, so large it filled the tent, inside and out, located on the grounds of "The Home," which enabled the inmates to enjoy the services.

We can not name all the dear ones we met, some of whom we knew in the misty past in different places, and whose names we would love to mention, but space forbids. The spirit of good will and love accentuated the happy throng, and they joyed in each other's association—the spirit of Zion. The Australian pastor of Cameron Branch, Elder John Blackmore, preached a good sermon, telling us in his peculiarly interesting way about the true riches.

At 2.30 a prayer and testimony meeting in charge of Patriarch H. O. Smith was enjoyed, in which such witnesses as M. H. Siegfried, President F. M. McDowell, H. O. Smith, R. J. Lambert, our editor, and many others just as strong and positive were heard from. If these witnesses told the truth, who can say the Church of Jesus Christ of Latter Day Saints is not divine and will not stand every test? Our testimony, with that of the rest, is that the work is divine and will stand.

Time sped by, and we were on our way home. After two hours of pleasant riding, we were home in time to hear Brother Cyril E. Wight speak at the Campus. He gave us a good, logical sermon.

A beautiful oasis was afforded us in our life travels by the receipt of a kind letter written by Sister Julia A. Crocker, of Loomis, California, and sent from the Irvington reunion, Northern California District. It contained a list of seventy-one names of our past associates and well wishers of the Seattle and British Columbia District, assuring us of their continued love. In that region we spent eight years of most pleasant ministerial work, which endeared the good Saints to us, for they were and are good to us. May the Lord bless the Seattle and British Columbia District. Irvington is a historic spot. The reunion ground is there by divine direction.

As we are engaged in group work, having charge of district number eight, composed of five groups, we find as a rule a growing spirituality among the Saints yet no special increase in the attendance at the Wednesday night prayer services. Our Sunday afternoon prayer services in the lower auditorium of the Stone Church are good indeed and should be heartily supported. They are for all of Zion, with no age limit. Come next Sunday.

We have an appointment for the 31st at Fourth Kansas City Church, where is a happy congregation under the able pastorate of Elder J. O. Worden, whose parents and

grandparents were faithful ones of the belief in the restored gospel.

We wish all peace and happiness in the Lord. Press on, dear Saints; the work is true.

J. M. TERRY.

INDEPENDENCE, MISSOURI, 904 Van Horn Road.

Tunnel Hill, Illinois

On Saturday night, July 23, District President R. L. Fulk and Brother J. R. Lentell began a week's meetings at the little church. Brother Lentell did the preaching till Wednesday night, when he was called home on business and to get his family into the district before the reunion, which convenes at Brush Creek August 19. During the rest of the week and over Sunday Brother Fulk preached.

On Sunday an all-day meeting was held, and the Spirit was felt by all present. We feel sure that the work will be revived in this place, and other places as well, with such able men as Brothers Fulk and Lentell to point out the duties of the priesthood and laymembers.

July 26.

MRS. DAN CASEY.

Des Moines, Iowa

July 25.—“We can if I will” was the snappy slogan which characterized the efforts expended in carrying our Sunday school membership and attendance campaign to an unusually successful conclusion. Old members were encouraged and new members attracted by the beautiful spirit prevalent during the entire eight weeks of the drive, especially at the devotional periods and song services which preceded each of the Sunday school sessions. Much credit and more praise is due the generalship of Brother J. L. Parker, under whose direction and leadership the attendance steadily increased from two on the first Sunday to three hundred and twenty-six at the eighth and final service. Competition was keen among the classes and individuals for the rewards which were offered for the securing of the greatest number of new members and visitors. The success of the campaign was celebrated July 4 by an interesting and well-attended district Sunday school picnic at Grandview Park, at which Apostle F. Henry Edwards was principal speaker and Sister Blanche Mesley a most welcome guest.

Real religious training in worship and prayer was the goal of the Daily Vacation Bible School this year, particular attention and instruction being given in the formation of real, fervent prayers, and the whole course being directed along religious education lines, rather than emphasis being laid on handwork. The school, which lasted from June 20 to July 15, was very well attended, there being an enrollment of seventy-five, with an average attendance of about sixty. Brother C. B. Hartshorn, as principal, and the following corps of teachers, gave untiring service to make the school a success: Sister Blanche Williams, intermediates; Sister Mildred Turner, junior boys; Sister C. B. Hartshorn, junior girls; Sister Carrie Maitland and Sister Verba Parker, primaries; Sister Evalyn Finch and Sister Margaret Mayer, beginners. An exhibition of the work done was given at the closing-day exercises held the last Friday night of the school, at which time the children also put on dramatizations of Bible incidents, and some original sketches, which were indicative of the high type of the training they had received.

Apostle F. Henry Edwards held the first Des Moines district priesthood institute in Des Moines July 16 and 17, which was very well attended. Inspirational lectures by Brother Edwards were the order of the day on Saturday; and besides several more sessions on Sunday, Brother Edwards preached two fervent and long-to-be-remembered sermons to the branch *en masse*.

For the balance of the summer, the 6.30 Sunday evening session of the Religio has been discontinued, and recreational evenings every other Tuesday at the park have been insti-

tuted. The first attempt was very well attended and was voted a huge and unqualified success, from the picnic supper to the surprise watermelon feast at the end of the evening. We believe this plan will prove a pleasant change during the hot summer weather.

The Saints of Des Moines District are looking forward with enthusiastic anticipation to August 12, when what is expected to be the largest and best reunion ever held in the district will convene at Runnells, Iowa, for the ten-day period. Fine speakers are scheduled, and a splendid recreational program has been provided.

Sylvania, Ohio

July 28.—I was thinking perhaps some news from this place might not be out of place at this time. As a little branch, we have had our ups and downs and discouraging features to meet, yet the trials can not be compared with the blessings God has seen fit to bestow upon us.

Sunday, July 10, was the scene of much activity when an average of about one hundred and twenty-five Saints met with us at the different meetings of the day. They came from Toledo, Bradner, Oak Harbor, Ohio, and also from Detroit and Dundee, Michigan. The meetings of the day were in charge of District President R. F. Slye. They were of a spiritual and educational nature. Elder John R. Grice was the speaker at the eleven o'clock hour, and at eight o'clock in the evening he commenced a series of meetings which ended July 25. As a result of his efforts, four more precious souls were led by him into the waters of baptism.

At the Sunday morning prayer service of July 24, we enjoyed a very marked degree of the Spirit and power of God among us as we prayed, sang, and testified of his goodness and blessings to us.

We hope to stand firm, bear the trials of life, and sacrifice at all times, that the Lord may add many more souls to his kingdom and the work of his church be accomplished.

ROY G. YEAGER.

Nauvoo, Illinois

July 27.—When last we wrote, Nauvoo was having an over abundance of rain, and the farmers were having difficulty in getting their planting done; then for a whole month not a drop of rain fell, and the farmers were confronted with another difficulty. A splendid shower arrived last week, and things are brightening up once more.

Owing to so many being away on vacations, at school, etc., our numbers have been few of late at the services, especially the Wednesday night prayer meetings, but God's promises have been fulfilled, and where the few have met in his name, he has been there to bless, and all who have attended have returned to their homes rested in body and with their spiritual life renewed.

The Women's Department held a strawberry and ice cream social on the church lawn during the strawberry season and cleared twenty dollars.

A number of visitors have been with us of late. The Lees entertained Elder John Jenkins and family, of Burlington, and Brother Jenkins preached for us one Sunday morning at the 11 o'clock hour.

Blanche Edwards Mesley, Mabel Carlile, and N. Ray Carmichael and wife stopped at Nauvoo on their way to Chicago and were guests of Irene Layton. A picnic supper was to have been held by the branch on the shore in their honor, but a shower of rain prevented the majority from going. Those who did go, gathered in the Mansion House and had an enjoyable time.

Sister Victoria Lewis, of Sherrill, New York, an aunt of L. H. Lewis, has been a guest at the Lewis home for the past week. She is now visiting in Chicago before returning to her home.

Heman H. Davis, of Independence, was a guest of the

Sanfords on July 17. Brother Davis attended the convention of the Institute of American Banking, which was held in Detroit; and having always wanted to visit Nauvoo, he took the opportunity while on the way home to stop off for a day. He arrived just in time to be the speaker at the 11 o'clock hour on Sunday morning.

W. H. Gunn and Brother French, of Fort Madison, visited Nauvoo last Sunday, and Brother Gunn occupied at the morning hour.

The Laytons have been very busy the past month, telling the gospel story and conducting visitors through the historic buildings. On Sunday, July 3, one hundred twenty-five visitors registered; and the following day, July 4, ninety-six.

Escatawpa, Mississippi

July 22.—The attendance at Sunday school was rather small last Sunday, on account of rain and several of our members' going to Mobile for the day.

Sister Mary Parker, of Lucedale, recently visited relatives here.

Elder D. W. Sherman was called to Gulfport last Sunday to administer to Brother Forehand.

Brother and Sister Dan Miller, of Mobile, and Sister Lola McQueen, of Cedar Lake, spent the Fourth with home folks.

Brother Lynd Harris and Miss Nora Martin, both of Pascagoula, were united in marriage June 26, Brother D. W. Sherman officiating.

Sister Mabel Smith visited relatives in Vancleave last week, also attended the old settlers' reunion while there.

We were proud to have with us on last sacrament Sunday Brother Oscar Tillman, of Bayou Labatre, Alabama.

Several of the Saints from here attended conference held at Vancleave in June and were very much pleased to make the acquaintance of Apostle Roy S. Budd.

We expect to have Brother J. W. A. Bailey with us soon to hold a series of meetings.

Sister Audentia Smith and Mr. Elwin H. Cropp were very quietly married at the home of the bride's parents Wednesday evening, July 20. Elder D. W. Sherman officiated.

Gladstone, Michigan

Corner of Eleventh and Wisconsin

For the benefit of Saints who may be passing through Gladstone, Saints may be found at 1009 Dakota Avenue or 141 Michigan Avenue.

At 9.45 June 30, our branch met to transact business for the first half of the year. Favorable reports came from all departments, informing us that the work has moved on in a greater effort than ever before. During this period we decided upon a young people's convention for the Upper Peninsula. This was a success, and will be continued next year.

We also had our annual two-day meeting June 18 and 19, District President Allen Schreur, of Gaylord, presiding. He was assisted by Elders Bearly, of Whitedale, and Boomer, of Gladstone. Their discourses were on the subject of love. Some very beautiful thoughts were brought out, and much food for thought was gained from the meeting.

On June 5 Branch President Milo Boomer, Brother De Coppick, and several of the young people visited with Munising Saints, where we held service all day, and much good was done by words of encouragement dispensed by the speaker.

Almost a month later, July 3, we met with the Monistique and Whitedale Saints in a prayer meeting in charge of Brother Matthew Bearly, assisted by A. M. Boomer, Bert Welch, and I. R. Caffey. Their testimonies and prayers gave assurance that God was in our midst.

On July 7 Elder A. M. Boomer and a few of our young

people motored to Garden River, Ontario, where they attended a one-day meeting. They reported a very good time.

At seven o'clock in the evening, July 20, two brothers were baptized at Day River. They were Rex Stowe and William Walker. The ordinance was administered by Brother Bert Welch and is the result of the Saints' steadfastness and loyalty to the gospel.

During the first half of the year we met together and organized a stewardship class, and much interest has been taken in this movement.

Our Religio met Friday night, July 22, enjoying a party for the young.

The Saints are looking forward to attending the reunion and young people's convention at the Park of the Pines. We can truly say that man's extremity is God's opportunity. A year ago our branch went through a sifting time, and now we can appreciate the work for God.

"Oh, watch, and fight, and pray,
The battle ne'er give o'er;
Renew it boldly ev'ry day
And help divine implore."

"Act well your part, therein the honor lies," is our motto.

Elder Burgess Answers Query as to Bobbed Hair

Not long since there came to the desk of the editor a letter, part of which read: "I have long wondered what the church in general thought of bobbed hair. I feel that I want the real solution to this matter. It is my earnest desire to follow as closely as I can the teachings of the church. . . ."

This letter bears through its entire length evidence of sincere anxiety to know, and do according to the truth. Her letter was referred to Elder S. A. Burgess, and we here produce the reply he makes:

"Quite frequently the prophets of old Israel condemned the apparel of the times, but there appears to have been some definite reason. The customs of dress at that time doubtless had a certain heathen and licentious significance.

"As to bobbing the hair; this has rarely been done, especially among women. It seems evident, from some of the pictures, that the men in Egypt were shaven and had their hair bobbed. In Greece at one time the back hair of women was cut short and the side hair permitted to grow, about 450 B. C. Later never below the shoulder.

"In the fourth century B. C., the men cut their hair short, while the hair of the women became more elaborate. Among the Romans we will recall that the men were close shaven and also cropped their hair very short, just prior to the Christian era in the late centuries B. C.

"Some writers suggest that the provision among the Jews in Leviticus 21:5 and 19:27 was primarily to distinguish them from the neighboring nations. These verses are given: 'They shall not make baldness upon their head, neither shall they shave off the corners of their beard, nor make any cuttings in their flesh.' 'Ye shall not round the corners of thy head, neither shalt thou mar the corners of thy beard.'

"This is addressed rather specially to the men of Israel. I do not recall a single statement in the Old Testament of any woman who bobbed her hair, for the simple reason that there seemed to be no tendency in that direction.

"I think that most of us will agree that a full head of hair in woman is preferable to a shaven neck. Our æsthetic taste might favor uncut hair, but for comfort and convenience there is probably no comparison. Men have long shaved their beards to save, in part, caring for them; and have cut their hair short, though some are certainly less beautiful by doing so. The women have the same right to cut their hair and also to be comfortable.

"In the case of the Nazarene, distinct provision was made

that hair should not be cut, nor beard be trimmed, that hair should be worn full; sacred to the Lord.

"In the case of leprosy, the hair was closely shaven all over the body. (See Leviticus 14: 8, 9.) Other passages also indicate that the hair was to be cut as a curse, or for some similar reason. There does not appear to be any reference in the New Testament that would apply except the one statement of Paul.

"It is true, if you will pardon an aside, that whenever there has been a change in style of headdress some minister or other has attempted to oppose it from the pulpit, and prove it unscriptural. . . .

"I do not recall nor can I find a single reference in the Book of Mormon in regard to either men or women and their style of dressing the hair. I read the Book of Mormon three times when I was young, and have given considerable research attention to it and can think of nothing that would apply.

"Nor can I recall in the Book of Doctrine and Covenants any statement bearing directly on women bobbing their hair. One might argue by analogy that their apparel was to be simple, the work of their own hands; therefore, those who wore short hair should cut it themselves. But if you wish to be logical you should extend it to the men as well as the women.

"As to the early history of the church; at that time it was the custom in Europe for very elaborate headdress, and such a style as bobbing was not thought of except in case of serious illness. Joseph Smith and his associates were mostly close-shaven, and the men of the early Reorganization were mostly bearded.

"You may ask why discuss beards? For the simple reason that the question seems to be morally one. If men may be comfortable, why not women? Also we may fairly allow something for personal adornment, if that adornment is not an end in itself, or a means towards an undesirable end, and if it does not lead to extravagance.

"In turning to Apostle Paul we quote 1 Corinthians 11: 14, 15: 'Does not even nature itself teach you, that if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her; for her hair is given her for a covering.' Here we have a clear statement that it is a shame for a man to have long hair, and that God gave woman her long hair for a covering, and that woman's long hair is a glory to her. But to get the real purport of the 14th and 15th verses, we should also note the 16th verse: 'But if any man seems to be contentious, we have no such custom, neither the churches of God.'

"In fact, to get a very fair statement, one should read from the beginning of the chapter. Paul is of course urging that they keep the ordinances: 'The head of the man is Christ; the head of the woman is the man.' In this we recognize that he was expressing his own opinion, not speaking by way of prophecy. In the fifth verse he declares that if a woman prays with her head uncovered, it is the same as though she were shaven; or in other words, bobbed. One might say if they are not covered let them be shorn, or bobbed, one might argue if they wished to make a point, but the rest of the paragraph condemns. . . .

"As a case of extreme interpretation the Utah Church quotes the 11th verse of this chapter: 'Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord,' as proving that everyone must be married or he can not be saved, but the next verse explains this.

"Summing up; Every change in style brings forth a few sermons, but why do we not quote the Old Testament and insist that men should wear untrimmed beards. The reference to this is clear, while there is little if anything said about women and their hair.

"In the New Testament there had been, shortly before the time of Paul, a custom of trimming the back hair among the

Greeks, but they still wore long ringlets on the side. Hence the apostle is quite outspoken in regard to women's hair, and yet he adds verse 16.

"The question does not appear to have arisen in Book of Mormon times.

"As far as the history of the world is concerned, it is very rare that we find instances of women cutting their hair, except in cases of illness. This appears to be true in the early history of the church. There are cases of the priesthood cutting their hair and shaving the top-tonsure.

"As lovers of the beautiful, we may raise some objection. As a church no action has been taken. As ministers of the gospel we should speak against wrong, and that which leads to evil, but the cutting of the hair leads only to the comfort and convenience of men and women.

"Further, I have the impression that at one time in Europe during the time of the Empire that it did become the style for women to cut their hair. The style was for extreme simplicity in dress, and for the same reason the women wore their hair cut short. Also the Greeks for a period of time in the sixth century did not permit their hair to come to the shoulders, but kept it cut back. But the instances of short hair in history are quite few."

Oelwein, Iowa

July has been a very busy month in our branch, many things going on in the district and immediate vicinity. Some seven or eight members of our branch attended the reunion held at Mount Pleasant Park, Clinton. All report a most enjoyable time. We heard some most excellent sermons delivered by Elder John F. Garver, Bishop Phillips, Elder Kress, and Superintendent Woodstock.

Marie Shippy, who attended the entire time and superintended the classes, found much of interest in them; also in the Department of Recreation and Expression.

We note the interest our young people take in the work and hope the time is not far distant when "like a mighty army" they shall march forward "to do or die"—to redeem Zion. We older ones, who have borne the heat and burden of the day, though still strong in the faith, know that our footsteps are not as firm as they once were and that the arms that bear aloft the banner of the cross are not strong as in youthful prime; therefore, we view with pleasure the stand our young people are taking. We are glad the Lord is with the Saints to help carry on the work.

Elder Hall, one time of Waterloo, visited us a week ago Thursday and met with us at our study class. We are sure that his lucid explanations made our lessons in Doctrine and Covenants much more interesting. We were sorry to learn that Mrs. Hall has been ill. She was always a welcome visitor and was a young woman of many talents, being musical and wonderfully talented as a whistling soloist.

Brother and Sister Kress, of Independence, spent part of last week with us. They are a most genial young couple. Brother Kress visited Stanley, where there are some people who show quite an interest in the gospel as presented by our missionaries.

Sister Garver and three charming daughters accompanied Elder Garver to the reunion. When we met the lady, we knew the brother had a most worthy helpmate.

Sister Phillips is the soul of geniality and seems an ideal mother. Her classes for the small children were conducted in a most pleasing manner.

Brother George McFarlane and family have returned from a trip to Vida, Montana, where they once lived. They were gone three weeks and returned in good health and spirits. Brother George attended a church meeting there, but not of our faith. The preacher took for his text, "The Adversary, or Devil," and painted his satanic Majesty in most glowing terms—made him very good looking, even handsome. Said all the latest improvements in art and science belonged

to him, but some day the Lord would step in and take over all these inventions, etc. It was certainly a new doctrine to all of us. We know the common opinion of the Devil is that he is far from handsome, although he is a fallen angel, and that he has power to deceive even the very elect. Which is correct? or are both possible?

We find our Sunday school growing, and the children from the outside attending quite frequently. Last Sunday there were twenty-seven children present, which means a good deal for our little branch.

Last Friday night two little girls, sisters, sang, "Put my little shoes away." Their parents are not members, but the girls have been regular attendants this summer, and they are very bright and intelligent.

We are making an effort to "gather the children in." We all know the quotation, "And a little child shall lead them." Most of these children belong to nonchurchgoing parents, and we hope the good seed may be sown and may grow. Some of them are really talented in music, speaking, and acting. We feel when we look over the community that truly the harvest is great, but the laborers are few.

We are few here to look after the real needs of the church, but truly the hand that multiplied the loaves and fishes can give us the aid to carry on this great work. Many times we are reminded of the text, "Be not weary in well doing," and we want to go on and faint not by the way.

Nauvoo, West Virginia

Activities among the Saints at Nauvoo, West Virginia, this summer have been above the average. In the early spring, at our branch business meeting, Elder Jasper Dobbs was sustained as our branch president, Samuel Hall and W. H. Dobbs, priests; Clarence Dobbs, teacher; Jess Dobbs, deacon; Sister Diora Lydick, branch secretary and also branch reporter and publicity committee.

Our Sunday school this summer has been well attended and is doing much good, with Brother Clarence Dobbs as superintendent.

The first of June we had an all-day meeting, dinner being served in the church for all.

Sister Lillie Bishop, of Steubenville, Ohio, was with us and organized the Women's Department, which has been very active since. On Saturday eve, July 16, they gave a box social on the church lawn. Ice cream and cake were also sold. A nice crowd was present, and a nice sum of money was received.

About the middle of June, Elder Thomas Clark, our missionary, held a week's meeting, which resulted in several being baptized.

Early in the year we felt much discouraged, as one of our main helps or pillars in the branch, Elder Gordon Dobbs, passed away suddenly. We had not yet recovered from the loss of our aged Brother James Craig and Brother J. F. Dobbs, who were called away by death in 1926. Nevertheless, we are trying to press onward, and the memory of their good works encourages us.

There has been some one here to keep the work going for about sixty-five years. Most of the old-time elders who labored in this branch have passed to their reward. Brother G. T. Griffiths preached here when he was a young man, just starting out in the ministry.

Elder Thomas Clark is now holding services in the M. E. Church in Glen Easton, near here. Quite a number of our members live in Glen Easton.

The members of our branch are scattered over the hills in this part of the country, but on the Sabbath Day they drive for miles to attend church, so we are thankful for the auto.

Wheeling district conference will be with our branch this fall, the first Saturday and Sunday in September.

Sunday School Institute at Oakland

Oakland, being the center geographically of the bay cities church activities, was selected as the logical place of meeting for the local Sunday school institute, which held its first regular meeting after organization last May. Refreshments were served at 2 p. m. by the Oakland Women's Department, and at 2.30 p. m. the institute was called to order by the president, Sister E. Inslee.

First was a very interesting illustrated talk on blackboard work in the Sunday school, by Sister Walter Davis, during which she attempted to convince us all that we could draw for children, whether we were artistically inclined or not, and I must say that she very nearly succeeded.

Sister Davis's illustrations were made up of straight lines, circles, half circles, ovals, and half ovals. Her contention was that pictures true to life were not appreciated by the youngsters and that even grown-ups liked the skinny, grotesque forms, made with straight lines, better than the more conventional types of true-to-life sketches.

Not only does Sister Davis use chalk on her blackboard, but during the week in the preparation of her lesson she makes and draws all manner of things to interest her class, who help enthusiastically to assemble the various ensembles which go to illustrate the lessons.

Sister Clegg, superintendent of the Park Presidio School, of San Francisco, was in charge of the music and gave a demonstration of "How I would like a chorister to conduct music in my Sunday school." Certainly there was life and spirit in the songs sung. The songs were interspersed with timely remarks to choristers and their duty to the school, and the effect of indifference on the quality of the music.

The singing was followed by a paper, "Sunday school discipline," written by Mary Shippy, superintendent of the San José Sunday school. The word *discipline* was not taken in the strict sense of the word, but rather a general outline of Sunday school procedure and methods for creating interest by doing things differently. Promptness was the keyword. "Every superintendent should be so punctual in stepping on the platform to open Sunday school that a clock could be set by him." I would like very much to write in all of the paper Sister Shippy read, but it would take too much space. I will give a few excerpts from it, which will tell the story better than my words: "When the superintendent lacks system, it is useless to expect that quality in the school." For keeping order in crowded classrooms, the following was offered: "It may be understood that you will hand a piece of red paper, as a warning, to the teacher whose class is disorderly." Sister Shippy is alive to the possibilities of an altered ritual in the Sunday school. "Variety and surprise features are provocative of attention.

In conclusion, the suggestion that "superintendents talk too much," although a "bright little story half-a-minute long" was permissible, gave some of us food for thought. Also the help the school might be to the church service. "Where a service of worship follows Sunday school, the work of the school is unfinished or incomplete unless it imbues the pupil with the spirit of worship and sends him into service-prepared."

This paper was followed by more music and comments on songs to sing and how to sing them, by Sister Clegg.

Gladys Carmichael next read a very interesting paper on normal and abnormal students and the psychology of teaching.

Sister Clyde Holmes, teacher of the junior class in San Jose, brought with her from home her arrangement for teaching the Easter Sunday lesson by sand box "artistry." It comprised a "tomb," made very realistic by cutting a hole in a cardboard box to represent the mouth of a cave and covering the whole with a mortar of flour and salt. This was buried in the sand in such a way as to represent a cave. Palm leaves were standing in the background, while angel forms, cut from white paper, were stood up in front and a little to one side of the "tomb." The scene was very natural.

All five of the schools making up the Bay Cities Institute were well represented.

The young people went on a hike to Muir Woods on the Fourth of July, going by boat to Marin County, and then by train to Mill Valley. The hike takes one over some pretty rough country before the redwoods are reached. Muir Woods, at the base of Mount Tamalpais, is one of the most picturesque spots in California. After dinner the hikers climbed the mountain. Mount Tamalpais claims the most crooked railroad in the world.

Sister Ethel Christensen, the recreational leader, has just returned from Graceland, where she and her sister Lois attended the Young People's Convention.

Brother Etzenhouser has inaugurated the group system in Oakland, and is much pleased with the results. The city is divided into four groups and elders are placed over them so far as possible. Group 1 is in charge of Elder M. F. Ralston; Group 2, Elder C. Moran; Group 3, Elder W. Anderson; Group 4, Priest G. M. Hawley. Weekly prayer meetings are held in Group 1 and Group 2, and a joint prayer service in 3 and 4. The attendance in each of these meetings is easily as great as was had before the groups were organized.

A business meeting was called by our pastor on the 12th of July to elect delegates to conference and to transact other business. The ending of the fiscal year was changed from December to June, to conform to that of the general church. The budget committee was rearranged to conform to the plan outlined by Bishop Becker.

District President Guy P. Levitt was with us at that time and offered some good counsel on business meetings in general. "I believe this business meeting is as important as any prayer meeting"; "You are doing business for God,"—were his opening sentences.

Kansas City Stake

Central Church

Sunday was a mild day, and it was quite a relief from the extreme hot days we have experienced the past week, until the heat was broken Friday evening by a gentle rain. Owing to a number having left the city on vacations, the attendance at Sunday school was below normal. At the close of the lesson study, the Central Orchestra rendered a pleasing number under the direction of Sister J. L. Johnson.

The eleven o'clock service was in charge of Brother Fred Anderson, "Welcome, delightful morn," being the opening hymn. The choir rendered "Recessional" by Kipling, and the speaker of the hour was Elder A. R. White.

At 7.45 o'clock Pastor J. A. Tanner continued his missionary effort, speaking to the people on the lawn and giving them a message which visualized the principles of the doctrine of Christ and the church which has been restored upon this earth in the last days. There are a number of strangers in attendance at these Sunday evening services, which is very gratifying to the officers in charge, and is an opportunity to reach our neighbors and give them knowledge and understanding of the gospel as we have it.

The picture that followed the sermon was "Joseph," as presented by Pathe's Holy Land Series, and we journeyed with the cameraman over points of interest of which we have studied in Holy Writ and which brought back to mind the wonderful character portrayed in this servant of God. Following the close of the picture, a few beautiful scenes were thrown upon the screen, and quietude and happiness reigned over the audience as another Sabbath Day was about to close, and we were to depart to our several homes feeling invigorated for the dawning of another week filled with the duties and cares of life.

The ice cream social held on the lawn of the church by the Semper-Fidelis, a group of young women, was very well attended and netted a nice little sum of proceeds. A very lovely program was rendered prior to the serving of ice cream and cake, and all reports indicate everyone had a nice time.

These young women are an asset to Central, are ever ready to be of service, and are vitally concerned in doing things for the welfare of the people and to create a burning enthusiasm within their bosoms to be present at each and every meeting.

On Tuesday, July 26, Sister Helen Bootman England passed into the great beyond after an illness of but a few days. She is survived by her husband, Chester England, an infant son, Richard Wing, her parents, Mr. and Mrs. Clarence Bootman, and two brothers, Wayne and Max.

Funeral services were held from the home at Overland Park on Thursday afternoon in charge of Elder C. E. Wight, the sermon being delivered by Elder Wilber Prall, president of Lamon Stake. Elder Prall had previously performed the marriage ceremony of Sister Helen. A quartet consisting of Sister Israel Smith, Luella Wight, Elbert Dempsey, and Paul Craig, with Jeanette Craig at the piano, rendered several beautiful numbers, these participants having been closely associated with Helen in musical activities of the church. She was laid to rest in Forest Hill Cemetery, and the wonderful and gorgeous display of so many floral pieces was but a brief expression of the many friends that mourn her loss. Helen was gifted with that wonderful talent of "song" and was oftentimes heard rendering her service in various places where she will never be forgotten. Now that her voice has been stilled, there live with us beautiful memories.

Women's Department

The fourth annual camp of the girls of Kansas City Stake was held at Horseshoe Lake, four miles east of Independence, July 11 to 17. The Blue Birds, Orioles, Temple Builders, and their leaders attended this camp. This year the mothers were invited. The camp has grown from a small beginning four years ago to an attendance of over two hundred this year. Each group furnishes its own tent and provisions, each leader overseeing the girls of her group. The name of La Da Sa Camp Hope has been chosen as a permanent name for the camp, and it will be held each year.

The activities of the camp were well planned. Each morning began with the bugle sounding at six o'clock; then the morning dip of thirty minutes, followed by setting-up exercises. Breakfast must be over and everything in order for tent inspection by nine o'clock, and it was, too. At 9.30 worship service each morning followed by nature study. The noon meal and a rest period; then a class in first aid, after which came the evening swim and supper.

The evenings were filled with games, singing, and entertainment, excepting Wednesday evening, when there was a wonderful prayer and testimony meeting. Saturday afternoon was a treasure hunt, and at the end a pot of piping hot beans was found. The leaders followed with sandwiches, so the beans were eaten on the spot. That evening the Camp Queen was crowned. This was a lovely ceremony.

Sunday morning at sunrise the girls marched to a beautiful hillside for prayer service and again enjoyed a spiritual blessing. Elder J. A. Tanner spoke for the girls in the morning and Elder Cyril E. Wight in the afternoon. There were visitors from Kansas City and Independence. By five o'clock Sunday evening a very profitable camp was broken. We feel that the girls have come to know and love one another during this wonderful week in God's great out-of-doors.

Mount Washington

Notwithstanding the many who are absent from the church at present, there was almost a record attendance last Sunday. We especially enjoyed the 11 a. m. sacramental service and the evening preaching by Elder E. T. Atwell. He chose as his subject, "Why does He love me so?" A quartet of men from Independence was very generous in singing several selections at the evening hour.

The prayer meeting this Wednesday evening will be held at the house of Sister Morse, on Crescent Avenue.

The Boy Scouts have a contest for advancement on, the losing side doing the honors at an evening's entertainment. This contest is quite an interesting affair—including 50-mile bicycle trips without lifts, swimming ability, reading road

maps, and numerous other stunts the boys must do to win merit badges, and to advance.

Our pastor and family are not planning on returning immediately because of the illness of Sister Bishop, but we are hoping for a speedy recovery that they may soon be back with us in our church association.

Bennington Heights Church

The funeral of Mrs. Benton D. Brooks, sister of Sister Icie Swanson, was held at the church Thursday, July 14. The church was filled with many friends, many of whom were Saints.

The girls are grateful to the Big Brothers for the attention they received on their trip to the girls' camp at Horseshoe Lake. The Big Brothers secured a truck to take the girls and their luggage to the camp, erected the tent, and cut a supply of wood. They returned later to cut more wood and to see that the girls were comfortable. The Big Brothers is an organization of the young men for the purpose of doing good deeds wherever they can.

The girls got much pleasure from the girls' camp, and they appreciate the work Sister Roy Newkirk, stake superintendent, is doing for them.

Friday evening, July 22, a farewell party was held at the church for Brother and Sister Lon A. Cantrell and Brother and Sister J. H. Tyrrell, who are leaving this week to live in Detroit, Michigan. Brother Cantrell has been superintendent of the Religio, teacher of a Sunday school class, and a member of the choir. Brother Tyrrell was very much interested in his Sunday school class, while Sister Tyrrell was a worker in the primary department of the Sunday school. Both were engaged in the choir work, and Sister Tyrrell has been a regular singer for K L D S. Bennington will feel the loss of these people but feel that they will be an asset to the church in Detroit.

July 17 Elder E. S. Zink was the speaker at the eleven o'clock hour, and Elder H. W. Goold spoke at 7.45. Elder Ross Higdon preached the morning of the 24th.

Elder D. F. Winn recently drove to Macon, Missouri, to visit his daughter, Sister Stella Wilson.

Stark Acres Church

We continue to gain ground. We have had splendid speakers this year. Patriarch Ammon White was with us from April 27 to May 8. Several of the new members received their patriarchal blessings at that time. Following his meetings, we held forth one night a week in a small settlement, Little Pittsburg, where we held services in a private house until warmer evenings; then held lawn services. Elders E. T. Atwell and the pastor, Ira G. Clutter, were the speakers.

June 27 and 28 the stake missionary, W. D. Tordoff, preached, and then commenced a series of meetings at the Stark Acres Church. On account of sickness, Elder W. I. Fligg filled his appointment one night and Elder Atwell one night. The attendance has averaged thirty-three. There have been four baptisms lately, each from a different family. We gained new members for the Sunday school from the effort at Little Pittsburg.

The banner day was fifty-three at Sunday school.

We have a very interesting Bible class on Wednesday night, also a church history class of adults on Friday night, and a Book of Mormon class of young men and boys. On the same night Sister Willis has a group of Oriole Girls, who meet in a private house close by the church. Brother Willis has charge of the Boy Scout movement. The recent baptisms were two Boy Scouts and two Oriole Girls, ranging from fourteen to eighteen years in age.

On July 9 a wiener roast was held on the lawn of Brother Willis, in South Englewood, about forty being present to enjoy the games.

With splendid sermons, good six thirty o'clock Sunday prayer meetings, and spiritual sacramental meetings, we feel very much encouraged. We have a live bunch of folks to work for and with, which lightens the burden of possible dis-

couragement and enables us to preach and teach and live the gospel as the Master of men would have us to do. The prayers of the Saints are solicited for their continued faithfulness.

Armourdale Church

Sister William Powell, in charge of the Temple Builders, announced Monday evening, July 18, as the date of a business meeting for the Temple Builders, to be held at the home of Sister Woodhead. However, it seems that the girls were "disobedient" and had made other plans, owing to the fact that it was Sister Powell's birthday. Upon her arrival, she found a birthday party had been arranged in her honor and that the girls had a number of presents for her, which were greatly appreciated. Sister Powell's success with the Builders needs no comment.

Sunday evening the Mission had the pleasure of having a musical program, presented by Professor H. C. Koontz, director of the Kansas City, Kansas, Conservatory of Music and Koontz School of Fine Arts, and others under his direction. Miss Nofsinger, instructor with Professor Koontz, demonstrated her talent and versatility by a beautiful rendition upon the violin, and other numbers upon the trumpet and the saxophone during the progress of the program. Saxophone numbers played by Master White, eight years old, one a "trick" musical composition, would indicate a future in music for this youngster. Saxophone numbers executed by Brother Clifford Harris, who has been receiving instruction in music but a short time from Miss Nofsinger, were decidedly complimentary both to Brother Harris and to his instructress.

The piano accompaniment for the program was furnished by Mrs. Flossie Tomlinson, former pupil of Professor Koontz, and well known for her ability of performance upon the piano.

We look forward with pleasurable anticipation to the fulfillment of Professor Koontz's promise to return with another program in September.

Saturday evening, July 23, Brother Verne McCann and Sister Pauline Gross were united in marriage at the home of Elder Charles Strader, Brother Strader officiating.

Argentine Church

Pastor Roy E. Brown is preaching a series of Sunday evening sermons, explanatory of the doctrine of the church, which are designed to more perfectly instruct the newer members with reference to the faith.

On last Sunday a baptismal service was held at the font of the Grandview Church, when three were baptized, Virginia Lucille Campbell, Marion Edwin Weir, and Berl Orville Baker, who were confirmed at the half past six prayer meetings.

Celebrate Elder Weate's Seventieth Birthday

Brother and Sister N. J. Weate were sitting at their evening meal on July 10, at their home in Columbus, Ohio, when a number of their friends unexpectedly called on them and reminded Brother Weate that he had this day attained his full measure of three score and ten years, and would in the future be living on borrowed time.

There were twenty-four of the callers and they brought presents and refreshments, including a birthday cake. They also rendered music and otherwise made the occasion one long to be remembered.

Later a postcard shower came to him from many quarters of the land, including Independence, and his heart was cheered.

Great Britain will never forget this veteran of gospel warfare. He was known especially in the Manchester District. The correspondent was present at the first Sunday school of what is now Beresford Road Church, Manchester. Brother Weate is known to many in the church. The late Joseph Smith, R. C. Evans, also F. G. Pitt, Gomer Griffiths, and many others have testified concerning the hospitality they have received at his hands while over there.

Independence

Stone Church

Pleading for harmony between our ideas of human nature and our ideas of morality, Doctor G. Leonard Harrington concluded his series of three lectures at the eleven o'clock hour Sunday, speaking on the application of some mental laws. Human nature is not inherently bad, he said, but we degrade it by presenting false patterns for it to express itself through. The religion of Jesus Christ should be used, not as a means of escape from facing life squarely, but as a pattern through which human nature and personality may find complete expression.

We must indeed be born again in order to be free from the false patterns, Doctor Harrington said. We must become as little children, and take on their characteristics, which are trustfulness, fearlessness, freedom from anger, freedom from self-consciousness, and capacity to lose self in a serious and significant task. These characteristics are often repressed and warped by a concept of "goodness" which degrades human nature and provides nothing in the way of constructive activity for the growing child personality to follow. "The good child is the one who does what we want him to," said Doctor Harrington; "the bad child is the one who is always active, doing things."

Habit and will power are one and the same thing, he believes. Parents should so train their children that when they grow up they will have the will power to do the right thing, because they have developed the right habits. Their personalities should be given opportunity to develop in unified rather than into divided and conflicting channels. Doctor Harrington's idea of being "too good, too religious," is to have a concept which warps and represses human nature rather than giving it full expression through beautiful patterns such as are found in the religion of Christ.

The morning anthem, "To Thee, my God and Savior," was sung by the Wa Dem Na Glee Club, under the leadership of Paul N. Craig; accompaniment was played by Rosamond Filson, pianist, and Melva Ward, organist. Albert Brackendbury sang a baritone solo, "Fear not ye, O Israel." As an organ offertory, Melva Ward played the largo movement from the "New World Symphony," by Dvorak.

The invocation and benediction were offered by Elder S. S. Smith. Brother D. O. Cato was in charge of the service.

At the Campus

Apostle F. Henry Edwards was the speaker at the Campus Sunday evening. The sermon was preceded by a concert by the Walnut Park Band, under the direction of E. E. Moorman.

After telling the story of the victory of the ancient Christians over the pagan cults of their day, Brother Edwards voiced a call for modern Christians to take up serious combat against the paganism and idolatry of today. He stressed four outstanding aspects of the victory over paganism in the time of the early Christians, which he held might well be revived in these latter days. These were: The Christians out-believed the pagans; they out-thought the pagans; they out-lived the pagans; and they out-died the pagans.

They believed more deeply and believed bigger truths than the pagans; and their beliefs were confirmed by experience, while the pagans were betrayed by their own experience. The religion of the pagans would not stand investigation, while the Christ life demanded thought and was not afraid to venture into uncharted fields. The pagan religion demanded no outstanding moral quality or excellence, while Christianity emphasized wholesomeness and purity of life. The Christians had no fear of death, for their religion taught them of an increasing fellowship with God which went beyond earthly existence; thus they out-lived and out-died the pagans.

There is need today for a vital Christianity which shall overcome modern paganism, Apostle Edwards declared. We must grasp a new significance of the value and worth of

life, and intensify the quality of our living because of contact with the Source of better life; we must find actual fellowship with God and thus be remade. Our only justification for taking pride in being called as "the light of the world" is that we shall match that calling. We should refine our lives by demanding the finest of ourselves, and we should recognize the eternal nature and value of spiritual qualities, thus outliving the pagans. We should work with God for the good of all; not that the pagans should really die, but that they should become Christians, that the idolaters should become followers.

A pageant, "The search for happiness," was staged by the Englewood Branch, following the sermon. A girl was seeking happiness, and in her search she was interviewed by Riches, Pleasure, Social Popularity, Knowledge, Fame, Love, and Industry. All promised to make her happy, but when she questioned them each one failed to assure the complete contentment for which she longed. Finally an angel came, bearing the gospel, the means of obtaining everlasting joy and peace, in which all the other sources were blended and purified. The congregation stood to join with the cast in singing, "I have found the glorious gospel," at the close of the pageant.

The service was in charge of Brother D. O. Cato. Bishop Mark H. Siegfried offered the opening prayer. Song service was under the direction of Paul N. Craig. Brother Cato pronounced the benediction.

Following the service proper, a motion picture, "As we forgive," was shown. The story was based on Saint Paul's epistle to Philemon.

The Music Club

This year the Independence Music Club is offering, in addition to the assistance they will give through their loan fund, one full scholarship and one half scholarship in piano, and the same in voice instruction.

This offer is made to the winner in a contest to be held Friday night, September 16. The instructors will be selected from the Department of Music of the Independence Institute of Arts and Science.

Contestants will be required to give their numbers before carefully chosen judges. The judges will consider only the talent of the contestants, giving the untrained equal opportunity with the trained. The contestants will be required to memorize two contrasting numbers. Those who are interested may call one of the members of the committee, Mrs. I. A. Smith, Paul N. Craig, Cordie Hulmes. The Independence Music Club assisted six students to obtain a musical course through their scholarship loan fund last year.

Liberty Street Church

Sunday, July 24, about forty of our congregation started out on an interesting tour. After leaving the church at two o'clock, they went to a well-known place, "Fishing River," where they stopped and read a section in the Doctrine and Covenants and enjoyed a very spiritual meeting. They went on to Richmond, Missouri, and visited the grave of Oliver Cowdery. After taking lunch at the camping grounds, everyone met at the church, where one of the local brethren, Brother Glen Davis, was the speaker, with Brother Ray Wrigley in charge. Everyone feels that this trip has indeed been worth while and educational.

At the morning services, July 31, Miss Virginia Williams rendered a very beautiful vocal solo.

Brother John Dowker was the speaker, taking his text from the second chapter of Paul's epistle to Titus: "But speak thou the things which become sound doctrine: that the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be

not blasphemed. Young men likewise exhort to be sober minded: in all things showing thyself a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity, sound speech that can not be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." The speaker of the hour conveyed many new thoughts to the minds of the people.

Walnut Park

Forty Saints were out for the early prayer meeting Sunday. Elders C. K. Green and Ira Burdick presided. The name of Sister J. W. Adams was presented for special prayers, she having returned to the Lakeside Hospital, Kansas City, on Saturday. Beautiful unity was shown, prayer after prayer being offered, with each one remembering Sister Adams in her present need. Testimonies followed, promptly as usual, and Pastor White was constrained to comment on the cause of the spirit present—this being "sincerity of purpose."

The Saints were pleased at this time to see in their midst and to hear in testimony Elder John Boswell, here with his family from Moorhead, Iowa, for a visit with relatives and friends. Brother Boswell was Walnut Park's first pastor (1913), and he and his wife are lovingly remembered here, and warmly welcomed.

Sunday school showed a lighter attendance than usual, some having gone to the Holden reunion for the week-end, and Brother W. T. Gard having taken a class of young men to join other Independence young men at Memorial Hall to hear Doctor Henry Edward Tralle, famous lecturer, formerly of Independence, now of New York City. Following our Sunday school lesson study, Bethen Barnhardt gave a pleasing piano solo, and Beth Collins a clever little reading.

The eleven o'clock speaker was Bishop G. W. Eastwood. Pastor White presided; prayer was offered by R. Barnhardt. Margaret Gard sang "Love never faileth," accompanied by Minnie Dobson. The speaker being a bishop, his subject was the natural one—church finances—which he is able to explain completely and interestingly. He is concerned not only with our stewardships of property, but also with our stewardships of action, assuring us, whether rich or poor, we are all stewards, with a superstructure to build upon the foundation of first principles we have accepted.

Among the Holden visitors Saturday and Sunday was the Walnut Park Band, about twenty-five going together in a bus and others going in their own cars. They enjoyed the trip, the good they could do in several services, the good they likewise received, and the kind hospitality extended to them in the various homes of the Saints. They returned to Independence in time to do their part in the evening service at the Campus.

Second Church

Sunday, July 31, just an hour before noon, Brother Baxter Lafayette Hickman, a bedridden invalid for years, was called to pass from earth life. Brother Hickman had lived for a long time in terrible misery, though wife and children had done what they could to relieve him of pain, and his death was to him just a release for which he had quietly, and sometimes, vocally, prayed. A funeral service was held at Second Church Monday afternoon, at which Elder J. T. Curtis presided and assisted, Bishop B. J. Scott delivering a short sermon. The body was interred at Mound Grove Cemetery.

Spring Branch

The attendance at prayer services, both midweek and Sunday, is steadily gaining which we believe is an indication of spiritual growth. And week by week new faces appear at the various services, which is an indication of numerical growth. This is being partly offset, however, by the vacation season taking its toll, so only ninety-seven were in attendance at Sunday school. Brother W. A. Smith was the speaker at the eleven o'clock hour, using Matthew 16:13 as his text, and "Building the church" as his subject. He stressed love for one another as the greatest adjunct in the

building process, and used freely Zion's Praises, No. 82, as the basis of his remarks.

Brother Jacobson's family have recently returned from a trip through Iowa and to Watertown, South Dakota. The Mabbot family expect to start for points in eastern and western South Dakota the fore part of this week. They expect to be gone about four weeks. These and other choir member vacationists, together with anticipated hot weather during the month of August, have made it seem advisable to give the whole choir a rest for a few weeks, so they can come back full of energy for the fall and winter work.

The Sunday school held its annual picnic at the Campus Saturday afternoon and evening. Handball, swinging, racing, a long table spread with everything good to eat, and all topped off with watermelon and ice cream furnished entertainment until the lights went out.

Englewood

Our pastor, Elder C. F. Davis, worshiped with us Sunday, July 31, the first for some time. His work was of such a nature that he could not be in town. We are pleased to know he will be here now. Elder J. E. Warne presented the morning sermon; his subject, Baptism.

The Religio meets on each Friday night. A short period of class study is enjoyed. Volley ball is played before and after each service. On last Friday night the program was a play given by Sister McConnell's class of summer school pupils. It was a beautiful play and well rendered.

Our attendance at Sunday school has fallen off of late. A few of our number are on the sick list. However, we are glad to report Sister Robert Clow, who has been very sick, as improving. Some of our number are away on vacations.

On Wednesday night, July 27, the young son of Brother and Sister Will Ely was blessed at the prayer service. They have moved to Saint Louis.

On Sunday, July 16, Sister Ruby Petentler and Brother S. Robinson were united in marriage at the church at the close of the Sunday school period. Brother J. M. Terry performed the impressive ceremony. They have gone to Nebraska for a short time. The Sunday school lost one of its best primary teachers, but we wish for Sister Robinson and her companion a happy and prosperous life.

Stewartsville Branch Union Meeting

Sunday, July 24, was a big day for the Stewartsville Branch. It was union meeting of the three branches, Maple Grove, Pleasant Grove, and Stewartsville.

Sunday school was held at 9.45 a. m. in charge of local officers. A fine talk was given by Coventry Archibald at the close of the lesson study.

Preaching services at 11 a. m. were in charge of John Hovenga, Apostle Gleazer being the speaker. He gave us some very useful and practical instructions on how to be true Latter Day Saints.

After a twenty-minute intermission, prayer meeting was conducted by Brethren Moses Hinderks and Coventry Archibald. It was a good spiritual meeting and was enjoyed by all.

Religio at 6.45 was in charge of Elmer Armstrong. After a short lesson the audience was delightfully entertained by the stake orchestra. The members of this orchestra and their leader, Mrs. Omer Hinderks, are deserving of much praise. Preaching followed at 8 p. m., in charge of Brother Frank Hinderks, of Cameron. The music was furnished by the Ladies' and Men's Chorus, Brother Elias Hinderks in charge.

The theme of Apostle Gleazer's sermon was the necessity of building a Zion, a place of refuge and safety, in our day. It was surely a rousing sermon and well received by all. Thus ended a very busy and profitable day.

On Thursday evening, July 28, the Reds, losers in the recent contest, royally entertained the Blues. Everyone

entered the spirit of the occasion and donned the red or blue cap which was given him as he entered the church. The Blues were conducted to seats of honor. When all were assembled a short, snappy program was rendered by the Reds. Several original numbers gave it zest. After the program the Blues were escorted to the Christian church basement, where tables were laid for all. The tables were beautifully decorated, blue being the prominent color in the decorative scheme. An abundance of flowers and ferns made the scene very beautiful. A two-course luncheon was served, consisting of chicken sandwiches, potato salad, ice cream, and cake. Approximately one hundred of our members were present. A spirit of geniality and good will prevailed.

When all had been served, they returned to the church, where they were guests at an elaborate wedding. This ceremony united the Reds and Blues again.

Columbus, Ohio

Sacramental meeting July 3 was in charge of H. E. French and A. H. Nieman. A beautiful spirit prevailed throughout the meeting, and everyone felt encouraged.

July 4 Second Columbus Sunday school had its annual Fourth of July picnic on a farm twenty-one miles east of Columbus. There was a bus load and five automobiles full, making fifty-five in all. Games were played and contests held. The swimming was fine, and everyone had a good time. A picnic dinner was spread, and there were many good things to eat. In the afternoon ice cream was served, and in the early evening we started home, tired but glad to have enjoyed a day in the great outdoors.

July 8 the Department of Recreation and Expression had its first meeting, which was a success. We hope to see our numbers increase each week. On July 22 they had a wiener roast at the Storage Dam, with thirty-seven present. We were glad to have our branch president and wife to give inspiration to the young people. We hope to have many more good times together before cold weather.

July 10 our district president, William Grice, met with us and preached at the morning service, taking for a text John 13:34: "A new commandment I give unto you, that ye love one another." This was a beautiful sermon and one long to be remembered by those who heard it. We hope Brother Grice will come again soon.

Women's Department met July 14 at the home of Ethel Kirkendall, 832 Oakwood Avenue. Everyone enjoyed the study hour as well as the social time. Hazel Gribben read a paper on "Music in the home," which was very much appreciated.

July 17 T. S. Williams preached, taking for a text Ephesians 2:21: "In whom all the building fitly framed together groweth unto an holy temple in the Lord."

At the evening hour our assistant district president, A. E. Anderton, took for a text Matthew 7:16: "Ye shall know them by their fruits." Both sermons were ably delivered.

The Temple Builders, July 28, had a steak roast at Shady Lane farm, the home of one of their members, Mary Emma Wheeler. All had a wonderful time. Under the leadership of Lucinda Madden, these girls are taking a course in story-telling, and she also teaches them to sing. They have sung some beautiful anthems at church services.

Our prayer services are of a high spiritual order, and everyone takes part, making one hundred per cent meetings.

Brother Joseph Wemlinger and Sister Dorothy Kehlmer, who have been in the hospital, are both able to go home. Sister Francis Morris and Brother Tom Myers are still confined to the hospital but are improving.

The other speakers for the month were G. P. Myers, G. H. Kirkendall, and H. E. French. We appreciate the splendid sermons of our local brethren.

MISCELLANEOUS

Acacias Needed at Graceland

Will anyone having the following Acacias, 1915, 1916, 1918, to give or sell, please communicate with the Graceland Library? We wish also to locate back numbers of the *Scribner's Magazine* and of the *Atlantic Monthly* for the years from 1911 to 1926 and of the *Mentor* from 1917 to 1926.

Very truly yours,
LYDA ELEFSON, *Librarian.*

Addresses

Thomas Newton, in care of C. B. Gallimore, Route 4, Puryear, Tennessee.

Conference Notice

Arkansas district conference will convene August 26, 10 a. m. at Bald Knob, and close August 28. Conference will be followed with a ten-day revival meeting. Everyone is urged to attend. Send in reports to district secretary at an early date. Barbara Ziegenhorn, secretary.

Elders' Quorum of Northern Michigan

The quorum will hold its annual business meeting on the first Sunday of the Central Michigan reunion, on August 7, as per resolution of June, 1926. Let each one come with his ideas and problems that we may be able to establish ourselves on a sound working basis for the coming year. John D. Wade, secretary-treasurer.

Reunion and Conference Notices

Lamoni Stake reunion will be held on the reunion grounds one mile south of Lamoni, Iowa, August 10 to 21, inclusive. A business session of the Lamoni Stake will be held on Friday afternoon, August 19, at 2 o'clock. At this meeting business which would ordinarily come before the quarterly conference will be considered. Wilber Prall, president of the Lamoni Stake.

Reunion Notices

Des Moines district reunion will be held at Runnells, Iowa, August 12-21 inclusive. Speakers (special), President E. A. Smith, Patriarch J. A. Gunsolley, Bishop G. W. Eastwood, Elder M. A. Etzenhouser, Mrs. Ida Etzenhouser. District officers will be in charge of their particular departments. Everyone is invited and welcome. Margaret Wilkinson, Melcher, Iowa.

Prices on tents and cots for the Little Sioux reunion to convene at Missouri Valley, Iowa, August 19 to 28, are as follows: 7 by 9, 3-foot wall, \$3.50; 10 by 12, 3-foot wall, \$4.50; 12 by 14, 3½-foot wall, \$6; 7 by 7, umbrella tent, \$6; 7 by 9, umbrella tent, \$7; 12 by 14, 6-foot wall, \$9.50. Cash should accompany order. All orders must be in not later than August 16. \$1 extra for floors; cots, 75c. Those desiring rooms, write to Mrs. J. R. Fry, Missouri Valley. Send all orders for tents to Gerald Gunsolley, Logan, Iowa.

Far West Stake and Northeastern Kansas District will convene at Stewartsville, Missouri, commencing Thursday evening, August 18, at 7.30, and continuing over until Sunday, August 28. Arrangements for a big reunion are being completed. The grounds are ideally situated, about one mile north of Stewartsville and three minutes from the paved highway. Excellent water supply. Meals will be served at the dining hall at the very reasonable price of twenty cents each for dinner and supper; breakfast will be served cafeteria style. General church workers assigned to the reunion are: Apostle E. J. Gleazer, Patriarch Samuel Twombly, Bishop J. A. Koehler, Elder John Blackmore and wife. The

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local stake missionaries are also expected to be present. Tents should be ordered direct from Elder John Hovenga, Stewartville, Missouri; prices as follows: 10 by 12, 3-foot wall, \$3.50; 12 by 14, 3-foot wall, \$4.25; 12 by 14, 6-foot wall, \$8. Cots, 75c. Chairs, 20c. Place your orders early. Special arrangements are being made to care for the needs of the children by specialists in that line. A cordial invitation is extended to all, Saints and friends, to reunion with us. Elder O. Salisbury, chairman reunion committee; Walter H. Cryer, secretary, 2306 Faraon Street, Saint Joseph, Missouri.

Reunion Annulled

Southwestern Iowa reunion to have been held at Council Bluffs August 12 to 21, has been annulled. Many Saints of Southwestern Iowa will meet in reunion with Saints of Little Sioux District, at Missouri Valley, Iowa, August 19 to 28.

Reunion Locations and Dates

Toronto, Lowbanks, Ontario, July 23-August 7.
 Southern New England, Onset, Massachusetts, July 23-August 7.
 Seattle and British Columbia, Silver Lake, Everett, July 29-August 7.
 Western Oklahoma, Eagle City, July 29-August 8.
 Central Oklahoma, Tulsa, July 29-August 8.
 Florida, Dixonville, July 29-August 7.
 Central Illinois, Edinburgh, July 29-August 7.
 Western Montana, Race Track, August 5-14.
 Western Colorado, Delta, August 6-14.
 Southwestern Kansas, Winfield, August 5-13.
 Northeastern Nebraska, Decatur, August 5-14.
 Northeastern Illinois, Elmhurst, August 5-14.
 Central Michigan, Beaverton, August 5-14.
 Chatham, Erie Beach, August 5-15.
 Maine, Brooksville, August 5-14.
 Mobile, Mobile, Alabama, August 11-21.
 Idaho, Hagerman, August 12-21.
 Eastern Colorado, Colorado Springs, August 12-21.
 Spring River and Clinton, Joplin, Missouri, August 12-21.
 Lamon Stake, Lamon, Iowa, August 10-21.
 Des Moines, Runnells, Iowa, August 12-21.
 Kewanee, Galva, Illinois, August 12-21.
 Northern and Western Michigan, Park of the Pines, August 12-21.
 Kirtland, Kirtland, Ohio, August 11-21.
 New York and Philadelphia, Deer Park, August 13-23.
 Far West Stake, Stewartville, Missouri, August 18-23.
 Nauvoo, Nauvoo, Illinois, August 19-23.
 Little Sioux, Missouri Valley, Iowa, August 19-23.
 Southern Wisconsin, Madison, August 19-23.
 Southeastern Illinois, Brush Creek, August 19-23.
 Northwestern Kansas, Alexander, August 19-23.
 West Virginia District, Indian Creek (Ritchie County), August 22-28.
 Gallands Grove, Sac City, Iowa, August 26-September 4.

Our Departed Ones

BARNES.—Jane Haxton was born in Sarnia, Ontario, Canada, April 7, 1860. Was united in marriage to William T. Barnes May 3, 1878. She entered the church at Petrolia, Canada, and was a faithful and consistent member until the time of her death. She passed beyond in Los Angeles, California, July 16, 1927. Leaves to mourn her departure, two daughters, Mrs. Royal F. Ballard, Greeley, Colorado; Mrs. Charles R. Wildermuth, Plano, Illinois; and one brother, John H. Haxton, Los Angeles. Funeral sermon was by Glau A. Smith. Burial at Evergreen Cemetery, Los Angeles.

ADKINS.—Victoria Callon Adkins was born October 7, 1843; united in marriage to George D. Adkins in 1863. To them eight children were born, three sons and five daughters. She was baptized early in life. Died at her home in Wakenda, Missouri, June 19, 1927. She was a faithful member. Funeral in the Methodist Church; sermon by Elder William G. Hamann, to a large number of relatives and friends.

WILLIAMS.—Mary Williams, daughter of Evan and Margaret Davis, was born at Erwin, Wales, May 26, 1839. She married William L. Williams in April, 1856, and with her parents sailed for America on the S. Gurley sailing ship, with Captain Dan Jones, on her wedding day. They settled in Ohio, where they lived some years. After moving several different places, they settled in Bevier, Missouri, where she resided until the death of her companion twelve years ago. Eleven children were born to them, ten having preceded her in death. Since the passing of her husband, Sister Williams has lived with her daughter, Mrs. Alma R. White, Kansas City, Missouri. She died at the Independence Sanitarium July 13, 1927. Sister Williams had the distinction of being among the oldest members of the church. She joined when quite young, being a member for three quarters of a century. In her younger days she was a very active member, devoted to her church and faithful in attendance. Of later years physical disability kept her confined most of the time to her home. Funeral services were conducted from the Stahl Undertaking Parlor, Independence, by J. A. Tanner. Interment in the White family vault in Woodlawn Cemetery.

HICKMAN.—Baxter Lafayette Hickman was born November 13, 1866, at Coldwater, Tennessee. Surviving are his widow, Ida E., with whom he has lived since 1889; three daughters, Mrs. Anna Inman, Mrs. Gladys Weir, Mrs. Dorothy Griffith; two sons, Frank Hickman and Harry Hick-

man; his mother, Mrs. Elizabeth Hickman; two sisters, Mrs. T. C. Kelley, and Mrs. Lillie Wolfe; a brother, E. P. Hickman. He became a member of the church in 1887; has been an invalid and bedridden for many years; and death came as a release to him on Sunday morning, July 31, at the home on South Delaware Street, Independence. Funeral services were conducted at Second L. D. S. Church, at 3 p. m., Monday, by J. T. Curtis and B. J. Scott, and the burial was at Mound Grove Cemetery.

Conference Minutes

SOUTHERN MISSOURI.—District conference was held July 22-24, in the town hall at Thayer, Missouri, with District President J. F. Cunningham presiding, assisted by G. W. Eastwood. Branches reporting: Springfield, 335; Beaver, 66; Thayer, 63; Logan Creek, 75. Ministry reporting were: Elders John F. Cunningham, Henry Sparling; George A. Davis, and Benjamin Pearson. Delegates from the Bishop's offices were present and gave instruction; valuable, if acted upon. The bishop's agent reported collections of all funds in the amount of \$400.66. Preaching during conference was by Henry Sparling, George A. Gould, G. W. Eastwood, and Riley Cunningham. Round table discussion was conducted by G. W. Eastwood. The Saints motored to Mammoth Springs, Arkansas, at noon on Sunday, enjoyed a picnic dinner, and viewed the United States Fish Hatchery there. The meeting was adjourned to meet at Springfield in November.

EDITORIAL

(Editorial continued from page 892.)

From Bishop Charles Fry at Cumorah

finement can come from reading and intense study of the word of God as contained in the Bible, Book of Mormon, and the revelations of God to man, wherever found. Latter Day Saints have been neglectful of these treasures put in their care, and we trust the exhortation of Bishop Fry will find response in many of the homes of the Saints.

R. J. L.

Macy Campbell Honored by Coworkers

Rural America for June contains an article of appreciation of the life and work of Brother Macy Campbell which challenges our interest. Brother Macy Campbell was one of the boys who found himself in circumstances not made to correspond with his ambitions. He was not content to remain in these surroundings, so at an early age he began intense effort to extricate himself. In the process, he used much of energy, intelligence, and application, which are likely the constituents of genius.

We are quoting the appreciation from *Rural America* in another column, that the church may get the inspiration to like achievement.

World Peace

The London Spectator, in an article on "Mr. Mellon," makes the frank statement that the editors of *The Spectator* place "Anglo-American friendship above all the other aims of British policy," for "if the United States and the British Empire stand together, the peace of the world will, for all practical purposes, be assured." This belief is not fully shared by Mr. Stoddard, who in a recent number of *Colliers* in an article on "The rising tide of color," seems to think that not even the union of all English-speaking nations will prevent the rising of the yellow race.

Want to Exchange

Two acres with modern house, chicken houses, lot of fruit, for house and lot. One hundred fifteen acre farm near Holden, Missouri, for house and lot. Modern house and two lots for acreage, or small farm. Frank Hill, 218 West Lexington.

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In addition to speakers already advertised, we expect President F. M. Smith, President F. M. McDowell, Sister Blanche Mesley—may be only some of the time. Wonderful opportunity to see and hear the leading folk of the church. Special program arranged for young people.

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Requests for additional information will be answered promptly.

THE SAINTS' HERALD

The First Presidency, Editors.
Richard J. Lambert, Assistant Editor.
O. W. Parker, Business Manager.

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K L D S Radio Programs

Week, Sunday, August 7, 1927

SUNDAY, August 7.

- 8.30 to 9.00 a. m. Children's program arranged by Mrs. C. A. Shoop.
- 9.00 to 9.30 a. m. Bible Study Lesson conducted by Ralph W. Farrell.
- 11.00 to 12.00 Studio service; sermon, Elder H. O. Smith.
- 2.00 to 3.00 p. m. Instrumental program.
- 3.00 to 4.00 p. m. K L D S Radio Church.
- 6.30 to 7.30 p. m. Radio Vesper; music by Lilly Belle Allen, Edna Daniel, Alma Kearns, and Wingfield Lewis; sermonet, Ralph W. Farrell.
- 9.15 to 10.15 p. m. L. D. S. Studio service. Sermon, Bishop G. W. Eastwood.

MONDAY, August 8.

Silent.

TUESDAY, August 9.

- 6.30 to 7.00 a. m. Morning devotional service conducted by the K L D S Radio Pastor, Ralph W. Farrell.
- 7.00 to 7.30 a. m. English Study conducted by Wayne Smith.
- 4.00 to 5.00 p. m. Matinee program.
- 7.00 to 7.20 p. m. Cousin Hazel—children's stories.
- 7.20 to 7.40 p. m. Walt Filkin, *Kansas City Journal-Post* Poet.
- 8.00 to 9.00 p. m. Studio program presented by the K L D S Ladies' Quartet.

WEDNESDAY, August 10.

Silent.

THURSDAY, August 11.

- 4.00 to 5.00 p. m. Matinee program sponsored by the Independence Parent-Teachers Council.
- 7.00 to 7.20 p. m. Cousin Hazel—children's stories.
- 7.20 to 7.40 p. m. Health talk, Doctor Joseph T. Brennan.
- 8.00 to 9.00 p. m. Studio program arranged by Elizabeth Tanner Hitchcock, organist.

FRIDAY, August 12.

- 6.30 to 7.00 a. m. Morning devotional service; music by Thelma Vincent, Elizabeth Okerlind, Alma Kearns, and George Gates; sermonet Ralph W. Farrell.
- 7.00 to 7.30 a. m. Children's program.

SATURDAY, August 13.

- 8.00 to 9.00 p. m. Studio program arranged by Jack Custead.

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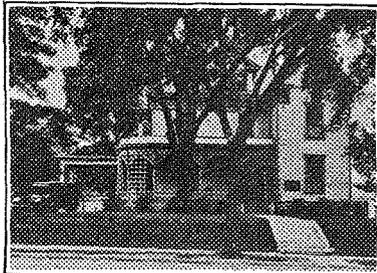
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New Booklet on Stewardship

There is now in process of being printed, a new booklet entitled "Problems of Industrial Zion." The content of this booklet is an amplification of a series of lectures given during the last General Conference and the matter of stewardships and cooperation in developing Zion is presented from quite a new angle.

It is written in a very interesting style. Definite situations are discussed and analyzed in a logical, common sense way, and the pleasing thing about the book is the fact that the entire treatise is based on the spiritual ground work of the gospel of Jesus Christ.

The booklet is designed as a text for study by the priesthood in their priesthood meetings and by the membership in their study classes throughout the church. The First Presidency and Presiding Bishopric urge that this booklet be secured and study work begun. The Herald Publishing House will receive your orders now for this booklet.

The booklet will be about one hundred and seventy-five pages and will be sold for 20c each.

THE SAINT ALD

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103. Act of October 3, 1917; authorized July 21, 1921.

Volume 74

Independence, Missouri, August 10, 1927

Number 32

Little Journeys With the Editor in Chief

A VISIT WITH A UNIQUE CHARACTER

In a recent "Little Journey to Palmyra," I spoke of having met at the hotel a Mr. Miner. We had just registered (on July 23) and made inquiry about "Mormon Hill," and we were by this man regaled with a series of yarns told in a manner which suggested oft telling. So we determined to visit him at his home, which he told us was about half way to the Hill from Palmyra. On the morning of the 24th, after a rather early breakfast, we drove to his place. His house lies just off the new concrete road some two or three hundred yards, in the midst of a small grove of shade and fruit trees, amid a rambling confusion of shrubs, perennials, and annuals. It gives many evidences of age and at one time must have been a fairly well-appearing farmhouse; and even yet presents a picturesque appearance despite its unpainted and run-down condition and the neglected surroundings.

Not quite certain from its appearance that anyone was "at home," I went to the house to reconnoiter, while Brothers Fry and Gardner with their cameras skirmished for some good views of the quaint farm place. I don't know just why these military terms occur to me while writing of the visit, unless it be the memory of the mild battle which went on in the ancient and somewhat squalid interior a little after our arrival there.

You may remember I told of this man being an "old-timer" about Palmyra, some eighty-four years of age, and that he poses as an authority on the history and family doings of "Joe" Smith and his relatives. I found the old gentleman just having finished his breakfast, prepared and eaten in his self-imposed loneliness. Thus finding him "at home" and willing to talk, I called the brethren in, and we listened to a queer conglomeration of tradition, historical fact, projection, untruth, and what not. I shall not try to give a connected story of our questioning and his replies, together with his voluntary contribution, but rather to present a "story" of what we learned. Later I hope to use an article he promised to supply us, together with a picture or two.

It seems he was born in that part of the country, and with the exception of a few years spent in Kansas, (near Blue Rapids, if I remember aright,) he had lived his life in the environs of Palmyra. About twenty years ago he had purchased the present farm of some one hundred acres, with the intention of himself and wife spending their remaining days there. Some twelve years ago his companion passed away, and he has lived alone despite the urging of a son and other relatives to live with them.

This much of his own history told, he launched into a history (?) of "Joe" Smith. For many years I have wondered at the persistency of certain stories, the truthfulness of which may well be doubted; but after listening to this man's tales, I wonder no longer. He poses as an "authority" on "Joe" Smith's early history, yet he has gathered his "material" largely from local traditions and "hearsay." These have doubtless been modified and changed to some degree by his readings, etc. "Historians" so-called, and newspaper story writers coming to Palmyra to get local coloring, meet this old man, note his yarns and assertions, and without any attempt to verify, hand them out as true history. A series of stories is right now running in a daily paper of Rochester in which much of this jargon appears. Here is a part of the "stuff" he gave us:

"Joe" Smith's mother early had a manifestation that she was destined to mother a son who would in God's hands become a great religious leader. She had picked Alvin to be the one, but he disappointed her by "dying young." So "Joe" succeeded to the place. He was early religious and claimed to receive visits from heavenly messengers, who told him of the plates buried on the Hill, which he was to get and translate after he had properly prepared himself. He spent considerable time digging for treasure and would frequently be seen in various fields at this strange occupation. Besides this, he dug three "caves" by divine or angelic command. The purpose was to meet God in these caves, when the right one was finally finished. The first two proved abortive, after having been carried into the hill about twenty feet, it then in each case being told him by his angelic monitor that the ground was not

sacred. But in the third case the cave was carried in forty feet, and this ground, he was told, was holy.

To this cave "Joe" would come each day and spend an hour or so in it alone, while two of his faithful followers stood guard at the adit. Mr. Miner was sure where all three caves were dug, the last named being on his own farm, not far from the house, and which he would show us.

He mentioned sheep stealing, and we asked him, "Were the Smiths thieves, or immoral?" And he answered quite positively, "No, they were not; and their reputation for integrity was good."

"Well," said we, "how about this sheep stealing story anyway?"

"I never heard of him stealing sheep except once." Then he told this odd tale:

One morning Mr. Stafford, a neighbor of the Smiths, missed a black wether. In a few hours "Joe" came and asked Mr. Stafford if he had missed a sheep. On being told he had, Smith said, "Well, I got it. The Lord commanded me to get a black sheep and offer it as a sacrifice. All creatures are His, so I did not think I was stealing to take it. But so long as you think the sheep was yours, I want to pay you for it. I have no money, so I am willing to make sap buckets for you if you need them." So, according to the story, "Joe," being told Mr. Stafford did need the buckets, made an amount of them. I asked Mr. Miner, "Did Smith satisfy Stafford in the payment?"

"Yes," was the reply; "Mr. Stafford said he made enough buckets to pay for three such sheep."

Then I asked, "Did he steal any other sheep?"

"No! I never heard of him stealing anything except this black sheep."

What a queer tale! How did I feel? Amused.

The frankness with which Joseph Smith has told of his early experiences, strange and unusual as they may have been, and the utter absence of any hint of "sacrificial sheep" and "sacred caves," together with the highly "hearsay" character of Mr. Miner's story, justifies one in discrediting it *in toto*. And to me it is strange how newspaper writers and "historians" (?) of the Werner type, and Linn, will credit to any degree such trash and nonsense.

If Mr. Miner's sources of information are correct, Joseph Smith must have been distinctly lugubrious, for while he would sometimes smile, "he was never known to laugh," said Mr. Miner. Of course I've neither heard him laugh nor seen him smile; but the oil painting of him, which for so many years hung in the sitting room in Liberty Hall, was not that of a man who never laughed. And of course no one who is at all acquainted with the

writings of the man can believe such a tale. Really it makes me *laugh* to recall the statement.

Mr. Miner brought from somewhere in the house the copy of a letter which he some years ago had written to George Albert Smith. This letter Brother Fry read aloud while we listened. In it was recounted most of what I have just written, and some more. A copy of this letter we were promised. When I get it, I want our readers to have a chance to read it.

Well, about an hour was spent with Mr. Miner in his home, and then we asked him if he would show us one of the caves, the one which is, according to him, on his farm. He said he would. So we went outside, and pausing long enough for Brother Gardner to take a snapshot of the aged man, we accompanied him slowly through the barnyard and an old and moribund orchard, through a sheep pasture, up the slope of a ridge smaller but similar to Hill Cumorah, over the ridge a few yards to where on the east slope of the hill in a small cluster of trees is a bare spot which Mr. Miner said is the "caved-in opening" of a cave dug by "Joe" Smith and which he is sure still exists in the hill. It is the "completed" cave which was often visited by Joseph for meditation near sundown, according to the "tale." No sign of a cave appears on the surface, and in response to questions, Mr. Miner said he would permit us to explore sometime. We three expressed to each other the desire to visit again the spot, with shovels, to see if perchance there is a cave there, and if so, what for a cave it is. Even if a cave be there, it is far from established that Smith dug it. Why dig on other people's property when they had a farm of their own?

Oh, well, a thousand questions or less arise. These traditions and old men's tales (or should I have said women's?) are amusing to say the least. What with "treasure digging," which according to the traditions was carried on over quite a territory, the "sacred cave" enterprises, the regular tasks of farming, together with the many tasks of writing, reading, studying, visiting, talking, etc., etc., which Joseph Smith himself tells of engaging in, he must have been quite a busy chap—industrious to the "nth" degree, yet some people would have him lazy.

Despite his eighty-four years of age, Mr. Miner seemed to make the not easy walk from the house to the hill and return quite easily, though slowly, and kept up a "running fire" of talk, and displayed quite a sense of humor and ready repartee. On the way back he asked us if we had visited the Martin Harris home. We had not, and he offered to go with us. So we got into the car, and driving through Palmyra again, went north of the village

a mile or so and saw what is claimed to have been the home of Martin Harris in the twenties of the nineteenth century. It is a substantially built house of "lake stones" well laid up in cement. I do not know that it is definitely stated that the house is the one Martin Harris lived in then, but it is the farm, without doubt, on which he lived. Mr. Miner informed us that Mr. Harris's support in publishing the Book of Mormon cost him the farm; at least he was compelled to sell it to pay his obligations.

After taking some pictures of the house, and chatting with the present owner, Mr. Jeffrey, we took Mr. Miner back to his home, left him at the gate (or, the gap where the gate once was), and headed the Dodge south on the road to Fayette, or near it. It was late in the afternoon when we again passed Hill Cumorah, so when we reached Waterloo we stopped for lunch.

From "Brother Bean" at the Joseph Smith Farm, we had the day previously received accurate information how to reach the Whitmer farm; so shortly after leaving Waterloo we were some three miles or thereabouts south and west of Waterloo at a farm which the Utah people have recently purchased from the owner, Mr. Manger. It is a well-lying farm, some one hundred acres or so in extent, and has on it a well-preserved wooden building of the Doric type of architecture, rather striking in appearance. It is said to be the farm owned by the Whitmers, and doubtless is. Bought by the Utah people recently, they get possession next April. Thus another one of the historic eastern places is secured by our ecclesiastical cousins. They will, I venture the guess, soon have it looking better than it does at present. We were courteously shown through the house by Mr. Manger, and later, while Brethren Fry and Gardner photographed under difficulties, I chatted with the farmer. He was not at all well informed in the history, but seemed quite positive that the farm is one of the best in the State of New York.

Leaving the Whitmer farm about two o'clock, or a bit after, we returned to Waterloo, and then headed for Keuka Park, my desire being to call briefly on Mrs. Mack, widow of Herman Mack, deceased about a year ago, a descendant of the Macks to whom Lucy Mack Smith was related. We reached Keuka Park somewhere about four or five o'clock, had a very brief visit with the aged woman, and left for Elmira. There we ate supper and there we separated, I taking the train for New York City, Brethren Fry and Gardner to return, after a night's rest, to Rochester.

On the trip from Palmyra to Elmira, we had enjoyed not only the historic spots we had visited, but

we had seen a most beautiful country. For miles we had skirted Seneca Lake, and had driven for miles along Keuka Lake. It is one of the prettiest of landscapes around these lakes, vistas rich in beauty being so plentiful that one is surfeited. And so when I crawled into the narrow and stuffy bunk of a Pullman on the siding at Elmira, to be taken by a midnight train to New York City, I was weary, but I presume that I, together with Brethren Fry and Gardner, was glad of the opportunity to have visited spots so rich in historic memories of church development, and wishing that many more of the Saints could have been with us on the trip. And I am glad to share with my readers this another Little Journey, and shall hope that the emotions experienced and pleasures enjoyed together, perhaps with the disappointments met, might the better qualify me for service to the cause I love and the church to which I have given my fealty and labor for so many years. I think without doubt my interest in and knowledge of our earlier history have been vitalized by the visit.

FREDERICK M. SMITH.

National Republican Club, NEW YORK CITY, August 2, 1927.

Are You Reading the Book of Mormon?

In the HERALD of August 3 our readers saw printed a telegraphic message from Bishop Charles Fry, which proposed to all interested parties that between now and the centennial date of the coming forth of the Book of Mormon they join him in re-reading the book. I will say that to me there came the urge to do as Bishop Fry suggests. This is not the result of shallow emotion, but came from the sense of not knowing enough about a book which is more important to Latter Day Saints than any other outside the Holy Bible.

I am persuaded that many have learned from others the major part of what they know about both the Bible and the Book of Mormon, and I believe this to be an unsafe basis for my faith, or for the faith of any man or woman who is seeking eternal life, or to become an instrument of God in the salvation of man.

I suggest that any believer in the Bible set himself down *now* and read the first seven chapters of the New Testament—do it while you are keenly alive and awake—work at it. I feel safe in saying you will gain enough new thought to pay unbelievable dividends on this investment of time and effort. The Sermon on the Mount will lift you to a new mountain of faith; the simplicity and directness of the language will enlist your admiration; the doc-

trine will impel you to repentance and action; you will become a new man.

If this results, and it will, then turn to Doctrine and Covenants 83: 8, and read the paragraph under your softened and progressive mood. The climax of peace and acceptance will come when one follows this by the reading of Bishop Fry's telegram, and resolves to join him in rereading the Book of Mormon before September 22.

What will the church gain if this be done?

1. A confirmed faith that Jesus is the Christ.
2. A knowledge at first hand of what the book contains of history, of doctrine, of the contact of God with his people.
3. A habit of relying upon oneself for a comprehension of the word of God, rather than accepting the deductions of friends or foes.
4. A spiritual vision; this always results in proportion to the time and effort given to study of the books of life.
5. *A unity of endeavor which will tend toward a common faith and understanding.*

Elder J. Charles May states that on last Friday night ten young people of Richmond, Ray County, Missouri, in Far West Stake, expressed themselves as anxious to join Bishop Fry in rereading the Book of Mormon. Since that meeting, according to information received from the president of the Richmond Branch, Elder William Hamann, the number of Saints who have resolved to read or reread the book has been increased to twenty-four.

Elder O. Salisbury called Sunday night from Saint Joseph and stated that seventy Saints in the First, Second, and Third Saint Joseph Branches had pledged themselves to reread the Book of Mormon this year.

Doubtless throughout the church there are very many who have responded or will respond to the suggestion. Let us with one accord consecrate time enough to accomplish this good work, so that knowledge and unanimity of understanding may crown the people of God, and prepare them for the intensive work of the near future—for the activities of the hastening time and the building of Zion.

September 22, only a month and one half, and the church will be celebrating in Independence, and in a large number of local churches, the centennial of the coming forth from the earth of a great and marvelous witness that Jesus is the Christ. What does it matter that upon this same day two men shall choose to do battle for supremacy in the fistic world? What does it matter that the rage and vain imaginings of men shall deter them from investigating the claims of those who have re-

ceived an earnest of their inheritance? Let peace and faith and the spirit of study prevail *among the Saints*, and Zion shall arise and shine. R. J. L.

Change of Wave Length Denied

Considerable has been said in the HERALD about the dissatisfaction existing among those who usually tune in to hear K L D S programs, but who have been missing since the change of wave length because they could not get satisfactory results under the present arrangement.

Because of this condition, a hearing before the Federal Radio Commission was applied for and granted.

The hearing was held before the Federal Radio Commission at Washington July 29. Brother Franklyn D. Jones, of Washington, presented the case for K L D S in such a masterly manner as to win comments from the commissioners and others in attendance at the hearing. The witnesses for K L D S were President Frederick M. Smith and Brother Arthur B. Church. In order to obtain a hearing before the commission, it was necessary for the church station to request a specific frequency, or wave length. The specific frequency requested was denied, but it seems quite possible, judging from the following letter from Commissioner Bellows, that K L D S will shortly be moved to a more favorable wave length than that used at present:

August 5, 1927.

Mr. Arthur B. Church,
Director, Radio Station K L D S,
Independence, Missouri.

Dear Mr. Church:

In transmitting herewith the order of the commission denying your application to be assigned to 650 kilocycles, I want to tell you that the whole commission was very much impressed by your presentation of the case for Station K L D S, and wants me to see if I could work out any possible plan whereby your station can get a better frequency. Two or three shifts are about to be made as the result of recent hearings, and I believe that I could work out a solution which in the end will be even more satisfactory than the one you suggested.

I am going to get to work on this problem within the next few days and will let you know just as soon as I have arrived at some results which seem feasible.

Yours very truly,

(Signed) H. A. BELLOWS, *Commissioner.*

Graphic Arts Bureau recently received a splendid photograph of Elder James Whitehead, deceased, one-time secretary to Joseph Smith the Martyr, at Nauvoo, Illinois. These valuable historic photographs and articles are carefully preserved when they are placed in the care of the Graphic Arts Bureau. The donor in this instance is Sister Ella D. Whitehead, widow of James Whitehead.

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

The Book of Mormon and Archæology

BY S. A. BURGESS

The Compass

The Book of Mormon speaks of a ball and a moving needle which gave to Lehi the directions in which they should travel. This has been challenged, but those well informed by later investigations have shown that the compass was had among the sailors in the eastern seas as early as the third century of the Christian Era. It may not have been used in Europe until Marco Polo returned from China in 1260, but it appears that it was used for at least a hundred years before that, and it may have been much earlier. Encyclopedias date it back to a very remote period. (See Stebbins' Book of Mormon Lectures, pages 139, 140.)

Language

Articles have previously appeared in the HERALD giving a list of words and names showing Hebrew influence.

Some writers stress clearly the difference between the Indian and Hebrew, but we must remember it was twenty-one hundred years from the time Lehi left Jerusalem until Columbus discovered America. During that period the Lamanites were without "the record" and possessed only a limited tradition. The brass plates brought from Jerusalem, the plates of Nephi, which doubtless tended to preserve the language for the first one thousand years among the Nephites, were not had by the Lamanites.

Yet when we note the sweeping changes which have taken place in the English language, since Chaucer, a matter of only five hundred years, we can see that even the written record would not preserve their language entirely, or prevent many changes taking place in so long a period as one thousand years. In Italy there has been a continual literature, yet the language was greatly changed from the classical Latin. The same is true of the Greek. Languages change, even with a written literature.

But the changes which take place without a literature are many times as great. We may note the

difference in the five hundred years from Alfred the Great to Chaucer, in England. To the student of languages, these changes are remarkable and would easily account for the great variety of dialects and tongues which have developed among the Indians. The Indians, or Lamanites, were one thousand years with very little literature, then for eleven hundred years without any possible access to the sacred records, as the plates were buried while they descended during this period in the social scale. There then followed four hundred and thirty-five years under the contact of a variety of European cultures. Even with a literature, sweeping changes in language have taken place in central Europe, and there is a wide variety of dialects. This is true even in cultural Germany and cultural France. Is it not remarkable that so many similarities of language can be found, rather than the reverse? These similarities are to be found in The Book Unsealed, chapter 7.

Hebrew Origin

It is true that many writers do not recognize the Hebrew relationship, but many writers have noted as has Bancroft, that the Hebrew descent theory has been discussed at greater length than any other. Tradition points to a coming from the west. There

are a number of incidents repeated of relics found, and even of parchment found, with Hebrew characters (see American Antiquity, pp. 68-70); stone with Hebrew characters (Antiquities of Licking County, Ohio; also traditions of the De Coo Dah, pp. 116, 117). R. Etzenhouser mentions this in the seventh chapter of The Book Unsealed, and follows in the eighth chapter with Egyptian resemblances. In the seventh chapter appears a list of comparative Indian and Hebrew words.

The Aztec Indians possessed traditions of the Creation similar to the early Biblical record (The Book of Mormon Proved by Archæology, pp. 46, 47, 60). There is evidence of one true God among them (ibid., pp. 60, 101, 130, 134, 135). They had an organized priesthood (ibid., page 128).

Evidences of Christianity

The Book of Mormon states that Jesus came to the people on this continent. Evidences of the cross as a type of immortality and of the resurrection are exceedingly numerous. A few of them are found in the Book of Mormon Proven by Archæology, pages 47, 106, 145-150.

*Will You Help Raise
the 1927-28 Budget?*

There are also numerous traditions of a bearded white man who brought peace and blessings to the people. Among the Aztecs he was called Quetzalcoatl (page 47). He was known by different names among the Peruvians and others, Viracocha and Bochica (page 61). Partial discussion with a list of other names, but which are evidences of the same culture hero, is to be found in this same book, pages 138 to 145, 149 to 153.

There is also evidence of Christian baptism and of Christian communion. (*Ibid.*, pp. 48 and 138.)

When the Spaniards found the cross, the rites of baptism, and of communion practiced among the Aztecs, they doubted, repudiated, but finally some were inclined to believe they had a knowledge of Christianity. But they failed to recognize that the Bible itself gives evidence of an early revelation of the Son of God, even before there was a Hebrew people? There are several of these passages given in the New Testament.

On the American Continent there is not only the symbol of the cross as a type of immortality and the Son of God, but there is this tradition of the Bearded White Man coming to them. We are even informed in Kingsborough's *Mexican Antiquities*, volume 6, page 166, quoted by H. A. Stebbins in his *Book of Mormon Lectures*, page 156, that they were acquainted not only with the Sublime Conception of one great Spirit, the Creator of the Universe, but also with the Holy Trinity.

The Book of Mormon tells the story of Lehi and his four sons, four brothers, who crossed the sea. In fact, according to the Book of Mormon, there were eight in the party, including Lehi and his four sons, the two sons of Ishmael, and Zoram. It is interesting, therefore, to find a Mexican tradition of seven families who crossed broad lands and seas until they reached the central country (*Native Races*, vol. 5, p. 209). The people of Mexico more frequently spoke of themselves as the descendants of four or eight original families. The Pawnee Indians also had a tradition of ancestors.

It is, however, to the four brothers they most frequently refer in their traditions. There is also the story in the Book of Mormon of the difference between the brothers, which is repeated in Indian tradition. One of the tribes speaks of the coming of four brothers, of whom the eldest was "puffed up." (*North Americans of Antiquity*, p. 28.)

These are but a few brief indications of what archæology has to offer. The books to which we referred in a previous article give more data upon this and other points of interest. Taken separately, some of the evidence might be rejected. Taken together, they present a remarkably complete story.

The Development of Talents

BY FLORENCE KENNEDY

"There is a time in the affairs of men which, taken at the tide, leads on to fortune." In Matthew 25:14-30, we find the parable of the talents. We are to understand that a talent is a sum of gold equivalent to about \$29,000 in terms of our present money system.

We see where the servant who had received five talents made an additional five talents, likewise he that had received two talents made an additional two talents, but he that had received but one talent buried the same and forgot all about it until the day of reckoning came, when, because of his failure to improve on that which was given him, his one talent was taken away from him and was given to the servant who had ten talents. They that had improved on their talents justly received the blessing of their master.

Let us see how we can apply this parable to our own lives.

We are brought into this world to do good. As we grow, we acquire a certain degree of intelligence; as we develop and our knowledge of the universe increases, we become children of our circumstances, and we are held responsible to God for our success or failure in life. If we succeed, we receive the blessing of the Father; if we fail, we can not expect to receive any more than the servant in the parable, who had failed to develop the talent given him.

Being creatures of our own circumstances we are, nevertheless, possessed with certain God-given talents. It is expected of us that we develop these talents, using them to further the spread of God's work among men. How to discover and develop the God-given talents is another problem; and as the development of our talents should start in childhood, it places a great responsibility on parents. We should watch closely the actions of our children, and as a certain talent asserts itself we should encourage and aid in its development, that the results obtained from a proper development of the talent made, be used in the proper direction.

We often hear the expression made that a person is talented, "but how sad it is that his talents are not used in the furtherance of God's work!" So you see we have a twofold responsibility; first, to discover our talents; and second, to see that proper development is made of our talents and that the development is used in the right direction. We are not all gifted alike, but nevertheless God gives unto us certain talents, and as we discover them, their development, if properly applied, comes in a natural

way. It is as if God were saying to us, "Here, take this talent, and as you endeavor to improve it, I will crown your efforts with success."

Have you ever noticed one of our giant ocean liners docking at its pier? On either side and at the stem and stern of the vessel are powerful little tugs, first pulling this way, then that way, but working always in unison, and finally the large ship is docked. The tugs have done their work, and the ship has arrived safely home. So it is in the development of our talents. We may require lots of energy, but if applied in the right direction the desired results are obtained, and we may then feel we are entitled to the reward that is justly earned.

There are many talents which we can develop for the service of God: the secretary's work; treasurer's; and in fact all offices in the church can be developed. We should fit ourselves and develop those talents by careful study every day, and when the time comes that our branch needs those officers we will be prepared to act. Study your branch, see what it needs, then try to fit yourself accordingly.

The priesthood is a gift from God. Could we not call it a talent? It has to be developed by careful study, not only in the church, but at home in everyday life, and when put into practice becomes a talent. I would call hospitality a talent. How nice it is to go into a home and feel content because there is a welcoming spirit there. We could all develop this talent by gentleness and kindness to others, and if we put this in our everyday life it will become a habit. It is then a talent well developed.

Our vocabulary can become a talent. This we must study carefully. Let us pick up our dictionary every day, study a word, and the meaning of that word. If we were just to take one word a day, we could soon improve much, and after a while we would have a talent developed. If we will try to develop this talent, when asked to give a short talk it will not be so hard for us. There is a true story of a great sculptor who found a piece of marble. It was dirty and supposed to be of no value, but he took it home and out of it carved a beautiful angel. Though discarded by others, he knew its value as soon as he saw it, and is it not the same with many of us? We think we are no good, but if we will study every day, not just once in a while, and put these talents into action in the service of God, we can soon develop wonderfully.

We must develop our talents so that their proper use may become a habit with us. Habits once formed cling ever so tenaciously; so let it be with our talents. May they cling to us and may we use them properly.

Read at New York district conference at Niagara Falls.

Lamoni a Music Center

It has come to be traditional that Lamoni and Graceland College form a center for fostering the best in music in this part of the country. Graceland has cooperated with Lamoni to this end. The musical interests of the college and of Lamoni are so closely interwoven that it is practically impossible to draw a line of distinction. The music course at Graceland is so constructed that it can take care of the many who desire to appreciate music as well as of those who wish to specialize in that field. The Oratorio Society, the orchestra, and for the more talented singers, the A Cappella Choir, make an unusual opportunity for those who desire to participate in music. It has been found that about eighty per cent of the college students take part in some musical activity during the school year. Upon arriving in this community one soon catches the spirit and agrees that music is a very worth-while avocation, from a social and cultural standpoint. People who sing in just a mediocre way and who appreciate music enjoy many happy hours in Lamoni's musical organizations.

There are four music courses offered at Graceland: the three-year public school music course, a piano course, a vocal course, and one in band and orchestral instruments. These courses are fully accredited, and graduates from the three-year public school music course receive a state certificate from Iowa. The public school music course offers three majors, piano, voice, and band or orchestral instruments. By taking one more year in a larger institution, one may receive his degree in music.

Each of the literary societies at Graceland has a glee club, a quartet, and an orchestra in which one may participate and enjoy much good.

The Lamoni public schools offer very good instruction in the musical field. There are classes in stringed, woodwind, and brass instruments. About fifty children are enrolled in the stringed classes. These classes act as a feeder for the high school orchestra. There is also a beginners band which supplies more experienced material for the high school band. The high school orchestra plans to go to the Iowa state high school music contest again next spring, as it did last year. The trip was exceedingly valuable. The vocal department of the public schools is also very good. The high school has a glee club and a quartet. Each year the grades and high school give separate operettas.

The community is very proud of the orchestra. This organization is made up of college and towns people. It plays for Sunday school every Sunday morning and gives a monthly concert at the church on the third Sunday evening of the month. The

orchestra also furnishes a number on the Lyceum course each winter. Not only does it play in Lamoni, but it also gives concerts in some of the neighboring cities. The band is an appreciated asset to the community. This band gives weekly concerts during the summer months and a concert or two during the winter. The music is not the usual small

one can appreciate and comprehend the unequalled beauties and advantages of this style of singing—where the participants are without the aid of the instrument to draw their faulty intonation, diction, phrasing, tone production, etc. This choir has set forth these standards and ideals.

The A Cappella Choir represent Graceland College in a most commendable way by giving concerts in some of the larger branches. A member of this choir may, upon recommendation of the head of the music department, receive a Graceland College gold seal of honor after two years of consistent work.

Graceland college fosters a Lyceum course which also proves a very delightful asset to Lamoni. This year some of the numbers are: Harry Farbman, violinist, first rank; the Drake Quartette; Riccardo Martin, formerly of the Metropolitan Opera Company; well-known lecturers; a concert by the Graceland orchestra; a play by the college players; and others equally good. The Lyceum committee is very particular to select only the best for its audiences.

From this brief survey of the musical



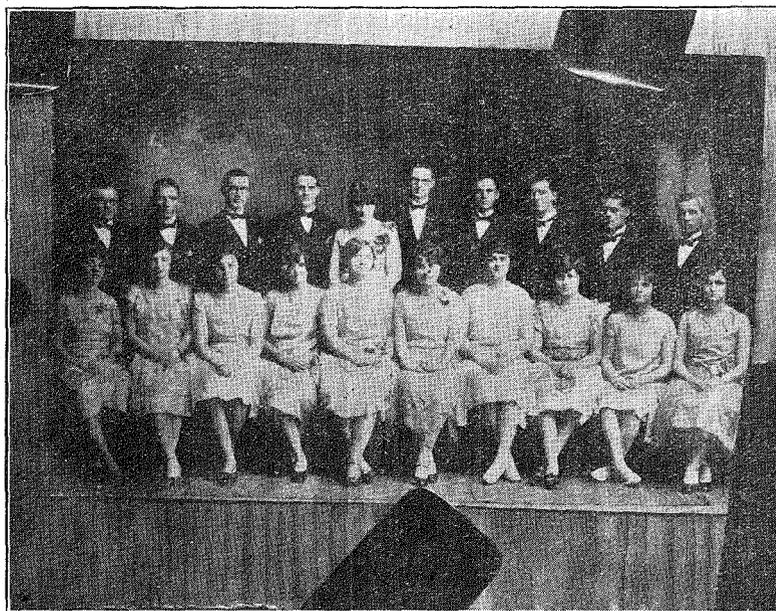
Mr. J. H. Anthony, leader of band and orchestra, Mabel Carlile, leader of A Cappella Choir

band type, but, like all of the other musical organizations is of a very excellent standard. The Lamoni Band is always dependable for all local and church activities where it is needed.

The Oratorio Society is the largest regular choir in Iowa. It furnishes music for the regular preaching service at the Brick Church and a monthly concert on the first Sunday evening of each month. This choir gives the "Elijah" annually, and a secular concert with an assisting artist. This year the proceeds will go for a much-needed grand piano for the church.

With the disorganization of the Oratorio Society at the end of last school year, the summer choir was organized. It kept up the usual concerts and gave the cantata "Olivet to Calvary" by Maunder at the Lamoni stake reunion. This was very successful, and the plans for next year are similar.

The A Cappella Choir is composed of about twenty of the better singers of Graceland and Lamoni. The aim of the A Cappella Choir, as the name would indicate, is to foster the art of unaccompanied singing. Some of the greatest authorities in this country and abroad have advocated unaccompanied singing of this kind. After hearing an A Cappella Choir,



The A Cappella Choir

interests of a small college and an agricultural community, it can readily be seen that this very cultured phase of musical development is amply provided for.

Lamoni's reputation as a music center is largely attributable to its being the home of Graceland College.

In the Spirit of Sacrifice

In response to letters sent out telling the wives of missionaries what the Budget Committee has adjusted their allowances to be for the coming fiscal year, the Presiding Bishopric is receiving some very nice replies.

One brother writing in behalf of the family says: "We received your very kind letter and report of the Budget Committee, and while we had hoped for a slight raise in our family allowance, yet let us assure you that we are seeking to make our contribution to the work in the spirit of sacrifice, and we would not ask more than others in similar circumstances can also receive."

This kind of a spirit will certainly encourage those trying to do the work in the general offices, and will build up the work everywhere.

Here is one whose allowance was also cut: "I believe you have allowed me what you were able to, and I also believe that if it should become necessary and I need extra help you will be willing to help me. I am as strong as ever in the faith."

This last one is a widow whose husband gave his best to the ministry of the church.

Are those laboring in the affairs of men as willing to sacrifice that these families shall have their allowances on time?

Are we laborers together, as stated in Doctrine and Covenants 119:8—men of business and of labor sacrificing equally with the man of the ministry and his family?

THE PRESIDING BISHOPRIC,
By M. H. SIEGFRIED.

Sister Hiram Harder, 105 Forest Avenue, Independence, has turned over to the Graphic Arts Bureau a copy of an extra edition of the *Nauvoo Neighbor*, published on Sunday, at 3 p. m., June 30, 1844, after the assassination of Joseph and Hyrum Smith. The copy is in a fairly good state of preservation. It will be mounted on linen, a photograph copy made of it, and then placed in a vault. Throughout the church there are many photographs, books, pamphlets, etc., of great historical value which will eventually be lost if not properly taken care of. The Graphic Arts Bureau will file such away in the fireproof vault in the Library Building in Independence if they are placed in possession of its officers.

Despise not any man, and do not spurn anything; for there is no man that has not his hour, nor is there anything that has not its place.—Rabbi Ben Azai.

OF GENERAL INTEREST

Three-Toed Horse Clue to Oldest Nebraska Man

Men lived in Nebraska 4,000,000 years ago, because—

They made peaceful instruments out of the fresh bones of a three-toed horse, and—

The three-toed horse lived in Nebraska 4,000,000 years ago, because—

That is the estimate of geologists—

Many of whom admit they are not sure of their estimate on the same.

Such is the line of reasoning behind the latest scientific discovery, or claim, that "Nebraska has produced the most ancient evidence of the existence of man known to science."

Based on Finds

The claim is propounded as a question in the May issue of *Science*, a magazine that features the "finds" of archæologists.

The archæologists base their claim to 4,000,000-years-ago men on the "finds" or "artifacts" on the Cook "fossil farm" near Agate, Nebraska.

For seventeen years Doctor Edwin H. Barbour, geologist of the University of Nebraska; Doctor C. W. M. Poynter, anthropologist of the University of Nebraska Medical College; and Doctor Robert Gilder, Omaha archæologist, have been contending that a man with a mien similar to the mudmen shown here, [illustration not reproduced] broad of face, powerful of neck, and receding forehead, roamed these plains along with the three-toed horse and mastodon some 4,000,000 years ago.

The Artifacts

And now they've found the "artifacts"!

What are the artifacts?

Let Doctor Poynter explain:

"When aboriginal man first bashed his enemy upon the head, he took whatever stone was handy," said Doctor Poynter. "But he came to observe that some stones are more efficacious than others for bashing purposes. Whereupon, given a smooth stone, he chipped it to a point, as being conducive of producing more damage.

"Thus was produced the first artifacts. All tools and implements found by archæologists which show that they have been artificially altered by the aborigines are known as artifacts."

300 of 'Em—300!

For four years, working with tractors, Harold Cook of Agate and his scientific friends have been

mining artifacts from Cook's fossil farm on the "bad lands" of Nebraska.

With the utmost secrecy, lest curiosity seekers disturb them, they unearthed 300 artifacts.

Nebraska knew nothing of the project. When the first announcement of the rich find was made in New York by Doctor Henry Fairfield Osborn, president of the American Museum of Natural History, in a report to the American Philosophical Society, he did not even give the exact locale of the finds to fellow scientists.

He reported that the 300 implements of different types discovered were made of the bones of extinct animals, the three-toed horse, camels, deer, elephants, and mastodons.

He said that they were made from fresh bone, that they could not have been made from fossil bone. And if the animal bones used in the artifacts were 4,000,000 years old, and man made them, it would follow that man was among the animals present on these plains 4,000,000 years ago.

The 300 artifacts used by the broad-faced boys included skin dressers to clean animal hides; pointed awl-like implements, evidently used in sewing; neck ornaments of strung bones, and combs believed to have been used as tattooing instruments.

"These are just as real artifacts as the famous worked flints of Europe," declared Doctor Osborn.

He pointed out that whereas the early European artifacts mostly pertained to warfare, the Nebraska artifacts were nearly or wholly related to peaceful arts.

"Does that mean that a peaceful people lived here 4,000,000 years ago?" Doctor Poynter was asked.

"I should say not," he answered judicially. "If a flivver and a corn planter were found on my grave, it would not indicate that I hadn't been in the World War draft."

Doctor Poynter's chief chuckle came from his belief that the Nebraska fossil finds—the first completely fossilized bones ever dug up—may explode the theory of the "cradle of the human race."

"Had No Cradle"

"Maybe now they'll quit hunting the left rocker and the headboard," he said. "As a matter of fact, the human race had no cradle. Its lullabies were being simultaneously sung in Europe, Asia, Australia, America."

He pointed to what *Science* had to say on the subject, being:

"Since past opinion has been that the most ancient evidences of man were to be found in the Old World, and since claims of the discovery in America of man antedating the Indian, some 25,000 years

ago, have been received heretofore with skepticism, the announcement of Doctor Osborn, one of the world's leading authorities on the antiquity and evolution of man, will create a great scientific interest."

Which voiced a conclusion to which Doctor Poynter had long been saying the scientific world would one day come.

He said it years ago, in the face of bulletin 33, put out by Doctor Hrdlicka, now head of the Smithsonian Institute, to deal a deathblow to the claims of a trio of Nebraskans.

In 1910, Gilder, Barbour, and Ward unearthed strange skulls north of Florence.

"A very early man," pronounced the discoverers. "He must date back to the pliocene period!"

"Pooh! Pooh!" pamphleted Hrdlicka, in bulletin 33, after making a special trip from New York to Nebraska to look over the ground where the skulls were found.

The Loess Man

Poynter was interested by the controversy that followed.

He took neither side until he had made an exhaustive study of the subject. He took the disputed skulls to Peabody's in Boston and to the Smithsonian Institute, and there delved into all the scientific data available on the subject. With the most painstaking measurements he reconstructed the Loess man, using the actual skulls as his foundations.

Why Four Million

"Those skulls were different from Indian skulls," he said. "The more I studied, the more I became convinced that Gilder, Barbour, and Ward were right—that man actually existed in Nebraska 4,000,000 years ago."

"How do they know it was 4,000,000 years?"

"They don't," he replied, spreading a chart which explained the method of arriving at the yearage of artifacts.

From a glass cabinet in Doctor Poynter's laboratory, the two clay heads of Loess Man, somewhat cracked, but still quite intelligent-looking, smiled as he blithely bade them, "Be your age!"

Doctor Poynter listed contemporaneous skulls to the two he covered with clay as follows: One in Davenport, Iowa; two in the Smithsonian Institute; eight in Nebraska; one in Lang, Kansas. It will thus be seen that Nebraska possesses preponderance of the evidence of paleolithic man.—*The Omaha Evening Bee*.

YOUR HERALD SUBSCRIPTION—DON'T LET IT LAPSE.

REUNION NEWS

Eastern Iowa District

Friday, July 15, on the camp grounds of Mount Pleasant Park, Clinton, Iowa, was the beginning of a successful reunion.

The camp ground is situated on the bluff road near the city. Many improvements have been made since last reunion. A large swimming pool has been constructed, which affords clean recreation. A large hotel is about completed and is modern in every way. The spacious dining hall is equipped for serving all food cafeteria plan. The peace and quiet was somewhat marred by the drilling of a new well, but of course this was unavoidable.

The attendance of the young people was very encouraging, while that of mothers and fathers should have been strengthened threefold. While it is very important that our youth should be present at the reunion to partake of the spiritual food that is to make them a mighty army for the Lord, yet parents too should plan and sacrifice as one young sister testified she had done since the reunion of 1926, for they are the backbone of our army of youth, and much responsibility rests upon them.

We were privileged to have with us Apostle J. F. Garver and family, Bishop Phillips and wife, Superintendent C. B. Woodstock, Missionary C. A. Kress, and District President C. Heide.

Brother Woodstock conducted class every morning at 8.30. It was here we learned how we must qualify to be leaders, what religion is, what the needs of the child are today, and how we may build character. Great interest was manifested in this class, and a large majority came to class with notebooks and used them. Following this class was prayer meeting, which was always of a high order. Each testimony revealed that the young as well as the old are beginning to sense the needs of the church today. Several themes were carried out in the prayer meetings and revealed that all are working toward the same ideal or goal.

Brother Phillips conducted class every morning at the eleven o'clock hour, and in harmony with Brother Woodstock's class, carried out the theme of religious education, its meaning and purpose of life. He says stewardship represents all the activities or agencies of our life.

When class was announced for afternoon, Brother Woodstock took charge, at one time dwelling upon the duties of the several offices of the Department of Women, and again on the need of our Department of Recreation and Expression.

Sister Phillips conducted the junior class of boys and girls. She was associated with Sister Kress and Bernice Coolon. This class was held every morning, which included songs, stories, and handwork, and one day they prepared a junior program for the adult class. Sister Phillips and her helpers are to be praised for the efforts they put forth in arousing within the children the conviction that a reunion means much to them.

The evening sermons dovetailed with the class work. Brother Garver was faithful to us, giving us six sermons in his seven-day stay. How well he discerns the need of the hour. Every sermon stirred our souls to the greatest depths and made us realize that the power of the gospel was to conserve that which is wholesome, that life is a great universality for the unfolding of the mind, for developing character; counseled us to restrain our children at times; it is not right that children should be a law unto themselves.

Recreation and Expression was led by our able Sister Ruth Benson. She promoted impromptu programs, games, and marshmallow roasts. Surely it is pleasing to note the development of leadership in Sister Ruth the past year.

Nor must we forget to mention how well our janitor, no other than Fritz Steigel, fulfilled his office. Fritz believes the prettiest touches of coloring in his masterpiece are the little works well done.

The temporal wants of the Saints were cared for by our faithful Sisters Heide and Lindsay, and helpers. Meals were of the best.

Special vocal and violin solos, duets, and quartets were promoted by our chorister, Sister Marie Shippy. Brother Garver's girls are developing their talents worthy of praise. We are glad to have met Brother Garver's family and Sister Phillips and will welcome them again to our reunions.

The last Saturday afternoon of the reunion was given to conference election. Officers were elected for the following year, Brother Heide being sustained as district president for the coming year.

The reunion came to a close on Sunday, the 24th, following a sincere and forceful sermon by Brother C. B. Woodstock, to the young, and especially of the responsibility that rests upon fathers and mothers. He likened it to a masterpiece painting, how parents paint the picture for their children until they assume age and responsibility and they pick up the brush and finish the picture. This masterpiece does not stand for the education, the wealth or position he might have attained, but the character he has developed out of the material given him to make a man.

All who attended feel greatly benefited—a desire has been created in us. Let us act.

ESTELLA ALLEN.

Eastern Montana Reunion

The Eastern Montana reunion convened at Andes, Montana, July 3 to 10. We had with us of the missionary force: Apostle J. F. Curtis, Patriarch J. A. Gunsolley, Elders Swen Swenson, George W. Thorburn, and Joseph Sandidge. Sister J. A. Gunsolley was in charge of the junior school work.

The reunion was well attended, the following places being represented: Miles City, Malta, Glasgow, Nashua, Sidney, Fairview, and Andes. We were also glad to welcome several families from north of the Missouri and from North Dakota.

The prospect before us is brighter than ever. Seven precious souls accepted the gospel and were baptized during the reunion. Brother Jerome Andes, eldest son of Elder Sam M. Andes, was ordained to the office of priest.

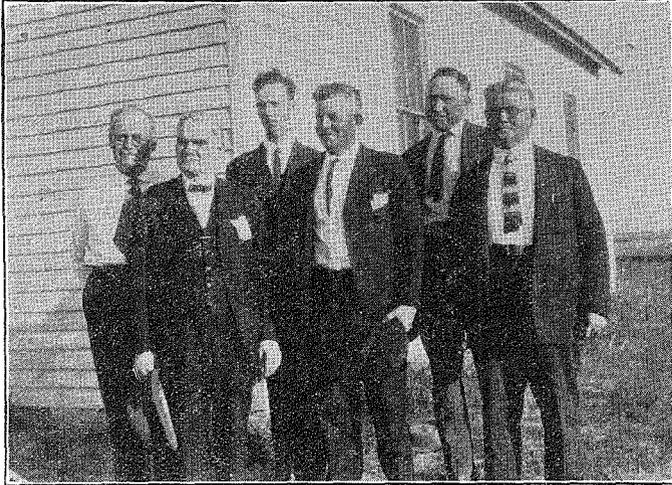
The whole reunion was a spiritual feast to the many isolated Saints present, and all returned to their homes with renewed vigor for the work of progress. Outsiders drove miles to hear the gospel sermons by J. F. Curtis, Swen Swenson, George W. Thorburn, and others of the missionary force. Brother Curtis remained a day after the reunion and preached to a full house. One family came fifty-five miles to hear his last sermon on "The second coming of Christ." They were made to realize that the hastening time is here. Patriarch J. A. Gunsolley gave some very instructive lectures to the priesthood and membership. We hope to see and hear him again next year.

Friday, July 8, was given over to departmental work. The afternoon session was in charge of Brother Gunsolley. Short talks were given by Jerome Andes, for the Department of Recreation and Expression; Sister Ossie V. Wilcox, representing the Department of Women; and Orrin R. Wilcox, for the district Sunday schools.

The young people of the district presented a very enjoyable program Friday evening. Swen Swenson, J. F. Curtis, and George W. Thorburn were "boys again" in reciting their humorous selections for the entertainment of a large gathering of young people. A guitar solo by Sister Ossie V. Wilcox called us back to the heart of the Ozarks, the emerald fields of Ireland, or the highlands of Scotland as our respective memories in romance wandered.

Many stayed to the very last service on Sunday night and were loath to say good-bye. A vote of thanks was extended to the Andes Branch for the pleasant time at their reunion. We would not fail to speak of the untiring efforts of our district president, Elder Arthur Ritter, who gave so willingly of his time and service. Counselors Chase and Sandidge were present and assisted in every way to make all feel welcome. These men are consecrated to the cause and are doing their utmost to advance the work of Christ in Eastern Montana.

Apostle Curtis and Patriarch Gunsolley left on the 12th for Canada. Brother Swenson went south to Miles City with Sister F. A. Ingles of that place. He was scheduled to preach in Fairview Sunday, July 24, but evidently his efforts in Miles City warranted his staying longer than he ex-



THE STAFF AT MONTANA REUNION

Reading left to right they are: J. A. Gunsolley, G. W. Thorburn, Joseph Sandidge, W. R. Hillman, A. R. Ritter, J. F. Curtis.

pected. He baptized five at Miles City July 24. Elder Swenson will always be remembered by the Saints of Eastern Montana, and we hope he will be permitted to labor in this part for some time, as the field is large and the local workers need help.

Elders George W. Thorburn and Joseph Sandidge held a short series of services in Fairview, but the interest was not so good as early in the spring. This was on account of the extreme warm weather and the "pesky" mosquitoes which inhabit the Yellowstone Valley in swarms at this season. From Fairview the elders went to Nashua, working westward to attend the Western Montana reunion.

We are expecting a large group of young people at the home of Elder W. R. Hillman, pastor of the Fairview Branch, Thursday evening, July 28, for the annual wiener roast given by the Hillman family. Andes, Sidney, and Fairview communities will be represented.

SIDNEY, MONTANA.

ORRIN R. WILCOX.

Educational and Spiritual Activities

The Little Sioux district reunion will be held in the beautiful park on the Harrison County fair grounds at Missouri Valley, Iowa, August 19 to 28.

The fair association has granted us the use of their large floral hall for dining hall and kitchen, and the Missouri Valley hustlers have already put a floor in the building, have it equipped, and it is ready for use. There will be plenty of shade and an abundance of good water. The park is wired, and all that wish to have their tents wired can be accommodated.

Missouri Valley is a junction of the Northwestern lines,

NEWS AND LETTERS

Biographical Notes

An Appreciation

On May 24 last, at her rural home near Devizes, Wilts, England, there passed away from this life, in her eighty-sixth year, a woman almost entirely unknown to the church, yet who, because of her contribution to the church, is worthy of this note of appreciation.

Harriet Abraham was born November 5, 1841, at Devizes, England, the youngest of ten children. Her people were of humble class, though highly respectable, holding with steadfastness to the Christian religion as they had learned it.

When Harriet was about ten years of age, Devizes, in common with many other British towns, was swept by a wave of missionary work conducted by elders of the church in Utah. This was in the early fifties, when such doctrines as polygamy were only beginning to be taught in Salt Lake City and were not heard in the preaching of the missionaries abroad. They taught the simple gospel as originally held by the restored church in 1830. Their ministry was accompanied by the divine Spirit, and followed by promised gifts and blessings of the gospel in confirmation of the word which they preached. Thousands were converted and baptized.

Among the number accepting the gospel in Devizes were Harriet's eldest sister, Mary, and her husband, who were at the time well-to-do farmer people. They zealously brought the good news to the parental home but were disappointed when it failed of a reception. But newborn zeal could not be suppressed, and going home one afternoon this elder sister took the younger one out and proceeded to the place of baptism and persuaded her to be baptized. The parents never learned of the incident.

The gospel of that day was accompanied by the doctrine of gathering and emigrating to Utah. Thousands of the new converts sold their possessions and started out under conditions which brought most of them sorrow and regret, among the number being Mary and her husband. Crossing the ocean, their babe found a watery grave, and on the way overland to Utah the husband died. Mary lost her possessions and reached Salt Lake destitute, in which condition she was drawn into the evil conditions of the times, marrying into a polygamous family. When the true nature of her condition dawned upon her soul, she revolted and turned away in bitterness of spirit, lost her faith in God and the gospel, and at the first opportunity left Utah with her daughter, Emma Rhodes, for the Central States, then back to England, where disappointment was further increased. By the

and some have thought this park would be a noisy place, but the railroad officials have kindly consented to use another switch for the limbering up of their repaired engines and other switch work, and there will be nothing run out past the camp except the regular trains during our ten days' stay at Missouri Valley. This we appreciate very much.

We extend an invitation, not only to the members of the Little Sioux District, but to all the Saints of the neighboring districts who can attend, to meet with us. We have the promise of Apostle James A. Gillen, Superintendent C. B. Woodstock, and Bishop F. B. Blair as speakers. Our three district missionaries are expected to be with us also, and a number of departmental workers will be present as helpers. We wish to mention, too, that usually we are favored with a number of visiting members of the ministry, and we always appreciate this. We anticipate having a spiritual feast at this reunion, and we say to the Saints, one and all, come and bring the good spirit with you.

JOSEPH W. LANE, *Chairman.*

help of friends she returned to the States, soon after to lay to rest in the little cemetery at Tabor, Iowa, her only remaining treasure, her young and beautiful Emma. With empty soul she retired to Chicago, and in the last few years of her life found a degree of solace in Christian Science. The writer visited her upon several occasions. She lived alone, and died alone in 1905, at an advanced age.

Another older sister, Miriam, having been baptized subsequently, started for Utah, fell in with a young elder named Edmund C. Brand while crossing the ocean, and married him at Saint Louis before crossing the plains. They, too, met disappointment in Salt Lake, and in time forsook the church there, going to California, where upon learning of the Reorganization they united with it. The subsequent years of his life were spent as a missionary, and he died in Kansas in 1890 while out upon mission work. His home was then near Tabor, Iowa. Mrs. Brand died in 1899 at Independence, Missouri.

When it became known in England that polygamy was a part of the faith and practice of the church in Utah, many deserted the new faith, and the work declined until in most parts it practically ceased. It was so in Devizes.

Harriet grew up attending but very few, if any, of the meetings of that church. Nor did she hear further of the gospel except as it was taught by the Wesleyans. She remained subject to her parents, who were strongly opposed to the faith which two of their children had espoused. At the age of twenty-three she married James Fry, a baker, who established himself in a small business at Number 8, High Street, and after eight years, viz, in 1872, when the place of business was no longer adequate, moved to a small farm known as "Drews Pond," where there was a flour mill of the water-wheel type, built a large bakery, and engaged in the triple business of farming, milling, and baking, selling bread only under contract with the national and local governments to the army and public institutions.

With three other children (a fourth having died in infancy), Mrs. Fry took her fifth babe, which was the third son, the writer of these notes, in her arms to the Drews Pond home, where he spent his early childhood in one of the beauty spots of rural England, for there were woods and fields, brooks and ponds, cliffs and hollows, decorated in their seasons with beautiful wild flowers—the sweet-scented violet, the fragrant primrose, the bluebell, the sweet William, and the ever present buttercup and daisy.

During those years mother worked by father's side in the bakery, besides caring for her growing family. The children, too, took their places as they became old enough, the eldest daughter Annie in the bakery, William caring for the farm, and George assuming charge of the mill.

In 1885, when Charles was just finishing in the public schools at the age of thirteen, there occurred an important incident in family life. Mrs. Brand, mother's sister, then lived upon a small farm near Tabor, Iowa. Her husband was most of the time away from home preaching the gospel, and being childless she was left much alone. She had previously expressed a wish that one of mother's boys might be sent to live with her, which wish had received little consideration. About this time an Englishman, Mr. Elijah Baggs, passed the Tabor settlement on his way to England and was requested by Mrs. Brand to visit her sister's home, which he promised to do. She then wrote her sister a plea that one of the boys be sent with Mr. Baggs upon his return.

It was about the first of May, when one of the boys, working late in the mill, was greeted at the mill door in the twilight of the evening by a stranger asking the way to the Fry home. Shortly after, a younger brother came to the mill to announce the arrival of Mr. Baggs. That night there dawned upon the soul of the youthful worker the certain consciousness that he was going to America. That assurance remained unmingled with doubt until some six weeks later when he was upon the way.

To the request for one of the boys, the parents gave an emphatic refusal. Upon a second visit of Mr. Baggs, a second refusal was given. But gradually a change was wrought in their feelings and attitude, until it was thought that one of the boys (there were then five) might be spared. But the question arose as to which one. One boy knew all the time but said nothing. The casting of the lot resulted in the writer embarking with Mr. Baggs on the *Bristol*, sailing from Newport, Wales, for Quebec, on June 18, 1885. There came to him upon the stormy sea what he did not then understand, the spirit of calm assurance and hopefulness which buoyed him up through fifteen days of seasickness and did not forsake him when in the Gulf of Saint Lawrence the boat struck a rock and stranded in the darkness of the night. At that time he knew nothing of the church and little of the gospel, but in the light of later knowledge he recognizes those early assurances as the work of the Holy Spirit.

Reaching Tabor, he took up his abode with his uncle and aunt who lived in a small community of Saints. Here he came into touch with the church, and for the first time heard the gospel in its fullness, being baptized early in the following year. At his confirmation the Spirit of prophecy indicated divine leading in his life and pointed out his work in the ministry of the church. In 1900, after four years of local ministry, he accepted an appointment by the General Conference and has continued in the general ministry to the present time.

In December, 1915, while rereading a letter from his youngest sister, who was caring for the widowed mother, which told of her severe illness and of the physician's assurance that she had but a short time to live, there came a distinct prompting of the Spirit to go and visit her. Being editor of *Zion's Ensign* at the time, and president of the Spring River District, and also a member of the Standing High Council whose sittings were soon to be held, it seemed that his official responsibilities made it impossible to leave. Besides, financial difficulties immediately appeared, and he answered, "I can not go." But there came the reply, "If you will go, you can go."

In counsel with various church officials, plans were worked out, after obtaining consent of his wife, for it was a time of war and ships were being sunk daily by the terrible submarines, and the journey could not be made without extreme danger, he started. The fears and anxieties for personal safety, which at first had been almost overwhelming, were supplanted by the same spirit of peace and assurance which he had felt when crossing the ocean for the first time, and when upon the sea the Spirit gave absolute knowledge of a safe passage.

Sitting in the cabin of the *New York* one day, he thought and prayed over the work of his life, over the strange events which had led him away from his father's house when but a child, and more particularly as to why he was then being led back to that home, when by the inspiration of the Spirit this was given: That God had accepted the offering and sacrifices of his mother in her young life, and now in the afflictions and distress of advancing years, her years of widowhood, he was not unmindful of her and was sending back her son to minister to her comfort and peace, and the blessing of the gospel.

He found his mother slightly improved. He ministered to her the gospel ordinance provided for the sick, and she continued to improve (except that her sight departed), and she lived without further illness until her death eleven years later. During that visit occurred the most intimate conversations on family history, and one morning sitting by the fireside she told him what had remained a treasured secret of her own heart for forty-five years. Eight months before the birth of her third son, yielding to a burning desire, she made an offering of him to the Lord and consecrated him to his service. She little realized what sacrifice that offering would require of her in after years.

When this child was two years old, there came the first call for the devoted mother to give him up, but the mother-love was too strong for that. But at the age of thirteen, when the second call came, she yielded, and her offering was made complete. Her subsequent letters revealed the anguish of her heart at her voluntary loss. It was no small sacrifice. These things the Lord observed and remembered, and in the hour of her need sent her son, who had been made his minister, to convey to her the blessing of comfort and peace, with health and prolonged life.

It was a mother's offering and a mother's sacrifice that gave to the church the son who has served it these many years. His accomplishments may not have been great, but such as they are they are attributable in large part to the faith and devotion of that God-fearing mother who lived apart from the church, and yet whose hope in Christ her Savior grew brighter to the last.

CHARLES FRY.

Notes From the Departments

Mrs. Blanche Edwards Mesley, after a few weeks of intensive office work following the Lamoni institute, left for reunion work in Michigan. She spent some days in Chicago and then went to the reunion at Indian Lake. She will later attend reunions at Coleman and Park of the Pines, returning to the office early in September.

The day following the receipt of his degree at the University of Iowa, Elder Eugene E. Closson, general superintendent of the Department of Recreation and Expression, was enthusiastically engaged in the busy work of his department and as an instructor at the Lamoni institute. On the day the institute closed, he was on his way to Chicago to attend the annual Educational Recreation Institute, to which he and Brother McDowell had been elected as members. The institute is an interdenominational gathering of outstanding leaders in recreational activities in all Protestant churches. This membership is limited to those who are able to make some definite contribution to the constructive work of the institute, and "Gene" and "Mac" are recognized authorities in certain phases of leadership. They are not only able to gain much from the experiences of the institute, but they have frequent opportunity to explain our church belief and mission in connection with our religious educational program. They are also able to influence the making of the recreational program for other churches as well as for our own.

Direct from Chicago, Brother Closson went to Independence for six weeks of most intensive work in recreation as a part of the work of the summer institute held at the Campus. He was able to do a splendid work for the young people of Zion and to contribute much to the success of the summer project.

After a week of work at his desk in Lamoni, Brother Closson went to Champion, Nebraska, spending two days en route to assist in the reunion at North Platte. On Wednesday, August 3, at the home of Brother Edward Travis, occurred one of the happy scenes of the busy drama of Brother Closson's life. President F. M. McDowell performed the ceremony which gave him the right to take as a life partner and companion, Miss Julia Travis. "Gene" and "Judy" had been pals at Graceland, and both received degrees in June at the University of Iowa. Both are accomplished young people, trained, consecrated, and ready for active service in the church.

Brother and Sister Closson will spend a few days in the mountain regions of Colorado and then go to assist in the reunion at Colorado Springs. They are scheduled, later, as workers in the Gallands Grove reunion at Sac City, Iowa. The Clossons will make their home in Lamoni.

On the closing night of the International Institute at Windsor, July 3, Brother C. B. Woodstock received a telegram from a relative in Wisconsin, saying that a new

Essex Six Sedan had been purchased and was to be presented as a gift to him and his wife for use in church work. Accordingly the return to Lamoni was made from Milwaukee in the comfort of a stanch and easy-riding car dedicated to the work of the Lord. The gift is heartily appreciated, and we trust its use may be blessed to the purposes intended.

Mrs. C. B. Woodstock, young women's supervisor in the church, was privileged for a week in July to attend an annual girls' camp at Lake Winona, Indiana. The camp was for the week under the direction of the Moentita Girls' Movement, centered in Chicago. It is being developed as one of the highest types of girls' organizations, beautiful in its ritual, impressive in its symbolism, vitally interesting in its activities, and church-centered in its teaching and loyalties. Mrs. Woodstock has been permitted to try out the program with some of her girls' groups and finds it admirably adapted to the needs of certain ages in our church. The Moentita movement is still in the experimental stage, but as it is further perfected it should help to strengthen, enrich, and beautify the life of our girls.

Mrs. Woodstock was accompanied by Miss Vera Klein, one of the girl leaders from Lamoni. They were shown every courtesy and kindness in the camp and came away enthusiastic over the possibilities of a similar summer camp in a convenient location for our church girls.

The week of July 29 to August 5, Mrs. Woodstock spent in camp with a group of Lamoni Temple Builders at Creston, Iowa. Camp life is planned with a regular schedule of study, observation, devotion, recreation, and camp duty. She will later attend the Lamoni stake reunion as a leader of girls, and still later go to Missouri Valley, Iowa, for a similar work.

Brother Woodstock attended the Eastern Iowa reunion at Clinton, conducting classes in religious education and looking after other departmental interests. He reports a light attendance through the week but commends the earnest group of young people who were always to be counted upon to be present and attentive. A parallel course leading to a discussion of stewardship problems was conducted by Elder A. B. Phillips. There is an unusually large number of fine young people in the district. One just wonders what might not be accomplished if, with one accord, they were all to determine to make the necessary sacrifice to attend the reunion, or a similar gathering, and to move on, with trained abilities and consecrated purposes, unto the work to which God calls them.

So many in every district feel that they *must* work to hold their jobs, or to earn that they may have to spend. May God bless our young people with a vision of their own possibilities and the opportunity of the hour for unprecedented attainment. May they with courage and valor press onward in the spirit of true discipleship, choosing those paths that lead to beauty, strength, and heavenly joy.

Following a week of routine work at his desk, Brother Woodstock will leave on Friday, August 4, for the reunion at Decatur, Nebraska. He will later accompany his wife for a reunion assignment at Missouri Valley, Iowa.

Union Branch

August 1.—Clitherall is becoming quite a Mecca for Latter Day Saint tourists and vacationists. This is to be expected, especially among those who have once made their homes here and know of its connection with the early church history of this district. Visitors during the past month are Mrs. Jane Crane, who is spending the summer here with relatives; Mr. and Mrs. Harry Lund, the Mansel Williams family, Clayton Gould, and the Birch Whiting family, all from Independence and near-by points; Mrs. Herring of Charles City, Iowa, and Mrs. Nels Person and Mrs. Wallace Peterson of Mallard, Iowa; the three last-named are daugh-

ters of Brother and Sister Frank Horne, of Almora. District President Ray Whiting was here over two nights on business connected with the church, and he spoke one night at the Religio session. Brother Birch Whiting also spoke, his subject being stewardships. On the following Sunday, July 31, he spoke again on the same subject and cleared up many points. Brother Williams gave some helpful suggestions during the Sunday school hour. In a dwindling branch, such as this is, it is gratifying to entertain tourists and visitors, and all will be made heartily welcome.

Another event of interest to the branch is the marriage of Sister Bertha Hunter to John Murdock, which took place July 21, at the home of the branch president, Lester Whiting. Sister Murdock has always been isolated from church privileges, but now feels that she may be able to help in branch activities, as her new home is within a mile or two of church.

Reorganization at San Antonio

It is with a feeling of great joy and thanksgiving that we are able to report the reorganizing and establishing of the former Second San Antonio Branch, at its former location, 912 North Colorado Street, San Antonio, Texas.

During the recent visit of Apostle E. J. Gleazer to this city, a petition signed by thirty-nine members of the church, requesting the reorganizing of the former Second San Antonio Branch as an independent branch, was presented and met with the approval of Apostle Gleazer, who had thoroughly investigated and found the granting of the petition advisable for all concerned. Apostle Gleazer, after first presenting the matter to the attention of the First Presidency at Independence, requested Elder R. E. Miller, district president here, to proceed to organize the branch accordingly.

Upon the night of Monday, July 25, 1927, Elder Miller proceeded to organize the branch in full conformity to the law and by virtue of the authority in him vested. Fortunately, and to the pleasure of all present, Bishop C. J. Hunt, who had attended the recent district conference, was with us at the time. After the business meeting had been closed, at which meeting Elder R. E. Chrone, sr., and Elder T. J. Jett, sr., were elected by a unanimous vote as president and vice president respectively, Brother Guy L. Renfro was unanimously elected deacon, and Sister Cora S. Chrone, unanimously elected secretary, Bishop C. J. Hunt edified the audience with a most profound, logical, and illustrative address, which was greatly enjoyed and should prove productive of much good in the future. Also, following the address by Bishop Hunt, Elder Vanderwood submitted a few remarks freighted with some splendid advice, good will, and encouragement to the officers and members of the new branch, which were deeply appreciated.

District President R. E. Miller closed his work in the chair with a most excellent address to the new branch. Brother Miller is always a source of inspiration, seemingly guided by the Holy Spirit at all times, and one never needs wonder what he will say, for he can always be depended upon to say the right thing at the right time. Would that we each might equal Brother Miller in sincerity and fervency, as well as wisdom and judgment. Having closed his address, he invited the new president to occupy. We have attended many business meetings in different branches throughout the United States, when intricate and difficult questions and problems had to be met, but never have we attended any business meeting anywhere which was conducted in greater peace and harmony or with greater promise of spiritual progress than was this particular meeting. We feel that every heart was made to rejoice and each went to their several homes with a sense that all was right and that God had been with us and was directing all things.

This same spirit and feeling continued to prevail at the

first regular meeting of the new branch, upon the following Sunday, July 31, when a sacramental service was held under the direction of Elder T. J. Jett, sr., with Elder R. E. Chrone assisting. At this meeting the Holy Spirit of heaven must certainly have been present, for sincerity and fervency, truth and happiness, were strongly in evidence. Though this was a last instead of a first Sunday of the month, Brother Chrone felt a joint prayer and sacramental meeting most appropriate in celebration of the reestablishment of the new branch, and we feel that he was guided aright.

As we write this account of the reorganized Second San Antonio Branch, we feel that many of our friends in and out of the church, throughout the country, will rejoice with us in our new environment, and we wish to take this opportunity not only of greeting those many friends in their several different points of residence, but to urge with the utmost sincerity and cordiality, that when in San Antonio, (for San Antonio, Texas, is essentially a tourist town, where people from all over the earth eventually come, and, naturally, many who are interested in or seeking the true light of the gospel), you meet with us and worship, thus making our union of spirit and our friendship doubly sweet.

We can not close this report without especially expressing our sincerest appreciation and heartfelt gratitude to Apostle E. J. Gleazer, Bishop C. J. Hunt, and Elder R. E. Miller for all they have done, not only in assisting in the reestablishing of the Second San Antonio Branch, but more especially for the kind and loving words of counsel, for the encouragement and inspiration which they engendered in us, and it will be our constant aim to remember and be guided by those words.

We ask the united prayers of the church for the successful continuance of this little branch, and for the sustenance and inspiration of its officers and members, to the end that the gospel may spread therefrom with unending good to all mankind.

CORA S. CHRONE, *Branch Secretary.*

An Appreciation of Fellowship

An article in *Autumn Leaves* under the heading, "Why I appreciate the church," has caused me to think so much of how I appreciate the church that I would love to tell the whole world, if I could only find words to do so. I came into the church because I was convinced it was the true church of God, and I felt that if God saw fit to organize a church it must be a great help in the saving of souls; and I felt that I might be able to live a better life, therefore I would be able to rear my children to a higher and better life.

To me the gospel is the most beautiful thing in all the world. It gives us a hope and satisfaction that the world can not know. If I can bring my children up so they will be qualified and willing to give their lives for the church, it is all I could ask, for I feel they would find more pleasure in this life than anything else could afford, and more hope of the next life.

I often think there would be nothing in this life worth while without the gospel, for without the hope of the next life, why would we care to live here?

Many people with whom I associate tell me their troubles, and I have tried to be a counselor and friend wherever I could. Each thinks his trouble is different from the other fellow's, but we all know, or ought to know, that man is of few days and is full of trouble. If we could not get our mind away from self, we surely would see only trouble in this life.

I have enjoyed my association with the Saints a great deal. Before I came into the church there were very few people in my whole life with whom I cared to make friends. I always went where there was sickness or need, and did what I could, and I always had a neighbor from whom I

could borrow a dollar, because he knew that I would pay it back. Yet I have come to realize that we as Latter Day Saints are so linked together that what one does and his circumstances affect the others.

When I read of the burning of Patroness Hall at Grace-land, I thought of all those young people there and what a trial it was for them, and it seemed a heavy cross that I couldn't help them any.

May God help us all as Saints that we may be able to put on the Christlike life; that we may find pleasure in our trials in this life, and a realization of our hopes in the next.

MRS. S. S. TROYER.

JOPLIN, MISSOURI, 2128 Empire Avenue.

Gomer T. Griffiths Writes of Death of Francis J. Ebeling

It has been some time since my last letter to your columns. At the close of my fifty years' ministerial labor I have been taking a rest for a few months, during the warm summer weather. I realize I can not endure the intense heat as I once could. However, I have been very busy painting our house, etc., during the process of which work, unfortunately for me, the stepladder upon which I was standing broke and threw me to the ground. This resulted in a few cracked ribs, from which I suffered for a time, but at this writing I am fully recovered.

Our reunion here in Kirtland is close at hand, and it will not be long until the Saints from all parts of the United States and Canada will be gathered here. The Temple has been redecorated, and it looks beautiful. Many tourists continue to visit the Temple daily, keeping the attendants busy.

Two of the reunion committee, Robert Miller and Francis Ebeling, have passed over to the other side; both of these will be greatly missed at the coming reunion. Brother Ebeling died suddenly, sitting in a chair on the back porch of his home. This was a great shock to his immediate family, as well as to his friends and associates. Brother Ebeling had worked faithfully as a missionary for the church for twenty-five years. He presided over districts and branches in addition to his work as a missionary. While thus engaged, he was greatly beloved by all, as he was a good mixer and made friends for the church wherever he went. It must be said to his credit, too, that some of his work did not lie in flowery beds of ease; he never sought easy places in which to work, but always went willingly and cheerfully to the field assigned him, regardless of the conditions obtaining.

The funeral service was held in the Temple. The Temple was crowded with both Saints and outsiders, to pay their last tribute of respect to the deceased. It was the sad lot of the writer to preach the sermon. Brother Ebeling was to me as a son, for I had known him since he was a lad. Brethren Stone and Bishop assisted.

Brother Ebeling was just fifty-nine years of age. He leaves his wife, two sons, a granddaughter, three brothers, two sisters, and many other relatives.

The loss of Brother Miller was also a great shock, and it will be difficult to replace him in his duties at the coming reunion. His experience and ability in his particular work have been very valuable.

Both of these brethren have been laid to rest in the cemetery close to the reunion grounds.

In the passing of these two brethren we are again reminded that death is ever present, and we naturally wonder who will be next to answer the summons. It is a good thing to be ready for the change when the Grim Reaper makes his appearance.

The summer months will soon have passed away, and we shall go forth in the Master's work with renewed diligence for the work of the fall and winter months.

I am thankful to the Lord for the blessing of health and

that I still have the desire in my heart to be a useful instrument in his hands in helping to carry on his wondrous work. Of all people we should be the happiest and the best, in view of the glorious hope that we have; and while there are many obstacles in the way of progress, we must be of good courage and press forward with greater zeal than we have manifested hitherto, as the redemption of Zion is dependent upon the efforts we put forth. It is to be hoped that this conference year will be one of the most successful yet realized. There is no time to waste, as the field is ripe for the harvest and the laborers are few. Therefore, let those to whom the Lord has given the sickle (priesthood) go forth gathering the golden sheaves into the garner while it is yet day.

I wish God's people success in all their endeavors to work out their salvation.

GOMER T. GRIFFITHS.

WILLOUGHBY, OHIO, August 1.

Tulsa, Oklahoma

Tulsa Branch seems to be forging ahead. It may be slow, but the very atmosphere spells advancement. The choir has taken on renewed energy. The midweek prayer meetings are very good. The Sunday school, under the efficient management of Brother Riley Cunningham, our superintendent, is holding its own through the warm weather. The Religio is growing in attendance.

Since General Conference a feeling of sadness has hung over us because our pastor, J. A. Thomas, was sent to other fields by the powers that be. The members gathered at the beautiful home of Brother Sam Bailey on South Evanston Street to bid him and family farewell. Ice cream and cake were served. A study lamp was given as a remembrance to Brother Thomas and wife, and the presentation by Brother Riley Cunningham was beautifully expressed. He said, "We hope that when you light this lamp, you will think of us trying to reflect the gospel light in our lives, as you have taught us both by precept and example, as its rays reflect on you." Brother Thomas replied in the same spirit, using the lighted lamp to illustrate what it would mean to him in bringing to mind his little flock and labor of love among us. The sentiment was beautifully expressed, and many were in tears.

And now has come his farewell sermon, last handclasp, his last charge to the members. His heartfelt pleading to them for more consecrated lives will be long remembered by those who heard it.

He has labored faithfully for us, and I hope we appreciate what he has done. There is no doubt that he has had many a heartache and disappointment while here, but we hope he will forgive us. We certainly are growing spiritually, and improving in many ways.

We expect to be loyal to our new pastor, Brother Emmett Lancaster.

MRS. HELEN LOGAN.

TULSA, OKLAHOMA, Box 1231.

The Twelve-Cylinder Preacher

Bishop C. J. Hunt tells of an occurrence at San Antonio, Texas, where a seven-year-old boy has caught the mechanics of the automobile and is making some progress in applying his knowledge to the new preachers he hears.

A mother calls to this boy and instructs him to turn his attention from the amusement of the moment and prepare to attend church.

Comes the query: "Is Apostle Gleazer going to preach?"

"No; Bishop Hunt will preach tonight."

"Say, mother; is Brother Hunt one of those *twelve* cylinder preachers, too?"

Independence

Stone Church

The sacrament of the Lord's supper was observed at the Sunday morning service of the Stone Church. Elder D. O. Cato was in charge, with Brethren J. E. Matthews, R. T. Cooper, Ellis Short, sr., J. M. Terry, and J. E. Vanderwood in the stand.

Brother Short offered the opening prayer. Songs were led by Brother Cooper.

In the opening remarks, Brother Terry characterized the sacrament as one of the most sacred moments and observances of the church. We should praise the Lord for the wonderful privilege of being brought back into divine favor, through the intercession of Jesus Christ. The renewal of our pledge should be entered solemnly and sacredly. We should hope and pray that this service may be a stepping-stone to even higher things, which should bring us "Nearer, my God, to thee."

After the administration of the sacrament, President Elbert A. Smith led in a short period of prayer. The testimony service following was opened by Elder J. E. Vanderwood.

Patriarch J. E. Matthews, of Columbus, Ohio, pronounced the benediction.

At the Campus

"It is given unto us to *become* the sons of God," said Elder Cyril E. Wight, in his discussion on "Some of the religious problems of life," at the Campus Sunday night. However, it rests with us whether we are to rise to such a plane as will make us indeed sons of God, or whether we shall exist on a lower level. The kingdom of God is within us and among us, but only in a potential way—it is for us to decide whether it shall be expressed and given full development in our lives.

As the little seed is of no value until it gives expression to the possibilities within it, so are the divine potentialities within man meaningless unless interpreted and expressed in terms of human living and service to fellow men. And service means the interpretation of godlikeness in humanity.

If the teachings of Jesus are to be vital, they must have expression in our lives, Elder Wight said. Conversion should not be a cleansing process only but also a process in which strong and rugged characters are molded through a daily seeking "first the kingdom of God."

Service means self-denial, but that does not mean it is not worth while. Who succeeds best in any field without at times denying self?

We should think of Zion, not in terms of accumulating a surplus of money, but in terms of *making men, building lives*.

A pageant was presented by the Saints of Gudgell Park, following the sermon. The story was laid in the time of King Herod and his persecution of Peter. Peter was imprisoned by the king, but while the Saints were met in prayer for him he was released by an angelic messenger. He comes to the saints and tells them of his wonderful experience.

Patriarch H. O. Smith offered the opening prayer and the benediction.

Everybody is invited to the Campus on Monday evening, August 15, by the Walnut Park Band, the band that has helped out near and far on many occasions during the past months. They promise their best concert on the 15th and a moving picture; will also serve ice cream and cake. Tickets for all of this will be twenty cents, the money to be used for the band's needful expenses.

K L D S Sunday Activities

At 8.30 a. m. the children's program arranged by Mrs. C. A. Shoop was presented by the Junior Chorus of Watson Memorial Methodist Church; Hester Marcia Swan, pi-

anist; Randall Offut, saxophone soloist; Mrs. Fred Seiser, violinist. The story was furnished by Margaret Shoop.

Half an hour later Bible study was conducted by the K L D S radio pastor, Ralph W. Farrell.

A studio program took the air at eleven, at which time music was presented by a mixed quartet consisting of Thelma Vincent, Elizabeth Okerlind, Francis Holm, and Frank Russell, assisted by an instrumental trio; Frank White, violinist; Martin Mills, flutist; and Emma Tandberg, pianist. The sermon was by Elder H. O. Smith.

The 2 p. m. program was silent for Prince of Wales program.

K L D S radio church commenced at 3, the service for this hour being conducted by Reverend Harold L. Fickett, of the Mount Washington Baptist Church, with music given by the Mount Washington Baptist Choir; Mrs. Earl L. Phillips, accompanist.

Radio vesper music was furnished by a mixed quartet consisting of Lilly Belle Allen, Edna Daniel, Alma Kearns, and Wingfield Lewis. Sermonet, Ralph W. Farrell.

The musical program for the 9.15 Latter Day Saint studio service was presented by Dorothy Koehler, organist; Vivian Latta, soprano; combined Walnut Park and Stone Church orchestras, and a mixed quartet arranged by Thelma Vincent. Sermon was by Bishop G. W. Eastwood.

Interesting Personals

Sister Ida Gordon, of the Spring Branch congregation, and Mr. Lewie Shireman, of Hamilton, Ohio, were married Thursday, August 4, at the home of Elder R. J. Lambert, 225 South Pendleton, the only witnesses to the ceremony being the daughter of Sister Gordon, a daughter of Mr. Shireman who is a resident with her husband in Kansas City, J. A. Curtis, and Mrs. Curtis who sang and played for the occasion, and Elder and Sister Lambert. The pair started the first of the week for their home in Ohio, accompanied by the bride's family, where they expect to live until Mr. Shireman succeeds in getting a transfer to Independence or Kansas City, when they will return. The three Gordon boys, Jerrold, Elbert, and Lorren, were baptized Saturday, in the open stream near Courtney, before leaving for their new home.

Second Church

The attendance at Sunday school was light, but the interest was good. We missed the presence of our secretary and treasurer.

The communion service was enjoyed by a goodly number. All the time was well occupied in testifying of the joy and blessings received in gospel service.

Bishop B. J. Scott will be the speaker next Sunday at eleven o'clock.

Walnut Park

Two excellent prayer meetings mark the August sacramental Sunday at this church. At eight o'clock Brothers Weldon Wood, F. R. Schafer, and Fred Wille were in charge, and the theme suggested in Brother Wood's opening talk carried throughout the meeting—a spiritual life in preference to one dominated by seeking worldly pleasures and advantages. After a meeting like this, one wonders at the attitude of those who lose so much to attain popularity in this world.

The Sunday school was left without its regular leaders, Superintendent R. Barnhardt and family being in Canada and his assistant, Doctor P. O. Griffin, having gone with his family for a vacation trip in Iowa. However, two former superintendents were present, one, Brother W. T. Gard, being left in charge, Brother Chester Constance offering prayer.

The heavy rain kept some at home in the morning, but the attendance grew until the sacramental meeting showed the auditorium well filled. In fact, an actual count gives splendid attendance for the summer, Sunday school and other

services showing a ten per cent increase in the past sixty days over the preceding ninety days, which is remarkably good for a summer record and surely indicates increasing interest.

Brothers O. C. White, B. J. Scott, and Samuel Smith presided at eleven o'clock, and though the rule is to close at twelve, interest was so apparent and participation so splendid that time was extended nearly half an hour. Two thoughts seemed uppermost—the desire not to “lie down on the job,” and the wish to “make our gift worth the giving.” Prayers are still asked for Sisters J. W. Adams and Vermel Tillery.

Liberty Street

The young people of Liberty Street district met on Sunday for early morning prayer meeting. Brothers Walter Curtis and Ray Wrigley presided during the hour of testimony, song, and prayer. The attendance was good, and the service much enjoyed by all present.

Elder J. B. Barrett made the opening remarks at the sacramental service Sunday morning, bringing to the minds of the congregation the sacrifice which Christ made for the world and mankind. A spiritual season was shared by the Saints.

East Independence

The last Sunday in July had for the morning speaker Brother Thomas Hartnell. He gave an interesting discourse on the signs of the times, the events we may look for in the last days, and urged us to be faithful, assuring the congregation that the coming of Christ is near at hand. We were glad to make Brother Hartnell's acquaintance, also to know his wife, and hope they will come again.

In the evening Brother F. C. Smith was the speaker. There is no doubt in his mind regarding this latter-day work and its ultimate triumph. When he had finished, we could not see how anyone could have had any doubts as to what stand to take. There certainly is no need for looking on the dark side; there is too much of brightness, too much of good to be gloomy.

Considering the threatening weather, a good crowd gathered for the sacramental service, and an encouraging meeting was enjoyed. Brother George Herbert, who formerly lived here, had written requesting the prayers of the Saints. He is quite aged and suffering a great deal of pain. We trust that the Lord may be with him in his declining years.

Sunday evening, Brother David Spease was the speaker. His subject was, “The need of the hour,” and his text, “Occupy until I come.” He counseled us to use whatever we have in the service of the Master, whether it be money, time, or talent, that with which the Lord has blessed us. Those who were not present missed something good.

Persia, Iowa

Since last writing the branch services have been conducted in the usual way. The Sunday school is fairly well attended and has been running for a number of years.

There are several young people going to the school who are not members of the church, but the prospects seem to be favorable. I think there are many brought into the church through the work of the Sunday school.

I remember a young girl attending the Persia Sunday school a number of years ago. She had, with others, been instructed in the principles of the gospel. She was taken very sick suddenly and learned that she might die. She felt that she was not ready, because of not having been baptized. The family tried to pacify the girl. They were members of some of the Protestant churches. It caused quite a little talk. Was baptism necessary?

Conference of the district convened at Woodbine on July

8, 9, 10. There were many in attendance. Persia Branch and Sunday school had no services that day.

We are trying to make out of the church and the Sunday school what there is in it for us, and if we fail we will be the losers.

Kansas City Stake

Central Church

Due to weather conditions which made it quite appealing for a Sunday morning sleep, the attendance at Sunday school was only 277, with a collection of \$14.27.

The auditorium at 11 o'clock was pretty well filled for the regular monthly sacramental service. After the administering of the emblems, the remaining part of the service was devoted to a season of prayer in behalf of Sister Gertrude Sandy, wife of Brother Seth S. Sandy, of the stake presidency, and Sister Lena Bishop, wife of Brother R. L. Bishop, pastor of the Mount Washington Church. These sisters have been sorely afflicted for some time, and it is to be hoped that God in his infinite love will come to their aid. They both maintain an undying spirit of consecration and sacrifice to the cause in which their companions are enlisted, and have expressed a desire to be spared that they might raise their children to the glory of God.

At 6 o'clock the assembly gathered on the church lawn, having brought a lunch for the evening meal and enough extra to provide for any visitors that might be present, and an hour and a half was enjoyed in visiting, after which the combined Independence orchestras, under the direction of Brother Orlando Nace and Bishop R. T. Cooper, rendered a most enjoyable and entertaining program, which consisted of overtures, sacred hymns, and other very inspiring numbers.

“Blest be the tie that binds” was flashed upon the screen for the opening hymn, prayer being offered by Elder Harry Paxton.

Brother Tanner was the speaker of the evening and was blessed with a marked degree of the Spirit, talking on the judgment and the glories which we shall receive. He stated that man will be punished for the wrong he has done; likewise he will receive compensation for the good he has sought to do, and that if we would but search the scriptures we would find they teach a grade of punishment according to our works and deeds.

The “Do you know” series which follows the sermon and is flashed upon the screen is very interesting, and we feel sure will find lodgment in the hearts of the people. These pictures contain reminders of the doctrine of our church and point out the passage of scripture that will bear out this reminder and leave food for thought.

“Our common enemy” proved very educational, as it showed the house fly from the time the egg was laid until it unfolds and flies forth to pester humanity.

Bennington Heights Church

Brother Emmet Barton, age sixty-two, died Saturday, August 6, of heart trouble. Brother and Sister Barton were converted to the gospel and baptized only a few years ago, and have attended church at Independence.

Sister Mary E. Jones received a broken arm and injuries about the head and neck when she was struck by an automobile as she was crossing the street in front of her home. Reports come from the hospital that she is very sick. Sister Verbra Jones and Brother Roy Jones, who were in California, returned home when they received news of their mother's accident.

The Sunday school attendance on July 31 was 155, but on account of the rain August 7 the attendance was down to 96. A new intermediate class was organized in the Sunday school, which makes fourteen classes in the whole school.

Stake President J. A. Tanner preached the morning of July 31, and Elder W. Wood was the speaker in the evening. Pastor James E. Cleveland preached last Sunday evening.

West Pullman—Chicago

11926 Parnell Avenue

The month of July brought many pleasant memories to our little branch, and we believe we are now moving Zionward. The last three prayer meetings of the month were one hundred per cent in testimonies given, and on the 27th we had our first one hundred per cent prayer and testimony meeting, every one offering a prayer and each one testifying of God's goodness. We feel we are progressing spiritually.

The 3d of July sacramental service was one that the Lord blessed abundantly with his spirit. Our pastor, E. O. Byrn, was in charge, assisted by Charles Cotton. At the Religio service that night, we had an excellent patriotic program furnished mostly by our troop of Boy Scouts. Our scouts are progressing nicely, and we hope to see more of these programs, as they are very inspirational as well as patriotic. At the regular evening service, the pastor spoke in his usual forceful manner on "I bring you glad tidings of great joy," using as his text a portion of the first section of Doctrine and Covenants.

On the morning of the 10th, Clyde Bullard, of the First Chicago Branch, spoke to us, bringing us a message of comfort and cheer. In the evening the latest addition to our branch, Brother Clem Evans, spoke to us. We are indeed glad to have Brother Clem sojourning with us, for we find him a valiant worker in the Master's cause.

On the 17th of the month we were pleased to have with us Brother Earl Rogers, of Deselm, who occupied in the morning hour, breaking unto us the bread of life in no uncertain terms. We are always glad to have these visiting brethren meet with us. The evening service was dismissed to permit our members to attend the services at the Central Church and hear Bishop Albert Carmichael.

On Saturday, the 23d, a special fasting and prayer service was held in behalf of Sister Ruth Wahlgren, daughter of Brother and Sister John L. Cooper, who was critically ill but who at the present writing, we are glad to say, is somewhat improved. We hope and pray for her speedy recovery; her presence is sadly missed at church services; Sister Ruth makes a valuable contribution to the branch.

On the 24th Elder Heide, of the Central Branch, spoke to us at the morning service. This is Brother Heide's first visit with us, but we hope to see and hear from him often in the future. Our pastor again addressed us at the evening service, speaking to us on the "Fruits of faith." Brother C. A. Edstrom, pastor of the First Chicago Branch, spoke on building character on the 31st, giving us a very clear idea of building the superstructure strong and sure like that of a sky scraper. Brother Roy Healy occupied at the evening service, choosing for his subject "Zion builders," and using as his text 2 Corinthians 6:16, "Ye are the temple of the living God." Special musical numbers were given by Sister S. H. Batton, Brother Alfred Lester, and Brother Charles Scribner, accompanied at the piano by Brother Harold Buseth. We are indeed glad to have these visitors meet with us and make a contribution to our meetings.

Among the visitors to our midst this month were Mr. and Mrs. J. D. Sutton and Mr. and Mrs. Charles N. Shook, of Grand Rapids, Michigan, as well as Brother George Crum, of Kansas City, Missouri. We unintentionally omitted the name of C. B. Woodstock when listing our visitors last month.

Our members are now anxiously looking forward to our reunion, which starts the 5th of August. Regular church services on Sunday will be discontinued during the reunion, only the midweek prayer meeting will be held.

Our departments are still active, and the summer with its hot, sultry days has not served to dampen their ardor. On the whole we seem to be pressing forward to closer union and brotherly love. We want to assist in the establishment of Zion. The question was asked in one of the

sermons, "What is your contribution toward the establishment of Zion?" We hope ours may be great, and we are striving prayerfully to attain that end.

Our pastor has just returned from his vacation, spent in the city of Detroit with his brother.

Visitors are always welcome.

Month of July With First Columbus Branch

Saturday, July 2.—The young people's association had a swimming party, followed by a banquet at the home of Brother and Sister F. C. Welch. Wilbur with the ukelele, Don with his violin, Florence at the piano, the rest singing, all spent an enjoyable afternoon and evening.

Sunday, July 3.—Sunday school was in charge of High Priest C. W. Clark and Nathan Weate. Sacramental service in charge of High Priest C. W. Clark, Elders Gabriel and Welch. A very spiritual meeting. Sunday afternoon a patriotic sermon was delivered by Elder F. C. Welch. This sermon was full of inspiration, and visitors received a good knowledge of their duty to God and their country, as we Latter Day Saints see it.

Monday, July 4.—First Columbus picnic was well attended, with the heat of the sun very much in evidence. The women designed a new type of hat—made from newspapers—and gauze bandage for ties. Sister A. Buhler spent the week-end with the Saints of the First Church.

Games, races, and novelty contests amused and entertained the crowd. Among the more important events were the baseball game between married and single men, the fat men's foot race, fat women's foot race, novelty baby bottle pop-drinking contest, and others. The day was finished at the home of Brother and Sister Welch, the Y. P. A. headquarters.

Wednesday, July 6.—Prayer service was in charge of Elder Anderton and Priest Tom Williams. Sister Schmidt and Jessie Weate were spoken to by the Spirit, as were also the Saints collectively. It was an enjoyable meeting.

Thursday, July 7.—Women's Department meeting at the church was presided over by Sister Fay Clarke, superintendent. A talk was made by Elsie May Weate, giving experiences to and from Y. P. A. convention at Lamoni, Iowa, and telling of the experience while at the convention, and the lessons received. Parents' intelligence tests were held at this meeting followed by business session.

A lawn fete was decided upon for the first Thursday in August, to be held at the church. Visits to the sick at their homes and the hospitals were reported at this meeting.

Sister Bailey's son, of Middletown, Ohio, was the guest of Brother and Sister Nathan Weate, the week-end of the 4th; and Sister Countryman and son were guests of Sister Hershberger.

July 9.—The class of Elder F. C. Welch held a surprise party at the home of Brother and Sister C. H. Foster for their nineteen-year-old son, Lewis Charles. Brother and Sister Welch made the cream, Sister Mary Knagie made one of her championship cakes, and with Sister Foster's cakes, drinks, etc., and the games, the Y. P. A. had a very enjoyable evening.

Sunday, July 10.—Brother Charles Ferguson preached a wonderful sermon. Brother and Sister Ferguson may well be proud of this young man. Sunday afternoon Brother William Grice preached to a full church. His subject was "What shall be the sign?" This sermon was a real soul inspirer. Brother and Sister Evans, of Battle Creek, Michigan were visitors; also Brother and Sister Clemons were in from Grove City, Ohio; also Sister Davies, of Independence, Missouri.

July 11.—Elder A. E. Anderton called a teachers' and officers' meeting for school interests. These meetings are being held often and appear to be beneficial to the Sunday school.

July 13.—Prayer meeting was in charge of High Priest C. W. Clark and A. E. Anderton. Good attendance and a nice meeting were had.

July 14.—The Y. P. A. lawn fete occurred at the church. A good crowd was out, and an enjoyable time was had.

Sunday, July 17.—Brother Elwood spoke on obedience. At 7.30 p. m. Elder G. Ferguson spoke of succession, reformation, and restoration. Both sermons were well received. A solo was rendered by Sister Dollie Overly.

July 18.—Special prayer meeting was held in the wing of the church for Brother Tom Myers, seriously injured, in charge of Elder Fred Welch, assisted by Charles H. Foster.

July 19.—The choir had its social evening at the home of Brother and Sister C. W. Clark.

July 24.—Y. P. A. swimming meet, and musical evening at Elder F. Welch's home. Usual cream and cake. A Miss Moore, nonmember, was present. She proved to be a wonderful entertainer, violinist, pianist, and vocalist.

July 25.—At 10.45 Elder J. Gabriel spoke on authority. A good attendance; many fine points were brought forth. At 7.30 p. m. A. E. Anderton spoke on preparedness. A surprise party was given to Elder N. J. Weate for his seventieth birthday by his family in Columbus. Brother Weate is one of the old warriors of the gospel in Great Britain, and his works will speak long after this life here is ended.

July 26.—The Saints of the First Church had a postcard shower for Brother Weate.

July 31.—At 10.45 preaching by C. H. Foster; topic, "Building Christian lives." The sermon was devoted to the young men and women, and they were brought face to face with their present duties and future responsibilities. At 7.30 p. m., preaching by Elder F. C. Welch, "Watch and pray." The value and power of prayer was proved by incidents in Elder Welch's life, related by him. The young people's choir occupied morning and evening alternating with the seniors, which was well appreciated by all, both for the day off and the manner in which the young people conducted their program. Miss Moore, nonmember, but friend of all our young people, sang a beautiful solo in the morning.

This concludes another month of activity, and August points to a greater one.

Springfield, Missouri

August 2.—I feel that in the coming summer and fall months the work in the Southern Missouri District will take on renewed energy. Having just returned from the district conference at Thayer, Missouri, I would say that, while the conference was not largely attended, several things of importance to this district were discussed, and necessary legislation enacted to start development. The central theme to meet present conditions seems to be in the organizing of the priesthood of the district for missionary effort, as Southern Missouri has only one missionary at present. It is a large district in territory, many of the branches and members being scattered, and one man can not possibly fill the calls.

Those attending conference from Springfield were Brothers Henry Sparling, F. M. Reynolds, F. M. Bishop and wife, and none can speak too highly of the hospitality shown to the visitors by the Thayer Saints. It is always a pleasure to meet with them. Those attending also had the pleasure of meeting Brother G. W. Eastwood and Brother George Gould, of Independence, Missouri, who were attending the conference.

All departments are up to their usual standard in attendance and activity. All speakers were from our local talent, but with six to draw upon, many original thoughts and subjects were presented.

Our hearts were made sad by the death of Sister Tommy Palmer, on July 1. Funeral services were held at the church, with Brother F. M. Reynolds in charge; sermon by J. B. Ansley.

Mrs. Ethel White, of Newark, New Jersey, is visiting relatives here during July. Sister White is the daughter of Sister Henry Sparling, and in the early days of the work here served as organist.

Brother Holt and wife, of Lees Summit, paid us a visit at

the morning service July 31. Brother Holt and wife had made a trip to the White River country the previous day, accompanied by their son. They were well impressed by the beauty of the scenery. We think there are a good many more of our church people who pass through here on their vacations and week-end trips who do not pay us a visit. Better stop! Be glad to have you; especially a right good preacher. Brother and Sister Cobb and Sister Mildred Freeman, all of Webb City, were visitors here on Sunday, July 31.

Visitors at Kirtland Temple

The church will be interested in the following table, which shows the number of visitors at Kirtland Temple from January 1, 1927, to July 20, 1927, as compiled by Elder James E. Bishop. Many will be surprised that visitors from 39 States and 9 foreign countries have visited the Temple within the six months and twenty days included in the report. It is likely worth while to give consideration to the appended suggestions of Elder Bishop:

States	
Ohio	2,449
Pennsylvania	102
Michigan	68
New York	63
Utah	33
Illinois	27
California	25
Florida	21
Missouri	22
Texas	18
Massachusetts	20
Connecticut	10
Iowa	10
Idaho	8
West Virginia	10
Vermont	7
Oklahoma	7
Montana	6
Kentucky	5
Nebraska	5
Rhode Island	4
Kansas	4
Alabama	4
New Jersey	4
Maine	4
Virginia	4
Arizona	4
South Dakota	4
Maryland	4
Minnesota	6
Colorado	3
Georgia	2
Oregon	2
Wisconsin	1
Washington	1
Wyoming	1
District of Columbia	1
North Carolina	1

Foreign Countries	
Canada	23
Isle of Man (B. I.)	6
China	3
England	6
Czechoslovakia	3
Norway	2
Mexico	2
Denmark	1
Finland	1
Total	3,033

Note: The folks from China were returned missionaries, not natives of China.

The above figures may indicate it to be wise to have a directory of the churches in Ohio, Pennsylvania, Michigan, New York, Utah, Illinois, California, and possibly other States, printed in the souvenir booklets.

Fanning, Kansas

The Sunday school contest closed on the last Sunday of June, the Whites losing to the Greens. The losers served a three-course supper to the winners on Thursday, the second week in July, at the church in Fanning. Branch President F. G. Hedrick was toastmaster. Several toasts were called for and given. It was an occasion long to be remembered. The Sunday school was built up in this way, and at times almost doubled in numbers.

Sisters Margarite Hopkins, Sylvia Chestnut, Helen Tilden, and Edna Dittimore Williams gave a miscellaneous shower at the home of the first named in June, in honor of our chorister, Miss Vera Twombly, who was to be married in July. Many beautiful and useful presents were given. Sisters Hopkins and Chestnut then left to attend Kansas State Normal at Emporia. They returned for a day or so to attend

and assist at the wedding of Miss Vera to Harry Ratcliffe, of Washington, District of Columbia, on July 19 in the Fanning Saints' chapel. The church was tastefully decorated with garden flowers and ferns for the occasion. Elder James Thomas, of Tulsa, Oklahoma, performed the double ring ceremony. The bride was given at the altar by her father, Elder Samuel Twombly.

Brother M. L. Schmid, Troy group leader, joins with the ministers of the town in open-air services on each Sunday evening. He takes turn in preaching, and when possible our musicians put on a special number or two. There is a kindly feeling among them. Thus we cooperate with our neighbors, and much good may be done. Sister Schmid and daughter and son-in-law, Mr. and Mrs. Anderson Blanton, are in Colorado at present, visiting for two weeks with old friends, and sight-seeing. The William Marsh family is in the Ozarks this week.

The playing of volley ball each Tuesday and Friday evening brings large crowds to the church lawn, and we have had four ice cream socials in connection with outdoor moving pictures thrown on the screen, the branch having purchased a little machine last spring through Brother Hedrick's efforts. By giving socials we expect to finish paying for it soon.

On July 24 our branch president offered his resignation, which was accepted, and a rising vote of thanks was tendered Brother F. G. Hedrick for service so well rendered. He has been untiring in his efforts to build up the branch and increase attendance. He left July 25 for Lamoni, Iowa, where Sister Hedrick joined him a week later, to take charge of a hotel at that place. May they be blessed in their new location. They have had some experience in hotel work before. By his going, also that of Sister Vera, some changes have necessarily been made in the branch. Brother William Twombly was chosen branch president; Brother Charles Marsh, clerk; Brother Emil Jeschke, leader of Religio; and Edna Williams, chorister.

The annual reunion of the three families of McNutt, Price, and Gurwell, pioneer Latter Day Saint families of Fanning and Troy, was held Sunday, July 31, at Lake Contrary camping park. There was a large number present, and a basket dinner was enjoyed. The day was spent in visiting and games, and a general good time was had. It will be held next year at the same place on the third Sunday in July.

Dallas, Texas

August 1.—Dallas Branch wishes to let her friends and Saints in general know that we are holding forth at the old stand, but taking on new life and forging ahead. While we do not have baptisms to report, we can say there is a better spirit of unity and desire to push forward than has been evidenced for some time, and we are hoping for good results.

Elder Vanderwood held a series of meetings here during the latter part of May and part of June, which meetings were well attended by the Saints. But few outsiders came. He gave us good things to consider. Then Bishop Hunt came and gave us three of his very individual presentations, which brought cheer to the hearts of many. These brethren proceeded to district conference at Hearne, Texas, to which conference a number of the Dallas Saints went, and on returning they reported a very spiritual time and were loud in their praises of the young people of that conference. They remarked particularly on the young people's willingness to take up any duties assigned to them.

The last few prayer meetings here have been very spiritual. We were told by the Spirit operating through our pastor, Brother H. H. Davenport (who is a very busy man in his office), that we would be made to rejoice if we attended the meetings and took interest in them.

The Religio, or Department of Recreation and Expression, is also coming to the front, even with the hot weather operating against us.

The Women's Department has been very active in every branch of their work, and they enjoy it.

The Sunday school is a bright feature of the branch and is ably presided over by Sister L. R. Wells. She gave a splendid talk Sunday morning on "Preparation and efficiency of the teachers."

We had two splendid sermons last Sunday: Brother Fuller in the morning and Brother Moore at night.

We will be glad to welcome visiting Saints or others. Our church building is located at Third Avenue and Dallas Streets. Second Avenue street car to Second Avenue and Dallas Street; walk one block west.

We hope to report progress from time to time.

5843 Vanderbilt, phone 8-4007.

J. E. NICOLL.

Minot, North Dakota

Sunday, July 31, saw another gathering of the members of the Minot Branch at the farm home of Brother M. D. Graham, at Burlington. They came from far and near, Brother Frank Hodges and family of Alamo arriving at 10.30 a. m., in time for Sunday school, after a drive of one hundred forty-four miles, while fifty, thirty, twenty-five and fifteen miles were common phrases among the guests. Sixty-one were present at dinner, which was followed by preaching at 2 p. m., by Elder William Sparling, assisted by Elder Frank Hodges.

The sum of eight dollars and seventy-five cents was taken as collection, and owing to the fact that so many Sunday schools were represented, it was decided to make it an oblation.

A number decided to go to Washburn, North Dakota, on Sunday, August 7, to meet with some of the recently baptized members of the branch, while the Sunday following, August 14, the branch again meets for a day of services and dinner at the home of Mr. and Sister J. F. Bailey, twelve miles north and west of Minot. Bring your baskets and meet with us; you will surely enjoy the day.

Mr. and Mrs. Thomas Cooper and children drove up from Parshall, North Dakota, Sunday, to meet with the Saints.

Mrs. Fred N. Fetch (formerly Ellen Graham) and sons, Robert and Arthur, from Spearfish, South Dakota, have been visiting for the past two weeks with her brother, M. D. Graham, of Burlington, and sister, Mrs. Charles A. Smith, of Minot. While here she renewed old acquaintances, and met with the Saints at their branch picnic. She was accompanied by Miss Fanchon Cohrt, of Spearfish, whose father, Elder Cohrt, has worked for some time among the Saints in the Black Hills.

Anamosa Branch Flourishing

Only a few weeks have passed since the Anamosa Branch was reorganized by Elder C. A. Kress. Eight baptisms and six children blessed have been the results so far.

The Sunday school has been organized with a membership around forty. Religio was organized July 29 with a full set of officers. Sunday, July 31, three responded to the birthday box. After services Sunday a picnic dinner in the woods was given in honor of Sister Kress, who was our guest. In the evening services were held on the lawn at Sister Raymond's, which were attended by the Methodist people of Fairview, together with their minister, Harry Newlin, of Viola. Brother Kress, with his usual courtesy, assigned the opening and closing remarks to the Methodist leader.

Visitors from other points who attended the different services Sunday, were Mr. and Mrs. Yarrington, Sister Fleming, and Brothers Trevy and Woodard from Cedar Rapids. Brother Woodard spoke to us very encouragingly. He and the others from Cedar Rapids urged cooperation between these two branches, which was heartily approved by all.

Monday evening, August 1, officers of the Religio gathered at the home of Sister Ellison at Martelle, together with

Brother and Sister Yarrington and Sister Fleming of Cedar Rapids, who took active part in the exercises of the evening. After prayer and song, the evening was spent in games for entertainment, it being the last night that Sister Kress of Independence would be with us. The pleasant hours passed all too quickly for those assembled.

Prayer meetings also have been organized. The first meeting will be held with Brother Bobst, who was recently ordained to the priesthood.

The Saints here, and those who meet with us from other places, are very much enthused; the revival is spreading, and all are looking forward to splendid results from the good work. When Brother Kress came here, the branch was at a very low ebb, a few faithful ones waiting for some one who had the spirit and the ability to go forward against the conditions and state of apathy that existed.

There is a great work in the world, everywhere, for us to do. We feel and know this to be true, and in the work here there is great need of consecrated service; not for the few, but for all; and when this is fully realized the burden will not rest on the few, but will be more equalized and more enjoyable to all.

CHARLES H. ARVEN.

My Impressions of Nauvoo

By L. H. Lewis

Three years ago this coming October, 1 drove my Dodge from Kirtland to Nauvoo. Nauvoo was to be my new home. I therefore had more than an ordinary interest in the place. As I drove in from the east, I found what seemed to me to be an ordinary, small western town, with its usual one main street leading through the middle of it, lined with the usual business places, stores, garages, post office, etc., and the usual two banks on the usual two most prominent corners. Money is still king!

Approaching Nauvoo, I had been racing with time for several hours, determined if possible to reach my destination before sundown. I arrived in the town about 4.30, and as I stopped in front of the post office I saw a characteristic group of schoolgirls, talking, laughing, and giggling, in the characteristic schoolgirl fashion. In the midst of the group I saw my own daughter, Roberta, so I felt that I was nearing home. My family had preceded me about a month and were already settled in our (old house) new home. The girls gave me directions, and as I approached the brow of the hill on the western side of town, a most beautiful scene met my vision. Along the slope of the hill and on the wide flats below were vineyards, orchards, pastures, meadows, fields of grain, and corn. Here and there the landscape was dotted with white and brick houses, buildings, and barns, and around these homesteads were shade trees and shrubbery, all decked with the beautiful colors of autumn. Beyond was the great Mississippi, the Father of Waters, bending in a huge arc like an immense rainbow around the city. Across the river was the little village of Montrose, and in the distance loomed the hills of Iowa. The sun was nearing the horizon, and a great ray of light streamed across the water, perfecting the beautiful picture. The point I occupied I afterwards learned was what is known as David's Lookout. What wonder that he received the spirit of poetry and song amid such beautiful surroundings!

Down on the flats I found the house that was to be our home. It seemed like a building of olden days, with thick brick walls, large rooms, and high ceilings. The large lawn is inclosed with a white picket fence and planted with trees, spruce, cedar, maple, an arbor vitæ, a tulip tree, and best of all, a great white weeping birch. Truly the deeds that men do live after them. If some one had not builded and planted, we could not have occupied and enjoyed. I love the old place, and we are trying to increase its beauty by adding shrubbery and flowers.

There seems to be a quiet and peace pervading Nauvoo

MISCELLANEOUS

Asks Supporting Prayers of Saints

Mrs. Anna Thompson, Hardinsburg, Indiana, is asking those who may be interested in her welfare to join her in fasting and prayer for the return of her sixteen-year-old son, who left her home August 1. She says he is a good boy. She grieves and finds it impossible to reconcile herself to his absence.

Reunion Notice

Reunion of Nauvoo District will be held at the beauty spot of Illinois—Nauvoo—August 19 to 28. The first day will be as big a day as any other. Nine days of spiritual food. The speakers expected are President F. M. Smith, Apostle F. H. Edwards, Evangelist H. O. Smith, Bishop Eastwood, Elder D. Sorden, Sister B. Mesley, and others. Those who desire tents write August Lee, Nauvoo, Illinois. For rooms in private houses, or space in Nauvoo House, write W. Wood, Nauvoo, Illinois. The price of a cot and space for the entire time at reunion in the Nauvoo House is one dollar. Bring your own bedding. A beautiful shady grove in which to camp. Meals will be served cafeteria style on the ground floor of the Nauvoo House at very low cost. If you wish you can do your own cooking in your tents. There has been arranged a special program for the young people; also a good time for the older folks. Nauvoo is one of the historical places in the Middle West. In several respects it has the most remarkable history of any city in the United States. For any further information write F. C. Bevan, 210 Grand Avenue, Ottumwa, Iowa; or F. H. Broman, 428 May Avenue, Burlington, Iowa; W. H. Gunn, 1325 Thirtieth Street, Fort Madison, Iowa.

Special Book of Mormon Anniversary Conference

The district is invited to make this the banner conference for the Southern California District. This will be our opportunity to celebrate the coming forth of the sealed book of Isaiah 29. We have delayed our summer conference to give the district the opportunity to celebrate this anniversary together. Let everyone prepare for this notable event. This will be a mass conference; every member has a personal interest. Business of interest to the district must have your attention. Election of district officers will take place in all departments. Reunion grounds having been sold, shall we buy another ground? If so, where? Southern California must have a reunion next year. A special program for the occasion will be prepared and excellent speakers provided. Come and enjoy two days together and make this a social and spiritual event. Send all ministerial and branch reports to Sister Amy Lewis, district secretary, 6223 Poppy Peak Drive, Los Angeles. She will print your report for the conference. Please report promptly. N. T. Chapman, district president.

that I have rarely experienced elsewhere. Especially is this noticeable on an early Sabbath morning when I have gone for a stroll, or met with the young people for an early prayer meeting down by the river or up on the hill.

The old church buildings, the Mansion House, the Nauvoo House, and the old Smith Homestead with the little graveyard nearby where the Martyrs lay, the other old houses, some rebuilt, some crumbling, and some in ruins, all tend to make the early history of the church very real, almost causing one to feel as though he were living in that early day.

While there is a certain sadness about Nauvoo, there is also a surpassing peace like a benediction hanging over, waiting to break forth in blessings some day. Let us hope that it may be so.

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THE SAINTS' HERALD

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Reunion Locations and Dates

Western Montana, Race Track, August 5-14.
Western Colorado, Delta, August 6-14.
Southwestern Kansas, Winfield, August 5-13.
Northeastern Nebraska, Decatur, August 5-14.
Northeastern Illinois, Elmhurst, August 5-14.
Central Michigan, Beaverton, August 5-14.
Chatham, Erie Beach, August 5-15.
Maine, Brooksville, August 5-14.
Mobile, Mobile, Alabama, August 11-21.
Idaho, Hagerman, August 12-21.
Eastern Colorado, Colorado Springs, August 12-21.
Spring River and Clinton, Joplin, Missouri, August 12-21.
Lamoni Stake, Lamoni, Iowa, August 10-21.
Des Moines, Runnells, Iowa, August 12-21.
Kewanee, Galva, Illinois, August 12-21.
Northern and Western Michigan, Park of the Pines, August 12-21.
Kirtland, Kirtland, Ohio, August 11-21.
New York and Philadelphia, Deer Park, August 13-28.
Far West Stake, Stewartsville, Missouri, August 18-28.
Nauvoo, Nauvoo, Illinois, August 19-28.
Little Sioux, Missouri Valley, Iowa, August 19-28.
Southern Wisconsin, Madison, August 19-28.
Southeastern Illinois, Brush Creek, August 19-28.
Northwestern Kansas, Alexander, August 19-28.
West Virginia District, Indian Creek (Ritchie County), August 22-28.
Gallands Grove, Sac City, Iowa, August 26-September 4.

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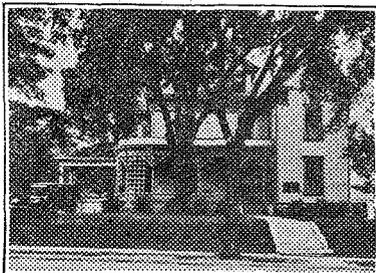
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K L D S Radio Programs

Week, Sunday, August 14, 1927

SUNDAY, August 14

8.30 to 9.00 a. m. Children's program arranged by Mrs. Ethel Moorman.
9.00 to 9.30 a. m. Bible Study conducted by Ralph W. Farrell.
11.00 to 12.00 Stone Church service; K L D S Ladies' Quartet; Robert Miller, organist.
2.00 to 3.00 p. m. Instrumental program.
3.00 to 4.00 p. m. K L D S Radio Church; Reverend Joseph Myers, jr., Linwood Christian Church.
6.30 to 7.30 p. m. Radio vesper; music arranged by Mrs. C. E. Wight; sermonet, Ralph W. Farrell.
9.15 to 10.15 p. m. L. D. S. Studio service; Dorothy Koehler, organist.

MONDAY, August 15.

Silent.

TUESDAY, August 16.

6.30 to 7.00 a. m. Morning devotional service conducted by the K L D S Radio Pastor, Ralph W. Farrell.
7.00 to 7.30 a. m. English Study, Wayne Smith.
4.00 to 5.00 p. m. Matinee program arranged by Edwin Letson, tenor.
7.00 to 7.20 p. m. Cousin Hazel's children's stories.
7.20 to 7.40 p. m. Walt Filkin, *Kansas City Journal-Post* Poet.
7.40 to 8.00 p. m. Lecture, Hale W. Smith.
8.00 to 9.00 p. m. Studio program arranged by Mrs. Otto Grasse, contralto.

Silent.

WEDNESDAY, August 17.

THURSDAY, August 18.

4.00 to 5.00 p. m. Matinee program arranged by Mrs. Fred Wamsley.
7.00 to 7.20 p. m. Cousin Hazel's children's stories.
7.20 to 7.40 p. m. Health talk, Doctor Joseph Brennan.
7.40 to 8.00 p. m. Lecture, Hale W. Smith.
8.00 to 9.00 p. m. Musical program arranged by Robert Miller, organist.

FRIDAY, August 19.

6.30 to 7.00 a. m. Morning devotional program; music by S. W. S. Quartet.

SATURDAY, August 20.

8.00 to 9.00 p. m. Studio program arranged by Miss Hazel Scott, organist.

New Booklet on Stewardship

There is now in process of being printed, a new booklet entitled "Problems of Industrial Zion." The content of this booklet is an amplification of a series of lectures given during the last General Conference and the matter of stewardships and cooperation in developing Zion is presented from quite a new angle.

It is written in a very interesting style. Definite situations are discussed and analyzed in a logical, common sense way, and the pleasing thing about the book is the fact that the entire treatise is based on the spiritual ground work of the gospel of Jesus Christ.

The booklet is designed as a text for study by the priesthood in their priesthood meetings and by the membership in their study classes throughout the church. The First Presidency and Presiding Bishopric urge that this booklet be secured and study work begun. The Herald Publishing House will receive your orders now for this booklet.

The booklet will be about one hundred and seventy-five pages and will be sold for 20c each.

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103. Act of October 3, 1917; authorized July 21, 1921.

Volume 74

Independence, Missouri, August 17, 1927

Number 33

Little Journeys with the Editor in Chief

In my last letter to you I told of a visit to western New York and various points of interest in church history. It was at Elmira that I left Brothers Gardner and Fry, they to return by motor car to Palmyra, Rochester, and Buffalo; I to go to New York and Washington, at the latter place to meet A. B. C., of K L D S, to work together for a few days in the interests of our broadcasting station; and from early Wednesday morning, the 27th of July, till after the hearing before the Radio Commission on the 29th, that work was to the fore.

Brother Church had secured the cooperation of "Frank" Jones, and I must say it was a pleasure to me to see the businesslike and thorough way these two former Graceland boys went at and stuck to their job, getting the case ready to submit to the commission. And I was further pleased to see the masterly way in which the case was presented. I'm not going to tell of that here and now—perhaps later. And I'm going to jump over a few days and start on this "journey" at Boston, or rather Arlington.

On the morning of August 5 folks were astir early at 20 Winchester Road, Arlington, Massachusetts, the home of Brother E. L. Traver. I had arrived late the night before from New York, and found only "E. L." up. The occasion for the early rising on the 5th was to get an early start on a long drive, and at about a "quarter to seven" or three quarters of an hour late according to "Skipper" Traver, the Packard Six was "packed" with baggage and loaded with its human "freight." Bishop A. Carmichael and wife and Sister Traver in the rear seat, and I in the front beside the skipper, who was at the wheel, comprised the "passenger list."

Slowly leaving the yard of the Traver home, cautiously feeling its way down the hill, the Packard under E. L.'s capable management soon was on the highway with its nose (radiator, bumper, front wheels) pointed towards Maine. Our destination was Brooksville, and the definite spot was the reunion grounds or camp of the Maine Districts, Eastern and Western. It was the best part of a day's ride away, so we settled down to enjoy the comfortably riding car in a trip through a beautiful and in-

teresting country. All the way we were close to the sea or its arms, and the beauty of the New England coast is so well known that I need not here tell of it. The day was fine, the roads excellent, the car comfortable, the company congenial. What more could be asked?

The country abounds in towns and cities, villages and sea resorts. It is a most interesting country. Out of Massachusetts into New Hampshire, out of that into Maine, it seemed not long before we were at Portland, Maine. Here a short stop was made to "stretch" and rest a bit by walking about. It wasn't noon, but Brother Carmichael and I hinted a time or two that it might be well to "get a snack" while we could. But our apparently hard-hearted "skipper" said "No! On the way." So we clambered into the car again and were soon on the way.

Along about noon that skipper began looking for certain "signs" along the roadside, and at a certain sign he swung sharply to the right, and about a mile or so off the main road turned into the yard of "New Meadows Inn." From the location on the upper reaches of an arm of the sea, and from certain signs around the place, we made up our minds that the skipper had "shore dinner" in his head all forenoon, which accounted for his seeming hard-heartedness about our proposed "snack" at Portland.

And shore dinner we had—one of the finest. That skipper knew his business.

As we returned to the car, Brother Traver remarked, "Do you want to drive?" Say, does a man who loves machinery want to get at the wheel of a piece of machinery such as is the Packard Six? I tried to appear casual as I remarked, "I wouldn't mind it." And I enjoyed driving, too.

A new ferry, Prospect Ferry, offered a cut-off to our destination, so we left the main road before reaching Bangor, and crossed the river to Bucksport, and thus saved a number of miles. We had a taste of primitive Maine roads, however. But without much inconvenience and by making several inquiries how to get into and out of the various Brooksvilles (East, North, South, and West) we finally reached a farmhouse, and of the man in sight, near the barn, we asked, "Where is Brooksville?"

"You're right in it," said he.

Queer how these eastern "towns" will mix up a westerner. Townships they call them out West.

"Well," said we, hoping to get a line on our situation, "where is West Brooksville?"

"You just left it," was the answer.

I was about to suggest that we inquire about South Brooksville, but didn't. Questions seemed to be at an end—we just didn't know what to ask next, but we knew where we wanted to go. Then I had a happy thought, and turning to the man who had by now come close to the car and stood with his hand cupped to his ear, I said:

"Well, brother, we're a bunch of Latter Day Saints looking for the reunion grounds."

"Oh," said he with a grin, "that's it, eh? Well, go straight ahead [that means follow the road, crooks and straights] to the next corner, then turn to the right and you're soon there."

"Thanks," said we, and threw the motor into gear and went on. To the corner, to the right, up the hill, and into the woods at a sign stretched across the road, "Latter Day Saint Camp Grounds," down a short winding road into an open space on the shores of a lake, and we were there, and made welcome, too.

This is, I believe, the third year in which the two Maine districts have held joint reunion at this place. I had been told that grounds has been purchased near Sargentsville, on the shores of "Walker's Pond"; and on hearing it had made the mental comment, Why with all the miles of beautiful seashore sites did those people want to locate inland on some fresh water pond? I presume my somewhat disgusted query arose from the connotation of "pond" to one raised on the prairies of Iowa. But I might have known that those level-headed and self-reliant Maine Yankee Saints would know what they wanted. And they certainly picked a beautiful location.

"Walker's Pond!" Just why that beautiful, peaceful, spring-fed jewel of a lake, surrounded by thickly wooded hills, the lake itself some three miles long and about three fourths mile wide, with stretches of white sandy beaches alternating with boulder-strewn shores, should be called "pond," is more than I can understand, any more than I can understand why the hill standing on one of its shores, from whose summit one of the prettiest vistas in the country can be seen, should have been dubbed Caterpillar Hill. Such spots in, say California, would probably have been called "Emerald Lake" and "Elysian Mound," or something akin. But wait! That bit of sylvan water beauty has a name more to its character, for the Indians who seem to have had the habit of calling things by their right names, spoke of it as Lake Winnegwanauk, which means "Wa-

ters Beautiful." So there! And I'd like to know what they called Caterpillar Hill.

The "camp grounds" owned by the Maine reunion is located on the west side of the northern part of Lake Winnegwanauk, and comprises some thirty-nine acres of land, mostly thickly wooded, and includes nearly a half mile of irregular shore line. At least two springs of clear cool water bubble out on the tract, one of which flows continuously throughout the year and is one of several which "feeds" the beautiful lake. This spring is utilized to supply the camp with needed water. A cleared field, sloping gently up from the lake to the northwest, affords space for dwelling tents, the tabernacle, young people's tent, and the "dining hall"; the latter a permanent wooden frame building.

On our arrival we found the camp just finishing the evening meal, but we were not too late, and were regaled with a fish chowder, one of Newman Wilson's best.

The reunion, as I understand it, is in the hands of the officers of the two districts. Brethren Wilson and Berve, presidents respectively of Eastern and Western Districts, were on the grounds. Brother Wilson was running the commissary, and together they planned the other activities. This year's reunion was booked for August 5 to 14, I believe, and we arrived on the 5th. Usually the first day (and sometimes the second) is used in getting settled, and meetings go by the board; but not so here. On consulting with the directors of the activities, Brother Carmichael and I learned meetings started that night, and that one of us was to "occupy." Well, we persuaded them to put Brother Greene (U. W.) in the stand that night, and as I was to be on the grounds for about two days only, I agreed to speak Saturday night and twice on Sunday, Brother Carmichael to preach once each day. And so it carried out. The daily program was early morning prayer service, followed by class work, preaching at eleven o'clock, recreation in the afternoon, and preaching in the evening.

Well, supper over, the arrangements understood, the Arlington crowd sought the quarters to which we had been billeted. About 1.3 miles (I know, for I checked the odometer several times) west of the grounds is the home and Maine farm of Sister Etta F. Gray. There we found her, a bright-eyed, vivacious little woman with hearty and unsimulated hospitality and ready repartee. She was for a moment flustered at the unexpected number. She had expected Brother and Sister Traver, but hadn't Brother and Sister Carmichael. And as for me? Well, in that frank and ingenuous countenance I detected a look askance. I understood it later on tak-

ing leave. (I'll tell you about it later.) But she soon had us assigned to rooms, of which there seemed to be plenty. You who have been to Maine know the New England custom of connected dwelling and barn—a great convenience in severe winter weather. And one never knows just how much spare room there is in a rambling New England farm home until the hostess gets through locating her guests. There seems always to be beds and rooms enough.

Saturday, the 6th, was one of New England's very best. The air was clear, warm, but pleasant, the visibility so good as to be rare. After prayer meeting, camera strap across shoulder, despite a lame hip which had been bothering me for some days (don't know yet, though I still have some of it left, whether it is sciatica, neuritis, *tic douloureux*, or just hurting meanness), I walked over the grounds, part of the time alone, part with Brother Berve. I had two things in mind—to learn more about the grounds, and to get some photographic records. It was a wonderful day for photographic work, but I'm not at all certain I got any good views, for the kodak was new to me, and the shutter was obstreperous. But, anyway, when one is out looking for pretty views, his observation is keener, and he enjoys the beauties all the more. So what does it matter? I may have a roll or two of "duds"; but I got an eye-full of splendid views of the camp and its surroundings.

And I had an experience with a snake. I was strolling up the slope to the east of the lake, picking blueberries occasionally, stopping now and then to see and admire the wonderful picture spread before me as I would turn and look back. I was making thus slowly towards an oak tree from which I felt sure some particularly good views could be had and which would help some in the composition of the pictures. I was nearly there, walking slowly, when suddenly on the ground a short step before me there was a flashing movement. A beautifully marked small snake resenting my approach, had put himself in the attitude of defense. It was his sudden movement which revealed to me his presence. Otherwise I would not have distinguished him from the grasses in which he was lying. There he lay, head toward me, motionless, but on the alert. I had stopped short on his first movement and for a while watched him as he remained in fighting attitude, his slender body prettily marked with black and white spots, larger in the middle of his body, growing smaller in size towards tail and head. He was partially coiled, with that double sharp curving of the body at the neck which makes for the quick, darting strike. I had never seen his like before.

The black and white spots gave him a gray color in general and his skin glistened in the sunlight. He was I judge about eighteen inches long, about as large as one of my fingers. I learned afterwards it was an adder. Reaching out with the small metal tripod I carried in the right hand, I nearly touched his head. Would he strike? No. Did he know it was metal? Perhaps not. Then I touched his tail with the tripod. Like a streak he struck—not the tripod, but in the direction the touch came from. Before he got back into position I touched his middle and a couple of flashing strikes followed. I shook a weed near him, and he struck at that. I tried to shoo him away, but got a series of strikes in response. Then he ran—not away but towards me. I stopped him and tossed him back to his original place. On defense again, facing me. Do you know that little reptile made me feel at home, and I smiled. And there he lay a belligerent, angry, obstreperous little reptile, resenting he knew not what! He's not the first to impugn and attribute to me sinister motives as I moved out along peaceful and constructive lines. And as I smiled down at the pugnacious little fellow I thought: "Well, in my boyhood days we thought it necessary to destroy your kind, but you remind me so much of some people I've met, fighting they know not what, just fighting—that I'm not going to destroy you, but let you live. Perhaps some day you'll learn better when and what to fight." And so I tossed him off into the bushes and went on with my preparations to photograph.

While I was thus photographing and viewing, Brother Carmichael and those in charge were organizing the class work for the reunion. You know Brother Carmichael is never happier than when teaching. With him in the class work were to be Brother Beggs, of Vinal Haven, in recreational work, Sister Clarke, of Graceland and Corea, in young people's work, and others I can not now name.

After dinner (lunch) Brother Traver took us, Brother and Sister Carmichael, Sister Traver, and me, for a ride. Leaving camp we went to the four corners called Brooksville, thence southeast up over Caterpillar Hill. Part way up that hill to the left of the road, quite hidden in the trees, stands the church building, Sargentsville Branch, I believe. Apparently off by itself, only two houses being visible near it, yet "they say" that when meetings are on the people come out of the woods from all directions and fill it. We paused long enough to photograph and to see the fine landscape. We were south and east of the camp. Below us, stretching north and south lay the beautiful lake, its blue smooth waters shining in the sun like a mirror reflecting along the shore lines the images of the forest trees which

come down to the shore. Here and there along the shore could be seen summer cottages nestling in the trees, while to the northwest on the light green open spaces of the camp, could be seen the glistening white of the tents on the grounds and in the center of the space the big tent used as a tabernacle. Only a short way beyond the lake could be seen the waters of Penobscot Bay.

"What a view!" I exclaimed.

"It's nothing," said Brother Traver; "wait till you get to the top."
FREDERICK M. SMITH.

They Are Reading Book of Mormon

President McDowell taught a large class of young people at the reunion in Central Michigan. Word from Apostle John F. Garver, in attendance at this reunion, dated at Coleman, August 11, say that forty members of President McDowell's class have pledged themselves to reread the Book of Mormon.

A common task for the people of the church will lead to a common sympathy and a common understanding both of each other and of the doctrine and purpose of the church. We should be glad if this movement could become so wide as to deserve the term *general*, at least, if not *universal*.

We believe the church would be interested in the appended letter of Apostle James A. Gillen:

Editors Herald: In reading the HERALD for August 3, must say I am greatly impressed with the suggestion offered by Bishop Charles Fry in his telegram to you which appears on page 892.

I feel that the record as contained in the Book of Mormon is yet to play a very important part in our affairs as a church, and in connection with Brother Fry's suggestion I wish to state: undoubtedly it would be a very worth-while experience for the entire membership of the church to join with Brother Fry in his suggestion to read or reread the Book of Mormon. I hope the missionaries of the church, and especially those under conference appointment doing active missionary work, will make the Book of Mormon a part of their daily reading.

In view of this year being the centennial year of the Book of Mormon, it can be read in the light of one hundred years of history, and I am sure the Spirit of the Master will bring added testimony of its truthfulness and importance.

I will say for your information that a splendid feeling has prevailed among the Saints in the reunions where I have labored this year, and it is more than likely that the year will mark great progress for the church. I assure you that as a minister for Christ I am glad to be identified with such a work, and hope that the blessings of the Master will accompany every effort put forth in its best interests.

JAMES A. GILLEN.

DECATUR, NEBRASKA, August 10.

In consideration of the centennial year, the condition of the world religiously, industrially, politically, it is likely that no man can read the Book of Mormon without receiving added faith and ambition to serve the Master in these latter days.

R. J. L.

Auditorium to Be Used Again in Autumn of 1927

The basement of the Auditorium will be seated again temporarily and in use the latter part of September to accommodate the centennial pageant, "Remember Cumorah," written by President Elbert A. Smith. The congregations in Independence and visitors from nearby stakes should fill it to capacity. The Laurel Club and the Dramatic Club are uniting to put on the pageant and have been at work on it for some weeks. There will also be appropriate Sunday services in celebration of the centennial, and immediately following will come the great annual Harvest Home Festival. Districts in America and abroad have been invited to send exhibits and representatives to this festival, and the Auditorium will be a place of beauty and interest. Saints proposing to visit Independence this fall might well watch for further announcements and dates, and time their visit to attend the pageant and festival which will begin on or shortly after September 22.

Good Report from Western Reunions

Apostle Myron A. McConley reports from three reunions in the West. We glean a little from his reporting letter:

"Compared with last year, Irvington reunion was larger, and there was a noticeable presence of peace and good will, instead of an undercurrent of dissatisfaction and suspicion which was there last year. . . .

"Portland reunion was much larger than last year, and while smaller than Irvington, the spirit of peace and good will was there.

"Seattle reunion was smaller than last year. Financially, however, this district has been a success."

President Elbert A. Smith has been off duty for nearly two months on account of ill health—a general rundown condition, with neuritis and indigestion. An automobile trip into Iowa was undertaken with the idea that it might prove beneficial, but it had the opposite effect and he returned home on the train. He was obliged to cancel his reunion dates for the season, but is making an improvement in health and expects to be back at the post of duty presently.

September "Autumn Leaves"

There are features of unusual interest in the September *Autumn Leaves*. The number is arranged especially in commemoration of the hundredth anniversary of the coming forth of the Book of Mormon.

ORIGINAL ARTICLES

Signed articles and letters, do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

The Book of Mormon and the American Indian

BY S. A. BURGESS

As we have pointed out, the Book of Mormon is significant for all of us, as further evidence of the fatherhood of God, and also as another proof that Jesus is the Christ. But though it has this general value to all people, it is especially the Book of the American Indian.

To the Indian it gives direct challenge; it concerns the origin of his race and tells him directly the story of his people. It explains the splendid ruins left on this continent before the Europeans came to America.

It tells him that he is descended from an honorable race of the chosen people of God; that he himself is of Israel, and should rightly worship the one true God.

It tells him from whence his ancestors came and the story of their life in America for a thousand years. It tells of their prosperity and happiness and blessings when faithful to God! It tells of their sufferings when rebellious. It explains the diversity of language and of custom, because of the division of the family, when brother fought against brother.

It gives to his customs and traditions a new significance, and shows him, if he does not already know, that he is not a savage by lineage, but one who has lost his once high estate, to which he may yet return. It tells him how darkness came upon his skin and that by being faithful to God this curse will be removed and he will become in all ways a delightful people.

It tells him what he had long hoped; that he is the child of the Great Spirit; that the everlasting Father, the Eternal God, has raised him among his chosen ones, and is still waiting, willing to help him to return to the paths of righteousness. To him it is, and must be, a book of traditional significance.

It is therefore not surprising that when this book came forth and was printed in the spring of 1830, and the church was organized with six members on April 6, 1830, less than six months later, in September, 1830, the command came that Oliver

Cowdery should go among the Lamanites and preach the gospel to them:

And now behold, I say unto you that you shall go unto the Lamanites, and preach my gospel unto them; and inasmuch as they receive thy teachings, thou shalt cause my church to be established among them, and thou shalt have revelations, but write them not by way of commandment.— Doctrine and Covenants 27: 3.

In the same month Peter Whitmer was commanded to go with him (Doctrine and Covenants 29: 2):

Behold I say unto you, Peter, that you shall take your journey with your brother, Oliver, for the time has come, that it is expedient in me, that you shall open your mouth to declare my gospel; therefore, fear not but give heed unto the works and advice of your brother, which he shall give you. And be you afflicted in all his afflictions, ever lifting up your heart unto me in prayer, and faith, for his and your deliverance; for I have given unto him power to build up my church among the Lamanites.

In the following month, Parley P. Pratt and Ziba Peterson were added to these two on the same mission. (See Doctrine and Covenants 31: 1.)

Much stress has been laid upon this later revelation on this trip to the West. Of those who were converted in Kirtland, Doctor Frederick

Granger Williams became a fifth member of this missionary party. They left Kirtland, preaching on the way at Saint Louis and Independence, which they reached about March 1, 1831. But today we wish especially to stress that work among the Indians of America was begun at an early date in the church. They left in October, 1830, and called on an Indian tribe near Buffalo and left two copies of the Book of Mormon before proceeding to Kirtland. (Parley P. Pratt, p. 49.)

On this trip we are told that they traveled 1,500 miles, on foot, through a wilderness country, and preached to thousands of Gentiles and two races of Indians, reaching Independence, but passed on and visited the Shawnees, then crossed the Kansas River among the Delawares, relating to the sachem the story of the Book of Mormon. At first it was rejected, as was all missionary work, but when he understood the contents of the book he changed his mind, and called a council, when the missionaries explained it to his tribe. After this they presented him with a copy of the book.

But this first Indian mission was soon to close. They had preached to the tribes near Buffalo, the

Are You a Producer?

Wyandottes of Ohio, and the Delawares west of the Missouri. (Parley P. Pratt, p. 6.)

It is not surprising, with the many other stories that were scattered, that the missionary work among the Indians was misconstrued, and the report made that they would make a rising among the Indians. Objections were made by other clergymen, and the Indian Bureau forbade their continuance.

Yet contact was made with the Indians where possible. Some of them were present on the first Sunday after Joseph Smith arrived in Jackson County, and W. W. Phelps was the speaker. Then at Nauvoo, Indians were in the near vicinity. Several incidents are related of Keokuk, the chief of the Sac and Fox Indians, but real missionary work was not resumed.

Today a very large part of the Indians have been admitted to American citizenship. They took part in the World War. There are factors which prevented their development, for which they are not to blame. The great majority of them live in houses, interest has increased in their welfare, and they follow the customs of the country and have proved themselves able to adapt themselves easily to modern customs and civilization. The Book of Mormon is particularly their book and is naturally well received among them.

It is to them that Moroni gives his challenge in the closing chapters of the book. His challenge is to test the truth of this record of God. But it is more than a challenge, it is a plea to the Lamanites. He is about to seal up the records, and he asks them when these are returned to a knowledge of mankind that they should remember how merciful the Lord has been unto the children of men from the time of Adam even down to the time when these plates shall come into the world.

Behold, I will exhort you that when ye shall read these things, if it be wisdom in God that ye shall read them, that ye would remember how merciful the Lord hath been unto the children of men, from the creation of Adam even down until the time that ye shall receive these things, and ponder it in your hearts. And when ye shall receive these things, I would exhort you that ye would ask God, the eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost; and by the power of the Holy Ghost, ye may know the truth of all things. And whatsoever thing is good, is just and true; wherefore, nothing that is good denieth the Christ, but acknowledgeth that he is. And ye may know that he is, by the power of the Holy Ghost; wherefore I would exhort you, that ye deny not the power of God; for he worketh by power, according to the faith of the children of men, the same today and tomorrow, and forever. And again, I exhort you, my brethren, that ye deny not the gifts of God, for they are many; and they come from the same God.—Moroni 10: 3-8.

This, after all, is the supreme test of the book. It reaches beyond any other proof that may be brought to bear. It is right that we study and consider carefully the other proofs, biblical and archaeological, but in the end the promise is made that he who seeks to know the truth will receive it. This is the promise of the book to the Indians, and to every other honest reader.

Ask and ye shall receive, seek and ye shall find.—Matthew 7: 9.

Ask God the Eternal Father in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you.—Moroni 10: 4, 5.

Physical Education at Graceland

The long registration line is yet in formation when one hears the question, "Have you taken your examination yet?" The physical examination, given each fall by the college physicians, is the one referred to. The results of this examination are used to determine whether a person should engage in the various physical activities throughout the year. They are used also in prescribing individual work for some individuals whose physical condition prevents them taking work with the group. Any program which works harm to the boys and girls of the



Coach and Mrs. A. R. Gilbert, Directors, respectively, of the men's and women's physical education departments.

college is undesirable, so the physical examination is given for their protection and to assist in caring for their welfare.

Classes are in full swing. An observer may notice on the campus groups of boys or girls being taught how to throw and catch a ball, how to control the body in running, how to dodge a person. A calisthenic exercise may be in progress and in-

junctions to "stand tall," or "head straight on the shoulders" may be heard. These groups are the regular physical training classes taking work required of all students unless excused because of physical inability or conflicting industrial assignments.

A group of about fifty girls are leaving the college campus, laughing and talking among them-



An exciting moment for Graceland

selves. Inquiry might disclose that this was one of the organized gymnasium hikes for girls.

School work drops into the routine as time passes. The literary societies are becoming more and more interested in the coming contests. The girls are to play playground ball and the men, tag football.

Finally the time for play arrives. Amid cheers and support of their societies, some teams march on to victory while others must yield to defeat. Every person is interested, for almost every person is a member of one of the teams. No one's ambition is crushed, however, as this is just the beginning of a series of athletic events to be carried on throughout the year.

The football team, composed of thirty stalwarts of the college, practice every evening on the "bean field." They seem to be a bunch of clean men, with lots of enthusiasm and determination. The first game is won, and so is the second. A successful season seems assured.

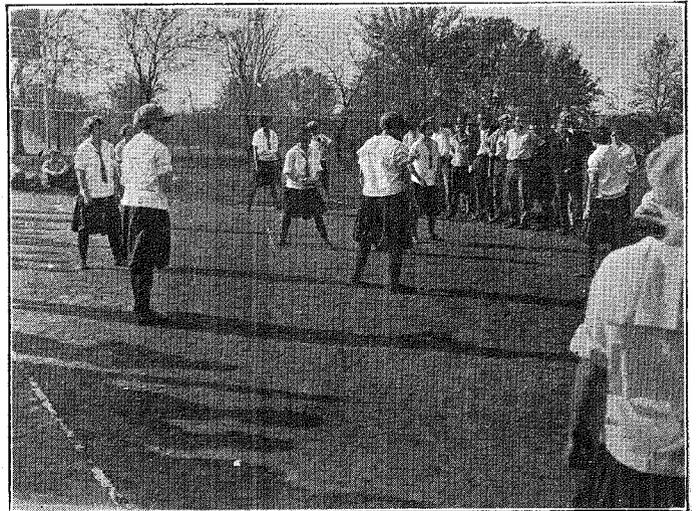
What's this the girls talk of? Gym show and athletic points. Oh, yes, the gym show is a review of the gymnasium work for the year and is to be given in the spring. The athletic points are credits for different activities which apply on the winning of the girl's official "G." It seems the girls are just as determined as the men in their efforts to win the coveted letter.

The foregoing is a presentation of the machinery used by the physical education department in carrying out its part of the college program. A physical examination, required physical education classes, intramural competition, and varsity competition are essential in this program.

The college is engaged in the business of education. The purpose of that business is to develop men and women in accordance with a certain plan, much as an inventor might construct a machine according to a certain plan and for working in a certain way when finished.

Graceland's justification for existence lies in the fact that her human development plan contains specifications calling for instilling into the habitual life of her students such factors as "faith in God," "dynamic of service," "life with a purpose," "being industrious," and "fidelity to church and its social program." The justification for the physical education department is that it assists in this program.

It is maintained that such qualities as these following are worth while, individually and socially: Physical efficiency and power including general well-being; having a fund of exercise material, including a repertoire of games and an ability to play them and initiate them into the play of others; desire and ability to play; being a friend to one's associates.

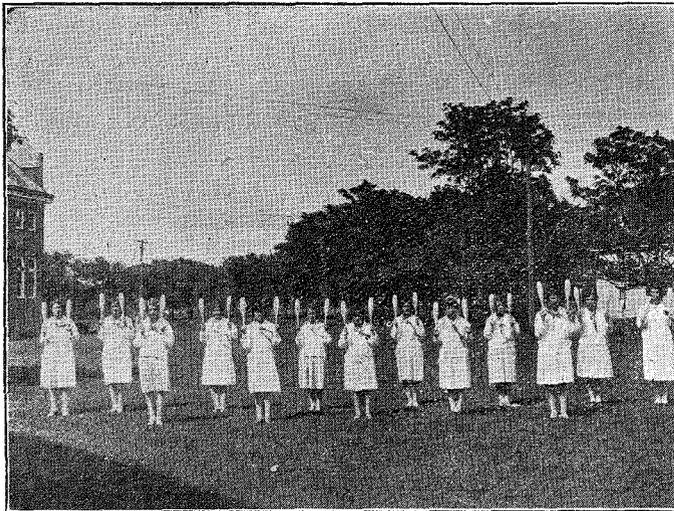


Women's Volley Ball

These are qualities the college attempts to develop in the Graceland student.

It is the conscious purpose of the physical education department of Graceland College to assist in the development of "Zionic Citizens" and to avoid the development of traits and tendencies detrimental to the existence of that social order. Boys and girls must "do things." Some things are liked and continue to be done, while other things drop out be-

cause they are not liked. By presenting to Grace-land students "things to be done" which are at the same time socially desirable and interesting to the student, physical education attempts to do its bit in developing men and women whose conduct is proper



Indian Club Drill

and efficient, whose attitudes are without taint, and whose countenances are joyous from the thrill of wholesome activity.

Approving Work of Budget Committee

In answer to our letter sent out concerning the adjustment of family allowances the bishop's office continues to receive fine-spirited letters.

Here is one from a blind widow:

I wish to thank the Budget Committee for the interest they have taken in me. I wish to thank them for the monthly allowance.

I seem to be gaining a little strength, but am still blind and need the assistance of my relatives to help me about.

One of our able high priests writes as follows:

Replying to your letter relative to our budget and allowance for the new period. We note that the allowance has been increased from \$— per month to \$—. For this gracious consideration of our needs we wish to thank the committee or whoever may be responsible for this. And now may we offer a suggestion in the matter, and that for the sake of the Work.

We believe we can make the grade on the old amount and would be glad to have you change it back to that. Our expenses have been heavy since coming here, but we are not complaining if we can but find things moving in the right direction. The Saints here have just about all they can do to make the present budget of our branch. We are hoping after the reunion to make a survey in the matter of finances and see if there are not some who would be glad to help who possibly may not be doing anything now.

That certainly is consecration of the sort that will build the kingdom of heaven.

THE PRESIDING BISHOPRIC,

By M. H. SIEGFRIED.

Add to Knowledge Temperance

BY GUY HAYNES

From the Second Epistle of Peter, 1:5, 6, we quote and paraphrase: "And to faith, virtue [power]; to virtue, knowledge [experience]; to knowledge, temperance [habitual moderation in the indulgence of appetites and passions]." With this thought of temperance in mind, let us turn to Doctrine and Covenants 11:4, which tells us we should be temperate in all things whatsoever shall be intrusted to our care. Let me outline a few things concerning health.

Health is, to every organized being, the condition of perfect development; the condition of perfect happiness. Health in a human is the perfection of bodily organization, intellectual energy, and moral power. Health is entire freedom from pain of body and discordance of mind. Health is beauty, energy, purity, holiness, happiness. Health is that condition in which man is the highest known expression of the power and goodness of his Maker. When a man is perfect in his own nature, body and soul, perfect in harmonious adaptations and action, and living in perfect harmony with nature, with his fellow man, and with God, he may be said to be in a state of health.

Paul tells us in Hebrews 1:6: "Therefore not leaving the principles of the doctrine of Christ, let us go on to perfection." It may be that at times we have looked at this statement in the light of spiritual perfection in man. But I believe it applies to the physical in man as well. For I do not believe man can attain unto perfection except he attain it both physically and spiritually. If I were to ask each individual as I come in contact with him if he loved himself, nine out of ten would answer that he did. And if we repeat the question in another form, Do you love yourself enough so that you would not think of harming your body deliberately? they would, I believe, answer me, "Yes." And yet for all of this, perhaps those same individuals may be loving themselves in such a manner and degree that they are sinning against their own bodies and don't realize it.

Our thought is, Habitual moderation in the indulgences of appetites and passions. Stop for a moment and look around you, at the people you see every day. Then ask yourself, Do I love my body? In what way do I love it? Ruling the appetites and passions that I have? Or are these ruling my body?

The Apostle Peter says: Add to your knowledge, temperance, perfect development, perfect happiness. Are these things so today among the children of men? If not, what is the cause? Did not God at

the creation exclaim, "All things which I have made are good"? What has happened to change this condition? Has God changed the laws that govern this condition? Doctrine and Covenants 85:8: "That which is governed by law is also preserved by law, and perfected and sanctified by the same." Paragraph 9: "And unto every kingdom is given a law, and unto every law there are certain bounds and conditions." Paragraph 10: "All beings who abide not in these conditions are not justified." God gave a law to govern this kingdom, the human family, which we are in—the law of nature. He has not revoked that law that there can not be born into this kingdom, perfectly developed boys and girls to make perfectly happy men and women. The result of the disobedience of the first of God's creation was death, and death has been taking her toll in ever-increasing numbers. And obedience brought no restrictions. They had right to the tree of life. It is therefore necessary that every minute organ of the body, every faculty of the mind, every power of the soul should be fully formed and active; that every passion have full sway, all balancing and harmonizing each other, that man should act out all the fullness of his nature, and woman all the glorious beauty of her character, in perfect freedom, and in full enjoyment, to make up the integral conditions of health.

Look around you today and see if the children of men are not allowing their appetites and passions to rule their bodies and destroy them? The world is sick today; it needs the gospel of Christ, and included in this gospel is the Word of Wisdom. The world is diseased, and disease is any deviation from health. If the body as a whole, or any part of it, is wanting in proper development, that body is diseased. If there be lacking any faculty of the mind or any degree of energy and activity suitable to such faculty, it is diseased.

Let me give you a few figures. There are according to report published in *Waterloo Evening Courier* of June 9, 5,431 insane patients in our asylums in the State of Iowa; 2,386 feeble-minded and epileptic; Toledo Juvenile Home, 250; Davenport Soldiers' Orphans' home, 487; Rockwell City Women's Reformatory, 80; Marshalltown Soldiers' Home, 416; Oak Dale, tuberculosis sanitarium, 265; Anamosa reformatory, 938; Fort Madison Penitentiary, 1,055; Eldora Training School for Boys, 487; Mitchellville Girls' School, 161. A total of 11,956 individuals are confined in state institutions, who are not healthy. These individuals are lacking in development somewhere.

Health is the fullest expression of all the faculties and passions of man, acting together in perfect

harmony. What is wrong? Let me ask a question: Does food play any part in this? The writer believes it has a great deal to do with it. It was my privilege at one time to be a member of a Guard Company. And I have studied some of the men we took to camp and the food we received. I will say that food and proper exercise will build men. I can not recommend so highly the standard of morals.

We cater to our appetites and eat many things that we like, yet our stomachs revolt at them. God has spoken in all ages of the world and given certain things for the use of man for food. Genesis 1:31 (Inspired Version): "And I God, said unto man, Behold, I have given you every herb, bearing seed, which is upon the face of the earth; and every tree in which shall be the fruit of a tree, yielding seed; to you it shall be for meat." Also Genesis 3:23, 24: "Cursed shall be the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns and thistles shall it bring forth unto thee; and thou shalt eat the herb of the field." Here twice God told man that he should eat the fruit of the ground. Genesis 8:27: "And take unto thee of all food that is eaten, and thou shalt gather fruit of every kind unto thee in the ark, and it shall be for food for thee, and for them." Note again Exodus 16:13-15; Numbers 11:18-20, 31-33, and see how God punished those who lusted or allowed their appetites to long for the fleshpots of Egypt.

Jesus said of John that there was not a greater prophet born; and we find John ate locusts and wild honey.

Now, I believe in the Word of Wisdom, and God has said that it is his will in the temporal salvation of all Saints, given for a principle with a promise.

Custom plays a big part in health and happiness; for instance, man from habit can take twenty grains of opium—while at the beginning five grains would have killed him—or he can chew or smoke tobacco all day long, when at first just a little bit would make him deathly sick. He can drink liquor in large quantities which at first he could not do. Habit enables people to live in hate and all kinds of evil, yet shall we say that these things are conducive to good health or to the happiness or development of man? Poison never did anything but destroy if it was taken in large doses. Do not these things destroy the body? How about coffee and tea which contain drugs? The extract from them, like prussic acid, will kill small animals.

All the functions of life are carried on by the nervous system, and I believe these poisons, acting on the nervous system, are responsible for a large

share of our illnesses today. Food today will ruin or regulate and make healthy the human family.

Natural food is a condition of health to every organized being. A plant finds its appropriate nourishment in the air, or draws it from the earth. We do not expect a vegetable to flourish in an uncongenial soil, because it is the soil that furnishes a portion of the matter necessary for its growth. It is the same with animals. Every animal, from the smallest to the largest, is furnished its food by a bountiful nature. And every animal save man eats in a natural state the food that nature intended. The higher intelligence of man is proved beyond a doubt. He is possessed of a greater intelligence than the dumb brutes. His greater capacity and freedom, which enable him to do greater and nobler deeds, enable him to do meaner and more debasing ones. Vegetables, by careful effort, may be made to grow in soils not especially adapted to nourish them and in climates not best adapted to their best development. So may animals be educated to live on an unnatural diet, but this is never a condition of health.

The cows upon a barren seashore learn to live on fish; a sheep has been taught to eat beefsteak and drink coffee, and a horse has been taught the habit of chewing tobacco. But can we say these are natural or healthy conditions? In the same way man learns to eat and love a variety of unnatural and hurtful articles of food, such as are not adapted to his digestive organs or the best nutrition of his system. He also learns to tolerate and love the most nauseous and detestable poison, which we have previously mentioned. The unperverted taste of every animal points with unerring certainty to its natural diet. Wherever a decaying carcass taints the air, there will be found the foul creatures that feast on carrion, the hog, the hyena, the wolf, the crow, the buzzard, and the vulture. Worms and insects finish the feast. The lion and tiger revel in the warm blood of animals they kill, but they turn away from carrion. We ask the question, Do men love themselves enough so as not to injure their bodies? Now, if you want to look on a beautiful scene, would you go to a garden where all things are growing for the use and benefit of man, or would you go to a slaughterhouse? We think you would turn to the garden.

In Japan, China, the whole East Indies, Persia, Turkey, flesh is seldom eaten by the poor. Over much of this territory not even the rich eat it. The finest forms, the best teeth, the strongest muscles, the most active limbs in the world are fed on a vegetable diet, and how about their intelligence, the intellectual and moral development? Nearly every poet or philosopher of ancient or modern times

has given his testimony, either in his opinion or his practice, in favor of a vegetarian's diet. And God has added his testimony, section 86: "All grain is good for the food of man, as also the fruit of the vine, that which yieldeth fruit, whether in the ground or above the ground. And all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones. And shall find wisdom and great treasures of knowledge, even hidden treasures. And shall run and not be weary, and shall walk and not faint, and the destroying angel [death by disease] shall pass them by." Isn't it worth our while to test this principle and see for ourselves the results to be obtained by obedience?

Peter, in his second epistle, said: "Add to your knowledge temperance." I believe we have received knowledge enough of the results of our appetites and passions ruling us. Let us add temperance and rule these things to the good of our bodies. Jesus said they that are whole need not a physician, but they that are sick. Many of the physicians tell us when we are sick, Correct your food, and you will be all right.

Our elders need to be able to direct the minds of the Saints along this line of selection of food and the governing of appetites and passions. And I believe that by getting at the root of this, our trouble and the most of our sickness and disease will pass from us.

God has given us a promise in James 5:14, 15: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." Notice, "the prayer of faith shall save the sick." I wonder if our elders really have faith in the eighty-sixth section of Doctrine and Covenants. If they have and are living it in their lives, their prayers will be of faith and will save the sick. This means the deliverance from evil of any kind, deliverance from immediate or impending danger. That elder can be an instrument in the hands of God, and through God deliver from immediate dangers. But the elder's work goes farther than just the laying on of hands and a prayer over the sick; they, the sick, should be taught some of the things necessary to the care of the body.

It says also, "the Lord shall raise them up, and if he have committed sins it shall be forgiven." Sins against what? and of what kind? Surely against our bodies, not against our souls. If he has been intemperate in matters concerning the body, and sickness

OF GENERAL INTEREST

Activities of Zionist Departments

The Hebrew journalists of Palestine met a second time yesterday afternoon at the invitation of the Keren Hayesod (Palestine Foundation Fund) at its offices to hear reports on the Zionist activities in this country.

Professor Pick, director of Immigration Department, and Mr. S. Kaplansky, director of Colonization Department of the Palestine Zionist Executive, reported on the work of their departments. Professor Pick produced the following figures on the number of Jews in Palestine:

In 1923, 93,000; in 1924, 109,000; in 1925, 146,000; in 1926, 158,000.

During the last three months a large decrease in Jewish immigration was felt, but it is hoped that the situation will be changed. Of last year's immigrants, 10,000 were men, 7,000 women, and the rest children. The majority, some 11,000, come from Poland. There were among them some 2,000 persons who brought with them at least £E. 500 each, that means one million pounds altogether. Thirty thousand Haluzim in the various countries of the Diaspora are waiting for an opportunity to come to Palestine, but this would require large financial support.

Mr. Kaplansky stated that he required a colonization budget of £E.330,000, but only £E.170,000 were granted to him by the Zionist General Council. The colonization scheme therefore had to be cut, and no more than 350 families can be settled on land during the coming year. The settlement of each family costs £E.700, but the department will try to reduce this sum to £E.500. This year eight labor

is the result, the prayer of faith shall save, and the Lord shall raise him up. But it does not give the promise that we can continually do the same things again and receive the same blessing. We must control ourselves. Let us take knowledge from the things we see around us. Knowledge is experience.

A certain big surgeon of Waterloo made the remark the other day that he had just come from the hospital where he had performed his ten thousandth operation, and that he was going that afternoon to perform three more in a certain small town where he had already performed 265 operations in the course of two years' time. Why are conditions so that man must be cut open and things taken away? Think of these things? Does God know what is best for man?

settlements: Nahalal, Kfar Yehezkel, Ben Shemen, Gan Ehmuel, Merhavia, Geva, Degania A, Degania B. will be made self-supporting. Some 35,000 dunams of land belonging to the Jewish National Fund have lately been chosen for colonization by labor groups, Sephardim, middle class settlers, and others. These schemes will be carried out within three years.

Mr. Ulitzer, secretary of the financial department of the Keren Hayesod, stated in his report that the total income of the Keren Hayesod during the three months, October-December, was £E.171,000. Of this sum £E.151,000 have been handed over to the Zionist executive for expenditures on the activities of its various departments.—*The Palestine Bulletin*, January 12, 1927.

How Lazy Can a Minister Be?

A recent survey of the ministry in one of the larger denominations and a collection of official opinions as to the principal reasons for ministerial failure reveal a surprising unanimity in the judgment that more ministers fail on account of laziness than for any other reason.

The minister has no immediate boss to see that he puts in full time on the job. And if he is the kind of person who is disposed to be easy on himself, he can begin late and quit early and still comfort himself with the delusion that he is doing a great deal because he is doing a great many different kinds of things.

Anyone who has had pastoral experience will be inclined to challenge the statement that the minister has no boss; he has as many as there are members of his congregation, plus the bishops, secretaries, and other ecclesiastical higher-ups in his area, plus all the boosters of civic enterprises and the promoters of good causes who want the support of the church. But though these bosses are many, they are not organized, and neither any one of them nor all of them together can keep tab on the minister's working hours. In fact, the very multiplicity of bosses of this sort may convince even the most indolent parson that he is worked to death, just as the frequency of appeals for money may give a man the impression that he is very generous even though he never gives anything in response to any of the appeals.

But this is only a one-sided statement of the case. Doubtless preachers can be lazy, doubtless some preachers are lazy, but are preachers in general lazy? A writer in one of the *Christian Advocates* comes to the defense of the profession by reciting a tabulation showing that a minister's year's work

requires 379 days of twelve working hours each. The largest single item in this table is 2,592 hours for the preparation of 144 sermons. Few preachers, we imagine, preach that many sermons in a year—at least that many upon which they have to spend eighteen solid hours of preparation. But as a matter of fact, there is something radically wrong about any estimate of ministerial activity which puts punching a clock in the foreground. A minister is often most profitably employed when he is just "sitting thinking"—provided he is not just sitting.—*Christian Century*, for July 21.

Would Tax Churches in Pennsylvania

One of the accomplishments of permanent value bequeathed to the State of Pennsylvania by the administration of Governor Pinchot is the report of the commission which studied the tax situation in that commonwealth during three years beginning with 1925. It is not often that a State commands such intelligent service. One of the conclusions at which the commission arrived was that the amount of tax-exempt property in the State is out of all proportion to the realty listed for taxation. With a total assessed valuation of all property in 1924 of a little more than nine billion dollars, the assessed value of exempt realty was found to be equal to 12.26 per cent of this amount. In the city of Philadelphia, this exempt property reached 14.77 per cent of the total. And of this exempt class, churches, parochial schools, and buildings for teachers of parochial schools furnished approximately 14.25 per cent. The commission is convinced that this constitutes a subtle and dangerous form of securing a state subsidy for religious institutions. "However commendable the purposes of these institutions may be," it says, "it is nevertheless a fact that the rapid increase in welfare facilities and the generous public donations to welfare work are gradually creating a non-taxed class of property which is increasing more rapidly than the wealth of the community, thereby forcing additional tax burdens upon the taxable wealth to an unfair degree." For this reason the commission recommends that all religious and charitable institutions be required to pay taxes on their land values, leaving improvements exempted. Whether or not these recommendations ultimately become law in Pennsylvania, there is undoubtedly a rising body of public opinion against the taxation policy which, in the words of the Pennsylvania commission, "calls upon everyone within the district to contribute to the support of all the churches, schools, hospitals, Y. M. C. A.'s, and other public charities."—*The Christian Century*, August 4, 1927.

It Would Be Better to Hire a Hall

A church wedding is certainly the most beautiful of all weddings, and if both the parties and the service are what they should be it is doubtless the most beautiful of all ceremonies that can be conducted in a church. It is both solemn and joyous. It looks back to the countless generations gone before, as all high ceremonials of religion do, and it looks forward down the brightening vista of the future, as all religious aspiration must. If religion is, at least in some of its aspects, the celebration of the supreme moments of personal and social experience, then it is possible for a wedding to be about the most religious thing that can happen in a church. Or, again, it may be one of the least religious. Setting aside for the moment the more important fact that the wedding may not be one to which the church can give its sanction or upon which it can ask the blessing of God with any lively hope that its prayers will be answered, the dominant spirit of the occasion may be one completely at variance with the spirit of religion. The rector of Trinity Church, New York, Doctor C. R. Stetson, who may be conceded to be in a position to know something about weddings in high society, recently said: "The fashionable church wedding is often vulgar as well as pagan. The church is turned over to a florist who does his best to take away every appearance of the Holy Place from the sanctuary and to advertise the wealth of the contracting parties. Often one hears of such weddings where orchestras are engaged to entertain the spectators and crowds gather in the streets to catch a glimpse of the bride, of whom they know nothing except that she is rich. There is no excuse for the use of the church for such display. It were far better if such weddings took place in a hall where an adequate entertainment could properly be given!"

Well said. If they don't want the church to look like a church, let them hire a hall. If they want the atmosphere of a masquerade ball rather than that of a house of prayer, let them go on to the country club. If there is to be nothing religious about the situation except the walls of the church, the words of the service, and the vestments of the minister, by all means hire a hall.—*The Christian Century*, August 4, 1927.

An Efficient Church

- Accepts and proclaims the whole gospel.
- Maintains a devotional atmosphere.
- Stimulates evangelistic passion.
- Carries out an educational ideal.
- Exercises fraternal sympathy.
- Fosters wholesome social contacts.
- Creates a missionary spirit.
- Requires a sacrificial life.

—John Muyskens.

REUNION NEWS

Central Illinois Reunion

The Central Illinois district reunion opened Friday, July 29, at Sheldon Park, near Edinburg. The first ones to pitch their tents were Brother and Sister Peter Adamson and family, of Tulsa, Oklahoma, who arrived a day or so before the reunion and stayed with us until the close. We were certainly glad to have them with us. By Friday noon the committee had the tents up and everything in readiness. The first service was preaching in the evening by Elder Fred T. Mussell. Brother Mussell was at his best, and the Saints are thankful to have him sent to our district. We trust he shall be permitted to stay in our district for some time.

Bishop and Sister A. B. Phillips, of Lamoni, Iowa, arrived in time for prayer service at 8.30 a. m. Saturday. The daily program was: prayer service at 8.30; class work at 9.45, in charge of Bishop Phillips; preaching, problem meeting, or round table, 11. The afternoon was given over to recreation, and at 7.30 song service in charge of District Chorister J. A. Williams began and preaching was at 8. After services the Saints gathered out under the lights for about thirty minutes of games and contests, and then song and prayer were had before retiring for the night.

Apostle E. J. Gleazer arrived at the grounds Saturday afternoon and preached that evening. His subject was, "The modern ark." He told of the necessity of an ark in our day. Sunday evening Brother Gleazer continued his subject and told the kind of an ark which is to be, a land of peace, a city of refuge, a place of safety called Zion. Monday evening he concluded this series and told who will build the ark. Those who missed any of these sermons missed a rare treat.

Sisters A. B. Phillips and F. O. Pritchett were in charge of the junior church each morning. The last Saturday of the reunion a booth was built in one corner of the auditorium, and work done by the children was displayed.

Sunday, July 31, was a busy day. There were about one hundred and fifty people in attendance. Prayer service started at 9 a. m. and preaching at 10.45, by Brother Gleazer. Priesthood meeting convened at 1.30 p. m. in charge of Brother Gleazer. Preaching was again had at 2.45, Bishop Phillips delivering the discourse, and preaching at 8 p. m. was by Brother Gleazer.

Monday and Tuesday at 10.45 Brother Gleazer was in charge of problem meetings, and Wednesday and Thursday Brothers Phillips and Gleazer conducted round table meetings, a great deal of good being done at these meetings. The Saints responded well.

Elder Walter Daykin, of Taylorville, Illinois, occupied the pulpit three times during the reunion. Brother and Sister Daykin are spending their vacation in Taylorville, and we were glad to have them with us during the reunion. Brother Daykin taught at the University of Iowa last year and will teach at the University of Kansas this year.

Friday night the Oriole Girls presented a little play entitled "An attempt at benevolence." And the ladies' senior class of the Taylorville Sunday school gave a play, "The unfortunate delegates." This program was very good. After the program, the Saints gathered around a large fire for a marshmallow roast. While the fire was burning down, a program was given and the camp paper, *The Crazy Kamp Krieket*, written by Sister Lena Shoemaker and daughter, Leah Denton, was read. Brother Mussell auctioned off an empty marshmallow box, and Brother William Vanhoosier was the highest bidder. It sold for \$5.75.

Saturday and Sunday the semi-annual district conference was held. The district presidency presided. Brothers Gleazer and Phillips left Friday, as they had other reunions to attend.

Saturday evening a musical was given, "Mary, the doubter's daughter," by members of the district's choirs. Sister Tresa Nowack, of Pana, gave the readings.

Sunday morning at 9 a. m. the feast of the Lord's supper was observed. This meeting was truly a spiritual feast. Every prayer service during the reunion was of a high order, and the young as well as the older ones took part.

At 1.45 p. m. Sunday a meeting of the Department of Women was held in charge of Sister Beth Williams and Brother Mussell, the latter being the speaker. We regret that every sister in the district could not have been present at this meeting.

Seven were baptized at four o'clock in the afternoon. One of the candidates was a sister who came from Bath, Illinois, to investigate our work during the reunion.

The committee, composed of F. O. Pritchett, L. C. Jones, F. T. Mussell, William Vanhoosier, and E. E. Thomas worked hard to make this reunion a success. They were somewhat discouraged at first because of lack of interest of the Saints, but interest grew, and the latter part of the gathering was well attended. At the business session at conference, when a motion was made to discontinue the Central Illinois reunions, it was immediately voted down, so we hope to have a larger reunion next year but doubt if it will be possible to have a better one, as this reunion was one of the best we have had. The grounds are located about six miles from Taylorville, and owing to the miners' strike many are out of employment and did not camp but came to the grounds for the entire program each day. MRS. PEARL A. JONES.

Western Nebraska Reunion

Western Nebraska reunion convened at North Platte, Nebraska, from July 22 to 31, inclusive.

At 8 p. m. business meeting was called to order by E. F. Robertson, from Southeastern Nebraska. Apostle J. F. Curtis was chosen as chairman of the reunion, to be assisted by Brothers Robertson and Shakespeare.

The three above named were speakers, Apostle Curtis being the evening speaker after he arrived. He also had been selected as speaker at the Neligh, Nebraska, reunion, which overlapped the North Platte Reunion three days, hence Brother Curtis did not come until July 25.

Order of the meetings was: 9.30 a. m., prayer meeting; 10:45, class meeting conducted by Brother Curtis and Brother Robertson; 2.30 p. m., Women's Department; 4, recreation, consisting principally of volley ball; 8, preaching. At 10.45 junior church met in a separate tent under the leadership of Sisters Robertson and Jessie Morant. Brother Englebrecht faithfully acted as policeman, always being found on the job. Sister Elsie Hale, from Lincoln, Nebraska, acted as secretary of the reunion, furnishing the data from which this letter is written.

The reunion opened with an unusually large attendance and continued so throughout the entire ten days, the last day, July 31, being the largest, at which time there were between 150 and 200 present.

The Saints in general seem to be deeply interested in reunion work, some coming a distance of three hundred miles to attend. Grand Island was well represented all the way through, with most of the Kearney Saints coming for the last day or two. Brother Ward Hougas and family, of Holyoke, Colorado, came over for the last Sunday. Brother Hougas delivered one of his clear-cut sermons on stewardship, which, if put into operation, will greatly assist in the redemption of Zion.

Brother Shakespeare was elected chorister and Sister E. R. Sivits pianist. For some specials in music, we were favored with solos and duets by Brother Shakespeare, Sister E. R. Sivits, Sister Elsie Hale, and Sister Godfrey, from Kearney.

The Kearney orchestra came up for the last Sunday and furnished us some good music. They have made marked advancement since they were here two years ago.

Brother Eugene Closson stopped over with us the last three days, taking an active part in the leadership of the recreation. Brother Closson was on his way to Champion,

Nebraska, where on August 3, he was to be united in matrimony with Miss Travis. His bride-to-be met him here, and from this place they journeyed together. We wish much happiness for you and your bride, "Gene."

On Friday, July 29, all motored to a community grove a distance of three miles, taking lunch, where we played volley ball, baseball, and other games, after which we ate our lunch, returning just in time for the evening meeting. Everyone seemed to have enjoyed the occasion.

At 2.30 Saturday afternoon, July 30, business meeting was held to determine the reunion work for next year. Brother W. L. Sivits, C. G. Englebrecht, and Sister L. M. Richards were elected to be in charge of the work, being given authority to select the place and set the time.

On Sunday afternoon, July 31, Brother Shakespeare led nine precious souls into the waters of baptism, one young mother, two young ladies, and six children.

Thus we have passed another milestone in the history of reunion work in Western Nebraska, and are looking forward to a still better one next year.

E. R. SIVITS.

Western Colorado

The fourth annual reunion of the Western Colorado District of the Reorganized Church of Jesus Christ of Latter Day Saints, convened Sunday, August 7, 1927, at the North Delta school grounds.

At 9 a. m. a very splendid prayer session was held, in which some very good testimonies of God's love and mercy were given.

At 10 a. m. Sunday school was held in charge of District Superintendent, Mrs. B. Mae Boyd, of Montrose.

At 11 a. m. Apostle James F. Curtis, of Independence, Missouri, gave a very fine sermon along the lines of practical religion. He spoke of his trip to Egypt, the Holy Land, Germany, and other points in Europe and Asia and told of the blessings of God enjoyed by the American people in our land of liberty as compared with the conditions he found in other lands.

At 2.30 p. m. Elder Richard D. Weaver, of Independence, Missouri, who has spent many years in gospel work in United States and Canada, delivered a sermon along the lines of faith in God as seen through the eyes of science. He showed how the miracles of Jesus were merely the application of laws which were unknown to man, and stated that all miracles are to be understood the same way. He spoke of the radio and said he felt if man could harness a force by which he could send his voice through space for many miles, surely God could harness a force or power by which he could make his will known to the sons of men.

After Elder Weaver finished his sermon, the following organization was effected: Apostle Curtis, Evan A. Davis, and R. D. Weaver to preside over the reunion. Albert Rose, of Olathe, was elected chorister and given power to choose assistants. Evan A. Davis, R. D. Weaver, and Mrs. B. Mae Boyd press committee. Mrs. Boyd was also elected secretary; William Boyd, superintendent of grounds; J. F. Curtis, superintendent of Recreation and Expression Department. The heads of the departments were placed in charge of their respective work.

An excellent prayer service was enjoyed by all at 8.30 a. m. Monday, in charge of Brother J. F. Curtis, the theme being "Hope." About twenty-five were in attendance.

At 9.45 a. m. Elder Curtis delivered a wonderful lecture regarding the Doctrine and Covenants and showed that some of the questions which are giving some of our people trouble in certain quarters, can be easily answered by those who are in possession of the facts in the case. He showed conclusively that the Book of Commandments is not to be relied upon fully, as it was never completed or proof-read. He also showed that the Doctrine and Covenants is reliable in every way and was adopted by all the quorums of the church and by the general church as well in 1835. Elder Curtis is amply qualified to meet the issue at any time.

At 11 a. m. we listened to a powerful and inspiring sermon by our district president, Elder E. A. Davis, the theme of which was "Stepping-stones to success," or, "The intelligence of God as revealed in man." Brother Davis is very logical, and his sermon showed the result of deep thought and study.

The Department of Women and the Sunday School Department met in joint session at 2.30 p. m. Brother Davis made timely remarks. Sister B. Mae Boyd gave a talk on Sunday school work. Sister Inez Rose made a talk on women's work. Brother Curtis gave a talk on departmental work.

At 8 p. m. Elder R. D. Weaver preached from the text, "And now abideth faith." His sermon was very inspiring and greatly enjoyed.

Tuesday, August 9, prayer meeting was held at 8.30 a. m. in charge of Brother Weaver. A goodly degree of the Spirit was present, and all enjoyed the service. At 9.45 Elder Curtis again lectured on the Book of Commandments and the Doctrine and Covenants. He made many clean-cut arguments which served to strengthen the faith of the Saints. At 11 a. m. Elder Weaver preached a soul-stirring discourse from the text, "Have ye received the Holy Ghost since ye believed?" The attendance is good, and the meetings all of a high class.

The daily program was determined as follows: Prayer meeting, 8.30 a. m.; class study, 9.45; preaching service, 11; class work and educational lectures, 2.30 p. m.; recreational exercises, 3.45; song service, 7.30; preaching service, 8.

Representatives from the following places are in attendance at the reunion: Paonia, Delta, Montrose, California Mesa, Olathe, Summerset, Grand Junction, Durango, and Cory, Colorado; Independence, Missouri.

MRS. B. MAE BOYD.

Portland, Reunion

The seventh annual reunion of the Portland (Oregon) District has come to a close. In every respect it was the most successful of all our reunions.

Last year the district conference delegated the reunion committee to purchase a new tent. After paying four hundred and twenty-five dollars cash for a new tent, and after all expenses were paid, there is the substantial balance of two hundred dollars in the treasury to start next year's reunion. It might be of interest to mention that a paper was circulated among the young people, which each one signed, pledging himself two dollars that he should earn for the reunion fund for next year. Sixty-two of the young people signed, making a total of one hundred and twenty-four dollars.

There were more services each day this year, more departmental work, more class work, more lectures, more preaching services, more everything. Fortunately Apostles Gillen and McConley and Bishop Becker were the principal speakers.

A permeable spirit of fraternity and fidelity pervaded the Saints; and it was good to feel and to see the love and good-will expressed. Never before had there been the unity and cooperation among the young people. About forty young persons were reached by the Department of Recreation and Expression every day. Following an illustrated lecture on Graceland College on Friday evening, the children and young people under the age of twenty gave a program and a wiener roast. At the bonfire parties after church there were readings or monologs, and some missionary stories by Brother Becker or Brother McConley. Then everyone joined in singing a few old familiar songs, such as "The old, old path," which is dear to the heart of every Latter Day Saint, and "Consecration," and retired.

Supervised recreation was provided for the younger children during the services throughout the reunion. They played games together; they learned to weave paper mats, to cut pretty colored papers, to sew, etc. Some of the small boys made bird houses.

The community-dining-tent plan, an experiment this year, will function again next year. It brought the most satisfactory results, and it more than paid for itself. A hired cook and volunteer helpers fed on the average of one hundred and forty persons for dinner and supper, and one hundred for breakfast on week days, and about four hundred for dinner and supper on Sundays. Everyone was well pleased with the food and the service.

The prayer meetings were well attended. The young people met out in the woods, a short distance from the camp, at 5.45 every morning. As is the custom, they stood in a semicircle around their leader, and each one that cared to speak did so as his turn came. The last two mornings the young people met as usual, and they also met with the adults at the general prayer service.

Nine boys and six girls, all under the age of seventeen, were baptized by Brother Eli Bronson in the Clackamas River.

The illustrated lectures on Graceland College, the pictures of the Auditorium and of the Hawaiian Islands were extremely interesting. Large numbers attended.

The reunion was only a glimpse, only a foretaste of the peace and love that will prevail when the Saints shall be more firmly united in Zion. The Saints sensed that as they bade one another good-by. Knowing that sometime, not far distant, they shall meet, never to part, will cheer and encourage them as they go back home to resume their respective responsibilities.

HELEN STOVER.

Northeastern Illinois Reunion, Elmhurst, Illinois

Northeastern Illinois annual reunion opened Friday, the 5th, at 2 p. m. The opening session was an excellent prayer service. The committee had things well in readiness, in spite of the "usual" handicaps in organizing their camp. The evening service consisted of a symposium, Brethren W. A. McDowell, F. A. Smith, and Norman Hield occupying.

On Saturday the workers under appointment of the General Reunion Committee arrived: Bishop and Mrs. A. B. Phillips, Apostle E. J. Gleazer, and Brother and Sister M. A. Etzenhouser coming to serve us during the reunion. A very excellent program was rendered Saturday evening in the interest of Graceland College. Brother Charles Wildermuth was in charge. Sidney and Donald Barrows, George Anway, and Ethel Williamson rendered excellent musical numbers. Our district missionary, Roscoe Davey, gave a fine talk on "How Graceland helps the missionary," and Brother Gleazer spoke on "Why the necessity of a church college." These inspirational addresses aroused interest on the part of our young people. We also enjoyed the camp fire and recreational activities after the service.

Sunday opened with a beautiful morning, and we enjoyed a wonderful sacramental service, after which Patriarch Fred A. Smith gave an inspiring sermon, outlining in particular the responsibility of parents. At this service Brother George Anway sang, "God is our refuge," while Nell Atkinson Kelley rendered "Behold what manner of love." Both these numbers were beautifully rendered, and we were appreciative of having these well-known musicians with us. In the afternoon Apostle Gleazer gave a thrilling sermon on the necessity for lifting up the standard of the risen Christ in our lives and, in spite of the cloudburst which came at this time, kept his listeners absorbed. The district choir, under the direction of Sister Ruby Newman, district chorister, sang "I will forgive," and George Anway again delighted his listeners with "Save, Lord, or we perish." Owing to the severe storm, many were deprived of hearing the excellent sermon by Bishop Phillips, but all who remained on the ground felt this was the crowning feature of a well-spent day.

Monday morning found the Saints attentively listening to Brother Phillips at the first class hour, and time seemed to

pass before we realized this class was over. The next class by Sister Etzenhouser, on heredity and eugenics, was indeed a treat. This is the first time a course of this character has been prepared at the Elmhurst reunion, and indications point to its popularity. At the lecture hour, our district chorister had arranged a round table discussion on musical problems, and we were fortunate in having Sister Zella Harder, of Independence, with us to take charge of this discussion, which was of a most helpful nature. Another severe rain prevented class work, but an hour of music and games in the big tent helped us to forget the unfortunate weather conditions.

Far West Stake and Northeastern Kansas District

Final Announcement

Saints throughout the various precincts of the church, who at one time or another may have been in attendance at the stake reunion at Stewartsville, Missouri, are probably wondering as to the nature of this year's program.

By conference vote, the Saints of the Northeastern Kansas District have decided to forego their district reunion and coordinate with the Far West Stake, in the interests of both economy and the desire to obtain a greater spiritual uplift.

Grounds

The reunion grounds, situated about one mile north of Stewartsville, Missouri, close to the paved highway, are in excellent condition, and afford ideal camping facilities, with plenty of shade and a good supply of water. The dining hall, closely screened as a protection from flies and insects, assures all of a congenial and pleasant place to secure meals. The refreshment stand will be operated again this year by competent assistants.

Tents

Tents for the reunion will be furnished in the following sizes and prices: 12 by 14, 6-foot wall, \$8; 12 by 14, 3-foot wall, \$4.25; 10 by 12, 3-foot wall, \$3.50. Cots, 75c; chairs, 20c. Reservations should be made with J. E. Hovenga, Stewartsville, Missouri, with as little delay as possible.

General Program

Thursday, August 18

7.30 p. m., stake orchestra, main auditorium. 8.00 p. m., special program, main auditorium.

August 19-28, Except Sundays

8 a. m., young people's social service, young people's tent. 8 a. m., priesthood meeting, main auditorium. 9.15 a. m., social service, main auditorium. 10.45 a. m., class work, "Problems of Zion," Bishop J. A. Koehler; "Religious education," Elder John Blackmore. 2 p. m., preaching. 3 p. m., supervised recreation. 8 p. m., preaching. There will be exceptions made on the above Thursday, August 25, for Children's Day. Special programs at 10.45 a. m. and 2.00 p. m.

Prelude to Services Each Evening 7.30

Friday, August 19, song service. Saturday, August 20, orchestra. Monday, August 22, special music. Tuesday, August 23, orchestra. Wednesday, August 24, special music. Thursday, August 25, Boy Scouts. Friday, August 26, Graceland College. Saturday, August 27, orchestra.

Sunday, August 21

8 a. m., young people's social service, young people's tent. 8 a. m., priesthood meeting, main auditorium. 9.15 a. m., social service, main auditorium. 9.15 a. m., Sunday school for children, young people's tent. 11 a. m., preaching, young people's tent. 2.30 p. m., preaching, young people's tent. 4.00 p. m., orchestra, in the grove. 7.30 p. m., male chorus, main auditorium. 8 p. m., preaching, main auditorium.

Sunday, August 28

8 a. m., young people's social service, young people's tent. 8 a. m., priesthood meeting, main auditorium. 9.15 a. m., Sunday school for children, young people's tent. 11 a. m., preaching, main auditorium. 2.30 p. m., preaching, main auditorium. 7.30 p. m., orchestra, main auditorium. 8 p. m., preaching, main auditorium.

Children's Meetings

Meetings for children will be conducted at the young people's and children's tents, under the direction of Sister John Blackmore and others who have been asked to help with this part of the work. There will be a kindergarten department conducted this year for small children.

Commissary Department

This department will serve breakfast cafeteria style. Dinner and supper served for twenty cents each.

Special Conference

2 p. m., Saturday, August 27, a special conference has been provided for. Matters pertaining to ordinations, building programs, etc., may come up at that time; also items of stake news will be considered.

Reunion Workers

Apostle E. J. Gleazer, Bishop J. A. Koehler, Elder John Blackmore and wife, Patriarch Samuel Twombly; Elders Charles E. Harpe, J. Charles May, D. T. Richards, and J. W. Peterson. In addition, the stake officers and many local workers will assist in making the reunion a season of spiritual uplift.

Remarks

Elder H. L. Barto, of the stake presidency, will have active oversight of the young people's social services. Brother Barto needs no introduction to the young people of Far West Stake, but for the benefit of those who may not have made his acquaintance we can safely boost him. He has a deep interest in the youth of the church.

An opportunity will be afforded at the reunion for those desiring their patriarchal blessings.

Present indications are that the reunion this year will be the largest in attendance in the history of the stake, and we hope the most successful from a spiritual standpoint.

WALTER H. CRYER, *For the Reunion Committee.*

Central Oklahoma Reunion

The season's reunion gathering of Central Oklahoma District, at Sand Springs Park, near Sand Springs, "the home town" of Charles Page, the most noted of Oklahoma's philanthropists, came off on schedule, July 29 to August 8, and though our workers did not reach us until we were under considerable headway, their added "push" put us in high all the way through.

Brother C. Ed. Miller was the first to reach us, with a Ford load of pictures and good cheer; the first were used successfully to the advancement of both young and old; the latter was indiscriminately passed out in advice, counsel, and splendid sermons.

Brother T. C. Kelley, patriarch, was kept busy ministering in his line.

Apostle F. Henry Edwards arrived Wednesday morning and left for home Sunday noon. His splendid logic and spirituality, we are sure, will prove of lasting benefit and uplift to those who came in contact with him.

The faithful and efficient work of Hubert Case, our missionary, was also valued, as well as the work of local men in the persons of Peter Adamson, sr., and S. W. Simmons, superannuated.

Some of the subjects used by the speakers were: "The messenger of the covenant," "The Restoration," "Is there not a Caesar?" "Difficulties," "Duty," "Seek learning by

study and also by faith." Only those who heard and are able to remember to do these things of which we were admonished will be really benefited by the excellent teaching given in the class work as well as the preaching. The latter was of a very high order indeed, being motivated by the Spirit of God.

There was little sickness on the ground. All of our needs, so far as lights, fuel, water, seats, dining hall, etc., were furnished by the park board, for which everyone felt truly thankful. We hereby express our appreciation to Mr. Evans, of the park board, and to Mr. Lane, park superintendent, and his coworkers, for their courteous consideration of our needs as well as a hearty invitation for our return. We also wish to express our gratitude to the Oklahoma City Branch for the use of its large tent, which served so well in sheltering the crowds from the sun as well as the rain, which was intermittent.

Both Western and Eastern Districts were represented. To a great many of us, there were things occurred that will prove to be more than mere incidents in our lives.

Order of meetings was: Young people's prayer meeting, 7.45 a. m.; regular prayer meeting, 9 a. m.; preaching, 11; class work or round table, 2.30 p. m.; song service, 7.30; preaching, 8.

Both adult and young people's prayer meetings were of a very satisfactory order, several of the "gifts" being manifested.

Tulsa Branch took the lead in the dollar donation to the general reunion fund.

A splendid spiritual uplift was experienced by all, the kingdom of God was brought nearer to men, and our goal is closer than it was ten days since. F. ED. DILLON.

Work of Department of Women at Chetek Reunion

At the Chetek (Wisconsin) reunion, held from July 1 to 10, the Department of Women of the Northern Wisconsin District did very efficient work under their leader, Sister Effie Hield, of Janesville, assisted by the district superintendent. We held fifteen meetings, including junior church, women's problem meetings and prayer services. The topics for the problem meetings were "Outlook of the Department of Women," "Obedience," "Health," "Stewardship." A feature of particular interest was an intelligence test for parents. In this Brother S. E. Livingston proved himself to be the best-read parent by having the highest percentage of answers correct. There were also several round table talks. Sister Hield gave some very instructive lectures on the different phases of the department's work, and health. Sister Dennis, of Ashland, and Mary Mair each gave a short talk on health.

The department was very fortunate in having Sister Ethlyn Hield, who told some good stories and led the singing at junior church. The children loved her in this work. The efforts of Sister Arlene Holloway, who played the piano at the general meetings in the auditorium, were deeply appreciated.

The kindergarten was well cared for by Luella Mair, Vera Calkins, and Flossie Longsdorf during the eleven o'clock services each day.

The Spirit was present in a marked degree all during reunion, and especially at the consecration prayer service at the start, and the closing one, the theme of which was, "What have I received during the ten days, and how can I carry it back to my branch?"

Thus closed one of the best efforts the department of women has put forth in the Northern Wisconsin District, and we sincerely hope to go forward to 1930.

MARY MAIR,

District Superintendent of Department of Women.

Alabama Reunion

The Alabama reunion for the year 1927 is now history. It was held at McKenzie July 22 to 31 and was the most instructive the writer ever attended.

Brother E. A. Curtis was in charge of the class work each afternoon. He very forcibly showed the needs of the young preparing so they may become efficient workers for Zion. On Thursday afternoon Sister Mamie Taylor gave us a very instructive lecture.

Brother M. M. Turpen attended nearly all the reunion, and by his counsel, and advice, by his faith made manifest through long years of service to the church, strengthened our faith. Brother Turpen is a former missionary to the South and is greatly loved by the southern Saints.

Patriarch Ammon White arrived on the grounds on Thursday afternoon and saved the day for us, since Brother Turpen had to go to the Florida reunion, while Brother Curtis had a very bad throat. Brother White's sermons were very spiritual and uplifting. His visits are always appreciated.

The last Friday was set aside for the children. Prayer meeting at 9.30, and at 11 a. m. junior church. At 2.30 p. m., story-telling was by Sister Evie Sellers, Sister Eunice Sellers, and Brother Curtis. This was a great day for the children and I am sure will long be remembered by them. At seven in the evening the Department of Recreation and Expression gave a program which was a big success.

This reunion seemed to draw the Saints together, and I am sure they carried the good spirit which they received home with them. Many remarked it was the best they ever attended.

MRS. VIDA H. BOOKER, for Press Committee.

Foraker Saints and the Sand Springs Reunion

The Foraker Saints are still in the faith. The Sunday school has had an average attendance of something near fifty scholars most of the summer. We have prayer service and preaching by the local helpers once a week. The Religio is held on Wednesday nights, and we are contemplating the organization of a Department of Women in the near future.

Brother Ray Slover has returned home from the Sanitarium, where he has been for the second time in a few months. We are hoping for his ultimate recovery.

Sister Martha Bowers has been in the hospital at Arkansas City, but is better now.

Brother Reuben Workman, our deacon, is a great sufferer of late. Many prayers have been offered by the Saints in his behalf.

Brother Walter Wells recently sustained a great loss when their home burned. Their barn was burned last fall, being ignited by lightning. This double loss is keenly felt by the family.

Quite a number of the Foraker Saints attended the reunion at Sand Springs, and to say they enjoyed this splendid opportunity to learn the lessons all need to know is putting it mildly. There is much in our lives which we do not sufficiently stress.

Although the rain descended almost in torrents at times and the winds beat upon our tents, yet we never heard less complaining or met with a happier lot of Saints. On the first Sunday night the crowd had so far exceeded the expectations of the committee there were not enough seats, and many sat upon blankets or tarpaulins which had been spread on the grass. At that time none of our Indian brethren were there. Many of the Saints who lived in the regions round about and who intended to drive to and from the reunion were cut off part of the time by high water.

We think, taken as a whole, this was the largest gathering of Saints for Central Oklahoma since the one in 1920 at Red Rock. At the beginning of our reunion, Brothers C. Ed. Miller and Hubert Case, of Independence, and Ed. Dillon, of Oklahoma City, were our speakers. They assisted in any way they were called upon to serve, taking charge of services, administering to the sick, etc. Later Patriarch

T. C. Kelley was with us, and with his kindly manner he seems indeed one fittingly chosen to be a father over the flock. And Apostle F. Henry Edwards came about the middle of the week, giving us some very much appreciated talks the three mornings he was with us.

Brother Miller preached some beautiful sermons and illustrated with slides, this proving a very effective way of presenting the evidence to the minds of many.

Brother Samuel Simmons was present with his aged companion, and his voice, accompanied by the presence of the Spirit, was heard in prayer and testimony each day cheering the hearts of many. He has been the old wheel horse of Texas and Oklahoma, but like many others his most arduous tasks are done, although within his spirit he has the zeal of youth.

On the afternoon of the 6th a very peaceful session of conference was held. Two young brothers were voted upon for ordination to the office of elder. They are Brother Lancaster, from Tulsa, and James Bailiss, of Terlton. Also the ordination of two priests was approved, Brother Winfred Goodwin, of Tulsa; and Brother Ellis Rathburn, of Skiatook. The ordinations were attended to Sunday morning. Brother Lancaster was chosen by Brother Dillon, district president, as one of his counselors and was unanimously sustained by the conference. Brother Rex Rowland is the other counselor, and with these three in charge of district affairs we feel they will be wisely administered.

This letter will not be complete unless mention is made of the work done by Sister Rowland with the little folks, and the prayer and testimony meetings conducted by Brother Case with the young people in a downpour of rain upon different mornings. The women's work was also represented by Sister Dillon and others. At the nine o'clock prayer service, peace seemed to flow from heart to heart. The lectures given by Brother Edwards to the priesthood were spoken of as a great incentive for better work.

There were to have been baptisms on Sunday, but because of threatening weather some families, living on dirt roads much of the way, thought best to start home in the morning. Among this number were the three families of Foraker Saints. Thus we were not permitted to remain until the close. But as we journeyed homeward, each one could say it had been a soul feast to be there.

ELLEN ADAIR.

Erie Beach Reunion

Chatham District, near Chatham, Ontario

Friday, August 5, found the usual hurry and bustle manifest at Erie Beach as cars containing supplies for erecting camp, were being unloaded. The D. W. & L. E. has always been very prompt about getting our tents through, and this year was no exception to the rule. Friday evening found a goodly number of tents erected; and while the number of workers was somewhat less than that of former years, yet the same good spirit prevailed, and all worked with a will to see the fulfillment of hopes which have obtained in the minds of the Saints for several months past, i. e., to live in the friendly spirit of cooperation for ten days and enjoy the Spirit of our heavenly Father as in times past and gone.

Thus far, there has been no disappointment. The Good Spirit has been present in the prayer services; class study hour has been well attended and enjoyed, and the preaching has been of a high order on account of the Spirit accompanying the messages which have been presented.

Apostle R. S. Budd, James Pycok, and J. R. Grice are present, representing the missionary force. Patriarch Richard Baldwin and wife are in charge of the study classes and junior church. R. T. Brown, of the district presidency, and president of the reunion committee; and J. C. Dent, representing the bishopric, with Patriarchs Shields and Leaverton and others of the local force, constitute the speakers and workers for the reunion.

Sunday found a goodly number present from a distance, and the next week-end will, no doubt, find a great many more in attendance.

Sports and games are being entered into with zest, and all seem to be enjoying the opportunity to sing and pray and work and play together.

More later. J. R. GRICE, for the Press Committee.

Spring River-Clinton-Southern Missouri

With the most favorable conditions the district has ever known for a reunion, the Spring River, Clinton, and Southern Missouri Districts met at Joplin, Missouri, August 12, with Elder Amos T. Higdon, president of Spring River District, in charge.

A large tent, fifty by one hundred and ten feet, is used for the main meetings, although the open-air pavilion is used for the young people's meetings and junior church.

Amos T. Higdon and James A. Gillen, of Independence; R. T. Walters, of Eldorado Springs; and J. F. Cunningham, of Thayer, were elected to preside over the reunion. They also will form an advisory council.

The following program was adhered to for the Sunday services on August 14. Young people's prayer meeting 7 a. m., in charge of Ellsworth Gilbert and V. E. Sheppard; general prayer meeting, 8.15, in charge of Andrew W. Jones and T. C. Kelley; Sunday school, 9.30; preaching at 11 by Bishop C. J. Hunt; preaching at 2.30 by Patriarch T. C. Kelley; song service, 7.30, in charge of John F. Sheehy; preaching, 8 p. m., by Apostle Gillen.

The following are accounts taken from our local paper:

"Five hundred members of the Spring River, Clinton, and South Missouri Districts of the Reorganized Church of Jesus Christ of Latter Day Saints are expected to attend the annual reunion which will convene here today. The meeting will last nine days, and churches from southwest Missouri, northwest Arkansas, northeast Oklahoma, and southwest Kansas will be represented.

"All sessions will be held at Cunningham Park, and church members will live in tents there. About fifty tents are expected to be pitched today to house the visitors.

"Elder Amos T. Higdon, of Independence, Missouri, president of the Spring River District, will supervise the reunion. C. E. Wilson, of Joplin, is secretary of the reunion committee.

"Apostle James A. Gillen and Evangelist T. C. Kelley, of Independence, will be the principal speakers. John F. Sheehy, of Independence, will have charge of the song services.

"Job Negeim, of Jerusalem, will lead singing each night and will give several solos during the reunion.

"The daily program will be carried out as follows: 8 a. m., class work; 9.15, prayer meeting; 10.45, lecture; 2 p. m., departmental work, with John F. Sheehy, of Independence, in charge; 4, recreational period, with Ellsworth G. Gilbert, of Pittsburg, as director; 7.30, song service; and 8, preaching. Exceptions to this program will be made on Sunday."

Latter Day Saints Reunion Is Opened

"The largest district reunion of the Reorganized Church of Jesus Christ of Latter Day Saints ever held here was opened with a business session at Cunningham Park last night.

"A large crowd nearly filled the big tent in the park, and approximately fifty tents, in which persons attending will reside until the reunion is ended Sunday, August 21, had been pitched on the grounds.

"Amos T. Higdon and James A. Gillen, of Independence, R. T. Walters, of Eldorado Springs, and J. F. Cunningham, of Thayer, were elected to preside over the reunion meetings. They also will form an advisory council.

"Other officers elected were C. E. Wilson, head usher and secretary; John F. Sheehy, chorister; J. F. Mackey, policeman, and Raymond Troyer, publicity agent.

"At the conclusion of the business session, short talks were made by Evangelist T. C. Kelley, of Independence, Missionaries V. S. Sheppard and T. J. Sheppard, of Joplin, and J. T. Riley, of Pittsburg.

"A large delegation from Springfield is expected to arrive today."

NEWS AND LETTERS

The Gunsolleys in the West and Northwest

(A letter to the First Presidency.)

Since last report we have done some traveling and a little ministerial work.

Leaving Logan, North Dakota, our next stop was Andes, Montana, where we arrived July 2, and were met at Culbertson by Ralph Andes, who took us for a twenty-mile ride across the Missouri River by ferry and through the bad lands to the Andes settlement. Arrangements had been made for wife and me to occupy the teacherage, a little one-room cottage built for the teacher of their school to occupy. This house is furnished the teacher as part of her compensation. The practice is common in this part of the country, for it is often difficult for teachers to find suitable accommodations in private families. We liked the arrangement for us very well, as it afforded comfort and was apart from the crowd, affording privacy for our special work. We gave sixteen blessings here, and shared generously in other services, preaching and assisting in music. Wife also had charge of junior church activities and assisted in Women's Department work.

The attendance was not large, but a little better than last year, I think, and the vote was unanimous for a reunion next year. We remained to the close of the session, and on Thursday the Andes automobile was ready to take us across country to Plentywood, Montana. With us were Apostle Curtis and Brother and Sister Andes, the apostle at the wheel. Plentywood is about seventy-five miles from Andes, and the apostle as helmsman lost no time, even at the risk of tossing the occupants of the rear seat against the roof of the car occasionally by way of diversion. We reached our destination in time for dinner, and after being served, Brother and Sister Andes started on their return. The rest of us waited for the appearance of a car from Radville, Saskatchewan, which was to convey us across the boundary on our way to the conference of the Southern Saskatchewan District.

About four o'clock Burdette (Bud) Bergersen with his Ford touring car arrived, and by five o'clock we were on our way to Radville, a distance of about seventy-five miles. Talk about touring, there is nothing like touring in a Ford touring car with Bud at the wheel, or at least we had never had anything like it in all our experience. The ride from Saint Joseph to Lamoni via Grant City is nothing in comparison. From side to side, up and down, forward and backward, hanging on for dear life. My vocabulary fails me when I attempt to describe it. Bud's long years of roaming the prairies of Saskatchewan by day and by night in his Ford had rendered him oblivious to the ruts and humps and detours, so that he never slackened speed and rarely glanced to the rear to see whether we were still there.

Between seven and eight o'clock we reached the home of Brother and Sister Campbell, having crossed the international boundary without being observed and without observing, for I did not discover we were in Canada until we had gone several miles into the king's dominion. Bud had notified the Campbell's on his way south that we would stop at their place for supper, and Sister Campbell had a nice meal in readiness for us, to which we did ample justice. These people keep a little country post office called Fairlawn. Here the apostle made arrangements to leave our party and accompany Brother and Sister Campbell a day or so later. I am a little suspicious he had an idea that he would have a smoother ride, but in this he seemed not to have bettered himself, for on their way Brother Campbell lost control of his car which jumped the ditch by the roadside, broke off a fence post, ran through the wire fence, and took to the wheat field; and after finally succeeding in getting Henry

under control, Brother Curtis, having a bruise on the top of his head that drew blood, but not otherwise badly hurt, took command by virtue of S. D. C. and drove the last part of the journey in safety.

But back to my story. Leaving Fairlawn about sundown for the last lap of our journey, Bud knowing the last part of the trip would be in mud, for it had rained there hard in the morning, wished, so he said, to make it before it got very dark. Consequently, he stepped on the gas, and not having a speedometer, away we went over hills, through vales, around coulees, detouring mudholes, in the ruts and out of them, over bumps, through chuck holes, winding constantly along the valley or along the ridges, following faint trails at times where a road was scarcely discernible to the eye, and much less to the feeling. When a bump would show up ahead, Bud would call out, "Look out, a bump!" and over we would go, and up we would go; and when we dropped into a chuck hole and crashed down upon the rear axle, he called out "Bingo!" and wife and I would grit our teeth and grin, hanging on for all we were worth; in fact, I kept my teeth shut tight most of the time for fear that I would lose them upon the prairie. But finally the lights of Radville appeared in the distance, and I imagine the feeling that came to us was not dissimilar to that of a tempest-tossed mariner when he beholds the light of a friendly beacon upon the shore, assuring him that he is safely within the harbor. Sister Bergersen and the family received us with a warm welcome, and soon the terrors of the trip were only a matter of memory. I do not think I would hesitate much to tackle the worst bucking broncho of the plains after that experience; but now that it is over, I would not have missed it for anything.

The next morning, July 13, wife and I boarded an accommodation train on the Canadian National en route to Bethune, where the conference was to be held. This train as far as Avonlea was just a little better than the aforementioned Ford, but at Avonlea we changed to a passenger train, which compares favorably with the "Q" branch trains. Reaching Regina, the capital city of Saskatchewan, with a population of about 40,000, we spent the five or six hours we had to wait in typing blessings. We left Regina about midnight and reached Bethune about half past one and were met at the train by Brothers O. W. Okerlind and Ernest Blakley and taken to the home of the latter, where we spent the remainder of the night and a part of the next day in getting some rest. Brother and Sister J. R. Neill met us here and took us to the place of the conference meetings, about six miles in the country, on the farm of this Brother Blakley. Sister Neill is the daughter of my Brother J. L., and she found her most excellent husband, who is president of the district, while they were students at Graceland in 1907 to 1909.

Here we met a fine bunch of Saints and spent a strenuous four days. The meetings were fine and there were plenty of them, beginning at six in the morning and continuing until half past nine or ten at night, with just enough intermission for eating and a little recreation. Many Saints came for hundreds of miles and were hungry for meetings, so that the most was made of the time. Some expressed themselves as favoring the establishing of a ten-day reunion. A vote was unanimous for another conference at this place next summer, the time to be left with the officers. Eleven blessings were given, and others would have liked to have had theirs had opportunity been afforded.

On the 20th we went to Saskatoon by train, and Brother C. E. Diggle met us and took us to his home, where we were very kindly received by his wife and family and entertained during our stay. If the time had been strenuous at the former conference, it was doubly so here. There were so many wanting blessings, and it had been so long since a patriarch had been here, and it might be so long before they would have another chance, that it was almost impossible to refuse those who asked. We remained three days after the close of the conference and gave in all fifty-four bless-

ings, and then some had to be put off, who might arrange to meet us at the next place, the conference of the Alberta District at Ribstone, Alberta. The Saskatoon Fair, or Exhibition, as they call it in this country, was on the week following our conference, and wife and I were very fortunate in Brother Bergersen's being at the fair accompanying a group of farm boys from his town. He looked us up and showed us a good time at the fair, as well as showing us some about town and seeing us to the train, or rather in getting our tickets.

Friday, the 28th, found us at Ribstone, Alberta, reaching there at two o'clock. The conference was in session, and after a hasty lunch we entered into the work, wife addressing the women and I the men. We had planned to arrive Thursday evening but found that the train we planned on taking did not stop at the small towns, so had to wait until Friday morning. This conference, like the two preceding, was a well-attended meeting. One man came seven hundred miles to be at the conference, who had been isolated for years and was hungering for the word of life. Ten blessings were given at this place.

We received a pressing invitation from the officers of the Senlac Branch to visit them and hold a meeting or two, which we accepted. We went by train to Artland, Saskatchewan, where we were taken care of by Brother and Sister Clark until after supper, after which he took us in his car to the Senlac Branch, where I preached that and the following evenings. We gave Brother and Sister Clark their blessings while at their home previous to our going to Senlac Branch. While at the branch we blessed seven. While at this last place we were entertained at the home of Brother and Sister Leslie Mogg, who were at Graceland a few years ago, where he took the course in religious education. She is a sister to Apostle Clyde F. Ellis. We certainly enjoyed our stay with them, as well as meeting so many of the Saints of this place. This is the home of the Cornishes, of whom there are many. J. J. Cornish homesteaded here, as did his sons and other relatives. The sons still remain, but the father has located on the western coast on account of the health of his wife. He was at the conference at Saskatoon and preached twice with much of the old-time vigor and fire.

There is a definite movement on foot to establish a joint reunion by the two Saskatchewan and the Alberta Districts. Committees have been appointed by the Northern Saskatchewan and the Alberta Districts, with power to act with a view to holding such a reunion next summer at some point centrally located. On Wednesday last a party of us, two carloads, went to inspect a proposed site for the reunion. It is located on a beautiful lake right on the line between Saskatchewan and Alberta, and is central north and south. It is a beautiful spot in a government reservation. The lake is very fine, both for bathing and fishing, and is quite well shaded for this country, the trees being of fair size of the poplar variety. It is almost certain that such reunion will be held next summer, and there seems to be a great deal of enthusiasm among the members. This location has not been decided upon, but it is near two branches of the church, the Senlac and the Michigan, and the brethren of these two branches would willingly look after the matter of preparing the grounds and getting everything in shape. The location is about fifteen miles from the nearest railroad station or any other town. In many respects it is an ideal location, but the place is to be selected by the joint committees of the districts concerned. I am in favor of the project and feel like recommending it. In case it is held, I hope it will be practicable for some of the Twelve and other general officers of the church who have had experience in conducting reunions, to attend, and see that it gets a good start. The men here are not experienced and would welcome some one being sent to their help who has had experience and who has the ability to organize and conduct such a project. It is important, for there will doubtless be a large gathering of several hundred Saints coming from four or five hundred miles in various directions.

Barring mosquitoes, we have had a very pleasant, and I trust profitable, trip into Canada and with our fellow Saints on Canadian soil. They are all looking Zionward and are preparing to make their contributions to assist. There is fine prospect for a bumper crop this year. We passed many fields of wheat, the estimated yield of which according to Brother Mogg will be forty to fifty bushels to the acre. I never saw such fields of wheat in my life, and also oats and rye, and prospects are good at present for a good price. The Canadian Saints will be heard from in a financial way when this crop is disposed of.

My ministerial diary shows the following activities for July: Sermons, 18; in charge, 6; assisted, 7; other services, 58; total services, 89; confirmed, 3; assisted to confirm, 2; assisted to ordain, 1; children blessed, 1; patriarchal blessings, 94; administered sacrament, 1; house to house visits, 1.

We are visiting until Monday with our niece and family here, expecting to preach Sunday, and then will proceed southward, being due at Runnells, Iowa, the 12th, where we are assigned for reunion work in the Des Moines district reunion.

J. A. GUNSOLLEY.

Council Bluffs, Iowa

*Central 307 West Pierce Street
Belmont Mission, 1618 Avenue B
Riverside Mission, 3100 Avenue C.*

There is experienced a further increasing interest in the midweek prayer services. At the sacrament and social service on the 7th, there was an excellent spirit, and the honest in heart went away refreshed and strengthened.

The district president and his counselors are making a commendable effort to increase the activity of the local ministry, and some response is seen, but not all that should be expected. We are hopeful of a reconciling of all the local priesthood to acting their part in building up the kingdom of God, and to establish his righteousness. Brother C. W. Morgan, of McClellan, preached an interesting sermon at Central May 31. Several favorable comments were heard.

Brother W. I. Fligg was in the city on the 6th, having in charge the funeral service for the babe of Brother O. A. Currie, who died quite suddenly on the 5th. He returned to Neola, where he has enjoyed quite an interest. He says they are interested in the gospel on dry land, but some whose interest would indicate that they are very near the kingdom do not seem to be so friendly to the water part of the gospel.

The aid society of the Women's Department has been doing considerable work at the Grand View Farm for the children who are cared for there, by sewing and preparing clothing for them. A Mr. and Mrs. Richardson have charge of this home. They are very friendly to the church and its work.

Brother J. R. Epperson, who has for more than a year had charge of the local Sunday school work, resigned because of being selected to have charge of the district Sunday school work. His associates, Brethren M. A. Smith and Fred Hansen, were sustained to care for the local work.

The Religio has discontinued for the month of August, the study feature of its work on Sunday night, and is making an effort to have recreational work on Friday nights. So far its efforts to have recreation have not been successful. Many are expressing the desire for the return of the study feature on Sunday.

Sister Voorhies was taken quite suddenly last Thursday with an attack of gall trouble, but at once called upon God's servants, and at this time is feeling much better. Sister P. T. Anderson has had an operation at the sanitarium, and the report is that she is doing well. Sister Griffin went through the city to the sanitarium last month, and we learn that she, too, is recovering from an operation. Sister Griffin is from Dow City.

Brother and Sister T. A. Hougas, of Henderson, with her mother, Grandma Gamet, spent several hours at the home of J. F. Mintun, recounting old times and the benefit that we could now see from the efforts then made in the Religio and Sunday school work at the three institutes held at Independence, Saint Joseph, and Council Bluffs, as the pioneering work done in the interest of institutes, and how blessed we were who were engaged in them at that time. Grandma Gamet is strong in the faith, and her mental powers are bright for one of her age, eighty-nine years. It was interesting to hear her recount events that had occurred in her life for the more than seventy-two years she had been in the Little Sioux District.

Brother E. Skinner, of Sac City, Iowa, was here over Sunday visiting his father, M. Burke Skinner, and his brother, C. A. Skinner. He gave evidence of his continued faith in the great work of God of latter days.

Brother W. T. Fay spent Sunday with his family, and expresses his great faith in the church and his joy in seeing his mistake in believing the assertions of those who should have sought his increase of faith instead of bringing confusion and doubt, by their late ministrations. How great has been and is being the sufferings of many who have been confused and their minds darkened by the ministrations of those who were once true ministers of the gospel, but for reasons they have thought justified, have turned to a misrepresentation of what they once sought to build up. The honest in heart will sooner or later be recovered, and they be made to rejoice again in the work of God continued till the present time through the Reorganized Church of Jesus Christ of Latter Day Saints.

Madison, Wisconsin

2119 Jackson Street

Leonard Houghton, jr., who has been employed in Chicago, spent the Fourth of July with home folks.

Roy Cheville, of Lamoni, Iowa, was also here the Fourth visiting at the Houghton home. Brother Cheville occupied the pulpit on Sunday evening, Brother Allan Houghton assisting him. His discourse was centered on conception of God. In part his remarks were: "Man thinks of God in many ways. No two have the same answer as to what he is. As experience grows, conception of God grows. Members of the ministry of God are attorneys for God as well as witnesses. The witness in a case tells something which he experiences. This is the spirit of the witness, his attitude. The man who believes the message he wishes to deliver will find some way of conveyance. Man should sense the spirit of religion; few catch the inner force of religion. Many people hang on the outskirts of the church instead of getting into it and making it a part of themselves. The function of this church is to be witnesses for the church. How much of this church can we prove? How much have we experienced God?" The sermon was very forceful and gave many good points for consideration. We believe it caused each one to ask himself the question, Am I witnessing for him?

The outstanding feature of the month was the young people's institute held July 9 and 10. Brother Lenox had charge of it until Saturday evening, when President F. M. McDowell arrived. Previous to his arrival, recreation was had at Tenney Park. Saturday morning prayer meeting was enjoyed, and classes convened both in the forenoon and afternoon.

Some of the outlines Brother McDowell used in the evening were: Qualifications of Zion, among which were mentioned consecration, pure-mindedness, love, truth, self-sacrifice, charity, loyalty, industry. These come through religious education. More time should be spent in religious education. The membership of the church should be able to play the game as the church would have them play. To be a sav-

ing influence religion must be made to saturate the entire life of the personality of the growing child, that when adulthood is reached, religion and life become one in reality. Then head, heart, and mind have been saturated.

Priesthood meeting in charge of President McDowell was conducted at 7.45 a. m. Sunday. At 9 o'clock a meeting of prayers was presided over by Brothers McDowell and Willard Field. Brother McDowell's remarks were woven around the theme, "Putting God in every walk of life." Following was the song of consecration. Wonderful testimonies were borne by the young, showing they were desirous of growing with the church and giving it their best.

A beautiful spirit prevailed at the 10.30 class period. Brother McDowell was teacher of all classes held at the convention after his arrival. His central theme was, "Direct your path rightly. To everyone there openeth a high way and a low, and every man decideth the way his soul shall go." There is much to learn. The church which has nothing to learn has nothing to teach.

Picnic dinner was served at the church.

Apostle D. T. Williams arrived Sunday noon from the Chetek reunion to join President McDowell and leave for Michigan in the evening.

At two o'clock we enjoyed a sermon by Apostle Williams on the text, "Master, I will follow thee whithersoever thou goest." Some of the sayings were: To be a good leader one must be a good follower. We do not know what there is in the power we possess. The church needs intelligent leaders. We need preparatoin worth while and must utilize the time given to us.

At the close of the service, the institute asked that the district secretary send a letter of condolence to Brother and Sister Edwards, of Lancaster, whose daughter was killed in a car accident the Fourth of July.

The hour of 3.15 saw another class period, which time was used to sum up the things we had considered at previous classes, the subject being, "Making men for God." This was the theme of the institute. President McDowell said, "It's a great task, and too little time is spent at the job." He gave a creed for youth which every youth should consider: 1. I will keep in touch with God. 2. I will be pure. 3. I will qualify. 4. I will make my choice with care. 5. I will be dependable. 6. I will be consecrated. 7. I will be true to my heavenly vision.

"Master, what good thing wilt thou have me do?" was the text upon which Brother Lenox based his evening's sermon. It was a most fitting close for the institute.

Brother Floyd Carpenter and Brother Woodstock are preaching to us, the latter taking the morning hour and the former the evening. But on the evening of the 24th Brother Burns was the speaker, using for his subject, "Consequence of sin." Brother Burns holds the Aaronic priesthood, being a teacher. With practice and preparation we believe he will some day be a very fluent speaker. He left many guideposts for us to follow, that our ways may not result in sin. He enjoyed good liberty. Brother and Sister Burns came here from the western part of the district to work at Mendota, the State Hospital for the insane.

Each Thursday evening the young people gather at Tenney Park with lunch baskets for a picnic supper and season of supervised recreation.

The Department of Women held an ice cream social at the home of Brother and Sister Floyd Carpenter, the night of the 28th. A large crowd was present, and the proceeds amounted to almost twenty-one dollars.

The Sunday school is moving along very well, with good attendance. On the last Sunday of the month at the eleven o'clock hour Reverend Jones, district president of the Anti-Saloon League, spoke at the church. His discourse was very good, the text being, "If you love me, keep my commandments."

At 6.45 the Department of Recreation and Expression gave a musical program. For the beginning, the chorus sang, "If your heart keeps right," "The hunt" (a round),

"Beautiful garden of prayer" was sung as a solo, "Follow me" was beautifully rendered by a quartet, and a violin solo, "Evening star," was appreciated. A group of twelve girls sang, "If your heart keeps right," "The hunt" (a round), "The murmuring sea." Another musical feature was "Legend of roses," rendered by violin and flute, with organ accompaniment. Closing numbers were a violin solo with organ accompaniment, and a chorus, "Now the day is over." We have very good talent among the youth of our branch and frequently hear from it. We hope these young people can be held to the church, that when they have grown to womanhood and manhood their efforts may still be for the church.

At the eight o'clock hour, Brother Woodstock was speaker, employing for a text, "None of us liveth to himself," and bringing out the things which are personally required of us.

We are looking forward and making preparation for the reunion, which will be held from the 19th to the 28th, inclusive, in the beautiful Gallager Park. We believe it will be a much better place than we have had heretofore, for we will be by ourselves in a beautiful, shady, quiet place. We hope to see a large crowd. An educational program has been prepared, and very able speakers are selected for the occasion.

Sioux City, Iowa

610 Center Street

August 8.—Inasmuch as the five young men who were approved for ordination to the priesthood could not all be present at the district conference at Woodbine July 10, the district presidency set July 17, at Sioux City, Iowa, as the time and place for the ordination. So Sunday morning of that date found Brothers Joseph Lane and W. R. Adams of the district presidency with us. The weather man was good to us; it was a beautiful day, which stimulated a larger attendance at Sunday school.

Our recently appointed bishop's agent, Brother W. R. Adams, was the speaker at eleven o'clock, and from the character of the message he delivered one would be forced to believe that there were both wisdom and inspiration in the appointment. It is doubtful whether there is a more solemn, spiritual, and sacred service among the many that are a part of this church than an ordination service. Perhaps the reader would not agree, but if it could have been his privilege to be in attendance at the church in Sioux City, Iowa, July 17 at 2.30 p. m., he might have changed his mind. At that time five young men, three of whom were still in their teens, and three of whom were brothers and of the fifth generation in the church, were ordained to the priesthood.

The service opened with Brother G. Scott Daniel in charge, Brothers Joseph Lane, C. J. Smith, W. R. Adams, and G. M. Vandel, along with the five brethren who were to be ordained, occupying the platform. Prayer was offered by Brother Adams, of Logan, and after a hymn Brother Daniel as branch president made some remarks regarding the call of the brethren. Brother C. J. Smith followed with an impressive charge, setting forth the sacredness of such responsibility. Following these remarks, all joined in singing "Consecration," after which Brother Lane offered a very humble prayer imploring the presence of the divine Spirit during the ordination. Brother Lane then directed in the ordinations, which were as follows: Richard Sheetz was ordained a deacon, by C. J. Smith and W. R. Adams; Sanford Vandel to the office of priest, by G. M. Vandel and G. Scott Daniel; George Vandel to the office of deacon, by W. R. Adams and C. J. Smith; Raymond Haycox to the office of priest, by G. Scott Daniel; and G. M. Vandel and Frederick Vandel to the office of deacon by C. J. Smith and W. R. Adams.

Brother Adams then addressed the congregation on the responsibilities of the membership and offered some sugges-

tions as to how they should respond to the ministrations of the priesthood. Brother G. M. Vandel made some timely remarks regarding the call of the brethren to the priesthood.

The service was certainly impressive, for the Spirit was there in abundance, and wonderful blessings were promised these young men if they remained faithful to the work intrusted to their care. At the conclusion of this service, the entire congregation came forward and gave the newly ordained officers a hearty handshake, congratulated them, and bade them Godspeed.

We were very glad to have with us Sunday, July 17, the Saints of Wagner, South Dakota, who came down Sunday morning and spent the day with us. Many old friendships were renewed, and many new friendships were made. We are looking forward to the time when we can meet with them again.

Each Wednesday evening finds a larger and more interested group of people at the prayer meetings; particularly is the increase noticeable among the young people. Very frequently we have a one hundred per cent meeting in that all present take part either in prayer or testimony.

Apostle J. F. Curtis recently passed through here en route to the reunions being held in Northwestern Nebraska, and spent a few hours with Brother Vandel.

Friday, July 15, Brother Hartshorn, the father of Sister Daniel, the wife of our pastor, died; senility was given as the cause of his death. The body lay in state at the Larkin Funeral Home until Monday, when it was taken to Marathon, Iowa, for burial beside that of his companion. The funeral was conducted that afternoon from the Methodist church, Elder Samuel Twombly, a personal friend and admirer of Brother Hartshorn, officiating, bringing a message of comfort to the many relatives and friends.

Duluth, Minnesota

Corner Sixtieth Avenue West, and Bristol Street

July 27.—We were strengthened on July 3 by the appearance in our midst of neighboring Saints, Brother and Sister Lundeen, of Minneapolis, and Brother and Sister Peter Adamson, Miss Goldie and Miss Betty Adamson, and Master Adamson of 1934 South Saint Louis, Tulsa, Oklahoma. Brothers Lundeen and P. G. Schnuckle were in charge of the sacramental service. The Saints were strengthened by the testimonies borne by these people, the expressions of their faith in the restored gospel, and their trust in God.

Brother and Sister Robert Zuelsdorf and daughter, Marjorie Ann, Sister Mahala Bundy and Sister Sybil Bundy motored to Chetek, Wisconsin, July 2, and enjoyed the reunion, Brother W. C. Stauty going by train. Though he was there only the 3d and 4th, he noted that that feeling of unity, the bond of love as of one big family, was imminent when priesthood and laymen joined together to receive spiritual, physical, and mental food. True manna from heaven was delivered by such stalwart men as Patriarch W. A. McDowell, Apostle D. T. Williams, and Elder L. G. Holloway, of the Seventy, assisted by local men. The physical man was taken care of in the big dining room; recreation was enjoyed, volley ball, horseshoes, fishing.

Brother W. C. Stauty was the speaker July 10 at eleven in the morning. For a text he read, "For if you will that I give unto you a place in the celestial world, you must prepare yourselves by doing the things I have commanded you and required of you." His theme was, "What must I do to inherit eternal life?" The promise given to Adam (Genesis 4: 9, Inspired Version) was read: "And in that day, the Holy Ghost fell upon Adam, which beareth record of the Father and the Son, saying, I am the Only Begotten of the Father from the beginning, henceforth and for ever; that, as thou hast fallen, thou mayest be redeemed, and all mankind, even as many as will. And in that day Adam

blessed God, and was filled, and began to prophesy concerning all the families of the earth; saying, Blessed be the name of God, for, because of my transgression my eyes are opened, and in this life I shall have joy, and again, in the flesh I shall see God. And Eve, his wife, heard all these things and was glad, saying, Were it not for our transgression, we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient."

Too many times in our human experiences we set a high standard for our fellow men, but fail to look into the mirror of self, for there is a way that seemeth right unto man but the end thereof is death; for God is not mocked; whatsoever a man soweth he shall also reap. Is it right? Is it Christian? Is it just to give little and expect much. "Let us prepare, O Israel, to meet our God."

Elder P. G. Schnuckle, pastor, spoke in the evening, using for a reading Luke 18: 17-25. His text was taken from John 17: 3: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." The theme of this discourse was, "What lack I yet of receiving eternal life?"

Elder Samuel Case was the speaker on the morning of July 17, reading Isaiah 35 and using as a text Numbers 14: 21: "But as truly as I live, all the earth shall be filled with the glory of the Lord." The theme of his sermon was of the need of preparedness and of becoming united as one for the great task that lies before us, being rewarded according to the fruit attained.

In the evening Elder George W. Day, of the district presidency, spoke to us. For a subject he read Psalms 19, his text being the seventh verse of that chapter: "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple." Our brother clearly showed us the need of personal application of the gospel law in our lives.

Brother Ray Whiting, district president, Bishop Leslie DeLapp, and Elder Charles Johnson, of Minneapolis, were in Duluth Saturday and Sunday, July 23 and 24. Brother Whiting went home Saturday night; Bishop Leslie DeLapp was the speaker at the morning hour Sunday, Brother Charles Johnson assisting. Readings for this discourse were taken from Ephesians 4: 6; Acts 17: 28; Doctrine and Covenants 42: 3. The theme seemed to be, "The need of the hour." Brother DeLapp stated that the possibilities of man are unlimited; that there is that divinity within us which, if allowed to develop and grow, will bring us back to God. Man has gone a long way in subduing things as commissioned in the beginning, but failed to subdue self. The need was never greater for a godly people, a Zion where all can live in righteousness where we shall be able to say, "Follow us, and we will show you the way to salvation, the way to your God." The ministry today should be living up to the fullness of the gospel, that the power of God may be enjoyed for a great witness to the world. Many thoughts were advanced which, if applied, will bear much fruit.

Elder Day was the speaker in the evening, using Romans 8: 1-14, taking verse 2 for his text: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

The Sunday school picnic will be held at Kenwood Park Labor Day.

On July 24 Sister Virginia Stauty and Brother Cyrus Stauty were chosen captains of teams to complete the raising of funds for the Christmas offering.

On July 31 the Sunday school is to be divided and chosen by these captains for the contest. The duration is one month, and the losing team is to furnish a wiener and marshmallow roast on Indian Point, 72 Avenue West. After this month other contests will be entered into, so that each one may have a part in this glorious work which we have espoused. All, from those of older years down to the smallest tots, are trying to work together to accomplish the task before us, Zion, the redeemed.

Fall River, Massachusetts

July 29.—The regular business meeting of the branch was held July 11, and the members voted for no more church services until after Labor Day. Prayer meetings will continue to be held. No Sunday school will be conducted. The members of this department donated fifty dollars to the branch and ten dollars to the teachers' kindergarten classes toward refurbishing their room.

Sister Rogerson was able to be present at the July sacramental service. Her voice was the first to be heard in testimony. Only a few were present. Mabel and Charles Cockcroft, of Providence, were there.

Sacrament was carried to Myra Cockcroft and Sister Halstead by Pastor James W. Heap and Alma M. Coombs. Through the kindness of Walter McGuire, Sister Halstead attended the June sacramental service.

Sister Roberson has now gone to Onset for the summer. Her grandchildren, Marion and Willard, went to Onset at the close of school. Blanche Howlett and Chester McGuire are at Onset for all summer with Sister Beatrice York, of Boston. The Brindley family have rented a cottage for the summer.

The last meeting of the Department of Women was held at the home of Sister Margaret Chesworth. They voted to buy three tons of coal for the branch.

On July 16, the Department of Women held an outing at Crescent Park, Rhode Island, going by automobile. They enjoyed a shore dinner. No more meetings will be held until fall.

In June, John Henderson's class of fourteen-year-old boys held a circus and earned about ten dollars for their Christmas offering.

Elder Patterson and wife came from Onset one Sunday in June, and Fall River Saints enjoyed meeting them. The attendance was rather small, as there were thunderstorms of long duration several times through the day. The Patterson family had to drive by automobile in the storm, and the Baldwin family followed them.

Brother Thomas and Sister Bertha Wilkinson, of Washington, District of Columbia, are visiting here at present. They moved from Fall River nearly ten years ago. Friends and relatives are glad to see them again.

Sister Mary Bowden has been very ill with indigestion. Sister Sophia Brodie has been administered to several times for a heart condition. They went together for a few days at Onset in early July. Sister Brodie has a cottage there.

One of the youngest Sunday school children, Edgar A. Pillsbury, fell and cut his arm on broken glass, requiring six stitches to close the wound.

Brother Moses Sheehy went Saturday to Onset for a few days.

Southern Saskatchewan

The ninth annual district conference was held at the farm of Ernest Blakely, near Bethune, Saskatchewan, in a large tent provided by Bethune and Disley Saints, with District President J. R. Neil in charge, Apostle J. F. Curtis, Patriarch J. A. Gunsolley, J. W. Davis, and Missionary O. W. Okerlind assisting.

Meals were served in a large building amass. Brethren Curtis, Gunsolley, and J. W. Davis were the speakers. This was one of the best conferences in the history of the district. It was moved and carried that the conference be held at the same place in 1928. The Saints were looked after by the two branches, and their hospitality was appreciated.

District officers elected for 1928 are: District president, J. R. Neil, of Weyburn; first counselor, Peter Trembley, of Bethune; second counselor, John Tomlinson, Bethune; bishop's agent, J. R. Dickson, of Weyburn, sustained; treasurer, Sister J. R. Dickson; district Sunday school superintendent, Baler Blakley, Bethune; Sunday school secretary-treasurer,

Mrs. Myrtle Neil, of Weyburn; superintendent of Department of Women, Mrs. Zella N. Malden, 2211 Smith Street, Regina; superintendent Department of Recreation and Expression, Miss Marjory Tomlinson, Bethune; assistant superintendent of Department of Recreation and Expression, Mrs. T. E. Mountenay, Bethune; musical director, Miss Florence Blakley, of Bethune, all in the Province of Saskatchewan.

Missionary Okerlind was presented with funds for a new suit, and a Ford coupe was purchased for the use of the district work, as many isolated Saints have not been located in the past.

The budget system was unanimously adopted.

The ladies of Bethune, reported by Sister Brooks, for the past three years showed donations of \$126.60; cash in bank, \$247.45; on hand, \$14.77; total, \$388.68, their effort being to assist the branch in a church building.

The small tots were looked after by Sister T. E. Mountenay, while Sister Zella Malden supervised the juniors in hikes and other meetings. "Uncle Jerry" Gunsolley and wife were in charge of the singing, and we will welcome them next year.

Many individuals assisting and taking part in making the conference a success have not been mentioned. In passing through the Bethune Branch later, we find them already preparing for 1928 conference, for funds, etc.

Pleasant Valley Branch

LUCASVILLE, OHIO, August 7.—A spirit of ambition and interest prevails here. The regular attendants are all at the church services of our branch. And we have fair attendance at all our meetings.

On the evening of July 15 Sister Rosa Pollock met with others at the church and reorganized her class. The former name of this organization was Willing Workers and is now changed to Loyal Workers. She has an excellent class and is a noble instructor. They are planning a box social for Saturday night, August 13. Proceeds derived from this social are to be applied to the church fund.

In spite of the heavy downpour of rain on the evening of July 30, we netted the sum of twenty-five dollars to be given to the church fund. Owing to the rain, we were compelled to move our stand in and sell in the church building. The crowd present was not large, but everyone bought liberally.

Brother Richard Shope, of McDermott, has preached some for us during the past month.

Brother Mark Crabtree has been holding a series of meetings during the past week. A number of new members were out to hear him each evening. Last evening Brother Richard Shope occupied the pulpit, as Brother Mark was taken home ill. Brother Shope did well, though a beginner. We feel that some day he will be a valued instrument in the hand of God to bring souls to Christ.

Our aged sister, Joan Crabtree, is improving.

Brother Emery Williams, who came near getting his leg broken, is again at work.

Sister Rebecca Bond, who sprained her ankle, is up and about.

Sister Sopha Crabtree, another aged sister, who some few weeks ago got up one morning to find her eyesight rapidly failing her, can now see at times.

Sister May Crabtree, of 1004 Eight Street, Portsmouth, Ohio, is poorly at this writing, being subject to something like the flu.

We feel that much good could be accomplished at Portsmouth if the missionaries could come with their tent. Several members of the church are already in Portsmouth and West Portsmouth. Also there are several, who have never heard the gospel, anxious to hear it expounded. They have expressed themselves as desirous of having some one come and preach to them.

Southeastern Illinois District Reports Progress

A letter recently received from O. C. Henson, bishop's agent of the Southeastern Illinois District, reports substantial gains in receipts of tithes and offerings from that district.

For the first five months in the current year, 1927, the receipts for tithes and offerings amount to \$1,932.28. This is \$1,200 more than was contributed in the same period the preceding year. This is a splendid report, and the Saints and officers in the district are to be congratulated for their loyal support of the church interests.

R. L. Fulk is president of the district, and a recent request for literature and advertising matter from the Brush Creek reunion to be held in Southeastern Illinois District, indicates they are alive to the possibilities of advertising the church through the medium of the reunion services.

We can not help but wonder what district will be next to show such a marked gain in receipts and loyal interest.

THE PRESIDING BISHOPRIC,
By M. H. SIEGFRIED.

Colorado Springs Branch

Work at this place has been very pleasant, moving along with a spirit of love and helpfulness.

At the recent election of officers, the following were placed in office: Pastor, Brother J. D. Curtis; branch president, J. E. Ebeling; secretary, Sister S. J. Conway; treasurer, Brother B. M. Geringer.

The Department of Women has been doing much good work and continues still. We have just completed a quilt to be donated to the district reunion grounds. We will have a chicken pie supper in the basement of the church August 3.

Several visitors are at present with the Saints of this local. Sister J. F. Curtis and daughter, Flora, have been here since May. Flora, we are happy to say, is feeling much improved. Brother Curtis will be with us soon for reunion. Brother and Sister Myer, of Oklahoma, were with us last Sunday, Brother Myer being the speaker at the evening service. Sister Blackman, of Sheffield, Missouri, who recently underwent an operation here, is rapidly recovering. There are also several from Independence, Brother and Sister Lowell White, Sister Stevenson and niece, Miss Head, and a cousin of Sister Stevenson's, Miss Head, of Stewartsville, Missouri.

We are anticipating a well-attended reunion August 12 to 21.

RUTH COOPER ROBERTSON.

Brush Creek, Illinois

Thursday, July 14, a working took place on our reunion ground. The men worked on the grounds and the women cleaned the church.

Saturday night, July 23, an ice cream social was given for the benefit of the Oriole Girls. This circle consists of seven members.

The following Sunday our district Sunday school convention convened with us in the afternoon, a large crowd being in attendance.

Thursday, August 4, another "working bee" was had, with splendid results. We are fencing the reunion and church grounds. This certainly is an improvement. The grounds have been raked with hand rakes.

Brother Fulk is on the grounds to stay until after the reunion. We are expecting Sister Fulk and daughter soon.

Some are busy each day, working on the plot where our reunion is to be held.

Our volley ball games are in full swing. Come play us a game. Mount Vernon, Illinois, is planning to play us a game at the reunion.

Brother Lewis DeSelm, superintendent of Recreation and

Expression, was with us Saturday afternoon, helping us play volley ball. We appreciated his help.

Brother O. C. Henson, of Mount Vernon, gave us a short call Sunday morning.

W. W. Brown and family, of Centralia, were present at our sacramental service Sunday, also Brother Fulk, wife, and daughter, of Mount Vernon, and Sister Caroline Lily, of Taylorville. Sister Lily is making an extended visit with friends at Brush Creek.

All Saints are invited to attend our reunion, which will be held at Brush Creek, August 19 to 28. The Lansdowne Saints are especially invited to come with their music and help us.

Lamoni

The Brick Church and its attractive park made a beautiful setting for a gathering of Lamoni and neighboring Saints on July 31. The day was occupied with one of those "all-day meetings" that have come to be a characteristic part of Latter Day Saintism. It offered an opportunity for the interchange of friendly greetings that may be overlooked easily in the larger branches.

The church school was conducted in the several departments as usual. At the eleven o'clock hour the junior service was held in the lower auditorium; and in the upper auditorium Roy A. Cheville spoke on the theme, "New regulations." The choir sang "Remember now thy Creator," by Adams.

About three hundred joined in the basket dinner in the church park. The meal was served cafeteria style, in two courses, by the local Department of Women, with Mrs. W. E. Prall supervising.

At two o'clock the Lamoni Band gave a half-hour concert, playing among other selections a favorite medley of old religious hymns. Other musical numbers were furnished by a male quartet, and a girls' quartet known in Lamoni as the Jolly Four. Miss Florence Thompson, who has just returned from the University of Iowa, read the one-act play, "The old lady shows her medals."

Unexpectedly President F. M. McDowell came into Lamoni over Sunday and spent the day with old friends. As a fitting close to the afternoon program, Elder W. E. Prall announced him for a few words of greeting. At suggestion of the theme of the day, Elder McDowell spoke of the coming Lamoni stake reunion and the part it had played in his life. A hope of the summer was that he might be able to drop into the gathering at the South Woods, if only for a day. He spoke of the large place our reunion program has in the development of our people. Somehow those who attend spiritedly are usually found in the van of service in the church over a period of years.

The evening service was held on the church lawn. Congregational singing and a song by a male quartet furnished the prelude to the illustrated talk by Brother M. E. Mortimore—a travelogue through South America. The evening was beautiful and the service well attended. The slides were made by Brother Mortimore from pictures he had taken during the time he was engaged in commercial geology in South America.

Following this evening meeting, the officers of the stake and branch gathered at the Prall home in honor of Brother and Sister McDowell, who were celebrating their fifteenth wedding anniversary. On the lawn in front of the house, the forty guests received the McDowells and enjoyed an appropriate program and refreshments. George Blair spoke of the fifteen years of married life; Oscar Anderson, of the McDowells as former townspeople; and G. N. Briggs, of Brother McDowell as a general minister. A quartet sang an old favorite hymn, "You may sing of the beauty of mountain and dale," and in the spirit of this hymn Brother McDowell spoke feelingly in a personal way of his life in Lamoni and his work as a general minister. A pair of cut

glass candlesticks was presented. Somehow the people of Lamoni feel that these good people are still numbered in their neighborhood.

Each year prior to the reunion, the local men hold a cleaning bee on the reunion grounds, preparing it for the coming reunion. This year's bee was held last Monday. Some fifty men and boys began work about eight in the morning, and by evening all refuse and weeds had been removed. Dinner was served by the Women's Department, Mrs. J. H. Anthony heading the committee. They also served pie, ice cream, and lemonade in the afternoon. Another day was spent the latter part of the week to erect service tents and finish preparations. These bees are evidence of the loyalty of the people and are healthy in the happy friendship that prevails as men work together.

Holden Stake

Atherton

Brother Leonard White, who is pastor at Liberty Street Branch in Independence, has been out twice recently, bringing with him some musicians who rendered some enjoyable numbers. Two young brothers recently ordained occupied in the pulpit with Brother White in charge.

Brother Blackmore and Brother Baughman, residents of Atherton, have given us some interesting sermons of late.

Brother Elmer Pierson, who moved into this vicinity with his family, became seriously sick a couple of weeks ago and upon being taken to the Sanitarium had to undergo an operation. His condition was so serious that the doctors said they could do no more for him and gave no hope of his recovery. Sister Pierson asked for a special prayer service in his behalf, and Brother Ware, our pastor, called a prayer service last Sunday at the eleven o'clock hour. Earnest prayers were offered by the Saints in his behalf. Brother Pierson is on the road to recovery now, for which we are all thankful. This is another manifestation of God's love and power.

Brother Koehler has recently been with us, and a good sermon is reported.

Sedalia

We have enjoyed having our stake missionary, H. V. Minton, to preach to us for several nights, also at both services on Sunday. His general theme was, "How to do local missionary work," emphasizing the necessity, first of all, of our living such lives that those with whom we come in contact will want to know about our religion. He gave us much food for thought, which we hope may be of benefit to us and to the work in general. We hope to have him back again in the near future, and trust we may prepare the way for a good work to be done.

Our pastor's wife, Sister R. E. Bozarth, who has been seriously ill, having undergone an operation at the hospital here, is much improved and able to be at home, to the delight of her family and friends. Little hope was held out for her recovery, but God's healing power was made manifest, and through administration and the prayers of the Saints she received the needed blessing. Her sister, Mrs. Francis Allen, of Henry, Illinois, came to see her and assisted in caring for her at the hospital. Sister Simmons, of Knobnoster, is with her now.

We are glad to have Brother and Sister Nitz, of Hutchinson, Kansas, located here, temporarily at least. We hope Brother Nitz will be able to get permanent employment so they can remain.

Brother and Sister Weaver were called to Independence recently on account of the serious illness of Sister Maude's husband, Toga Cannaday. We are glad to hear he is much improved now. Sister Weaver is visiting her mother in Wichita.

Brother and Sister F. E. Dunham drove to Joplin for a few days' visit with his mother.

Brother Minton also occupied here at both services Sunday, July 10. He was accompanied by Sister Minton; also a Brother Smith, of Independence, who favored us with a beautiful solo at the 11 o'clock service.

Sister Minton and Brother and Sister Harpham, of Warrensburg, met with us again Sunday evening, July 17.

Sunday afternoon, July 17, several carloads of Saints gathered at the bank of a beautiful stream south of town and witnessed the baptism of five children. They were confirmed at the evening service by Elders Minton, Rodger, Weaver, and Bozarth. Those baptized were LaVera and Ethel King, Bertha Riesland, and Ralph and Lois Reno.

Holden

The Holden reunion, considered from the standpoint of program and effectiveness, was the best ever held in the stake. Mrs. D. J. Krahl had charge of the activities of the Department of Women, with Mrs. J. A. Koehler, Mrs. John Blackmore, and Mrs. C. J. Hunt as assistants. Children from five to twelve constituted the "junior church" and were in charge of Sister Blackmore.

The preaching, lectures, and class work were done by Brethren Edwards, Koehler, Blackmore, Minton, and H. O. Smith, all being the kind which reaches its objective. All services were seasoned with the Spirit. Elder H. L. Barto was a visitor and occupied at the evening service. Recreational activities were directed by Brethren Blackmore and Minton and occupied the hours from three to six daily. Musicians came and went, but Ivan and Finas Beebe, Marie, Kelvin, and Mrs. J. A. Brendel were "on the job" all the time. The Nace-Moorman band and orchestra, of about thirty-five members, was with us over the last Saturday and Sunday and gave three excellent concerts. Holden Stake has a large number of young people, and they outnumbered the older people in attendance. The meeting was a decided success, and by unanimous vote provided for a reunion in 1928.

At a session of the stake conference held on Saturday, July 30, Brother Robert Dillon of Holden was approved for membership in the stake high council and was ordained high priest and councilor by F. H. Edwards, F. A. McWethy, and C. F. Scarcliff.

Through the hot weather the Sunday night services are being held on the church lawn. Vance Eastwood has furnished motion pictures, which, with a sermonet and musical program has brought an increase in attendance of over two hundred per cent. Collections have nearly met the expense. These services will be featured through August on the lawn, and in the church for cooler weather. The Holden choir furnished some good music for these services, and the increased attendance is stimulating their efforts to supply the demand. The ladies' and male quartets are being asked for repeat numbers.

Under the supervision of Brother G. F. Baker, work has begun on the erection of a front porch for the Home. This improvement will be a source of comfort to the Home family.

By the time this is read by the HERALD family, the Square Deal Dining Hall at the State Fair, Sedalia, Missouri, will be serving meals to thousands of people. The earnings of this project is used for development work in the stake. If you attend the fair, hunt up the Square Deal for your meals.

Warrensburg

The church at Warrensburg was the scene of the first wedding of the season when on Sunday, June 26, at 11 a. m. Miss Bertha Johnson, of Warrensburg, was married to Mr. Raymond M. Hursh, of Independence. The ceremony was performed by Elder I. M. Smith, of Warrensburg. Preceding the ceremony Mrs. Hazel Ball, sister of the bride, sang, with violin obligato "At dawning," "Oh, promise me," and "I love you truly." Prayer was offered and a short talk on the beauty and significance of marriage given by Elder W. S. Macrae. The bridal procession marched in to the strains of Lohengrin. The single ring ceremony was used. Miss Ethel

Macrae, close friend and for the past several years roommate of the bride, was the only attendant. Following the ceremony the Anvil Chorus from Il Trovatore was played while the bridal party and friends left the church. Miss Edna Johnson, also sister of the bride, presided at the piano, and A. W. McCullough used his violin.

A wedding dinner was served immediately following the service by the bride's parents, Mr. and Mrs. Nalmer Johnson, at their home at 324 West South Street, Warrensburg. Mr. and Mrs. Hursh departed that afternoon for their home in Independence.

Brother George Hancock, our pastor, and family have moved to Independence, and Brother Robert Burgess of Knobnoster has been placed in temporary charge. Brother Burgess is a very quiet, unassuming man, firm in the faith, and steadfast for the program of the church, which is the establishment of stewardships and the redemption of Zion. He has given us several instructive talks. Following are a few of the extracts from his sermons:

"What shall I do in regard to those whom I know are in the wrong?" Pray for them. Move in the spirit of love. Revile not against those who revile. God's love for us is so great that it should awaken in us a desire to please him. God can use us only when we have a humble estimate of ourselves.

It is a splendid thing to see our young people going to school to qualify for service. He pleaded with the young people to make their choice of friends with care and to attend church regularly, that they may have the greatest measure of God's Spirit to guide and protect them.

We should delight in going to God's house. It is our duty to prepare ourselves to meet our Savior.

As we overcome our larger faults, we will see other smaller ones to overcome, then others, etc., till if we are faithful, we will grow more and more into the ideal of our loving Master.

Kansas City Stake

Bennington Heights

In reporting to the HERALD last week, a mistake was made in the announcement of the death of Brother Emmet Barton, concerning his baptism. It was reported that Brother and Sister Barton were baptized a few years ago; but Brother Barton was a member of the church for years, and Sister Barton was baptized about three years ago at the old Central Church font.

Sister M. E. Jones, who was struck by an automobile while crossing the street in front of her home, is improving but still suffers headaches.

Ruth Hastings and Sister D. F. Winn have each attended Sunday school one hundred Sundays without being absent. There are now six who have attended one hundred or more consecutive Sundays. The others are: Dorothy Hastings, 150 Sundays; Sister S. D. Hastings, 148; Dorothy Ladd, 137; and Orville Helm, 123.

Elder E. S. Zink preached a very interesting sermon last Sunday morning, and in the evening Elder Ross Higdom was the speaker.

Quindaro Church

Old Grandma Simpson passed from this earth life on July 29 after living a long and useful life of eighty-four years. Elder J. A. Tanner spoke many comforting words to those who are left to mourn.

Our pastor, Elder A. Wallace Eskridge, and family, went by way of auto to spend their vacation in Sanlac County, Michigan. They are missed by the local church. Elder Emmett Palmer has charge of the work in his absence.

Interests in local activities are up to the standard; numbers at the Wednesday night prayer service are on the increase, and a good spirit is present.

Brother Theodore Foley and family are on a trip to Colo-

rado Springs. Several others are away on vacations. We look forward to the time when all will be home again.

August 14.—Our Religio at 6.30 was in charge of the superintendent, Brother Frank Murrah. After the lesson the audience was entertained by a string trio: Sister Eola Hawkins at the piano; Brother Otis Swart, violin; and Mr. Wilkinson, cello. Three numbers were rendered and appreciated by all.

We are pleased to have with us Elder and Sister H. A. Higgins. Sister Higgins is a valuable help in assisting Sister Dora Halverson in the junior department in the Sunday school.

Brother Higgins occupied the eight o'clock hour, using as a basis for his remarks Mark 16: 15 to 18. Brother Higgins is a very forceful speaker and carries conviction to his hearers. His sermons have the old-time ring. Their assistance is appreciated very much at this place.

The Ladies' Aid and the Fidelia Chapter of Temple Builders have each sponsored successful ice cream socials in the recent past.

Independence

Stone Church

To be of service to the church and its program, to be faithful to its teachings and ideals, to live above reproach, to be unselfish, were the paramount desires echoing through the testimonies and prayers of the young at the young people's early Sabbath morning prayer meeting. Brothers D. O. Cato and Ed. Darman presided over the gathering, and though there were not as many in attendance as there should have been, a spirit of calm and comfort blessed every attendant. In these services of prayer, song, and testimony, the young hope to bring about the happy condition worded in one of the old hymns:

"May faith, and hope, and love abound;
Our sins and errors be forgiven;
And we, from day to day, be found
Children of God and heirs of heaven."

Associate Sunday School Superintendent Glenn Fairbanks opened the Sunday school session with the reading of several verses to be found in the sixth chapter of Galatians. Music during this service was furnished by Mrs. Emma Tandberg at the piano and Miss Dorothy Koehler at the organ, and as a special musical number, Miss Koehler at the piano and Miss Evelyn Turner at the organ rendered a beautiful duet.

Attendance at Sunday school was noticeably diminished due to two causes: The absence of many regular Sunday school scholars on vacations; and a rain with threat of more during the early morning. However, an unusually long list of visitors was registered, there being one hundred and sixty-nine present, who were made welcome in the various departments of the school.

Bishop Mark H. Siegfried was the morning speaker and devoted his time to calling the attention of the Saints to some of the financial aspects of the church, its business methods, its budget etc. "This work is the basis upon which successful society is maintained," he declared. "Without it not only the church and the Nation, but the individual would go to pieces." Since the success and worth-whileness of society depends upon the Christian element in it, he urged a twentieth-century business method of conducting the church to correspond to its twentieth-century program. "We are too careless, too indifferent, too lax about religious connections. We leave it to some one else to maintain the church, but should ask ourselves daily, What is it that keeps up this institution that protects my family, my home, all that I am and all that I have? What am I giving of myself to make this society a permanent affair?" Reminding the congregation of the budget adopted by the church at last General Conference, he advised discussion among the people

concerning its items, and offered as methods of determining what is the equitable contribution of every member: Filing of inventories; paying of tithes; and paying surplus.

Preceding the morning's sermon two songs were sung by the congregation, "Awake, ye saints of God, awake," and "Praise ye the Lord." Robert Miller at the organ contributed a pleasing offertory, and Pastor C. Ed. Miller offered the opening and closing prayers.

K L D S Sunday Activities

A children's program arranged by Mrs. Ethel Moorman took the air at 8.30, and at 9 Bible study lesson was conducted by K L D S radio pastor, Ralph W. Farrell. The main auditorium program at eleven o'clock was heard by radio listeners.

An instrumental program was presented by the combined Walnut Park and Stone Church orchestras at 2 p. m. And one hour later K L D S radio church commenced. Music for this service had been arranged by Miss Ina Hattey, soprano, and was presented by a quartet consisting of Ina Hattey, Hazel Moler, Alma Kearns, and George Gates, and by Dorothy Koehler, organist. The sermon was by the Reverend Joseph Myers, jr., of the Linwood Boulevard Christian Church, Kansas City. This was the first of a series of talks by Reverend Myers, and the opening theme was "The forgotten purpose of Jesus."

At 6.30 vesper service, arranged by Mrs. Cyril E. Wight of the Central Latter Day Saints Church, Kansas City, Missouri, was broadcast. Ralph W. Farrell delivered the sermonet.

The Latter Day Saint studio service at 9.15 consisted of a musical program furnished by Dorothy Koehler, organist; Margaret Gard, contralto; Lois J. Burnett, violinist; a mixed quartet arranged by Thelma Vincent. Sermonet, Elder R. J. Lambert.

At the Campus

Though the ground was quite damp from morning rains, the weather was favorable for meeting at the Campus Sunday evening. Seated on the platform and directed by Brother Orlando Nace, the Walnut Park Band began the evening activities. "Lord, we come before thee now," was the song which commenced the eight o'clock service. Elder A. K. Dillee, pastor of Second Church, offered the invocation, and a pleasing offertory was played by the band.

Pastor C. Ed. Miller, recently returned from several reunions, had been chosen to speak to the people and read a few verses from the twenty-first chapter of Revelation. The seventh verse, "He that overcometh shall inherit all things; and I will be his God, and he shall be my son," he declared to be "the grandest promise made in the whole Bible." Further he read John 3: 5, then 10: 10, emphasizing the importance of life and the promise of Christ, "I am come that they might have life, and that they might have it more abundantly." Several years ago Thomas A. Edison startled the world with his statement: "I believe life is in everything, in every atom."

Classifying Christ's teachings in two divisions: ethical, which has to do with man's relations to man and the finer, beautiful, high things of life; and doctrinal, which deals with the observance of the laws of God, compliance to his will and government. The speaker gave his attention to the latter division. "God created all things, the flower, the animal, and man, but man is of the 'God species.' God is our Creator, but in order that he may be our Father, we must obey his law." Man is the head of creation, but is now in a very crude form; he is undeveloped and must (can only) develop by obedience to law. There is an immense range for man's mind, from the highest heaven to the most debasing plane. God wants us to come up, to be his children and share in the infinite inheritance. Jesus taught, "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." We must be born again to receive the inheritance here and hereafter, for God's promise is sure: "He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

Following the benediction the congregation enjoyed a reel of educational moving pictures.

On Tuesday evening, August 9, the third Religio program of the summer was scheduled to be presented. In these programs each branch in Independence is supposed to be represented, though some have not yet appeared in this capacity this season. The first on the entertainment was a well-rendered quartet number by four Enoch Hill girls. Little Helen Rich, from Englewood, gave two readings, and a saxophone duet by Homer Kelley and Merrill Etzenhouser, of the Stone Church congregation, was enjoyed. From Spring Branch came the Smith sisters, Ruth and Winnogene, who gave a beautiful vocal duet. They were accompanied by Mrs. Walter Gibler.

Due to a heavy rain Saturday evening, the regular moving picture could not be shown and was therefore postponed and given to the large crowd gathered to hear the Religio program Tuesday night. During the intermission two numbers of the program were presented. Bernice Boyd, Second Church representative, gave a reading, and a vocal duet was contributed by Jennie and Katherine Friend, from East Independence. Ralph Smith accompanied them on the piano.

Second Church

Early Sunday morning the pastor and Brother Andes were called to Blue Springs to administer to Brother Henry Campbell, who was taken very ill Saturday night. Until the last few months Brother Campbell has been a member of Second Church congregation since its establishment.

Brother Mortimore presided over the young people's meeting at 8.15, which was few in number but rich in spirituality.

Attendance and interest at Sunday school were very good.

At eleven o'clock Bishop B. J. Scott was the speaker, giving the Saints one of his characteristically rousing sermons. He made an earnest and eloquent appeal to the Saints to live a higher, more godly life. "Straight is the gate and narrow is the way that leadeth unto life, and few there be that find it." "I plead with each of you," said the speaker, "to be one of the few." A beautiful number was rendered by the choir, the members of which are diligently working to keep up their department of work during the vacation period. Their influence for good is being felt.

This meeting was presided over by the pastor, who is Brother Scott's nephew. He was assisted by Wilfred Winn, Brother Scott's grandson.

At the two o'clock meeting the infant daughter of Brother and Sister Verney Hursh was blessed by Brother Dillee and Brother Whiting.

A few weeks ago the sisters of this congregation undertook the task of cleaning and redecorating the church, and with their usual energy and thoroughness set about the task. The work has been done, the task accomplished. The interior of the church is now a delight to the eye as well as a joy to the soul. The work of the sisters is appreciated by all.

Liberty Street

On last Wednesday evening Brother R. T. Cooper and family met with the young people in prayer service, where a very good meeting was enjoyed.

At the morning service on Sunday, the choir under the direction of Sister Leona Robinson rendered a beautiful anthem, "Are we trusting in the Lord?" and a male trio composed of Brothers Harry Blake, Clarence Pace, and Fred Koehler sang "Nearer, still nearer to thee."

Elder W. A. Stevenson was the speaker at the eleven o'clock hour, taking his text from Doctrine and Covenants 105: 9: "Verily, verily I say unto you, darkness covereth the earth, and gross darkness the minds of the people, and all flesh has become corrupt before my face. Behold, vengeance cometh speedily upon the inhabitants of the earth—a day of wrath, a day of burning, a day of desolation, of weeping, of mourning, and of lamentation—and as a whirlwind it shall come upon all the face of the earth saith the Lord."

Walnut Park

The speaker Sunday was a local elder, Samuel Smith. His sermon, on the thought of "Preparation," was a stirring one, full of warning and emphatic instruction.

The Walnut Park Band didn't realize until Monday night how many friends it did have. The band is only beginning its second year of existence and had never given a benefit social before, so they hardly knew what patronage to expect. However, they with their helpers including some from Spring Branch were at the Campus, well stocked with ice cream and homemade cake, water melon and pop corn, by half past six, with six long tables arranged on the lawn, when the crowd began coming for the concert and pictures. Apparently everyone wanted cake and ice cream before or during or after the entertainment, and those serving had an anxious time as they saw their supplies sold out faster than they could be replenished. But the larger the crowd grew, the more enthusiastic the band became, and their music resounded joyfully over the grounds. They are still happy and grateful, and wish to thank the community for the splendid reception given them. Just as sincerely, too, do they thank Him who has charge of the sunshine and rain, as the prospects for a clear evening were doubtful, but when the time came the weather was ideal, which means everything to an undertaking like this. The amount cleared in dollars and cents is not yet known.

Enoch Hill

A Sunday school picnic was planned for Thursday, July 25, but on account of rain the gathering was held in the basement of the church rather than to postpone it to a later date.

Group 33N held an ice cream and cake social August 2 in the church basement. In spite of bad weather twelve dollars was realized. This group plans to hold another social in the near future when they hope the weather man may be more considerate.

The sacramental service on the first Sunday in August was in charge of Brothers Brewer and Sarratt, and was one of the best in many months. An unusual degree of the Spirit prevailed, blessing all with peaceful instruction and a pleasant hour.

Brother W. D. Bullard was the morning speaker on Sunday, breaking the bread of life to an attentive congregation.

Last Sunday morning Brother William Sarratt's class of young people, perhaps a score in number, accompanied by Patriarch H. O. Smith and wife, Pastor Brewer, and Brother Robert Whitsett, started out to visit the historic site of Haun's Mill. But owing to unfavorable weather, they were compelled to change their plans, and going by Saint Joseph and Cameron they stopped at Kingston, Missouri. Upon their arrival, regular service was dispensed with and the hour given over to the class. Brother Brewer took charge, and Patriarch Smith gave an instructive talk concerning the massacre of Haun's Mill. At the time of this massacre, Brother Smith's grandfather, Lyman Wight, was in the jail at Liberty.

Members of the class report a pleasant visit with Saints of Kingston and vicinity and plan to make the trip to Haun's Mill sometime in the near future.

Gudgell Park

On Sunday, August 7, Sunday school was conducted at the usual hour with good attendance and attention.

Sacramental service was presided over by Pastor P. A. Sherman, assisted by Brother Cleland. This hour was one of spiritual uplift to all.

After dinner we motored over to Second Church where a young sister was conducted into the kingdom, Brother P. A. Sherman officiating at both baptism and confirmation.

We are buying a piano for our building. A piano is something we very much need. We contemplate other improvements in the near future. Our congregation is growing until at times it taxes the seating capacity of the church. If the good work continues, we shall have need to enlarge our borders.

Topeka, Kansas*1116 Clay Street*

August 8.—The theme of F. O. Kelley's discourse on the morning of July 10 was "Religion." What is it and how does it help us? "We may have faith without worship, but we can not have worship without faith." Many excellent thoughts were presented.

The theme in the evening was given to us by B. F. Deller.

The eleven o'clock hour on the 17th was occupied by the pastor, C. C. Graham. No services were held in the evening.

On Wednesday, the 20th, the Department of Women met all day at the home of Sister A. P. Crooker and tied comforters. Mrs. Noe and family, of Jackson, Mississippi, and many other friends were present, and a very enjoyable day was spent. Mrs. Noe is a sister of Sister Crooker. The sisters brought pies and salads, and the rest of the menu was furnished by the Club Aluminum Company, who are giving economy, efficiency, and health demonstrations in our city. The waterless meal cooked in their wares was thoroughly enjoyed by all. Sister A. P. Crooker was presented with a piece of the ware as a token of appreciation for her interest in this campaign. A health lecture delivered by Mr. Taylor followed the luncheon.

At the evening prayer service on this same day, a business meeting was held. District President Dave Little was in charge. Brother Graham's resignation as president of the branch was accepted, and B. F. Deller was placed in charge. A building committee composed of B. F. Deller, C. J. Sheets, and F. O. Kelley was authorized to sell the present site on the corner of King and Clay and look for a better building site. Clayton Crooker's resignation as superintendent of the Department of Recreation and Expression was accepted.

The annual Sunday school picnic was held on Thursday evening, July 21, at Chesney Park. There was an abundance of good things to eat and some to spare. Sister Emma Happe furnished the strawberry preserves served with the ice cream and cake later in the evening.

Elder James Baillie, of Scranton, Kansas, occupied both morning and evening on the 24th. His theme was the gospel, and he spoke of Job as an outstanding character of righteousness. The trials we pass through do not amount to anything compared with what Job suffered and endured.

Clayton Crooker was the speaker on the morning of the 31st. The subject was, "Our bodies a living sacrifice in the work of the Lord." Life from the one cell to the more complex form of the human body was used as an illustration. Comparison was also made between the human and the spiritual organization, appropriate scriptural references being read.

Sacramental service on August 7 was in charge of Dave Little. J. G. Juergens stated in the opening remarks that in this service more than any other our hearts and minds are more united in the thought of the renewal of our covenant with God. Petty difficulties come between lay members and members of the priesthood as well, and we can not afford to have hard feelings and malice in our hearts toward each other. As long as we do not understand ourselves, we shall have difficulties. We can hope to develop perfection only through the spirit of forgiveness. Brother Little was accompanied on this visit to us by his family.

Attendance at our services has been small this month, due to the fact that many of our members are away on their vacations.

Two of the upstairs rooms of the church have been newly decorated for the primary department. The cost involved was a contribution to the Sunday school by the superintendent of this department, Sister Mildred Goodfellow.

Sister A. P. Crooker and family are moving to Lawrence, Kansas, where her son, Clayton, will enter the university. We shall deeply feel the loss of this talented family in all the activities of the branch. In view of "more efficient service" for the church, we bid them Godspeed.

Out of town Saints worshiping with us this month are Sister Pearl Richardson, of Ballinger, Texas; Sister Rich-

ardson, of Lamoni, Iowa, and daughter Lilah Woodrum, now employed at the State Hospital.

Little Frank Copp still needs the prayers of the Saints, as he is yet unable to walk although he has recovered his speech and can now converse. We hope to see him regain the use of his limbs. Remember him; also Brother Pees, who is sorely afflicted.

Alexander, Kansas

Elder A. C. Silvers and wife are here helping us get ready for reunion, August 19 to 28. The reunion will be held in Brother Teeters' grove. Plenty of water is close by. It is not a quarter of a mile to Alexander. We expect a good time and want everyone to attend. We want Graceland students to come and put on a Graceland program; so Gracelanders will take notice. This is the home of Chrystal Teeters, who was with you in Graceland the last year, and she will help in the program and will be very much pleased to meet you.

Meals will be served by Mrs. John Teeters at a reasonable price. Brother Teeters has five rooms to rent to those wishing them. The house is on the reunion grounds.

A very pleasant wedding took place at the home of Elder John Teeters on the morning of August 1, when Mr. Marion Walker, of McCracken, Kansas, and Sister Dove Stuel, of Brownell, Kansas, were united in marriage by Brother Teeters. They are fine, well-respected young people. Mr. Walker is a farmer, and Miss Stuel a home economics teacher, having taught in La Cross, Kansas, for four years, and she has the school for the coming term. We all join in wishing them a happy and prosperous life. Mrs. Stuel Walker is the daughter of our much-beloved Sister Jenny Stuel, of Brownell, Kansas.

The attendance at church is small.

Our branch was shocked and saddened by the sudden death of our beloved Brother Jacob Schadel on July 19. He was ready to go, but we were sorry to give him up. The funeral sermon was preached on July 21 at 2.30 p. m. at the union church in Ness County, Kansas, by Elder John A. Teeters. A large crowd was in attendance, and the casket was covered with flowers. The frail wife and children are left to mourn, but not without hope. He was laid to rest in the union church cemetery.

Remember the reunion, and if you want a room, write Brother John Teeters, Alexander, Kansas. Brother and Sister Bruce Brown, of Colorado Springs, will be workers at the reunion and also Brother Peter Whalley, of Wichita, Kansas. They are live wires. Come and hear them.

Minneapolis, Minnesota

Fifth and Queen Avenues North

The event of chief importance this month was the visit of President Briggs and Dean Lonzo Jones, both of Graceland College, on July 10. Brother Jones spoke to the young people of Sunday school, and also preached the morning sermon. In the evening President Briggs lectured about Graceland College, using slides of the buildings, faculty, and students as a basis for his remarks.

The Minneapolis Saints greatly enjoyed what these men had to bring, and hope they will come another time.

On the same day two families from Boston, the Fishers, stopped and worshiped with us. They were en route to the Pacific coast. Brothers Briggs and Jones were quite surprised to meet some of their former students at this time and place.

In other ways the month of July has been rather uneventful, especially so in contrast with the reunion of the preceding month.

A business meeting was held on Monday, the 18th, to de-

cide various questions with regard to preparing for the dining hall which is conducted every year at the State fair grounds.

The young people had an outdoor party on the 22d at the Lake of the Isles. Everyone had a good time, canoeing, playing games, and eating.

At the last meeting of the Alpha Nu Omega Society, Kenneth Wolfe was elected to the office of president; Alice Light as vice president, Loleta Johnson as secretary-treasurer, and Wesley Elvin was sustained in the office of editor of the paper.

Stockton, California

Corner Sutter and Clay Streets

July 30.—On July 1 the Sunday school held its annual picnic at Oak Park. There was an abundance of ice cream, and the usual contests, games, and prizes, and all enjoyed the day under the beautiful oaks.

For two weeks during July no services were held at the church on account of many of the members attending the district reunion. All feel strengthened and renewed, ready to go on with the work whatever it may be through the influence of the wonderful spirit which was manifested throughout.

Our new church windows have been installed at a cost of about two hundred dollars. They fill a long-felt need in the way of better ventilation, as well as a more subdued light. It is also planned to paint the building in the very near future. The Department of Women is planning a busy year and rejoicing at the prospect of helping in the various undertakings of the branch.

Brother George Vallem has been ordained an elder, and Brother Harold Bolton a priest. These reinforcements are a welcome addition to our priesthood, for the number of men of the ministry has been greatly depleted.

We regret that some of our members have found it necessary to go away to find employment. We miss them and hope conditions may soon prove favorable for their return here. Some also are absent on vacations. Though not many in number at present, a good spirit prevails among us.

Building the Work at Harrisville

We have hitherto been silent concerning our group, but now wish to avail ourselves of the opportunity to tell you what we have been doing here.

Elder S. T. Pendleton, of Beaverton, Michigan, opened the work here about two years ago. About two weeks after he started preaching here, three were baptized, and the number of church members has increased since that time until now we have thirty-one members. During that period we have had many series of meetings, Elder E. S. White, of Bay City; Elder G. W. Burt, of Beaverton; and Elder Chapman, of Bay City, laboring here. Also we have had about twelve all-day meetings.

A number of our members attended the young people's state convention last fall and returned to tell those who were unable to go about the good things they enjoyed.

Sunday, July 31, we met with Brother G. W. Burt and Brother Matthew Umphrey for an all-day meeting. About fifty souls were present. A calm spirit was enjoyed throughout the day and everyone was sorry when the time of parting arrived.

Brother M. A. Sumerfield, of Tawas City, and Brother Richard Stewart, of Greenbush, have also been with us many times. There is great interest here at present, and we need missionaries very badly.

THE KILLMASTER GROUP.
HARRISVILLE, MICHIGAN, August 4.

MISCELLANEOUS

Notice to Graceland Freshmen

A special three-day program for Graceland Freshmen beginning at nine o'clock, Friday, September 9, has been planned. These three days will probably be among the most important of the entire year for the Freshmen. The chief purpose is to give personal attention and help in enrollment and academic advisement, in personal interviews, in budgeting of time, in giving physical examination, explanation of rules and regulations, explaining and demonstrating use of library, etc, etc.

All Freshmen should arrange to be on time, as the work of the year will be greatly helped by the three days devoted especially to Freshmen.

Remember the date: Nine o'clock, Friday morning, September 9. G. N. BRIGGS, *President Graceland College.*

Attention, Springfield Saints

We are to be in Springfield from the sixteenth to the twenty-ninth of August, and would be glad for some of you to call on us at the "tented city" Fair Grounds. George Inman, proprietor; Misses Minnie and Lena Fusselman.

Conference Notices

Officers and members of the Western Michigan District, please take notice. Western Michigan coordinate conference will convene at Freesoil, Michigan, August 27 and 28. Meals will be served by the ladies of Freesoil Branch at twenty cents, straight. All branch clerks please forward reports to Sadie Irish, 211 West Ninth Street, Box C, Traverse City, Michigan. A. R. Ellis, district president.

Reunion Notices

Northwestern Kansas reunion will be held at Alexander, Kansas, August 19 to 28. Alexander is on the Santa Fe Railway and Kansas State Highway 96. Brother and Sister Bruce E. Brown, of Colorado Springs, and Brother Peter Whalley, of Wichita, Kansas, will be visiting workers. A few sleeping rooms may be rented; meals will be served at reasonable prices. Bring your tents and camp in the beautiful grove on Brother John A. Teeter's place in the edge of Alexander. A. C. Silvers, for the committee.

Requests for Prayer

Mrs. W. P. Peden, of Drumright, Oklahoma, requests the prayers of the Saints for her husband who has heart trouble and black jaundice. He is very low. Mr. Peden is not a member of the church, but his wife thinks him a believer at heart. At present they are at the home of Sister Peden's mother, at Rocky Comfort, Missouri.

Correction in Notice of Death

Two corrections should be made in the death notice of Sister Savilla Spriggle, as published in SAINTS' HERALD of July 27, page 886, at the bottom of the first column. The writer of the notice communicates with HERALD editors in these words: "Sister Spriggle died of dropsy and complications, not 'as the result of an accident brought about by a runaway horse as she was on her way to a funeral,' as you have it. It was her daughter who was killed by a runaway horse. Also, the funeral was not held 'in the Methodist church at Myersville,' but in the Methodist church at Uniontown, where she was buried."

Marriage Notice

HARDY-CRANE.—At the home of Brother and Sister C. W. Hawkins, San Jose, California, August 23, 1927, Sister (Miss) Edith May Hardy, and Mr. Edwin W. Crane were united in the holy bonds of wedlock. Those present at the ceremony besides the minister and his wife were Sister Scott, mother of the groom, Sister Christopher, aunt of the groom, and Sister Lena Christopher, cousin of the groom. Elder C. W. Hawkins performed the marriage ceremony. The contracting parties will make their home in Stockton, California.

Our Departed Ones

SIMPSON.—Mary Catherine Simpson was born in Illinois on June 19, 1843, and departed this life July 27, 1927, aged 84 years, 1 month, and 8 days. She has been a member of the Latter Day Saints Church for a number of years. She leaves three sons and one daughter. Services conducted from Quindaro Church, Kansas City, Kansas, by J. A. Tanner. Interment in Mount Hope Cemetery, Kansas City, Kansas.

WISEMORE.—Elizabeth J. Wisemore was born August 15, 1860. On July 4, 1879, she married Walter Wisemore, with whom she lived forty-five years, until his death. To them were born nine children, seven of them surviving their parents. Those surviving are: George, Wilmer, Owen, Rose Campbell, Ruby Layland, Enoch, and Joseph G. Sister Wisemore was a devoted Saint, an attentive mother, a good neighbor. She had joined the church July 30, 1899. Died June 30, 1927, at Independence, Missouri. Funeral July 1, at Second Church, and interment at Mount Grove Cemetery. Sermon by Elder William H. Kelley.

CLEMENT.—Charles Henry Clement was born December 9, 1859, in Iowa. Married Melvina McDade in Superior, Nebraska, January 28, 1884, and to them six children were born, five boys and one girl, namely: Asa F., James A., Marion A., Joseph L., Hazel P., and Alma C. He and his wife were baptized into the church by Elder John Aller, at Denver, Colorado, in 1892. His wife died January 18, 1899, at Cove, Arkansas. On August 20, 1902, he married Ella Glauner, at Grant's Pass, Oregon, and to them seven children were born: Bert L., Charles H., Orvil R., Frances E., Florence E., Jennie G., and Ernest H. He died at Gold Hill, Oregon, August, 1927, from general debility. Funeral services were conducted by the Woodville I. O. O. F. Lodge, No. 217 and a short sermon was delivered by H. W. Eaton, Baptist minister, of Medford, Oregon. Interment in J. O. O. F. Cemetery, Gold Hill, Oregon.

WOOD.—Ida Hancock Wood was born at Avalanche, Vernon County, Wisconsin, March 12, 1871. She was baptized into the Reorganized Church in her youth by A. L. Whiteaker. Married Bert W. Wood August, 1893, at Valley Junction, to them two children were born. Sister Wood was isolated from church privileges most of her life, but she remained true to the gospel and was a true and devoted mother in her home. She died August 6, 1927, at Hillsboro, Wisconsin, after undergoing an operation for gallstones. Left are her husband, one son, one daughter, and other relatives and friends. Funeral was held from the Methodist Church at Hillsboro and interment was at Mount Tabor Cemetery beside her grandchild. Sister Wood is one who shall hear the voice of the Son of God and live.

SPAULDING.—John Spaulding was born July 12, 1835. He served in Company K, 36th Wisconsin Volunteers, in the War of the Rebellion. Was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints May 29, 1870, and ordained an elder June 19, 1877. Died at Saint Cloud, Florida, August 6, 1927. Surviving are two sons, one daughter, several grandchildren, and many friends who mourn his departure. Funeral services were conducted by the Grand Army of the Republic.

KERNS.—Mary Jane Kerns was born January 2, 1870, at Ypsilanti, Michigan, and passed away at the home of her daughter, Mrs. Claire Pease, at Colfax, Iowa, October 4, 1926, at the age of fifty-six years, nine months, and six days. She was married to William Kerns, at Allegan, Michigan, September 5, 1895, and baptized in 1904. She died in the faith. Left to mourn are her husband and three children. Funeral sermon was by Reverend C. A. Underwood, of the Christian Church, at Ira, Iowa.

SWEET.—Elder Jared L. Sweet was born December 29, 1850, in Northumberland, Ontario, and lived there all his boyhood days. In 1871 he was united in marriage to Miss Elizabeth Blake, and in 1872 he moved to Nebraska and remained there four and a half years. In 1877 they came to Michigan and settled on their farm in Buel Township, where they have lived for fifty-two years. He united with the Reorganized Church of Jesus Christ of Latter Day Saints in the year 1891; was ordained priest in 1898 and three years later was ordained an elder. Brother Sweet was a faithful worker and was loved and respected by all his neighbors and associates. Death came very suddenly July 23 and called him home. He leaves his aged companion, one sister, and four brothers. Sermon by William M. Grice, assisted by William Davis and William Rushton. Interment in Crosswell Cemetery.

PAGE.—Mrs. Georgiana Page was born February 7, 1856, at Petersfield, England. She passed away August 11, 1927, at her home in Kansas City, Kansas. She leaves a husband, a son, and a daughter, also two granddaughters and a nephew. Mrs. Page has been a member of the Reorganized Church of Jesus Christ of Latter Day Saints a number of years. She was a sufferer from paralysis for a long time. Services from the home conducted by J. A. Tanner. Interment in Mount Hope Cemetery.

Reunion Locations and Dates

New York and Philadelphia, Deer Park, August 13-28.
Far West Stake, Stewartsville, Missouri, August 18-28.
Nauvoo, Nauvoo, Illinois, August 19-28.
Little Sioux, Missouri Valley, Iowa, August 19-28.
Southern Wisconsin, Madison, August 19-28.
Southeastern Illinois, Brush Creek, August 19-28.
Northwestern Kansas, Alexander, August 19-28.
West Virginia District, Indian Creek (Richie County), August 22-28.
Gallands Grove, Sac City, Iowa, August 26-September 4.

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THE SAINTS' HERALD

The First Presidency, Editors.
Richard J. Lambert, Assistant Editor.
O. W. Parker, Business Manager.

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All remittances and all communications with regard to financial matters of the church should be made payable to and addressed to the Presiding Bishopric, Reorganized Church of Jesus Christ of Latter Day Saints, Box 255, Independence, Missouri.

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- \$200 Bond, 10 year, 5% interest, coupon bond, payable semi-annually.
- \$1,000 Bond, 10 year, 5% interest, coupon bond, payable semi-annually.

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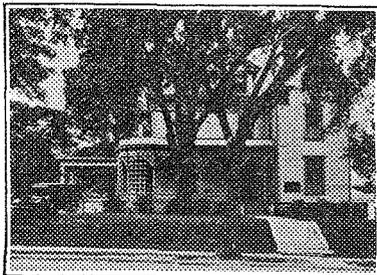
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K L D S Radio Programs

Week, Sunday, August 21, 1927

SUNDAY, August 21.

- 8.30 to 9.00 a. m. Children's program arranged by Mrs. Bertha Burgess.
9.00 to 9.30 a. m. Bible Study conducted by Ralph W. Farrell.
11.00 to 12.00 Stone Church service; Robert Miller, organist; Vivian Latta, soprano; sermon.
2.00 to 3.00 p. m. Organ recital—Doctor Harry E. Cooper, assisted by Ruth Silbert, contralto; Esther Schlemova, accompanist.
3.00 to 4.00 p. m. K L D S Radio Church; sermonet, Reverend Joseph Myers, jr.; music arranged by Miss Ina Hattey, soprano.
6.30 to 7.30 p. m. Radio vesper; musical program arranged by Thelma Vincent; sermonet, Ralph W. Farrell.
9.15 to 10.15 p. m. L. D. S. Studio Service; Robert Miller, organist; sermonet.

MONDAY, August 22.

Silent.

TUESDAY, August 23.

- 6.30 to 7.00 a. m. Morning devotional service; music arranged by Thelma Vincent; sermonet, Ralph W. Farrell.
7.00 to 7.20 a. m. English Study conducted by Mrs. Alice Burgess.
4.00 to 5.00 p. m. Matinee program arranged by Gertrude Shields Campbell, contralto.
7.00 to 7.20 p. m. Cousin Hazel, children's stories.
7.20 to 7.40 p. m. Walt Filkin, *Kansas City Journal-Post* poet.
7.40 to 8.00 p. m. Lecture, Hale W. Smith.
8.00 to 9.00 p. m. Studio program, Edna Scotten Schubert, organist, and assisting artists.

WEDNESDAY, August 24.

Silent.

THURSDAY, August 25.

- 4.00 to 5.00 p. m. Matinee program.
7.00 to 7.20 p. m. Cousin Hazel, children's stories.
7.20 to 7.40 p. m. Health talk, Doctor Joseph T. Brennan.
7.40 to 8.00 p. m. L. D. S. Kansas City stake orchestra, under the direction of Mrs. J. L. Johnson.

FRIDAY, August 26.

- 6.30 to 7.30 a. m. Morning devotional service conducted by the K L D S Radio Pastor, Ralph W. Farrell; music arranged by Mrs. Myra Brackenbury.

SATURDAY, August 27.

- 8.00 to 9.00 p. m. Studio program—Walton Lockman, baritone.

PROBLEMS of INDUSTRIAL ZION

A new booklet just off the press is now ready for sale. Orders filled same day as received. The content of this booklet is an amplification of a series of lectures given during the last General Conference, and the matter of stewardships and cooperation in developing Zion is presented from quite a new angle.

It is written in a very interesting style. Definite situations are discussed and analyzed in a logical, common sense way, and the pleasing thing about the book is the fact that the entire treatise is based on the spiritual ground work of the gospel of Jesus Christ.

The booklet is designed as a text for study by the priesthood in their priesthood meetings and by the membership in their study classes throughout the church. The First Presidency and Presiding Bishopric urge that this booklet be secured and study work begun.

The booklet will be about one hundred and seventy-five pages and will be sold for 20c each.

Order through the publicity agent in your branch when possible. Otherwise order direct from the Herald Publishing House, Independence, Missouri.

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

Volume 74

Independence, Missouri, August 24, 1927

Number 34

EDITORIAL

Are You One of Bishop Fry's Company?

Bishop Charles Fry was visiting scenes of the establishing of the Church of Jesus Christ of Latter Day Saints. Particularly he had visited the Hill Cumorah and in reflection had seen enacted the life of the young prophet, Joseph Smith, as he had been given the commission to take to the world a new and sacred record, complementary of the Bible, which should be another witness that Jesus is the Christ.

Now he was in Palmyra and the quiet conviction came upon him that he did not know enough about this record for which Joseph Smith and many others gave their lives, and he resolved that before September 22 he would again read the Book of Mormon.

Then followed the thought, "I wonder how many members of the church feel as I do, and would join me in rereading the book!"

To think in the line he had been thinking was to incite action, and he found a message blank, filled it with a telegraphic letter to the HERALD, and he had started a movement which bids fair to extend over the entire church.

Last week we reported that many in Far West Stake had joined Bishop Fry's company. This week we have received reports as follows: *Lamoni*, 159 have pledged rereading the book, beginning at once; excellent close to reunion. *Eastern Michigan District and Port Huron*, sixty-five are trying to reread the Book of Mormon before its first centennial, September 22. *Far West reunion*, 195 have undertaken rereading the book. *Kirtland*, 147 members of Kirtland reunion pledged themselves on Sunday to read the Book of Mormon by September 22, the centennial of its coming forth. *Park of the Pines*, Boyne City, Michigan, a fine reunion, fifty pledged themselves to reread the Book of Mormon by September 22.

In many other places we are assured the movement is in progress. What a wonderful impetus to the unity of the church has been started by this natural process!

R. J. L.

God's Gifts of Health and of Healing

I attended a prayer meeting not many months since, and the Saints seemed to vie with each other in telling of the wonderful gifts they had witnessed; especially had the gift of healing by the laying on of hands of the elders been a testimony to them. I was made to reflect upon the gifts of the gospel which had followed me in my gospel life; and sitting in the fellowship of Saints, I enjoyed my contemplation immensely.

But there came in the course of my reflection this thought: Healing the sick is a demonstration of the forgiveness of God to the one or ones who have broken the provisions of his law. Is there no more perfect gift than this? Yes; there is the reward of an unimpaired, uninterrupted health which is the result of an unbroken law. I may not be able to say just what statute I have broken that has brought me a particular affliction, sickness, or distress, but it is very likely I can establish a very close connection between my troubles and my infractions of the law. Likewise, it is not a great task to credit the reward of health I have received and am enjoying to a regimen of law observance.

God has given his law in sufficient detail and plainness as to make it possible for me to trace my possession of continued blessing to the observance of its provisions, and herewith comes the greatest rejoicing of all.

Notwithstanding the truth of these statements, it does bring great joy to many when a respected and faithful elder of the church reports as does J. W. Metcalf in a letter dated August 1, as follows: "I was called by wire to Marengo, Indiana, to administer to Sister H. Thompson on the 18th of June. She had had locked bowels for eleven days, and the doctors had given up all hope for her recovery. They had done all they could. I arrived there on the 19th and found her very bad and the room full of anxious men and women. I offered a prayer to God for her and administered. Then I asked the men to vacate the room, and in less time than five minutes the Lord did for her what the doctors had been trying to do for eleven days. She was healed and is well."

Auditorium Construction Proceeding

Steel for the superstructure of the Auditorium above the first floor slab is now being set. This will be welcome news to the members throughout the church who are watching the progress on the building. Since the building was begun, three hundred tons of steel have been used for reenforcing and in the pillars and girders, bringing the building to its present state of construction.

The ramps (inclines) by which one may approach either the basement or first floor, have been completed in the four corners of the building, and with this stage of the construction completed, the steel framework for the main auditorium, gallery, and roof is being set as fast as it arrives.

With the exception of a few rainy days, the weather has been ideal for building operations, and the work is progressing steadily. The rooms for the heating and electrical equipment are completed, and but little work remains to be done preparatory to installing this equipment.

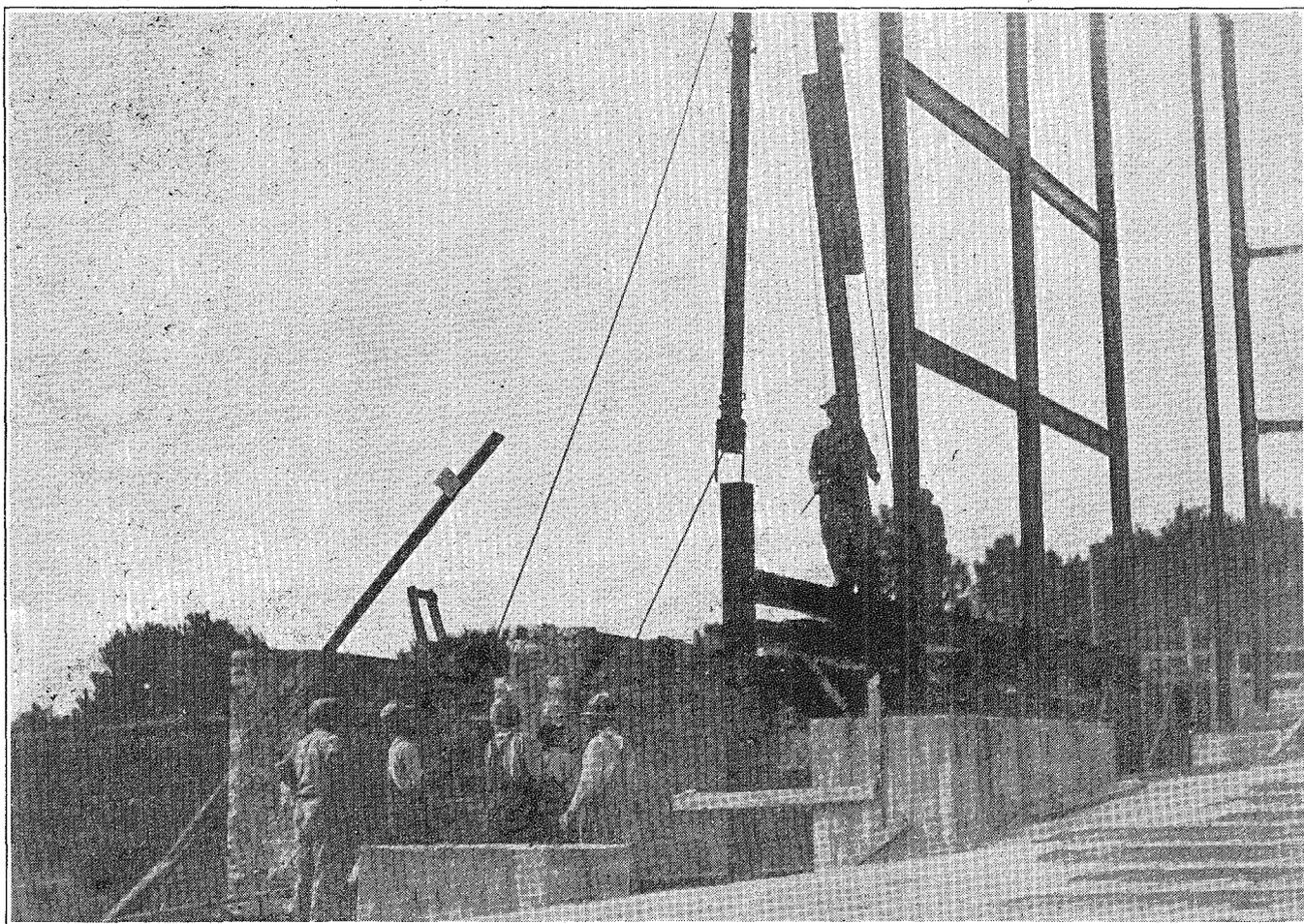
The building continues to draw its full quota of visitors every day, those who are interested in

watching the building take form. If present plans are matured, it is hoped that the building will be inclosed and seated for the General Conference of October, 1928, and from that time until the April conference of 1930 what member of the church will be content not to have the building advanced to final completion for the centennial year of the church?

It is very gratifying to note that many are fulfilling their Auditorium pledges, and almost every letter expresses personal interest and enthusiasm in seeing the building go forward to completion.

The accompanying cut reproduces a picture taken August 11, showing workmen erecting the steel beams at the northwest corner of the Auditorium Building.

The Bible is not a book of mere secular wisdom, though much secular knowledge is embodied in it, not a book merely of grand thoughts about religion, of fine, ethical teachings, and noble biography, of soul-stirring narrative. It is, above all, a book of revelation, of God's historic revelations down through the ages, to the coming of Christ and the advent of the Holy Spirit.—Stanley R. Grubb.



A view of the work taken August 11, 1927, looking north along the west wall, showing steel being set in the northwest corner of the building.

Build Character by Teaching Children

The gifts of the gospel should not be underrated. The working of miracles should continue to be an incentive to the believer, causing him to follow more closely the direction of the Master as contained in the statutes and commandments of the law. The fundamentals enumerated by the Apostle should be established by elementary teaching, and every man, woman, and child should know what the Master has said regarding faith, repentance, and the other principles.

But in these things and their attainment, we should not lose sight of opportunities to instill fineness and strength of character by teaching children and young, during the plastic periods of their lives, those things which may be taught by the glance of approval, the tone of the voice, the attitude toward various types of visitor and friend. Once embed the idea in your child's mind that it is possible to tell the truth though it bear disagreeable intelligence without giving offense or injuring one's standing with acquaintance or friend, and one has done a greater thing than to have spoken in an unknown tongue or have prophesied under unctious of the Spirit of God.

There came to my desk this morning a small slip of paper containing two paragraphs written by Miss G. Kendall, and they caused the reflections we have just recorded. We will reproduce them herewith. They bear a message to Latter Day Saint fathers and mothers:

Teach Children Kindness

This teaching kindness to animals may seem a simple thing; but the more one looks into its merits the more penetrating this spiritualizing influence proves to be, causing a change of conduct, inspiring justice and compassion in the place of selfishness and cruelty; training the mind to apprehend, and the heart to sympathize with the needs of the lowly creatures who form the theoretical object lesson of such surpassing interest to the young; obviously the "protecting sympathy" which a child may be taught to feel towards its helpless dumb companion, may in after years inspire the life of the philanthropist.

How much teaching is needed is demonstrated by the incredibly cruel deeds perpetrated by children even of tender years, which call forth neither remonstrance nor reproof from parent or guardian.

Let us teach our children humane treatment of the creatures known by the misnomer *dumb animals*, and reap for ourselves and them great benefits of peace and happiness.

R. J. L.

Eugene Closson, superintendent Department of Recreation and Expression, is having a busy reunion season, and if reports are indicative, it will be a no less busy season in 1928. It has been decided to continue the Cub and Scout organizations. The Cub organization is planned to care for boys

of ages nine to twelve years; the Scout organization cares for them from twelve to fifteen years of age. A new organization to enlist the youth from fifteen to twenty-one years of age is being planned and will be tried out. It has appeared that there is legitimate demand for such organizations, and the field is one which should be fruitful. Surely the youth of the present need the touch of the church in their recreational activities as well as in educational and purely religious lines.

K L D S on New Wave Length

The Federal Radio Commission has assigned K L D S the frequency of 1110 kilocycles, corresponding to a frequency of 270.1 meters. Tuesday morning, August 23, the first program on the new wave length was sent out. This wave length has just been vacated by the two Shenandoah stations, K M A and K F N F, which have been moved to better berths. 1110 kilocycles is not expected to be the permanent frequency for K L D S, but pending further action will be used by the church station and should enable listeners to hear our programs better than on the higher frequency of 1260 kilocycles. The power of the station is unchanged.

An increased schedule is contemplated for K L D S, beginning in September. Further announcement concerning this will likely appear in next week's HERALD.

Alexander Klein Honored

In a letter from Alexander Klein, of Saint Louis, Missouri, to President Frederick M. Smith we find the following news: "By the inclosed clipping from our weekly 'Y' paper, you will notice that I have earned the highest honor that may be given to an individual of our local 'Y,' and I feel that to some measure you ought to be given credit, for it is through you that I have associated myself with high ideals, learned to appreciate fairness, loyalty, consecration, sportsmanship, and service. . . ."

A clipping from the paper mentioned is attached to the letter. From it we quote the intelligence: "Sixteen representatives of the various Young Men's Clubs held their third meeting last Monday evening for the purpose of completing the organization of a Young Men's Club Council.

"Alexander Klein was elected president, Herbert Sayers, vice president, and K. F. Brunkow secretary-treasurer."

God gave man an upright countenance to survey the heavens, and to look upward to the stars.—Ovid.

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

The Testimony of Jesus

BY S. A. BURGESS

A very common mode of attack on the church has been to set up the claim that it is non-Christian—as though the Book of Mormon could take the place of the Bible, or were another Bible in any sense of substitution. But to those who are acquainted with the book and with the teachings of the church, this is a very evident error, when not a gross misrepresentation.

In Joseph Smith's first vision, his desire was to find the truth. He had attended a revival service and was ready to accept Jesus, but there was such a confusion and contention that he turned to the Bible and there read, "If any of you lack wisdom, let him ask of God." The immediate response was a vision of the Father and of the Son, "This is my beloved Son, hear him." That has been and is the great corner stone of the restoration to the ministry and to the people. "Hear him."

When after earnest prayer he received his second vision in September, 1823, the scripture referred to by the angel was Malachi 3:1: "Behold, I will send my messenger before me, and he shall prepare the way."

The next was the 11th chapter of Isaiah, which concerns the restoration of Israel:

And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots: and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor

destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together; they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. And the Lord shall utterly destroy the tongue of his Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men to go over dryshod. And there shall be a highway for the remnant of his house, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.

This he stated was about to be fulfilled:

For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear the Prophet, shall be destroyed from among the people.—Acts 3:22, 23.

How Long Have You Been in Business for Yourself?

And that Prophet he said was Christ. It will be found that all of these passages refer to Jesus Christ. He also quoted many other scriptures, but the fundamental has always Jesus as the Christ.

Then the Book of Mormon itself at the very beginning, in the vision of Nephi, forecasts the coming of the Son of God. This was plainly revealed 600 years before Christ and was made a part of their record. When Alma reorganized the church, he told again of the holy priesthood, that it is the order of the Son of God, and that the church should be called after his name.

The book relates that Jesus came to this continent. All through the book it will be remembered is the story of Jesus as the Savior of the world. See 2 Nephi 11:45-79:

And notwithstanding we believe in Christ, we keep the law of Moses, and look forward with steadfastness unto Christ, until the law shall be fulfilled; for, for this end was the law given; wherefore, the law hath become dead unto us, and we are made alive in Christ, because of our faith; yet we keep the law because of the commandments; and we talk of Christ, we rejoice in Christ, we preach of Christ, we prophesy of Christ, and we write according to our prophecies, that our children may know to what source they may look for a remission of their sins. Wherefore, we speak concerning the

law, that our children may know the deadness of the law; and they, by knowing the deadness of the law, may look forward unto that life which is in Christ, and know for what end the law was given. And after the law is fulfilled in Christ, that they need not harden their hearts against him, when the law ought to be done away. And now behold, my people, ye are a stiff-necked people; wherefore, I have spoken plain unto you, that ye can not understand. And the words which I have spoken, shall stand as a testimony against you; for they are sufficient to teach any man the right way; for the right way is to believe in Christ and deny him not; for by denying him, ye also deny the prophets of the law. And now behold I say unto you, that the right way is to believe in Christ, and deny him not; and Christ is the Holy One of Israel: Wherefore ye must bow down before him, and worship him with all your might, mind, and strength, and your whole soul, and if ye do this, ye shall in no wise be cast out. And inasmuch as it shall be expedient, ye must keep the performances and ordinances of God, until the law shall be fulfilled which was given unto Moses. And after Christ shall have risen from the dead, he shall show himself unto you, my children, and my beloved brethren; and the words which he shall speak unto you, shall be the law which ye shall do.

Nephi taught that they should take upon them the name of Christ (2 Nephi 13:16). The purpose of the book itself was the convincing of the Jews that Jesus is the Christ. This includes not only the inhabitants of this land, but all the household of Israel. This is the purpose of the church, the teaching of the Christ, Jesus and his crucifixion.

People have attempted in many ways, and unsuccessfully, to undermine this book. Quite recently we have asked ourselves the question, "What if they should prove that Joseph Smith was a scoundrel, and the Book of Mormon was merely a production of his, for selfish ends?" Would our faith be destroyed? Certainly not; for our faith is in Jesus Christ and in him only.

But in fact each effort to disprove the book and each effort to discredit Joseph Smith has failed. We recognize that he was a prophet only when under direction of the Holy Spirit. But he was a good man at all times.

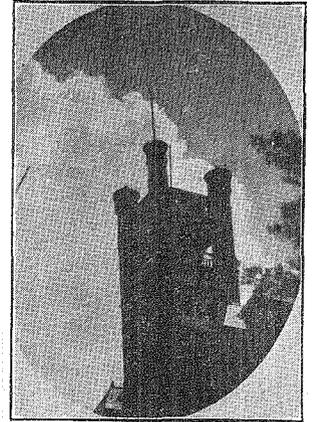
The Book of Mormon does not detract, but clearly increases the faith of everyone who reads it with a desire to know the truth. It is indeed a new witness of the life of Jesus Christ and is a witness especially for the people of this continent, a witness especially for the household of Israel; but a witness to all who read the book with faith and a sincere desire to know the truth.

Space forbids our carrying out our topic further and showing the numerous testimonies of the Christ that is contained within its pages, but we refer you to the index in the back of the Authorized Edition, under the three headings of "Jesus," "Christ," and the "Messiah." Here we learn, in addition to the above, that the prophets had hope of glory hundreds of years before the coming of Christ. Atone-

ment and salvation are only through him. The resurrection is through him, and in him is death swallowed up, for he is the light and life of the world.

Lamoni, the Home of Graceland College

Lamoni is an old and respected name in church history. The community of Lamoni has long been a mecca toward which the eyes of the people have turned. More than fifty years ago, members of the Latter Day Saints Church began to settle in Decatur County, on land which surrounds the present site of the town of Lamoni. On June 1, 1871, the first United Order of Enoch



Graceland's Tower

published the results of the work of a committee which had been appointed at the conference before to select a suitable tract for the furthering of their activities. Quoting loosely from the History of the Church, volume 3, page 617, we find the following:

After having traveled through two counties in Iowa and three counties in Missouri, the committee finally visited Decatur County, Iowa, and decided to locate in Fayette Township. At that time the committee had purchased twenty-five hundred acres of land. . . . The Township of Fayette lies next to the Missouri line. The soil throughout the country is good; wheat is raised, but not in abundance; corn, potatoes, oats, timothy, and clover flourish. Water is obtained at a depth of thirty to forty feet. The price of land varies from \$5 to \$10 for unimproved and \$12 to \$25 for improved farm land. A line of railway is supposed to run from Chariton, Iowa, to Cameron, Missouri, connecting with the line of the Hannibal and Saint Joseph Railway. Should this be accomplished it will place the dwellers in Decatur County within some five or six hours ride of Jackson County, Missouri. Anyone wishing to do so may find good locations in Missouri as near to the settlement as they see fit, or if they wish, anywhere on the line between there and Jackson County, Missouri.

From the foregoing, it is apparent that Lamoni was settled by the Saints as an approach to the establishment of their work in Jackson County, Missouri, as had been pointed out in revelation years before. The idea of the "gathering" has always been a prominent one with the Latter Day Saints, and thirty years or more had elapsed since they had been forcibly driven from their "chosen land" in Missouri. Yet the dream of establishing the headquarters of Zion according to divine command remained with them constantly. It seems to me there is no doubt but their choosing of this location so close to the Missouri line upon a railroad connect-

ing directly with the old settlement of Far West, and in Jackson County, presaged the later movement of the headquarters of the church to Independence, Missouri.

Again quoting from the History of the Church, volume 4, page 120, from the pen of Joseph Smith, who with a group of church leaders visited Decatur County in 1875, we have the following:

It was a very enjoyable trip and resulted in satisfying the excursionists that the land was excellent. The crops this year are good, the people agreeable . . . and the country a *delightful* one to live in. . . . There are 153 members in the Lamoni Branch this fall with a good prospect of increase, as interest is awakened all over the district. *We are also authorized to say that no one, be he saint or otherwise, who will not consent to the righteousness of God and the rules of right dealing of man to man is wanted there, nor will such be welcome there whether they are in or out of the*



The Brick Church at Lamoni

church. But men, honest men—true men and women will find warm hearts and good neighbors. . . . There has not been a lawsuit during the five years of their settling there.

Referring to volume 4, Church History, page 289, Joseph Smith again writes for the HERALD of October, 1879. He speaks of his visit to Lamoni in which he mentions that the railway is practically completed to a distance of thirty miles west of Lamoni and that the "colony" has the assurance that the town will be called Lamoni, instead of *Sedgwick*, which had been the name of the post office established some years before.

I can not but pause for a moment to invite your rereading of these quotations from the pen of President Joseph Smith, who at that time had been the President of the church some fifteen or twenty years, to ask the reader to note particularly his reference to the type of people who were *invited* to settle in the new location for the church. If that injunction were complied with, as I am inclined to believe it was pretty largely, it was a significantly selective factor in the settlement of the place which

was ultimately to be the home of Graceland College.

In 1882, 1883, the headquarters of the church were established at Lamoni. The majority of the leading men of the church moved there to establish their homes. The Herald Publishing House was moved to Lamoni, and the first issue of 1883 was mailed from its new location. General Conferences were held on alternate years at Lamoni until 1919, and those of us who had the privilege of residing at Lamoni or visiting it often can remember as familiar figures and acquaintances, the men of the Quorum of Twelve, such as Heman C. Smith, J. W. Wight, W. H. Kelley, and a number of others; and the patriarchs of the church; Alexander H. Smith and Frederick A. Smith; the church recorders and historians, H. A. Stebbins and Heman C. Smith; the men in the financial division of the church, E. L. Kelley, Elijah Banta, and David Dancer; and finally the men of the Presidency, Joseph Smith, F. M. Smith, and Elbert A. Smith. The influence of these men upon the public policy of the town of Lamoni, and their personal influence and that of their families upon the young men and women of the town, provided a beneficent atmosphere for the establishment of a thriving and substantial college.

November 12, 1895, the corner stone of Graceland College was laid and the building subsequently erected on a plot of ground in the southeast section of Lamoni. The erection of that building marked the first concrete step in the establishment of the college which had been advocated several times by President Joseph Smith and other leading men of the church since 1867. In 1890 there had been an attempt on the part of the town of Lamoni to build a college, but the financial backing had not been adequate and the plan had fallen through. A little later a conference resolution authorized the building of a college at Lamoni, and even before the building was completed the college was opened in quarters rented for that purpose.

Written in behalf of the college that was to be, we find in the SAINTS' HERALD, volume 32, number 26, under the date of September 4, 1895, a letter from President Joseph Smith as follows:

It is a special feature of Graceland College that in addition to the ordinary advantages of first-class academic and collegiate instruction, students will also be so situated as to secure the inestimable advantages of good moral and social surroundings. The population of Lamoni in general is composed of a class whose moral tone and aims are excellent. All of these things enter deeply into the educational question and are considered among the first in importance for the welfare of study. . . . *Young people attending college at Lamoni will largely be removed from the corrupting influences that endanger so many at college away from home. The citizens as a whole are moral, upright, progressive, and enterprising. The moral atmosphere of the city is far above that of the average town or city and will im-*

press any for good, who make even a temporary residence while in school life.

I have quoted at length because it emphasizes the words of one who was living at the center of community activities thirty years ago, and whose interests in the establishment of a college for the church would make him a keen analyst of the environmental surroundings in which it should be founded. In view of the fact that the educational interests then founded were to live over a long period of years and the place of its establishment was of vital concern, he could not afford to blind himself to the faults or exaggerate the virtues of the community in which it was to be established. *Lamoni was just such a community as he indicated*, composed of citizens of high moral standards and of progressive vision. People whose morals and practical Christian lives could not help but be the most potent educational influence with which the young people of the church could come in contact.

In 1905 began the removal of the headquarters of the church from Lamoni to Independence, Missouri. One by one the leading men of the church moved away so that their homes might be near their offices and their offices at the headquarters of the church. The older officers who still maintained their homes at Lamoni, have answered the call of the Great Beyond, so that now Lamoni is the home of but very few of the leading officers of the church. Apostle John F. Garver still maintains his home here, and Apostle D. T. Williams has his home in Lamoni. In May, 1921 the Herald Publishing House was moved to Independence, thus leaving Graceland College as the last vestige of general church interest at Lamoni, which had been the temporary home of the church in the gathering of the people of Zion. The little town of Lamoni had served its purpose as a temporary headquarters of the church. It had furnished a home when it was still impractical for the church to move to Jackson County. It had received the beneficence of the splendid men and women who represented the church. It has had left indelibly upon its tradition and upon the standards of its citizens the impress of these religious pioneers.

However, such a hejira from one mecca to another can not but leave for the deserted place a grave problem of readjustment. It is true today that Lamoni has a smaller population than she had ten years ago; that there are fifteen or twenty empty houses in the town, and that the town sadly misses the inspiring leadership and support of those people who have occupied in the leading services of the church. But Lamoni is making her readjustment; she is coming to be known as one of the finest

cultural centers in Iowa. While she is no longer known as the headquarters of the church, she is coming now to be known as *the home of Graceland College*.

Lamoni today is a thriving little rural town. She has some five or six grocery stores, as many clothing stores, two hardware stores, one furniture store, some half dozen cafes, two hotels, an unusually good printing house, and a number of minor industries. The town has a large area of paving, is electrically lighted, is widely served by water and sewer system, and is up to date in the matter of modern conveniences.

The school system is a splendid one. A large percentage of the high school graduates continue on through a year or two of college. Lamoni sends out scores of teachers to the surrounding towns and communities. It has one of the most complete musical organizations in the State. Nearly every child has some training in vocal or instrumental music. The town boasts several orchestras and claims the largest choir in Iowa.

The amusements of Lamoni center chiefly about the activities of the school, the church, and the college. Wholesome entertainment is furnished by the students in dramatic or musical productions and in literary and athletic contests. The lyceum course of the community, open to everyone, fostered by the college and the schools, brings to the people outside entertainment. The Coliseum, a building now owned by the college, is a center of community activity. In it the large social meetings and banquets are held and the productions of the school and college are presented. There are no pool halls or dance halls in the town and a moving picture only three times a week. It has been years since a road show has been shown in Lamoni.

All the good things that President Smith had to say of the people of Lamoni can be reiterated today in spite of the high tide of social revolt in practically every community.

There has been from time to time the recurrent agitation of the question of establishing industries in Lamoni. Industries such as would serve the nature of the town would be welcome. But Lamoni is gradually adjusting itself to a new and larger ideal—one that fulfills the criterion of President Joseph Smith, when he invited men, honest men, and true women, and lovers of righteousness and right dealing to settle at Lamoni. *Lamoni is beginning to recognize as the hope of its future its place as a clean college town, with community pride in the beauty of its surroundings, in the efficiency of its schools and the culture of its citizens*. As such it is an ideal location for a small college; it fur-

nishes a place of retirement free from the hurrying and aggravating influence of a crowded city. It is a place where students may learn the ways of life, both historically and idealistically, and through their own activities apply the best of both to practical living. Lamoni that has played so important a part in the forward march of the church is to continue her service to the church in furnishing a home for Graceland College. She is still in a new and vital sense a mecca towards which the eyes of the Saints are turned.

How Much Taxes Should You Pay?

BY D. H. SCHMIDT

The self-evident law of consistency and justice places everyone under financial obligation to the public welfare in an amount proportionate to his financial ability; no more and no less. Where much is possessed, much is required; where little is possessed, little is required. None are excusable from taxes unless entirely insolvent. This is absolutely the only just standard or basis upon which taxes should be levied. Is it not wrong to assent to the levying of taxes on any other basis?

Assessment should be made on the net worth of the farm or other property, subtracting all mortgages and debts, and *nothing* should be exempted. All securities, notes, bonds, etc., should be brought to an authorized collector frequently, the taxes paid, and the instrument officially stamped, indicating payment to date, the law utterly invalidating every paper or security not bearing said stamp indicating full payment at time of presentation for collection. Believe me, with such a law not many would get out of paying these taxes.

Justice demands that there be no non-taxable bonds whatever. One sure road to the rocks, for any nation, is to put the expenses of government on taxation by taking duties, tariffs, revenues, customs, poll tax, stamp tax, tolls, gasoline tax, occupation tax, auto licenses, all kinds of licenses, per capita tax, franchises, etc., instead of direct tax on the payer's net worth. All these can in no way, shape, or form represent the payer's ability, or responsibility to society. It is self-evident that by these the individual owning most is relieved from contributing his proportion to the public welfare. It is irrational to suppose that if these richer men can not or will not bear this load, those poorer should have to make it up.

The world owes men an opportunity to make a living. These various forms of taxation bar the poorer class from their opportunity, placing privi-

OF GENERAL INTEREST

Church Ushers Well Organized for Real Service

(From *Church Management* April, 1927, p. 390.)

Ushers in the First Presbyterian Church, Fairmount, West Virginia, are efficiently organized, as follows:

1. Chairman and secretary.
2. Periodic meetings for plans and good fellowship.
3. Be at church fifteen minutes before hour of church worship to have calendars folded for distribution; also, to greet and seat early arrivals. One failure in the past has been the late arrival of ushers, with confusion as to duties, congestion of people at the door, and many people not being ushered to their seats or given church calendars.
4. Always seat people in empty pews and as far front as possible. One failure in the past has been to usher people to partly filled pews, asking people to move over, rather than usher them to an empty pew one or more pews farther front.
5. Look at the church as a whole, rather than your aisle. If your aisle is filling up quickly and other aisles have fewer people, kindly suggest to people that they be seated in the less-crowded pews. Exceptions, where people are accustomed to certain seats.
6. Always greet people with a smile as you meet them. Away with sober faces when ushering.
7. Look out for visitors. Many present every Sunday. Be cordial. Let them remember our church as a friendly church. Use visitor's card to get names and addresses. Introduce visitors to church members.
8. Stand near doors of church after the meeting to greet people and get names. Be among the last with the minister to leave the church.

(Continued on next page.)

lege and business opportunity in the hands of those already better off.

Wise men who framed our Constitution declared taxation without representation to be tyranny; if that be true, what but a grosser crime is taxation without ability to pay?

The principle of justice enunciated by our Lord, that of him who has much, much should be required, justifies the levying of income, inheritance, and direct assessment taxation for all public expenses, thus distributing of the surplus for the public need.

STEWARTSVILLE, MISSOURI.

REUNION NEWS

Detroit District and Southern Michigan and Northern Indiana

The first joint reunion of the Detroit District and the Southern Michigan and Northern Indiana District was held at the reunion grounds, Lemon Park, Indian Lake, near Vicksburg, Michigan. It was so successful that the probabilities are that another will be held next year.

The park itself is an ideal place for reunions, having nice level ground for the pitching of tents, lots of beautiful shade trees, a good ball diamond, and a good bathing beach close at hand. A roomy tabernacle takes care of the services, and a well-equipped cook shack does its part in taking care of the material necessities.

Of those who contributed to our spiritual needs were Patriarch F. A. Smith, Bishop Fred B. Blair, Apostle J. F. Garver, Sister Blanche Mesley, Elders Thomas S. Williams, and J. Charles Mottashed, of Detroit; O. J. Hawn, and H. A. Koehler. Each one of these gave us spiritual food according to his or her calling and his or her characteristics. Thus we enjoyed a well-balanced spiritual ration.

Four young folks prayer services were held in the early mornings, conducted by Apostle Garver, and were quite well attended, good interest being manifested.

Classes were conducted each morning by Elder Thomas S. Williams on the subject, "The practical application of the gospel principles"; and by Sister Mesley on "Women's contribution to the building of Zion."

The music was very ably rendered by choir and orchestra under the excellent leadership of Sister Louise Evans, of Grand Rapids. Two very fine musical programs were enjoyed. One evening an orchestra came out from Kalamazoo and gave us a program.

Recreational activities were well provided, although we were disappointed at not having the two leaders with us

(Continued from page 985.)

9. One extra usher at Sunday school door to church to distribute church calendars.
10. Have paper and pencil to quiet small children.
11. Watch ventilation. Keep church warm and yet plenty of fresh air.
12. No moving about church during scripture reading, prayer, sermon, or singing of anthems.
13. Some calendars on front pews for children.
14. Distribute church leaflets on table after church meetings.
15. See acousticons are used. Reserve those five seats.
16. Never lose temper with queer people. Be diplomatic, patient, kind, and smile. Win people for our church.
17. Wear white carnations, dark suits, and white collars.
18. Not too fast in walking down the aisle.
19. Our ushers are fine. By teamwork and watching the above suggestions, our church can become famous for its ushers.

Please keep these suggestions for occasional reading.—Presbyterian Publicity.

who were expected. There were baseball, volley ball, horse shoe games, and swimming. One evening the Boy Scouts present gave us a demonstration of the building of a camp fire which would last all night, and on another evening a marshmallow roast was enjoyed by all.

Due credit should be given to those in charge, through whose efforts the reunion was the success it was. Elder G. E. Harrington spent two weeks at the ground working to have things prepared beforehand, and those who know Brother Harrington will not need to be told that his work is no half-hearted effort. Elder E. B. Blett had the "eats" well in hand. The food was well prepared, there was plenty of it, of good variety, and reasonably priced. His careful organization made it possible to serve over four hundred people in an hour. Brother Volney Glidden had charge of the grounds and the tents, and almost every morning he could be seen kindly and courteously providing and arranging accommodations for the late arrivals. Responsibility of arranging for the services was shared by Elder Harrington and the writer.

The reunion was a great success, insomuch that we believe everyone went home feeling glad he had been there.

A. H. DUROSE.

Onset Reunion

Preceding our regular reunion period this year, meetings were held every night for one week under the supervision of our district missionary, William Patterson.

A get-together entertainment was arranged among the members on the grounds for the Friday evening preceding our opening. Music, songs, readings, and speeches were the order. A splendid feature of this entertainment was that provided by Brother and Sister Vernie Ruch and their little daughter. These good people, our brother and sister, have just returned to this country after five years' missionary work in Norway. Sister Ruch and her little daughter each sang a solo in the Norwegian tongue. Brother Ruch entertained us with a very interesting account of their experiences on their trip and in relation to their work among the people of that country. We have been delighted as a result of having this deeply consecrated couple with us. On one other occasion Brother Ruch told of the people and their devotion to the work. The family entertained us with songs in the native tongue of that far-off land. Sister Ruch, we can freely say, has been a valuable contributor to our reunion. We can not speak too highly of the beautiful solos she rendered, which not only gladdened but won the hearts of all our people.

The presidency elected and presiding over the reunion this year was composed of Apostle D. T. Williams, Bishop A. Carmichael, Elders E. L. Traver, W. A. Sinclair, William Patterson, and T. J. Elliott.

Apostle Williams's sermons have been of a very high order and have brought spiritual ardor and blessings to the people. His quiet, kindly, genial way has won him the admiration of all. In his supervision of the young people, the work undertaken and discussed, they admit is of great value to them.

Bishop Carmichael has been at his best. At no time have we heard him to better advantage. His sermons, keen, sharp, and to the point, were freighted with much that was new to many who were present who have had long years of experience and understanding in the work. His lectures each day for one week brought the people to the front with their questions, and as a result left them more satisfied with the immediate work of stewardships and building Zion.

Brother D. T. Williams's lectures on "Duties and responsibilities of the priesthood," carrying the work of organization and the conjoint responsibility of priesthood and laity, brought a degree of unity on these subjects, we believe not before attained.

Sister Lenore Christy we also mention as having presented two general lectures before the reunion assembly. They were splendidly received and carried in special lines some much needed information. She was successful also in holding a

goodly number of afternoon meetings for that particular branch, the "women's work." In this she was associated with Sister Pauline Elliott, who had been elected the local leader this year. Sister Christy rendered other service in connection with her station as departmental worker, with the kindergarten workers, the beginners, the junior church, and the young people. We are pleased and delighted with her work.

We had this year a very good effort and real success attending the work of the junior church. This was supervised by Brother T. J. Elliott, and he was assisted by Sister Margaret Roberts. The way in which the children memorized and recited the lessons given them brought real joy to all who were witnesses, but especially repaid those who had given their time to this line of work.

We can not speak, we feel, the praises sufficient to commend the very splendid work among the children by Sister Patterson. We were most fortunate in having her with us this year. She, with her able corps of assistants, carried through a splendid program of instruction, and also the making of things, weaving baskets, etc. Sister Patterson is in no new field in this line of endeavor; her experience as teacher helped provide for us this year one of our best and most qualified workers. Her children's entertainment was a surprise to everyone.

Our own Florence Leeland had charge of the little tots. Sister Florence also serves out of the rich field of her experience, and you know, as touching her work, what Florence does is done well.

All these workers and others, perhaps overlooked and thereby not mentioned, are worthy of the highest praises for their contributions and the making of these phases of our reunion a success.

The meetings of the Sabbath Days were well attended and of a highly spiritual order. In fact, the Saints in these meetings and the everyday prayer services giving their contributions, presented for us the real church in its power and spiritual activity. We have one report to make of what seemed to be nearly the crowning glory of this work. On the morning of August 4 in the prayer service, both Sister and Brother E. L. Traver spoke of their blessings from God and their great desires to serve him and render in every way all that God had asked of them; they stated they were now ready to take up the work of fully consecrated stewards in the work of God. This seemed almost to electrify the audience, and why not? Such a wonderful declaration, made so earnestly, so sincerely, known to all present to be truly self-consecration to the work and to God, caused the Spirit to affect all present. Would we had many more good brethren and sisters, brave and God-fearing, ready to take this step!

A splendid athletic program was provided by George Sinclair and Bert Cummings. Nearly every day some real sport was indulged in, *when it did not rain*. Saturday's finals were the best we have had. George also helped in the games, as did Brother Patterson and others. In this work and others Brother Patterson had his hands full. The Boy Scouts literally climbed on his back, and down poor "Pat" went, down in the sand, down but not out. Every day these boys had a merry time. Hikes were the order, swimming every day, parties and outings at different times for all grades of children and young folks.

Two joint prayer meetings by juniors and young people were held out in the open on that famous spot, "No man's land." The young people insist on having these meetings and then insist on having the responses as nearly one hundred per cent as possible. Not a bad indication, and we do all we can to encourage them. The young people also had their own outing and prayer meeting.

The work was big with promise this year. We feel sure the most spiritual reunion we have had for years has been closed only a short time.

A change will be in vogue for the coming year. By vote it was decided to have the reunion under the supervision of the district presidency with two other members elected by the body, associated. All preparations for future work that

of the coming year will be taken up by the new committee at its meeting to be held Labor Day.

One fine feature we had this year was a branch of associated stores at which we could buy our commodities at our own stand and our folks share the profits. This store was ably managed by A. O. Toombs. PRESS COMMITTEE.

Florida Reunion

The reunion of the Florida District convened at the Alaflo Branch Saturday July 29, at 10 a. m.

Brothers A. D. McCall, J. W. A. Bailey, and E. A. Curtis were chosen to preside. After the business session, the afternoon was devoted to recreation and other activities. The campers were pitching their tents, and all were getting ready for a busy week of reunion activity.

Brother M. M. Turpen arrived Saturday evening and preached for us his inspirational sermon on "Love." The theme of stewardship and tithing was one given in due season, for we feel that if our members could grasp the beautiful plan and pay the tenth which the Lord requires, then seek to live on a stewardship basis, not only would we have more missionaries in this part of the Lord's vineyard, but we would also become a prosperous people and be blessed in health.

We were privileged to hear the wonderful words of admonition and encouragement given in tongues. We were told that the Lord was indeed pleased with many things his children had done, and were exhorted to be faithful, enduring all things and living according to the plan given of the Lord; then we would be led as the children of Israel, unto Zion.

To look at Brother Turpen's hoary head, one could hardly realize the enthusiastic boyish spirit he has, and to hear his discourses is a spiritual feast.

It was decided to continue the reunions at Dixonville for a period of five years, and so we feel sure that the coming reunions will be even better than the past ones, because we can look forward to a definite place and make necessary plans and improvements. This year the grounds are very much improved. We now have baseball ground and a volley ball court, which add much to the recreational part of the gathering. The church ground has been fenced, making it safe for small children. As one stops to listen, the happy voices of children echo throughout the ground.

Brother Ammon White and Brother E. A. Curtis arrived Monday evening and were greeted with broad smiles and a hearty welcome.

Brother A. D. McCall is conducting the morning session of class work, his theme being "Morality," and he pointed out the fact that this word in its broader sense is indeed one of vast importance and that it behooves every Saint to grasp at least a part of the meaning.

Brother Curtis has charge of the 2.30 class. He comes to us brim full of enthusiasm and has created quite a discussion in regard to the full meaning of religion, proving beyond doubt that our religion is really what we are; it is our everyday life, our every act. Brother Curtis has the real spirit to be a leader of the young and is very much appreciated in the work here.

The early morning prayer meetings are a source of great comfort to many. Here the beautiful testimonies given manifest the spirit of love for the program of the church as it stands today. We are praying that the Saints everywhere may think deeply on this subject, put their shoulders to the wheel, and move speedily to redeem Zion.

Brother Bailey was with us several days, and in his convincing way gave a very instructive discourse on the financial side of our church problems, and as it takes money to put across the program of the church, which is indeed the gospel in action, we should heed his lesson; or shall we face God and have him say to us, "Ye have robbed me in tithes and offerings!"

Brother White has given us many wonderful sermons, and

we feel that the Spirit of God has filled his soul with many inspiring things to impart to our people. We are not able to relate them all, but on Sunday morning the Spirit of prophecy was given to him, and the Spirit was felt to such an extent that many expressed themselves as being spell-bound under its influence. Surely the instruction given will be of far-reaching good. He spoke of the Word of Wisdom, how blessings would be given God's children if they would heed the advice given. The Word of Wisdom must be heeded if we expect the blessings we desire. Can we not abstain from the use of tobacco, coffee, unnecessary meats, and strong drinks? Let us clean up the temple, that God's Spirit may dwell therein, for his Spirit does not dwell in an unholy temple.

Brother White could not give all the patriarchal blessings desired, as time and conditions would not permit, so we hope that we may be permitted to have him again next year.

Sister Taylor, from Evergreen, Alabama, was in charge of several classes, and her lectures on child psychology and training in general, from infancy to old age, were splendid. We very much appreciate her efforts. She is one of our home girls, and we are pleased to see her step forward to do her part in the work.

Thursday morning at 8.30 a special prayer meeting for the young was conducted by Brother Curtis, and he invited Brother Turpen to assist, for he considers him one of our young. The boys and girls demonstrated the fact that they are ready to be Zion builders by their beautiful testimonies, prayers, and efforts put forth to make the reunion successful. Surely God is calling now to armor both the aged and the youth.

Friday morning the young people gathered on the church grounds at 4.30, ready for a hike and wiener roast. It is needless to say they enjoyed this to the fullest extent. They were well chaperoned and arrived back in time for early morning prayer service.

That night a play was given, entitled "A proposal under dimculties." Other numbers were also added to the program.

Saturday afternoon many enjoyed a refreshing swim in the creek near Brewton.

The music was a pleasing feature of our reunion. It was in charge of our district leader, Sister A. D. McCall.

Eighteen precious souls were conducted through the waters of baptism. Most of these were promising young boys and girls, and the Spirit witnessed to several of our ministry that some of these young people would be used as instruments in the hand of God for the accomplishing of his work. Several others expect to be baptized later.

The reunion was a wonderful success, and many pledged a consecration of their lives to this work, by standing. The beautiful Spirit was ever present. May God help us so to live that our next reunion will be a better one. It is up to us to answer the question: Shall I be a consecrated helper? We trust that as such all shall be engaged in the work.

MRS. L. J. MCBRIDE.

Western Nebraska Reunion

The reunion of Western Nebraska District, held at North Platte, from July 22 to 31, was well attended, Saints coming from north, south, east, and west. In the past some have spoken of changes that, were they initiated, would help greatly, such as being more friendly to all present. Every Saint seemed happy at this gathering, and some say this year's reunion was the best had at North Platte.

Elders Shakespeare and E. F. Robertson were the speakers. Brother Shakespeare had his picture slides each evening, and these were enjoyed by all.

The Department of Women was represented by Sisters E. F. Robertson, Jessie Morant, and others. The junior church was well managed, and on Friday afternoon a nice little picnic was had for the junior church. All were invited, and a fine time was had.

Some of the Saints live so far away they could not at-

tend the reunion all the time, and farm duties kept others away part time. Some were present from the East who had not before come to our gathering.

It is to be hoped that all who can will come and help make the next reunion the best ever. It is thought by some that a cook tent should be arranged and run like the one had in the sand hills years ago when Brother J. A. Gunsolley was with us. This arrangement would help Saints who come from a long distance.

Elder E. F. Robertson and wife stayed part of the week after the reunion and held meetings.

MRS. W. A. STODDARD.

Southwestern Kansas—Winfield

Once more the Southwestern District's reunion, held at Winfield, Kansas, has passed into history, and that gloriously.

We started off with a sacramental service held in the Winfield church. The afternoon service of preaching was held in the splendid park in which our reunion was conducted. The evening service, as well as all the rest of our services, was held in the great auditorium, which is something like the Onset Tabernacle, only the Winfield Auditorium is larger; and no matter how hot the day may be, it is always cool in this spacious building.

The district president, E. L. Barraclough, had charge of all matters pertaining to the reunion. The women folks of Winfield did a fine piece of work in supplying our needs and wants, and we hope as the years go by they will be given better tools with which to work, so as to make their work easier.

Our preaching staff consisted of Bishop C. J. Hunt, John F. Sheehy, George Jenkins, and Peter S. Whalley. We can not speak too highly of Brother Hunt's services; especially did we enjoy his talks on stewardships. We surely did get close together and become acquainted. Brother John Sheehy, with his splendid personality and happy smile, won all our hearts, especially those of our young people, and the desire is that he come back to us next year. Brother Jenkins, our district missionary, who is a lovable man of God, gave us unstintingly of his long experience, and he was at his best, and we ourself fitted in whenever opportunity offered.

The day started at six each morning with a young people's prayer service, Brothers Sheehy and Whalley in charge, and one morning we were favored with the help of our talented young brother, Lawrence Brockway. Another morning we had a splendid hike led by Joe Newman. When we had walked about five miles, we had prayer and then roasted wieners and marshmallows, Brother Sheehy cracking jokes and telling riddles. On our way back to camp, we stopped at a farmhouse to drink water, and sang two of our songs for the farmer's wife. She would like to have had us stay longer, but we wanted to make camp by noon.

We had regular prayer service at half past eight each day, followed by stewardship class, then preaching service. And at two each afternoon there was some subject of an intellectual character. Sister Doctor Barraclough gave us a splendid talk on health and how to keep it, and it was all in line with our stewardship plan. These talks should rank on a level with our preaching. Sister Whalley gave us a talk on welfare work, which was much enjoyed; welfare activities are becoming an important feature of our work. After these classes, at three o'clock recreation was in order; our volley ball net was set up, and we went at it. Among the men folks Brother Sheehy was the star player, and among the ladies Juanita Deck was easily the leader.

We had visitors from different places: the Swains and the Storms, from Oklahoma; Sister Dillee, from Sun City, Kansas; Doctor Cockran and family, from the city of Pratt, Kansas. We would like to meet these people again. The last Saturday and Sunday many visitors came from Wichita, and we were glad to see them.

Two of the good things we especially enjoyed were the

lantern slides of Graceland, Brother Sheehy lecturing on these slides, and a good little play given by six Temple Builders, of Wichita. The name of the play was "Truants," and it was directed by Brother William C. Holsworth. These young people came from the city of Wichita in a truck in the drenching rain and somewhat muddy roads. A special feature of the plan was that three of the girls had to take men's parts, and of course were dressed for the occasion, and anyone not knowing them would not have recognized them as real girls. Their acting was good, and they were word perfect. Their expression and features were all that could be desired. The star actor, in our opinion, was Miss Dorris Badford. Drama is her gift, and we hope to see her in bigger work in the future.

On the last Sunday of our reunion, the Grand Army of the Republic veterans and the Spanish War veterans met in the park and conducted very impressive ceremonies of inducting the Grand Army veterans into honorary membership with the Spanish War veterans. They had several speakers, but they lacked a minister and requested Brother Barraclough to furnish them one. He gave them Brother Whalley, who is himself a World War veteran, and he spoke to them, and was more than well received and many compliments were given him.

Evening came around, and it was our last. Brother Sheehy was again our spaker, and he was as strong in his last talk as he was in his first. Many strangers were present, and we all rejoiced exceedingly. So ended a fine reunion. We hope we can do even better next year.

PETER S. WHALLEY, *Press Committee.*

Northeastern Illinois

The closing day of our reunion found a large, happy crowd enjoying the beautiful sunshine that so wonderfully graced our gathering. The day's services were ushered in by a sunrise prayer service on the banks of a nearby creek, the young people thus engaging being under the leadership of Brothers Roscoe Davey and J. F. Wildermuth.

At the regular morning prayer service closely following this, the attendance was all that could be expected. A spirit of deep devotion and humble gratitude was evidenced in every testimony and prayer.

Sister Ethel Williamson and Brother Sidney Barrows were in charge of the Sunday school period, functioning in their capacity of district officers. Sisters Lillie R. Nelson, Hattie Bell, Olive Sherman, and Doris Wildermuth, together with Brothers H. P. W. Keir and Orrin Hayer, held the attention and directed the activities of the various classes.

The sermon of the morning hour was the contribution of Brother L. O. Wildermuth, president of the Northern Wisconsin District. Brother Wildermuth was in fine form and gave us one of his characteristically forceful sermons, driving home with telling effect the obligations of sainthood.

For the afternoon service, Brother Roscoe Davey, district missionary, occupied with a talk on "giants and grasshoppers." He identified for us some of the giants in the path-way of progress and told us of the methods to be used in disposing of them.

The closing service of the day was a summing up of the good things of our reunion period. Brother David Dowker, our district president, told us of the progress of events and reminded us again of the soul-satisfaction engendered by so many of the meetings—the sermons, the prayer services, and the class meetings. It was a fitting climax to ten days of wonderful cooperation and instruction. All felt a great regret as they saw the closing scenes of the reunion of 1927 being enacted.

Especial reference should be made to some of the special features of our reunion. Under the capable and devoted direction of Sister Ruby Newman, district chorister, the music of the reunion was made most interesting and instruc-

tive. From time to time special numbers were provided. The closing day, for instance, brought before us the district choir, Sister Nell Atkinson Kelley, the Sisters Okerlind of K L D S fame, Mrs. Street, and Brothers George Anway, Frank B. Almond, and Marion Blakely. All of these artists should feel that they have contributed in no small degree to the atmosphere and to the wonderful success of the reunion.

The recreational features of the camp were under the direction of Brother Roy J. Healy. A boys' camp and a girls' camp were in operation throughout the reunion period and proved most interesting, while camp fires, marshmallow roasts, and hikes were on the program in sufficient number to prove recreation and variety for all.

For the services of the special workers assigned by headquarters, we certainly owe a deep sense of appreciation. The lectures of Brother A. B. Phillips on stewardships, the class work of Brother and Sister Etzenhouser on social adjustments in Zion, and heredity and eugenics, as well as the exposition by Brother E. J. Gleazer of the problems of industrial Zion, were all highly instructive and of a character calculated to enlighten the class workers along the line of preparation for Zion, the ultimate in group service. Many of the points brought out by these talented and devoted instructors were new to their hearers, and it is believed that the interest thus enkindled will continue to animate these hearers and to urge them on to further study of the topics discussed.

A report of this reunion would not be complete without mentioning the fact that we had visitors from several adjoining States. As our information goes, we had people in attendance from Michigan, Indiana, Iowa, Minnesota, Missouri, and Wisconsin, as well as a fine representation from our own district. We were glad to have these visiting Saints and trust that they enjoyed their stay as much as we did.

We are already looking forward to a bigger and better reunion in 1928. Plans are being worked out for additional permanent improvement of the grounds and equipment.

Central Michigan Reunion

On Friday, August 5, we, Brother and Sister Hal. Grosfield with myself and little son, arrived in Coleman, a town about forty miles southwest of Saginaw. Everyone gave us the usual glad hand in the usual Central Michigan style. It had been some years since we had seen the Coleman church, and it truly made us rejoice to see the dear, familiar building, a large, well-built edifice, probably somewhere between forty and fifty years old. There it stood as imposing as ever, never showing its age, it seemed to me. As we entered the door I looked for the familiar old sign, fearful that in the past years it might have been removed. But there it was in large, plain letters, each letter about ten inches high, written on the wall above our heads so that one's eyes would fall upon it directly upon entering the building—one word *Welcome*. Then I turned to look over the top of the doors that we had entered, and there I saw the words *Come Again*.

Yes, Coleman always did know how to make folks happy and welcome, and as the days of the reunion went by, we realized they still have that gift. After looking over the church, we eagerly started upon a tour of investigation to see what else we could see and who had arrived.

Is it not thrilling to want to be everywhere at once? Our feet seemed not to carry us fast enough. There were many to talk to, many whom we have not seen for years, and there was much news to hear. Perhaps there were some whom we have looked forward to seeing, and we learn the sad news that they have gone to their reunion on the other side. But saddest of all is it to hear of some brother or sister, who in times past has been a polished shaft in the hands of the Lord, now grown careless and indifferent be-

cause he or she has let himself or herself become discouraged and has lost the vision of the work, forgetting that only through our being tried and standing the test are we enabled to win the race. Then there are those who are still carrying on, no matter what comes. They become stronger with each trial. They have a greater vision of the work before them, and the Lord has given them a greater understanding.

Saturday morning we were all ready, when the bell rang for breakfast at 6.45, to make a rush to line up for breakfast, which we all know is a good way to become acquainted while we wait. And great was our joy when we were close enough to put our foot on the step of the cafeteria and torment some one on the end of the line. And hungry! No wonder; because, didn't we know who the cooks were and what they could do? It is impossible to find anyone who can surpass Sisters Yeager and Grimm, with their able corps of assistants. After receiving our tray of food, we retired to the dining tent. We could hear many different subjects discussed around us, some spiritual topics, some otherwise. It is interesting to sit and listen. It always reminds me of the two women who were attending a funeral, and as the songs were being sung, they were discussing their culinary problems. Suddenly the song ceased and through the silence there came a raw, rasping voice, "Yes, I always fry my oysters in lard."

Each morning we enjoyed our prayer meetings; then classes taught by Sister Blanche Mesley, at ten in the forenoon; Elder Oliver McDowell, pastor of Flint Branch, and our "big brother," Floyd McDowell, at eleven o'clock and two in the afternoon. We wish we could express to our teachers the inspirations and strength they have given us.

We were wonderfully blessed in having Apostle Garver and family with us. He is truly a friend to all, one who understands us and our problems. He can always find time to help others.

The music was in charge of Willis Schrock, of Beaverton, assisted by H. A. Koehler and Oliver McDowell. Special numbers were provided by quartets and soloists, violinists, pianists, and the orchestra. These were much enjoyed.

One evening was given over to the merchants of Coleman, and they were all represented. They donated one hundred dollars for lumber for a large cook building. Another night was given over to the Boy Scouts, and they made a fine showing. I want to say their fine showing was not alone apparent that night, but during the reunion they were constantly on the alert to assist in everything.

Saturday night was Graceland night. The program furnished by the students was thoroughly enjoyed by everyone there.

I have hesitated about telling you of our experience on Thursday, but when I think how good God was to us, I feel I must relate it. We were all well and happy until about an hour after breakfast, then without warning we were stricken, one after the other, children and adults. Inside half an hour we had a hospital in the park. The doctor informed me there were forty sick at that time, and later on more were attacked. It was an awful sight. Some were very near death's door. We had been poisoned in some way and knew of certainty it was not in the cooking. How we got it is still a mystery.

As each one was taken sick, he called for administration and directly began to improve. Also three doctors attended us, staying with us throughout the day, until nearly all were able to be about. Next day we were feeling fine, except for much weakness. It was truly a miracle.

Sunday morning the Lord spoke to us, telling us that the enemy of the church had tried to destroy us and that only through our faith and calling upon him were we saved. Had we not done so, there were some who would have been taken in death. Oh, how it humbled us, and we felt how great was God's mercy to us, especially when we thought of how in our visiting and other ways we had failed to give the

sacredness to the reunion that we should have given! We realized even though we may become careless and forgetful, God is ever watchful and forgiving.

As in the past, the meals were free. They were bountiful, well cooked, and nourishing. Each branch of the district donates its quota and collections are taken. About two or three collections were taken in the whole ten days. Last year, I understand, they were nine hundred dollars ahead after all was paid.

The reunion this year was as usual a success, the city of Coleman doing all in its power to assist the Saints, kindly turning over the large school building free of charge, also giving us the keys of the city, if we may be permitted to express their hospitality in that way.

In thinking back over the ten days we were there, we truly feel we were enriched and much better equipped to return to our work in our several branches. As we left the church, our eyes fell upon the words *Come Again*, and we said, "Surely I will." MRS. BYRDIE MAGARGEE.

FORDSON, MICHIGAN, 13115 Wellesley Avenue.

Nauvoo District at Nauvoo

Reunion opened Friday, August 19, with a prayer service at 9.30 a. m., with forty present. A good spirit was in attendance. Six prayers were offered, and twenty-five testimonies were given. The district presidency was in charge, assisted by Brother Gunn and Brother Sorden. The theme of the meeting was, "What has the church done for me?" which found good response.

At the eleven o'clock hour Elder F. C. Bevan was the speaker, taking as a theme, "The second mile." He enjoyed good liberty; the message was one needed for the present time.

At 7 p. m. we held our reunion business meeting; at 7.45 Elder Daniel Sorden was the speaker. His firmness and earnestness of presentation were fine.

There are five tents on the ground. We expect many more. The Nauvoo Saints are working hard with the reunion committee to make things as pleasant as possible for visitors. There is no doubt in the mind of the writer that Nauvoo is an ideal place for a reunion. It is certainly a wonderful location and a glorious place for such meetings.

Saturday, August 27, will be a big day for the young people. An invitation is extended to the young people in all parts of the country who are able to attend. If you want a good time, young people, come. You will be well treated.

The Choice

By Minnie Eugenia Warnock

Why spend life's precious hours on "fleeting toys"?
And stifle that sweet inward voice that calls
For higher walks, for wisdom's shining halls
Where endless treasures are, and lasting joys.

"God's Spirit will not always strive with man,"
But Satan's call persists unto the end.
Men list to follow where their ears they lend,
For agency is theirs since time began.

As Earth-bound souls, they flounder madly on
And seek to satisfy their senses, mere.
Choose tinsel for gold, and for bread a stone.
Few tread the lowly path of godly fear
That leads unto a glorious shining dawn
Where they may dwell without a sigh or tear.

NEWS AND LETTERS

Northern Saskatchewan District Conference

The conference of the Northern Saskatchewan District was held in Saskatoon from July 18 to 21. This conference like the one in Bethune, Saskatchewan, which was held a week earlier, was well attended. Everybody present was cheerful, and a splendid spirit prevailed throughout.

Patriarch J. A. Gunsolley and his genial companion were with us, and their assistance was much appreciated. Brother Gunsolley's sermons and institute lectures were very instructive and educational, and Sister Gunsolley gave valuable help in the Women's Department as well as in the Sunday school work. Brother Gunsolley gave a large number of patriarchal blessings, Sister Gunsolley reporting them for him. This feature of their work was also much appreciated by the Saints, there having been no patriarch in this district for a number of years.

Another whose presence in the conference was much enjoyed was our veteran brother, Elder J. J. Cornish. His smiling countenance, his infectious cheerfulness and enthusiasm, have always been stimulating and inspiring to the Saints wherever he has gone, and notwithstanding his advancing years he is still active, and his sermons have the oldtime ring. One hears such remarks as this: "What a pity that a man like Brother Cornish should ever grow old?"

Elder J. W. Davis, of the seventies, who is laboring in Manitoba and Northern Saskatchewan, was with us, and made his contribution to the work of the conference in preaching and singing, and his efforts gained for him the appreciation and friendship of the people. He has many calls for labor throughout the district.

The weather conditions were ideal. However, owing to the fact that the church was overcrowded, the heat was oppressive. This was the only drawback we had, and it was felt most in the afternoons and evenings. This difficulty will be overcome when larger quarters are obtainable.

In organizing the conference, the district presidency, Elders W. J. Cornish, Roy Bowerman, and Frederick Scott, and J. W. Davis were chosen to preside, with the provision that they complete the organization and arrange the conference program. E. Leslie Mogg, district secretary, was selected to do the secretarial work of the conference. Sister Grace Cornish was appointed to have charge of the musical features, and Brother Brant was placed in charge of the ushering.

Each day's activities began with a prayer service, all of which were good, but the one most enjoyed was the young people's prayer meeting on Saturday morning. This was a real spiritual feast.

The preaching was done by Elders J. W. Davis, J. J. Cornish, and J. A. Gunsolley, there being seven of these services. Owing to the heat, the Sunday night service was held on Brother C. E. Diggle's lawn, which proved to be a wise arrangement.

There were three business meetings, and they were controlled by a spirit of cheerfulness and courtesy, there being no unpleasantness at all. W. J. Cornish was reelected district president, with Roy Bowerman and E. L. Mogg for his associates. Elder E. L. Mogg was continued district secretary, and C. E. Diggle was reelected district treasurer and sustained as bishop's agent. Elder James Cornish continues as district superintendent of the Sunday School Department, and Arthur Gendron was elected district superintendent of the Department of Recreation and Expression. Sister Lottie Diggle was recommended for reappointment to have charge of the Women's Department. The time and place of the next conference were left to be arranged by the district presidency in collaboration with the neighboring districts.

A committee was appointed to take under advisement holding a reunion in 1928, and they were given power to act. Sentiment in this district is very strong in favor of introducing the reunion work, and it is quite probable that a start will be made next year. The committee was instructed to seek the cooperation of the Southern Saskatchewan and Alberta Districts; and if this is obtained, one of the largest and best reunions in the whole church should be the result.

The women's work in this district is ably presided over by Sister Lottie Diggle. They held two very good meetings during the conference. Sisters Diggle, Whiting, and Gunsolley took prominent parts in their program. Sister Whiting, who is a graduate nurse, gave a lecture on "Tuberculosis; its prevention and cure." This was excellent and much appreciated.

The Sunday school, under the leadership of Elder James Cornish, and the Religio, under the direction of E. L. Mogg, held several sessions, all of which were very helpful. Brother and Sister Gunsolley contributed splendidly to the success of these meetings.

There are a large number of earnest and zealous Latter Day Saints in these provinces, but we need more missionary work. We are hoping the time will come when more men will be available. Our local workers are entitled to much credit for their faithfulness and splendid labors, but they likewise are too few in number.

Our conference was a source of inspiration and encouragement to all, and the Saints were loath to bid the farewells that follow adjournment.

E. LESLIE MOGG,

LOTTIE DIGGLE,

J. W. DAVIS,

Press Committee.

Newspaper Notice of Elder Fligg's Meetings

The following report concerning an all-day meeting held July 31 at Neola, Iowa, was clipped from the *Neola Gazette Reporter*:

The tent services conducted by Elder William Fligg for the past two weeks have been full of interest, and the attendance has been splendid. Sunday, July 31, was a full day of service. Nels Johnston, of Hazel Dell, spoke at 11 o'clock, his theme being the "Signs of the times," showing the near approach of our Savior and our need for preparedness.

Picnic dinner was arranged on the lawn of Mr. and Mrs. J. D. Bennett, about one hundred enjoying the noonday repast. Visiting members were in attendance from Boomer, Underwood, Hazel Dell, Persia, and Council Bluffs. The 2.30 meeting was one of experience. From many of the members, some spiritual testimonies were very feelingly borne.

Evening services were in charge of Elder Chambers of Persia. He introduced the speaker, William Fligg, whose subject was "Civilization," from the standpoint of the home, church, education, industry, and state. For one and one-half hours the speaker showed from current events the spirit of the times in which we live and the need of the reign of the Prince of Peace, to bring about good will to all men.

The meetings are to continue another week.

Explaining a Previous Statement

On page 941 of the HERALD for August 10, under the heading, "Anamosa Branch Flourishing," the idea is carried that Anamosa Branch had been disorganized. This is not intended, as the branch had never been declared disorganized; but it has recently, according to report of some of its members, taken on considerable new life. It would be more correct to say the branch has been rejuvenated, or that it has renewed or increased its activity. Brother Albert Welch, of Center Junction, is still president of Anamosa Branch.

Gives a Reason for His Hope

[We are reproducing below a letter written by Elder Leon A. Gould, of Minnesota, in answer to one of those written by one whose faith has been shocked. The HERALD wishes to call attention to the similarity in tactics of those who are making a practice of spreading their lack of faith to the tactics of the "modern," who asks a dozen questions which he calculates will shatter faith in the God of the Scriptures, but who does not supply a philosophy to take its place; or at best presents nothing which does not call for the exercise of more credulity than the philosophy he attacks. The writer of this note is not particularly concerned because there are passing over the country and among the Saints these poisonous, destructive missiles. They cause the man who has received a knowledge of the work of the Lord some uneasiness for a time if his armor has not been kept bright, but if, instead of grasping at this philosophy of unbelief (if it may be referred to as a philosophy), the recipient "examines himself, whether he be in the faith," the almost inevitable result is that the Christian armor is brightened, polished, and its possessor stands firm, for he beholds his unobtrusive faith standing the shock of the missiles hurled against it, and again he feels the joy and peace of the possession of that which courts the Spirit of the living God; that which tends to do good, to love truth and peace, and to seek it out from the mass of material presented for the consideration of every man who is unwilling to go blindly through the world.—R. J. L.]

BEMIDJI, MINNESOTA, March 20, 1927.

Dear Sister: After reading your letter of recent date, I felt a desire to put into words some of my convictions in regard to priesthood, that you may understand what priesthood, the order of church organization, and the magnitude of this latter-day restoration mean to me.

Origin of Priesthood

To better understand what priesthood is, let us go back to the beginning. First, I want to present a picture, not primarily because it is claimed to have been given by inspiration in answer to fasting and prayer for knowledge of the origin of priesthood and what it means, but rather because it fits in so perfectly with that which is given in the record as to be self-convincing. My presentation of it is necessarily brief, but I will try to get the main points. The one to whom it was given saw himself, freed from the body and hurrying through space, joined by others from time to time seemingly hurrying in the same direction and intent upon the same purpose, as if in answer to a summons. In due course they were ushered into a large building where a vast concourse of people was assembling. The vast assembly coming to order, his attention was directed to the rostrum, where the presiding officers sat, in whom he recognized the Father, the Son, and the Holy Ghost.

As he wondered, the Father arose and addressed the throng, telling them of a fallen world to be, and the necessity for some one to offer himself as a Savior of the world to redeem the world, and called for volunteers. Immediately an individual of large and pleasing proportions, wide of forehead and intelligent of countenance, head and shoulders above others of the congregation, arose and walked with all the assurance of one who thinks highly of himself down through the aisle to the front of the assembly and thus addressed the Father: "I will go and redeem mankind, and not a soul shall be lost; but give me thy glory." A look of displeasure crossed the Father's face as he replied, "My glory is mine. My glory will I not give to another." Whereupon the Son of the Morning, for it was he, walked back to his place in the congregation, his face black with anger. Immediately the Son arose, and standing with quiet dignity before the Father, said: "Father, send me! I will go and redeem mankind, and the glory be thine." His offer was accepted, a chair was placed to the fore of the rostrum,

the Son led to it, and the Father and the Holy Ghost laid hands on him and ordained him to be the Redeemer of the World, giving him authority and power to bring to pass the redemption of all those who would believe on him, telling him that this authority should also be given men who should be called to represent him on earth as his ministers wherever the gospel should be preached, and should be known as the "holy priesthood, after the order of the Son of God."

The Priesthood upon the Earth

According to the Inspired Translation of the Scriptures, this priesthood was held by all the ancient worthies, from Adam down, and was handed down from father to son, until at least the days of Moses, when we read that "Moses and the holy priesthood were taken out of their midst." We read something of this holy priesthood, the priesthood of Melchisedec which was after the order of the Son of God, both in the Inspired Translation and in the Book of Mormon, and the two books are in perfect agreement. First let me quote from the Inspired Translation:

"And this is the genealogy of the sons of Adam, who was the son of God, with whom God himself conversed. And they were preachers of righteousness, and spake and prophesied, and called upon men everywhere to repent."—Genesis 6: 23, 24. And God said to Adam, "Thou art after the order of him who was without beginning of days or end of years." (See verses 67 to 71.) "And the Lord ordained Noah after his own order." (See chapter 8, verses 6 and 7.) "Now Melchisedec was a man of faith, who wrought righteousness. . . . And thus having been approved of God he was ordained an high priest after the order which God made with Enoch, it being after the order of the Son of God; which order came, not by man, nor the will of man; neither by father nor mother; neither by beginning of days nor end of years; but of God. . . . And now, Melchisedec was a priest of this order."—Genesis 14: 17-40. God also made covenant with Abraham: "And remember the covenant which I have made with thee; for it shall be an everlasting covenant; and thou shalt remember the days of Enoch thy father."—Genesis 13: 12, 13. By this we see that Adam and his sons were preachers of righteousness, men of the holy priesthood, after the order of the Son of God; Noah, also, we are told, as it was given to Enoch; Melchisedec, a high priest of the same order, and then it is established with Abram, and his household for an everlasting covenant, "that in thee shall all the families of the earth be blessed." The Book of Mormon tells us that "they have taken away from the gospel of the Lamb, many parts which are plain and most precious; and also many covenants have been taken away." (1 Nephi 3: 168, 169.) Christ also said, as you quoted, that while the law of Moses had been fulfilled in him, his covenant had not been fulfilled. Listen now, to the covenant: "Now this same priesthood which was in the beginning, shall be in the end of the world also."—Genesis 6: 8. This is the means through which Abram and his seed were to be a blessing to the families of the earth. This covenant, at the time Christ was speaking to the Nephites, had not been fulfilled. It is now in the process of fulfillment in these latter days, when through the restoration of the gospel, and restitution of all things spoken by the mouth of all the holy prophets since the world began, this holy priesthood has been restored that it may be in the end of the world also, as in the beginning.

Four hundred and thirty years after this covenant with Abram was made, Moses and the holy priesthood were taken out of the midst of Israel, and they were left under the rule of the law of Moses until Christ came. But notice that Paul says, "And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, can not disannul, that it should make the promise of none effect."—Hebrews 3. No, although the Mosaic law was introduced to bridge the gap from the days of Moses until the days of Christ, it could not disannul the promise made to Abram nor make of no

effect the covenant confirmed before of God in Christ by the laying on of hands when Christ was ordained to be a high priest for ever, this same priesthood to be given to his servants upon the earth, and to be in the end of the world also as in the beginning. So when Christ fulfilled the law of Moses, the covenant remained, and he brought back again the holy priesthood, the priesthood of Melchisedec after the order of the Son of God, and was, as Paul says, "The apostle and high priest of our profession." Paul was speaking to the "holy brethren, partakers of the heavenly calling," the holy priesthood after the order of the Son of God, they being apostles and high priests also, that being "our profession."

Book of Mormon on High Priesthood

To further identify this high priesthood, we quote from the Book of Mormon:

"Alma was appointed to be the chief judge; he being also the high priest; his father having conferred the office upon him, and had given him the charge concerning all the affairs of the church."—Mosiah 13:63. Later "Alma . . . confined himself wholly to the high priesthood of the holy order of God."—Alma 3:28. Alma "ordained priests and elders by laying on his hands according to the order of God, to preside and watch over the church." "The Lord God ordained priests, after his holy order, which was after the order of his Son."—Alma 4:1, 6-63. "Taking upon them the high priesthood of the holy order, which calling, and ordinance, and high priesthood, is without beginning or end; and thus they became high priests for ever, after the order of the Son, the only begotten of the Father."—Alma 9:72, 73. "Concerning the holy order of this high priesthood; there were many who were ordained and became high priests of God."—10:1. "Yes, humble yourselves even as the people in the days of Melchisedec, who was also a high priest after this same order which I have spoken, who also took upon him the high priesthood for ever."—10:7.

This harmonizes the Book of Mormon with the Inspired Translation as to the identity of the high priesthood that should be in the end of the world as it was in the beginning. We have believed in a restitution of all things spoken by the mouth of all the holy prophets since the world began. If that restitution fails to restore all that was had in all the dispensations of God's providence to the children of men as it relates to the gospel of Christ, it is not living up to its mission. The restitution is to bring back all, everything, that there may be a consummation of all things, a complete setting up of Christ's kingdom in its organic form. It is not the purpose of the restitution, as some seem to think, to eliminate a part of the covenant of Christ; it is not to take away from that which the prophets have spoken, and tell us that this same priesthood is not to be in the end of the world as at the beginning. I never could be happy in a movement that had lost sight of the covenant of God, and eliminated it from their confession of faith.

If this covenant that was made in the beginning is not to be realized, then the world is doomed; for said the angel: "And I will plant in the hearts of the children the promises made to the fathers, lest I come and smite the earth with a curse," quoting from Malachi. Is that promise made to the fathers concerning the priesthood planted in your heart and mine? It should be. It is a precious promise. The Book of Mormon tells us, however, that while many were ordained unto that priesthood, many others there were who failed to make themselves worthy, and hence failed to receive their ordination, a blessing which they might have had.

High Priests Among Men

Your contention that Christ was the last high priest because Paul speaks of Christ as "the high priest of our profession," sounds queer to me. If that statement eliminates all high priests after Christ, it eliminates all apostles, too, for Paul says, "Consider the apostle and high priest of our profession, Christ Jesus." If I accept that as meaning no

more high priests, I must accept it as meaning no more apostles. In that case, what is the Church of Christ doing with apostles? I'd like to know. But what does the Bible say concerning men holding high priesthood?

"For every high priest taken from among men is ordained for men in things pertaining to God. . . . And no man taketh this honor unto himself except he that is called of God as was Aaron."—Hebrews 5. "For this Melchisedec was ordained a priest after the order of the Son of God. . . . And all those who are ordained unto this priesthood are made like unto the Son of God, abiding a priest continually."—Hebrews 7:3. Strange language if there are to be no more high priests after the order of Melchisedec, don't you think? He does not say all those who were ordained; but "are ordained," present tense. Then why not expect, why not believe, why not be assured that in the restitution of all things spoken by the mouth of all the holy prophets since the world began, there would be restored also that which was prophesied by the high priests of old, that their priesthood should be in the end of the world also as at the beginning?

Organization

Organization is necessary in every movement. In fact, there can be no successful movement without organization, notwithstanding some hold opposite views. I was at one time talking with a Church of God man who claimed they had no church organization, and that there should be absolutely no church organization whatever. Before we were through, he admitted they had a headquarters where they sent their tithing and to which their traveling ministers reported. They could not get along without an organization of some kind, and rejecting God's plan of organization they had substituted a man-made thing.

Permit me to quote from one of the revelations, not asking you to accept it as a revelation if you do not believe them to be authentic after 1835, or after 1829, as the case may be, but accept it as a matter of common sense, justified by common experience, for our experience tells us it is true without the thought of its being a revelation: "Of necessity there are presidents, or presiding officers, growing out of, or appointed of, or from among those who are ordained to the several offices in these two priesthoods." No one, I hope, will deny such a self-evident truth as that. So a quorum of deacons chooses one of its number to preside over the quorum. He is one of them, they are his equal in authority and power, and yet by common consent he is recognized as the president of their quorum, sits as chairman, calls to order, signs their documents, and as pertaining to the quorum officiates in the usual duties belonging to a presiding officer. So with every quorum from deacon up. Take the Quorum of Twelve Apostles, one is chosen to preside over their quorum. He is one of their number; they are each equal in priesthood, authority, and power, all brethren laboring together in the same calling in the church, but by common consent he is recognized as their presiding officer and performs as pertaining to the quorum all the duties of a presiding officer. To maintain a Quorum of Twelve Apostles there must be order, and you can not have order without organization, and you can not have organization without a presiding officer. Let us carry it further: If, then, it is necessary that each quorum have its presiding officer in order that it may exist as a quorum and function in an orderly manner, what about the whole body of the priesthood? Shall it be organized in its various divisions, and then each left to act as it pleases, in independent action? Hardly that. Just as it is necessary that there should be presiding offices growing out of, or appointed of, or from among the members of the various quorums, so is it self-evident truth that there must be a presiding head over the whole body of the priesthood, organized as they are in their various units, in order that uniformity of action may obtain. Listen:

"Three presiding high priests, chosen by the body, appointed and ordained to that office . . . from a quorum of the presidency of the church."

"The twelve traveling counselors are called to be the twelve apostles . . . and they form a quorum equal in power to the three presidents previously named."

"The seventy . . . form a quorum equal in authority to that of the twelve especial witnesses, the apostles just named. And every decision made by either of these quorums must be by the unanimous voice of the same; that is, every member in each quorum must agree to its decisions, in order to make their decisions of the same power or validity one with the other."

"The standing high councils at the stakes of Zion form a quorum equal in authority in the affairs of the church, in all their decisions, to the quorum of the presidency or to the traveling high council."

"The high council in Zion forms a quorum equal in authority in the affairs of the church, in all their decisions, to the councils of the twelve at the stakes of Zion."

These various bodies of men, holding the priesthood of Melchisedec after the order of the Son of God, each body represented as having equal authority and power, are not left to their own independent action, but one body is chosen to preside over the whole body of the high priesthood. Of necessity there must be presiding heads. There is no getting around it. These organized bodies of men are all as bodies equal in authority and power, they are working together in a common cause; by common consent one is recognized as their presiding head, having, as pertaining to the high priesthood, the rights and duties belonging to a presiding head. Why not a president of the high priesthood? Is it not logical? Is it not reasonable? Is it not just what our common experience teaches us we should expect?

"There must needs be presiding elders to preside over those who are of the office of an elder, and also priests to preside over those who are of the office of a priest, and also teachers to preside over those who are of the office of a teacher, in like manner, and also the deacons; wherefore from deacon to teacher and from teacher to priest, and from priest to elder, severally as they are appointed, according to the covenants and commandments of the church; then comes the high priesthood which is the greatest of all, wherefore, it must needs be that one be appointed of the high priesthood, to preside over the priesthood; and he shall be called president of the high priesthood of the church, or in other words, the presiding high priest over the priesthood of the church." If we are to eliminate a presidency of the high priesthood, then we must eliminate the high priesthood, because we can not have a priesthood without order, and we can not have order without presidency. So out goes the twelve, the seventy, the high priests, the stake councils, the high council in Zion, and the elders, for elders are an appendage to the high priesthood, and if the high priesthood is done away with entirely there can be no appendage, nothing to append to.

Why?

It is very easy to ask why was not this or that so, or why is it not in the New Testament, or Book of Mormon; or why, if a man held the high priesthood as Enoch did, do they not exercise the same authority and power? Everybody can ask hundreds of whys that nobody can answer, but they get us nowhere. I do not know the why of all the queries.

I do not know why the Book of Commandments differs so widely from the Doctrine and Covenants. But I do have my opinion, and that is this: that there was either some one most criminally careless on the one hand, or most damnably crooked on the other. There are some facts that stand out, however. The Book of Commandments came through those, some of whom were at one time or another opposed to Joseph Smith the prophet, some against the introduction of high priests after the order of Melchisedec or after the order of the Son of God, some against his being

made president of the high priesthood, some against even the publication of the revelations themselves. (Read David Whitmer's address.) And after it came through their hands, thou beholdest and lo, many plain and precious things were taken therefrom, and many covenants also! What was the force that eliminated many of these plain and precious things and the covenants from the Bible? You answer. What was the force that took the lost manuscript of the first part of the Book of Mormon and so changed the wording that they set a trap for the prophet, in a vain effort to make the world believe that he could not translate the same thing twice alike? You answer. What was the force that eliminated many of these same plain and precious things from the revelations given in these last days, and changed the wording, which makes it appear that the Prophet doctored up his own revelations from time to time to suit his changing desires? You answer.

Another fact stands out. We have the very man who printed the Book of Commandments on record as testifying to the correctness and truthfulness of the Doctrine and Covenants; and this was after a committee had been appointed to compare all revelations with the original manuscripts. Do we have him on record as to the correctness of the Book of Commandments? Joseph Smith, I know, is quoted as saying that he found only a few errors in the Book of Commandments; but there is no evidence that he said this after having made a careful comparison of the Book of Commandments with the originals. Try it out yourself. Take chapter 44 of the Book of Commandments, or some other section with which you may be most familiar in the Doctrine and Covenants, read it without comparison, and see if you can tell that there is a difference. I have tried it, and have been surprised at the great difference, which I could not detect by reading alone.

You ask why, if men hold the high priesthood now, do not they exercise power equal to that of Enoch? There may be various reasons. One may be the condition of the people among whom they labor. Enoch, you remember, was backed by the cooperation and righteousness of a people who were eventually translated because of their perfection; while Christ, himself "the Apostle and High Priest of our profession," as you will admit, and surely the equal of Enoch, in another period of the world, and mingling with another class of people, found it impossible to do many mighty miracles, but only "laid his hands on a few sick folk and healed them." So for every "why" you ask, I could ask another. You may ask why the Bible and Book of Mormon do not mention a first presidency if they had one, and I could ask why the Book of Mormon does not mention several officers that are found mentioned in the New Testament. The fact of the matter is, we do not know why, and probably never will. For that matter it is not necessary that we should know why. Neither is it absolutely necessary that there should have been a first presidency at Jerusalem, or a quorum of twelve in America in order that men might be taught in the ways of salvation. Let me explain: It is recognized by us as a standard doctrine of the church that where there are six members, one of whom is an elder, there may the church be represented in an organized form. As an organized branch, they have the right and authority to preach the gospel, administer in the ordinances essential to the salvation of souls, and under the direction of God to grow to a more complete organization. Very good. A district, then, composed of one or more branches, would also have the same right and powers, or a stake, or a combination of stakes, districts, and branches, with or without twelve apostles or a first presidency. That is, the presidency might be removed, and the twelve go into apostasy, still there would be the divine authority represented in the stakes, districts, and branches which is necessary to carry on the work of regeneration, and of salvation, and under the command of God to expand to a complete organization.

The church of Jerusalem, then, with its twelve apostles, could have completed an organization at any time under

the direction of God; whether it did or not, the record does not say, and it is immaterial—theirs was not the time of the restitution of all things.

We have a few scriptures that might indicate a first presidency: "James, Cephas, and John, who seemed to be pillars." James in a general assembly at Jerusalem rendered a decision, saying, "This is my sentence"—a function of the president over the high priesthood, where the high priesthood assembled with their presiding officer in the chair. Peter, James, and John held the keys of the high priesthood, and bestowed them upon Joseph Smith. (See church history and revelation.) I might ask why Peter, James, and John? Why not some of the other apostles, if Peter, James, and John always remained of the twelve, with no presiding responsibility over the high priesthood? Can you tell?

I might ask, What were the twelve men chosen by Christ on the American Continent? Can you tell? Why doesn't it say? The Book of Mormon calls them disciples; it does not call them apostles. Anyone who follows Christ is a disciple, ordained or not. Why are we not told what they were? For one thing it is not necessary that we should know. If we understand the order of the priesthood, we understand that they were a part of that order, authorized to officiate in all the ordinances necessary to the salvation of souls. Does it matter to you or me if they were a stake high council composed of twelve high priests after the order of the Son of God, having authority equal to the twelve at Jerusalem, or to the first presidency, and in the absence of both officiating in all that pertains to the salvation of souls and the care of the church?

Remember, too, that they were not living in the times of the restitution of all things. Then the fragmentary organizations in Christ's time at Jerusalem and in America, and the fragmentary organization now, if under the direction of God, were and are authorized to minister for the salvation of souls. But we should have all the officers found in the New Testament church, the Book of Mormon times, and more, because we are living in a greater dispensation, when all things shall be brought together in one in Christ Jesus. Up to and including the present time, there never has been, so far as I can learn, a full and complete organization of the kingdom of God upon the earth; for the restitution is not yet complete, and the latter-day restoration is only in process of complete organization. Do you know of any body of people whose organization is complete? I do not; have never heard of one, speaking of course of religious bodies, organized after the divine pattern. But we are in process of reaching that perfect organization. We can not do it by cluttering up our pathway with whys that no one can answer and whose answer is immaterial anyhow; it would only confirm that which we ought to know without waiting for an answer.

I am willing that the church in Christ's time should have been governed by a quorum of twelve apostles if you will allow me to accept them in the light of section 104, the same being equal in authority and power in the affairs of the church with the first presidency. I am willing that the church in America after Christ should have been governed by a council of twelve high priests, if you will permit me to accept the same as having authority and power equal to the twelve at Jerusalem, or to the presidency over the high priesthood, in all the affairs of the church. I am willing that in every dispensation the gospel may have been preached and administered by a fragmentary organization, so far as the complete and perfect system being upon earth is concerned; but I am not willing that, in the "fullness of times," the times of the "restitution of all things [not a fragment]," we should be content with a partial organization of the kingdom of God for all times. I am willing to admit that should the Reorganization fail to accomplish all that is designed, it is possible for the Lord to raise up a people who will; but mark you, the Lord will raise up a people who believe in all the covenants of the past, and are willing to work to a full and complete consummation; he will not raise

up a people whose main effort is to eliminate these covenants which have been given, except they repent.

You say you are still just as happy in your new association. Now, sister, is that a safe rule to judge by? I know a sister who left the church, joined the Baptists, and thinks she is much happier than as a member of Christ's church. Why? Is it not that she is happier living a terrestrial law with its small requirements, than she would be to remain in Christ's church and *not* live the celestial law with its stricter requirements? Her manner of living happens, by her choice, to be such that it conflicts with the plain requirements of the church of Christ, consequently she is happier among a class of people who do not require such a high standard of living. So the fact that we are happy may mean simply that our environment is more to our liking, and not that we are in a greater state of acceptance with our heavenly Father. Friction does not add to happiness for the most of us. But lack of friction may give us a false sense of security and make us happier for the time being. So people of like feelings may separate themselves from those with whom they have at times been antagonistic in some sense, and because of the feeling of relief at the cessation of friction and strife, believe they have reached a sphere of greater righteousness.

No, sister, I have never had any fault to find with the system of organization revealed in the restoration of the gospel—though perhaps the weaknesses of men called to occupy have disturbed us at times. And yet, the Apostle Paul indicates that to be one of the qualifications of high priests when he says, "Who can have compassion on the ignorant, and them that are out of the way; for that he himself, also, is compassed with infirmity."

For me to throw away the revelations from 1835, or 1829, would lead me to eventually throw away the Book of Mormon and the Bible; it must be one or the other with me, accept or reject all. Not that everything is free from mistakes. We accept the Bible so far as it is translated correctly. The Book of Mormon comes to us with the statement, "Now if there be mistakes, they are the mistakes of men," etc. I would not hold the Doctrine and Covenants as superior to them in this respect. But the mistakes that are in any or all of these books can not frustrate the work of God. Did not the Lord say in his communication through Uncle Aleck to the committee on the Church of Christ, that there had been and would be mistakes, but that they could not hinder his work, and would only hurt those who suffered themselves to be deceived thereby?

How the question of the Book of Commandments and the Doctrine and Covenants will be settled, if it ever is, I do not know. Can you think of anything that *could* settle the question satisfactorily to all? Could God speak to anyone and tell him that one or the other was acceptable to him? How many would believe? Just those who believe that particular one now, so what difference would it make? He might as well not speak. But we can study them both if we are so minded, and test them by the Book of Mormon and the Inspired Translation. Shall we not cling fast, then, to the whole counsel of God, and not be tossed to and fro by every little wind of doctrine that comes along?

Daisy Hill, Saskatchewan

August 11.—We are glad to say the work in this corner of God's vineyard is still going forward.

We were privileged to have Brethren W. J. Cornish and J. W. Davis as visitors here for a short time. We enjoyed several good sermons by Brother J. W. Davis, with Brother Cornish in charge.

The Saints were greatly encouraged by seeing five young people enter the waters of baptism. Confirmation service was held immediately after baptism at the home of Brother A. I. J. Lockyer, branch president. Those officiating were Elders J. W. Davis, W. J. Cornish, and A. I. J. Lockyer.

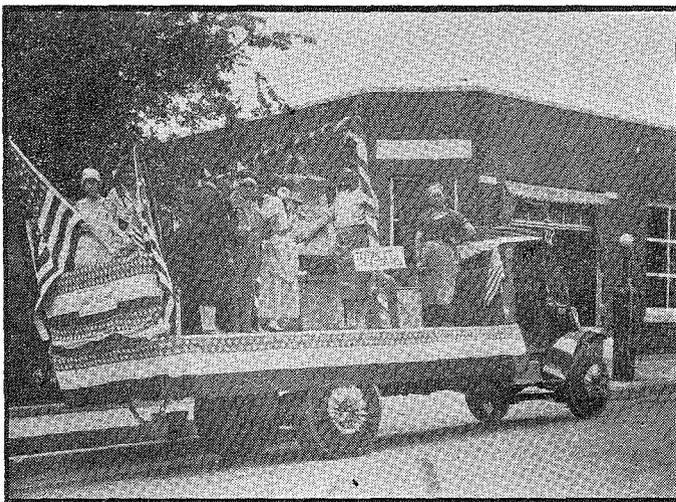
DORIS M. LOCKYER.

Webb City, Missouri

The Webb City, Missouri, B. P. O. E. sponsored a parade in celebration of the one hundred fiftieth anniversary of our Flag June 14, in which our local branch participated.

The parade consisted of thirty-two entries, which included business houses, churches, lodges, local battery, Boy Scouts, Toutz Band, and the city Boys' Band.

Prizes were awarded to the three floats which the judges thought the best. However, according to our local paper, "the judges had their troubles in deciding, one way or another. Many thought that the elaborate Hub store float, an historical tableau gotten up with great attention to detail, should have had first place. Others were as firm in favor of the tableau entered by the Latter Day Saint Church,



Prize Float of Webb City Saints

which had the subject of 'Testing the Liberty Bell,' and others had their partisans."

We are inclosing a picture of our float which represented "Testing the Liberty Bell." The characters reading from left to right are, The Modern Girl, carrying flag, Miss Cledea Spencer; Colonial Girl, carrying flag of '77, Miss Mary Hobart; Committeemen, Isaac Morris, Herman Beautte; Benjamin Franklin, Frank L. Freeman; daughter of blacksmith, Miss Mae Cobb; John Pass (blacksmith), Frank Stokes; Mr. Stow (assistant blacksmith), James M. Jones; the latter being substituted in the picture by Mr. Hal Barlow.

PRESS COMMITTEE.

Coffeyville, Kansas

August 11.—On Monday night, July 25, the group gave Sister Margie Pitcock a farewell party. Ice cream and cookies were served, and all had a good time. At the close of the evening they presented her a nice hat box. We are sorry to have so faithful a member leave us. Sister Mildred Reynolds was selected secretary of Religio to fill her place. Marie Phelps takes her place as pianist.

Brother Amos T. Higdon, district president, was with us on last Thursday, Friday, and also Sunday and Sunday night.

The spelling contest in Religio was very well attended. Mr. and Mrs. J. R. Reynolds and their daughter, Ruth, made the highest score in spelling the most words correctly.

We are having fair attendance Sunday evenings, Brother G. G. Cadwell and Brother O. E. Pender preaching alternately.

EVALYN YEUBANKS.

Long Beach, California

July 30.—This week found the close of a new experiment in our branch—summer Bible school. The idea of church summer school, of course, is not original with us, nor is it really a new thing generally, but since this was the first attempt of the sort in our branch we felt as if we were almost pioneers in the work. Our superintendent had a great many cards printed and distributed throughout the neighborhood, to interest nonmembers particularly, hoping to bring in new people to the Sunday school as well as to revive enthusiasm in those who are already members. A group of women offered and very faithfully gave their services as teachers, and the end of the first week found the attendance increased from seventeen to nearly forty. Out of this number, scarcely a dozen were members of the Sunday school.

The children were segregated and taught things that would appeal to the various groups, then all but the very young ones united in their Bible study. There were also group songs and flag drills. Memory verse contests were held each day in order to encourage the students to memorize more and more Bible verses. There were children of a number of different nationalities present. Most particularly were we interested in a little German girl, who was the most assiduous Bible student in the school. She taught us all a lesson in diligence as she struggled with her German Bible, translated her verses into her eleven months' knowledge of the English language, and usually came out victor in the contest. We even forgave her for feeding well-known Bible characters "grasshoppers and honey" instead of the conventional locusts of Bible lore.

The four weeks of church summer school closed with a program and an exhibit of the work in various lines. But to most of us the Sunday following the end of school was more important than the commencement exercises on Friday evening, or the picnic on Saturday. Sunday brought its reward, for almost every class was enlarged by prospective new members who came to us directly because of the Bible school. We feel certain that another summer's work will be less of an experiment and bring even greater results.

Our branch feels itself particularly blessed because of the many splendid people who from time to time associate themselves with us. Brother and Sister F. G. Pitt have been living in Long Beach for some time, and though we have to share them with all the neighboring district, we appreciate having them with us whenever possible. They recently gave us some wonderfully interesting personal impressions of Kirtland Temple, which proved to be very educational and instructive. To many who have always lived so far away, the Temple is little more than a name, but, thanks to the Pitts, it has now become almost a part of us.

Brother John Martin, our new Southern California missionary, spent Sunday, July 3, with us, and I am sure we all very much enjoyed every moment of our association with him and hope he will come to our city again soon and often.

Sister Myron A. McConley and little Alice are again in Long Beach for the summer, and we hope "the summer" will last long after the season is supposed to be over.

Our beloved district president, N. T. Chapman, lives in Long Beach, of course, but because of his poor health and his widespread and varied duties we are unable to have him with us as often as we want and feel we need. Each meeting he attends is blessed with his spirit, and we are happy just knowing he lives near us.

Of the various departments of the branch we may say one thing: We are flourishing. Our Sunday school is a living, growing, thriving thing. We are having growing pains. We are compelled to have one or two classes hold their study hour in some kind brother's automobile—and still scold because the brother does not come to church in a truck. It is very gratifying to see the interest manifested in our classes.

If we had no other inspiration to work, the Department of Women and their enthusiasm and vigor would bring us to a realization of the church's need for us, and our need for the church. They never fail to meet any demand that is made on them, and often anticipate the need before it is half formulated.

The Department of Recreation and Expression, with its newly elected corps of officers and committees, is promising more and greater accomplishments than we have ever had. We are attempting to have living, active, functioning committee work, each in its own department, working toward the common end—the greater good of the whole.

We are pleased to see the progress in our orchestra. Our leader moved to Santa Ana soon after the orchestra was organized, but instead of proving a handicap, his move has increased the membership, for he has made it a Long Beach-Santa Ana orchestra of considerable dimensions when all are in attendance. An orchestra, like Rome, is not made in a day, but if Rome had made as much progress in a corresponding length of time as our orchestra has, then we might well have been proud of Rome.

The choir is functioning, active in its part of the church work, doing its bit toward the accomplishment of God's work. We hope our monthly choir parties will do much to make us feel ourselves a united, organized group and give us greater joy in our services.

But if you want to find the real source of our inspiration, come to our Wednesday evening prayer meetings. Surely God is blessing us in our prayer services, and the Wednesday that finds us unable to attend finds us unhappy indeed. We have a remarkably fine attendance and are blessed abundantly. Our pastor, Brother W. A. Teagarden, and his wife are tireless in their efforts to further the work, and we are certain God recognizes their desires, and they will be blessed accordingly.

The prayers of our branch go out to all who are in need, whether of things physical, mental, or spiritual.

E. LEOLA NICE.

San Jose, California

Spencer Avenue and Grant Street

August 2.—Some have asked the question: Why these news letters? Here are some of the answers:

I enjoy reading the news letters from my home branch and always look for them in the HERALD. They stir up our minds in remembrance of the good things of the past, "lest we forget" the many choice blessings, as well as the instruction we receive from God's ministers.

Another: They show that some one in the branch is keeping "tab" on us, and is watching our step and knows a part at least of what is going on in the branch; and we are led to think that they perhaps see our missteps, too, as we travel life's pathway as well as those that are embedded in the "straight and narrow way," though they have charity enough not to air them in the news letter.

A third: Living quite a distance from the branch, and not being privileged to meet with the Saints very often, the news letter keeps us pretty well posted as to how conditions are in the branch, its activities, spirituality, and general welfare, besides births, weddings, deaths, etc.

A fourth: Being an invalid and shut-in, and not permitted to mingle with the Saints to any great extent, I not only enjoy reading what is going on in my own branch, but it gives me a spiritual uplift to read of how the Lord is blessing his people all over the world.

A fifth: Oh! They are fine and so helpful! As branch historian I keep these news letters and file them away. At the end of the quarter I go over them, segregating such data as I think will be of value for church history, and enter it in my quarterly report. They help one to remember some things we might otherwise forget. The news items are generally dependable.

There are others using this same trend of expression, but space will not permit our quoting further.

On Sunday, July 3, was held the regular sacramental service, which is always appreciated and enjoyed by the Saints. The visitors present at the meeting were Sister Annie Jennings and her daughter, Lilly, from Fresno Branch; Brother and Sister Leonard Younger, Santa Barbara Group; Brother and Sister Mark Fonda, Oakland Branch; Sister Schall and son, Myron, Palo Alto; all members of the church. Besides these there were several non-members present.

On July 5, Brother and Sister Hawkins got another surprise. As they were sitting down to dinner, their son-in-law and daughter, Brother and Sister Hook, and two children, from Roseville, Placer County, rang the door bell and demanded entrance. This was happily granted, and when the surprise was over and greetings exchanged all sat down to dinner. Brother and Sister Hook spent two days visiting with their folks and then returned to their home. Brother Hook is a railroad engineer, working for the Southern Pacific Company. He is a grandson of Brother Harvey Green, of California's early church history.

The regular quarterly business meeting of the branch was held on July 6, at which time, besides the regular routine business, delegates were elected to the district conference. It was also decided not to hold any more services in the branch after the 10th of the month until the close of the reunion.

On Wednesday evening, July 27, was held the first meeting of the branch since the close of the reunion. Brother C. W. Hawkins was in charge, and the meeting was replete with reunion experiences, which were enjoyed by all. The Saints have returned to their homes very much encouraged and strengthened in faith. It was a grand reunion, the largest ever held in the district, and unity prevailed. One hundred and thirty-five tents were pitched on the grounds. From beginning to end the Holy Spirit was present in power. The activities of this gathering will no doubt be reported by the reunion press committee.

Fairview, Montana

August 1.—July has been a very busy month for the Saints of Fairview Branch. Our district conference and reunion occupied the first ten days of the month, during which no services were held here. After the reunion, our Montana missionaries, Elders George W. Thorburn and Joseph L. Sandidge, who had worked faithfully all through, baptizing seven at Andes, came to Fairview and held a week of special meetings, preaching three times Sunday, July 17.

Another reunion laborer, Elder Swen Swenson, promised us a visit, since his route lay through our town. He arrived later than expected, having been delayed by the baptizing of five at Miles City, but just in time to take part in the annual jollification put on by the Stampeders Sunday school class. Close to a hundred gathered beneath the lights suspended above Brother Hillman's lawn, sang a few songs led by Brother Hillman, made themselves comfortable on the grass or in the provided seats, and listened about half an hour to Brother Swenson's account of his gospel experiences. This proved to be about the best entertainment that could have been provided. Leaders were then appointed for the different groups, and the rest of the evening was devoted to the usual outdoor games and frolics of young people everywhere. A wiener roast, sandwiches, pickles, cake, ice cream, etc., sufficed for refreshments. This little entertainment is anticipated quite eagerly each year by a number of our friends.

Brother Swenson remained here long enough to visit most of the Saints and interested investigators, preached once in Sidney, where about half the members reside, and twice here.

We would like to have our location marked upon the map

of all our traveling ministers, with an invitation to make us a call when passing this way.

Brother Ami Briggs and family have returned from a year's sojourn in Oregon and are now located at Sidney.

Brother Orrin Wilcox and family have moved to Sidney, making them several miles nearer Fairview than formerly.

A. R. RITTER.

La-Da-Sa Camp Hope

"Be glad of life because its gives you the chance to love and to work and to play and to look up at the stars."—Henry Van Dyke.

Verily, I should like to write it thus: Be glad of *Camp Life* because it gives you the chance to love and to work and to play and to look up at the stars and to commune with God.

La-Da-Sa Camp Hope is the name of our girl's camp here in Kansas City Stake. For four years our girls have been attending in growing numbers. This year there were more than two hundred girls from the various locals and some from Independence. We have no permanent home for our camp, but this summer it was located at Horseshoe Lake, east of Independence, which proved to be an ideal place. Brother and Sister Edwards, who own the camp site, did everything in their power to help us in making our stay a success.

Under the great spreading trees that skirt the lake front, we pitched our twenty-five canvas homes and began house-keeping in "dead earnest." These were real "homes," too. A banner was awarded the group whose tent ranked first in cleanliness, tidiness, and attractiveness by the time the "inspectors" made their rounds at nine each morning. Chelsea was first to get the banner, Grandview next, and Malvern Hill the last two days. One or two mornings the banner could not be awarded, as the inspectors were "rained in" along with the rest of us; and, anyway, it was no time for inspection with everything crushed and dampened except our spirits. That reminds me! We had a real storm our second night in camp. Next morning we were glad to be alive! A few tents went down, and the occupants fled to what looked like a shelter house and proved to be otherwise. The roof leaked like a sieve, but at least the walls didn't fall in. The next morning we looked in vain for the sun, and some of us looked in vain for our shoes and other apparel left outside the tents. In the tent we called home, there were ten of us and a pup. The "dawg" was one too many, but who could turn him out on a night like that? The next morning we found our breakfast eggs floating in rain water and our soap adrift on the green, but they were soap and eggs just the same.

Many of the girls testified in the prayer meeting on Wednesday night that they were glad it stormed, because they had received a special blessing through their prayers and were brought nearer each other than they could have been in any other way, and were also made to realize that God is ever near us and ready to help us when we call. One of the best features of our camp each year is the prayer meeting. These meetings have been reflected in later meetings in our local groups, to the joy of all present. Brother R. E. Newkirk, a member of the priesthood and husband of the young women's superintendent of the stake, has charge of these meetings. He also works faithfully each year helping with the more arduous tasks about camp which require the muscles of a man. We appreciate the fact that he has done all in his power to help us.

Sister Newkirk has worked long and faithfully for the girls of Kansas City Stake, nine years in all, and she has had charge of the camp each year. She has been a grandmother for several years, but her heart is still young. Through years of experience and effort, she has fitted herself for her particular work, and I should say, too, through

special study and prayer. All this with much sacrifice at times and under handicaps.

If there are no girls' or boys' camp in your reach, fathers and mothers, take your family out for a week to cook and eat outdoors and to "look up at the stars." Learn to play and to love the great outdoors, and you'll enjoy your work better.

Hutchinson, Kansas

August 12.—Much spirituality is being enjoyed by the Saints of this branch, and with the careful supervision of our able branch president, Brother T. Comer Turpen, we are living as a large family together in the bonds of love.

On July 4, the Saints motored to the country home of our pastor to spend the day. A delicious picnic dinner was spread out under the trees, and everyone had all the ice cream he could eat.

Sister Margaret Peters became the bride of Brother T. Elbery Turpen on July 11 at 8 p. m. The pastor, who is the father of the bridegroom, officiated at the ceremony in the presence of a few friends and immediate relatives of the young couple.

On July 25 the parents of the newly married couple held a shower in their honor, and many beautiful and useful gifts were presented.

Brother and Sister J. N. Madden have changed their headquarters from Dodge City to Hutchinson, thereby permitting their attendance here more regularly.

The services at this place are well attended by the Saints, and several nonmembers are becoming interested in the work. The place of meeting will accommodate but few, but plans are being made for purchasing a church in the near future.

MRS. MARGARET TURPEN.

Dow City, Iowa

It has been several weeks since the branch news letter has been sent in to the *HERALD*. The faithful few are trying to keep this branch going forward, though at times it seems a struggle. The attendance is not what it should be.

Since our last writing Pastor J. L. Butterworth met with an accident, fracturing his ankle, which has worked a hardship on him the last few weeks in attending to the duties as pastor. At different times he has secured assistance from other branches, for he is the only man in this branch who holds the priesthood.

Brother Fred Baber, of Arion, Iowa, and Brother Winian, of Denison, Iowa, assisted in the sacramental service on July 3.

On the following Sunday the district Sunday school superintendent, Elder M. O. Myers, of Deloit, was with us at the Sunday school hour, also the preaching service. He gave words of encouragement at both of these services, which brought to those who are trying to forward the work, new strength and courage to go on.

Brother Ward Johnson, of Denison, Iowa, was the speaker in the morning of July 24, giving a very instructive and interesting talk.

On the Sunday following we were pleased to have with us two of the new missionaries to this district, Elder M. K. Fry, of Missouri Valley, Iowa, and Elder C. J. Smith, of Sioux City, Iowa. They remained and preached alternately through the week. Some illustrative lectures were given, showing pictures of the latest ruins found in South America, also some slides of places of interest in the early history of the church. These meetings were most interesting and instructive. Dow City Saints were very glad to make the acquaintance of these two men and hope they will return again to help revive the members here.

District President E. L. Bedwell, of Lamoni, Iowa, was with us August 7 for the two services, remaining over for a series of services during the week. These meetings were

both profitable and enjoyable to all who attended. We are hoping Brother Bedwell will come again soon.

Mrs. La June Smith Griffin and Miss Bethel Wight, of this branch, were in attendance at the Institute of Religious Education, held at Graceland College in June. They feel greatly benefited by the instruction given there. La June enjoyed the visit as well as the institute, meeting old friends and instructors, she being a product of Lamoni.

The Religio has been changed from Sunday evening to Friday evening, and some changes were made in the program to try to stimulate a better attendance of the young people. Not long ago, under the direction of La June Griffin and Bethel Wight, the junior boys dramatized the story of "Daniel in the lion's den." There was a good attendance.

There has been a reorganization of the Orioles and Blue Birds, and they are enjoying activities under the supervision of their leaders.

The district reunion at Sac City will convene August 26, and it is hoped there will be a large attendance.

Bay Minette, Alabama

The Saints of Bay Minette are still in the faith and are progressing as well as could be expected under existing conditions.

Since our last report we have had some fine services.

Brother T. M. Carr came up from Mobile and bade us farewell before leaving for his Pennsylvania mission. We all certainly were sorry to have Brother Carr leave us, but are glad in the fact that he is working nearer his home.

Elder J. W. A. Bailey held a series of meetings here the last part of June and first of July. Brother Bailey revealed some things to us of which we had never dreamed. He did not have a large congregation all the time, but much interest in his effort was shown among the Saints. On the last day of Brother Bailey's meetings, two young girls were baptized; and after preaching in the evening, three more entered the waters of baptism, making a total of five added to our band through Brother Bailey's work here.

We are planning and looking forward to our reunion to be held in Mobile August 11 to 21. Quite a number from here are planning to attend. We hope to have a good spiritual meeting.

Brother Franklin Stiner, district Religio superintendent, came up a few weeks ago and organized a Religio, with Mrs. Hattie Booker superintendent and Brother T. J. Booker assistant. We are taking up the study of the Book of Mormon. There seems to be much interest manifested, and we hope to accomplish good in this work.

Our aim is to press forward to 1930 and to help build Zion.

CARLOTTA WIGGINS.

Cherokee, Iowa

417 Clark Street

Our Sunday school picnic was held the last Saturday afternoon and evening in July. It rained in the afternoon and kept many from attending. Supper was served in the pavilion at Riverside Park and was enjoyed by those present.

Brother and Sister Crippen, Harold Reeder, Floyd Custus, and Doctor Will, formed a party who attended the all-day meeting at Deloit, July 30. They report a great meeting and fine crowd of Saints in attendance. Brother and Sister Albert Haynes and Sister Tena Crippen and daughter, Lamerne, were also in attendance at Deloit service July 30.

Sister Leese, of Denison, has been visiting her daughter, Sister Haynes, and attended services August 7.

Sister William Leonard, who has been quite sick, is somewhat improved at this time, and hopes are entertained for her recovery.

Sunday school attendance has been very good during the summer months, which is more than can be said of some of the other meetings. Sunday evening is very poorly attended.

We suppose it is more comfortable to ride in cars on hot nights than to go to worship God. We wonder what we will say at the judgment when we have to face the things we have done or have not done in this life.

The Sunday school will miss the services of Sister Myrtle Reeder who, on account of ill health, has been compelled to resign as teacher in the beginner department. Sister Reeder has been a teacher in the school for over twenty years and leaves her post with deep regret, because she loves the work with the little folks. Her class has so far this year raised over half of the Christmas offering reported in the school and is inviting the other classes to catch them.

Our church presents a much better appearance since the new seats have been installed. Deacon Ballantyne has also cleaned up the grounds, setting out some flowers and adding much to the appearance in general.

Sickness at present threatens to cut down our representation at district reunion, August 26 to September 4, at Sac City. Very few will be able to tent on the grounds but will drive back and forth as much as possible.

We are looking forward to a better work for fall and winter, and hope some of our missionaries will be able to call on us as soon as reunion season is over.

San Francisco, California

Arguello Boulevard and Clement Street

Since our last letter, the Park-Presidio Branch, of San Francisco, has had numerous activities which have been broadcast through our local newspapers in our immediate locality, as we are endeavoring to put the Reorganized Church work before those who are not acquainted with our church in preference to telling HERALD readers what we are doing.

The Park-Presidio Branch meets regularly in the Richmond Masonic Temple, Arguello Boulevard and Clement Street, Sunday mornings from 10 to 12 o'clock; and lest we forget before this letter is finished, a cordial welcome is extended to all who happen to be in our wonderful city.

The Department of Recreation and Expression, under the able leadership of Brother Charles Kreuter, has given to us many pleasant evenings along educational lines.

The women of our branch have organized a club known as The Ruths Club, and have for their object philanthropy, culture, and social activities. The name selected is to commemorate the life of Ruth Lyman Smith, the departed wife of our President F. M. Smith. The officers of this club are as follows: President, Bessie Bohall Holling; vice president, Ruth Waller Clegg; and secretary, Edna Frosier.

The Park-Presidio Branch voted to celebrate the centennial of the Book of Mormon on Sunday, September 25, 1927. With the indorsement of our district president, Brother Guy P. Levitt, we are planning on having a Northern California joint celebration and will keep open house on that date. The banquet hall committee is planning on serving many of our Saints, and the pageant committee is doing everything in its power to arrange an elaborate program to commemorate the event.

Thus far our local papers, *The Richmond Banner* and *The Weekly Herald*, have accepted all of our articles verbatim. Last Friday's issues contained over one hundred and fifty lines, which we appreciated. This week's papers which will come out tomorrow, will also contain publicity.

Members of the Park-Presidio Branch are deeply indebted to those who have made it possible for us to succeed, and the writer feels that while we appreciate the services rendered and have thanked them personally, the Saints at large should know who are putting forth their efforts to do God's will. Following are the elders who have served us: W. D. Gillen, Los Angeles; L. B. Shippy, San Jose; G. J. Waller, Honolulu; J. B. Carmichael, H. W. Savage, V. B. Etzenhouser, Cecil Hawley, Edward Ingham, of Oakland, and

Apostle J. A. Gillen. Our branch president, Edward Nelson, has kept the wheel going without any hesitation and is worthy high praise for his efforts. The music rendered by Sister Christiana Waller and the Misses Jane and Betty Cooper has always been deeply appreciated by all who have attended our meetings. Sister Bessie Holling has won praise for the floral decorations at all of our meetings.

The writer's attention was called to an incident that will be of interest to HERALD readers. Doctor Parker, who filled the pulpit of the South Methodist Church of San Francisco last Sunday night, August 7, and whose address dwelt on "An occupation in life," touched upon the most successful financiers of today and made special mention of Elder Gilbert J. Waller, of San Francisco, as being "the real inspiration for a life worth while," as he had found that Brother Waller was not only a success in the business world, but that he succeeded in the gospel as well. Brother Waller is a stranger to the Reverend Parker, but the manner in which Brother Waller expressed himself in *Touchstones of Success* so impressed this gentleman that he made it known he wanted to meet Brother Waller in person on his return from Honolulu in September. The sermon was closed with "Stewardships," as expressed by our own beloved Brother Waller.

It is indeed a pleasure for me to make mention of this incident, and I can picture the get together of two men of such high standing.

I have just been advised that Brother John W. Rushton will be our speaker Sunday morning, August 21. Saints desiring to meet with us should know that Municipal cars A, B, and C, also No. 2 Market Street Railroad cars pass within a block of our hall. These cars run direct from the Ferry on Market Street.

A. L. HOLLING.

Lamar, Colorado

August 10.—Brother R. D. Weaver just completed a series of meetings in and near Lamar, which, owing to the busyness of the season and the weather causing bad roads, were not as successful as was hoped. Only a few nonmembers attended. The closing day of the meetings, Wiley Branch extended invitations to all isolated members and the Utleyville and LaJunta Branches for an all-day meeting. The church was well filled with visiting friends for the morning prayer service, which was much enjoyed by all. Following the usual bountiful dinner was a sermon by E. P. Darnell, of Las Animas.

A movement was started recently toward the sale of the church building in Wiley, with the object in view of rebuilding in Lamar. But the price agreed upon by the Saints was too high for the prospective purchasers, and so the matter was dropped.

Several friends and isolated members of the branch have been visitors lately. Brother T. C. Gray and family, formerly of Lamoni, Iowa, were visiting relatives here; also Brothers Leslie Allen and Austin Johnson and families, returned from Texas. These all appreciate much the privilege of attending services regularly. Brother Allen had the misfortune to get his car wrecked almost as soon as he reached Lamar and since has decided to stay in Lamar for a while. While we are sorry for his misfortune, everyone who knows these good people is glad to have them make their home in our midst.

Last Sunday word was received that Brother J. D. Curtis, our loved missionary of Eastern Colorado, would be at Eads to preach morning and evening and would hold a baptismal service in the afternoon. And immediately everyone who had a car decided he must see Brother Curtis once more. Even the Sunday school superintendent who almost always stays when all the others fail, called on the assistant superintendent to take charge, packed up a lunch and started to Eads. After the Sunday school session at Wiley, three more cars of Saints wended their way Eadsward and arrived in time for the baptismal service.

Those who were fortunate enough to arrive in time for the morning service felt themselves well paid for the effort when they heard Brother Curtis's kindly admonitions for saintly living, and felt inspired to put forth more effort to attain the ideal he sets for us.

A very worthy sister has been added to the church in the baptism of Mrs. Mosher; and Wilma Smart, a dear little girl of nine, was the other candidate for baptism.

While Wiley Branch is not making any sensational moves, we believe it is holding its own. The Sunday services are well attended usually, and we do not feel to criticize harshly. A spirit of harmony prevails quite generally. Brother C. A. Ralston, our branch president, does not enjoy the best of health and has not been able to do all he would like to do, but he is the best qualified one in the branch for his office, and he has tried faithfully to fulfill his duty. He is just another one of the many men in his position throughout the church who humbly and prayerfully carry on the work of the various branches, often without adequate assistance, very often unappreciated, but still carrying on in an unassuming way. He always brings out some fine thoughts in his sermons and the best thing of all is that he is living the things he tells others to do. What a hollow mockery when a man presumes to tell others what they should do when he knows he is not living up to his own instruction!

The Child and Obedience

By Sister W. S. Shea. Paper read at New York District Conference, Niagara Falls, 1927.

Proverbs 22:6 says: "Train up a child in the way he should go; and when he is old, he will not depart from it."

Proverbs 29:15: "The rod and reproof give wisdom; but a child left to himself bringeth his mother to shame."

The child should be taught obedience at an early age in life. But before the child can reason for itself, it is necessary to exact a prompt obedience, not only because the parent knows best, but also for the sake of the training. A child who throws its food on the floor when told to eat it quietly, or who stiffens out in amazing rigor and screams until black in the face rather than be undressed, must learn that he must do as he is told, and, if necessary, he must learn it with tears. The wise parent, however, will not take these things too seriously.

Blessed is that mother whose sense of humor does not desert her even in nursery crises! She will exact obedience as firmly and quietly as she can, and at the same time she will not feel that her child will grow up a monster of self-will. He must obey—that goes without saying; but little by little he will learn to do it gracefully rather than rebelliously, as he sees he must.

Of course a perfect obedience forbids teasing the mother to change her mind. If once, only once, she yields a forbidden point, and the child with its abnormal keenness sees it, she is lost. When she says even a small thing must not be, she must stick to it. It is infinitely better not to give a command than to let the child evade it. By giving in to the child when at first she says no, she is weakly giving up the whole situation and barring the angel of peace for ever from the home.

As the child grows older, he is learning at school and at play to use his own mind to think and to decide for himself, and this holds in the family circle as well as outside. To meet this difficulty, it is always best to give a child a good and truthful reason for any commands laid upon him, not before he obeys, but afterwards.

Children of reasonable, thoughtful, conscientious parents do obey them.

The way of demanding obedience counts for a great deal in securing it. It is by far the best way to put commands in an attractive form; then the child is sure to do as he is told.

Mrs. Gilman has a clever essay in which she says that to train a child to unthinking, unquestioning obedience is to make him absolutely valueless as a citizen. He will never initiate, but will follow where others lead. He will be but a half-developed being, devoid of individuality and independence.

V. D. Ruch and Family Return to America

A Letter to the Quorum of Twelve

It is with great pleasure that I write you from a point within the borders of the United States, after a safe and pleasant journey over the North Sea and Atlantic Ocean. While it was with a great degree of sadness in our hearts that we left our brothers and sisters in Norway, still we are glad to get back to our homeland for a time. We have been made glad upon our arrival in this country to hear that Brother Hunker has been asked to go to Norway and that he is now making preparation for his departure.

We were kept busy right up to the last and were made to rejoice on the very last day of our sojourn at Bón when we were asked to baptize a lady into the church. She said that if she let us go away without baptizing her, she would not be able to sleep at nights. I baptized her about six o'clock in the evening and confirmed her later that evening. I also blessed a little child and administered to a sister. So our last evening was a busy one.

We sailed on July 5 from Bergen to Newcastle and proceeded by train, to London, where we spent some six days. Sunday, July 10, was spent with the Enfield Branch, where I was called upon to preach both morning and evening. These sermons were the first I had preached in the English language since leaving America, nearly five years ago. I found it a little difficult to find just the words I would like to use to express my thoughts. The Sunday school hour was also turned over to us, and Sister Ruch and I occupied the time in speaking of our Sunday school work and other activities in Norway. The prayer meeting later was a spiritual one and a real treat to us. We couldn't hold back the tears as we listened to the songs of Zion as they were sung in our own tongue, and to the testimonies of our brothers and sisters in that branch. We were very kindly treated by the Saints of Enfield, and a strong tie of love and brotherhood grew up among us. We stayed at the home of Brother and Sister Foster, at the headquarters of the church. They made us feel welcome at once, and we were at home with them. Brother Judd, president of the Enfield Branch, is a very spiritual man and a fine one in my estimation.

Just as we were leaving London for Southampton, we met Brother Peter Muceus, who had just arrived from Norway, and we enjoyed each other's company the remainder of the journey to New York. We sailed July 12 from Southampton on board the *Leviathan* and had a very fine trip. We brought Commander Byrd and company, Chamberlin, as well as Byrd's plane, with us. They were given a rousing welcome upon arrival at New York.

We landed at New York July 18, about two o'clock in the afternoon. Not having any business to keep us in New York, we left that evening at 5.30 and came to Onset, Massachusetts, to enjoy the reunion. We had the privilege of having our tickets made out from Norway to either New York, Philadelphia, or Boston, for the same price. Our tickets were to Boston. So the steamship company furnished us transportation up here which, of course, was quite a saving to us.

We arrived at the Onset reunion ground July 19 and were at once made welcome by the Saints on the grounds. We were here about four days before the reunion started. The Saints have all been very kind to us and have anticipated our every need. We are very comfortably located in a missionary cottage.

Brother William Patterson was on the grounds when we

arrived, holding a short series of meetings preceding the reunion. As soon as he found out I was here, he requested me to preach that night. So it wasn't long before I was pressed into service.

In coming to this large reunion there are so many workers, that we thought we would be permitted to be sponges and sit down and soak in all the good things they had in store. But such has not been the case. Both Sister Ruch and I have found plenty to do and have been called into service in several different ways, so that we can at least partly repay the Saints for their kindness to us.

Bishop Carmichael and wife, as well as D. T. Williams and family, are here and have made a wonderful contribution to the reunion. We are having a good reunion, with excellent instruction and presence of the Spirit of God. I am getting some of the instruction and spiritual food that I desired to get upon my return to America. We go from here to the Kirtland reunion, and from there to my home in Bevier, Missouri. . . .

V. D. RUCH.

Can Parents Form in Their Children a Taste for Good Reading? and How?

By Mrs. A. R. Richardson, East Syracuse, New York. Paper read at New York District Conference, 1927.

If we wish our children to have a taste for good reading we must begin to think about it in the first years of their lives, when they become interested in pictures and storytelling. The pictures we give them at this time should be good ones. Pictures should help the text, not substitute it. From then on lists should be consulted to be used in the different stages of the child's development. In every public library there are lists of books that have been agreed upon as really good books for children. They are graded according to the age of the child. They will be found a great help. The trashy books have been eliminated. These lists will be found useful in establishing the habit of good reading.

What a gift to bestow upon children—the companionship of books! The doors that can be opened at will, and one pass out into a greater knowledge and bigger world of things, sensing what people are doing and thinking now.

Children should be made to feel that reading is a pleasure rather than a duty.

Constantly reading silly or poorly written books that make evil things seem right, will have the same effect on character, as always being with the wrong sort of people. Choosing the best books will lead us into the society of the world's greatest minds and make us capable of enjoying that society.

Some of the books children receive at Christmas time appear to have nothing wrong about them. They fool the inexperienced reader into thinking them good.

Simple, beautiful speech should characterize the books we give our children. The ability of Lincoln to make his Gettysburg address came partly through his early reading of few great books—his Bible and Shakespeare. The best and greatest helped him to be great.

The best is none too good for any boy or girl.

Anne Carroll Moore says: "The only way to make children read is to make them love to read. Begin young enough, recommend the best, and leave it to make its own appeal."

The branch at Gladstone, Michigan, wants to get in touch with some young man or woman of the church who can teach band and orchestra and develop the talent they have into working units. They believe they have a good opportunity for the right person. If you are interested, write H. Roy Denio, 1009 Dakota Avenue, Gladstone, Michigan.

Kansas City Stake

Central Church

On Tuesday evening, August 16, Miss Ruth Young and Mr. Russell LeRow were united in marriage at the home of the bride, Bishop F. B. Blair officiating. Preceding the ceremony, Sister Marcine Murphy sang, "I love you truly." The wedding march was played by Roland Young, a brother of the bride. After a brief honeymoon at Estes Park, Mr. and Mrs. LeRow will make their home in Lees Summit, and it is with regret that we will lose these young people from our midst.

The Sunday school attendance Sunday was only fair. In the contest the women are but 600 miles out of port, and they are expected to reach Palestine (their destination) by next Sunday, which will mean that their brothers will entertain them in some manner, that having been the bargain, that the losing side would entertain the winners.

At the eleven o'clock preaching service we were favored with a very interesting discourse by Brother R. L. Bishop, pastor of the Mount Washington Group. His theme was "You," and he pointed out the necessity of our giving ourselves a constant examining to see that we are overcoming the daily obstacles of life that hinder our progress in the onward march.

The 7.45 service consisted of a few numbers from the stake orchestra, after which the congregation joined in that wonderful hymn, "What a friend we have in Jesus," prayer being offered by Brother Harvey Sandy, in charge of the service.

The congregation was very grateful to have as the speaker of the evening, Elder Ralph W. Farrell. He based his remarks upon a poem, "Be ye nowhere else, God is in all that liberates and lifts and in all that humbles and sweetens and consoles." He reminded us that God is a father to us, that whenever one of his creatures lifts his hand to him, he will find it and that the concept of God is justice and mercy. His remarks were short, inasmuch as it was necessary that he return to Independence for the radio program.

Brother and Sister J. A. Tanner are spending a vacation in Saint Louis, visiting with a sister of Brother Tanner and a number of friends, he having been pastor of the Saint Louis Branch before coming to Kansas City.

The Excelsior Class is having an ice cream social on the lawn of the church next Monday evening, at which time they will show pictures and promise a very nice entertainment for all who attend. Tickets are twenty-five cents, and neighboring Saints are cordially invited to attend.

Second Church

Last Sunday Elder H. A. Higgins was the speaker in the morning and E. S. Zink at night. Both sermons were good. Brother and Sister Higgins have visited us quite frequently of late, and we appreciate the help they have so willingly given us.

Other speakers have been Brother Sanders, of Armourdale, our pastor, Brother H. R. Higdon, and Berwyn Lungwitz who preached his first sermon a few weeks ago. He is the youngest member of the priesthood here, and a good crowd of both young and old gathered to hear him. All were well pleased and helped as he spoke of the necessity of study, preparation, and consecration. Members should prepare themselves for service and then be active workers.

Meetings have been well attended and collections good. Last Sunday we raised \$18 for the Christmas offering, and we hope soon to have the amount assigned us by the bishop.

Several new families have moved into the neighborhood. We welcome the Saints from other places; hope they will make our church home theirs also.

Sister Amy Parr, a daughter of M. H. Forscutt, attended prayer meeting a few weeks ago and bore a splendid testimony and spoke of the life of her father. She was visiting Brother and Sister Higgins. Peace and harmony prevail, and our meetings are frequently blessed with the gifts of tongues

and prophecy. A prayer meeting for the young people was held the first Sunday at eight o'clock, in charge of Berwyn Lungwitz. These will be held monthly in future, and we hope the attendance and interest will increase with each meeting.

Sister Audrey Hathaway, who formerly was one of our members, but who had been very ill for a long time, received a wonderful blessing through administration a few weeks ago and has been gaining rapidly since, for which we are thankful.

From the Hoosier Capital

August 15.—Since our Sunday school institute in June, we have striven to keep busy despite the vacation season and are able to report that we are still working.

Elder J. A. Robinson, our pastor, visited the branches at Louisville, Kentucky, and Byrneville, Indiana, in the interest of the district work, delivering illustrated lectures and preaching the word at both places. Sister Robinson accompanied him in the interest of the department of music of the district, and they report splendid interest at both points. They also were present at the Southern Michigan and Northern Indiana, Detroit, and Eastern Michigan Districts' reunion at Indian Lake and are now attending a national photographers meeting at Winona Lake, Indiana. As Brother Fred M. Smith puts it, Brother Robinson, too, is a "camera nut," and he is getting some first-hand information. They met with us last Sunday and brought us a message from the services at Indian Lake.

The Sunday school held its picnic the 13th at Garfield Park, and a very pleasant time was enjoyed by all. The usual picnic activities and features prevailed, and the social contact of the same was reflected in the attendance at services the following day.

The Department of Recreation and Expression is planning to put on the pageant, "Remember Cumorah," written by Brother Elbert Smith, some time in September, the entire branch voting to back them in the effort.

Some of our members are expecting to be present at a part of the Kirtland reunion, to enjoy the feast of spiritual good things usually obtained at this historic spot.

During the first part of September, the Indiana State Fair will be held in our city and, as usual, we will have a concession there. This will be a busy week for us, and all hands and the cook must be on deck. We will report the outcome of this undertaking in our next communication.

Our district conference convenes at Derby, Indiana, September 17, and a number of us expect to be present and take an active part in its sessions, so we find there is plenty to do if we keep our eyes open and our hands and hearts willing to work. We remember the scriptural injunction, "It is good to be zealously engaged in a good cause."

We have been favored with the presence of the following at services recently: Sister Pauline Davis Allnut, of San Antonio, Texas; Brother J. W. Davis and Mr. Marshall Perkins, of New Albany, Indiana; Brother and Sister Ralph Marshall, of Midland, Michigan; Sister Abbie Shetron and Sister Myrtle Cunningham and three children from Flint, Michigan. We are glad to have visitors with us; we welcome you; come and worship with us and make our church home your church home while sojourning in our city.

Mallard, Iowa

Many of our members are farmers and have been kept very busy harvesting and threshing, so our midweek prayer services have not been very well attended, but those of us who can attend have striven to keep the camp fire burning until the rest are able to meet with us again.

Every Sunday we have had the pleasure of having some visitors who are always welcome. It is a pleasure to meet with Saints.

We held our Religio picnic in July at Harrison Park, Emmetsburg, all of our members and three visitors attending. The day was spent playing volley ball and other games. Picnic dinner was at noon, a meal enjoyed by all.

Because of circumstances which we can not control, our attendance at district reunion will be small.

Denison, Iowa

We are still striving to keep the gospel light shining in this part of God's vineyard. We have been visited of late by our district president, Brother Bedwell, and at his request the branches throughout the district have been visiting in all-day meetings. On July 27 we united with the Deloit Branch, having with us a number from Cherokee. The day was filled with worship, morning services beginning at the hour of 8.30 when the Saints were called together for a sweet hour of prayer. Although this meeting was not so largely attended, it was a spiritual feast to those who were present. The meeting was in charge of Brothers Warren G. Oliver and Ralph Roy. Sunday school convened at ten o'clock with a goodly number present. Brother E. L. Edwards was the speaker at the eleven o'clock meeting, selecting as his subject "What lack I yet?" This was chosen to be the theme for the day.

At noon hour all enjoyed a basket dinner prepared by the sisters, and at the close of this feast none felt that he lacked for anything to eat.

Brother Bedwell addressed the congregation at 2.30 p. m., and at 7 the Department of Recreation and Expression favored us with a home talent play which demanded much credit. Brother Bedwell was the evening speaker, giving us a very good discourse to close the day's exercises. We enjoyed having Brother Bedwell with us for a couple of nights last week.

Our meetings of late have been exceptionally good. Among the many good sermons preached by the local priesthood was one on education delivered by Branch President Warren G. Oliver. The last sacramental and prayer service and also the prayer service of last Sunday were all we could wish them to be and were enjoyed by an encouraging number. Many good prayers and testimonies were offered. The Spirit was truly with us in power, and not a moment was allowed to go to waste.

At this writing many in our midst have been suffering from different ailments. Sisters Min and Belle McCord both have been suffering from gallstones, and Brother Loyd Winnans has been confined to his home for the past three weeks with inflammatory rheumatism. The summer flu has been very prevalent throughout the branch, but we are glad to report that all are convalescing at the present time.

Comstock, Nebraska

Brother William Bath and wife and daughter arrived in our branch July 26 and commenced a series of meetings July 28. The attendance was good and increased steadily. Sister Bath and daughter conducted the song services, which were much enjoyed.

Sunday, August 7, following the services, a picnic dinner was held in the park. Later baptismal services were held at the Middle Loup River, and Brother Bath conducted eight precious souls into the kingdom. They were confirmed the same evening.

August 8 the writer and Brother Bath drove seventy miles through the muddy sandhills to Brother Neumann's. After getting acquainted, Brother Bath said if they would call the neighbors he would preach to them. We had arrived at 6.30, and about 8.30 three carloads came in to hear Brother Bath. He preached one hour and five minutes, after which questions were asked and answers given from the Bible by Brother Bath.

At ten o'clock two more carloads of people came to hear Brother Bath preach. Everyone wanted to hear more, and so he preached fifty-five minutes more. Two sermons in one night; who can beat that?

August 9 we drove ten miles to the North Loup River, and Brother Bath baptized a fifteen-year-old girl into the kingdom. After the confirmation we set out for home, where we arrived in good season.

On Sunday another young woman was baptized. That makes nine added to the Comstock Branch, and we think there will be more soon. These meetings have been the most spiritual witnessed here for many years. Brother Bath and wife and daughter are certainly workers for the Master.

JOHN NAAB.

Louisville, Kentucky

August 15.—Elder J. O. Dutton, of Galva, Illinois, is here with us, and has been preaching some wonderful sermons, getting the Saints on their toes, causing them both to think and to do.

Yesterday, Sunday, August 14, he baptized four young people into the church. The candidates were the daughter of Brother and Sister W. O. Robertson, daughter of Brother and Sister Henry Oliver, and the two sons of Brother and Sister F. R. Tarter.

All enjoyed the spirit of the confirmation, and we hope Brother Dutton will stay with us for some time yet, as we are greatly in need of him here.

W. R. KREUTZER.

Sacramento, California

Corner Twenty-fourth and Kay Streets

On Children's Day in June, our baptisms included the twin daughters of Sister Morley, of Kirtland, Dorothy and Dana. Priest Earl Curry, of Lincoln, their uncle, officiated. These two families have since left by auto to return to their homeland at Kirtland. Albon Healy, of our branch, was baptized by our pastor, W. H. Dawson. This young brother is one of our dependable orchestra members. His sister, Florence, has joined us since, G. P. Levitt officiating. An adult baptism that has brought joy to loved ones and many friends was that of our brother, J. Arlie Austin, the husband of one of our earnest workers, Bertha Duncan Austin. He has been assistant teacher of the Idola seniors in Sunday school for some time. Brother Levitt also officiated at this service early one Wednesday evening, with only a very few present, and in the confirmation the Lord's Spirit was present in power. A young brother present, John B. Dawson, was called to the office of priest. Last Sunday morning, Richard Barmore, of Newcastle, a Sunday school boy from the Lincoln Branch, was baptized by Brother Levitt. A few others have also been added to our numbers by letters or transfer.

Our finance and building committees are steadily working on the new building project. A large picture of the proposed building stands in the church now. On Sunday a pledge rally was held; and though a number are still away on vacations, there was pledged at this service \$3,665.

The orchestra, with Brother E. C. Burdick, leader, held a lawn social at the home of Brother Ralph Ensley, in North Sacramento, one evening recently. Ice cream, hot dogs, and watermelons, assisted in clearing fifteen dollars for their music.

The Women's Department are to hold an all-day meeting at the home of Sister Amy Beebe in North Sacramento this Thursday, to sew for a future bazaar.

Ninety-three of our members visited the recent reunion at Irvington.

The branch is planning to give the play, "Remember Canaan," on the evening of September 22d, at the church. The committee includes Brethren W. H. Dawson, E. C. Burdick, and J. A. Austin and Sisters Burdick and Austin.

Independence

Stone Church

K L D S Ladies' Quartet and Brother Robert Miller furnished the music at the worship service hour.

Assistant Pastor C. Ed. Miller was the speaker. He used as a text Genesis 4: 5. When Cain in answer to the question of the Lord, "Where is thy brother?" answered, "Am I my brother's keeper?" he presented a problem that thinking men and women have been trying to solve ever since.

This church is not trying to evade finding a solution to that problem from a temporal, financial, or spiritual standpoint. This morning we wish to consider the spiritual phase. We can not evade responsibility, either as individuals or as a group. We can measure the value of an institution's contribution to society by the intelligent service it renders, by the ideals it fosters, and by the projects it fathers. We are willing to be judged by that rule.

A well-balanced mind learns from the past as well as the present, and plans for the future. To this church has been revealed a most marvelous conception of man's responsibility to man, here and hereafter. Weakness will always have claim on strength. There is a natural division of humanity into classes; there is also an artificial division. The natural division is caused by difference in intelligence, culture, and character. There will be a division of humanity into classes throughout the countless ages of eternity, for some, "where God and Christ dwell they can not come worlds without end." Everything in the universe is governed by the law of degrees. There are degrees of salvation.

In the book known to us as the Doctrine and Covenants is recorded a most marvelous vision received by the Prophet Joseph Smith. It is in the 76th section. Here are revealed three conditions in which humanity hereafter will be placed: celestial, terrestrial, and telestial. Responsibility, brotherhood, are carried to eternity. Those who are heirs of celestial salvation will be permitted to dwell in the presence of God and his Christ and are ministers to those of the terrestrial world. Those of the terrestrial world minister to those of the lesser glory, of which the stars are typical.

Brother Miller repeatedly asked the congregation before him and his radio audience to examine themselves and judge to which class they belonged. He said everyone wielded an influence for good or for evil. That influence developed into a chain of influence that reached throughout this life and into eternity. We are our brother's keeper here and for ever.

The sermon feature of the Campus service on Sunday evening was provided by Elder J. W. Paxton and was an appeal for unity and love. He read a portion of the prayer of the Savior, recorded in John 17: 15-21, placing special stress on the last verse of the reading. Associated with this was the Savior's answer to the lawyer who approached him asking him the question, "Which is the great commandment in the law?" Reference was made to John 13: 34, 35, where Jesus says through a manifestation of love the world might know the disciples of the Lord.

He referred to Romans 12: 9, 10; also Galatians 5: 13, 15, endeavoring to show how by working together in the spirit of brotherly kindness and love, having our brother's interest at heart as well as our own, we might build up in a co-operative way industrially as well as spiritually.

He sought to show here how the great business interests of the world had long ago revised their business methods to correspond with this philosophy, combining their interests in order to place their business interest on a more solid foundation, but suggested this should not be done for the purpose of selfish motive in crowding out the smaller concern, for as Paul said, "Use not this liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this, Thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another."

Independence Institute of Arts and Sciences

The Independence Institute of Arts and Sciences will open its winter activities with a mass meeting at the Stone Church, Sunday, September 4, at 3.15 p. m. At this time President Floyd M. McDowell and other members of the faculty will explain the arrangement of the educational work for the coming year. This will be a good time and place to ask questions. The meeting is for everyone.

Courses will be offered at the Institute this year in: First year junior college, high school, religious education, home making, music, expression, kindergarten, and special lines.

The calendar for the opening of the Institute follows:

August 29 to September 3—Registration in high school and kindergarten.

August 29 to September 10—Registration in junior college, religious education, music, and specials.

September 6—Classwork begins in high school and kindergarten.

September 11, 12—Classwork begins in junior college, religious education, music, and specials.

Death of Sister J. A. Kennedy

One of the faithful early Saints of Independence, Sister Mary Sloan Kennedy, widow of J. A. Kennedy, died August 19, at her home, 110 South Pendleton Avenue, at the advanced age of eighty-seven years, she having been born in Edinburgh, Scotland, in June, 1840. Sister Kennedy had been a faithful Saint since her baptism in 1880, and she is sincerely mourned. Seven children survive her death. Elder C. Ed. Miller conducted her funeral and preached a short sermon on Sunday, August 21.

Second Independence

The young people who met at the early morning service Sunday enjoyed the good Spirit made manifest through testimony of God's many blessings and of their determination to read the Book of Mormon to learn the truths contained therein.

Sunday school at 9.30 was both interesting and instructive. We wish many more were getting the good of these meetings. Brother Albert McCullough, author of "Consecration," was with the young people in the basement, and judging by the way they sang with him the meeting was enjoyed. At the same hour Brother F. A. Cool addressed the older Saints in the upper auditorium. His sermon was well received and appreciated. Following the sermon, our K L D S Quartet gave a beautiful selection. We would be glad to have them with us more frequently.

At this meeting announcement was made of the approaching marriage of Brother Samuel Edmunds and Sister Mary Fields, to be solemnized at the church Friday evening at eight o'clock.

At three o'clock the church was filled by sorrowing friends and relatives to pay last respects to our beloved Brother Henry H. Campbell, who died Friday at the home of his nephew, Brother Alma Campbell, south of Blue Springs. Brother R. J. Lambert spoke comfort and courage to the soul of each one present, helping us to forget our sorrow at our loss and to rejoice in Uncle Henry's triumph and joy in his reunion with loved ones gone to the other side before him. A large procession followed the remains to the cemetery, where he was laid to rest beside Aunt Mary, who preceded him by nearly three years. Both had been run down by autos and injured fatally, he so badly that he could never go back to his former occupation.

Liberty Street Church

At the ice cream social given at Courtney Thursday, August 18, a group of young people from our congregation furnished the program of the evening.

Sunday afternoon, August 14, a number of people from our congregation met in prayer service with Brother and Sister Hancock, who live on the Lees Summit road. A good meeting was enjoyed.

Brother E. T. Atwell talked to the Sunday school on the subject, "The Book of Mormon."

We were privileged to have Brother Clyde F. Ellis as our speaker at the eleven o'clock hour Sunday. His text was taken from the tenth chapter of John, sixteenth verse, "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."

Walnut Park

The usual forty or fifty were out for early prayer meeting Sunday, where Elder John Schwab presided, and another very interesting meeting is reported.

At eleven o'clock Elder C. K. Green was the speaker, with Elders R. Barnhardt and W. W. Scott assisting. The sermon, on the thought of being heirs of God, was full of splendid instruction for daily living.

Among Sunday visitors at the church was Sister Callie B. Stebbins, from Lamoni, who found in the congregation a large number of acquaintances, some of whom she had not met for years, and who were happy to welcome her. Another visitor was Brother Lloyd Minor, from Welland, Ontario, who came here with Brother R. Barnhardt on his recent return from Canada. Brother Minor is here for a short visit with old friends.

Enoch Hill

At the eleven o'clock service Sunday, a pleasing musical number was given by Sister Charles Warren's Blue Bird Band.

Brother William Sarratt was in charge of the service and presented as the speaker one of his old acquaintances from Nebraska City, Nebraska, Elder H. A. Higgins, now of Kansas City. Brother Higgins was also greeted by a goodly number of other Saints who had known him formerly and were glad to hear him discourse again on a gospel theme—"Faith."

One thought impressed on our minds in his sermon was the need of our living a life that would bear watching and imitating since each of us has an influence on those around us. We should choose a high ideal and strive faithfully to live up to it, having faith in God to help us and getting really acquainted with Christ.

East Independence

Brother E. T. Atwell spoke at the eleven o'clock hour August 14. He also sang two solos. At the evening service Brother Frank Minton gave an interesting discourse. We are always glad to have Brother Frank back in our midst.

At the morning service, August 21, Brother E. T. Atwell was the speaker. He discussed the Book of Mormon and urged us to try to read it, from beginning to end, before the last of the year, as we have been requested to do. He spoke of Longfellow's poem, "Hiawatha," and connected it up with the Book of Mormon. He showed that the Indian legends as Longfellow learned them from the Indians themselves were proof of the Book of Mormon.

Brother H. J. Friend was the evening speaker, also basing his talk on the Book of Mormon.

A letter from James A. Wilson to the Presiding Bishopric, writing in behalf of the Lowbanks reunion, says: "You will be glad to hear that the reunion has proved a success in every way. We will have about two hundred dollars to start next year. As to the spiritual side, God was with his people and made his mind and will known on several occasions. It was the unanimous opinion that it was by far the best reunion we have ever held in these parts. We are all happy over the results."

Reunion Locations and Dates

Gallands Grove, Sac City, Iowa, August 26-September 4.

The Mother of Tomorrow

Paper written by Mrs. H. Ecker, 85 Carlisle Street, Buffalo, New York. Read at District Conference, Niagara Falls, New York, 1927.

The name *mother* is so closely associated with the name *father* that it is almost impossible to speak of them separately.

Perhaps there never was a time in the history of our beautiful Nation when mothers were under a greater strain than at the present time, and it is growing more so with the onward march of time. Why?

Partly because our mothers have lowered their standard. Partly because fathers neglect their duty in teaching their boys. Outside the name of our heavenly Father and his glorious Son, there is no name so sweet as mother, unless it is that of father. Yet how often are our young men and women permitted to speak of their mother as "the old woman," "the old girl," "the old lady," and of the father as "the old man," "the boss," "the governor," etc. The parents sit by and smile as if it were really to be approved. Such disrespect should be nipped in the bud, because it grows rapidly and carries with it a disrespect for mother—a lowering of the standard of womanhood, if you please—and puts mother in a place where the girl can not come in confidence to the "old girl" for information when needed.

The blame for this condition is not to be placed on the woman alone. The husband is blameworthy who so disrespectfully addresses his wife before their children, when she has gone into the valley of the shadow of death that they might have life, for his sake. For is it not his duty to teach his son that the name of woman is sacred and holy, and should be used as such?

I fear too many fathers and mothers, in telling the wonderful story of life and creation, tell it in such a way that a vulgar accent is left with the name of woman, marriage, and the creation of life. True, it should be told; but with the greatest of reverence and respect for the plans which God has made in the creation of mankind.

There is nothing so sweet as to walk down the street behind a couple who are truly in love, whose minds are pure and clean, and who have the greatest respect for each other's character: the girl who has the respect of the boy or young man, to whose care and protection her parents have trusted her; and the young man who is too manly to betray that trust; and who have not spent the years of their younger lives flirting with everyone they happened to meet, and can still blush at any time at a sign of affection in public.

On the other hand, there is nothing so vulgar, so coarse, so disgusting, as to walk down the street behind a couple where lust, evil-mindedness, degraded actions, and giving the public (who are not interested but amused at the cheapness) a full view of their so-called affections without a blush. How can we expect our future mothers to be different from the girls of today? Haven't you seen girls going down the street hanging onto young men when really they would have looked a great deal better walking on their own strength?

No girl who is active in the ballroom is active in the church.

The girl who will take a drink, smoke a cigaret, or use God's name in vain, has lowered her standard of womanhood and can not make a good mother. No man with a good father's teaching would trust her for the mother of his children.

There is much promiscuous kissing among both single and married folks at the present time. It has come to the time when men and women go to parties and see other men and women kissing their companions and consider they are not to be questioned about it, either. Such parties should not be had in the homes of the people of our church. It is the first step to home breaking, distrust, and jealousy. Such things are all wrong. If such things should happen, unin-

vited, we should have the gumption to stop them lest those who do not like it go home.

The mission of the mother is very sacred. While it is true she does not hold priesthood, yet it is also true she is the mother of the priesthood and should keep herself spiritually in a condition to be worthy to give that boy to the church, to be used as God sees fit in his service, in the priesthood; and our girls can fill a responsible place in the work of helping the priesthood, and all work together for "the march of the angel's message."

The church is calling for pure men who are worthy to bear the vessels of the Lord; and women to be worthy wives to such men. How will the mother of tomorrow (the jazz age) be able to serve the church in such a capacity, unless she draws herself apart and is different? They must row against the stream and not drift with the tide.

How many of our girls today are willing to be wives of missionaries and live as they do, on the plainest of food and clothing, in order that others may hear the gospel story and be saved in the kingdom?

How many of our girls could marry a missionary and not complain of her sacrifices to the extent that her husband who has accepted the holy priesthood and must answer in the same would be drawn from the field and even forsake his priesthood? Not that we desire to have our missionaries' wives living so plain, but in most cases they do, and we do not hear much complaining either; perhaps not as much as from those who have plenty and to spare. But right here let me say, *There is no room in the best home in America or food on the best table in the world too good for our missionary's wife.* I mean collectively, not individually. Many a heartache and worry she has for our sake that we know nothing about. She is left to be both father and mother, and sacrifices the desires of her children and herself that we might have the service and teaching of the best years of her loving husband's life, and she does it cheerfully! If we could feel the lonesomeness she does at times and feel the pinch that she does, we would try to train our girls and boys to put their pennies in the Christmas offering instead of buying lollypops.

It surely would do us all good to take the missionary mother's allowance from our pay check and compel ourselves to live on it. If we did that for a month or so, we surely would not be backward in slipping her a dollar or two now and then.

They are the wonderful mothers. They have no fear for their daughters as future mothers, because they have taken the time to teach them.

Some one has said the time to train a child is long before he is born, and there is more truth than poetry in it.

A great speaker in France once said while their country was upset, "What France needs is good mothers"; and that is not true of France alone. What any country needs is good mothers. We remember the saying, "The hand that rocks the cradle rules the world."

If we smoke, drink, swear, and tell vulgar jokes and stories, we can only expect our future mothers to do one worse.

But if our time be spent in telling the gospel story to our children, watching the books they read, being careful of the shows they attend and the company they keep, we will be able to say with one of old, "Train up a child in the way it should go, and when he is old he will not depart from it," and remember always to take our troubles to God in prayer.

In prayer there is true power, and we will not have so much worry about our future mothers.

If we would have good mothers, we must be on our guard all the time. "We must have no sleeping soldiers in the army of the Lord," and that refers to the mission of mothers just as much as anyone else. It seems very popular to have undue familiarity between our boys and girls. There is also a great wave of disobedience to parents. The young man of today thinks he has a perfect right to take any girl he pleases out joy riding, against the wishes of her

parents; in fact, insinuates it none of their business; and the girls think they are badly used if they are not allowed to go. They have wonderful confidence in themselves, which as a rule does not turn out so well.

If our fathers were doing their duty, in training their boys that a girl's character is all she has and it is his duty to protect her character, and that he should not only regard her parents' wishes but encourage her to do likewise, how much more confidence her parents could have in him! Then, when the question of marriage comes up, they would not have to run off and get married, as many do, and then beg to be taken back home.

If our young men were trained when young to be ashamed to take their sweethearts to questionable places, or themselves be seen in such places, and if they were taught to look for a good mother for their children instead of a doll for a glass cage, girls would show a marked change.

If mothers will insist on having respect, they may have it; and the girl who respects her mother generally makes a good mother.

Woodbine, Iowa

607 Weare Street

The local priesthood have given us much food for thought during the past month.

Brother D. R. Chambers was with us last sacrament day and took an edifying part in the testimony meeting. He also occupied the pulpit in the evening; and as we listened, our mind went back to the time when our home was in Gallands Grove Branch and Brother Chambers was as a member of our family for weeks as he preached the gospel with such power as to convince the people of the necessity for obedience, and buried many in Christ in the waters of old Mill Creek.

Brother W. R. Adams preached both morning and evening on last Sunday, expounding the temporal law with power and understanding. Come again, Brother Adams. Some of our new members are much interested in learning more of this phase of the work.

We have been blessed with the much-needed rain, and a smiling countenance depicts the farmer's gratitude.

Brother James Adams and Sister Zella Lizer were recently married and will soon be at home in Woodbine. We wish happiness for these worthy young people.

Many of the Saints are busy preparing to attend Missouri Valley reunion.

Book of Mormon Theme at Stewartsville

At the largest and best reunion held at Stewartsville, Missouri, in Far West Stake in the last several years, sentiment was crystallized Sunday afternoon when 195 responded to an appeal to consider the importance of the Book of Mormon in this anniversary year and read or reread it this year. The exercises of the day combined to make a correct setting for the Book of Mormon theme, and when suggested it became the theme for conversation for the rest of the day. Officers of the reunion say that undoubtedly many more during the reunion will express their willingness to undertake to read the Book of Mormon through this year.

Pleasantview Branch

TRYON, NEBRASKA, August 16.—It has been decided by the branch president, W. L. Sivits, that no more all-day meetings here would be advisable. The all-day meeting at North Platte may depend on the interest of the Saints that are isolated. If all who live at a distance can come, and will come, surely they will create an interest that will be for the good of all. Try it and see what the outcome will be. You are welcome. Come.

MISCELLANEOUS

Appointment of Bishop's Agent

As Elder V. D. Ruch is returning to America, he has resigned his position as bishop's agent for the Norway Mission, and we hereby appoint Elder E. Y. Hunker as his successor to represent the Bishopric in that field.

We wish to express our appreciation of the faithful service rendered by Brother Ruch, and ask for Brother Hunker the hearty support of the Saints of this mission with their tithes, surplus, and offerings to assist in the accomplishment of the work that has been intrusted to us as a church.

Approved by the First Presidency.

THE PRESIDING BISHOPRIC,
By M. H. SIEGFRIED.

Conference Notices

The Wheeling district conference will convene at the church on Nauvoo Ridge, near Glen Easton, West Virginia, at two o'clock Saturday afternoon, September 3, and continue over Sunday. Important business will be considered at this conference as well as election of officers. All branch officers and others concerned please send all reports required by the printed resolutions to the undersigned promptly. Samuel A. Martin, district secretary, Box 267, Bridgeport, Ohio.

The Saint Louis district conference will meet with Saint Louis Branch, at Grand and Carter Avenues, Saint Louis, Missouri, August 27 and 28. Business session will sit at 6 p. m. Saturday, the 27th. Reports from various branches will be read, together with such routine business as shall properly come before the conference. The Sunday services: Sunday school, 9.30 a. m.; preaching, 11; priesthood and departmental work, 1.30 p. m.; prayer service, 3.30; preaching, 5.45. It is expected that either Apostle F. Henry Edwards, or Apostle J. F. Garver will be in attendance at this conference. G. F. Barraclough, district president; C. J. Remington, district secretary.

Chatham district conference will be held at Windsor, Ontario, September 3 and 4, 1927. Everyone is urged to attend. Please send in all reports to district secretary at an early date. Royal R. Wood, district secretary.

Our Departed Ones

STADE.—Henry Stade was born February 2, 1859, at Blenheim, Ontario, later moving with his parents to County Bruce, Grant Township. After learning the blacksmith trade in Hanover, Ontario, he started for the West by way of Kansas and Colorado, arriving in Chilliwick, British Columbia in 1881. He first heard the gospel in 1899, preached by Daniel MacGregor, and was baptized October 1, 1899. Was ordained to the Aaronic priesthood in November, 1900, by Daniel MacGregor and R. C. Evans; to the office of elder, October 30, 1904, by G. T. Griffiths and William Johnson. Died May 21, 1927; funeral in charge of Elder Isaac McMullen. The sermon was preached by James E. Johnston, of Vancouver. Pallbearers were Elder S. Pope, Elder F. Robins, Elder H. A. Sprague, Elder I. McMullen, Elder J. W. Reed, Brother George H. Welsh. Leaves to mourn his wife, Sister Mary Stade, and one son, C. W. Stade, six brothers, and one sister, who are: William, of Hanover, Ontario; John, Cameron, Missouri; Fred, of Harreston, Ontario; Samuel and Dan, of North Battleford, Saskatchewan; Walter in Michigan, and Mrs. R. Karstedt, of Indianapolis.

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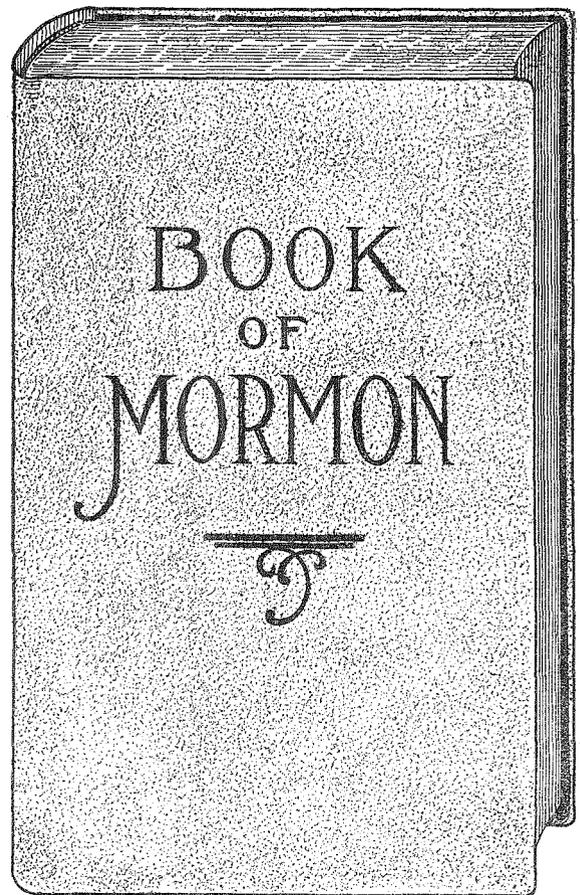
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The Book of Mormon should be in the home of every Latter Day Saint, and if possible every member should have his own book.

September 22, 1927, is the one hundredth anniversary of the date when the records contained in the Book of Mormon were delivered to the keeping of the church. This event makes the year a significant one in church history.

It will be a wholesome experience for every member of the church to read the Book of Mormon this year. Hundreds have already signified their interest and have started in this worth-while endeavor.

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Independence, Missouri

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900 C Cloth	\$1.00
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900 F Flexible Morocco—India Paper	4.25
901 C Cloth—Large type edition	2.50

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- \$100 Bond, 10 year, 5% interest, coupon bond, payable semi-annually.
- \$200 Bond, 10 year, 5% interest, coupon bond, payable semi-annually.
- \$1,000 Bond, 10 year, 5% interest, coupon bond, payable semi-annually.

The \$100 bonds may be purchased by paying \$10 down and \$10 per month until the face value of the bond is paid. On \$25 and \$50 bonds any amount of \$1 or more will be accepted as part payment. The church will allow 5% interest to the purchaser on such installment payments, when full payment of the bond is made. Installment payments will easily and quickly secure a church bond if you do not have the money to pay cash. Government bonds will be accepted at their market value in exchange for church bonds.

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Requests for additional information will be answered promptly.

THE SAINTS' HERALD

The First Presidency, Editors.
Richard J. Lambert, Assistant Editor.
O. W. Parker, Business Manager.

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All communications with regard to executive or administrative matters of the church should be addressed to the First Presidency, Reorganized Church of Jesus Christ of Latter Day Saints, Box 255, Independence, Missouri.

All remittances and all communications with regard to financial matters of the church should be made payable to and addressed to the Presiding Bishopric, Reorganized Church of Jesus Christ of Latter Day Saints, Box 255, Independence, Missouri.

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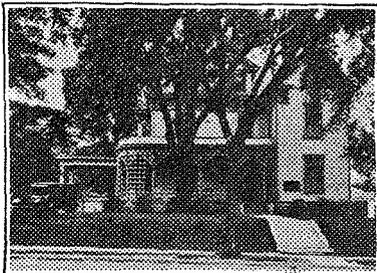
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(270.1 Meters)

Week, Sunday, August 28, 1927

SUNDAY, August 28.

- 8.30 to 9.00 a. m. Children's program arranged by Mrs. Bertha Burgess.
- 9.00 to 9.30 a. m. Bible Study lesson conducted by Ralph W. Farrell.
- 11.00 to 12.00 Stone Church service; Lilly Belle Allen, soprano; Robert Miller, organist; sermon.
- 2.00 to 3.00 p. m. Organ recital, Doctor Harry E. Cooper, assisted by August Zander, bass.
- 3.00 to 4.00 p. m. K L D S Radio Church conducted by the Reverend Joseph Myers, Jr., music arranged by Miss Ina Hattey.
- 6.30 to 7.30 p. m. Radio vesper; K L D S Ladies' Quartet; sermonet. Ralph W. Farrell.
- 9.15 to 10.15 p. m. L. D. S. Studio service; music arranged by Elizabeth Tanner Hitchcock, organist of Kansas City; sermon, Elder C. I. Carpenter.

MONDAY, August 29.

Silent.

TUESDAY, August 30.

- 6.30 to 7.00 a. m. Morning devotional service; music by Y. K. T. Sunday School Class; sermonet, Ralph W. Farrell.
- 7.00 to 7.30 a. m. English Study conducted by Wayne Smith.
- 4.00 to 5.00 p. m. Matinee program arranged by Mrs. Joe Cope, soprano, assisted by Ruth Silbert, contralto; Esther Shlemova, reader.
- 7.00 to 7.20 p. m. Cousin Hazel, children's stories.
- 7.20 to 7.40 p. m. Readings by Doctor F. H. Criley.
- 8.00 to 9.00 p. m. Kimball program arranged by Janice Scott, pianist.

WEDNESDAY, August 31.

Silent.

THURSDAY, September 1.

- 4.00 to 5.00 p. m. Matinee program arranged by Edith Jenkins Hon. pianist.
- 7.00 to 7.20 p. m. Cousin Hazel, children's stories.
- 7.20 to 7.40 p. m. Health talk, Doctor Joseph T. Brennan.
- 8.00 to 9.00 p. m. Studio program arranged by Mrs. Herbert Spokesfield, pianist.
- 9.00 to 11.00 p. m. Instrumental trio.
- 10.00 to 11.00 p. m. Musical Carnival.

FRIDAY, September 2.

- 6.30 to 7.00 a. m. Morning devotional service; music arranged by Mrs. A. J. Brackenbury; sermonet, Ralph W. Farrell.
- 9.00 to 10.00 p. m. Instrumental trio.
- 10.00 to 11.00 p. m. Musical Carnival.

SATURDAY, September 3.

- 8.00 to 9.00 p. m. Studio program arranged by Herbert Fraher, baritone.
- 9.00 to 10.00 p. m. Instrumental trio.
- 10.00 to 11.00 p. m. Musical Carnival.

PROBLEMS of INDUSTRIAL ZION

A new booklet just off the press is now ready for sale. Orders filled same day as received. The content of this booklet is an amplification of a series of lectures given during the last General Conference, and the matter of stewardships and cooperation in developing Zion is presented from quite a new angle.

It is written in a very interesting style. Definite situations are discussed and analyzed in a logical, common sense way, and the pleasing thing about the book is the fact that the entire treatise is based on the spiritual ground work of the gospel of Jesus Christ.

The booklet is designed as a text for study by the priesthood in their priesthood meetings and by the membership in their study classes throughout the church. The First Presidency and Presiding Bishopric urge that this booklet be secured and study work begun.

The booklet will be about one hundred and seventy-five pages and will be sold for 20c each.

Order through the publicity agent in your branch when possible. Otherwise order direct from the Herald Publishing House, Independence, Missouri.

THE SAINTS' HERALD

OFFICIAL PUBLICATION REVIEWED

OF LATTER DAY SAINTS

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Volume 74

Independence, Missouri, August 31, 1927

Number 35

EDITORIAL

The Menacing Speeder

We have no quarrel with the man or woman or child who enjoys swift motion and who controls his indulgence so that he does not endanger the lives of others. But society is awakening to the fact that the sufferance of the incapable pilot or chaffeur, or of the careless, drunken, or speed-mad driver is no longer endurable, and we find ourselves in full accord with the opinion.

The examination of statistics discloses several facts which all should know. 1. The great majority of accidents in which automobiles figure are caused by one or more fast drivers—drivers who not only disregard the speed regulations, but who make minor matters excuses for very high speed and the taking of risks to themselves while they force any they meet to take a similar risk. Few accidents occur in which no speeder figures.

2. The victims among pedestrians are largely children five to fifteen years of age, and elderly people. In order to be safe on the streets today, with speeding at its present high tide, one must be in possession of alertness and maturity of mind and judgment, and be capable of quick movements: hardly a condition consistent with a high state of civilization.

3. The laws of commonwealth and municipality are largely antiquated, and are not observed by any respectable proportion of the people, for the reason that they impose ridiculous and in some cases almost impossible restrictions, resulting in lack of respect for statutory law in general.

But some means must be found to eradicate this hazard which is equal to if not greater than the average war, which in Kansas City alone has resulted in more than a thousand deaths in the past fifteen years—and serious work has begun in this direction.

Sunday morning's *Journal-Post* of Kansas City contains on its front page a news item under the heading, "Speeders to be shown no mercy," and this records the fact that during the latter part of June two men and two women of mature years were driving near Fairmount Park, in a reckless manner, the party being in a state of intoxication. They had been

arrested, taken to the court of Thomas H. Knight, in Independence, Missouri, where they were tried June 22, and each sentenced to six months in jail. They had appealed to the Jackson County parole board, which on Saturday recorded themselves as strongly opposed to "showing any leniency towards speeders and reckless motor car drivers." Judge Ben Terte of the parole board remarked, "A reckless driver is a potential murderer; with the death toll from accidents mounting each month, severe measures must be taken to stop reckless driving." So the six-months sentence will likely be executed, and we believe it should be. Fines of one dollar to twenty dollars have but little effect; they scarcely lessen the speed of those fined, and they afford no example with deterring effect. Imprisonment must be tried out, and resorted to quite generally if found effective.

The *Kansas City Times* for August 30, in a news item under the headline, "Rock pile a safety aid," quotes the remark of J. J. O'Rourke, superintendent of the municipal farm: "In the last fiscal year we had 118 drunken, careless drivers spending their vacations on the farm. We had twenty-three careless drivers who were sober when their offenses were committed. Of these 141 careless drivers, only four have repeated their visits to the farm."

The news item says that these drunken and careless drivers sent to the farm serve their sentences in shackles, pounding rock, and that they feel deeply the ignominy of classification as dangerous criminals. "Shackles remind them of the necessity of taking their time. You can't even walk speedily with shackles on."

And so the campaign goes on for the control of the speeder. We find no sympathy in us for the law-breaking, reckless, murderous man at the wheel. We do believe that a determined effort should be made to enact laws which will permit reasonable speed, or speed consistent with conditions and safety. "Slow down to eight miles per hour," is no longer an aid to traffic regulation when placed at the entrance to a small village or country town. Such a regulation only invites its abrogation. Lawmaker and judge should work out from their experiences a reasonable demand, and citizen, driver, and especially Christian should lend every aid, and *keep the law*. R. J. L.

As Centennial Date Nears, Book of Mormon Readers Increase

Only three weeks now intervene before September 22, the centennial date of the giving to the world of the Book of Mormon. Within the past month thousands of Saints have taken up the reading and study of the book, and every day or two we have news of additions to the army thus employed.

One hundred and twenty-eight signified their desire to begin reading or rereading the Book of Mormon when the subject was presented to a meeting at the Nauvoo reunion.

Fifty have been added to the seventy-five already reading the book, reported from the Michigan reunion at the Park of the Pines.

In past years the church has been admonished of God not to neglect the study of the Book of Mormon, or the former commandments. There have risen from time to time in the Christian church, those who believe that the reading and study of the Scriptures is not of as great moment as it was in former years. These have their duplicates in the Reorganized Church, who believe that the mission of the Book of Mormon is largely fulfilled, and that we can afford to place it and the Bible on our shelf of books to be used for occasional reference, but we are glad that these are only occasional individuals, and that to the great body of Latter Day Saints both the Bible and the Book of Mormon are living, fundamental, spiritual, practical, inspirational records of God's dealings with humanity.

When the church began to fall to pieces in the early Christian era, the word of God was not accessible to the great body of believers; and so long as priestcraft was able to restrain its distribution and study, darkness reigned. But a great reformation and a start in the direction of God came when the Bible was released and the people became busy in reading its pages.

Satan seems to have achieved by other means than physical force, the putting away of the word of God, and again we find mankind slipping and doubt and unbelief increasing. Men and women, youth and maidens are neglecting and even ridiculing these records of divine truth, and profanity and blasphemy are stalking abroad.

It is time for a great awakening; the taking from shelf and case the books of the law, the books of prophecy, the books of divine exhortation, the books of history, replacing the book of fiction, the trivial and mischievous journal of the day with these records, and the imbibing of their information, their doctrine, their statutes, their spiritual atmosphere. If we do this, the time is near when we shall be able to claim that we are God's people in very deed, for

unity shall displace dissension, a common thought and purpose shall come to God's people, and they shall go forward to 1930 and beyond.

The proposition of rereading the Book of Mormon before its centennial year shall have closed is being put to the church with the commendable purpose of securing this unity of thought and purpose, and the administrative officers are sending the proposition in definite form to district and branch presidents and others. Slips upon which you may place your name and address as one who wishes to lend impetus to the movement by becoming one of the readers at the present time, accompany the letters to these officials. Get one of them, record yourself, and let the church go forward! R. J. L.

Elder James E. Bishop, in writing the First Presidency, tells of opportunities recently enjoyed while waiting upon visitors at Kirtland Temple. It would seem that there are inquiring minds who are looking for our social message, and if Latter Day Saints are able to present that message, without their own additions or attempts at ornamentation, we expect to see the theories adopted by many now in the world. A proportion of these will look with favor upon the source from which has come the answer to their social questions, and will obey the church's ordinances and commandments. Elder Bishop's letter appears in *Zion's Ensign* of September 1.

Sister Emma Burton, well known to the church, the wife of the late Joseph F. Burton, has turned over to the Graphic Arts Bureau photographs of the late Elder D. S. Mills, Alexander H., and David H. Smith when they were young men, a splendid picture of Apostle Josiah Ells, and a fine picture of Bertha Madison Smith, mother of President F. M. Smith, when she was about thirty-five years old. It may be you have some photograph of historical value to the church which is of no particular value or use to yourself. Why not look through your collection and sort out those you wish to contribute?

The church's radio station, known by the call letters K L D S, has been granted full-time wave length, and this number of the *HERALD* and *Ensign* contain the forthcoming schedule. In order to meet the requirements of the Federal Radio Commission, it will be necessary to largely increase the schedule, eventually reaching forty or more hours per week. The additions are expected to be made partly by the sale of broadcasting privileges to business and other organizations.

OFFICIAL

THEY SAY...

Graceland Opening

Graceland College opens in September under most favorable circumstances for its thirty-second academic year. There is a growing conviction on the part of the entire membership of the church that our young people must have the fullest opportunity possible for preparation for their life's work, and they continue to feel that this opportunity should be given in the church college under the best surroundings available.

Graceland has never been so well equipped for a successful year. The faculty will bring added inspiration and preparation to the students this fall, after a summer spent in graduate work in some of the best universities in the land. The administrative officers have been in attendance at conferences and conventions, in Minneapolis and Chicago, having to do with the solution of college problems, thus enabling them to bring to the students the best in the way of college planning and organization. It is confidently predicted that the year will open under most favorable auspices.

The special three-day program for Freshmen, beginning Friday, September 9, will give the Freshmen a better insight into the year ahead of them and enable them to have a much more even start with the older students—the Sophomores and Juniors.

Graceland continues to enjoy the highest accredited standing for three years of college work by the Iowa Intercollegiate Standing Commission, and as a junior college by the North Central Association. Graduates from the teachers' course are granted State teachers' certificates, thus enabling them to enter the public schools of the country with confidence of success.

The library and the laboratories will serve the students in a larger way than ever before, due to large additions and reorganization.

It is expected that some of the general officers of the church will each be able to spend at least a week at the college this year in courses of lectures and conferences with the students, thus enabling the students to become intimately acquainted with the church leaders. This one opportunity alone will be of great value to the hundreds of young people from all over the country who come to spend the year at Graceland. Every indication is that the year will be one of the best in the history of the college.

The opening date for Freshmen is Friday, September 9; for all others, Monday, September 12.

G. N. BRIGGS, *President Graceland College.*

The Spectator in commenting on the understanding between America and Great Britain says: "The fact that the two nations can speak to one another in unguarded language is of great significance."

Professor Whitehead: "The new situation in the thought of today arises from the fact that scientific theory is outrunning common sense."

Modern Hospital: "There is something incongruous in expecting anyone to show a spirit of gentleness if his own physical needs are neglected."

Petrarch: "Five great enemies of peace inhabit with us—avarice, ambition, envy, anger, and pride; if these were to be banished, we should invariably enjoy perpetual peace."

Finley: "Education is the process of conquering one's environment. The widening of this circle ends only with life. Every day the world should be made new by some new acquisition of truth."

"The noblest ambition is to do something good to live after us."

"Work, wait, and be patient."

Franklin: "Men are more heavily taxed by their own folly than by the State."

Burke: "The only liberty that is valuable is a liberty connected with order; that not only exists along with order and virtue, but which can not exist at all without them; it inheres in all good and steady government, as in its substance and vital principle."

Frank A. Marshall: "Most of us, able to do so, will rise to the great dramatic opportunities of defending the nation on the battlefield, but fail to display the often more heroic valor of the patriotism of peace, the service of good citizenship."

A proverb: "Every man is the forger of his fate."

A German proverb: "He who looks rightly into his own heart will say nothing of other's faults."

A recent advertisement in *The Spectator*, of London, presents a book entitled, Benjamin Franklin, the First Civilized American.

A proverb: "Idleness is the beginning of all vice."

Daniel Webster: "The farmers are the founders of civilization."

A proverb: "The greater the need, the nearer God."

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

The Book of Mormon: A Summary

BY S. A. BURGESS

We have taken a very brief survey of the coming forth of the Book of Mormon, summing up its history and its evidences.

September 22, this year, it will be a hundred years since the plates were received by Joseph Smith. Naturally our account is a condensed one, only a little more than indicating possible fields of research. It is a wonderful theme to consider: a loving Father who reaches after and blesses all his children.

The Old Testament gives a record of the Jews, but it is mostly taken up as a schoolmaster to bring them to Christ. We expect, in fact we are assured, that most of the early record before them is lost, for there is little written of the ages that preceded the life of Moses. Moses himself doubtless had revealed to him very much more and had handed down to him quite possibly great records, but even the

books of Moses were lost and were rewritten by Ezra. Even the original record of Ezra has long since gone the way of the other. The Hebrew manuscripts go back only to the ninth century of the Christian Era. There are versions of an early date, but not further back than the second century before Christ.

The Old Testament was a schoolmaster.

Has not the Lord given other schoolmasters to people to bring them to Christ? Confucius taught the Chinese concerning the great prophet who shall come out of the west, who would teach them concerning the Eternal One and the life to come. Buddha and Mohammed brought their people nearer to the one true God. It is not enough to consider their teachings as understood, and misunderstand, today. We need to go back and consider the conditions under which their revelations were presented and how wonderful was the improvement it made in the understanding and worship of the people to whom they came. We need to go deep enough, then, to understand what they really have done. This is only by way of comparison, for of course they can not compare with the Old Testament Scriptures, but this

is a great story of the revelation and purpose of God in these ancient times, of which traditions remain. Kersey Graves wrote of sixteen crucified saviors. Later writers have greatly increased the number, but are they not after all a testimony of the great love of God, perversions of the one true story, the revelation in ancient times of the Son of God?

In the Bible, note this one evidence of this ancient knowledge of the Son of God: when the three Hebrews were cast into the fiery furnace by Nebuchadnezzar's orders, and the fourth was to be the Son of God.

When Jesus was crucified, the Roman soldiers said, "Surely this is the Son of God."

Then Paul wrote the Corinthians that the Hebrews with them "drank of that spiritual Rock . . . which Rock was Christ."

Then we turn to the American Continents, and

here we find records preserved, parts of which date from before the sixth century B. C., and other parts written at different times in the following millennium, and the abridged account prepared in the fourth century of our era.

It is true that we do not have, in this case either, the original record,

but it comes as an added testimony and witness to the eternal Father and his beloved Son. This record was hidden away and brought forth and translated by the power of God. It is true that membership in the church does not require belief in this book, but it does require faith in God, and a willingness to take upon one the name of his only begotten Son and to keep his commandments.

Still the story of this book is a great one, and well worthy of careful thought and prayer. The book was translated by a young man of little learning. He presents things quite beyond his knowledge. Much of it is written in the language of western New York, but that is to be expected. Nor is it strange that the King James Version of the Bible was quoted at times. God does not open our minds and give revelations word by word, with every punctuation; but we should study and pray to secure those things that are the truth coming from Him. "Holy men spoke in early times as they were moved upon by the Holy Spirit."—2 Peter 1:21.

The truth is there, but we must study it out that we may grow mentally and spiritually. He does not desire, nor does he offer a leadership of continued

How Old Are You?

ignorant obedience: though he may ask a very different thing, that we have faith in him where we can not yet understand his purpose. But we will some time learn that it was necessary and for the best.

With the Book of Mormon, inspiration was given to read and understand and learn to translate. But the language is usually, if not always, the language of Joseph Smith, or Oliver Cowdery, his scribe.

These plates were found in the Hill Cumorah, translated, a church was organized, and the book sent forth. The primary purpose of the church is the restoration of the gospel of Jesus Christ, with the same ordinances, the same organization as that had when he was upon earth. In this purpose, this book plays the part first of all to the American Indian and the Jew, but also to all mankind.

The church was organized to send men out to take the gospel to the people of the earth. The book was taken to the Indian, but hindered there, was taken to others, to men like Sidney Rigdon and his associates at Kirtland, for example.

The book has gone all over the world. It has been translated into many languages; it has been carried by oxcart, by team, on foot, by railroad, and may yet be carried by airplane in the time of His hastening.

It is significant that in the time of His hastening we should find the means of rapid transportation increased beyond anything the world has ever before known.

The boats that crossed the sea in months, now cross it in days. The highways that once took many months of dangerous travel are now crossed in a very few days by railroad trains, and in still fewer days by the airplane. To this may also be added the automobile as one common means of rapid transportation to carry His word to all parts of the world, nor should we overlook the service of the United States mail in carrying the gospel throughout the country; in fact, throughout the world.

How many of our readers have wondered, and simply marveled when we read that every eye may see Jesus when he comes to earth, and hear the final triumph? That seemed, a hundred years ago, to be so far beyond possibility as to be purely miraculous, if not foolish, to the mind of man.

But here again one of the foolish things of humanity becomes simple and easy in the sight of God. The telephone extended the power of man to hear, but even that does not give as wide a response as the radio. The telephone speaks from one to another, or from one to a few, but today it is not impossible to vision a great super-station of thousands of kilowatts instead of watts, and then in every home where there is a radio, a voice speaks out in thun-

der tones. It may indeed sound like Gabriel's horn. Many loud speakers bear the resemblance of a horn.

Each eye shall see. It is the hastening time. The century just closed was one of marvelous developments in mechanical science. We now have on display the speaking vitaphone, a moving picture, with speaking likeness. Already the invention is made which permits of sight as well as sound over the telephone.

To some it has seemed impossible that people all over the earth will see at one time. Refraction has caused a mirage of things a hundred or more miles away. A series of mirrors might send a vision around a corner, or many corners. Those that have seen a mirage will not consider it impossible that such reflection might be carried to some different parts of the world.

But we know now that the intelligence of the universe need not depend upon anything so uncertain when we consider what the mind of man has done. It is but a trivial thing to conceive of the use of electrical energy in such a way that happenings are not unseen, though they occur on opposite sides of the earth.

The Bible teaches the great love of God and his Son. It speaks of early revelations; it gives the prophecy of the coming forth of such a record. Archæology confirms the story in its many details.

Here is indeed the voice of God bearing testimony a second time to the fact that Jesus is the Christ.

All who can read the signs of the times are convinced that this is the hastening time. The rapidity of the development of the world in mechanical ways, the growth in spiritual and moral development, gives hope of a people worthy to receive further direction of the Divine Will and a revelation of ancient knowledge, including the sealed part of the plates. To those who are prepared, it will not be in word only, but in spirit and in truth, for they have taken upon them the name of Jesus and are living in such a manner as to be a living testimony of his love.

Our centennial of the coming forth of the Book of Mormon is incidental with this great theme.

"Remember Cumorah"

The pageant written by President Elbert A. Smith, a triumph of his special talent, is being worked out in many quarters of the church for presentation September 22, the centennial date, and September 25, the succeeding Sunday. The full text of this pageant, with instruction for its staging, may be secured by addressing the Herald Publishing House, Independence, Missouri, price 15 cents a copy.

Spiritual Gifts

BY EDMUND J. GLEAZER

A General Conference sermon in the Auditorium, April 11, reported by Mrs. A. Morgan.

The subject assigned me this evening is spiritual gifts. I will discuss this topic somewhat in connection with the coming forth of the latter-day work. Permit me to invite your attention to the 12th chapter of 1 Corinthians, commencing to read with the 1st verse:

Now concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administration, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

My text is found in the 12th verse of the 14th chapter, 1 Corinthians, a portion of which I read: "As ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church."

I am just wondering how best to present the thought that the power of God was made manifest in these latter days. I do not know whether I should commence with the vision of 1820, or with the organization of the church in 1830. You will agree with me that it was a wonderful demonstration of power when God the Father and God the Son saw fit to reveal themselves to Joseph Smith. It was in truth a revelation, a revelation such as the world had not experienced in hundreds of years previous to that time. It was a revelation that was going to mean much in the lives of men and nations, not only as it might affect the church which would come into existence, but also because of the influence which it would have upon the world then, and the world which was yet to be.

Some of you may suggest that the power of God was in evidence even previous to the vision of 1820. This I grant to be a fact, but you will also agree with me that the Church of Jesus Christ, as an organized body, was not in existence. Hence the necessity of the organization of the church on April 6, 1830; and with the coming into being of that church there was manifest again in that body that which was known as the gifts of the gospel. These

gifts have been characteristic of the church in these days, as they have been characteristic of the church in other days.

When the church was established in New Testament times its divine head, the Divine Head, manifested itself through the body, and gave gifts unto men. The same was true previously. In the Old Testament times God revealed himself to the people through his servants the prophets, and this was not limited to the priesthood, for he had handmaidens who prophesied. The gifts which are enumerated in the reading I presented were also made manifest in those days; and I thank God that the church in these days still has the manifestation of divine power in the numerous gifts of the gospel of Jesus Christ.

Use and Abuse of the Gifts

The Restoration, or the great Restoration movement, not only brought back to the earth the church, as a church which had existed in the days of the apostles, but it also brought back with that church a manifestation of the gifts of the gospel. It may be that we do not as fully appreciate the gifts as we might, and I think that is due to the fact that too many of us have been ignorant of the purpose for which these gifts have been placed in the church. I say that kindly, but I speak out of the experience I have had as a servant of the Lord. Sometimes when we protest the misuse of the gifts of the gospel we are misunderstood and are looked upon as those who do not truly appreciate this phase of divine power or expression. I think that is a mistake. The abuse of the gifts is harmful. Those of us who have protested against their abuse or their misuse, must not be regarded as having no faith or confidence in their manifestation, for that does not represent us aright.

Paul had difficulty in his time as a regulating officer in the church of Jesus Christ—and I want you to note he had occasion to visit the branches of the church, too, by the way. He discovered there was occasion for regulation; that the church at Corinth was troubled and distressed over the question of spiritual manifestations, and it was necessary to address to them an epistle, a part of which you have just heard. Notice the opening words of the chapter: "Now, concerning spiritual gifts, I would not have you ignorant."

To be ignorant of spiritual gifts would be disastrous. To be ignorant of spiritual gifts in this age would be disastrous to the church of today. Paul did not discourage the exercising of these gifts, but he attempted to instruct the people, the saints, in a proper use of the gifts which God had bestowed upon them. He referred to the fact that at one time

there were Gentiles carried away unto dumb idols, even as they were led. They were carried to and fro by every wind of doctrine, by the cunning craftiness of men whereby they lay in wait to deceive, but now ye are the body of Christ, and there have been bestowed upon you gifts severally as God will, for a wise purpose, that you no longer be misled; that you no longer be deceived, but that you might become vessels of power, instruments of power, in my kingdom, or in my church, but that these other forces which God has set in his church, if not properly used may destroy the church; but if properly used, if properly exercised, if properly understood, they will redeem.

He found it necessary, even as we find it necessary, to call their attention to the fact that no man can receive the testimony of Jesus Christ in the fullness save by the Spirit of God, and I am convinced that if this people knows one thing more than another, in order to bring to pass the ideals of this church it will be through the living, individual testimony of the divinity of Jesus Christ.

We have our problems to solve, but these problems which confront us and which grievously burden us, can be solved. These burdens roll away if the membership of this church individually would seek for an individual testimony of the divinity of our Lord Jesus Christ. That means more than saying, "I believe in Christ." It means more than acceptance of his faith. It is that Spirit which has been responsible for the carrying on of this latter-day work, and which has caused men and women to sacrifice all that they held dear that they might make their contribution to this church.

None of us can truthfully say that Jesus is the Christ unless we have a manifestation of the Spirit of God, and I have wondered, my dear friend, just what might happen this conference, what might happen this next conference year, if there would only come to this people a greater or more abundant portion of the power of the Almighty. We need it. We should seek for it, not for self; but that we might edify the church.

Diversities of Gifts

Paul found it necessary to call their attention further to the fact that there are diversities of gifts, but the same spirit. No doubt there were folks in those days who were somewhat jealous because they did not have, or seem to have, the gift of prophecy that some other brother or sister was blessed with. Others were jealous because some seemed to speak in tongues and others to interpret the tongues, that they did not seem to have that gift, and I am wondering if any of them were jealous because some seemed to exercise the gift of wisdom

and others did not seem to have it. I believe there were those then who forgot all about wisdom, all about knowledge, for they were very much concerned, as we are sometimes, about prophesying, speaking in tongues, or the interpretation of tongues; or, in other words, those spectacular gifts appealed to them as they do to us. I do not mean to discount the spectacular gifts when I say that, for I believe in prophesying, and speaking in tongues, and interpretation of tongues, and believe these must increase as the body increases. But, my good friends, while I believe in these, I would, if I could, emphasize the necessity of a cultivation and seeking after the gifts of wisdom and of knowledge. All these gifts are essential. I don't know of one that is more important than another, although some of my brethren have urged at times, and possibly they are right, that we should have the gift of wisdom—that the gift of wisdom is even more essential than the gift of knowledge; but wisdom, as some have defined it, is the correct use of our knowledge.

I have met men in this world who have had a considerable amount of knowledge, but they certainly lacked wisdom in the use of that knowledge; and instead of being a blessing to the church and to the world, their gift has been destructive. But I am not going to suggest as to the relative importance of these various gifts, because I have already stated I believe they are all essential, and believe furthermore that the church can well afford to seek God for a more abundant manifestation of them, for the purpose of edifying the body; but we must learn the lesson, even as the Corinthian saints learned their lesson, that there are diversities of gifts, and that God divideth to every man as he will; not that one man should profit or be exalted above his fellows, but dividing these gifts severally as God willeth, the body would be edified in love, and grow up unto him in all things, even Christ.

The Gifts Are for the Church

That leads to this suggestion, that the gifts of the gospel exist not for the benefit of any one particular individual, but for the benefit of the church of the living God directly, or the world indirectly, if the church functions as God intended it should. So Paul pointed out that there were diversities of gifts operated by the same Spirit and divided severally as God willed, and it is not the right of any man to dictate to God as to what his gifts should be, for God knows better than we what our gifts should be, and God distributes that gift with the interest of his church in mind.

If I had continued my reading you would have discovered in that wonderful analogy that Paul gives as to the body of Jesus Christ, how these gifts

are all necessary, even as members of the body are necessary, and all should make their contribution to the will of the body—but I wonder if you noticed my text. It was a new one to me. I thought there was something in the 14th chapter I might use, for I remembered Paul admonishing the saints somewhere that these gifts should not be consumed upon their own lusts, and I noticed this text.

Zeal Is Necessary

You know even preachers are pleased at times when they get a new text. This is new to me, although it may be old to the rest of you. Notice, if you will: "Forasmuch as ye are zealous"—and God knows we should be zealous. I have been criticized in the past for my zeal; now I am criticized at times because I seem to lack that zeal. When I first came into this church, like most of my brothers and sisters, I had a great deal of zeal and very little knowledge. You know about what happens. I think I was just as honest then as now, and as anxious to promote the interests of my Father's kingdom, but in my zeal I oftentimes failed to do the thing I should have done in bringing men to God. In other words, I drove them away. But of late I have become aware of the fact that if I am to make my contribution to the church more effective than it is today, I must have a restoration of that zeal that characterized my early experiences in this church.

You know there is a passage in the scriptures that runs something like this: "Restore unto me the joy of thy salvation. Then will I teach transgressors thy ways and sinners shall be converted unto thee." These are the words of David, and I am convinced, my fellow Latter Day Saints, that not only does your speaker require a restoration of that zeal which characterized our first acceptance of the gospel of Jesus Christ, but the church, as a whole, requires that zeal; and so we should be zealous, but not for self; not for selfish purposes; not for the advancement of self. We should be zealous for the building up and establishing of the kingdom of God. "Forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church."

Would you, then, find fault with any brother or with any sister who was seeking to excel for the edifying of the church? Think what that would mean to this church! Think what it would mean to the world if every member of the Reorganized Church of Jesus Christ of Latter Day Saints would be seeking to excel, not for self, but that they might edify the church!

I received a great deal of inspiration tonight in watching these little fellows playing for all they were worth upon their cornets and trombones. I

thought, if they can blow and put their zeal into the contribution they are making to this service, even though I am not as prepared as I would like to be, I must take my place with similar zeal and attempt to make my contribution.

I can imagine what would happen to this church if everyone of us put zeal into our respective tasks or work that some of these little fellows were doing here tonight. Seek to excel in the manifestation of these spiritual gifts, not for self, but for the edifying of the body of Christ, and the body of Christ can not be edified without this divine manifestation, or without this divine unction.

Should Seek to Manifest Our Gifts

I have called your attention to the fact that these gifts existed for the purpose of edifying the body. That means that every Latter Day Saint, old or young, whether he be a member of the priesthood or laity, regardless of sex, every one of us should seek our respective gifts, and manifest those gifts under the divine Spirit to such an extent that the body of Christ might be glorified among men.

Some of my friends who believe in the gifts of the gospel have limited the exercise of these gifts to the prayer meeting, to the sacramental service; and some have gone a little further, and said, O yes, the speaker may also be blessed with the gifts; but we usually expect the speaker to be blessed with the gifts of wisdom and knowledge; and yet there have been occasions when our speakers have been endowed with the spirit of prophecy when they have been preaching. But I go farther than that. I believe, my good friends, that these gifts, as the Scriptures have suggested, have been divided or given to all the members of the church severally as God willeth.

I hope that the business man, as he conducts his business affairs, is blessed with gifts even as the speaker is blessed with the gifts as he attempts to defend the church on the frontier. My brother on the right, with whom I was associated in Boston for some time—a business man in that city—is entitled to the gifts of the gospel even as your speaker, or any other member of the church. I truly believe, and do not believe I would embarrass him by saying that he believes, that as he attempts to conduct his business affairs with the thought in mind of the advancement of the church of the living God, that the Spirit of God has come to him time and time and again of the revelation of God which came to him when he had reached his human limitations, and God revealed to him the next step. He took that step and was successful.

Manifestations of Gifts Are for All

I am trying to impress you that in this church we are one. We are one body, and the manifestations of that Spirit are not limited to a few members or to the priesthood. It is not limited to the men who go out as general conference appointees, but the same Spirit is poured out upon all our members; for God distributes it severally as he willeth, and God bestows the respective gift that is needed in that particular place.

I believe that God builds well. I believe that God builds wisely. I believe whatsoever God doeth it is for the benefit of the church of which he is the head. Sometimes, too, I become convinced that we should attempt to justify the principles of our gospel, the latter-day gospel, from the standpoint of utility; and I have attempted to ask myself the question, Just what contribution does the body receive from the gift of prophecy? I mention this first, as most of us seem to think it is the most important of the gifts—let us take the gift of prophecy. We want to hear God speak through his servants the prophets. Sometimes we fast and pray that God would thus declare himself. We have sat in the meetings, in the assemblies of Saints, we have heard his voice, we have recognized the source, we have known that it was the voice of God through his servants the prophets; we have gone forth from those meetings refreshed; we have gone forth invigorated. We have told our friends they should have been there; that there was a wonderful meeting. We were bathed under the sunlight of the power of the living God—and we have let the matter rest with that. I think that is a mistake.

Have the People Heard God?

Sometimes when I have been deprived of being at some of these meetings where the Spirit of God has been made manifest in prophecy, and individuals have told me about the wonderful meeting they have had, and I have turned to them and asked them, What did God say? they have looked at me in amazement; and they hesitated and said, "Well, now, let me see . . . I can not tell you." And I have oftentimes wondered what God accomplished when he spoke to the people.

I was returning from my second or third General Conference in my early experience in the ministry when I met a brother on the street car in Philadelphia, who was largely responsible for my coming into this church. I greeted him, and he returned the greeting. I was sure if there was any man in this church who would be pleased to see me, and to know that I was one of the men who was giving my time to the ministry of this church, it would be this particular brother. As we stood there together,

he asked, "Where are you coming from?" I said, "I just came back from Independence; I was at the conference."

Why Does Not God Speak?

He asked, "Did you have a revelation this year?" I said, "No." He said, "Just as I thought. Just as I thought. The Lord doesn't seem to recognize the church any more. The Lord doesn't speak to the church any more. It is becoming a man-made church"—and a number of other things he said along that line. He said so much that I spoke back. I said to him, "Do you know why God doesn't speak? Simply because there are too many people in this church like you." Oh, I could talk to him, because he recommended this church to me, and according to his story, on this particular occasion, he succeeded in getting me into a terrible mess. "The reason why God doesn't speak is because *there are too many people like you*. You have heard the voice of God and paid no attention to what he said. You enjoyed it while you heard it or read it, but that is as far as you are willing to go. But, my dear brother, we have in the Book of Doctrine and Covenants an abundance of revelations which this church has not yet put into effect, and maybe if this church attempts to put into effect what God has given, God will give more."

My dear friends, that's the trouble, as I see it, with the branches and districts of this church. Often we hear the voice of God and enjoy it as we hear it, but fail to profit by the instruction contained in that voice, and to that extent the gift has been given in vain. While it inspired us at the time, that is not enough. What may be said of the gift of prophecy may be said of the gift of tongues and the interpretation of tongues, and personally I question the wisdom of exercising the gift of tongues unless you are assured that the interpretation is present. The same thing is true of the gift of wisdom. Of what use would the gift of wisdom be to us if we failed to use it?

The Gifts Are Gifts of Utility

Remember, I said I want you to examine these gifts from the standpoint of utility. They are not ornaments. To the extent that we utilize them, to that extent does the body profit. I wonder if we are using the gift of wisdom which God is anxious to place with the membership of this church. The same thing is true of the gift of knowledge. I envy some men in this church; I envy their knowledge. I would to God I had the knowledge that they have. I would like to use it.

Occasionally I go to some of my friends who have a great deal of knowledge and say to them, "Would

you mind letting me have a little of that? I want to use it." We have a good friend here, conducting a very successful class—time and again I have gone to him and said to him, "I would like to have a little of your thunder." He is a good man and usually supplies me, but there are some men who have abundance of knowledge, but for some reason or other they fail to use it, or do not use it to the extent that they should use it for the benefit of the church of the living God, and that applies to more than the ministry. It applies to the realm of business even as it applies to the ministry.

The same thing is true of the gift of healing. I have been very much impressed in regard to that gift also. I had a communication from one of our branches just recently; a good brother writing to me called my attention to the fact that a large proportion of the membership of that branch was afflicted and ill. This should not be. I have ministered time and time and again, alone, and sometimes in company with my brothers, and have attempted to examine this gift—the gift of healing—from the standpoint of utility, and have been made to realize that the elders of this church are not living up to their responsibilities, or to their privileges in the laying on of hands for the rebuking of disease. There are men in this congregation who can bear testimony with me that individuals have been raised under their hands practically from the dead. You know that. That is no new story to Latter Day Saints. But you will also realize that when this gift is not exercised as it should be, and sometimes it is abused, the body suffers.

Do Your Gifts Assist Your Brothers?

What about the gift of faith; that wonderful gift! Where we lack in knowledge we require faith. I wonder if those of you who have the gift of faith are using that gift to such an extent that it helps your brothers! In my experience there are times when my light is burning low. There may be times in the experience of my brother when his lights are burning low. Your light may be burning bright. If you bring that light to us and assist us when our lights are low, you can see how that will benefit; or do you consume that gift upon your own lusts? Oh, my brothers and sisters, those who have the gift of faith, when the way is dark, if you will only exercise that gift, think what it would mean to your brothers and sisters struggling along the highway of life!

The gift of faith. All of these gifts must be utilized for the body, if it is to profit and if the purposes of God are to be conserved. But in the utilization of these gifts let us beware lest we misuse them, when they will be destructive to the pur-

poses God had in placing them in his church. And as we look forward to the redemption of Zion—I wonder how long we will look forward to the redemption of Zion—these gifts must be exercised more frequently than they have been, more wisely, and with the thought in mind of edifying the body of Jesus Christ or his church. We must become more conscious of our relationship one to another. We must become more conscious of the individual contribution which we were expected to make in order that the body may be blessed. You must realize the part that God expects you to play. The place that God expects you to fill. I must realize the part that God expects me to play, and a place where I must fill, and I must attempt as well as you to so occupy, to so function and to so serve that the church as a whole will answer the purposes of its creation.

May God help us to appreciate the fact that the gifts and blessings of old have been restored, and to see to it that the restoration shall be worth while; to do this we must take advantage of what the Restoration has made possible.

Peter and Me

BY MARY E. GILLIN

I often think of Peter, how brave and weak was he;
And then I think of Jesus and of blue, blue Galilee!
I fancy I can hear him say, "Come, Peter, follow me!"
And Peter fished no longer in the Sea of Galilee.

Brave Peter left his fireside, his nets, his work, his all,
To learn from the Great Teacher the souls of men to call.
And very quick was Peter—both quick to rise and fall;
"I'll never, never leave Thee"; then, "*I know Him not at all!*"

He followed—by the seaside where fishermen were found;
He followed—up the mountain and stood on holy ground!
He tried to walk the waters where winds and waves abound,
And sinking cried, "Lord, save me," above the fearful sound.

O Peter, Brother Peter! how weak and yet how strong!
First to defend the Master, and then so prone to wrong!
At Jesus' side we find thee amidst the shouting throng,
But at the hint of danger, thou followest "far" along.

"Shall I forgive my brother more times than seven?" asked
he;

And then the Master taught him how great God's love can be.
Again, when asked of Jesus, "Who am I? What say ye?"
"Thou art the Christ," he answered; "the Son of God," said
he.

God pardoned *you* full often; the price in full was paid;
Learn thou, from the Great Teacher, foundation sure is
laid—

That in every clime and Nation all men by God were made,
Taught you by Heavenly Vision; He was your help—your
aid!

Till Peter, Simon Peter, a shepherd you became—
You fed the "sheep" He gave you and glorified His name;
You went unto the Gentiles, you healed the halt and lame,
You overcame your weakness—May I not do the same?

My kinship to your weakness I feel across the years;
In sorrow for *my* failures, I share your *grief* and *tears*.
But Love grows daily stronger, so I put away my fears,
And Galilee seems dearer as the Evening Time appears!

PEORIA, ILLINOIS, July 17.

REUNION NEWS

Spring River—Clinton—Southern Missouri

It is with a reluctant hand that I sit down to write an account of the wonderful reunion held at Joplin, Missouri, of the Spring River, Clinton, and Southern Missouri Districts, from August 12 to 21. The pouring out of the Spirit of our Holy Savior is to be long remembered by everyone present at any of the meetings. The effects we feel will be felt even unto the end of time, for many were made to realize the duties which were before them and in doing these duties they will spread the gospel to others who will in turn take up their cross and follow Jesus, and thus the work of one will be made everlasting.

The wonderful sermons presented by Apostle James A. Gillen at the beginning of the ten-day period are to be cherished in our hearts as evidence of God's great love for the universe. Brother Gillen had a way of telling us so that we all could understand.

Patriarch T. C. Kelley was also inspiring in his sermons. His special work, however, was in the giving of blessings through the power of God, not only to the older people, but the blessing of the precious little ones is a gift which many a mother will long appreciate.

All the leaders are so dear to our hearts that we can not know which to place ahead of the other. Bishop C. J. Hunt was blessed with the Spirit of God in presenting to the people one of the fundamental laws of the church, that of tithing. To be remembered also are the jokes he seemed to think of in the right place at the right time. Class work was presented by Brother Hunt at the eleven o'clock hour.

Now for John F. Sheehy, "Uncle John." "He's here," Brother Gillen stopped in the midst of his sermon to tell us on Tuesday night. The games started then and there, for not one hour after arriving in Joplin, Uncle John was down in the park in the large open-air pavilion, saying, "O'Grady says, 'Bow your heads a little lower.'" The class work at 8 a. m. was another one of Brother Sheehy's jobs. During one of the song services he was leading, he stated it was the best singing he had ever heard except in the Stone Church at Independence. The junior services each morning at 10.45 were in charge of him.

The reunion had a fine send-off with the finest kind of weather a person could ask for. But when Henry Sparling, a missionary from the Southern Missouri District got up to preach Monday morning, the rain started coming down, and the faster and louder he talked the faster the rain came, until he was forced to abandon his effort. The new 50 by 110 tent came in handy after it had been water-soaked, but until that time everyone was looking for a dry spot where there wasn't any.

The five young people's prayer meetings held at 7 a. m. did honor to the name of Jesus. It was there that many hearts expressed their thankfulness for the opportunity of attending such a reunion. There, the gladness and joy that had been theirs since coming to the reunion or of the help of the Savior in their walks through life, was expressed. At the young people's prayer meeting, the motto was launched, "Begin preparing now for the reunion next year." Young men who are striving to prepare themselves for a service in the church were told that the time was near when the Lord would have a work for them to do. And no more beautiful testimony from an older person could have been expressed than the children, of having a determination to press forward with zeal, and to put their whole might and soul in this work.

Nine other prayer services were held during the meetings. These were well attended, and an enjoyable spirit was present to all. When time came to close, there were always a few who had not had the opportunity to bear their testimony.

Slides illustrating the history and development of Grace-

land College were shown before an audience of approximately eight hundred on Saturday night, August 20.

There were sixty tents on the reunion grounds in Cunningham Park besides the big meeting tent. A large open-air pavilion close by served as a place for games, young people's prayer meeting, junior services, and Sunday school.

Elder Amos T. Higdon, president of the Spring River District, must not be forgotten. He was the one who was largely responsible for the success of the reunion. He was mainly in charge of things and was assisted by Brother R. T. Walters, of the Clinton District.

Others who will remain long in our memories are: Ellsworth Gilbert, who assisted in the young people's prayer meetings; Job Negeim, with his voice especially adapted to singing; Lee Lamons, in charge of the grounds; Virgil Sheppard, Lee Quick, and Brother Riley, missionaries.

The reunion next year is expected to be held at Eldorado Springs, Missouri.

RAYMOND TROYER.

Western Oklahoma

The best reunion ever held in this district just closed at Eagle City, Oklahoma. We make this unqualified statement after having been in close touch with the district for many years. It did not seem to matter in attendance or spirit that the reunion began in the rain and continued so for the greater part of the time. It poured down rain at least five days or nights and drizzled or threatened rain most of the other days. We were fortunate, however, in that the rains came in the night, leaving the days generally dry, though cloudy, and this made volley-ball conditions ideal. Still we had about three bright and sunny days, including the last two. We appreciated these the more.

There were thirty-two tents on the grounds, exclusive of the service tents. The sleeping tents were new and therefore leaked the more. The day services were well attended, and the sermons and social meetings enjoyed a goodly portion of the Spirit. The lectures by Brother Sheehy were refreshing, because they covered subject matter in a measure new to this field. They were powerful, because all could see that they analyzed the deeper undercurrents of the soul. Brother Hunt kept the spirits buoyant with his cheerful optimism, and his inexhaustible fund of rare facts and special bits of history. The undersigned, being the other one of the missionaries present, gave sermons on missionary topics. These, with others of the district officers, including our missionary ad. lib., Lemuel Dyke, allowed the zeal to cool not a bit.

We would like to call attention here to a fact that has much to do with the success of a reunion. It is this: One branch, the Davidson Branch, came thirty strong upon the first day of the reunion and stayed the entire ten days, making a total attendance of 300 for the ten days, not to mention others to swell the attendance to about 45 the latter part. Other branches varied downward from this record of attendance to zero. Some branches were represented the last three days with nearly as many, but thirty persons in attendance for three days will bring an attendance of only 90 for the season. Still other branches were never represented with more than three or four, and these for only a few days. And again this Davidson Branch held a social before the reunion to raise money to assist those who could not afford to attend, and this was being one's "brother's keeper" and helped out the attendance. We expect the reunion of next year to be even greater than this one.

The most promising feature of the reunion was in the young people, for they have grown from a little group to a small multitude. One night after the evening service a wiener roast was given, and on the grassy slope not far from camp in the moonlight, over one hundred, mostly young people, circled hand in hand for some games. It was a revelation to me, who has noted the growth of these young people from year to year. The circle must have been fifty yards across. And then the suit-case race! How they did run; and how they did don those old clothes and beat it

back to the relay point. Some thirty-odd pounds of wieners and many buns were required to supply the crowd, including the visitors, and no baskets were required to gather up the fragments.

One of the contributing causes of the good reunions held in this district from year to year is the fact that there has never been any fussing or grumbling. If the people do not like the board, they eat everything set before them and make no remarks for conscience' sake. Many remarked that there seemed to be a spirit of peace pervading the camp from first to last.

Some ordinations were attended to: Ray Diamond, deacon, of Eagle City, to the office of elder; Allan Owings, teacher, of Calumet, to elder; provision was made for the ordination of Fred Durfee, of Seiling, to the office of priest; Ed Balingier, teacher, of Seiling, to the office of elder; and Raymond Dyke, of Eagle City, to the office of deacon. With this list of fine men in new positions, we feel the work in this field will receive an impetus for good.

Six were baptized at the close.

A. H. CHRISTENSEN, *Press Committee.*

Owen Sound District

The reunion of the Owen Sound District was held at Port Elgin from July 1 to 10. This was the second reunion to be held in the district, the one last year being at Holstein, a town some sixty miles from Port Elgin.

The reunion being in its infancy, and considering also the fact that the major part of the membership of the district are either farmers or laborers in factories, etc., we think we may look back and say it was a real success.

Of the general church officers there were Apostle R. S. Budd and Sister Christy in attendance. Sister Christy was with us last year, and the friendship she gained for herself then was only deepened this year by her winning manner and inspiring talks. Apostle Budd won for himself a place in the hearts of the Saints that we feel will always be retained. This was the first visit from Brother Budd to this part of the Lord's vineyard. We hope he may be able to return, and that not too distant in the future. Of the conference appointees, S. G. St. John, Harry Daton, J. Shields, and P. E. Farrow were present.

Elder Perkins, district president, was on the ground several days ahead, and with the assistance of local members had comfortable arrangements made for the accommodation of the entire reunion.

Two factors worthy of mention that contributed greatly to the success of the reunion, were the splendid location and, closely allied with it, the assistance rendered by the town. Port Elgin is a very picturesque and clean little town, noted for its maples, situated on the shore of Lake Huron, some one hundred and fifty miles north of Sarnia. It can boast of an ideal beach, which attracts many summer visitors. The water is excellent for bathing during July and August. The town council granted us free use of the agricultural park and its buildings, which afforded an ideal spot and accommodations for reunion purposes. By making use of the fine little church owned by the Port Elgin Branch for meetings, the pavilion at the park for dining purposes, and the grounds for recreation, and by locating the visitors among the local members, much expense was avoided.

On Sunday, July 3, at 2.30 p. m., a formal opening was held in the pavilion at the park, though the reunion proper commenced Saturday, July 2. A large crowd, of both members and nonmembers, was present. The town band offered their service and rendered splendid assistance. Councilor Bell, a member of the town council, gave the Saints an address of welcome in which he spoke highly of the splendid example of Christian living the Saints of this locality have set. He said, "Mr. Chairman, I do not know much about your creed; I know practically nothing of what it contains.

I am not so much concerned about your creed; I am watching your product." He then spoke very highly of the lives of Saints he knew. To this Brother Budd made a very fitting reply, using for his theme, "The spirit of cooperation." Other speakers were Patriarch R. C. Russell and Sister Christy.

The order of activities, with only a few exceptions, followed the following schedule: 9 a. m. to 10.15, prayer meeting; 10.30 to 12, study hour, Apostle Budd and Sister Christy in charge; 12 to 1, dinner; 2 to 5, recreation; 5.30, supper; and 8 p. m., preaching. The preaching was done by Apostle Budd, the above-mentioned conference appointees, and local visiting ministers, each occupying in turn.

The attendance was not as large during the week as was hoped for, but each of the Sundays that were included in the ten days found the church, which is capable of seating at least two hundred people, filled.

The district conference was held the last Saturday of the reunion, July 9. The following resolution was passed affecting next year's reunion: That we hold a reunion in 1928, from July 1 to 10, and that it be held at Port Elgin. The following officers were elected for the inter-conference period of 1927-1928: District president, D. B. Perkins, Wiarton; first vice, J. A. Morrison, Owen Sound; second vice, King Cooper, Guelph; secretary, Sister J. H. Guyer, Port Elgin; treasurer and bishop's agent, F. B. Stade, Harriston; Sunday school superintendent, O. R. Moore; Owen Sound; assistant superintendent, C. W. Elliott, Owen Sound; chorister, Mabel Humphries, Wiarton; orchestra director, G. T. Furness, Owen Sound; Sunday school secretary, Kirby Tarzwell, Cedar Valley; Department of Recreation and Expression, J. Hockiday, Guelph; superintendent of Women's Department, Sister Viola Moore, Owen Sound.

Perhaps the experience which will be longest remembered by all took place outside the church the last Sunday evening of the reunion when the good-byes were being said. Only by sensing the feeling one had in his own heart could he understand how the others felt. For a full hour the crowd lingered, growing smaller of course as this group and that would break away. "Breaking away" it was, indeed, with those sublime thoughts and feelings of friendships deepened by the tie that binds, during those ten days, making one want to stay—stay and enjoy another ten days. But such partings must come, though one can not help on such occasions looking into the future and breathing the prayer, "Lord speed the redemption of Zion, that we may more frequently and perhaps always enjoy these influences created by the spirit of brotherhood and service." Thus were the writer's thoughts, at least, lost in the beautiful, in this case, the far-reaching, program of the church. We feel confident however, that all went away feeling more deeply consecrated to the work than ever before, with their task made clearer to their comprehension, and with more determination to serve. And what greater things can a reunion accomplish? When we think on these things, though we had our difficulties to surmount, we can not help saying, "Our reunion was a splendid success."

PERCY E. FARROW.

Little Sioux District

Little Sioux district reunion opened with a rush and a zeal that was a pleasant surprise to all.

The organization is practically the same as all others, providing for such services as prayer and testimony, class work representing the departments of the church, preaching which is highly representative of our theology.

There are nearly fifty tents on the ground to date, with others coming. Attendance is very good, and interest is keen.

Apostle J. A. Gillen is on hand, representing the church through the Quorum of Twelve; Bishop F. B. Blair representing the work of the bishopric; and to say that they are doing nicely is too mild. They are going over with an

energy and zeal that will brook no interference. The response of the membership is evidence supporting this statement.

The reunion is being presided over by Joseph W. Lane and counselors W. R. Adams and Fred A. Fry. Brother Lane as usual is here, there, and everywhere. In fact, he is always on the job.

All meetings are spiritual and are creating a desire in the majority to climb to greater heights. The junior services, supervised by Nell Kennedy, are of a high character and will accomplish much in that line.

Sunday was a day appreciated by all. Brother Gillen was at his best at the morning hour, and at 2 p. m. Bishop Blair evened up the score. These services were preceded by a good spiritual prayer meeting and a short Sunday school period. Over one thousand were in attendance, and more are coming.

We make mention of Brother C. B. Woodstock in general charge of departmental work, assisted by his wife, who is working wonders with the girls.

Recreation is a feature of the reunion, supervised by J. E. Keck, always with a smile and a punch.

District Missionaries M. K. Fry and Charles J. Smith are on hand, making such contributions as are called for.

Discouraging matters? Unknown! We are all prepared for the trip to 1930 and beyond.

Look for future news items of this reunion carrying some pictures to stimulate greater interest. More in the next.

C. J. S.

Erie Beach Reunion Activities

In our last we stated that the week-end would, no doubt, find a great many more in attendance, and we were right. Friday night they began coming in and continued in a constant, steady stream. Besides this, there were a great many who came in from different points in Michigan on Sunday morning. This reunion, being not far distant from the border, attracts a goodly number from Eastern Michigan and Detroit Districts, as well as other points.

There had been no cessation of activities during the week, and the close of the reunion found everyone actively engaged, trying to crowd in the various things which "just couldn't be left out." Sports of various kinds find a ready response from those who patronize Erie Beach reunion, and our good bishop, J. C. Dent, is one of the most enthusiastic rooters on the grounds. We noticed Apostle Budd taking a very active part in all the games, especially volley ball and baseball, which is one of the things that especially endears the men to the youth of the church. His instructions "to play the game fair" will not soon be forgotten by the young people.

Two young people's prayer services were held during the reunion. One down on the sandy shore of "Old Erie"; the other in the little church not far from the grounds. At each of these services Brother Budd exhorted the young, and we had a splendid response from them. It is indeed heartening to hear the testimonies of those young in years, especially when the spirit of true consecration is found to be the dominating factor in their lives. "Slippery" is the path of youth, but God is mighty to save; and those who fully consecrate their all to him will surely be successful in their endeavors.

Camp sports were in charge of William Andrew and Ezra Miffin. Friday was general "field day" and thoroughly enjoyed by all. The usual races were featured, and the kiddies, especially, were pleased over the prizes won.

Thursday evening the usual musical entertainment was featured, which, as in times past, drew a large crowd of interested listeners. One of the special features was a song by Elder Robert Brown's two little girls, who were dressed in the native costume of the South Seas and sang in a dialect of one of the islands. Brother and Sister Brown spent several years in this mission, and their girls were born there, hence the ability to use the native tongue.

The study classes occupied a prominent place in each day's

activities and were well attended. Just recently we were privileged to hear a brother say the things heard there had made him a better man. If this were all that was accomplished, even then it would not have been time spent in vain; for who can evaluate a human soul? One man started toward the goal, like "the pebble dropped in the water" whose "waves circle round with the shock," may continue until many souls have felt the divine touch, and untold good will result. Elders Baldwin and Budd had these classes in charge. Departmental work was featured during different afternoons of the reunion, an hour being given from recreation to devote to this work.

Not the least of the activities was the junior church conducted by Sister Baldwin, assisted by Sister Jones, superintendent of the Women's Department of Chatham District. A tent was especially provided for this work, and a good attendance was had every day. The juniors were just as interested in their services as were the older ones. Various committees were selected from among their own number, whose duty it was to care for the needs of the junior church. Each day one of the ministers on the grounds was selected to preach a fifteen-minute sermonet. These men were asked to occupy by a committee chosen for the purpose. The youngsters seemed delighted to have such a responsibility, and I am not aware of anyone refusing their request. A special feature of this department was a confirmation meeting held in their service Sunday morning. Four or five children, who had been baptized on Saturday, were confirmed by R. S. Budd, R. T. Brown, R. R. Wood, and J. R. Grice. This was surely an impressive ceremony, and the Good Spirit was there to witness the acceptance of these children. I am sure they will not soon forget this confirmation service. We trust it may ever be before them and help them to keep on the right road, that they may grow up to be men and women who will be of service to the church in some future day. Sisters Baldwin and Jones are to be commended for the way in which they conducted junior church.

Sunday's activities commenced with a prayer service at eight o'clock. This was a large gathering of people, and a splendid spirit was felt from beginning to end. While no special ocular demonstrations of the gifts were in evidence at this reunion there was a good spirit present at each and every service, and educationally it was par excellence. Apostle Budd spoke both at the morning and afternoon preaching service and many were the comments heard on his sermons. Sunday school was held immediately after dinner under the direction of district officers. The writer preached the closing sermon of the reunion, and there was a splendid crowd in spite of the many leaving, during the afternoon, for home.

Monday morning, bright and early, one could hear laborers at work pulling up tent pegs and making other necessary arrangements incident to breaking camp. After breakfast was served, the sun came out in all its splendor, and soon tents were dry enough to pack. Though the crowd of helpers was small, I do not know of a time in the past twelve years that I have been attending reunion at Erie Beach that such a great amount of work seemed to be accomplished in so short a time. The spirit of good will prevailed, and all worked with a will. The women contributed their share, under the able leadership of Elder Charles Osborne, and seemed to be able to do about as much as the men at folding and packing tents. Though we were loath to part, still we were glad to be able to say we had spent a very profitable ten days and could vote this reunion the "best ever."

Perhaps we should not fail to mention the fact that at the business session held Saturday afternoon it was decided not to serve "meat, tea, coffee, or cocoa" at future reunions. This is a very important piece of legislation and should have something to do with the spiritual part of services to come.

Another special feature of the reunion was the *Camp Cricket*, edited by the writer, assisted by Janet Andrew and

Nellie Andrew, of Windsor. We noticed that few people left the tent after preaching, seemingly desirous of hearing the paper each night. Perhaps it was not alone the desire to hear what new joke might be pulled on the other fellow, but whether one himself was going to escape. We may say that few were missed.

The committee are looking up another site for next year's reunion, and there will, no doubt, be a good deal of speculation until authentic reports are had. It would not be hard to find a better environment for our young (surrounding environment we mean), but perhaps not so easy to find as good location for tenting. May God direct we pray.

J. R. GRICE,

For the Press Committee.

Park of the Pines Reunion-Convention

One of the first attempts in the church to combine a young people's convention with a reunion closed August 21, with all feeling that it was a decided success, opening the possibility for the future reunions being carried on after the same fashion.

The Park of the Pines, situated on the shores of beautiful Pine Lake, near Boyne City, is as ideal a location as we have in Michigan, with very little outside attraction. The reunion committee accomplished wonders the past year in making needed improvements, trimming trees, leveling the recreation grounds, and building two new bath houses and a convenient dining hall. Over the dining hall, ten rooms were built. These rooms, nicely furnished by the Department of Women of the Northern and Western Districts, were greatly appreciated by the missionaries and their families.

President F. M. McDowell and Apostle John F. Garver, associated with the reunion and convention committees, were given full charge of the activities of the reunion-convention. The first three days were spent with regular reunion activities—Apostle John F. Garver and Bishop F. B. Blair being the principal speakers. Elder R. E. Jones was given charge of the junior church work.

Sunday evening Brother McDowell gave the opening address of the convention, emphasizing the big objectives of the convention, taking for his subject, "What is the mission of the church?" Quoting Brother McDowell: "The Michigan young people want more than an inspirational convention—I feel they want to know how to do the work."

The following classes attempted to answer this "How": President F. M. McDowell held a class in the "Principles of religious education." Apostle John F. Garver conducted a class in "The spirit of stewardships." Brother O. A. McDowell taught a class in the "Twelve tests of character." Sister Blanche Mesley gave a specialized course in the "Methods of teaching by the use of pictures." The four classes were so arranged that every member could attend three classes out of the four each day.

After the convention was well under way, it was found there was a group of boys too old for junior church and too young to be inspired by the class work. To supply this need, Elder R. E. Jones was chosen to organize a class in recreational leadership. This class attracted a number of the older boys. Sister Katie Reek had charge of the girls of the same ages, advising them as to the classes best suited for their needs.

Sister A. Koehler, Verna Burt, and Nina Harper are to be complimented for their wonderful services in the junior church. They were assisted by many of the local workers. Sister Hattie Schreur should also receive mention for the methods used in conducting her class. This class, under her leadership, began activities even before the reunion opened. Later this class was turned over to a Boy Scout leader, Brother Earl Falconer. With such cooperation as was received from all these workers, the church may expect to take its youth through a course of supervised instruction.

From early morning until night, every hour was planned to bring a deeper and richer experience to life. At 6 a. m. the bell to rise and start the day's activities was rung. At 6.45 the camp family prayer was called—in charge of one of the patriarchs or fathers of the camp; at 7 o'clock breakfast; at 8.30 the general prayer service was held in charge of President F. M. McDowell and Elder Allen Schreur. These social services were inspiring to our souls, laying a foundation for the day's activities; studying, playing, working, and living together. At 9.45 the classes which we have previously mentioned were started. At 1 o'clock, Sister Louise Evans, of Grand Rapids, conducted a choir practice, teaching anthems which were sung at the services. She endeavored to inspire every member of that group to study under a competent teacher so they could make a real contribution to this department of the church. Sister Evans also instructed the junior church, teaching them new songs. Michigan is proud in having a director so capable and devoted, one who is turning our faces in preparation for the great choir in 1930. At 2 p. m. recreation started. The camp was divided into four groups for the games and stunts, with some of the best leaders in charge. The leaders were Carlisle Whitehead, president of the young people's state committee; Blair Jensen, Jay Doty, and Hector McKinnon. These leaders worked with Elder R. E. Jones and others to make the recreation a moral uplift. Both boys' and girls' teams were in competition in community games. At 4.30 p. m. the contestants found much enjoyment in the cooling waters of the lake. At 6.30 p. m. Elder B. H. Doty, our Michigan famous orchestra and band leader, conducted a practice. This enthusiastic group of musicians made their big contribution to the success of the convention. At 7.30 the evening song service began. The songs and music selected were appropriate for the general convention theme, "On the road to Zion." Our speakers marked well the landmarks along that way. At nine the stunts and games and fellowship sings were enjoyed by the camp fire on the shore of the lake or in the auditorium, after which hymns were sung and camp prayer offered.

The crowning feature of the convention was the banquet which was held in the auditorium the last Saturday evening, with about five hundred in attendance. Wild flowers, ferns, and pines were effectively used in decoration of the building and tables. Apostle John Garver, toastmaster, introduced in a very clever way President F. M. McDowell, Elders Dirk Schreur, and E. S. White as speakers for the evening. The final issue of the *Camp Paper* was read by Sister R. E. Jones, camp editor. Throughout the whole evening program, was developed a spirit of fraternity that will not soon be forgotten.

Two pairs of newlyweds, who were in attendance at the convention anticipating a quiet honeymoon, were the victims of serenades and jokes too numerous to mention. The happy couples were given the congratulations and best wishes of the brothers and sisters.

Much of the success of this convention is due to the untiring efforts of the Schreur families and Brother and Sister Hartnell, who do not hesitate to attempt to accomplish any big task.

The present committee were chosen to act for another year. They are looking forward to a bigger and better reunion-convention for 1928.

Life is divided into two main periods—the period when we take in and the period when we give out. Youth is the receptive period, and although that period does not end, there comes to keep company with it an expressive period when the individual makes his or her contribution to the general life. He does more than that, however; in his work he also makes a contribution to himself. The sum of earthly life is the making of character. It is inevitable.—*Dearborn Independent*, July 23, 1927.

NEWS AND LETTERS

Northeastern Kansas Conference

Geographically speaking, the conference assembled at the center place, Netawaka, August 13, 14. The weather contributed its quota of muddy roads from some points in the district, which hindered many from arriving until Saturday noon or after, and some failed to arrive. Notwithstanding this inclemency, each local was represented by two or more.

For some unknown cause, the speaker, J. Charles May, failed to put in his appearance, and our district missionary, C. E. Harpe, gave us two good sermons, one on "Spiritual life and its growth," and the other on "Church problems."

The first service was a lengthy business session at 2.30 Saturday afternoon, but a saintly feeling prevailed and continued throughout the whole conference. In the evening after the preaching service a social in charge of the district superintendent of the Department of Recreation and Expression, W. F. Bolinger, was held at the home of T. J. Christensen. Some games, "Cat's paw," "Three deep," etc, were played, and then ice cream and wafers were served.

A fine talk was given at the Sunday school session by Brother Bolinger on family worship. Can we have it? What is it? There was a time when father and mother gathered the family around the fireside, read a chapter and had prayer, but not so today. A time when we had more time than now. Why? We are going faster. Soon we will own our own airplanes. Our momentum is just getting started. All are working. Some quit at six, seven, eight, and eleven. Hard to get entire family together. Parents must, if possible, see that this is done. I can not do it. Brother Harpe can not do it, nor anyone else. We all know something valuable has gone out. What is the trouble? We have failed to supply something in its stead. What is going to be done? What are we going to restore—read a chapter and sing a song? Is not this formality? Does it suffice? Does formality definitely strengthen relationship with God? That is what we must do; and not just picture him as a future God of reward. We must develop the reality of his constant presence in the room. There are two fundamental things, i. e., strengthened relationship with God and the reality of his presence. When nature is saturated with moisture, it is in condition to receive more moisture. So it is with us. We must keep ourselves in condition to receive at all times. We can not get religion on Sunday morning only and expect to receive spiritual food through the week. We can not reach our young people with the old method. We must change our methods, but not the message. Don't let dad do all the choosing. Let members of the family choose a song or some subject to talk about. Quote portions of scripture or psalms. Let one quote a sentence, then other members of the family the next, and so on, until the entire psalm is finished. This is play, but in reality all are training their memory. Let us have family worship.

In the afternoon a sacramental service was held in charge of C. E. Harpe, W. F. Bolinger, and William Twombly. Some very comforting words were given at the close by Brother Harpe. Members of priesthood on the rostrum were: Dave Little, C. E. Harpe, M. L. Schmid, W. F. Bolinger, Roy Tilden, William Twombly, Dave Donahue, T. J. Christensen.

Much credit is due these stanch Saints at Netawaka for their hospitality and care of the Saints. There were only three families there for the entertainment of the conference visitors, Ed Banks, T. J. Christensen, and John Green, but no effort was spared to make it pleasant for all. At the home of Brother John Green forty-eight were served at the noon hour on Sunday. Sister Wolverton and Sister T. J. Christensen, daughters of Brother and Sister Green, helped prepare the noon meal. The little church here has a bell, and before Elder Henry Green passed to his reward he said to his son, "John, keep that old bell ringing." We can say for Brother John that he not only has kept the old bell announcing the hour of worship, but in the silent ministry of kindly acts

and care for the comfort of the Saints the melody of his stewardship is heard in clear, ringing tones. Could the grandparents have looked down from their habitation above and beheld this scene at the home of their posterity, they would have rejoiced. It was like one big family.

Brother T. J. Christensen is the newly elected district Sunday school superintendent, and, like one of old, his helpmate was chosen to be his secretary. Improve your opportunity, Brother Christensen. The Saints of the district bid you Godspeed.

At the close of the service Sunday afternoon, the Methodist minister, F. E. Buckley, came and invited Brother Harpe and his congregation to their church in the evening. The invitation was accepted, and then Brother Harpe was asked to preach. This invitation was accepted also by Brother Harpe, and he chose for his theme, "The future protection of our young people." A band of young people from Topeka were there boosting for the Epworth League institute to be held at Baldwin this week. They also remained for the service. This act of courtesy upon the part of these people was much appreciated by the Saints, and especially when we remember their kindness to us the last two years in serving meals while we were assembled in the city park in reunion capacity. Brother Bolinger gave the opening and closing prayers. At the close all united in singing, "In the garden," after which the Saints returned home refreshed in spirit and thankful for the kindly feeling that existed in this little union service. MRS. H. C. PITSEBERGER, *District Secretary.*

Southern Indiana District

This writing finds me at Louisville, Kentucky, after the close of the Kentucky and Tennessee reunion at Puryear, Tennessee. Elder Thomas Newton is the only man under missionary appointment in Kentucky and Tennessee. There are so many calls for preaching that five men could have plenty to do in those two States. Sometimes I think it would be well for some of the elders and priests who have gathered to Independence to return to the fields where they were called, and enter upon the work before them. Some branches are nearly, if not quite, depleted of officers, and yet at Independence there are more than can find work to do, and some seem to be rusting out. What is true of Kentucky and Tennessee is also true of Southern Indiana as to calls for preaching, but as to officers in the branches they are more fortunate.

I have been at Louisville over three Sundays during the last week holding four preaching services at New Albany group, and Sunday at 10.45; then returning to Louisville for Sunday afternoon, for baptism of four young folks at 3 p. m. in the font in the church, they being confirmed at the same service by Elders H. W. Burwell, W. M. Hanner, and the writer.

This district could keep several men busy in missionary work, just looking after the openings already made. We certainly can pray: "Lord, send more laborers into the vineyard." Everywhere I go the Saints and friends are wanting more meetings than we have time to conduct.

The Saints of Byrneville have their church well under way, and I expect are plastering it by now. They are requesting meetings there in the near future. We should have five missionaries where we now have one. I am wondering if we could not find a number of young elders and priests who would take the field, say for five years, while yet single men, thus increasing our missionary force with but little expense to the general church, and yet making a young army to spread the gospel to a dying world! There are some men now in the field who in the past have thus traveled for five years and more as single men, and it seems to me there should be young men now developed who would do as well or better. I sometimes think that, seeing the church has been organized now nearly one hundred years, we should be producing some full-blooded Latter Day Saints! Certainly it

should not require another hundred years. I mean where there have been three, four, or even five generations of Saints, that as a result we should have very nearly, if not quite, full-blooded young Latter Day Saint men, therefore not have to go to the outside world and other churches to get men to take the missionary field.

Certainly if we have fathers and mother who are approximating full-blooded Latter Day Saints, they have been teaching their sons and daughters according to the action of the General Conferences upon various doctrinal questions, and therefore we should have no trouble finding good, clean young men.

Fathers and mothers, wherever you may live, have you a good, clean, full-blooded Latter Day Saint son to offer the Lord and the church to take the gospel to a dying world? One that you have reared in a home of prayer, where he has heard the Inspired Scriptures read about the family altar, where he has heard his father and mother offer prayer daily, and where you have taught him to pray also, as well as in secret? That is the sort of boys we need, who will be willing to go and teach folks the gospel and set their homes in order as they enter the church, thus forming full-blooded Latter Day Saint homes.

Now a word to all fathers and mothers who have your sons and daughters around your family altar: See to it that you teach them faithfully, for fifteen years later we will need this sort of young men, just as well as now. Plan to give them two or more years at Graceland, and then let them be ready to answer the call of God and the church, saying, "Here am I; send me," and not do as so many are doing, turn to the world and worldly gain.

May God hasten the day when there will be plenty of boys thus reared, who will consecrate their lives to the missionary work of the church, and plenty of young women who will one day become their companions and do their work cheerfully and well.

Hopefully trusting,

JASPER O. DUTTON.

Lucasville, Ohio

We of the Pleasant Valley Branch extend to the Saints everywhere greetings in the name of the Master, and we pray that we may be strengthened and encouraged to carry on and help to bring about the redemption of Zion. We have been blessed in many ways, and we feel it a joy to be engaged in this glorious work.

Sacramental meeting, August 7, was in charge of Ervin Pyles, Walter Culp, and Mark S. Crabtree. A beautiful spirit prevailed throughout the meeting, and everyone felt encouraged.

Brother Mark S. Crabtree preached for the past week, beginning Sunday night, August 7. Using as a text Isaiah 54: 16, he brought many good thoughts to us, there being near one hundred present to hear the message.

On Monday night he spoke on the agency of man. It was a rainy night, and the attendance was not so large. Tuesday evening he spoke on the doctrine of Christ to a fair-sized gathering.

We were again made to feel glad on Friday evening when Brother Thomas Crabtree, of McDermott, took the pulpit and gave us a wonderful talk. When these Saints from other places come among us, we are made to rejoice.

Saturday evening the class of Loyal Workers gave a box supper, which netted the sum of thirty-two dollars to their fund, which will be used to purchase a new organ. A large crowd was present, and a good time was enjoyed.

Sunday night, August 14, ended our meetings. Brother Mark preached, using Romans 3: 3, 4 for his lesson text. He did well at this time, and the house was filled almost to seating capacity. Many not of our faith attended these meetings, and some of them remarked on the excellence of our speaker's efforts. His sermons certainly strengthened many of the Saints.

Sunday, September 25, is set for an all-day meeting and a basket dinner. We are expecting a good speaker here at that time. May God's people all be united on this date, as it nears the one hundredth anniversary of the coming forth of the Book of Mormon plates. Do we really know what this day will bring to us? We feel that joy, peace, and comfort will be ours to enjoy.

Sunday evening, August 7, Sister Rosy Pollock's class of Loyal Workers had a meeting at 7.30. Sister Ora Altman was in charge, and she did fine for her first time in the position.

Sherrill, New York

Children's Day observance in June came soon after Mothers' Day, as we all know. Enough Syracuse Saints came to help and encourage, and after the exercises we had our dinner together at the Sherrill city park. It was cool enough so that a fire in the fireplace felt good while we finished up on ice cream.

Knowing our pastor was due to be away the last Sunday in June and the first in July for his annual Platers' Convention, over which he presided as head of the electroplaters' organization this year in Toledo, Ohio, Brother Ward L. Christy very graciously agreed to spend his time at this end of the district during that interval. He preached part of the week in Syracuse and part in Sherrill, holding forth on Sundays in Sherrill. Sister Christy was so soon due at a Canadian reunion that she could not accompany him. We plan on a visit from her with him, later on.

Attendance is especially low during vacation season. We will not forget to mention that the building where we hold services in Sherrill is at the corner of Marshall Place and East Noyes Boulevard, where we have been located for seven years or more. We wish we might increase our membership to the point where it could be considered wise to build again.

A number of families have moved in and away again, and others threaten to be going. Brother Floyd Rathbun and family still live twenty miles away, coming in quite regularly in all but the worst weather of the year. We consider Sherrill a desirable place in which to live, but owing to our advantages by way of schools and other things and being limited to one industry, taxes are high. Sherrill residents are not strong on church attendance, and it is hard to get them out often. But on the other hand they are usually good neighbors. They are too indifferent to their duties to the church, as in many other places. If anything will awaken them, we know not what it is.

On August 13, at Sister Elsie Elms's farm near Pompey Center, Syracuse and Sherrill held their joint Sunday school picnic and had a fine time. Sister Lodato and daughters represented Rochester. Brother Christy and Doctor Weegar's daughters, Maurine and Doris, came from Buffalo and Niagara. Brother Stark's family from Red Creek, Brother Carpenter's from Fulton, and others were present. Brother Morris Whitehead was with us, making good headway at walking without his cane, although he tires easily and is not yet well.

Our fall program calls for the trip to Greenwood, New York, the week-end previous to Labor Day, institutes at Rochester and Fulton, and a convention at Sherrill the first of October. Dates for all of these will undoubtedly be published in the HERALD; we do not have them here.

The writer is having a restful week at Panther Lake, camping next to her older son, Carl, and two boy friends, all Boy Scouts who do their own cooking. We retire soon after dark and get up when we like. The sunsets over the lake are grand. The people who run the place and those who come here seem to be law-abiding, which makes it ideal. The Sherrill Auto Club had its sociability run here Saturday, a big family affair. There was a fine time for all, and contests and prizes for all ages. A certain amount of fun and frolic seems necessary to help keep us fit and out of ruts.

At the picnic a week ago Saturday there were four of us who were celebrating our birthdays on the fourteenth: three

from Sherrill, Brother Floyd Rathbun, Sister Agnes Comfort, and Sister Mary Mesle; and Sister Fern Collinge of Syracuse. Sister Ada Davison very kindly presented us with a cake appropriate to the occasion but did not undertake to put on enough candles to go around—no, that would have been impossible!

The following Sunday Brother Christy preached in Syracuse in the morning and for us in Sherrill in the evening. Sister Davison came down to sing with Brother Christy for us. The Sunday previous Joanna Lord, who has been attending services in Sherrill since we started eleven years ago, was baptized, and confirmed at the evening service by Elders Mesle and Rathbun. Sister Joanna has hesitated to come in because she did not want to come in and then grow cold and indifferent as some have done to the distress of all.

Early in August we had a short visit from Doctor W. A. Sinclair, his wife Susie, and son Wallace. Brother Sinclair occupied on Wednesday night and gave us a splendid reminder of what it means to be a Saint in latter days and how short we fall as a people of reaching the ideal life. They met with Syracuse Thursday night, going on Friday to the Low Banks reunion.

Sister V. A. Lewis has been West this summer, visiting Chicago friends and attending church there. She went on to Nauvoo to see her nephew, L. H. Lewis, and family and other former Boston Saints. Her granddaughter Dorothy Mesle, has been attending the Eastern reunion and visiting Boston friends and relatives further east. She is having a never-to-be-forgotten time.

Independence

Stone Church

"Mankind in all ages has had many and varied concepts of God," was the theme of the sermon by Elder Ralph W. Farrell at the eleven o'clock hour Sunday morning.

He pointed out the difference between the concept of the children of Israel who were led out of Egypt and the concept of Moses who led them out. Moses brought down the tablets of the law from Mount Sinai only to find that his people had reverted to the form of worship in which they had been trained for three hundred years. They were not ready for the advanced concept which Moses had, and he threw down the tablets and they were broken. He must turn them away from the worship of the golden calf and raise them up before they could appreciate and follow the code of law in the tablets which he would later bring.

The people of Israel thought of God as a jealous God, hating his enemies; as a God of war, a God of wrath. But this was not the concept held by Moses. They considered themselves the peculiar and chosen people, and they thought that God hated all other peoples. And yet there were great men of the times, such as Plato, Socrates, Aristotle, and Confucius, who were not of their race.

Jesus came also with a different concept of God. In the first temptation which came to him, if he would bow to evil he might become the leader of all nations. But the nations of the earth were looking for a material, military leader who would wield a bloody sword and lead them to conquest by might—and had Jesus Christ yielded, they could no doubt have done it. But he said, "I bring a message of peace," they rejected him, and he died on the cross. They wanted what they conceived to be God's type of leader, which was not the peaceful and loving one. They had been victims of a false concept of God.

What was Jesus' concept of God? He was a God of life, not death; he was a God of light; he was a world God, not solely for a handful of Jews; he was Our Father, as expressed in the Lord's prayer.

Elder Farrell also mentioned the Calvinistic concept of predestination, under which some were elected to everlasting glory, others to everlasting damnation. He contrasted this with the Christ concept, and pointed out that Calvin's

concept has been changed and is not held to today as it was when it was first set forth.

In speaking of his own concept of God, Elder Farrell stressed the goodness of God, and his belief that man could and would never be frightened into being good; he must be won by love and not by threats. "If man turns to God in any age of the ages to come, he will find God waiting for him," he said.

Elder Farrell quoted some verse from James Russell Lowell, as expressing a twentieth century concept of God:

Be he nowhere else,
God is in all that lifts,
He is in all that exalts,
He is in all that consoles.

Lilly Belle Allen sang a soprano solo, "He that dwelleth in the secret place of the Most High," accompanied by George Miller, pianist.

Doctor F. H. Criley was in charge of the service, Elder B. M. Anderson, of Omaha, Nebraska, offering the prayer and the benediction. Francis Holm led the song service.

A special priesthood meeting will be held at the Institute Building September 4, at 2.30. As a number of projects will be considered, an invitation has been sent out to department heads to be present. A member of the First Presidency will be in charge.

At the Campus

Elder William I. Fligg was the speaker at the Campus Sunday evening, taking for his text Ephesians 6: 11, "Put on the whole armor of God, that ye may be able to stand against the wiles of the Devil."

Music was furnished for the service by the Walnut Park Orchestra, under the leadership of Brother Orlando Nace. Pastor C. Ed. Miller was in charge.

Special moving pictures were shown following the service proper. A film entitled "Autumn" depicted unusually fine scenes of forest and animal life in that season of the year. The Bible story of Jacob and Esau was also portrayed on the screen.

Labor Day at the Campus

A day of recreation and fun is planned for Labor Day, September 5. There will be enjoyment for the entire family. Two closely contested ball games are expected to draw crowds of spectators, the first at ten o'clock in the morning between Standard Oil and Bar Gar Teams; the second at 2.30 in the afternoon between Crick Lumber Company and Independence Merchants. At five o'clock there will be a balloon ascension with a parachute drop to thrill little and big. Half an hour later the Standard Oil Band begins a concert, while picnickers spread lunch suppers on tables and grass. The free moving picture to be shown is "Charlie's aunt," and will start at 7.30. All are invited to come to the Campus on Monday, Labor Day.

Institute of Arts and Sciences to Open

September 6 will see a maximum of renewed activity of the Independence Institute of Arts and Sciences in the Institute Building at the Campus. The 6th marks the beginning of work for the winter term of study. You are urged to enroll now at the Campus in courses you desire to take in the school "for those who must work but are willing to study." All are invited to come to the Stone Church at 3.15 Sunday afternoon, September 4, to hear Floyd M. McDowell and others of the faculty explain the work of the Institute.

Kindergarten for children between the ages of four and six years will open on the above date, the term to last five months. Tuition for the tiny folk is \$3 per month; transportation, \$2 per month extra. The hours are 9 to 12 each morning.

Also at this time the high school starts. These subjects are taught in evening classes. It is offering to our youth the following subjects: English I and III, ancient history,

American history, physical geography, commercial geography, physiology and hygiene, sociology, economics, general science, agriculture, algebra, bookkeeping I and II, typewriting I and II, shorthand I and II, art I and II. Tuition for high school subjects is \$15; \$10 payable at time of registration, \$5 at beginning of second semester; \$7.50 to be returned upon satisfactory completion of courses taken. It is to be remembered that the Institute High School is accredited and recognized.

Those who are interested in the School of Music may enter afternoon and evening classes. High school graduates desiring the first year of junior college should find their way to the Campus. All prospective students of the Institute, friends, and patrons should gather at the Stone Church next Sunday afternoon to learn of the courses offered in the School of Religious Education, Home Building, and special courses.

Opening date of the School of Religious Education is September 11, and Junior College and other courses begin September 12.

A Week of Church Weddings

Second Church was the scene of a wedding Friday evening, at which close to four hundred guests and spectators witnessed the marriage ceremony which united Sister Mary Fields and Brother Samuel Edmunds. The church was profusely decorated, the dark-green foliage covering or base being brightened and toned with gladioli and lilies, making Second Church excel even herself. This church's patrons always furnish a plenitude of flowers and plants to make the house beautiful.

Elder H. W. Goold, a former pastor, now a resident of Kansas City, was the officiating minister, the wedding party was complete, and the program dignified yet joyous. Surely these church weddings are to be commended. A reception at the Fields home followed the wedding at the church.

Sister Mary Fields has been a member of Second Church congregation since childhood, is a member of the K L D S Ladies' Quartet, the daughter of Elder and Sister S. H. Fields, and a worthy young woman and Saint. Brother Samuel Edmunds has been a member of the congregation for four or five years, is a son of Brother and Sister Charles Edmunds, is a member of the priesthood, and begins work in the faculty of the Independence high school within a few days. We sincerely hope their present bright prospects may be realized, and if they are the church will surely be honored.

Sunday afternoon Liberty Street Church, a beautiful little brick church just off the courthouse square, was in readiness for the wedding and reception of Sister Dana Becker and Brother Daniel Snider, both Independence young people who have here come to manhood and womanhood. This church is particularly suited for wedding occasions, and under skillful hands had received special decorative treatment which left nothing to be desired.

Bishop J. A. Becker was the officiating minister; a large wedding party and a complete program made a beautiful and enjoyable wedding occasion, which was completed by an informal and very friendly reception in the church rooms.

Sister Dana is the second daughter of Bishop and Sister J. A. Becker, has been an employee in the offices of the Presiding Bishop for a long time, is known for her thoughtfulness and activity, and is an example of womanly grace and modesty. Brother Snider is the son of Brother and Sister Claude F. Snider, finished William Chrisman High School last school year, has been engaged as a salesman of recent months, in which he has shown energy and capability. The pair is planning further education and is looking forward to becoming able to make a goodly contribution to their commonwealth and church. We expect much from them.

On Monday evening the Stone Church was opened for the wedding of Sister Carol Gillen and Brother Frank Holmes. The church had been made ready by decorations of commanding beauty, growing plants and flowers and greenery softening and subduing lines until the atmosphere was ideal.

Apostle F. Henry Edwards was the officiating minister, a complete wedding party was in support, and the program was distinctive and gave an English tone to the occasion, which was appreciated and enjoyed. The church was well filled with guests and spectators, and no more effective wedding has occurred in the Stone Church recently. A reception to special friends and relatives followed the church wedding, being held at the home of Brother and Sister Gillen on South Fuller Street.

Sister Carol Gillen is the firstborn daughter of Apostle and Sister J. A. Gillen, spent several years at Graceland College, is a graduate of Kansas University, and for some time has been doing social service work in Kansas City. Brother Holmes came from England several years ago, attended Graceland, and graduated from the college of liberal arts, since which he has been teaching in the high school at Springfield, Nebraska, and doing work at Kansas University. Both parties will teach in the Springfield schools the coming year. This young pair of Saints has wonderful possibilities of usefulness, and with the two mentioned before, make a group of young married people that will in all probability be heard from in church and civil stations.

Second Church

A pretty wedding was witnessed by a large crowd of friends of the contracting parties when Brother Samuel Edmunds and Sister Mary Fields were united in marriage at 8.30 p. m., Friday, August 26. The church was artistically decorated; the music was inspiring. Brother H. W. Goold pronounced the words that united these two young people in this holy bond. Our best wishes are for their welfare and happiness.

The young people's prayer meeting Sunday morning was good, and each one who was there is going to try to bring some one else two weeks hence, that more may share in these blessed experiences.

Regular Sunday school session was conducted at 9.30, and at the morning preaching hour Elder E. T. Atwell spoke on the Book of Mormon.

A number of the Saints of this district are reading the Book of Mormon now and are enjoying a feast of good things in so doing.

A. K. Dillee, our pastor, spoke at Atherton to an interested audience, Sunday, August 28. He enjoyed good liberty.

Liberty Street

On Friday, August 19, an ice cream social was given at the church under the supervision of the choir. The evening was spent in playing volley ball and other games, and in singing songs.

The choir furnished the music at the eleven o'clock hour Sunday morning, at which time Brother Miller was the speaker on the theme "Soul perfection," taking his text from Matthew 5: "Be ye therefore perfect, even as your Father which is in heaven is perfect."

Sister Pearl W. Moriarty left Independence two weeks ago to join her husband in Amarillo, Texas. Brother Moriarty has been ill. Before leaving, Sister Moriarty resigned as leader of the Silver Wing Chapter of Temple Builders, a group of girls organized under her leadership more than three and a half years ago. Her stay in Amarillo will be of indefinite duration.

Walnut Park

Brothers William Haskins and R. D. Weaver presided at the eight o'clock prayer meeting, where fifty Saints were in attendance and an hour of brief and earnest testimonies was enjoyed.

Three hundred and four attended Sunday school. Junior service at eleven o'clock numbers from sixty-five to eighty-five.

At eleven o'clock Brother Orlando Nace directed the singing and orchestra, Brother F. W. Lanpher having charge of the meeting, assisted by Brother F. A. Hawley.

The speaker was Elder J. W. Paxton on the statement of

Paul: "We are saved by hope." His sermon was replete with scriptural quotations on the hope of the gospel for the future life. We shall be glad to hear this splendid speaker often. At this service the little son of Mr. and Sister J. T. Peel was blessed, Brothers Samuel Smith and J. Walter Adams officiating. The baby is named Marvin.

Again Walnut Park must choose a new pastor, circumstances having necessitated Pastor O. C. White's changing his residence from Independence to some place in Kansas. While his stay here was short, the branch thrived under his leadership, and he leaves many friends.

Monday evening the orchestra went out to the Salvation Army Fresh Air Camp a few miles from town and played about two hours. This camp entertains every summer, entirely free, hundreds of poor children and their mothers, changing their guests every two weeks. At present the camp is full of Mexicans, the older ones unable to understand English. Announcements were made through an interpreter, but the appeal of orchestra music is universal, and the attention and evident enjoyment were all that could be desired.

Fargo, North Dakota

Bungalow Church, 1423 First Avenue South

Evangelist J. A. Gunsolley and his good wife visited Saints here August 8 and 9, en route to Runnells, Iowa, to attend a reunion. We were very much pleased to see them and appreciated the good instruction given at the two sermons by a kind, spiritual father.

The first evening his text was, "What is acceptable service?" Seven things were mentioned that would come under this heading, namely: sincerity, earnestness, reliability, veracity, industry, constancy, and endurance.

Some of the thoughts brought out were as follows: Not to be a Christian out of policy. Not to serve God for financial gain. Serve him because we think it the best thing to do. We should work full time. Go forward all the time. This world wants real men, brave, strong, dependable. Speak nothing but the truth, so help me, God. Half truth is the worst kind of a lie. It is wrong to remain silent when hearing a falsehood. The idler has no place in Zion. Be industrious, both spiritually and temporally. There are jerkers, shirkers, and workers; which type are we? We must meet trials, temptations, and afflictions patiently and bravely, for eternal life is promised to those who endure to the end.

Sister A. H. Thompson has been visiting with her parents, Brother and Sister James Langton, at Devil's Lake.

A sweet baby girl arrived at the home of Brother and Sister Fred Wiedling Sunday, August 7. Mother and daughter are doing well.

Sister William Shackow has returned from Winnipeg, Canada. Her brother, John Corliss, is still in a helpless condition.

Sister J. E. Omans, of Frazee, Minnesota, spent Sunday, July 31, with Brother Omans and attended services here.

Sister Hennamen, of Moorhead, Minnesota, has been ill at the hospital, but is home now and feeling some better.

Sister Minnie Peterson and son, Donald, have returned from Dunseith, North Dakota, where she has been visiting her mother, Mrs. Emma Oakes, and other relatives.

Visitors in our branch recently were: Sister Sophia Fetting, of Borup, Minnesota; Mr. and Mrs. Pank, of Dunn Center, North Dakota; Sister Josephine Bullis, Brother Alfred Rife, Randal Rife, Maurice Rife, Mabel Rife, and Florence Rife, all of Sheldon, North Dakota.

Elder Robert Gunlock, our missionary, stopped over a few hours, August 11, on his way to Minneapolis and delivered an interesting sermon that evening. His text was found in John 1: 14, "And the word was made flesh and dwelt among us," etc. Jesus lived that which he taught. Jesus had something to give to the world; that was the meaning of the "word made flesh." Decide definitely if headed in the right

direction what to do. Then go into it. Be willing and be dependable.

Sister R. T. Walker and daughter, Virginia, who have been visiting with Mrs. Robert Good at La Moure, North Dakota, have returned home.

Brother Calvin Wager, of Independence, Missouri, has been in Fargo for almost two months. He has helped out in the branch work while here and preached Sunday evening, August 14. His subject was, "Christ, the head of the church." He also conducted a Wednesday evening prayer service. He left for the western part of the State August 22, to visit his children.

Sunday, July 31, the services were held at Oak Grove Park, with a picnic dinner at noon. Elder Thmas Leitch preached at eleven o'clock and at three o'clock in the afternoon. He used a chart and gave some fine thoughts on the different dispensations of time. We hope to have more services at the park before snow flies.

Some changes in offices in the Sunday school have recently taken place. Sister Arthur Thompson has been elected superintendent of the Sunday school in the place of Sister Cora Dehn, who is soon leaving for Missouri. Brother Courtney Rotzien has been chosen secretary and treasurer to succeed Sister Elizabeth Shackow, who has gone to Independence, Missouri.

Our pastor, Elder Thomas Leitch, spent Sunday, August 14, at Clontarf, Minnesota. He held three services while there and encouraged the Saints to press forward and keep the faith.

The Fargo Saints are planning to give the pageant, "Remember Cumorah," on Sunday, September 25, to celebrate the one hundredth anniversary of the recovery of the plates of the Book of Mormon, September 22, 1827. Evangelist J. A. Gunsolley and wife, and Elder Swen Swenson have promised to be with us. Elder Robert Gunlock may also come. The Fargo Saints invite the Saints far and near to come and celebrate with us. Interesting sessions will be held, and a program will be given. A picnic dinner at noon will be one of the features not to be overlooked.

Elder Swen Swenson has been a very welcome guest in Fargo Branch the past few days. He preached Saturday evening, August 20. His subject was, "Examine yourselves and see if you be in the faith." He said we should examine ourselves day by day and week by week, or we may lose out. We should not take time to examine somebody else as most people like to do. The Israelites fell because they lost faith in God and in their leader. "Oh, for a faith that will not shrink," was sung.

On Sunday morning Brother Swenson revived our spirits with the twenty-third Psalm, "The Lord is my shepherd, I shall not want." A most beautiful text, yet it makes one feel his lack of faith. He said we should keep this text in mind each day in business, in work, in everything. Most people have faith in the dollar and not in God. Teach the children to pray and to have faith in God, and they will have peace and blessings and be prospered by right living. What more do we want than to have God for our shepherd? He will be good to us if we will be good to him! Goodness and mercy will follow us all the days of our lives.

In the evening Brother Swenson preached again. Monday evening his theme was, "Sinning against the Holy Ghost," a subject which has been discussed more or less among the Saints of late. His explanations were very good. Among the passages read was one from Hebrews, sixth chapter, "For it is impossible for those who were once enlightened and have tasted of the heavenly gift and were made partakers of the Holy Ghost, and have tasted of the good word of God, and the powers of the world to come, if they fall away, to renew them again unto repentance."

Brother Swenson left August 23 for Audubon, Minnesota, where he will hold services.

Several frosts have been reported, and last evening many

of the cucumbers lost their lives. So the usual hot days of August have changed to real chilly ones.

Brother and Sister Dory Freeman and family have gone to Finley, North Dakota, where they have employment.

One of the grandest things in this world is to stir the hearts of men to do right. Lift them up, encourage them, keep your troubles to yourself, and always be cheerful, no matter what may come. Remember that he whose heart has joy and song gives joy to others, too.

Whether the days be hot or cold, stormy or clear, let us be at our posts with brave and prayerful hearts. When hard tests come, let us meet them cheerfully. Without having these tests and standing up under them it can not be said of us, "Well done." So let us keep the faith to the end.

Renew Their Faith by Reading Book of Mormon

Your article in the August 10 issue of the HERALD, entitled, "Are you reading the Book of Mormon?" was a capital suggestion for any tower builder. I read the book through nearly three months ago, which reading resulted in my joining this little group [San Diego Branch of Saints], and the spirit of refreshing wisdom and sustaining strength that the reading brought me stayed on through the last three months of buffeting that a new member must always expect to go through before he finds his niche in a new atmosphere.

The delightful experience has begun to dull somewhat, and I have decided to get back to first principles, which in this case means a rereading of the book, which seemed hard to do.

Your article was just the right impetus I needed, and I am now on my hundredth page. I find it is a newer and more delightful book than before, and I know that many readings will still prove it to be an inexhaustible source of spiritual power.

There is nothing in the world that would promote unity of feeling and rapid growth in our organization more than if at least ten thousand of its members would join in prayerfully reading this book before September 22. The concerted reading of many would give added strength to each reader. In Religio this evening I succeeded in obtaining pledges from the members whose names follow, and I hope for more next Sunday.

These Are Reading the Book

Brother John Munroe, Sister Pickles, Sister Gurwell, Sister Roosa, Sister Jenkins, Sister Barbara Kellerby, Sister Mullen, Sister Julia Kellerby.

W. F. KELLERBY, *President of Religio.*

A Wedding of Interest to the Church

Mitchell-Jones

A simple but pretty wedding took place Wednesday evening, August 10, at the Saints' church, Bay City, Michigan, when Sister Mildred Mitchell, of Bay City, became the bride of Elder Robert E. Jones, of Oronogo, Missouri.

An attractive arrangement of palms made a pretty decorative setting for this service. Mrs. L. K. Buchanan sang "O promise me," after which the bridal party marched to the altar to the strains of Mendelssohn's wedding march, played by Mrs. Fern Moore. The ring service was used, the ceremony being pronounced by Elder E. S. White. Miss Leona Mitchell, sister of the bride, acted as maid of honor, and Fred Mitchell, the bride's brother, attended Brother Jones as best man.

Following the ceremony, a reception was given at the home of Elder and Mrs. E. S. White, 208 North Dean Street, to

relatives and immediate friends of the bride and groom. The guests, which numbered about thirty-five, were seated at tables attractively decorated in the bride's chosen colors, yellow and white.

The bride is well and favorably known in church circles, particularly in Central Michigan District, where she has been an earnest and faithful worker. She is at present district secretary, and has been a very energetic worker in reunion and other activities. Sister Jones was chosen on the first committee appointed in Central Michigan to start the reunion movement in this district, and much of the success of the reunions here can be attributed to her untiring efforts and those of her associates. Brother Jones is a young man of sterling character, a decided asset to the church. At present he is doing missionary work in Western Michigan District, and while he has not been in Michigan very long, these qualities together with his earnestness in doing the Master's will, have won the love and admiration of Saints throughout the State.

The Saints congratulate Brother and Sister Jones and wish them Godspeed on their journey through life. Surely much good will result from the efforts of this splendid young couple, and we trust God's choicest blessings will be theirs to enjoy.

Has Benefited by Reading Book of Mormon

The Book of Mormon being the theme for this year, I thought to write a little letter to the HERALD. Next Saturday, August 27, will be the sixty-third anniversary of my birth. I had read the Book of Mormon through by the time I was sixteen years old; that would be about forty-seven years ago.

Since then I have read it, by count, fifteen times, and how many more, if any, is not recorded by me. Much of it has been read and reread many times. During the past five years I have read it as much as once a year; and while doing so, have recorded an alphabetical index comprising about 17,000 references to paragraph and page to the Authorized Edition.

It is not such a very difficult task to read the book; the hardest task is to start and keep at it; I once read it in about three weeks. I wish to say that the Book of Mormon contains some of the best discourses on doctrine that can be found anywhere: faith, repentance, baptism, resurrection, and the judgment. These subjects are made very plain. The laying on of hands is not so much talked about, yet enough is said to make it plain.

As a testimony that Jesus is the Christ, the Son of God, it surely is a faithful witness, and bears record of God's dealings with man; that his promises are sure when man does his part; and that man is protected and prospered when keeping all the commandments.

The purpose of the book, as stated within its pages, is to be a witness to the Gentiles as well as to the Jews, in the last days, that Jesus is the same yesterday, today, and for ever. It comes forth to test the faith of the people, and if they will but accept and believe this, then there are other records to be brought forth in their time. But the people must believe the Book of Mormon and exercise faith before they can expect to get any more records.

A careful reading of the book will do anyone good. During my first reading, forty-five or more years ago, there were some things in the book that remained in my mind as a guide and a warning and kept me out of much trouble, into which I should have fallen had it not been for the warning of those statements retained in my memory. It will help anyone. *Read it: carefully.*

J. F. GUNSOLLEY.

INDEPENDENCE, MISSOURI, August 25.

Vocal Exercises

If the Northern California reunion Saints who had several study periods with Mrs. E. C. Jenkins will read and practice faithfully the following exercises, they, with others, may achieve the results promised at that time:

Both speaking and singing voices may remain youthful until a ripe old age, if the following simple exercises are practiced faithfully every day. Incorrect habits of enunciation may be corrected. Fatigue, as a result of strain, both in speaking and singing, will be postponed much longer, and the student will attain a resonance and clearness of voice surprising to himself and pleasing to his hearers.

When one realizes the wonder of the divine intelligence which made the human body and the human vocal organs with their wonderful mechanism, one can certainly worship the owner of that divine intelligence—God. The vocal mechanism should be prized and treated as the most wonderful instrument in the world.

In the writer's course of study, one is taught that the cavity back of the nose and cheek bones is the resonance box of the voice, just as the piano, cello, guitar, and violin boxes are the resonance boxes of those instruments. The tone and quality of all are improved by the resonance boxes.

The student wishes to remember that he must convey to his hearers on air wave lengths pleasing, melodious, and beautiful sounds, and therefore he trains himself in getting the correct pitch, tone, and quality to his speaking and singing voice and in talking and singing with a minimum of exertion.

Breathing and Humming

The body needs deep breaths to sustain life, but one can sing neither steadily nor effectively on deep breaths, so it is necessary to draw several deep breaths *before* beginning to sing or speak. If the student will stand on tiptoe for a moment, this will give a correct posture; then draw several deep breaths and let them go.

Then sit down and relax to practice; take a short breath and hum with the mouth shut:

c—e; c—e; c—e
e—f; e—f; e—f
f—g; f—g; f—g
g—a; g—a; g—a

Get the pitch on the piano or on a tuning fork.

Practice staccato for five minutes, rest, then practice again several times during the day. Do not tire yourself.

The humming exercises practiced staccato with the mouth closed, the tongue against the lower front teeth, being sure to start with right pitch and quality, are very effective in helping one to attain the correct resonance quality that is so necessary to become a good speaker or singer.

After a few days of these exercises carefully practiced, one may try three notes, then four notes, five, etc., and then scales. In order to pronounce one's vowels correctly in speaking and singing, hold the hum until assured the resonance is in the right place, then open the mouth gently, so: um—me. Hold the nose; if one shuts off the sound, he is getting the resonance correctly. Do the others this way also: um—mi; um—mo; um—moo; um—ma; um—me. Let the short breath you have taken, come against the vocal cords *gently*. Do not push the breath; that causes strain, and the voice grows old and weak under strain.

The idea of the short, small breath is that one is able to control it; keep it steady and pleasing to hear. To sing on a deep breath causes one to sing unsteadily and irregularly.

Drop all old songs you have been singing by the old method until the new method has been well acquired. Hold all vowels in speaking and singing as long as possible, and do not add the consonants until the last possible second.

The next exercise to be taken up is octaves; hum, mm—me, starting with "me" on treble c and rising to high c; then striking high c on o and down to treble c on o. Be sure to

take hold of the nose occasionally to see if the resonance quality is there.

Rules to Remember

The musician can invent many musical exercises and scales, but must remember always to:

1. Keep the correct pitch, quality, and resonance.
2. Keep the tongue back of the lower front teeth.
3. Sing with short breaths, but at every opportunity take a long breath, for the needs of the body, and then expel it.
4. Be sure to breathe often enough, and take a short breath, if possible, before singing a high note or a group of high notes.
5. Stand erect by standing on the tiptoes a second or two. Do not puff out the chest or assume any unnatural position. Stand at ease.
6. Practice regularly every day. Be very exact in your pitch, quality, resonance, time, and enunciation.
7. Believe in this method. It will do wonders for your voice.
8. Do not practice when tired.

Early morning is preferable as a practice time, when the mind and body are refreshed by the night's rest. Short practice periods are better than long, tedious ones. Consider the practice time a recreation and pleasure.

The student's intelligence creates the music, using the voice as the musical instrument by which he conveys to others his knowledge and technique.

Speakers may improve their talents by practicing all of the above, or they may use just the first simple exercises, *regularly*. Soon they will notice that they have acquired resonance on every word they utter, also clearer enunciation.

Say: um-m-m, the boy stood on the burning deck, etc., on the same note and then finish with the hum. Enunciate the words distinctly.

Each person in the world owes it to his fellows to cause as little irritation as possible, and thus by practicing the difficult art of speaking and singing *correctly* much of the unnecessary irritation may be eliminated.

ELIZABETH C. JENKINS.

Educational Institute

An educational institute will be held at Greenwood, New York, September 3 and 4, beginning at two o'clock p. m., Saturday. Elder Ward L. Christy and wife will be in charge. P. L. Weegar, president New York District.

Six Numbers FREE!

The special *AUTUMN LEAVES* offer has been extended so that all who renew their subscriptions in September and send in one *new* paid twelve months' subscription with their renewal, will have their subscription extended six months free.

September *AUTUMN LEAVES* is now off the press—a Book of Mormon number with a special brown section of paintings by four of our young artists—their interpretation of outstanding people and events recorded on the golden plates delivered by the angel Moroni to the young Joseph Smith, September 22, 1827.

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HERALD PUBLISHING HOUSE
Independence, Missouri

THE SAINTS' HERALD

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Richard J. Lambert, Assistant Editor.
O. W. Parker, Business Manager.

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MISCELLANEOUS

Conference Notices

London Ontario district conference will meet with the Saint Thomas Branch, September 10 and 11. Business session at 2 p. m. Saturday. Apostle J. F. Curtis will be present. Miss Grace Perry, 19 McDonald Avenue, London, secretary. George C. Tomlinson, jr., Saint Marys, president.

Our Departed Ones

CAMPBELL.—Henry Hartgrove Campbell was born in Illinois, August 14, 1849. In 1883 he and Mrs. Mary Elizabeth Meece were united in marriage at Billings, Missouri, and to them there were born six children. His companion and one daughter, Gertie, had preceded him to the great beyond. There remain Mrs. Esther Maxwell, of Willow Hill, Illinois, Mrs. Bertha Hymes, 618 South Willis, Independence, and Mrs. Okia Hatton, daughters, Buckner, Missouri; Glenard, of Blue Springs, Missouri, and Archie, sons, 902 West Maple Avenue, Independence, Missouri; Mrs. Stella Hulse, Westhope, North Dakota, stepdaughter; twenty-two grandchildren, four great-grandchildren, and many, many relatives and friends. He departed this life at the home of his son Glenard, at Blue Springs, August 19, 1927, having been a member of the Reorganized Church since his baptism by Elder George Jenkins on June 9, 1901. A large funeral gathering and procession bore testimony of the sincere regard in which this faithful brother was held. Elders A. K. Dillee and R. J. Lambert conducted the services at Second Church.

RATH.—Anna Mae Rath was born April 1, 1871, at New Philadelphia, Ohio. She united with the church at about the age of sixteen. Married Marion Rath October 2, 1892, and to them were born three children, two boys and one girl. She passed into the beyond August 8, 1927, at Canton, Ohio, at the age of fifty-six years, four months, and seven days. Surviving to mourn are her husband, two boys, Edgar M. Rath, of Akron, Frank B., of Canton; a daughter, Mrs. Melvin Struble, of Canton; also her father, Francis M. Brown, of Canton; two brothers, Frank Brown, of Colorado, George, of Canton; three sisters, Mrs. Marie Derr, of Springfield, Ohio; Mrs. Milo Druckenbrod, and Mrs. Florence Thompson, of Canton, and three grandchildren. Funeral services were held at the home in Canton, J. C. McConaughy preaching the sermon. Interment at New Philadelphia, Ohio.

Conference Minutes

NORTHEASTERN KANSAS.—At Netawaka, August 13, 14. District President Dave Little presided; W. F. Bolinger and C. E. Harpe were associated with him. District president reported four conferences and three two-day meetings during the year, with eleven visits to branches; also visits to scattered members. District Missionary C. E. Harpe reported two tent meetings, one at Blue Rapids and one at Marysville, which is a new opening; sixty sermons preached, thirty administrations to the sick, one baptism, and a thousand tracts distributed. Atchison, Fanning, and Blue Rapids locals reported eighty-six services held, sixteen administrations to sick, and nine baptisms. Departmental reports were received from superintendents of Department of Recreation and Expression and Women's Department. An itemized report from Bishop's Agent Schmid showed \$284.27; balance on hand \$13.64. The recommendation of the ordination of David Davis to office of deacon from Fanning was approved. The conference also reaffirmed previous action had with reference to the ordination of Charles Marsh, of Fanning, to office of priest. A committee

on display composed of branch presidents of the district, with Dave Little as chairman, was appointed for the Harvest Home Festival at Independence, Missouri, September 24 to 30, 1927. All branch presidents were asked to cooperate with the district president in securing addresses of World War Veterans for editor of *Autumn Leaves*. The committee on missionary transportation reported the following: "We, your committee on missionary transportation, submit the following report: 1. If the Northeastern Kansas District is to purchase a car for missionary use, it is our opinion and we recommend that a fund of not less than \$600 be created before a car be purchased. 2. We are not in favor of incurring any indebtedness in purchasing a car. 3. We favor the purchase of a moderate-priced new car rather than a secondhand car. 4. Inasmuch as pledges are sometimes made in good faith but oftentimes are broken by reason of circumstances over which we have no control, we recommend that any subscriptions to a fund for the purchase or maintenance of a missionary car be in cash. John Green, E. L. Bullard, William Twombly," Treasurer of reunion committee, C. E. Harpe, submitted an itemized report, showing a balance of \$68.13 deposited in the Exchange National Bank at Atchison. Fifteen dollars from this fund was allowed Brother Harpe for reunion expenses at Stewartville. The following resolution of condolence to the family of the late A. P. Crooker was submitted to the conference by the committee: "We, your committee on condolence to the family of our departed brother, A. P. Crooker, submit the following report to the Northeastern Kansas district conference: We assure the family they have our sincere sympathy in their bereavement. Having associated many years with our late brother in district conferences, reunions, and various other gatherings of the church, we with the family sense the loss. Words are too cold to express our sympathy as we would like, but we extend to them our undivided faith and prayers, realizing that our loss is his gain, and looking forward to the time when we shall meet in that great reunion where separation is not known. M. L. Schmid, C. E. Harpe, T. J. Christensen." The election of officers was as follows: Dave Little, district president; counselors, W. F. Bolinger and E. L. Bullard; secretary, Clayton Crooker; chorister, Sister Emma Happe; assistant chorister, Sister Edna Williams; Sunday school superintendent, T. J. Christensen; Sunday school secretary, Sister Christensen; superintendent of Department of Recreation and Expression, W. F. Bolinger; superintendent of Department of Women, Sister W. H. Dittmore. The conference voted to have two conferences and two two-day meetings. Bishop's agent was instructed to reimburse Sister H. C. Pitsenberger for stationery and postage for district, and a rising vote of thanks was extended for services rendered as secretary. Bishop's agent was sustained also by a rising vote. The next conference will convene at Blue Rapids. Mrs. H. C. Pitsenberger, district secretary.

K L D S Radio Programs

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SUNDAY, September 4.

8.30 to 9.00 a. m.	Children's program arranged by Mrs. Bertha Burgess.
9.00 to 9.30 a. m.	Bible study lesson conducted by Ralph W. Farrell.
11.00 to 12.00	Studio service.
2.00 to 3.00 p. m.	Organ recital by Doctor Harry E. Cooper, assisted by Margaret Gard, contralto.
3.00 to 4.30 p. m.	K L D S Radio Church.
6.30 to 7.30 p. m.	Radio Vesper service; Lilly Belle Allen, soprano; Edna Daniel, contralto; Alma Kearns, tenor; Wingfield Lewis, bass. Sermonet, Ralph W. Farrell.
9.15 to 10.15 p. m.	L. D. S. Studio Service. Stone Church choir. Sermon, Elder C. E. Wight.

MONDAY, September 5.

9.00 to 10.00 p. m. Musical program.

TUESDAY, September 6.

6.30 to 7.00 a. m.	Morning devotional service; ladies' quartet; sermonet, Ralph W. Farrell.
7.00 to 7.30 a. m.	English study conducted by Alice Burgess.
4.00 to 5.00 p. m.	Matinee program arranged by Wort Morse, violinist.
7.00 to 7.20 p. m.	Cousin Hazel, children's stories.
7.20 to 7.40 p. m.	Walt Filkin, <i>Journal-Post</i> poet.
7.40 to 8.00 p. m.	Lecture.
8.00 to 9.00 p. m.	Studio program arranged by Corinne Haines French, soprano.
9.00 to 10.00 p. m.	Instrumental program.

WEDNESDAY, September 7.

Silent.

THURSDAY, September 8.

4.00 to 5.00 p. m.	Matinee program by Independence Parent-Teachers Council.
7.00 to 7.20 p. m.	Cousin Hazel, children's stories.
7.20 to 7.40 p. m.	Doctor Joseph T. Brennan, Jackson County Health Commissioner.
7.40 to 8.00 p. m.	Lecture.
8.00 to 9.00 p. m.	Studio program arranged by Mrs. Otto Grasse, contralto.
9.00 to 9.30 p. m.	Instrumental program.
9.30 to 10.00 p. m.	Buddy and Ruddy.

FRIDAY, September 9.

6.30 to 7.00 a. m.	Morning devotional service; music, Y. K. T. Sunday school class. Sermonet, Ralph W. Farrell.
7.00 to 7.30 a. m.	Uncle John's children's feature.
9.00 to 10.00 p. m.	Musical program.

SATURDAY, September 10.

8.00 to 9.00 p. m.	Studio program presented by Ona Miller Briefer—harpist, contralto, reader.
9.00 to 10.00 p. m.	Musical program.

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- \$1,000 Bond, 10 year, 5% interest, coupon bond, payable semi-annually.

The \$100 bonds may be purchased by paying \$10 down and \$10 per month until the face value of the bond is paid. On \$25 and \$50 bonds any amount of \$1 or more will be accepted as part payment. The church will allow 5% interest to the purchaser on such installment payments, when full payment of the bond is made. Installment payments will easily and quickly secure a church bond if you do not have the money to pay cash. Government bonds will be accepted at their market value in exchange for church bonds.

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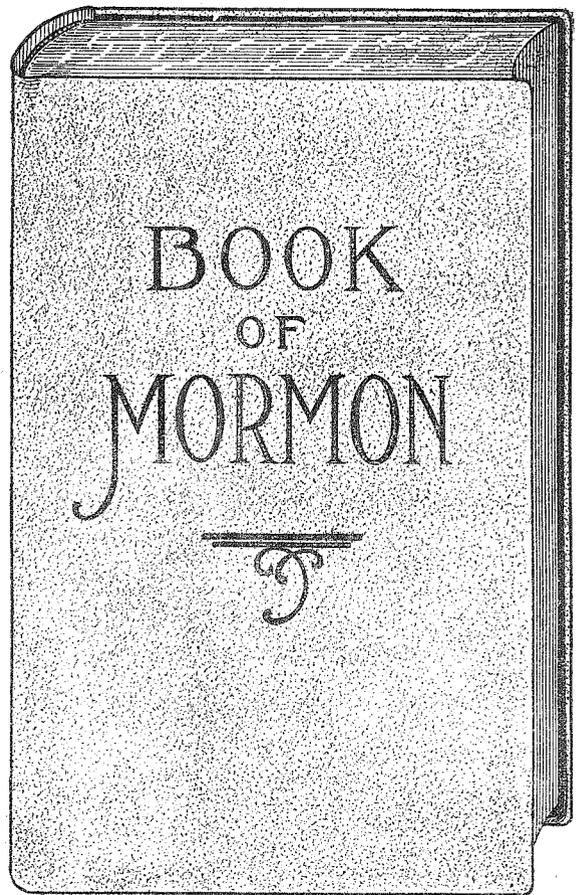
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Requests for additional information will be answered promptly.



The Book of Mormon should be in the home of every Latter Day Saint, and if possible every member should have his own book.

September 22, 1927, is the one hundredth anniversary of the date when the records contained in the Book of Mormon were delivered to the keeping of the church. This event makes the year a significant one in church history.

It will be a wholesome experience for every member of the church to read the Book of Mormon this year. Hundreds have already signified their interest and have started in this worth-while endeavor.

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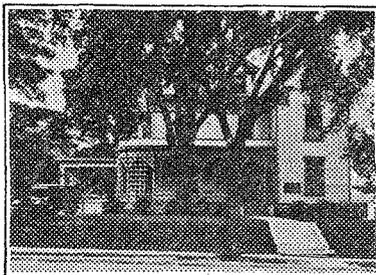
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It is written in a very interesting style. Definite situations are discussed and analyzed in a logical, common sense way, and the pleasing thing about the book is the fact that the entire treatise is based on the spiritual ground work of the gospel of Jesus Christ.

The booklet is designed as a text for study by the priesthood in their priesthood meetings and by the membership in their study classes throughout the church. The First Presidency and Presiding Bishopric urge that this booklet be secured and study work begun.

The booklet will be about one hundred and seventy-five pages and will be sold for 20c each.

Order through the publicity agent in your branch when possible. Otherwise order direct from the Herald Publishing House, Independence, Missouri.

THE SALEM HERALD

OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

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Volume 74

Independence, Missouri, September 7, 1927

Number 36

EDITORIAL

Home Owners

In thinking of Zion, I can not but think of it as comprising citizens who own their homes, for it is difficult to think of ideal conditions being otherwise. Yet we know that such an ideal will not be reached at a bound, but will be brought about gradually as improvements go on apace. Hence it is with interest that I note the results of a survey made last year by the Independence church officers. Brother C. Ed. Miller a few days ago laid before me the tabulated results of a survey on the ownership of the homes in which the Independence Saints are living.

Survey of fifteen hundred and forty-seven families in the forty-one groups showed six hundred and eighty-three owning the home, four hundred and sixty-three buying the home, and four hundred and one renting. This means that about forty-four per cent own the home, thirty per cent are buying, and twenty-six per cent are renting; seventy-four per cent own the home or have equity in it.

That is a good showing and holds hope that we may soon see the day when all the Saints in Independence will be owners of homes clear of debt.

It would be interesting to know how largely the work of the Order of Enoch has figured in bringing about this condition.

F. M. S.

Study and Industry

Do geniuses have an inexhaustible ability to work, or does work develop geniuses? There is too prevalent an idea that men of ability are so by natural endowment, accident, or fate, but observation will uncover the fact that they all had or developed great capacity to work, and especially at what will prepare for greater usefulness—study. And usually such study is systematic. Benjamin Franklin was one of the greatest, wisest, and most useful men of his time. Recently I was struck on reading his autobiography with a passage in which he in simple manner tells how he did it. Speaking of a library he was instrumental in founding, he said:

“This library afforded me the means of improvement by constant study, for which I set apart an hour or two each day, and thus repaired in some degree the loss of the learned education my father intended for me. Reading was the only amusement I allowed myself. I spent no time in taverns, games, or frolics of any kind; and my industry in business continued as indefatigable as it was necessary.”

I wish he had said something of the kind of reading he did; but it is easy to surmise that he read only the best, and instructive literature. I have underscored the words of his simple statement which I would emphasize to our youth. Regular study hours and no time for frivolity.

As his rule of conduct in business, he quotes from Solomon a passage his father brought to his attention: “Seest thou a man diligent in his calling, he shall stand before kings; he shall not stand before mean men.”

From the foregoing quotations, then, we can gather two simple rules leading to success and usefulness: systematic and continuous study in worthwhile subjects, and indefatigable industry in business.

Keep these in your eye, reader.

F. M. S.

Clippings

From many places the Saints send us clippings from papers and magazines. We are glad they do. We are glad to have them on the alert for articles which refer to the church, its history or work, and even if we receive duplicates, we are still glad to have the Saints send to us, for we desire to file all such, and to miss no important item of press notice.

And articles which are not about the church or its work, but are thoughtful in content, neat in expression, or on live topics, we appreciate; for our reading time is limited, and we are glad to have the reading Saints remember us; for the articles are stimulating and helpful generally.

The alert Saints are thus a self-constituted clipping bureau. Thanks! And keep it up.

F. M. S.

The Passing of Emma Burton

In the passing of Emma Burton on the 3d instant, the church loses another outstanding character. Others may take up her work, but none can replace her. Hers was a faith which counted no sacrifice too great to make for the cause she loved and in the interests of which she labored long; and no burden was too great for her to attempt if within the limits of her strength. She was ever ready to say, "All that I am and have I give freely to God and his church." And she knew service, too; service which called for all she had to render. At home and abroad has she worked beside her companion, Captain Joseph F. Burton, as he labored in the cause. At his side she followed into the islands of the sea and labored faithfully and assiduously among the dark-skinned Tahitians and Polynesians. At his side she worked among her own people.

In her younger years she wielded a ready pen, and it, too, was ever at the service of the church. As "Beatrice Witherspoon," she unfolded her life to the Saints, and as correspondent to the HERALD her name frequently underwrote articles and letters from which the Saints drew strength.

Many men and women in the church have received from her, by word of mouth or in neatly written missive, words of encouragement and commendation. She was free with commendation and seldom criticized adversely, and in this she wielded an influence enjoyed by few.

But perhaps in no way has she contributed more to the Saints than in her exemplary life. As a faithful companion, a devoted mother, a trusted neighbor, a true friend, she walked a life of faith which has steadied many a soul. No crisis through which the church was called to pass daunted her faith; and no rumor destroyed her trust in the officers of the church. Hers was a faith which shrunk not before woe or cowering before fear.

Memory of her faithful devotion will still strengthen us.

F. M. S.

Wayne B. Wheeler, noted dry crusader, is dead. Mr. Wheeler, general counsel of the Anti-Saloon League of America, died at the Battle Creek, Michigan, Sanitarium Monday afternoon, September 5. He had been at the Sanitarium three days, and his condition was thought to be some better when death overtook him. The death of Mr. Wheeler is an irreparable loss to the cause of prohibition in the United States, for in a broad sense there is no successor to him. In his field he was a genius. For the last thirty years his career has been the story of the temperance movement in this country until in a large part of the public mind he was the personification of prohibition. He was also the butt of severe criticism and even suspicion.

Book of Mormon Center of Interest

Reports continue to come that people are making the reading of the Book of Mormon one of their main activities. Several have almost completed the work—will have it accomplished long before September 22, the centennial date of the delivery of the plates to Joseph Smith. Some of this class we have interviewed, and their expressions are of the highest satisfaction. They say their faith in the whole latter-day work has been strengthened; that they are finding support for their faith not found before or elsewhere; that the calm assurance of the divinity of the work of the Prophet Joseph Smith is again given; that the work of Jesus Christ upon the earth seems grander than ever before.

This is constructive activity, and we trust there are thousands who have joined the band who intend to finish their rereading of the book by January 1, 1928.

Why not form small groups in the branches of the church, consisting of a convenient number for the living room, gather at a central place two or three or four evenings of each week, select a ready



The sacred grove where the vision appeared to the prophet. Joseph Smith Farm, Palmyra, New York.

reader, and prosecute with vigor the reading of the Book of Mormon, while the companionship of Saints shall add to the comfort and peace received in individual reading?

Probably there is no man in the church with more pressing work to accomplish than President Frederick M. Smith, yet he is rereading the book and hopes to complete it before 1927 comes to an end. He has done one thing which few now living have done: that is, he has read the Book of Mormon in the original manuscript.

It is true of this book, as of the Bible—a rereading is much like the reading of a new book. We commend the activity of Saints in this line, and expect that the reward of the faithful will be abundant.

R. J. L.

Latter Day Saint Harmonies and Sentiments

Whether the organization be a state, a nation, a society, a school, or a church, that organization is moved to a unity of sentiment, a desire for achievement, or a satisfaction in existence by an appropriate song. Fortunate is the man or woman so touched by the muse that he can crystallize the feeling of a body of people in a few verses of perfect song. He has made for himself a place which is not easily obliterated—he may err later in individual act; he may be overtaken in sin; he may desert the ranks; but he has spoken the mind and felt the heart throb of his people and inscribed it in song, and his place is secure in their affections.

Our church is rich in its song literature, and today we are privileged to present the list of those compositions of word or music or both by members of the church organization which have had such deep meaning as to live out the years and become incorporated in one of our generally used present-day collections, The Saints' Hymnal, or Zion's Praises. I envy the feeling of the Saint who will devote an hour to a close examination and contemplation of the list appended. What memories are revived, of stalwart Saints and men of God whose faces appear and whose voices greet our ears as we give rein to our imagination, and sing for ourselves a verse of "Unmoved by fear, my praise is due"; "Lord, may our hearts be tuned to sing"; "Yes, we feel the clouds are breaking"; "Bow, ye mortals, bow before him"; "Redeemer of Israel"; "As musing I sat all alone"; "The Saints shall wear robes as the lilies"; "The angel message"; "The old, old path"; "Lead me, Savior"; "Tenderly lead thou me on"; "One day as fell the Spirit's whisper"; "The angel message." There is no stopping place in the list. May God's blessings rest upon those who have felt and expressed our sentiments in these songs we sing.

In the near future we hope to submit a more complete list of the songs of our people which have at any time seen publication:

(First Line of Words)	(Author of Words)	(Composer of Music)	(Number)
Guide us, O Thou			
Great Jehovah	Robinson		1
Glad are we that now			
the gospel	T. W. Smith		2
Burst; ye emerald		Hilliare*	3
gates, and bring			
Unmoved by fear, my			
praise is due	Joseph Smith		4
Ye nations of the			
earth attend	Old Edition		6
Come all ye saints			
who dwell, etc.	W. W. Phelps		25
Yes, we feel the clouds			
are breaking	T. W. Smith		28
Heavenly Father, we			
adore thee	M. H. Forscutt		30
Blest be thou, O God			
of Israel		M. H. Forscutt	31
Awake, ye saints of			
God, awake	E. R. Snow		31
The morning breaks,			
the shadows flee	P. P. Pratt		35
Praise the Lord with			

songs of gladness	M. H. Forscutt		39
Earth with her ten			
thousand flowers	W. W. Phelps		40
See how the morn-			
ing sun	W. W. Phelps		65
O bow thine ear, thou			
God of saints	Joseph Smith		67
Lord, may our hearts			
be tuned to sing	Charles Derry	M. A. Bradford	69
Met in thy sacred			
name, O Lord	M. H. Forscutt		73
Lord, let thy power			
attend thy word	Joseph Smith		74
How gentle God's			
commands		Arthur H. Mills	80
How will the Saints			
rejoice to tell	Old Edition		86
Book of Mormon, hid			
for ages	H. S. Dillee		94
Bow, ye mortals, bow			
before him	M. H. Forscutt		95
O reapers of life's			
harvest	Old Edition		98
Glorious things are			
sung of Zion	W. W. Phelps		110
With thankful hearts			
we meet, O Lord		Arthur H. Mills	114
May we who know			
the joyful sound	European Edition		116
When earth in bondage			
long had lain	P. P. Pratt		120
Beloved brethren, sing			
his praise	Old Edition		122
Triumphant Zion, lift			
thy head	Doddridge		123
O Lord, around thine			
altar now	Charles Derry		129
Think gently of the			
erring	H. R. Mills		143
Redeemer of Israel	W. W. Phelps		158
I saw a mighty			
angel fly	European Edition		161
Hark, ye mortals, hark,			
be still	P. P. Pratt		163
We come with joy			
the truth, etc.	David H. Smith		164**
You may sing of the			
beauty of, etc.	David H. Smith		168
O Jesus the Giver of			
all we enjoy	W. W. Phelps		170
Send forth the sowers	Joseph Smith	M. H. Forscutt	176
God is marshaling his			
army			179
'Tis a glorious thing			
to be	C. A. Thomas		182
Lift up your heads,			
ye heirs of glory	T. W. Smith		185
This world will be			
blessed by and by	J. J. Stafford		186
O how sweet is the soul-			
cheering thought	T. W. Smith	J. T. Williams	188
Blest angels, we greet			
you		M. A. Bradford	190
We are wandering here			
as strangers	T. W. Smith		196
As musing I sat all			
alone		H. R. Mills	198
Hail the blest morn when			
the great Mediator		A. D. Hougas	200
Beneath the darkest			
cloud	Joseph Smith		206
Yes, we trust the day			
is breaking	Old Edition		211
The Saints shall wear			
robes, etc.	David H. Smith		213**
This God is the God			
we adore	(?)		216
Brethren, breathe one			
fervent prayer	Joseph Smith	Norman W. Smith	217
Lord, let thy blessing			
rest, etc.	Joseph Smith		218
O God, with thanks			
unfeigned	(?)		227
By thy Spirit's presence			
stirred	M. H. Forscutt		281
By thy Spirit's presence			
stirred	M. H. Forscutt	D. I. Bath	269
Asleep in Jesus, glorious			
thought	Charles Derry		284
Joyfully, joyfully, on-			
ward I move	Old Edition	M. A. Bradford	288
While affliction's surge			
is o'er you	E. R. Snow		240
Zion's light again is			
dawning		M. A. Bradford	252
Look to the harvest			
field, Lord		N. W. Smith	256
Shall we gather home			
to Zion	(not given)		258 and 361
All our desire is to			
the Lord	David H. Smith	N. W. Smith	262
Through the love of			
Christ our Savior	Hilliare*	Hilliare*	263
We thank the Lord for			
grace and gifts	English, arr.		268
Thine ever precious			
word	A. J. Keek	H. E. Moler	270
Sing to the Lord our			
might		A. Unicorn*	274

OFFICIAL

Auditorium Building Financed The General Conference Resolution of 1927 Is Carried Out

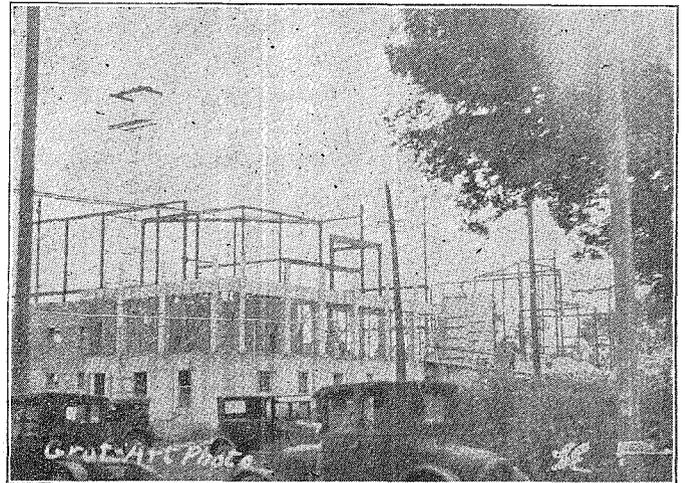
The General Conference of April, 1927, authorized the Presiding Bishopric to finance the further construction of the Auditorium by securing a loan, offering as security the Auditorium site, that is, the land on which the building is being constructed and the building itself. Soon after the last General Conference, arrangements were matured and a loan secured.

The property covered is that parcel of land situate between River Boulevard and Grand Avenue lying south of Walnut Street and north of the north property line of the Columbian School.

In general terms, the land covered by this mortgage is about one block square. The Auditorium, which is now being built on this parcel of land, is included in the mortgage.

No other piece of church property is included in the mortgage.
THE PRESIDING BISHOPRIC,
By M. H. SIEGFRIED.

The accompanying picture was taken August 25 and shows the additional steel that has been placed since the date of the picture shown in the HERALD of two weeks ago. Notice the brick walls that are also rapidly rising.



Shall hell's dark gates for e'er	M** (*)	M** (*)	281
Ye wondering nations, now give ear		M. A. Bradford	283
Every cloud that carries water	M. Ostracis*	M. Ostracis*	288
Though men may lay be- neath the ground	A. U. *	A. U.*	293
Savior all glorious	A. B. Phillips	A. B. Phillips	294
To thy temple we re- pair	N. W. Smith (?)	N. W. Smith	295
O Lord, to thee we come	J. T. Williams	J. T. Williams	296
The Spirit of God like a fire is burning	W. W. Phelps	297 and 355	302
An angel from on high (not given)			302
Onward speed thy conqu'ring flight	I. Smith		305
Let songs of praises fill the sky		H. R. Mills	312
Come all ye sons of Zion	W. W. Phelps	J. L. Morgan	321
Come all ye sons of Zion	W. W. Phelps		363
O Lord, we come be- fore thee now	H. E. Moler	H. E. Moler	322
Your attention, O ye people	H. E. Moler	H. E. Moler	323
God in his abundant mercy	J. T. Williams	J. T. Williams	324
O God, give strength to all thy Saints	Old Edition	325 and 365	365
When shall the voice of singing		N. W. Smith	326
Lo, he comes with clouds descending	J. T. Williams	J. T. Williams	327
Lord, at this closing hour		N. W. Smith	328
Joyfully we sing	A. B. Phillips	A. B. Phillips	329
Unto the high and mighty Lord		N. W. Smith	331
Thy throne eternal ages stood	A. Unicorn*	A. Unicorn*	335
Come let us join our cheerful		J. T. Williams	336
One hour with Jesus, the Shepherd	J. L. Morgan	J. L. Morgan	337
Thine holy day return- ing		D. I. Bath	340
We as the living wit- nesses	M. Ostracis*	M. Ostracis*	341
Lovely voices of the sky Fatteri*		Fatteri*	342
Organize my church and kingdom	(not given)	Swiss Melody	343
'Tis faith prepares our hearts to see	(not given)		344
The Lord hath chosen Israel	(not given)		346
A calm and gentle quiet reigns	David H. Smith	J. L. Morgan	347 and 374
Let us pray, gladly pray	W. W. Phelps	280 and 349	349
We thank thee, O God, for a prophet	F. Fowler		353
Now let us rejoice in the day of salvation	W. W. Phelps		356
Arouse, arouse, why idly stand	M. R. Lake		357
How glorious will be the morning	Old Edition		359
Awake, Saints, awake	T. W. Smith		360
Watchman, who are these I see	Joseph Smith		362
Rejoice, ye saints of latter days	Old Edition		366
Come, come, ye Saints, no toil	William Clayton		370
Let us pray for one an- other	David H. Smith		371
Let us shake off the coals	David H. Smith		377
O God, the Eternal Father	W. W. Phelps		390
Ye children of our God	P. P. Pratt		392

* The "nom de plume" of M. H. Forscutt.
** Found also in Zion's Praises.

PART II. ZION'S PRAISES

Zion's praises	Vida E. Smith	Audentia Anderson	1
Tenderly lead Thou me on	Joseph Smith	N. W. Smith	5
Long ago	Vida E. Smith	Audentia Anderson	39
The Sabbath bell	Vida E. Smith	Audentia Anderson	45
Prayer	Vida E. Smith	Audentia Anderson	57
Starlight and song	Elbert A. Smith	Audentia Anderson	63
The Saints shall wear robes as the lilies	David H. Smith		78**
God is here	M. Walker	Audentia Anderson	129
We come with joy the truth	David H. Smith	182**	182**
Lead me, Savior	A. J. Keck	H. E. Moler	151
The song gift	Vida E. Smith	Audentia Anderson	162
Sing to the star	Joseph Smith	N. W. Smith	172
The Scriptures	Vina H. Goff	Pauline Higgins	178
Whitfield		N. W. Smith	184
Gather all the children in	T. C. Kelley	H. R. Mills	186
A song of joy	M. T. Short	H. R. Mills	191

Praise	John Chisnall	Pauline Higgins	192
The coming king	B. A. K.	Mrs. Emma J. H. Kling	193
Welcome song	S. W. L. Scott	S. W. L. Scott	196
I shall come again	Vida E. Smith	N. W. Smith	198
Our home	Richard Bullard	Pauline Higgins	199
The angel message	James L. Edwards	H. R. Mills	206
The old, old path	Vida E. Smith	Audentia Anderson	207
Dear Shepherd, lead them gently		Mrs. E. J. H. Kling	208
Have faith in God		H. E. Moler	214
The Prince of Peace shall reign	T. W. Smith	J. T. Williams	216
When the mists have cleared away	Pauline Higgins	Pauline Higgins	221
Blessed are they that do	P. P. Bliss	Mrs. E. J. H. Kling	224

**Found also in the Hymnal.

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

Possibilities

BY J. E. VANDERWOOD

I am convinced that the average person does not appreciate his possibilities, and that he falls far short of the good he might enjoy. We are what we will be; nothing more, nothing less! But many of us have never learned to will, and we therefore go along through life, following thoughtlessly the lines of least resistance. We can never reach the best, nor can we come to expect to contribute to the welfare of society as we should, until we have learned to will. I am desirous of making clear this thought, that the things presented later may find a more ready response in the mind and heart of those who consider them. I learn as I should when I will to learn the truth about things. I hear as I should when I will to hear fully and distinctly what is said, and how, and why it is uttered. I do as I should when I will to do the thing that is profitable to humanity; and, the thing that is not profitable to mankind is not acceptable unto God.

Whether we know it or not we are required to make choice for ourselves. Almost daily I am permitted to hear mankind speak of serving God, of the services they attend, etc.; and I would like to begin here and reason a while with those who have ears to hear and an understanding to perceive, that thereby the way might be opened for the enriching and enlarging of life and its experiences.

What is service? Is it possible for me to contribute anything that shall either enrich or enlarge God? I speak it reverently, and would like to have these things considered to a fuller extent than they usually are. I used to think that when I had prayed, or had participated in the Sunday school, or had listened to a sermon, or had attended a prayer meeting I was rendering service unto God. I had come to have this idea because of the common expression, "There shall be a religious service held here tomorrow, and the people are all invited."

What did the people really mean to say who expressed themselves in this way? I at that time gave no thought, and therefore I with other men con-

sidered religious service as simply singing hymns, praying prayers, and preaching and listening to sermons. I know now that these things are only a means of preparing me for service, and are not service itself.

I can serve God acceptably only when I will to help mankind understand and accept that which is true and beautiful. The exercise of worship is a good thing, but we should go further than this. Food is an essential; the body receives its strength from the food that it takes in; but he who goes on from day to day, eating food but never performing any labor, is a very unprofitable person. So it is with him who goes on feasting on the spiritual things he receives from his religious worship, and who does not render real service to his fellow men. Service to God must mean service to man; it can mean nothing else.

Our Lord came to the earth, he tells us, not to be ministered unto, but to minister. He said unto his disciples, I am among you as he that doth serve. Even the casual reader would be able to see that he went about daily doing kindnesses to mankind, and trying to get them to understand God and his purposes by reason of his service among them.

What Is Your Net Worth?

He sought to cause them to understand that his ability to serve was occasioned by his relationship with the powers of heaven. He said to those whom he sought to teach, "I do always the things that please him." Then he turned and ministered to the needs of the poor, the blind, and the needy. Isn't it strange we are unable to see the real meaning of our Master's message? Is it not largely because we have failed to will?

There is one text of scripture frequently quoted by us that I think we have failed to appreciate as we should, because I am convinced that the great majority of us fail to grasp its real significance. The reading is: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." Let us analyze it. If we would simply supply the preposition *to* after the first *will* in the sentence, so as to make it read, *If any man will to do his will*, etc., we would have the real import of the original meaning of the language of our Lord. We must will to do his will. Some passive act is not sufficient; our volition is needed; we must choose to do the thing; we must will to do it. I shall never forget the impression the

poem "John Maynard" had on me when I read in my youthful years the wonderful message it contains. The flames had surrounded the noble man who was at the wheel, trying to run the ship ashore that its passengers might be saved. The captain called to him in words something like this, "John Maynard, can you yet hold out?" and the answer from out the stifling smoke came back, "By God's good help I *will!*" Note very carefully the language, for he didn't say by the help of the Lord I shall, but he said by the help of the Lord I *will!* He willed to do it, and therefore he succeeded in saving the people, but he himself sank beside the wheel. His will power, or more properly speaking, his power to will, enabled him to run that ship ashore. Without the use of his power to will he would have forsaken his post when the flames began to creep in upon him, and the result would have been the death of the three thousand people who were the freight of that steamer. John Maynard willed by the help of God and did the thing he willed to do. To him it was of but little consequence that he himself should sink beside the wheel, when he had the consolation of knowing that he had in his sacrifice been made the savior of men.

There is great possibility for the man or the woman who will exercise *will power*. All things must yield to the indomitable *will*.

When Napoleon the Great had planned an expedition through the Alps, the less courageous said to him, You can not go that way. No one has ever crossed the Alps. It can not be done! But that courageous general said, "There shall be no Alps; I will find a way or make one!" From my earliest recollection I can recall the common expression, "Where there is a will, there is a way." Today I see much more in those words than I did at the time it became a common expression to me. It says to me today that when I really will to do a thing I will find a way to do that thing. That is evidently what Jesus meant when he said, "If any man will do my will, he shall know." When I will to know a thing I shall surely come to know that thing, and when I will to do a thing I shall find a way to do it. Let me remember, then, that I shall be what I will to be.

Every achievement of men has come as a result of *willing*. The men of power have become such because they had the will to become powerful. He, therefore, who has the power to will shall also have the will to power, and the limitations I set for myself are those I have willed to fix. Jesus said, "The works that I do shall ye do also, and greater works than these." We fail of this achievement because we have not willed to fit ourselves for the task. As I

think back over my life's work and see its mingled failures and successes, I am able to read clearly the causes of both. When I have willed I have succeeded, but when I have neglected to will I have failed. When I have willed strongly, I have achieved a measure of success far surpassing that which has come to me when I have willed weakly. Doubt has always been destructive; fear has always paralyzed and always will. He who would succeed must establish confidence. That is to say, he must learn to have confidence in God and the right, and then he must have confidence that when he wills to do what God would have him do, it is possible for him to do it. This confidence will fit him for the best in life, and he shall come to share the presence of the Infinite, for he has willed to come to that place where he can meet the divine One. Great possibilities await the one who wills to do the thing that God would have him do! The things already acquired are but a drop in the bucket as compared with the things that may yet be achieved by those who have power to will.

The man of faith becomes confident, and thus he comes to commune with God, and this communion increases his confidence until he gains a power to will that lifts him above the common multitude and unfolds to him the possibilities that are within the reach of those who will use their achievements for the welfare of the race. Selfishness, like doubt and fear, is a handicap to anyone. He who learns to make the proper uses of his powers shall come to know the real glory of life, for his usefulness shall be increased, and in proportion as he comes to serve the interests of his fellows will his joys increase and multiply. His feet may tread in the mist-bound valleys of earth, but his mind and his heart shall penetrate the realities of the infinite sphere, and he shall know what it means to sit at the feet of the Master of men and receive counsel from him. He shall come to understand what the language of our Lord, "It is more blessed to give than to receive," really means. But we must remember that these things are for those only who *will* to become what the Master of men would have them become. The superlative joys are only to be realized by those who will to prepare for service, and having prepared, learn to serve. Joy comes as a result of service rendered and not from things lavished upon self.

Possibilities of the choicest nature are about us on every hand, and we have failed to see them because we have as yet failed to train our eyes to see these things. At times we give them a superficial glance but fail to understand them because we have not willed to know the truth concerning them. The thing that now remains for us to do

is to awaken from our slumbers, clear our vision, increase our powers of perception, and form better concepts of life and its possibilities, and then will to do and to be all that the Master of life would have us become. There is no time for delay if we are to achieve the best there is for us. He who squanders time is only planting seeds of sorrow and failure for himself, while he is placing obstructions in the way of the progress of others. There is much in the words of Scripture: "Whosoever will, may . . ." Surely we can see that it is he who fails to will that is going to suffer loss and make failure.

Let man come to will to do the things that are pure, beautiful, true, uplifting, and constructive in every sense, and he will make strides in life that shall astonish his fellows. But he must will to be constructive and not destructive; he must learn that the field of possibility lies in the forward course and not in the traditions of the past. He must come to understand the needs of his fellow men and then will to do the thing that will enrich their lives, extend their vision, poise their reasoning, and equip them with the things necessary for the utilizing of the opportunities and possibilities of life.

As we come to see the need for constructive and creative work, will we begin to discover the largeness of the possibilities that are constantly about us, and to see the need of conserving and utilizing our time, rather than wasting it. We will realize that the best there is in us is constantly being demanded of us, and we will then *will* to do our very best.

Living to Eat, or Eating to Live

BY ELMER A. KALER

In my work as chef, I made a tour of several eastern reunions in the late summer and early fall of 1921.

At one of these reunions occurred an incident which many who were there camping will recall. For supper one evening a very rich salad had been prepared by one of the assistant cooks. The chief ingredient of the salad was a heavy pure oil and egg dressing, and there were several foods on the table, which when combined with this made a very poor combination in diet. With appetites sharpened by outdoor life the Saints ate most heartily, and the next day a number complained of having been ill during the night, some even requiring the services of the hospital corps for treatment. Some jokingly accused me of trying to poison them.

Strange to say, *I was guilty!* Thousands of cooks are guilty of the same thing in the food they prepare for human consumption. No, actual poison is

not put in the steaming kettles, but the combination of foods served are not well balanced, and when eaten at the same meal are injurious to health.

Doctor Frank Crane says that devitalized foods are causing much ill health and suffering today. A noted English physician said in an article in the *Dearborn Independent* some time ago that thousands die unnecessarily from diseases caused by indigestion and constipation.

Would you knowingly take a drink of or eat a deadly poison? Yet every day thousands are taking slow poison in the devitalized foods and ill-balanced meals which shorten their healthful years and add ones of suffering and distress. "Absurd," says one to me. "I eat any and everything and never had a doctor in my life. My father lived to be ninety-five." Yes, nature was kind to you and gave you an iron constitution, but your neighbor is an old man at forty-five, and your other neighbor suffers with tumors of the stomach and must undergo a severe operation. *They*, too, eat anything they wish. The old-saying, "What's one man's food is another's poison," is verily true.

Devitalized foods—the miller takes the wheat, one of the most important foodstuffs, the outer shell is removed, and the grain is bleached and sifted into a snowy-white product called patent flour. What lovely bread it makes! One can hardly eat enough when it comes fresh from the oven. "Highly nutritious," say noted experts; "eat more bread." It is true, but there is something lacking. The combination of the original elements is not in the loaf of white bread; they have gone with the shell of the wheat.

Polished rice—light, flaky, and tasteful. How about the natural brown rice nature gave us? Granulated sugar—white, pure in color, a pure carbon bleached from natural cane and beets with chemicals. High in heat energy, it lasts for but a short time in body energy. It is like firing a furnace with newspapers. Rolled oats—where are the dishes of old-fashioned cracked oatmeal that were once served?

Drinks and preserved foods beyond description are used today, sulphur dioxide, benzoate of soda, alum, glucose coating, and other preservatives being printed plainly or otherwise on the goods as designated by pure food laws; coal tar products, aniline dyes, certified food colors—all called harmless in the amounts used.

Substitution in foods—something else for butter, oleomargarine and nut substitutes, while corn syrups and pectin make up various imitations of pure fruit preserves. Imitation flavors and colors, egg substitutes, patented and prepared food products are

widely advertised and extensively used. Even the water used in large cities is devitalized by chemicals.

Millions of dollars spent for devitalized foods and patent medicines, one used to offset the other. Doctor Oliver Wendell Holmes once said, "If all the medicine in the world were thrown into the sea, it would be bad for the fish and good for humanity."

We should take *foods* for our medicines—the unadulterated grains of the field, the honey of the flowers, and the fig of the tree. At their various reunions our people should train themselves and be trained to eat so as to avoid the mistakes of the past. We have been promised that the angel of death shall pass by our doors if we direct our lives according to the best knowledge that we have. Let us learn to eat and live, rather than live to eat.

God of the Earth

By Joseph Ecclestone

O praise the Lord, ye sons of men:
O praise him, all the earth,
In him we life and being have;
He gave the spirit birth.

He sitteth in the heavens and
He watcheth o'er the earth,
Distills the glistening dewdrop,
He watereth the earth.

How glorious is the sunshine; how
Refreshing is the rain;
The seedtime and the harvest,
The golden sheaves of grain.

The earth is his own garden, where
He sojourns day by day;
We sense his mystic presence, for
He walketh by the way.

Our mortal eyes are holden that
His face we can not see,
But still he lives in every flower,
Each leaf and budding tree.

Behold his golden chariot
Appearing in the sky,
As gliding on its noiseless wheels,
It stealeth gently by.

How radiant are the jewels that
Adorn the milky way:
Which, through the long night watches, guide
The traveler on his way.

How wondrous are the blessings that
Befall his creature man,
But greater still his promises
In the great gospel plan.

The Bridegroom, he is coming, and
His voice shall soon be heard;
He bears the crown of glory that
Is promised in his word.

Our eyes shall then behold him
Through the intervening space,
And see the King of Glory; yea,
Behold him face to face.

REUNION NEWS

Kirtland Reunion

The reunion at Kirtland, closing on August 21, proved to be one of the best ever held here. The committee, composed of James E. Bishop, T. G. Neville, Charles Fry, and G. M. Nichols, labored diligently to make the appointments fit the needs and desires of the Saints and friends who gathered in, and in consequence the ten days passed with scarcely a murmur or complaint, all finding a high degree of enjoyment and spiritual uplift.

The meetings were of a high order, many splendid sermons being delivered by such brethren as R. S. Budd, F. A. Smith, John Grice, William Grice, Richard Baldwin, Hubert Case, V. D. Ruch who stopped on his way from a five-year mission to Norway, E. Y. Hunker who was proceeding to Norway to take the place of Brother Ruch, and Thomas Carr.

Other general ministers present were, G. T. Griffiths, A. E. Stone, J. E. Bishop, and Charles Fry, with many other of the local priesthood, all of whom rendered acceptable service.

Mrs. R. Baldwin conducted work in the Department of Women, and in junior church, besides conducting a class in Zion building during the class hour, at which time also R. S. Budd had a class in doctrine, and Charles Fry a class in stewardship. Miss Auverne Proper cared for the smaller children in school and kindergarten work.

Recreation was under the direction of Brother Herbert Voltman, who supplied a wide variety of social activities, from the lawn games to a trip to Lake Erie on one afternoon, where many found delight in bathing in the waters of the lake. Brother Holland entertained the multitude one night in front of the Temple after the service with lantern pictures of the Boy Scout movement, and upon another evening Brother Bishop showed some original comic cartoons made by John Collins, and Charles Fry presented a series of slides on the coming forth of the Book of Mormon.

On Friday, the 19th, the committee provided a "community night," when Mr. Sidney S. Wilson, secretary of the Western Reserve University, gave an address on "The influence of religion in Lake County." He traced the history of the settling of the county, the development of the political and religious bodies, and showed the influences which determined the course of the canal running from Lake Erie south, and which by being laid through the village of Cleveland gave that place the start which ultimately made it a great city. Had the canal been made to enter the lake at Willoughby, it is probable that that village would today have been the city, in which case Kirtland might have been surrounded with mills and factories and become an integral part of the great city.

Mr. Wilson spoke with appreciation of the influence of the Latter Day Saints in the community, stating that they were the first people in the Western Reserve to establish schools of higher learning. He also said it was they who closed the distillery which was operating on the flats in lower Kirtland when they first came. Words of praise were spoken regarding the devotion and sacrifice of the Saints who built the Kirtland Temple.

The morning prayer services were mostly in charge of Patriarch F. A. Smith, and as a whole were a little above the average in order, activity, and spiritual life. On Saturday, the 13th, a priesthood meeting was held, at which Charles Fry spoke on "The relation of the church to civil government and to civil law." On Saturday, the 20th, an open priesthood meeting was held, when R. S. Budd spoke informally on the relation of the priesthood to the membership, followed by F. A. Smith. These meetings were beneficial to the ministry and the Saints.

Attendance may not have been quite so large as on some

previous occasions, though satisfactory. The Kirtland reunion is becoming more cosmopolitan each year, and Saints and friends were present from such distant places as Texas, Oklahoma, Kansas, Missouri, Iowa, Minnesota, Michigan, Alabama, Maryland, New York, Pennsylvania, West Virginia, and from several New England and other States which we do not now recall. A goodly number also came from the Canadian side.

The song service and music were in charge of T. G. Neville, who availed himself of the assistance of Evan A. Fry. Sister F. Haynes, chorister of the Kirtland District, prepared for the rendition of the cantata, "From Olivet to Calvary," which was given on Sunday afternoon of the 21st. It was a great undertaking to train and unify the scattered choirs, but it was successful.

Among the items of business were the passing of resolutions of condolence on the death of Brother Robert Miller, who was one of the reunion committee, and on the death of Brother F. J. Ebeling, who served on the committee for many years until his release last year. With the passing of faithful laborers, new ones must be found to take their places. This year Brother Thomas Carr was placed on the committee.

The one great appeal of the reunion was to higher and better lives, better service, and a closer walk with God. It was a divine call to that life that will make Zion possible.

Mobile, Alabama

The Mobile district reunion was a grand success. Thirty-three were baptized, and several more will be baptized Sunday, August 28.

Preaching was done by Brethren M. M. Turpen, Ammon White, E. A. Curtis, and A. D. McCall. Each sermon was Zionward, uplifting and educational, and accompanied by the divine Spirit of God.

Class work was conducted by A. D. McCall, E. A. Curtis, and Sister Mamie Taylor. The lesson periods were well attended, and everyone was interested and blessed.

Recreational activities were supervised by Franklin Styner and E. A. Curtis, swimming and ball games being the main features.

The prayer meetings were of the highest and best type ever held in the district. The blessed gifts of the gospel were manifested in abundance in tongues, prophecies, and healing of the sick. In fact, it was almost a day of Pentecost. Many old backsliders were revived, and some were baptized who had been putting it off for many years.

The general reunion committee could not have sent a better team of workers to us. All four men are indeed big brothers, filled and inspired with the Holy Spirit. Brother Curtis is a big brother and boy with the young, a splendid leader and entertainer. Brother Ammon White is a wonderful "father in Israel." Brother Turpen is an excellent spiritual adviser and counselor.

Brother Turpen had a birthday during the reunion, and the good sisters and several of the men gave him a birthday party. The table was well dressed, and a big birthday cake occupied the center place. While he was away being entertained, the table was decorated and arranged, and all the attendance of the reunion was circled around the table. Then Brother Turpen was rushed by auto to the scene of the party. He was so astonished and surprised that he stood spellbound for a while. Then Brother Curtis, as spokesman, presented him with a nice purse of money given by Saints and friends.

The reunion was well attended. Six weeks before the convening of the reunion, the location was secured. A clearing was made, and a tabernacle was erected, also a kitchen. Lights and water were installed, tents were hoisted, and all went on like a whirlwind. Everything was done in harmony and peace. The buildings cost about one hundred and thirty-two dollars, water and lights over ten dollars, and we

gave each minister and helper a little money. After paying off all we owed, we still had some left.

The mayor of the city came out the last Sunday and addressed the congregation at eleven o'clock.

The Saints were admonished by the Lord to make preparation for his coming and the gathering to Zion; to put away contention, pride, excess of dressing, contending for riches and gain; and to let their lives be turned Zionward to the things of God. That God would send them such blessings as they had never thought. That the time was very, very near when great destructions would be poured out upon the nations of the earth.

The 1928 reunion was voted by unanimous decision to be held in Mobile. The committee now consists of the district presidency. We are looking forward to 1928 and a bigger and better reunion.

We thank the general reunion committee for these noble men and women sent us this year. God bless the good work of the gospel. We can surely see Zion established and his people redeemed, if faithful. The reunion attenders voted unanimously to be Zion builders.

The young people, led by Brother Curtis, went for a hike at 5 a. m. down the seacoast for prayer and testimony meeting. It was a great success, many taking part who had never done so before.

PRESS COMMITTEE.

Western Montana District

The dates for this reunion were August 5 to August 14, inclusive.

Because of the scattered condition of the church members of this district, the work of preparing for the annual reunion falls heavily upon the Saints who live in the vicinity of the reunion grounds. These faithful brethren erected tents, set up stoves, made improvements on the pavilion where services are held, and dug a well.

The sisters, under the efficient supervision of Sister Bootman, operated the dining hall. Excellent meals were served. The liberal donation of provisions by those living near the grounds enabled the sisters to provide meals at very reasonable rates.

Interesting and instructive sermons were preached by Elder G. W. Thorburn, Elder Joseph Sandidge, Bishop Becker, and Apostle McConley.

Bishop Becker gave a series of lectures—using a blackboard—on the financial law of the church. One class period was devoted to explaining how the finances are used. The Saints gave undivided attention to these lectures, and many expressions of approval were heard.

The Women's Department, led by Mrs. R. M. Esgar, held two sessions, and a bazaar, after which refreshments—dainty and delicious—were served.

The Sunday School Department, under the leadership of Sister G. W. Thorburn, held its annual session, at which time Apostle McConley gave an unusually interesting address relative to Sunday school work. At its close a round table session offered to Sunday school workers the opportunity of stating their problems and having them solved by Apostle McConley.

The Religio Department in charge of Sister Jerome Wykoff held a session Sunday evening at 6.30, the principal speaker being Apostle McConley. He urged the Religio members to have live, wide-awake socials and provide games that can be played by all present. He said the reason there is so much dancing is because it is an amusement which is provided with the least effort. He urged that the Religio leaders make a study of games and have something new and snappy at each social.

The welfare of the children attending reunion was had in remembrance. Junior prayer meeting was given a regular forenoon hour, at which time—if the weather was favorable—the leader, Sister Thorburn, took the children into the woods to hold their devotional meetings. A member of

the priesthood assisted by giving a short talk to the young folks.

The children also had their regular hour for junior church service. The supervisor, Sister Thorburn, appointed leaders to conduct the meetings. A large number of children attended reunion, and they appreciated these services provided for them.

Doctor Casey lectured on "Dentistry."

Sister Jacobs, instructor in Montana State College of Agriculture, lectured on "Nutrition." She stressed the necessity of using raw fruits and vegetables in the daily diet. She stated that the tomato is one vegetable which retains its vitamine element when cooked.

Special mention should be made of the high grade of music, which those who have that talent so freely gave to help toward making the reunion a success.

Another greatly enjoyed feature of the reunion were three lectures illustrated with lantern slides given by Apostle McConley and Bishop Becker.

The reunion committee, of which Elder David Allen, district president, is chairman, is negotiating for the lease of a fine ground on which reunions can be held annually for ten days. The terms of the lease are for a period of fifteen years, at a rent of ten dollars per year. There is a frame building which is used for the various reunion services, and the north end of it is furnished for kitchen and dining hall purposes.

There was a wedding at the close of the musical and literary program, and two thoughts in connection with it come to mind:

(a) The kindness of the young people in thus permitting so many of their friends to be present at the happy event; and

(b) The desire to observe the sacredness of the marriage vows by having the ceremony performed by an elder, Brother G. W. Thorburn, and in a place used for church services.

As we recall the ten days spent at the reunion, there is cause for only one regret, and that is that many of the members of the district, because of being so far from the place of meeting or other reasons, failed to attend and thereby lost the benefit of it.

Throughout the whole reunion time, the influence of the divine Spirit was felt—particularly at the prayer meetings, and the Saints feel that they want to follow the injunction of Apostle McConley, "Be good. Be good for something."

The above program spoken of was in charge of a committee composed of Harvey Eliason, Julia Eliason, and Dorothy Perrin. Saints from Bozeman, Deer Lodge, Stevensville, and Race Track contributed their part in making the entertainment a success. Those taking part showed both talent and trainning.

LOUISE REES.

God is Love and wants a lovable people. His Spirit will not come where there is rebellion, confusion, defiance, and hatred. He wants a clean, law-abiding, and energetic Ministry who are willing to do His bidding and keep His law. He is a loving Father. Look at our own bodies and see what a wonderful piece of work it is, with every part perfect to the finest part performing its work in perfect order. We are held responsible for keeping our bodies in order and each part performing the work for which it has been created; if not we suffer pain, sickness, and will get rewarded or punished when we appear before the Judgment Throne. No excuses them. Not only have our bodies and life been given, but all the wonderful things in creation for our use, needs, pleasure, enjoyment, and satisfaction, and then His Holy Spirit to feed our souls to cause us to feel joyous and happy. He is calling for helpers to reap the great harvest. Are you ready?—J. E. Meredith.

NEWS AND LETTERS

Touring Montana, the Land of Shining Mountains

At the close of the Eastern Montana reunion, Jerome Andes and I resolved to be at the Western Montana reunion to be held at Deer Lodge August 5 to 14. So we planned to start on Monday, August 8.

Sunday afternoon, while we were visiting at the home of Sister May Blanchette, of Fairview, a storm came up and left the roads so slippery and muddy that my faith failed me, and I concluded our trip to Deer Lodge was doomed. But Monday morning found Jerome at my door, he having driven the thirty-five miles from Andes before breakfast. He was determined to go to the reunion if he had to ride a freight train.

So, bidding good-by to wife and children, we left Sidney about nine o'clock on Monday morning. Our trail took us up the Yellowstone valley to Livingston, over the mountains to Bozeman, down the Gallatin to Three Forks, then up the Jefferson and across the divide to Butte, and past Anaconda to the reunion grounds above Deer Lodge.

The Yellowstone valley is at its best at this season of the year. From Sidney to Intake, a distance of forty miles, the valley is under irrigation. Even the hills are beautiful this year, for this has been an unusually rainy season for Montana.

After passing Glendive, we crossed a strip of country which had been hit by hail. The cornfields had been shattered until only stumps of the stalks remained. Some farmers had cut part of their fields, and the remainder was beaten into the earth. These hailstorms are a source of terror to Montana farmers, as they often bring a total loss unless the owner carries hail insurance.

The first night out we were welcomed at the home of Sister F. A. Ingalls, of Miles City. Here we plan to organize a Sunday school in the near future.

Sister Ingalls's younger son, Jerry, kindly took me for a drive in their Chevrolet coupe. We visited Fort Keough, just south of the city. This is an old army headquarters, from which General Custer marched to his fate on the Big Horn. During the World War thousands of horses were shipped from this point to France.

Leaving Miles City early Tuesday morning, we crossed the Yellowstone and followed the trail up the western bank to Forsyth. Here we called upon Sister Frank Palmer, whose husband is a dry land Latter Day Saint, but who entertained us royally for about three hours. There is only one other Latter Day Saint in Forsyth, a sister who was away from home at this time.

After a pleasant afternoon drive we arrived at Billings and took it in hand to locate the home of Doctor Charles Chase. We finally located his residence, on the outskirts of the city. We arrived just in time to take part in a big supper to which Brother Chase had invited some of his neighbors and friends. Our travel-worn condition did not hinder our method of attack on fried chicken, potato salad, cake, and ice cream. Our missionaries would do well to call on Doctor Chase when passing through Billings.

Taking French leave of Doctor Chase and his fine family, we left Billings feeling fit for an all-night drive to the mountains. About two o'clock, however, we became so sleepy that we parked beside the road and, spreading our bed upon the ground, lay down to get what rest we could before daylight. Jerome says he fought mosquitoes till morning, but he must have been mistaken, as they would surely have frozen. We needed twice the bedding we had with us.

Daylight found us on our way again. Half awake, Jerome asked, "What time do you think we will be in Bozeman?"

"About eight or nine o'clock today."

"Oh," said Jerome, sleepily opening his eyes, "is this tomor-

row?" And the nearer we got to Bozeman the worse he became.

We were now within thirty miles of Livingston, and the mountains rose on every hand. We had run far up among them during the night. To the west rose the Crazy Range. Off to the left and south were the mountains in Yellowstone National Park. Granite Peak, of the Beartooth Range, rose to the southeast. This is the highest peak in Montana, something over twelve thousand feet in altitude.

Within an hour we came to a bridge over the Yellowstone. The water looked so clear and inviting that we decided to take our morning bath. It turned out to be the coldest bath I ever took. The river here is not much more than a mountain stream, being fed by springs and melting snow from the mountains above. A person does not mind the cold water after the first shock.

Feeling much revived and invigorated after a good plunge, we drove on up the mountain to Livingston.

On leaving this little mountain city, we climbed for about fifteen miles to the Bozeman Pass. The road here follows an old railroad bed, and even a Ford can make most of the hills on high. When the railroad was first built through this pass, it is evident they did not commence their grade soon enough; thus they left too steep a climb at the top. When modern business began to cut schedules and lengthen freight trains, it became expedient to adjust this grade to a more gradual climb. So they have constructed a new grade, which winds around the mountain, sometimes hundreds of feet above the old bed.

Arriving at Bozeman about nine o'clock, we were lodged at the home of Elder Moore, pastor of the Bozeman Branch.

In the afternoon Jerome offered to show me over the college grounds and buildings. The State Agricultural College at Bozeman is not surpassed by any of its kind in the West. Its Administration Building was erected in 1896, the other buildings being of more recent date. They have a new gymnasium, with a fine large swimming pool on the first floor and room for general assembly on the top floor. The largest building on the campus is the Engineering Building.

Bozeman is offering many courses besides the agricultural course for which it was originally founded.

The building that to my mind best typifies the modern age in which we live, is the power house which supplies this group of buildings with light, power, and heat. This is built sufficiently large to house twice the equipment that is now necessary. One enormous boiler is kept steaming at 120-pounds pressure. The fire is kept replenished by sliding grates, which automatically carry crushed coal to the fire under the boiler. If the steam drops even one pound the grates, controlled by steam pressure, speed up, thus supplying the fire with additional fuel. Night and day this monument of engineering skill goes on tirelessly supplying power and heat through the long winter months, while the engineers sit quietly by with folded arms.

Is it not true that "Labor saving machinery is bound sooner or later to annul the curse pronounced upon the human race, that by the sweat of his brow should man eat bread?" How many of our young people are preparing to help utilize these wonderful inventions to the glory of God and for the building of his city?

We were given a special guide through the Agricultural Building. He lectured to us on some of the work being accomplished here. I was especially interested in some of the results of their "hard shell germination tests." They are keeping about fifteen hundred samples of clover seed under the blotter test for four years. Some of the seeds are just sprouting after two years.

Our trip to Bozeman gave us a greater appreciation of what our State is doing for her young people. It is probably doing more than any other State in the Union having the population of Montana.

Driving down the Gallatin valley from Bozeman, we passed near the Race Creek church. This is the oldest branch of the Reorganization in Montana. It must have been organized at the time Apostle J. W. Gillen came up into Montana, as re-

corded in the third volume of Church History. The branch is now in a disorganized condition, most of its members belonging to the Bozeman Branch.

Another rode with us from Bozeman to Deer Lodge. This made quite a crowd for our little Ford, but all were congenial and we had a delightful trip over the divide, through Butte, past Anaconda, to the reunion grounds near Deer Lodge.

Here we were pleased to meet the Saints of Western Montana, and for the next three days we enjoyed the feast of good things passed out by Apostle Myron A. McConley and Bishop J. A. Becker.

Brother Becker spoke Thursday night on the work being done on the Auditorium, using the lantern slides to show the building in its different stages of growth. In the classes conducted by Brother Becker, we were given a clear insight into the financial condition of our church and were caused to feel more keenly each individual's responsibility.

The young people of the district put over a very enjoyable program on Friday night. About two hundred people were present in spite of the cold. The young people of this district are certainly a talented bunch. May they use their talents to the glory of God.

Apostle Myron A. McConley spoke Saturday night on the work of our church school. By the use of pictures he took us through Graceland and its beautiful grounds, leaving with us a desire to do all in our power to boost Graceland.

The early morning prayer meetings were a source of strength to all who attended.

On Saturday afternoon a tour was made through the state penitentiary at Deer Lodge. We were glad to see the sanitary conditions in which these unfortunates exist. I wonder if any or all of them would not be more than glad to exchange all these minor comforts for just one hour of freedom!

A Sunday school institute was held at the usual Sunday school hour Sunday morning. This one hour fully repaid us for the trip. Apostle Myron A. McConley spoke on the "Relation of the Sunday school to our work."

He said, "We need at least one scholar to start a Sunday school. The Sunday school is the hub around which the church turns. When doing Sunday school work, we are writing insurance on the church of tomorrow. Be on time; some people were born behind the clock. Have a change of program every Sunday. Variety is the spice of life."

So, with much food for thought and action, we left the reunion grounds about three o'clock Sunday afternoon. Our road home lay by way of Helena to Havre. From there we followed the route of the Great Northern over the Glacier Park Highway to Culbertson. Crossing the divide at Priest's Pass, just west of Helena, we arrived in that city about seven o'clock amid a downpour of rain.

After leaving Helena our road carried us down Prickly Pear Canyon. The rain continued to fall all night long as I guided "Henry" down the canyon. Passing cars with flaming torches at night on a canyon road is a thrilling experience. A person feels better at the wheel. Responsibility seems to steady the nerves.

Two o'clock in the morning found us approaching Sullivan's Hill, between Wolf Creek and Cascade, and the rain still pouring. The roads were so slippery that we decided to park beside the road and wait for daylight. So we got what rest we could sitting erect in our coupe with the rain falling.

At break of day we adjusted our chains and started for Sullivan's Hill. It was on this climb that we had our only blowout. Here we "tasted of the bitter that we might better enjoy the sweet." In my struggle with mud, chains, and tire, I ruined my trousers and had to don my overalls.

At last we topped the hill and reached the graveled road at Cascade. An hour's drive brought us to Great Falls, where the clouds seemed to be literally bursting. Here we were told that the road to Havre was gumbo and almost impassable.

What were we to do? I had promised the good wife to be at home by Sunday, and it was now Monday morning. Jerome's

folks were expecting him to help with the harvest. We felt like Columbus before unknown seas, and resolved to sail on!

We were the first car over the road since the rain. The gumbo'rolled to the fenders and stopped the car on the smallest grade. I got out to push up one hill while Jerome tried about fifteen times to go "over the top." At length he became discouraged. But what could we do but plow on! and on! and on! And so we plowed until two high-powered cars passed us without a contest.

Following in their tracks we made better time until we arrived at Big Sandy and sandy roads. Night found us on the fine, graveled highway leading from Havre eastward.

We now took turns driving through the night. You may imagine it to be a wonderful experience to drive over a fine road at three o'clock in the morning, but we had lost so much sleep that the monotony of the night and the steady purr of the motor made it almost impossible to stay awake at that hour. The brain would pass into unconsciousness with the eyes wide open, and often we would catch ourselves just in time to hit a bridge or miss a ditch.

This drive recalled my experience in Uncle Sam's mail service. Many times while working mail on the California Limited, during the graveyard shift, I have caught myself starting for the floor, or awakened myself by bumping into the letter case. Experience has taught me the wisdom of God's command to retire early that we may have rest and arise early that our bodies and our minds may be invigorated.

About half past three, when my turn at the wheel came, I began to think of home and loved ones dear, so decided to park the car and rest until morning.

During the night we had passed through Malta, Glasgow, and Nashua. By sunup we passed through Wolf Point, and eight o'clock found us at the ferry at Culbertson, with the muddy Missouri before us. After crossing the ferry, an hour's drive up Hardscrabble Creek brought us to Andes.

Twelve hundred miles around Montana, and we could have gone one hundred miles farther west and still been in the State. No wonder some of the Montana Saints are isolated. But let us remember that no matter how isolated may be our condition, there God can come.

The poet Bryant was once wandering weary and alone along a lonely mountain side. Stopping to rest beside a brook, he observed high in the air above him through the gathering dusk a lone waterfowl. As he stood watching until the bird was lost in the gloom, his thought found expression in these immortal lines:

He who from zone to zone
Guides through the boundless sky thy certain flight,
In the long way that I must tread alone
Will lead my steps aright.

May we all have that faith. ORRIN R. WILCOX.
SIDNEY, MONTANA.

Union Branch

August 31.—The branch at Clitherall feels the loss of its president, Lester Whiting, who left on August 12 for Duluth, where he expects to spend a month or so under direction of the district presidency. However, Brother Frank Tucker is conducting the affairs of the branch during the absence of Brother Whiting in a very creditable manner.

The branch has sustained another loss, a permanent one, in the persons of Brother and Sister Frank Horne, who have sold their hotel at Almora and have gone to spend the winter with relatives in Iowa while deciding where to make their home. Sister Horne was the teacher of the senior Sunday school class and is greatly missed in all the departments of the work.

On the second Sunday of the month, three services were held at the home of John Murdock, who recently married Sister Bertha Hunter, and the day was profitably enjoyed. This change in services was arranged for the benefit of Sister

Rebecca Murdock, who is eighty-eight years old and confined to her chair, but whose mind is bright and active. She took part in the prayer and testimony meeting, as did also Sister Jane Crane who is in the middle eighties.

One of the pleasant features of this branch, and one that we believe is mutually helpful, is the weekly meeting and mingling together of the young and middle-aged and the old. Brother and Sister Abner Tucker are nearing the eighties and are still faithful in attendance and active in the work. The majority of the members are in middle life; but there are a number of young people growing up with church opportunities, and several small children, upon whom in a few years the burdens and the rewards of the work will rest. We feel that we have reason to look forward with hope to their future and to the future of the church.

Long Beach, California

August 21.—Today has indeed been a very full and satisfying day for the people of our branch, and all others who were associated with us.

Every three months the locals of the Department of Recreation and Expression of the district have a convention or "get together" with the idea of gaining strength and new enthusiasm from each other as well as talking over problems and helpful ideas which come to the various locals. Today, Long Beach was host to the convention. The day was fittingly started with a prayer meeting for the officers and leaders particularly, and all members who wished to attend. Brother John Martin, the "young people's missionary," and Brother Jonathan Milner were in charge of the meeting. The theme of the day was "The mind of Christ in us," and the hour was well spent in prayer, song, and testimonies along this line of thought.

During Sunday school we heard short talks by various Sunday school superintendents of the district.

Brother Martin was the speaker at the eleven o'clock service and carried on the theme of the day with a most inspired and inspiring sermon in which he told us to remember, if nothing else, we must be, first, physically sound; second, mentally alert; third, morally clean; and fourth, spiritually alive if we would have and prove that we have the "mind of Christ in us."

Noontime found us all in the church basement enjoying a particularly fine luncheon. We noticed especially that it was not only delicious and plentiful, but *organized*. I believe everyone enjoyed the calm simplicity of it, and the Department of Women is to be commended on it.

At three o'clock the orchestra played a few numbers before the meeting was opened by Brother W. J. Burton, district superintendent of the department, who was associated with Brother Martin. The meeting was arranged in a symposium of talks on themes, the first letters of which formed the word *Religio*. "Recreation" was assigned to Sister Bertha Ball, of Los Angeles; "Expression" to Sister May Lewis, also of Los Angeles. These proved to be very interesting. Brother Martin showed himself capable of handling the subject "Love," for he says he can always find something about everyone that he can love. The next theme was "Instruction," by E. Leola Nice, of Long Beach; then came "Goal," by Brother Stewart, of East Los Angeles Branch; "Inspiration" by Brother John Blair, of San Bernardino. Here let me comment: How often have we heard the indifferent ones who, through a deep-seated conscience, realize they should be active, try to excuse themselves for not being so by saying they have never been given the inspiration the others have. Thus, you see, they lay the blame for lack of inspiration at the feet of the great Giver of gifts. But, according to Brother Blair, we must first *want* inspiration, then prove ourselves worthy of it before we can hope to have it increased. I like that. It "puts it up to us."

The closing subject was "Obedience," and at the conclu-

sion of the speeches we saw clearly that each subject was an important element in the working of an active, well-ordered Department of Recreation and Expression.

The usual study hour of the evening was dispensed with and the time used for program, which consisted of contributions from several locals. The program closed with a one-act play, "And he came to his father," a story of the prodigal son, which was presented by the Long Beach Group. The parts were particularly well taken, being played by Brother Jess Johnson as the father; Brother "Jack" Milner as Benjamin, the prodigal; Brother Arthur Moran as Mordecai, the elder brother; Mrs. Ethel Dillon, Rachel, a young girl grown up in the household; Brother Harry Sacre as Joseph, an old family servant; Mrs. Bertha Leibold as Deborah, a maidservant; and Sister Marjorie Lacy, Sister Flossie Sacre, and Brother Robert Leibold, people of the household. We heard many favorable comments upon acting, costumes, and lighting.

The services of the day ended with a sermon by Brother Martin, his subject this time being "Women." He showed us the splendid part the women of the Bible and modern times have played, and the wonderful influence they have had and may still have, in the lives of those in whose hands this gospel rests.

The close of the day found us reluctant to separate ourselves from so agreeable an association, but we must carry our new spiritual strength to all our district, as well as gain rest for the morrow's struggle.

May God bless us all in our efforts to carry on his work, that through his divine help we may speedily bring about the fulfillment of the gospel. May he direct our "recreation" and "expression" in the right channels, so as to increase our "love" for the furtherance of this work and for each other; may we find our greatest "instruction" in his word which will teach us to reach our "goal" filled with "inspiration," which will come to us in great abundance through "obedience" to his laws.

Anamosa, Iowa

September 1.—It is to draw the Saints' attention for a moment to a small branch of Saints, about twenty-five in number, that I write. The Saints in Anamosa have tried very hard to be faithful and gather together, but after a time grew weak and were scattered. We were like a flock of sheep scattered and forced to feed from other pastures than our own. We grew hungry for the proper food and also very weak. But we were always listening for the shepherd's call, and when he called we once more gathered together that we might receive the mental and spiritual food we so much craved. How we rejoiced to once more be associated to praise God in one mighty voice! Brother C. A. Kress has the credit for waking us up to our predicament, for through him and a few other faithful ones we were able to organize a Sunday school on June 19.

We have Sunday school and services every Sunday from 10 to 12 a. m. Then we have meetings almost every Sunday evening; prayer meeting Wednesday, 8 p. m., and also Religio on Friday evening, 8 o'clock. Sacrament is observed and partaken the first Sabbath of each month. For this we are very thankful.

Elder Kress has been a faithful worker in this community and is loved by all. With the cooperation of other elders from the different communities he is "starting the ball a rolling," as the saying goes. When Sunday school was organized about sixteen were present; now the number is nearly forty.

We have no church home here, but hold Sunday school and nearly all our meetings in an empty house which has three small rooms. The largest room we use for the seniors, the two smaller rooms for the junior grades. We have a number of chairs, but not enough, so we have to sit on boards placed

from chair to chair. We are very poor and humble, but are living in the faith that God will allow us to prosper spiritually, mentally, physically, and financially. Then we will be better qualified and located to carry on this glorious work of God.

We have a pretty hilly and crooked road to travel, but we're getting there just the same. I live on the State road, but have only about one quarter of a mile of gravel. Then we strike off on this other road, which is a mile or so over. The house in which we meet belongs to one of the brothers and sisters. It is situated on a small hill near Stone City, which is a very small station on the Wapsiepinecon River.

Elder Kress has baptized seven since starting his missionary work here. We sometimes hold our services on a sister's lawn at Fairview, a small village consisting of a Methodist Church, a schoolhouse, one store, and an oil station. The church and schoolhouse being denied us, we have to meet where it is possible.

Saints, remember us in your prayers, that we may not stray from the straight and narrow path, but help to fulfill God's commandments. God bless and keep us all, is my prayer.
SISTER KIZZIE A. GRASSFIELD.

Enid, Oklahoma

We are trying to do a work for the Lord in this place. If there are any Saints in or near Enid whom we have not met, we would be pleased to hear from them. Should anyone who reads this note have relatives or friends here who are members or who would be interested in our work, we would appreciate hearing from them.

The daily papers list quite a few families moving in here from time to time, and there may be some of our faith among them. We are holding services in our home at present. There are about four active families, and we feel to say to those who do not come, Come over into Macedonia and help us. We surely need you.
MRS. C. E. BEAL.

425 South Arthur, Phone 2905J, General Delivery.

Neligh, Nebraska

On Sunday, August 21, the Neligh Sunday school decided to hold the annual farewell picnic on the following Sunday, also to invite the surrounding schools, the place to be at the Derry picnic grounds about fifteen miles southeast of Neligh. Many were disappointed when they awoke Sunday, August 28, to find the weather very damp and many clouds in the sky. Nevertheless it had been announced that Sunday school would be held at the picnic grounds, so the majority of the school thought it necessary that they be there. Despite the weather we went to the grounds and had our regular Sunday school meeting, after which we heard a wonderful sermon by Brother Charles Sodersten, of Clearwater, Nebraska. The picnic dinner was then served, and by the time it was over the clouds had disappeared and the sun was shining brightly. The volley ball net was put up, and some very interesting games were staged. The sun kept getting hotter, which reminded us that ice cream would be very appropriate, so some of the young folks went to Elgin and in a short time were back with the ice cream, which was served immediately. Some more games were then played before the journey for home.

Religio was held at the usual place at Neligh at 7.30, and the discussions which took place were so interesting, that we went over time quite a bit, but we consider the time well spent.

This farewell picnic is given every year for those going away to school. This year Sister Veva Allen is going to the Wayne State Normal, which she has attended for two and one half years. Brother Herbert Atwood is going to Grace-land to begin his second year. Brother Ezra Oehring is going to the University of Nebraska to begin his third year. On behalf of those leaving, I wish to take this opportunity of

thanking the Neligh Sunday school for this picnic, and it would be impossible for us to say that we did not enjoy ourselves, as was seen by all present. We regret that Brother and Sister O. W. Tuck were unable to be with us, both being sick. However, they are feeling better now and hope to be up and around in a short time. Others that were not present will have to take our word for it that we had a wonderful time.

Knowing that when the Saints get together they always enjoy themselves, we decided to meet at Brother A. D. Oehring's and play volley ball on his lawn on Tuesday night, and we were not a bit disappointed by the outcome.

E. P. O.

Lincoln, Nebraska

Church at the Corner of 26th and "H" Streets

Brother and Sister Robertson returned from their reunion trip August 17. We certainly are glad they are back. Brother Robertson informed us that he hoped, after September 4, to spend more time in the Lincoln Branch than he has for some months. They have been gone most of the summer, and we are very glad they plan to be here awhile now.

Virginia Easton is recovering from an operation for appendicitis. She was taken ill quite suddenly and was taken to the hospital before any of us realized she was ill. We are glad she has recovered so quickly. The first Sunday after her operation was the first time she had missed Sunday school for over a year. It is too bad that such a record has to be broken.

Charles Friese returned to Lincoln a few weeks ago and is now employed here. He expects to attend the university this year. He has been working on a farm in Kansas this summer. We expect Ezra Oehring and Lawrence Brockway back in about a week, to start with the fall term at the University of Nebraska. It is quite inspiring to contemplate the activity we hope to have here this year. We have a live group of young people, as well as a cooperative group of older ones.

Eunice Easton is home from her vacation. She spent a week in Omaha visiting her aunt. Eunice is superintendent of the Sunday school and is employed by the Lincoln Board of Education as a stenographer.

Miss Marian Gee, of Florida, has been visiting for the last few weeks at the home of her brother, George Gee and Mrs. Gee. Mrs. Gee and her brother, Jimmy Chapple, left last Friday, August 26, for Kansas City and Independence. Jimmy returned home, but Mrs. Gee remained to visit her sister, Mrs. Lyle McFarlane, of Independence. Marian Gee will meet her there, and they will leave soon for a week at the beach in Florida and will go from there to Jacksonville, where Miss Gee will begin her duties as English instructor in one of the high schools of Jacksonville. Mrs. Gee will stay about a month altogether and return home by way of Chicago the first of October.

Lillie Barrett left August 4 for her home in Texas, where she will teach the coming school year. She will be the home economics teacher in the public schools in McAllen. Miss Barrett has attended Graceland two years and has taken a year of work at the University of Nebraska in Lincoln.

Miss Elsie Hale returned home the 20th of August from North Platte, where she attended the reunion and visited friends and relatives north of town. She started her trip with Brother and Sister Robertson in July, when they went to Neligh to attend the reunion held there, and then they motored on to North Platte. She remained two weeks longer than they and returned home on the bus. Miss Hale expects to attend the University of Nebraska this year. It will be her third year, and her plans are to finish her four years of work and then teach awhile before taking work for her Master's Degree.

The Temple Builders had what might be called a reunion last Thursday evening, the 25th, since so many of the mem-

bers of the club were home from vacations and it was the first time they had all met together for quite a while. They discussed plans for redecorating the basement of the church so it will be more fitted for socials and parties which are already in view for the winter. They hope to raise a fund, with help of the others, with which to carry on the work.

The Department of Recreation and Expression sponsored a general church picnic at Antelope Park. The attendance was very small, but everyone reported a very good time, and those who were not there missed a lot of fun.

A large number of the Lincoln people expect to go to Wilber the 1st of September to attend the conference and young people's convention. Brother Sheehy and Brother Koehler, of Independence, will be there and will, we are sure, help out greatly in the meetings. Brother and Sister Robertson left on Tuesday to help get ready for those expected. All are expecting a good time on Thursday, which will be the day devoted to recreation, with a monster program in the evening. We know all of the meetings will be greatly enjoyed.

Brother Poague and family, of Nebraska City, have moved to Lincoln this week, and although we know they are needed at Nebraska City, we are certainly glad to welcome them to our midst in Lincoln. Brother Poague is expected to help us out with our music, which we know he will be able to do very well.

We were made happy when a larger number than usual attended the meeting Sunday evening. Brother Robertson was the speaker and, as everyone will say, he delivered a very inspiring sermon. He used for the text a saying of Christ: "I came not to judge the world, but to save it."

There is a new little baby at the home of Mr. and Mrs. George Rawlins. This is the first child in their family, and we know how proud they must be of it. We hope he will grow up to be a fine man in the years to come.

San Antonio, Texas

3522 South Flores Street

The prayer and sacramental service on the first Sunday was well attended, and a splendid spirit was present.

This branch is fortunate in having the help of Brother L. V. Aldridge who has recently located in San Antonio. We have been favored with some splendid sermons delivered by him which were greatly appreciated by both members and nonmembers. We have also been recipients this month of some splendid sermons by our pastor, R. E. Miller, Brother H. E. Winegar, Brother T. J. Jett, jr., and Brother W. H. Mannerling. With such efficient help we feel that our branch is bound to grow, if the members will cooperate.

The Sunday school, under the leadership of Brother Rouss Eastham, is growing to that extent that the building that we have is hardly adequate to meet the requirements for room. We are looking forward to the erection of a new church building in the near future, so that we can take care of all the Sunday school.

Members of the branch seem to have taken on new life since the reunion. The weekly night prayer meeting is better attended than formerly. We hope that others may catch the spirit and the attendance will continue to grow. We are glad to welcome Brother H. E. Winegar and family who have recently located here. We feel they will be a great asset to the branch. At this writing Brother Winegar is holding a ten-day meeting at Pipe Creek.

We are looking forward to organizing a Sunday school orchestra in the near future, which we feel will be a great benefit to the work here.

The Religio, under the leadership of Sister Emma Jackson, has been revived, there being five classes now. Two of these classes are studying the Book of Mormon. Last Friday evening there were forty-seven present.

Cupid has been pointing his darts at one of our members

and succeeded in captivating Sister Willie Barber. Mr. Fantley Hall was the lucky man. They were united in the holy bonds of matrimony August 10, Pastor R. E. Miller officiating. The wedding took place at the church. Prior to the ceremony Claud Reaves sang "I love you truly," accompanied by Miss Emma Jackson. Gifford Edwards, violinist, played the processional and recessional, Wagner's and Mendelssohn's marches, accompanied by Miss Jackson. Miss Mary Barber, sister of the bride, was the only attendant. The best man was Fay Hall, brother of the bridegroom. The church was beautifully decorated with regina corona and ferns. The young couple left in the evening for Galveston, where they spent a week. They are to make their home in Austin, Texas. Willie was formerly our Religio president. We shall miss her very much, but we wish them happiness in their wedded life.

Sister Josie Haught has been very sick in the recent past. We are, however, glad to report that she is much better at this writing.

Waterloo, Iowa

405 Parker Street

Some time has elapsed since Waterloo news has appeared in the HERALD. We shall not try to catch up on the happenings of our branch. The work of the Lord is still moving along, and the Saints are active in doing good. Several changes in the branch have been made since our last communication. Also several speakers from other places have been in our midst, giving us food for thought and leaving us rejoicing. Elder Slocum, of Webster City, Iowa, was with us in July, telling us many good things concerning the gospel. He left with us the thought of necessity for development of character. Also Brother Woodward, of Council Bluffs, visited us the last Sunday in July, giving encouragement from the word of God. Brother Woodward is a priest. On August 14, we were permitted to listen to two fine sermons, the morning discourse being given by Elder Victor A. Hall, and the evening sermon by District President Heide. Both brought to us matter for consideration. Brother Hall talked concerning "Love," and the evening theme was "Building the foundation." Brother Heide was with us over Monday and spoke again Monday evening. He is a zealous worker for the Lord.

Elder C. A. Kress, district missionary, resigned as our branch president in order to give himself and his time more fully to the missionary work of the district. Elder William Wood was elected branch president. This is Brother Wood's first experience as president of a branch, and we feel he will be successful. He is an earnest, humble man. All are working to carry the Lord's work to success.

Brother Wood called a get-together meeting at his home August 11. About thirty-eight Saints responded. The purpose of the meeting was to get the concensus of opinion of the branch, and that opinion was that while there has been progress and development, each one has felt dissatisfied with himself because he had failed to take advantage of the opportunities presented to him under the gospel law. We understand each other better as a result of this meeting. Sister Mabel Hall wrote several songs for this occasion, and we felt the inspiration of the Spirit as we sang them.

Our official family has been broken into, Brother Harrison Rhyan leaving for Creston, Iowa. Brother Rhyan is a teacher, and his departure leaves us without one of his office. He is new in the duties of teacher, having been ordained last spring. Both Brother and Sister Rhyan are missed. We had learned to love them, and they in turn had learned to love us; but wherever they may go among the Saints, their loving and kind dispositions will always make them many warm friends. Brother Rhyan was assistant superintendent of Sunday school, and Sister Rhyan was chorister

for Sunday school and Religio. Sister Mabel Hall was elected to fill the place of chorister.

There has not been much sickness among the Saints of late, for which we are duly thankful. Elder V. A. Hall was made an invalid at home some time ago. He received a badly bruised leg from falling through a floor in a store where some repair work was being done. He has had to have it lanced twice. He is now able to be around and will soon be back at his work.

Our hope in the gospel is strong, and our determination is to be faithful to our covenant. Our prayer services are good, yet we feel they could be improved if more of the Saints were interested in the services. The eight o'clock Sunday morning prayer service is enjoyed by those who come. God does not forget the faithful ones. We pray that the time may come when our people will sense the importance of the prayer service. We are not discouraged, because we feel our foundation is firm, and bear in mind the song:

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word;
What more can he say than to you he hath said,
You, who unto Jesus for refuge have fled!"

May God help us to keep these thoughts in mind and to continue in the forward move of the church, is the prayer of Waterloo Saints.

Moorhead, Iowa

August 26.—During the reunion at Missouri Valley our church services are dispensed with, as many of our branch wish to attend there. Some of our members are camping on the ground, but the majority of the Saints are driving back and forth as their circumstances will permit.

We wish it were possible that each Saint could enjoy a few weeks' vacation and spend the same attending one or more of the splendid reunions that are being held for their benefit.

Bishop Blair, Apostle Gillen, and Brother and Sister Woodstock are present at our reunion, and are being assisted by our district and local missionaries and helpers. They are presenting some wonderful messages, which if heeded by the Saints will greatly assist in purifying their lives and bringing them up to the full standard of excellency.

Saints and friends are pleased to welcome Brother Frank Thompson, of Lamoni, who is visiting among us. Brother Thompson spent his boyhood and early manhood days in this locality.

Since our last report several of our number have returned or have taken trips to various places. Sisters Clara McDonald and Nellie Larson made a visit to Colorado and other points. In western Colorado they visited their brother, Frank Larson and family, also Brother Cecil McDonald. Brothers Chester Davis and John Boswell and families took a trip to Independence and other places, visiting relatives and viewing the work of the church at those places. Brother and Sister Irvin Clark recently enjoyed a visit from his uncle, Albert Stewart, from California; also his brothers, Maurice and Olis Clark, of Washington. Brother D. Blair Jensen and family, of Glendale, Ontario, accompanied by Brother Dirk Schreur, jr., of Gaylord, Michigan, departed for Gaylord, August 5. The following week they encamped at the Park of Pines reunion. This being Blair's boyhood home they spent several weeks visiting relatives here and at Lamoni.

A fine baby boy came to make his home with Mr. and Sister Ed Shoff, August 10. Sister Minnie Rawlings has been assisting in caring for the new grandson.

Sister Florence Fuller, of Tulsa, Oklahoma, has been visiting Moorhead relatives of late.

Brother T. O. Strand has occupied the pulpit at the Jordan Church several Sunday evenings this summer. Brother Mark Jensen preached there on the evening of the 21st and at the Thompson Schoolhouse on the Sunday evening before. The

local brethren have taken turns occupying in the church at the preaching services.

We are informed that Sister Myrtle Perrin and Mr. John Mobely, of Walsh, Colorado, were married on August 16 and have gone to the groom's place of residence to live. Moorhead friends wish them happiness.

Brother and Sister Carl Mann have spent the past week visiting Moorhead relatives, while their household effects are being shipped from Huron, South Dakota, to Sioux City, Iowa, where they are moving.

Lima, Ohio

On Sunday, August 7, the Lima Branch Saints were pleased to have with them District President R. F. Slye and wife, of Bradner, Ohio. The forenoon was occupied with Sunday school and sacramental service, and the Spirit was felt to a great degree by all present.

In the afternoon at two o'clock Brother Slye preached to us, using the text taken from Hebrews 2:6: "What is man, that thou art mindful of him? or the Son of Man, that thou visitest him?" He preached a very good sermon, telling us of the necessity for steadfastness in the work.

We are glad to report the fact that a spirit of unity prevails in our midst. All seem to be striving to work together for the good of the cause. We wish to press on, bear the trials of life, and enjoy the blessings God has in store for us.

J. F. REAM.

Santa Ana, California

The rereading of the Book of Mormon in commemoration of the bringing forth of the plates is of predominant interest at the present time among the Saints of Santa Ana. We feel that it will prepare us to more fully enjoy the spirit of the district conference, which will convene in September.

We have had the pleasure of hearing some splendid and helpful sermons. Those who have recently been with us are: Patriarch John F. Martin, Brother Glaud Smith, pastor of the Central Los Angeles Branch, Brother Hiram Holt, Brother Johnson, of Long Beach, and our district president, N. T. Chapman, also of Long Beach.

Miss Loene Kibler, of Whittier, California, a former Grace-land student, was with us a few Sundays ago. We enjoyed the beautiful piano selection she gave us during the Sunday school hour.

Our Sunday school workers will miss the help and cooperation of Misses Phyllis and Marie Mitchell, who left last week to go to Berkeley, California, where they will resume their university work.

One of our Temple Builder girls, Miss Lola Melton, was married recently to Marvin Morrison. Mr. and Mrs. Morrison will reside in Santa Ana.

Members of the Department of Recreation and Expression had a good time one night last week at Balboa Beach. A huge and lovely bonfire was built out on the sand, and everyone enjoyed "hot dogs" and toasted marshmallows. After supper, games were played. Brother Bob Lacey, while playing "last couple out," ran a little too far; an unexpected wave struck him, and down he went into the surf. Needless to say, Brother Bob spent the remainder of the evening admiring the fire.

Last Sunday night Brother James Farley was elected president of the Department of Recreation and Expression. Brother Farley will take the place of Brother Wilford Burton, who with his family is moving to Long Beach, California.

The interest and attendance in all of the departments here have been very good this summer. Santa Ana Branch is moving forward.

Creston, Iowa

August 31.—August has been a busy month for the Saints of Creston. A number have just returned from the reunion at Lamoni, and all report it one of the best ever held in the state. They report the class work as being very helpful and all feel better equipped to return to their work. We wish to express appreciation to Brothers Edwards and Koehler for the installation and strength they have given us.

The first of August we had our Sunday school picnic. Brother Prall was with us and spoke at the eleven o'clock hour. We always feel encouraged after a visit from Brother Prall.

We desire as soon as possible to start our new church. Nearly all the Saints here have pledged to do their share, and some of the people of the town have told us they would help as soon as we start to build.

The Department of Women has begun its fall work, sewing for a future bazaar.

The weekly prayer meeting in charge of Brother David Blair is using for its general theme this month, "What can I do to help build my branch?" Brother Blair is faithful in his task of looking after this midweek service.

We miss the summer school students that met with us during the summer. All visitors are welcome. Come and worship with us. Our services are held in the I. O. O. F. hall.

RALPH WICKER.

Deloit, Iowa

August 25.—On July 31 the Deloit and Denison Branches held a joint all-day meeting, beginning with prayer service at 8.30 a. m. At 10 o'clock Sunday school began with a crowded house. An hour later found Bishop E. L. Edwards, of Pomeroy, Iowa, in the pulpit. Basket dinner was served at 12.30. District President E. L. Bedwell preached at 3 p. m., and at 7 the Religio presented a good play which was enjoyed by all. Brother Bedwell preached again in the evening.

A good spirit was enjoyed throughout the day, and all services were well attended. A number of Saints from Cherokee drove sixty miles and were present at the early morning prayer meeting. There also was a goodly number from Denison Branch.

During the month of July our Sunday school held its annual picnic at Lake View, Iowa. An invitation was extended to the Methodist Sunday school to join us, which they did. The day was ideal and the attendance large. Ball games, bathing, and the usual big dinner were some of the sports and enjoyments. Many expressed themselves as having enjoyed the day and wished it might come oftener.

Brother and Sister Will Rounds are spending their vacation in Minnesota and Canada, catching some of the big fish for which that country is noted.

Brother Lowell Newcom, of Deloit, and Sister Bethel White, of Dow City, were united in marriage August 7, at the home of the bride's parents in Dow City. They will be at home to their many friends at Buck Grove, Iowa.

On August 21 the usual meetings were held during the day. At the Religio hour Sister Sarah Gardner gave a very interesting talk on "The progress of education." Professor Norman Cooper, who has been touring the Dakotas, Minnesota, Montana, Wyoming, and Yellowstone National Park gave a sketch of his travels during the summer which was very interesting. He expressed himself as glad to be back where the tall corn grows.

Brother and Sister G. R. Johnson spent several days of last week touring South Dakota.

Sister Vivian Lee and daughter of Des Moines, are visiting her mother, Mrs. Melissa Jordan and daughter, Nora, for a few days.

On Wednesday afternoon, August 24, the Department of Women met at the church to discuss and make plans for the

harvest festival to be held at the district reunion. From there the products will be sent to the Independence harvest festival. All seemed anxious to make donations and do their part. The women are anxiously looking forward to the purchasing of a new heating plant for the church and plan to give a supper in the near future for the benefit of the same.

District President E. L. Bedwell and wife passed through here on their way to the Gallands Grove reunion at Sac City, Iowa, which starts August 26. Many Deloit and Denison Saints plan to attend.

Oklahoma City, Oklahoma

Seventh and Lottie Streets

September 1.—The Oklahoma City Branch is moving along very nicely considering the number of Saints who have been and are away on vacations.

We had with us Brother Sheets, of Sioux City, Iowa, an enthusiastic supporter of the program of the church. He preached for us while he was here.

On August 14 Brother Earl D. Bailey, of Tulsa, was here and preached two excellent sermons.

Pastor E. L. Kemp and family, who have been visiting their old home in Springfield, Missouri, have returned.

The Department of Women has been holding a food sale at the courthouse once a month. This is done in order that the different Sunday school classes may raise money for their Christmas offering and building fund.

The Saints had a box supper at Sister Dearing's dining hall last Tuesday evening, which netted them quite a neat little sum besides giving a pleasant evening's entertainment to all present.

We are making preparations to operate a dining hall at the state fair this fall, as has been the custom for years.

On August 24 a new member was added to our branch, a young man, Lewis S. Andrews, of Apache, Oklahoma.

We are expecting District President Ed. Dillon and wife home about the fifteenth of this month. They have been making quite an extended tour, visiting reunions. They are now at Minneapolis, Minnesota, helping the Saints in their dining hall at the fair.

Modesto, California

August 29.—The Modesto Branch is moving along nicely, with good meetings which are well attended by Saints who are interested and happy in the gospel. The Sunday school had twenty-three present last Sunday at fifteen minutes before opening time. This department is improving in attendance under the leadership of Sister Ethel Coplen.

The Department of Women is not doing much during the summer months, but work for its members will begin about the middle of next month.

The Religio is doing splendid work. Its programs are enjoyed, and the quarterly lessons are splendid.

The senior young people had a party at the home of Pastor A. E. Frazier during the past month. After some altogether instructive and enjoyable games, a watermelon feed was held in the yard under the torchlight. Then outdoor games were played. About thirty were present. The teacher of this class is Caroline Pierce, and she has the good will of the class. Needless to add that she is a successful teacher.

A birthday party was given on the lawn at the home of Mr. and Sister K. G. Stark, at Patterson. A number of machines drove over from Modesto, a distance of twenty miles. The time was taken up in games. Cake and ice cream were served to about forty-six old and young, who seemed to enjoy the evening. Irma Swall and Clarence Butterfield were honored guests, both their birthdays coming in the same week.

Another party was had last Friday evening in honor of Melvin Howe, who leaves next Thursday for Graceland. The party was held on the lawn of the home of Brother and

Sister John C. Howe, in Modesto. Beside games, music was enjoyed and delicious refreshments of ice cream and cake were served to everyone. Melvin received a number of useful gifts to take along for use at Graceland, one a quilt made by his aged grandmother. All his friends wish him a pleasant trip and success in his work.

All these parties were appreciated and participated in by all ages, Saints young and older.

The Saints here are looking toward some repairs which are badly needed on the church—painting, tinting, etc. We are also expecting our district president to make us a visit soon.

All feel encouraged to go on and to improve our minds by study. The Lord is blessing us abundantly, although we have some sickness. Sister Whitenack has been in the hospital for some time. Brother I. A. Phelps is very sick at his home. We are wishing for their speedy recovery and praying for the speedy redemption of Zion.

San Francisco, California

All is well with the San Francisco Branch. Our meetings are quite well attended. Peace and harmony prevail, and strangers are almost always present at our services.

We have had quite an improvement in the way of music of late. Brother Holden, from Stockton, has united with us, with his family. He and his wife are musicians. He has organized an orchestra, in which he has gathered nine persons, all young brothers and sisters in the church. They give us music at our meetings, and they are doing fine. It is a wonderful addition, and we all enjoy it.

We have just had our church building painted, and it now makes a good appearance. No one need be ashamed of the outside appearance, or of the doctrine taught within.

On the 7th of this month we had with us Elder McDole, president of the Seattle Branch. He assisted us in our sacramental service. There were only forty-five present, but of that number twenty-two took part in prayer and testimony. It was a good meeting. Last Sunday Brother Berkhart and wife and Brother Crane, from Los Angeles, were with us. All our preaching of late has been by the local priesthood.

GEORGE S. LINCOLN.

Palestine Missionary Writes

(A letter to the First Presidency)

Relative to your letter of July 12, asking about a flag from Palestine for display at the General Conferences, I have to say that to date this country has no flag of its own, but uses the English flag.

Brother A. E. Hanna, at the last moment decided that he could not take the package for the harvest home festival with him, so I am packing for shipment via parcel post. Hope it reaches Independence in time for the event.

Yesterday I enjoyed a rather rare privilege for a Michigander. I baptized a one-time Moslem in the Pool of Siloam. This man comes from a very notable family of Jerusalem. Any credit that may be due for this should be given to Brother Solomon Njeim. He has known the young man for several years and has talked with him much. I have talked with him several times, and he has read much of our literature. He is going to Mexico soon and eventually hopes to get into the United States, where he can study. You may hear from him some of these days. His name is P. J. Douzdar.

Twenty-one feet of our fence fell the other night as a result of the earth tremors of late. Fortunately, no one was passing at the moment.

H. A. DOTY.

JERUSALEM, PALESTINE, Box 417.

YOUR HERALD SUBSCRIPTION—DON'T LET IT LAPSE

Independence

Stone Church

So busy was the session of Sunday school Sunday morning that it seemed the hour was not long enough. Many who have been away on vacations were back again in their classes, taking part with renewed interest. Superintendent C. B. Woodstock and wife were present, visiting the various departments of the school. At the close of the lesson period a musical number was rendered by the young men's class of Brother Walter Betts.

The house was filled with Saints before the hour of eleven, and those who could not find room in the main auditorium went downstairs to observe the feast of the Lord's supper.

Bishop Albert Carmichael, Apostle Roy S. Budd, Bishops R. T. Cooper and C. J. Hunt, Elders C. Ed. Miller and D. O. Cato, and Brother Paul N. Craig occupied the stand and conducted the adult sacramental service. In order that more time might be had to hear from church representatives just in from the field, the opening remarks were dispensed with, and after the emblems had been partaken of by the congregation, Pastor Miller turned the meeting over to Apostle Budd, who commented upon the great privilege the Saints enjoy who share the sacrament, and briefly sketched an incident or two which occurred at reunions this year. He then called upon reunion workers who have been present at from one to four or five gatherings of that nature this summer. Those who were called upon were Bishop Albert Carmichael, Apostle F. Henry Edwards, President Floyd M. McDowell, Apostle D. T. Williams, and Sister Ida Etzenhouser. Their talks were much enjoyed by the Saints. These workers emphasized the growing desire of the Saints to learn the things pertaining to the kingdom of God, to know his laws and obey them. "Another thing which was noticeable about these reunions," said Brother Carmichael, "was the close cooperation between the officers of the church and the people for the interests of all." That the work is gaining in strength and is now on the verge of greater possibilities and opportunities if the Saints are active, humble, and obedient. They assured the congregation they are returned to the center place with a desire to reconsecrate every effort for the upbuilding and establishing of Zion. The songs, directed by Brother Craig, were sung with deep feeling by the congregation, and all felt a spirit of unusual calm and peace throughout the meeting.

In the lower auditorium Apostle Frank Curtis and Brother C. B. Woodstock talked to the young people. And over on the Campus the first Sunday of the month found most of the children returned from vacations and at the service. All seemed full of life and thankfulness. Four prayers and forty-four testimonies were borne in the fifteen minutes of time given, and the singing reverberated with unusual vigor.

The Religio of the Stone Church district will hold its first regular meeting of the winter season at the Stone Church at six o'clock next Sunday evening. Everyone is invited to attend.

At the Campus

The weather for the Sunday night service on the Campus was ideal, being clear, cool, and refreshing. Several excellent numbers were contributed to the success of the meeting by the Walnut Park Band, led by Brother E. E. Moorman. A large congregation of Saints gathered to this meeting. The invocation was offered by Missionary George Jenkins, and Elder William I. Fligg, speaker of the evening, was announced.

Stating that he had chosen an old-fashioned text, Brother Fligg read Proverbs 14:12: "There is a way which seemeth right unto a man, but the end thereof are the ways of death," contrasting with it the words of the Psalmist: "Thy word is a lamp to my feet and a light to my pathway." The speaker carefully gave several instances in the history of the children of God to prove his text. Associated with the text was the thought of worship—true worship—as a means of seeking the divine will and finding the way which is God's. Assert-

ing that the primary work of the church is to teach, Brother Fligg quoted the admonition: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." Christ said, "I am the way, the truth, and the life," and by true worship we may find this way, avoiding the way the end of which are the ways of death. Service and obedience seemed to be uppermost in the speaker's mind, and he pled with the Saints to serve and to obey.

A large number of children attended the junior service on the Campus on Sunday evening, and were present to enjoy "Cain and Abel," the first of a series of pictures on Bible history, to be shown following the evening services, also scenes in British Guiana.

Regular recreational activities were had on the Campus on Saturday afternoon and evening, there being a ball game with large attendance and a movie, "Nanook of the North." On Monday the grounds were open all day to picnickers, and there was some feature for every member in the family. It seemed there was almost too much for one day. Baseball, volley ball, croquet, horseshoe games, a balloon ascension and parachute drop, a band concert, picnic suppers, and an enjoyable movie were some of the things shared by all ages.

Historical Trip, September 18

The historical trip sponsored by the young people of Zion, headed by the young people's councils of thirteen and forty-four, is to be an all day excursion to the following places: Liberty, Excelsior Springs, Richmond, Far West, and Lexington, Missouri. Stops at interesting places will be made between these towns. Saints of Independence and vicinity are invited to join this band intent upon viewing historical places of church history. There are to be good guides and interesting speakers who will give information of historical value. If you have extra room in your car, call Lee Moore, Independence 2921. If you want to go and have no car, call Independence 440 or 2921, and provision will be made, and expenses arranged. Listen for further announcement in your local churches September 11.

Liberty Street Church

In making the opening remarks at the sacramental service on Sunday, Brother Chester Young related some of his personal experiences in which his faith had been greatly strengthened. The testimonies that were offered were inspiring and helpful to everyone present. A good spirit prevailed throughout the meeting.

Sister Leona Robinson has been appointed Temple Builder leader in Liberty district.

Walnut Park

The death of Sister Nancy Elizabeth Hickman, of this community, occurred at three o'clock on the morning of September 1, after many months of failing health due to her advanced age, nearly eighty-nine years. For two months preceding her death, she required almost constant attention, being lovingly cared for by her daughter, Sister J. E. Wolfe, at whose home she passed away, and by Sister T. C. Kelley, also a daughter. The funeral occurred at J. E. Wolfe's residence on the afternoon of the 2d, Elder R. D. Weaver preaching the sermon. Mrs. Joseph Barnhard and Mrs. Frank Good sang, and six grandsons served as pallbearers. The service was largely attended by relatives and by old friends who also had known and loved Sister Hickman for many years.

Two prayer meetings in one forenoon never seem too many for this district on sacramental Sunday. Last Sunday sixty-one were counted at the eight o'clock service, and not one moment was unoccupied. Brothers George Jenkins and Ira Burdick presided.

At eleven, Elder F. W. Lanpher, who is temporarily in charge of the work here, presided at the sacramental service; prayer by W. W. Scott, F. R. Schafer leading the singing, and George Jenkins giving a talk preceding the partaking of

the emblems by about two hundred and fifty Saints. Little Patricia Striblin, from Chicago, daughter of Mr. and Sister Harry Striblin, was blessed at this time by her grandfather, W. W. Scott, assisted by Samuel Smith.

East Independence

Bishop B. J. Scott was the speaker Sunday morning, August 28, and left with the congregation the thought that the gospel is the greatest thing in the world, and we who confess it should put forth our best efforts to live up to its principles. At this hour Carrol Ellsworth, the small son of Brother and Sister Michael Friend, was blessed by Brothers B. J. Scott and N. Carmichael.

In the evening Brother J. J. Teeter addressed the Saints of this district with an interesting discourse. Sister Teeter accompanied her husband, and both were joyfully welcomed here where they formerly lived. We are always glad to have them in our midst.

Last Sunday sacramental service was observed at eleven o'clock, and marked by a peaceful spirit. It was enjoyed by everyone.

Brother T. W. Thatcher was the evening's speaker. Brother Thatcher has lately been ordained to the office of deacon, and this was his first effort. His sermon showed careful, thoughtful study, and we could not help but think when he mentioned the Book of Mormon, if each Saint studied this book as requested, how much greater power the church would have collectively as well as individually!

Apostle Hanson Writes of the North

Abiskojokk, though situated at a latitude farther north than Iceland, has a very agreeable summer climate. It produces a rich vegetation; gayly colored flowers grow on the slopes of the hills; the pine woods typical of the north are here displaced by stunted birch trees.

The greatest attraction to the foreigner journeying above the Arctic Circle is the phenomenon of the midnight sun. In this land the summer knows no sunset and the winter no sunrise.

In order to cut my luggage to a minimum, I laid aside my camera before starting from home; but afterwards concluded to take it. I was glad to have it in the north.

A number of pictures were taken of the sun. It is difficult for me to believe that the sun was ever in a more glorious setting than when I beheld it at Bodø, Norway, on the night of June 24. I was troubled about my exposures, feeling possibly I had made a mistake. But I was happy upon reaching Stockholm in seeing the films after they were developed. The General Kodak Agency on Hamngatan, one of the leading streets in the city, asked permission to have one of the pictures enlarged and placed in their window.

I shall carry a deep and lasting impression of the "Land of the Midnight Sun." My trip to the north will remain a delightful memory as long as life lasts.

In traveling, often one meets persons from remote parts of the earth. Invitations from friends met on the journey to visit them in their homes, came from a young Chinese couple from Semarang, Java; a traveler from Switzerland; and a family in Czecho-Slovakia.

On the way down from the north one could not but observe that great pine forests, lakes, rivers, and cultivated fields are typical of Sweden. The country is noted for its modern industry, iron mines, and factories, driven by electricity from imposing waterfalls.

Sweden's railways carry three classes. By far the greater number travel third class, the cost of which is about one third of the first-class fare.

At the station in Stockholm, Elder C. O. Johnson, our missionary, met me and took me to his home. With his family he has labored here about seven years. My intention was to stay in the city only about a week, but after a few days I felt definitely led to remain for a considerable time.

Meetings of various kinds were held in the hall where the

Saints regularly meet. Through the untiring efforts of Brother Johnson, quiet mannered, but ever loyal to the truth of Christ, a fair footing in the city has been secured. He served as my interpreter.

Invitations to the homes of friends interested in our work were accepted. Charming is the hospitality of these northern people.

We visited Gimo, about ninety miles from Stockholm, where a number of preaching services were held. There are no members of the church in this place. The attendance was good.

Making Hay

It was hay-making time. We went into the fields and helped: eight or nine poles in line were driven into the ground; a wire was attached about two feet above the ground to an end pole, then around each pole to the other end. The hay drawn from the field with a peculiar rake drawn by one horse, was dumped where desired, near the rick. Then after hay was distributed along the wire, another wire was stretched above from one end to the other and hay put on top of this, until finally there were four or five wires. Good weather for curing the hay can not be depended on, hence the special care.

I thought I was getting along quite well pitching the hay, until I noticed how the young woman, who with her mother was assisting in the work, handled her fork.

Altogether it was a joyous experience, the new way of putting up the hay, the women working, the sound of the Swedish language—stirring up memories of experiences on the farm in my early years.

After a month's direct contact with varied forces surrounding our church work, I prepared an article with the view of its being used throughout the European field, entitled, "A call from Zion."

Axious to See Foreign Missions Prosecuted

The whole European field is ready to harvest. Reports coming to me from England, Holland, Germany, and Scandinavia indicate a noticeable awakening.

I would like to see, if possible, that a substantial sum of money be appropriated for the extension of our work in foreign fields; then under the blessing of God, with a well-designed missionary broom, sweep Germany, Holland, Sweden, and all other countries of the European mission. Such an amount as could be employed consistently with the needs of other projects in mind, for building headquarters in the capital cities, using the press in advertising well-prepared and ably translated pamphlets, etc., etc.

Every member of the church is, I believe, at heart, and should be practically, interested in the spreading of the gospel of Christ—the "power of God unto salvation."

Stockholm, the "Venice of the North," appealed to me very much with its many waterways, beautiful parks, gabled houses, ancient and modern buildings, and cultivated people. Here on a summer day the sun glitters on the water, the sea gulls are flying overhead, and at night daylight lingers as if loath to depart.

Missionary Johnson to Return to America

Brother Johnson with his family will be leaving for America the latter part of September. Both members of the church and nonmembers expressed to me appreciation of his labors.

In Copenhagen I am staying with a cousin, who is a contractor and builder. This city, with its population of 800,000, old palaces, historical buildings, museums, and parks, is well worth visiting.

Among the places of interest is Thorwaldsen's Museum. A hundred years ago he was the greatest sculptor of his age. In his museum, in which he is buried, is a collection of his splendid works.

The sun smiles on Denmark. It is a land of verdure-clad islands, surrounded by blue waves.

Thousands of Viking graves are spread over the country.

A most beautiful trip from Copenhagen by auto is along

the shore to Frederiksborg Castle, Elsinore, and to the famous Kronborg Castle at the entrance of the sound, where according to tradition the ghost of Hamlet's father appeared on one of the bastions.

In our meetings at Aalborg, Elder P. T. Andersen acted as interpreter. There has been growth in this city.

In a couple of days I am to leave for Germany.

Visiting Father's Native Land

It is my happy privilege now to be in Copenhagen with my father, mother, and younger sister, who are here visiting relatives. Father was born near by, but left for America when twenty years of age, the only one of his family who ever went to the land of greatest opportunities. Mother was eight years old when with her parents she embarked at Fredericia for New York.

She walked nearly all the way from Florence, near Omaha, Nebraska, across the plains to Utah, one of a company traveling by means of ox teams. The ideal of Zion was inspiring them. The gospel as preached in Denmark by representatives from Salt Lake City appealed to my grandparents.

How different was traveling in those days from the comforts of the transcontinental trains of today! Indians were along the way and making threats. Once they swooped down on this caravan, shot arrows into a number of men, and carried off a woman who was never heard from again. On to Utah the wagons rumbled.

Few things are harder to bear than religious disappointment. Imagine the feelings of my forbears when coming face to face with the actual conditions in Utah! Polygamy preached from what was supposed to be the altar of the Lord's house! The leading officials of the church setting a practical example of polygamous life!

Later they learned of the Church of Jesus Christ as re-organized under the direction and blessing of God, presided over by Joseph Smith, son of the man chosen of God from all men to usher in the latter-day dispensation. They accepted with joy the truth held by it in custody, and never released their hold of it.

It appears not inopportune for me here to relate that when I was a babe, one of two boys in the family, my mother suffered from a cancer on the shoulder. On account of her health, and to provide proper medical attention, father sold his farm and moved to Council Bluffs, Iowa. But it was beyond the power of human skill to cope with the disease. After much suffering she resorted to the church ordinance for healing. She was administered to but once. The elder, a Danish brother, who was spokesman in carrying out the provisions set forth in James 5:14, prophesied to her that she should not die of her affliction, as she had looked forward to, but should get well from that moment on, and should live to see her children in the church. That was nearly a half century ago. There is now a large scar, but from the day the prophetic words were spoken she has not suffered a tingling pain in her shoulder. She lived to see her children "in the church." Whether the prophecy means she shall live to see all her children, including three born after this event, come into the church, I do not know. Because of prophecy possessing very profound meaning, sometimes I think she will. But the words of the Lord have been fulfilled. At the time the words were uttered, on account of sickness it was not thought I should live.

Why was mother slow in seeking administration—first passing through deaths of suffering? A few years ago one day in the parlor at home I asked her. Her head dropped, and in a faltering voice, through tears, she told me she loved her boys, that naturally as a mother she yearned to be with them and teach them what was right, but this did not seem possible. The greatness of it all caused her to refrain from openly asking for it, as she felt she had nothing to place on the altar of God in return.

While a conference of the church was being held in Council Bluffs, her mother told her she was going to call the elders for administration, and asked if she would not like to have the elders also administer to her. She said she answered,

"Yes, have the elders come." She told me she knew then she would be healed. She did know, for she was healed! But she did not know she would live to see her boys in the church. The Lord soon added those words.

And to God be the glory for their fulfillment!

PAUL M. HANSON.

COPENHAGEN, DENMARK, August 17.

Is Grateful for a Wonderful Blessing

I want to tell the Saints about a wonderful blessing I have received.

On June 20 I became very sick and underwent a serious operation the day following. The Sedalia Saints "rallied round" and proved themselves to be real *brothers and sisters*. Two of my children were taken into their homes, while the other two went to stay with their grandparents. Each day the dear loved ones came to see or inquire about me, and my room was kept full of flowers.

On June 28 I suffered a cerebral hemorrhage, causing my entire right side to be paralyzed. Doctor G. W. Rodger and R. F. Moorman administered to me, but in my semiconscious state I could not feel benefited. My ideas were very vague and hazy, but I became obsessed that the Lord would not help me unless I sang, "Oh, thou God who hearest prayer," No. 199. It rang continually through my mind, "Hear us in our hour of need." I tried to sing it, but could not even talk. The doctors had given me up to die. At the second administration Brother Weaver sang my song for me, and a load slipped from my mind. I felt much better, and hope revived. I thought, Now, He surely will hear us in our hour of need. My husband fasted and prayed and for four days and nights never left my bedside. When I had a second stroke, paralyzing my left side, the case seemed to be hopeless. My sister was telegraphed, and she came to my bedside.

On July 3 the branches here and at Warrensburg, Knobnoster, and Marshall held fasting and prayer services for my recovery. I felt very unworthy and that I did not deserve to be healed, but I prayed that I might be spared for my husband and children, who need me so much. I humbled myself before God and made solemn vows and promises. At each administration the power of the Holy Spirit was felt, and I improved. On July 4 I had a convulsion. My doctor marveled that I survived it, "but the Lord is mindful of his own." For days I lay dying; my eyes were set and glazed. The medicine did no good, but there is a great Physician who heard our prayers and healed me. The faith of those men of God who anointed me, G. W. Rodger, R. F. Moorman, and A. A. Weaver—the prayers of my husband and my dear brothers and sisters in Christ, were answered, and at present I am almost well, having full use of all my limbs. To God be the praise.

Several have said that my illness has brought the Sedalia Branch into closer unity and harmony. At any rate, the rest seem closer to me than before. I can never forget nor repay the loving kindness, especially my much-loved Sister Mount, and daughter-in-law, Myrtle Moorman. Here, at least,

"We share our mutual woes
Our mutual burdens bear."

I am more humble than before, and I hope to be more useful in the Lord's work. We more fully appreciate our wonderful bodies after having lost and then regained the use of them. I want to be good and be of service, but I am weak.

"We hope, we aspire, we resolve, we trust,
When the morning calls us to life and light;
But our feet grow weary and ere the night
Our lives are trailing the sordid dust."

Let us strive to build up and not tear down; to be broad-minded and tolerant of others' mistakes, removing the beam from our own eye.

I am humbly grateful to God and to all the kind Saints.
1315 East Broadway. DELPHINE BOZARTH.

Port Huron, Michigan, Home-Coming

The Port Huron, Michigan, Branch is extending an invitation to all former residents and their friends to attend a home-coming at Port Huron, September 23, 24, 25. Arrangements have been made to use the Masonic Temple, on Sixth Street, opposite the post office, for all the meetings. The opening on Friday will be a roast beef supper, served by the Department of Women. Meetings on Saturday, with a special program in the evening. Prayer service Sunday, 9.30 a. m.; preaching, at 11 a. m., 2.15, and 7.00 p. m. The centennial celebration of the advent of the Book of Mormon will be observed in a fitting manner. Local branches nearby are invited to attend and make this one of the biggest and best events of the year. Matthew W. Liston, pastor, 915 Howard Street, Port Huron, Michigan.

Bishop Hunt Writes of Reunions

Also proposes ways to free hands of church

Five of the church reunions I have participated in have been reported. All were of real worth to the districts, blessed with unity, strong faith, spiritual uplift, educational, increased numbers more favorable to filing inventories, payment of tithes, and complying with the general program of the church, that in time means Zion realized.

I trust my associates in the five reunions in the South will not feel offended when I say that "the best of the wine" spiritually and numerically was realized at Brush Creek camp grounds in Southeastern Illinois District, August 19 to 28.

The historic Brush Creek Branch, near Zenia, was organized in 1842, during the presidency of Joseph the Seer, and has continued its organization and regular church services ever since. The splendid influence of the Saints, the good reputation of the reunion for religious as well as other wholesome entertainments, was attested the last Saturday evening when the camp police reported 824 cars, and two war veterans estimated the crowd at over three thousand. Placing the value of the cars at about five hundred dollars each, there was represented nearly a half million dollars in conveyances to the camp grounds that night.

This reunion was noted for a deeper interest along financial lines than usual—a strong indication of church prosperity.

The recent visit of President Frederick M. Smith to the district proved to be a great blessing, for some who had faltered have renewed their faith and are workers with us now. We certainly welcome them.

I would gladly mention the many whose faithful labors made possible the success of the reunion at Brush Creek, but will leave that to other writers.

If the Saints throughout the world will make an extra effort in filing inventories, paying tithes, also suppressing unnecessary wants, and denying themselves scores of so-called luxuries, then contribute freely of money saved to the church, there will be no accounts overdue at the Presiding Bishop's office by one year from now. It can be done. Let us do it.

During that splendid church reunion at Joplin, Missouri, a trusted missionary who has endeared himself to the membership in parts of Canada and some Northern States, was blessed with an encouraging spiritual vision, which will very probably be fulfilled in the near future, and may be the means of bringing nearly all the faltering Saints, including thousands of the Utah people, to the true and safe fold of the Reorganized Church of Jesus Christ of Latter Day Saints. God is for us. Why should any be disheartened? Take courage—be of good cheer.

Wish I could set my birthdays back twenty-five years, that more time might be assured me for service in this blessed church militant. It is good to be a Saint in this dispensation.

By request of the Presidency and Presiding Bishopric, I will do church work for a few months in Owen Sound and Toronto District, Canada.

C. J. HUNT.

INDEPENDENCE, MISSOURI, September 1.

MISCELLANEOUS

Book of Mormon Centennial and Young People's Convention

The place of the centennial and convention has been changed from Akron, Ohio, to Cleveland, because of the likelihood that the church may not be ready. The new home of the Cleveland Saints is a large and well-arranged plant, well suited for educational and devotional purposes. We are invited to use this fine structure for our convention. The centennial will open September 22, date of the delivery of the Book of Mormon plates to Joseph Smith, with a stereopticon lecture of Book of Mormon themes. Other features will be class work, lectures, and sermons. We are expecting President McDowell, Apostle R. S. Budd, Charles B. Woodstock, and other prominent workers in the district, including Brother and Sister Baldwin, Bishop Fry, and the district president. Good music will feature the convention and centennial. All should plan to attend the centennial. It will help us to heed the following admonition: "Wherefore repent and remember the new covenant, even the Book of Mormon." Send in your names to the committee on cards which will be provided. Come early and stay through the whole period.

Two-Day Meeting

A two-day meeting will be held in Clinton District, at Johnson City Branch, September 17 and 18, beginning with prayer service at 10 a. m. on the 17th. We are to have a basket dinner on the grounds. Saints of other branches are invited to attend these meetings. R. T. Walters, for the district presidency.

Conference Notice

Clinton district conference, at Eldorado Springs, Missouri, October 7, 8, and 9, will begin at 10 a. m. on Friday, the 7th. All branch clerks please send reports and delegate credentials to the district secretary, Miss Chella Hulse, Eldorado Springs, Missouri. R. T. Walters for district presidency.

The annual conference of Southern Indiana District will convene at Derby, Indiana, September 17 and 18. All members of this district are cordially invited to attend. Bernice Krichbaum, secretary of district.

Address

Matthew W. Liston, 915 Howard Street, Port Huron, Michigan.

All-Day Union Meeting

There will be an all-day union meeting, with basket lunch at Joy, Illinois, September 11, for Kewanee District. Will the Saints at Joy, Millersburg, Buffalo Prairie, Eliza, New Boston, Seaton, Aledo, and other nearby points please take note? E. R. Davis, district president.

Conference Minutes

WESTERN MONTANA.—District conference convened at Race Track, Montana, August 13 and 14. District presidency and Brother M. A. McConley were in charge. Minutes were read and approved. District president's report was read and approved; budget report was approved; branch reports were read and approved. Reunion committee report was read. Bishop's agent's report was read. All these reports were approved, subject to action of auditing committee. New budget committee, composed of district presidency, bishop's agent, and heads of departments, was selected. Rules and regulations governing the budget were presented and adopted. Sunday school secretary report was read and accepted. Standing auditing committee was elected; namely: D. L. Allen, Jerome Wyckoff, and E. E. Eliason. Election of officers resulted as follows: District president, D. L. Allen; counselors, Frank Christofferson and E. E. Eliason; secretary, Mrs. R. M. Esgar; superintendent of music, Charles Chase; superintendent of Recreation and Expression, F. L. Casey; superintendent of Women, Mrs. R. M. Esgar; superintendent of Sunday school, Mrs. G. W. Thorburn; secretary of Sunday school, Mrs. E. E. Eliason; reunion committee: D. L. Allen, chairman; Joseph Beck, M. G. Perrin, Alfred Peterson, E. E. Eliason, John Eliason, G. W. Thorburn, Frank Christofferson. Motion carried to have reunion next year. Program committee se-

lected: Mrs. E. E. Eliason, Harvey Eliason, and Mrs. E. L. Smelser. These brethren were in attendance: J. A. Becker, M. A. McConley, G. W. Thorburn, J. L. Sandidge, F. L. Casey, Erlene Jacobs gave health talks. Mrs. R. M. EsGAR and Mrs. G. W. Thorburn talked in interest of their departments.

ALBERTA.—District conference convened at Ribstone, Alberta, July 29, 30, and 31. The district presidency assisted by Elder J. A. Gunsolley presided over the conference. The following branches reported local work: Michigan, Calgary, Edmonton, Innisfree, Edgerton, and Ribstone. The ministerial reports of the elders and other priesthood of the district were read and accepted. Edgerton Branch, on recommendation of the district presidency, was declared disorganized. A committee of three, Elders Osler, Roy, and Levitt, was appointed to confer with the representatives of the Northern and Southern Saskatchewan Districts in respect to a ten-day reunion for 1928. The following officers were elected for 1927-1928: President, Elder Osler; first associate president, Elder W. H. Roy; second associate president, Elder Joseph Bates; secretary, Joseph Bates; treasurer, and sustained as bishop's agent, W. H. Roy; Sister Hazel Dallyn was sustained head of the Department of Women; Brother Herbert Burton, superintendent Department of Recreation and Expression; Joseph Bates, superintendent Sunday school. A good spirit prevailed, and an enjoyable time was had by all attending this conference.

Our Departed Ones

LIVELY.—Martha Ann Brown Lively was born August 12, 1865, in Rawley Township, Kent County, Ontario. She was baptized into the Reorganized Church in January, 1883, by Elder Arthur Leverton, in Chatham, Ontario, and remained a faithful member until the day of her death, which occurred August 26, 1927, at 1.55 a. m., at her home in Saint Clair, Michigan. She was married to Henry Lively June 8, 1881, and to them were born five children, four of whom survive her, Mary E. having preceded her mother to the beyond. They are: Captain Herbert Roy, of Detroit, Michigan; Mrs. G. Orlo Coburn, of Bleheim, Ontario, and Harry and Arthur, of Saint Clair, Michigan. Sister Lively has lived most of her days in Michigan. For seven years after her marriage, they lived in Prairie Siding, Ontario, where the gospel came to them, and where their first child was born; then they came to Saint Clair, Michigan, where they resided about thirty-eight years, until her death. Her life has always been an exemplary one, and her kind, sunny disposition won her many friends. She has been one of the mainstays of the church, and her children are all members of the church, the boys all holding the priesthood. The funeral was held from the Latter Day Saint church, Cass Street, Elder George H. Skinner in charge; sermon by Elder John R. Grice; interment in Saint Clair.

GRIFFIN.—Sister Elizabeth Jane Griffin was born June 6, 1860, and passed away at her home in Milo, Iowa, August 12, 1927. She was married to William Griffin, October 27, 1878, and to this happy union five children were born, Nelson Wertie dying in infancy. The children are: Doctor P. B. Griffin, Independence, Missouri; Ivie Wells, Blanche Greenfield, and Harry, of Milo, Iowa. In 1897, Sister Griffin was baptized by Elder Columbus Scott and remained a firm believer and a true follower of the Master the rest of her life. Her home was the home of the missionaries when they came to that locality to preach. Besides the husband and children, she leaves four grandchildren and one great-grandson. Funeral services were conducted at the home Saturday afternoon, August 13, by Henry Castings, of Des Moines, assisted by E. G. Beye, of Rhodes. Interment was by the side of her infant son.

DAVIS.—Gomer Woodrow Davis was born November 13, 1919, at Bisbee, Arizona. Died at Waterville, Minnesota, Monday, August 1, 1927, at 1.30 p. m., from injuries received from having been struck by an automobile while crossing the road near the camp where the family was spending a short vacation. At the time of his death he was seven years, eight months, and nineteen days old. He leaves to mourn his departure, his parents, Mr. and Mrs. E. R. Davis, two brothers, Leslie and Gerald, and two sisters, Naomi and Joy, all of Moline, Illinois, besides a host of friends. Funeral was held in the undertaker's parlor in Moline, and the body was taken to Independence, Missouri, for burial. Sermon was by W. A. McDowell.

DOOLEY.—Allie Summers Dooley was born in Harrisburg, Illinois, July 20, 1891. She was married to Harry Dooley on March 15, 1909, and came to Taylorville, Illinois, to make her home. She was baptized in March, 1926, by Brother E. L. Ulrich and was a kind and loving mother, a true friend and neighbor, and a faithful church worker. Passed away August 2, 1927, after an illness of seventeen days, during which time she underwent an operation for gallstones. All was done for her that loving relatives and friends could do. Funeral services were held at the little mission in the city park, and were in charge of Brother F. T. Mussell, district missionary. Left to sorrow are her husband, her mother, three sisters, two brothers, and six children: Charles, 15; Martha, 12; James, 9; Eva, 6; Harry, 4; and Ruth, seven weeks old. She will be greatly missed in the community in which she lived.

HATHAWAY.—George C. Hathaway passed away in peace from his earthly home near Independence, Missouri, August 12, 1927, at the age of 73 years, 11 months, 15 days. He left as chief mourners a son, Nay Hathaway, and wife, and three grandchildren. He was preceded in death by his wife and five children. He was a man among men, having a noble character as the result of faithful membership in the church since 1904. The last service was held at the Liberty Street Church in Independence, August 15, in charge of Elder J. M. Terry who spoke words of comfort from the teachings of the Master, "I am come that they might have life." Beautiful and appropriate music was rendered by a women's quartet. Interment in Mound Grove cemetery.

HUGHES.—Stephen C. Hughes was born April 2, 1841, in Osage County, Missouri, and died at Dixon, Missouri, August 22, 1927. He was united in marriage to Nancy Helton, to which union four children were born, only one of whom is now living—Mrs. Amanda Harpe, of Saint Louis, Missouri. His second marriage was to Nancy Bridges, of Dixon, Missouri,

THE SAINTS' HERALD

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who is still living, and to this union were born eight children: George C., Walter W., Joseph R., Louis B., and Richard B.; Mildred Reed, Fort Smith, Arkansas; Estella Hood, Hugo, Oklahoma; and Lucy Haines, Temple, Arizona, all of whom are still living and attended the funeral, except the last. Besides the children named, there are thirty-three grandchildren and nineteen great grandchildren. For about forty years the deceased made his home in Springfield, Missouri, and worked as a machinist for the Frisco railway company. He was pensioned by that company sixteen years ago. He was a member of the Reorganized Church of Jesus Christ of Latter Day Saints and was a deacon of the Springfield Branch, with great credit to his office. The funeral services were conducted by Elder Henry Sparling, of Springfield, Missouri, at the residence in Dixon.

KENNEDY.—Mary Sloan Kennedy was born in Edinburgh, Scotland, June 15, 1840. In 1859 she was married to John A. Kennedy in Ontario, Canada. She was baptized into the church in 1880, and a few years later they came to Independence, Missouri, to make their home. Sister Kennedy had lived at her home on Pendleton Avenue for forty years. Her husband preceded her in death. Until about three months ago Sister Kennedy had been active. Since that time illness has confined her to her bed. She passed beyond August 19. Surviving are seven children: J. E. Kennedy, Paradise, Montana; Mrs. M. A. Crum, Centralia, Washington; T. H. Kennedy, San Francisco, California; David J. Kennedy, 2446 Benton Boulevard, Kansas City; and Mrs. May Coleman, William F. Kennedy, and Charles E. Kennedy, all of the home address.

HICKMAN.—Nancy Elizabeth Roberts, daughter of Riley and Matilda Roberts, was born December 11, 1838, in Tennessee. She was married to Christopher Hickman, and to them three sons and three daughters were born. Her husband and three children preceded her in death. Those surviving are E. P. Hickman, of Aurora, Missouri, and Mrs. J. E. Wolfe and Mrs. T. C. Kelley, of Independence, Missouri. She also leaves twenty grandchildren, forty-one great-grandchildren, and one great-great-grandchild. She was converted to the Latter Day Saint faith by Elder T. C. Kelley, was baptized by him in 1882 in Lawrence County, Missouri, and has lived a life devoted to the church. She died September 1, 1927, at the home of her daughter, Mrs. J. E. Wolfe. Funeral at the home, conducted by Elder R. D. Weaver. Interment in Mound Grove.

BURTON.—Emma Beatrice Burton was born in Hantsport, Nova Scotia, May 20, 1844. In 1860 she was married to Joseph F. Burton, who passed away October 1, 1909. To them were born five children, one son and four daughters, two of the girls having died in childhood. The son, Frank W. Burton, grew to manhood and became an elder in the church and died at Long Beach in 1922. After the first ten years of married life spent in Nova Scotia, Brother and Sister Burton located in southern California. She united with the church in 1872. In 1882 she returned with her husband to Nova Scotia, doing missionary work for two years. In 1884 they went on a mission to Australia, returning to California in 1888. In 1894 she accompanied her husband to the Society Islands on the gospel boat, *Evangelia*. Since that time three missionary trips were made to the islands. During the last eighteen or twenty years she has lived in California, later moving to Nauvoo, Illinois, and for the past two years had been living in Independence, Missouri. Died September 3, 1927, at the home of her daughter, Mrs. Adrienne Matthews, 223 South River Boulevard. Two daughters survive her, Mrs. Dora Howland and Mrs. Adrienne Matthews, both of Independence, Missouri; one sister, Mrs. John W. Layton, Nauvoo, Illinois; eighteen grandchildren and thirty-two great-grandchildren. Funeral service held at the Stone Church. Sermon by C. Ed. Miller. Interment at Mound Grove Cemetery, Independence, Tuesday, September 6, 1927.

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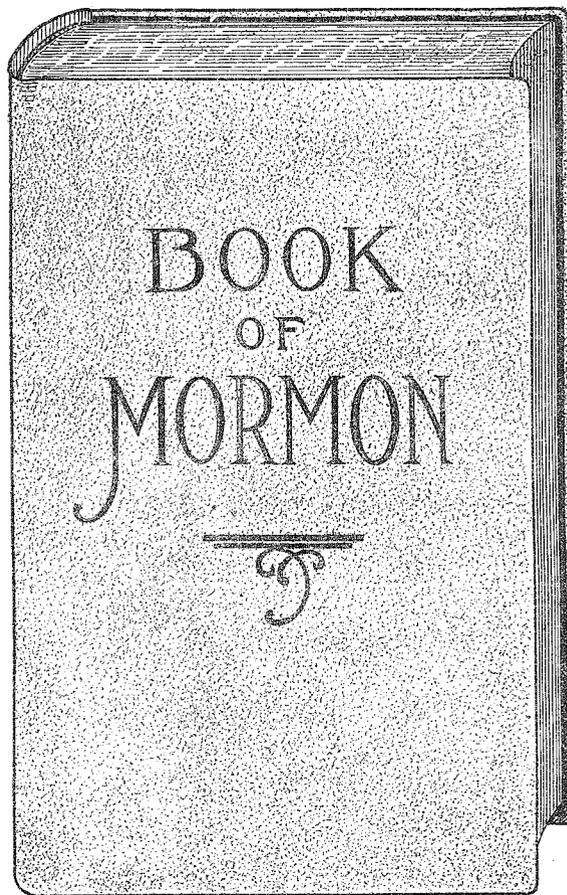
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The Book of Mormon should be in the home of every Latter Day Saint, and if possible every member should have his own book.

September 22, 1927, is the one hundredth anniversary of the date when the records contained in the Book of Mormon were delivered to the keeping of the church. This event makes the year a significant one in church history.

It will be a wholesome experience for every member of the church to read the Book of Mormon this year. Hundreds have already signified their interest and have started in this worth-while endeavor.

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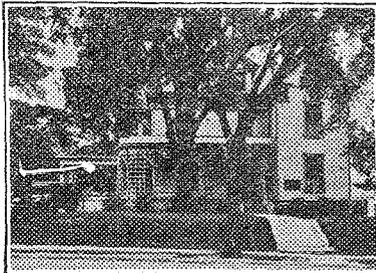
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PROBLEMS

of

INDUSTRIAL ZION

A new booklet just off the press is now ready for sale. Orders filled same day as received. The content of this booklet is an amplification of a series of lectures given during the last General Conference, and the matter of stewardships and cooperation in developing Zion is presented from quite a new angle.

It is written in a very interesting style. Definite situations are discussed and analyzed in a logical, common sense way, and the pleasing thing about the book is the fact that the entire treatise is based on the spiritual ground work of the gospel of Jesus Christ.

The booklet is designed as a text for study by the priesthood in their priesthood meetings and by the membership in their study classes throughout the church. The First Presidency and Presiding Bishopric urge that this booklet be secured and study work begun.

The booklet will be about one hundred and seventy-five pages and will be sold for 20c each.

Order through the publicity agent in your branch when possible. Otherwise order direct from the Herald Publishing House, Independence, Missouri.

THE SAINTE HERALD

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

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Number 37

EDITORIAL

Articles for the Ministry

It has always been my desire, and certainly that desire is felt by all the present editors of the HERALD, to present among other articles those calculated to be of help to the local ministers; and particularly the pastors or presiding elders, for in helping them we have thus indirectly helped the local congregations. It is expected that presiding elders and pastors, district and branch officers will be constantly concerned about studying their job and studying for it; so in presenting for their reading articles which are studious in character, the HERALD will be of assistance in this direction.

It is not likely that all the articles will have been written by our own men, but will be gleaned from other journals. Without doubt some few, very few, will object to our using articles from other church journals, but fortunately such narrow-visioned men are growing fewer in the church. Many of our problems as ministers are very similar to those of other denominations; and where those problems have been subjected to careful analysis by thoughtful men there is no good reason why we should not look over their presentation and appropriate whatever of solution may be applicable.

I want to suggest here the necessity for our ministers to digest what they read and study, and after assimilation apply it to our ideals and philosophy. It is not only unethical to plagiarize, but it is bad pedagogy. To try to present other men's sermons or articles (in or out the church), except in obvious epitomization, will sooner or later react to the disadvantage of the one doing it. Get the ideas and present them in your own language and style.

In this issue we present the first of a number of articles which we hope to follow with some degree of regularity by others. This is an article by Edward S. Amers, and appeared in the *Christian Century* for February 18, 1926. We commend it to the thoughtful and analytical reading of our ministers.

F. M. S.

Wants

Who does not want? Is it not common for men to want some things they do not have? Who can tell what creates the wants men experience, and in how many instances do wants synchronize with what is best for us or what is likely to best contribute to real happiness?

"Just wants." What a wealth of meaning in that phrase! When shall we learn to want those things which are just, for justice will be conserved in satisfying: wants when social rightfulness is conserved and when our own welfare is promoted. "Just wants" afford a whole field of problems for study.

Recently there was sent to me a clipping. It is an editorial which had just appeared in a paper devoted to country life, one of those editorials which moves the heart and touches human interest. The writer so clearly and yet briefly sets out some time disparity between an abnormal or artificial want, and what may after all best suit us if the "want" is granted, that I quote the article entire, feeling sure that our readers will enjoy it as I have, and will see a new bearing of "just wants," as set out in our stewardship ideals.

F. M. S.

"Soft Soil to Run My Fingers In"

For three hours, business had been discussed with all that tenacity for which the modern man is famous. Policies, ideas, methods of finance and organization—all the complex details of modern industry—had been gone over patiently and thoroughly.

"We have a great success ahead of us," the keen young manager said, "for this product satisfies a fundamental want of all mankind."

Some one told a joke, and they pushed back a moment and commenced to discuss "the fundamental wants." It became a moment of personal inventory—the lid was lifted, and one caught a glimpse of the inner dreams of all.

"I want half a million," said one, his lips tightening. "The income from it will give my family real security, and I can travel and visit the fallen cities of antiquity."

"I want a factory of my own," said a professional man, "so that when I go fishing my income will go right on!"

"I want to earn enough so that I can have a new motor car each year and my wife can have all the clothes she wants," said a young man, who had not yet lost his youth or taste for fine things.

Then, all turned by common consent to a man whom all fancied beyond the realm of "wants"—a man who could "buy and sell" anyone in his community.

A far-away, half-helpless look came into his gray eyes. "I want," he began slowly, "I want a modest cottage once more;

my babies back again, prattling under the shade of the cherry tree, the summer sunshine and the sense of unhurried luxury that comes to those who live close to the simple things." Then his voice fell almost to a murmur, "I want soft soil in which to run my fingers, to get down on my knees and plant things in! Ah, I dream of that soft soil of old—it is the soil of all happiness—it yields dreams and treasures we never knew until they are gone!"

There was a hint of flushed faces on every hand as they turned once more to their "business." But a dreamer sat and speculated and heard not the monotonous drone of their voices. In his heart, he breathed: "What could be finer than that—to keep the soft soil of life around one, forever!"—
EDITOR.

Harvest Home Festival

The dates to be observed by the 1927 Harvest Home Festival are from Tuesday, September 27, to Sunday, October 2, including both dates.

The scene of this celebration, which gives much promise of being adapted to the needs of such an occasion, is the basement of the unfinished Auditorium Building, now being constructed on Walnut Street between River Boulevard and Grand Avenue, in the city of Independence, on a portion of the original Temple Lot plot of ground.

The participants in the celebration of the harvest festival of 1927 are widely scattered as are the communicants of the Reorganized Church of Jesus Christ of Latter Day Saints, for word has been received that there have been or will be forwarded to the committee in charge of exhibits and of the festival in its other aspects, contributions and exhibits from such distant points as Jerusalem, Palestine; Honolulu, Hawaii Territory; Wales; Canada; distant and near points of the United States; and likely some countries not here enumerated.

One thing which makes this wide participation doubly interesting is the fact that Saints in the most remote points are asking Saints who have been in these localities but who now reside in Independence, the City of Zion, to look after their exhibits, and give them their natural advantages wherever possible; Saints from over the face of the earth are cooperating to create and display that which shall praise the Lord and cry in thunderous tones of his bountiful providence. For the Lord of the Harvest must be the central figure in this Festival of the Harvest, that Saints shall not be permitted to forget whence comes their strength and blessing.

In former years this fall festival has come to be of service in several distinct ways:

1. It has emphasized the resources of the land of Zion in particular.
2. It has stimulated activity in production and preservation of vegetables, fruits, grains, flowers, grasses, etc.
3. It has developed talent in the building of dis-

play or exhibit, and the voicing of acknowledgment and praise.

4. It has brought unity in several groups because of having afforded a point for common effort in a common cause which held no element of contention.

In addition to the exhibits which will be on display for the entire six days in commodious and well-appointed booths, there will be daily programs of music, speaking, judging, lectures; and it is fondly hoped that much of the spirit of the gospel of the Saints may be dispensed in the social intercourse indulged.

There is still time for the Saints who have not thus far arranged for representation in this year's festival to obtain space and make a creditable showing. Address C. C. Koehler, 1015 West South Avenue, Independence, Missouri, at once, and ask for information and state your requirements. He will be quick to respond. If you are ready to forward your exhibit, you should send by suitable carrier to Brother Koehler, who is responsible for their proper handling.

R. J. L.

Sportsmanship or Millions

In another column we are reproducing a special article written by Westbrook Pegler, and printed in the *Kansas City Star* of September 8. He is writing under the urge received by a knowledge that several millions of dollars will change hands because on September 22 a young man named Gene Tunney will defend his title as world's champion heavy weight prize fighter against an attempt to regain this title by a former champion, James Dempsey.

Now the HERALD is not particularly interested as to who shall carry the coveted title after September 22—in fact, I deeply wish there should be no such prize fighting as now exists, and am unable to imagine a system of prize fighting which would be commendable by any nation or commonwealth. But there is great interest in the figures submitted by Mr. Pegler and in his general comments, among them being the comparison he makes between the respectability of prize fighting millionaires and millionaires created by inheritance of fortunes made by board of trade gambling.

I am interested in the fact that it is possible to extract millions of dollars from the pockets of American citizens who have shown themselves to be more than an average in capability in accumulating money, for it is going to cost the average man outside Chicago a neat sum to witness the contest. I am interested that the public encourages a sport which has for its avowed aim the brutal pounding into unconsciousness of human beings. I am interested in trying to discover a fundamental difference in the

street or back yard fist fight in which one American citizen attempts to wreak his vengeance upon another, and the fight arena where one is encouraged to show hatred, viciousness, cruelty, and to batter his foe until his own strength is exhausted and his personal grudge is satisfied. I acknowledge I am puzzled at the attitude of the American public, and do question if this is not just a reverting to inhumanity and unsportsmanship.

I confess to keen interest in such sports as tennis, golf, and baseball, and believe that much benefit may accrue to those who participate, and to those who because of admiration of skill and endurance and contest witness these sportsmanlike exhibits. But these are essentially different from the work or sport(?) of the prize ring or the cock pit.

It is impossible to conceive any satisfaction coming to the individual witnessing the prize ring contest which is unadulterated or would elevate the human soul. Joy at victory surely does not mean less than callousness to unnecessary cruelty. Admiration of endurance must involve lack of comprehension of the meaning of loss of ability to endure by the beaten man; for unlike the great sports, prize fighting does not bring development to the beaten man except in rare instances, but in place of development brings ruin and destruction. A fighter is not considered game who is beaten and still retains enough physical resource to regain his former condition—he is lacking in “fighting spirit.”

I am sure it would be better for Saints to put from them any taste for this sportless sport; there is no real contribution to be made by it to the good of the group.

R. J. L.

Book of Mormon Pageant at Independence

“Remember Cumorah,” the Book of Mormon centennial pageant, will be produced in Independence in the basement of the Auditorium Friday and Saturday nights, September 23 and 24.

Independence Saints are going to attend the pageant Friday night, the 23d, so that seats for the Saturday night performance may be reserved for out-of-town visitors who wish to spend the week-end in Independence, where they may witness the pageant Saturday night and attend the special services Sunday. It is expected the capacity of the Auditorium will be taxed.

The White Mask Players in Independence are putting on the pageant, and the Laurel Club is managing the seating, costuming, and general business affairs.

A large number have been cast for the pageant, rehearsals are in progress, and Sister Gladys Newton Six, from Ford, Kansas, has returned to Inde-

pendence for two weeks to direct the staging and production.

No Saint within driving distance of Independence should miss the Saturday evening performance of “Remember Cumorah,” and the association connected with its production in the Auditorium Building.

R. J. L.

Many in Independence Read Book of Mormon

There has been carried to the members of the church in Independence the challenge of Bishop Charles Fry, of Kirtland, “How many will join me in rereading the Book of Mormon?” An official group of possibly two hundred men has tried to present the proposition to the membership and obtain their statements that they will now, in 1927 and before this centennial year of the coming of the book shall close, reread or read for the first time, the Book of Mormon.

About 825 Saints have signed such a statement, duplicate of which appears herewith, and many more are reading or going to read who prefer to do so without declaring themselves as doing it. Interest in the project is daily increasing, and with the coming of cooler weather, this activity will likely double.

At the Campus outdoor meeting which occurred Sunday evening, President Frederick M. Smith spoke at length in appreciation of the value and work of the Book of Mormon, and gave hearty personal and official support to the movement to study it anew, stating that he is rereading it, and that experiences within the last two months have stirred him to an appreciation of the early events surrounding the coming forth of the Book of Mormon, and to a high appreciation of the book itself. He hopes that the Saints will read it with the definite purpose of gaining its philosophy of human conduct.

There are some Saints who do not possess a copy of the book, and many who are not owners of any helps in studying it, and for this reason there has been mailed to each branch president or to some member of every branch, a list of publications which will assist in obtaining a fairly comprehensive knowledge of the book including its making in ancient and modern years, its doctrine, archaeological and kindred proofs of its authenticity, etc.

Isolated Saints should be permitted to know fully of this movement and join the large number now engaged in the creditable undertaking, and in order that they may record themselves as so doing, we are reproducing the blank form of declaration, which may be clipped from the HERALD and mailed to the editors. We would really like to know that there are fifty per cent of the church at serious work, gaining the knowledge and spirituality to be obtained

OFFICIAL

New Call Letters for "Midland Broadcast Central"

Pursuant to action taken at the last General Conference, the church radio station has been leased to a group of five men to operate on a stewardship basis. For carrying on its operations, this group has organized the Midland Broadcasting Company, which will operate commercially from studios in Kansas City, to be known as Midland Broadcast Central. Call letters K M B C have been issued for the use of Midland Broadcast Central, and the call letters K L D S will be retained for church programs and services. It was thought that perhaps some of the features on commercial programs would be of a nature which would be better broadcast under other call letters than those used for the particular type of programs and services that have identified K L D S.

The Board of Trustees operating the station for the church consist of Bishop M. H. Siegfried, Bishop F. B. Blair, and Brothers F. H. Criley, C. R. Smith, and A. B. Church.

Broadcasting schedules hereafter will be published for both K L D S and K M B C.

ARTHUR B. CHURCH

by this means. It surely means a unity of spirit and a common thought or comprehension which bodes the destruction of petty criticism and strife, and who does not long to see the day speedily come when we shall be of one mind, thus being able to draw down the Lord's blessings upon our own individual selves, and blessing the body or church with increased life?

R. J. L.

Here is the slip for you to sign.

1827 REMEMBER CUMORAH! 1927

September 22, 1927, is the one hundredth anniversary of the date when the records contained in the Book of Mormon were taken from Hill Cumorah by the angel of God and given to the church.

Desiring to better inform myself of the teachings of this book, in appreciation of its importance, and in recognition of the significance of this centennial year, I wish to express my desire to read the Book of Mormon.

I will do this carefully, sincerely, and prayerfully, keeping in mind the historical events which have occurred in the century since the Book of Mormon was given to the church. If possible, I will complete the reading by December 31, 1927.

Name.....

Street Address.....

City.....State.....

When filled out, hand to your pastor who will forward it to the First Presidency, Box 255, Independence, Missouri.

THEY SAY...

Emerson: "The mass of men worry themselves into nameless graves; here and there a great soul forgets himself into immortality."

Quillen: "To acquire the things which afford happiness is difficult and the reward uncertain; it is much easier to avoid the things which cause unhappiness, and here the reward is sure."

A proverb: "Envy is the Devil's cloak."

Some One: "Most of those folks who have concluded that Christianity is a failure have never tried it."

A Golfer: "In playing the game over the links of life, remember that the mental hazards are the worst on the course."

Editor "Engineering News-Record": "Punctuality seems to be a congenital virtue, and some people just can not be on time."

Doctor James A. Mathews, in "Engineering News-Record": "I dislike intensely manufacturing down to a specification rather than up to an ideal, in order to meet competition and remain in business."

Editor "Scientific American": "It is theology, not religion, which quarrels with science."

The editor of the "Saint Louis Post-Dispatch," speaking of America: "Home is somewhat of a wreck with us. It is no longer that domestic sanctuary upon which men formerly retired from the day's work."

Seneca: "God made man into men that they might help one another."

A Correction

Attention is called to an error in the list of songs published in HERALD of September 7. On page 1036 the authorship (words and music) of the song, "One hour with Jesus," is credited to J. L. Morgan. Brother Morgan did set these words to music, but William Lewis, an uncle to Brother Morgan, and long a trusted minister in the church, wrote the words.

According to *The Spectator* of May 21, unemployment in England is decreasing gradually. On May 9 the figures were 998,300, improvement in the heavy industries being accountable for the absorption of more men in industry. The cost of living in England is now lower than at any time since the World War.

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

A Vital Church

By EDWARD SCRIBNER AMERS, in *Christian Century*, February 18, 1926.

There are many kinds of churches, and there are different ways of conceiving the "true" church. Some persons think it must be very old and have a venerable tradition. Some think it is found where there are great numbers. Some identify it with the church which is the most familiar to them, while others expect to find it in the newest sect. Many times it is felt to be the church which has answered some particular need of the moment, such as health or intellectual awakening. Again the ideal church may be thought of as one which surrounds itself with the greatest mystery, professes occult powers, or proclaims an esoteric doctrine of divine truth.

All of these conceptions show themselves upon reflection to be partial and inadequate. Perhaps it is better not to talk of the ideal church, but only of a vital church. A vital church is one that offers to people the fullest, freest, and most enlarging life in the circumstances in which they are living and in those wherein they will live tomorrow. What is the best kind of a church in a given community here and now? If we forego any attempt to derive the answer from proof texts and preconceived theological opinions, we have left the practical experience of religious history and enterprise. There have been great changes in the conditions of life in different periods of Christianity. Many problems which pressed upon the early Christians no longer exist. The old persecutions have ceased, there are no slaves, the empire has fallen, the kings have departed. We have new forms of government, new inventions, new kinds of cities, new public schools, organized charity, and a vastly better understanding of the life of man.

Different Community Needs

Communities within the same city are highly differentiated. An industrial neighborhood needs a different type of church from that of a rural or a residential urban center. Certainly churches in

different countries or among people of different nationalities must take account of varying customs and stages of culture. In the actual adaptation of religious work, the vital church takes careful account of its constituency and provides methods and forms of interpretation most effective for developing the religious life. The question must then be made quite specific, remembering meantime that it is a universal faith which is to be cultivated within the concrete situation. What, then, would be the nature and work of a vital church in a residential section of a large city which is also a great educational center? Suppose the membership contains business men of the executive and clerical class; a smaller group of professional men and women, such as lawyers, physicians, teachers, and artists; and a small but influential class of university faculty and students.

All are living a highly specialized and exacting daily life; most of them have many social connections and activities in clubs, fraternal orders, philanthropic organizations, and cultural sets; and in general their economic circumstances are comfortable but circumspect. What should the church try to do for

them, and what should it expect them to do?

Work for Members

The most inclusive and significant answer is that they should carry the spirit of their religion into their daily life with its varied interests. They are constantly told that religion is a way of life in the concrete and practical world. There is no distinct line between the sacred and the secular. What the church trains and inspires people to do can not all be done in the church building or within the church agencies. An analogy may be drawn from the work of other institutions. The law school trains lawyers, but it sends them out into the world to practice. Women buy food in the market, but take it home for use. Men purchase clothing in the stores, but do not remain there to wear it. A certain amount of organization and of attention to the practical life of the church is necessary, but it is impossible to provide enough offices and committees to give such employment to all members, and if it were, such activities would be but a part of an adequate expression of the religious life.

Other specialized agencies have been rapidly developing in our modern society, and they often embody the good will and idealism of Christianity with

Without interfering with your tithes or local expense contributions, CAN you give \$500 as a free will offering toward the 1927-8 budget?

more skill and efficiency than specific church organizations could do. Their workers receive technical training and achieve professional thoroughness and expertness. It would be impracticable for the church to extend its roof to cover schools, hospitals, industries, and arts. It can not carry on extensive industries nor conduct assemblies of state to sign peace treaties. Yet it has a very vital and genuine responsibility with reference to all such enterprises of civilization. It can help to create the spirit of good will, of justice, and of mercy which motivates fruitful social reforms and happy daily living.

Function of Services

It is the function of the church services and atmosphere to make clear the needs and the opportunities for social benefaction and spiritual illumination and to induce an intelligent, sympathetic attitude toward them. To this end church members contribute by their presence in the church and by their loyalty to its ideals and good works. For most individuals these attitudes are most surely awakened and maintained in face to face association with other people seeking the same ends. Persons seated in a congregation need not be merely passive listeners and recipients. If they are sympathetic and intelligently in earnest, they vitally contribute to one another and to the whole institution an atmosphere charged with spiritual energy and high purpose. The psychologists have discovered the stimulating effect of the unconscious demeanor and slightest gestures of the individuals in a crowd. Every public speaker knows the difference between an audience which is alert and responsive and one which is cold and uninterested. He himself is but one factor in gaining the desired mood and direction of purpose. Every attendant contributes to or detracts from the proper spirit of the place.

Members may also promote the cause of religion by their "daily walk and conversation." Human beings live, so far as their significant existence is concerned, largely by conversation. Even the passing exchange of greetings has its part in determining the tone and spirit of a group. Buoyancy, good nature, friendliness have their subtle facial expression. But so also have cynicism, indifference, selfishness, and false pride. The self-centered person who does not "see" any but those from whom he hopes for advantage or prestige, obstructs the flow of spiritual life. Probably the church must take some account of different social sets within its fold and encourage an intimacy of friendliness among them which may not be possible for any one toward all other members equally. But this need not interfere with the sense of a genuine companionship of interest and of co-

operative enthusiasm throughout the whole membership. After taking into consideration all proper regard for the delicacy of personal relations, there remains a wide area of common life in which all human beings meet upon a common plane. And all who are genuinely loyal to the church will feel a real partnership with all others who "belong."

A consistent member of the ideal church will accordingly give some time for participating in its services and social life; he will contribute generously of his money in reference to his ability and not merely with reference to what others give; he will radiate in conversation and by unconscious expressions a wholesome, unifying, and buoyant faith in its work and purpose. Every person must in large part decide for himself the measure of his gifts of every sort. It would be a generous devotion for some members to give as much interest to religion as they give to football or the theater or the opera. Some men belong to the city club but do not often visit its building. They might give more to it and get more from it, but the club would not wish to have them withdraw because they can not always be on hand. Their names are on its roll, they pay their dues, and in conversation they are loyal to its enterprises. Some persons are so situated that they can not give much more than that to a church, but that kind of adherence to a religious institution is better than none and may reasonably be expected from any person who wishes to render aid to constructive social forces.

Free Thinking

In the second place, a vital church cultivates free and effective thinking. It is inevitable that human beings should think about the interests which they feel to be vital to them. Their thoughts may be merely routine and custom-bound, but again they may be quite free and enlightened. In the ideal church of the type here described, the members will strive for clear and adequate knowledge. They will not accept a creed in the usual meaning of that word, but they will have ideas about life and duty and destiny. It will be a real part of their religion to seek an understanding of the world they live in, and they will readily turn to the wise men, the scientists, and thinkers of the time, for help and direction.

We have been more successful in discarding and questioning the old than we have in formulating the new. It is easy to deny miracles; it is not always easy to recognize the mysteries which remain. It is not difficult to dissent from the traditional creeds, but it is difficult to build up a satisfying philosophy of life and to hold it subject to revision without paralysis or cynicism. Yet this forward-moving

spirit is an essential of true religious faith. It involves more than trust in history or heroes; it requires trust in life itself. The great testing of religion at the present time centers in this fact. The conservatives hold to a fixed body of doctrine, a static system of truth. The liberals believe not so much in revelation as in discovery and in a continuing, creative process of knowledge and faith. Professor Kirsopp Lake has classified religionists as fundamentalists, institutionalists, and experimentalists, the second group mediating between the other two. The institutionalists are for keeping the peace and will concede only as much to the experimentalists as may be appropriated without endangering the welfare of the church or its constituted agencies. They are given to compromise, to expediency, and not infrequently to obscurantism. Their opportunism is not satisfying to either extreme, however valuable it may be in conserving an external harmony and practical cooperation.

Experimentalists

The members of an ideal church will know what these distinctions mean. They will find their way more and more into sympathy with the experimentalists, but they will not be intolerant of those who linger in the other camps. The final test of the validity and the significance of ideas and systems of ideas for religion is the freedom, power, and satisfaction which they bring into life. The great end of religion is to gain life, and life more abundant. By this standard many traditional ideas are being discarded. For example, perhaps the world had no beginning. If science points to such a conclusion, religion is not thereby undermined, but only an old theory of creation is given up. Religion may well take us where we are and ask how we may become better. When this religious outlook is won, many solving ideas appear with it. There occurs a new perspective and a new horizon. I well remember the thrilling experience of discovering and adopting certain new ideas about the order of the world. They opened fresh vistas, created attractive opportunities, and awakened measureless enthusiasm.

Another fruitful thought came from a fifteen-minute talk on the idea that the world is young and that the process of creation is now going on. That brief, quiet talk by a learned professor in a college chapel furnished all subsequent years with fresh interest and meaning. It prepared a welcome for the modern hymn which begins:

Creation's Lord, we give thee thanks,
That this thy world is incomplete;

That thou hast not yet finished man,
That we are in the making still.

That thought has been an inexpressible relief from

old puzzles as to how this actual world of stress and pain, of partial justice and defeated hopes could be the finished work of a perfect Being. Many events, disasters, and bereavements, which in the old view had to be accepted as the workings of an inscrutable Providence may now be frankly viewed as accidents and miscarriages which were never deliberately intended or purposely visited upon mankind. It is also possible now to understand how many calamities may be avoided and eliminated.

Optimism Possible

It becomes evident that while existence is precarious, it is not clouded by angry threats of suffering for no cause or reason. Life is not wholly a weary pilgrimage in a completely hostile and hopelessly evil order or nature. It has its measure of genuine joy, of fruitful achievement, of realizable ideals. Religion is justified in celebrating joyously and confidently many actual events and many reasonable hopes here and now. This melioristic optimism is strengthened by the growing scientific conviction that human nature is not set and fixed in a fatalistically determined pattern or character. A better knowledge of infancy, of the flexibility of behavior under nurture and training, through an indefinitely long period of plasticity, opens the way to promising experiments of education and eugenics. The marvelous achievements of scientific discovery, invention, and organization in the physical realm are beginning to be regarded as significant of equally great possibilities in the psychological and social life of mankind.

Such ideas suggest the increasing power of the race to develop a greater use of reasonableness, of exact and serviceable knowledge, and gradually to attain more and more understanding and control of the means for securing and enhancing all the spiritual as well as the commoner values of life. It therefore becomes the opportunity, not merely the duty, of religious people to use their intelligence to the utmost in the pursuit of the highest ideals. The fact that this is an arduous and endless task does not lessen its appeal or destroy its incentive. From such insights and suggestions, new religious outlooks and new ventures of rational faith emerge.

How transforming and solving is the idea that the doctrine of the Trinity is now relatively of little importance; that the truly modern thinker is neither unitarian nor trinitarian; that it is not the birth but the life and thought of Jesus which should be considered; that popular amusements may be used religiously, bringing joy and natural comradeship into life; that cities are helpful to the moral as well as the physical and intellectual life; that the missionary attitude is present in foreign trade and politics as well as in religion, and therefore the "mis-

sionary" is just as natural as any kind of idealistic promoter; that it is easy to be liberal in theology and difficult in social and political matters; that experimentation often leads to discovery of important ways of making religion vital and benign.

Symbolism

The third characteristic of a vital church is its symbolism. A symbol is something—an object, a word, an act, a personality—which suggests far more to the imagination than is present to the senses. A cross may be only an upright piece of wood with a shorter piece fixed at right angles to the upright and at two thirds of its height. But as a marker for a soldier's grave or as a sign above an altar, it becomes the symbol of divine love poured out for the redemption of broken and undone humanity. In a world of defeat and loss, it is the token of victory and hope. It signifies that the love of God is adequate to blot out the shame and heal the wounds of every soul. Who does not need to be reminded of infinite mercy by some such simple yet profound sign of divine love?

The church building itself becomes a quickening symbol to the congregation which gathers in it, especially when age and use have made it a place of rich and vivid memories. A very plain chapel which has been the scene of inner conflicts and of aspiring faith undergoes a transformation. It becomes in truth a house of God, and a very gate of heaven. A beautiful and suitable building stirs and releases the imagination with still greater power and illumination. It is inviting and hospitable like the love which created it. The warmth and friendliness of its aisles and pews are reassuring, and its arches are sheltering and uplifting. Its seeming distances, though within small dimensions, have the effect of setting the soul in an open place yet surrounding it with that mercy which is "like the wilderness of the sea."

The congregation is itself a symbol. Usually, in a modern church, not half of the members are present at the regular services. Those in attendance represent the whole group, and on occasion act for them. But the congregation is still more widely symbolic. It suggests the universal experience of humanity, seeking light and companionship and salvation from its burdens. The church offers an idealized fellowship, not only with those visibly present but also with those great souls of the ages who have wrought and conquered and bequeathed their works and spirit to the race. And at the center of that fellowship, vivid and dominant, is the sense of a divine presence. It is humanized and brought near in the thought of Jesus Christ. It is magnified and lifted up to infinity in the speculative doctrines of

faith. In that world of aspiration, each human soul learns to see himself in two widely contrasted relations. Now he is of earth and time, set in the vast order of the universe and subject to the decrees of the divine will; again he is taken up out of his limitations and finiteness into sonship with the eternal, sharing in the mysteries of the powers of life and of death.

In our own time there is a deep and widespread craving for an enrichment of public services. In every communion, even in those which in the past have inclined to confuse all symbols of beauty with popery, there is evidence of a longing for something more than extemporaneous speech and an impromptu order of service. They are seeking nobler hymns, they experiment with the surplice for the choir, they venture upon processions, they retrieve some lines of gothic architecture, they light a candlestick, they put flowers about the altar, they place stained glass windows, they celebrate Christmas and Easter, they give pageants and indulge in festivals. Even the moving picture and the radio have been consecrated here and there to sacred uses.

Religion, in its free, normal expression, has always employed the great forms of art. Only in some age of reaction and austerity has religion been barren and puritanical. Today it is recovering the richness and beauty of symbolism which protestantism too much excluded. But that symbolism will necessarily be more than a reproduction of the forms of the past. It will adopt such of them as are consonant with the spirit of a religion of adventure and discovery, but it will not hesitate to find new rituals, poetry, music, and drama as it has already appropriated and invented new forms of organization, new methods of instruction, and new programs of reform. So long as it keeps the spirit of freedom and spiritual understanding, it will not allow its symbols to become bonds and chains, or think of any of them as necessary to salvation or essential to Christian character, but will permit the widest variation without prejudice or exclusion. When a symbol is mistaken for an ordinance, it loses its value; when an ordinance is viewed as a symbol, its power is enhanced.

A vital church will continue to seek and to create more expedient and effective ways of cultivating the religious life in close cooperation with the enlarging and deepening life of society. It will endeavor to keep its members alert, dynamic centers of idealism and good will; it will encourage them to think and to attain all possible knowledge; and it will enlist them in the production and use of diverse forms of art by which the heart and will may be profoundly moved to feel and act in harmony with the finest possible visions of human well-being and destiny.

The Book of Mormon in the Sunday School

BY SUPERINTENDENT C. B. WOODSTOCK

One hundred years ago, by angelic hands, there was given to the world through the humble instrumentality of this church, a divine record of God's dealings with the former inhabitants of the American Continent and of Christ's ministry among them. It was prepared by servants of the living God under divine command and the spirit of revelation. It was preserved, together with other sacred writings and instruments, according to the divine will, to come forth for a special purpose in the latter day. The magnitude of this purpose and the full value of the ancient record in the accomplishment of the marvelous work necessary in the preparation of a people for the redemption of Zion and the second coming of the Master, has not yet been fully appreciated.

As the day approaches when we shall have rounded out a full century since the organization of the church, there is a significant awakening among the membership as well as the priesthood to the striking importance of the Book of Mormon and its message in the restoration of the gospel and in the perfection of a people who shall be worthy and able to receive of the fullness of knowledge and power which must characterize children of the kingdom in the day that the Lord shall return.

Indeed, the entire church is eagerly looking forward to 1930 and beyond, and we press on to the fullness of times when promises of old shall be verified. Undoubtedly the call of today, as never before, is a call to prepare, by study and exercise, as also by faith and prayer, that we may show ourselves approved unto God. The day and the occasion demand knowledge, faith, charity, purity of life, and willing service.

That we may fully comprehend and put into practice the revealed will of God in the solution of the tremendous social, economic, and spiritual problems confronting the church and the world today, the Saints must avail themselves through consistent study and application of the gospel principles as revealed in the word of God in the three books, and keep themselves in a condition to receive further as it may be the Lord's will to give. This does not prevent a wider study of art, history, languages, science, and philosophy if undertaken in a true search for truth and power in harmony with the Lord of Life. The latter-day slogan, "Our creed, all truth; our field, the world," is still expressive of Christian idealism.

From its inception, the Sunday school has been distinctively a "Bible school," while in the Religio, from its origin, study classes have centered around the Book of Mormon. In general, Religio quarterlies

have featured the study of the Nephite record, although the present tendency in the Department of Recreation and Expression is to demand study courses dealing with broad phases of social and economic as well as spiritual development. Aside from some scattering attempts to teach an adult Book of Mormon class in Sunday school without a quarterly guide, the study of this record has been left to the Religio.

For many years the Outline Studies in the Book of Mormon, by Louise Palfrey-Sheldon, were in use in Religio classes. Last year Brother Cyril Wight gave us an intensive study in one year under the title, "The Book of Mormon, is it necessary?" This quarterly was widely used both in Religio and Sunday school classes. It was printed in sufficient quantity to supply the need of class study for some years to come. The lessons are not dated, and the study may be begun at any time. It is equally suitable for Religio or Sunday school use.

There is apparent need for new courses in the subject matter of the Book of Mormon, especially as its teachings have vital bearing upon the life and work of our day. One such course should be ready by July 1928.

An unusually interesting and valuable little quarterly of the Junior Religio series is entitled "The Book of Mormon Story," by Sister Marcella Schenck. The story in brief is told in fifty-two lessons or chapters, the first of the lessons going into use in July, 1927. The story is entertainingly told for children of eight to fourteen years, its incidents are well chosen, and the teaching is interpreted in terms of youths' problems of today. This quarterly is also printed in large quantities and may be used with equal advantage in Sunday school classes where not already used in Religio.

We see no reason why the Sunday school should be limited in its subject matter to the Bible. Rather do we feel that as the church school conducted on the most advantageous hour of the Sabbath, there should be made available for its classes the most valuable teaching of the "three books," with special emphasis laid in the solution of particular problems confronting the membership of the church. At the same time we should welcome material wisely selected from "all good books," that our instruction be not unduly narrow or circumscribed. In our teaching, too, there should always be kept in mind the great, constructive program of the church, that the product of our Sunday schools shall be well informed, trained in heart and hand as well as in mind for active service in the church.

From every consideration, the study of the Book of Mormon should have a prominent place in our Sunday schools.

OF GENERAL INTEREST

Familiar Misquotations

M. Jourdain was astonished to find that he had been talking prose all his life without knowing it. Had he lived on this side of the channel, he would have proceeded, in due course, to learn, no doubt to his profound gratification, that this prose of his was full of quotations from and allusions to half the famous books in the language. The English are inveterate quoters. We quote shamelessly from books we have never read—from authors whose very names we do not know; nay, like M. Jourdain, we often quote without realizing that we are quoting at all. And yet we have the effrontery to turn up our noses at anyone who consciously applies to the affairs of this modern age some jewel of speech from the great writers of the past, and to snigger "*cliche*," "*tag*," "*vieux jeu*."

It would be interesting to discover which is the most misquoted phrase in English literature. I am inclined to believe it must be the last line of Milton's "*Lycidas*," which so many people who should know much better persist in quoting as

"Tomorrow to fresh fields and pastures new," making miserable tautology of a fine line.

A short time ago I read an interesting character sketch of Shakespeare's *Lady Macbeth*, in which occurred the well-known phrase "*sticking point*." The writer knew perfectly well, I have no doubt, that Shakespeare wrote,

"Screw your courage to the sticking place," but nine readers out of ten would have supposed "*place*" to be a mere misprint for "*point*."

Another author who has paid the penalty of greatness is Pope:

"A little learning is a dangerous thing" is almost always quoted, nowadays, as

"A little knowledge is a dangerous thing." Science is substituted for the classics. It must be admitted that the popular version is less priggish than the original, but it plays havoc with the second line of the couplet.

Butler's "*Hudibras*" is more often mentioned than read in these days, but it is a mine of good things. One of the best known is

"He that complies against his will
Is of his own opinion still."

This usually undergoes a strange transformation into

"A man convinced against his will
Is of the same opinion still,"

which is sheer nonsense, although the underlying idea is plain enough. A sentiment which appealed

perhaps more to our grandfathers than to ourselves is

"Pity is akin to love."

Most of us would confidently assert that this comes from "*Alexander's feast*," but it does not. Dryden wrote

"Pity melts the mind to love."

Thomas Southerne (1660 to 1746) has

"Pity's akin to love,"

but we can not shelter ourselves behind him. We misquote Dryden: we do not quote Southerne.

It must be grimly exasperating to an author to reflect that posterity will, in all probability, refuse to read his masterpieces, but will merely seize on his best things and misuse them!

"Steal! To be sure they may, and, egad, serve your best thoughts as gypsies do stolen children—disfigure them to make 'em pass for their own."

Sir Fretful Plagiary, in his righteous wrath, can not refrain from pilfering and misquoting Churchill's lines:

"Like Gypsies, lest the stolen brat be known
Defacing first, then claiming for his own."

But our consciences are clear on this point. Our weakness is rather that of the poor relations or humble friends of the great. We do not profess to be the originators of our purpose patches. Nay, we make haste to avow that they are borrowed, in the hope of inducing our audience to believe that our acquaintance with the artistocracy of literature is far more intimate than it really is. We may even achieve a reputation for having read their works by the judicious use of a few trite quotations of half a dozen words each!

More of our familiar and everyday quotations come, as everyone knows, from the Bible than from any other source. But, curiously enough, many pious aphorisms have become household words on the strength of an origin in Holy Writ which they can not establish.

"God tempers the wind to the shorn lamb," which, in fact, comes from such a very unbiblical source as Sterne's "*Sentimental journey*," "*A merciful man is merciful to his beast*," "*Not lost, but gone before*," "*Fish in troubled waters*," would be attributed to the Bible by most of us, while "*I am escaped with the skin of my teeth*," which actually occurs in the book of Job, would probably be fathered on Shakespeare.

The student of the natural history of quotations is continually meeting fresh surprises. For instance, who would have thought that such an expression as "*Old women of both sexes*," which might, perhaps, have come out of one of Disraeli's novels, but belongs, one would say, more properly to the nineties of the last century, was written by an author who

died over 150 years ago? And yet it occurs in Tristram Shandy. And "Alliteration's artful aid," which ought, according to all the laws of probability to be found in Pope's "Essay on criticism," comes from an otherwise forgotten poem of Churchill.

"He that borrows the aid of an equal understanding doubles his own; and he that uses that of a superior elevates his own to the stature of that he contemplates." Our fault is that we do not "borrow the aid of the understanding" of those whose words we appropriate. We are too content to use them as mere stock phrases, which save us the trouble of thinking for ourselves, until they become:

"Staled by frequent, shrunk by usage into commonest commonplace."

There is a certain element of meanness and ingratitude in our behavior. Ordinary decency, one would think, should impel us to consider and appreciate the gems which we borrow from our forefathers. It is true that the very greatest passages in our literature have escaped such ignoble use. Such phrases as:

"Oh, thou art fairer than the evening air,

Clad in the beauty of a thousand stars,"

or those marvelous lines in the middle of the fourth act of the "Tempest," to choose at random, do not lend themselves easily to quotation. But this does not exonerate us. We would profane them if we could!

The meanness lies in the manner of our borrowing, not in the act itself, for, as Emerson says, "There are great ways of borrowing." D. H.

A Cold-Blooded Business

CHICAGO, September 8.—Two weeks from now, two large, healthy young men will step into a roped-off square and try to knock each other senseless with their fists. You've heard about that.

If you should have a disagreement with a street car conductor or vice versa, and the pair of you should step over onto the sidewalk to arbitrate the matter with your knuckles in your own clumsy way, somebody probably would blow a scream on a police whistle, and presently you would be locked up in a very unpleasant place for a couple of hours. Eventually, some judge would rattle the don't book and read you a law about fist fighting being contrary to public morals, and you would be fined \$5 and costs.

Well, now, these two large, healthy young men are capable of killing people with their fists, but when the Messrs. Gene Tunney and Jack Dempsey step into this roped-off place on the evening of September 22, weather permitting, to fight with their knuckles, they not only will be immune to arrest, but under

the protection of the police; and, far from being fined, they will be paid a great deal of money.

A Three-million Dollar Gate

The spectators, or customers, will pay in round numbers three million dollars for seats more or less approximate to the roped-off square, and three millions is more money than many a big, conscientious, carefully managed business concern with thousands of employees, and with agents in the far places of the world, can make in a year. This fist fight will last no more than thirty minutes, so if you take the trouble to dot and carry one for a moment you discover that the entertainment will come to approximately \$1,666 a second, or \$99,600 a minute.

The price per second is as much money as many an industrious, intelligent provider with kids to feed, and a bungalow to pay for, can make by strict attention to business in the course of a year. The annual interest on the rate per minute for this fist fight at 6 per cent would support a couple of families in modest respectability and a lot of things like that. You can reduce the money to so many operations on impecunious invalids or so many B. A.'s for financially hobbled intellects with futile yearnings toward the universities, or you might just reckon the total price of three million dollars as enough money to pay the salary of the Presidents of the United States from this day until September 7, 1967, and then ask yourself whether you are crazy or can such things really be.

Questions Value of Fights

Not that my personal notions matter. I have no objections to all this, because it seems just as respectable and beneficial to the community for a young man to make a million dollars by knuckle fighting for half an hour as it is for some other young man to derive as much from a father who happened to guess that cotton, corn, or early June watermelons would be going up or down at a proper given time.

Sometimes I question the sportsmanship of knuckle fighting as a profession, because I have seen a prize fighter in a clinch spit on another prize fighter's wishbone or slug a fallen opponent at the base of the brain from behind and get away with it. I once saw an emaciated little man with a wife and baby beaten to death in the ring because he was too Irish to quit and too weak to get his hands up, and the referee too mindful of a money's worth for the crowd to stop it. Then, also, Mr. Chuck Wiggins, who is sparring nowadays with Mr. Tunney at Lake Villa, tells of a bout in which the late Harry Greb hit him on

the nose and let go only when Mr. Wiggins brought up a knee and kicked him in the groin.

A Romantic Side to Game

Yet these questionings seem trivial when I consider the romantic whole of a profession in which a young man may rise from the stews and joints of desert towns of the West to such a position that he is worried sick when the kitchen maid resigns her job in his California mansion and the chauffeur has to wash the dishes. You may take this as a gaudy exaggeration of the facts, but I assure you that Mr. Floyd Fitzsimmons, a confidant of Mr. Jack Dempsey, told me in all solemnity the other day that Mr. Dempsey's digestion failed him at Saratoga a few weeks back because he received word from home that the female staff of the household was absconding and the chauffeur had been summoned from the \$12,000 car to cleanse the dinner service.

Young Mr. Tunney's last workaday job in civil life paid him \$16 a week, and now he has a manager to attend to the cares of his fortune, a secretary to answer a mail of some 200 letters a day, and a firm of Wall Street lawyers, much preferred by traction corporations, to keep him out of litigation when possible and fight his way through when that is necessary.

Mr. Dempsey is 32 years old, and Mr. Tunney is 29, and, inasmuch as money, lawfully acquired, is the gauge of a man's success in his line in this country, I take it that Jack Dempsey and Gene Tunney are two boys of humble beginnings who made good in an exceptionally grand way.—By Westbrook Pegler, in *Kansas City Star*, September 8.

Peace

By Ruth Kirby

O may my restless soul
By a divine control
No bitterness nor enmity e'er know
Toward any living thing,
Base slave, nor haughty king,
Not toward God, should life prove full of Woe.

May sweet and earned content,
A blessing heaven sent,
Lend quiet influence to my feverish life;
Whate'er may be my lot
God grant I may let not
Within me dwell tumult and hate and strife.

May my faith stronger grow,
May my heart ever know,
And trust, through all the powerful storms of mind;
Through all life's blinding tears
And silent, changing years,
May I in faith and peace my comfort find.

Thus may I fill my place
And my love bridge the space,
That separates my soul from God and heaven
Until I can at last
Hold secure and fast
The goal for which my soul has ever striven.

FOR SUNDAY SCHOOL WORKERS

The Officer and Teacher Meeting for September

We turn for this month to a brief discussion of the types of effort necessary on the part of the teacher to accomplish his purpose. This cannot be exhaustive in our limited space, but it should be helpful and suggestive of the larger field of study open to workers in religious education.

Theme:—Types of teaching.

Text:—How to Teach Religion; Betts, Chapter Eleven.

Teaching must differ in its type according to (1) the age of the pupils, (2) the nature of the material to be presented, and (3) the occasion on which it is taught. The value of each type must be judged according to the result achieved or anticipated in its use. A teacher should know what type he is using for any given purpose and why he is using this type in preference to any other.

The Information Lesson.—This type of teaching aims to give new knowledge or fact as part of the equipment of thought and understanding needed for the new or larger experience sought for the learner. Its use may be easily overstressed or misunderstood. Mere facts or mere information have but little value and none whatever except as they are used at once in the constructive thinking, feeling, and willing of the pupil.

An intelligent religion is based upon certain fundamental ideas and concepts most readily obtained through familiarity with certain facts, stories, personages, and events recognized as worthy in the best experience of the past. We need such a broad and sympathetic basis for the evaluation of life experiences upon which we may safely make our religious choices of every day. To undertake to teach a child the deeper meanings and relationship of God to our lives without the necessary background of information is to confuse him and to fail ourselves as teachers. In using the informational lesson the teacher will lay emphasis upon the particular fact or relationship or experience to be gained by the pupil; other matters for the time being are secondary.

The Developmental Lesson.—This type of lesson seeks to lead the child to observe, discover, think, find out for himself. Its purpose is to encourage the pupil to gain experiences from which he may be able through observation, comparison, and reasoning to draw conclusions which shall be logical and safe. Information thus discovered for oneself is of far more personal value than any amount of facts or principles accepted secondhand. The final validity of such information depends upon the breadth of the pupil's experience and the further logic of his reasoning.

The basis, or starting point, in the developmental type of teaching, must be found in knowledge or experience already in the possession of the pupil. Like all teaching, we must proceed from the already known to the related unknown.

The important teaching of the moment lies in the answer to the question or problem in the mind of the pupil which demands solution. The question arises because a new fact or set of facts is seen in the new experiences and the mind is stimulated to inquire, "What has happened?" "What will result?" "What caused it?" "What should I do about it?" and the like.

In conducting the developmental lesson the teacher must from the beginning have a very clear idea of the goal or conclusion to be reached by the learners. Otherwise the experience will be haphazard, partial, uncertain, and the conclusion will be vague, erroneous, unreliable. The ideal teacher will have had rich experiences, and broad research, with readiness and skill in right thinking and living.

The Deductive, or Application Lesson.—Not all teaching however, can be of the inductive or discovery type. Valu-

REUNION NEWS

Runnells Reunion

The Des Moines district reunion began with the putting up of tents on August 10 under the direction of three members of the committee, Brethren Castings, Beye, and McDonald. At noon the tabernacle was pitched, and by night several of the house tents were up and occupied. The township farm bureau organization held their annual picnic at the grounds and used the big tent for their program in the evening. They furnished two men to help raise the canvas and drive stakes. Some of the Saints were asked to assist with the program, and a very enjoyable time was had.

Promptly at 10 o'clock on the morning of the 11th, District President H. Castings opened the first service, a prayer meeting, there being seventy in attendance. This proved to be a good meeting, and prayers were offered by many that this service might be the means of creating unity and peace among the Saints, and that the adjustments necessary to be made might be made quickly and the full benefits of the reunion enjoyed by all.

There were twelve prayer services held during the ten days, including one sacramental service and two services for the young people. Each and every service was a literal baptism of the Spirit to some, until almost everyone present was given a new testimony of the work. Much rejoicing was expressed in song, prayer, and testimony. Admonition and instruction were expressed through the Spirit as well as words of comfort and consolation.

Children's prayer meetings were held at the church each morning. About sixty attended these services, which were marked by unusual interest taken.

Love was manifest in every life, and care for one another was expressed in word and deed.

The classes which met at 9.15 each week day were conducted by Brother and Sister M. A. Etzenhouser, Brother J. A. Gunsolley, and Brother C. B. Hartshorn. Brother Gunsolley had so many blessings to give that he asked to be excused as soon as the others arrived. Alternate mornings were occupied as three thirty-minute periods with a sermon at eleven and three forty-five-minute periods. All felt they were sitting at the feet of the most wonderful of teachers. The Spirit was felt in the classes as the great lessons of life were portrayed as if drawn upon canvas by Brother and

the ground to be covered, the method to be followed in preparation, and present in an attractive way the results to be expected. The teacher must be perfectly familiar with the coming lesson, must develop an interest in its contents, must seek to remove certain obstacles or difficulties, and provide an incentive for mastery of the text or the securing of certain data for the next class period. A clear, definite, and businesslike assignment leaves no chance for failure or mistake through a lack of appeal or misunderstanding.

Topics for Written Report or Oral Discussion

1. Using any current quarterly, analyze the lessons to determine which of the six types of teaching each lesson will require. What conditions affect your choice?
2. Which type of lesson do you like best to teach? With which are you least successful? How may you train yourself for greater efficiency?
3. Explain how you train children to discover truths for themselves. What advantages and what dangers do you find?
4. How do you make your review lesson interesting and effective?
5. Describe an ideal assignment of a coming Sunday school lesson.

References

Method in Teaching Religion, chapter 9.

able as it is to the student, it would be impracticable, for each generation or individual to cast aside as worthless all the great moral and religious laws which have been found true and helpful in past generations. In general, these great principles and truths are our best statement of God's and Nature's laws. It is sheer folly to assume that each must discover independently and state for himself the laws of life which shall govern his actions.

Often, then, we may start with a conclusion assumed as a truth, and search for evidences of its truthfulness. Our search may lead us to history, biography, science, everyday life about us, and to our own personal experience. Because of the respect we have for the Scriptures as containing the precious truths of God's word, evidences found in the lives and teachings of godly persons, and especially of Christ, have supreme value.

It is our part as teachers to make the great fundamental moral and religious laws which underly our lives living truths to our pupils. We must show them successfully at work in the lives of others. We must help our pupils to make the application to their own lives.

The Drill Lesson.—The purpose of drills is to make certain matter automatic in the mind, or to train definite acts to a high degree of skill. No one should assume that mere memorizing of biblical or other material is any assurance of moral development. Yet there are some things which the child should learn very thoroughly and completely in the process of his religious education. He should accustom himself to pleasing expression of prayer. He should know the words and music of certain songs and hymns suited to his age. He should learn certain passages of rare beauty and choice sentiment from the Bible and from other sources.

As a matter of convenience and skill he should be familiar with the names and the order of the books of the Bible, and with the outstanding men and women of all time whose life and work have been of value to the world. All this should serve as a background for personal expression and appreciation and should give readiness and freedom in religious exercises.

Sufficient motive for complete mastery is the secret of success in the drill exercise. The child should feel a real need for mastery of the task assigned and should find satisfaction in the use of the material memorized or the skill acquired.

The Appreciation Lesson.—It is quite as essential that the child shall come to enjoy and admire the good, the true, and the beautiful, as that he shall know it in a more formal way. One should not only know the facts about the lives of righteous characters, but he should feel and admire their gentleness, goodness, and courage.

Thus the teacher becomes an interpreter of picture, poem, or character, helping the child not only to see but to feel and love their admirable qualities. The teacher can not hope to excite admiration in his class which he does not genuinely feel for himself.

It is this appreciation which finally develops a desire on the part of the learner to cultivate those feelings and actions which promise to produce similar traits in their own lives, the basis for beautiful character.

The Review Lesson.—The great purpose of the review is to provide an occasion for a new or more mature view of the subject in the light of all the study and broader experience had in class. It should help to organize and make usable all the material that has been learned. Incidentally, it may serve as a check for the teacher upon the success of his teaching.

The review should deal with the essential points and so organize and relate them that the threefold aim of the teaching process, fruitful knowledge, right attitudes, and practical application shall be stressed and made secure. Successful review depends upon the clearness of vision and the enthusiasm of the teacher, and the keen interest and alertness of the class which should follow.

The Assignment.—An effective assignment will clearly set out

Sister Etzenhouser. Their words sank deep into the consciousness of the Saints, bringing remorse or joy and holding out hope to the youth who heeded the instructions of the wise.

Brother Hartshorn gave instruction in "How to teach religion," to the same class. Much interest was manifested by all in his masterful lectures on this important theme.

Brother Gunsolley taught two mornings on the "Problems of youth," a subject which he knows how to handle because of his contact with so many young people at Graceland. He was excused because of his more pressing work after the second morning.

The preaching was "meat in due season" to all who attended. Brother O. L. D'Arcy preached the first sermon and the last, as well as two between. These discourses all were given in the power and demonstration of the Spirit. Bishop G. W. Eastwood at eleven o'clock preached three sermons on his special line of work. These were well received. "Uncle Jerry" did his share of ministering the word in plainness and power. District President H. Castings preached a sermon on the principle of tithing that caused many to reach for their pocketbooks and check books and resolve to comply with the law of temporalities. Doctor G. F. Hull preached one of his characteristic sermons from a chart on the subject of "The Apostasy, Reformation, and Restoration." He was filled with the Spirit and rejoiced as he delivered the sermon to an appreciative audience.

The Department of Recreation and Expression carried out its work with remarkable precision and effectiveness. Brothers Stephen Robinson and Victor Lents had prepared a program for activities of the youth that was well followed, and much enjoyment was the result. They gave an entertainment on the first Friday night, consisting of stunts, songs, music, and readings. It was splendid. About five hundred people were in attendance. Games were the order after the first afternoon, when all played at raking the campus and executing a general clean-up of the grounds. Two swimming parties were had at the river, with Brother Lents as lifeguard and chaperon. A declamatory contest was held one afternoon just before games. Three camp fire services were held which were well attended and were pleasurable events. A harvest hunt was held on Monday in which all campers participated. Many prizes were given by Runnells business men.

Sister Kirkwood for the Department of Women had prepared a program of stunts for another afternoon, to which all of the branches and groups contributed.

Brother Vern Deskin directed the singing in person, and through his assistants when he could not be present. His program was thoughtfully prepared and carefully executed.

Brother William Robinson, assisted by Nora Park, Sister D'Arcy, Sister Gunsolley, and Sister Hartshorn, directed the work of the Sunday school and junior church. This department functioned perfectly, with a splendid attendance and interest. Brother Victor Lents presided over the children's prayer services, in which much of the Spirit was manifest. Others of the priesthood were pressed into service and took their turn preaching to the "youngsters." Junior church was held in the upper auditorium of the church building. They enjoyed games and a picnic as part of their program. Sister Forrest Pratt, Sister Ruth Richeson, and Sister Mildred Turner led classes during the period from 9.15 to 10.30 a. m., on week days.

Sister Bertha Deskin directed the group of newly organized Temple Builders, which made many contributions to the success of the work. They sang, they played, put on stunts, bore testimony in the prayer meetings, and everywhere helped to make the Saints happy because they were happy.

The commissary was in charge of Sister Viola McDonald, assisted by Mrs. Stella Hammer, who has had charge of the cooking since the reunions have been held here. Good food was served at reasonable prices in the basement dining room of the church. The basement was cool and well ventilated and practically free from flies.

The health of the campers was excellent, a very few

cases of sickness reported. Weather was from extremely hot to very cool, with only two rains during the ten days.

Brothers Steve and Bill Robinson were detained at home much of the time, owing to the arrival of a new Book of Mormon student at the former's home and a Sunday school pupil at the latter. Both visitors were too young to attend, so the boys came down as often as they could get away from work and home duties.

Gaylord Castings was injured in an automobile wreck at La Grange, Illinois, on the Monday before the beginning of the reunion, was unconscious for many hours in a hospital, and his parents did not get word from him until Saturday. He was thrown through the windshield of the car in which he was driving with a friend, receiving two deep cuts on his temple and neck. The jawbone prevented the severing of the juglar vein, saving his life. He came over for a part of the time while convalescing, returning to work at La Grange on Saturday. His life was marvelously spared, to the joy of his family and all the Saints in the district.

The success of the reunion was due to the fact that from the start the Saints entered the "inner" court where God dwells, and he could not withhold his presence from them. Revelation thus became pervasive and was not confined to a few. All felt the divine presence in every service. On the playground and in every activity, love was expressed in word and deed. It was an example of the time spoken of by the prophet, when "every man should know the Lord from the least unto the greatest." One brother bore this testimony: "I know that I have passed from death unto life, because I love the brethren." Many expressions of love for others were made by the priesthood in public utterance as well as in private conversation.

Not an unpleasant experience marred the peace of the Saints in any of their activities, but joy was unconfined, and "peace flowed onward like a river."

Brother Castings was warned in a dream to see to it that all of the tents were staked securely at the setting up. This was done, and when the storm arrived on Wednesday night not a tent was blown down. Service was held at the church that night, where "Uncle Jerry" preached a wonderful sermon, using the blackboard to illustrate the "Game of the Saints." Brother Gunsolley gave an illustrated lecture on the subject "Graceland" on the last Friday night, assisted by Graceland students who sang the songs of the college. This evening was thoroughly enjoyed, and our own school was brought closer to us.

Yes, Des Moines District is going forward to 1930 and beyond, with the help of such meetings as these and with the divine fellowship they enjoy. C. E. McDONALD.

Nauvoo Reunion

The Nauvoo reunion has now passed into history. It was held at Nauvoo, Illinois, the beauty spot of the State, from August 19 to 28.

We were very fortunate in having as our speakers President F. M. Smith, Apostle F. Henry Edwards, Patriarch H. O. Smith, Bishop G. W. Eastwood, and Elder D. Sorden. In addition to these, we had several other workers stop off on their way to other reunions, and some on their way home. Others came that they might visit this beautiful place and share in the reunion with us. All of these we were happy to have with us, for their presence inspired others, and the messages they brought will not soon be forgotten. Among those who came were President F. M. McDowell, Bishop Mark H. Siegfried and family, Apostle Roy S. Budd, Elder J. W. Peterson, Elder Hubert Case and wife, Elder Houghton, Elder Kress, Sister Blanche Mesley, and others. Some of these stayed only a few hours, but long enough to catch the spirit of this place. Bishop M. H. Fisher and family were with us a few days, also Bishop I. A. Smith and family.

Attendance at this reunion was very good, most of the Saints being from outside our own district. We were made

happy by the interest shown by these folk in Nauvoo and our district.

At the business meeting it was decided that the district presidency be in charge of the reunion. Order of meetings was: 7 to 8, priesthood meeting; 8.30 to 9.30, prayer service; 9.45 to 10.45, study hour; 11, preaching; in the afternoon recreation was had in the form of swimming and ball games. Several took advantage of the opportunity and visited Carthage Jail, Keokuk Dam, and other places of interest. In the evening at 7.30 was a congregational sing; preaching at 8. We also had some early morning young people's prayer meetings. Speakers to the priesthood were President F. M. Smith, Apostle F. H. Edwards, and Bishop Mark H. Siegfried, who brought out some very fine thoughts for the consideration and application of their hearers.

The prayer services were in charge of the district presidency. A good spirit was present at all these meetings, some fine testimonies being borne to the truthfulness of the work. Three early morning young people's prayer services were held, one being conducted on the banks of the river, one in David's Chamber, the other in the tent. All these were well attended, and most of the young people took part in their meetings. Elder Lee Lewis, leader of the young people at Nauvoo, had charge of these young people's services.

The class work was of a high order. Brother Edwards put his work over in a masterful way. He is a wonderful teacher. Sister Florence Sanford had charge of the class of those up to twelve years. She kept the attention of the children, and all the little folk seem to enjoy the morning study hour in her class. Sister Irene Layton had a class, but she thought Brother Edwards was doing such good work that she turned her class over to him, which was very thoughtful of her, as his work was so interesting that those from twelve years up got much out of it.

Speakers at preaching services were President F. M. Smith, from whom we heard twice, his messages being forceful and stressing in a constructive way the work of the church. Of us he asked the question, What part are we playing to make possible this work? One of his sermons was to the young people. All profited by it. Brother F. Henry Edwards in his sermons held out some splendid thoughts, showing that God had placed before us an open door that no man could shut. Brother Edward's vision of the work is to be admired. Brother H. O. Smith in his fatherly way brought to us some very timely messages with good practical advice. Bishop Eastwood stressed the need of keeping the whole law of God, filing inventories and paying the surplus. He made it so plain that all could understand him. Elder J. W. Peterson preached some real missionary sermons. Elder Hubert Case spoke for us once and in a very convincing way presented his message, which surely removed all doubt from his hearers' minds, did there chance to be any. Sister Blanche Mesley occupied one of the evening hours. She is truly a big sister in this church. From the beginning of her talk to the end she held the attention of her audience. Tears were seen in the eyes of many, and a number spoke of the wonderful talk she made. All were made to love her for the straightforward way in which she presents her message and for the kind expressions for those of her sisters and brothers in the faith.

Bishop Mark Siegfried was the speaker at the eleven o'clock hour on Sunday, August 28, and in a very businesslike way presented to us the things we must do if we shall go forward. Not only does he see the need of twentieth century business methods in conducting the businesses of the world if they are to be successful, but we must use twentieth century business methods in our church to correspond with its twentieth century program.

All were very happy to have Brother McDowell drive in Sunday afternoon, August 28. He kindly consented, although very tired, to preach for us the closing sermon of the reunion, at which time he brought a message full of things worth thinking about, not only thinking about, but which, if put into operation, will spell success. This was a good climax to our reunion, a message long to be remembered.

The music was in charge of Sister S. Lee, of Nauvoo, with Sister Irene Layton at the piano. These two sisters did all they could along this line.

Other activities which we wish to mention are the reception for young people which was given on the lawn of Brother and Sister Lee Lewis's home on Monday afternoon, August 22. Seventy-five were present, and a number of games were played under the supervision of Brother Bert Kunz, of Burlington, Iowa. A good time was had, and refreshments were served.

Thursday we had old folks' day. Sister D. Sorden had charge at this time and arranged games for the afternoon. She did all she could to entertain them with the help of others. At the conclusion ice cream was eaten.

We were pleased to have Brother Hands, of Kansas City, with us a few days. He gave two good talks to the young people. These were timely and enjoyed.

Brother A. Ourth, of Nauvoo, was in charge of the recreation. He did his best to make all happy. Some of the things he arranged were a hike, marshmallow roast, a musical program on Saturday night, August 27, which was enjoyed and attended by many.

The food served in our commissary was the best. There were no meat, coffee, and tea served. Much credit is due Brother E. Sherman, Sister Smith, and Sister Langford for the good meals served.

Another important thing in the history of this reunion was that ten were baptized into the kingdom. I also wish to make reference to the sermon preached by Elder C. A. Edstrom, of Chicago, which was a clean-cut type of discourse. Elder D. Sorden preached an excellent sermon.

The Saints who live in Nauvoo did all they could to make things pleasant for reunion visitors. The work of Elder W. H. Gunn was very fine. As a member of the district presidency, he did all he could to make the reunion a success. We are not forgetful of the beautiful solos rendered by the following: Sister I. A. Smith, of Independence; Sister J. Santee, of Ottumwa, Iowa; Brother Barker, of Burlington, Iowa.

We are looking forward to a still bigger and better reunion in 1928.

We wish to express our appreciation to those who attended this reunion and helped make possible the good time we enjoyed. We trust we shall have you with us next year.

Brush Creek Branch

The Southeastern Illinois district reunion convened with our branch August 19-28, and proved to be a grand success. It was blessed with a greater portion of the Holy Spirit than any other ever held in this district. The Spirit of peace and unity prevailed throughout the entire camp.

Several able speakers were present. They left much good food for thought with us.

Brother and Sister J. R. Lentell had charge of the junior services each day from 8.30 to 12, in the church. Their outline of work was as follows: prayer meeting, 8.30, in charge of Brother and Sister Lentell and Sister Fulk, generally. This was followed by fifteen minutes of recreation; worship, 9.45; then the industrial period. These services were hugely enjoyed by the children. We certainly appreciate the help of Brother and Sister Lentell, as well as that of others who gave their time to assist, for we feel this to be a wonderful thing for the children.

The crowd was entertained two evenings with lantern slides. One evening they concerned the coming forth of the Book of Mormon. On the next they were about Graceland College. The evening the slides were about Graceland, we had as our pianist one of Graceland's students who was shown in the picture.

The Marion players gave a splendid play, entitled "The old-fashioned mother," on Saturday night, the 27th. The crowd present was estimated at about five thousand.

There were about forty tents on the ground. At least seven States were represented here sometime during the ten days.

Two prophecies were delivered during the reunion, one by our district president and missionary, Elder R. L. Fulk, the other by the district missionary, Elder J. R. Lentell.

Nine were baptized in Old Brush Creek.

We have a splendid permanent reunion ground at this place. Plan to attend next year.

Elder F. L. Sawley, who has lived in the "dining hall" for several months, left Tuesday, September 6, for Springerton, Illinois, to live with his family. We regretted to see him go, for he was a great help to us. He preached his farewell sermon to a goodly number Sunday night.

On Monday night his friends and neighbors, about sixty in number, gave him a surprise farewell party out in the grove. Special music was furnished by two young men. Games were played, songs were sung by all, but especially one must mention the singers who surrounded him and sang, "We're sorry you're going away."

Sunday we held our regular sacramental service, with a goodly portion of the Holy Spirit present. All the members seemed eager to renew their covenant with God.

In the afternoon several from Brush Creek attended a baptizing at Poplar Creek Branch, Brother R. H. Henson doing the baptizing. Elder Fulk was in charge.

The children of this branch have nearly all paid tithing. Our youngest tithing payer is James Robert Clow, age four years. We think this fine, to have the kiddies thus interested. We hope and pray that this grand work may continue.

Gallands Grove

Gallands Grove district reunion closed Sunday evening, September 4, and was declared to have been a success by all those who attended. It opened Friday evening, August 26, with a sermon by Missionary M. K. Fry.

Saturday morning the first prayer service was held with a fine spirit present. Brothers John F. Sheehy and J. A. Gunsolley arrived, and the work was started in earnest. These brethren remained until Wednesday, and Bishop F. B. Blair arrived the first of the week.

Order of services throughout the reunion was: Young people's prayer meeting, 8 a. m.; general prayer service, 9; with study periods and sermons occupying the time until noon. The afternoons were largely spent in recreation and play, this part of the program being in charge of Brother Eugene Closson, of Lamoni.

The Department of Women held meetings on several afternoons, the time being spent in study of various subjects.

The writer was unable to be present during the week, but was permitted to hear Brother Sheehy and Brother Gunsolley preach excellent sermons on the first Saturday and Sunday. The prayer service on the first Sunday was well attended and proved to be a profitable meeting. However, we believe many more could have taken part and more of the Spirit been enjoyed had the Saints not waited so long between testimonies. To have a real successful service, we must keep the time well occupied.

The message of Brother Sheehy at the eleven o'clock service was indeed an inspiration for good to all present. The sermon of Brother Gunsolley in the afternoon was also worth going many miles to hear, and all Saints should have heard it.

We had to leave on Sunday evening, but have been told the sermons and all services of the week were of the highest order.

Sunday, the 28th, Doctor Will, chiropractor, of Cherokee, gave a most excellent lecture on health. His chief thought was that our mental condition controls our health to a great extent. If we would quit worrying about our condition, live

clean lives, be careful of our diet, eat very little meat and plenty of vegetables and fruit, we would be much better off, and by using the wisdom of God in our lives, our faith would be greater in all things. In this way we shall be in better condition to help our brothers and sisters in improving their living conditions. The Saints enjoyed his talk greatly and gave him many compliments. He will no doubt be given other opportunities to lecture for us.

The children were divided into groups and given study and play periods each day. Sister E. L. Bedwell, of Lamoni, and Sister Ethel Fish, of Mallard, were in charge of this work and are to be commended on the manner in which their work was performed.

We wish to say the reunion was a success in every department.

Missionary Charles J. Smith arrived on Monday and preached twice during the week. He was called away on Friday. The teaching during classes of Brother Sheehy and Brother Blair can not be praised too highly, for both brethren are filled with the spirit, and years of experience have prepared them for the good work they are doing.

Patriarch J. A. Gunsolley is also a good worker and made many friends during his stay with us.

District President E. L. Bedwell was very busy during the reunion, as all of the details and directing of affairs were carried out by him in a most pleasing and effective manner. He with his wife camped on the grounds to be handy if he was needed. Brother Bedwell is modest; he would not preach, but did those things which must be done and which many do not like to do. He is truly the right man in the right place.

Brother Closson did a fine work with the young people, his kind, pleasing manner making him a favorite at once.

On the last Saturday the services were devoted to the young people with special features of various kinds. A stunt program in the afternoon had universal appeal, and Brother Closson will be remembered for some of his clever stories and stunts. In the evening the college slides and views were thrown on the curtain by Brother Fry. Brother Closson delivered the lecture on Graceland and its environments.

The last Sunday found a large crowd present at the nine o'clock sacramental service conducted by Brother Blair. The Spirit was present to a great extent, and many who are not often so privileged partook of the emblems. The oblation offering amounted to more than thirty-two dollars.

Bishop Blair preached both morning and afternoon, and his message was one of simplicity and clarity. So easy was it to comprehend that we do not see how Saints can say they do not understand the law of tithes and offerings.

Brother M. K. Fry, our young missionary, who opened the reunion with the first sermon, preached the last discourse on Sunday evening. And the reunion was over.

About twenty-three tents were on the ground most of the time. The week-day attendance was small, but this was due to the late date which conflicted with the opening of school in many places and the overlapping of the first three days with the Little Sioux reunion. It was not due to a lack of interest in reunion work.

At the business session it was voted to hold a reunion in 1928, everyone to work to make it the best ever.

Brother Cleave Lane, who lives in Sac City, is entitled to our thanks for his valuable work in obtaining grounds and equipment, also for assisting Brother Bedwell in putting up tents and keeping things in order.

Duet numbers rendered by Brothers Sheehy and Fry were very fine and much appreciated by the Saints. After Brother Sheehy left, Brother Fry sang several solos for the entertainment of the Saints.

We were somewhat disappointed when we learned that the men who had been assigned to us could not come, but this disappointment changed to pleasure as we met and heard the new men who are indeed men of God and worthy servants of him. Brothers Bedwell and Fry were on the job every minute of the time, and the success of the reunion is largely

due to them and their untiring efforts. Brother Charles Smith could not be with us so much, but he did his bit when he was present. The local men of the district assisted in every way they could when they were on the grounds.

Come to Sac City in 1928.

W. W. REEDER, *District Secretary.*

Eastern Colorado

August 12 to 21, 1927

Again has come to a close the annual reunion of the Eastern Colorado District. Located at Colorado Springs, under the towering peaks of the surrounding mountains, including Pike's Peak, no more fitting place could be selected for reunion of folks who wish to become more godlike. Certainly, with the handiwork of God and nature roundabout, it is sure that the inner, spiritual man should be stirred to higher desire and attainment; and with the inspiring sermons and prayer services which were enjoyed, together with the able and businesslike management of the reunion, conditions were conducive to spiritual uplift and appreciation of God's love.

Meals were served cafeteria style under the supervision of Sister A. E. Bullard.

Brother A. E. Tabor ably served as business manager.

Preaching by District President Bruce E. Brown and A. E. Bullard, together with organization of the camp, were in order the 12th and 13th.

Apostles J. F. Curtis and E. J. Gleazer preached Sunday the 14th, Brother Curtis morning and Brother Gleazer in the afternoon and evening; also a lecture during the Sunday school hour by Brother Gleazer. This was the first of a series of lectures which Brother Gleazer gave at 9.45 each morning, his subject being, "Problems of industrial Zion." These lectures were enjoyed by a large number, and a keen interest was taken in them from the beginning.

Each day's program was as follows: Prayer services 8 to 9; lecture by Brother Gleazer 9.15 to 10; lecture by J. F. Curtis 10 to 10.45; 11 o'clock preaching. 2 to 4 p. m., recreation in charge of A. E. Bullard and Eugene Closson; 7.30, song service in charge of District Chorister Ines Schrank; and preaching at 8 p. m., with thirty minutes social hour at 9.30 spent in telling stories, readings, and singing of old-time songs. Eugene Closson, general superintendent of Recreation and Expression, helped very much in putting life and interest into the recreational part of the reunion.

One very important part of the reunion was the faithful work of Sister Bertha Stephens, Sister Fishburn, and Sister Tilton, assisted by Brother Closson and others, in the children's reunion Bible study class. It was marvelous to see what was learned by these young Latter Day Saints during the short time allotted to them. Saturday night these young folks gave a very interesting program as a climax to their week of study. Those who are responsible for this work among the little folks deserve a great deal of credit for their untiring efforts. From among these young folks will arise the Zion of the future.

Attendance at the reunion was very good this year, there being sixty tents and cabins used. Five hundred was about the peak of attendance. Among those present from a distance was Brother James Houghton, of Boston, Massachusetts, and many from surrounding States were here.

Each alternate morning at six o'clock, the young people's prayer service was held in Straton Park in charge of the district president, Bruce E. Brown, who was assisted by Brothers Eugene Closson and A. E. Bullard. These services were held under the canopy of the heavens in the early morning. They were wonderful. The zeal with which each one testified of God's goodness and of his desire to serve him was inspiring. Surely from among the young of this church shall Zion arise.

Each Sunday during Sunday school session, the Denver

Sunday school orchestra was on hand and very much appreciated.

On Saturday evening, August 19, Elder R. D. Weaver, district missionary, preached a very good sermon on "Repentance."

On the last Sunday Ward A. Hougas, bishop's agent, gave a lecture on "Financial duties and responsibilities," and also a lecture on "Sunday school problems" during the Sunday hour.

During the sacramental service at eleven o'clock, the following brethren were ordained: Brother Dale B. Fritz to the office of deacon; Leslie Travis, priest; Clifford C. Cable, priest.

Elder J. D. Curtis preached a powerful sermon at 2.30 p. m., bringing to his audience the question, "What are acres of land compared to souls of men?"

Apostle J. F. Curtis preached the closing sermon of the reunion at eight o'clock Sunday evening.

From all standpoints the reunion was a splendid success. The unity of purpose, the determination to serve, and the genuine fellowship of all in attendance were very marked. Under the splendid leadership of District President Brown, together with the consecrated efforts of the people who desire to do God's will, this district should move forward in the program of the church. We believe that a clearer comprehension of this task before us has been gleaned from this reunion.

RALPH E. VINCENT, *District Secretary.*

Deer Park, Pennsylvania

Deer Park reunion is over. It was the best we have had since the first one. In making that statement, I am voicing the opinion of a number of people whom I purposely asked because of their ability to give such an estimate.

The success of the reunion was due to nothing more nor less than full cooperation of everyone in attendance and to the untiring efforts of Brother George Robley, who was taking the place of Brother A. E. Stoff as head of the reunion committee. The field workers sent by the general church fitted in to the program outlined to perfection and supplied the Saints with food for thought that will take a long time to mentally digest. The members of the reunion committee were on the grounds and functioned better this year than I have ever known them to do; that is, each one had a special function to perform, and each did his part well and to the happiness and satisfaction of all in attendance.

The spiritual success of the reunion was due to Brother Robley and the field workers who came in, as well as to the local preachers who were on the grounds. The field workers were: Apostle D. T. Williams, Presiding Bishop Albert Carmichael, Presiding Patriarch F. A. Smith, Sister Ward L. Christy, Brother and Sister E. B. Hull.

Prayer meetings were well attended, as were preaching services and institute classes. The young people's prayer meeting was better attended and accomplished more than ever before.

In speaking of the spiritual success of the reunion, we must mention the classes of Brothers Carmichael and Williams held in the mornings. In these the program of the church was outlined both from a financial and spiritual viewpoint. Sister Christy worked with the women on the grounds and held classes each afternoon and outlined the program of the Women's Department.

The financial success of the reunion was due to the untiring efforts of Brothers Ostertag and Bacon, who while they labored in different fields accomplished much.

Brother Louis Ostertag saw to the comfortable arrangement of tents, cots, and other conveniences of the camp and collected all the money. Besides this he helped in the recreation and will long be remembered by all as a comedian as well as a leader.

Brother Russell Bacon supplied us with "bacon and eggs" and every other food necessity; and from the standpoint of

all his department, the commissary, was not only best attended, but as well handled as any department. Deer Park is lucky to have such a fellow as Russell.

The recreational success of the reunion was due to W. B. Hartley and the cooperation of everyone. It was the second best in attendance and interest. Camp fires were held each Monday, Wednesday, and Friday, and they were successful from every viewpoint. The programs at camp fire were conducted by different groups, as follows: First camp fire, women's program; second camp fire; third camp fire, an impromptu night; fourth camp fire, missionary and priesthood night—preaching outside and experience meeting. Fifth camp fire, gray heads' night; sixth camp fire, young people's night.

Other programs carried through successfully were: Treasure hunt, which took us all over the park, and then we found the treasure (a box of taffies). The young people under sixteen put on a program inside on one rainy night. Each afternoon consisted of games of volley ball, indoor baseball played outdoors, tennis, and swimming in the Delaware River when the weather permitted.

Brother Hartley gave a stereopticon lecture on Graceland College.

Last but not least was the pageant written by Brother Elbert A. Smith, entitled "Remember Cumorah" given Saturday evening, August 27. The pageant was directed by Brother Hartley, who was very ably assisted by Sister Charles Irwin, who looked after the expression; Sisters Rittenhouse and Humphreys who were in charge of the costumes; Sisters Hoxie and Herman, who looked after the grouping; and Brother Glen Parrish, who superintended the scenery and lighting effects. It might be stated that had it not been for rain we would have given the pageant outside. Brother Beckman was in charge of the music of the pageant. About sixty people took part. It was well advertised in the towns of New Hope, Pennsylvania, and Lambertville, New Jersey, and the seating space of the large auditorium was nearly filled. Considering that we have to work with a transient people at reunion at Deer Park, and despite weather handicaps, it was a wonderful success. Parts were distributed on Monday of the last week and partial practices were held each day until Friday when a full practice was held. It was an exhibition of what a group of people can do when they are united, when they have a purpose, and when they are willing to cooperate.

Daily vacation school was held each day in charge of Sister Myrtle Weber, for children under eight. And junior church was held each morning for children above that age by Sister Christy, assisted by Sisters Irwin and Anderson.

Nature study hikes and classes that were conducted on those hikes were held during the first week in charge of Brother Hartley. The fact that Deer Park has about thirty different kinds of trees, and every different kind of insect and wild life was disclosed.

Brother Roy Squires and the Brooklyn Church Orchestra came down on the first Saturday evening and rendered a concert as well as the music for church services of the first Sunday. These boys are exceptionally well-trained musicians, and their music was well appreciated by all. Two soloists came with them, Sisters Adeline Harris and Dorothy Potts, and sang to the enjoyment of all who heard them.

Sister Catherine Shaffer was given the task of getting the names of all who came on the reunion ground. She was able to get the names of four hundred and twenty-one people before the camp closed. On the evening camp closed, three carloads of Fishers from Boston—I should say that three cars with the families of the Fisher Brothers of Boston—came into camp. We had a special extra camp fire to entertain the folks. Brother Weegar and family from Buffalo supplied the entertainment that evening.

Our only regret was that it rained the evening we were to have a special camp fire for ex-service men. The program was all arranged and was to be on the funny side of the war. Brothers L. J. Ostertag, J. M. Cummings, and W. B.

Hartley told of a spiritual side of the war for them at the missionary camp fire.

Deer Park reunion this year was without doubt the biggest and best reunion ever held there.

Spiritually, mentally, physically, and socially speaking, everyone who attended was built up as much as he was willing to be, and, like Jesus, we all "increased in wisdom and stature and in favor with God and man."

WILLIAM B. HARTLEY, *Publicity Agent.*

Deer Park Reunion Camp

Deer Park Reunion Camp was started six years ago and was for the purpose of allowing all who cared, from the membership of the branches of our church in the New York and Philadelphia District to come and enjoy living together.

Our church, the Reorganized Church of Jesus Christ of Latter Day Saints, like all other churches, has salvation as its aim. We, however, believe that God is not only interested in the salvation of the next world, but that he wants us to work out our salvation here and now. In other words, our church believes in a social and economic freedom and salvation which will relieve the sufferings of today.

We are different from the other churches in that we believe that God has spoken to us and has given the plan to gather together his people and methods of harmonious living together. It may be stated, however, that in these revelations there is nothing differing from the New Testament and the teachings of Jesus. In fact, we make the claim to adhere to the New Testament scriptures more than any other church.

Deer Park this year is as beautiful as ever. It has seventy-five acres of woodland, with a clearing for games to be played. It has an equipment that could very well take care of several thousands of people, and it has been estimated that this equipment has cost thirty thousand dollars.

The park this year, too, has as elaborate an array of speakers as we have ever had. Apostle D. T. Williams is a young man who has had a novel set of experiences and who is a wizard in talking to young people. Bishop Carmichael, who is head bishop of the church and who with his assistants controls the whole financial program of the gathering, will have many items of interest to both young and old and to any nonmembers who may attend. Sister Ward L. Christy, of Chicago, will take care of the Women's Department work. Patriarch F. A. Smith, who presides over the Order of Patriarchs, will be here, and he has long been noted as a preacher of the old Jerusalem gospel.

The reunion committee are on the job and have provided comfort and entertainment for you both in and out of church hours. All of the committee are here on the grounds or will be during the reunion some time, excepting Brother Stoft, who was detained in the West because of recent illness. Brother John Zimmermann, Brother Robley, Brother Charles Irwin, Brother Louis J. Ostertag, and Brother W. B. Hartley are all ready to serve you.

Recreation in the line of camp fires, hikes, games, treasure hunts, and swimming are all to be enjoyed. These things are held mainly for the enjoyment of those who are in camp, but we offer a cordial invitation to anyone who cares to join to come out to Deer Park and participate with us both in the spiritual and recreational sense.

Meetings begin at 8.30 a. m., with young folks' prayer meeting. Regular prayer meeting at 9.45 a. m. Discussions and round tables at 11 a. m. Recreation all afternoon. Preaching at 8 p. m. Recreation at 9.30 p. m., and lights out at 11.

Sunday the schedule is varied to allow for Sunday school at 8.30 a. m. and an extra preaching service at 11 and one at 3. Everyone is invited to Deer Park for a spiritual and recreational feast.—*The Lambertville Beacon.*

Notes on Deer Park Latter Day Saints' Camp

Preaching services at the camp of the Reorganized Church of Jesus Christ of Latter Day Saints, at Deer Park, are be-

ing well attended. Apostle D. T. Williams has touched everyone by his varied experiences and wonderful sermons. Bishop Carmichael has held regular classes, teaching the principles of the financial program of the church. He related how many thousands of people have made out their inventories and filed them with his office.

Sister Ward L. Christy has conducted classes for the women and has filled everyone with inspiration. Patriarch F. A. Smith, a cousin to President F. M. Smith, is in camp. He is an interesting man who has preached for thirty-five years.

The local and district priesthood are in cooperation with the general officers of the church and have helped wonderfully.

George Robley, as district missionary and acting as chairman of the reunion committee in place of Brother Stoff, Philadelphia pastor, who is ill, deserves high commendation.

E. B. Hull, Brooklyn pastor, has been with us all the week and is a fine worker.

Other pastors active in camp are Brother Treat, of Archbold, Pennsylvania; Brother Hawkins, of Scranton; and Brother Parsons, of Elk Mills, Indiana.

The reunion committee, John Zimmermann, W. B. Hartley, Louis J. Ostertag, and Charles Irwin, are all on the job every minute of the time.

Recreation has been ideal this year because of the spirit of cooperation. Volley ball has been a favorite, as has tennis and indoor baseball. A hike to Aquetong took along about a hundred people, and the countryside rang with happy voices and joyful songs.

The treasure hunt led a hundred young folks to search all over the seventy-five acres of the park, and we all sucked taffy at the close.

The next week-end will be the largest from every point of view. Saturday will be a special anniversary day. Saturday evening a pageant commemorating the centennial of the starting of our church, the angel's visit to Joseph Smith, the message to organize the church, the plates for the Book of Mormon, the preaching of the gospel to all nations, and the blessings of the church will be presented.

This pageant will number about one hundred people, directed by William B. Hartley, principal of schools, Upper Providence School District, Pennsylvania. Each department is in charge of an expert. . . .

People of New Hope, Lambertville, and all outlying districts are cordially invited to attend the meetings, the pageant, and the Sunday preaching.—*The Lambertville Beacon*.

Delta, Colorado

Here is an account by days of the portion of the Western Colorado reunion not heretofore reported.

August 12

Prayer meeting in charge of Brother J. F. Curtis at 8.30 a. m. Good attendance and good meeting. Weather fine.

Regular annual conference of the Western Colorado District at 10 a. m. Preaching services at 8 p. m. by Brother J. F. Curtis.

August 13

Weather nice. Six persons were baptized by Brother Curtis at 8 a. m., after which prayer service was held in charge of Brother Weaver. Confirmation of the six new members was by Brothers Curtis, Weaver, Davis, Merryman, and Morse.

Preaching at 11 a. m. by Brother Weaver.

Departmental work at 2.30 p. m. in charge of district superintendents.

Program by the Women's Department at 8 p. m. The tent was crowded to capacity, with some standing outside.

August 14

Weather nice.

Prayer service at 8.30 a. m. in charge of H. E. Merryman and A. J. Morse. Good attendance.

Sunday school at 10 a. m.

Preaching at 11 a. m. by R. D. Weaver.

Preaching at 2.30 p. m. by R. D. Weaver.

Regular downpour of rain just at song service time (7.30), but despite that fact the tent again was filled to capacity by 8 o'clock, when we listened to a wonderful sermon by Brother Weaver, which closed our meetings for the conference of 1927.

E. A. DAVIS,

B. MAE BOYD,

R. D. WEAVER,

Press Committee.

Southeastern Illinois

The pitiful poverty of words fails us when we try to think of describing the spiritual, educational, and social uplift of the Southeastern Illinois district reunion through which we have just passed.

District President R. L. Fulk proved the type of metal of which he is composed by coming nearly three weeks before time, and part of the fruits of his labor and ingenious diligence were grounds nicely fenced, trees in our beautiful little park whitewashed, a fifteen-hundred-watt light plant with grounds all wired, and enough good seats to accommodate about six hundred people.

Then the reunion began with a crash; yes, crash, for it was about as good the first day as it was the last.

Our routine each day began at 6 a. m., young people's prayer meeting; 8.30, regular prayer service; 9.45, stewardship lectures by Elder J. A. Thomas, of Lamoni, Iowa; 11, religious education lectures, by Elder C. B. Hartshorn, Des Moines, Iowa. The work of these men was good, being the result of conscientious effort. During this time Brother and Sister Lentell and Sister Fulk had the children from kindergarten age to about sixteen years, at the church, and the writer attended a few of these meetings. Truly, it was the most wonderful thing in that line I ever witnessed. Saints of the district who failed to have their children here certainly missed something. Surely, surely the Lord is going to raise up a people to redeem Zion. The slogan of these meetings was, "The Lord can depend on me."

In the afternoon at 2.30 there was institute work; 3.30, recreation, which consisted of volley ball, baseball, songs, etc.; 8 p. m., preaching.

Special features were: Thursday evening, Book of Mormon slides with lecture by J. A. Thomas; Friday evening, Grace-land slides, lecture by Brother Lentell; Saturday evening, drama, "The old-fashioned mother," by Saints of Marion, Illinois; and judging by crowds that attended they were met with approval, as the estimate was from 2,500 to 4,000 in attendance.

Some of the very good things we shall mention, but can not ask for space to describe everything. Things which are outstanding in our memory are Elder O. C. Henson's sermon on the first Sunday; words of inspiration given through Brother Fulk; and sermon by Brother Thomas following with same thought as theme; Elder Hartshorn's lecture on "People stop too close to where they get in"; Brother Hunt's Saturday afternoon sermon on "Book of Mormon and signs of times"; the *Camp Cricket*, a camp paper compiled by a few of our active young; the Missionary Ford; the musical department's human pipe organ. One had to be present to really enjoy all of this. It can not be described.

The last Sunday was a day long to be remembered, and we must tell about it. During the regular prayer service, all the priesthood had been requested to sit on the large platform; and while a spiritual feast was in progress at this service, suddenly in the distance there burst the refrain, "Send us showers of blessings," and it was discovered that the young people between seventy-five and a hundred in number were coming from the church about two hundred yards

distant to the camp prayer service. Brother Fulk being in charge hurriedly made room for them; then the audience sat in silence and waited for them. After they were seated, Brother Lentell arose and through the Spirit spoke at length to the young, the Saints, the priesthood. Surely it was good to be there. And we wonder if perchance there were some there that had been entangled and dissatisfied if they could not feel that God was with us. There is no question that there is a new day dawning for the church, and we must step up or remain behind.

Sunday afternoon at 3.30 a momentous event took place with a short service in memory of the organization of Brush Creek Branch. A rock was placed on the site of the old log schoolhouse where the Brush Creek Branch was organized in 1842. This branch has continued without interruption, and the members were never rebaptized after the reorganization. A picture of this event was taken and may be had of Mark Holman, Xenia, Illinois, for one dollar.

Thus passes without doubt the best reunion the South-eastern Illinois District ever had. Saints in adjoining districts, watch for our date next year, and come. We are going to have another and a better meeting next year.

MABRE K. PHILLIP.

Kewanee District Reunion

Since reunion is a foretaste of Zion, we feel even more impatient for that happy time when reunions shall not end, for in our meeting together at Galva, Illinois, from August 12 to 21, we experienced a great many of the joys for which our souls hunger all year long. With an aggregate attendance of 330, about 80 of whom camped with us in the beautiful Spring Lake Park, we enjoyed that spirit of fellowship and strength that emanates from communion with the people of God. For ten days we worshiped and played together, studied and worked in the same atmosphere of congenial companionship, and drank from that same spiritual rock. Truly reunion gives a picture of Zion that burns itself into our desires and ambitions with such vividness that we can never displace that wonderful goal with any earthly ambitions.

Our speakers were from various States, each presenting a phase of the gospel in an individual and characteristic manner. Brother Ray Whiting, president of the Minnesota District, delivered a series of lectures on, "Is religion scientific?" With a wide knowledge of the facts and theories of science, together with a deep and fervent faith, Brother Whiting presented our religious convictions in a new and stimulating light. We may well rejoice in the fact that with every proved fact of science, with every towering milepost which they have set up, our religion agrees perfectly, for truth will ever coincide with truth. On the other hand, blessed with inspiration and divine guidance, our church has fallen short of what it should have accomplished, and it is up to us to raise the torch of truth, the banner of intellectual accomplishment, and a material demonstration of our wonderful faith if it is to be recognized as the greatest in the world. Only by our works can we prove that this church is the one recognized of God as for the salvation of the world. Beside these lectures Brother Whiting's work with the young people was especially appreciated in the early morning prayer services, where he was assisted by Brother Harry Jones. The attendance increased from 15 to 30 at these meetings. We also enjoyed having Sister Whiting and baby with us during the entire reunion.

Evangelist W. A. McDowell, of Plano, occupied the pulpit several times. His sermons with the old-time gospel ring, and his fatherly counsel were very much appreciated and helpful. His contributions were a real asset to our reunion program.

Several sermons and stewardship lectures were presented by Brother A. B. Phillips, of Lamoni, Iowa, which were highly intellectual and intensely vital to the interests of everyone.

We were sorry to see such a well-qualified and devoted man in such poor health, and trust that it may soon improve.

Brother Leonard Houghton, district missionary, was detained at Matherville during the early part of the reunion. After his arrival on the grounds, he took charge of all the 8.30 prayer meetings and preached the closing sermon of the reunion, the discourse being on the signs of the times. Brother Houghton was very agreeably surprised when he arrived to find that Sister Houghton, of Madison, Wisconsin, was on the grounds to greet him. He was not expecting her, but we were all glad to make her acquaintance, though sorry to note that she had met with an accident which resulted in a broken wrist.

We were very glad to have Brother Jasper O. Dutton and family with us. Brother Dutton's mission is in Indiana, but his family reside at Galva. He preached a very inspiring sermon for us on the last Sunday afternoon.

The dining tent was in charge of Sister Williams, of Buffalo Prairie, who is a consecrated Latter Day Saint and an untiring laborer in supplying the necessary food for the campers. We surely appreciate her efforts and also the volunteers who assisted her at the dining tent.

Of the district presidency, only President E. R. Davis was able to attend throughout, and to him we owe a debt of gratitude. Although still under the cloud of sorrow for the loss of his youngest son, Gomer, who was recently killed in an auto accident, yet his every thought was for the welfare and comfort of others, besides bearing the burden of responsibility for the entire reunion. If success is measured in the love we bear to others, and forgetfulness of self for the accomplishment of much that shall be our food and drink in spiritual things, then he has achieved success. To Sister Davis, too, we extend our utmost sympathy, and appreciate her efforts in spending the reunion with us.

Our faithful bishop's agent, Brother Edw. Jones, was under the necessity of working at his trade in Kewanee during most of the reunion, but we were glad to have him with us the preceding and following days, as well as evenings and Sundays. Brother Harry Jones was in charge of the erecting of tents. The deacon's work was in charge of Brother John Williams, of Joy.

We were very pleasantly entertained for a half hour one evening by a male quartet from Kewanee, Brother Winquist humbly accepting his share of the blame for that. However, it is said that the camp slept admirably that night, being entirely free from all rodents, etc. Also on Saturday evening we enjoyed a delightful and unusual program, including several classical and sacred numbers, and ending with a display which proved beyond all doubt that the "fountain of youth" has actually been found. Nearly a score of the members of the Women's Department with the decorum of the kindergarten, recited such memorable rhymes as "Little Boy Blue," and "Tom, Tom, the piper's son," with all the gestures expressive of a professional elocutionist. Sister Winquist sang, "Rock-a-bye, baby," to a three-inch dolly tied to an oak twig. We certainly enjoy such youthful numbers from such youthful people.

Toward the end of the week there was a display of articles made by children of the reunion while in the children's tent. Sister Effie Field, of Janesville, Wisconsin, superintended these activities with unusual ability, with the splendid assistance of Sister A. B. Phillips. The result of their labors with the junior church is commendable indeed, and we feel indebted to them for the spirit of consecration they have communicated to the Women's Department in inspiring them to take up their task with the spirit of crusaders. Sister Grace Sultz, our district superintendent of women, was present all the time, and very ably presided over most of these meetings, giving herself unstintingly to the work she loves.

Four children were baptized the last Sunday afternoon during the reunion, at Calhoun Lake, near Galva, Brothers Dutton, Whiting, and Davis officiating. The candidates were the little daughter of Brother and Sister Hare, of Aledo; the little son of Brother and Sister Fiefield, of Joy; the little

daughter of Brother and Sister Niece, of Galva; and the little son of Brother and Sister Kewish, of Galva. We rejoice to see as the fruits of reunion, consecration of children who are yet tender and have in the early years promise of a full and useful life unmarred by early regrets.

The usual business session convened Saturday afternoon to transact the necessary business. A letter from the Harvest Festival Committee at Independence requesting our cooperation in gathering and sending the first-fruits of the harvest to be displayed at Zion and then distributing to the needy, was read and discussed. The chair appointed Brothers John Williams and Harry Jones to investigate and do what they can in this work, reporting back to conference. Truman Ziegenhorn was selected to represent the district there for us, if he finds it possible to do so.

Our regular young people's convention will be held at Rock Island at Thanksgiving time, and the February conference will be at Kewanee. We regret the resignation of Sister Orpha Holmes as district chorister, and wish to express our thanks and appreciation for her work so well done. We shall never forget the "Saul" which she directed and worked so faithfully to perfect a short time ago. Brother Edwin Winquist, a talented and consecrated priest from Kewanee, was chosen to take her place.

Some discussions followed the motion that we have a district reunion next year, for there was a little sentiment in favor of amalgamation with one of the neighboring districts. However, the motion carried, authorizing the district presidency to determine place and date, and report to next conference. It was also urged that each reunion visitor should come amply prepared for his own needs while camping, that there might be no extra burden upon others for bedding, etc., and that the tents be ordered several weeks in advance to insure delivery, and relieve a great deal of anxiety on the part of the committee.

And so, with an intense longing for that perpetual reunion, we broke camp and separated for another year, far and wide, for although Kewanee District is not so large, we had visitors from Madison and Janesville, Wisconsin; Lamoni, Osterdock, and Farmington, Iowa; Independence and Sedalia, Missouri; Indianapolis, Indiana; Minneapolis, Minnesota; and twenty-two points in Illinois. If to each of these the torch of the light of reunion shall carry over into the lives of the branches there, it should not be in vain that reunion workers have striven so nobly. May we all bear our candle brightly in our corner. WINIFRED DOUGLAS.

Far West Stake and Northeastern Kansas District

At Stewartsville, Missouri, August 18 to 28

"I'm pressing on the upward way,
New heights I'm gaining every day,
Still praying as I onward bound,
Lord, plant my feet on higher ground."

The above hymn portrays beautifully the sentiment which characterized the desires of the Saints who met in reunion at Stewartsville August 18 to 28.

Ideal weather favored the gathering of the Saints from the opening day until the close. The officials in charge of the reunion were pleasantly surprised at the large number of tents erected on the ground ready for the opening program. Before the end of the reunion, ninety-one tents were counted, with approximately two hundred people living on the grounds. On Sundays the crowd was swelled considerably, at times reaching the neighborhood of twelve hundred.

The reunion officially opened on Thursday evening, August 18, with a splendid attendance and program of selections by the stake orchestra. This was followed by an initiatory sermon by Elder G. T. Richards, newly assigned missionary to the Far West Stake.

Early each morning young people's social service was held under the direction of Elders H. L. Barto and J. Charles May. These meetings were of an exceptionally high order and had much to do with the success of the reunion. The last young people's prayer service of the reunion will long be remembered by those present, for the heavenly benediction it carried.

The general social service in the main auditorium tent were also spiritually uplifting, and contributed their portion to the happy time enjoyed on the camp ground.

Undoubtedly the most outstanding feature of the reunion, as compared to former years, was the attendance and attention given to class work. Two classes were conducted each morning, with the exception of the two Sundays, one by Bishop J. A. Koehler concerning the problems of industrial Zion, and religious education by Elder John Blackmore. It would not be fair to discriminate between these two classes, as they both directly launch out into different fields of thought; but suffice to say, most excellent attention was given to each teacher. We are assured that there is an awakening desire among the Saints in general to come to a more intelligent comprehension and understanding of their religion and its relation to everyday problems.

The children of the reunion were very efficiently cared for this year under the trained leadership of Sister John Blackmore and capable assistants. The needs of the little ones were taken into consideration and given attention so far as possible, and as a result they were always happy and looked forward to their junior church and other work. Children's Day was indeed a happy day. Instead of the children providing a staged program, as has been the custom heretofore, they gave an exhibition of junior church work. Later they enjoyed games and races under the supervision of leaders connected with the Department of Recreation and Expression.

Priesthood meetings were conducted regularly each morning. Bishop J. A. Koehler and Apostle E. J. Gleazer delivered a number of lectures and discussed thoroughly many problems confronting the local ministry.

Elder E. J. Gleazer, of the Quorum of Twelve, was the chief speaker throughout the reunion. His general theme, "Making safe the modern highway to Jericho," was richly supplemented by practical logic and earnestness. The seeds he sowed fell on fertile ground, we know from association with many who heard his sermons. Bishop J. A. Koehler also gained the respect and cooperation of the Saints by his forceful and masterful discourses on Zion and the problems pertaining thereto. Other speakers during the reunion were Elders C. E. Harpe, G. T. Richards, and Stake President O. Salisbury.

The stake high council and bishopric held a number of sessions, with the following members in attendance at one or more of these meetings: O. Salisbury, H. L. Barto, and Elias O. Hinderks, of the stake presidency; Milo Burnett, John Hovenga, and Moses Hinderks, of the stake bishopric; J. L. Bear, Ben Constance, Archie Constance, Thomas Fiddick, Coventry Archibald, Alex Jensen, Zenos Lewis, Frank Hinderks, Samuel Simmons, and William Hamann of the high council. Brother Hamann was ordained a member of the council during the reunion.

The Department of Recreation and Expression certainly contributed its share to the welfare of the reunion. Supervised volley ball tournaments were conducted frequently and enjoyed greatly. After evening services, campus games and songs were capably sponsored by Elder John Blackmore and associates. Greater interest is evident regarding the work of the Department of Recreation and Expression, which is a good omen for future conventions and social "get-togethers."

Those connected with the commissary department are indeed to be congratulated on the splendid and efficient service rendered the Saints. Excellent meals were served at the very modest charge of twenty cents, made possible only through the consecrated efforts of many volunteer helpers. The stake reunion has good reason to be proud of its commissary department.

Many new faces were seen at the reunion this year, some coming from great distances. Kansas City and Independ-

ence were quite well represented, especially of Sundays. A young brother from Norway spent a few days at the reunion prior to proceeding to Independence, thence to Graceland College for training this fall.

Summing things up, the reunion of 1927 was a unanimous success in more ways than one. From the standpoint of unity and spirituality it has had no equal, and from the viewpoint of educational benefits we are led to rejoice to note the eagerness with which the Saints grasp precious truths as they are presented by qualified servants of the church. Indeed we are "pressing on the upward way," and at the present rate of development the redemption of Zion will soon unfold into a reality.

The Maine Reunion

Months ahead we planned on attending the Maine Reunion at Brooksville, which convened August 5 to 15 in charge of the district presidents, Newman Wilson, of Eastern Maine, and Amos Berve, of Western Maine.

At last the day came to go, and after sailing three and one-fourth hours in a noisy motor boat, we gladly stepped ashore at Buck's Harbor, South Brooksville, to be made glad by the hearty welcome of Sister Clemency Black, Brother A. Begg, and Brother Walter Joy, Sister Black and Brother Joy patiently (?) waiting with autos to take us to the camp grounds. We were agreeably surprised to find the small village of tents neatly arranged, ropes taut, and cots installed awaiting occupancy. Brother Dave Joy appeared from "somewhere" and walking down the main street (?) soon showed us our homes for the ten days of the reunion.

While waiting for our baggage we were busy greeting old and new friends, and discovering the many things that had been done for the convenience of the visitors. Much credit is due Brother Berve and Brother Begg for their untiring efforts in getting things "shipshape" as we say in the East. They had also installed a Delco Lighting system, the wires leading to the big tent, commissary and store, also street lights, this being a great improvement over previous years.

Brother Newman Wilson was again in the kitchen, Brother Dickey, of Vinalhaven, and Mrs. Clark, of Eastern Maine, assisting him. After working there for a few days and being confronted by the fact that no one could be found to take his place, Brother Wilson was forced to give up the work he had planned to do among the young people, which was a great disappointment to all. He provided the folks with well-cooked and well-served meals, but oh, how much he was needed about the grounds, while the kitchen could have been presided over by some other good cook having less complement of talents.

We were pleased to have President Frederick M. Smith with us for the first part of the reunion, and he very kindly took care of the program. A very enjoyable sacramental service was held Sunday at 9 a. m., at which time Brother E. L. Traver, of Massachusetts, was ordained to the office of bishop, and near the close of the meeting was witnessed the lovely sight of God's servants holding a baby in their arms and blessing it as Christ taught his disciples to do.

At the close of the afternoon service three children were brought into the fold by baptism, the confirmation taking place at the beginning of the evening service.

Each day, at the time of the meetings in the large tent, meetings for the young people were held in the smaller tent in the upper field in charge of some of the priesthood, while the younger ones had junior church in still another tent, in charge of Sister Elizabeth Barton, assisted by one of the priesthood, and the little ones were ably cared for in the dining hall by Sisters Lillian Eaton and Ruth Barton, where they greatly enjoyed sewing cards, handmade furniture, beads, and other handwork.

Brother Fred M.'s sermons were much enjoyed during the too short time he was with us, and I heard many express the

wish that he and Bishop Carmichael might meet with us next year. Brother Carmichael stayed the entire time, and much benefit was derived from his "talks" as he modestly tagged them. His talks in which he expertly taught the law of stewardships, going into details, gave the attentive listener a much clearer understanding of the temporal law, putting business and labor on a spiritual basis; or in other words, "Bringing God into our work."

Apostle D. T. Williams gave the people some serious things to think about in his sermons, also held some very spiritual prayer meetings with the young people; one especially should be mentioned: August 14 they assembled in the tent at 7.45 a. m., for prayer service, and then at the close marching to the large tent, singing, "We are marching upward to Zion," making an impressive sight, arriving at the tent a few minutes after the opening hymn, while the crowd was standing, as it were, to receive them.

Saturday evening after service slides of Graceland College were shown with the stereopticon lantern and an able talk given by Sister Madalyn Clark, of Corea, Maine, and Graceland.

The speakers for the ten days were President Frederick M. Smith, Bishop Albert Carmichael, Bishop E. L. Traver, Apostle D. T. Williams, Elder Amos Berve, and Patriarch U. W. Greene.

The afternoons were given over to recreational activities which were much enjoyed by the young people and kiddies, and no doubt by those having charge. Some of the games were baseball, volley ball, playground ball, corner ball, croquet, drop the handkerchief, farmer in the dell, and also water sports. Then an hour of games and songs was enjoyed after the service each evening.

Much appreciation is due Brother Dave Joy for the able way he extended welcome to the visitors upon their arrival. Everyone was provided with sleeping quarters, and although some left after having places assigned to them, this was not due to any neglect of Brother Joy. He was on the grounds in time to have the tents ready when folks arrived, assisting to erect the large tents, ever ready to assist the new arrivals, as well as a willing helper at all times and staying to help "break camp," but it being stormy Monday morning we were unable to do so.

There were fifteen of us who depended on the calmness of the sea and the small motor boat to return home, so we were forced to stay over another day. From these fifteen is due a bit of gratitude to Sister Joy for those "down-east-doughnuts" she so kindly made for us before leaving for her home in Jonesport. The sun shone rightly soon after dinner, so about 3 p. m. one could see a scene of activity only to be witnessed at the breaking of camp. A small group of "left-over willing workers," under the leadership of Brother Berve, soon had the camp looking rather desolate, and although the "chef" after helping with the tents till 5.30 p. m., supplied us with an appetizing and filling meal, there were hardly enough doughnuts to share the next morning. No one seemed to know just what happened, but no doubt several could have explained.

Much credit is due Brother William Clark, of Castine, whose work Monday was much appreciated. He arrived in time to begin breaking camp with the rest, and after the tents were ready, took them in his motor truck to the wharf in South Brooksville. A stop was made for supper, and then the last load was "put aboard" by lantern light, and at 8.30 Brother Clark left for the trip to the wharf before starting home.

If more of the Saints had the zeal of the ones who are always giving that others might enjoy, there would soon be more real brotherhood in the world, and the time would indeed be short till we would be working together and resting together, and the one topic would be stewardships, for we would be living it, and find joy in service.

The last day of reunion was a day of deep spiritual pleasure to all. The prayer service at 9 a. m. was well attended and much spirituality was expressed. Admonition was given to the Saints through Brother Amos Berve; the priest-

NEWS AND LETTERS

Little Journeys with the Editor in Chief

In Maine

As I stood near the Sargentsville church and looked at the most picturesque landscape spread out before me, Lake Winneagwanauk lying peacefully below, the tents of the camp glistening on the far shore, and exclaimed, "What a view!" I didn't know just what to think when Brother Traver said, "It's nothing! wait till you get to the top of the hill." But we got in the car and drove up the road, and near the top got out and walked to the apex. There I found he was right. I would scarcely say that the other view was nothing; but that from the top of Caterpillar Hill was grander, more striking. It was almost awe-inspiring in its beauty. The day, as I have said before, was remarkable for its visibility; and so from that point of vantage the eye could sweep over a long range of view. Before one as he looks to south, west, and southeast, lies a typical Maine coast view. The blue sea is dotted with islands of varying sizes, while arms of the sea reach into the mainland at many points. Behind one, the mainland stretches back in wooded slopes and knolls. The variegated greens of the typical northern fauna, the blues of reach, river, narrows, and open sea, the brighter blue of a clear sky spread with occasional white pile of glorious cumulus, while here and there in the forest and along shore gleamed the white of pleasant farm and town buildings, with boats and vessels of various sizes visible here and there on the waters of sea and cove, altogether made up a picture so glorious, that from my perch on a big rock I just looked and looked, and marveled at the rare beauty, and formed a mental image which will long remain with me. Caterpillar Hill, whatever we may think of the name, will at its summit on a clear day afford a view that is well worth the effort of any person to make the climb.

Returning to the car, we continued our journey, to Sargentsville, across the ferry to Deer Island, to Stonington where some shopping was done, one or two visits made, and we returned to the camp, feeling that we had had an outstanding half day of sight-seeing. At the camp I was the speaker at the evening meeting.

Next day, Sunday, was ushered in by fog, which "lifted" from the camp, and retreated towards the sea; but all day long clouds of it could be seen rolling on the top of Caterpillar Hill, which seemed to stand there as guard to keep back that bank of chill and damp. We learned that all day at the seashore the thick fog prevailed. But at the camp it was pleasant, though the sun failed to "burn away" the fog.

It was a day likely to be long remembered by the Saints. At the early prayer meeting the sacrament of the Lord's supper was observed; and, added to the beauty and spiritual uplift of a quiet but deep-feeling meeting in which the bonds of fraternity are strengthened through common renewal of

hood, of which there were twenty present, were strongly admonished.

Immediately after the 2 p. m. service three more children were baptized, the confirmation taking place soon after, in the tent, as many were leaving for their homes.

During the afternoon a feeling of sadness and desolation settled over the remaining campers, as one after another left with good-byes and many fond messages, while hopes and plans were discussed for meeting in 1928.

The 1927 Maine reunion is history. One real, social, spiritual ten days of association that have sent at least a few men, women, boys, and girls home with brighter hopes, new resolutions toward the right, good will toward mankind and renewed faith in God and his latter-day gospel.

WESTERN MAINE PUBLICITY AGENT.

the covenant, was an event not common there, the ordination of a bishop. Through a string of happenings, the ordination of Brother E. L. Traver to the office of bishop had been delayed till then; and as I, assisted by Bishop Carmichael, in the usual ceremony set this brother apart for work in the office to which he had been called, I felt it was an auspicious occasion for the Maine districts. A splendid spirit pervaded the meeting, and I am sure all present felt a distinct spiritual uplift through the ceremony, and the meeting, with their eyes more firmly fixed on Zion. Brother Traver will doubtless be active in the Maine districts as bishop, and I look for a forward movement there as a result of his example and labor.

It was a busy day; Brother Carmichael and I "divided time" so far as the preaching services were concerned, I speaking at the morning and evening services, he in the afternoon.

Monday, the 8th, the forenoon was spent on the camp grounds. Shortly after lunch Brother Traver took Brother and Sister Carmichael, Sister Traver, and me to our stopping place, Sister Gray's, where I "packed up," preparatory to taking my departure. It was on taking formal leave of our genial hostess that she with New England frankness gave utterance to an expression at once amusing and pleasing to me. Said she: "Well, Brother Smith, good-bye! Come again to see us, and when you do you'll be welcome at my home. When you came this time I didn't want you here, for I was afraid of you. But I'm not now." Of course we laughed, especially Brother Carmichael. I guess he saw some Scotch humor in that remark. That remark of Sister Gray's explained the look askance I had detected on coming first to her place. I wonder how she had formed her opinion of me. From some rumors, do you think, which some persons had circulated? I've met a few of them which quite misrepresent me, and it's always pleasing to me to see what happens to those rumors when persons get acquainted with me. Thanks, Sister Gray, for your frankness.

At West Brooksville they left me on the dock, and soon thereafter I was aboard the steamer *Southport* bound for Rockland. It had been a lowering day, and ere we had reached Rockland the fog had thickened to such an extent that the steamer, with regularly sounding fog whistle, felt her way cautiously into harbor but made a safe landing.

On landing, after securing reservations on the *Belfast* for Boston, and hunting upstreet for a mail box to mail letters I had worked on en route, and securing some refreshments in the way of food, I amused myself while waiting the arrival of the *Belfast* by watching wharf activities and listening to the water traffic in the fog-enshrouded harbor. Whistles and bells were sounding to an extent quite confusing to the landlubber, yet the boats were moving here and there. I was standing at the edge of the wharf, and two vessels out in the harbor were whistling a series of signals. We guessed them to be the *Belfast* and some other boat. Near me was a small group of young women who were evidently local people. I overheard a discussion among them as to the probable identity of the other boat. "It's a tug," says one. Soon it came near enough to show us its lights. It was a tug-boat. And then the same person, catching a dim outline of the approaching tug, said, "It's the *Eugene Spofford*."

That interested me; for its captain is Brother Knowlton. So I watched it closely, and soon was satisfied that it was the *Spofford*. I passed around to where she was trying to land and was recognized by the crew even before the boat was made fast.

It was an interesting story Captain Knowlton told me a few minutes later as we chatted on the wharf, of a whole day's work at sea in a heavy fog. "I believe," said he, "that I laid and ran a hundred different courses today." The whole crew being in service because of the necessity for extra watches, Captain Knowlton had been at the wheel in the pilot house all day. He explained to me the "duet" we had heard between his whistle and that of the *Belfast*. He had

been placing at the anchorage a large barge, and the movements were of course near the main channel. The *Belfast* seeking the wharf was near them. And so it was toot, toot, etc., till the *Spofford* had left the barge at anchor, cast off, and headed for the wharf.

It was an interesting half hour, talking to Captain Knowlton and a big Indian who was selling sweet grass brooms on the dock.

In the meantime the *Belfast* had docked and received her cargo and passengers, so I crossed the gangplank and sought my quarters. Then went out on deck to marvel at the sagacity of seamen who can take a big boat through a crowded harbor with a comparatively narrow channel, out past the breakwater into the sea, and head away for Boston. And the fog whistle kept up a steady series of signals till in the "wee sma' hours."

Early on the morning of the 9th, the *Belfast* entered Boston Harbor, and landed about an hour late. A short run in a taxi, and I was at South Station, and soon on the way to New York, where a change of roads was made and a conference had with Brother Squire, and I was on the way to Washington, where I arrived about 10 p. m.

Nauvoo, "The Beautiful"

It was on the 18th of August, after three busy days spent at home and in Independence, that my daughter, Lois, and I in the Nash left Kansas City for Independence, en route to Nauvoo. A hurried visit to the office, two or three errands, a hasty lunch, and we were off about one o'clock.

Missouri only a very few short years ago had an undesirable reputation for bad roads, though in some sections, e. g., Jackson County, a system of macadam road had been constructed from the "rum tax." But on the whole, the roads were unimproved, and the soil of Missouri in most places when mixed with rain makes bad "footing." And so from one part of the United States to another I've heard disparaging remarks about our notoriously bad roads. But on the road question, Missouri is thoroughly awake and is fast earning the reputation of being in the van on a program of road improvements which is covering the State with a network of first-class paved highways. Our plans were to make Nauvoo in a triangular course by going first to Saint Louis, then up the Illinois side of the Mississippi River. Road 40 was our course to Saint Louis, and we found it an excellent road.

I'm not here attempting to tell of what we saw of Missouri in crossing the State, for I'm leaving that for another time. Suffice it to say that having been reared in Iowa, about three miles from the Missouri-Iowa line I had been influenced by the provincialism always present along borders, and I had believed Missouri to be a rather unimportant part of the Union; but as my work has taken me in and out of the State, across it and about it, I have learned that in resources, beauties, and possibilities, it is far from occupying a place low in the list of great countries. And our trip across the State that day did not lessen my growing admiration for it.

It was late in the evening when we reached East Saint Louis, but we found a characteristic welcome at the Barraclough home where we spent the night. Up early the next morning, Brother Barraclough took us to see Shaw's Gardens and the Park. Then lunch with the Barracloughs, and we were off about one o'clock for Hancock County, and at 9.30 we were in Carthage where we put up for the night at the Carthage House.

Up early, some tire repairs made, gas replenished, and we were off for Hamilton, which was soon reached. There we left the "slab," at a sign marked, "Nauvoo, 12 miles," and found ourselves on what is evidently an old road which follows the bank of the Mississippi River—a picturesque road indeed. It is one of the old roads and has been in use for

many years, and was doubtlessly used in hauling the materials for the Temple.

To one who because of deep interest in our church has followed its early history, the word *Nauvoo* recalls many events which stir the soul. More strikingly are those memories brought up by a visit to the old town, especially if it be one's first visit. It had been my lot to have made before only two visits to Nauvoo, both short ones, one of which is outstanding in memory because made with my father. So when Nauvoo was first sighted in the distance as we wound our way up the river road, some of the emotions stirred up by my first visit to the place were again aroused; and they were augmented by seeing the Nauvoo House standing now so close to the river. But when one is driving a car, especially on a rough road which runs at times almost uncomfortably close to the river bank, not much time can be taken for meditation, so I kept attention on the car and the road.

When last I had visited Nauvoo, the buildings in which I was particularly interested, those now owned by the church, were in a dilapidated condition, the grounds unkempt, and I could not but wonder how I would find them. And so as we drove up to the grounds occupied by the camp, a hasty scanning of grounds, the Homestead, the Nauvoo House, the Mansion House, the old family cemetery, caused pleasure, for buildings and grounds showed the effects of care, and appeared the best I had ever seen them. The tent for the reunion, the "tabernacle," was placed on the grounds of the Homestead, while the living tents were pitched in the small grove across the street to the north. The grounds around the Homestead and the Mansion were mowed, and showed that thoughtful planting had been done, while the family cemetery inside the neat iron fence showed the same care.

By Brother and Sister J. W. Layton and daughter, Irene, we were given a hearty welcome and given quarters in the Mansion House, and Lois and I had the to us strange experience of being for the first time domiciled in a home of our ancestors.

Our baggage placed in our rooms we went out to see how the reunion was organized and progressing. It was under way, the business meeting having been held the day previous. Brothers Bevan and Gunn, of the district presidency, were in charge, and seemed to have things well in hand. In getting things started they had been ably assisted by such a corps of workers as the Lewises, the Lees, the Sanfords, the Sordens, the Laytons, and others. Of the general ministry there were present Brethren Bevan, Sorden, H. O. Smith, and George W. Eastwood, Brother F. H. Edwards was expected at any time, and Brother John W. Peterson had "dropped in" en route to another reunion, while W. O. Hands was present doing some surveying. With such a corps of workers, I felt that the reunion would run a good course without much help from me, so I decided to enjoy part of that reunion as a layman.

In one of my last journeys I spoke of an obstreperous hip which had been making days and nights miserable for me. On reaching home from my Maine and Washington, District of Columbia, trip, I had consulted a doctor who said, "Sciatica," and had treated me accordingly. Relief to a degree had come; but the weeks of steady pain and nights of little rest had drawn my energy down. To use common parlance, my "pep" was at a low ebb. In the car I had brought a suitcase full of papers to work on while in Nauvoo; but one day spent on that pile showed clearly that I'd have to restock my energy; so I changed my work by giving attention to something else that I want to tell you about. Before doing so, let me say that I participated in that reunion as a worker only at the latter part, speaking twice, to the members of the priesthood once (on Saturday morning), and to the Saints on the closing Sunday afternoon. Besides those I have mentioned, the reunion was visited for a greater or lesser period of time by the following: F. M. McDowell, of the Presidency; Brother Budd, of the Twelve; Bishops I. A. Smith, M. C. Fisher, and M. H. Siegfried; Hubert Case, of the Seventy, not to mention a number of others who stopped

in passing through to or from other reunions. With Bishop Fisher was the whole Fisher "tribe," of Boston.

So I felt that I wasn't badly needed. Brother Edwards had the class work in hand, and Sister Blanche Mesley had the work of the Women's Department. And everything moved along nicely under the combined management of Brother Edwards and the district presidency.

I want now to tell a story which will require going back into history a distance. The "Homestead," comprising a block of the city of Nauvoo, was secured by Joseph Smith, my grandfather, sometime about 1838 or 1839, probably the latter date. In the division of property which was made, this block came into the possession of my fathers. On this block is the family cemetery, now inclosed by an iron fence, and tradition has it that somewhere on the block were buried the mortal remains of Joseph and Hyrum Smith after they had been so cruelly murdered at Carthage. The final burial (for there were two) was a secret one, and the exact spot of the interment was kept a secret by the family for reason not necessary to discuss here.

An Interesting Story from President Joseph Smith

I have in another place spoken of having visited Nauvoo twice before, once with my father. On that occasion Uncle Alexander H. Smith and Cousin Fred A. were also there, and we four were standing beside the grave of Emma Hale Smith, mother of the two older men and grandmother of us younger ones. And there under those unique conditions father told in his simple, quiet way what to us was a most interesting story. He told of how the bodies of the murdered church men were brought from Carthage, and by the family given quiet burial temporarily, and how another resting place had been quietly and secretly prepared near the home, and how one night the family, aided by trusted helpers who faithfully kept the secret ever after, disinterred the bodies from the temporary resting place and placed them in the grave where they now lie, and all signs of the interment removed. At the time he told us this story, neither father nor Uncle Alex could show us the exact spot; but they described a certain landmark by which we could with certainty find the spot should occasion require, as it probably would at some future time. At only one or two times subsequently did father ever advert to the killing and burial of his father and uncle; but on those occasions, as on that beside the grave of his mother, I marveled at the freedom of bitterness he displayed. He had learned the lesson of forgiveness.

The recital of his story at the grave impressed me deeply, and I had a vivid mental picture of the grief-stricken widow with her family of three boys, the oldest twelve the youngest perhaps six, standing beside that secret grave, and could sense the deep emotions which could not but surge through the bosoms of mother and children as they saw before them the fruits of the passions of the mob. And I wondered then had I gone through such experience if I could have so completely eradicated bitterness from my soul as father evidently had done. Many years have passed since the day we four stood beside the grave, and those two older men have joined the ranks of those who have gone on before, while the responsibilities they carried have fallen on our shoulders. And those years have been replete with experience, and I have learned great trials are not confined to loss of parents, nor is the need of forgiveness confined to occasions of mob violence. I have learned that the "test of the heart is trouble, and that always comes with years."

A few years after that visit to Nauvoo, father deeded to me the Homestead. But in the deed he stipulated that should I ever sell the ground I should first exhume the bodies of those buried on it, and reinter suitably. He further stipulated that in such case I should give to Joseph F. Smith, of Utah (then alive but since deceased), the privilege of taking the remains of Hyrum Smith, his father. Subsequently, however, when I thought the time had come to turn the property over to the church, these stipulations were removed by a new deed

which he gave me, which made it possible to transfer to the church without disturbing the cemetery.

I have for some years intended that I should sometime visit Nauvoo and remain long enough to locate the landmark father mentioned. Seeing Brother Hands at work surveying suggested the idea of having him help me. And feeling the necessity of keeping as a secret to a great extent the spot of burial, I told Brother Hand the story, and found him at once interested and anxious to help. So we began the work of finding the landmark. Inquiry revealed many "traditions"; but at last I got the idea that perhaps some old photographs could be found which would help us. And we found such. Taking these in hand, we began a survey which resulted in locating to our satisfaction, the spot. But verification of this remains for a subsequent time.

F. M. SMITH.

At Home, September 4, 1927.

Independence

Stone Church

Brother Harry Barto opened the session of Sabbath school Sunday morning, reading from James 1 and Matthew 26: 40 and making a very short but timely talk on these texts. The lesson period was all too short, and much interest was manifested by the students in the class work. The special musical number was a vocal solo by Brother Leon Snow who was accompanied by Sister Marcine Smith.

Classes in religious education for teachers and officers of this department all over Independence opened on this morning at nine o'clock and were reported crowded. The classes met in the library building across the street from the Stone Church and continued work until 10.50 a. m.

The young people's early morning prayer meeting, which for past months has been convening at 8.30, has changed its time of meeting to 8.15, in order that those who attend prayer service may get out in time to go to these classes of religious training at nine o'clock. Young people, remember your prayer meeting. Place, Stone Church lower auditorium; time, 8.15 a. m., Sunday. Capable officers are in charge. You are missing something every time you do not attend.

The eleven o'clock service was one of dignity and reverence, being opened by an organ number rendered by Sister Clara Curtis. The Ladies' Quartet, composed of Thelma Vincent, Jeanette Kelley Craig, Hazel Koehler Moler, and Elizabeth Okerlind sang two beautiful songs, "Jesus saves" and "Rock of ages." Elder J. F. Sheehy, who directed the congregational singing, offered the opening prayer, and Elder D. O. Cato announced to radio listeners and those seated in the auditorium, the speaker, Apostle Edmund J. Gleazer.

Reading Acts 26: 1-20, Brother Gleazer took as his text the nineteenth verse: "I was not disobedient unto the heavenly vision." His theme, "Obedience to the heavenly vision," proved to be one of interest and instruction to his hearers. Graphically he sketched some of the experiences of Paul, showing how because of obedience to the vision God gave to him he was enabled to travel extensively, bearing his testimony in deed and word to many peoples concerning the goodness of God and the glory of the gospel. Paul was loyal; he was faithful and true to his task, and spoke and wrote the truths of life which today gladden many nations. Then the speaker made the application of Paul and his heavenly vision to Joseph Smith and his vision. "I know," he declared, "that this church is the result of a heavenly vision." Can we like Paul say that we have been true to the heavenly vision? Obedience to it is the only means by which we may advance. Our lives must be regenerated in accordance with the vision. We are responsible to God for what we do; we must obey the vision and carry on his work to success.

At six in the evening the Stone Church Religio assembled in the main auditorium of the Stone Church. Two special classes were started for the winter. And it was decided to hold election of officers for this department next Sunday

evening. Everyone interested in the Department of Recreation and Expression is invited to be present. The program for the first regular fall session was excellent. There was a pleasing vocal duet by Thelma Vincent and Elizabeth Okerlind, accompanied by Mary Okerlind, and also a violin solo by Gomer Cool, Bertha Gunsolley accompanying. Allegra Luff contributed a reading, and the saw solo by Charlie Dell, accompanied by Nida Vincent, was very pleasing.

At the Campus

About thirty-five hundred Saints and interested ones gathered at the Campus Sunday evening for the final outdoor preaching service of the season. On the platform were seated the faithful members of the Walnut Park Band, rendering several well-executed numbers. Elder Sheehy led the congregation in the singing of "America" and "Joy to the world," preceding the opening of the service. "Glorious things are sung of Zion" began the program, and Elder J. W. Peterson gave an earnest prayer. Following the band offertory the K L D S Ladies' Quartet composed of Mary Fields Edmunds, Clara Curtis, Amelia Good, and Gladys Good, contributed to the success of the meeting, singing two much appreciated numbers.

President F. M. Smith, who preached the opening sermon on the Campus this season, also gave the last, and on this evening devoted his attention principally to suggestions for avocations for the older people. "No people can advance who are not actuated by ideals; and no people can have ideals and live up to them without having a program whereby they may be brought into existence," he began. The younger people, he said, have their winter's work before them in school. Many of them have resolved to make this school year the best they have ever had. This is possible only by application. The way they can do this is to master their lessons daily. How are you older people planning to spend your time outside of that you devote to your vocation? Every Latter Day Saint should have the ambition to some day have a surplus to consecrate to the church. Everyone in the church should have an avocation. What is yours? As desirable avocations he suggested: First, being true and real Latter Day Saints. We are proud of the initials L. D. S.; let us make them some thing more; let us be Living Doing Saints. Let us ask ourselves the question, How are people of the world judging my ideals by my conduct? To be Living Doing Saints we must know our religion, and to know our religion we must know its principles and ideals. This knowledge is acquired only by study. To know your religion you must know your ethical ideals, your aesthetic ideals; you must know yourself. Know what you are good for for the church. When you serve the church you serve mankind. Second, for an avocation this winter, read the Book of Mormon. In an interesting manner Brother Smith told of his recent experience of visiting Cumorah and Nauvoo. Then he briefly related some of the hopes which are his for the church, and expressed the desire that during this fall, winter, and next spring every Saint shall endeavor to study those things which shall make his life a testimony that he is a Live Doing Saint.

The evening's collection amounted to more than eighty dollars.

Saturday evening the usual large crowd was at the Campus for the picture. It was Gene Stratton Porter's last book, *The Magic Garden*. Next Saturday evening *The Iron Horse* will be shown.

Department of Women Meets

Unusually good attendance marked the first monthly meeting of the Department of Women for this season. An encouraging number gathered at 1.30 for the meeting of the Frances E. Willard Chapter of the W. C. T. U. and elected officers and selected delegates for the approaching county convention of that organization.

In charge of Sister Alice Cowan, superintendent of women in Zion, the meeting of the department opened at 2.30. With Sister John Schwab, of Walnut Park, and Sister Nelson, of Englewood, leader and accompanist, the women sang as the

opening song, "Oh, for a faith that will not shrink." Prayer was offered by Sister Thomas Reese, leader in Group 24. During the course of the meeting Sister E. C. Harrington rendered two pleasing solos: "The prayer perfect," and "O love that will not let me go," being assisted at the piano by Sister Nelson.

Sister Fred Koehler, a member of the department who attended the Institute of Religious Education held in Lamoni, in the month of June, gave an informal and informative talk on the institute and what it did. She enthusiastically discussed the subjects offered at the institute, the hours of class work, the interest of the students, the teachers, the splendid lectures, and added a hearty commendation of the town of Lamoni.

President Floyd M. McDowell then spoke briefly concerning the need for qualification if we are to accomplish all God has outlined for us to do. He vividly brought out the need of the world for religious influence, an influence not superficial or external but one that will permeate the hearts and souls of men, and asserted that this influence will be given in a systematic way, beginning in the early years of the individual's life. His discourse was earnest and to the point, and his explanation of courses which the Independence Institute of Arts and Sciences is offering such as classes in parentcraft, household problems, child study, recreational leadership, social service, etc., was much appreciated. The sisters were attentive listeners, and when he had finished, in standing vote expressed to him their willingness to support him in this work of training Zion Builders.

The Independence Institute of Arts and Sciences

Besides the number of academic and special courses offered at the Independence Institute of Arts and Sciences in former years, arrangements have been made this year to begin the work of a school of religious education and the first year of junior college.

The object of the school of religious education is to train officers and teachers for Sunday school and other departmental work. Its classes began Sunday morning at 9 o'clock, lasting till 10.50, in the Library Building. Eighty-one students were present and divided into five classes. The second class met Sunday evening at 6 o'clock in the lower auditorium of the Stone Church. There will also be a Friday evening class in this school from 7 to 9.30. The total enrollment in this phase of institute work is more than a hundred.

Standard first year junior college courses: English, French, German, history or citizenship, college algebra, psychology, sociology, elementary designs, household problems, public speaking, zoology, or botany, can be had at the Institute. The instructors will be expected to meet the requirements of all college instructors. Students will be admitted only upon completion of accredited high school work. The success of the college depends upon the interest, appreciation, and patronage of the public. If during the year the standard work is done and public interest justifies, officials of the Institute will ask for inspection by the State with a view to the school being accredited for one year of junior college. Junior college work opened Monday evening, the 12th.

While the total enrollment of the school is not so large as formerly, officers and teachers of the Institute feel that those who are taking up work this year will pursue it more purposefully to the end.

Butler Family Reunion

The entire family of Mr. and Mrs. N. S. Butler, 1227 West Hayward, was reunited last week for the first time in seven years. Seven children, all married, were present with the parents to make the reunion circle complete.

The children are: J. H. Butler and A. N. Butler, of Inman, Nebraska; Mrs. Lyda Walsby, Mrs. Lyle Mossman, and Mrs. Sarah Brewer, of Independence; Mrs. Vera Spencely, of Dubuque, Iowa; and Mrs. Alta Chapman, of Pueblo, Colorado. This was the first family reunion with all members present since 1920, when they met at Inman, Nebraska.

Historical Trip

Don't forget the historical trip to be taken next Sunday. If you intend to drive your car and have room for others, call the pastor's office, Independence 440, and tell them about it. Also if you want to go and have no car, call the pastor's office. Then be at the Stone Church early Sunday morning. Plans are to leave *en masse* at 6.30 o'clock.

Several branches in the vicinity of Far West, Missouri, are planning a get-together Sunday service and dinner. There the travelers from Independence and Kansas City and regions round about will eat basket lunch. Each one should bring his lunch. A good time is planned for all. Come and be one of us.

Second Church

The services at Second Church were of a very high order. The young people at the early morning service enjoyed an active meeting, and next Sunday we will enjoy the meeting, for we are going to see how completely we can occupy every minute of the time with short testimonies.

At the Sunday school session four of our number were presented with their certificates of completion of part of the normal training. Others will finish soon.

Brother Ammon White gave us splendid counsel and caution at the eleven o'clock hour, and in the afternoon the regular prayer meeting was enjoyed, after which the priesthood were edified in their meeting by talks by Pastor A. K. Dillee and Deacon Jay Mader. A day well spent in joyful service.

Walnut Park

Elder W. W. Scott was the Sunday speaker. Being called unexpectedly to take the place of the announced speaker, he chose as a subject, "The building of Zion," and showed that Zion building is an individual work, each of us being accountable for the effort we make personally.

On Monday afternoon at one o'clock word came that Brother Robert Kirkwood had passed away. His home was next door to the church, and for nearly a month he has been confined to his home, following a visit by himself and wife to their son in Iowa. Brother Kirkwood was nearly eighty years old, a teacher in the branch, and a loyal Latter Day Saint. The funeral has not been arranged for.

Sister B. J. Scott is reported much better than during the past week. Sister J. W. Adams is also getting along nicely. Sister Lurett Whiting, after having recovered sufficiently to attend church regularly for some time, suffered an injury recently which has again compelled her to remain in bed.

A splendid opportunity is offered the sisters here to learn home nursing. They will meet each Friday afternoon at 1.30 at the home of Sister John Schwab, near the church, and be taught by the county nurse or one of her qualified assistants. Those who take these free lessons regularly for the twelve-week period and comply with requirements will receive a certificate in practical nursing. They will begin September 16.

Enoch Hill

Group 33 South will hold a social and supper on the church lawn Friday evening, September 16. Supper will be served in the church basement from 5.30 o'clock on. Group 33 North will have a booth where quilts, articles of wearing apparel, and fancywork will be sold. The Enoch Hill Orchestra promises to furnish the music, and a happy time is planned for all ages. You are invited.

Directed by Brother William Worth, jr., the orchestra rendered several numbers at Woods Chapel last Sunday evening, where they were given a hearty welcome and expression of gratitude.

Little Myron Warren, youngest son of Brother and Sister Charles S. Warren, returned home from the Sanitarium last Wednesday, where he was for twelve days. In falling from a tree he ruptured his appendix and received several other injuries which made his condition serious. The children of the Sunday school put their pennies together to buy their playfellow something to cheer him during the long hours of

illness. We are glad to have him back at home.

Elder J. A. Dowker was the speaker at Enoch Hill Sunday morning, and was accorded good attention by the congregation.

Liberty Street

The eight o'clock prayer meeting was in charge of Brother Walter Curtis and Brother Ray Wrigley. A good meeting was enjoyed.

At the preaching service the choir sang an anthem, "Jehovah reigns." Brother Philip Turner played a horn solo. At this hour we were privileged to have President Floyd M. McDowell as our speaker, who brought to the minds of the congregation the thought that we must qualify to teach our children. As the mission of the church, he named the development of the divine power of man. We shall never have Zion until we have pure people to build it. Brother McDowell expressed many fine thoughts which if held in the hearts of his hearers will take root and call forth the best in them for the service of the Master.

Kansas City Stake*Central Church*

Cupid has been quite busy of late in the ranks of our young people at Central. Saturday evening, September 3, at the home of the bride, where there were assembled a number of their friends, the words were pronounced by Elder Cyril E. Wight that united Kenneth Sandy and Thelma Lucile Owens as husband and wife. Preceding the ceremony, Mildred Clark sang, "I love you truly." It was a very impressive little home wedding, and after the well wishes of those present the young couple retired to their own home at Thirtieth and Flora. While Thelma is not a member of the church, she has been a member of the Sunday school for the past three or four years, has taken an intense interest in the activities of the church, and has endeared herself by her enthusiasm and loyalty to the cause of Christ.

Recently the Plus Ultra Club met at the home of Sister D. D. Davison and outlined plans for the remainder of this year for the raising of funds, etc. These women are to be commended for their good work. They have been untiring in their efforts to be of service and have turned over attractive sums of money to the bishop for the aid of the church finances. After transaction of all business, the club was served very appetizing refreshments, which Bertha is so capable of preparing.

One of the functions which resulted from this meeting, was the Plus Ultra dinner, prepared by the club women and served on the lawn last Friday evening. The dinner, which consisted of fried chicken with all the trimmings, was a wonderful success, and brought about a closer relationship of good fellowship among the class members. After the dinner, the remainder of the evening was spent in singing, playing games, and conversing with one another, and at 9.30 all retired to their homes, having spent a most delightful evening.

Despite the fact that Labor Day followed Sunday and there were a number who took advantage of week-end excursions, the attendance at Sunday school was 234, with a collection of \$13.93.

At 11 the auditorium was fairly well filled for the serving of the Lord's emblems, and the meeting was full of enthusiasm and was a source of comfort to those present. The Saints were made quite happy on learning that Gertrude Sandy, wife of Seth S. Sandy of the stake presidency, who has been seriously ill for the past nineteen weeks, is showing a marked degree of improvement, and her complete recovery is reasonably certain. During this illness she has never lost faith in God, and we are hoping she will soon be privileged to return to her duties at the church.

Pastor J. A. Tanner and wife having returned from their vacation, he occupied the evening hour with a continuance of his effort to present the gospel in all its fullness to neigh-

boring people. This was followed by the usual educational picture, which was quite entertaining.

Among recent visitors was Sister Jane Lewis, from Lamoni. We were also pleased to meet Sister Marie Holm, who crossed the mighty ocean from her home in Denmark to visit relatives and friends in this country, Sister Dagmar Root being a cousin to her. She states she is very much pleased with America and shall carry back memories with her of the land shadowed by wings which is a land of plenty and of beauty.

The Labor Day picnic, at which all groups of the stake participated, was very well attended. It was held on the church campus, and the day was well occupied by games of all sorts, community singing, and the usual picnic eats. At dusk a very entertaining picture was flashed on the screen, which closed the exercises of the day.

Bennington Heights

There has been good attendance at the children's preaching services. A good interest has been shown, and all have responded well when called upon to assist in the program. Beginning August 21, children's prayer meetings are to be held each Sunday at 8.15 a. m. Last Sunday there were thirteen present. The children are trying to overcome their timidity, and several testified and prayed.

Sister George Garrett and Sister P. I. Kelley are reported sick. Sister William Beaman attended the reunion at Stewartsville, Missouri. August 15 Brother Paul Wright and Sister May Davis were united in marriage by Elder Ross Higdon.

Brother R. L. Bishop, former pastor, was the speaker in the evening of August 21. Brother James E. Cleveland, the pastor, spoke last Sunday morning, and in the evening Elder E. T. Atwell preached. Brother James W. Stobaugh, of Mount Washington, spoke to the children last Sunday.

Sister M. E. Jones, who was injured early in August by a motor car, is still suffering with her head, which is abscessed.

Special Meetings at Warrensburg, Missouri

Brother Harvey V. Minton has completed a series of lectures at Warrensburg on the subject of growth and development, stressing these two points:

1. Missionary work. We are helping materially in this line of church work by paying our tithing. The Saints who are keeping the financial law are helping to spread the gospel to all the world.

One of the biggest missionary efforts is the establishment of the gospel in the homes. Example goes farther than preaching. Where a family of Saints is living the gospel, it is easy to introduce the gospel, but where they are not it is almost impossible to do so.

The straight and narrow way not only leads to redemption hereafter, but also brings joy and peace and consolation in this life. The broad road to destruction brings sorrow, remorse, and suffering in this life as well as in the life to come.

2. Redemption of Zion. If the gospel had been lived, the conditions which sin has brought about would have been eliminated. The Saints must be steadfast and faithful, consecrated, humble, and full of love, temperate in all things. The world will not say, "Come let us go up to Zion and learn of her ways," until the people of the church are keeping the full law of God and the inmates of every home are properly disciplined and educated.

The dispensations in which mankind has had special opportunity to obey the gospel are Adam's time, Noah's time, Moses' time, Christ's time, and Joseph's time.

Brother Minton explained with much liberty the "four horsemen of Revelation." The white horse represents the restoration of the gospel; the red horse signifies war and bloodshed; the black horse, dishonesty; and the pale horse, suffering and death.

Each evening Brother Minton closed his lecture by making a special appeal to all to keep the whole law of God and press forward to the redemption of Zion.

Central Chicago Branch

Sixty-sixth and Honore Streets

With the return home from reunion and other vacation trips, Central Chicago Branch starts laying plans for the winter's work with enthusiasm.

Brother and Sister Davy and little daughter remained with us several days, Brother Davy's sermons being attended with interest.

We are rejoicing in the fact that Brother David Dowker's family have moved to Chicago, and we are to have their co-operation and assistance in our work.

Sisters Thelma Dowker, Freda Ball, and Zelda Sherman are attending Graceland this year. We send with them our earnest prayers for increased usefulness in the church and life in general.

At the Sunday-school teachers' and officers' meeting, it was decided to give the pageant, "Remember Cumorah," on the evening of the Sunday school rally day the first Sunday in October, and practice is now under way for this occasion.

A class has been organized to be held at half past six Sunday evenings for the study of Industrial Zion, Brother Philemon Pement being the speaker.

The other departments will soon be making themselves known, and work will be started for the winter.

Far West, Missouri

September 5.—The Saints of Far West Branch have lately had their church painted white on the outside, and now it is freshly painted and papered inside. We are proud of our little church and of its pastor, Elder G. B. Koger.

We are to begin a series of preaching services here September 11. Elder G. T. Richards is to be the speaker. Elder Charles May will also be with us after the first week. We hope to be able to give a play or two some time during the services and perhaps other entertainment. Pray for us that our meetings shall be an event for good.

Elder J. W. Roberts, of Cameron, Missouri, was with us for sacramental service September 4, and we had a spiritual feast in this gathering together.

* Quite a number from this branch were privileged to attend the reunion at Stewartsville, Missouri, August 18-28. All report enjoyable services and a good time at games, etc. It seems that the young people's prayer services were the most appreciated by the young people of all the good things to be had at the reunion.

Laura L. Day.

Ottumwa, Iowa

Fairview Avenue

September 1.—Since our last letter to the HERALD we have lost by death Sister Mary Jane Hendra, who died August 7. She had been a member of this church for thirty-one years. She had been sick for several months previous to her death, being confined to her bed ten weeks. The funeral sermon was preached by our pastor to a large congregation. Sister Hendra was well acquainted. She was a hard worker, having been left a widow ten years. She will be missed by the Saints here.

We regret to report that Sister A. Scott is still sick.

This past month we were made very happy to have with us Elder Lee Lewis, district superintendent of the Sunday school department. He gave us a fine talk which all enjoyed. Elder E. R. Williams was with us over a Sunday and preached a good discourse. He was on his way to Independence, Missouri, where he is going to make his home.

The church was closed for two Sundays while reunion of this district was on, for some of the Saints attended and others were gone on vacations.

With reunion over and vacations passed, we hope to settle down to real business.

MISCELLANEOUS

"Remember Cumorah" Pageant Lantern Slides

The Graphic Arts Bureau, Box 255, Independence, Missouri, have now ready for mailing the set of four slides for the pageant. Order immediately.

Rally Day and Centennial Celebration

There will be rally day and centennial celebration with basket lunch at noon at the Moline Church, 46 Street and 4 Avenue, Moline, Illinois, September 25. Prayer meeting at 8.30; Sunday school at 9.45; preaching, 11 a. m. and 2.30 p. m. Religio program in the evening, closing with an illustrated lecture on the Book of Mormon. All activities of the day will be in keeping with the centennial. All who can are invited to meet with us. E. R. Davis, pastor.

Conference Notices

Northern Wisconsin district conference will convene at Porcupine, near Durand, Wisconsin, in the Saints' church, October 1 and 2. Send all reports one week previous to conference, to the secretary, Mary Mair, Chetek, Wisconsin, R. F. D. We expect to have with us Apostle D. T. Williams, Patriarch W. A. McDowell, and Elder L. G. Holloway of the seventy. Lester O. Wildermuth, district president.

The Central Michigan district conference will convene at Beaverton, Michigan, September 24 and 25. Conference business will open at 10 a. m. Saturday. Priesthood, please get reports in at once. W. L. Chapman, for the district presidency.

Southern Ohio district conference will be held at the Highland Branch, Route 14, from Hillsboro, Ohio, on Saturday and Sunday, October 1 and 2. There is a splendid pike which passes within about three fourths of a mile of the church. All those who intend to go, and will have to go on the train, please notify A. E. Anderton, 2423 Medary Avenue, Columbus, Ohio, in order that we may know how many will have to be met at the railroad station at Hillsboro. It is very important we have this information. Sarah E. Batchelder, secretary.

Address

W. L. Chapman, 302 West Ellsworth, Midland, Michigan.

Conference and Convention

Toronto district conference will be held in Toronto, Ontario, October 1 and 2. The district Sunday school department will convene Friday, September 30, at 8 p. m. President F. M. McDowell and Apostle J. F. Curtis will be with us. We hope every branch will be well represented and that the delegates will come in time for the opening session. Branch secretaries are requested to send reports and credentials to the district secretary, Mrs. Floralice Miller, 24 Tyndall Avenue, Toronto, 3, Ontario, not later than September 25, and the district superintendent of Sunday school department requests the same of the school secretaries. James A. Wilson, district president, Phillip Crump, Sunday school superintendent.

Eastern Iowa and Kewanee Priesthood Conference

Apostles John F. Garver and F. Henry Edwards will conduct a priesthood conference for the Eastern Iowa and Kewanee Districts, Saturday and Sunday, September 17 and 18, opening Saturday afternoon, the sessions to be held in the Rock Island church. A full attendance of the priesthood of these districts is much desired.

"Ensigns" Wanted

Elder W. C. Stauty, 403 77th Avenue West, Duluth, Minnesota, requests *Ensigns* for distribution purposes. He can

use quite an amount if the papers are neat and clean, and will be grateful to the Saints who can help him out in this matter.

Sister Jessie Allen has turned over to the Graphic Arts Bureau a large picture of the late Joseph Smith, and 10 by 12 pictures in perfect condition, of the Second Quorum of Elders, taken in 1900; and of the First Quorum of Seventy.

THE GRAPHIC ARTS BUREAU.

Our Departed Ones

FAULKNER.—Barbara Bell Faulkner was born September 10, 1884, at Braidwood, Illinois, the daughter of William D. and Jennie Bell. Was baptized into the church April 28, 1895, by Elder Thomas Hougas, at Mission, near Seneca, Illinois. On March 3, 1904, she was united in marriage to William Faulkner, at Wesley, Illinois. She passed away at Saint Mary's Hospital, at Kankakee, Wednesday, August 24, 1927, at the age of forty-two years, eleven months, and thirteen days. Left to mourn are her husband, one son, Marion, and one daughter, Lucille, father and mother, two sisters, Mrs. Abe L. Rogers, of Deselm; and Mrs. Raymond Flint, of Ritchey; also one brother, William W. Bell, of Manteno. Funeral services were in charge of Earl D. Rogers; sermon by D. E. Dowker, of Chicago. The Reverend Houldridge, of the Methodist Church, assisted in prayer. Floral tributes were very beautiful.

HENDRA.—Mary Jane Hendra was born March 14, 1857, in South Wales. She passed away August 7, 1927, at the home of her daughter, Sister Styre, Ottumwa, Iowa. She came to this country in childhood, settled in the State of Pennsylvania. She was married to John Hendra August 27, 1879, and to them one child was born. She was baptized in the year 1888. Her husband preceded her in death in 1917. Sister Hendra leaves her daughter, three sisters, one brother, three grandchildren, one great-grandchild, and a host of friends. Services were conducted from the home of her daughter, by F. C. Bevan. Interment in Shaul Cemetery.

GAFFIN.—Orville Gaffin, son of Brother and Sister Martin Gaffin, was born March 17, 1912, in Lexington, Missouri. He departed this life on August 16, 1927, at his home on Main Street, Lexington, Missouri. Left to mourn are his parents, two sisters: Edith and Beatrice; four brothers: Irvin, Ray, Milford, Ernest, all of the home address. Funeral services were Saturday, August 18, in the Saints' church, Elder J. A. Brendel in charge. Sermon by J. W. Metcalf, of Independence.

WHITEAKER.—Joseph W. Whiteaker was born in Allen County, Indiana, October 7, 1846. In 1855, he came with his parents to Wisconsin, settling near Bell Center. Twelve years later he was united in marriage with Miss Ellen Coleman, of that place. Ten children were born to them, eight of whom still live. About fifty years ago he became a member of the Reorganized Church of Jesus Christ of Latter Day Saints and has lived a very faithful life in the church, occupying for many years as an elder. He was for many years president of the Wheatville, later Soldiers Grove Branch, and stood high in the respect of all for his faith, counsel, and inspiration. He passed away August 20, 1927, leaving a faithful and devoted wife and a large family of grown children. Funeral service by Elder E. J. Lenox, assisted by Elder Arthur Davenport.

ERICKSON.—Sarah M. Erickson was born in Blanchardville, Wisconsin, in 1860. She was united in marriage to G. E. Erickson in May, 1921, and proved to be more than a stepmother to the sons of Brother Erickson, trying to take the place of their own mother who had passed away. She is loved and respected by them as mother. Sister Erickson had three children by her first marriage, Adolph Lien, at Brooklin, Wisconsin; Harry A. Lien, at Blanchardville, Wisconsin; and Mrs. Theda Cann, Chicago, Illinois. She was baptized by Elder R. V. Hopkins into the church June 19, 1922, and was active in her group circle. Departed this life September 2, 1927, at the Independence Sanitarium, after an illness of three months. All was done that was known to medical skill in her behalf to extend her life. She will be remembered by all who knew her as a Christian mother and will be missed by her loved ones and her many friends. Burial at Mound Grove Cemetery. Funeral sermon preached by Elder E. A. Curtis. Service in charge of H. V. Minton.

GRAVES.—Martha M. Graves was born January 28, 1889, at Los Angeles, California. She united with the church at Joplin, Missouri, when about seventeen years of age, being baptized by Brother Rawley. Married Robert E. Graves July 4, 1909, and to them were born seven children, four boys and three girls. Sister Graves passed into the beyond August 26, 1927, at Decatur, Alabama, at the age of thirty-eight years, six months, and twenty-eight days. Surviving are her husband, four sons; Ernest Franklin, Robert A., Thomas Jackson, Roy Leon; two daughters, Evelyn Crawford, and Ethel Margrett; her mother, Mrs. Eliza Wilson; two brothers, E. E. Wilson and T. J. Wilson, of Joplin, Missouri. One of her children, a daughter, Martha Inez, preceded Sister Graves in death, going beyond October 21, 1914. Funeral services were held at the home by Doctor Tyler, Doctor Wallace officiating. No elders of the church are at this place.

TIMMS.—Marguerite Ethel E. Timms, daughter of Brother and Sister W. E. and J. E. Timms, was born September 25, 1915. She was baptized October 28, 1923. Died after an illness of twelve months at her home in England, August 14, 1927. She leaves father, mother, two brothers, W. E. and Fred, with a host of friends to mourn her departure. Burial service was conducted by Elder E. Wragg. Funeral sermon by Elder Charles Cousins.

FINNEY.—Amanda Finney died at Sharon, Pennsylvania, at the home of her daughter, Mrs. Gretchen Niebel, on August 25, 1927, in her eightieth year. She was born January 12, 1848, in Wood County, Ohio, and in 1868 was married to Howard Finney. Sister Niebel is the only living child, two sons having died in childhood. The deceased united with the church about six years ago. Funeral conducted by Charles Fry at the home. Interment at her former home at Napoleon, Ohio.

THE SAINTS' HERALD

The First Presidency, Editors.
Richard J. Lambert, Assistant Editor.
O. W. Parker, Business Manager.

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K L D S Radio Programs

270.1 Meters

SUNDAY, September 18	
8.30 to 9.00 a. m.	Children's program arranged by Mrs. Bertha Burgess.
9.00 to 9.30 a. m.	Bible study conducted by Ralph W. Farrell.
11.00 to 12.00 noon	Stone Church service.
2.00 to 3.00 p. m.	Instrumental program.
3.00 to 4.00 p. m.	K L D S Radio Church; sermon, Rev. Earl E. Blackman; music arranged by Miss Ina Hattey.
6.30 to 7.30 p. m.	Radio Vesper; music arranged by Nina Grenawalt Smith, soprano; sermonet, Ralph W. Farrell.
9.15 to 10.15 p. m.	L. D. S. Studio service; Robert Miller, organist; sermon, Elder C. E. Wight.
MONDAY, September 19.	
8.00 to 9.00 p. m.	Studio program arranged by Janice Scott, Kimball Piano Co.
TUESDAY, September 20.	
6.00 to 7.00 a. m.	Morning devotional service; music arranged by Bernice Griffith; sermonet, Ralph W. Farrell.
7.00 to 7.30 a. m.	English study.
4.00 to 5.00 p. m.	Matinee program arranged by Edwin Letson, tenor.
7.00 to 7.20 p. m.	Cousin Hazel, children's feature.
7.20 to 7.40 p. m.	Walt Filkin, <i>Journal-Post</i> Poet.
7.40 to 8.00 p. m.	Talk, Independence Centennial.
8.00 to 9.00 p. m.	Studio program arranged by Mrs. Anna Nall, contralto.
THURSDAY, September 22.	
4.00 to 5.00 p. m.	Matinee program arranged by Mrs. Faye Logan Bothfur, violinist.
7.00 to 7.20 p. m.	Cousin Hazel, children's feature.
7.20 to 7.40 p. m.	Doctor Brennan's Health Talk.
7.40 to 8.00 p. m.	Talk—Independence Centennial.
8.00 to 9.00 p. m.	Musical program arranged by Mrs. Joe Cope, soprano.
FRIDAY, September 23.	
6.30 to 7.00 a. m.	Morning devotional service; S. W. S. Quartet.
7.00 to 7.30 a. m.	Uncle John's Children's feature.
SATURDAY, September 24.	
8.00 to 9.00 p. m.	Studio program arranged by Marjorie Standart, pianist.

K M B C

Midland Broadcast Central — Kansas City
270.1 Meters.

SUNDAY, September 18.

Silent.

MONDAY, September 19.

9.00 to 10.00 p. m. K M B C String Trio.

TUESDAY, September 20.

9.00 to 10.00 p. m. K M B C String Trio.

WEDNESDAY, September 21.

Silent.

THURSDAY, September 22.

9.00 to 10.00 p. m. K M B C String Trio.

FRIDAY, September 23.

9.00 to 9.30 p. m. K M B C String Trio.

9.30 to 10.00 p. m. Buddy and Ruddy.

SATURDAY, September 24.

9.00 to 10.00 p. m. K M B C String Trio.

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PROBLEMS

of

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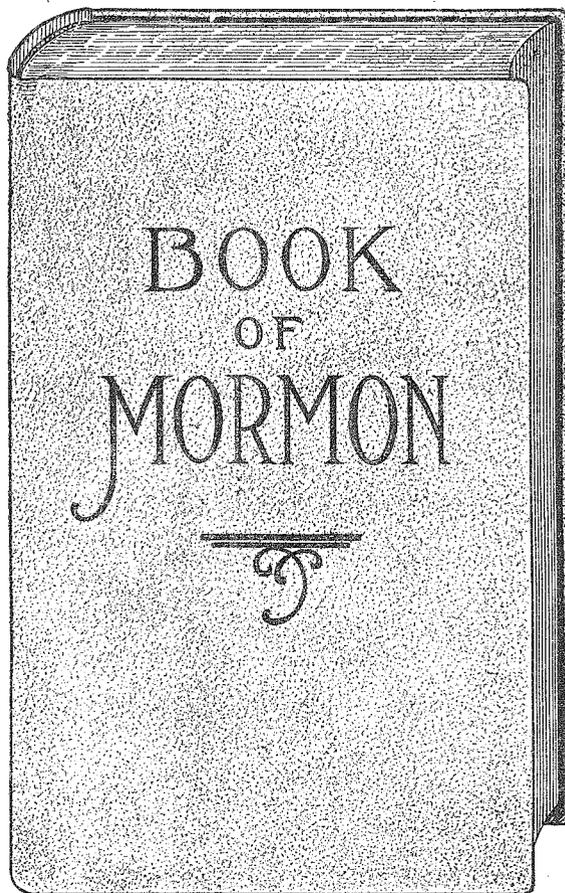
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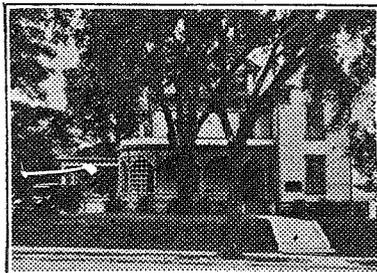
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Volume 74

Independence, Missouri, September 21, 1927

Number 38

EDITORIAL

Reform of the House of Lords

I have learned to admire the British Government for its flexibility and apparent ability and determination to adapt itself to changing social conditions and thought. A monarchy at one time nearly absolute, it has at various times modified its form of government by "evolution without rupture" till, while it remains a monarchy in outer form, yet in its workings the better aspects of democracy have been included in a way to challenge admiration. And yet there has been preserved that complete governmental authority which is essential to national progress and welfare. How these various changes have been wrought makes an interesting bit of study.

In another column we reproduce an article from the *Spectator*, of London, on "Reform of the House of Lords," which will be of interest to any of our readers who are watching the tendencies of the times in governmental organization, particularly in legislatures, as they might be affected by the age-long fight for the extremes in democracy.

Many of the legislatures of the world are bicameral—divided into the "upper" and "lower" houses. And these have usually served a good purpose by preserving a well-intentioned and well-working balance. In some governments there has been a tendency towards making both houses "democratis" by having the tenure of office elective. This has aroused a fear not entirely groundless that "democracy" will be thus carried to a point where the relations between upper and lower houses will be greatly disturbed by a party which will give rise to jealousies and their concomitants, which will lessen the efficiency of the legislatures as now constituted.

It is therefore of great interest to observe as to what the reform of the House of the Lords will lead.

In the United States a gradual "reform" is progressing which is likely to change the constitution of its upper house, the Senate, and behind it lie many of the forces tending or forcing the reform in the English legislature.

F. M. S.

Graceland College Opening Days

Graceland College last week opened her doors to some two hundred and fifty students and took them into her keeping for nine months—months in which they shall be inducted into the ways and customs of the institution, months in which they shall learn the art of living with fellow students in dormitory, library, and classroom, on playground and athletic field, and in social circles.

To the passer-by it was "just another college" opening its new year and just another group of college students embarking upon another term of academic pursuits. Not so to one who has spent one or more of the best years of his life on the Hill, within those revered halls which now reverberate anew with the sounds of the opening days. *This* is Graceland opening; this is a different school.

And to President G. N. Briggs this college is not just another among the many which have recently resumed their functions. For in the initial number of the *Graceland Record*, welcoming the students, he says:

A college education then is a matter of development of character, not primarily so much mathematics, so much science, so much history. These are all important as affecting character development, especially the thoroughness and carefulness with which they are done. . . . What we all are, Graceland College will be. Our talk, our habits, and our attitude will determine the standards of the college. Our work, our study, and our play create those conditions and the atmosphere for a truly great institution. If our standards are high, they will furnish an example, a memory, and an inspiration to all at times of depression and when difficult problems must be solved. . . . My best wish for you all is that the year may bring you the happiness and growth which you have measured out for yourselves and for which your parents and loved ones have made you ready.

As one comes up the Hill for the first time in many days, the old, familiar "Ad" Building towers first into view, a venerable guardian reared against the placid blue and cottony white of summer sky, hovering motherlike over the companion buildings. And even now these newer halls are taking on something of the wealth of experience and tradition which hallows the turreted, red structure, once the lone sentinel on the Hill.

The ring of class bells echoes out across the "bean field," and the classrooms yield forth the streaming gayety of "between class" crowds. The mingling

white and blue of middy uniforms, the care-free laughter, the weaving lines from building to building of smiling, cheerful faces—all merge into the picture of buoyant youth in a moment of relaxation. Soon all is quiet again, heads bend seriously at study in the library, classroom work is in swing, and all are energetically engaged in the tasks they have set for themselves. We shall see them at other moments—in chapel, at worship, in social life, at play—with the selfsame spirit which gives each activity its proper place and blends all into a wholesome and rounded life.

A new plan was inaugurated in the opening exercises this year—that of having the freshmen students on the campus several days ahead of the upper classmen. These days were given over to helping the freshmen in their orientation and adjustment to the new atmosphere, and to developing among them the college spirit. The success of the “freshman days” was obvious, and the policy will no doubt become permanent. When the sophomores and juniors arrived, they were met by the most enthusiastic and thoroughly alive group of freshmen in the history of the college. They were imbued with a college spirit that brought forth the cheers and songs of Graceland with a finish and a “pep” which even “old-timers” on the Hill might well emulate.

Occasional assemblies were held during these first days, at which inspirational talks were given, faculty members introduced, and the cheers and songs of the college learned and practiced. Lectures on the value and use of the library were given by Miss Lydia Elefson, head librarian, while Morris E. Mortimore consulted with various groups on the budgeting and proper distribution of a student's time. Placement tests for the classification of students were interspersed with physical examinations. Social activities were not lacking. The young people of Lamoni gave a reception at the church lawn for the newcomers, Friday, September 9, and a “get acquainted” service was held at the Brick Church Sunday, September 11. Following the latter, the students were taken for an automobile tour of Lamoni and places of interest round about. Religious services Sunday, September 11, began with a morning chapel at the college, including special musical numbers, and short talks. Roy A. Cheville was in charge. Apostle D. T. Williams spoke on “The power of thought” at the eleven o'clock special service of the Brick Church. Apostle John F. Garver, alumnus of Graceland and member of the Board of Trustees, was the evening speaker.

But the faculty was really the first group to assemble on the campus, and had held two days of meetings before even the first freshman reported. They discussed the program for the coming year and

the preparations for receiving the student body, the increasing responsibility placed upon the faculty by the parents of an increasing number of Graceland students, and the necessity of giving their best that these students might be helped in the accomplishment expected of them. Lectures and discussions were in charge of Lonzo Jones, academic dean and director of the personnel bureau. The discussion covered teaching aims, what is expected of teachers, and the measurement of teaching results and student achievement by more definite and specific methods. “Keep each student achieving at the level of his ability,” was adopted as the faculty slogan for the year.

The faculty of Graceland for this term includes a number of new instructors, several who are returning from leaves of absence for further training, and many who have spent the summer months in additional preparation. Graceland may well be proud of her faculty, both from point of academic preparation and the ideals which they hold before the student body both in the classroom and out.

The upper classmen came on the scene for their registration Monday, September 12. That evening a general assembly was held, at which Dean Lonzo Jones spoke on the part to be played by each student in upholding the standards of the college toward the Graceland ideal of manliness and womanliness—“the ideal which considers both a high standard of personal conduct and the rights of others in the social relationships of the school.” The cheers and songs of Graceland rang out in the old chapel with renewed spirit.

Class work began Tuesday morning. By Friday the enrollment had reached a total of two hundred and forty-nine, with the freshman class numbering one hundred and twenty. Twenty-one of the United States, Canada, Australia, and Denmark are represented among the students. Enrollment in the studio departments from Lamoni and vicinity is expected to increase later.

The buildings of the college were all in readiness for the incoming band of students. Briggs Hall had been redecorated and repaired from the damage of the fire which removed dear old Patroness from the scene. Marietta Hall, women's dormitory again this year, had been redecorated in numerous ways, and the “Country Club” had been moved to the east campus, where it keeps Sunnymede company and provides a cottage for women students. Herald Hall, men's dormitory, had been made ready for the inflow which now fills it to capacity, and the former Children's Home in southwest Lamoni had been transformed into “The Gables,” a new dormitory for men, with Dean Jones in charge. Zimmermann Hall, containing the new gymnasium, had been completed.

(Continued on page 1117.)

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

The Effective Branch

BY APOSTLE F. HENRY EDWARDS

A SYMPOSIUM

Some time ago I asked a number of our successful pastors to state their conception of the chief characteristics of an effective branch. This was done in no mood of idle curiosity, but in the hope that by sharing our ideals and experiences we can gradually achieve common understanding regarding the things which make for effective local ministry.

Quite a number of the brothers gave considerable thought to this assignment, and from time to time have written me along the lines of our first conversation. The survey might have been prolonged, but perhaps it will be an advantage to make the present summary of the replies received, in the hope that further experience and careful evaluation of this epitomization to our experience may lead to a refinement of this article at a later date.

The Branch President

It is not surprising that practically every pastor collaborating in this survey feels that the key to branch effectiveness is in the quality of its leadership. This of course centers in the branch president. While it is true that in a few places and for a brief time branches may appear to succeed under poor or mediocre leadership, no continuing ministry to its members or the community is ever possible without leadership. This leadership must vision the task of service adequately and then organize the whole branch effectively to meet its opportunities.

The branch president should be a man of broad information, and with an understanding which shall embrace the church purpose, the community needs, and the lives and spiritual power of both priesthood and members under his direction. This breadth of vision, moreover, should enable him to see life as it is and to recognize his problems in terms of actual individual and social need, but it should be balanced by qualities of creative leadership characterized by deepest sympathy and spiritual energy.

Mere ability to see is not sufficient to qualify a

man for pastoral responsibility. He must also be an organizer who can direct the forces of the branch toward the achievement of branch objectives with the least possible friction or loss of time or effort.

Such vision and organizing ability is finally dependent on the quality of the pastor's personal life. If he is to be the human dynamo who will electrify and inspire the priesthood, the departmental officers, and the membership, he must manifest the spirit of kindness and sympathy, of cooperation, and of loyalty which he wishes those under him to cultivate. His personal cleanliness must result from a wholesome attitude of mind which will guarantee purity in every part of his life. If the pastor will have his people well informed, he must himself be a student continually preceding his people into fields of human value and interest. If he would have them be open-minded and yet not "tossed about by every wind of doctrine" or opinion, he must himself venture coura-

geously, but manifesting always the firmness of his convictions which makes his adventuring possible with safety.

It is to be desired that the pastor shall be a good pulpiter, but almost all of the brothers recognize that, desirable as preaching ability is, a man may be a good preacher but a poor pastor, or a good

pastor but a poor preacher. The pastor should nevertheless have the ability to express himself with sufficient clarity and impressiveness to make his pulpit leadership an assured factor in branch success. His general deportment, however, his personal contacts with the membership and the community, his tactfulness and stimulating but unprovocative attitudes, will all speak much more loudly than the words he might express in his flights of pulpit oratory.

But though the pastor may do effective work in spite of not being blessed with outstanding preaching ability, he must be a man in whose life prayer is a vital power. Perhaps nothing is more revealing of the depths and shallows of a man's spiritual life than is his prayer, and nothing will be more effective in molding the pastor into an effective servant and leader of the church and community than will continuous and heartfelt praying, in which he will take to God those things which affect more directly the success of the work, and will receive from God a quality of sustenance which can come from no other source.

Without affecting the payment of your tithes or local expense contributions, WILL you give \$500 as a free will offering toward the 1927-8 budget?

In a word, the pastor should be such a man as will embody the ideals of the church in his community, and who will relate the needs of the branch and community to the ability of his members and stimulate through his associates in their various charges the progress of every concern rightfully theirs.

Priesthood

Rivaling the branch president in their relation to branch success, are the priesthood of the branch. They share with him the tasks and the opportunities of spiritual leadership. The first qualification demanded of the priesthood is alertness to spiritual opportunity. The elimination of inactive priesthood should come through their invigoration into activity, or, if that is not possible, through the imposition of silence. Priesthood is too sacred to be lightly held. There must be enough members of the various grades of the priesthood to meet the branch and community needs, and they must be active.

In common with the branch president, it will be the task of the branch priesthood to interpret the ideals of the church in terms of their own activity. These men must be well grounded in the fundamentals of Latter Day Saintism, understanding the teachings of the church in a way that is deeper than merely intellectual understanding, in that it is rooted in a sure and continuous fellowship with God. They need to be alert to the many possibilities for greater refinement of spiritual expression in the lives of the members and of the group to whom they minister. But their eyes must not be on the present only. While they may not be fully qualified, they must be qualifying. This extension of preparation and of ability to serve must be the fruit of continuing creative ministry, such as comes from intelligent and consecrated individual service, and the sharing of increased understanding with the others of the priesthood under the direction of the branch president. This socializing of individual experience is one of the chief purposes of priesthood meetings.

The most important function of the branch is the promotion of increasingly desirable human relationships. The admonition of God and the experience of the church combine to indicate that these Christian relations are best promoted through intelligent, sympathetic, and continuous visiting with both Saints and nonmembers by the members of the priesthood; and, in fact, by all those members of the church who breathe the distinctive Latter Day Saint spirit. The primary responsibility for visiting is with the priesthood, but the communion of Saints in every field is perhaps the most stimulating factor in the creation of the family spirit which should be characteristic of every branch. It was said of the

Master, "He calleth his sheep by name." This implies personal intimacy. Without it priestly ministry is impoverished and branch progress is impossible.

Visiting is vital for the continuous sustenance of the branch membership and the conviction of many who otherwise would never join the church. But visiting is also vital to the other phases of the ministry of the priesthood. Nothing will make the messages from the pulpit so apt and so satisfying to the actual soul hunger of the congregation as will an intimacy with the present problems and activities and hopes of the people. Nothing will more surely redeem the minister from a tendency to overemphasize the academic aspect of his work than will frequent touch with the everyday problems and needs of his people; and while more academic training is needed by the ministry as a whole, such training can be safeguarded and made fruitful only as it is balanced by constant visiting inspired by genuine love of humanity.

Departmental Leadership

Some of the pastoral functions will be shared with departmental leaders, as well as with the priesthood of the branch. These leaders, specialists in their respective fields, will be alert to the spirit and total purposes of branch endeavor, and so will adjust the work of their departments to each other under the coordinating but stimulating influence of the pastor.

Here, as in the priesthood, some stability and permanence is desirable. The members of the priesthood and the departmental leaders, however, should recognize the dual nature of their work. These leaders should be giving definite and necessary service, but should also be continually gaining such experience and deftness in function as will fit them for wider usefulness.

Among the most helpful of these cooperating executives will be the branch secretary, whose far-sighted and creative interpretation of branch trends will be of untold value to his associates.

Membership

Leadership responsibility rests with those who are definitely called and authorized and popularly sustained. To make it effective, however, the leadership of the priesthood must be balanced by a ready and constant and unified responsiveness on the part of the Saints. It is the task of leadership to call forth this cooperative response, but it is also the privilege of the Saints to meet their leaders by the manifestation of an instinctive loyalty which is the basis of fellowship and understanding.

The ideal branch in any community will have

sufficient membership to make that branch constructively and persistently influential in the community life because this membership is responsive to its inspired leadership. As a matter of fact, the measure and quality of the inspiration of the priesthood is not alone dependent on the preparation and consecration of those holding priesthood authority. It is also a reflection of the confidence and support of the priesthood by the membership. The blessings of direction can come to the church in its various local and general organizations only as the leaders are upheld by the Saints in faith and prayer and personal encouragement. The task of the branch is committed to its members, and while the leaders of the branch must be foremost in visioning and achieving the branch purpose, they must be foremost among many brethren who are looking ahead with them in eagerness and in spiritual strength.

Objectives

There is a need for definite objectives in local endeavor. The branch president and priesthood will of course take the lead in determining these goals and inciting and inspiring the Saints to their attainment.

The general church has certain traditional purposes. Our ultimate missionary goal is nothing less than the winning of the world for Christ. This we share more or less definitely with the rest of Christendom, for Christianity is essentially a missionary religion. Another of our objectives, or perhaps it is the same objective differently stated, is the building of Zion. This is more distinctively ours.

These general and final purposes need to be interpreted in terms of intermediate goals. For example, in the process of winning the world for Christ we must build a large and increasingly effective missionary force. The building of such a missionary army therefore becomes one of the intermediate objectives leading to the greater end. But if we are to have an efficiently organized missionary corps, we must have books for their instruction. An even more immediate objective is therefore the writing of such books. Books such as we need can not be written by everyone, but the men to write them must be discovered and enabled to qualify. This, then, is one of the most immediate objectives that we have in this particular field. Other phases of our total church purpose can be similarly reduced until they are stated in terms of the immediate tasks of the church. Assured progress is only possible when both general church and local branches determine the tasks immediately ahead and organize and

direct their forces toward the achievement of the goals thus set.

These many immediate goals are not unrelated. Each one influences the other. Moreover, they have all to be achieved by the same group of people, for no matter what our responsibility or interest in the church, our work is definitely related to that of every other department of church activity. One of the major tasks of the general officers of the church, and particularly of the First Presidency, is to determine and unify the objectives which should be achieved in the immediate future. When that time is past, their task is to review the progress made, and to discover from that review how more rapid advancement may be made in the period ahead through emphasis upon the sources of strength and elimination of the causes and avenues of weakness.

The goal set for the general church must be reached by the church throughout its organic life. If the baptismal goal of the church for the next year should be ten thousand new converts with their faces towards Zion, the conversion of these new members is to be achieved by the missionaries and priesthood and the Saints generally in the various districts into which the church is divided. This is equally true of the other objectives of the church. It therefore becomes the task of the presiding officers of districts to determine what share of the total church objectives, many of which are indicated in the annual messages of the President of the church, can be reasonably and securely realized in the district. This task of achieving the district goals, then, devolves on the branches, whose presidents should take the lead in determining what contribution the individual branches should make. It then remains for the pastors to see that their branches do make at least this contribution, or as much better a contribution as circumstances make possible.

The branch is related to the community as well as to the general church. To every local organization is given the task of representing the church creatively and progressively in its community. The branch has a definite community responsibility, and it can evidence the value of the Christian ethic only as it shall stand for the most worthy community relations possible.

Summing up the foregoing, the branch ought to take stock of its membership and equipment periodically, to determine what community service it can reasonably render in view of our general church objectives, and it ought then to set out determinedly and in accordance with stable and intelligent policies toward these definite things. Numerical objectives are by no means exhaustive and should al-

ways be qualified by the setting of other and parallel goals. To baptize twenty people may be retrogression instead of progress, if a certain quality of life has not been generated in these people through their baptism. (Matthew 2: 7, 8.)

The determination of objectives is but the beginning. Our effective branches are already in process of achieving these goals. They are growing in quality of leadership, in spiritual power, in effective knowledge, in responsiveness to the demands of the stewardship law, in numbers, in equipment, and in many other less tangible ways. Such branches have special meetings as part of their planned activities. They have well-directed missionary meetings, in which either an "imported" missionary or a member of the local priesthood ministers the word with the intelligent and organized support of the branch. They have regular instruction and reinvigoration from the evangelist in their territory. The bishop frequently occupies the pulpit and visits the homes of the Saints to indicate the possibilities of spiritual expression through temporalities. And the Saints respond to this leadership.

Equipment

Many of our branches which have several of the major possibilities of success are handicapped and restricted because of their lack of equipment. Without doubt an effective branch will have a church building through which it can express its good will to the community and minister to the spiritual needs of its membership. With a branch below the numerical strength necessary for successful work, it is frequently impossible to secure a building which is representative of the task which the church assumes when a branch is organized in any community. However, if the community is stable and permanent, one of the chief goals of the branch without a building of its own will be to so increase its membership and conserve its finances that whenever the general church needs are such as to warrant the building of the church in that locality, the opportunity for such building will be present. Such a branch will have a church building sufficiently large and differentiated to house its congregations for the various branch and community gatherings, and so constructed that additional units can be added with convenience, symmetry, and at low expense. Nor will the church building need to be elaborate, although it ought to look like a church, while its architecture will be conducive to worship and meditation. In addition to the main auditorium, it will have classroom accommodations, and will be well seated, ventilated, lighted, and heated and a baptismal

font, announcement boards, blackboards, etc., will be available.

Church location is of an importance very infrequently appreciated. The building should be easily accessible to all parts of its constituency, both actual and potential; on a corner lot if possible; near, but not on street car lines, highways, etc.; and it should stand on a lot large enough to permit necessary expansion. This lot should be well though simply landscaped, and kept clean and attractive.

Finances

Finances may be called "temporalities," but the able administration of branch finances will have definitely spiritual results. Branch finances should be administered on a budget basis intelligently conceived and directed. The problems and opportunities of each period come from previous periods and reach over into those which lie ahead. This should be remembered in determining budget appropriations, and financial reserves should be accumulated against coming financial obligations, such as building a church, repairs or extensions, etc. When budgets are determined on this far-visions basis, the Saints are generally willing to **pledge their support** and to honor their pledges when they become due. This is good for the Saints individually as well as for the branch as a whole.

Services

The services of the efficient branch must minister to the deepest needs of those who will attend, such ministry being destructive in both its quality and its method, the work of the various departments in such a branch will express the ideals and the contribution of the church in the fields of these departments. The services specially designed for the young people will seek to minister to the uncovering of the divine light among those young people. The general services of the branch will emphasize those religious needs which both youth and age have in common and which can be stimulated or satisfied conjointly. The recreation of the branch will not necessarily be different in kind from recreation which might be found elsewhere, but unless it is of unique and superior quality the branch is inefficient to that extent. The Sunday school will use many references and books which may not be distinctively Latter Day Saint, but the use to which these materials shall be put and the ends achieved through their use will be such as will make for growing understanding of the meaning of Latter Day Saintism, and continuous and creative achievement of Zionite attitudes.

The teaching element will be present in every

church activity. In some it may be paramount, as in the Sunday school. In others it may not be so obviously present. But every service of the church should cause those who participate to achieve an expanding knowledge of the meaning of our church ideals in terms of life, through their own physical and mental and spiritual activity.

The element of testimony, moreover, will be one of the dominant characteristics of the branch services, whether departmental or otherwise. In some places this spirit of testimony has been lost, and we need to be reminded that one of the characteristics of a Latter Day Saint is that he knows some things which are not apparent to others, and which are not even discoverable by the ordinary processes of observation and induction and deduction. The early Christians knew that Jesus was the Son of God, impossible as this seemed then. The Latter Day Saints know that Jesus, the Son of God, has restored the gospel in this dispensation for the enlightenment and salvation of men. The reflection of this fact in the lives of the Saints will be found in every service of the branch which is awake to its opportunities and responsibilities.

The element of worship will also be present in the services of the branch, particularly in such services as the sacrament and prayer meetings. The greatest possible stimulation towards spiritual living comes from a sense of communion with divinity. It is one of the tasks and opportunities of the church to give to its membership opportunities for association and communion which will stimulate this sense of divine presence. Perhaps here more than anywhere else, have our churches lacked. This worshipful element should be conserved through the structure of our churches, through the melody and harmony of our songs, through the devoted earnestness and spiritual depth of prayer and testimony, and through the ministry of the word of God.

The Branch Spirit

The most significant characteristic of a successful branch is the branch spirit. From this all branch effectiveness arises. It will become stronger with its own expression and continuance. It is difficult to measure this, but not difficult to sense it, for the branch spirit is evidenced in everything that is done.

Every branch of the church should be characterized by a certain creative optimism born of convictions regarding the most fundamental things of life, and sustained by happy and inspired and unostentatious service to the church, to the community, and to its own membership. This Latter Day Saint spirit will be evidenced in the missionary enthusiasm

of the Saints, in their joy in sacrifice; in their growing understanding of the significance of the gospel; in the safeguarding of young people and the continuous development and use of their growing powers in discovering the best methods of building and spreading the Christian way of life; in the home standards and the quality of recreation and expression participated in and enjoyed by the membership. It will be evidenced in the mutual confidence of priesthood and Saints; in ready acceptance of responsibility coupled with a willingness to prefer those more qualified to discharge similar responsibility; in the growing awareness of spiritual opportunity and social responsibility. *In a word, the spirit of the ideal branch is such that the branch could be transferred to Zion and find joy and added opportunity in the association of the pure in heart to whom the building of the City of God is committed.*

Elder R. L. Fulk writes from Orchardville, Illinois, September 12: "I am at the Hellem Branch, or Poplar Creek, near where Brother R. H. Henson lives, holding meetings. House is full every night, and some are deeply interested. Last week Brother Henson and I went to Xenia and helped the Saints make out two inventories, and three men paid \$400 tithing. More will come later. As a result of reunion work, four have been baptized at Poplar Creek. Things look favorable for a good revival of church interest in this neighborhood."

Elmer C. Evans, in submitting his report as bishop's agent for the Southern Michigan and Northern Indiana District for the fiscal year closing June 30, 1927, gives figures of receipts from the various localities. It is interesting to note that the total receipts for the district are about eighty-nine per cent larger than the year previous. He expresses appreciation of the cooperation of the solicitors which has made possible "this excellent report." He also thanks "the Saints for observing the financial law," and trusts the Saints "will continue to give and sacrifice that the work of the church will continue on and upward."

Exhibits for the Harvest Festival are coming in rapidly. The entire basement of the Auditorium Building will be used for the festival, and Brother C. C. Koehler, who has general charge, and Brother J. A. Curtis, his assistant in caring for and displaying exhibits, say there will be no room to spare.

"Robes—Surplices—Gowns"

BY H. ARTHUR KOEHLER

During a convention of the music lovers of our church, held in the Stone Church while the conference of 1927 was in session, a motion was unanimously passed supporting the move for gowns or surplices for our massed choirs.

Some of the reasons that gave stimulus to this movement, are those that are given by our musicians from all parts of the world. A few of them we wish to mention without much comment, as their reasonableness is quite evident.

1. The variegated hues of the modern dress attract too much attention.
2. The abbreviated cut of the dresses is unacceptable in choir.
3. Too much individuality that the modern styles manifest.
4. The revolutionary and insurrectionary spirit they foster.
5. Many feel they are excluded because of the lack of attractive attire.
6. Some are in the choirs only to show their finery.
7. The attraction of interest from the speaker to the choir.
8. The lack of cohesion and unification of effort the modern dress encourages.

Modern colorings of the ungowned choirs, typical of the variegated hues of the rainbow, are very disconcerting to the speaker who is endeavoring to get and retain the attention of the audience, and equally embarrassing to the audience attempting to follow the message.

Every factor of the service should lend support to the message. Neither the choir, the minister, nor the audience has any right to project anything on the service that will militate against its reception. As far as the background behind the speaker is concerned, there should not be one solitary thing that would encourage interest to something foreign to the message. And yet each one of the following factors, viz, choir, minister, and audience, feel the disconcerting influence of the riot of color that particularly is evidenced in the choir, and sometimes in the audience.

At this writing we have but little to say as to what we think one should wear when he is a part of the audience; but we do wish to challenge the right of anyone, or any class of individuals wearing garments whose alluring, distracting faculty is so impelling, and we think we can demand that they wear a vestment conducive of reverential and righteous purpose.

Objections Answered

At the very suggestion for gowned choirs, we hear the objections offered that, "We are getting too much form into our services," and, "It is copying after Romanism."

I think we can safely say that more form would improve our services immensely. We should feel ashamed of the utter disregard that some of our branches have for decorum in divine service. We have a long way to go before we can even hint at having too much "form of godliness." As to the second objection, let me ask, When has the Roman Church secured a monopoly upon anything that would increase the spirit of worship in our churches? It is also claimed that modern choir vestments have been derived from those of the Levitical priesthood. Another idea is that the ceremonial dress of the choir and clergymen was derived from the civil costume of the Romans.

It appears, however, that careful research has shown that the church vestments have had more of a secular than a divine origin, although Moses was commanded to make them for the priests in divine service. The New Schaff Herzog Religious Encyclopedia states that "the choir and clerical vestments and adornments in the Catholic Church use, are almost entirely of *ancient and secular origin*. Until recent years their historic foundation was sought in the Old Testament worship. But now research has discovered a different origin. The ecclesiastical garb first became secular in a strict sense when, under the influence of migration of the Germanic tribes, the costumes as well as the forms of the ancient world passed away and the more convenient dress was substituted, while the church clung to the *Roman and Greek fashions*."

The Encyclopaedia Britannica says "the older history of the surplice is obscured by lack of exact information. Its name is derived, as Durandus and Gerland also affirm, from the fact that it was formerly put on over the fur garments which used to be worn in church and at divine service as a protection against the cold. It has been maintained that the surplice was known in the third century. In all probability the surplice is no more than an expansion of the ordinary alb, due to the necessity for wearing it over thick furs. It is first mentioned in the eleventh century as a canon of Synod in Spain, 1050. In Rome it was known as early as the twelfth century. *It probably originated outside of Rome*, and was imported thence into the Roman use. Originally only a choir vestment replaced the alb as a vestment proper.

They regarded the surplice as an ensign of the

spiritual estate. Durandus tells us that "the surplice stands for innocency." The Roman church perhaps did go too far in ornamenting their vestments. This doubtless was the objection urged by the children of Israel against those which Moses had made for the priests. It seems that we have arrived at a condition when there is much practical need for a surplice to be worn over the dress of the street that would make for beauty and reverence of service.

Mr. Macalister, speaking of the modern dress, says "that it is subject to constant changes, which in time amount to complete revolutions, but the devotees of any religion, true or false, are by nature conservative of its doctrines and observances." In this connection it will be interesting to mention those vestments which antiquarians have traced to Roman costume that lend dignity and sympathy to divine service.

Suggestions in Dress

The impressions to be gained from dress are rather obvious. The significance which it is meant that clothes should bear are still more numerous and important.

Doctor Flacus claims that in a large, heavy hat his spirits are low. A broad hat makes him feel jolly. If he has a fancy hat on, he is in a coquettish mood, and he feels brighter in a hat that rolls away from his face. "Feelings of lightheartedness are the result of filmy clothes. The pleasant mental effects of gauzy stuffs and laces are said by the investigator to be due to their lightness. Putting on a smoking jacket suggests relaxation to a man, and so does the assuming of an evening dress impart the idea that correct behavior is necessary. Heavy clothes and a tight collar bring about mental depression."

Sunday clothes are a time-honored institution. They put on garments which are appropriate to the relaxation in which we are accustomed to indulge. Saint Jerome and Saint Clement both exhorted the early Christian worshipers to wear a special dress for worship, and the Jews in their synagogues put on a vestment which was used by the whole of the congregation as well as the official minister.

The varied feelings aroused by the picademic dress, such as of Punch and Judy, Perrot, the clown, Mephisto, Mother Hubbard, and others is apparent to everyone.

Similarity in the vagaries of fashion followed for centuries is evidenced in the wedding gown, the costume of mourning, the robes of royalty, the legal dress, nuns and Sisters of Mercy, state and court attire, military uniform, naval uniform. The fraternal and academic dress, others we could mention.

In sports, whether it is in baseball, basket ball, ice

hockey, aquatic and others, each group is represented by a distinct garb, and each member of the group is compelled to array himself in the class costume.

This uniformity of dress is cognizant with the Boy Scouts, Blue Birds, Temple Builders, at Christmas, Easter, Fourth of July and other times of celebration. Our ministry of twenty-five years ago wore the Prince Albert coat as a special vestment, and I am not loath to think that a special sort of covering would engender a reverential feeling as we stand behind the sacred pulpit.

In regard to the effect of the uniformity of dress, Winifred Mark Webb, who wrote *The Heritage of Dress*, says: "That if boys and girls dress alike, taught together, and played together, this would do much to direct attention away from, instead of towards, sex distinction. The best school for the training of life and conduct is the school of equality, where privilege and subjection are alike unknown.

The Common Gown

In this connection we wish to say that in wearing the common gown, each member of the choir automatically subjects himself to the group spirit, and this is much needed in unpaid choirs. In the present arrangement of dress, the individual spirit is fostered, but with the other each one is absorbed into a collective arrangement, developing proper cohesion.

The common gown imparts a fraternal spirit, encouraging each other, aiding in a common cause, producing harmony, and eliminating the revolutionary and belligerent spirit caused by too much individuality displayed in most of our choirs.

This gown suggests modesty. It is symbolic of innocence. It is an ensign of the spiritual estate and an indication of sacrifice. It is a manifestation of purity and righteousness and all of the heavenly graces. No other sort of dress depicts the like.

Flowing surplices give dignity, and we find that among the Romans such were used in dignified leisure on occasions of state in contradistinction to the dress of active existence. The flowing robe gives rise to a more stately appearance than the common dress that is short and tight fitting. It will give the singer the mental and physical poise that is needed in all public work. It will fit the occasion.

The surplice commands reverence and true worship that is much needed in our services. Did you attend the noon hour of silent service at the Stone Church during General Conference? The order, the deep feeling of respect, the inward stimulus aroused is significant of the sort of response that is engen-

dered by the gowned choir. Like the gowned court magistrate, it commands due reverence.

Last, but not least, of the evident reasons, the common gown as nearly completely as it is possible to do, makes a *blank wall* behind the minister, causing very little to detract from the message. It enables the preacher, audience, and choir to more fully concentrate attention upon the theme of the hour. It completely eliminates the disconcerting and distracting element in worship that is caused by the regalia of color and cut of the modern dress.

As to Color

Professor Henderson, of the University of Michigan, declared that the first thing we see as to distinctive personality, is color.

The use of color merely as a distinguishing mark, without any deeper origin or special significance, is general all over the world. It plays a tremendous part in dress. Not only has it often a great significance, but its presence or absence must also have a considerable effect upon the minds of the people at large.

The ordinary liveries of royalty in England are red. The red shirt of the followers of Gariabaldi, the red rose of Lancaster, call to mind great struggles. Red is a danger signal. It is with a red rag that the Chulos in the bull fight enrages the bull. Yellow is a favorite color of gypsies. The color was worn by mediæval Jews, and had a contemptuous or degrading significance. We speak of a person having a streak of yellow, denoting cowardice.

The gorgeous dress of the Masons and the bright green scarfs of the Foresters are further evidences of the love which civilized man still retains of dressing himself up. The color schemes of collegiate life play a big part in stimulating loyalty, devotion, and allegiance.

White has for centuries been used by the choirs and clergy in the services. White is significant of virginal existence as imparted by the marriage dress. It symbolizes innocency and purity as displayed in the dress of infants. It marks a righteousness and holy purpose. It portrays sacrifice and cleanliness, admitted in the garments worn by the nurse and doctors. It is the color we would naturally expect to behold in the one hundred forty-four thousand that shall "sing a new song." It is the color we dream of observing in those "arrayed for the marriage supper of the Lamb."

What shall it profit humanity if it gain wealth and education and freedom, and lose character and culture and fellowship?—John M. Moore.

The Message Which the Book of Mormon Bears to the American Nation

BY CHARLES FRY

The Book of Mormon bears a message of vital import to the American people. That message includes historical information of value, inspired counsel, prophetic warning of social and national dangers, and divine commands. It reveals the decrees of God regarding the land, and his purposes regarding the people.

Moreover, the Book of Mormon purports to have been written under divine direction, kept under the Lord's protection through centuries of barbarism, revealed by him and translated by his power in latter days; all for the benefit of the American Nation, to whom it was first given, and that through them it might go to others.

A work in which God himself has been deeply concerned for two thousand four hundred and thirty years, in which angels as well as many righteous men have participated under his direction; a work holding in view the welfare of the nation to whom it should come, must be of most vital importance to that nation. It points the way to unmeasured blessing with prosperity and progress, and warns against national decline and disaster. Like the law given by Moses, it "sets before you life and death, blessing and cursing."

God's Decrees Regarding the Land

The Book of Mormon affirms that the land of America was chosen of God from the earliest times as a land above all others where he would exemplify his truth and righteousness in the people, and where he would perfect the human race. Any people upon this land turning to wickedness and thus defeating God's purpose, would in time be swept from the land.

The history records the wiping out of two great nations, when, through moral decline God could no longer effect his purpose through them, and in many instances smaller portions of the nations were destroyed for the same reason.

A Choice Land

After the waters had receded from off the face of this land, it became a choice land above all other lands, a chosen land of the Lord; wherefore, the Lord would have that all men should serve him, who dwell upon the face thereof; and it was [to be] the place of the New Jerusalem, . . . — Ether 6: 2.

Reserved for a Righteous People

In leading a colony of people from Babel to the Western Continent, from which grew the first great nation, the Lord said to them that he had reserved it for a righteous people:

And he had sworn in his wrath . . . that whoso should possess this land of promise, from that time henceforth and for ever, should serve him, the true and only God, or they should be swept off when the fullness of his wrath should come upon them.—Ether 1: 30.

Similar information was given the second colony which the Lord led to this land about B. C. 600, to supplant the former nation.

For it is a choice land, saith God unto me, above all other lands; wherefore, I will have all men that dwell thereon, that they shall worship me, saith God.—2 Nephi 7: 31, 32.

Wherefore, this land is consecrated unto him whom he [the Lord] shall bring. And if it so be that they shall serve him according to the commandments which he has given, it shall be a land of liberty unto them; wherefore they shall never be brought down into captivity; if so, it shall be because of iniquity; for if iniquity shall abound, cursed shall be the land for their sakes; but unto the righteous it shall be blessed for ever.—2 Nephi 1: 11-15.

God Intended the American Nation to Know of This Decree

The ancient author's intent in writing these words was that this "everlasting decree of God" might come to the knowledge of the present American Nation, for he says further:

And this cometh unto you, O ye Gentiles, that ye may know the decrees of God, that ye may repent, and not continue in your iniquities until the fullness comes, that ye may not bring down the fullness of the wrath of God upon you, as the inhabitants of the land have hitherto done.—Ether 1: 34.

The bringing forth to this nation by the providences of God, a knowledge of the purposes and decrees of the Lord concerning the land upon which they live, leaves the burden of choice with the people, with the consequent results of blessing unto life or condemnation unto death, according as they may heed or fail to heed the law given of God.

Jesus Christ Is the God of This Land

The position vaguely though commonly assumed by the people that the earth is altogether under the dominion of man, is, according to the Book of Mormon, quite in error, particularly so in relation to the Western Hemisphere. That Jesus Christ holds the right and power of dominion over this land is definitely set forth, and no people has been permitted to possess it except by his special dispensation. Former nations were planted here by his own hand, and uprooted when no longer worthy of the privileges granted to them, and the land was purposely kept from the knowledge of other nations until the Lord saw proper to reveal it. Columbus received his inspiration from the Spirit of God when the time had come for the land to be revealed, and to become the possession of the Gentile people.

There is a divine guarantee of liberty, with freedom from the oppression of all other nations, to any

and every nation which shall be permitted to possess this land of America, on conditions that they serve God in righteousness:

Behold, this is a choice land, and whatsoever nation shall possess it, shall be free from bondage, and captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ who hath been manifested by the things which we have written.—Ether 1: 35.

Because of the dominion exercised by Jesus Christ over the land of America, he has not consented that kings should rule over the people, that prerogative remaining within himself. The prophet—founder of the first great American nation—opposed the setting up of kings, saying, "Surely, this thing leadeth into captivity." But when the people insisted, a king was granted, which led to bondage and ultimate destruction.

Likewise, the founder of the second great nation, declined the request of his people for a king, but finally yielded, though the trend of this policy toward evil was discovered in time, and the form of government peacefully changed to that of a republic.

Christ Is King

Promise is given that in the latter days the land should be delivered from the domination of all foreign nations, and that there should be no kings upon it. Warning was given that any who should raise up a king upon this land should perish—a prophecy which had its sole fulfillment in the downfall of the empire set up in Mexico by Austria during the Civil War, and the execution of Maximilian Ferdinand Joseph who had been placed upon the throne.

But behold, this land, saith God, shall be a land of thine inheritance; and the Gentile's shall be blessed upon the land. And this land shall be a land of liberty unto the Gentiles; and there shall be no kings upon the land, who shall raise up unto the Gentiles. And I will fortify this land against all other nations; and he that fighteth against Zion shall perish, saith God; for he that raiseth up a king against me, shall perish. For I the Lord, the King of heaven, will be their king; and I will be a light unto them for ever, that hear my words.—2 Nephi 7: 17-21.

A Call to Repentance

In accordance with the purpose and decree of God relative to this land, and the dominion which Jesus Christ holds in a special manner over it, the Book of Mormon issues a call to the nation of today to heed the voice of the Son of God, and by repentance, and faith in him, do the works of righteousness, that they may be worthy of a perpetual inheritance.

Hearken, O ye Gentiles, and hear the words of Jesus Christ, the Son of the living God, which he hath commanded me that I should speak concerning you, for, behold he commandeth me that I should write, saying,

Turn all ye Gentiles, from your wicked ways, and repent of your evil doings, of your lyings and deceivings, and of your whoredoms, and your secret abominations, and your idolatries, and of your murders, and your priestcrafts, and

your envyings, and your strifes, and from all your wickedness and abominations, and come unto me, and be baptized in my name, that ye may receive a remission of your sins, and be filled with the Holy Ghost, that ye may be numbered with my people, who are of the house of Israel.—3 Nephi 14.

Woe be unto the Gentiles, saith the Lord God of hosts; for notwithstanding I shall lengthen out mine arm unto them from day to day, they will deny me; nevertheless, I will be merciful unto them, saith the Lord God, if they will repent and come unto me; for mine arm is lengthened out all the day long, saith the Lord God of hosts.—2 Nephi 12: 40, 41.

The Gospel in Its Fullness Given to This Nation

That there might be full opportunity to repent and come to the Lord's standard, it was designed of God that in restoring the gospel in its fullness of power and blessing in the latter days, it should come to the American Nation which is Gentile:

Behold, because of their belief in me, saith the Father, and because of the unbelief of you, O house of Israel, in the latter day shall the truth come unto the Gentiles, that the fullness of these things shall be made known unto them.—3 Nephi 7: 31.

Nephi saw in prophetic vision that when

The Gentiles . . . have been lifted up by the power of God above all other nations upon the face of the land, which is choice above all other lands . . . I will be merciful unto the Gentiles in that day, insomuch that I will bring forth unto them in mine own power, much of my gospel, which shall be plain and precious, saith the Lamb.—1 Nephi 3: 176, 183.

Every promise made to Israel is, upon obedience, extended to the Gentiles, for they are to "be numbered with the house of Israel," and their inheritance upon this land will be perpetual. But as every Israelite has been, or will be, cast off because of rejecting Christ and his gospel, so will the Gentiles. The promises of God are only upon obedience.

Nation May Lose Gospel and Fall

Notwithstanding the gospel is given to the American Nation in the last dispensation, there is a possibility of their losing it. Jesus said:

At that day when the Gentiles shall sin against my gospel, and shall reject the fullness of my gospel . . . behold, saith the Father, I will bring the fullness of my gospel from among them; and then will I remember my covenant which I have made unto my people, O house of Israel, and I will bring my gospel unto them.—3 Nephi 34-36.

The withdrawal of the gospel is a withdrawal of the blessing of God, and national decline and destruction are inevitable. This was foreseen by Nephi, who saw that not only this nation but all the nations of the Gentiles were engulfed in disaster:

And thou also hast heard, that whoso repenteth not, must perish; therefore, woe be unto the Gentiles, if it so be that they harden their hearts against the Lamb of God; for the time speedily cometh, saith the Lamb of God, that I will work a great and a marvelous work among the children of men; a work which shall be everlasting, either on the one hand or on the other; either to the convincing of them unto peace and life eternal, or to the deliverance of them to the

hardness of their hearts and the blindness of their minds, unto their being brought down into captivity and also unto destruction, both temporally and spiritually, . . . — 1 Nephi 3: 212-216.

The American Nation Held Accountable by God as the Guardian of the Indian Race

The American Indians being of the Hebrew race, they come under the covenant God made with their fathers—the founders of the race—that he would be with them in all lands whither they should go, and though they might drift into unbelief and idolatry, he would in the last days restore them to his favor and blessing and establish them as a people. These promises are reaffirmed in the Book of Mormon and are specifically applied to the remnants of the land modernly known as the American Indians.

The Lord therefore is not only cognizant of them, but takes cognizance of the dealings of the Gentile people toward them, and will hold the nation accountable for those dealings.

While the Lord would permit the native Americans to be driven from their lands and many slain, the promise was made that he would not suffer that they should be destroyed. (1 Nephi 3: 178.) Mormon wrote:

And after they have been driven and scattered by the Gentiles, behold, then will the Lord remember the covenant which he made unto Abraham, and unto all the house of Israel. . . . And then, O ye Gentiles, how can ye stand before the power of God, except ye shall repent and turn from your evil ways! Know ye not that ye are in the hands of God? . . . Therefore repent ye, and humble yourselves before him, lest he shall come out in justice against you; . . . —Mormon 2: 49-54.

They [the Gentiles] shall be a scourge unto the people of this land. Nevertheless, when they shall have received the fullness of my gospel, then if they shall harden their hearts against me, I will return their iniquities upon their own heads, saith the Father.—3 Nephi 9: 65, 66.

The tables will be turned, for

Then shall ye who are a remnant of the house of Jacob, go forth among them; and ye shall be in the midst of them, who shall be many; and ye shall be among them, as a lion among the beasts of the forest, and as a young lion among the flocks of sheep, who, if he goeth through, both treadeth down and teareth in pieces, and none can deliver.—3 Nephi 9: 51, 52.

The Book of Mormon affirms the divine sonship of Jesus Christ, and his resurrection, notwithstanding the trend of modern thought. It maintains the unchangeability of the gospel, with all its powers, gifts, and blessings, and warns against the invasion of deceptive and false doctrines. It reveals the superficiality of the modern churches which deny the power of God. It condemns the "secret combinations" whose purpose is to favor a select class while neglecting the poor and needy. All these things, with many others, are given as counsel and warning to the American Nation, and they are worthy of consideration and decision.

OF GENERAL INTEREST

Reform of the House of Lords

The Government took the Lords by surprise on Monday by announcing the general principles of a scheme for reforming their House. It is true that the Unionist Party has long regarded itself as committed to reform of the Lords. When Mr. Asquith passed the Parliament Act, he spoke of it as only the first step in the logical application of democratic treatment to the House of Lords. Naturally from that moment the Unionist Party held it to be its own duty to see that further changes, since there must be changes, should be along safe lines of constitutional development. On the other hand, at the last general election, Mr. Baldwin made only a casual reference to the House of Lords question. It has been suggested that the Government, in suddenly producing the outlines of reform, think of their scheme as a possible issue for a general election. We rather doubt that. If the Lords become the issue at a general election, it is likely to be rather the result of circumstances than a deliberate choice. We agree, however, that the question has to be tackled, and in our judgment the Government have done well to give the country ideas for consideration.

There is much that seems to us good in the Government's proposal, but something ambiguous, too. There are also omissions, one of them very serious. Briefly, the scheme is that the reformed House shall consist of 350 members instead of 740 as now; that a "sufficient number"—the number to be fixed by statute—of these 350 members shall be appointed on the recommendation of the Government of the day, and that the remainder shall be elected by the present hereditary peers out of their own ranks. Peers of the Blood Royal, the Archbishops and the Bishops and the law lords will all sit by right. The elected hereditary peers and nominated peers will serve for twelve years; one third to retire every fourth year and be eligible to sit again. Hereditary peers, not chosen to sit in the House of Lords, will be eligible for the House of Commons. Most of these points are familiar to everyone who has read the Report of the Bryce Committee of 1917.

No doubt this scheme will be altered before it becomes a bill, and still more altered before it becomes an act. The Government have been very wise, we think, in deciding to keep the House of Lords as a body quite unlike the House of Commons. If ever there should be an upper house here elected either directly or indirectly, like the senates of other countries, an intense rivalry of a sort which does not

now exist would spring up between the two houses. It might well be that the upper house, conscious of a higher order of intelligence, would grow impatient of the House of Commons in its worst moods, and would tend to try to rule the country. It may be said that the House of Lords has that consciousness already, for its "full dress" debates are conducted with unapproached knowledge and efficiency. But the truth is that the House of Lords is kept from any foolish policy of self-assertion by its very nature; just because it does not depend upon any franchise it does not pretend to reflect exactly the opinion of the people. It offers its judgment and its experience for what they are worth—and they are frequently worth a great deal—but for many years it has not attempted to do more than act as a delaying force in doubtful issues. It astonishes us when people urge that a fully elected upper house is the only democratic solution. Superficially, of course, there is point in that argument, but surely on deeper reflection it must be seen that to keep the House of Lords entirely different in character from the House of Commons, so that the popular supremacy of the House of Commons is not really threatened, is the true democratic way.

Besides, we are extremely fortunate in this country to have a class of men who by tradition give their services freely to national causes. The members of the House of Lords who really count have all been through a regular discipline in the House of Commons, in county work, in the services, as governors of Dominions, States, and Colonies, and so on. America would be happy if she had such a body of experienced men ready and anxious to work for the public good. Mr. Roosevelt used to say that it was one of his ideals to build up such a caste of voluntary politicians and public servants as existed in Britain. The hereditary principle is illogical today, no doubt, but it relates us in an interesting way to the past, and above all "it works." On the other hand, the numbers of the House of Lords are unwieldy, and in a political emergency the cooler and more experienced men may be swamped by a whipping up of the "backwoodsmen" who are seldom seen in the House of Lords except on an occasion of great public excitement. The "backwoodsmen" pour in to vote just when they would have done better to stay away, for on such occasions they are more likely to be the prey of prejudice than the followers of reason.

As the House of Lords is constituted at present, Labor is badly treated. There are only about ten members who can be counted upon to vote for labor. The provision that the Government of the day can nominate temporary members to build up an

opposition is good, but it will need very careful handling to make it work fairly. The Lords spiritual and the Law Lords are most desirable permanent members of the Upper House, but we should like to see representatives of the free churches added. And why should not leaders of Roman Catholicism and Judaism be nominated? Some of these might come to be nominated in any case by custom, but the matter ought not to be left to chance. Similarly, in our judgment, regular rules ought to be laid down for the choice or election of the hereditary peers who are to sit. No one ought to be able to say that they have been chosen capriciously. It would surely be easy enough to fix some standard of public service. Another suggestion which seems to have escaped the Government, is that among nominated members there should be a certain number representing the Dominions. Dominion members would certainly not be "reactionary," and they might even be sympathetic towards labor.

We have written elsewhere about other points in the Government's scheme. Here we have been concerned mainly with the personnel of the future Upper House, but one thing we must say in conclusion: We deeply regret that the Government have not mentioned the Referendum. The Referendum, or Poll of the People, is the final safeguard of democracy. It insures that in every disputed case the will of the people shall prevail. With this safeguard in existence, it would be a matter of comparative indifference if the Parliament Act was left untouched. Under the Referendum, the Lords need never decide against a majority in the House of Commons. They would only secure that the people should have the opportunity to decide for themselves. No reform can be complete without the Referendum.—The *Spectator*, June 25, page 1112.

Respite

By *Minnie Eugenia Warnock*

When doors are closed, or in the silent night,
You bare your aching, breaking heart to God
And plead an easing of the chastening rod—
That he your wounds would heal and clear your sight.

Then all your moans and groans must be repressed,
For walls, it has been said, have list'ning ears
Yet feel no kindly interest in your tears;
To hide them in the pillow then 'tis best.

And then when time is called, and once again
You face your problem in the light of day,
With thought that others must not share your pain
You find yourself quite cheerful, almost gay;
And wonder how this state you did attain
'Less God, upon your soul, his peace did lay.

REUNION NEWS

Southern Wisconsin Reunion

The 1927 reunion of Southern Wisconsin District is now a thing of the past. It was held in the beautiful park belonging to Clyde Gallagher. We had the use of the park free of charge. The ground was provided with swings, and equipment for many games and amusement—a lovely playground. It was a much better place than we have had in previous years. Campers and tourists were kept out of the park during our ten days of sojourn there, and we enjoyed being alone in the beautiful place. Quite a number of the people of the community attended our services.

Meetings began on the morning of the 19th at 9:30 with a prayer service. District President E. J. Lenox was in charge, and the song, "Guide us, O thou great Jehovah," was sung. "Gratefulness" was the theme of the meeting. Brother Willard Hield offered the opening prayer, asking the Lord to bless the grounds, and come and make his abode with us. Only a few were present, but a spiritual service was enjoyed.

The first sermon at eleven o'clock was delivered by E. J. Lenox, using for his text the words of the Lord unto Cain, "If thou doest well, thou shalt be accepted." At 2:30 organization of the meeting was held. The reunion program was put into the hands of the reunion committee, which consisted of E. J. Lenox, L. G. Holloway, and H. W. Woodstock. Brother Ray Whiting was selected to have charge of recreation; Sister Effie Hield, women's work; Leda Colbert, junior church.

On Saturday afternoon came Patriarch W. A. McDowell and Bishop A. B. Phillips and wife, from Galva, Illinois. Our reunion would not seem complete without seeing Brother McDowell with us. He is indeed a father to the Saints of this district.

Brother McDowell preached in the evening.

Sunday morning church school was in charge of District Superintendent Leda Colbert. At this time Brother Phillips began his class in stewardship and the financial department of the church, which class was held every morning thereafter.

Sister Phillips and Ethelyn Hield helped with the children in their handwork as well as in junior worship.

Monday evening Brother Ray Whiting and wife drove in from Galva, where they had attended the reunion.

On Tuesday morning Brother Whiting began his classes on science and religion. These were held each morning.

Patriarch McDowell had charge of prayer services, and each of the brethren took his turn at preaching.

Not a very large crowd was present at the beginning of the reunion, but as each new day arrived it brought a few new faces until at the close of the reunion, especially the closing day, quite a goodly number was present.

The closing prayer service was the best held. After singing the hymn, "Will your anchor hold in the storm of life?" Brother Holloway arose and spoke the words of the Lord. Some of the things said were: "Have you firmly anchored your souls? I have led you and given you of my Spirit. Your souls have been touched; your souls have gone out in gratitude to me. The coming year will be one of trials and disappointments. Are you being led by me? My Spirit has testified to you of my gospel; be true, and God will be with you in every trial." To the ministry: "Trying times are before you; you must be diligent before me. The souls of men are required at your hands. Go out in diligence and humility, and your souls will be made glad for the work you have accomplished. My gospel must move in mighty power. You must carry the things I have desired of my church. Thousands must hear my message before it shall go to all the earth. You are nearing the redemption of Zion, the day

of my power. Go with firm determination from this reunion, that you shall stand firm in my gospel. Many forces are at work, but I have seen fit to protect you; remember the obligations I have given you. Remember what I have bestowed upon you. You will receive great demonstration of my power. Be faithful, remember the testimonies that have been given you, and thus you shall stand firm and secure.

At 1:30 three candidates were led into the waters of baptism by Brother E. J. Lenox; they were confirmed at the afternoon service.

On Saturday evening illustrated slides of Graceland were used with an explanation by Brother Ray Whiting. This was very instructive to the youth and to fathers and mothers who have young people in Graceland and others who should go.

Saturday at 9:45 Brother Willard Hield gave a lecture on vocational guidance.

Many of the afternoons were devoted to recreation and visiting places of interest in the city.

There was also an hour for recreation after the evening preaching services. One evening brought a treat of water-melons, and another's wieners.

Brother Healy, of Chicago, was with us for a short time and had charge of recreation one evening.

Junior church was very well attended, and we feel some good has been accomplished. The sermons and story-telling were of a nature that will help in building Christian character. Fifty-two children were enrolled, the average attendance being forty. One evening the children went for a little hike and picnic supper and wiener roast.

Brother Carl Wirth had charge of the dining hall. The food served was very good. Meals were served cafeteria style, which was more satisfactory than the way they had before been served. Much labor was given by Brother Lenox and others getting things in readiness before time. A large screened tent had to be erected for kitchen and dining hall, also a large tabernacle tent, but even at that it was much pleasanter than it had ever been before. We were by ourselves and away from the noise of traffic and tourists.

Brother Lenox was called away from the reunion to preach the funeral sermon of Brother J. W. Whiteaker.

We hope the Saints of the district will begin now preparing for next year's reunion, that we may enjoy a better one, and that each one may be a consecrated helper, that we may feel we have come up higher and have made progress Zionward.

Mobile District

The 1927 reunion of Mobile District, held August 11 to 21 in Mobile, Alabama on the Bay Shore, is now history and a bit of history that each person attending shall love to remember through the coming year, for the memory of such a beneficial, successful, and pleasant reunion will serve to strengthen and encourage the Saints to press onward and upward.

There were seventeen tents on the grounds, with a large attendance from Saints and friends living in the city. Unity and cooperation prevailed, and we were made to rejoice many times because of the wonderful and convincing spirit that was present.

The association of Brother Turpen, Brother White, and Brother Curtis meant much to the Saints, and we were glad indeed to have with us Brother and Sister McCall, of Florida; Brother and Sister Clark, of Birmingham; Sister Taylor, of Evergreen; and a number of Pensacola Saints.

The prayer, preaching, study, musical, and recreational hours, each held their different treasures to impart, filling each day with joy. And the dining hours can not be forgotten, where splendid food and visiting were enjoyed. Meals were served at the reasonable prices of fifteen and twenty-five cents.

Thirty-three were baptized during the reunion, and others are to follow soon.

A broader vision was caught of what our reunions can mean to us.

The tabernacle and kitchen erected on the grounds this year will remain there for future use.

I shall be glad to get in touch with scattered members; and let us, every person interested in this glorious work and the marvelous results of reunions, begin now, to prepare for the success of our 1928 reunion.

MRS. A. C. SOLOMON.

WEST JACKSON, MISSISSIPPI, Box 98.

More of the Little Sioux District Reunion

Without question the biggest and best reunion in years for the Little Sioux District has come to a close. The increased zeal and determination of the Saints bids fair for the future of the church. We fear there was not enough time in the ten days allotted. However, so much was accomplished that it will be necessary to travel fast with those who are making a practical application of the message as presented.

From the eight o'clock class period, conducted by C. B. Woodstock, to the closing sermon each evening, was a time filled with the best this gospel affords in these days.

Apostle J. A. Gillen, though traveling a great distance, was equal to the task and surely brought the people nearer to God through his sermons illustrated by so many of nature's beauties.

Stewardships, industrial Zion, tithing, and all that goes with it were presented so clearly and sincerely by Bishop F. B. Blair that many testified a greater light and broader vision of the work and a keener sense of their duties.

The prayer meetings were a source of keen interest, and a large attendance was had. Time was consumed promptly and profitably. Many testimonies were borne that strengthened and increased the faith of the membership. And ere long many testimonies of God's blessings will be borne to Saints and to the world because of a strict compliance with the temporal law. This will then indeed be creative.

The juniors were ably cared for by Sister Nell Kennedy. This work was planned and carried out accordingly. It is reaching the youth and laying a premise that will later carry them into the heavier responsibilities of the church work. This should have the full support of the whole membership. The church of tomorrow will depend upon these youth of today.

Recreational activities were also a feature of the reunion. J. E. Keck, in charge of this work, kept all busy. Volley ball, horseshoes, playground ball, croquet, hikes, wiener roasts, marshmallow toasts, and circle games gave plenty of exercise to all who occupied. This department is caring for a much needed part in the great program for building strong bodies, keen minds, and sincere desires to carry on the work.

Sister Myrtle Crabb, superintendent of the Department of Women, assisted by Sister O. A. Currie, presented a very good representation of this field of activity. And an active work it is. There is never a time or a place to stop. They are always going and doing. Surely we are learning to appreciate that this is a *part* of the church. The women are and are to be complimented not only in words, but by an earnest cooperation in this great task. Zion can not be re-deemed without the great contribution of the women.

Near the close of the reunion, Apostle J. F. Garver came via Ford, accompanied by his family. Of course his contribution was appreciated because it was presented as only Garver can do it and was wholly representative of the work.

This reunion was favored with two special features very much representative. Graceland College was much in evidence, as a group of the "K" girls were in camp. These girls, supplemented by the efforts of many of the alumni, presented a very entertaining and edifying playlet, which was strictly Graceland, and of course Graceland is a part of the church. Then as a climax to this group of "K's" and

their activities, a number of the "Boys" drove in about 3 a. m. (unholy hour), and surely we had Graceland at the reunion; for we had just shown the pictures of buildings and grounds and groups, and all felt they had been to college.

Then last, but not least, we were favored with a play, entitled "Other sheep have I," presented by a group from Omaha. This was strictly a Book of Mormon play, and the costumes and settings were appropriate, as was the time approaching the one hundredth anniversary of the receiving of the plates. The play, under the direction of Sister Vera Gamet, represented the birth, ministry, death, resurrection, and the appearance of Jesus to the people on this continent. It left a lasting impression and a desire for more features of the work to be dramatized. One thing that drew much interest and attraction was a large electric sign bearing the slogan, "Forward to 1930." This was originated and built by L. L. Clinkenbeard and E. B. Purcell.

Meals were served under the management of O. J. Barr, and quality and quantity were all sufficient. Also, one was made to think of "old times" because of the many who brought their stove and prepared their own meals.

No accidents, no sickness on the grounds. A spirit of unity and fellowship prevailed, and all were sad at parting on the last day. We feel that the interest developed will carry over to the next reunion. This one good and great, we shall make the next one better and greater. PRESS COMMITTEE.

Northwestern Kansas

We will never again say that Northwestern Kansas District can not have a reunion, for we had one, and a good one, too. It was held on the banks of the Walnut Creek on Brother John Teeters' land in Alexander. The reunion was small in number, but not in spirit. District President Silvers has worked for many months for the reunion, and his works were rewarded.

Thursday, August 18, Brother and Sister Peter Whalley arrived from Wichita. We can not say too much for them. Although most of us had not known them before, we learned to love them. The young people received much help from them. Brother Whalley conducted a class each morning except Sunday on the church's program. This was for the young folks. Both Brother and Sister Whalley are small in stature, but their hearts seem to encompass all of the young people of the church.

Sister Whalley conducted a Book of Mormon class for the children. Twenty-five children attended one hour for the study of the Book of Mormon in story form. One hour was spent in character work, and one hour in handwork, making three hours a day. She reported that the interest in the study was astonishing and pleased her greatly. She says the attention was the best she has found anywhere, and it was a pleasure to teach them.

Brother Bruce Brown was here from Colorado Springs. This was not his first appointment to Northwestern Kansas. He was here two years ago. This visit more than doubled our affection for him. He is a real preacher, a real recreation leader, and a real Latter Day Saint. We are only sorry that Sister Brown was not able to come.

Those that were on the grounds and near by were Brother and Sister A. C. Silvers, missionary; Brother and Sister Whalley, Wichita; Brother Bruce Brown, Colorado Springs; Brother and Sister Jay Hoffman, Arkansas; Brother and Sister W. W. Ebert and family, Larned, Kansas; Irvin Ebert and family, Ness City, Kansas; Ernest Ebert and family, Bazine, Kansas; Brother Herman Ebert and wife, Bazine; Brother George Kelley and family, Modoc; Brother Carl Franks and family, Norton; Brother and Sister Parsons and daughter, Ruleton; Sister Stull, of Brownell, and Sister Bergier, Osborne.

Recreation was carried on through volley ball, croquet, swimming, and community singing. Friday night, the 26th,

we were entertained by "reunion ground talent." Some very fine numbers were rendered, including a reading, "The soul of the violin," by Ethelyn Ebert; duet, "Whispering hope," by Ethelyn and Juanita Ebert; and readings by Sister A. C. Silvers and Sister J. A. Teeters.

Saturday conference convened. The officers were all sustained except the leader for Recreation and Expression. Sister George Kelley, of Modoc, is to fill this place, and we know she can do it. Brother John Teeters, as one of the counselors to Brother Silvers, is to assist in this work. Between the two something ought to be accomplished.

Saturday night witnessed a wiener roast with Brother Brown in high speed. He is an excellent leader. Like a magnet he drew the talent right to the front. Songs were sung, readings given, jokes told, and those hot dogs eaten. People could not help but have a good time.

Sunday was a "basket meeting and all-day dinner" in Brother Silver's words. Brother Whalley preached in the morning. Five were baptized after dinner. Brother Silvers preached at 2.30, after which Bert Limpken from Bazine entertained us with some of his singers and some of his songs. Brother Brown completed a fine reunion with a splendid sermon that night.

VIDA TEETERS,
SISTER PETER S. WHALLEY,
Press Committee

Toronto Reunion

The Toronto reunion exceeded our wildest expectations. It was a success from several angles, spiritually, numerically, and financially. One of the outstanding features of the camp this year was the stability of the camp population. We had over eighty regulars the first week and more than one hundred and twenty-five the second week, besides larger crowds in the evening and on the week-ends, especially the middle Sunday, when our equipment was taxed to the limit. The success of the camp was made possible by a few willing workers who went down early to get the equipment in shape. We had to move all our outfit from Woodbridge, where our reunions had been held for three years, and it was some job, but willing hands "put it over."

A wonderful spirit pervaded the camp throughout the meeting, and the decorum was excellent indeed. We felt like one great family—a miniature Zion. The good Spirit was with us from start to finish and was especially powerful in some of our meetings. The Lord saw fit to reveal his will through Patriarch Richard Baldwin in words of encouragement and admonition to be faithful, firm, and true. Several received messages of personal comfort. Those who were present will not soon forget. Many Saints were strengthened, and many of the young people were impelled to reconsecrate their lives to the Master's service.

General church appointees with us during the reunion were Apostle R. S. Budd, Patriarch and Sister Baldwin, B. H. Doty, our missionary, and Ward L. Christy, or the Seventy. The practical sermons and whole-heartedness of Brother Budd won for him a distinct place in the hearts of the campers. The boys will tell you that he is a "good sport." Brother Baldwin gave valuable assistance along spiritual lines, and Sister Baldwin's work with the women and children was one of the features of the reunion. Doctor W. A. Sinclair, of Boston, paid us a flying visit.

We had an extensive program daily. Rising at 6, occasionally young people's prayer meetings at 6:30, family worship at 7, then breakfast, we were ready for the day. At 8:15 Sister Baldwin conducted a class for women, while Brother Christy took charge of a meeting for men. At 9:15 there was held a general prayer meeting. Sister Baldwin conducted junior church at 10, and forty-five minutes later classes on stewardship convened. The afternoon was given over to sports, baseball, volley ball, horseshoe, water ball, and swimming. Lowbanks has a wonderful beach for

bathing, and we had considerable fun on a raft which C. Ed. Miller made four years ago. Each evening there was preaching at eight o'clock except Saturday, when we had concerts of a high order.

At the district conference it was decided to have reunion business done at reunion by those in attendance; consequently all campers were given a vote, whether they were members of the district or not. The same committee was sustained.

We were very loath to break camp and depart from that sacred old spot, which latter-day revelation says was used by the Nephites for their sacred meetings. We anticipate a bigger reunion next year, and the committee aims to make it bigger and better.

The Man for the Hour

By Mary E. Gillin

Every force in human nature,
Every urge with all our strife,
God has known—anticipated—
Holds the key to every life.

As with one, so with ten thousand,
Heaven plans—though man defies—
God sends Moses to deliver
In the hour that Israel cries.

Every crisis brings its leader;
Hid from men until the need
Calls them to the world's arena—
Then we marvel at their deed.

Thus was called out Julius Cæsar—
Saul of Tarsus—Joshua—
Each one played the part appointed—
Each as Leader blazed the way.

God sent Washington and Lincoln
For the task that each man did:
Never yet the "cry of bondage"
But there was a Moses hid.

When the World's stupendous struggle
Brought Goliath to the fight,
Woodrow Wilson was the answer,
Champion of Peace and Right.

And 'tis thus throughout the ages—
Every hour has found the man,
Till we recognize a purpose
Threading through Infinite Plan.

So we set our faces "forward;"
Hopefully the "morrow" scan,
Knowing well that He is keeping
For our need His chosen man.

And the trail is ever onward—
Upward by Tomorrow's deed,
God is God of all the people—
Every nation—blood—and creed!

NEWS AND LETTERS

Little Journeys with the Editor in Chief

"Nauvoo the Beautiful"

Lois and I reached Nauvoo on the morning of August 20, and we left there the morning of the 30th. So we were there ten days, and I was in that city and on the reunion grounds mostly except on four half days. The first visit from there was to Keokuk for a treatment for sciatica and one or two other errands. The second was when Lois, Sister Frazier, Brother Eastwood, and I went to Fort Madison. Some two years or so ago a man, once a playmate of mine, became involved in a concatenation of circumstances which ended in his imprisonment at the penitentiary. We had gone to school together, and for some years we were neighbors, and our children played together. And I had promised myself and his wife that if ever I was near Fort Madison I should try to see him. So that is why we went to Fort Madison. On reaching the prison gate, the turnkey said we were late—about eleven minutes—and that we would not be admitted as visitors till afternoon. But a few words with the warden resulted not only in our admittance, but we were shown through that interesting prison by the warden himself. I had visited it once before, several years ago, and was greatly interested to see the many evidences of improvement and the efficiency of the present management. Of this I shall not further speak.

While we were going through the various buildings, I spoke to the warden about my friend, and said I'd like to talk to him. "You may see him," said the warden, "but he talks to no one."

"Well," said I, "he may talk to me."

As we were approaching the gate to leave the inclosure, I spoke again. "Oh, yes," said the warden, "you wanted to see your friend." Then looking at some men passing to the dining room he said, "There he is now," and called to him.

And so I met my old friend. A man just my age, he appeared haggard and years older than he is. Yes, he talked to me. Not much, for we had only a few minutes. But there was enough for a few words of encouragement to look forward to the time when he should go home again, and to think of what he would do then.

Thanking the warden for his courtesy, and with a nod to the turnkey who would have kept us out, we left. I was sad, for while I had visited many prisons, and have seen former friends and acquaintances behind bars, it had saddened me to see this man, a one-time intimate playfellow, just my age, so disheartened and despondent. For I was thinking, as was perhaps he, of a fine family waiting for the return of husband and father.

A visit to the Sheaffer Pen Factory gave us other things to think about, and by about three o'clock we were back to the camp.

The next half day away from the camp was a trip with Brother Siegfried to Keokuk, Carthage, Ferris, and other places around Nauvoo, a trip made unusually interesting by Brother Siegfried's intimate knowledge of the early history of that country.

The fourth trip away from Nauvoo was on Monday, the 29th, the day after the closing of the reunion, when about nine or ten of us by boat went up the river to Burlington and were met at the landing by some of the Saints and taken to Crepo Park, where a picnic lunch was served to about forty-two Saints and a fine time had. This was followed by a visit to the church and a trip about the city. The boat returned to Nauvoo about 6:30 p. m.

So in the ten days I had a number of opportunities to see historic spots in Nauvoo, and to think about the city in its relations to the past, present, and future.

It has been called "Nauvoo the Beautiful." But as one sees it now, especially one who knows what it once was, he

feels more like saying, "Nauvoo the Sad," for its crumbling ruins remind one of a neglected cemetery. And yet, what a spot for beauty it is! It is quite unthinkable that one would ever tire of going to the spot where the temple stood, and looking out to the west over the bottoms to the hills of the Iowa shore. Few more sightly spots in the United States for a city. I was there on my former visits, and on this one was on the spot several times. It is a place sure to recall a flood of memories and arouse thoughts of the morrow. As I stand on the hill and look out towards the beautiful prairie State across the majestic river, and see the gleaming curve of water sweeping a half circle of riparian beauty around the city, and see lying before me on the bottoms below the outlines of right-angled streets and square city blocks of the old city, and recall that on those bottoms once stood the building of a thriving, busy, happy city of Saints numbering near thirty thousands, in fancy I try to reconstruct it and try to catch the spirit of the enterprise which builded so well and with the brilliant hope of permanency and social perfection. And I could not but recall the disappointments and trials of Kirtland, Independence, Far West, and the shock that checked the zeal and activity of Nauvoo, the murder of the Martyrs. And in fancy I tried to trace the decay that set in after the Saints had been scattered by those ruthless forces which drove them from rooftree and homestead. And I could not but think of the ideals that prompted the activity that built Far West, Nauvoo, Kirtland, and survived the terrible ordeals. Those ideals are still unrealized; but they have heartened the Saints through all the scattered years, and kept their eyes ever towards the Zion yet to be. And I was grateful that our people had always had those ideals. They are the life of religion; they vitalize it. Lose such ideals, and decadence sets in. Hope and trust in God are the great dynamics of achievement by a people.

Kirtland, Independence, Far West, Nauvoo! And now again Independence! And so my eyes in fancy are turned again Zionward! What of Independence?

To build a Nauvoo in five years was a tremendous achievement. Our growth at Independence is less spectacular, less rapid. Is it more safely based? Are we laying stone on stone, house to house, building to building, farm to farm, with the cement and bond of the righteous ideals which will guarantee eternal growth and advancement?

And I thought of the forces which wrecked the hopes and blasted the faith of the Saints at Far West and Nauvoo, and I could not but ask, "Watchman, what of the night?" Are forces at work threatening our welfare? Yes, though perhaps not just as at Nauvoo; yet dangers lie all about us. Into the ranks of the happy Saints of Nauvoo crept the invidious forces. Inordinate ambitions and disloyalty within their ranks locked hands with the bitterness and hatred without, and the combination was too much.

And gazing into the future and thinking of Independence and the work before us, I wished that all the Saints could have stood there with me and felt anew the urge of our ideals, and consecrated anew our whole life and energy to the accomplishment of our unfinished task; and to feel as I felt the necessity of clinging closely to our great ideals, those ideals which strengthen the bonds of fraternity into the dynamic of cooperative achievement; ideas which create a zeal and devotion which hold promise of reaching our great goals.

Saints, let us remember Nauvoo, but sublimate its sorrows, its disappointments, into a virile spiritual Independence, where ideals of social justice, social welfare, shall carry us to the heights of civil and religious building, carried through by the ideals of a Zion, out from which shall shine the glory of God.

And Nauvoo! Need she remain for us in decadence? One evening some of us crossed over the river to Montrose, and as the boat lay at the wharf we heard one of the songs of Zion floating to us across the river. The Saints in the tent were singing, and the music, softened by the mile of water

surface lying between us and the tent enhanced the harmony and made "concord of sweet sound" to our ears, for I could not but think that some day once again the singing of Saints might be heard from the head of Main Street as it touches the river on the north to its foot where beside the Nauvoo House it touches the river in the south; for as a place of recreation and reunions, conventions, and institutes, that spot holds possibilities for us not small; for there the teachings of the ideals of the church to young and old members of the church, to youth and adult, would have their gripping appeal sanctified by the memories of the past and hallowed by the sufferings and sacrifices of the Saints of the early days.

I am glad the church has the Mansion House, the Nauvoo House, and the Homestead. But we are not utilizing them as we should. They have been repaired and restored. The Mansion House is being well used. But the Homestead and Nauvoo House are empty, and their hollowness mocks us. May I here say what I should like to see done with them? The Homestead and the Nauvoo House should be furnished with furniture of the period 1830 to 1845, and the Homestead should be used as a literature depot and historical museum to put on display all sorts of articles which have been connected with the history of Nauvoo and the early days of the church. The Nauvoo House should also be furnished in period furniture, and equipped to minister to Saint, friend, and stranger, as planned.

With several of the Saints one day in Nauvoo, I was telling my ideas concerning this, and a sister, Sister Lee, said, "Why, I have some pieces of furniture of that period, and I'll gladly give them for such purpose." So there's the start. Sister Layton said, "I have one I'll give." And there's that. I am of the opinion that in the attics and store-rooms, perhaps the barns of many of the homes of Saints and friends in Hancock County and other places, are many pieces of old furniture, some of which might be closely connected with Nauvoo events, which if repaired and restored could be made attractive in either of the houses mentioned.

Saints, what about it? Would you like to see that done? Have you old furniture, historic, which we could so use? Spinning wheels, looms, andirons, cranes, chairs, bedsteads, cradles, trundle-beds, pictures frames, stools, tables, dressers, wash stands, benches, bed warmers, cooking kettles, pans, kitchen implements, pewter dishes, old plates, cups, saucers, tureens, etc. Let me hear from you. The brethren at Nauvoo will undertake to repair the materials, etc.

It was on the 30th, Tuesday, the day following the boat trip to Burlington, about 7:30, that Lois and I on the front seat, and Sister Frazier in the rear along with the baggage, we pointed the nose of the Nash away from Nauvoo, and the waves of the hands of the Lewises, Laytons, and other good friends and courteous hosts, started our homeward trip. A stop at Keokuk for oil and gas, another at Carthage for a brief visit at the jail, and later with relatives, Salisburys and Deans, we left Carthage about eleven o'clock and that night about 9:30 stopped at Jefferson City, after a day in which a series of tire troubles had taken some of the joy of traveling away. And the next day we visited the Missouri capitol and the penitentiary.

A visit to the penitentiary at Jefferson City is not calculated to arouse the pride of a Missourian. With rather poor accommodations for about 2,400 prisoners, there were that day 3,600 incarcerated there. Comparison with what we saw at Fort Madison did not speak well for Jefferson City. But if we were depressed at Missouri prison conditions, we were elated with our capitol. It is a beautiful, well-appointed building which all Missourians should see.

About eleven o'clock we headed for Independence and despite more tire trouble reached Independence about five o'clock, where we left Sister Frazier at her home and a little later were at our own, tired but with pleasant (and some sad) memories of a visit to Nauvoo the Beautiful.

F. M. S.

At Home, September 4.

Ideals and Achievements

(We have a letter from a sister in Los Angeles, California, who signs the initials E. C. J. to her communication, which shows a consideration for "the things of eternity," as the Book of Mormon would put it, and is indeed refreshing. We reproduce it here, in order that HERALD readers may enjoy her cogitations.—EDITOR.)

In *Better Homes and Gardens* for June, 1927, there is an article about "Soft soil to run my fingers in." In this article business men gave their personal inventory—the lid was lifted and one caught a glimpse of the inner dreams of all.

"I want half a million," said one, his lips tightening. "The income from it will give my family real security, and I can travel and visit the fallen cities of antiquity."

"I want a factory of my own," said a professional man, "so that when I go fishing my income will go right on!"

"I want to earn enough so I can have a new motor car each year, and my wife can have all the clothes she wants," said a young man who had not lost his youth or his taste for fine things.

Then, all turned by common consent to a man whom all fancied beyond the realm of "wants"—a man who could "buy and sell" anyone in his community.

A far-away, half-helpless look came into his gray eyes.

"I want," he began slowly; "I want a modest cottage once more; my babies back again, prattling under the shade of the cherry tree; the summer sunshine, and the sense of unhurried luxury that comes to those who live close to *simple* things." Then his voice fell almost to a murmur, "I want soft soil in which to run my fingers; to get down on my knees and plant things in! Ah, I dream of that soil of old—it is the soil of happiness—it yields dreams and treasures we never know until they are gone!"

There was a hint of flushed faces on every hand as they turned once more to their "business." But a dreamer sat and speculated and heard not the monotonous drone of their voices. In his heart he breathed: "What could be finer than that—to keep the soft soil of life around one forever!"

In the rich soil of Missouri, in the soil "watered by the rains of heaven," one can realize the above dream.

After the floods and calamities are over that *are going* to happen to Missouri, the promised land, in the future, to drive out the weak in faith, and those who have no faith at all, the following prophecy given at Irvington will be *fully* believed.

"Yea, I say unto you, this is indeed *my church*, this is indeed *my people*, and although mistakes have been made, and things entered in which have not been entirely in harmony with my will, yet down through the stream of time, like a silver cord in the fabric of time, I have preserved my truth, and I say unto you again, that this is *my church* and *my people*. And my arm is not shortened. My will has not changed. *I shall redeem Zion. I shall lead this church to victory. I have spoken and it shall be done, saith your God.*

"It behooveth you, therefore, my people, to be faithful, to study my word, to withdraw yourselves from that which is unholy that *I may use you for the accomplishment of my purposes in the earth.*"

With the above prophecy and the following which I will quote from Isaiah, chapter 35, about the "flourishing of Christ's kingdom," we can be as giants in the faith. We can have beautiful and flourishing gardens and farms; we can have the condition quoted by Joseph, the son of the prophet: "In the subtle transition of a dream I was gazing over a wide expanse of country in a prairie land; no mountains were to be seen, but far as the eye could reach, hill and dale, hamlet and village, farm and farmhouse, pleasant cot and homelike place, everywhere betokened thrift, industry, and the pursuits of a happy *peace* were open to the view. I remarked to him standing by me, but whose presence I had not before noticed: 'This must be the country of a happy people.' To this he replied, 'Which would you prefer, life, success, and renown among the busy scenes you first saw, or a place among

these people, without honors or renown? Think of it, for a choice will be offered to you sooner or later, and you must be prepared to decide. Your decision once made you can not recall it, and must abide the result.'—Church History, volume 3, pages 254, 255.

We each, as we pass through life, have a similar proposition offered us.

Shall we choose the busy scenes of the world, "life, success, and renown," among busy scenes, or—

"Pleasant cot and homelike place, everywhere betokening thrift, industry, and the pursuits of a happy peace"?

If the latter, we may expect to enjoy the following: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God. Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. . . . And a highway shall be there, for a way shall be cast up, and it shall be called the way of holiness. The unclean shall not pass over upon it; but it shall be cast up for those who are clean, and the wayfaring men, though they are accounted fools, shall not err therein. . . . And the ransomed of the Lord shall return, and *come to Zion* with songs of everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." E. C. J.

August 25.

Pleasant Valley Branch

LUCASVILLE, OHIO, September 3.—While we have many hardships, disappointments, trials, and temptations, we are not discouraged in the work of the Lord. His cause is moving forward in this part of the vineyard of the Master.

Sunday, August 21, was a fine day, and many were out to Sunday school. The prayer service was dispensed with because Sister Margery Williams, of Ironton, district Sunday school superintendent, was with us for the last time. She is planning to go to Graceland College this season. Her talk to us was wonderfully instructive and encouraging. We wish her success.

At eleven o'clock we met the McDermott Saints near Brother Levi Crabtree's home, where five of the McDermott children went into the waters of baptism. The candidates included the children of Brother and Sister Ed. Wiget, Ida May, John Henry, and Edna Ruth. Brother Wiget is the elder of McDermott Branch. Horton Crabtree, son of Brother and Sister Thomas Crabtree, and Elizabeth Schallinger, daughter of Sister Trecie Schallinger, also were baptized. Brother Thomas Crabtree is the priest of that branch. The children are a promising-looking band and have the talent to do much for the church. Elder Francis May, of Dayton, officiated and was assisted by Franklin Riesbe, 222 Clemmer Street, Dayton.

The spirit of the Master prevailed all through the lesson of Sunday school on August 28. A feeling of peace and unity was enjoyed by all. Brother Luther Crabtree presented the proposition of purchasing a new organ. It was carried, and Brother Crabtree will secure the instrument in a few days. At fifteen minutes to eleven our prayer meeting started, with Ervin Pyles in charge and Brother Walter Culp assisting. This was one of the most spiritual meetings we have had for many months. The Spirit of the Lord spoke through the instrumentality of Brother Mark S. Crabtree, first to the audience, then to the priesthood, telling the priesthood that God is pleased with the work they are doing. Nearly every eye in the house was filled with tears. It was a cheering season of testimony and prayer.

Teacher Luther Crabtree and Brother Harvy Culp visited Brother Matthew Smith and Sister Margaret Smith, his mother, near Stockdale. They are isolated Saints who were baptized some twenty-two years ago by Brothers Thomas and Ebeling. They have never had the privilege of hearing the true gospel since, but are still in the faith and want to bring their membership to Pleasant Valley Branch.

Council Bluffs, Iowa

Central, 307 W. Pierce
Belmont Mission, 1618 Avenue B
Riverside Mission, 3100 Avenue C

Quite a number of Saints from this branch attended the reunion at Missouri Valley during the day, one family camped on the ground. All have expressed themselves pleased with the services, especially the preaching of the word. Many express their regrets that there was no reunion in our district, among whom are those not of the faith, who became interested during past reunions. Since the reunions are over, there is an effort to renew and increase an interest among the young of the branch in the Women's Department pertaining to their work. This has been done in the past at the reunions held here, but encouragement has been secured by attendance at other reunions and in reading what other reunions have done that has caused them to renew and increase the activities among the young.

The branch is now preparing to give the play, "Remember Cumorah." Much study and prayer, as well as expense, have entered into this preparation, but it is thought worth the effort which is being made.

Several are preparing to attend Graceland College, and from now on for a time we will miss them at the services, but we know they are not in danger of being led astray as long as they are there and will attend to the work which they claim they are desirous of doing to better prepare themselves for the future. The schools of the city are now open, and some new teachers are in the city, a few of them Saints, and we are glad to note that they are willing to be known as Saints. We just learn that Brother Edward Larsen, from Denmark, has been visiting in the city for several days previous to his attendance at Graceland College, from where he hopes, as he expressed it while here, that he shall be prepared to take a beneficial message back to his native land.

Excellent prayer meetings have been enjoyed for the late Wednesday evenings, and especially at the last sacramental service. The social service was begun by the blessing of four babes, followed by a touching and earnest prayer by Brother Nels Hansen for the foreign missionaries, especially for Brother Leonard Hoisington, that he might be restored to health and be given strength to finish his mission work in Germany.

Brother Carl T. Self, of Omaha, Nebraska, gave us a good sermon on Sunday evening of the 4th inst.

The Religio has renewed the study work and its sessions on Sunday evening, and we hope with renewed energy that the interest will be renewed and the attendance increased, but we are aware that this will take considerable effort.

Many business men are not encouraged, hence are laying off men, which affects some of our brethren, and their unemployment will make it hard for them to meet their home obligations. And when one member suffers all the members suffer with that one—and should if we are bound together with the proper ties of brotherly love.

Much enthusiasm is expressed at the possibility of soon having hard roads. This will be good for business in some ways, but will it be better for more to be in attendance at the places of worship? Those who feel that because of being indoors at their work during the week, they should be out in the open on Sunday, can if they desire to so arrange, be back at the time and place of worship much more easily.

Brother J. A. Waterman and family have been spending

several weeks on a vacation at the farm. Their presence was noticeable at the services on last Sunday.

Brother A. E. Dempsey and wife were absent from the city on an outing for a couple of weeks, but we noticed her presence at the sacramental service last Sunday.

Brother Guy F. Mintun and wife, of Independence, Missouri, spent a part of Sunday and Monday on a visit to his father's where the whole family, except one, was present after a separation for several months. While here the old birthplace was visited, and the place of the dead was honored.

Brother J. R. Epperson and wife were present at the prayer meeting this week, after an absence in the work of the Sunday schools in the district.

Brother A. J. Wicker, the father of Sister J. R. Epperson, is improving from his illness, but his recovery is slow, and at his age not expected to be permanent, although the Lord does do marvelous things in this our day.

Chatham District Conference

On Friday, September 2, the Saints of Chatham District again met in conference capacity. Although the gathering was not so large as expected, yet the district was well represented. Owing to the illness of our president, the business session of Saturday afternoon was in charge of R. H. Jones, assisted by James Pycock, district missionary. All of the officers of the past year were sustained for another year, with the exception of the office of superintendent of the Department of Recreation and Expression, which was filled by S. E. Miffin.

On Saturday evening we had an enjoyable time in the form of a varied program consisting of vocal solo by G. O. Coburn, district chorister, "Building song"; address by B. H. Hewitt, of the Toronto High School of Commerce, "Can we sit and watch the world go by"; vocal solo by Nellie Andrew, "Rose in the bud"; address by Lawrence Campbell, local pastor, "Automobile body finishing"; vocal solo by Royal Wood, "A perfect day"; reading by Annie Clark.

Sunday morning at nine o'clock, conference met in prayer and testimony meeting in charge of Arthur Leverton, assisted by J. C. Dent and Isaac Andrew. Brother Leverton, in his usual enthusiastic manner, confirmed his ardent faith in the work and offered many words of encouragement, the chief one being that "Prayer and devotion bring the Holy Spirit." The eleven o'clock service was Sunday school, in charge of local superintendent, J. A. W. Kettlewell.

At three o'clock in the afternoon, Bishop Dent gave us a very timely sermon, dealing with some of the things that we as Latter Day Saints often risk and leave to chance in our endeavor to win celestial glory. One of the outstanding statements made by Brother Dent was: "There is everything in this gospel to provide for a man from the cradle to celestial glory."

James Pycock was the speaker at 7.30 p. m., following a very fine song service conducted by Lawrence Campbell and a vocal solo by Sister Clifford Seldon, "Teach me to pray." Brother Pycock dealt with some present problems confronting not only our church but every form of organized religion. His theme was very fitting, and characteristic of the attitude of the Apostle Paul, who always was concerned with the present-day needs of humanity. Some of the questions dealt with were: 1. The depletion of rural population, which, however, should not prevent any from attending who live within twenty or thirty miles of a church building, owing to means of rapid transportation. 2. The fading interest in spontaneous religion, and the things substituted for it, such as sports and the radio. 3. The question of growth of our branches. Are we increasing in numbers in proportion to the increase in population of our various communities? 4. Narrow-mindedness. Pessimism in the world. Dissatisfaction with efforts of others. 5. Is the world getting better?

Brother Pycock expressed a firm conviction that it is getting better, evidenced by the present-day ideals of humanity which are higher than ever before, and that much of the so-called lawlessness of today is due to the higher standards of life which have been raised for us.

E. V. HILL, for the Press Committee.

Stockton, California

Corner Sutter and Clay Streets

Vacation time is quite noticeable in that so many of our members are out of town. However, all meetings have been held regularly, and have been good and profitable to all.

On the 14th Brother A. E. Frazier and family, of Modesto, made us a visit, Brother Frazier favoring us with one of his forceful sermons.

Sister Edith Hardy and Mr. Edward Crane stole quietly away and were married in San Jose. Mr. Crane is employed by Uncle Sam, and they will make Stockton their home. Sister Edith has been our organist for several years and a worker in the branch in other lines. Their many friends all wish them the best.

Brother and Sister Caryl Holden, of San Francisco, were visitors on the 28th, Brother Holden occupying at the morning hour.

The Department of Women held a food sale at a downtown store on the 20th. Usually such activities are dispensed with during the summer months, but on account of the added improvements the women are desirous of doing their part to wipe out the debt.

Second Columbus, Ohio, Branch

Rinehard and Twenty-Second Streets

The first prayer meeting in August was one long to be remembered, for two reasons: first, the Spirit of God was present in power to encourage; second, it was our pastor's birthday, and following prayer meeting a surprise was given H. E. French in commemoration of his forty-ninth birthday. We were glad to show our appreciation of his faithful service in this way. He was presented a beautiful wrist watch, and we hope he gets as much pleasure out of wearing it as we did in giving. Ice cream and cake were served to forty-four, and everyone had a good time.

I want to tell my readers about our branch president, who has acted in this capacity since February 15, 1915. We think him one of the best in the church. He is always willing to do more than his share. Although busy earning a livelihood all day, he finds time to visit those who are sick and need encouragement. From the experiences we have had under his leadership, we feel we are better prepared to follow our leader, the prophet. Since being ordained bishop his burden has been heavy, but still he has faithfully served us. We realize that sometime the church will require all his service and that we shall lose one who has grown very dear to us. We hope he shall be with us many years, but when God calls him to greater service, may we be able to say, Not our will but God's be done.

Sacramental service on August 7 was in charge of H. E. French and G. H. Kirkendall, a beautiful spirit being present to edify and help. Brother and Sister W. J. Graham, of Middleport, Ohio, were present.

The Department of Women met August 11 at the home of Sister Lucinda Madden, and a profitable evening was spent in study and social time.

At the morning service August 14 the baby daughter of Brother and Sister Joseph Wemlinger was blessed by H. E. French and G. H. Kirkendall, the former being mouthpiece.

The church was closed August 21 to permit those who wished to attend Kirtland reunion. The writer was privi-

leged to attend the last two days and came home encouraged, well repaid for the trip to this historic place.

We are glad to have with us again Patriarch J. E. Matthews. He preached one of his beautiful sermons to us on the morning of the 28th. At the evening hour Patriarch G. T. Griffiths preached, taking for a text 1 Samuel 15: 22: "Behold, to obey is better than sacrifice and to hearken than the fat of rams."

Other speakers for the month were H. E. French and G. H. Kirkendall. We heard some interesting and instructive sermons from these brothers.

The prayer meetings for the month have been of a high spiritual order.

Fresno, California

2412 Clay Avenue

Near North Fresno Avenue Car Line

September 1.—Fresno Branch has been moving steadily along during the summer months. Though some of our members were away, others visiting us made up the number, and we have been enjoying the spirit of love and union in all our services.

Among those visiting us was Sister Edith Vandell, of Nebraska, who remained in Fresno several weeks; we appreciated having her with us and hope for her return to Fresno. Others were Sister Inez Emerick and daughters, Loranna, Helen, and Hester, with Mr. and Mrs. Walter Emerick, of Bakersfield. Brother J. F. Wiles and family attend church in Fresno as often as is convenient for them. Brother Wiles usually speaks to us, and all are glad to hear him.

On July 14, Brother Cecil Troup and Sister Merriam Lewis stole a march on us and were secretly married in Dinuba by Brother Robert Hurley. They are at home to their many friends at 2042 Webster Street, Fresno.

One of the priests of our branch while visiting some scattered Saints in Sanger, saw a possibility of holding cottage prayer meetings and obtained the home of Brother and Sister J. Stainton, for Thursday evening of each week. There are usually from twelve to fourteen in attendance, and the Spirit of the Master is with them. They are looking forward to having a mission.

We are now preparing and training for the pageant, "Remember Cumorah," each one entering into the significance of his part and desirous of making it a success.

A Possible Opening for the Gospel

Work in this part of the Lord's vineyard is not progressing as well as I would like to see it, for many have moved away, making it rather difficult for the few left to carry on. They still have Sunday school part of the time at the community church, four miles west of town; also sacramental and prayer meeting every first Sunday in the month. The Department of Women is quilting a quilt for the bazaar this fall. They have one quilt already completed, and we are sewing rags to make rugs for the same purpose. Our little Sunday school here in town has had to be given up, for there are only three women left. Before Sister Baughman, Goldie, and Sammie, and the rest of her family left for Colorado, we certainly had an animated and interesting little Sunday school. It was with many regrets we saw them leave us.

But I have arrived at the main reason for writing this letter: Sister Sam Baughman and family moved to Hardin, Colorado, and they have no church privileges there. Sister Baughman is very desirous of having her children brought up under the influences of the church. Brother James Conover lives there. Brother Conover holds the priesthood, and his wife and Sister Baughman are fine church workers. I wish the missionaries of that district would call on these

dear Saints and see if there could be anything done in the way of Sunday school and church services. Both these families have gone from our branch and are practically beginners in the work. Hardin is located east of Greeley about twenty miles.

Realizing that troublous times are near at hand, I am ever praying for the progress of the cause of church here and elsewhere.

MRS. MAY HUBER.

SELDEN, KANSAS, September 1.

Duluth, Minnesota

Sixty Avenue West and Bristol Street

August 31.—We come again through the pages of the *HERALD* with our mite, to do our individual part in making our paper a welcome guest in the home of each Latter Day Saint.

On July 31 Pastor P. G. Schnuckle, was the speaker, using 1 Peter 3: 1-18 as a reading.

Sunday morning at eleven o'clock found us assembled together to partake of the broken body and spilled blood of our Lord and Savior, holding in remembrance the great sacrifice he made for us. Elder Ray Whiting, district president, presided, with Elders George W. Day and Samuel Case assisting. Brothers Robert Zuelsdorf and W. C. Stauty passed the emblems. A fine spirit prevailed, one which should encourage us to go onward and upward. Brother and Sister William Dennis, of Ashland, with their daughter, Dorothy, and Sister Lula Kopperhaver, of Gordon, Wisconsin, joined with us to receive a spiritual feast.

Brother Ray Whiting was the speaker in the evening, using John 14: 1-15, 30, 31. The text was John 10: 14: "For I am the good shepherd and know my sheep, and am known of mine." He read, "Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?" If we love God, we will keep his commandments, for they are life eternal. Jesus says, "The works I do in the Father's name testify of me." Can we not take this admonition to self? The works we do testify of our attitudes of life, whether for good or evil. Should we not be living epistles of righteousness?

Elder M. F. Gowell, of Independence, came up from Chetek, Wisconsin, making his headquarters at the home of W. C. Stauty. Wednesday, August 10, he met with the Department of Women at their regular semimonthly meeting and spoke to them, encouraging them in the work before them.

We have been holding forth from the 14th each evening two meetings, gathering first in prayer and then Brother Gowell speaks to us, bringing much counsel and admonition, exhorting us to move forward in unity, that atonement which characterizes the Lord. In his sermons Brother Gowell has brought to us many morsels of food divine, much food for thought, counseling us in the words of President Smith: "To be carefully prayerful and prayerfully careful." He brought to us a greater vision of the work of the church, the great program that is before us as a people. He comes as one that is filled with love for truth, a strong adviser of unity, of going forward, learning from past experiences. He has strengthened us for the work which lies before us in our city, believing now is the opportune time to work, and not to tarry allowing time to waste.

Sunday, August 21, we held a rally when we gathered for a day of continuous activity, starting it right by inducting into the kingdom of God two precious souls. This occurred at nine in the morning, W. C. Stauty officiating. Both candidates were young people. May their lives be guided aright by the hand of our Redeemer. Frank Lewis Lundie was confirmed by Elders M. F. Gowell and Robert Gunlock at the afternoon prayer service, while Dorothy Leona Olson was

confirmed at the water's edge by Elders Samuel Case and M. F. Gowell. This day was indeed a feast spiritually as well as physically, for both the outer and inner man were supplied. How nice it is to learn to live together!

Out of town visitors were Brother J. P. Fetting, Port Huron, Michigan, chief engineer of the steamer *J. C. Morse* which plies the Great Lakes; Sister Samuel Sloan and Sister Susie Cravens, of Two Harbors, Minnesota; Sister A. H. Dathe, of Barnum, Minnesota; Brother and Sister J. E. Walters, of Carlton, Minnesota; Brother and Sister Robert Gunlock, of Minneapolis; and Brother Lester Whiting, of Clitherall, Minnesota, who has been with us since the 13th engaged in church work. Brother Lester Whiting, Brother Robert Gunlock, and Brother M. F. Gowell brought to us much food for thought, giving to us a greater realization of our duties before God and our fellow men.

Brother George W. Day, who has been employed by the D. M. & N. Railroad Company on its ore docks, has been laid off and left for North Dakota. We thank him for the service he has rendered us while in our midst.

On July 17 Dorothy Luverne White, eight-year-old daughter of Brother and Sister Harvey White, was baptized by Elder George W. Day and confirmed by Elders George W. Day and Samuel Case. This item was omitted in our July letter.

Elders M. F. Gowell and Lester Whiting have made a visit to the Two Harbors Saints, the former being there at this writing.

The contest for Christmas offering between the Whites and Greens is nearing a close, the time expiring after Sunday school September 4, when the boxes will be opened, and we shall find out which side must furnish the marshmallow and wiener roast on Indian Point.

Next month Sisters Mahala Bundy and C. E. Silverthorn will be captains on a contest tour over the Northern Pacific Railway on special trains on their way to Portland, Oregon, advancing one mile for each cent. The Sunday school will picnic at Chester Park Bowl Labor Day. This year it was placed on Labor Day so that the parents could join with the children in their enjoyment.

Sister Mollie Feathers has returned from viewing the Kirtland Temple, and is loud in praise of same, especially of the decorum had in the inner courts during meetings.

First Columbus Branch

On August 1 special prayer meeting was held for the sick. Elder J. Gabriel and Brother C. H. Foster were in charge, and an unusually goodly number of young people was present. The service was one of profit and interest.

Prayer meeting in charge of Elders Schafenberg and C. W. Clark was good. An encouraging crowd was in attendance.

The members of the Department of Women had a lawn fete on August 4, to aid in buying books for the teachers' training class.

August 6, sacrament Sunday was marked with a good service of the Lord's supper. At 7.30 p. m. High Priest C. W. Clark spoke on the theme "The awakening." There was a pleasing solo by Miss Moore.

The Y. P. A. had a surprise party on their president, E. Smith, and the usual good time was reported.

Prayer meeting on the 10th was conducted by Elders Anderton and Schafenberg. Brethren Schafenberg, Ted Welsh, and Theodore Daugherty were spoken to through High Priest Clark.

Kirtland reunion opened August 11, and in consequence there was a general exodus from our branch. The departure was so general that the last three days of reunion saw about all of our First Branch at Kirtland.

Preceding the reunion Brother and Sister C. H. Foster visited old-time Saints from England, Brother and Sister Whittaker, in Hamilton, Ontario, also stopping at Niagara

Falls, Ontario, visiting Brother and Sister Lindlay and her mother and others that space will not permit our naming. They also visited Brother and Sister Alex Warner, of Niagara, New York, remaining with them four days and being shown the various points of interest by Brother and Sister Warner. Then on Wednesday at 4 a. m. both families moved on to Kirtland, where the power of God was made manifest. The meetings were spiritual feasts.

On August 24 prayer meeting was in charge of Elder John Gabriel, and a goodly number was present.

Sunday, August 28, found Patriarch G. T. Griffiths with us, and at 10.45 a. m. he spoke on "Spiritual neglect." Elder A. E. Anderton preached in the evening, using the subject "Moral courage." Comments concerning these two sermons were very complimentary.

The last Sabbath in August had prayer meeting in charge of Elder Fred C. Welsh, assisted by Elder A. E. Anderton. A special blessing was given to Elder Charles Schafenberg under the hands of Patriarch G. T. Griffiths. This was a good meeting.

San Jose, California

September 1.—On July 31 was held the first preaching service in the branch since the district reunion. Pastor Robert Cowden was the speaker at the morning hour, giving us some very good instruction. He reviewed some of the work done at the late reunion, putting special stress upon a revelation given through the Spirit by Evangelist John Martin. Brother Martin made a splendid impression upon the Saints at the reunion, particularly the young people.

The visitors today were Brother and Sister Thorman, of the San Francisco Branch. They tarried and camped at the reunion grounds, after the reunion closed, remaining there about a week.

The members of the Department of Women met on August 3, at the home of Sister Pearl Cowden, and gave a farewell party in honor of Sister Annie Jennings, and her daughter, Lilly, who have been visitors during the summer while Sister Lilly attended summer school at the state teachers' college. Their presence here was very much enjoyed, and the Saints were sorry to see them leave. They have returned to their home in Fresno, which move is no doubt appreciated by Saints of that place.

On the evening of the 3d thirty or more of the Saints gathered at the church for the midweek prayer meeting, which was very spiritual and much enjoyed by everyone. Visitors present at this meeting were: Brother and Sister Hartsough, and two daughters, from Redwood City; Brother Rudolph, of Independence, Missouri; Sister Annie Jennings and daughter, Lilly, of Fresno, California; Sister Rose Dawson, of Sacramento; and Sister Loyd, of Windsor, who is going to school at the teachers' college here at present. Elders Robert Cowden and Charles Cady were in charge of this meeting.

An item of interest, to two individuals at least, was omitted in our last news letter. Of it we now make mention. On Thursday, July 28, there occurred at the home of Brother and Sister Hawkins, a quiet wedding when Mr. Edwin W. Crane and Sister Edith May Hardy, both of Stockton, California, were united in the holy bonds of matrimony, Elder C. W. Hawkins officiating.

The regular semimonthly meeting of the Department of Recreation and Expression was held on the evening of August 5. Attendance was more than average, and a profitable session was had. Professor Brant, of the Brant Institute of Music, was at this meeting and gave the department valuable information and advice in regard to the purchase of a suitable organ for their church building. He gave this talk by the request of some of his pupils who are members of the department, and it was deeply appreciated.

On Sunday, August 7, was held the sacramental service for the month. A splendid spirit was present which prevailed throughout the meeting. The visitors present at this meeting

were Mrs. Rosenberg, of Santa Clara, mother of Brother Frank S. Laurence, of Lexington, Missouri, who also was present with his two nieces, Pearly and Irene Laurence; Sister Orpha Tully, of King City, California; Brother Oliver Tousley, late of Graceland College. The meeting was in charge of Elders Robert Cowden and C. W. Hawkins, assisted by Elder C. J. Cady, and Priest H. V. Bates, who passed the emblems.

Sunday, August 14, Elder V. B. Etzenhouser, pastor of Oakland Branch, was the speaker at the morning hour. He gave us a fine sermon, emphasizing the fact that Jesus was and is still the Christ. The effort was appreciated and well received.

At the close of his sermon Sister Ethel Christensen, district superintendent of the Department of Recreation and Expression, gave a splendid talk along her line of work. Music at this service was exceptionally fine.

Visitors present were Sister Etzenhouser, and Sister Ethel Christensen, of Oakland, Brother and Sister Hardy; and Brother and Sister Driver, of Irvington; Sister Crane, of Stockton; Sister Foreman, of Gilroy; Sister Anna Hawkins, of Los Angeles, and Mrs. Mosier, of San Jose.

Regular meetings were held on Sunday, August 21, but the correspondent was out of town and has no report on the meetings.

On the evening of the 22d Elder John W. Rushton, pastor of the Saint Louis, Missouri, Branch, gave the Saints of this local a very agreeable surprise, and preached a fine sermon. It would take a very long measuring line to measure the depth of it. The Saints gave him a kindly greeting, and the sermon was well received. There were visitors present from Redwood City, and Oakland, and about half a dozen non-members from the town.

Brother and Sister Hawkins are visiting isolated Saints at Monterey, and Santa Cruz. Sister Minnie Bates is visiting relatives in Sacramento; Brother and Sister George Cowden are camping at Santa Cruz.

Joplin, Missouri

Twenty-First Street and Annie Baxter Avenue

"Good music constitutes half of the church service," was the expression uttered by Brother S. N. Gray at the beginning of the church service, Sunday morning, September 4. This statement was prompted by the song, "Nearer, my God, to thee," so beautifully sung by Sister May Lou Carrow. Elder C. T. Sheppard, in keeping with the order of the day, presented a sermon that was inspiring and helpful to all those who listened to it. His talk centered around the thought of "Loyalty." "Can God depend on us to do the task that he has given us the talent to do and intrusted to our care?" was a question he asked. He continued by expressing the sentiment that there is a work for all to do and that we shall be neglecting our duties if we shove those duties upon some one else's shoulder when the opportunity comes. Another thought was that if we are to redeem Zion we must not rock along with the world.

As a special visitor and an able speaker, J. T. Riley, of Pittsburg, Kansas, a missionary of long experience, was present to speak for twenty minutes at 11.40 a. m. He began by saying, "There is always something to talk about in the gospel." He deliberated upon the thought that we are not perfect, neither shall we be perfect until Christ comes to redeem his kingdom upon the earth. But though we may not be perfect, we are told to go on to perfection and prepare ourselves.

In the afternoon sacramental and prayer service, everyone expressed the joy that was his in being in the work. At the beginning of the meeting, every member of the priesthood offered prayer, there being twelve in number present.

A reception was held Friday, August 26, by Mrs. H. V.

Holthausen for Mr. and Mrs. Charles E. Gray, who were married at Independence, Monday, August 22. The bride, Eleanor Hufferd, is a daughter of Brother and Sister Hufferd, of Independence. The reception was held after services of the Department of Recreation and Expression at the church.

Oelwein, Iowa

The Oelwein correspondent is now visiting at Anderson, Indiana, and before giving an account of my trip will tell a little of the August news at home.

Mrs. Charles McKurker visited in Cedar Rapids this month, was there one Sunday but had to leave before church time. However she saw Brothers Yarrington and Kress a short time. It always does one good to meet the Saints in any locality. True Saints know how the spirit of real geniality prevails among us, and we feel as one big family.

Brother and Sister Charles Shippy spent Sunday, the 14th, in Clinton, the old home of the latter. They attended church there and met the Clinton Saints.

Friday, August 12, five girls of the intermediate grade, Ruth and Evelyn McGuire, Donna and Lois Powers, and Doris Kahler, gave recitations that were a credit to the ones who trained them, Mrs. Bernice Pratt also rendered a musical number, "Little Boy Blue."

Ira Shippy and Ervine Weston spent a week-end in Independence this month. They enjoyed all the meetings and came home happy, as all do who really appreciate the opportunity of being able to visit the headquarters of our church. The writer's son met Sister Estella Wight in the Herald Office and was most pleased to meet her. He knew his mother would have hailed it as a most delightful privilege, she having written stories for Sister Wight's paper, *Stepping Stones*, and corresponded with her at intervals for a number of years.

Elder William Weston, of Lamont, Iowa, visited us the first Sunday in the month and attended prayer and sacramental meeting. He is a most earnest man and always makes a clear and concise talk on the gospel.

The Women's Society met with Brother McFarlane's family, Thursday, August 11, and had scripture questions for the lesson, just to see how well grounded they were on Bible characters (men). They have studied Doctrine and Covenants for over a year and as extra study have taken story-telling and Mrs. Etzenhouser's lectures as given in the HERALD. There are some very earnest young mothers here who are anxious to study and improve their minds as far as possible. We feel it the duty of all our women, young and old, to study all good books, that they may be able to better understand the great plan of our church and accept the gospel.

A rare little musician has been added to our church from Clinton, and it is indeed an excellent acquisition. Our young men and maidens are requested to cultivate the gift of song.

We are few in number in Oelwein, but are striving most earnestly to do the things we know are approved by our God and by our noble leader, Frederick M. Smith. We wish always to follow in the straight and narrow path.

" 'Tis a narrow way and a long way
We must follow all our earthly life;
But the city that it really leads to,
We are nearing, surely nearing every day,
The reward is surely certain
The bright crown for even you."

On our trip we have visited the home of the poet, James Whitcomb Riley, in Indianapolis. It stands on a short street only half a block long, a tall, old-fashioned building of brick. We tried to gain entrance, but the caretaker said it was after time that day. Then we visited the house where he was born in the town of Greenfield in 1849. It is a two-story frame building and in excellent condition. I have been an admirer of the Hoosier poet for many years, and his poems,

"Little Orphant Annie," "Old swimmin' hole," and "Old sweetheart of mine" were favorites with me.

Indianapolis is a city of many beautiful homes. The capitol building, courthouse, Monument circle, a wonderful statue with figures of men representing nearly all the wars of our Nation, are to be seen here. There is a fountain on each side of the statue.

We also saw in Galena, Illinois, a monument for General Ulysses S. Grant and the house where he lived in that city. Having once seen the famous general in Dubuque, it was pleasing even at this late date to see his home and monument.

Anderson is a city of some 40,000 people and noted for the large building the Remy Manufacturing Company has here. Many people, both men and women, are employed.

There is no branch of our church in this town, and I do miss our Sunday school and church and weekly prayer meetings.

Indiana is not a good farming country, as there is gravel underneath the soil, which allows the moisture to drain off. The roads here, however, are better than in many States, as all roads, even country lanes, are graveled. One sees great piles of gravel along in places. The corn in this section of the country is not as good as it is in my home State, but then we know that Iowa is where the tall corn grows even if the paved roads end and the mud begins.

Huntsville near here shall have celebrated its hundredth birthday in 1930. It came very near being the state capital at one time but lost out to Indianapolis.

At La Fayette, Indiana, is also the noted college of Purdue. The buildings seem to cover a good deal of ground.

Mishawka, Indiana

Sunday, July 31, the South Bend and Mishawaka, Indiana, Branch was quite well represented at Indian Lake reunion. Among those who attended were Sister Myrtle Perry, Brother and Sister Lee Coonfare, Sister Margaret Tappan, Brother Fred Struebe, and Sister Lillian Freeman. Brother A. H. Nieman, of Columbus, Ohio, and Brother and Sister Seymour, of Berrien Springs, Michigan, met with the few that remained at home. Regular services were held, with the exception of the evening preaching service.

Twenty-two were present for the sacramental service, August 7. Brothers Coonfare, Perry, and Walter were in charge. A splendid spirit was present, and the faith of the Saints was renewed. Special prayer were offered for Sister Slack, of Elkhart, who was in a very critical condition.

Brother and Sister C. A. Ferry, Brother and Sister Lee Coonfare, Sister Margaret Tappan, and son, Leonard, Sister Myrtle Perry, of South Bend, and Brother and Sister M. J. Willsey, and Brother and Sister R. R. Walter, of Elkhart, Indiana, were permitted to attend the Kirtland reunion. They returned feeling they were well repaid for the effort made.

Brother and Sister John Hoover are camping in Michigan for about two months, hoping his health will be benefited.

Mrs. Jennie Serman, of 1819 Sheffield Avenue, Chicago, spent a week with her sister, Mrs. Clair Galloway. She met with us for services Sunday, the 21st, and expressed the hope that she could get in touch with the church in Chicago.

The Department of Women met with Sister Eura Fout, at Koontz Lake, near Walkerton, Indiana, August 25. A lovely time was enjoyed by the few that were able to go.

August, it seems, was noted for its reunions, both family and church. We can not report much accomplished, but our sick seem to be improving, and most of the wage earners have employment. The clouds are breaking. Activities are planned for the month ahead, and we trust growth will be made.

Independence

Stone Church

Early Sunday morning the Stone Church was the scene of activity, it being the gathering point for those who went on the historical trip. A large number of Saints of all ages met there. They had planned to leave at half past six, but were delayed because of rain until seven o'clock. Then under the leadership of Elder John F. Sheehy and Elder C. Ed. Miller everyone was given a place in an automobile, lunches were stowed away, stickers bearing the words *Far West* were displayed, and they were off. The rain was a blessing, for it cooled the air and laid the dust, making the trip more enjoyable to all.

In charge of Superintendent G. S. Trowbridge and Associate Superintendent Glenn Fairbanks, the Sunday school assembled and held a profitable hour. As a special number Miss Dorothy Koehler, who for the past weeks has been presiding at the organ for the Sunday school session, played a beautiful organ solo.

Patriarch H. O. Smith as the morning speaker read for his text Philippians 4:8: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." His discourse centered about the Book of Mormon and what it purports to be, and he presented some conclusive evidence substantiating our belief in its divinity and importance. First, he took up the discussion of the Book of Mormon as a history of people who formerly inhabited the American continents, and read the blessing of Joseph given by his father, Jacob, as recorded in Genesis 49:22-26; also the description of Joseph's land found in Deuteronomy, and then in answer to the question; If the Book of Mormon is a record prepared and brought forth for the good of man, does the Bible say anything about it? he gave numerous scriptural quotations referring to the "stick of Joseph," "the words of a book that is sealed," "thy speech shall be low out of the dust," etc., showing how the coming forth of the Book of Mormon is the fulfillment of prophecy. The attention of the congregation was called to several principles which teachings of the Book of Mormon settle altogether, such as infant baptism, the mode of baptism, partaking of the sacrament, the dual nature of man, moral teachings, and others. Brother Smith spoke earnestly upon his comprehensive subject, giving the people proof of his statements and appealing to their reason. The hour was one of instruction and enjoyment.

Again the Stone Church choir is back with us after a few weeks' rest. It was good to see the members of this organization in their usual places Sunday morning. Led by Chorister Paul N. Craig, the choir rendered a pleasing anthem, Miss Lilly Belle Allen taking the solo, and Brother Albert Brackenbury sang a bass solo, "Rest," being accompanied at the piano by Robert Miller.

Friday evening, September 16, at 6.30, a banquet was served the fifty-seven graduating juniors in the dining hall by the junior department. G. S. Trowbridge, superintendent of the Stone Church Sunday school, was master of ceremonies. A farewell speech was made by Miss Lillian Nunamaker, superintendent of the junior department. Glenn Fairbanks, assistant superintendent of the Stone Church Sunday school, gave the welcome to the incoming intermediates. Bishop Becker was the speaker of the evening. The tables were prettily decorated in yellow and white, and chicken, potatoes, baked beans, ice cream, and cake were served. The dinner was very much enjoyed, as the children felt they were just like the grown-ups.

At the Campus at the eleven o'clock hour Sunday morning the juniors considered they were highly honored. Brother John A. Gardner, publicity agent, showed views he had taken on his visit to Palmyra and the Hill Cumorah. The talk

accompanying the pictures was interesting, and they feel as the speaker said, that now after seeing the views they know for a surety that there is a Hill Cumorah and there is a Book of Mormon.

Promptly at six in the evening of the last Sabbath, the Religio began its second session of the season. It had been announced that this evening was to be election of officers for this department, but owing to the fact that a number of active Religio members were absent, having gone on the historical trip, and that attendance at the beginning of the meeting was small, the business was postponed until next week. About half a dozen classes of this school met and made definite plans for the work of the coming months.

Elder F. A. Cool presided over the evening meeting, announcing the soloist, Miss Lilly Belle Allen, and the evening's speaker, Evangelist H. O. Smith. In keeping with the program of the evening meeting, Brother Smith told in an interesting way four outstanding experiences in his ministerial life in the church. These were of such a nature as to convince him of the truthfulness of the gospel and the divinity of his calling to the priesthood. Having been for many years a laborer in God's vineyard, Brother Smith's life is rich with experiences of a spiritually strengthening nature. His hearers were edified.

The film which followed the sermon was "Noah and the ark"; also there were some beautiful scenic views.

The prospects for the Independence Institute of Arts and Sciences promise a winter of instruction and growth. Presided over by a corps of consecrated instructors who are giving their time and effort free, classes are meeting regularly. The students are eager and interested, and the faculty is pleased with the type of purposeful young people who are coming to the Campus, many of them every night, this year. Enrollment in the high school is gradually creeping up, being more than a third higher now than at first; and while enrollment in the junior college courses is not as large as it might be, those who are enrolled are ready to work.

On Friday evenings a number of special courses are being offered, and a student may take three classes on that night. Some of the courses offered are recreational leadership, parentcraft, public speaking, journalism, dressmaking, landscape gardening, and others. Brother Floris Hand teaches the landscape gardening, and it is hoped that he will have a large class. If we are to be real Zion builders, we must know how to make our homes beautiful outside and inside. Here is your opportunity to learn gardening. On Tuesday evenings there will be a class on interior decorating, taught by Brother Frank S. Jennings, who is well qualified for this work. This course will help Zion builders beautify their homes. The journalism class is another opportunity for those who wish to learn to write for the church papers. Brother Leslie E. Flowers is teacher of this class.

There is yet time to enroll, but do not put it off. The classes are already at work, and if you wait, work will have to be made up.

Independence Music Club

The Music Club conducted its contest for prize scholarships on Friday evening at the Stone Church. First and second prizes were offered in piano and voice, first prizes being one year's scholarships in piano and voice; second prizes were one half year's scholarships.

There were seven persons in the contest which was conducted by carefully chosen judges who used the standard score card, which places musical talent first.

This is the first year the Independence Music Club has conducted the contest by tryouts before a board of judges. The scholarships are in the Independence Institute of Arts and Sciences.

Winners of the prizes were: Piano: First place, Emma-gene Etzenhouser, nine years of age; second place, Rosamond

Filson. Voice: First place, Doris Blake, fifteen years of age; second place, Mrs. Frank Good.

The Music Club also maintains a loan fund of three hundred dollars which it places annually.

Interesting Personals

Now that reunion season is a thing of the past, members of the various quorums are setting themselves at other tasks. Some have been home for a week or two; others have gone from reunions into new communities. Each new achievement spurs them on to make greater plans and climb toward higher goals.

President F. M. Smith is home at present, kept busy at the office. We suspect he finds time to visit the Auditorium frequently. He was in Saint Louis the middle of last week. President Floyd M. McDowell spent the latter part of last week in Lamoni, and has arranged with Apostle John F. Garver to hold a ministerial institute in Council Bluffs, Iowa, this week-end. Bishop Albert Carmichael is in Owen Sound District, in Canada, and expects to be there for several days. Brothers Garver and Edwards spent Saturday and Sunday with Rock Island, Illinois, Saints, and report a good meeting. Brother James A. Gillen, president of the Twelve, departs for the West soon to start his winter accomplishments; also Apostle E. J. Gleazer is leaving for Colorado. Brothers McConley and Curtis are in their respective fields, as is Brother Hanson. It is sometimes hard to say just where all conference appointees are. They move constantly from place to place, preaching the gospel, spreading the truth, and are so busy that they do not always keep headquarters fully notified of their whereabouts.

The "Messiah Choir"

Preparation for the tenth annual Christmas rendition of Handel's great oratorio by the Messiah Choir begins next Sunday, September 25, at the Stone Church at 4 p. m. Announcements urge that members let nothing short of physical inability prevent their attending this first rehearsal. They are invited to consider the benefits of Messiah Choir activity to themselves and to the church, to look forward to 1930, when it is expected that a great chorus of voices from choirs throughout the church will join in the rendition of "The Messiah" in the new Auditorium Building; and to bring their thoughts to this first rehearsal.

Brother Paul N. Craig, conductor, the board of managers, secretaries, accompanists, and membership committee are already at work. Opportunity for affiliating with the choir was granted new voices on Sunday. Further opportunity will be extended next Sunday. Any not yet enrolled who desire to assist in this choir movement are urged to meet with the membership committee at the Stone Church dining hall between 3 and 4 o'clock next Sunday. The committee desires to complete its work, that all may have part in the first rehearsal.

"Remember Cumorah"

The Book of Mormon pageant, "Remember Cumorah," is being rehearsed each night in the Auditorium Building. Curtains are being hung, lights and scenery arranged and placed. Sister Gladys Newton Six, of Ford, Kansas, is taking complete charge of the production. Paul N. Craig will direct the chorus numbers sung in the pageant and the Hallelujah Chorus to be sung at the close.

The rendition will be on Friday and Saturday nights, September 24 and 25, and it is likely the seating capacity will be taxed to its limit. Friday night is designed principally for Independence Saints, and it is hoped Independence people who can by any possibility arrange attendance for that evening will do so, and this will leave it possible to seat the visitors who will attend Saturday night, from Kansas City, Holden, and Far West Stakes in large numbers, and in smaller number from many more distant points.

The complete cast of characters is as follows: The Historian, Kenneth Fligg; Two Children, Ruth Holsworth, Lucile Watkins; The Minister, Doctor J. A. Harper; Joseph, Albert Brackenbury; First Nephite, John Sheehy; Second Nephite, George Gates; Third Nephite, A. K. Dillee; Moroni, Elbert Dempsey; The Church, Nina Smith; The Blind Man, Mansel Williams. Industrial groups and foreign countries are represented by the following: D. R. Snively, J. M. Peck, Wesley Brocaw, Edward Brackenbury, Ray Moler, D. O. Cato, Mrs. Warnock, J. A. Holsworth, Kathleen Armour, Rosa Small, Mr. Ellis, John Davis, Ella Jones, Suzanne Lenham, Jack Custead and wife, Margery Bartholomew, Emlyn Fender, William Gard, Samuel Thiel, Muriel Etzenhouser, Elizabeth Okerlind, Mary Okerland, Hazel Clow, Joe Farrow, Mr. and Mrs. Phillips, Fred Rauh, Marcine Smith, Pauline Murphy, Alfred Powers, Pauline Siegfried, Mr. and Mrs. Henry Inouye, George Gould, Mary Arterburn, Donald Pierson, Mrs. William Gard, Mr. and Mrs. Jess West, Agnes Adams, J. G. Fairbanks, Mrs. J. G. Fairbanks, Joe Katsumma, Wilma Dalzell, Tom Franklin, Thelma Vincent, Roland Flanders, Lillian Williams, Quentin Madison, Harry Blake, Doris Blake, Madeline Barto, Lee Davis, Hilton Hartley, Beatrice McNamara, Francis Anderson, R. J. Pace.

Second Church

The Saints of Second Church were edified by two splendid sermons on Sunday, as well as the other regular services of the day. In the forenoon Bishop G. W. Eastwood spoke with good liberty to a very attentive, interested audience. In the evening Apostle Roy Budd stressed the fact that we are called to be Saints, pointing out to us some of the things necessary to heed that calling. He spoke as a special witness and as one having authority.

At 6.15 p. m. the Religio reorganized, selecting the following officers: Superintendent, Lora Weir; assistant superintendent, Ted Scott; secretary, Mark Diefendorf; treasurer, Maudel Hopkins; chorister, Vera Redfield; pianist, Palace McPherson; member of library board, Brother Shedd. They are a band of young enthusiastic workers, and we believe under their leadership the department will go forward.

Liberty Street

On Sunday morning at the eleven o'clock hour the choir sang an anthem, "The blessing in my soul." Brother Ivor Davies was the speaker, to our profit and pleasure. He related some of his interesting, personal experiences, when he has been called upon to defend the gospel. Following the sermon Mrs. Donkwich sang a pleasing solo, "Twilight and dawn."

Sunday evening the Religio met to choose officers for the coming year. Brother Glenn Davies was elected president, with Ray Wrigley and Irma Peek assistants; secretary, Ruby Inman; pianist, Evelyn Turner; chorister, Sister Lee Davis; treasurer, Walter Curtis. The Religio officers gave a clever play written by Miss Irma Peek, "The building of the church."

At the evening service the congregation was favored with a number from the Liberty Street Quartet, "I would know him," and a vocal duet, "The beautiful garden of prayer," by Mrs. E. C. Harrington and Mrs. Viola Parsons. The choir contributed its number, "Guide me, Savior."

Elder R. L. Bishop, of Mount Washington, was our speaker for the evening. He took as his subject, "God everywhere—and nature." In conclusion he read two poems, "The non-believer," by Edgar Guest, and "The beautiful world."

On one day last week Elder Coral E. Willis, of this district, fell while at his carpenter work on a building in Kansas City, sustaining severe injuries of the spine. He was immediately brought to the Independence Sanitarium, where an operation was performed. The prayers of the Saints are for Brother Willis that he may make a speedy recovery.

Walnut Park

On Wednesday evening, the 14th, a special meeting of the district was held at the church, called by the church Presidency. Elders F. W. Lanpher and C. Ed. Miller were in charge. A half hour of prayer and testimony was enjoyed, after which President F. M. McDowell was given opportunity to present the information for which the meeting was called. He settled a matter of considerable interest to the Saints by stating that since for the second time this year we were without a pastor, the Presidency had arranged to appoint one for the balance of the year and named a young man who during the past few years has had pastoral experience in Coffeyville, Kansas—Elder Howard P. Andersen, son of the late Apostle Peter Andersen. Brother Andersen was present and being a stranger to many was asked for a short talk, after which, at the suggestion of a local officer, a unanimous expression of welcome was extended to him and to his wife.

The funeral of Brother Robert Grey Kirkwood, aged seventy-eight, whose death was reported last week, occurred at the church on the 14th, Elder B. J. Scott officiating. Sister Kirkwood is making her home with relatives at present and has the sympathy of many friends in her loneliness.

The women of Group 28, Sister Laura Mosier, leader, arrange each year for a course of study. This year they are beginning home nursing. They have invited all who are interested to meet with them on Friday afternoons, and at their first meeting, last Friday, forty women came, more than could be conveniently accommodated in a private house, so they went to the church basement where Miss Dunham, the county nurse, gave an interesting demonstration in the first principles of the profession.

On Sunday the attendance was splendid in spite of the popular historical trip. The same earnest zeal continues at the eight o'clock prayer meeting.

At eleven, Pastor Howard Andersen was in charge, with Ada Fallon and her girls' chorus serving creditably as choir. Elder R. D. Weaver was the speaker, teaching in his definite and forceful way the absolute futility of following after the vain things of this world, for—"he that drinketh of this water shall thirst again."

In the evening, the weather having turned cooler, the Saints were glad to gather back to the church after the summer evenings at the Campus, and a fine crowd greeted Brother Anderson to hear his first sermon at this place. Sister Minnie Dobson directed congregational singing. The speaker, basing his discourse on various scriptural passages concerning love as a foundation for qualifying as effective workers for the Lord, enjoyed splendid liberty and made his applications clear and interesting.

East Independence

On September 11 Brother Hancock spoke to our congregation on the subject, "Faith." If our lives are as his sermon, full of faith from beginning to end, we shall be able to withstand all trying things and come out at the end conqueror. In the evening Evangelist T. C. Kelley preached an interesting discourse.

Last Sunday Brother J. W. Davis was the speaker. As a text he took the words, "And I saw another angel fly in the midst of heaven," associating with it this verse: "This gospel of the kingdom shall be preached in all the world for a witness, and then shall the end come." His was a helpful discourse, which made us want to reconsecrate our lives to the service of God, and breathed the missionary spirit throughout. He urged the parents to dedicate their children to the work of the Lord.

Pastor N. Carmichael spoke in the evening on the coming forth of the Book of Mormon. He delivered a very interesting discourse and especially appealed to the young people to study the Book of Mormon.

Enoch Hill

Elder Thomas Hartnell was the Sunday morning speaker on Enoch Hill, and his discourse was based upon the Book of Mormon. His attention was principally given to a discussion of the divinity of the book, its importance, and the proof of the existence of early inhabitants of the American continents as presented by archæologists. Brother Hartnell stated in the beginning of his sermon that he was not accustomed to preaching to a congregation of Saints in Independence but his listeners deeply appreciated the instruction he imparted and the clear and direct way in which he presented his beliefs. We shall be pleased to have him speak to us again. Sister John Jones at this hour sang a solo, "I have been alone with Jesus."

On Sunday evening Enoch Hill Saints gathered in the little white church on the hill for the first time since evening services were dismissed, that the Saints might attend Sunday evening meetings at the Campus. Elder Ralph W. Farrell was the speaker and was accorded undivided attention by the congregation.

The cafeteria supper, a new thing in this district, held on the church lawn last Friday night was a success in every sense. It was sponsored by Group 33 South; and Group 33 North had a booth on the ground. A large crowd was in attendance, and the decorum was excellent. More than fifty dollars were cleared by the two groups, and everyone is hoping the experiment will be repeated.

*Graceland Chats**Extracts From President Briggs's Welcome to the Students of Graceland*

What we all are, Graceland College will be. Our talk, our habits, and our attitude will determine the standards of the college. Our work, our study, and our pay create those conditions and the atmosphere for a truly great institution. If our standards are high, they will furnish an example, a memory, and an inspiration to all at times of depression and when difficult problems must be solved.

One of the most distinguished industrial leaders of all ages recently said "All the carefulness, dependability, honest pride, and power one builds into his work is somehow built back into oneself."

A college education, then, is a matter of development of character, not primarily so much mathematics, so much science, so much history. These are all very important as effecting character development, especially the thoroughness and carefulness with which they are done.

My best wish for you all is that the year may bring to you the happiness and growth which you have each measured out for yourselves and for which your parents and loved ones have made you ready.

With the happiest of greetings and the heartiest of welcome, we enter upon the new year with every indication that it will be our very best.

G. N. BRIGGS, *President.*

Freshmen Week

The Freshmen this year were given an opportunity that those who have gone before did not have. They came early and were given a touch of the Graceland spirit, and were also conducted into the realm of college life before their older brothers landed. Then when the upper classmen returned, they were greeted by a class of freshmen which had already started on its way. Because of this week, everyone has a better start, and the Graceland activities will move much easier and faster this year.—*Record.*

Sunday Services

The Graceland spirit was demonstrated to the new students last Sunday morning in the college chapel. An in-

formal service of song and special musical numbers together with a few short talks was held. Both old and new students were urged to take advantage of the religious opportunities offered in Lamoni. It is hoped that all students will endeavor to build up a balanced personality while at Graceland.

At 11 o'clock a special service was held at the Brick Church, where Apostle D. T. Williams spoke on "The power of thought."

In the afternoon a "get acquainted" service was held in the lower auditorium for the college students. After an appropriate program, the students were taken for a drive by the Lamoni people. Old historic and noteworthy scenic spots were visited, and the students feel that they are just a little better acquainted, and really feel this is home.

After the congregational singing, Apostle J. F. Garver was the speaker at the evening service—*Record*.

Social Is Held for the Gracelanders

Another event for the Graceland freshmen was a reception given for them Friday night on the church lawn by the Lamoni young people.

It started off with a snap with Uncle Roy in charge. A large circle was formed by the Lamoni young people, and the college people marched inside the circle and formed another. Both circles marched around, and at a signal they stopped and each became acquainted with his neighbor in the opposite circle. After this everyone was seated on the ground.

It was an inspiring sight to see almost three hundred young people seated on the beautiful church lawn engaged in contests and games. Older folks looking on could not have helped but be encouraged concerning the future workers for the church.

A grand opera was staged by a group of last year's college students—the like of which has certainly never been seen or heard in Lamoni before. It's too bad Miss Carlile could not have been there to make some selections for the A Cappella Chorus. Seeing it, might also have helped Mr. Roberts in selecting some new College Players.

Another enjoyable event was the dramatized songs by a group of Lamoni young people.

Short speeches of welcome were made to the freshmen by Brother Walter Hayer, superintendent of the Sunday school, and by Brother Fred Condit, assistant superintendent of the Religio.

Since the evening was so warm, everyone agreed that the most delightful part was the iced punch, and there was enough to go around several times, too. Please don't ask Dean Jones how many cupfuls he drank.

The college people want to express their appreciation of the good time given them by the Lamoni young people, and hope they can be real workers with them the coming year.

West Pullman, Chicago

11926 Parnell Avenue

Our branch was closed during the first two weeks of August with the exception of the midweek prayer service, to allow our members to attend the reunion at Elmhurst. We returned for a feast of good things on the 21st and with an increased desire to press forward in this latter-day work.

We were indeed glad to have with us as a speaker on the morning of the 21st Brother Joseph Smith, of Independence, Missouri. His theme showed us very clearly the many instances of divine interference in history, and he concluded his discourse with a fervent appeal to the Saints to remain faithful during the trying times ahead of us. Brother George Anway, of Lamoni, rendered a beautiful solo at this service. We are glad to have Brother Anway contribute to our service.

The evening service was one of unusual interest when Sister Nelson, of Independence, Missouri, gave her wonderful lecture on "The quest of happiness." This lecture served

to inspire the Saints and was an incentive to move forward in search of this happiness.

On the morning of the 28th, our district president addressed us from the third chapter of Malachi, appealing to the people to honor the requirements of the gospel law, that righteousness might abound in our lives. Brother Harold Buseth sang a beautiful solo as a special number. In the evening Brother Roy Healy spoke to us from John 10:10: "I am come that they might have life, and that they might have it more abundantly," pleading for a better class of literature to be placed in the homes of the Saints. Brother Howard Byrn, of Terra Haute, Indiana, played a beautiful cornet solo, and Sister Batten, of Central Chicago, sang a special number. Our chorister, Sister Irene Scribner, is always on the job, providing special music for our services.

Among those visiting with us the past month were Howard Byrn, of Terre Haute, Indiana; Will Dowker, of Danville, Illinois; and Sister David Dowker and family. Visitors are always welcome to meet with us.

Saint Louis, Missouri

Beginning this Sunday, September 11, the evening services will be renewed. They were suspended during July and August.

The priesthood meeting will convene Tuesday evening, the 13th, at 8 o'clock, in the vestry.

The Ladies' Aid Society has resumed its sessions and will meet each Thursday morning at 10.30.

Prayers were asked for Sisters Minshell, Richardson (in the Missouri Baptist Hospital), Bessie Peat (in the Deaconesses Hospital), Ahalt, Anna DeJong Smith, McCash, Anna Bateman, and others. A very sympathetic spirit pervaded the service, and all enjoyed the prayers and testimonies which were offered.

We were glad to welcome as visitors among others, Brother and Sister Wolfe, of Kansas City; Brother and Sister Swartz and son and nephew; Brother Fears, of Chicago; Brother Genaseo, of Jerusalem, a student at Graceland College; and Sister Ollie Cook, of Chicago.

We are grieved to learn of the sudden death of Brother Jones recently, who after a serious operation in the Saint John's Hospital and a very critical time, seemed to be recovering. Brother R. Archibald conducted the services.

We are sorry to know that Miss Florence Schaffer, one of our faithful workers, was the victim of an auto accident, but glad to know she is recovering. Mr. Amos, husband of one of our members, was injured in an explosion at the Niedringhaus plant in Granite City, in which six men were killed. Glad to report he is recovering.

In the month of July there was a very pretty wedding in the church, when Brother Archibald solemnized the marriage of Brother A. Carl Larsen and Sister Helen Archibald. We extend hearty congratulations to them and pray for happiness and prosperity.

A Church Member Sixty-four Years

The Herald Publishing House has an interesting letter from Sister Alice Savage, Route 6, Number 239, Oregon City, Oregon: Our sister is seventy-two years of age and has been a member of the church since she attained the age of eight years. In her present circumstances she can not get the full amount of good from meeting with the Saints, for she is quite deaf. It is also hard for her to get to the church house, for rheumatism has afflicted her so that she can with only the greatest difficulty mount any stairs. She sends a remittance for four of the church papers and asks that the prayers of the Saints may be enlisted for her, that she may have reasonable comfort in her advancing age. She sends in her declared intention to again read the Book of Mormon, which she has begun.

EDITORIAL

Graceland College Opening Days

(Continued from page 1090.)

The new hardwood floor awaited the scurrying feet of gym classes and the later basketball frays of the winter. The athletic offices were located in their new quarters at the front of the gymnasium.

The athletic program of the college is getting under way. Football practice began Monday, September 12, and thirty-one candidates have been braving the extreme heat of early workouts on offense tactics. According to Coach A. R. Gilbert, the outlook for the football season is "fair." Seven letter men are back, and although there is no stellar material, the prospects for a good eleven are in sight. At any rate they will play as Graceland players always do—clean, hard football, win or lose—for Coach "Willie" demands good sportsmen. Graceland will have a good line, but will be short on experienced backfield men as in previous years. The first game is scheduled for October 1, when Graceland plays Iowa Wesleyan at Mount Pleasant.

Twenty men are out for the six weeks of fall track practice. Basketball practice will begin in late November, with the games following the holidays. The intramural athletic schedule will be started at once; the men are now practicing tag football, and the women in playground ball. The women are beginning plans for their annual gym show to be given in the spring.

Graceland continues her "self-help" plan, by which about fifty per cent of her students will work their way through college this year. The industrial department received during the summer more applications for work than could be taken care of. A number of new positions have opened up this year, more women students are employed in the homes of Lamoni than ever before, and more boys are at work on farms nearby. All who came were placed, but many did not come because work could not be promised them. About one hundred and twenty-five students are now or will be working outside of school hours this term. According to N. Ray Carmichael, business manager of the college, the possibilities for student self-help have been covered more thoroughly this year than ever before. And yet the increasing numbers who stayed at home for lack of such help indicates the great need for development in the college community of further means of employment.

The opening chapel of the school year was held Friday morning, September 16. Devotional exercises were in charge of Roy A. Cheville. President F. M. McDowell was the speaker, coming with some suggestions as to the problems to be faced by the

students—problems of self-direction, choice, and purpose. He urged that Graceland students should catch, in addition to their intellectual progress, the zeal of the men and women who sacrificed to make the school what it is today.

The faculty and students met informally at the annual faculty reception Friday night in Zimmermann Hall. Short talks were given by Mayor George W. Blair and Apostle John F. Garver. Distinctive songs were rendered by groups—faculty, academy, freshmen, sophomore, juniors, and alumni. A grand march was staged—ending up eventually at the refreshment tables where punch and wafers were served.

Thus the new Graceland year is ushered in. One who visits the scene but temporarily is thrilled with the handclasp and the hearty greeting of renewed friendships, the pleasure of meeting new people, forming new bonds of fellowship. There comes, too, a feeling of loneliness and "left out-ed-ness" in the activity of freshly swollen ranks, a longing tug at one's heart to be again numbered among those who throng into the classroom, a sense of standing back while others come into the place once yours. Yet what a feeling of joy at the ever-increasing caravan of happy, hungry, earnest, youth coming eagerly up the Hill and into these halls, seeking what Graceland so willingly and reverently gives to them! What a feeling of common purpose, of fellowship in mutual ideals and mutual sharing of this *source*, this fountain of life—*our* college, the crystallization of our educational hopes and ambitions.

The ties of Graceland fellowship transcend time and place, and even though thousands come and go in the shadows of her towers—yet one in meeting another of this vast throng feels that he has in him a *friend*, for they have tasted of joys, the meaning and sweetness of which both understand.

Youth marches on—some must always face the world and bear the torch, lighted at Graceland's altar, aloft and into life. For those who have passed through the sacred halls, it is to *represent Graceland in the world, and do it well*. Thus they encourage those still within her walls and those yet to come beneath her benediction.

L. E. F.

"Remember Cumorah" is to be given September 23 and 24 in the basement of the Auditorium Building. Friday evening is for Independence people, and Saturday evening for out of town visitors, of whom there will be many. President Elbert A. Smith has done some splendid work in the authorship of this centennial pageant, and the White Masque Players are expecting to give it a masterly rendition.

MISCELLANEOUS

Address

J. A. Jaques, 16324 Eighty-ninth Avenue, Apartment 2 D, Jamaica, L. I.

Conference Notices

Conference of Eastern Maine District will convene at Jonesport, October 22 and 23. Apostle Clyde F. Ellis will be present on his first trip to Maine. A large attendance is expected. Send reports early to district president. Business session will be held Saturday at 2:30 p. m. Newman Wilson, president; Mrs. Gertrude Stevens, secretary.

The Utah district conference will convene at Ogden, Utah, beginning at 2.30 p. m., Saturday, October 1, and continuing over Sunday, October 2. Business to be brought before this conference will be taken care of Saturday afternoon, the balance of the time to be given to lectures and program work. Branch secretaries and officers will have their reports in hands of district secretary before opening session of conference. Calvin H. Rich, district president. Jessie A. Hewes, district secretary, 969 Kiesel Avenue, Ogden, Utah.

Requests for Prayers

Miss Matilda Bath, a sister residing at Scammon, Kansas, writes that her mind is in a serious condition and asks that the Saints fervently pray for her complete recovery from the affliction; also that her heart may be strengthened and renewed.

Mrs. Ellen E. Omans, Route 4, Box 28, Frazee, Minnesota, finds herself and her aged mother much in need of a blessing from God. She asks the Saints to pray with them that they may obtain what they need.

Pastoral

To the Saints of Kewanee District; Greeting: The attention of the Saints of the district is drawn to the following program of the work of the district president for the fall and early winter: September 25, centennial celebration at Moline. All-day meeting. October 2, Tri-city priesthood meeting at Rock Island; 3:00 p. m. October 4, quarterly business meeting at Moline; 7.45 p. m. October 9, all-day union meeting at Millersburg. October 16, all-day union meeting at Dahinda. October 23, all-day union meeting at Kewanee. October 30, all-day union meeting at Savanna. November 6, Tri-city priesthood meeting at Rock Island, 3 p. m. November 13, all-day union meeting at Buffalo Prairie. November 24 to 27, annual young people's convention at Rock Island. December 4, Tri-city priesthood meeting at Rock Island, 3 p. m. December 11, all-day union meeting at Joy. December 15, annual business meeting at Dahinda. December 16, annual business meeting at Galesburg. December 17, semiannual visit to Princeville. December 18, preaching at Galva at 11, at Kewanee at 7.45. December 19, annual business meeting at Kewanee. December 20, annual business meeting at Moline. December 21, annual business meeting at Rock Island. December 22, annual business meeting at Savanna. December 25, Christmas sermon at Moline at 11, at Rock Island 7.45. December 27, annual business meeting at Matherville. January 1, Tri-city priesthood meeting at Rock Island at 3.00 p. m.. New Year's sermon at Moline at 7.45. January 8, annual business meeting at Buffalo Prairie. January 9, annual business meeting at Millersburg. January 10, annual business meeting at Joy. January 11, annual business meeting at Peoria.

The above list includes all the main meetings to be held, besides which other Sunday services will be held, as well as a number of meetings during the week. I also wish to inaugurate a visiting program by which I shall be able to

THE SAINTS' HERALD

The First Presidency, Editors.
Richard J. Lambert, Assistant Editor.
O. W. Parker, Business Manager.

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All remittances and all communications with regard to financial matters of the church should be made payable to and addressed to the Presiding Bishopric, Reorganized Church of Jesus Christ of Latter Day Saints, Box 255, Independence, Missouri.

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reach the homes of a number of Saints by personal visits during the period covered by this program.

I trust all our meetings shall be successful and shall contribute to the upbuilding of the kingdom of God, and that our associations in personal contact may be helpful. I wish the Saints success in all their righteous endeavors, and pray God to bless and direct them. Surely Zion's cause must be hastened.

E. R. DAVIS, *District President*

MOLINE, ILLINOIS, September 16.

Educational Conference

The New York District will meet in educational conference with the Sherrill, New York, Branch, October 1 and 2. Some items of business will be taken care of at this time. P. L. Weegar, district president; A. Lloyd, secretary, 92 Elmer Avenue, Buffalo, New York.

Our Departed Ones

JOHNSON.—Eric Johnson was born in Sweden, November 3, 1844. Emigrated to America, locating in Chicago, where with his wife he obeyed the restored gospel under ministry of M. H. Forscutt. His wife and four children, two sons and two daughters, preceded him in death. Some ten years ago he moved to Lamoni, where he resided since, the last three years as an inmate of Saints' Home. There he died September 12, 1927, in his eighty-third year. The funeral was conducted at the Home, the sermon by G. R. Wells, assisted by J. M. Stubbart. The only surviving relative present was Mrs. Grace Johnson, daughter-in-law, of Chicago, Illinois. Interment was in Rose Hill Cemetery, Lamoni.

GODFREY.—Seth Ulysses Godfrey, son of John and Mary Godfrey, was born October 19, 1908, at Delta, Colorado. Baptized June 14, 1917, at Lamoni, by R. A. Ballantyne. Was employed at the factory of the Buick Motor Company, Flint, Michigan, when death came September 10, 1927, after a brief illness and an operation for appendicitis. About a year ago he had a premonition that he would not live to see twenty years. He was in his nineteenth year at the time of his death. Besides father and mother, there remain six brothers, Albert, George, Leonard, Ether, Harold, Dewey, and two sisters, Frances and Anna. The deceased was a good son. Funeral sermon at Brick Church, Lamoni, September 13, by G. R. Wells, assisted by J. M. Stubbart. Interment in Rose Hill Cemetery.

ST. JOHN.—Fred Carl Dolan St. John was born near Burlington, Vermont, April 23, 1878. Most of his boyhood was spent in Michigan. On June 10, 1894, he was baptized into the church and on September 3, 1916, was ordained a teacher. Died at Oak Park, Illinois, August 10, 1927. He leaves to mourn his passing his wife, Hattie St. John, and five sisters. Brother St. John was a loyal and devoted Saint, a faithful servant of the Lord, a true and loving companion, and a person loved by all who knew him. A good man has gone on to a sure reward, and his friends will miss him. Funeral services were conducted from the late home in Oak Park, on August 13, 1927. Henry P. W. Keir in charge; sermon by David E. Dowker.

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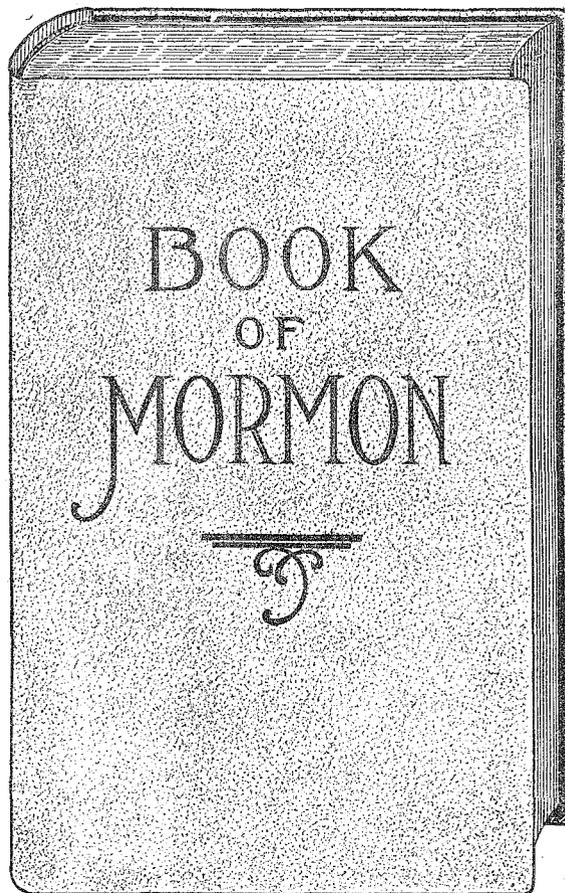
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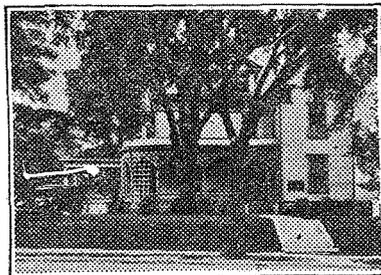
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OF LATTER DAY SAINTS

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Number 39

EDITORIAL

Training for the Job

Some two years ago I saw in one of the newspapers of the country an extract from a commencement address delivered at the California Institute of Technology, at Pasadena, by William B. Munro, of the Department of History, Harvard University. The extract was as follows:

Were I to go out upon the street this afternoon and say to the first man I meet, "Here, you, make me a pair of shoes," he would look at me in amazement and reply, "You're mistaken, sir; I'm not a shoemaker; I don't know the first thing about making shoes; go to a shoemaker." "Oh, that's all right," I would say, "all men are equal in this community. You are just as good as any other citizen. You are entitled by the Constitution," etc. He would probably wonder how I escaped from the psychopathic ward.

But suppose this same man in the street were asked to become city manager of Pasadena. Would he display any such modesty or reluctance? Not a bit of it. He would throw out his chest proudly and say, "I'm your man." Then he would call in the reporters, shake his fingers wisely at them and say: "I'm going to put this city's business on an efficiency basis, reduce taxes, and make everybody happy." It is the old story. Only an expert is competent to make shoes, or put the plumbing in your house, or even to cut your hair; but anyone, anywhere, at any time, feels himself competent to perform the far more difficult task of efficiently governing his fellow men.

I may have used this extract in the HERALD. I intended to anyway. But that extract used in the press made me want to see the speech. So I wrote, and finally Doctor Munro himself sent me a printed copy of the address with his compliments. In another place we reprint it (Department of General Interest in HERALD of October 5), and commend it to the careful attention of our readers. Commending it to our readers does not necessarily mean I agree with all Doctor Munro says; but his statements and arguments are on questions which deserve attention, and I may even suggest the reading at times of articles with which I would be in entire disagreement. And that's that.

What Doctor Munro says of politics and government may be said of church affairs and government. Within our own organization we have seen many manifestations of where men have shown clearly that they were quite certain they could run church affairs

better than some who have made them a life study. Well, the application is clear, and our readers can make it. Read what Doctor Munro says. His address was entitled "Scientific education and unscientific democracy."

F. M. S.

Some Things Our Ministers Should Do

I have a desire, deeply seated, to be of help to the members of the priesthood in their work for the church; and I have many times felt that perhaps I could by suggestions give them help but have refrained from fear that such suggestions might be unwelcome because believed to be critical in character. This fear may have sprung from the fact that my church work as an official was begun as a comparatively young man, and many of my fellow officers were men many years my senior, and suggestions from me might be received as an affront. In fact, I suffered several times in just this way. And it may be that as a consequence I have refrained from making suggestions or even giving official instructions because of such experiences and their memories. But the passing time has remedied the fault of being young (if fault it were), and many of the men now in the ministry are my juniors, and so I may make bold to suggest some things. And under the above caption I hope to run a series of short articles in the hope that they will be of benefit or help to our men.

I am deeply concerned in the welfare of this church, and in the success of the men of the ministry. Their failure grieves me, while in their successes I rejoice. To see their refinements and accomplishments lifts me up, while a consciousness of their faults depresses me. No further apology need be given for presenting what I may in these articles.

Each minister should catch the vision of the work and goal of the church. And he should be sure that the vision he thinks he sees is the real one of the church. And such vision, like many other good and necessary things, has its price. The price we must pay for it is study, work, prayer, meditation, devotion to duty, and close walk with God. And to walk close to God means close walk with our brothers.

Study to show thyself approved unto God may mean "catching the vision," for to work for the ful-

filling of our mission means to have seen the kingdom of God. It is the fruit of rebirth which follows not alone the consciousness of God, but the equally important consciousness of man and his reasons for being.

Therefore every minister should study. His study should be purposeful, systematic, continuous. Every day should see a definite task of study accomplished. And to avoid waste of time and unnecessary expenditure of energy, our study should be checked up occasionally by "comparing notes" with our brothers. Our minds should be stored constantly with the needs of the church always in view.

"Study to show thyself approved unto God."

F. M. S.

Harvest Festival at Auditorium

Some of the general officers of the church have been watching with interest the growth of the Harvest Festival in Independence. For two years this annual festival has been under their direction and fostering care. Before that time it had been growing under the care of the Second Church of Zion, having its annual displays and festive seasons in the brick church at Delaware Street and South Avenue.

While located in the Second Church it was first entirely local to that community; then because of the expressed desire of others from different parts of Independence, it was opened to the city of Zion and neighbors, and the idea of making an annual harvest festival for the church at large seems to have been born.

Soon it outgrew the narrow confines of its nativity and was taken to the Campus, where it expanded beautifully and wonderfully. Then last year the Stone Church and dining hall housed it with great difficulty, for the child of but few years had grown into a youth of generous proportions and demanded more space for prospective development.

And this year of our Lord Nineteen Hundred and Twenty-seven finds the infant of just a few seasons past a rangy, angular youth whose extremities reach into every nook and corner of the lower auditorium of the new Auditorium Building lying south of the Stone Church property on Walnut Street between River Boulevard and Grand Avenue.

From far-off Honolulu, in the Pacific Ocean; from Jerusalem, in the Holy Land; from Canada on the north, and from a number of the States far distant from the city of Zion, have come exhibits of the first fruits of the harvest to the House of the Lord, that all men who visit Zion may see how bountiful is the creation of God, that man may have joy and plenty.

Saints within driving distance of Independence who do not spare a day or two with the Harvest Festival now going on are neglecting an opportunity to broaden their knowledge of what the Saints of the earth are doing in their places of abode upon all the face thereof. Come, Saints, to Zion, and here look upon a wonderful object lesson of God's goodness to his creatures. Come, and your hearts will swell when you see how the Saints are occupying in the various lines of agricultural endeavor.

A program for the season of the week has been planned and will be carried out for the benefit of the visitors and the Saints in Zion. I am sure there will be no disappointment in the quality of this portion of the Harvest Festival. I append the printed schedule of days:

Tuesday

Opening Address President F. M. Smith
Program arranged by Albert Brackenbury

Wednesday

Address: "The harvest a time of rejoicing" F. Henry Edwards
Program arranged by Thelma Vincent

Thursday

Address County Agent Night
Program arranged by Kansas City Central Church

Friday

Address: "Our obligations to our fellow men" J. A. Koehler
Program arranged by Orlando Nace

Saturday

Illustrated Lecture C. Edward Miller
Program by Male Quartet

Sunday

Closing Address M. H. Siegfried
Stone Church Choir
Program arranged by Paul N. Craig
Programs each night at 8.00 o'clock.

Let the rejoicing of the Saints in the production of another bountiful harvest know only the bounds of reasonable constraint. May our joy be full.

R. J. L.

Book of Mormon Interest Deepens

Numbers are being added to the large company of Saints who are now reading the Book of Mormon, but the most gratifying fact in connection with the movement is that the interest is far more intense as the reading progresses or is finished.

This morning there comes to the editor's desk information that many have already completed their reading; that large numbers are now in the midst of the work; and that still larger numbers are just commencing or will soon commence reading the book, with a view to completing the work before January 1, 1928.

A class of young unmarried men called the Braca Class, of the Fourth Kansas City Sunday School, eight in number, have signed a statement that they will devote at least one night each week to reading and study of the Book of Mormon, and their leader

reports a splendid devotional spirit characterized the making of the pledge.

For several weeks we expect the HERALD and *Ensign* shall present sermons or articles which bear directly upon the book and its study. There can be no better time to open the work of rereading and study than the present.

R. J. L.

Independence to Celebrate Centennial

Independence is one hundred years of age, and from October 2 to 7 will celebrate the occasion in a fitting manner. Not a street fair, not a place and a time for the throwing of confetti and the howling of street hawkers will this celebration be, but a series of events and entertainments in which it will be sought to impress our own people and our visitors with the importance of the part this community has played in the life of the great commonwealth of Missouri and the development of the West and Southwest.

Leading public men of Independence are carefully fostering and sponsoring this celebration, and the many social organizations are working out parts of the program. Those who can make it possible should visit Independence during the centennial celebration.

A detailed program is given herewith:

Sunday, October 2

"Attend Church Day." Sponsored by all the churches of the city.

11.00 a. m.—Each church will observe this day by preparing a special program for the morning service. The ministers will preach special sermons interpreting the Centennial idea and its significance.

Monday, October 3

Sponsored by the D. A. R., U. D. C., Mary Paxton Study Club, and Saturday Club, W. C. T. U.

9.00 a. m.—Sight-seeing tour of Independence.
 10.00 a. m.—Free historical pictures in Memorial Hall.
 11.00 a. m.—Dedication of bronze tablet, first courthouse in Jackson County, Missouri, at the Council Chamber, City Hall, by the Independence Pioneers' Chapter D. A. R. Tree planting on the courthouse lawn will follow.
 1.30 p. m.—Reception for visitors at Memorial Building.
 3.30 p. m.—Transportation parade.
 4.00 p. m.—Band concert.
 8.00 p. m.—Genuine old-fashioned get-together meeting.
 8.00 p. m.—Talking moving pictures—Independence Chamber of Commerce, by courtesy of Southwest Bell Telephone Company, P. D. Bush, local manager. Memorial Hall.

Tuesday, October 4

"Old Settlers' Day." Sponsored by the Laurel Club; White Masque Players; Mothers' Club; Pythian Sisters, Independence Temple No. 150; M. W. of A., Independence Camp No. 4003; Brotherhood American Yeomen, Music Club.

9.00 a. m.—Sight-seeing tour of Independence.
 10.00 a. m.—Free historical pictures in Memorial Hall.
 1.30 p. m.—Entertainment of Old Settlers in Memorial Building.
 1.30 p. m.—Talking moving pictures.

3.30 p. m.—Parade of civic and fraternal organizations.
 4.00 p. m.—Band concert.
 7.00 p. m.—Talking moving pictures.
 8.00 p. m.—Historical pageant—100 years.

Wednesday, October 5

"Historical Day." Sponsored by the Browning Society, Business Women's Club, and Garden Club.

9.00 a. m.—Sight-seeing tour of Independence.
 10.00 a. m.—Free historical pictures in Memorial Hall.
 1.30 p. m.—Display of relics of all wars.
 1.30 p. m.—Talking moving pictures.
 3.30 p. m.—Floral parade.
 4.00 p. m.—Band concert.
 7.00 p. m.—Talking moving pictures.
 8.00 p. m.—Historical pageant—100 Years.

Thursday, October 6

"Patriotic Day." Sponsored by the American Legion; Ladies' Auxiliary, American Legion; War Mothers; G. A. R.; Spanish-American War Veterans, and Sons of Union Veterans.

9.00 a. m.—Sight-seeing tour of Independence.
 10.00 a. m.—Free historical pictures in Memorial Hall.
 1.30 p. m.—Display of relics of all wars.
 1.30 p. m.—Talking moving pictures.
 3.30 p. m.—Parade of soldiers of all wars.
 4.00 p. m.—Band concert.
 7.00 p. m.—Talking moving pictures.
 8.00 p. m.—Historical pageant—100 years.

Friday, October 7

"Independence Day." Sponsored by the Parent-Teacher Organizations; St. Mary's Guild; Boy Scouts, and Camp Fire Girls.

9.00 a. m.—Sight-seeing tour of Independence.
 10.00 a. m.—Free historical pictures in Memorial Hall.
 1.30 p. m.—Jollification entertainment in Memorial Building.
 1.30 p. m.—Talking moving pictures.
 3.00 p. m.—Automobile parade.
 4.00 p. m.—Band concert.
 8.00 p. m.—Dancing.

Deep interest is being taken in the Independence Centennial by Kansas City newspapers and citizens. The Chamber of Commerce of Kansas City also has tendered its services, recognizing the meaning of the occasion.

R. J. L.

A young brother from the East, coming to Graceland this year as a freshman, by name Robert Alden Foote, was attacked by that dread destroyer, infantile paralysis, and succumbed, the account of his death being in another column, under heading "Graceland chats." This tragedy has spread gloom at Graceland, for this young man had in his few days at Graceland made a number of friends. It is worthy of note that Graceland's faculty has shown every possible attention to every phase of the case. The intelligence that every precaution has been taken to prevent a spread of the disease, and that the period of greatest danger of contagion has already passed without further cases developing, is welcome in this chapter of gloom.

The Book of Mormon

Any book which will live for one hundred years in this age of the world's history is worthy the consideration of all to whose knowledge it may come.

The record of God's dealings with the people which inhabited and populated the Western Hemisphere, known to us as the Book of Mormon, has lived its first one hundred years, and today is being printed and sold in larger editions than at any time before. Hundreds of thousands have lived and died believing in the doctrines it teaches, the history it recites, and in the predictions of its prophecies.

It has suffered the concerted attacks of professed believers in God and the Bible and of disbelievers in these and the history and doctrines of Christianity.

It has stood up under the scrutiny of Christians who are willing and anxious to know all about the God of the Bible, but who in the beginning have been skeptical of any other sacred book.

It has told a reasonable story to Jew and Gentile, to Red Man and Caucasian, and today stands higher in the esteem of man than at any period since its appearance one hundred years ago. Probably more people are reading the book today than at any former time.

A patriarch eighty-two years of age is just finishing reading its pages again. He commenced this reading about one month since. A child twelve years of age was introduced to me a few days since, and his mind is full of the wonders of the book, for he had read it from cover to cover within two weeks—a marvelous achievement. A mother in Israel says she has read it through twice within the year. It is worthy your attention, friend, foe, believer, skeptic, scholar, social worker, or any who have the faculty of sight and the training which will enable him to sense its language.

A century of achievement has passed, but one of far greater portent looms large before us. Shall we have the good fortune to accomplish some part of the future work of the Book of Mormon and of the church which sponsors it?

R. J. L.

South Dakota's "Hidden City," discovered by Fred Schuler on his farm seven miles south of Rapid City, is claiming country-wide interest. Several technical descriptions of the ruin have been published by the press of the country, but we shall not attempt any such thing until reclamation has gone further. Just the last of July, Mr. Schuler uncovered a column of some twelve feet, standing in an upright position and doing its regular office work—supporting other portions of the structure. It is likely more accurate and exhaustive accounts of the ruin may in the future be reproduced in the *HERALD*.

Denver Church Gets Press Notice

A cutting from the first page of section 2 of the *Denver Evening News* for September 3, gives a good halftone picture of the church in the Colorado metropolis, and accompanying the picture is one of its pastor for the past ten years, Elder E. J. Williams, and a favorable story of the accomplishments of the Denver body of Saints.

The *HERALD* is glad to get such as this, and files them for future use or reference. We reprint this particular notice because of the spirit of friendly interest so easily discernible, and suggest that Denver Saints and officers should be congratulated on the results they have secured:

Where machines of traffic, links of an endless chain welding the lives and affairs of the world, whirl by on broad, straight ribbons of asphalt, stands a modest red brick building.

Two square towers rise above a green roof and flank a cloudy-paned window and a flight of stone steps. The building is the Reorganized Church of Jesus Christ of Latter Day Saints, Speer Boulevard and Logan Street, where come many on the Sabbath to quench a spiritual thirst.

A painter, a dreamer, or a psychologist might well pause and study the picture unfolded there. The intersecting lanes of paving, the modest red brick building splitting the lines of droning motors as a ship's prow parts the waves. Is there not something of symbolism there?

Let us join those who are proceeding up the steps into the church. We find seats in the walnut pews and gaze about the well-filled auditorium.

Silence in Chapel

Silence broods in the half-shadowed chapel in compliance with the scriptural command, paneled on the wall where all may see:

"The Lord is in his holy temple; let all the earth keep silence before him."

It was sacrament Sunday and through prayer, hymn, and testimonial the congregation renewed its covenant with the Father of all living.

The Reverend E. J. Williams gave a short sermon based on the hymn, "Nearer, my God, to thee." He emphasized the significance of the words contained therein.

"I hope we shall not regard them as empty, printed characters, but a prayer of true righteousness," he said.

Scattered through the gathering Sunday were a few persons who witnessed the foundation of the church more than thirty years ago. Scarcely twenty of the original communicants were in the congregation.

Erected in 1909

In the early days the church was directed by E. F. Shupe, who served as pastor many years and worked unceasingly for the upbuilding of the congregation. Though past seventy, Elder Shupe still is active in Sunday school and church work.

The present church edifice was erected in 1909, when the Reverend Charles E. Everett was pastor. The Reverend Williams has occupied the pulpit for the last ten years.

Within the last year many improvements have been made upon the building; new pews replace the old seats and an organ was installed. The church enrollment now numbers nearly four hundred.—By Loudon Kelly.

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

The Sacred Book of Ancient America

Sermon by Apostle Paul M. Hanson at the Auditorium, Independence, Missouri, April 7, 1927.

Your attention is invited to a few verses of the twenty-ninth chapter of Isaiah:

Woe to Ariel, to Ariel, the city where David dwelt! Add ye year to year; let them kill sacrifices. Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel. And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee. And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust. . . . And the vision of all is become unto you as the

words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I can not; for it is sealed. And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. Woe unto them that seek to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us? Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, he had no understanding? Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest? And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel.—Verses 1-4, 11-19.

*How many church members CAN
and WILL give \$100 as a free will of-
fering toward the 1927-28 budget?*

Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. Woe unto them that seek to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us? Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, he had no understanding? Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest? And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel.—Verses 1-4, 11-19.

The Book of Mormon, the sacred book of ancient America, claims the attention and holds the belief of Latter Day Saints, because it is strongly supported by evidence from the Bible, American archaeology, and human testimony. Our belief in its divine origin does not rest upon the *ipse dixit* of anyone in our midst holding a priestly office. It may be seen from the foregoing that our acceptance

of the record does not rest upon credulity, but on a foundation that is most secure.

You have noticed that a "book that is sealed" is spoken of by the prophet. This "book" has an unambiguous connection with the "city where David dwelt."

It was to come "out of the ground."

Words from the book were to be delivered to a learned man, and the book itself to an unlearned man.

Lebanon, soon after the appearance of the book, was to be regarded as a "fruitful field."

The meek were to "rejoice in the Holy One of Israel."

The entire twenty-ninth chapter relates to the "sealed book" and events associated therewith. This chapter may very appropriately be called the Book of Mormon chapter of the Bible. One reading of it clearly discloses that when God proceeds with this work which he designates as a "marvelous work and a wonder,"

there will be a clash with forces of tremendous magnitude in operation in the world. This conclusion is drawn from such prophetic words as: "Surely your turning of things upside down shall be esteemed as the potter's clay."

Religionists who cherish wrong principles, but

think they have things right side up, do not readily acknowledge their attitudes need changing. A conflict of views is forecasted.

The prophet declares: "The wisdom of their wise men shall perish." Again:

Forasmuch as this people draw near me with their mouth, and their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvelous work and a wonder.

A belief gripping with an almost inextricable force a large part of the professing Christian world has led them to conclude that the one, or those in charge of their faith, can infallibly announce what is necessary to be believed or practiced—with present revelation from God left entirely out of consideration.

There is a host of other professing believers in Christianity who cherish the tradition that the Bible is the final and complete revelation of God's will to man. The very words *final* and *complete* admit of no room in their minds for God to reveal one word to man today.

Between these two humanly designed millstones that are kept continually grinding, the Lord has been pretty well crowded out. There was no room for Jesus in the inn. There is now not much room in the world for the God of heaven to reveal himself as in past ages.

The Book of Mormon is a record of God's dealings with the civilized nations inhabiting America before its discovery by Columbus. It sets forth the ways of the Lord with these people. It shows how when they worshiped him, observed his laws, and kept his commandments, they prospered, became powerful, and spread over North and South America, including Central America. The record exalts Christ. It informs us of his appearance to his church on this continent, after his crucifixion; contains many of his teachings, and unfolds how when people forsook the ways of righteousness their descent into degradation was rapid, and how they then were swept nationally from the face of the earth. The American Indians are remnants.

There is much other matter setting forth the gospel of Christ in its fullness.

When was this great work of the Lord, his "marvelous work and a wonder," to be inaugurated? When was the "sealed book" to come forth?

We have learned it was to be in a time when there was an amazing violation of laws ordained of God for mankind to observe. When it would seem to many the promises of God do not vibrate with certainty. It was to come in an age when there was marked vacillation and an unbounded disposition to compromise, for how can any people worship God merely with their lips, with their hearts far from him, without being vacillating and compromising, and thoroughly overwhelmed in serious violations of divine law? Walking in darkness at noonday! It was to come in a time when it was believed the channel of communication between heaven and earth was closed. This all portrays that a collision was to take place between God's great work that he was to proceed to do and man's work already in existence, and the result was to be a setting of things right side up that by somebody had been turned "upside down."

Do not lose even partial sight of the fact that the people whose doings are chronicled in this book are related to the "city where David dwelt"—this will open the mind to perceive the truth that the God of heaven who worked with Israel as recorded in the Old Testament, will marvelously and similarly work with the posterity of the city of David. The divine Being changes not. After long intervening centuries, he was to proceed in such a manner and perform such a work that could be properly

described, even by himself, as a "marvelous work and a wonder."

We are dealing with the ancient God, not with a new-born conception of divinity, such as might be formed in a jazz age. It was Jehovah that was to move in the last days in the bringing forth of this remarkable book to the attention of the world.

When we recall how the Lord led Israel from the midst of the nation deriving its wealth from the valley of the Nile, led them across the desert under his outstretched arm, fed them with manna, gave them the precious things of heaven, revelations, and finally settled them in a land which was parceled out to the various tribes—with such an understanding of his dealings with Israel, the record of whose descendants in America was to be contained in the "sealed book," we are prepared to receive some perhaps startling claims that may arise in connection with the book itself.

The Book of Mormon was translated from metallic plates on which was written by the ancient American prophets and historians the record of the things of great importance, civil and religious, of their people, and was translated by the Prophet Joseph Smith in the early part of the nineteenth century by the power of God. Truly, a strange claim! At once we note that the coming forth of this sacred book is enveloped in a miraculous atmosphere. Is not Christianity itself so enveloped? Does not the Bible start with a miracle and close with a miracle? Look through the New Testament and see how Jesus came into this world differently from all others. Not only was his entrance into the world surrounded by what is miraculous, but also his life, and his exit by way of the resurrection from the grave.

What is a miracle? The people of God, both of Old and New Testament days, were not alarmed when the word sounded in their ears.

The Apostle Paul said:

God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that *miracles*, then gifts of healing, helps, governments, diversities of tongues.—1 Corinthians 12: 28.

A miracle is an act of God beyond the power of man to perform—an interposition of divine power for the good of man.

Who, then, need be afraid of miracles?

In connection with the deluge in Noah's day were revelation, power, and strange procedure.

In the heavens is enthroned the same God!

Nowhere in the Scriptures is man directed to a speechless, cast-iron deity.

Turn to the 12th verse:

And the book [Three times the word *book* is found in this chapter, and four times in one verse it is stated that it

would come from the ground. Now we find something about the translation.] is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.

Then the Lord moves to bring forth the work in clarity. It was not to be done by a learned man, not by a linguist, but by the power of God.

In due time even the "deaf should hear the words of the book, and the eyes of the blind should see out of obscurity, and out of darkness."

Is it too strange that plates of metallic character should come from the ground, bearing writings placed thereon by men inspired by God? Not to Latter Day Saints. They remember there were two tables of stone, two that were written on by the finger of God that were handed to Moses on Mount Sinai, and the contents of these plates we have in the Bible today.

Is it a mark of credulity to believe that by the power of God a record on plates was translated? Not to Latter Day Saints who have read in the Old Testament the account of Belshazzar making a feast for a thousand of his lords, and while drinking wine in the gold and silver vessels that had been taken from the temple in Jerusalem—with reverence for God entirely gone, and no concern for the ancient God—suddenly as the king's eyes looked upon the plastered wall of his palace he saw the fingers of a hand write the words: "*Mene, Mene, Tekel, Upharsin.*" He called the soothsayers, the Chaldeans, and astrologers, and promised them that if they could tell him the interpretation of those words he would dress them in scarlet, hang a chain of gold on their necks, and make the one that could read the writing the third ruler in his kingdom; but they all failed. The wisdom of these wise men was not sufficient. Finally, the name of Daniel was mentioned, a man who did not believe the channel from God to man was closed, and who was known for his spiritual light and understanding. He appeared before the king and said:

This is the writing that was written, *Mene, Mene, Tekel, Upharsin.* This is the interpretation of the thing: *Mene*; God hath numbered thy kingdom, and finished it. *Tekel*; Thou art weighed in the balances, and art found wanting. *Peres*; Thy kingdom is divided, and is given to the Medes and Persians.

Such is the corroborating support found in divine testimony to God's work today.

We are presented with language by Isaiah that comes to us easy to understand. But we are not compelled to rely alone on words in the Old Testament. We may turn to the New. I quote one verse, the words of Jesus. No greater authority could be brought into the discussion. He knew what he was talking about. He did not talk to confuse, but to en-

lighten, and of such worth was it that it was placed in John's record of the gospel. Jesus said to his disciples:

Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice: and there shall be one fold, and one shepherd.

He did not refer to the Gentiles, for he declared that he was not sent only to the lost sheep of the house of Israel. With this in mind, encompass his words once more: "*Other sheep* I have, which are *not of this fold.* Them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."

Other sheep of the house of Israel were to *hear his voice.*

There is abundant archaeological proof of prehistoric American civilizations. There is no larger field anywhere awaiting the research of archaeologists than portions of North, Central, and South America. In these countries are innumerable mounds, cliff dwellings, massive pyramids, remnants of cities of stone, and sculptured monuments. All of which go to indicate that this land was once peopled by a series of prosperous nations.

Tiahuanaco, in Peru, is perhaps the oldest city in America. There are flights of stone steps still standing amid the ruins, cut stones with level surfaces, and straight lines and angles that are accurately drawn. There are complicated carvings of symbolical character that proclaim their antiquity. All that remains of the ancient city shows that here once was a dense population, a government possessing skill and power and fine administrative ability. Situated high up in the mountains, thirteen thousand feet above sea level, it remains an unsolved mystery. It is pre-Inca in character. Its origin is lost in the mists of antiquity, but there it stands in support of the general claim of the book we are considering.

One of the most important and interesting gods of the Mexican theocracy was Quetzalcoatl, of whom Short in his *North Americans of Antiquity* writes:

This mysterious person came from the distant East to Tula, and became the patron God and high priest of the ancestors of the Toltecs. He is described as having been a white man with a strong formation of body, broad forehead, large eyes, and flowing beard. He wore a mitre on his head, and was dressed in a long white robe reaching to his feet, and covered with red crosses. In his hand he held a sickle. . . . He condemned sacrifices, except of fruits and flowers, and was known as the god of peace; and when addressed on the subject of war, he is reported to have stopped his ears with his fingers.

He is looked upon as the leader and civilizer of the people which preceded the Toltecs who preceded the Aztecs.

Not far from Mexico City is the great pyramid of Cholula, larger at its base than Cheops on the Nile. On its summit once stood a temple dedicated to

Quetzalcoatl. Tradition says he took his departure from this place, and that he promised his disciples he would sometime return, and again a reign of peace and prosperity would be instituted.

When Cortez and his followers reached the shores of Mexico and couriers carried the news to Montezuma, at once the Aztecs called to memory their legend that led them to look forward to a time when their deity would appear in their midst, and when they saw the white men they concluded they were children of Quetzalcoatl. This belief was taken advantage of by the Spaniards, and aided them immeasurably in the conquest.

Time does not permit entering into details. A few evidences are being presented from the Bible, American archaeology, and human testimony.

God has said: "In the mouth of two or three witnesses shall every word be established."

Does anyone rise to bear unwavering and irrefutable testimony to this book?

There are three special witnesses: Oliver Cowdery, David Whitmer, and Martin Harris. All until their deaths solemnly reaffirmed that their testimony given at the coming forth of the Book of Mormon was true, this testimony appearing in every copy of the book; namely, that they saw the plates from which the book was translated, that an angel of God brought and laid them before their eyes and they saw the engravings thereon, and declared that they heard the voice of God proclaim the translation was by his gift and power.

Why should it be considered strange that one should hear from the God of heaven today?

What was the purpose of writing the Old and New Testaments except to assure all readers that the principles are true underlying the procedure therein, that certain things have been, therefore they may be, and that what God is he will be, and has been; and if we know his past, we know his present, and if we know him now, we know the manner of his dealings and the principles of his procedure with mankind in the future.

It was probably such reasoning that stirred Emerson to write as follows:

Every age is retrospective. It builds the sepulchers of the fathers. It writes biographies and criticisms. The foregoing nations beheld God and Nature face to face. Why should not we also enjoy an original relation to the universe? Why should not we have poetry and philosophy of insight, and not of tradition, and a religion of revelation to us, and not the history of theirs.

Let us select another thought from the twenty-ninth chapter of the book of Isaiah; the prophet says:

Therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale.

One of the blessings to come to Israel after the appearance of the sealed book was to be the brightening up of Jacob's face.

In the year seventy of the Christian era, the Roman soldiers under Titus lay siege to Jerusalem. On Mount Scopus they were encamped, and from here Titus gave his commands to his legions to throw up ladders against the walls of the city and grapple with its brave defenders. The siege was successful. A scene of carnage unparalleled in the annals of time was enacted. The temple was burned and the city destroyed. Many Jewish captives were taken to Rome, and soon an arch commemorating the conquest of Jerusalem was reared between the Forum and the Colosseum. It is known as the Arch of Titus and can be seen today. On the inside, on one side, is what appears to be Titus in a chariot drawn by four horses; on the other side are soldiers in sculpture bearing sacred vessels from the temple, the seven-branched candlestick, silver trumpets, and other objects.

What about the face of Jacob not now waxing pale? The Lord said this happy circumstance would take place after his marvelous work was inaugurated—it was to be after the coming forth of the "sealed book."

In the midst of the World War Great Britain announced it looked with favor upon Palestine becoming a national home for the Jewish people; since the close of the war, leading nations have expressed similar sentiment. Great Britain is now in Palestine administering its governmental affairs under a mandate received from the League of Nations.

On April 7, 1925, a national Hebrew university was dedicated on Mount Scopus.

While the Arch of Titus is crumbling, on Mount Scopus a great university is rising, destined to contribute in making Palestine a world-renowned center of cultural, intellectual, and spiritual power.

While the Roman Empire lies in the dust, Jacob's face is radiant with hope for the future. With heads lifted up, shoulders erect, and spirits undaunted, Israel, exiled for so long among the nations, is gathering back to the land of their fathers.

Such are the strange but true dealings of God with Israel—on the Eastern and Western Continents.

The evidences are many and are well-nigh inexhaustible.

We accept the "sealed book" of Isaiah not only because the Holy Scriptures speak so plainly of its coming forth, but also because of supporting proofs from American archaeology and trustworthy human testimony.

The Golden Rule

BY WILFRID D. TORDOFF

From the pen of one who is not a member of the church comes this on "Giving or paying—which?"

"Give: To transfer the possession of property to another without receiving a consideration therefor.

"Pay: To compensate, as for goods or service rendered. We give to the poor: we pay our debts."

In view of the foregoing definitions, when we contribute to the maintenance of our church, do we give or do we pay?

If we view our contributions as gifts, the benefits we receive from the church are accounted as naught. And since all of us are beneficiaries of the church's ministrations, whether we will or not, our contributions to its maintenance can not be rightly considered "gifts."

If we consider our contributions as payments for service rendered, for benefits received, they can not, by the definition, be constructed as acts of generosity; but only as the just payment of debt, the necessary discharge of obligation arising out of benefits received.

Logically, therefore, contributions made because of the obligation to do our part in maintaining an institution that promotes our welfare, are not "gifts." Taxes are not gifts. Payments made in the support of our families are not gifts. Club dues are not gifts. Neither are contributions made to the support of the church.

It is true that if we do not pay our taxes, we are sold out or jailed. If we refuse to support our families, we are ostracized and ultimately locked up. If our club dues are not paid, we are first posted and then put out. But nonpayment of church dues is lightly treated: we are not only not deprived of our church privileges, or the benefits of the church's ministrations, but the officers of the church dare not even reproach us for our failure in duty. Why? Because to support one's church has been mistakenly regarded as giving—as an act of generosity involving self-denial—not as honoring an obligation, not as merely the honest payment of debt for value received.

As parents we may, out of a generous impulse, give to our children more than they require, more even than is good for them. But we are under the sternest moral and legal obligation to pay for what our children need in the matters of proper clothing, food, and warmth. And these latter are not gifts.

We may give to our church for special benevolent objects, but we are under the same imperative obligation to pay our fair part of the church's expenses for the heat that keeps us warm, for the light

by which we walk and read, for the janitor's service that keeps the church clean for us, for insurance that protects our property rights in the church, for the music that soothes and inspires us, for the salary of the minister on whom we call in time of sickness and trouble and death, that we are to support our families. We can no more honorably ignore or procrastinate in fulfilling our obligations to the church (or justifiably meet them in a grudging and parsimonious spirit) than we can our obligations to our families. Let us not deceive ourselves about this.

"Ah," you reply, "is it not lawful for me to do what I will with my own? Haven't we the scripture for that?"

Try it with money due for taxes, for the support of your family, or even for your club dues, and see what happens. The money we owe is not our money. We are merely the custodians of it until the time comes to pay. If we refuse payment, universally we are considered dishonest, and we suffer the consequences of our refusal. Not to be dishonest, we must be honestly unable to pay.

Every man, whether he will or not, is under obligation to the church. In the present order of society, it is an obligation born with us, because we are all beneficiaries of the church labors, wrought by its missionaries of the past or pastors of the present, whether we go to church or not, whether we believe all it teaches or not. Because, directly or indirectly, the church protects us and those that are dear to us, by standing always for right against wrong; by creating and maintaining an environment conducive to wholesome physical, mental, moral, and spiritual living.

Contributions to maintain the institution that serves us in this wise are not gifts, but simply and only partial payments of an honest debt, requitals for benefits received. Until all of us have learned to accept the results of clearer thinking on this subject, some of us will continue to excuse ourselves for not "denying" ourselves, when in fact we are only dishonoring our obligation to pay a just and morally inescapable debt.

A very careful rereading of this short message written by one who perhaps has never heard of the latter-day work, will surely give an added impetus to study to be approved, a workman that need not be ashamed, for after all, none of us can be workmen unless we *are* giving, one way or the other. We can not be workmen in this business of selling the gospel unless love for the work is the dominant characteristic in our lives. With love for the work and for each other, we shall not give in a parsimonious spirit, quoting the wrongs or imaginary

wrongs of others, but rather we shall gladly support the institution, without which there would be no protection for our dear ones, and such things as clean physical, mental, moral, and spiritual living would be almost unheard of. The golden rule is still needed, even in the church. Every individual is charged with the responsibility for his relations with every other individual. Is this stewardship? The only joy that we can get, as workmen, from labor, is the joy that we put into it.

We can not live without each other. We must do unto others as we would have them do unto us. According to the degree in which we recognize the spark of divinity in all men, black, brown, white, or what not, we lift our standards of conduct. And I say that though my mission to Cuba and the British West Indies may have been a total failure in all other respects, I think I learned the lesson of the standard of conduct towards people of other nationalities. It will mean an advancing of thought by thought and deed by deed, until we all can conform to the standard that God has fixed.

We must, too, remember that we are all responsible to the church. I heard one of our bishops say, and his word certainly can be received as in the Spirit of Christ, for he lives as he asks others to live, "You can not expect the ministry to live according to the budget while you do otherwise." The ministry have at least tried to do so for many years. In the kingdom of heaven, special privileges are accorded to all, but certainly the membership can not expect to receive special privileges from God when withholding themselves, and what they have received from God, from their fellow men.

"The greatest growth in living up to spiritual standards can not be attained when one limits himself by ideas of exclusion; that is, when under the new standards his desire to serve goes out to a few and not to all. True spiritual standards are based on a perfect oneness that exists among all God's creation; under these standards the distinctions of high and low, rich and poor, strong and weak, do not exist."

If you have ever had the privilege of knowing some man, indeed one who has succeeded in a clean-cut business, a great man, you have seen one whose business is not alone a money-making scheme, but rather something into which he pours all his desires and ambitions. I have in mind such a man, a doctor, member of the church. In so far as others are concerned, he simply lives for them, that they too might receive the vision he has received. He works primarily because he loves others. To him the money he makes is simply the channel through which he can in turn help others. He works be-

cause he loves to see others made over, and herein is the difference between common labor and craftsmanship. And the difference is *love*. An artist produces a thing because he loves; the artisan works for so much a day. That is the difference between great and small.

Robert Louis Stevenson said: "Dearly as I love my wife, and lonely as the days would be without her, I can see how I could live on were she taken from me by death; but I can not conceive of any continued existence without my work."

I have known men working for organizations who have not made the business of that organization their chief concern, but have been occupied with other things, which certainly can not be condoned by any good business organization, and much less by the church, and the words quoted by Stevenson seem to me to be timely warning to those who would place the work of God in a secondary place. We need to believe in each other, and Frank Crane said, "All men as a rule want to do the right thing. They do not want to do what is unjust, cruel, and mean."

In the church, especially, we can not afford to forget the golden rule. If we remember it, we shall have high standards of thought, which will mean constant vigilance upon our part to keep out thoughts that are not conducive to our best and highest good. Do ye unto others as you would have them do to you.

Graphic Arts Gets Valued Print

The Graphic Arts Bureau has obtained a print from Mr. W. Earle Dye, of Richmond, Missouri, of David Whitmer's home in that place. This is possibly the only print in existence of the house where the Book of Mormon manuscript was carefully guarded by one of the three witnesses chosen of the Lord.

The *Kansas City Star* of January 10, 1897, published the following:

Mr. Whitmer lived in Ray County many years and was highly respected. His belief in the Book of Mormon was deep and reverential. He was bitterly opposed to polygamy and so incurred the hatred of Brigham Young. Every effort was made to get the manuscript of the book from him and into possession of the church at Salt Lake. Mr. Whitmer always believed that this was for the purpose of interpolating into it alleged divine authority for polygamy. Mr. Schweich (son-in-law of David Whitmer) asserts that Orson Pratt, a high dignitary in the Salt Lake Church, came to see his grandfather and endeavored to purchase the manuscript for the church. It is stated that as much as \$200,000 was offered for it, but although the old man was not rich, he would not sell his principles. . . .

The house in which David Whitmer lived in Richmond, Missouri, for many years still stands in the main street. It was built in 1843. During the cyclone of 1878 the house was

wrecked. Every room in it, except that in which the manuscript was, was torn and racked and the contents destroyed. In this house Whitmer received all such as came to him for food or rest. Travelers, passing through stopped to enjoy his hospitality. . . .

The house is no longer in existence.

The bureau is also obtaining a print of the Liberty jail in which the authorities of the church were incarcerated for months; also a print of the first courthouse at Liberty.

The bureau wishes to obtain a print of the first church in Independence, which was located near where the electric light plant now stands.

Henry Smith, the church architect, has turned over to the church some valuable negatives.

The bureau received two photographs from Louise Evans which were the property of the late E. K. Evans, her father. One of the photographs is of the Quorum of Twelve as organized about thirty years ago. The other is of the late Patriarch John Lake.

One of the elders was in the office the other day and said that some years ago they had destroyed a bushel of old-time pictures, not realizing their value. If you have historical prints, don't burn them; send them to the Graphic Arts Bureau, Box 255, Independence, Missouri, and they will be taken care of.

The Miracle of a Majestic Mood

By William L. Stidger

Majestic moods are miracles which lift the soul on high;
A flaming maple tree against an amber autumn sky;
Thin smoke that curls in spiral grace above a little hill;
White mists that rise in silver skies from rivulet and rill;
A camp fire sending through the trees its faithful, friendly light;

The glowing glens, the singing stars, the crescent moon—the night.

These are the moods, majestic, which every autumn brings:
These are the mystic miracles of which the wide world sings.

The mood of love brings every man to that great mystery
Which sweeps the soul on wistful wings to some far destiny;
The love of any little child for any human heart
Is something sacred, infinite, and holy—set apart;
The love of man for woman and the love of maid for man,
This gift of love, this tug of timelessness, this sweep and span,

This majesty and miracle, will quicken any clod
Until life's dust and dirt becomes a habitat for God.

Ah, Mood of Majesty, be born in these poor hearts of ours!
Come! Touch us with thy mystic might and quicken all our powers!

Come! Waken these dead souls to life and lift us to the skies
Until we walk amid the stars and all death's darkness dies!
And come, oh, come, ye rushing, mighty winds—ye tongues of flame

Like sumac leaves in autumn days, to speak aloud God's name!

Then may our sons see visions and our older men dream dreams

Until these moods majestic flow in everlasting streams!

REUNION NEWS

Lamoni Stake Reunion

The Lamoni stake reunion opened with a prayer service on Wednesday morning, August 10, with a large attendance. There were 92 residence tents, 9 scout tents, and 7 service tents, 108 in all, on the grounds during the reunion. The census of the camp gave the population as follows: 364 Lamoni stake people, and 211 visitors from other stakes and districts. In addition, hundreds of people drove in from the surrounding territory and nearby branches. On Sundays the attendance reached fifteen hundred. Representatives from every branch in the stake attended all or part of the reunion.

Speakers

F. H. Edwards, of the Quorum of Twelve, and J. A. Koehler, of the Order of Bishops, were assigned as speakers and workers. In addition to these the following were in attendance and assisted with the preaching: Mark H. Sieg-



The Juniors and Their Tabernacle at Lamoni

fried of the Presiding Bishopric, G. Leslie DeLapp of the Order of Bishops, L. G. Holloway of the missionary force, and C. E. Wight, our former stake president. W. E. Prall and Roy A. Cheville of the stake presidency, A. J. Yarrington of the stake bishopric, and James A. Thomas and G. R. Wells, stake missionaries, assisted with the various activities of the reunion.

Class Work

Apostle F. H. Edwards conducted classes each morning at 10.45 in the study of church history and current problems, and Bishop J. A. Koehler taught a class in problems of industrial Zion each afternoon at 2 o'clock. As many as 250 adults attended these classes and were unusually interested in this phase of the reunion.

Nursery Work

The children under five are very interesting characters, and more interesting if they can be organized into a group and directed by one who has been trained in that work. Arrangements were made with Sister W. E. Haden to conduct work for these children of preschool age each day during regular service hours.

The twelve days of the reunion were joyous times for these children. They began their day's program at 9 o'clock each morning, holding sessions until noon, then back into their circle at 2 o'clock and played until about half past four. Their activities consisted of nature songs, religious stories, prayer songs, finger plays, games, and rhymes. Sister

Haden also used modeling clay, the large sand box, and the Montessori inset for handwork. Last in the program was a bonfire at 7 o'clock for the nursery children about five years old (as most of the babies were ready for bed by nightfall). It was interesting to see the little people gather sticks and papers from all over the camp so that the camp fire might be a success. They kept the grounds quite well policed and did it because they found joy in doing so.

The average attendance was about thirty, but on the two

craft. The subjects for talks and stories were very carefully chosen, and the articles made by these little girls in the handcraft period were of distinct value in helping to teach certain lessons pertaining to their regular program requirements. The afternoon period was devoted to supervised play.

The girls of Oriole age were divided into four groups and given points of rank for work accomplished. About twenty girls completed requirements in knot tying, fire building, nature study, signaling, and handcraft.

One hour each morning and one and one half hours each afternoon were allowed these girls for their activities. One half hour each afternoon was devoted to the learning of new songs under the direction of Miss Gertrude White.

The other work for these girls was carried on by Miss Vera Kline, Mrs. Woodstock, and three first-class Boy Scouts.

For the older girls the Temple Builder activities were stressed. The morning hour was devoted to the winning of points toward a health honor. A short lecture, followed by demonstrations actively participated in by every member of the group, was given by Doctor Clara N. White, of Lamoni. One half hour each afternoon the girls were given special musical direction by Miss Gertrude White, and one half hour was devoted to handcraft.

Each morning at the sound of the bugle call, "To the Colors," played by Alice Lane, at 7.10, all the girls assembled on the campus for flag raising. After flag raising they



Dining Hall and Kitchen at Lamoni Reunion Grounds

Sundays the circle grew to sixty, and this included children from three or four months to five years.

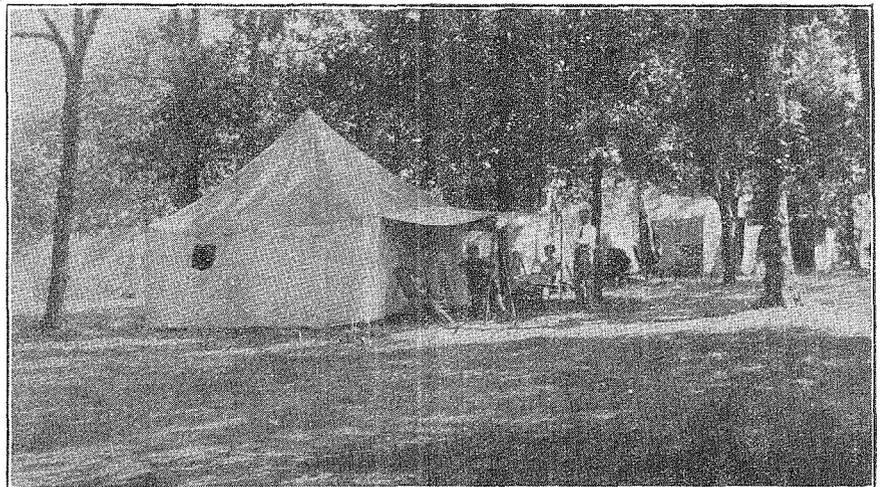
One of the nursery children celebrated his fourth birthday during the reunion, and that made a fine party, for anniversaries of this kind mean much to little people. Animal cookies and homemade ice cream were served, and later on in the evening, when the bonfire was lighted, they roasted potatoes.

Children's Meetings

The children between the ages of five and eight years were cared for under the supervision of Sister Ralph Lorange. They had four regular meetings each day at the same hour as the adult services. A certain theme was selected for each day and carried out through devotional exercises and dramatization or handwork in the morning and recreation and stories during the afternoon and evening. Special programs were arranged for Sundays, in which the children of the camp had an active part in helping to entertain their little guests from the neighboring branches. There was an average daily attendance of about twenty-five during the week and a hundred and fifty on Sundays. The children learned a greater appreciation of the reunion and felt more keenly their part in making it a success.

Girls' Activities

The work for the girls was under the general supervision of Mrs. C. B. Woodstock. This work was divided into three divisions. The little girls from eight to twelve years of age, under the direction of Mrs. Ellis Bedwell and Miss Dorothy Gunsolley, were given those things which have a direct bearing on their work as Blue Birds. Each morning the hour from nine to half past ten was occupied by talks, stories, the learning of some new songs, and a half hour of hand-



Camp Life at Lamoni Reunion in 1927.

marched in a body to the young people's tent for prayer meeting at 7.30. Each evening at the sound of the bugle the girls again assembled for flag lowering.

All the girls who took part in these activities felt that they had gained much which would be of lasting benefit to them.

Boys' Work

The boys' activities were directed by Roy A. Cheville, with the assistance of Lyle Flynn. The programs consisted of study and project work at 10.45 each morning, recreation in the afternoon, and meetings in the evening when the boys did not participate in the general services. The evening meetings were directed by Lyle Flynn, and the discussions included themes of adventure, invention, manliness, and missionary activities.

Health

For a number of years past the committee has given close attention to the sanitation of the camp. The people have been urged to observe the laws of health and sanitation. Only one case of illness was reported during the reunion. This suggests the blessing of God and also speaks well for the obedience of our people to the laws of good health.

Musical Activities

The Lamoni Choir and the Lamoni Orchestra furnished special musical numbers for each of the preaching services. On Monday evening the Lamoni Band gave an excellent concert, which was followed by a short informal program. Friday, August 12, was designated as Music Day, and on that evening the choir and orchestra gave a full evening's program, which was greatly enjoyed by all. Following this concert the entire camp, together with those who had driven in for the program, joined in a sing fest which was conducted by Roy A. Cheville.

Social and Recreational Activities

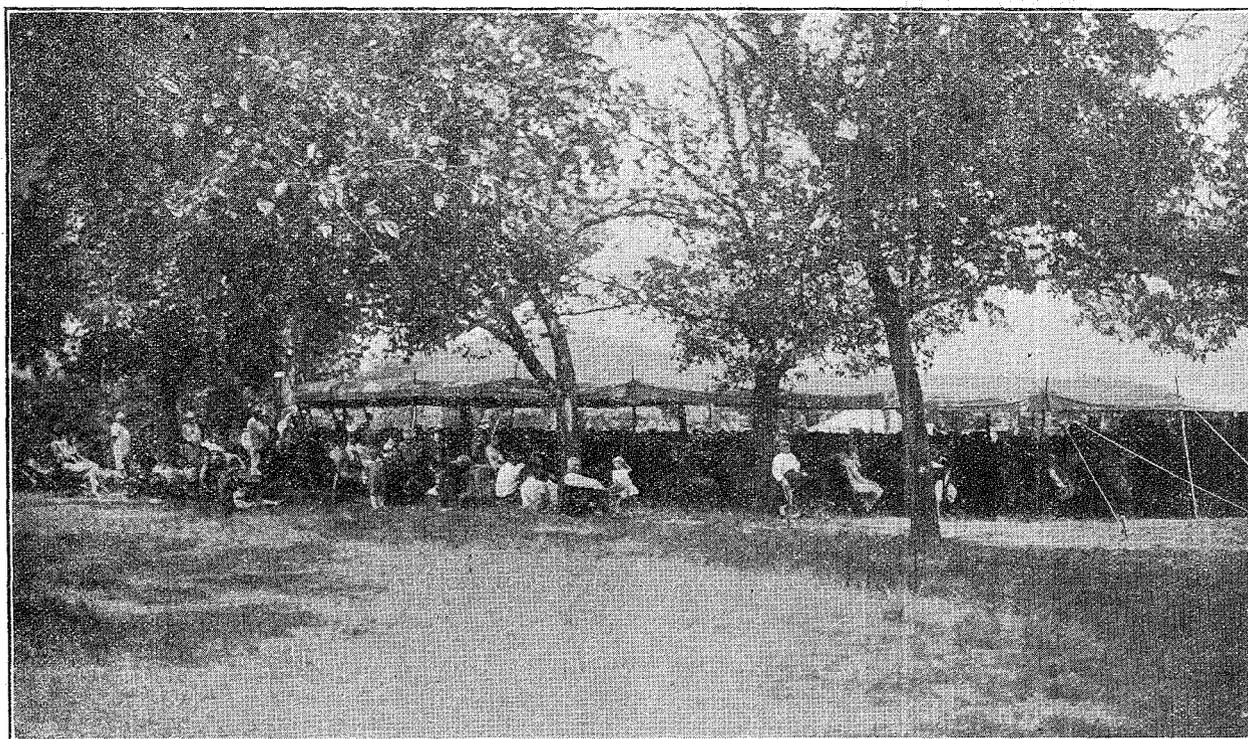
On the opening night of the reunion, the two plays, "The hour glass," and "Where love is, God is," were given by local talent under the supervision of Sisters Lyda Elefson and Florence Thompson. The Lamoni Orchestra furnished the music for the occasion. This program added much to the interest and success of the reunion. All other social and recreational features were cared for in a unified program directed by Roy Cheville. This arrangement made for a balanced program, caring for different ages and types of activities. This phase of the reunion sought relaxation from the more serious side of the day, the sociability of the campers, and the helping through real demonstration such workers as were in attendance. Besides the provision for all

ages, emphasis was placed this year upon the playing together of different groups and age levels, of local and visiting campers.

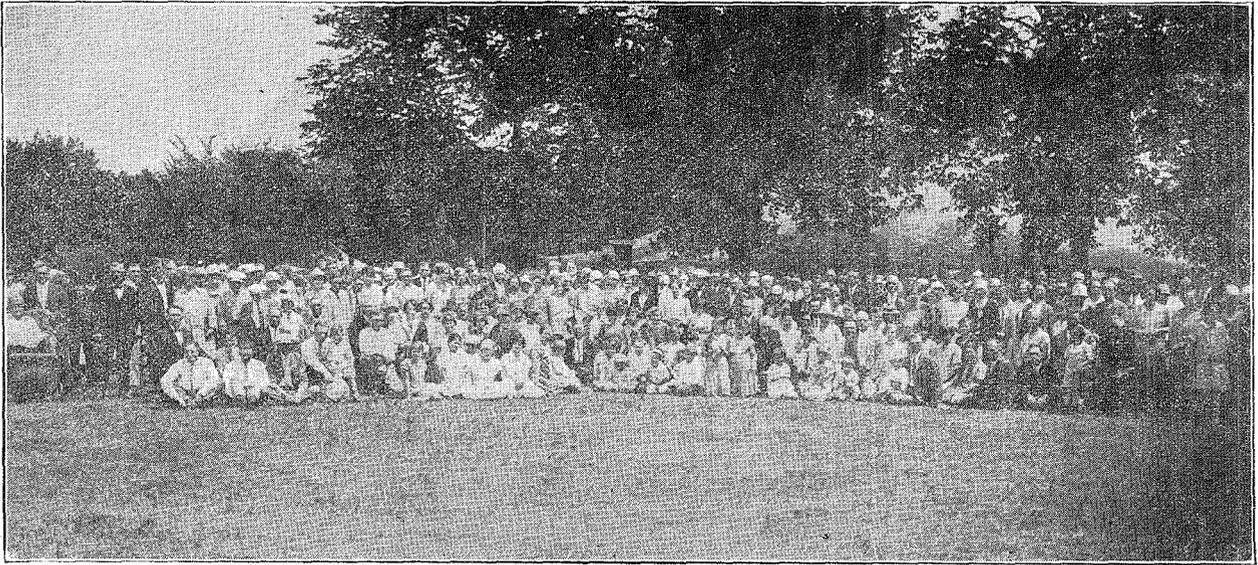
Certain days were designated for specific interests, and these were woven into the program of play. The Monday of the reunion has been observed for several years as play day, thus furnishing a rest from the full day's activities of Sunday, and stimulating friendliness through play. This year a track and field meet was held during the afternoon hour for general recreation. The camp was divided into two sections, and these were matched against each other in the contest. The events were of the sort that were fun-provoking rather than exhibitivie of athletic prowess—wheelbarrow races, sack relays, tugs-o'-war, and the like. Practically the entire camp were out on the playground, either as contestants or enthusiastic supporters. In the evening the Lamoni Band gave an appreciated concert, and this was followed by an informal program of stunts, music, etc. The large congregation entered into this gayety whole-heartedly, and it was with real brotherhood that they stood to sing and receive the evening prayer.

Wednesday, August 17, was observed as Children's Day. On this afternoon for general recreation the children prepared a circus and carnival. There was a parade, the circus ring, a giraffe, the cowboys, etc. On the last Saturday evening a camp fire and friendship circle were conducted for the children.

Friday's recreation centered around the young people—those above the grade school age. This afternoon some seventy young people motored to Slip Bluff, a few miles from the camp, and enjoyed a jaunt in the hills and a picnic supper. Hamburgers fried over a camp fire have come to be a conventional part of these outings. After the evening service, which was for the young people, there was another



The Large Tabernacle at Lamoni Reunion



At Lamoni Reunion August 14.

surprise. The eighty who had assisted in the music went on a hayrack ride.

Some of the social affairs were designed as "mixers." On the opening day, the Lamoni Women's Department received the visiting women. On another day the boys were hosts to the men, challenging them to a game of playground ball and treating them to several gallons of ice cream, which the boys had made as one of their projects. At the same time the girls received the women of the camp.

Besides these features, there were the usual games of volley ball, playground ball, horseshoe, hikes, etc.

The "after-church" gatherings were some of the most enjoyable features of the reunion. Sometimes there were circle games; one night "Run, sheep, run," was the attraction; on music day the camp joined in a sing fest; on the week-ends there were editions of the newspaper, *The Camp Cricket*. Each night as the games closed, the leader would gather the players in a circle and with song and prayer they would close the day. One of the most impressive events of the reunion was the camp prayer on the closing Saturday night of the reunion. After the jollity of game and song, the circle sang an evening hymn and the president of the stake offered the benedictory prayer. While all stood silent for a moment, there came from the main tent a few yards away the organ strains of "Blest be the tie that binds." In these moments the meaning of Zion's brotherhood was very real.

The social and recreational program was not a separate part of the reunion; it blended into the whole and augmented the spiritual tone and friendly spirit of the camp.

Spiritual Development

All of the activities of the reunion were conducted with one end in view, the increasing of the spirituality of our people. The prayer services, the young people's meeting at 7.30 and the adult meeting at 9 o'clock, were of an exceptionally high spiritual order. The sermons were highly instructive and conducive of spirituality. The priesthood meetings were conducted along practical lines and should assist the members of the ministry to higher spiritual planes. Three junior church services were held each Sunday for the children of junior church age.

The reunion theme, "Seek ye first to build up the kingdom

of God," was carried throughout the prayer and preaching services, suggesting practical things that might be done and enthusing our people with a desire to assist in the building up of the kingdom of God here on earth.

The sum of the whole matter is this, that our civilization can not survive materially unless it be redeemed spiritually. It can be saved only by becoming permeated with the Spirit of Christ and being made free and happy by the practices which spring out of that spirit. Only thus can discontent be driven out and all the shadows lifted from the road ahead.—Woodrow Wilson, in "The road away from revolution," *The Atlantic Monthly Press*.

What Is Our Work?

By Gladys R. Myers

God, the great merciful Shepherd,
Keeps close watch over his sheep;
Watching and guiding them daily,
And keeping close guard while they sleep.

But often the enemy cometh,
Stealing right into the fold;
And taking the weakest among them,
He leaves it to perish from cold.

Then will the Shepherd's good helpers,
The ones who are strong in the faith,
Go out in the wilderness dreary
And bring back the one in distress?

Or will they stand back in the shelter
And never face dangers untold,
But leave all the work for the Shepherd
To bring back the lost to the fold?

KANSAS CITY, MISSOURI, 3418 Smart Avenue.

NEWS AND LETTERS

Little Journeys with the Editor in Chief

Columbus, Ohio

To make this little journey with me, we must turn back the clock a few months. It was on June 17, last, that I left home, bound for Columbus, Ohio, and one or two other points on an itinerary which had been arranged for me by the "boys at the office." For some time the church building of the Second Columbus Branch had been ready for dedication. I had given my promise several months previously that I would if practicable be with the Columbus Saints at the dedication, if date could be arranged. They had waited for me to set the date, and June 19 had been fixed. And so the 17th of June found me boarding a Missouri Pacific train a little after noon, and bound for Saint Louis.

The Missouri Pacific Railroad is one of the oldest in Missouri, and its main line from Kansas City to Saint Louis passes about through the center of the State, and one of the finest countries in the whole world. I'm not saying this because I'm a Missourian (by adoption and choice) and through provincialism, but because it is a truth of which I have become firmly convinced despite an early prejudice against the State. I was reared in Iowa, three miles over the line from the northern boundary of Missouri, and imbibed the usual provincial prejudices against a nearby State along border lines. But some twenty years or so ago, because my destiny has been linked closely with the interests of the church, the organization to which I have unreservedly dedicated my life and work, it seemed wise for father and me to move to Independence. And thus I became a Missourian; and my homeward or return trips from journeys taken in church work or interests, would bring me back to Missouri, and to Jackson County; and these trips would always enhance my admiration and love for the beauty and greatness of the State and the county.

And so to me the journey across the State becomes ever more interesting; for ever from car window or through auto windshield there unfolds before one a beautiful panorama of rolling agricultural country or heavily wooded higher hills between which wind the picturesque rivers and creeks which drain a terrain well watered by nature. And one never tires of seeing stately walnut groves or hardwood forests, interspersed with green or golden wheat fields, inimitable fields of growing corn, great orchards, or luxuriant vineyards. For the crops of the State, like its natural resources, are varied and rich in value. And I am convinced that Missouri, the Land of Promise, holds more for the future than she has given in the past. The grin which usually greets the man who says, "I'm from Missouri," which seems to mean, "You poor hound," will some day give way to another facial expression, which will mean, "You lucky dog," and that's that.

And so, though I got the usual table and went to work, as the train swept around curves, and up and down the long and short grades, crossing creek and river, skirting the vigorous and dangerous Big Muddy, through village and thriving city, I found my eyes frequently raised from the work before me, to catch fleeting glimpses of picturesque landscape, of prosperous farms, stately hills, or pretty vales, and to feel anew the thrill of being "from Missouri." Say, Saints of other States and lands, it's something to look forward to.

Reaching Saint Louis about 8.30, it was only about half an hour before I was in a Baltimore and Ohio train, where once more I took up my work till bedtime. But at the station I had been met by Brother George Barraclough,

district president, with whom I had a chat about church matters. I enjoyed the visit.

When I awoke and arose the next morning, we were beside the Ohio River. Anyone who has worked on it is quite sure to recognize it rather promptly. And the sight recalled some experiences I had when I was a lineman for the Bell Telephone Company. And say, despite the warmth of June I found myself almost kicking to warm my feet, for one of the memories recalled so vividly by sight of the Ohio River was of two of the coldest days I ever put in, unrafting cedar poles. My feet ache whenever I recall the experience.

But we were soon in Cincinnati, where time was had for breakfast and a change of trains to get the morning papers, and we were off to Columbus.

A little after noon the train reached Columbus, and as we rolled into the station I wondered if as once before I'd be met by a policeman. I was—*by two!* I must be getting worse in reputation! Two, and big fellows, too! But say, the smiles on the faces of those two, and the warmth of the handclasp of Chief French and Corporal Bragg, would have relieved me had I been perturbed at sight of those "minions of the law." And besides, Brother Ulrich was with them. And, Corporal Bragg at the wheel of his Dodge, we were soon at the home of Brother French, where we were heartily welcomed by the fine little lady whom "Harry" recognizes as one of his *very few* "bosses."

Not long after, the chief came home and, lunch over, we were given a pleasant drive about the city, learning of its resources and historic spots. Supper and a fine visit round the hearth filled the evening.

Sunday, the 19th, dawned bright and clear. Rain had followed me most of the way from Kansas City and all night on the train, and into Columbus, and I wondered if the dedication had been set on a poor day. But it was fine!

I found a busy day had been laid out for me—three sermons, morning, afternoon, and night. At each session the house was full; and at the dedication in the afternoon it was packed and overflowing.

The building is well located on a lot which because of its surroundings will grow in value. The main auditorium will seat somewhere about two hundred and fifty or three hundred, is well appointed, well lighted, is easy to speak in, and restful in color and arrangement. Besides the main auditorium, the building contains in the basement a social chamber, kitchen, and comfort rooms, which make for a well appointed and arranged little church home. In outward appearance the building is pleasing, of red brick, and designed so as to leave a good impression on the observer.

Brother Harry E. French has for a number of years been president of the Second Columbus Branch, and under his leadership the congregation has bought the lot, built the church, equipped it, and paid for it, and it is suitable that under his leadership it should be dedicated. At the dedication ceremonies, I did what I could for my part as speaker; but the dedication exercises, carried out simply, were yet so dignified and impressive that I am sure the gathered Saints from far around enjoyed them, as I did, better than the sermon. The building committee reported on their work, cost, etc., and turned the deed and key over to Brother French as representing the general bishopric. He in turn gave to the deacon of the branch the keys, and admonished him to see that the building was well cared for, and used for the benefit of the church and the congregation in furthering the ideals of the church. Then Brother French very graciously and in fitting words called to their feet the various department leaders and told what efficient services each had rendered, and thanked each for the good work. He told of the harmony which had prevailed, and gave so much credit to his splendid corps of workers that I might have wondered what had been left for him to do, had I been less acquainted with what an executive has to do. But it was

fine, and Brother French endeared himself the more, if possible, to his congregation.

I want to tell you of something else—a custom which is usual, I learned. At the close of each preaching service, the audience remained standing, while the ministers passed down the aisle and into the social rooms; then those of the congregation who wanted to “visit” followed the ministers into the social rooms, where all shook hands with pastor and the preacher and then “chatted” and “visited” to their hearts' content. A fine custom, don't you think, to avoid noise and confusion in the ceremonial chamber.

I forgot to tell you that the cost of the building was about \$22,000. And the branch has much to show for the money spent.

I went to bed that night, tired, but happy. I had spent the day with a fine and happy crowd of Saints. They manifested a deep religious spirit, and gave evidence of having their eyes on Zion. And as I closed my eyes for sleep, I found in my heart the deep-seated hope that peace and harmony might prevail in that branch, that happiness would grow, that the congregation would expand, and crowd out the walls of their fine little building, and build up a corps of workers whose faces towards Zion would be kept bright with the hope of seeing the ideals of the church realized, a hope so strong and so vital that the whole congregation would become or continue to be a band of workers for Zion the Beautiful.

F. M. S.

On Board Frisco train, No. 105, September 22, 1927.

Beauty and Truth

By Katherine Nichols

As I sit here on an evening in August, listening to the soothing sound of a summer rain as it pelts the leaves on the trees outside my window, my thoughts revert to the beautiful things in life; and allowing the thought free rein, my mind is flooded with reminiscences of the many beautiful things I have been permitted to see. While meditating on these things, it occurred to me that we can find beauty almost everywhere; sometimes in the most unexpected places, if we will only look for it. The writer of the hymn in Zion's Praises, “Look for the beautiful, look for the true,” no doubt was inspired to connect the two, as it does seem that they belong together.

During a recent visit to Washington, District of Columbia, I had the pleasure of viewing the Congressional Library Building for the first time. Although I have been to Washington several times, for one reason or another I did not get to see the library until this trip. I would advise anyone contemplating a visit to Washington not to overlook seeing this building; it alone is worth a trip to the Capital. I am sure I shall never forget the thrill of pleasure and admiration it gave me to view the work of the different artists whose efforts to beautify with marble, mosaics, carvings, symmetry, etc., produced such a beautiful building, both inside and out. Among the inscriptions was one that impressed me as being very appropriate, namely:

“Beauty is truth, and truth is beauty,”

and I thought, How beautiful and how true that is!

If the beauty to be found in “marble palaces,” which are the handiwork of man, is so inspiring, how much more so is nature, the handiwork of God, which is to be found all about us! When we tramp through the woods or ride through the country in the summertime, we are forced to exclaim over and over, “How beautiful it is!” Is there anything more beautiful than a tree? The following poem by Joyce Kilmer expresses our thoughts in this connection:

I think that I shall never see
A poem lovely as a tree;
A tree whose hungry mouth is prest
Against the earth's sweet flowing breast;
A tree that looks at God all day
And lifts her leafy arms to pray;
A tree that may in summer wear
A nest of robins in her hair;
Upon whose bosom snow has lain,
Who intimately lives with rain;
Poems are made by fools like me,
But only God can make a tree.

In the first Book of Nephi, where Nephi relates his vision of the things his father, Lehi, saw, he speaks of the tree of life which he saw. In describing something beautiful beyond anything he had ever seen, he uses the tree; or shall we say God used the tree as an emblem of beauty in showing Nephi those things that he wished him to know. Nephi compared the tree to the love of God, shedding itself abroad in the hearts of the children of men. And so we say again, nature is beautiful. In summer the little wild flowers in the woods, the fruit on the trees in the orchards, the leaves on the stately shade trees, the beautiful green carpet of grass, the blue heavens above with their fleecy clouds; in winter the woods transformed into fairyland by the soft snowflakes, and always the starry heavens and the silvery moon at night, the majestic sun in the daytime, the rains when needed. When we dwell upon these things, we must needs say with the writer of the hymn:

My God, how wonderful thou art!
Thy majesty, how bright!
How glorious thy mercy seat,
In depths of burning light!

As we often say, “Last but not least,” there is the apex of all beauty and truth, and that is the beautiful character which is exemplified in our Lord Jesus Christ. We, his brethren and sisters, have the privilege of striving to attain to a measure of that beautiful character by exercising the virtues and characteristics upheld before us by his teachings as we absorb them through our studies and adherence to the principles both primary and secondary of the gospel as taught in his church, of which we have the privilege and good fortune to be members.

It is my prayer that we may demonstrate Beauty and Truth in our lives to the exclusion of the antithesis, and the more we think along these lines the more we will crowd from our minds the things that lead us into sin. Let our slogan be: Beauty and Truth; Now and For Ever.

BROOKLYN, NEW YORK.

Mallard, Iowa

Sister Hahn has returned from Lamoni where she accompanied her daughter, Violet, on her return to Graceland. She reports more freshmen than ever before, more than one hundred and twenty-five having registered at the beginning of school.

We are thankful for the hot weather of the past two weeks. It was just what the corn needed.

We have much to be thankful for here in our branch. Many of us have been away on vacation trips this summer, and we have all been protected from harm and have gathered together again. Our church attendance will be larger now. Due to reunion our services were dismissed one Sunday.

We have had a number of visitors the last of the month from Ayrshire and Albert City.

It is fortunate for our branch, we think, that most of the members were in attendance at the reunion some of the time and that a few were able to camp on the grounds throughout the session. We trust that more of our num-

ber will find it possible to camp on the grounds next year. We learned at prayer service this week that those attending reunion received much good and all were strengthened.

News comes from Graceland that it has become so crowded in the dormitories that the reception room has been turned into sleeping quarters. Let us all boost for our college.

Runnells, Iowa

On the closing night of the reunion, Brother J. A. Gunsolley preached to a small audience in the brick church. His sermon was a father's advice and full of divine counsel to the youth. He explained the attitude of the church and the faculty of Graceland on the dance question, also emphasizing the Word of Wisdom. At the opening of the service, he and Sister Lola Harvey sang a duet.

The Saints have endeavored to hold the ground gained during reunion and to go onward toward Zion. Some of the sisters of the branch worked at the State Fair and were absent from the Sunday services on that account.

There were five baptisms in the river on Sunday afternoon of the last day of the reunion. Brother E. G. Beye performed the rite with confirmation following at the big tent. Brother Castings' sister, from Oklahoma, was one of those uniting with the church. She is Sister Smith, the mother of a large family who will no doubt follow her into the church before long. Brother Castings has several brothers, all on the outside of the church, but with the baptism of Sister Smith, all his sisters are members.

On Saturday, almost Sunday morning, August 27, our branch president and family were rudely awakened by some one pounding on the front door of their house. A cautious opening of the door revealed Brothers Thamer Warren and Bernard Hurshman and Sister Lurene Laughlin, who had come up from Graceland to pay them a short visit and attend the State Fair. Thamer had a truck load of apples, and the three had made the journey together from Lamoni. Lurene had written her parents at Oskaloosa, asking them to meet them at Runnells, but the letter had been delayed. A long distance telephone call brought them, however, and the afternoon was enjoyed at the Mac's.

Brother Laughlin preached at night to an audience of Saints and old-time friends. With health restored he preached with old-time power the gospel that has been his delight for many years. His sermon showed that he is keeping pace with the onward march of the church and looking forward to the redemption of Zion. Sister Laughlin and Ralph stayed for the fair on Monday, when all returned to their homes in the evening.

Carl McDonald had an operation performed to straighten his eyes, during the last days of July, which proved very successful. After the operation he was administered to, with the result that he did not suffer pain at any time following. His eyes are straight, and he is thankful for the great blessing.

Brother J. L. Parker occupied the pulpit on Sunday night of September 4, while Brother McDonald occupied at Dumreath.

September 11 was a very hot day, so Sunday school and preaching were held in the cool basement of the church. Everyone enjoyed the experience.

Mrs. Margaret Bateman, of Logan, Iowa, is visiting her daughter, Mrs. Clyde McDonald, for two weeks.

Brother J. M. Park is in Canada with his son, James, of Colfax, helping to harvest and thresh the bumper crop of small grain on their farms in the vicinity of Kerrobart, Saskatchewan.

Our teachers are gone to their respective schools. Sister Lola Harvey has moved to Youngstown near her school and near her husband's work, where they will temporarily reside during the school year. They expect to assist in the church work at Runnells as much as possible. Sister Faye Heiny

is at Grandview, Iowa, in Eastern Iowa District. Saints in that vicinity should call upon her.

We do not expect that our branch will ever cross the Atlantic in thirty-three and a half hours, as Colonel Lindbergh did, but we expect to continue to furnish steadfast workers for the church. We expect to send our children to Graceland, and do the work of a recruiting station for Zion builders. We are looking forward to 1930 and beyond.

Conference of Southern Nebraska District

Conference of the Southern Nebraska District, in connection with the young people's convention, was held in the district tent on the Walter Broliar farm, near Wilber, the first four days in September.

Bishop J. A. Koehler and Elder John F. Sheehy were present, as were Elders E. F. Robertson and W. E. Shakespeare and the following local elders, Samuel Broliar, C. F. Teeter, and David Gamet.

Class work under the instruction of Bishop Koehler and Elder Sheehy was interesting and highly profitable. Sermons were good and uplifting. Recreation was under the leadership of Miss Wana Black, of Grand Island. Prayer and testimony meetings were well attended and active, and were an indication of healthy spiritual life.

District President E. F. Robertson was chosen unanimously to preside over the conference.

Sister E. F. Robertson was authorized to draw on district treasury for money to carry on her departmental work.

The following ordinations were provided for: J. Orville Preston, of Nebraska City, elder; Reese Preston, of Nebraska City, priest; John Preston, of Nebraska City, deacon; Ethan A. Godfrey, of Kearney, priest; and Earl Grubb, of Kearney, teacher.

The request of the Presidency that we participate in the harvest festival in Independence by sending a display, was acceded to, and Brother Robertson was requested to write letters to the various parts of the district in an endeavor to interest the Saints.

A request for a month's meetings with the tent in Kearney, during the month of August next year, was referred to the district president and missionary.

It was moved that when the conference adjourn it do so to meet at the call of the district presidency, in the month of March, 1928.

Mrs. E. F. ROBERTSON, *Secretary*.

A Dream

By James Skelding

In my patriarchal blessing I was promised that I should be blessed with visions and dreams that would make clear to me many things that might otherwise trouble one. According to the promise, I have indeed been greatly blessed.

One thing I have very clearly been shown is that Brother Fred M. Smith is in his proper position as the President of our church, acting as God's mouthpiece regarding the government of his people. One night last winter, I do not remember the date, but some time in February, I dreamed I saw Brother Smith standing in a suit of the finest material. There were three colors in it, formed like a crossword puzzle. The main color was gray, with the contrasting colors running through it in very fine lines. I was given to know in my dream that the crossword puzzle design meant education. So that it meant that the gospel gives out its invitations to the educated and the learned in what is termed higher walks of life.

He next appeared to me clad in furs, as if he were a savage. His arms were bare below his elbows, and his legs below his knees were also bare. That meant to me that the gospel would go to the heathen and to the savage tribes of the world.

The next time he appeared in the clothes of civilization

that represented men in all walks of life and all lines of the professions. That showed to me the gospel was for all, for everyone the world contained who would receive it.

The next scene showed me a large platform in the shape of a semicircle, with Brother Smith standing in the center with a man and his wife, the man standing on one end of the platform and the woman on the other. There was a very large congregation of people seated in the building. Brother Smith in giving his discourse would turn to the man and ask counsel from him, and would then turn to the woman as if asking permission, then turn his face to the audience and tell them. To me in the dream or vision it meant that Brother Smith was asking counsel from the Father and then turning to the mother, the church on earth, for permission to carry out the Father's counsel.

The dream was ended, and I awoke filled with the Spirit of the Lord.

SAINT THOMAS, ONTARIO, 25 Eagle Street.

Home-Coming at Galien, Michigan

September 11 dawned bright and exhilarating to both soul and body. A copious downpour the previous day had broken the longest uninterrupted drought remembered in some localities in southern Michigan. So with elated spirit the distant resident Saints and friends from a wide territory moved out in the glowing morn to regale and refresh with the gathering at Galien, Michigan.

Brother and Sister McKnight, with Brother James Best, of Dowagiac, and others, staged a "home-coming" with the brethren and sisters of southwestern Michigan and northern Indiana with one of the oldest branches of the Reorganized Church. While not widely nor lengthily advertised, the gathering was a distinct surprise in point of numbers and enthusiasm.

From Elkhart, we drove through the cities and country with Brothers Wilsey and Walter and families, rolling over the concrete in Brother and Sister Wilsey's fine Hudson, and arriving at Galien at 9:30 a. m. The first service was a Sunday school session with forty-eight visitors present. Brother Stoner and Sister Ola Green with Brother McKnight, were in charge, while the undersigned attempted the Socfatic method of teaching a large senior class, the lesson deduced from Jonah, the "gourd," the "vine," and the "repentance" of Kinebah. The teachers seemed very much energized, and classes were finely disciplined, the ensemble of which was inspiring and left a long afterthought.

At the close of this session, the Saints began to arrive in numbers. Carloads attended from Nile, Dowagiac, Buchanan, Berrien Springs, Bridgman, South Bend, Elkhart, Hibbard, and Coldwater, while Southern Illinois, and Gary, Indiana, had representatives in the audience.

Mr. Editor, that audience looked good, and I had an opportune view, as Brother McKnight placed me before it three times during the day. I always feel like "talking" the latter-day work, but somehow, the feeling was intensified during the occasion. But who couldn't talk with beaming faces before him? Many of these were scattered members with no great privilege of church fellowship and Sainly association, and were wonderfully benefited by the opportunity offered them by the Galien brethren.

The big "eats" in the basement at the noon hour will furnish future reminders that the assembling of good things to feed the outer man gave evidence of great activity in culinary departments as well as advancement in dietetic creeds. Oh, we are coming to the unity of the faith, at the table as well as in pulpit and pew. The Spirit of the Lord was with that gathering during the day. But sadness will obtrude at times. Many of the olden faces were absent. Those who fought the hardest battles of the past in that locality for the establishment of the great work have "folded their tents" and passed on, and the charter members who remain, have honorable discharge by virtue of age and infirmity.

Some have removed to other localities, and some have been carried in the swirl of the latter-day flood from the anchorage of hope. So the new generation, or the children, are doing the best they can.

The leading topics for the sermons of the day followed along the lines of latter-day work: "Signs of the times," "The rebuilding of the world," "God's effort through the message of Christ," and "Prophecy the light"—the "search-light." Some administrations occurred during interims.

S. W. L. SCOTT.

Flint, Michigan

521 Newall Street
1502 Jane Avenue
Baltimore Boulevard 726

The summer has been a busy one for the Flint Branch members. All were called to attend our reunion at Indian Lake, but few responded. The Central Michigan district reunion was closer, and many responded. The call of the north with its strong appeal for the young people, being a young people's convention of the State, was responded to by many. Five consecutive Sundays at reunions and conventions made a noticeable decrease in our local attendance. Our young people's state convention was held at the Park of the Pines, Charlevoix Lake, near Boyne City.

Our Sunday schools are doing fine, meeting at nine o'clock. The other services are showing an increase in attendance.

Jane Avenue Group has a new pastor, as the pastor preceding him resigned. Elder J. A. Phillips is the new officer. Elder Phillips is an organizer and will do his best to get the group to cooperate and become strong. I am sure if "we will honor, God will bless."

Elder L. E. Welsh, of Baltimore Boulevard Group, has planned to preach a series of Sunday evening sermons on "Why be a Christian?" Elder Welch just recently united four souls in the holy bonds of matrimony. They were Inman P. Sharr and Clara Dinnan, and Milburn D. Niles and Lelah Sharr; all fine young people who will be an honor to the church and community if they will it so, and we trust they shall.

The pastor of Newall Street Group resigned, as his family has moved to Mount Pleasant to attend the state normal. Elder O. A. McDowell was chosen to fill the vacancy for the balance of the year.

The Graceland group which came here for the summer and for work gave a very good entertainment one Sunday evening recently. The following took part: George Mesley, George Lewis, George Negeim, Walter and Lewis Kuhn, Martha and Herman Fultz, Hillard Cox, Henry Lorange, Seth Osborn, Charles Ballantyne, Byron Jennings, Thad Howland, Theo Bush, and Donald Fletcher, assisted at the piano by our local pianist, Dorothy Notter.

We sympathize with the loved ones of Sister Bertha Porter and Sister Aileen Walden, who recently passed on to their reward. Both of these sisters were young in years and active in the work. We miss them.

The following news is taken from the Flint Branch *Capsule* of September 1:

September 22 we celebrate the hundredth anniversary of the coming forth of the Book of Mormon. This event means much to the church. Arrangements are being made to bring our membership together in one united group to fittingly celebrate the day. Appropriate services will be held on Sunday, the 25th, at which time Elder C. M. Clifford will be the speaker. This union service will be held in the Newall Street Church on Sunday evening, beginning at 7.30, September 25.

Brother William Palmer and Sister Merna Darling, a recent graduate of Hurley Hospital, were married Friday evening by Elder O. A. McDowell at the home in the country. Ernest Darling and Miss Florence Jensen were the

attendants. A delicious wedding dinner followed. A reception was held for the popular young couple at the country home Tuesday evening. All join in wishing them much happiness.

Those privileged to attend the joint reunion and young people's convention held at the Park of the Pines are very generous in their praise of the worth of this gathering to them. A very splendid organization and the most excellent response of all attending to the call of leaders, made this gathering what many experienced workers termed as "the most inspirational and very best reunion or convention I have ever attended."

So enthusiastic is each member of the reunion committee over the class work done and future possibilities along this line of work, they are now preparing plans for erecting classrooms in addition to the many accommodations now on the grounds. Flint was well represented.

A number of homes have been richly visited recently and great potentialities in the form of dear little babes have been intrusted to the care of happy parents. Glennie Mae is the name given the sweet little daughter of Brother and Sister Frank Rivett. Now Brother Fred and Sister Leata Hutchins feel that Herbert William is the very best name for the very best boy in the world. But Brother and Sister Yarrington (Grant and Mildred) contend that Lyle Keith beats them all and have the word of grandpa and grandma to prove it.

Spokane, Washington

August 30.—I appreciate an opportunity of sending the news from Spokane broadcast through the HERALD to the many interested Saints throughout the land.

I never felt so much like writing as I do now. One of the first reasons is I am able to write; the second is, we have something to write about; and the third is, that Brother P. R. Burton and wife are here holding tent meetings in the city.

In the recent past Elder J. A. Bronson was elected co-ordination president of the Spokane Branch; and coordination and cooperation have had a marked influence for good upon the work here. Some of the officers were exchanged for new ones, and some of them were retained in their old positions. We feel that wisdom was used in the selecting of the officers, and our best material has been placed in positions of leaders and servants.

Under the new arrangements things are looking much better. A better interest, attendance, and—well, let us just say that everything looks better for the Saints of Spokane; and if I say that Brother Burton's influence and work in the district will make the whole district better, I am sure all who know him and his disposition to do things will agree with me.

His meetings have started off with a bang, and many are interested. From two hundred to two hundred and fifty are in attendance each evening, and a large percentage of these are hearing the gospel for the first time. Brother Burton says he had a dream of catching a lot of fish, and that signs indicate that some one is going to get wet.

I want to report that several here have joined in reading the Book of Mormon in accordance with the inviting request.

As one of the local missionary force of the Spokane Branch, and filling appointments in four different places in the district, I want to say that there is a marked improvement since our reunion. The work is taking shape, and the spirit of coordination and cooperation among the Saints, also the power and liberty that has attended and is attending our efforts in the stand, indicate to your writer that the same spirit that sent our forefathers forth in the face of much opposition does attend our labors, and in the consummation we will be glad we were faithful to the covenant.

Last Sunday the Coeur d'Alene and Spokane Sunday

schools held a joint picnic in the beautiful park in Coeur d'Alene. Over a hundred were present. An open-air school was held, and after the class study was over Brother Burton gave us an interesting talk, after which we had a fine lunch. All were filled, and many baskets were taken up.

I will have more to say about the meetings in the next letter.

W. W. Wood.

Central Los Angeles Branch

The work of the church in this locality is progressing nicely and brings encouragement to the Saints here. The Wednesday evening prayer service has more than doubled in attendance, and it is not possible to definitely estimate the great increase in the portion of the Spirit enjoyed.

The Sunday services are unusually well attended for late summer. The sacramental service was very uplifting because of earnest prayers, fasting, significant selection of songs, a prophecy of commendation and admonition, given through Brother Johnson, and some beautiful testimonies that evidence sacrifice, service, and love for the work of God.

During the last two months we have been favored with the following speakers: Brother J. W. Rushton, Doctor A. W. Teel, Brother John Martin, Brother F. G. Pitt, Bishop J. A. Becker, and our pastor, Brother Glaud Smith. Each gave much food for thought and seemed to be blessed with the Spirit.

One outstanding social event of the summer was a pound party given by the Good Time Club at the home of Brother and Sister Frank Gregg, in favor of our pastor, his wife, and little son. The fore part of the evening was spent in out-of-door games on the lawn which Brother Gregg had gone to much trouble to wire and light. Punch was served all evening, and ice cream and cake in generous portions were passed after the games. Finally all assembled in the house, where the following program was enjoyed: The Crum (ladies) quartet, two numbers; Sister Mae Lewis, two readings; two vocal solos, by brother Glaud Smith; pianologues by Sister Margaret W. Jones; and mandolin and piano number by Brother and Sister Newland; Brother Badham then made a short speech, presenting the groceries to Brother and Sister Glaud Smith, and Brother Smith responded with thanks.

A happy, jolly evening was experienced by all. Brother Dana Crum and Sister Mabel Crum arranged the party program, etc., and thanks are due largely to them and Brother and Sister Frank Gregg for the success of the evening. We appreciate their efforts and those of others who made smaller contributions.

On August 18 a surprise shower was given Brother and Sister Albert Gilstrap at their home 907 East Seventy-third Street. Brother and Sister Gilstrap had just returned from their honeymoon trip by auto to Montana, and friends were anxious to have a visit with them and present some jolly gifts for use in the new home.

Sister Stella Hodges, our faithful chorister, was also given a surprise party as an expression of appreciation of her splendid services and joy over her recovery from an operation which she recently had to undergo.

The young people had their outings on the beach, but so far have failed to give the details to the writer.

We are now looking forward to district conference September 24 and 25. We expect many Saints to attend, and trust all will make such mental and spiritual preparation that our time of rejoicing over the Book of Mormon, the restored gospel, and present opportunities, may be complete.

We also anticipate having Brother John Martin with us again soon. His last visit was one of great encouragement to both the priesthood and lay members. He gave a number of blessings and, with our pastor, made many visits to the homes of Saints, and to hospitals where calls came for administration.

Our district president has not been enjoying good health, but we pray for the return of his strength, that we may have him with us oftener, as his visits too are a source of comfort.

Northeastern Illinois Young People's Convention

The young people's convention of the Northeastern Illinois District met with the Belvidere Branch on Sunday, July 10, 1927. The day was ushered in with a prayer service at 8 a. m., Assistant Superintendent E. O. Byrn and Brother H. T. McCaig in charge. This service will long be remembered by those privileged to be present as the Master poured out his Spirit in abundance. The spirit of prayer was especially manifest, and all rejoiced under its influence, bringing peace and love to start the convention.

At 9:40 a. m. a beautiful prelude was played by Sister H. T. McCaig, of Chicago, after which Number 158 in the Hymnal was sung, followed by a prayer by District President David E. Dowker. After singing "Consecration," the Department of Sunday School took charge. Following the Sunday school, was the children's hour, and a large number of the children presented a program enjoyed by all. To Sister Minnie Pinkerton, of Belvidere, and Sister Louise Simpson, of Rockford, belong the credit of this program, for both worked hard to make it a success.

A lunch was served cafeteria style, and visiting was the order of the day until 2 p. m., when Roy F. Healy, the district superintendent, spoke on "What can we do?" At three o'clock Elder David Dowker spoke on "Bible appreciation."

After dinner had again been served, we gathered together at 6 p. m. for the Religio hour; the classes were divided into two sections, Brother Roscoe Davy speaking to the young people and Brother Healy to the adult class. The evening hour was occupied by District Missionary Roscoe Davey, who spoke on the "Stewardship of service." We were glad to greet many of the Saints who drove a long distance to meet with us. The Rockford church was closed all day to allow the Saints there to attend. Many came from the southern end of the district. We hope we may have more of these meetings, as they always bring us a message of hope and cheer.

Denison, Iowa

At this writing we are rejoicing in the fact that we are able to report an addition of one to our number. Brother Lee E. Coburn, who for some time has been investigating the work, decided the time had arrived for him to take up his cross and follow the meek and lowly Nazarene. On July 21, he was led into the waters of baptism by Branch President Warren G. Oliver. The meeting was in charge of Brother Fred Baber, and the good Spirit seemed to be with us in power. Brother Ward Johnson was the speaker of the eleven o'clock hour and gave us a very instructive sermon on how we should live. Brother Warren G. Oliver occupied at the evening service, being also the spokesman at the confirmation meeting. A goodly number was present, and all seemed impressed with the sermons delivered in the morning and evening services.

No services were held here during the reunion at Sac City. A number from our local were able to camp on the grounds this year, among them being several of our Temple Builders who camped together under the efficient care of Sister Nora Johnson and Sister Pearl Liese. They report a good time, and we feel much has been accomplished by their being able to attend the reunion, for upon their return home a special request was made by them for a young people's prayer meeting. This request was readily granted, and now in addition to our regular Sunday services the prayer meeting is conducted at the hour of 8.30 p. m. Brother Ward Johnson had charge of this hour and rejoiced over being able to report a hundred per cent meeting. The Temple Builders inform us that under the direction of Brother Closson, of Lamoni, they were enabled to put on a home talent play called "The ten virgins," which brought forth

much comment. We feel that we should commend our young for their good behavior while at the reunion, also for their willingness to render service whenever called upon.

Brother Loyd Winnans is again able to occupy in the pulpit, for which we are thankful. On Last Sunday morning he delivered a very good sermon, employing as his subject, "Faith against human reason."

Brother Ralph Roy spoke at the evening hour, his talk being upon the redemption of Zion.

A farewell party was held at the home of Brother and Sister Ward Johnson by the Temple Builders in honor of Sister Pearl Liese, prior to her leaving to attend Grace-land College. Light refreshments were served at an early hour, after which they departed for the city park; and after spending some time in playing games and talking over the times they had been permitted to enjoy together at the reunion, they all escorted Miss Pearl to the station, where she took the train for Lamoni.

Sister Robert Montgomery is feeling poorly, owing to her declining years. She is frail.

Parkersburg, West Virginia

Considerable activity has been witnessed in this branch the past few months. All the departments of the work are moving forward, and we feel that steady progress is being made.

Among recent visitors to our branch were Brother George Criswell and wife, of Wheeling, West Virginia; Brother O. J. Tary and wife, of Wheeling; Brother Thomas Mills, of Moundsville, West Virginia; and Brother and Sister Frank Johnson, of Marietta, Ohio.

Sister Anna Craiger died May 6, and Brother Delbert Williams on May 19.

The following have been recently baptized; Lydia Withee, Lillian Withee, James Withee, Florence Germon, Ethelene Williams, Pauline Shutts, and Ella Kenney. Brother Germon did the baptizing.

The class in Religio studying stewardships finished on May 22, and is now studying "The meaning of our religion," with Brother Germon as teacher.

On July 1 the enrollment of our Sunday school was four officers, five teachers, and twenty-six scholars. During the past year the percentage of attendance of the officers was seventy-seven; teachers seventy-seven; and scholars sixty-seven, giving our school an attendance of seventy-four per cent. Our branch enrollment is seventy-four, but we have only seventeen of them enrolled in the Sunday school, which is twenty-three per cent.

Our branch did well in a financial way the past year. Total contributions were \$339.06. Our per capita average was \$4.36, and ten contributed, which was fourteen per cent. We also had ten tithe payers in the branch. One inventory was made and one annual tithing report made.

The Women's Department presented the branch with a very nice communion set. They meet monthly and study church history. They have their monthly payments of one dollar paid up to date.

Brother Thomas Newton paid us a farewell visit July 3 before going to his new field in Tennessee and Kentucky. He has been with us several years and will be missed from our gatherings.

Brother Alma Booker, our new missionary, was here the fore part of August and preached a few nights with right good interest. We hope to have him with us later in some special services to try to reach some people with our message.

Brother Otis Forester, of Clarksburg, West Virginia, who is superintendent of the Department of Recreation and Expression, was here looking after his work August 7. Sister Mildred Griffiths, district chorister, was here also in the interest of the music for our conference.

Brother Germon, our district president, took this oppor-

tunity to meet with the department superintendents of the district, as all were here on this occasion. Plans for our coming conference were talked over.

Several attended the district conference at Indian Creek, August 26, 27, and 28. Our branch made a good report for the past year. Those of our branch who held district offices were commended for their efforts in looking after their work. The talent of our Religio made a good showing in the program given by the different branches that have this department of work.

Sister Mabel Smith was sustained as secretary-treasurer, and Harry Smith as Sunday school superintendent and bishop's agent. Harry Smith was selected by our new district president, Brother Alma Booker to act as one of his vice presidents of the district.

Our quarterly branch business meeting was held September 7 with fifteen members present. All departments made a good report of the work during the past year. Our church fund now amounts to \$258.44. Our branch treasury showed a balance of \$26.69. Sister May Griffin is caring for the work very efficiently as clerk and treasurer. New officers were elected to take office the first Sunday in October. They are as follows: C. W. Germon, branch president; May Griffin, clerk and treasurer; Harry Smith, historian and publicity agent; C. W. Germon, chorister; Shirley Germon, organist; Harry Smith, Sunday school superintendent; Cecil Smith, assistant superintendent; May Griffin, superintendent Recreation and Expression; Burns Wilson, assistant superintendent; May Reese, superintendent of Women's Department; Luella Smith, assistant superintendent.

A vote of thanks was given our retiring president, Brother Baronet Beall. He has done a good work in here. He came at a time when the branch was needing some one of experience to help get the work in good working condition. He has been faithful in looking after his duties and can always be depended upon to be present to do his part. He has served faithfully and well.

Burns Wilson, who has been a faithful attendant at our services, since coming here, attended the Kirtland reunion and was baptized while there. He says they had a fine reunion, and he greatly enjoyed his time there.

This fall will make ten years since the first openings of the work were made here in 1917. Great changes have taken place. We hope to have some sort of a service to commemorate the opening of the work some time this fall. We hope to keep moving forward.

Tells of Her Anxiety and Her Faith

I have just read Apostle Paul Hanson's letter in a recent *HERALD* telling of the remarkable healing of his mother many years ago. It did me so much good. Sounded like a voice from the past, and once again my faith seemed to revive in the power of God to bless his suffering Saints. In the same *HERALD* is another very wonderful testimony by Sister Bozarth. I rejoice with these Saints in their experiences, for unless this gospel comes to us with more power—if there is not more than the "word only" to make it different from the churches of the world, then I feel that all our "assurances" are vain.

And Emma Burton has gone over to the Other Side! So well do I remember when her powers of mind and body were at the zenith! How far-reaching her influence, none but the God who gave can tell. When I first began to read after Emma Burton, about thirty years ago, she had the happy faculty of emphasizing those times that God had helped her in the hour of need, and the Spirit bore witness that her testimony was true. When I was but a young woman in this work, I have been strengthened times without number by reading her cheery words. And Sister Walker, too! How I used to look for her name each week! Always something good came with it.

But yesterday is gone! And our opportunities for doing lie dead with it! Tomorrow is yet unborn! Only today is ours. How little we dreamed on yesterday what the problems of today would mean! And who knows what tomorrow will bring? But if we are to safely cross the Sea of Doubt and Disaster that floods the earth today, we must, like the airmen of our time, mount high above the fogs and storms that hug the ground. And in the Sunlight of Eternal Truth, with the love of God in our hearts as the guiding compass—we will not lose our way nor be wrecked in the angry waters, but will reach the Safe Harbor where the lights of home, and our loved ones await us on the Other Side.

And some way I feel that the Father who heard and answered yesterday's prayer will not be deaf to the moan of pain and the anguished cry of today. For he is the God of Today.

And Tomorrow—we leave with Him who holds the destiny of all people in his hands.

MARY E. GILLIN.

PEORIA, ILLINOIS, 102 Clarke Avenue.

Battle Creek, Michigan

September 16.—Work at this branch has been and is very pleasant, moving with a spirit of love and ambition; and a general interest prevails, having a good attendance at all our meetings.

Within the last two months six adults and two children have accepted the faith and have entered the waters of baptism.

We are also pleased to announce at this time that Brother Paul Kirby has been ordained to the office of deacon, Elders Gross and Harrington officiating.

Brother Binkley and son Carl escaped serious injury when the car they were driving was hit by an approaching car and was overturned. Both received minor injuries but are now able to be about their duties.

Sisters Beatrice and Marie Radcliff are slowly recovering from bruises and wounds received while riding in an automobile which was hit head on by another car.

A box social was held at Sister Radcliffe's at 349 Wood Street, with much success, and a good time was had by all who attended.

An ice cream social was held at the home of Brother and Sister Young, and a goodly crowd attended, plenty of ice cream and cake were served, and a very enjoyable evening was spent with songs, readings, and the playing of games.

Brother and Sister Shaller spent the first Saturday and Sunday of this month at Grand Rapids, Michigan, where Brother Shaller gave a talk at the morning services.

Brother Harrington, our district president, is with us again after spending a few days at Grand Rapids and Kalamazoo.

Brother and Sister Mark Gross, Brother and Sister Glen Cease, and Brother and Sister Reed, from this branch, attended the Kirtland reunion. They report a very spiritual meeting.

Brother and Sister Nichols were with us Sunday, September 10. Their home is at Fort Wayne, Indiana.

Miss Rena Keeler and sister Isabel were visitors at the morning services last Sunday, accompanied by Sister Esther McDonald.

Brother Fred Kirby and family, Brother Paul Kirby and family, Brother Guy Cole and family, and Brother Orlando Clark and wife, attended sacramental services at Saginaw Sunday, September 4.

Brother Mark Gross is spending a few weeks with his daughter at Fort Wayne, Indiana, where he is building a house.

Brother Ray Watson is home again with his mother, at 39 Seedorf Street. Brother Watson is a musician and has been working in New Jersey for some time.

Brother and Sister Nulff recently moved to this city from Coldwater. They live at 120 Winter Street. Sister Nulff attended Sunday school services here last Sunday.

Brother John Graham, of Kalamazoo, Michigan, is a frequent visitor of this branch.

Brother Charles E. Bower and family, with Sister Dunn and daughter, of Kalamazoo, Michigan, attended services here last Sunday evening. Brother Bower was in charge of the services.

Woodbine, Iowa

607 Weare Street

September 14.—District reunion is over, and if the good instruction given out there is imparted by those who were in attendance to the different branches and localities, it will surely be an incentive to more intensive labor. We are working with a desire to be better fitted for our individual work, that we may do the part that is ours humbly and efficiently before our Maker, that Zion's redemption may be hastened.

Among our visitors on last Sunday were Brother and Sister T. A. Hougas, of Henderson, Iowa; Brother and Sister Bert Gamet, of Lamoni, and a number of Saints from neighboring branches.

Brother Hougas occupied the eleven o'clock hour, his subject being, "What is life?" He made the observation that to one life may be a selfish accumulation of wealth; to another real life can be found nowhere as it is in the dance hall, while others delight in breaking certain laws of our country, etc. Then to the Saints came the question, What is your life? Is it an acceptable service to God, or is it otherwise?

Among our afflicted ones are Brother J. M. Pett and Sister Elsie Butterworth, both having recently been in a hospital. We ask for them divine blessing.

This is an exceptional September; the thermometer will persist in climbing to ninety degrees and upwards.

From the Heart of the Ozarks

SPRINGFIELD, MISSOURI, September 10.—Brother and Sister George Gould, of Independence, were visitors here on August 7. Sister Gould talked to the Sunday school in the morning and gave a lecture in the afternoon. Brother Gould was the evening speaker. Brother E. L. Kemp and wife and son, Billy, of Oklahoma City, visited their parents here during August. Brother Kemp was the speaker at both morning and evening services August 21.

A nice crowd from Springfield attended the reunion at Joplin, Missouri. Brother Swearingen took several of the members in his car, also taking the branch tent and other necessary equipment in his truck to make them comfortable. Quite a crowd watched him load up at Joplin for the return trip, and the way he packed things in that Ford, with his passengers on top, reminds one of the method used by the circus in loading their wagons. But they made the trip home without a hitch. All attending the reunion reported a fine time and expressed themselves as having heard some wonderful sermons while there.

Brother Henry Sparling, accompanied by Brother F. M. Reynolds and Sister Kate Akridge, attended the funeral of Brother Stephen C. Hughes August 24 at Dixon, Missouri. Brother Sparling conducted the funeral services. Brother Hughes was eighty-six years old and was among the first to accept the gospel in Springfield. He served the branch here for a number of years as deacon. A machinist by trade, he was among the first thirteen men to be pensioned by the Frisco Railroad. Brother Hughes is survived by his wife, eight children, thirty-three grandchildren, and nineteen great-grandchildren.

Brother M. B. Williams, of Independence, spent a few days the latter part of August visiting the Erickson family here, having formed the acquaintance years ago in Montana. Brother Williams was the morning speaker August 28. Brother Henry Sparling has been the principal evening speaker during August, using the Book of Mormon for his theme.

Historical Trip to Missouri Points

An historical automobile trip was planned by the members of the Council of Thirteen (a group of young people representing the thirteen districts in Independence).

Ninety-three automobiles and a large bus left the Stone Church Sunday morning at 7 o'clock, planning to arrive at Far West at 11 o'clock in time for the services in the Far West church.

John Sheehy, D. O. Cato, R. Flanders, and O. Swenson sponsoring the trip, apparently provided for every emergency. A garage "ambulance" followed the procession and supplied a fresh battery to one car, helped when punctures or blowouts occasionally happened, and performed other services required. One of the brothers, a physician, was with the party and would have rendered aid if it had been necessary.

An advance car, in charge of D. O. Cato and John Sheehy, posted markers along the route, so it was impossible to get confused and take the wrong road.

A stop was made at Richmond, and David Whitmer's grave in the new cemetery was visited; then to the old cemetery, where a monument has been erected by the Utah Church, on which is engraved on the four sides a history of the coming forth of the Book of Mormon and the names of the three witnesses, in connection with that of Joseph Smith. Oliver Cowdery is buried under this monument. The graves of two of the eight witnesses to the Book of Mormon are also located nearby.

In front of the courthouse at Richmond stands a magnificent bronze monument of General A. W. Doniphan, who played an important part in the early history of the church following Governor Boggs's exterminating order. When General Lewis ordered General Doniphan to shoot the leaders of the church, he refused to carry out the command of his superior officer, but he was never punished for his insubordination. He also defended Joseph Smith after he was imprisoned. He was the author of a bill to set aside Caldwell County for the use of the Saints. In recognition of the valuable service General Doniphan rendered to the State of Missouri in many ways, a grateful people have erected this monument in front of the courthouse.

After leaving Richmond, the party motored to Kingston, located eight miles from Far West. After a short stop there they proceeded to Far West, arriving during the eleven o'clock service, which was brought to an abrupt close so the Saints could welcome the visitors. After the building had been packed to capacity, a song service was conducted by John Sheehy, and the old songs of Zion were sung with the spirit and understanding on this historical spot.

C. Ed. Miller was introduced, giving a short sketch of the places visited. He asked Bishop Siegfried to make a few remarks in reference to the witnesses for the Book of Mormon. When the services closed, the inner man was refreshed with good things to eat. After viewing the Temple Lot and a few other places of interest around Far West, Orvar Swenson, president of the council of 44, was in charge of the service at 1.30. Roland Flanders, president of the council of 13, offered prayer. The visitors filled the church, and Brother Miller gave a sketch of the founding of Far West and the work of the pioneer women, the dedication of the Temple Lot, the persecution of the Saints, the arrest of the leaders; their trip to Independence, Liberty, and Richmond; and of their final triumph in escaping the mobs. Brother Miller exhorted the young people to finish the noble

work these sturdy men and women had started. While our work is not the same as theirs, yet it will require courageous and dedicated, intelligent men and women to carry that work to completion.

At the close of this service, the party motored to Haun's Mill, where years ago many tragedies were enacted, women and children being persecuted to death. There is nothing of historical value remaining at Haun's Mill. The homes, the blacksmith shop, the mill are all things of the past.

From Haun's Mill the party returned by various routes to their homes in Independence, in meditation living over the scenes of the past which were enacted in these historical places.

The trip was made without serious accident, we believe, although on the return trip a car containing several drunken men ran into a sedan driven by one of the sisters. Just what damage was done we have not yet learned.

This trip, which requires twelve to thirteen hours over splendid roads, was formerly made in the time of the pioneers by ox-carts and horse-drawn wagons.

The church in these latter days has been established at a price. Noble men and women gave their lives that the gospel might be preached in all the world for a witness to all mankind. Noble men and women today are dedicating their all to that same cause, and Zion, our objective, will eventually triumphantly materialize as a city set on a hill with the light of God for its splendor.

Wichita, Kansas

Corner Water and Osie

Vacation time is over. We note an increase in our church attendance as our people are returning home from the summer's outing.

Mrs. A. A. Buschow and children have returned from their trip to Honolulu. Miss Alice Bozarth, who accompanied them, remained in Denver for a short stay, but will be home in the near future.

Mrs. Buschow gave a talk at our women's meeting, telling us of the customs and mode of living of the islanders, also of the church and its movements which proved to be very interesting to all.

Our Department of Women has resumed its class study after a period of rest during the summer months. We plan on studying the third volume of church history. We have completed the first and second volumes. Miss Bozarth is our teacher and is well qualified for her work.

Missionary George Jenkins occupied our pulpit here Sunday. He gave two wonderful sermons which sank deep into the hearts of his hearers. His very being was illuminated by the spirit of inspiration. We believe our missionary will be a power for good in our district because of his righteous living. He is endowed with the spirit of inspiration when he presents the message of truth.

Pastor Whalley occupied the pulpit at Hutchinson Sunday. Brother and Sister Whalley were away during most of the month of August at various reunions, etc. We are glad to have them return to us. The work is moving along nicely under their leadership. Our prayer services are fine, of the highest order and well attended, but if we heed the admonition of our humble pastor, we will be helped to come up to higher planes. Sister Whalley is faithful in her line of service. Notwithstanding the heat of the summer days, she continued work with the girls who are in her charge, holding their meetings regularly. She has made several noticeable accomplishments.

During the absence of Pastor Whalley the work was in charge of our district president, E. L. Barraclough, who gave us some good sermons. Brother Barraclough is really the father of our branch, for he was one of the first to establish the work here, and because of his earnest efforts toward the accomplishment of good he has endeared himself to many.

Our quarterly conference was held during the reunion at Winfield, in August. A very peaceful spirit reigned and unity prevailed. The ordinations of three of our brethren were provided for. Brother George Turpen and Brother Carl Holsworth were ordained to the office of deacon; Brother Ralph Smoyer to the office of teacher; the two later named are members of the Wichita Branch.

Brother Lawrence Brockway has returned to Lincoln, Nebraska, where he will continue his line of study.

Sister Doris Nelson, who has been living at the home of her aunt, Mrs. Kate Brockway, has accepted a position near Lamoni. We regret the loss of these young people, as they were numbered among our most faithful ones.

We believe as a branch we are united in purpose in trying together with you to establish Zion.

Hutchinson, Kansas

September 4.—It was indeed a happy group of Saints that gathered on this beautiful Sabbath morning to partake of the sacrament. It was the first meeting held in the new church and an event of great importance to those who had labored and prayed for years that the Hutchinson group might have a desirable place for services. Brother George Turpen was ordained to the office of deacon under the hands of Brother E. E. Mettlen, T. C. Turpen, and E. L. Barraclough, in this meeting.

Following the sacramental service, at which nearly one hundred persons were present, a basket dinner was served in a park near by. At two o'clock the Saints were again assembled in the church to listen to the splendid sermon delivered by District President E. L. Barraclough.

The evening services were well attended, both the Religion and preaching service. The pastor, Brother T. Comer Turpen, was the speaker.

Brother E. E. Mettlen has gone to western Kansas to work for a few weeks, and his presence is greatly missed in the meetings.

The Department of Women is working hard for a bazaar to be held in the near future, the proceeds of which are to be placed in the building fund. Every department of the branch is growing, and now that a church building is in our possession, the work may be carried on to a greater advantage.

MRS. MARGARET TURPEN.

Bradner, Ohio

We have been very busy this last month painting and papering our church, varnishing the seats and woodwork, and making many other minor repairs, which has meant a lot of hard labor, especially for our men-folks who are working every day for a livelihood; but now that job is completed, and we were made happy to be able to entertain the district conference the 3d and 4th of this month.

Bishop Fry and Brothers John Grice and E. L. Ulrich were the speakers, giving us much good admonition. The district was well represented, though there were many who have attended in past years who were not present with us, and we missed them. We all feel that our conference was beneficial in many ways.

The Sunday school contest ended with the winning of the banner by Oak Harbor School, this banner being formerly held by Bradner. Oak Harbor gained thirty-nine new scholars during the year, and we felt they well earned the banner, though they are going to have to work hard to keep it.

Our district missionary was elected to succeed Elder Sly, who did a very good work. Owing to financial conditions of the district, it was considered a good plan that Brother Grice act in the office of district president, thereby killing two birds with the proverbial one stone, providing the head authorities decide to approve the plan.

Each branch in the district seems to be active in putting across the pageant, "Remember Cumorah."

We have been playing volley ball on the back of the church lot, which the men-folks arranged for recreational purposes, and these games have a wonderful significance. We are in hopes that many of the younger ones can be kept from the worldly pleasures by entering into this clean recreation.

Brother Grice expects to hold meetings three nights this week.

Coffeyville, Kansas

September 21.—Coffeyville Branch is holding its own in the world. Brother G. G. Caldwell, of Independence, Kansas, who was elected branch president at Brother Andersen's leaving, preaches every Sunday night that he finds it possible to come over. We appreciate his zealous efforts.

About a year ago we had an active young people's organization, but for some reason, none of us quite know why, we neglected our meetings and have not had one since last October. Our young people were gradually losing interest and were not coming to Religio or Sunday school as they should. A week ago last Sunday, September 11, the young people of the Religio decided to organize their meetings. We held the meeting last night at Thelma Walton's home. There were ten members present. The following officers were elected: President, Lois Henson; vice president, Raymond Yeubanks; secretary-treasurer, Mildred Reynolds; chairman of social committee, Thelma Walton; chairman of program committee, Evelyn Yeubanks. The vice president has charge of the membership committee. We are going to try to have regular bimonthly meetings, and to keep the young people so interested that they will want to come to Sunday school, Religio, and church.

Elder Lee Quick, of Mapleton, Kansas, was a visitor in our branch Monday, August 29. We very much enjoyed the message he brought to us and hope he can come again soon.

Edith Biggerstaff, a member of the junior class, is ill with typhoid fever.

Cherokee, Iowa

Reunion is past and vacations are over, so we are trying to settle down for a good winter's work in all departments.

Some of our workers have left us and some seem indifferent to the importance of God's work, but we have faithful ones who will carry on in spite of adverse conditions. God has blessed us in the past, and we know he will be with us in the future if we do our part.

Pastor A. R. Crippen conducted the funeral of John O. Reeder from Wallace's funeral home on August 26. While John was not a member of the church, he asked for prayers and administration during his illness and received some comfort therefrom. He was the youngest son of Sister Estella Reeder and brother of Elder W. W. Reeder.

Sister J. T. Spence and son, Maurice, have gone to Burlington, Iowa, where Maurice will learn the barber trade. We hope the Burlington Saints will be able to locate them.

Quite a number of our members have been sick, but all seem on the road to recovery. Sister Myrtle Reeder, who had to give up Sunday school work, is some better, but will be unable to resume her work for some time.

Brother Frank Horn, a member of Clitherall, Minnesota, Branch, passed away at the Cherokee State Hospital last week. The funeral was held Sunday afternoon from the church, sermon by Pastor A. R. Crippen. Interment was in Oak Hill Cemetery. Brother and Sister Horn have conducted a hotel in Minnesota for many years. They sold out about two months ago, and moved to Albert City, Iowa, in order to be near their children. Brother Horn became ill and was brought to Cherokee for treatment. He was

unable to withstand the ravages of the disease and passed away. The Saints all extend Sister Horn and five children heart-felt sympathy.

Our services were somewhat poorly attended the two Sundays of district reunion, as all the Saints who could attended the splendid services held in the fine park at Sac City. All felt well repaid for the fifty-mile trip. The sermons of Brothers Sheehy, Gunsolley, Blair, and all others were indeed sources of inspiration for great good. Sister Christina Crippen and daughter, Lamerne, were the only ones from here who camped on the grounds.

We are looking forward to meeting the Saints of the district next month when the district conference will be held in our church. We are expecting Apostle J. F. Garver to be with us at that time and hope many of the Saints will be present. An invitation is extended to all.

Graceland Chats

Graceland—to a Freshman

As we near the hill famous as the home of our school, the first thing to greet us is the tower of the Administration Building. At a glimpse we catch the spirit surrounding its spirals, a spirit of higher ideals and surer purpose.

As we draw closer, we can distinguish the marks that age has left upon the building, and to our minds comes the realization of the age and strength of Graceland's foundation.

Our attention is drawn from the main building to the nearby structures. Briggs Hall and Zimmermann Hall make us realize the simplicity of life and law at Graceland. The trees and flowers reveal the closeness of nature to the school, to the faculty and student body.

Taking the school as a whole, we get as our first impression one of highest thinking, cleanest living, firm standing, and constant growth. At once we resolve to take this impression deep into our hearts and carry it with us throughout our school years and into our later lives.

WILLIAM HAND.

College Mourns Student Friend

Robert Alden Foote, a Graceland freshman, who entered college last week, from Caribou, Maine, died at the segregation hospital near the Gables Sunday morning about 4 p. m., of paralysis.

Mr. Foote had been ill for several days but was not thought to be serious. He was receiving medical attention and was attended by a special nurse. Developments Friday looked more serious, and symptoms were those of infantile paralysis, which disease is quite prevalent in many parts of the country, so he was removed Saturday night to the segregation hospital, where he died early the next morning.

Mr. Foote came from his eastern home sometime in advance of the opening of school. Becoming somewhat homesick with nothing to do, he went to Illinois where he found work among relatives until the time of the college opening. Upon his return, he seemed contented and happy and had made a number of good friends in the short time of his college association.

A special chapel service was held in his memory at the college Monday afternoon, and the body was shipped to his home, upon receipt of advice from his parents, Monday night.

The memorial service held at the college at 4:35 Monday afternoon was one of the most impressive ever witnessed by the college students. After the quiet assembling of the students, Alta Royer played an appropriate voluntary. Then a quartet composed of Eunice Butts, Doris Waterman, Carl Prall, and Franklyn Weddle sang "Beautiful home."

Miss Condit, of the faculty, then read a cutting from "Thanatopsis." The beautiful simplicity with which she rendered the bit of poetry made it an impressive and lingering thought.

Edith Woods, president of the student body, spoke in behalf of the students. She spoke of Graceland's student body

being as one big family, and the entering of sadness into the realm so soon, but impressed the feeling of brotherliness present. She reminded the students of what they must do to carry on.

Mrs. Gates, dean of women, told the student body of the love of their fellow classmate for them. She was present at the deathbed and wanted to tell the students how he really felt the big brotherliness present at Graceland.

Roy Cheville, dean of Herald Hall, at which Alden roomed, made brief mention of the boy's spirit and good will. "May this incident prove to you," he said, "that we as a faculty do appreciate and care for each student."

A resolution committee previously appointed, read a message of condolence to the grief-stricken parents. The quartet then closed the meeting by singing, "My times are in thy hands."

Mr. Foote died about four o'clock Sunday morning. Before daylight President Briggs had consulted with the local board of health and communicated with the state board of health by means of long distance telephone, regarding the situation, and immediately proceeded to carry out their instructions. Every precaution was used to prevent the spread of the disease, and most careful watch has been kept of the least symptom of any illness. The most dangerous period of incubation of the germ has passed, and there is no sign of any more cases. It is hoped that parents and friends will not be unduly alarmed, as great care is being taken, and every indication is favorable for the health of the student body.

Wilber Welcomes Southern Nebraska Conference

On the last day of August, some of the Saints of the Southern Nebraska District loaded their tents into their cars and headed toward Wilber. Others found it impossible to start until September 1, the day our conference was scheduled to start. Still others found it impossible to plan to camp at all, but attended as many meetings as possible and drove to and from Wilber each day.

Brother and Sister Robertson went from Lincoln on Tuesday, taking the district reunion tent with them. They and some of the Saints of Wilber worked very hard for two or three days getting the tent and the grounds in condition for the ones who were expected to come later.

The tent was put up in the spacious yard of Brother Brolliar, two miles south of Wilber. There were a number of small tents with cars parked close by. Bright and early Thursday morning the people from Kearney drove to the grounds in three cars, which were full. They had started very early in the morning, which enabled them to arrive at an early hour. They brought their orchestra and helped with the musical part of the conference very much. There was a representation from the following places in the district: Lincoln, Grand Island, Kearney, Wilber, Fairfield, Pawnee City, Tecumseh, and Nebraska City.

As had been announced previously, Thursday was devoted to recreation. The games, and so forth, were in charge of Wana Black, of Grand Island. About the middle of the afternoon, Grover Wall, from Lincoln, came in his little truck with a Kohler light plant, which he installed on the grounds, wiring the large tent and two or three of the smaller ones. This provided very satisfactory lighting, and no one had to think of filling lamps or lanterns. Brother Wall also put a large globe outside on the grounds and it was easy to find one's way over the ground at night.

Thursday night there was a large program, which had been arranged by Carrie Hale with the help of various ones in the branches. Everyone apparently enjoyed it immensely.

Friday morning prayer and testimony meeting was held in the tent at 8.30. At 10 o'clock Brother John Sheehy lectured. This was especially for the young people, but all

who heard it enjoyed it very much. At two o'clock in the afternoon, Bishop Koehler, of Independence, lectured.

Saturday was started with a prayer service at 8.30 o'clock. This meeting did not seem quite as interesting as the one held on Friday, but was very enjoyable. At 10 o'clock Brother Koehler lectured again, telling us much about stewardships and the working of the church program. We enjoyed this very much, and it seemed we drank in every word he told us. He painted very vividly the work that is now being done in order to work out the program. The afternoon was devoted to recreation. There was a volley ball net up, and it proved popular. The older ones and the young were interested in the games.

Sunday morning as many as could do so came to sacramental services fasting. We spent a delightful hour together, telling each other our blessings and thankfulness to God. At ten o'clock Brother Sheehy talked to the adults and young people, and Sister Robertson and Wana Black had charge of the beginners and intermediates. There was baptism in the afternoon at the Blue River, and immediately following was ordination and confirmation service. There were five brothers ordained to the priesthood. Brother J. Orville Preston was ordained elder; Brother Ethan Godfrey, priest; Brother Reece Preston, priest; Brother Grubb, deacon; and Brother John Preston, teacher.

After the services some of the ones who lived at distant places started home. The others stayed and enjoyed the afternoon together. Brother Shakespeare took Brothers Sheehy and Koehler to Lincoln, where they took a train for Independence. We were very glad to have these two men with us and feel that they felt much for us.

The ladies of Wilber and community are to be commended on the efficient way in which they took care of the meals. There was a cook tent erected and fitted with a stove. A long table was placed outside the door of the tent, and everyone was served with simple but wholesome meals. All of the visitors hope that when it is their turn to have the conference to entertain, they will be able to do as well.

Sunday afternoon saw our ranks depleted somewhat, but we are all looking forward to the next conference and hope we will have as enjoyable a one as before.

CARRIE HALE.

San Francisco, California

Danvers and Casella Avenue, Near 18th Street

August 28, we had Elder John W. Rushton for our speaker. A good congregation greeted him. He was more than welcome.

Ben S. Parks resigned as Sunday school superintendent, and Sister Mary Seat was elected to fill that office.

At our sacramental meeting September 4, there were fifty present. Thirteen took part in testimony and prayer. On vote, sixteen promised to read the Book of Mormon this month. Deacon Cecil Smith was the speaker in the evening.

The Park Presidio Group is reading the Book of Mormon at the Wednesday evening meetings.

On the 11th, Elder J. B. Carmichael, from Oakland, was our speaker and teacher. C. Holden spoke in the evening.

At the Religio service the orchestra gave a good concert. It consisted of six numbers and was very fine; such selections as the "Bohemian girl," "Over the waves," and "Flag of truce" being rendered. There was also a duet, "Roses of Picardy," cornet, C. Holden; trombone, E. S. Parks. The Religio paper, *Star of the West*, was read by the editor, Sister C. Holden. It was a splendid edition. The orchestra assists our choir in its singing at our several services and is a very helpful addition.

On the 13th our branch priesthood held their regular meeting. The writer was the speaker in the morning of August 28.

All goes well with us.

GEORGE S. LINCOLN.

Independence

Stone Church

A Sabbath morning at sunrise. A gathering of Zion's young for prayer. A season for testimonies of gratitude to God and of love for his work. Short, well-worded prayers. The comforting communion of the Spirit. A time of joy together. Such was the 7.30 young people's prayer service held in the lower auditorium of the Stone Church in charge of Elders D. O. Cato and John F. Sheehy, in commemoration of the bringing forth of the Book of Mormon to the world from Cumorah's Hill a hundred years ago. Many were the references to historic incidents of the church by the young people, and these were always linked with the expression of a desire to go on, to carry on the work for which our forefathers sacrificed friends, pleasures, comforts, and in many instances their lives.

Last Wednesday evening the young people's meeting of prayer and testimony was conducted by Elders C. Ed. Miller, and J. R. Lentell, missionary of Southeastern Illinois.

Graduating exercises occupied the eleven o'clock hour at the Campus. The front of the room was pleasingly decorated in yellow and white crepe paper and goldenrod and white daisies. The fifty-eight graduates sat in the center of the platform, and at one end was a table on which was a book-case containing the books of the Bible the junior boys had made at summer school, and Solomon's Temple that Miss Frances Fassnacht's graduating class of girls had made of plasticine. Chester Constance, of Walnut Park group, gave the address. He told the story of the rich young man who came to Christ, and took for his text the question: "What lack I yet?" It was an interesting and instructive talk and was enjoyed by all. Marcine Turner and Mary Ethel Cool, of the graduates, sang a duet, "Whispering hope." The Campus faculty, while glad to see the children going forward in the school, are sorry to lose so many talented pupils.

In keeping with the centennial celebration of the coming forth of the Book of Mormon plates, Pastor C. Ed. Miller spoke at the eleven o'clock hour Sunday morning on the claims of that book. He made use of biblical citations, the testimony of personal witnesses, and archaeological evidences in support of the Book of Mormon and what it claims to be—a record of the ancient Americans and an additional witness to both Jew and Gentile that Jesus is the Christ.

"How beautiful upon the mountain" was sung as the morning anthem by the Stone Church Choir, under the direction of Paul N. Craig. Solo parts were sung by Albert Brackenbury, baritone, and Lilly Belle Allen, soprano. Accompaniment for the musical service was played by Robert Miller, organist, and George Miller, pianist. The opening prayer and the benediction were offered by Elder J. D. Gault. Elder D. O. Cato presided over the service.

Brother Miller read from the eighteenth chapter of Isaiah, "Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia: that sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled. All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifted up an ensign on the mountains; and when he bloweth a trumpet, hear ye." He affirmed the belief of the church that America is the land referred to as "shadowing with wings," and pointed out that no other land is spread out in the form of a pair of wings as are North and South America. The position of America coincides, too, with the location, "beyond the rivers of Ethiopia," the speaker explained. And in this land an ensign *has* been lifted up, through the restoration of the gospel.

Other individuals and other groups have taken this same position with regard to the interpretation of Isaiah, eighteenth chapter, Brother Miller said, and have used the same

passages and arguments which Latter Day Saints have affirmed since the establishment of the church in 1830.

In discussing the testimony of personal witnesses, Brother Miller made particular reference to David Whitmer, one of the three who told of viewing the plates and the engravings thereon, shown to them by an angel of heaven. These three men went to their deathbeds reaffirming and reiterating the truth of the testimony which they had borne. And the neighbors of David Whitmer in Richmond, Missouri, none of them members of the church, had certified to the sterling character and integrity of the man. These people included General A. W. Doniphan, noted army officer, bankers, city and county officials.

The work and writings of Professor Daniel G. Brinton, famous archæologist, concerning the Mayas, an ancient American people, were described by Brother Miller as confirming the story told in the Book of Mormon. That the early Americans *did* work in gold and *did* make gold plates has been verified by the findings of archæologists in the temples of Central and South America. A number of gold breastplates similar to the one described by Joseph Smith as being with the Book of Mormon plates, are today preserved in the museum of the University of Pennsylvania, according to Brother Miller. Furthermore, a study of the traditions and folklore of the American Indians today reveals evidence that Christ must have at one time appeared and preached to the peoples on this continent. Many students are affirming that belief today—the Book of Mormon was brought forth and told the story one hundred years ago. The full text of this sermon will be published soon in the columns of *Zion's Ensign*.

Almost an entire new corps of officers has been put to work in the Stone Church Religio as a result of the election held Sunday evening. Brother Gordon Kress, the nomination of the Presidency of this department and one of our active alert young men, was chosen by the congregation to pilot the work of the Religio through the next year. Others selected by vote are: Assistant superintendent to have charge of class work, Oral Andes; assistant superintendent, in charge of programs, Glenn Fairbanks; secretary, Nida Vincent; treasurer, Bishop G. W. Eastwood; chorister, Mrs. Lyle MacFarlane. Delta Friend was reelected pianist. A third assistant superintendent, to have charge of recreational activities, will be chosen by Superintendent Kress and his two assistants. To the retiring officers are due praise and gratitude for the work they have accomplished and for their undaunted efforts in every phase of Religio activity. We thank them. To the new workers, every member of the department should pledge support and lend his efforts to the progress of the body.

On this evening the Young People's Religio Class chose for its president Brother Lyle MacFarlane, and as secretary Sister Frances Fassnacht.

A throng of several thousand Saints gathered Sunday evening in the Auditorium in observance of the Book of Mormon centennial program. Long before the opening hour arrived every seat was occupied by Independence and visiting Saints, and with Elder John F. Sheehy leading they entered into a spirited song service. The place was filled with music, with the mighty volume of song, and the words of "All hail the power of Jesus' name," "Book of Mormon, hid for ages," and "The morning light is breaking." Elder D. O. Cato in charge of the service announced the opening song, "When earth in bondage long had lain." Evangelist U. W. Greene, recently returned from the East, offered the invocation.

President Frederick M. Smith, who was to have been the evening speaker, was incapacitated by a cold. He was present and requested Elder John A. Gardner to take his place. This summer President Smith, Elder Gardner, and Bishop Charles Fry visited that section of New York State which saw enacted much of the early history of the church. An account of this trip was published in a recent number of the HERALD in one of President Smith's "Little journeys."

A number of pictures taken by these three brethren had been made into lantern slides and were exhibited to the congregation at this hour, being explained by Brother Gardner. There were scenes of Palmyra, its post office, the old Palmyra Hotel, and other historic buildings, and the site where stood the building in which the Book of Mormon was first printed. Pictures of Joseph and Emma Smith were flashed upon the screen and were followed by scenes of the old Smith Farm, near Palmyra, the grove where Joseph Smith saw his first vision, and many views of beautiful Hill Cumorah. There were slides of the three witnesses, Oliver Cowdery, David Whitmer, and Martin Harris, and other people and places of striking interest to people of the church. As we were made more familiar with these places, particularly with Cumorah, we thought of the verse:

"Book of Mormon, hid for ages
On Cumorah's lonely hill,
Written by those ancient sages
Whom Jehovah taught his will";

sensing a deeper truth in and thrilling at the lines:

"Glad we hail it,
Fullness of the gospel still!"

At the close of the lecture President Smith came forward and spoke briefly, impressing upon the Saints that we should be interested in not so much what our forefathers did, but how they did it, and with what ideals and hopes they pushed forward. We should question ourselves if we are keeping the trust they have given us. Are we really approaching Zion spiritually and temporally?

"Remember Cumorah"

The Book of Mormon pageant conceived by President Elbert A. Smith for production as part of the centennial celebration, had its first production in Independence Friday evening at the Auditorium Building, before an audience of between two and three thousand people, composed of Latter Day Saints and their friends and neighbors, in very large majority residents of the city. There were, however, several residents of Kansas City and other near points who then witnessed the production.

The director of the production was Mrs. Gladys Newton Six, who returned to Independence from her recently established home in Kansas for two weeks of hard work in directing the players of the White Masque Dramatic Club.

Several have said that it has not been their privilege to witness such an effective presentation of the Book of Mormon and of the work of the church.

The cast was well selected, the staging, costuming, lighting, all were excellently done, the audience was handled well by the Laurel Club ladies and their assistants, and it can be said truthfully that the occasion was pleasant and impressive. A hush prevailed which indicated deep interest and satisfaction while the historical matter of the rise and progress of the Restoration was recited by the players or was acted under proper settings upon the large stage of the Auditorium Building, itself an epochal occurrence in the development of the church.

It is to be presumed that HERALD readers have acquainted themselves with the contents of the pageant, how it demonstrates the making of the record of the Nephites, which is the Book of Mormon, and how this record of the first settlers of the Western Hemisphere came forth to take its place in the literature of the world. The story is recited of the hard way in which this record made its way among the people of the nineteenth century for a short time—then was embraced as the truth by many thousands within a few years. The Book of Mormon is presented as a gift of God to all mankind, and like many other gifts of God it found hesitating receivers among its needy beneficiaries. The rise of the church, the progress of science, invention, and church keeping pace until the present, and the status at present being

one of coordinate effort of church, state, invention, and science, that truth may spread and the gospel be taken to all nations, tongues, and peoples that dwell upon all the face of the earth, in preparation for the gathering of those who embrace the truth, that Christ may come to the earth and find a people prepared to receive him.

An impressive closing scene of the pageant represents members of the nations of the earth asking for place in the work of carrying the gospel to the world and completing the errand of the church.

On Saturday evening the pageant was again presented, principally for out of town visitors, and many hundreds of them came and witnessed the realistic presentation of "Remember Cumorah," taking it back to home branch as best they could.

The Messiah Choir

The opening rehearsal for the tenth annual Christmas rendition of Handel's "Messiah" was held Sunday afternoon at the Stone Church. The attendance was good for the first meeting, but the leaders anticipate a considerable increase for the following rehearsals.

George H. Hulmes, president of the board of managers, was in charge of the meeting, and introduced President Frederick M. Smith, who spoke briefly on his "dream" for the progress of the church along musical lines—looking forward to a trained choir of one thousand voices at the centennial conference in 1930. The inspiration of President Smith's talk gave the initial rehearsal a tone of reverent determination on the part of each singer to give his best toward the perfection of choir work in Zion.

Paul N. Craig, director of the choir, took the stand and led the preliminary rehearsal of several of the choruses in "The Messiah." Sectional practices will begin next Sunday.

The membership committee will try out new voices for the Messiah choir at two further dates—next Sunday and the following Sunday, October 2 and 9, between 3 and 4 p. m. in the Stone Church dining hall. All who are interested in the choir movement should meet the committee and arrange to be numbered among the singers of "The Messiah." Regular rehearsals 4 p. m. each Sunday.

The Independence Institute

The faculty of the Independence Institute of Arts and Sciences will give a reception to the student body Saturday evening, October 1, 7.30 in the Institute Building. All students enrolled in the Sunday classes in the school of religious education are urged to be present and become acquainted with the week-day students and faculty.

A bright outlook for the school year is shared by members of the faculty. They are encouraged by the eagerness and determination with which students are launching into their courses. All are uniting to make this year one of growth and progress. The splendid corps of teachers and helpers is as follows: Floyd M. McDowell, dean, instructor in citizenship, general methods in religious education, psychology of religion; M. A. Etzenhouser, principal, physical geography, college sociology, citizenship; Mrs. M. A. Etzenhouser, general methods in religious education, high school sociology, psychology of religion, child study, and social service; Mrs. Mabel Knipschild Smith, college English, French; J. E. Kelsey, college algebra, trigonometry; Frank Jennings, interior decorating (college); Vergie McCrae, household problems (college); John F. Sheehy, fundamental moral and religious values, recreational leadership, parentcraft, public speaking; J. Vance Eastwood, photography; Ralph W. Farrell, church history; Mrs. Nellie Elvin, millinery; Mrs. Gertrude Budd Bailey, dressmaking and tailoring; Ruby Williamson, primary methods in the church school; Mrs. Sara Butler Brewer, director of kindergarten beginner methods in the church school; Samuel A. Thiel, director of school of religious education, junior methods in the church school; Fred Cool, intermediate and senior meth-

ods of teaching religion; Mrs. Helen Hawley Booker, cradle roll methods; J. A. Koehler, stewardship; Earl Page, high school algebra; Ruth Bryant, high school physiology; Ruth Lanpher, high school agriculture; Ardine Byers, shorthand; Dorothy Etzenhouser, general science; Frances Fassnacht, typewriting; Nina Davison, typewriting; Gladys Gould, typewriting; Ronald Carmichael, bookkeeping; Leslie E. Flowers, ancient and American history, journalism; Mrs. Inez Smith Davis, English 1 and 3; Mrs. Alice H. Baldwin, handwork and art in religious education (second semester); Mrs. B. A. Taylor, drama and pageantry in religious education, expression, public speaking; Arthur H. Mills, director of school of music, harmony, music in religion, piano "Melody Way," and private; Paul N. Craig, harmony singing, chorus conducting; Zella Blasdel Harder, piano; Jeanette Kelley Craig, piano; Mrs. Bertha Burgess, voice and children's chorus; Orlando Nace, violin; Fred Mollison, brass and wood wind instruments; Mrs. Lyda Budd Robertson, expression; Beatrice McNamara, expression; Mrs. Lucy McDowell, expression; Mrs. Charles Keown, art crafts; Mrs. George Moore, art crafts; Mrs. Ralph Harder, art crafts; Floris Hands, landscape gardening; Mrs. Alice Cowan, director of classes for Department of Women; Misses Blanche and Nellie Sampson, directors of classes for girl work; Mrs. George A. Gould, superintendent of teacher training in school of religious education; Mrs. J. A. Lukens, sewing; Miss Bertha Constance, registrar, programs for summer vacation school; Lloyd Webber, transportation manager of school of religious education; Mrs. A. K. Dillee, transportation for kindergarten; and Mrs. Harry Blake, office.

Friday, October 7, is set aside in the centennial celebration of the city of Independence for recognition of the educational institutions of the city. It is hoped that between four and five thousand students will march in the parade in the afternoon. The student body and faculty of the Institute of Arts and Sciences will take part. If present plans are carried out, the children of the kindergarten will have a float.

Interesting Personals

On Saturday evening, September 24, at 8.30, a pretty wedding was conducted at Walnut Park Church when Miss Lyra V. Curtis became the bride of Mr. Jerard H. Logeman. Elder E. A. Curtis pronounced the words uniting the couple in matrimony. Miss Rosa May Curtis, sister of the bride, was maid of honor, and Misses Pauline Millender and Nellie Curtis, were bridesmaids, while the groom was attended by Ronnie Curtis, brother of the bride, as best man, and Frank Curtis, brother of the bride, and Ammon Logeman, brother of the groom, as groomsmen.

The bride is the daughter of Mr. and Mrs. T. W. Curtis, of Odessa, Missouri, and Mr. Logeman is the son of Mr. and Mrs. J. H. Logeman. They plan to make their home in Kearney, Missouri, and their friends wish them a happy and prosperous life.

Neville Cool, twenty years old and eldest son of Brother and Sister F. A. Cool, of Independence, was fatally injured when thrown from a motorcycle Sunday evening. He was rushed to the Independence Sanitarium where he died a few hours later. He was a graduate of William Chrisman High School. He leaves a young wife, Ruth Mikel Cool, his parents, one brother, four sisters, and many friends. The funeral service was held at the Stone Church Tuesday afternoon, beginning at 2.30. Elder John F. Sheehy preached the funeral sermon.

Second Church

Only a few met in young people's prayer meeting at 8.15 Sunday morning, for quite a number were in attendance at the Stone Church.

Sunday school was conducted and had the usual average attendance.

Brother John A. Gardner was the morning speaker. A good crowd was out to hear him and enjoyed the sermon.

The afternoon prayer meeting had light attendance. Priesthood meeting convened at 3.30.

At six in the evening the Religio started its activities for the winter.

Our congregation worshiped with other Saints of Independence in the Auditorium at the preaching hour Sunday evening.

On Saturday afternoon at four o'clock Mary E. Monroe and Charles S. Taylor were married at the pastor's home, Elder A. K. Dillee officiating.

Liberty Street

Sunday being observed for the centennial of the coming forth of the Book of Mormon, a special program was arranged for the entire day. A sunrise prayer meeting was held at half past seven o'clock, at which time a very spiritual meeting was enjoyed.

At the Sunday school hour Sister Leona Robinson sang a vocal solo, "In the beautiful garden of prayer." Brother Glenn Davis talked to the school upon the subject, "The coming forth of the Book of Mormon."

At eleven o'clock the choir rendered a pleasing anthem, "What was witnessed in the heavens?" Three of the local brethren shared the morning preaching hour, Elder J. B. Barrett speaking on the theme, "The testimony of the Son of the living God"; Elder Walter Curtis, "Morals taught by the Book of Mormon"; and Elder W. A. Stevenson talking on "The mission of the Book of Mormon to the Jew, Gentile, and Indian."

Miss Irma Peek and Brother Lehi Christenson sang a duet, "Oh, stop and tell me, red man," at the Religio hour.

For the evening service the choir contributed music, and Brother Philip Turner played a horn solo. Elder E. T. Atwell, first speaker of the hour, brought with him some of his drawings, with which he illustrated his sermon and laid the foundation for Pastor Leonard White's discourse. We were happy to have five of our local members of the priesthood as speakers for the day.

Sister Ennis White, one of our active young church workers, was married Friday night, September 23, at the home of her parents, Brother and Sister W. A. O. White, 809 North Dodgeon, to Mr. William C. Triplet. A houseful of relatives and friends witnessed the pretty ceremony, Pastor Leonard White, a cousin of the bride, officiating. Miss Evelyn White, youngest sister of the bride, was bridesmaid, and Mr. Aurun Weyland acted as best man. Alberta King, niece of the bride, was flower girl, and Teddy Crawford, nephew of the bride, was ring bearer. Mrs. Mabel Sellars sang "I love you," and Robert Crawford played a violin solo. Miss Dorothy Koehler played the wedding march. Sister Triplet was formerly a member of the Silver Wing Temple Builder Chapter and is well known in Independence. She and her husband have the best wishes of their many friends.

Reports from Independence Sanitarium inform us that Elder C. E. Willis, who was hurt by a fall week before last, is resting well. The Saints will do well to remember him in their prayers.

Following the Wednesday night prayer meeting September 7, and in the presence of seventy-five relatives and well wishers, Sister Ella Barrett was married to Brother Caleb Blodgett at the home of Sister Barrett's daughter, Sister J. O. Blakesley, 407 East Walnut. Elder J. B. Barrett, son of the bride, pronounced the ceremony in the hearing of the children, grandchildren, and great-grandchildren of the couple. Sybil and Margaret Barrett, granddaughters of the bride, were flower girls. The bride has been a member of Liberty Street congregation for several years and is loved by all for her faithfulness, her sweet disposition, and her wise counsel. Brother and Sister Blodgett are living at their home at 411 East Lexington.

Kansas City Stake

Central Church

September 18.—The regular monthly priesthood meeting was held in the I. X. L. Sunday school classroom at three o'clock. Stake President Tanner, in his address, emphasized the importance of three lines of work most prominent in the church, viz, pastoral, missionary, and financial, and, as stake missionary, W. D. Tordoff, who was present would have something to say in regard to his department, and the bishopric would occupy the time of the next meeting, he would set forth the work of the pastors. He said the purpose of pastoral work was to feed the flock, that the flock receive that which is nutritious. That pastors should learn to impart that which would nourish all the congregation at each effort, and suggested that it would take skill and tact to do that. Do not try to get away from the words of Christ, "To study the word." Also he must be a diplomat in insisting on proper deportment, a wholesome regard for the house of God and its services. It was up to each pastor to thus regulate.

The chief regret of our plucky, resourceful, diligent, and faithful stake missionary, W. D. Tordoff, is that he has been laid up, undergoing needed repairs at the Sanitarium, the greater part of the summer and is not now as strong as one should be to do missionary work as vigorously as this brother likes to see it done; but feeling that he can begin the work again, he will commence at the Grandview Church today and continue as long as wisdom directs. Beginning next Sunday, Elder Jesse Paxton will start a like series at Second Church. Thus two missionary efforts will be conducted simultaneously. He emphasized the necessity of cottage meetings where the local force could start the work, as is done in some localities, when he could supply the follow-up system and continue their efforts.

Other suggestions were made by several pastors, the burden of some being that they were imposed upon by some members who insisted on disposing of wares to the Saints, who purchased under pressure something they did not need because the seller was a member, and concluded they would not suffer this method of cheap business transaction longer. One pastor had been the victim of a brother, who had a sick relative at another town and secured money from him and several of the pastor's friends to secure transportation to the fictitious relative's bedside.

After two of the hottest weeks of the season, in which the thermometer hovered well in the nineties and old Sol did his level best to make everyone miserably hot and tax the physical strength of man, relief came late Saturday evening, and Sunday found everyone somewhat invigorated, and a goodly attendance was reported at Sunday school.

The main auditorium was very prettily decorated with large baskets of goldenrod, reminding us that autumn with all its beauty is near. The services of the day were in charge of the I. X. L. Class inasmuch as it was their home-coming event.

At eleven o'clock the congregation joined very enthusiastically in that hymn so remindful of the advent of the Son of Man, "Joy to the world, the Lord is come," prayer being offered by Brother Calvin Budd. The choir very ably rendered the anthem, "Blessed be the name of the Lord," to a very attentive audience, and as the choir has been on a two months' vacation, the rendition was very much appreciated. However, during that time various choir members have given of their talent so as to provide for that part of the service which stimulates and inspires the speaker as well as the congregation.

Apostle Roy S. Budd was the speaker of the hour, taking for his theme, "What is your life?" He stated that we go to church on Sunday, but on Monday and Tuesday and the remainder of the week we serve God, and that life is the impression we have made, the impression we have left for the coming generation. What impression are you making with the people with whom *you* associate? What thoughts do you cause them to think as you associate with them? Life is

a trust. It is committed to us to keep and as we commit a treasure to a friend. We are made responsible for it to God, whereby we become stewards. He put the proposition squarely up to us to choose this day whom we would serve, reminding us that the way of the transgressor is hard and that our sin finds us out.

The I. X. L. members and their visitors partook of a very appetizing luncheon on the church campus, after which they had a short program and then journeyed by motor to the farm of Brother and Sister Simpson, former members of the class, and enjoyed a very pleasant afternoon, returning in time for the evening service.

At 7.45 Pastor J. A. Tanner resumed his missionary effort, and there was a very good number present. This was followed by the usual educational picture.

Doctor Edward Paul Nelson has returned and resumed his duties after several weeks' visit with his parents near Saint Joseph.

Mr. and Mrs. I. J. Conway are recent visitors, and worshipped with us Sunday.

Fourth Church

Attendance for the month of August at regular services was: 424 at Sunday school; 238 at eleven o'clock preaching service; 125 at junior service, same hour; 242 at Religio; 109 at 8 p. m. meeting; 281 at Wednesday prayer service.

In July all groups enjoyed a basket picnic at Penn Valley Park, and for the month of August the social activity was on the lawn of Sister Bertha Wilson, seventy-eight being present. Games were played, ice cream and cake were served, and those having birthdays in August were honored.

A special prayer meeting the Wednesday preceding the opening of school was arranged in behalf of the school children, eighty-six attending. The children will know after such a service that their heavenly Father is truly their friend, and they can go to him with their troubles and be heard of him and will receive his protection during the school year if they trust him.

September 11, at the eleven o'clock hour, two of the young men of the laity occupied; subject, "Perfection," Brother Berius taking the affirmative and Brother Marion Sneed the negative. Twenty minutes was allowed each. They quoted frequently from all the standard books of the church, making a very interesting effort, which showed real study by these young men.

The Blue Birds went on an outing with their leader, Sister Eva Branham, after church, taking their driver to Swepe Park. This organization is helping our young girls, and they are very much interested.

At 7.45 the young people rendered a program on the life of Christ, under the direction of Sister Evelyn Worden. The program consisted of music, poetry, song, and prophecy.

The Women's Department has been meeting regularly, doing sewing and quilting. They plan to resume class work September 15.

We are glad to welcome Sister Hattie McPherson and daughter, Marion, back to services again, as they have been detained at home on account of Marion's having whooping cough during the summer.

The choir is doing good work, always favoring each preaching service with special numbers. The young are mixing with the older in this work, which is commendable, as all who can are admonished to cultivate the gift of music. Truly Brother J. F. Wolfe has caught the vision and is doing his best to teach them to sing the songs of Zion better.

Armourdale Church

A social gathering was held recently at the home of Brother and Sister Clarence Bell. A varied program was furnished by members from the local church as a feature of the evening, after which watermelon was served.

Friday evening, September 9, the program at Religio was furnished by the Temple Builders, and after Religio the

MISCELLANEOUS

Conference Notices

Little Sioux district conference will convene at Logan, Iowa, October 7, 8, and 9. The district presidency desires a large attendance at this conference. We expect Apostle John F. Garver to be with us. Ruby Adams, district secretary.

The Kentucky and Tennessee district conference will convene at Foundry Hill Branch on Saturday and Sunday, November 5 and 6, commencing on Saturday at 10 a. m. T. Newton, district president, Puryear, Tennessee, Rural Route 4.

Anniversary Services

The Grand Valley Branch, Grand Valley, Ontario, is holding anniversary services on Sunday, October 9, beginning with prayer meeting at 9.30. Bishop A. Carmichael and Apostle J. F. Curtis are expected to be present. Mrs. R. G. Thompson, secretary.

Requests for Prayer

Brother Thomas Graham, of Richmond, Missouri, would like the Saints to fast and pray that God will heal him of his suffering. So great is his pain that he is unable to sleep at nights.

Sister Vina Ross, of Dubois, Pennsylvania, desires the Saints to fast and pray for her son, who is seriously ill in the hospital in Pittsburgh. There is little hope for his recovery unless the Great Physician hears the prayers of his children. The boy is twenty years old.

Our Departed Ones

BIRK.—William Birk was born in Kelschhausen, Province of Rhine, Germany, November 7, 1850. With his father and only brother he came to America in 1866 and settled in Wisconsin, near North Freedom. In order to be near the Saints he moved south, spending some months in Decatur County, Iowa, and finally settling near Allendale, Missouri, in 1874. There he resided until his death, August 25, 1927. He united with the church in Wisconsin, being baptized March 30, 1873, and was ordained a teacher, March 21, 1877. In 1875, he married Mary Ellen House, and this union was blessed with seven children, four boys and three girls; of these five are living and three were present at the funeral: Cora M. Ackley, Minnie Mercer, and Herbert. Services conducted from the church at Allendale, which was filled to overflowing, by P. Muecus.

McCUMBER.—Alaska McCumber was born June 23, 1853, at South Park, Chemong County, New York. On July 4, 1873, he was married to Miss Ella Manning. He was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints May 27, 1906, at Chattanooga, Jackson County, by Elder F. B. Farr. Was a faithful member until death. He was ordained a priest and did some work in his calling. A man respected by everyone, he was an honor to the church. Died at his home in Maquoketa, Iowa, after about three months of suffering. The surviving members of his family are his wife and three children, two daughters, Mrs. Anna Welch, of Independence, and Mrs. Abbie Arterberry, of Maquoketa; one son, Wilbur, of Independence, Missouri; nineteen grandchildren and fourteen great-grandchildren; one brother and one sister. Two daughters, Mrs. Albert Welch and Mrs. Clemence, have preceded him in death. Funeral services were held Wednesday morning at eleven o'clock from the Buchner chapel, with Elder John Heide officiating. Interment was made in Mount Hope Cemetery.

SCHREUR.—John Schreur was born in Holland, Michigan, April 7, 1857. He was united in marriage to Martha Neinhouse at Holland, August 8, 1882. On April 7, 1884, they came to Free Soil, where they since have made their home. He became a member of the church October 16, 1887. Was ordained a teacher November 25, 1888, and an elder November 13, 1898. He was in the missionary field about eight years, serving the remainder of his life as pastor of the Free Soil Branch. He was the first of a family of nine children to pass away. Departed this life July 21, 1927, after an illness of six months. Leaves to mourn his wife, three sons, two daughters, thirteen grandchildren, and a large number of other relatives and friends. Funeral sermon was by Elder Alvin Ellis, of South Boardman, Michigan. Interment at Maple Grove Cemetery, Free Soil.

Builders held a pie and ice cream social in the rear room of the church.

Interest and attendance have been holding up well in spite of any weather conditions, and numbers are being added to our group here, two having been baptized Sunday.

Malvern Hill Church

The speaker on the evening of the 11th was Bishop F. B. Blair, to a full house, his effort being much appreciated. To-

THE SAINTS' HERALD

The First Presidency, Editors.
Richard J. Lambert, Assistant Editor.
O. W. Parker, Business Manager.

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KIRTLAND ROAD

WILLOUGHBY, OHIO

day the evening speaker was Stake Secretary W. S. Brown. This church is having success with its groups, holding mid-week meeting in the homes of the members, with a problems meeting once monthly at the church.

Argentine Church

Former Pastor W. D. Bullard occupied the rostrum this evening. He always is well received here. On the 17th, a social, serving seasonable edibles, proceeds of which will go to the Christmas offering fund, was held on the church lawn.

Book of Mormon Story and Essay Competition

IN this the first centennial anniversary of the discovery of the Book of Mormon records, the entire church is directing its thought and attention to the import of the Book of Mormon message.

For years the church has sought to prove the content of the Book of Mormon to be true. It is now directing its attention to the message of the book, giving emphasis to its teachings and their application to human conduct today.

Many believe that the Book of Mormon is yet to find a more vital place in the program of religious teachings of this church, and in an endeavor to stimulate thought, study, and research to accomplish this, it has been decided to offer prizes for articles written on Book of Mormon themes as listed below:

TOPICS

- "The Zionie Idea in the Book of Mormon."
- "The Missionary Message of the Book of Mormon."
- "The Book of Mormon and Religious Life of Today."
- "The Story of the Book of Mormon."

PRIZES FOR EACH TOPIC

First Prize	\$ 50
Second Prize	25
Third Prize	10
Fourth Prize	5
Fifth Prize	5
Sixth Prize	5

CONDITIONS

The length of the article or story is not to exceed ten thousand words. Manuscript must be typewritten, using one side of paper only. All articles are to be submitted on or before January 31, 1928, and to become the property of the church. There must be a minimum of thirty contestants registered under each topic before the judges become obligated to award the prizes.

Each one desiring to enter this contest must register, giving his name, address, name of branch, and district. Notify the Publicity Department, Box 255, Independence, Missouri, of your desire to enter the contest, giving the above information.

A nominal fee of fifty cents is charged for registration, for the purpose of covering the cost of sending several bulletins of information now being compiled, which the participants in this contest will find of great value in writing their articles. When notifying the Publicity Department of your desire to enter the contest, inclose your check or money order for fifty cents, making it payable to Bishop Albert Carmichael.

Watch the columns of the SAINTS' HERALD for information regarding the contest. An outline of each of the four topics is ready for distribution and will be mailed direct to each one who registers and remits the fee of fifty cents. It is absolutely necessary that each participant have this outline, so that after choosing one of these four topics, he can follow the outline. In this way his article will be judged fairly on the topic requirements.

Judges have been selected whose experience and training qualify them to pass on the merits of the articles furnished. The contest will close promptly January 31, 1928, and all manuscript must be received by the Publicity Department on or before that time, with the exception of those from countries outside of America. In such cases the time will be extended ten days if necessary.

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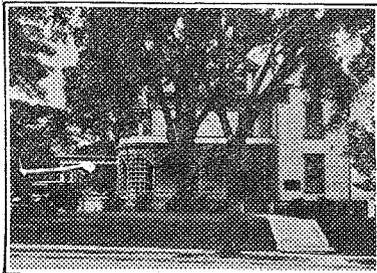
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THE SAINTS' LATTER DAY GAZETTE

OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS

LATTER DAY SAINTS

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Number 40

EDITORIAL

Independence Centennial

This week Independence is celebrating the one hundredth anniversary of its founding. Under the auspices of the city authorities, a variety of programs are being presented throughout the week, and there has been aroused a hitherto unparalleled interest in the history of the little city and its environs.

Established in 1827, it was only about four or five years old when the Saints came here from Ohio; and though driven from here some two or three years later, there have not been very many of the one hundred years of existence when the Saints have been away from Independence and the regions roundabout. Since the 70's of last century, our people here have been steadily, though for many years slowly, increasing in numbers, and since some twenty or so years ago when the headquarters of the church were moved here, the development and history of the city has been of prime interest to us as a people. So the Saints who are citizens of Independence, in particular, and the Saints generally, are greatly interested in the ceremonies which mark and celebrate the one hundredth anniversary of the beginning of the city.

By one of the strange turns of fate, Independence, though older than Kansas City, has remained a small city while the latter has grown into a vigorous city of near a half million population. And unless there develops in Independence a purpose and objective which will give impetus to its growth, industrial stability to its citizens, and greater refinement to its civic spirit, it may indefinitely remain a comparatively small residential ward of Kansas City, though always a separate municipality. A city like a people, and a people like an individual, must have a goal, an objective, and a plan for reaching it. Some of the great cities of the United States and the world have become such by accident; but most have done so because those who have controlled their destinies or given direction to their advancement have had a vision of what the city should be, and out

otherwise groups in severalty has grown a civic solidarity which has given direction as a whole to those forces which make for municipal growth and progress.

What will the centennial contribute in this direction for Independence?
F. M. S.

The Harvest Home Festival

There may have been a few persons, but very few, who anticipated the remarkable growth of the Harvest Home Festival of nine years ago held by the South Side Branch in Independence, to the splendid display made last week in the basement of the Auditorium. This fine growth, or expansion, has greatly encouraged me and others in the hope that soon we shall see realized the idea of an annual exhibit of agricultural, horticultural, and animal husbandry products which will be of great value, particularly in their educational aspects, and which can be of value in the way of increasing the production of the regions round about because of improvement in methods. It is well known added to the friendly and profitable competition of local groups to grow better garden, orchard, vineyard, and barnyard products, there is added the wholesome competition of groups in far-outlying districts, from Maine to California, from Canada to Florida, from Australia, Hawaii, Palestine, and Jerusalem.

I had, of course, known somewhat of how the Harvest Home Festival of Independence had expanded, and I had with the serious brethren in charge discussed possible and probable expansion, together with ultimate ideals; but I was pleasantly surprised when in the forepart of last week I entered the basement of the Auditorium to be confronted by the extensive and artistic display presented. As a result of good cooperation and management, there has been developed a variety of display design in the booths brought together in a unity of ensemble which converted the finished basement into a miniature paradise, and despite unfavorable attitude of Jupiter Pluvius, who sent torrents of rain upon almost every day of the week, there prevailed among

the workers and visitors a spirit which caused smiles to abound and frowns to be taboo.

The fine spirit of helpful cooperation among musicians, speakers, decorators, exhibitors, and helpers is greatly valued by those in charge, and I am safe in saying that everybody is looking forward to and planning for a bigger and better Harvest Home Festival next year. And it is expected and hoped that the educational aspects of the festival will be proportionately expanded, and in this we anticipate support from city, county, and state officials and departments.

This annual event is destined to be one of the factors in learning to know better the ultimate resources and possibilities of Independence, Jackson County, and the regions round about. "Know thyself" is good individual advice and counsel. "Know thy country" is equally good for a people. So, while we hope to see more of the Saints in outlying districts participate in this annual institution, we hope to see the nucleus made Independence and the regions round about.

Outside the city of Independence, the largest and best display this year was from Holden Stake. Next year, Kansas City, Far West, and Lamoni Stakes should be better represented. And these organizations should begin now to make preparations. Honolulu sent a fine display of Hawaiian products. May the Harvest Home Festival now already preparing for its tenth annual event, continue to expand in size, in usefulness, in interest, in ideals, in working for Zion and its cause.

F. M. S.

Notes on Book of Mormon Reading Activities

Elder Guy P. Levitt writes from Sacramento, California, September 26: "We are glad to report that there are over two hundred people in the Northern California District who are reading for the first time or rereading the Book of Mormon the coming year. Some have completed it. In my visits among the branches I hear of some splendid results coming from this movement. I feel assured that good will come to the church. Surely the book is true and carries with it the spirit of assurance when one reads with earnestness and a desire to understand. May the spirit that shall be developed the coming year give to the church more power and greater expansion."

The Westerly Branch, of Westerly, Rhode Island, issued a beautiful ribbon badge recently inscribed, "1827—September 22—1927. 'Remember Cumorah.' One hundredth anniversary of the Book of Mormon. Reorganized Church of Jesus Christ of Latter Day Saints. Westerly Branch, 6 George Street, Westerly, Rhode Island." We are not informed just how these

Saints used the badges, but can imagine good uses to which they may have been devoted.

A telegram was received from Apostle M. A. McConley September 29 which reads: "Send me immediately one dozen Books of Mormon, cloth binding, and fifty tracts, Kirtland Temple, new edition. Rush forward special handling, care branch president at Ogden, Utah, for use at conference next Saturday and Sunday."

An aged sister, past the seventy-seventh milestone, writes that she has just finished rereading the Book of Mormon. "It is a wonderful book, and a fit companion for any good man or woman."

Roy Remington, publicity agent and HERALD correspondent for the Webster Groves Branch, near Saint Louis, makes the following report on his quarterly report blank: "Book of Mormon: There is a Book of Mormon and Doctrine and Covenants in *every home* in Brentwood Branch and an Inspired Translation of the Bible in eleven out of fifteen homes in Brentwood Branch. There is a King James Bible in *every home*. During the past year, cooperating with Sunday school superintendent, we have put out thirty-six Holman flexible pocket Testaments. One hundred per cent owners and readers of the three standard books. Is there another branch with that record?"

Sister Julia A. Crocker, of Loomis, California, writes: "I live in the country many miles from a branch, and am so hard of hearing I get very little of the sermon when I do get to church. . . . I enjoyed a great degree of the Spirit while rereading the Book of Mormon, which I began August 18 and finished September 19. I thank and praise God for such a wonderful book, and that I am privileged to be numbered with Saints of latter days."

Clara M. Wheeler writes from Andes, Montana: "After reading the Doctrine and Covenants for family worship, we commenced a rereading of the Book of Mormon. We have read it many times and always find new helps. It makes clear many points of doctrine which without very careful search of the Bible are not clear. We hope to finish ere 1927 closes."

Auditor's Report

In another column we present a report of the auditor made to the Presidency which will be found of interest to the Saints. As the accounts are audited, we hope to present to our readers such number of reports as will give the Saints an adequate knowledge of the financial situation of the church.

F. M. S.

Passing of Daniel Macgregor

A telegram addressed to Brother T. J. Sheldon announces the death of Brother Daniel Macgregor, the night of October 3. His death occurred at Port Huron, Michigan, and was due, we are informed, to cancer of the stomach and liver. At such a time we should and do forget any differences of opinion that may have arisen of late years, and our minds instead go back to the many years of service courageously rendered the church in years of the past, to the many pleasant hours spent together in common service, to those good qualities of character that commended him to our fellowship. And to Sister Macgregor in



DANIEL MACGREGOR

her hour of bereavement we extend sympathy and condolence. Daniel Macgregor was born at Lansing, Michigan, March 6, 1875, baptized at Saint Thomas, Ontario, December 14, 1891. He was ordained an elder July 2, 1894, and to the office of Seventy June 19, 1898. During the past two years he has represented the "Church of Christ." The funeral is announced to be held Thursday of this week.

E. A. S.

A Tribute to Wayne B. Wheeler

I recently picked up the then current issue of the *Christian Century* and hastily scanned its pages; but I read and reread a short two paragraphs in which the editor gave his appreciation of the life and work of Wayne B. Wheeler, characterized as Prohibition's Field Marshal.

No man can deliberately choose and persistently pursue a calling coming from a cause like the cause of prohibition but deserves consideration at the hands of his fellow citizens, whether or not they agree with his course or his convictions. Such a man possessed a burning desire to protect his fellow men and a rare quality of courage else he would not have been found in the position which brought to him such a large number of capable and unscrupulous enemies.

What a heritage has Wheeler left to his family and his friends! It is worth the shortening of one's life span (if shortened it was by this responsibility and its countless encounters) to have worked and achieved in the cause of prohibition, and I wish to record perfect agreement with the closing sentence of the *Century's* tribute to his life. R. J. L.

Prohibition Field Marshal

"Wayne B. Wheeler was a magnificent example of that small order of men and women, so frequently derided, but so often the real builders of the nation—the reformers. He was no fanatic. He was no dour killjoy. Least of all was he a subject for psychoanalysts. He was a normal, upstanding American citizen, with a hearty laugh, and a capacity for friendship, and the other characteristics of the substantial citizen. He possessed a combination of brains and character that would have won him success in any field. He became convinced of the evil of the liquor traffic and enlisted to fight it. Fighting it, he fought with his whole soul. He made himself a target for a thousand attacks. He underwent personal abuse such as few men in our history have known. He lived under the unceasing strain which must be the portion of any man who is fighting an entrenched evil that will stop at nothing to gain its ends. He undertook tasks constantly from which the sheltered and cautious among us would shrink with dismay. But he lived to see a prohibition amendment written into the constitution, and the liquor traffic disestablished and put on the defensive the country over.

"A man who lives such a career pays a fearful price. He grows old before his time. His sense of loneliness increases with the years. Death comes at last as a release. The newspapers report that Wayne Wheeler died suddenly. They speak of the effect which his wife's tragic death, earlier in the sum-

OF COMPELLING INTEREST

Book of Mormon Essay Contest

Registrations for the Book of Mormon essay and story contest have begun to come in. The first one to register is Walter L. Cryer, of Saint Joseph, Missouri; secretary of Far West Stake, and publicity agent for the stake and the First Saint Joseph Branch. The second to register is from the missionary force, G. Scott Daniel, from Sioux City, Iowa.

Since the HERALD for September 28 was received, many inquiries have been made concerning the contest, indicating that it is already being received with interest and enthusiasm.

Here is an opportunity. It will take consistent reading, thoughtful study, and logical analysis; it will take some hard work. But what real Latter Day Saint will shy at hard work? This contest offers one of the opportunities of a century to make a worth-while contribution to the literature of the church.

A person making inquiry about the contest said, "If I can win one of the first prizes, it will mean a year at Graceland College for me."

Another said, "If I can win any of the prizes offered, my tithing shall be paid first, and then my Auditorium pledge."

One, a middle-aged person, made the remark that he would be glad to participate whether any prizes were offered or not, but if his contribution should be of sufficient merit to secure one of these offers, it would be a joy to make a free will offering for the benefit of the poor.

Every minister, every district and branch president, every bishop and bishop's agent—in fact, the entire ministry of the church can well afford to take the lead by participating themselves and urging every member to likewise center his best effort in this contest.

Those who participate should register by sending their names and addresses, name of branch, and district, to the Publicity Department, Box 255, Inde-

mer, may have had upon him. But those who knew Mr. Wheeler knew that for months past he was coming nearer and nearer to the end. He had been bearing an intolerable load; nature could not support it longer. Twenty years from now, fifty years from now, however, when the fact of a saloonless nation shall have had time enough to effect its full influence on American life, men will still be pointing back to the reformer just dead as one who served his nation's good."—*The Christian Century*.

pendence, Missouri. A nominal registration fee of fifty cents is required to cover the cost of postage in mailing out bulletins, outlines, and information which will be sent personally to everyone who registers. Start now. THE PUBLICITY DEPARTMENT.

Annual Graceland College Day

This year October 30 has been set as the date for the annual College Day. On this date appropriate services and programs should be planned, telling the story of Graceland College; its purpose, accomplishments, and present needs.

There is not a college in the world which does not make an annual appeal to its constituents for moral and financial support. Doubtless every district in the church has its proportion of those who have at some time been students at Graceland College. Branch officers will do well to use these people in the Sunday services, including sermons, talks, music, etc.

This year the college reports the largest freshman class in the history of the school. This group of enthusiastic young people comes from twenty-seven of the States, from Canada, and from three foreign countries.

The College Day collection, which is taken annually on this date, as ordered by General Conference resolution, is used to provide scholarships for worthy young people who would otherwise be unable to get the benefits of Graceland. If each branch will carry its fair share of this responsibility, no hardship will be worked on any one community; all can share in this expression of good will and helpfulness, and many young people will thereby be able to secure an education.

Information concerning the college, the purpose of College Day, and the way to proceed, together with suggested plans, will be mailed to each branch president this week. Last year, with hardly any effort, the membership contributed \$4,971 to this worthy project, and surely with a little thought and planning this year an equal or greater amount can be raised.

The Palestine Bulletin of July 12 gives its entire first page to details of the earthquake occurring July 11, which extended throughout Palestine and was the most destructive since 1836, nearly a century. The shock lasted for five seconds; buildings were wrecked or damaged, and practically the entire population ran to the open streets and roads. More than one hundred lives were lost, and nearly a thousand wounded are being cared for in hospitals and at improvised quarters. The Winter Palace Hotel at Jericho collapsed, killing three Indian ladies and an entire party of tourists, and injuring a larger number.

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

Harvest Home Festival

BY LETA MORIARTY

The Auditorium, decked in gayest autumnal dress, welcomed visitors to the Harvest Festival which opened September 27 and closed Sunday, October 2.

In spaces which when the Auditorium is finished will be Sunday school rooms surrounding the lower assembly room, stood the booths in a glory of color and beauty—more than two dozen of them. Several States—Illinois, Iowa, Kansas, Maine, Minnesota, Missouri, and others—were represented; over miles of water and of land Hawaii, Germany, and Jerusalem sent their contributions; and Independence and surrounding stakes were prominent in the exhibit. On one side the ladies of the Laurel Club were always busy behind a lunch counter trimmed with white and green crepe paper and asparagus vines. At the Independence Sanitarium booth, pamphlets concerning children's diseases were distributed free. The word "Conservation" announced the commodity shop display stationed in a corner, and there Sister Mary Bush, in charge of the commodity shop, sat between garment-lined partitions and tables, willingly explaining her wares to visitors. The Frances E. Willard Chapter of the W. C. T. U. had been allotted space and made the most of it.

Things to eat, from eggs to assorted Hawaiian cookies, from raw and canned vegetables and fruits to live chickens, were to be seen on all sides, on the floor, in boxes, cans, baskets, and sacks. Maine sent canned fish; Hawaii brought her honey. There were cotton and Spanish moss from Louisiana, tall stalks of corn, sheaves of grain, heaps of vegetables from many places. To enhance the exhibits, floor and table lamps were used in the booths; there were small white picket fences with tiny gates, and crepe paper, purple, blue, brown, white, yellow, pink, crimson, and lavender, was ingeniously draped over and entwined about ceilings, walls, and furniture.

Lights in the Auditorium, crowned with huge orange shades, from each of which were suspended more than half a dozen colorful balloons suffused the scene with a fire-like glow. The platform, its gray cement pillars and background concealed by numer-

ous small trees, was converted into a veritable greenwood, from the depths of which one might have expected a member of Robin Hood's band of merry men to appear. Above the miniature forest rose a rainbow in graceful bend. Everywhere the heavy, cement supports of the building were disguised with greenery.

The Outstanding Booths

Many were the original ideas worked out in the arrangement of the booths, which evoked much comment and commendation. In fact, there was something unusual in each section. They all deserve mention and description, but here we shall attempt to tell only of the most unusual of the unusual.

Let us begin with the Maine booth, in a corner of which stands a lighthouse in pasteboard, not beautiful but typically rugged. About its base are stacks of canned fish, big shells, and even rocks from the Maine coast to give local color. Here a lobster trap has been the source of much speculation to landlubbers, who invariably decide it is a new kind of "two-way rat trap."

Farther on we are attracted by the profuse decoration of Second

Church section, and the lavish contributions of fruits arrayed on shelves. Here is much joy for those who will have need this winter. "Go to the ant, thou sluggard," greets us from Englewood, and it is evident from their handiwork that these Saints have learned industry of the ant. In the center of the floor rises an ant hill (brown paper topping a stack of fruit) with a sweet potato and cucumber ant or two clambering gingerly down into the hole where the winter's store is put away. Back through the woods a harvest moon gleams promisingly.

A large Liberty Bell, crack and all, made of crepe paper, behind which is an electric light, is the chief attraction in the Liberty Street display.

Again the eye is drawn aside from the path of our tour to rest upon the pleasing results obtained by Groups 18, 19, and 34, a scene called "Home, sweet home," a peaceful living room, cheerful and homey, in the background two sets of shelves bearing up a generous load of things to eat.

Deep red crab apples impaled upon a white board announce the next stop to be Bennington. In this inclosure looms a well, over which is generously strewn Louisiana Spanish moss. Beside the regular display there are also cotton and pine needles. White trel-

*Are there ten thousand members in
the church who CAN and WILL give
\$10 as a special consecration toward
the 1927-28 budget?*

lises and pink flowers here delight the æsthetic senses.

Walnut Park presents a Dutch scene—a windmill, the interior of which is lined with fruits and vegetables and melons, wooden figures of a boy and girl of Holland and even a recumbent goat. Tulips growing along the border of a sandy path, grass, and a tiny mirror pond bearing a water lily complete the picture.

A moss-covered well with rope and bucket represents Mount Washington, and we immediately discover this is no ordinary well, for in its depths instead of water are seen jars and jars of fruit. Inclosed by a small rail fence, Spring Branch in one corner of her gifts presents in miniature its basement church home. People of Division 8 have named their section "Truth," and in it have happily represented the scene on Hill Cumorah when Joseph Smith was permitted to take the plates.

At the front on the west side of a Hawaiian scene stops all who pass by—sand, a shell-rimmed pool of water, a grass house, coconut palms, mountains in the distance set in relief by a glorious sunset, the sky melting from a blush pink into orchid and pale green. A larger native house reveals many curiously wrought Hawaiian products, and below it are things shipped from those islands, grape juice, coffee, cookies, honey, etc.

Tuesday night, the opening meeting, found a large number present to see everything and hear the program. They had weathered cold and rain to come, but it was worth the effort. The program, chiefly of a musical nature, was brief. Bishop J. A. Koehler gave the opening prayer. Two numbers were rendered by the K L D S Ladies' Quartet consisting of Mary Fields Edmunds, Jeannette Kelley Craig, and Amelia and Gladys Good. Brother Frank White played two difficult violin solos, and Miss Ina Hattey, soprano, sang two pleasing songs, being accompanied by Mrs. Jeannette Kelley Craig.

A number by the Chrisman High School Boys' Quartet began the Wednesday night meeting, and hearty applause brought an encore. Miss Allegra Luff favored the audience with two excellent readings, "The lesson of the fan," and "Papa in the morning." A saw solo by Brother Charles Dell was next, and in a charming manner little Lois Jean Williams read "Sugar cooky," and "You're too young to know." "Drink to me only with thine eyes," and "My Lady Chloe," were sung by the Stone Church Ladies' Quartet: Thelma Vincent, Jeannette Kelley Craig, Hazel Koehler Moler, and Elizabeth Okerlind.

The speaker, Apostle F. Henry Edwards, was assigned the subject, "The joy of the harvest." The joy of creation, to be able to make things with God, the success which comes to those who persist in their

efforts, and the development and broadening of character we get from our work of growing and creating were given by the speaker as some of the chief reasons for the joy of the harvest. That those who get the most abundant joy from seeing the exhibit at the Auditorium are those who have themselves done the harvesting, those who made the fruitage possible, he clearly explained. As the supreme joy of the harvest, the combination of all the joys and the inexpressible satisfaction which comes to a man who may share the results of his creative work with others were named. In this work—in the planting, in the caring for, in the harvest, in the sharing with others—we are making ourselves, we are adding richness and broadness to our own souls.

As a part of the service on Thursday, September 29, Bishop J. A. Koehler led a song service which was heartily joined in by the gathering of Saints and their friends. When the Kansas City Central Church representatives, scheduled to give the program, arrived, Brother John F. Sheehy at once announced their first number, "Rolling down to Rio," by a male quartet composed of C. J. Wolfe, C. B. Dunn, A. D. Hitchcock, and W. Blankenship. Brother C. J. Wolfe, tenor, sang a beautiful tenor solo, which was followed by "a" and "b" piano numbers by Miss Hazel Scott. A vocal duet by Mrs. Elizabeth Tanner Hitchcock and C. J. Wolfe, "Sing, sing, bird on the wing," pleased the listeners who were then favored with a tenor solo by Lester Fowler, "I've done my work." With two numbers by Mrs. Cyril E. Wight, contralto, cello obbligato by Miss Ada Griffice, and a song by the quartet, the musical program was concluded.

Professor Paul Naylor, of the University of Missouri, and for ten years associated with the agricultural extension work, was introduced by Elder Sheehy. In an interesting manner he recalled methods of farming in earlier days, having himself grown up on a farm in Missouri, and discussed the improvement in farming methods as a result of developments made through experimentation in agriculture extension stations. Whereas farmers formerly did their work by the signs of the zodiac, trusting chance for success, they now are learning the rules governing their work and by application of these rules are insuring greater and more productive accomplishment. "The handicap in farming," he twice declared, "is the inefficient, incapable farmer," and strongly urged the need of better rural schools in order that farmers may have a means of learning scientific farming. Vividly he described the progress in other industries, assuring his audience that education is the only thing which will raise farming to a higher plane. Carefully he took up the question of disregard for books held by many farmers, proving that all must learn some things concerning their work from books.

Some men go beyond books, men of the caliber of Luther Burbank and Thomas A. Edison. They know what the books contain and through research they unfold new truths; they open the course for progress. "The way to lay up treasures in heaven," Professor Naylor asserted, "is to build up land on earth."

Friday night's speaker, Bishop J. A. Koehler, spoke on "Religion and production." His lecture was short and terse, a digest of fundamental truths. "About thirteen sixteenths of the people of the church are expecting God to make the church rich by some miracle," he said, "but we have found that God makes people rich through the natural process of nature." God made man supreme above all animals, a creature with knowledge to have control over the forces of nature, to subordinate self-interest to the interests of the group; in short, to be socialized. We come into the world surrounded by advantages and helps which have been bought for us at great price by our forefathers; we owe the world our individual productiveness, and our minimum production should equal our consumption. Society must needs be remodeled to a great extent before we reach a state of ideal productiveness. Religion must help in this changing of society. The efficiency of Christianity is the only ground upon which the church has a right to appeal for approval and support. Bringing these statements and beliefs home, he applied them to our problems as a church, to the establishing of stewardship, the redemption of Zion. His talk, clear and informative, was gratefully received by the congregation.

Preceding the lecture the Walnut Park Band, directed by Brother E. E. Moorman, furnished a number of excellent selections. It is an encouragement to see this band of workers busy in a common cause. Two solos were contributed by Mr. Herbert Fraher, tenor, Miss Fraher accompanying.

Rain which commenced early Saturday afternoon and continued throughout the evening and night prevented the convening of the meeting arranged for that night. It was to have been an illustrated lecture by Pastor C. Ed. Miller and promised both instruction and entertainment.

A good congregational sing ably conducted by Bishop J. A. Koehler with Miss Dorothy Koehler, Liberty Street pianist, at the piano was the opening event of the Sunday night program. "Jesus is calling," "Where he leads me I will follow," "We're marching to Zion," were some of the songs which resounded from hundreds of throats, making every worshiper happier and more aware of his blessings.

"Praise ye the Lord," was the opening song, and the abundant harvest to be seen upon every side bore evidence of the truth of these lines:

He makes the grass the hills adorn,
And clothes the smiling fields with corn.

He has indeed clothed hills, valleys, fields, gardens, and orchards with abundant fruit for our Harvest Home. Elder A. K. Dillee, pastor of Second Church, voiced the invocation, a petition of sincere gratitude and consecrated desire. Accompanied upon the piano by Miss Katherine Haberlein, Mrs. Corinne Haines French sang a beautiful soprano solo.

Sunday was the opening day of the centennial celebration of the city of Independence, and as a fitting commencement Governor Sam A. Baker, of Missouri, spoke at Memorial Hall. Despite this attraction, a large number of the Saints gathered in the Auditorium to listen to the fervent discourse, "Reaping the harvest of life," delivered by Bishop Mark H. Siegfried. Rapidly the speaker traced the events of the beginning of the church in Missouri, the pioneer experiences of the first comers, early days in Jackson County, and the zeal with which those Saints pushed forward the work. "I wonder if in this late day we are as zealous, as determined, and as full of hope and confidence as were those young men who brought the gospel into the land of Missouri?" queried Brother Siegfried. "Are we going about our task with the same determination as did they?" "Opportunity is largely made up of the activity of honest souls," he several times reminded the congregation. Every worth-while accomplishment involves effort, pain, discouragement, but the man who succeeds is the person who persists in spite of these things. To make out of men and women citizens for the kingdom of God, is our great task, and the only way this can be brought about is for us to continuously labor together with God. Great opportunity is before us waiting to be utilized in our important work. We must recognize the laws of God, see the advantages in them, and obey them. In this way we may become workers together with God.

Following the sermon, Brother C. C. Koehler, general manager of the Harvest Festival, thanked the people for their contributions of fruits and labors, telling in a few words the history of the Harvest Festival, and expressing hopes for its growth in the future. He repeated several commendatory comments made concerning the exhibits by members of packing companies, railway representatives, and others who have visited the display.

Elder A. K. Dillee dismissed the final meeting of the festival, and the people dispersed, joy and gratitude filling their hearts.

The Harvest Festival has been another testimony for the Saints that God's promises are sure, that

His bounty will provide;
His saints securely dwell;
The hand which bears creation up,
Will guard his children well.

Traditional Landing of Aborigines of America

BY J. F. GUNSOLLEY

Votan, accompanied by chiefs and followers, many years before the beginning of our Christian era, passed through the island-strewn Laguna de Terminos, ascended the Usumacinta River, and on one of its tributaries laid the foundation of a large city which became the metropolis of a mighty empire. It was called Nachan, and was none other than Palenque. This tradition is found on page 452 of volume 3, Bancroft's *Native Races*; also on page 162 of F. A. Ober's *Travels in Mexico in 1881*. According to Bancroft's *Native Races*, volume 5, page 254, the Votanic empire was overthrown a century before or after the beginning of our Christian era.

Anyone at all conversant with the Book of Mormon will readily see the harmony between the foregoing and the record of the Jaredites. Their landing was on the north coast instead of the south as indicated on the map of the report of the committee. This tradition also spoils some other theories concerning their landing.

"The Chilians assert that their ancestors came from the west; the Algonquins preserve a tradition of a foreign origin and a sea voyage."—*Native Races*, volume 5, page 22.

Professor Daniel Wilson and many another distinguished scientist believed that in prehistoric ages, before the northern steppes of Asia were peopled, a wave of Asiatic emigration crossed by the islands of the Pacific to the west coast of South America. (Geraldine Guinness, in *Peru*, page 12.)

There two citations will give the Book of Mormon student the location for the landing of the Nephites. The archaeological ruins in Yucatan and in Peru attest these traditions.

The ancient Mexican legend says that, after the flood, Coxcox and his wife landed in Atlán. (*Atlantis*, page 168.)

A city named Atlán existed when the continent was discovered by Columbus, at the entrance of the Gulf of Uraba in Darien; it is now called Acla. (Baldwin, *Ancient America*, page 179.)

There is not much to this tradition concerning Atlán (Atlán) only the location. Whether Atlán and Atlán are the same is not possible of determining, but there seems to be a striking affinity. This Atlán was an inhabited city at the time of its discovery by the Spaniards; its location is on the north coast of the isthmus and opposite and east of the location of the landing of the Mulekites, as given by the committee. Where the committee got their authority for making the location in this place is not stated.

The location is, however, quite reasonable, for, had the Mulekites landed much farther north they would have come in contact with the Jaredites. There is no evidence to prove that the Jaredites and the Mulekites ever came in contact with each other.

The Votanic (Jaredite) empire, according to the tradition, becoming overthrown a "century before or after our era," and the landing of the Mulekites about 586 B. C. (*Book of Mormon*), would make these two peoples occupying in the land contemporaneously more than four hundred years; so that the landing of the Jaredites in the Laguna de Terminos and the Mulekites on the Isthmus of Darien would be very logical. The Mulekites migrating to the land south would be another conclusion why they never came in contact with the Jaredites.

The landing of the Nephites, according to the tradition, on the coast of Chili, is another good reason why they did not come in contact with the Zarahemlites until about 200 B. C., thus making these three peoples occupying contemporaneously in this land for about four hundred years.

The only reason for writing this is that it has never before appeared in this light, and it may help some to a correct understanding of the landing places of the people mentioned in the book.

Lest We Forget

BY J. A. MORRISON

From the earliest history of God's dealings with mankind, he has, previous to visiting calamity upon the wicked and disobedient, warned them of impending disaster. His unchangeability is one of the bulwarks of our faith. Considering what has already been given through God's servant, the Prophet of the church, also business men who are leaders in their respective lines of work, should we not therefore give the more diligent heed to the warnings given? From *Doctrine and Covenants* 132: 3, given April 5, 1916, we extract the following: "I admonish the church, and particularly those of the priesthood, that the hastening time being upon us," etc. Again, *Doctrine and Covenants* 135: 2, given April 18, 1925: "The hastening time is here," etc. Again, from the address of President F. M. Smith to the General Conference as found in *SAINTS' HERALD* of April 7, 1926, pages 317-326, we quote: "Not all the necessary economic and industrial readjustments following the war have been made, and as those readjustments come and as nation after nation makes the monetary and economic and industrial readjustment necessary, we are bound to feel the effects, and the church can not escape them. Hence this indicates the wisdom of a word of warning to the Saints and

caution that they be careful in their financial and industrial affairs, that they be not caught by a depression industrial which will injure them perhaps beyond recovery. And what I say of individuals I say of the church, and I am deeply concerned in regard to it."

From the *Locomotive Engineers' Journal*, for December, 1924, we excerpt the following from the pen of the late W. S. Stone, grand chief, who died in Cleveland, June 12, 1925: "Now a prophecy: we are not a prophet, but we are venturing the prophecy that we are going into the greatest period of inflation we have ever known for the next year or two. Every European country, almost without exception, is now floating or will soon be ready to float a loan here in the United States—this in addition to the industrial loans many of the foreign countries are hoping to make here. We have had a German loan of \$140,000,000; a Swedish loan of \$30,000,000; a French loan of \$100,000,000 is on the way; likewise the Greek loan, and many others. In addition to this, many foreign industrial loans will be unloaded on the American people, and many domestic enterprises are clamoring for action. The stock market is booming. Fortunes are being made and lost in a day. Men are paying good money for investments now being sold that six months ago they would not have even considered, let alone purchase. After this year has passed, the pendulum will swing the other way. We shall have a period of depression, and thousands of the workers, wage earners and toilers, will have lost their money. This is only a prophecy. Those of you who are living three or four years from now, see if it does not come true."

From Associated Press Cable, Oxford, England, August 2, 1927, we quote: "Sir George Paish, the economist, in an address here today predicted a great economic crash unless the United States stopped granting credit abroad on such a large scale. Sir George was speaking before a meeting of the League of Nations union on the danger of the world's unprecedented indebtedness in the event of any break in world unity. He declared that the United States is giving credit abroad on a scale which can not possibly last. In view of the world's leading bankers and economic experts, he said, a great crash must come unless the United States changes her financial policy. Sir George further asked how Germany and Italy could possibly repay their borrowings.

Surely President Smith uttered a timely warning in 1926. We have need to heed it.

For the week ending August 13, 1927, Royal Bank of Canada \$100 shares were selling at \$300; Canadian Bank of Commerce, \$280. Surely values are inflated. Considering the falling off of our receipts from tithes, offerings, etc., perchance some of the Saints have found themselves engulfed in the thing they were warned to avoid.

OF GENERAL INTEREST

Scientific Education and Unscientific Democracy

There was once a very wise man, and in his day he said many wise things; but the wisest thing he ever said was this: "Wisdom is better than gold. Wisdom is the principal thing; therefore, get wisdom, and with all thy getting, get understanding." Now you will observe that Solomon regarded not only the ends but the means. He emphasized not only the getting of wisdom, but the getting of it by the right method, namely, by the process of understanding. And very properly so, for wisdom can never be soundly acquired in any other way. I have heard a good many definitions of education, but I know of none better than this—the development of one's capacity to understand.

Some years ago, one of my colleagues put on an examination paper this question: "Tell what you understand by polarized light." Only one student gave an answer that was both concise and correct. He said: "Polarized light, as I understand it, is something that is not very well understood." Now that may sound amusing, but it showed that the student was getting a real education, for he was at least learning to recognize the limits of his own understanding. Education is not merely a matter of assimilating various chunks from the world's stock of accumulated knowledge, although there are a great many people, both old and young, who look upon it in that light. In much larger measure education is the process of training men and women to realize the range and the profundity of their own ignorance.

Man is not by nature an understanding creature. The capacity to understand is sometimes asserted to be one of the instinctive traits of the human race, but every educator is well aware that it is nothing of the sort. It is an acquired capacity. The ability to put one's thoughts in a rational series, to survey a problem in all its bearings, to approach it in an objective spirit, to weigh all the evidence and to form a logical conclusion—the ability to do all these things is not inborn but acquired. It comes through persistent drilling in the right mental processes. It comes through the method of trial and error, even as every other human accomplishment comes. We who are teachers have seen a great many freshmen making their first attempt at the analysis and solution of new and strange problems. They behave exactly like a child learning to swim, with the same display of intellectual splashing and floundering. No, the *desire* to understand may be instinctive; but the *capacity* is not. It is an achievement that entails long years of patient effort under competent

guidance, in an environment where rigorous standards are maintained.

Twenty-four years ago, when I began my work as a teacher in a small New England college, I tried the experiment of giving my students a list of good books which they were expected to read and study for themselves. This, as I soon found out, was an unheard-of innovation, and of course it was not popular. One of my students said to me very frankly: "We don't think you are playing fair. As we understand it," he said, "you are paid by the college to read these books and tell us what is in them. Instead of that you tell us to go read them for ourselves." That was his naive conception of the royal road to learning, and I suspect that he was by no means unique among college undergraduates. Even today, I am afraid, there are thousands of parents in this country who look upon an institution of learning as a sort of retail emporium from which the payment of an annual tuition fee entitles their sons to draw so many units of knowledge as though it were flour or molasses.

Still, we are making progress. The quest for a royal road is being given up, and what people are now seeking, apparently, is merely a system of rapid transit in education. Hence we have, almost every year, the reputed discovery of some new educational alchemy whereby we can make a silken purse out of a sow's ear, a job that is simplicity itself when compared to the task of transforming mental vacuity into genius. The problem method, the project method, the Meiklejohn method, the socialized recitation—they all point to the fact that some educators have not yet abandoned the hope of attaining the end without the means, the whole without the parts, the reward without the effort. There is nothing new in any of these methods except a new name. They are merely the gold dust twins of education which advertise that you can get work done without doing it. No one of them, or all of them put together, can ever accomplish much as a substitute for sustained intellectual exertion. In the catalogue of a well-known Eastern institution there is an announcement of an elementary course in which the instructor says: "The purpose of this course is to compel freshmen to think." I have no fault to find with his ideal, although I am disposed to wonder why this particular form of hazing should be confined to freshmen. But is it not a strange delusion that men of any age can be *compelled* to think, or that thought which is induced by compulsion can ever be of value to anybody? If that were the case we need only add an Eleventh Commandment to the Decalogue, namely, "Thou shalt Think," and all other things would be added unto us.

But unhappily, as the colleges have found out, you can no more compel the unthoughtful to think than you can compel the sinner to be saved. The Muse of thought can be cajoled, but never constrained. Anyhow there is a technique of orderly thought, and until a student has become acquainted with it there is nothing to be gained by asking him to strike out beyond his depth. To do so is merely to invoke a series of *non sequiturs*, or of illogical conclusions based upon false premises. Learning to think in a rational, orderly, objective way is a long and difficult process, far more so than most people imagine. Thousands of our young men and women go through the schools and colleges without mastering the art, and hence without obtaining a real education.

Now it is the glory of pure science and of mathematics that these subjects train men in orderly and objective thinking as no other subjects can. Here are fields of study in which loose or crooked thought leads inevitably to demonstrable error, to error which can not be glossed over or concealed. Here are branches of knowledge in which there is no confusion between right and wrong, between post hoc and propter hoc, between the mere coincidences and the consequences of a cause. When you have finished with a problem in any of the exact sciences you are either right or wrong, and you know it. That is why we call them exact sciences, to distinguish them from philosophy, sociology, economics, and the other social sciences, in which the difference between truth and error is still, in most cases, a matter of individual opinion. Many years ago physics was known as "natural philosophy"; it was merely a body of speculative ideas concerning the mechanics of nature. It became an exact science by developing an inductive methodology, which makes all the difference between science and guesswork.

Some years ago, in the Harvard Law School, we thought it worth while to inquire into the educational antecedents of the student body, with a view to ascertaining whether there was any relation between success in the study of law and the previous collegiate training of these young men. In the Harvard Law School there are more than a thousand students, all of them college graduates, drawn from every section of the country. Nearly all of them have specialized, during their undergraduate years, in some single subject or group of subjects—languages, history, science, philosophy, economics, mathematics, and so on. Offhand one would probably say that the young man who had devoted most of his attention to the study of history, government, and economics while in college would be gaining the best preparation for the study of law—for these

are the subjects which in their content come nearest to the law; but that is not what we found. On the contrary the results of this inquiry showed that the young men who had specialized in ancient languages, in the exact sciences, and especially in mathematics, were on the whole better equipped for the study of law, and were making higher rank in it, than were those who had devoted their energies to subjects more closely akin.

Some of my colleagues were surprised at this discovery, but I confess that I was not. For after all, it is the training in method, not the training in substance, that counts. The study of law calls for strict objectivity in thought, a keen analysis of all the facts without preconception or prejudice, and a conclusion based solely on the implications of the evidence. That is precisely what a scientific education develops in a man, and it is unhappily what a training in the social studies often fails to develop. A good many college students, I fear, pursue their study of political and social problems in the spirit of the sophomore who came back to his room at noontime and said to his roommate: "D'you know, Bill, I made a hundred per cent in my work this morning?" "Did you?" said Bill in amazement. "Yea, bo," was the reply, "I made fifty per cent in history, and fifty per cent in sociology." Far too much of our thinking is done on a fifty per cent basis.

Now there is no good reason why the study of political and economic problems should not be conducted with the same scientific thoroughness, and the same rigid objectivity that characterizes our analysis of the facts of nature. Surely the student of government and of economics has a sufficiently vast laboratory at his disposal. The whole world, in fact, is one gigantic workshop of political and social experimentation, a laboratory that is working night and day. Everywhere, in plain view beneath our very eyes, this process of experimentation with new governmental forms and devices is going on, day after day, in ceaseless round. Every theory and suggestion that the human mind can devise is being given a trial somewhere, and all of it at the public expense. The astronomer who sits in his observatory has seen no such dramatic and varied panorama of change as has passed beneath the naked eye of the political observer during the past ten years. During this short interval we have seen proud empires pass away, new republics arise overnight, new constitutions appear, new and strange parliaments assemble, proletarians mount thrones, new social orders emerge, new and fantastic devices commence to function; we have seen a league of nations born to bring peace on earth,

while a great soviet commonwealth flames like a red sunrise against the eastern sky. What strange constellations we have seen from our terrestrial observatory! And do we know the causes, processes, and significance of it all? Only to a very slight extent. We are as unscientific in the observation and study of these terrestrial phenomena as was the astronomer when he saw a conjunction of the planets in the days of Aristotle.

The student of government, in other words, is provided with an incomparable laboratory but lacks a technique of investigation. He is convinced that there are principles and laws in politics as in physics—principles and laws of politics that are just as eternal and inexorable as the laws of nature; but just what they are, and how they function, he does not know, nor is he making much headway in the direction of finding out. This is mainly because a democratic environment is altogether unfavorable to the dispassionate, impartial, and scientific study of political phenomena. Every adult American is an expert in matters of government, or thinks that he is. In the realm of politics he believes that all ideas are created free and equal. The science of physics does not disdain its obligations to Newton, Faraday, and Einstein. But the science of politics, as the politician understands it, owes nothing to Aristotle, Locke, or Bentham. It had its origin in the Declaration of Independence, and has made its chief development in the congressional district where the politician himself lives. What would be thought of the scientist who insisted on ignoring every experiment, every contribution to science made anywhere outside the bounds of the United States? He would not deserve the name of a scientist. Yet that is what our statesmen do, most of them. Their horizon ends at the water's edge. What other countries are doing they neither know nor care. There are exceptions, of course, but they are as rare as the politician who would rather be right than be reelected.

As a people we quite frankly admit that we have much to learn from other countries in the fields of art, literature, and music, in poetry and the drama, in science and in education—but nothing at all to learn in the art of government! All our political institutions and methods, of whatsoever sort, we hold to be the best on earth, models for the rest of the world to copy. But the rest of the world, it seems, does not always look upon them with the same adulation. During the past seven years at least a dozen countries of Europe have adopted new constitutions and have set up new governments of a republican type—Germany, Austria, Poland, Czechoslovakia, and so on. We have even seen what

the world had waited long to see, namely, the Irish people constructing a government of their own. Now it may interest you to hear me say that despite our monumental power and prosperity, despite our world leadership, despite our exalted opinion of ourselves politically, not one of these countries has seen fit to adopt a single important device or method drawn from the governmental practice of the United States. One and all of them, having studied our political system in all its bearings, decided that there was nothing in it worth copying. Even Ireland did not deign to accord us the flattery of imitation in a single particular—and that was the most unkindest cut of all. The new constitution of the Irish Free State draws a good deal from England, from France, and even from Switzerland; but nothing at all from us. I am not justifying the action of these various countries: I am merely calling attention to what seems to be an interesting and significant fact.

Experience and experiment ought to be our best teachers in government as in every other field of human activity; but our legislators sometimes pay astonishingly little heed to either. Take the matter of taxation, for example. It is among the oldest of governmental activities. There have been taxes since the beginning of time. We have tried during the past five thousand years every conceivable plan of taking money from the pockets of the people and putting it into the coffers of the state. The world has tried every possible form of tax, under almost every conceivable set of conditions; it has accumulated a vast amount of experience in this field, yet how much enlightenment do the makers of our tax laws get, or try to get, from this long and varied series of experiments? Very little, I am afraid. To the average legislator of our day the science of taxation has only one principle, to wit, that you should pluck your goose in such way as to cause the least amount of loud squawking. Any tax, he thinks, is a good tax if it does not stir up too much political resentment. Hence it is that the most popular tax with the politicians is the inheritance tax, the tax on the estates of dead men—for dead men have no votes and can raise no outcry. It is not without significance that the only tax which is levied both by the Federal Government and by all the States with one exception, is this inheritance tax. Florida, I think, is the only State that does not have an inheritance tax; and the reason, I take it, is that in Florida they count on getting your money away from you before you die.

I have heard it said that four fifths of the experiments which the scientist undertakes turn out to be failures—and this in spite of the great care

which the scientist exercises. How very much larger must be the percentage of failures in our governmental experiments, where infinitely less caution is exercised and so little heed paid to the errors of the past. In the field of politics, however, we rarely admit that anything is a failure; we conceal the realities by an appeal to our national pride or civic patriotism. The government of our American cities, for example, has been, and still is, replete with failures that we do not have the candor to acknowledge. There is not a single American city, from Portland, Oregon, to Portland, Maine, that does not claim to be the best-governed and the most efficiently administered community under heaven. It matters not how high its tax rate or how wasteful its expenditures, how improvident its borrowing or how inharmonious its administrative authorities; it matters not how faulty its administration may be when judged by any objective test—you will always find the same assertion that everything is a great success. Is it not an amazing thing that the scientist, using scientific methods, should admit eighty per cent failure, while the politician, using methods which are often pure guesswork, should claim a hundred per cent perfection? It is the difference between science and democracy. Incidentally there is one other difference, namely, that when the scientist fozzles an experiment he is merely out of pocket himself, but when the politicians do it the people have to foot the bills. When you and I invent a joke it does nobody any harm; but when Congress makes a joke it becomes the law of the land. It is a highly expensive variety of humor.

A democracy is not governed by the methods of science or reason, but largely by formulas and emotionalism. "Few ideas are correct ones," said the cynical old parliamentarian in one of Disraeli's novels; "*but with words we govern men.*" That is the truth, even in the United States. It is mainly with words, not with ideas, that we are trying to govern one hundred million people. The beacon lights of American politics are a series of formulas, slogans, and shibboleths. "All men are created free and equal." "Government must rest on the consent of the governed." "No taxation without representation." "A government of laws, not of men." "Every man has a right to hold public office." "The executive and legislative branches of the government should be kept separate." "The office should seek the man." "Freedom of speech." "Avoid entangling alliances." "Political parties are groups of voters who think alike." And so on through a long list of creedal phrases. These formulas have all the sanctity of gospel in the popular mind. They

have become American institutions, like the spoils system, the gerrymander, Tammany Hall, and the pork barrel. They are the bromides with which we put our reason and our common sense to sleep. Together they form a sort of political fundamentalism, to be accepted on faith with the same enthusiasm that Mr. Bryan accepts the first chapter of Genesis.

But if you proceed to examine these formulas in the light of the facts, as a scientist would scrutinize any generalization in chemistry, physics, or biology, you will find that some of them are not self-evident truths by any means. Some of them never were true; they are merely perversions of history which have become enshrined in the literature of patriotism. Take the stock phrase about "entangling alliances," for example—a formula which has had an enormous influence on the foreign policy of the United States. I have heard this expression attributed to George Washington hundreds of times; in public discussions, in sermons, in newspaper editorials, even in the college classroom. The impression that the Father of his Country advised against alliances of all sorts and under any circumstances has been so widely accepted by the public mind, and has been so authoritatively transmitted from one generation to another, that it seems almost to have become a biological inheritance. It is one of our mental stereotypes that nothing, apparently, can efface. Yet even a superficial reading of the Farewell Address will demonstrate to you that Washington never promulgated any such doctrine as is so universally ascribed to him, but that on the contrary he explicitly advised his countrymen to enter into alliances with foreign countries if ever the urgent desirability of so doing should arise by reason of extraordinary emergencies.

Mark you, I am not arguing for American participation in the affairs of Europe at the present time. I am not urging, even by implication, that the United States should join the League of Nations, or adhere to the World Court, or accept the Geneva Protocol. I am merely contending that we should not put into the mouth of an illustrious patriot words that he did not say, or attribute to him ideas that never entered his head. No one, among the Fathers of the Republic, desired that the country should be governed by the graveyards. This nation, as Jefferson once said, "should always belong to the living generation," and not to generations that are past and gone. That was the philosophy of the men who coined the phrases which have now become our creed. They were themselves revolutionaries. They had not hesitated to break

with the past. They expected that posterity would use its brains and do likewise if ever the occasion should so demand.

It is sometimes said that the scientist renders a great service to mankind by the discovery of new ideas. But it seems to me that he renders an even greater service by exploding some of the old ones. In the realm of practical politics the chief deterrent to progress is our bondage to principles and devices which are often unsound, inapplicable, or unworkable. The idea that any able-bodied citizen is competent to hold public office, irrespective of his own abilities or experience, is one that works incalculable harm to the efficiency of democratic government. In estimating the scientific aptitude or the industrial capacity of the individual citizen we are a sensible, modest people, but when it comes to evaluating the political and administrative abilities of the ordinary man we throw both sense and modesty to the winds. Were I to go out upon the street this afternoon and say to the first man I meet, "Here, you, make me a pair of shoes," he would look at me in amazement and reply, "You're mistaken, sir; I'm not a shoemaker. I don't know the first thing about making shoes. Go to a shoemaker." "Oh, that's all right," I would say; "all men are equal in this community; you are just as good as any other citizen; you are entitled by the Constitution," etc. He would probably wonder how I escaped from the psychopathic ward.

But suppose this same man in the street were asked to become city manager of Pasadena. Would he display any such modesty or reluctance? Not a bit of it. He would throw out his chest proudly and say, "I'm your man." Then he would call in the reporters, shake his finger wisely at them, and say: "I'm going to put this city's business on an efficiency basis, reduce taxes, and make everybody happy." It is the old story. Only an expert is competent to make shoes, or put the plumbing in your house, or even to cut your hair; but anyone, anywhere, at any time, feels himself competent to perform the far more difficult task of efficiently governing his fellow men.

Under the circumstances we have made an extraordinary success of democratic government in this country. We have abundant reason to be proud of our National Constitution, the finest piece of statesmanship ever evolved by the handiwork of man. We have established and maintained the world's greatest and most successful experiment in federal republicanism. In no other country is democracy so well and firmly established as here. Yet this very element of success carries its obligations. It means that we must redouble our efforts to pre-

serve and improve what we have. For it is a law of both nature and politics that what man does not change for the better, time will inexorably change for the worse. Even democracy has its dangers. A democracy gives the ballot to every adult citizen, yet the ballot is potentially the most dangerous weapon that can be put into unthinking hands. As a weapon of vindictiveness, oppression, and nation-wide folly, there is, potentially, none other to equal it. That is why it is sometimes said, and with grim truth, that we are today engaged in a race between education and disaster, between the rule of reason and the misrule of emotionalism. In this race the institutions of scientific education are the ones on which we must most heavily rely.

It is a big task, this task of trying to clear the cobwebs from the nation's mind. It is made an infinitely bigger task by the fact that when you want to enlighten a young man you usually have to begin with his grandfather. But I am enough of an optimist to believe that it can and will be done. There is no reason why institutions of education should feel discouraged at what they have been able to accomplish in leavening the whole lump. A few years ago the greatest and most discriminating student of American political institutions, the late Lord Bryce, wrote as follows:

"Political opinion is being better instructed in the United States today than in any country of Continental Europe. A knowledge of the institutions of the country is more widely diffused among the people." This has been partly due, Lord Bryce declared, "to the practice of local self-government, but also in part, 'to the influence of college teaching.' One of the most hopeful and significant features of American life," he concluded, "is the prominence of educated men in all the higher forms of political activity."

The college graduates of the United States form less than one per cent of the population. Yet they hold more than fifty per cent of all the key positions in the public service. One per cent is a very small fraction; but let us be of good courage, for it is righteousness not numbers that counts. You will remember that once upon a time there was an ancient city doomed to destruction, and ten righteous men would have saved it. In America we have placed our trust in education, and it is a trust which will not prove to have been placed in vain.—Commencement address by William Bennett Munro, of Harvard University, at the California Institute of Technology.

Privilege implies duty and demands that it be performed. The greater the honor and prestige, the greater the duty. Advantage not only increases opportunity, but multiplies responsibility.—Mrs. Ira M. Boswell.

Joseph Smith's Daybook

Note: Sister J. Ed. Trevey, of Cedar Rapids, Iowa, has sent us the following interesting bit, which many will be curious to peruse. We thank Sister Trevey.

A bunch of the Oriole Girls visited the Masonic Library one day—Mrs. Trevey accompanied us—and the librarian very kindly got Joseph Smith's daybook out of the vault, where they have placed it for safe-keeping, and let us look at it. It contained some very interesting things on its yellow, stained pages, which are given below.

The book covers a two-year period—1842-1844.

On the very inside cover we read this notation:

"This is the last daybook used by the noted Mormon prophet, Joseph Smith, in his store at Nauvoo, Illinois, and was in use there at the time of his assassination and death at the hands of a mob at Carthage, Illinois. It fell into the hands of the administrator of his estate, by whom it was given to me in 1857 and is now placed in the Masonic Library of Iowa for preservation.

"(Signed) E. C. Blackmar

"Burlington, Iowa

"June 1894"

At the end of the book there is this notation:

"On June 23, 1844, Joseph Smith surrendered himself to the Illinois authorities at Carthage. In the jail at that place, June 27, 1844, he was foully murdered by a mob. It is said that when stricken by two musket balls, he threw his hands above his head and died with these words, 'Oh Lord my God' upon his lips."

"(Signed) Joseph E. Marcombe"

The following prices as obtained from the daybook are ridiculously low—all except calico, which is higher than it is today:

1 doz. eggs	\$.06	4 pr. gloves	1.25
1 lb. butter	.08	2 straw bonnets	10.00
2 lbs. coffee	.38	13 yds. calico	3.25
8 lbs. coffee	1.50	5 pr. cotton hose	.62
1 lb. sugar	.10	1 pr. child's boots	1.00
5 pr. shoes	8.13	9 yds. calico	3.38
8 lbs. bacon	.40	3 spools thread	.25
1 yd. sheeting	.14	cheese per lb.	.08

The following names, which appear in history, or many of them at least, appeared in the daybook:

William Marks	N. K. Whitney
Agnes Smith	John Taylor
Sam H. Smith	Moses Smith
Temple Committee	J. W. Cooledge
Nauvoo House	
Hyrum Smith [he bought on July 2, 1842]	

1 pr. shoes	\$1.75
1 riding whip	1.50
34 yds. sheeting @13c	4.42

Brigham Young [following sale made to him]

1 pr. shoes	\$2.25
1 small pr. shoes	1.00
1 cradle scythe	1.50

OFFICIAL

Facts From Department of Finance

September 23, 1927.

The First Presidency; Brethren: I submit herewith such information as is now available pertaining to the Income and Expenses of the church for the year ending June 30, 1927.

The income of the church may be divided into two general classes, Membership Contributions and Miscellaneous, the latter including income from real estate holdings, interest, dividends, etc. The membership contributions have now been completely audited and may be summarized as follows:

General Offerings:

Individual Offerings:

Tithes	\$263,603.78	
Surplus	2,930.72	
Offerings	8,168.35	\$274,702.85

Group and Miscellaneous Offerings:

Oblations, etc.	\$ 20,448.28	
Christmas Offering For Institutions and Departments	41,992.67	
Bequests	6,998.95	
Consecration Agreements	8,715.86	
Given to Elders by Saints and Friends	43,984.24	
General Conference Collections	1,416.82	\$132,043.18

Total General Offerings **\$406,746.03**

Special Offerings:

Auditorium Fund	\$ 20,836.42	
Graceland Endowment Fund	48,951.78	\$ 69,788.20
		\$476,534.23

A schedule is attached (this schedule appears on pages 1168, and 1169 in this issue) in which these contributions (except consecration agreements, amounts given to elders by Saints and friends, and General Conference collections) have been allocated to the stakes and districts from which received.

Tithes and General Offerings have been subdivided under two general headings, Individual, and Group and Miscellaneous. Individual Offerings consist of Tithes, Surplus, and Offerings. The approximate number of members in each district represented by these three classes of individual offerings is shown in the column headed "Contributors" and has been arrived at by multiplying the active tithing accounts by three, inasmuch as most of the accounts represent families rather than individuals.

The enrollment as furnished by the Church Statistician at June 30, 1927, is shown for each stake and district in order that the approximate proportion of the membership contributing may be known. The estimated number of contributors was 28,791, which is but 28.62 per cent of the total membership.

Per capita figures are not given, as they often prove misleading. However, if per capita figures are desired, it should be observed that the number of contributors applies only to the three columns headed Individual.

The strict order of giving as taught in the law, viz: tithes, surplus, and offerings, has not been closely observed. Had this been done, a part of the amount included as tithes and also a part included as offerings would have appeared as surplus. After giving full weight to the foregoing, however, it is apparent that the consecration of surplus has not yet become a reality.

The amount received for institutions and departments comprises the following:

College Day Collections	\$4,592.10
Sanitarium	347.38
Children's Home	130.68
Saints' Home	127.00
Department of Women	1,721.38
Radio Department	11.00
Department of Recreation and Expression	69.41
	\$6,998.95

The total of general offerings, \$406,746.03, is \$175,427.73 less than the total for the previous year. An analysis shows that this decrease is due to the fact that the previous year included several items properly included but of such nature as not to recur annually, as may be seen from the following comparison:

	1925-26	1926-27
Ordinary Offerings	\$417,961.24	\$406,746.03
Lamoni Electric Co.	89,212.52	
Extraordinary Bequests and Offerings	75,000.00	
Total	\$582,173.76	\$406,746.03

From the foregoing it is evident that the variation in ordinary contributions is so slight that it can not be construed as indicative of general decreased support.

The offerings of \$406,746.03 are approximately \$70,000 less than the general expenses, full details of which will be available soon.

A discussion of the special fund offerings and their disposition will also be available later.

Yours faithfully,

AMOS E. ALLEN,

General Church Auditor.

October 3, 1927.

The First Presidency; Brethren: The membership contributions for general purposes for the months of July and August of the current year are about five per cent greater than the contributions of the corresponding period of the fiscal year just closed.

While this percentage of increase is not sufficient to raise the income to the level of expense appropriations, the fact that fifty-two or approximately sixty per cent of the districts show increases (and that, too, in the face of unsatisfactory economic conditions in some sections) is no doubt indicative of an increasing sense of responsibility on the part of the membership.

A list of the districts showing increases is appended.

Yours faithfully,

AMOS E. ALLEN, General Church Auditor.

Districts showing increases in membership contributions for two months, July and August, 1927, as compared with corresponding period of 1926:

Arizona	Michigan, Northern
Arkansas	Michigan, Western
Australia, Southwestern, and Victoria	Missouri, Southern
British Isles	Mobile
California, Southern	Montana, Western
Chatham	Nebraska, Central
Clinton	Nebraska, Northeastern
Des Moines	Nebraska, Southern
Far West Stake	New England, Southern
Florida	New York
Gallands Grove	New York and Philadelphia
Illinois, Central	North Dakota
Illinois, Northeastern	Nova Scotia
Indiana, Southern	Ohio, Southern
Iowa, Southwestern	Oklahoma, Western
Isle of Pines	Pittsburgh
Kansas City Stake	Portland
Kansas, Southwestern	Seattle and British Columbia
Kewanee	Spokane
Kirtland	Sweden
Little Sioux	Texas, Central
Maine, Western	Texas, Southwestern
Michigan, Central	West Virginia
Michigan, Eastern	Wheeling
Michigan, Southern and Northern	Wisconsin, Northern
Indiana	Wisconsin, Southern
	Unorganized

Membership Contributions For

SPECIAL FUNDS

District	Total All Funds	Auditorium	Graceland Endowment	Total Gen. Off'gs.	Enrollment
City of Zion	\$37,042.43	\$4,145.87	\$3,216.15	\$29,680.41	4,957
Far West Stake	8,777.11	234.00	1,780.87	6,762.24	2,339
Holden Stake	6,870.51	393.20	1,277.18	5,200.13	1,688
Kansas City Stake	14,435.00	706.26	1,288.22	12,440.52	3,347
Lamoni Stake	13,479.64	343.83	4,768.95	8,366.86	2,331
Alabama	1,338.06	91.50	125.50	1,121.06	382
Alberta	1,895.96	80.00	118.50	1,696.56	421
Arizona	805.81	47.00	84.75	674.06	171
Arkansas	824.53	25.50	65.00	734.03	184
California, Northern	11,354.34	292.00	1,162.10	9,900.24	1,900
California, Southern	7,669.52	670.00	306.57	6,692.95	1,772
Chatham	5,460.17	227.50	968.35	4,264.32	1,507
Clinton	2,871.63	118.00	178.85	2,574.78	587
Colorado, Eastern	8,086.72	207.00	1,122.95	6,756.77	1,751
Colorado, Western	1,033.84	27.00	159.50	897.34	238
Des Moines	4,852.55	208.75	1,109.08	3,534.72	1,522
Detroit	15,052.22	785.71	1,965.01	12,301.50	2,600
Florida	879.14	35.25	95.00	748.89	170
Fremont	579.10	-5.00	179.50	404.60	100
Gallands Grove	5,153.99	280.00	596.30	4,277.69	815
Idaho	2,901.72	518.75	107.00	2,275.97	531
Illinois, Central	2,082.53	131.95	529.55	1,421.03	337
Illinois, Northeastern	5,947.92	285.50	463.50	5,198.92	1,155
Illinois, Southeastern	3,026.03	152.00	1.70	2,872.33	1,298
Indiana, Southern	1,828.35	35.25	228.50	1,564.60	611
Iowa, Eastern	3,417.86	75.00	2,997.61	2,997.61	700
Iowa, Southwestern	125.08			125.08	1,945
Kansas, Northeastern	2,089.08	281.85	257.50	1,549.73	691
Kansas, Northwestern	881.45	50.00	209.50	621.95	561
Kansas, Southwestern	1,917.74	216.00	277.55	1,424.19	457
Kentucky and Tennessee	190.96	1.00	65.00	124.96	444
Kewancee	3,176.25	209.50	368.50	2,598.25	868
Kirtland	10,538.89	569.90	1,088.90	8,880.09	1,518
Little Sioux	12,437.98	1,529.23	2,134.35	8,774.40	1,857
London	4,875.83	216.25	742.41	3,917.17	875
Maine, Eastern	2,525.57	230.00	460.25	1,835.32	530
Maine, Western	2,462.14	19.63	496.00	1,946.51	667
Michigan, Central	5,678.63	234.50	322.63	4,621.50	1,628
Michigan, Eastern	11,515.41	308.61	1,107.75	10,101.05	1,852
Michigan, Northern	5,548.03	536.25	377.95	4,633.83	1,120
Michigan, Southern; and Indiana, Northern	10,795.59	91.75	1,846.00	8,857.84	1,907
Michigan, Western	2,232.47	123.00	333.52	1,775.95	877
Minnesota	4,848.77	99.02	503.10	4,246.65	709
Missouri, Northeastern	1,394.83	110.00	73.50	1,211.33	399
Missouri, Southern	930.27	4.50	39.25	886.52	803
Mobile	1,168.39	22.98	131.60	1,013.81	783
Montana, Eastern	789.20		153.00	636.20	247
Montana, Western	3,345.95	70.00	701.60	2,574.35	441
Nauvoo	3,934.07	181.00	397.25	3,355.82	726
Nebraska, Central	1,115.96	62.05	216.17	837.74	530
Nebraska, Northeastern	2,398.27	15.50	337.75	2,045.02	1,389
Nebraska, Northwestern; and Black Hills	2,075.88	2.00	128.50	1,945.38	188
Nebraska, Southern	2,060.22	85.00	194.30	1,780.92	644
New England, Southern	13,870.23	614.60	1,424.75	11,830.88	1,166
New York	3,036.06	125.00	310.50	2,600.56	530
New York and Philadelphia	31,461.24	416.77	1,576.12	29,468.35	1,307
North Dakota	2,346.87	507.50	348.00	1,491.37	463
Ohio, Northwestern	2,574.65	10.00	226.95	2,337.70	500
Ohio, Southern	5,490.38	328.50	345.15	4,816.73	1,590
Oklahoma, Eastern	986.99	30.00	61.00	895.99	1,051
Oklahoma, Central	9,679.56	593.50	768.25	8,407.81	1,674
Oklahoma, Western	2,733.46	129.00	84.75	2,519.71	656
Owen Sound	4,044.62	14.00	337.00	3,693.62	1,353
Pittsburgh	2,699.75	239.00	211.78	2,248.97	597
Portland	3,004.34	121.00	606.00	2,277.34	855
Pottawattamie	9,270.68	307.00	548.50	8,415.18	1,398
Saint Louis	4,257.93	127.75	342.70	3,787.48	467
Saskatchewan, Northern	2,254.23	134.00	84.00	2,036.23	467
Saskatchewan, Southern	1,698.24	35.00	16.00	1,647.24	408
Seattle and British Columbia	5,385.46	150.00	546.00	4,689.46	1,110
Spokane	2,252.40	124.30	237.25	1,890.85	765
Spring River	7,103.12	394.66	975.89	5,732.57	1,835
Texas, Central	1,431.10	18.00	74.00	1,339.10	506
Texas, Southwestern	2,807.96		127.50	2,680.46	559
Toronto	5,237.43	35.00	388.96	4,813.47	2,217
Utah	1,363.56	137.00	116.00	1,110.56	501
West Virginia	2,330.91	20.00	256.50	2,054.41	432
Wheeling	1,575.44	240.00	353.05	982.39	584
Winnipeg	16.00			16.00	154
Wisconsin, Northern	1,410.35	115.00	260.25	1,035.10	628
Wisconsin, Southern	2,966.40	287.50	267.20	2,411.70	630
Youngstown-Sharon	1,252.66	25.00	275.50	952.16	
Unorganized	3,544.76	203.00	290.00	3,051.76	10,533
Australia	7,310.55			7,310.55	2,196
Australia, Southwestern; and Victoria	2,243.52		188.32	2,054.70	2,196
British Isles	2,223.09		210.10	2,012.99	1,552
Hawaii	2,723.13	50.00	870.65	1,802.48	490
Isle of Pines	261.53	5.00		256.53	90
Norway	100.88			100.88	78
Nova Scotia	80.70	10.00		70.70	23
Society Islands	697.03			697.03	1,134
Sweden	106.87			106.87	78
Switzerland	44.04		15.00	29.04	311
Total allocated to districts	\$422,646.81	\$20,836.42	\$48,951.78	\$352,858.61	100,574
Given to elders by Saints and friends	43,984.24			43,984.24	
Consecration agreements	8,486.36			8,486.36	
General Conference collections	1,416.82			1,416.82	
Total membership contributions	\$476,534.23	\$20,836.42	\$48,951.78	\$406,746.03	

Year Ending June 30, 1927

TITHES AND GENERAL OFFERINGS

Contributors	Individual			Group and Miscellaneous			
	Tithes	Surplus	Offering	Oblation, etc.	Christmas Offering	Inst's. and Depts.	Bequests
2,198	\$21,653.25	\$	\$427.82	\$2,274.34	\$4,102.03	\$1,222.97	
855	5,165.86	166.33	60.44	508.16	755.44	111.01	
687	3,961.68	8.00	90.91	400.15	609.59	129.80	
1,179	10,220.83		189.81	941.59	852.49	235.80	
474	3,548.42	2,291.49	293.74	132.20	1,372.39	131.32	597.30
108	805.16		5.00	2.45	296.80	11.65	
144	1,267.19		152.50	68.40	203.82	4.65	
81	340.15		6.00	125.31	166.30	36.30	
99	640.43		8.70	2.25	76.65	6.00	
726	6,992.97	44.90	151.78	1,024.22	1,381.69	304.68	
552	5,057.84		159.75	240.53	965.71	169.07	
393	2,661.74		321.90	532.01	714.81	33.86	
309	1,972.35		85.95	154.95	295.09	66.44	
501	5,313.61		60.25	383.60	865.15	134.16	
54	728.47		3.00	25.78	119.43	20.71	
465	2,691.19		15.80	190.00	479.01	108.72	50.00
1,083	9,131.78	50.00	156.53	704.14	1,600.48	247.57	411.00
96	505.60		105.00	1.05	121.14	16.10	
84	198.90		20.44	74.43	98.56	12.27	
264	3,497.44		27.50	170.05	504.53	77.27	
87	1,711.95		5.00	122.16	411.91	24.95	
144	881.43		16.60	123.07	371.49	28.44	
408	3,928.79		23.79	436.29	700.81	109.24	
225	2,422.44		1.00	77.37	326.95	44.57	
195	1,244.14		66.31	30.72	193.51	29.92	
267	2,213.70	220.00	29.92	155.18	309.16	69.65	
36	91.50			22.58	11.00		
174	952.00		118.40	122.38	298.75	58.20	
90	495.91			54.40	49.54	22.10	
159	1,046.69		2.93	119.89	136.68	18.00	100.00
81	120.96		4.00				
243	1,856.81		2.10	153.62	523.62	62.10	
576	5,378.80		729.04	1,557.00	1,074.30	140.95	
426	7,121.56		134.80	305.00	1,005.45	207.59	
306	2,806.18		60.00	371.01	578.27	101.71	
156	984.82		294.25	81.86	441.06	83.33	
219	1,474.05		66.00	97.85	288.97	19.64	
543	3,963.63		51.64	181.00	355.47	69.76	
789	7,994.84		24.22	358.22	1,514.42	209.35	
231	3,862.34		115.80	56.05	558.90	40.73	
825	4,775.56	50.00	126.25	368.53	618.74	118.76	2,800.00
297	1,372.08		8.23	57.62	255.21	82.81	
291	3,751.39		117.19	124.59	195.58	57.90	
93	925.12		85.74	62.61	111.11	26.75	
174	624.55			50.53	178.44	33.00	
285	595.87		7.00	48.39	310.51	52.04	
30	478.45		35.90	30.11	85.64	7.00	
150	1,882.97	100.00	32.05	56.30	445.65	57.38	
336	2,625.60		25.49	233.28	424.95	46.50	
87	611.00		8.90	34.32	163.17	20.35	
393	1,609.66		1.60	144.02	243.74	46.00	
120	1,516.30		114.00	18.70	264.38	32.00	
159	1,234.18		92.18	53.06	376.77	24.73	
687	8,512.04		862.87	446.97	1,928.94	80.06	
186	2,008.06			169.11	379.83	43.56	
405	27,974.55		22.00	540.19	698.81	232.80	
120	1,027.21		17.91	38.73	324.47	88.05	
201	1,921.46			59.46	326.70	30.08	
564	2,847.32		22.00	505.52	844.89	97.00	
133	865.94			14.43	11.62	4.00	
507	6,910.15		259.83	344.76	777.84	115.23	
285	1,850.33		300.04	74.75	255.59	39.00	
351	2,851.18		205.20	136.73	459.00	41.46	
243	1,466.00			200.53	517.54	64.90	
270	1,591.67		47.01	127.94	437.75	72.97	
183	2,764.91		60.34	148.28	595.03	89.06	
288	2,593.01		21.56	357.29	731.68	83.94	4,757.56
120	1,629.81		37.52	101.15	245.35	22.40	
69	759.90		821.12	19.25	41.47	5.50	
318	3,468.28		30.30	364.76	661.18	164.94	
231	1,405.38		12.26	126.06	313.05	34.10	
474	4,463.01		184.28	177.09	770.77	137.32	
216	951.16		32.00	87.45	248.99	19.50	
78	2,479.95			47.75	148.16	4.60	
417	3,975.33		22.00	221.74	351.59	242.81	
93	741.50		1.85	106.98	230.48	29.75	
144	1,612.22		38.80	183.26	141.36	78.77	
129	591.19		7.00	131.42	220.10	32.68	
9	15.00				1.00		
105	723.44		.50	36.63	265.21	9.27	
246	1,906.52		99.12	110.21	245.11	50.74	
108	766.01		6.00	84.85	89.20	15.10	
237	2,593.85		69.07	89.61	290.23	4.00	
768	5,844.70		127.55	897.53	422.36	18.41	
240	1,727.95		30.57	254.05	42.13		
462	1,651.66		72.10	197.88	89.32	2.03	
360	1,232.17						
75	224.56		3.42	170.96	379.91	16.02	
12	39.15			6.90	25.07		
6	67.00			44.65	17.08		
471	585.09			.70		3.00	
24	70.95			44.34	67.60		
3	29.04		11.88	19.04		5.00	
28,791	\$263,603.78	\$2,930.72	\$3,168.35	\$20,448.28	\$41,992.67	\$6,998.95	\$8,715.86

NEWS AND LETTERS

Little Journeys With the Editor in Chief

Columbus, Ohio

In my last I told of my visit to Columbus to be present at the dedication of the church building of the Second Columbus Branch. I had gone to bed tired but happy in the thought that mayhap I had contributed some to a joyous day for the branch and the visiting Saints.

Up betimes the next morning, I went with Brother French to police headquarters, and spent the forenoon observing some of the activities there around. I was introduced to the Director of Safety, Mr. McCune, and sat beside him as he and Judge Miller reviewed several parole cases, an experience reminding me of the times some years ago when as a student of criminology and penalogy I had sat many times beside Judge Porterfield in the Juvenile Court of Kansas City, and in Judge Latshaw's "criminal" court, and in the police courts of Kansas City, and observed the scenes from tragedies in the lives of people which such courts bring to light. And one can not but wonder how many tragedies come to the sight of the few, not commented on by the prying newspaper reporters who are hunting for "human interest" (?) stories with which to regale the readers of the daily press.

I wonder if it's curiosity, morbid or natural, which has impelled me to go to police and juvenile courts, and criminal courts, and to prisons and jails on many occasions? As an amateur photographer I used to study the films and negatives of my "duds" or failures sometimes more closely than the good ones, for I learned that by getting the facts of the case in the failures I learned the more quickly and surely how to get the good ones. My work as a churchman has been, so far as its ultimate objective is concerned, towards betterment of human conditions. Those ideals are the better understood when the "failures" of human relations and interactions are evaluated. And how often are the tragedies and heart-rending scenes of police courts and parole boards but the symptoms or outcroppings of underlying pathological conditions or wrong social forces. To become thus conscious of the wrongs by seeing their fruits gives one the better orientation in striving for betterment, and lagging courage or growing disheartenment are checked by renewed determination to carry on, even in the face of opposition and apparently slow progress.

And so, court over, pleasantries and courtesies passed with the judge, I with my thoughts left the room with Brother French and the Director of Safety. And soon we were at lunch, we three and Corporal Bragg. And as I listened to and participated in the "chit chat" and banter while the meal progressed, I saw in them what has at times been misunderstood in me. Here were two men chiefly responsible for the "safety" of the city, and in the administration of the laws and regulations of the city, together with one of the patrolmen of the street. Heavy responsibilities resting upon those shoulders! And yet, the casual observer seeing and hearing us at that lunch with banter and repartee, might have said: "There's a care-free lot—cares are resting lightly if at all on them!"

How easy it is to be thus misunderstood! I had seen the "Chief" and his "Director" in their offices, sat beside them at their work, and had seen the heavy hand of responsibility line their faces and brows as they applied themselves unreservedly and wholesouledly to the discharge of their onerous tasks; had discussed with them the difficulties of their tasks, and knew that on their hearts lay the sense of responsibility. And I could understand why the necessity for relief from tension which comes at times in the form of banter, light chatter, and repartee. And as I joined them in it, I found myself wishing that I might be understood by those near me when at times, to escape the slough of despond reached through

disheartenment and overload, I give way to lightness of conversation and even the caprice of badinage. I even find some relief in giving vent to the humorous or even trivial in these "Journeys," with you, my readers. And in this I may have been misunderstood at times.

Lunch over, by the Director and the Chief I was shown some of the buildings of the city, and then by the Chief and Officer Bragg I was taken up the Scioto River to see the provisions made by the city to insure a plentiful supply of wholesome water, where a good bit of engineering has impounded storage water enough for four hundred and twenty-five days' supply, even though the continuous supply by rain should be stopped.

All of this was of interest to me and furnished me with information I was glad to get and glad of the opportunity to see the character and beauty of the country surrounding Columbus.

The evening was spent in pleasant converse with a group of Saints and in listening to a lecture at the church by Brother Klar. Doctor Klar is one of our zealous health specialists, and I was glad of the opportunity to hear him.

Pittsburgh, Pennsylvania

On Tuesday noon, the 21st of June, I left the hospitable home of Brother and Sister French, at Columbus, and was taken to the station by Brother French and Officer Bragg, and at 12.40 left on a Baltimore & Ohio train, bound for Pittsburgh, Pennsylvania, as my itinerary called for a stop there en route to Washington. Reaching Pittsburgh about 7.50 p. m., I was met at the station by Brother Shinn, who in his car took me to the church. Don't ask me how he got there. About all I know is that we crossed the river and somewhere, went up a hill, through a tunnel and up hill and down, straight ahead, around corners and curves, to right and to left, and finally stopped on a high hill, and there was the church. In it we found a waiting congregation of Saints. With few preliminaries I was introduced. I learned afterwards that the congregation had been waiting for some time, and Brother Tom Carr had been talking to them. Well, for an hour or so I talked to the Saints. I was pleased to see several old acquaintances in the audience, Brothers Curry and others of Pittsburgh, and the smiling face of "Uncle Abe" Morgan.

It was a hasty visit for me, for after the service and the usual "visiting" at the close, Brother Shinn took me to the station, where I found several others had preceded us to bid the traveler Godspeed. And soon I sought the Pullman to retire. As I did so, I had many memories called up by the visit. For as a young man just out of college I had gone to work for a telephone company whose headquarters were in Pittsburgh. And though I had worked in outlying cities, such as New Castle, Wheeling, Beaver Falls, etc., yet the visit to Pittsburgh recalled many experiences had when an employee of the Central District Printing and Telegraph Company. As I recall, I have only once previously visited Pittsburgh as an officer of the church—some years ago when making a tour of that part of the country with Brother U. W. Greene.

So I was glad to renew old acquaintances at Pittsburgh and form new ones among the Saints, and as I bade them good-bye I found myself wishing I could stay longer. But "duty" and "itinerary" called me "onward." And so I retired to my bunk, knowing that the morning would find me approaching Washington, where I expected to spend a couple of days on matters which would have to do with government departments. Of this work I will say nothing here.

Mount Vernon, Illinois

It was on June 24, late in the afternoon, that I left Washington in a Baltimore & Ohio train, for a twenty-four hour ride to Odin, Illinois. Writing till about 10.30, I retired to awaken near Cincinnati. Despite the rough-riding qualities of the coach I was in, I still managed to "grind out" quite a bit of work on the 25th. But about 4 p. m. I found myself approaching Odin, Illinois, where I was to leave the Balti-

more & Ohio for a close connection on the Illinois Central for Centralia. Only a few minutes at Odin, and I was off for Centralia, and in a few more minutes was there. About an hour's wait there, and on a Southern Railway train I was on the last lap to Mount Vernon, where I arrived about 6.40. Being met by Brother R. L. Fulk and Brother J. R. Lentell, I found a hospitable welcome at Brother Fulk's where Sister Fulk had made ample provision for refreshment.

I had gone to Mount Vernon expecting a church dedication ceremony on Sunday, the 26th, but I learned that a conference was also in session, and that I was "billed" for the evening speaking the 25th. So, after supper at Sister Fulk's and a "clean up" at the room to remove what I could of travel stain, we went to the church, where I found a full house.

I was interested in seeing the signs of progress. The church building, well located, is a frame building neatly finished outside in stucco, and inside in natural finish woodwork. It is well arranged for a small church, comfortably seated, and indicates an alertness and unity among the Mount Vernon Saints, who deserve much credit for their work in securing the good little church home.

Sunday was a busy day, and the best of weather prevailed. I found myself "billed" for three speaking services, morning, afternoon, and evening. It had been anticipated by Brother Fulk and his coworkers that the building would be inadequate to hold the audiences; so unique provisions had been made for overflow, by erecting a tent just west of the building, and mounting loud speakers in the tent; and besides these loud speakers, three had been mounted on the peak of the roof of the church, and another in a tree on the grounds. These, of course, were connected to the microphone on the speaker's desk, and the equipment worked so well that not only the "overflow" in the tent and on the grounds "heard everything," but people sitting in their automobiles parked along the street, and neighbors on their porches heard, and it was afterwards said that people several blocks away listened successfully to song services and speaking.

Of course I spoke of Zion, and here again I found good attention and deep interest, and here again I felt good in presenting the word. Zion and her ideals have taken a firm grip on me and will not let go. I chafe under the delay in getting fully under way for that desirable port, and sometimes become depressed when I think there is apathy among the Saints concerning the great work of the church in redeeming Zion, and I become weary at times in repeating again and again what I feel should be of almost universal knowledge among the Saints—repeat because I am conscious that Zion in her great possibilities is not comprehended by the Saints; yet when on occasions such as we had in Mount Vernon I find new courage in the response from the Saints, rejoice because some seem to have caught the vision or had their zeal renewed, their determination fortified, I gather heart to go on, and am strengthened at the same time that I hope the Saints have been stimulated by my efforts to visit among them.

The whole district seems to have turned out, and the morning and afternoon meetings "overflowed" into the tent and onto grounds.

Conviviality and Sainthood visiting were promoted by the common meal at noon on the grounds, and everybody seemed happy. And it is to be hoped that the Saints left the conference and church dedicatory services, strengthened, heartened to carry on, towards greater achievement, with their faces more determinedly towards Zion.

I have not here attempted to name the many workers who helped make the occasion a success, for that has been told in other columns; but the whole occasion seems to have been organized, and the district officers were ably supported by the priesthood, departmental workers, musicians, and members.

May the Saints of Mount Vernon and the Southeastern Illinois District make steady progress, in numbers, in faith, in vision, in ideals, and find rejoicing in service well rendered to God and his church.

F. M. S.

At home, September 30, 1927.

Lawrence, Kansas

The opening of school for 1927 found the little mission of Latter Day Saint students and older members at Lawrence, the home of the University of Kansas, ready and eager for study and work, both in the school and the church.

After the first few days required for enrollment at the university and getting acquainted, a meeting was called the night of September 15 at the home of Brother Eugene Christy, 1019 Alabama, for the purpose of organizing for the ensuing school year. The meeting was called to order at eight o'clock by Elder Walter L. Daykin, with fourteen members present. Brother Daykin had been elected president by the group of last year. He is an instructor in the department of sociology at the university and is recently from the University of Iowa.

The officers elected include: Walter L. Daykin, president; counselors to the president, Clayton Crooker and Eugene Christy; secretary-treasurer, Mrs. Bessie May Taylor; musical leader, Elmira Stauffer.

For the present, work in Sunday school includes Bible study by Brother W. L. Daykin and Book of Mormon study by Brother Eugene Christy, taught on alternate Sundays to the adult class. The children's classes are for the present in charge of Sister Roy A. Chapman, an experienced teacher of the primary department of the Stone Church at Independence. Changes in this department are hoped to be facilitated later.

Arrangements have been made to use a hall at the corner of Nineteenth and Massachusetts, the same as used in previous years.

For church services it is hoped special arrangements may be made to have speakers from Independence at least twice a month. On the other Sundays home talent will be utilized. Hope is had for bigger, better, and more homelike meetings, more and better music, and for the development of students who will have the courage of their convictions, to go forth from this institution better prepared to spread, live, and establish the greater latter-day gospel.

This year there are about thirty members of the church living in Lawrence, known to the group leaders. It is hoped through this news letter to the HERALD that if there are other Saints residing in or near Lawrence or any students attending school who do not know of the church mission here, they will get in touch with any of the following people: W. L. Daykin, 1028 Tennessee; Eugene Christy, 1019 Alabama; Mrs. A. P. Crooker, 1323 Kentucky.

Cheboygan, Michigan

September 14.—Sunday, September 11, occurred our one-day meeting, beginning at nine o'clock with prayer service. District President Allen Schreur, of Gaylord, was in charge, assisted by District Missionary E. N. Burt, of Onaway, and Elder Elmer Parks, of Gaylord. This was a very spiritual prayer service.

At eleven o'clock Elder E. N. Burt preached, assisted by Elder Amos Guy. The sermon at two in the afternoon was by Elder Allen Schreur, Elder R. D. Kleckler, of Alanson, assisting. Our pastor, W. H. Sheffer, preached at 3.30, and was assisted by Elder Max Kramer, of Onaway. The 7.30 discourse was by Elder Amos Guy; Brother William Martiñ, of Levering, assisting. Throughout the entire day the sermons were spiritual and helpful.

Sister Lalone's mother, Sister Wittum, has gone to Washington to live with another of her daughters.

All who attended the reunion at the Park of the Pines report the time well spent.

MRS. GEORGE S. WILSON.

How a Missionary Patriarch Is Traveling

(From a letter to the first Presidency)

By Patriarch J. A. Gunsolley

Following the conference at Ribstone, Alberta, we went to Artland, Saskatchewan, on Monday and were taken to the home of Brother and Sister V. W. Clark, where we spent a very pleasant afternoon, or the major part of it. While dinner was cooking, we gave Brother and Sister Clark their blessings, and after dinner was over and the dishes done, we went with them in their auto to the home of Leslie Mogg, a distance of about seventy-nine miles.

Leslie Mogg lives in the Senlac Branch, which is the branch in which the Cornishes live. J. J. Cornish has removed to the coast on account of the health of his wife, but the rest of them still live here. I preached two evenings, Monday and Tuesday, August 1 and 2, in their hall. They do not call it a church, though all their religious services are held in it. Pretty good crowds came out, and the mosquitoes came also, in swarms.

On Wednesday two cars of us went to Dillberry lake to have an outing and look at a proposed site for the Western Canada reunion, which they hope to inaugurate next year. The proposed ground lies on the bank of this beautiful lake and is government land, which it is hoped may be leased for a long term, if it may not be granted outright for religious purposes, as some of the brethren are inclined to believe it may be. This place is fifteen miles from the nearest railroad station and four or five miles, I believe, from the nearest farm home. It is an ideal place for quiet camping and is becoming quite a resort for picnics. The bathing beaches are number one, and it is good fishing and boating, if they had the boats, and Brother William Levitt said he would see that there would be boats. After we had taken our lunch and looked about for a suitable camping spot for the big tabernacle tent for the reunion, we went in to try the water, and it was surely fine. The Alberta and the Northern Saskatchewan Districts appointed committees with power to act, and the sentiment is that they will try to have the reunion next summer, probably in July. It is centrally located for the three districts. While the Southern District conference did not consider it, as it was proposed at the northern conference after the adjournment of the southern conference, the officers of the Southern District seem to favor it. . . .

Thursday morning Brother Mogg drove us to Macklin, Saskatchewan, where we boarded the Canadian National Railroad train for Weyburn, where we arrived at noon on Friday, after stopping over night in Moosejaw because of poor connections. My niece, Mrs. J. R. Neill, met us at the train and soon transported us by means of the new Ford to their farm home. We certainly enjoyed the short time we could remain with them. It was pure country life, exhilarating and refreshing.

Sunday morning we all loaded up for Goodwater, where Missionary O. W. Okerlind had planned an all-day meeting. This trip was about twenty-nine miles and was soon made over pretty good roads with ideal weather. The meetings were good, consisting of sacramental services following a baptismal service in the morning, a Sunday school meeting in the afternoon followed by a sermon by the patriarch. Following the afternoon meeting, we drove on to Torquay, the home of Brother Roy Toovey, and we preached there in the evening in their little union church to a fair audience, three carloads having accompanied us from Goodwater, a distance of twenty-five or thirty miles. These three carloads went home after the service, a distance of more than fifty miles. There are some Saints who think a few city blocks is too far to go to church.

Monday morning bright and early, about five o'clock, even before the Canadian sun was up, we were on the road to Crosby, North Dakota, Brother and Sister Neill, my niece and nephew, offering us the service. We crossed the international boundary without bothering the revenue officer to

come out, though Brother John went to the door and called to him and advised him of our passing. We were not inspected either in entering Canada or leaving, though no effort was made to evade the officers. We entrained at Crosby at seven with tickets for Fargo, where we arrived at 11.30 p. m. and were met at the depot by Brother and Sister John Rotzien and Robert Gunlock. Arrangements had been made for our being entertained at the home of Brother and Sister Worth Couey. We held meetings Tuesday and Wednesday evenings and tried to encourage the Saints, the few that are left, as best we could. We had a good time with them, for we love the Fargo Saints, as well as all the others.

Following the Wednesday evening service, we boarded the 11.30 Great Northern for Minneapolis, and connecting there with the Rock Island in the morning, we reached Des Moines about six p. m. After a short trip window-shopping, which is about all the shopping we do nowadays, and a little to eat, we got on the Wabash with tickets for Runnells where we arrived at 9.45, and no one to meet us, not having been advised of time of our arrival. Leaving wife holding down the baggage, I soon found Brother McDonald and Brother Castings, and in short order we were delivered with our baggage at the comfortable home of Sister White, where we were cared for during the reunion in first-class style. The reunion at Runnells, while not quite so largely attended as on some former occasions, was considered by those who attend from year to year as being of a much higher type spiritually. Something like thirty-four tents on the grounds. We gave twenty-nine blessings here.

Closing our work at Runnells on the 21st, wife accepted an invitation of Brother and Sister M. A. Etzenhouser to occupy a seat, or part of one, in their car bound for Lamoni. On Monday morning I accepted an invitation of Brother Harvey to ride with him to Des Moines as he went to his work, he being employed with the Swift Packing Company and driving back and forth each day. How times have changed—a man driving twenty-one miles twice a day, to and from work! By way of the Fort Dodge Des Moines Electric Railway to Ames, and the Chicago and North Western to Missouri Valley, and back to fair grounds, I reached the reunion of the Little Sioux District. I had not been assigned to this reunion, but went because I desired to meet some of the old-time friends, and take a little vacation, since we had gone through a pretty strenuous siege for the past several weeks. Meeting Brother Lane, who is president of the district and also of the reunion committee, he expressed his pleasure that I had received his telegram, as there were a number who desired blessings. But I had not received any telegram, for it was sent on Sunday to Runnells and I left early Monday morning, the telegram having not been delivered. With the assistance of Ruth Gunsolley, of Logan, my niece by marriage, wife of Gerald Gunsolley, I gave nine blessings. Some others were asked for, and more would have been had I been able to stay longer; but Brother Ellis Bedwell, president of the Gallands Grove District, urged me to go to their reunion at Sac City for the first part of the session as they had hardly anybody in prospect for the first part, but more for the latter part. So, since I desired to spend a few days there for the same reason that I wanted to be at Missouri Valley, I went to Sac City on Friday, the 26th, arriving Saturday. The meeting at Missouri Valley was quite well attended, and the verdict of those who ought to know by comparison said the meetings were of a high order.

With the coming of several of the ministry on Monday, in consultation with the president of the reunion I decided to cut my stay short, as there were no demands for blessings, only one having applied; and as I desired two or three days at home before going to Minnesota, I left Tuesday morning, reaching Des Moines at one o'clock. I took in as much of the state fair as I could in the afternoon, and accepted an invitation from Howard Steckel to take a ride home in the evening with him in his Chrysler. This was a happy

relief from the anticipated night trip by train to Chariton and thence to Lamoni, necessitating being up all night.

I leave tomorrow afternoon (Friday) for Minneapolis, where I have promised to assist the Saints of the Minneapolis Branch in their dining hall enterprise during the state fair. Wife will follow the first of the week.

Work Progressing at Tulsa

September 20.—We are getting settled down to our fall and winter work in this branch, and it is going forward seemingly with vigor and a better cooperation and willingness to move together under the shepherding of our new pastor, Brother Emmet Lancaster.

The new pastor readily grasped the arduous task he had before him and soon decided he would need assistance, "that it is not good for man to be alone." He took one of the fair maidens of Tulsa, Miss Helen Bailey, and persuaded her to help him in his work. After two weeks' honeymoon they returned, and the members of the church gave them a shower, sweetening the occasion by serving ice cream and cake. When the pastor expressed his appreciation for this whole-hearted welcome, he was filled with emotion as he looked into the happy faces of those under his care. He said, "With God's help and your help we shall work together in this glorious cause."

Our Wednesday night prayer meetings are more spiritual, the attendance better, and those who come are more active than ever before. A week ago the Jenks Saints came over on prayer meeting night and brought a fine spirit with them. Together we had a meeting long to be remembered.

Our women are becoming more interested in training their children each day. They are taking more interest in their homes, and talk more about spiritual things than ever before. We are surely though slowly climbing the golden stairs. May God speed our feet.

MISS HELEN LOGAN.

TULSA, OKLAHOMA, Box 1231.

Park Presidio Branch, San Francisco

September 17.—At the present time we are planning a stupendous presentation of the pageant, "Remember Cumorah," to be given Sunday, September 25. We have arranged to take over the entire Richmond Masonic Temple (our regular meeting place) for this wonderful centennial celebration.

The large hall will accommodate approximately four hundred people, and this will be used to present the pageant. The Red Room will be used for the morning services. The Banquet Hall will be used to serve a hot lunch consisting of creamed chicken and all that goes with it. We have engaged Mr. and Mrs. Ben Holmberg (the caretaker and wife) to assist on the various committees, as we shall need their help in conjunction with the regular committees.

Thus far we have received the whole-hearted support of our local newspapers and have been offered help by some of the organizations of which Sister Holling and Brother A. L. Holling are post officers. The *Weekly Herald*, a district paper with a circulation of 12,000 copies, came out yesterday, Friday, September 16, with a bold headline of "Anniversary pageant by Reorganized Church L. D. S. Sunday, September 25," and a write-up containing thirty-five lines. This was also published by our pioneer paper, the *Richmond Banner*. Both papers published the names of the principal characters, which are as follows: *Historian*, Louis B. Shippey; *Joseph*, Fulton E. Hartsough; *Minister*, V. B. Etzenhouser; *Blind Man*, Robert Cowden. And mention was made of the total of over forty in the entire cast.

Sister Bessie Boholl Holling was requested by the Park Presidio Y. M. C. A. Board of Management to address the audience of the fifth anniversary of the "Y" celebration

on Sunday evening, September 24. She consented to do so, being a member of the women's auxiliary, and she also proposed to make mention of the pageant which is to be presented the following day.

We have obtained the forest scene necessary for one setting, and the writer made arrangements with a Mr. Dettreville, a famous artist, to reproduce the Cumorah Hill scene on a canvas six by twenty feet, and hopes to get the desired effect. Up to the present moment all is going well, and we look forward to a record-breaking crowd. Will be glad to advise you as to the results of our efforts in our next.

We trust the membership of the church as a whole are trying to do as much in proportion as the twelve members of the Park-Presidio congregation.

A. L. HOLLING.

"San Diego to the Front"

The fruits of our people's resolution to read the Book of Mormon before September 22 are about to blossom forth, and the harvest will prove that Brother Fry's idea was inspired. I finished my reading September 9, and am going back over the ground, looking up the references I collected the first reading. This way of reviewing is not only delightful, but instructive.

When I was half through the book, I experienced a hunger to search the writings of Isaiah, and now before breakfast every day I listen in fancy to this wonderful prophet as he reveals what God would have him reveal. Here, too, I am collecting references for a second reading.

Evangelist J. F. Martin and about fifty of our Saints spent the entire day together Sunday, which was the last day he was to be with us. The church was simply saturated with peace and good will.

The word pictures he painted never failed to fasten the lessons in our minds. His exposition of the Book of Mormon was complete and satisfying; his "Young man and young women talks" were tactfully worded, but most penetrating.

Besides entertaining us with good music, he found time to baptize three young ladies, and later on in the day, assisted by Elder A. T. Gray and Elder Sherman, enabled these young people to receive through the laying on of hands, the Holy Ghost.

Our pastor, Elder A. T. Gray, whose wise leadership has brought us through the hard places, seemed very happy and very busy.

Our people seem to be studying the revelations and listening to the precious word more eagerly, and generally speaking, a drawing closer together seems to be in progress. In fact, a wonderful spirit of love is prevailing wherever our people congregate.

Concrete evidences of progress are not lacking. Within a week or ten days, at least two Melchisedec mantles will be added to our group, also one new priest and one new deacon will come into being.

We have some more candidates ready to be baptized the first of the month. Yes, the mist that has hung over San Diego for so many years is lifting. A great day is dawning, not only here, but over all the earth, wherever the latter-day work is going on. Anyone keeping in touch with the affairs of our church can see it coming.

I expect in the near future that from some quarter a well-thought-out plan will appear that will increase four-fold the circulation of the *HERALD* and the *Ensign*, as well as *Autumn Leaves*; also a good working plan that would bring them into active discussion in the Religio.

When we can gather our members together in one accord lined up unanimously behind our periodicals and our intrepid missionaries, victorious will be our day.

W. F. KELLERBY.

2144 El Cajon Avenue, September 19.

Topeka, Kansas

1116 Clay Street

September 26.—On August 12 C. R. Crooker, oldest son of the late A. P. Crooker, left for Detroit, Michigan, where he had been transferred by the Bell Telephone Company. The Department of Women held a farewell party at the same home on August 18, in honor of Sister A. P. Crooker and family previous to their departure for their new location at Lawrence, Kansas. The best wishes of the branch go with these families to new fields of activity, both industrial and spiritual, for such is the loss to Saints in Topeka.

F. O. Kelley was the speaker on the morning of August 21. No special preparation had been made, as he did not know he was to speak until a few minutes before entering the stand. His effort at this time was a forecast of ability as a minute man on the firing line. About five years ago a stranger came into the audience during preaching service and took a seat near the front. Upon inquiry the writer found he was a member but had been isolated most of his life. He kept coming, and finally brought his wife and baby. He was studious, and today occupies a place in the priesthood, is Sunday school superintendent, and the wife is a member and a loyal worker. This is only another evidence of what can be attained when we improve our opportunities.

A new member was added to the cradle roll on the 22d. Her name is Deloris Joan, and the proud parents are Brother and Sister C. C. Graham.

Brother C. C. Graham was the speaker on the 28th. In the evening Sister Esther Grim was elected superintendent of the Department of Recreation and Expression.

B. F. Deller had charge of the sacrament on September 4. The writer was not present but was informed that the remarks by Doctor H. A. Merchant, of Omaha, on the power of prayer, were well illustrated. Brother Ord Lasley, formerly of this place but now of Saint Joseph, was present and assisted in passing the emblems.

Doctor Merchant also gave a talk at the meeting of the Department of Recreation and Expression in the evening and at eight o'clock took his audience on an imaginary trip to the islands. His graphic description seemed almost real, and we hope some day for a return trip. A "special" was rendered at this service by J. G. Juergens. Contributions of the gift of song from this brother are always appreciated.

Sister B. H. Buntin and family, of Chadwick, Missouri, accompanied by her sister, Mrs. Vera Young and little son, of Independence, Missouri, were guests of Mrs. H. C. Pitsenberger and attended service in the evening. They were en route for their old home in Delta, Colorado. Sister Young will return after a short visit.

On the evening of September 11 Brother D. G. Francis gave a motion picture illustration of the development of the Cooperative Farmers' Association. The pictures were instructive, showing that the farmer of today meets his problems as his forefather did, by cooperation. Industrialization and separation of producing and consuming centers resulted in the development of marketing problems. There were a few marketing problems in the early day, and cooperation was a part of the daily work of the pioneer. Thus, step by step, is the mind of man being prepared for the greater cooperation in the problem of Zion. Brother Francis expects to return and show pictures on church lines in the near future.

Brother Daykin and wife, of Taylorville, Illinois, and Sister America Christensen and sons, of Lawrence, Kansas, were at this service. Elder Daykin is an instructor at Kansas University at Lawrence.

On the morning of September 18 Elder James Baillie, of Scranton, Kansas, was introduced as the speaker by our pastor. Brother Baillie gave an interesting talk on the Book of Mormon. In the evening Sister Phelps and Sister

Matthews, of Coffeyville, Kansas, accompanied Sister Helen Hays to the study class of the Department of Recreation and Expression. This department is now studying the Book of Mormon instead of the Doctrine and Covenants. Brother Don Grim is the instructor.

The sympathy of the branch is extended to Sister Connard and family in the death of her daughter, Sister Beulah Brown, of Hiawatha, Kansas. She was a member of our local.

On September 25 Elder B. F. Deller was the speaker in the morning, "Why be a member if not a faithful one?"

In the evening a program commemorating the hundredth anniversary of the date when records contained in the Book of Mormon were taken from Hill Cumorah was given by the Recreation and Expression Department. Appropriate songs with the following addresses were had; "History of the church," by Sister Grim; "Evidence of divinity of Book of Mormon," by Don Grim; and "What the Book of Mormon means to me," by B. F. Deller. A trio composed of Sisters Alfrey, Lucile Little, and Dorothy Deller, rendered the closing number. A bank of flowers placed on the rostrum brightened the room.

Brother and Sister Sheets kindly took the donations for the Harvest Home display at Independence, Missouri, from this point. This act is appreciated by Topeka Saints.

Fairfield, Illinois

September 20.—We had a very successful meeting at the Dry Fork Branch, conducted by Elder J. M. Henson and Brother L. C. Moore, of Mount Vernon. Meetings continued for nearly two weeks, beginning September 6. Attendance was good, and the Spirit was present.

I enjoyed the services so greatly myself that I thought to pass the good tidings along. Four souls were baptized by Brother Henson, and the confirmation meeting on the first Sunday at three o'clock was wonderful; the Spirit poured in upon us.

Brother L. C. Moore helped us in the song service, and several nights he played and sang for us. This we greatly enjoyed. His stringed music is good. On the last night he played on the violin which Brother P. T. Plumb made in the year 1911, and sang. This violin was presented to Brother Moore last Sunday by W. E. Green of this branch, and I think it was highly appreciated, for Brother Moore and Brother Plumb traveled together in the ministry until the latter's death.

Will you remember this branch in your prayers, that it may grow and prosper in the good work?

LELIA TIBBS.

Chase, Michigan, Meeting

A one-day meeting was held at the home of Brother Byron Saunders, Chase, Michigan, September 18. Those who came from a distance to attend were: Elder W. D. Ellis, wife and sister; Elder Alvin Ellis, wife and two daughters, Ruth and Edith, of South Boardman; Elder Buell Shelley and wife, Freesoil, Michigan; Mr. and Mrs. L. W. Moore, Mr. C. W. Bark, Mrs. Preston, Mr. and Mrs. W. L. Snyder, Mr. and Mrs. Ernest Tanner, Mrs. Bernice Waite, of Barryton, Michigan; C. Clifford Thompson, Mr. and Mrs. Charles Robinson and two sons, Merle and Okland, of Marion, Michigan; Brother A. D. Sabins and daughter, Mrs. Eva Strange, Mr. and Mrs. Christian Benzin, and Arvid, Morienne, and Corienne Benzin, of Hersey, Michigan; Elder James Sutherland and wife and four children, of Leroy, Michigan; Elder Samuel Long and wife and six children; Mrs. Earl Haines and daughter, Marion, of Reed City, Michigan; and Elder R. E. Jones, of Bay City, Michigan.

A time of rejoicing was had, and we were thankful to meet again and to hear the words spoken. We hope all will come again.

MRS. JESSIE RICHARDSON.

CHASE, MICHIGAN, Route 1, Box 36.

Nauvoo, Illinois

September 28.—The Saints of Nauvoo have been kept busy entertaining during the summer. Nauvoo seems to be growing in popularity, and there has been a steady stream of visitors from all parts of the country.

Bishop A. B. Phillips and wife were guests of the Sanfords for a few days while en route to the Central Illinois reunion. Brother Phillips was in charge of the Wednesday night prayer meeting, and his talk was encouraging to the Saints.

We also had the honor of entertaining several of the Smith family. Sister Lucy Lysinger, of Lamoni, youngest daughter of the late Joseph Smith, and her family, visited Nauvoo for the first time, coming a week before reunion and camping in the Nauvoo House for a few days. During reunion we had with us President F. M. Smith and daughters, Alice and Lois, and Bishop I. A. Smith and family.

The Fishers, of Boston, who had been touring Canada and the West, also attended the reunion for a few days. When they left for home, Betty, who was to attend Graceland, remained, a guest of the Sanfords until school opened.

Bertram Lewis, who has been attending Boston University, returned home for a short visit, bringing with him Edward Traver, junior, of Boston, and Alfred Toombs, of Providence, who were to attend Graceland. They made the trip on a motorcycle and reached Nauvoo without a mishap. The following day, Edward took a short ride to Keokuk and returned swathed in bandages. The motorcycle struck a depression in the road, and he was thrown to the ground, but fortunately his injuries were only skin deep, and he was able to leave the bandages behind when he went on to Graceland.

The boys heard that Alden Foote, of Caribou, Maine, was on his way to Graceland, so they persuaded him to come to Nauvoo and go on with them. Bertram drove to Monmouth to meet him, and he was just in time to attend a supper being held at the Sanfords in honor of the Graceland students and a lawn party following at the Lewis home. Alden was soon one with the rest, entering into all the activities and winning a place for himself in the hearts of all, because of his pleasing personality. He, with Myron Wood and Betty Fisher, left for Graceland early the next morning, a light-hearted group, never dreaming that the angel of death stalked by their side. Alden was at Graceland but a few days when he was taken sick and in a few days had passed away. The hearts of the Saints in Nauvoo go out in sympathy to the bereaved parents who were called upon thus to part with their only son.

Bertram Lewis drove Edward Traver and Alfred Toombs up to Graceland on the motorcycle, renewed his friendship with former friends, and returning home soon started on his journey back to Boston again, where he is to finish his studies at the Boston University. He was accompanied by Kelley Anderson, of Lamoni, who is to attend Harvard University.

The district, at the suggestion of President Smith, purchased a motor boat, and the young folks of Nauvoo have found it a great help in entertaining visitors. An occasion long to be remembered was a moonlight trip on the river with a steak fry at Lingerlonger Beach.

C. B. Woodstock and wife and Gene Closson and wife, of Lamoni, made a flying trip to Nauvoo, arriving Saturday afternoon and returning the following morning. A picnic supper was held at the Layton home Saturday evening, and the visitors were treated to a motor boat ride across the river and back.

Patriarch F. G. Pitt and wife were visitors last week, coming from Joliet where they are making their home for a short time. They were on their way to Carthage to visit Brother and Sister Hare.

Sister J. W. Layton and Sister T. J. Henderson and little daughter Mabel were called to Independence by the serious illness of Emma Burton. On reaching Independ-

ence they found she had passed away a few hours before. Sister Henderson is a granddaughter of Sister Burton, and Sister Layton is her youngest sister. Sister Henderson spent a week in Independence, visiting her mother, Addie Matthews, and then Brother Alexander Kenty and wife and son Norman and wife drove her back to Nauvoo, where Sister Kenty was a guest of her sister, Clara Lewis, for a few days. The Kentys then drove on to Saint Louis.

The centennial of the coming forth of the Book of Mormon was observed last Sunday. Part of the pageant written by Brother Elbert Smith was given during the Religio hour by the young people, and this was followed with a splendid sermon on the Book of Mormon by H. C. Snively. The rostrum was prettily decorated with flags of all nations and summer cypress.

The Laytons report over seventeen hundred registered at the Mansion House during the summer months. If all who called had registered, doubtless the number would have been well over eighteen hundred. This means that eighteen hundred people from all parts of the country have listened to the gospel story, received literature, and been favorably impressed, who probably would have been reached in no other way.

Far West, Missouri, Branch

The series of preaching services conducted by Elders G. T. Richards and J. Charles May opened September 11 and closed September 25. Good weather and good attendance were enjoyed throughout. Each Sunday was a special day for attendance and program. The first Sunday night a play was put on by the women of this neighborhood. Eight persons were required to present this effort. On the second Sunday, fifty or more cars of people came from Independence as visitors and gave us a historical program. Our attendance then reached its peak, there being over three hundred present.

The men of the neighborhood gave a pageant, "Remember Cumorah," on the last Sunday night preceding the preaching service. It included seventeen cast members.

The seventeen services held here by Brothers Richards and May had an average attendance of seventy-eight.

We enjoyed the preaching of both, and the special music by Elder May, who plays the guitar, ukulele, and ocarina or "sweet potato."

Southern Indiana Conference

The Southern Indiana District held their yearly church conference at Derby, Indiana, on September 17 and 18, and at this conference the following officers were elected to serve the district until next September:

President, John A. Robinson, Indianapolis; and Brother Robinson selected as his counselors, Charles H. Fish, of Indianapolis and H. W. Burwell, of Louisville, Kentucky; secretary, Arthur W. Gage, Indianapolis; chorister, Keo M. Robinson, Indianapolis; pianist, Edna S. Gage, Indianapolis; Women's Department head, Margaret Stacy, Louisville, Kentucky; Sunday school superintendent, Houston Glenn, Derby, Indiana; and Sister Glenn has appointed as her assistant, in this department, Katherine Schmidt, Louisville, Kentucky; secretary for the Sunday school, Margaret Stacy, of Louisville, Kentucky; head of the Department of Recreation and Expression, H. W. Burwell, Louisville, Kentucky; secretary for this department, Lois Hornocker, of Indianapolis.

The writer is sure we are all going to try that Southern Indiana this conference year will do the very best it can. We are going to work in every way toward a complete church program.

ARTHUR W. GAGE, *Secretary,*
Southern Indiana District.

Lamoni Stake

Celebrate Book of Mormon Centennial

A record-breaking attendance was had at the Brick Church September 18 when the Lamoni Branch observed the centennial in commemoration of the one hundredth anniversary of the receiving of the Book of Mormon plates.

The day opened with a priesthood prayer service at eight o'clock and Sunday school under the supervision of the local officers. At the eleven o'clock hour a program of three short talks was substituted for the regular sermon and proved very interesting. Elder W. E. Prall was the first speaker, taking as his subject, "The history of the Book of Mormon." He told of the origin of the book, the history of its people and its purpose. Sister W. E. Haden was the next speaker and took as a theme, "The significance of the Book of Mormon to the American Indian." Some of Sister Haden's ancestors are of the Indian or Lamanite race, and she told of the customs and beliefs of the Indians, their history, their oppression, and their attitude toward the Book of Mormon which gave a history of their fathers and of God's dealing with them in the centuries of the past. Elder Roy Cheville was the last speaker of the morning and discussed the "Contribution of the Book of Mormon to religion," calling attention to certain religious controversies of the time of the coming forth of the book and set forth clearly the influence it has had during the past one hundred years on religious thought. The music for this program was furnished by the choir, assisted by Brother and Sister Fields Jones, of Orson, Iowa. Brother and Sister Jones were former residents of Lamoni, and their many friends here enjoyed their part in the program. In addition to these musical numbers, the congregation joined in singing L. D. S. hymns in keeping with the spirit of the day.

At 12.40 a basket dinner was served by the ladies of the Department of Women under the supervision of Sister J. H. Anthony. Over four hundred partook of the dinner, which was served cafeteria style on the lawn south of the church.

The afternoon program was also held on the church lawn, seats having been previously arranged for the occasion. The program opened with a forty-minute concert by the Lamoni Concert Band, under the direction of Brother J. H. Anthony. A ladies' quartet sang two numbers, "A garden of beautiful roses," and "The Rosarie." The personnel of the quartet was Miss Mabel Carlile, Mrs. Fields Jones, Mrs. J. H. Anthony, and Miss Helen Anthony, with Byron Neville at the piano. Charles Ballantyne played a violin solo, accompanied by Sister Eunice Butts. The closing number of the program was a Book of Mormon story, "The gleaming stones," told by Sister Marcella Schenck. She told of the voyage of the Jaredites and the making and lighting of the boat with gleaming stones. This story taught a lesson of faith in God and the blessings which come to those who keep his commandments.

The pageant, "Remember Cumorah," as presented by a selected cast under the direction of Florence Thompson and Mrs. M. E. Mortimore Sunday evening, was a remarkable success.

The Cast

Joseph Smith	Roy A. Cheville
Minister	Oscar Anderson
Moroni	Lonzo Jones
Spirit of Prayer	Lyda Elefson
The Church	Rae Lysinger
Reader	Lois Garver
Historian	Gene Closson

The stage setting was that of a wood, the entire stage being banked with large boughs of green. In front of these were placed a circle of screens to transform the scene to an interior in some of the acts. The whole was effective and a good substitute for regular scenery. The story of

the finding of the plates, the angel's visit to Joseph, the organization of the church, and the sending forth of missionaries, first on foot, then by rail and airplane, then the broadcasting of the message by radio; and finally the response of the nations to the call, was told in the various scenes, the intervening history being read by the historian, Eugene Closson. The last scene was very spectacular and realistic, made so by their ability to call on personal representatives of many of the foreign nations who are attending Graceland College. There were: Canadian, Scotch, English, Irish, Australian, Dane, Indian, and South Sea Islanders, who were either native or direct descendants. Other nations were represented by costuming, such as Japan, and others.

On Wednesday night of the anniversary week, the monthly union prayer service was held at the church. The centenary theme was carried out in the opening remarks by Roy Cheville, who spoke of lessons from "The Youth of Cumorah." Coming from the prayer in the woods, this young man carried three great convictions, essentials to effective religious activity: God had given him a specific work to do; divine help would assist in the task; and he would be held responsible for its accomplishment. The church of today needs this sense of assigned work, assurance, and responsibility. The congregation was augmented by several college students, whose outlook at the beginning of the school year brought the spirit of trusting and energetic youth.

Following the class work at the Religio hour on Thursday evening, Elder A. M. Chase gave an illustrated talk on the Book of Mormon.

Elder W. E. Prall was the speaker at the eleven o'clock hour on Sunday, September 25, taking as his theme "The significance of the Restoration." Brother Prall presented in this discourse the contribution the Restoration has made to religion during the past one hundred years.

The centennial observance closed with the evening sermon by Elder James A. Thomas, who had chosen as his subject, "Shall we carry on?" Brother Thomas reviewed the work of the men and women of the church during the past century, outlined the work before the church today, and raised the question, "Shall we carry on?"

Des Moines, Iowa

September 26.—Work in this part of the Lord's vineyard seems to be moving forward. On last Sunday morning, the pastor, C. B. Hartshorn, spoke upon the topic, "The Book of Mormon as a contribution to sacred literature." The subject was very ably handled and the Saints edified. The program of the Religio hour was rendered by the Des Moines Blue Birds. This is a band of young girls under the leadership of Sister Josie Potter. The program was very interesting and educational.

A member of the local priesthood, Brother J. L. Parker, was the speaker at the evening hour. His theme was, "The Book of Mormon as another witness for Christ." Brother Parker, as many know, was formerly a missionary and always possesses that missionary spirit when he stands behind the sacred desk.

An evangelistic campaign will be begun by the branch on October 2. The meetings are to be conducted by Apostle F. Henry Edwards, of Independence, assisted by Elder O. L. D'Arcy, missionary to Des Moines District. The Saints here are looking forward to a spiritual revival among their number and an ingathering of precious souls for the Master.

Prayer meetings are being fairly well attended, and the spirit of love and of fellowship is made manifest. All the departments of the church are functioning well, and we feel that the march is Zionward.

N. V. ANDERSON.

Independence

Stone Church

Sunday, October 2, being the first of the month, the Saints gathered in sacramental service, Pastor C. Ed. Miller in charge. "Sovereign and transforming grace" was sung under the leadership of Bishop J. A. Koehler, and prayer was offered by Presiding Patriarch F. A. Smith. In his opening remarks, Evangelist U. W. Greene referred to the coming forth of the Book of Mormon plates, the translating of these plates by Joseph Smith and the work of Oliver Cowdery, their desire to obey the law, the bestowing upon them of the Aaronic priesthood, and their baptism. "This morning it would be an excellent thing," observed Brother Greene, "for us to look into our hearts, and as we bow at the table of the Lord ask ourselves the question, Have we forgotten the promises the Lord has made us, and are we ready to move on doing whatsoever we can to help in this divine work?"

In accordance with the schedule of the city centennial, the initial celebration commenced in the various churches on Sunday morning, and so following the serving of the emblems the order of the Stone Church meeting was changed to one of reviews and reminiscences of earlier church days in Independence. Elder Miller announced Bishop Roderick May, who briefly and interestingly began with the establishment of the church in 1830, bringing it up to the present time. Just as the children of Israel wandered in the wilderness forty years, so did the early Saints wander away from Independence after being driven out in 1833—for forty years. Bishop May himself came to the Land of Zion in 1879, going into business in Kansas City. In 1884 he and Sister May came to Independence. The first district conference in a grove, the hard times, and his work as branch president and bishop's agent were touched upon, also his ten-year mission to England and the gathering to the center place. Rapt attention was given Brother May.

As a result of questions put by Pastor Miller to the congregation, it was found that there were a number of members present who met in the first church of the Reorganization, the "brick" church, on East Lexington Street. They were the following: Mary E. Pooler, Mrs. Leona Austin Bartholomew, Rose Loar Nesbitt, Mrs. Alma Roberts McClain, James Armour, Mrs. Tomlinson Lyon, Edith Ruth Clow Koehler, William Williamson, Rose Pooler Page, Mr. and Mrs. Roderick May, Joseph Lively and family, Frances Williamson Hilliard, Ida Beam Williamson, Alice Clark Hattey, Lottie Gould Williams, Mattie Kemp Roberts, Jennie Kemp Campbell, Myra Chatburn Brackenbury, Nellie Chatburn Brocaw, Joseph A. Brackenbury (helped make brick for the church), Hannah Parker Clow, Catherine Andes Wilcox, Mrs. Stevens (who has the organ that was used in the church).

Sister Jennie Newton Yingling was then called to the stand and in turn narrated in a vivid fashion activities of the church occurring in her young womanhood, the organization of the Hawthorne Society for the purpose of putting a pipe organ in the new church (the Stone Church) which was being builded, the aggressive campaign for improvement in church decorum, the branch elections, etc. That the people of those times were inspired by the Spirit to a sincerity, a willingness, and a vision which compelled them to progress, is this sister's belief.

Patriarch F. A. Smith, who began his first official work in the "brick" church as a deacon, also spoke concerning the work of those days.

After singing "Shall we gather home to Zion?" with unusual fervor, the Saints were dismissed, feeling spiritually and mentally refreshed. Those who have of late years come to the center place better now understand the struggles of those who came here years ago and, surrounded by opposition and prejudice, proceeded to establish their homes and their church.

In the stand downstairs for the junior sacramental service were Elders George A. Shearer, George A. Gould, and James L. Gray. A hundred and sixty young people between the ages of eight and twenty were present, and the meeting moved along rapidly, there being at one time twelve testimonies in ten minutes. Elder Gould made the spiritual manifestation talk, and Elder Gray was in charge of the service.

The Campus service, in charge of Brother James Strachan, was not quite as active as formerly, there being only five prayers and thirty testimonies. Brother Mansel T. Williams made the opening remarks, which were instructive and if lived up to will make better girls and boys, and older ones, too. The fifty-eight pupils who had been promoted to the intermediate department were missed, but great hopes are held for the sixty little ones who have come in from the primary department that they, too, may be workers for the church.

The principal item of business transacted by the Religio Sunday evening was the selection of Brother Evan Walden, recently of Graceland, as superintendent of recreation. The program presented by Superintendent of Programs Fairbanks consisted of two readings by Blaine Bender and a vocal duet by Gladys and Margaret Givins.

Conference of Churches in Zion

President Frederick M. Smith called the conference of the churches of Zion to order at eight o'clock Monday evening, and after opening exercises asked the people to act on the appointment of G. S. Trowbridge as secretary of the conference. The appointment was approved.

President Smith read a letter of resignation as secretary from P. G. Fairbanks who is now residing in Chicago. The resignation was accepted.

The names of three men who had become members of the church but had so far forgotten their obligations as to have become criminals, being convicted and sentenced in the courts of the land, were upon recommendation of the bishop's court, dropped from the church records.

Several names were presented in reports from bishop's court of members who had become disaffected and wished their names taken from the church roll. The court's recommendation that the requests be granted was adopted by the body.

The chairman stated there were vacancies in the board of directors of the Independence Institute of Arts and Sciences, some of them caused by the change in the Presiding Bishopric in 1925, and asked that the conference take cognizance of and provide remedy for the condition. The body selected Albert Carmichael to succeed himself, and he was named for a term of seven years' service. M. H. Siegfried was chosen to succeed James F. Keir for a term of six years. G. W. Eastwood was chosen to fill the unexpired term of B. R. McGuire in case his resignation should be received.

Several ordinations were recommended to the conference by various pastors and others, and each was approved by unanimous vote. Those approved and the offices they are to hold are: R. E. Whitsett, elder; Elvin Y. Rawlings, priest; W. H. Stevens, deacon; Arthur Whiting, elder; Kenneth Thompson, priest; Matthew Cleland, priest; J. C. Mabbott, elder; Jesse Smith, priest; John Inman, priest; Perry L. Hiles, priest.

Notes from the Campus

Have you seen the large pine bookcase which stands against the north wall in the office of the Independence Institute of Arts and Sciences? This handsome piece of workmanship constructed by Brother J. W. Gunsolley is a recent addition to the office equipment. Having a capacity for more than six hundred books, it is rapidly being filled with books donated to the Ruth Lyman Smith Memorial Library—reference books for college and high school. Further donations of worth-while books will be appreciated and put to good use by the students of the Institute.

Several new books have been purchased, among them being

Parents and Their Problems, by Mary Harmon Weeks, a set in eight volumes. Everyone is welcome to take out a library card and make use of this collection of helpful books and magazines.

Faculty and students of the Institute agree that the reception given by the faculty at the Institute building Saturday night was a success. The crowd attending was not large because of the heavy rain which continued during the entire evening, but a merry time was had visiting, playing games, and eating the refreshments.

Interesting Personals

Bishop and Sister Roderick May celebrated their fiftieth wedding anniversary Tuesday evening, September 27, at their home on North Delaware Street. Half a hundred guests representing England, Canada, Scotland, and several of the States were present. Short talks were made by President Frederick M. Smith, Doctor Joseph Luff, Pastor C. Ed. Miller, Evangelist U. W. Greene, Bishop Ellis Short, Sister A. L. Yingling, William Crick, Thomas Hartnell, and William Ecclestone. Frank Russell led the singing during the evening. A quartet composed of Brother and Sister J. Charles May and Brother and Sister E. C. Harrington sang "Silver threads among the gold," and "When you and I were young, Maggie," Brother Harrington being in charge of the program.

Brother and Sister May were married in London, Ontario, September 27, 1877. Bishop May was born in Glasgow, Scotland, in 1850. He moved from there to Canada, later to Kansas City, and in 1884 he and Sister May moved to Independence. Brother May was appointed bishop to represent the church in the British Isles Mission from 1901 to 1911, and has spent thirty years in the bishopric. Brother and Sister May have five children, all living in Independence.

Sister Gertrude Copeland took train Sunday evening for her former home at Philadelphia, Pennsylvania, called there by the death of her father, Asa Copeland. Sister Copeland expects to remain at Philadelphia for a few weeks, and during her absence Miss Paxton, her assistant, is in charge at the Independence Sanitarium.

Walnut Park

Sacramental Sunday proved to be another day of profit and enjoyment to the large number gathered for the eleven o'clock service. Pastor Howard Andersen, in charge, with twenty of the priesthood about him, felt impressed that the service was beginning in the right spirit and would become better as the time passed, which proved true, the spirit of consecration moving one after another to express his or her determination to put the work of the Lord first hereafter and endeavor to live a life worthy of the promises made to those who overcome.

At the opening of the meeting, Brother and Sister J. G. Clark presented their baby boy, John James, for the ordinance of blessing. B. J. Scott and J. W. Adams officiated.

At six o'clock the first Religio session since last June was held. Brother John A. Taylor was elected superintendent, other officers to be nominated by him next Sunday. Class work was begun, to be more thoroughly organized later. Seventy-six were counted present.

The evening speaker was Evangelist F. A. Smith, refreshing our memories again on the importance and truth of the Book of Mormon record.

The class in home nursing, conducted in the church basement on Friday afternoons, still holds nearly half a hundred interested students. The county nurse was especially pleased last week to see the room so well filled in spite of the rain. Others will be welcome.

Liberty Street

Brother Blodgett made the opening remarks at the sacramental service on Sunday morning. He spoke of the importance and sacredness of the occasion for which we had met, bringing to our minds the beautiful love that Christ has shown to the world and to mankind.

Elder Joseph Luff, one of our oldest residents of Independence, was speaker at the evening service. In his discourse, he spoke of the church in its early day, when it had been persecuted by the world, and compared it with the church today—an institution after which other churches are beginning to pattern. Many were the interesting truths and facts brought to the minds of the congregation by Brother Luff.

A large attendance was had at both services.

East Independence

Several Saints from this district attended the pageant, "Remember Cumorah," given at the Auditorium on Friday evening, September 23. Those who went felt the spirit of the place as they have many times when reading the Book of Mormon, and felt to rejoice that this book had been brought forth by the power of God. They also experienced joy in the fact that God is still speaking to his people in many ways.

On September 25 Brother U. W. Greene was the speaker at the morning hour. He spoke on the subject, "Book of Mormon." The story of the first vision, as published in *Autumn Leaves*, was read by one of the boys at the Sunday school hour, and Brother Greene had him and another boy come forward. He told of events in Joseph Smith's life referring to our boys as being about the age of Joseph at the time these events happened. His talk was very interesting and inspired the Saints with greater faith in God and in this latter-day work.

Services were not held at East Independence church in the evening, giving all an opportunity to go to the Auditorium.

During the week we believe nearly everyone visited the Harvest Festival and enjoyed the beauties there. God has abundantly blessed us. Why should we not bring of the best of our fruits and thus help in God's work?

Sunday, October 2, was a gloomy morning, but after the gloom and the rain of the past week the sun shone forth and gave cheer and comfort. Not many were at the sacramental service, but some helpful testimonies were borne.

On Sunday evening Evangelist U. W. Greene gave an interesting discourse upon the fulfillment of prophecy in regard to the Jews gathering back to Palestine, relating in an attractive manner many of his experiences while there as a missionary.

Saint Louis, Missouri

(Culled From the Weekly Bulletin)

Tuesday the 13th, President F. M. Smith visited the city and was present at the session. In the course of a few remarks he put stress upon the need of "teamwork."

At the special business meeting last Tuesday, the chief item of business was the decision to hold a series of missionary meetings beginning October 16. It is hoped we shall be able to have as the speaker for this occasion one of the traveling ministers. The services will be held Sunday mornings and evenings, Tuesday and Thursday nights, and if the congregation wishes, Friday nights also. These services will continue for three weeks.

As soon as we can be assured by the First Presidency that the minister chosen is available, we shall advertise and organize the publicity campaign.

We can begin now to prepare for these services: 1st. By each of us making the services a matter of personal thought and prayer. 2d. By deciding to be present at each service ourselves to secure all the good we can, and to begin now to invite some friend to come with us.

Remember October 16, an opportunity to deepen our spiritual life and carry out the instruction: "Let him that is warned warn his neighbor."

September 22, is the centennial of the finding of the metal plates from which was translated the matter composing the Book of Mormon. The general authorities of the church are seeking to arouse special interest in this book by giving this feature of the church's history special notice. To put the membership into more intimate touch with the Book of Mormon, its message and mission, the authorities seek to get as many as possible to pledge themselves to read this book before December 31 of this year.

Kansas City Stake

Wins Recognition With Contralto Voice

The *Detroit News* of September 20 gives more than a half column to an account of a vocal contest in the city under the auspices of Atwater-Kent Foundation to discover the city's most promising young voices. Out of more than two hundred singers registered, fourteen were chosen for the final contest. A young sister, formerly of Kansas City, Miss Stancey Edwards, now residing at 2542 Calvert Avenue, Detroit, won first place as contralto voice, and was awarded valuable prizes; she soon will go to other contests in the nation-wide search for the most promising young voice. The Saints of Kansas City are glad to know of her success.

Bennington Church

The pageant, "Remember Cumorah," was given at the Bennington Heights Church Sunday, September 25, at 7.45 p. m., under the direction of Sister S. S. Armstrong. The pageant was played by members from the Northeast Mission and Bennington Heights. The church was filled, and a few who could not find standing room inside stood in the yard and looked through the windows until the rain drove them to shelter.

The pageant was rendered well and was very interesting throughout. A goodly number of strangers was present, and the effect must have been equal to that of a series of sermons. To those who had heard of the recovery of the plates of the Book of Mormon from Hill Cumorah, it was a very fitting way to observe the anniversary of Joseph Smith's experience. Velton Goold played the part of young Joseph Smith.

Sister Viola Davidson, Brother Mason Stobaugh, and Brother Lyle Davis assisted with the singing; and Brother Albert Phillips operated the picture slides. These folks were from the Mount Washington Church.

The sisters have been exhibiting displays at the Harvest Festival at the Auditorium in Independence. Sister Pearl Ladd won a first prize ribbon for her doughnuts, Sister Georgia Binninger won a first prize ribbon for her cake, and Sister Mary Helm won a third prize ribbon for her pie.

Milburn Hull and Robert Cross were baptized Sunday, September 25.

Sister Ruby Eckard, Sister Isabel Clark, Brother Mason Stobaugh, and Brother Albert Phillips of Mount Washington gave a Religio program Sunday, September 11.

Quindaro Church

On the 4th of September Elder and Sister Richard Weaver, of Colorado Springs, partook of the sacrament with Quindaro Saints, Brother Weaver occupying the eight o'clock hour, using as his theme, "Am I my brother's keeper?" His sermon was very impressive.

On September 16 the Women's Department served a fish fry dinner which was very much enjoyed. The net proceeds amounted to \$18.50. Sunday evening, September 18, they had the pleasure of listening to Bishop F. B. Blair in a very able discourse on "Colaborers with God."

September 19 all officers and teachers of the Sunday school met at a banquet dinner, which was served by the Women's Department stake superintendent. Joseph Ray Lloyd, and his wife who is superintendent of the Women's Department, were present. Many good thoughts were expressed by them and

others for the betterment of the school. A home-coming and rally day was arranged for the following Sunday, which was duly observed. Class study was dispensed with, and all gathered in the auditorium, where was featured a splendid program, 132 being present, the offering totaling \$38.77, which was turned into the Christmas offering fund. Bishop Blair occupied the 11 o'clock hour, using as a theme "Cumorah." Many beautiful tributes were paid to the Book of Mormon. At two p. m. many pioneers met, long members of the Quindaro Church, in prayer service. A good spirit prevailed. Continuing, after three, the pioneers indulged in some reminiscent talks, Doctor (Sister) Lewis, first Sunday school superintendent at Quindaro, and Elder and Sister John Tucker leading out on the "rise and growth of the Quindaro Church." The Religio study hour was given over to a program consisting of orchestra numbers, readings, and a short talk by Elder Emmett N. Palmer. At 8 o'clock Sister Eola Hawkins played the voluntary and Brother Otis Swart rendered "Largo," by Handel, very beautifully on the violin, accompanied by Sister Hawkins. The choir sang, "At the name of Jesus," followed by a sermon from Elder H. A. Higgins on an "authoritative message," which was presented in an affirmative manner. All went home feeling it was a day well spent in the service of the Master.

Fourth Church

On September 25 rally day was observed, there being 133 present. Elder John Sheehy, of Independence, Missouri, occupied the 11 o'clock hour; subject, "Christian religion," definition, "The Christ's way of living." He used a blackboard, outlining his subject: The dates 1620, 1776, 1827 were used. What do those dates mean to each one? The first, 1620, recalls Pilgrims' landing and freedom; 1776 liberty to worship God as you please; and 1827, Moroni, Joseph Smith, knowledge, and consequent advancement in all lines of endeavor, especially mechanically. Joseph Smith was prayerful and had a willingness to do what God wanted him to do. Sidney Rigdon was humble, honest, and had faith in God. Desire must come first, before we do anything. One can not be successful without prayer. In 1620 the Pilgrim Fathers had faith in God and prayer. In 1776 Washington went alone to pray over the war. In 1827 Joseph Smith prayed over religion. Prayer is communion with God. Let God talk to you. Don't do all the talking yourself. Oliver Cowdery had a qualification lacking in the other two, that of education. We can do only to the extent we are qualified. Saints should study. All can not have high school or college courses. All can read and study the Doctrine and Covenants, Book of Mormon, Church History, Bible, and many good books. Oliver Cowdery, being a school-teacher, was qualified to help finish the translating of the Book of Mormon. After the plates were translated, another thing was lacking—money. Martin Harris had that. He also had faith in God, and a desire to help as the others, so when commanded to help finance the printing, he willingly obeyed. The prophet; school-teacher, and farmer were thus working together to bring about God's purpose. David Whitmer, another witness, up to his dying hour stated that the Book of Mormon was true. Each witness could have had wealth, if only he would deny the divinity of the book.

At 8 p. m. the play, "Remember Cumorah," was rendered by the local members, two hundred being in attendance. God's Spirit was with those having parts. Sister Evelyn Worden directed.

Butler, Missouri

Butler is a very beautiful and progressive little city, the county seat of Bates County, and located sixty-five miles south of Independence on Highway 71. We have a noble band of Saints here who are ever willing to help carry on the gospel work. Our aim as a branch this winter is to help work the ground and be ready for a mighty harvest in the near future, whenever God's servants see fit to harvest. This is the branch that Brothers I. N. White, J. F.

Curtis, E. T. Atwell, F. L. Sawley, and J. I. Young helped to build years ago. We are still alive and working and watching and praying for the redemption of Zion.

The Department of Women has arranged with the library committee to place the Book of Mormon and other books of the church, as we see fit, in the public library of Butler.

MRS. W. A. SEARFUS.

Detroit, Michigan

Sunday afternoon, August 28, was a day long to be remembered by the Saints of Detroit. A joint ordination and sacramental service, comprising the five congregations in the city, was held at the Central Church.

T. S. Williams, city pastor, Louis Richards, Richard Uiman, Wilbert Wood, and Amos Surbrook, pastors of the East Side, Highland Park, River Rouge, and Wyandotte congregations, were in charge of the service.

The meeting opened by the congregation singing, "Blest be the tie that binds." Prayer was then offered by Elder Amos Surbrook. Elder Williams then read from Hebrews fifth chapter, which suggested the responsibility of the priesthood, after which sacrament was served to the people.

Following the administration of the sacrament we immediately entered into the ordination service. The ordination prayer was offered by Elder Louis Richards. Thirteen young men were ordained to the three grades of priesthood in the order of Aaron. Six priests, five teachers, and two deacons.

Walter Simpson, Melvin Russell, William Armstrong, priests; and John M. Garner and Alexander Cadwell, teachers, from Highland Park congregation. Lawrence Belrose, Roy Stark, Gerhart Gustavus, priests; Clinton Peck, teacher, and Benjamin Forsythe, deacon, from the East Side. Thomas Snobelin, of the Central Church, was set apart to the office of teacher. Howard Newman, of River Rouge, to the responsibility of deacon, and Orville Loeding, of Wyandotte, to the office of teacher.

These men were arranged in a half circle on the rostrum of the church, and behind them stood fourteen elders, who took care of the ordinations. Preceding the ordination of each man, Elder Williams would announce the name of the man, his office, and the congregation he was from.

Following the ordinations, Brother Williams called the attention of the audience to the fact that all the elders participating in the ordination service were actively engaged in the work of the church, and that the men ordained had in their submission to this ordinance signified their determination to be so engaged. He then invited all the members of the priesthood sitting in the congregation who were inspired to consecrate their lives to the good cause to come to the rostrum and join together in singing; "Jesus, I my cross have taken." After the brothers in the audience had responded, fifty-one men were counted on the platform.

A beautiful spirit prevailed throughout the meeting, and everyone present felt encouraged to go on with the work. Closing the service, the song of "Consecration" was sung, and prayer was offered by Elder T. S. Williams.

The church work in the city of Detroit is represented in a city-wide organization called the "consolidated branch." This is made up of five "divisions," which means that each division is composed of a certain section of the city. Each division has its place of meeting and the regular corps of officers that go with an organized branch.

It is planned to divide these "divisions" into a number of groups, over which an elder will preside. He will have under his direction other elders and priests, teachers and deacons. These men will see to visiting the Saints and will arrange for cottage meetings in the homes of the Saints or friends. These meetings are to be in the nature of prayer meetings for the Saints, or missionary, to reach the outside people. These services are planned to act as feeders to the meetings held in the churches.

The city or branch organization has a full corps of branch officers, whose duty it is to look after the work as a whole in the city. This makes possible the accomplishment of bigger projects than is possible under separate organizations. Our churches are located as follows: Central, 5858 Fourth Avenue; East Side, Louis and Crane; Highland Park, Louise and Joslyn; River Rouge, Orchard and Alexander. The Wyandotte people are meeting in a hall near First and Maple.

East Syracuse, New York

Syracuse Branch is so small there is not much to write about usually, but since our last writing we have had several visitors. Some we have never met before, others were old friends from the East. Doctor Sinclair, with his wife and son, from Somerville, Massachusetts, stayed one night here; he gave us one of his worth-while talks, and this family kept him busy answering questions until past the time when Latter Day Saints should be in bed.

We were also pleased to meet Brother and Sister D. T. Williams. They were on their way to Onset reunion.

August sacramental service was well attended, and a good feeling manifested. Elder Ulrich with his wife and children met with us on that occasion. They were visiting Brother and Sister Clarke. Some of our members attended Kirtland reunion. They have been telling us many of the good things they heard while there. Some of them have decided that if possible they will go again next year.

Members of the branch planned a surprise birthday party for Brother George Whitehead, father of our branch president. He was surprised all right. He said we "did it up brown that time," and to add to the surprise and pleasure of all, along came Brother George Robley. Ice cream and cake were served. All seemed to enjoy themselves.

With members from other branches our branch enjoyed the picnic held at Sister Elsie Elms's farm. It was a splendid place to go to have a good time.

Each family has a copy of the pamphlet on "Industrial Zion," and we are using them in our study period in Religion. Lay members wanted to know what it is all about, as well as the ministry.

We have had a convention and one institute this month, some of our members attending both.

Book of Mormon reading appeals to our members.

New Haven, Wyoming

September 24.—An all-day meeting, held September 18 at the Little Missouri Schoolhouse, brought together for that season of association about seventy-five Saints. The weather turned quite cool the preceding night, preventing some from coming and keeping others from arriving early, but by noon a goodly crowd was present from Alva, Moorcroft, New Haven, and Stroner, Wyoming. The hour being late, morning meeting was annulled and the first thing on the program was the bountiful basket dinner, to which all did justice.

Following the meal the Little Missouri Sunday School and the Monument Hill Sunday School, of Stroner, had a short session of school study followed by a program. A very good, short sermon on the divinity of the Book of Mormon, and Joseph Smith, by Brother Fred Cousins, of Moorcroft, followed the program.

Altogether we had a splendid day and feel better for the fellowship of being together. We are a little band of Saints up in this part of Wyoming like sheep without a shepherd, but we are trying to hold forth the gospel banner and raise our young people as God would have us do. We have Sunday school, and our great desire is to have preaching and sacramental services.

Brother J. D. Curtis came here two years and held services, baptizing several. He started the work, but it has been two years now since he was here the last time. We hope that he or some other elder may come and carry on the work begun by Brother Curtis.

MRS. T. C. GRAY.

Fall River, Massachusetts

September 25.—The first church service of this fall was held September 11, a sacramental service. Brother Moses Sheehy said that it was good to be home again. Attendance was good, considering the weather, as there were heavy thunderstorms of several hours' duration. The pastor's rheumatism being painful, Brother Alma M. Coombs carried the sacrament to the sick. At this meeting the second child of James D. B. Heap was blessed by its grandfather, James W. Heap, and by Elder John E. Rogerson. The baby was given the name of John Francis.

In the evening of September 11, Pastor James W. Heap spoke on the Book of Mormon. This was the first Sunday that he had an opportunity to urge the people to read the Book of Mormon.

The following Sunday, Pastor Heap was the morning speaker, and Elder John E. Rogerson occupied the hour in the evening. Some of Elder Rogerson's friends attended this service; one came and took part in the midweek prayer service.

The Sunday school is again selling the calendars for the Christmas offering. Next year the offering will probably be sent to the Bishop quarterly.

Fall River Saints were grieved to learn of the death of Edmund Roberts, of Brockton. Edmund was born in Fall River, moving to Brockton a few years later.

Sister Ruth Sheehy Baker and son, Alpha Nickerson Baker, of Boston, were guests of her father, Brother Moses Sheehy. Brother Charles Baker joined them over Labor Day, and they returned to Boston together.

Some of our Sunday school scholars seem interested in athletics. Sister Gertrude Howlett, sixteen years old, has won at least two silver cups for long distance swimming this summer. These cups were on exhibition in a store on Main Street. Brother Robert W. Coombs won one gold medal, two silver, and one bronze medal for different athletic events at the boys' camp he attended. Robert is almost twelve years old.

The writer noticed in the newspaper that Donald and Willard Gilbert won a number of events at the Boy Scout camp.

Sister Marjorie and Brother Charles Pillsbury attended the Baptist Vacation Bible School. They did some fine work in woodwork and reed basket weaving.

Bishop M. C. Fisher and wife called on Sister Halstead September 18. The following Sunday friends took Sister Halstead to their home for the day.

In the sacramental service Brother William Baldwin stated that he drove through Palmyra on his vacation.

Our organist, Sister Elizabeth Jackson, with her mother visited with her brothers in Colorado for one month.

All are urged to attend the young people's convention to be held at Boston in October.

Young People's Convention of Southern New England

The day is rapidly drawing near! Saturday and Sunday, October 8 and 9, will be red-letter days in the history of this district. The first young people's convention ever held in this part of the country will convene in Boston then.

The committee is working hard to make this convention the biggest and best possible, and we want to be sure of the cooperation, support, and attendance of all the young people. One hundred per cent attendance is what we are aiming at.

It has been definitely decided that Brother Floyd M. McDowell, of the First Presidency, will be with us. All of you who had the pleasure of being at Onset a few summers ago when Brother Floyd was there know what that will mean.

Saturday afternoon there will be a special sight-seeing tour to the famous Lexington-Concord battle ground. In the evening a very special entertainment will be given, which will not only be instructive and edifying, but of the highest degree of interest. Following this, the young people will just get together informally for an "acquaintance meeting."

Sunday morning will start with one of our famous prayer meetings. Such meetings as we have had many times at Onset just by ourselves! a chance to get together and "be ourselves in our own way." You all know the spirit of these meetings and the good that each individual can derive from them. Following this will be a round table discussion of our young people's problems, led by President McDowell. The afternoon will be the grand wind-up. Another meeting with Brother McDowell, in which he will tell us of the ideals of the youth of this church and what the youth of today can and should be doing.

As this convention will be the first and biggest thing of its kind that has ever been held here for the young people, we urge you all to plan to be here with us.

Southern Indiana Conference

The annual conference of the Southern Indiana District met September 17 and 18 with the Derby Branch, at 10 a. m. Elder Charles H. Fish, district president, of Indiana, was unable to attend; also Elder H. W. Burwell, of Louisville, Kentucky, counselor, was not present. Counselor J. A. Robinson, of Indianapolis, was present and called the meeting to order. Upon proper motion Brother Robinson was chosen to preside, and J. O. Dutton was associated with him in presiding. The attendance of the conference was very light, for the Saints from Louisville and New Albany failed to come. Several were in attendance from Indianapolis and with the Saints of Derby and some others made up the congregation.

Business was done in a good spirit and orderly manner. Election of officers resulted in the selection of J. A. Robinson for president. He chose as his counselors, Charles H. Fish and H. W. Burwell; secretary, Elder A. W. Gage, of Indianapolis; Bishop's Agent W. O. Robertson was made the custodian of the district funds. In the way of new business, the conference voted for a reunion in 1928, to be held in August, the time in August and the location to be left to a committee of five, the chairman being the district president. The committee also was empowered, in the event it did not find it possible or wise to hold the reunion, to so notify the district through the SAINTS' HERALD. The majority present favored Byrnsville as the place for the reunion of next year. The conference also adjourned to meet at Byrnsville in September, 1928, at the call of the district presidency.

The conference was made comfortable in the Saints' church, and I assure you that the Saints of Derby did to their credit all possible to make the visiting Saints at home. The Derby Saints, with some assistance, put on an entertainment for Friday night before the conference. This was appreciated by all present.

Preaching during the conference was by J. O. Dutton and J. A. Robinson. A real spiritual sacramental meeting was enjoyed by all on Sunday at 10.45. Quite a number of nonmember friends also attended the meetings of the conference.

Elder J. O. Dutton, with his years of experience in the presiding work, was able to assist in more fully coordinating the departments of the church work. He commenced a series of meetings to last eight days. Some friends from

Derby asked him to come and hold meetings in the Methodist church at Derby. So he begins a series of meetings at that church Sunday night, to last a week or more. Thus we hope the work may grow as never before and that the Saints will realize they should be the light of the world.

LEONARD GLENN, *Publicity Agent.*

Fanning, Kansas

The work is picking up in the different departments since cooler weather came. Some of our members visited in the Ozarks in Missouri. Others, some two or three carloads, visited old Far West one Sunday, and some expressed the desire to go back at a future date and take more of the membership along. They were impressed with the true effort made by our ancestors of the church in its early history.

Elder Samuel Twombly has been present several Sundays during the last quarter and preached for us each time.

Elder James A. Thomas, wife, and small son, of Lamoni, spent a few days in our branch, attending the midweek prayer meeting and Sunday school on the 18th. Brother Thomas occupied both morning and evening hours. He also assisted Brother Twombly in the ordination of two of our worthy brethren to the priesthood, namely Brother Charles Marsh to the office of priest and David Davies, deacon.

A basket dinner was enjoyed by the membership on the 18th in Tilden's pasture.

Quite a number have brought in fruits raw and canned, grain, and vegetables to be sent to Independence to be used in the Harvest Home Festival. Northeastern Kansas District hopes to have a booth there, and many plan to visit the festival.

A surprise was given Mr. Fred Marsh Friday night, the 23d. A large number was present; games were played and light refreshments served.

In order that they might witness the presentation of the pageant, "Remember Cumorah," several drove to Saint Joseph Sunday, the 25th. It was sacred, impressive, and well given, and was repeated the following Tuesday night for those who could not be admitted the first night and others who desired to come but were hindered on account of muddy roads.

The passing away of our young sister, Beulah Connard Brown, of Hiawatha, Kansas, saddened Saints here. She left a husband and family of small children, the youngest a babe a week old. Brother Samuel Twombly preached the funeral sermon there to a large gathering of Saints, relatives, and friends.

Brother F. G. Hedrick, of Lamoni, Iowa, our former pastor, visited last week a few days at Fanning, Troy, and Atchison, returning home Saturday, the 24th.

A son was born September 13 to Brother and Sister George Johnson, of Moray, Kansas. Sister Johnson before her marriage was Sister Ethel Dittmore.

Sperry, Oklahoma

September 22.—Sperry Branch has not reported for some time, but it has been busy and, we think, progressing during the time since our last report.

During the summer season fifteen have been added to the church by baptism. Meetings were held by Brother Gleazer and Brother Hubert Case.

All departments of our branch are engaged in interesting and profitable work. The Sunday school is maintaining its average attendance of from one to a hundred and fifty to two hundred. It is hoped that this record, and our church attendance also, can be improved now that many families have returned from summer vacations.

Thirty members were present at the meeting of the Department of Women Thursday. The women are serving dinner to the Sperry Commercial Club each Thursday of September.

The Department of Recreation and Expression reorgan-

THE SAINTS' HERALD

The First Presidency, Editors.
Richard J. Lambert, Assistant Editor.
O. W. Parker, Business Manager.

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All communications with regard to executive or administrative matters of the church should be addressed to the First Presidency, Reorganized Church of Jesus Christ of Latter Day Saints, Box 255, Independence, Missouri.

All remittances and all communications with regard to financial matters of the church should be made payable to and addressed to the Presiding Bishopric, Reorganized Church of Jesus Christ of Latter Day Saints, Box 255, Independence, Missouri.

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ized for its winter meetings Sunday evening, September 4, after the summer's vacation. Brother Selma Stevens is the president of this department. Brother Stevens preached his first public sermon Sunday morning, September 18. He was attended by an encouraging portion of the Spirit.

The Temple Builders, under the direction of Sister W. P. Rumsey and Sister Hanthorne, entertained their parents with a reception in the basement of the church on the evening of September 23. They presented to their parents some of their aims for the year.

And that we might be active in all possible branches of work, Brother Rumsey, president of the branch, performed several weddings among the young people of the church this summer. Among the newly married ones are Miss Tressa Lord and Mr. James Magarity, and Miss Merle Tennery, of Tuttle, Oklahoma, and Ellis Rathburn, of Sperry.

Brother Rumsey reports encouragement in all phases of our church work. But he is not the sort of man who is ever satisfied. He keeps his branch pushing ahead for better things. We believe he is truly inspired and richly blessed in his work.

A Prayer

By Nell Weldon

Dear Lord, I do not pray for pomp or power,
But that Thy grace may fill each hour,
That my first aim in life shall be
To keep my soul in touch with Thee,
To grow in faith from day to day,
And ever for my brother pray;
To find my place, then qualify;
When asked to serve, to say, "I'll try."
To keep both mind and body pure,
That questionable things may cease to lure.
And so to live that men shall turn
From empty ways and seek to learn
The source of such great happiness
And shun the life that offers less.

—Written during the young people's convention at Oakland, California.

MISCELLANEOUS

Conference Notices

Eastern Iowa District Conference at Fulton, Iowa, October 29 and 30. C. A. Beil, 424 North Second Street.

Requests for Prayer

Sister Fred Howe, Horton, Jackson County, Michigan, writes: "We have a seven-year-old boy who has a rupture. Trusses do no good. He was administered to two years ago but was not healed. The doctors advise an operation. But since asking God for aid, it seems wrong to me to ask for an operation. I am asking the prayers of the Saints in his behalf, that he may be healed if God wills it so."

Addresses

V. D. Ruch, 300 South Grand Avenue, Independence, Missouri.

David E. Dowker, 6506 South Paulina Street, Chicago, Illinois. Telephone Republic 7220.

Marriage Notices

MELLOTT-SHENKEL.—Miss Daisy Mellott, of Columbus, Ohio, daughter of Mr. and Mrs. Edward V. Mellott, of Needmore, and Jacob H. Shenkel, son of the late Mr. and Mrs. Henry Shenkel, of Upper Yoder Township, Pennsylvania, were married Thursday evening, August 18, in Zion Evangelical Lutheran Church, Johnstown, Pennsylvania, by the Reverend Wilfrid Tappert. Their attendants were Mr. and Mrs. Tex Winton, of Sherman Street, the latter a niece of the bridegroom. Following the ceremony a wedding dinner was had at the Shenkel home. Mr. and Mrs. Shenkel left Friday on an eastern trip and also will visit the bride's parents before returning home. They will reside in Upper Yoder Township. The bride was employed for the last nine years in Columbus as a stenographer.

Our Departed Ones

KIRKWOOD.—Robert Grey Kirkwood was born in 1849 in Chapel Hall, Scotland. Married Mary Webb in 1873, and came to America in 1877. Became a member of the Reorganized Church October 16, 1881, being baptized at Crescent, Iowa, and was ordained a teacher. Six years ago he retired from active work as a farmer near Independence, Missouri, and with his wife moved into Independence. After a month's illness, he died at his home on South Pearl Street, September 12, 1927. He leaves his wife, four daughters, Mrs. Mary Vallier, Crescent, Iowa; Mrs. F. W. Lanpher, and Mrs. Morris Jacobson, of Independence, Missouri; Mrs. Clara Gould, Zealanda, Canada; two sons, James, of Pisgah, Iowa, and Robert J., of Zealanda, Canada; one sister, Mrs. W. T. Gard, Independence, Missouri; two brothers, Alexander, of Keeler, Canada; and James, of Scotland; also twenty-three grandchildren and seven great-grandchildren. A daughter, Mrs. Elizabeth Bateman, preceded him in death. Funeral services were held at the Walnut Park church on the 14th; sermon by Bishop B. J. Scott. Burial in Mound Grove Cemetery.

HANDKE.—James Edward Handke was born at Atchison, Kansas, February 17, 1926, and died at the home of his grandparents, Brother and Sister C. K. Spear, at Fairfield, Nebraska, September 14, 1927, aged eighteen months and twenty-seven days. Funeral services in the Fairfield church, September 15. Sermon by E. F. Robertson.

WALDEN.—Aliene Erma Walden, was born at Lamoni, Iowa June 12, 1901, the child of Mr. and Mrs. Charles Brackenbury. She became a member of the church on June 13, 1909, was married May 24, 1924, to Norman Walter Walden, at Lamoni, Iowa. Died at the Hurley Hospital in Flint, Michigan, following an illness of ten days, September 11, 1927. Besides her husband she leaves an infant son, Richard Norman; a sister, Mrs. M. Clifford, of Flint, and three brothers, Shirley Brackenbury, of Flint, and Wallace and Frederick Brackenbury, of Omaha, Nebraska.

FOR SALE CHEAP

Four acres of good land, with 3½ in grape vineyard. Sold about 2,300 baskets from it this year. Five large room brick house. Bath, pantry, china closet, electric lights, closets, large cement cellar, attic. Hard and soft water, stone walks, garage, woodshed, stable, henhouse. Seven blocks from Saints' church. Address H. A. Hartshorn, Nauvoo, Illinois.

"DEATHBED REPENTANCE" TOO LATE!

Though warned and forewarned by our Word of Wisdom, many good Saints will only learn Obedience through the things they will have to suffer! Why not adopt "The More Excellent Way"? This knowledge for the price of a meal: "WORD OF WISDOM" Proved; "FOOD AND HEALTH"; "LENGTHENED LIFE"; "PARADISE TO MILLENNIUM"; "BOOK OF MORMON," Miniature. All 5 prepaid50c "160 MEATLESS DISHES"; "FRUITS, VEGETABLES AS FOOD AND MEDICINE"; and "FIFTY WHOLESOME SALADS." All 3 books postpaid50c

Kirtland Arts & Crafts Press, Willoughby, Ohio.

RADIO PROGRAMS

KLDS

270.1 Meters

Programs for Week Beginning Sunday, October 9, 1927

SUNDAY, October 9

8.30 to 9.00 a. m., Children's program arranged by Mrs. Ethel Moorman.
9.00 to 9.30 a. m., Bible Study conducted by Ralph W. Farrell.
11.00 to 12.00 noon, Studio Service; sermon, Bishop J. A. Koehler.
2.00 to 3.00 p. m., Instrumental program; Harriett Groesbeck and Brinda Ritter, pianists; assisted by Miss Ruth Silbert, contralto.
3.00 to 4.00 p. m., K L D S Radio Church, conducted by Reverend John W. Bradbury, Bales Baptist Church.
6.30 to 7.30 p. m., Radio Vesper; sermonet, Cyril E. Wight.
9.15 to 10.15 p. m., L. D. S. Studio service; sermonet, Ralph W. Farrell.

MONDAY, October 10

Silent.

TUESDAY, October 11

6.30 to 7.00 a. m., Morning devotional service.
7.00 to 7.30 a. m., Table Talk by Ralph W. Farrell.
4.00 to 5.00 p. m., Matinee program arranged by Miss Marjorie Standart, pianist.
7.00 to 7.20 p. m., Cousin Hazel, children's stories.
7.20 to 7.40 p. m., Walt Filkin, *Kansas City Journal-Post* Poet.
8.00 to 9.00 p. m., Studio program arranged by Mrs. Herbert Spokesfield.

THURSDAY, October 13

4.00 to 5.00 p. m., Matinee program arranged by the Independence Parent-Teachers Council.
7.00 to 7.20 p. m., Cousin Hazel, children's stories.
7.20 to 7.40 p. m., Health Talk, Doctor Joseph T. Brennan.
8.00 to 9.00 p. m., Orchestra program under the direction of Mrs. J. L. Johnson.

FRIDAY, October 14

6.30 a. m., Morning devotional service conducted by the K L D S Radio Pastor, Ralph W. Farrell. Music arranged by Miss Elizabeth Okerlind, contralto.
7.00 to 7.30 a. m., Uncle John's children's features.

SATURDAY, October 15

8.00 to 9.00 p. m., Studio program arranged by Maude Gilmore Evans, organist; assisted by Mrs. William R. Downs, soprano; Fred Brose, violinist; Ross J. Evans, tenor.

KMBC

Midland Broadcast Central—Kansas City.

270.1 Meters

Programs for Week Beginning Sunday, October 9, 1927

SUNDAY, October 9

Silent.

MONDAY, October 10

9.00 to 10.00 p. m., K M B C String Trio.

TUESDAY, October 11

9.00 to 10.00 p. m., K M B C String Trio.

WEDNESDAY, October 12

Silent.

THURSDAY, October 13

9.00 to 10.00 p. m., K M B C String Trio.

FRIDAY, October 14

9.00 to 9.30 p. m., K M B C String Trio.

9.30 to 10.00 p. m., Buddy and Ruddy.

SATURDAY, October 15

9.00 to 10.00 p. m., K M B C String Trio.

GOOD BUSINESS

We have a meat market doing good business in Lamoni now offered for sale. \$1,500 to \$2,000 will handle. Fine opportunity for good man. Address,

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Copy of The Spiritual Wife System Proven False, by Granville Hedrick, written in 1856. Send price and what condition book is in to D. F. Joy, 742 Broad Street, Providence, Rhode Island.

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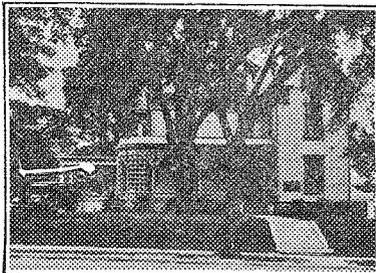
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Lest We Forget!

"Am pleased to know that the church appreciates the efforts of the boys during the war. The Nation as a whole seems to have suffered a bad lapse of memory from about the beginning of 1919 on to the present time."

Thus writes one of those to whom the November number of *Autumn Leaves* is dedicated. Many others have expressed their approval and commendation of such an armistice-memorial number, in which the ex-service men and women of the church will be featured.

Communications and contributions have been received from Canada, England, Germany, and Australia, outside of the United States.

BE SURE that November does not find you without the
AUTUMN LEAVES

Satisfaction

It is one of the satisfactions of life to have investments that turn out right—that keep every dollar of principal safe and that pay a good income with un-failing regularity.

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- \$50 Thrift Bond, 5 year, 5% interest, coupon bond, payable semi-annually.
- \$100 Bond, 10 year, 5% interest, coupon bond, payable semi-annually.
- \$200 Bond, 10 year, 5% interest, coupon bond, payable semi-annually.
- \$1,000 Bond, 10 year, 5% interest, coupon bond, payable semi-annually.

The \$100 bonds may be purchased by paying \$10 down and \$10 per month until the face value of the bond is paid. On \$25 and \$50 bonds any amount of \$1 or more will be accepted as part payment. The church will allow 5% interest to the purchaser on such installment payments, when full payment of the bond is made. Installment payments will easily and quickly secure a church bond if you do not have the money to pay cash. Government bonds will be accepted at their market value in exchange for church bonds.

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THE SAINTS HERALD

OFFICIAL PUBLICATION

ST OF LATTER DAY SAINTS

Entered as second-class matter, Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri, price \$2 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

Volume 74

Independence, Missouri, October 12, 1927

Number 41

EDITORIAL

Awake and Fearless

Several times in recent months in speaking publicly to the Saints I have used the parable of the ten virgins, emphasizing a point sometimes overlooked, viz, that all were asleep when the alarm was sounded. Many times this parable has been used by our ministers to impress upon the audiences the importance of preparation, and the lesson is one not to be lost to view. But it has occurred to me that mayhap the fact that the parable presents the ten all asleep is a prophetic warning that in the latter days lethargy will creep into the midst of the Saints, and that even those who have been prepared may be caught off guard at a time when alertness should characterize the workers. And it may be said that those not on the alert are more likely to be upset by false alarms.

We have every reason to believe that we live in a day when the forces making away from God *and his church* are many, and that they will increase in number and power. It behooves us therefore to be awake and careful, and on our guard lest we listen to those who would lead us away from our duty and allegiance; and we become negligent of duty and careless in conduct and attitude.

A brother wrote us from Calgary, as follows: "I have been strongly impressed by a thought I want to tell you about. As I went about my work I found myself possessed with a desire both to whistle and to sing, 'The old, old path.' But I continuously found myself going wrong when I came to the line, 'And I fearless walk with the Nazarene,' for I was using the word *careless* in place of *fearless*, and suddenly I was struck with the thought that that is exactly what I had been doing. I was trying to walk with the Nazarene but was very careless. And I wonder if that is about the case with many of us. Let us go on with the Nazarene, and let us be fearless but not careless."

A nice little lesson that! Too many things tend to make us careless as we walk the path of duty, and growing careless we look about for excuses to salve

our conscience. Then is when we are prone to say, "Well, Brother X is to blame, for he has done something I don't like," etc.

To walk with a "conscience void of offense," we must stay close to the line of duty, and be alert to the demands of a faith that is a living force and that will not permit us to be lulled into a lethargic condition.

Awake, Saints, and "fearless walk." F. M. S.

Some Things Our Ministers Should Do

Number 2

From a poem a passage is so often quoted that it has almost become a proverb. The line is to the effect that we should count that day lost whose setting sun finds us with no good deed done. This should apply to all, but how much more strongly it applies to those who hold the priesthood! They have taken upon themselves the responsibility of *work*. They have promised to "magnify their office." And that means to do something for the advancement of the interests of the church. No day should pass without some task accomplished for the cause. And for the ministry we might paraphrase the lines from the poem and say, You may count that day lost to which you must look back and say, On that day I did nothing in my ministry.

And so I would say that something each minister and officer should each day do at its close is to look back and survey the day in the light of his calling, and so deport himself that he can each day lie down for rest with the knowledge that he has done at least one task, and that well.

The foregoing has been suggested by a "remark" in the report of a "district president." He is an elderly man, active, though at an age when he might be superannuated, yet he "feels encouraged to labor." The "remark" he made is as follows:

"It is here as in many branches, the officers have to labor for their support and can not neglect their work, and what time they do have they can call their own they often fail to use wisely, and then do but little work in the church, and some do none."

Terse, that, and too true frequently. Even those who labor for daily sustenance through wages or

profits, have time away from their business, and from those who have accepted ordination it can well be expected that to the Lord's business they will give some time of each day. And *they can if they will*. In choosing that to which they will give time outside their business, they should not forget that they *have promised* to give service to God in the *ministry*.

Let each day see some task done *for the church and God*.

F. M. S.

The Independence Institute of Arts and Sciences

It seems only a short time, though several years ago, that a small group of persons in Independence organized a teaching force and gathered around them in improvised classrooms in the basement and various corners of the Stone Church, and later in Bartholomew Hall, groups of students who were desirous of improving their talents by systematic study. Nominal fees were charged the students, and those teaching were giving their services without remuneration other than the satisfaction which comes from the knowledge that others have been helped by the services rendered. There were perhaps a half dozen such teachers, and the number of subjects taught was not large, while the classes ranged in numbers from three or four students in some of the less popular subjects, to forty or fifty in the popular ones. Interest was usually greater at the beginning of the year, dropping off sharply till the numbers in each class were reduced to the "stickers."

But each year saw an increase in numbers both of students and faculty in the Independence Institute of Arts and Sciences, as it was called, and also in number of subjects taught. When the Campus was bought and the Institute moved into the building on the Campus, the school was duly incorporated, and an expansion in scope of work and interest at once took place.

On a visit to the Institute last week to attend a "faculty reception," I learned some interesting facts which I want to share with my readers. The group of half dozen teachers beginning the work has grown till today there are fifty-three teachers on the faculty, practically all of whom are cheerfully giving their services. By a strange coincidence, there are fifty-three courses or subjects being taught. Exclusive of the music school, there are enrolled three hundred and seventy-six students, one hundred seventy-five of whom are in the religious education department, eighty-six in the high school, twenty-two in the junior college, sixty-three specials, and thirty in the kindergarten. In the music school there are approximately six teachers and seventy-nine students, and a school of expression with one teacher and twelve pupils is on the point of expanding into

one of six teachers and a large number of students. This interesting group of workers, students and faculty, make of the Campus and Institute a busy place.

Education of its people with definite ideals always in view is ever of prime interest to the progress of a society towards its goal. It is therefore essential that we who are looking forward to Zion and its improved social organization shall have our educational institutions in which are dominant our spiritual ideals and cultural standards. I am happy, therefore, to see the evidences of the steady progress of the Institute towards the university I hope ultimately to see emerge from it. We need it, and I think I can see where are the elements from which it can be built or formed.

I feel that I can say with certitude that the educational work of the church is onward. May its progress continue steadily and surely.

I appreciate the good work of the devoted workers at the Institute.

F. M. S.

A Branch President Moves—and Leaves His Flock

I have on a few occasions spoken of the nomadic proclivities of our people, and I have wondered if we are more inclined as families to move about than are other peoples. Perhaps the matter has come to my attention in a way to emphasize the fact that we do move about a great deal. Official reports as well as personal observations have brought it before me. Does it indicate a restlessness which is characteristic, or does it come from economic pressure and have to do with industrial conditions? And there has arisen before me another question closely allied, Do our families better their conditions by the moves?

If Zion is to be, we must develop habits of stability which will at least keep up in the regions round about, for social and economic progress demand something more than groups of nomads.

There is still another aspect of this disposition to move which has come to the fore on a number of times. Such is the instance I now cite. A district president in reporting says:

"D— Branch is desolate. Elder S— moved to R—. About eight or ten women are trying to hold the Sunday school together. I have been trying to get volunteers from other branches to help them, but the distance and cost are great."

Of course it is probable that the elder mentioned was under the necessity of moving away, and doubtless he felt deeply grieved to leave his flock shepherdless. So what could he do? There have been a number of instances where branch presidents have consulted us concerning moves, even to Zion and the regions round about, where the moves have been

postponed because of the apparent needs of the branch, and it has always pleased me to see willingness to put branch needs and service ahead of personal affairs. And why not? Has not our call to the ministry indicated that such would be expected?

As we approach nearer to the consummation of our work, the question of the needs of branches and the branch membership in outlying districts and regions will constantly be coming up for attention, and the moving to Zion by families who are in condition to make the move, must be considered in the light of what will be the effect upon those left behind. In some instances I have advised ministers to remain where they were, in order to help the branch till the time would come for them all to "come to Zion."

And this question of moving of whole branches in the right way and *towards* Zion must have more attention than we have given it in the past. Let not your gathering be in haste, but let the way be prepared before you, comprehends or includes not individual needs and conditions alone, but the interests of others as well—the greatest good to the greatest number.

And my admonition to the church is: Let the matter of family change of residence be wisely studied, in all cases where possible, with the correlated good of Zion, district, branch, and family in view. We should not be simply shifting nomads, but a people with definite purpose moving with their eyes on Zion and their hearts set on the church and her best interests.

F. M. S.

Sunday School Convention in England

There comes to us the printed program of a Sunday school convention recently held at Leicester, England, Midland District. Inasmuch as this is the first convention of its kind in the district, and because of the character of its program, it becomes of interest as a distinct indication of progress.

The convention comes, in the words of its committee, "as the first tangible and cooperative response of the district to this steadily increasing demand for Sunday school workers that are more sincere and more consecrated, for Sunday school training that is more serious and more intelligent, and for Sunday schools that are more vital and living."

The purpose of the convention is centered around a deeper appreciation and understanding of childhood, and the program was planned in a threefold theme: The child, its life, home, Sunday school, social environment, and its church; The Sunday school, its organization, lesson, handwork, and its order of service; The Sunday school workers, their

characters, social contacts, qualifications, and their consecration.

Talks based on this theme, demonstrations of lesson work, and devotional and musical services made up the activities of the two-day convention. The entire effort reflects a realization of the vital importance of the formative years in the development of character, and a determination to consecrate intelligent service to the task of understanding and guiding child life.

We shall expect to hear of good results from the Midland District Sunday school convention.

L. E. F.

Independence Centennial

Independence celebrated for six days, beginning October 2, her first centennial. The first day of this civic celebration and the last day of the Harvest Festival were the same day, October 2, and many people were interested in these two events and vainly trying to decide to which they should give first attention.

The Senior Editor spoke in our last number of the possible development which lies before Independence, situated favorably and endowed wonderfully with natural wealth, climate, etc., and I am of the opinion that the six days of celebration just closed have demonstrated such strong sentiment, sustained interest, and competent organization and administration as to justify belief that the years just ahead shall disclose an advancement commensurate with the existing opportunities.

Thousands of people from near and far thronged the little city's streets on Monday, and it seemed that they must have found something interesting and satisfying, for they came again and again, each day seeing large attendance, greater effort to put forth and to enjoy, until the climax on Friday, which lasted to the last minute of the day.

Saturday morning the workers commenced taking from buildings and streets the birthday robes, consisting largely of the national colors, but supplemented in several ways, and commerce again rules, and the spirit of progress grows.

Historical and educational features predominated in the celebration, entering largely into the six parades, every one of which was interesting and important, and the pageant, presented to more than six thousand people in four evenings, and which would have been witnessed by four times the number if accommodations could have been provided.

We were shown what has occurred in the first hundred years of Independence life. The presentation suggests our future opportunities, and the Saints should feel their share of the responsibility of im-

proving these. It is not enough for us to be law keepers and merely *good* citizens. Energy and intelligence must characterize our occupancy and make virile our law keeping.

The lessons of the first hundred years should be pressed into service in making the coming years provide here the best place to live and work and the most favorable place for the development of Christian character.

R. J. L.

October 30 Is College Day

Annual observance of College Day comes this year on October 30. Every publication and every officer of the church should be deeply interested in the church institutions, and Graceland College is one of the most important of these.

On this day special speakers, special music, and special features should set before the people the important place our institution of higher learning should occupy in the church, and delineate its condition and special needs.

We of the HERALD staff are fondly anticipating that even though industrial conditions have been unfavorable, the people of the church will increase the amount of money previously raised on College Day, that the young of the church may have a chance to develop the faculties possessed, and fit themselves to be workers either in or for Zion.

R. J. L.

Book of Mormon Contest

Before the Department of Publicity begins sending out the special information leaflets and helps to contestants, everyone who contemplates entering the contest should send the information to that department.

Every day's mail is bringing the names of some who have decided to enter the contest, and we know of no method by which one may more surely stabilize his knowledge of the Book of Mormon than by entering and applying one's self to the work of writing upon one of the topics chosen by the authorities.

It is safe to say that seventy-five per cent of the force of ministers now in the active missionary work have never written an article upon the subject of the Book of Mormon. Not one of these should fail to make this contest his attempt to carefully formulate his thought and set it down for the perusal of others.

Surprises may be in store for these men of public experience. Some youth or maiden may claim the laurels and some obscure, isolated church member may be able to demonstrate the fact that ability to understand and present the work does not depend

OFFICIAL

Valuable Old Prints Found

The Graphic Arts Bureau this week received two very unusual photographs. They are from Julia Farr, of Independence. The pictures are of Sister Farr's grandfather and grandmother. Their name was Napier. The one of Grandmother Napier was taken when she was twenty-four years old, and that of her husband when he was twenty-eight. Brother Napier was the blacksmith who owned the shop at Haun's Hill. He was killed and thrown down the well. They were an unusually fine-looking couple. Both pictures are in profile.

The bureau is delighted to get these, another connecting link with the past. Eventually the bureau will copy these old prints it is receiving and make enlargements from them, and they will be on exhibition at the General Conferences.

THE GRAPHIC ARTS BUREAU.

INDEPENDENCE, MISSOURI, Box 255.

upon close touch with those of like faith. The contest is open to all. The rules of the contest are quite simple. The premiums or prizes are worth while. But the greatest good to the contestant will come outside the material reward, and this greatest good each contestant may obtain.

We are looking for some real work to be done by Book of Mormon students within the next three months.

For further information write the Department of Publicity. Very soon leaflets will be sent to the participants, and your name should be on the list. Learn your Book of Mormon and then learn to write of it.

R. J. L.

Let reverence for the laws be breathed by every American mother to the lisping babe that prattles on her lap; let it be taught in schools, in seminaries, and in colleges; let it be written in primers, spelling-books, and in almanacs; let it be preached from the pulpit, proclaimed in legislative halls, and enforced in courts of justice. And, in short, let it become the political religion of the nation; and let the old and the young, the rich and the poor, the grave and the gay of all sexes and tongues and colors and conditions, sacrifice unceasingly upon its altars.—Abraham Lincoln.

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

The Universal Ministry

BY J. E. VANDERWOOD

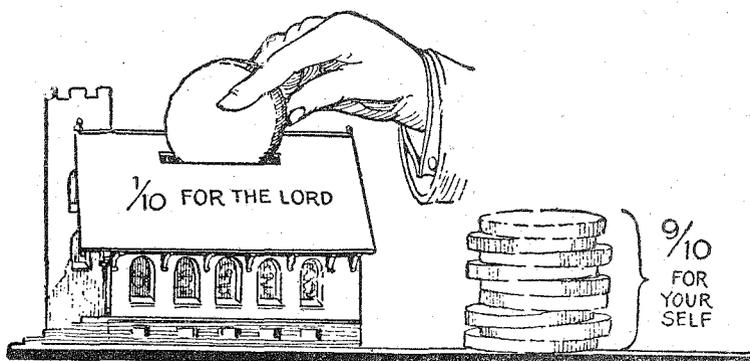
When we speak of the work of the ministry, many people think of the praying and of prayers and the preaching of sermons only. While it is true that these duties belong to the minister, they do not comprise all of his work. The scriptures inform us that we are workers together with God; that is to say, we are to work with the divine and with the human for the bringing about of conditions that shall make for the mutual good of man. We should acquaint ourselves with the definitions of the word *ministry*. We find that it has to do with one who serves, one who represents a people before a foreign court, one who intercedes, one who transacts business for another. The thing we are concerned about is being able to get our thoughts clothed in words that carry definite ideas. The term *ministry* is sometimes confined to a very narrow view in the minds of the masses, but I wish to refer to the importance of the universal ministry. The voice of inspiration to this church was: "All are called according to the gifts and callings of God unto them." It is the duty of the farmer or the banker or the business man, as well as the preacher, to minister to the needs of the people. The universal ministry includes and involves the entire membership of the church. The Scriptures say that every man should give according to that which he has and not according to that which he has not. The Christian religion requires that everyone should learn to labor where he is and according to the means and ability possessed by him.

There are many churches in the world, each having its own program and trying to the best of its understanding and ability to put into operation that program. This is a commendable thing and deserves the consideration and respect of mankind. But everything must be measured in the relative sense; that is to say, if we with a program that we hold to be superior to that of any other church do not demonstrate more fully than they the principles of the gospel of Christ as translated in terms of human

behavior, we have nothing ahead of them. The manner in which we execute our belief is of much greater importance than that which we claim to believe. To argue that the church believes in the fullness of the gospel spells nothing if my *life* does not demonstrate to men that I believe it. If I demonstrate to my fellow men that I am applying the principles I profess to believe, it will mean much in the way of convincing them of the superiority of my philosophy.

There has been committed unto this church a great program. We have been placed in trust with a responsible ministry. The supreme issue is: What are we doing with this responsibility, this ministry? Our program is intended to teach the proper relationship between man and man, and between man and God. It is intended to teach man the proper

uses of things about him. The same voice that sings praises may also curse both man and God. It is the use of the voice rather than the voice itself that becomes either a blessing or a curse to man. It is not the things I possess or fail to possess, but the uses I make of the things I possess that



DO YOU GIVE YOUR SHARE?

determine my success or failure. A small amount properly used is of much more value in the redemption of Zion than a great abundance improperly used. The manner in which I employ my time, my means, my talent, is the thing that is to determine whether I am an asset or a liability in the task of building Zion. The widow to whom the Prophet Elijah was sent had but little at her disposal, but every reader of the Bible knows that it was sufficient for the needs of the prophet, herself, and her son until the day that God sent rain upon Israel. She made the proper use of the things at her disposal. The word of the prophet to her was, "Make me a little cake first, and then for thyself and son, and as the Lord God of Israel liveth, the meal shall not waste in the barrel nor the oil in the cruse until the Lord God send rain upon Israel." The divine program provides that the firstlings of the flock and the first fruits of the field are the Lord's. If I will honor the Lord and use the little that I possess in the manner designed of him, then and not until then can I expect to receive his full favor and blessing. The universal ministry requires that each and every one shall do his best to make operative the program committed unto us.

The earth is the Lord's and the fullness thereof, and he is not likely to let us prosper in our efforts if we know the way and fail to walk therein. If we know how he would have us use the things we possess and do not use them in that way, we are retarding the success of our program rather than enhancing it. The manner in which I execute the work intrusted to me determines my place in the completion of the work.

A universal ministry means that each man should be busily engaged first in learning his particular duty, then in doing it. The time of each person should be utilized to accomplish a given purpose. All the fruits of labor should be directed to a given end. All the talent and learning that can be acquired should be directed towards the accomplishment of a worthy cause. All there is in us, all we are able to acquire, all that may be possessed or utilized by us, should be consecrated to the cause of Zion. The success or failure of any man will be determined by the uses he makes of his time. He who is in the habit of killing time is defeating his own best interests, and is a hindrance to our common cause. Time belongs to God, and he is going to hold me responsible for the uses I make of that which he has given me.

Christ came into the world not to be ministered unto but to minister, and if we are to be his followers, his representatives among men, we should be on the same mission. We should be learning daily new and effectual ways in which to perfect this mission. The wonderful thing in the teaching of Christ is that he never asks us to do the impossible thing, nor does he ask us to work with things beyond our reach. He always asks us to use the thing within our reach, that which we possess. He told Moses to use his rod. He told the disciples to feed the multitude with the five barley loaves and the two fishes. His instruction is, "Use the thing you have, but use it as I direct." Here is the great lesson in the feeding of the multitude with the five loaves and two fishes. The men brought what they had to the Master and received his blessing upon it. Then they received it from his hand with his blessing and used it according to his direction. Not only were the multitudes fed, but the disciples gathered up of that which remained more than they had in the first place. This never could have been possible had the disciples used the food in any other way than in keeping with the direction of the Lord. Only as we learn to be obedient to the divine law, only as we come to do the thing that the Lord requires of us, are we able to succeed in our labors. I can do only what I am able to do, and that is all the Lord requires of me, but that much he does require. The universal ministry means everyone doing his individual work in the manner designed

of God; performing his task, whether great or small, in cooperation with every other one in the group, the church, and by this means making universal the ministry of helpfulness. This is the program of Zion, for when we learn to do our work, use the means at our disposal, in keeping with the divine instruction, we will have Zion in all her splendor and beauty.

We are told that there is an abundance of all things, that there is plenty and to spare, and that the Lord has purposed to provide for his Saints; but he says, "It must be done in my way." The universal ministry requires every man to become a worker with God for the accomplishment of the work intrusted to all. For years the men of this church have taught that in order to have their sins remitted men must respect the law of faith in God and in his word, repentance and baptism by immersion for the remission of sins, and the laying on of hands for the receiving of the Holy Ghost. They have taught that without respecting this law no one could enter the kingdom of God. Now we are confronted with the immensity of the program that is committed unto us in the gospel, and some of us stagger at it. But the program is just the same; it is simple when fully analyzed. When we are willing to do what the Lord requires, we shall be able to build Zion; and until we are willing to do what he has required, we shall not be able to build Zion.

We need land to carry out the program, but the possession of land is not enough. We need people, but the gathering of the people is not sufficient. We need money, but the earning of money is not sufficient. We need education, but education in itself will not do it. We need land, money, and education rightly used by a people who are fully dedicated and consecrated to the cause of Zion. The efforts of the universal ministry must be directed toward social righteousness rather than individual perfection. It matters not how good a man may be, if he is not able to cooperate with his brother for the welfare of the group, he is not prepared to help in the building of Zion. Yes, one must be good in order to have a part in the game of Zion building, but he must be good for something to carry into effect that program. We need educated men and women, but their education must teach them how to work together with God in order to be qualified for making practical the program of Zion. Ministry implies consecration to the task, and in this universal ministry every man should be fully consecrated to his work. With the same sacredness that a prayer is offered, or a sermon is preached, he should perform his work for the glory of God and the blessing of mankind. Everyone must sense his relationship to God and to his fellow men. Doing this, he will see that he is

HOME EDUCATION

"Slavery"

BY A. B. KLAR

The word *slavery* has come to my mind so forcefully at various times that I feel it might be of some comfort to those that are not enjoying perfect freedom to read the following:

We think of such great men as Lincoln, who by placing his signature to the Emancipation Proclamation struck the shackles from the arms of over a million people. To what could we attribute this great humanitarian act? Heredity, environment, and contact? Lincoln had clean-cut lineage, a pure, God-fearing father and mother. Close application and contact with nature and the best of books, foremost among them being the Bible. When but a mere boy his heart was touched, no doubt, by the divine Spirit, and a great many things that he saw in life were not pleasing to him. History records that on one of his trips to the South when but a mere boy he witnessed the sale of human beings from the slave block, where fathers, mothers, and children were sold the same as the beasts of the field. He then made a vow that if ever he had the opportunity to strike this fiendish business he would strike it with a blow that would end it for ever. He said he would strike

a servant of the Most High and is required to do all in his power for the carrying out of the divine program. He should remember that in his particular place, be it whatsoever it may, he is able to minister to the needs of his fellows and in this way become a true minister standing in the stead of Christ.

Jesus said, "The works that I do in my Father's name, they bear witness of me, that my Father hath sent me." This is the way any matter may be tested. If we are to be able to convince mankind that we have a philosophy superior to that taught by any other religious body, we must do the things that Christ has laid upon us, viz, the redemption of Zion. It means demonstrating to humanity the right uses of the things within our reach. It means carrying into effect the program so completely that the nations will be constrained to say, "Let us go up unto the mountain of the house of the Lord, and he will teach us of his ways and we will walk in his paths." Practice is always better than theory, and when this people is willing to demonstrate the work that has long been believed in theory, the whole world will stand and behold with admiration the things God does for his people.

it hard, and the opportunity came. How proud he must have felt when his hand touched the document that gave so many people their freedom.

This ended the state of slavery in America so far as it refers to keeping the people in bondage, but there are many places where slavery is existing even at the present time. We have something like two million slaves in Abyssinia, two million in China, and over a million in different parts of Africa. A feeling of horror comes over us when we think of such a condition prevailing in the world. How thankful we should be that we are in a land of liberty. Here we can worship God according to the dictates of our individual consciences, we can have a home, loved ones, the pure gospel, which are only a preamble of heaven on earth.

Diverse Kinds of Slavery

There are slaves of illiteracy, slaves of heredity, slaves of environment, slaves of soul-killing amusement, slaves of preventable accidents in industry, slaves of parental disease, and above all, slaves of diseases that are acting upon the human family throughout the world.

In the great land of freedom, we at the present time have over one hundred million people, slaves of the various diseases, over ninety-five million entirely preventable. The promise of the gospel (if we comply with its teachings) will give us freedom. The writer is just foolish enough to believe that it means freedom in every phase of life—not only spiritual, but physical as well. One brother remarked, "The gospel takes in all," and if you are not physically in the pink of health, don't you feel you are not having your full freedom?

After all, is it not a fact that one is only as strong as the weakest part of his body. It is a demonstrated fact that a chain is only as strong as the weakest link. I believe this, to a certain extent, could be applied to the Saints. We are welded together as a great chain by the gospel, and as a people are only as strong as our weakest member. How often we have heard statements during a funeral discourse, that God has taken him or her away. In my younger days this annoyed me very much. I always believed God was a God of love, and why should he take a young mother away from a family of little children and leave them alone in this cold, sin-cursed world, when her protection, care, and love are needed so much. Has this ever come to you? I can almost hear the faint whisper, "Indeed it has." The grim reaper has struck so close to home that sadness is in your heart. God pity the man that has no sympathy for others, whether in the family or out; whether in the church or out. The Lord

wants the Saints to be a great family of love; he wants them to be humanitarians. If there is anything that will bring indigestion or gout to a branch, it is selfishness and jealousy. If ever you saw the footprints of ignorance, these two diseases certainly left them.

I Love the Saints

If I love a Saint or a friend, would not my heart go out in sympathy to one that is not enjoying physical freedom as well as spiritual? I believe my field of labor is to help the Saints and the public along the physical line. It has been revealed that I have been raised up for this very purpose.

I believe that you have faith in the statement, "The glory of God is intelligence." Disease, as a rule, can be traced to two conditions, lack of intelligence; or, indifference. I certainly believe that God wants his people to be healthy, as health is a natural condition, and sickness is the opposite.

What Is Disease?

Scientifically speaking, disease is simply a disarrangement of cell matter. The disarrangement of cell matter of the body is through ignorance of the laws of nature, as a rule.

Science and research throughout the world have proved, beyond a shadow of doubt, that ninety-five per cent of our present ailments can be traced to the food problem; diseased, denatured, unnatural, indigestible food. From the very inception of the human family, God tells what was designed and created as their maintenance. God spoke unto man (Genesis 1:31, Inspired), "Behold, I have given you every herb, bearing seed, which is upon the face of all the earth; and every tree in the which shall be the fruit of a tree, yielding seed; to you it shall be for meat." Genesis 3:24 stated, "Thou shalt eat the herb of the field"; and again, God created wheat for man (not meat); bread (real bread made from the entire grain) should be the staff of life. We are commanded to pray for daily bread, but let it be the real bread.

Then we have that wonderful revelation given to the church in this last dispensation to save his chosen people from pain, disease, and premature death. Every Saint should carefully read the 86th section whenever the opportunity affords. What a striking statement the second verse makes: "All wholesome herbs God hath ordained for the constitution, nature, and use of man." Meat should only be used sparingly. When? In time of winter, cold, or famine.

The Lord makes the statement that if we are obedient it is pleasing to him. Is it not a fact that if we do not do these things it is displeasing to him? Many of the Saints are careless in the use of meat,

using practically the same amount whether it is winter or summer, regardless of famine or anything. Don't you think this should be given more serious consideration? I am satisfied you are not willing to willfully or maliciously commit acts (in eating) that are displeasing to God. It makes a feeling of shame come over one when he thinks of this in the proper light.

It is a very common thing for a person to hear the Saints say, "I love God"; but when they do things of this kind it does not look as though they love the Lord as much as they should, for the statement is, "If you love me, keep my commandments."

Notice the great promise God made in the third verse: "All Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive—" What? A great blessing. Health in the marrow of their bones. And what else will they find? Wisdom and great treasures of knowledge, even hidden treasures. And what more? They shall run and not be weary, shall walk and not faint. What more? The greatest and most enjoyed message that has ever reached the hearts of mothers and fathers is the promise that the destroying angel shall pass by their children. Is this not truly marvelous? Think of the dreaded disease that is striking the children through this land of ours. Children are becoming paralyzed, many disabled for life.

Saints of God, how long, oh, how long will it be before we will heed our Father's counsel? Why be a slave to unnatural craving of the appetite? Why not live as God wants us? Too stubborn! and then in the hour of sorrow we cry out in agony, "My God, why hast thou forsaken me and my loved ones?" In many cases this condition could be prevented if we lived as God has designed we should. Use wisdom in selecting your foods, that they may contain the elements to rebuild the body and keep the tabernacle, wherein dwelleth the spirit, in the pink of health. The Lord wants you to be active. No idler is to have part in Zion, and very often we are caused to be idle because we cater to the desires of the appetite for food.

May God give every reader that desire in the heart, that power of mind and body, that he may do only those things that will keep him in freedom, not only physically but spiritually, and in every other way.

There is one thing in the world that people fear more than massacre, even more than death—and that is boredom. . . . They are getting bored with the era of understanding and international reasonableness that we have set up.—M. de Rouvray.

OF GENERAL INTEREST

The Minister's Use of the Press

One of the most influential and least used forces for the spread of the Christian conception of life and for the promotion of social progress is the minister's intelligent use of space in the newspapers of his city. There has probably never been a time in the history of this country when the secular press has been so approachable with a vital religious message from the intelligent clergy as it is today. Newspapers, great and small, daily and weekly, are interested in religion as a subject of news value as they have not been for many decades, if ever before.

There are, however, certain conditions which must be scrupulously met by ministers who would use this potential force before newspapers will be interested in anything they may have to say upon the subject of religion or social progress. It is the purpose of this article to name some of these conditions and make certain suggestions which the minister who would use the secular press in furthering the cause of religion and social service must rigidly observe. Failing to do so, he must inevitably fail to get the recognition of his local press and consequently fail to get his message into its columns.

In the first place, the minister must have something to say which not only he thinks is worth saying, but which impresses the editor as being of value to his reading public. Unless he can say what he has to say in a way to convince the editor of its value to his paper, he need not expect it to find a place there. The next requirement is none the less important: The minister must seek to know and also cultivate the friendship of the newspaper men of his city. He must regard them as being men of like qualities with himself, seeking, as he himself is, to serve the people of the community. A large number of newspaper men, we must believe if we know them, are men of high ideals and honestly desire to serve the best interests of their respective communities. That they differ from the minister at times in what constitutes the best interests of the community is nothing against them. They may be right and the minister wrong. At any rate, newspaper men have as much right to their convictions as the preacher has to his.

There is one point at which too many ministers who want to get their views before the public make a serious mistake. It is the desire which some have for self-publicity. Too many preachers assume that the value of any views which they might express in their local papers is bound up with the use of their own names. In nearly every city there is a minister who is for ever seeking publicity for himself, and who

finds fault with the papers if they do not publish everything he submits for publication. Among newspaper men, such ministers are a joke and are distrusted. We do not say that the minister's name should always be withheld. There are times, and no one knows it better than the newspaper man, when his name may well appear in connection with a cause in which he is interested or with views which he expresses. But often the minister, if he has ability and taste and tact, can express himself in an editorial way, particularly in the smaller city papers where the editorial staff is not always particularly well-manned for a public expression on every question because of a lack of financial resources making it possible to have several men in the editorial department who give all their time to editorial work. If the minister knows the editor of one of these papers personally and has impressed him with his ability to say some things well editorially, frequently the editor will appreciate an editorial from his pen on some worth-while subject. The worth of any such statement is all the greater because it is not a signed statement, because it appears as an editorial and not in the editor's "Mail Bag" department. And if the friendship between the minister and editor is close enough and if the minister can express himself acceptably, he will often be able to get a needed message over to a reading public with much more force than if he contented himself with saying the same thing in his pulpit or by writing a signed letter to the editor's "Mail Bag" column.

In these days when there is a news value in religion, many subjects of more than casual interest will suggest themselves to the intelligent minister which might be entirely missed by the newspaper men themselves who are not expected to be experts in the field of religion. This is particularly true of special days and seasons connected with religious observances and subjects which they suggest; for example, Holy Week, Good Friday, Easter, Children's Day, Thanksgiving, and Christmas. One minister suggested to the editor of a paper in his city that, if he desired it, he would gladly prepare an article of about three hundred words each day during Lent under the heading "Lenten Thoughts." One of the gospels was selected for the study, and during the period of Lent a study comprising about twelve thousand words was put down in daily messages, about the same amount of space being used each day under a different subject and text, but always with the same box heading. During the same period he wrote editorials on "Lent," "Palm Sunday," "Holy Week," and "The Spirit of Easter," these editorials appearing on the days most appropriate. Sermons, not delivered from the pulpit, were also published during the period at the appropriate dates on "The

meaning of Lent," "Palm Sunday Hosannas," and "The spiritual resurrection." Who, it may be asked, is so well qualified by training and religious interest to interpret Lent, Good Friday, Palm Sunday, and Easter as the Christian minister?

The average minister is inclined, particularly if he has not been accustomed to preparing material for the newspapers, to think that such work requires too much of his time and, after all, is not worth the time and effort. This depends, of course, upon the minister's willingness and ability to make it worth the time and effort put into it. His style must be readable, with something of the newspaper flavor. His subject matter must be interesting to the average reader, and his method of stating what he wishes to say must be clear and to the point. He must not ignore sound scholarship, but he need not, should not, attempt to show great learning. He has a message to get over and may content himself with a popular presentation of his message. Much of it, and this applies particularly to editorials, may not be known as coming from his pen. But it is none the less worth while because of that fact, and very likely will be worth much more because his name is not used. One minister has, over a period of several years, written one and sometimes several editorials for the leading Sunday paper of his city every week. Few people who read the editorials know who is their author, nor is it necessary or desirable that his name should be identified with them to give them value. His editorials give the paper value, and the paper gives him a medium for getting to a large reading public many ideas and ideals which the Christian minister can best set forth. Another minister was asked by the owner and publisher of one of the dailies in his city to prepare a Sunday sermon each week to be published regularly under the heading, "Today's Sermon," followed by the minister's name, subject of the sermon, scripture text in full, and the sermon itself. Though he has received no compensation for this, he has continued to write a sermon of about twelve hundred words each week for more than a year and has no idea of giving up the work. He feels that there is enough compensation in the good which these messages may accomplish, reaching as they do many who would never hear a sermon preached. That these sermons are read is evidenced by the fact that hundreds of people, either by personal word or letter, have commented on them from time to time.

It is the present writer's conviction, after many years of observing such matters, that this type of message through the newspapers when well done is of much greater educational, social, and religious value in the community than the more common type of message reported in the Monday papers by an in-

experienced cub reporter who happened to be impressed with some particular remark which the preacher made and exploited it altogether separately from the main theme of the message as a whole. And it is in like manner of more importance than a longer account handed in by the minister himself for publication and which may be garbled in reducing it to the amount of space allowed by the managing editor. Too often such reports consist of a brief introduction or "lead" by the editor and the words "Doctor Blank said in part—" The part Doctor Blank is reported as saying, taken out of its religious and literary setting, more often than otherwise misrepresents the spirit and purpose of his message.

One thing is of particular importance in this method of getting religious truth to the reading public. It succeeds in reaching a public largely untouched by other religious writings. In view of the well-known fact of the decline of reading religious weeklies, even denominational weeklies, in many church families it would seem that this method of presenting religious truth is not to be scorned by the minister who would reach as large a public with his message as this field affords. And it has the further advantage of reaching those who are not church people as well. It may be argued that the public is not interested enough in religious subjects to read what a local minister may at great effort prepare for publication. At any rate, many will be interested, and many will read it who neither go to church nor read religious weeklies. It further serves the important psychological purpose of keeping the subject of religion constantly before the public. If no more than the headlines should be read, something would be gained. The advertiser long ago learned that the value of advertising lay in the matter of keeping his wares or his specialties before the public. And many an article has continued to have enormous sales because it was kept before the public through the medium of the press. So it is with the question of religion. If it can be kept before the public in the light which it deserves and by men who are known in the community as Christian leaders and teachers, more will be accomplished by the power of suggestion than many have seemed to realize.

One more thing, perhaps, needs to be stated, and emphasized. The minister who would thus reach a larger public than his own congregation must observe certain proprieties. He must not attempt to use the press primarily to build up his own church constituency, particularly at the expense of other churches. He must not make his writing controversial. He will not attempt to set Protestantism against Catholicism, nor one particular brand of Protestantism against all others. He must learn to

FOR SUNDAY SCHOOL WORKERS

The Officer and Teacher Meeting for October

The outline for study this month completes the text and rounds out twelve months of work in the office and teacher meeting. We learn that many workers have preserved their *HERALDS* or have clipped and preserved the outlines for further use. We wish to call special attention of all Sunday school workers to the splendid material being printed each month in *The Departments' Journal*, our own journal of religious education. We appreciate, however, the courtesy extended us to use the columns of the *SAINTS' HERALD*, and plan a second series of monthly outlines for workers' meetings beginning the first week in November.

Theme: Effective Methods in the Recitation.

Text: How to Teach Religion, Betts, Chapter Twelve.

The particular method used in the recitation will depend upon (1) the nature of the material chosen; (2) the age of the pupils; and (3) the aim or purpose to be served by the lesson.

The Topical Method, in which the teacher suggests a topic, incident, event, or phase of a question and requires the pupil to go on in his own way and tell what he can about the point under discussion. The pupil should be left free to recall and think out for himself the answer, or make his contribution. This method should stimulate originality of thought and encourage freedom of expression.

The easiest form of the topical method is that of narration. Children enjoy telling "what happened next" and are easily led to discuss causes and results. Older pupils become adept in analyzing the problems of conduct involved and in making the application to present-day life.

Special report topics, if an advance assignment is wisely and helpfully made, will call forth an amount of thought and research. The topics should be suited to the interests and needs of the occasion and be within the thought grasp of the pupil. The teacher should see that exact references are known and available and should give any needed help in organizing the material and in preparing a fairly complete and accurate report. The teachers should be ready to supplement the report, to relate it to the rest of the lesson, and to make desired impressions vivid and lasting.

The Lecture Method, in which the teacher himself discusses the topic of the lesson, presenting the facts, offering

speaking the truth in love, to be tolerant of others' religious views, to know what to leave unsaid as well as to know what should be said. Above all, because the paper which carries his message is not his own property, he must have respect for the policy of the paper. No self-respecting editor or publisher would continue to allow the use of his paper for the propagation of views which were against the editorial policies of the paper. But fortunately, the editorial policy of most papers is broad enough and Christian enough to allow the presentation of essential Christianity in their columns. If essential Christianity can have the right of way in the daily paper, at least in the Sunday editions, we need not worry about the unessential theological furbelows.—O. T. Anderson, Fort Meyers, Florida.

explanations, giving illustrations, or making applications as he judges the case may require. By all means a teacher should have a definite and worth-while message for his pupils, which should be well prepared, well organized, and effectively given.

However, the lecture method in all cases should be used sparingly, and not at all with little children. It often demands little or no self-activity on the part of the pupil. Many teachers talk too much. Skillful, well-directed questions would stimulate memory, reason, and choice on the part of the pupil, and he will not only enjoy the lesson in which he has an active part, but he will grow through the exercise.

The Question and Answer Method, in which the teacher leads in a half-formal conversation, asking questions, receiving answers, offering comment to bring out the facts and develop the meanings of the lesson. Very rarely should a teacher ask a question merely to test the pupil's preparation, though if a pupil expects to be called upon to answer questions or to join actively in the discussion, it should stimulate the desire to prepare the lesson beforehand.

Good questions stimulate thought, bring out new meanings, and lead the mind to right conclusions. A successful teacher has the subject matter and the objective of the lesson clearly in mind; he also gauges the range of understanding of his class and interprets their needs. He formulates his questions to lead, step by step, to the desired goal.

Certainly no teacher will slavishly follow a set of printed questions, or require his pupils to follow the exact wording of the text! While the teacher should determine by previous study the important points in the lesson and formulate for himself a series of general questions for use, they should serve only as a general guide. The most vital questions spring spontaneously in the fertile, active mind of the teacher as the lesson proceeds. Only such questions can hold the attention and interest of a wide-awake class.

Effective questions must follow some plan of *unity*. One must logically follow the other and lead in a definite direction toward an aim or goal which the teacher has in mind.

Clearness and definiteness must characterize good questioning. To be clear, a question must be stated in a simple, direct way. To be definite, there must be no obscure or equivocal interpretation possible. Cloudy, obscure and carelessly worded questions indicate poor thinking on the part of the teacher and discourage ready response on the part of the class.

Questions should be thought-provoking, within the thought range of the pupil, and not usually to be answered by an easy Yes or No. Too often the inflecting of voice, the wording of the question, or its setting in the discussion gives the pupil to know at once the expected answer. Variety in the manner and order of our questioning the class will stimulate alertness. Novelty and expectancy usually foster attention.

The pupil's answer must be received courteously, even if not complete or wholly correct. To repeat it after him is usually a waste of time and disparages his effort. Give a pupil the benefit of your sympathetic interest and attention. Make the most of his answer and turn his effort to good effect.

Our method should encourage freedom of interchange of thought. Relevant questions from the class should receive respectful consideration and discussion directed to purposeful ends.

The Story Method is one in which the teacher uses a story, told either in the words of the writer or in his own words, to convey the desired lesson. The story method is so valuable in religious education that we urge a

(Continued on next page.)

REUNION NEWS

NEWS AND LETTERS

Idaho District

Idaho district reunion convened at Hagerman, Idaho, in "Big Tent," August 12, 1927.

District President J. Arthur Davis having charge, it was organized Saturday morning. Apostle M. A. McConley and Bishop J. A. Becker, associated with Elder J. Arthur Davis, were in charge of the reunion. Sister Rena Haas, district chorister, conducted and was in charge of music. Silas Condit was elected secretary. The speakers were Apostle M. A. McConley, who, in addition to his sermons, gave lectures and showed picture slides on Hawaii and Graceland College; Bishop J. A. Becker, who enlightened the Saints considerably on their financial duties to the church, and the financial conditions of the church; Brother Rich, of Salt Lake City, who preached and was in the lead in all recreation; Brother J. Arthur Davis, preacher and general utility man; Sister T. B. Jackson, who lectured on Sunday school management; Doctor Sheldon, who gave an interesting talk on health.

Ours was a busy reunion, something doing all the time. Beginning with the daily dozen at 6.30 a. m., there were young people's prayer meeting, 8 o'clock; general prayer service at 9; preaching or lecture at 10.30; noon—free meals were served at cook house. Sister Alice Parks and Sister Deborah Sherman were cooks and were assisted by volunteer waiters and dishwashers. Afternoon sessions: class work at 2 p. m.; recreation 3 till 5, volley ball, etc; preaching, 8; then games, paper, songs, or a marshmallow roast.

Six were baptized during this gathering, and three ordinations were carried.

Idaho District was well represented.

Reunion and conference closed August 21.

ERVIN CONDIT.

The Officer and Teacher Meeting for October

(Continued from page 1195)

more intensive study by all who would become masters of the art. Many splendid books on story-telling are on the market, one of the best being, *How to Tell Stories to Children*, by Bryant.

The Story to be effective must be suited to the age, interests, and comprehension of the class. It must have elements of gripping interest, which shall hold attention and compel the thought and imagination of the child. It should wisely stir the emotion, develop wholesome desires, and summon the loyalty of the individual to worthy causes. It must clearly portray the truth we wish to teach, and have a feeling of completeness and satisfaction when the story is over.

The story is used to lead a child into a certain experience helpful in the formation of his character. In imagination a child lives with the characters in the story, if, indeed, he does not take their places. He sees cause and effect in operation and may be led to draw conclusions. A chief function of a story is to substantiate a feeling or to support an attitude which we wish to become firmly fixed in the mind and life of the child.

Jesus was the Master Teacher. His chief objective was to feed the living, growing, expanding, needy soul before him. Jesus' teaching was effective, for it entered at once into the actual thought and conduct of his pupils. Jesus found his illustrations in the life and events common to his hearers. He stirred deeply their souls, he quickened their desire, he awakened their love and devotion to the cause for which he so freely gave himself. He rendered concrete in himself the religion he

Little Journeys with the Editor in Chief

Brush Creek

In our last journey together we visited Mount Vernon, to be present at the dedication of a church building. From there I had expected to return to Independence, but among others of the Saints visiting Mount Vernon on Sunday, June 26, were some from near "Brush Creek." This reminded me that I was about as near that point of interest as I had ever been, with a chance to see it. So I determined to prolong my stay away from the office and home and visit the oldest branch in the church, as Brother Fulk said he would take me in his car. So the forenoon of Monday, the 27th, Brothers Fulk and Lentell and I spent in making calls and administering to some of the afflicted Saints, in conferences with some. Then after lunch at the Fulk home, we three started for Brush Creek. There was somewhat of a thrill for me in the thought of visiting the oldest branch in the church. Of course I knew something about what to expect on seeing it, for I had been told that it was "in the country." But it was the historic background which held for me the chief interest.

At last we reached it. The church building is a frame one, painted white, with a cupola on the front end. It faces the north, and stands in an open space in the edge of a grove to the west and south. In appearance from the outside the building is not unlike the one at Mission, Illinois, and may have been built about the same time. The present Brush Creek building is perhaps thirty-five or forty years old. It is quite typical of the country church buildings of that day. High, or rather long windows, set too low, but handy for those who don't want to go in but yet want to see what's "going on," afford lighting and ventilation. Inside it has high ceiling, with conventional platform and pulpit at the south end, opposite the north entrance. Heated by stoves, and lighted by oil lamps, the room in the whole is a pleasant meeting place.

The present building stands to the south of the east and west road, and to the west of the north and south road. Across the road to the north are about two acres owned by the branch, and there stood their first buildings. South and west of the church extends the grove planted some years ago, abounding in fine trees and possibilities if prop-

would have his followers adopt. Our teaching to be effective must follow his example.

Topics for Thought and Discussion

1. Discuss the relative merits of the several methods discussed in this chapter. What conditions determine your choice?
2. Discuss the sources of material from which we may draw in our teaching—upon what basis do you choose material?
3. What attitudes should a teacher cultivate to secure the most fruitful response from the class?
4. Explain the use of a story in the Sunday school lesson. How may we secure the highest values in story-telling?
5. Let the class study a book on story-telling in religious education and gain experience in the use of stories.

References:

Betts and Hawthorne, *Method in Teaching Religion*:
 Chapter IX, "Types of teaching in the church schools."
 Chapter XIII, "Teaching through the story."
 Chapter XVI, "Teaching through discussion."
 Bryant, *How to Tell Stories to Children*.
 Cather, *Religious Education through Story-Telling*.

erly handled from landscaping viewpoint. In this grove the reunion of the district is held; and a fine place it can be made, too.

Leaving the machine, we went on a tour of inspection, through the buildings and grove. Several smaller buildings, such as dining hall, store buildings, etc., have been erected; but not according to a well-devised plan I fear, for the grounds showed lack of systematic work.

In a building on the southwest of the grove, we found one of the old guard, Brother Sawley, who was keeping "bachelor's hall" in the rather commodious building, and commodious for one, at least, and evidences abounded that he knew how to keep house.

The country surrounding the Brush Creek church is flat, and everywhere gives evidence of being a good farming district. Houses are far enough apart to indicate that the farms are large in acreage, while the well-kept buildings show prosperity.

Supper was provided for us at the "Burrows" home, where we found a quiet welcome and enjoyed a pleasant visit. On the way back to the church, I expressed a doubt of having a "crowd," but was assured by Brother Fulk that the branch had a reputation for filling the house; and so we found it; for despite the shortness of the notice, news had been spread by telephone, and the house was over full.

The warm weather permitted open windows, so those standing outside and sitting in nearby cars participated.

I tried to get acquainted with the people by telling of my church experiences, studies, ambitions, hopes. And then I told of my emotions on being in the midst of the oldest congregation in the church, one whose existence and history reaches continuously back to the time of the earliest men of the church. And as I thought of having been in the church for nearly forty-five years, and twenty-five years in the ministry, and yet this was my first visit to this historic spot, I could not but wonder why. And why are not pilgrimages made to it? Well, there may be various reasons. And I wonder if these reasons are to remain.

With proper cooperation between branch, district, and general church officials, there is no reason why this spot shall not be gladly and profitably visited by hundreds of Saints each year. With the fine grove and good plot of ground across the road, a place of beauty can in a few short years be developed, which added to the lure of historic lore and atmosphere will attract many to the reunion each year and at other seasons as well. I was told that the good roads movement has struck that part of the country, too, and that there is a likelihood of a good thoroughfare passing the church grounds there. It is to be hoped so, for rainy weather plays hob with those Illinois dirt roads.

In anticipation of what Brush Creek may yet become as a point of pilgrimage, I felt to urge the Brush Creek Saints to unite on a vigorous and well-laid-out plan of beautification, to be assisted by the church architect and some of our landscape gardeners. For I am sure that at Brush Creek a fine rural church center can and will be developed, and the way the Saints turn out to meetings there is splendid.

I left the church building that night feeling that I should like to make at least one visit a year to that place, to renew because of its historic interest my zeal and devotion. And as I left, my thoughts were busy. I had been busy with questions, too.

That night we drove to Orchardville, where in the home of Brother W. E. Phillips we found a hearty welcome and a comfortable resting place after we had visited till late in the evening.

A name inseparably connected with Brush Creek history is that of Elder I. A. Morris, who seems to have manned the pilot wheel of the branch for many years, and I heard his name mentioned frequently; and on entering the home of Doctor Phillips, I soon learned that Sister Phillips was a daughter of this famous leader of the Brush Creekers.

In response to my many questions for information, I had placed in my hands a copy of a manuscript Elder Morris had a few years previously written, in which he portrayed briefly some of the details of Brush Creek Branch history. From this I glean the following facts:

Sometime in October, 1842, Elder Jefferson Hunt went to Deer Creek, Illinois, in the interests of missionary work of the church. His success there culminated in the organization of a branch in a month after he went there. In December of the same year, he, accompanied by Thomas P. Green and Nathan A. Morris, went to Brush Creek, where their efforts were in the same month crowned by a branch organization. Nathan A. Morris was chosen president of the branch. I understand that he is the father of Isaac A. Morris of whom I have already spoken. Thus began the branch which has maintained unbroken existence down to date. Fourteen years later, on the death of the branch clerk, the records of the branch were scattered, and some were lost.

In October, 1860, the year of the now famous Amboy Conference, Isaac A. Morris by baptism became affiliated with the church, and two years later he was ordained elder and promptly became active in branch and general church affairs.

In 1864 the elders of the Reorganization "put in appearance," and two of them, Elders Anderson and Reynolds, received the Wayne County Saints on original baptism and organized them into a branch, and on September 3 the first district conference of the Reorganization of that section was held at Jeffersonville, Wayne County.

Sister I. A. Morris, who survives her husband by several years, still lives in the neighborhood where his ministrations were given. She is some eighty years of age and has many children and grandchildren, most of whom are interested in church activities.

And so when on the morning of the 28th of June Brothers Fulk and Lentell and I bade good-bye to the genial Philippses, the Hensons, etc., to drive to Xenia, we could not but feel that we had warmed our devotion and renewed our zeal in the cause at what should be a better-known shrine of the church, and we felt to say whole-heartedly, Long live Brush Creek Branch! May it prosper in things spiritual, æsthetic, and material, and become an attraction to which the Saints shall make pilgrimage.

At Xenia, Illinois, we stopped for a pleasant visit with Brother and Sister Mark Holman, Sister Holman, as many of our readers know, being the youngest daughter of the late and well-known Patriarch William Lewis. And when some hours later Brothers Fulk and Lentell deposited me and my baggage at the railway station in Carlisle, there to board the Baltimore and Ohio train for Saint Louis, I felt that through the courtesy of Brother Fulk and the assistance of his Star car I had been permitted the opportunity to augment in an interesting way my knowledge of our own history, and as a consequence found myself with my face once more towards the future with renewed determination to "carry on."

Thanks, Brother Fulk, and thanks, Saints of Brush Creek!
F. M. S.

At home, October 1.

"Remember Cumorah" Rendered at Lansing

I have been longing for some time to see a letter from our branch published in the HERALD and to have Saints in other branches read and know that we are still endeavoring to do our bit with those who are striving to redeem Zion. I feel and know that we could engage in no greater work than the spreading of this latter-day gospel.

Last Sunday, September 25, at eight o'clock in the evening the pageant, "Remember Cumorah" was rendered at the church. Despite the fact that it was not a pleasant evening, owing to rain, the church was filled. The scenes

were those which will be remembered. A flashlight photograph was taken of the players in costume.

About one hour before the pageant was rendered we were made to rejoice when seven precious souls from another branch came here and were baptized into the fold.

Next Wednesday evening we expect to have Bishop C. J. Hunt with us.

MRS. FRANK BUCK.

LANSING, MICHIGAN, 2320 Forest Avenue, September 28.

Graceland Chats

Graceland Home-Coming

"As one comes up the Hill for the first time in many days, the old familiar Ad Building towers first into view, a venerable guardian reared against the placid blue and cottony white of summer sky, hovering motherlike over the companion buildings. And even now these newer halls are taking on something of the wealth of experience and tradition which hallows the turreted red structure, once the lone sentinel on the Hill."

The above words of a visiting alumnus back at Graceland give one an urge to go back to the college on the Hill—back amid those beloved scenes, back mingling with the Gracelanders of today, who will soon be out from her walls, and will be making plans to return at home-coming. Home-coming at Graceland is much like a family reunion. Are you coming back? Are you planning to dwell once again under sway of those rich experiences? Are you going to be one who will fall in line and march to the gridiron? Are you going to be one of the happy alumni who shall recall their golden days at Graceland?

The West Door is always waiting for you—the chapel is waiting the sound of your voice. The gridiron awaits the trampling of your feet. All Graceland expects you here October 14 to 16.

The Herald Angels will begin the program Friday evening with their annual entertainment. Saturday morning there will be social breakfasts and a rousing pep meeting. In the afternoon the Graceland football team will play the team from Chillicothe College, the only team that won from Graceland last year. Saturday night a general Athenian program will be given. Sunday morning a prayer meeting will be held in the chapel, and other interesting meetings will follow at the old Brick Church.

Graceland wants you on the Hill for home-coming October 14 to 16.

LYLE D. FLYNN.

Choral Activities

The Lamoni-Graceland Oratorio Society had its first meeting last Sunday. Brother Prall, the pastor, took charge, and the following officers were elected: President, Roy Cheville; secretary, Floy Roberson; treasurer, Doris Nelson. Of course Miss Carlile was elected director, and the chorus gave her hearty applause as she came forward to take her place.

The enrollment so far this year is one hundred and fifty. The alto and soprano sections are full, but it is hoped that several more tenors and basses will try out.

Miss Carlile says she was never more pleased with a first rehearsal, and that the quality and balance of the chorus is the best ever.

Sunday, October 2, the chorus will sing hymn anthems. Their first real anthem will be given home-coming Sunday, October 16.

As has been the custom for the past several years, the "Elijah" will be given some time next spring. A new objective of the society is to give the "Messiah" some time during the first semester—probably the last of January. The books have been ordered, and practice will begin in

about two weeks. The society wants to do all it can to make its plans fit in with the music plans of the church—especially the special plans for the music at the Centennial Conference.

Our other choral society, the A Capella Chorus, is getting ready for the year's work also. A larger percentage of the old members are back than in any previous year. Five new members have been taken in: Doris Waterman, contralto, from Council Bluffs, Iowa; Juanita Nixon, soprano and accompanist, of Lamoni; Merle Johnson, tenor, from Missouri Valley, Missouri; Preston Hinderks, bass, from Stewartville, Missouri, and Cyril Damitz, bass, of Underwood, Iowa. The old members will entertain the new ones with a dinner at Miss Carlile's home next Monday night.

The year's plans are not definitely made, but the chorus expects to make a tour of several days through western Iowa sometime during the year.

EDITH WOODS.

Commissary Frolics

"All work and no play" is never a good slogan. In order that we might mix in some of the good old times, we, the Commissary Department of Graceland College, decided to meet and get acquainted. On September 15 a meeting was called at seven forty-five p. m., after the last "kitchen slave" had finished his chores.

George Mesley stated the purpose of the meeting to be that of getting a better understanding of our duties, and becoming better acquainted with each other, so that we might work harmoniously and efficiently. The meeting was to be the first of a year series of informal get-togethers and frolics.

We were told that in College our first duty should be our studies; next to this in importance is our commissary work. We should always be on time, and to aid us in keeping account of this, there is a time sheet posted in the kitchen with a pencil attached, and an old clock hangs on the wall, so that we may set down our time as we enter and sign off as we leave.

Just as our class work is graded, so also is our kitchen work. The merits are speed and accuracy, or quantity and quality. The one who obtains the highest grade receives the highest pay.

While perched upon the corner of one of the tables, George addressed us in this manner. Beside him stood a large stack of plates and forks, and our imaginations began to work. But to our amazement, he began reproving us for leaving dishes out of place, such as these. However, he ended up by saying he would be responsible for them this time if Herman and John would go to the ice box and get the watermelons and cut them. So the paper napkins were passed around, and we were served a large piece of ice cold watermelon. As we finished, we filed into the kitchen and washed our dishes cafeteria style.

We hear that more good times are in store for us, and a picnic is already in the air. Therefore, we hope to make this year a happy and successful one.

HELEN MILLS.

Literary Societies Have Interesting Initiations

Society initiations were somewhat different this year from those of previous years. The Niketes met at the home of Mr. and Mrs. Mortimore. A very fine program was rendered, consisting of musical numbers, short talks, and other features of interest. At this time Mr. Mortimore officially welcomed the new members, after which he gave an illustrated lecture on his travels in South America. As a means of getting acquainted, a number of entertaining games were played, after which a very delicious luncheon was served.

The Victorians held their initiation in the old chapel, and while prospective Victorians busied their "microscopic vestige of intelligence" with "ponderance sagacity" the old

Vics set the stage for fun. The dramas that followed were very touching, in which each member played a very important part. As usual when ice cream and cookies were served, all else was forgotten.

The Alpha Pi's had the pleasure of initiating twenty-five new students into their society. Each candidate was made to feel his unworthiness of becoming a Pi, but after receiving of the "Pi spirits" he was elevated somewhat, up to the Pi standards. In the stunts which followed, many talents were displayed, and each new member proved to be a good sport.

The evening closed by serving the traditional Alpha Pi refreshments—apple pie a la mode.

Thirty-one insignificant individuals were transformed into worthy persons by the old members of the Kappa Delta Society. The program consisted of numbers all the way from tragic grand opera to a three-ring circus. These performances were severely criticized by the old members, but all hard feelings were soon banished when refreshments were served.

FRANK FRY.

Mother-Friends for Graceland Girls

The Lamoni-Graceland-Patroness Ladies' Society gives a great deal of time and thought to the comfort and happiness of our student body.

The very latest project is for our girls, the girls living in the dormitories and in homes down town. Mrs. C. F. Smith is sponsoring this movement, and the plan is to provide a "down town mother-friend" for each girl. Some mothers have one girl, others two, and in some cases three. Mrs. Smith and Mrs. N. R. Carmichael have worked early and late on this plan, at times calling in Mrs. Gates and Miss Woods to assist. It was finally turned over to a committee for the distribution of names. The object of this project is to make a home for homesick girls and those wishing to get away from the dormitory for a few hours for a quiet rest, a party, or a home dinner sometimes. The response from our "down town" friends was very gratifying, and we feel that both mothers and daughters are going to have a very enjoyable school year.

Dormitory Initiations

Marietta

Ten o'clock Friday evening Marietta Hall was the scene of the initiation of the new girls.

The blindfolded girls were led around the campus for five minutes without a word passing between them and their escorts. They were then taken into the room near the rear entrance and left to find their way upstairs to the dean's room. As they came to the door of the room where the old girls awaited their arrival, their blindfolds were removed, and they were greeted by the songs, "For they are jolly good fellows," and "It's a way we have at Graceland."

The election of officers resulted in sustaining Madeline Clark as house president, and in the selection of Ruth Smith as secretary and treasurer.

Banana ice cream with wafers was the next in order. Then, after some motherly advice from "Deannette," the "Merry Girls" scampered off to bed with dreams of a very happy year together.

Bide-a-wee

In compliance with instructions given them, the new inhabitants of Bide-a-wee assembled in the reception room for initiation last Monday night. They were introduced to the officers as they passed into the room. Here various tasks awaited them, which resulted in worlds of fun for the old girls and not a little for the new.

The evening's merriment was concluded by the serving of refreshments, which left everyone feeling happy and good-natured.

LUCY ELLIS.

Killarney Lake, Alberta

Michigan Branch held its two-day meeting August 6 and 7. It was the first of its nature since the reorganization of the branch, in July, 1925, and as a result a good social and spiritual time was enjoyed by those who were present.

The nature of the meeting was interesting. On Saturday night a delightful program, consisting of education, music, and humor, was very entertaining. On Sunday morning sacrament was served, and the social service bore evidence of the gratitude of the Saints to the God above. The preaching services were timely, and the servants of God spoke to the young as well as to the old, giving advice, and strengthening the Saints in the gospel.

We were unfortunate in not having our district missionary with us, but we were very fortunate in procuring Elder J. W. Davis, who rendered noble service. Elder W. Osler and Elder W. H. Roy, of the district presidency, were with us, and these with others of the priesthood helped to make the meeting a success. Elder Davis and Elder Osler were the main speakers, but Elders Roy L. Gregory and E. L. Mogg assisted and took part in preaching the word.

We appreciated the presence of the visiting Saints from Artland and Ribstone Branches, whose numbers boosted the crowd and bore evidence of an "old-time" gathering.

We are looking forward to the prospective ten-day reunion, which, all being well, will be held about three or four miles north of here next year. However, while contemplating such matters, we are hoping, praying, and working for the best of all concerned.

Our number is not legion, but we are zealously working for the good of all, and the latter-day work.

Southern California Conference

At Central Los Angeles Church, September 24 and 25, 1927.

Favored with lovely weather and a desire to meet with God's people, many Saints, some happy, some sad, but all hopeful, assembled at the Central Los Angeles Church, the appointed gathering place.

The conference opened officially at 10 a. m. on Saturday, with a large crowd in attendance. Many arrived early, though some had come from a great distance. A splendid opportunity was afforded for visiting, and the spirit of good fellowship was evidenced by hearty greetings.

The conference asked the district presidency and the apostles present to preside over the meetings. Brother N. T. Chapman, our faithful president for four years, took the chair. District Secretary Amy Lewis being unable to attend the morning session, a temporary secretary was elected, also a conference press agent. Followed short addresses by Brothers Chapman, Gillen, McConley, and Martin. Each speaker gave words of encouragement and endeavored to impress the need for study, prayer, and service on the part of every individual; all four bore testimony that the Lord had wonderfully blessed them in their ministerial labors during recent months.

Some important features of the business sessions were: Reports of work by district and branch officers; these showed earnest effort and splendid results. It is not always the case that reports make interesting reading, but these held the attention of every auditor. It was voted to have a reunion in 1928, leaving the time and place to be decided by the reunion committee and the district presidency. The names of four brothers from San Diego came up for ordination. Munroe and Kellerby for elders, Weatherby for priest, and Harder for deacon. A motion was made and carried that the ordinations be arranged for at an early date. When it came time for election of district officers, N. T. Chapman was immediately nominated for district president, but declined to accept the nomination because of ill health. The Saints are glad to have had the sincere and efficient serv-

ices of Brother Chapman for four years and regret to lose his leadership, but, in fairness to him, accepted his refusal to serve again in this capacity. Wilbur D. Gillen and Will Teagarden were nominated, and the vote was 63 to 62 in Brother Teagarden's favor. The newly elected president chose as his associates Wilbur D. Gillen and Glaud Smith.

The new district officers are as follows: President, Will Teagarden, Long Beach; assistant to president, Wilbur Gillen, Los Angeles, and Glaud Smith, Los Angeles; secretary, Amy Lewis, Los Angeles; superintendent Sunday school department, L. L. Sutherland, Los Angeles; assistant to Sunday school superintendent, Sister Cawkins, Santa Ana; superintendent Recreation and Expression, Wilford Burton, Long Beach; superintendent Women's Department, Sister Gregory, Long Beach; superintendent of Music Department, Margaret Wickes Jones, Los Angeles; historian, Jennie Paulsen, Los Angeles.

The women of the Central Los Angeles Branch, assisted by some of the brothers, served home-cooked food, cafeteria style, to those present. The spirit of service was as evident in the kitchen and dining hall as it was in the pulpit and elsewhere, and these sisters are to be highly commended for the wholesome food served during both Saturday and Sunday to the large conference crowd. Several of the sisters worked until near midnight Friday that visitors and home folk might be properly fed, and consequently kept in a good humor, during the two days' gathering. Many Saints opened their homes to visitors remaining over night.

On Saturday evening was given the pageant "Remember Cumorah." This was lovely and impressive. Under the capable leadership of Minnie Mae Lewis, the assembled groups, representing various branches, worked together so well that one would think there had been several rehearsals, when as a matter of fact the cast had practiced together once only. The chief characters and the ones taking their parts are given below:

The historian, John F. Martin; first child, Myron Nicholls; second child, Alice McConley; Joseph, Glaud A. Smith; minister, Harold Motter; first Nephite, L. L. Sutherland; second Nephite, Alfred Crum; third Nephite, S. C. Elliott; Moroni, David Carmichael; The Church, Laura Freie; a blind man, Richard Wagon.

Many others took minor parts, and all together made a wonderful picture and one that is sure to help those present catch the vision of the duties and responsibilities of the church. The auditorium was packed to overflowing.

The Sunday morning prayer service was well attended. Brothers Smith, Chapman, and Martin were in charge. The theme of the service, the Book of Mormon, was given by Brother Martin, and this with all testimonies was in harmony with the Centennial. One person, followed quickly by another, gave evidences of the divinity of the sacred record and related experiences that prove that it is a beacon light on the pathway of those who endeavor to use it as such—through study, prayer, and practice of the lessons contained therein. Time denied many the privilege of testifying. Through Brother Martin, a prophecy was given to Carl Ruoff and this, with songs, prayers, and testimonies made a feast and spiritual uplift. Many remarked that for the first time in their lives they sensed the great purpose and untold value of the Book of Mormon.

Following the prayer service, the Saints gathered for Sunday school service. Brother Sutherland and Brother Pederson were in charge, and Sister Jones directed the orchestra. Doctor Teel offered the opening prayer, and again the Book of Mormon was the theme, but no one seemed to grow tired of it. Brother Lacy related a wonderful incident where he had defended the book before he knew of its existence; Sister Billie Carpender told the beautiful story of Christ's visit to the American Continent, and Theodore Smith told some legends of the American Indians that evidence Christ did visit this land. Brother Pederson then thanked the people for their support during the last year, and Brother

Sutherland, the new district Sunday school superintendent, and his assistant, Sister Cawkins, spoke of hope for cooperation and advancement during the coming year.

Apostle J. A. Gillen was the speaker of the 11 o'clock service. His subject was the needs of the day. With great earnestness he showed the importance of individual duties well performed. During this service the junior church was in session in another room under the direction of Brother Sutherland.

At 2:30 p. m. Sunday, Apostle McConley gave convincing proofs that the Book of Mormon is a divine blessing.

Patriarch J. F. Martin was the speaker in the evening. He called himself the light artillery following up the big guns. His subject was the "Restoration," and no big gun could have more effectively delivered the fire. He gave the significance of the Restoration, using many illustrations.

During the conference three adults were led into the waters of baptism, Doctor Teel officiating. They were Reuben Thomas French, Lillian French, and Louise Drown. We are happy to welcome these friends.

Vocal soloists who favored us were Wallace Farley, Mildred Nesser, and the Crum quartet. Organists were Nell Crum, Mildred Collinge, and Lucille Crawford. Sister Jones directed the choir and also the orchestra.

All attending church officials said they felt more confident regarding the work in Southern California than ever before. They feel that it is going to move forward and that the outlook has never been brighter.

Second San Antonio Branch

912 North Colorado Street

San Antonio's recently reorganized Second Branch, old in years and experience but young in its reconception, is well on its way to discard its swaddling clothes and really begin to walk.

Harmony and Progress in the order of their naming have been our constant watchwords, and all are elated over the accomplishment of each to date. Starting with about nine in attendance at our first meetings, all old members, we now have thirty, with a large percentage of strangers, and all promising to be regular in attendance.

Perhaps the most valued acquisition of our charter members was the return to this city for permanent residence of Brother John O. L. and Sister Minnetta Newton Isaacks and their splendid children, five in number, every one of them enthusiastic workers. What was Independence's loss was San Antonio's material gain, and they have received the warmest welcome of our hearts.

"What a wonderful change!" "How pretty!" are the usual and spontaneous expressions of visitor, stranger, or member of the branch when they step into the newly renovated church building. It is pretty, and we as a whole are proud of the change. We are not now ashamed to say "Come" to all who will, and they are coming.

Perhaps our most valued meetings are our midweek and first Sunday prayer meetings. We have had repeated reason to feel the Spirit of the Lord prevailing, and further, have positive evidence of its influence for the better upon individuals, who, until recently, have not been in regular attendance. Its effect is apparent upon their faces and in their daily lives.

Under the direction of our most efficient and enthusiastic Sunday school superintendent, Sister Gracia Waid Robinson, our Sunday school is leaping forward in a manner surprising and stimulating. Her interest in the school is not for just a few minutes each week, but for twenty-four hours each and every day. She lives and sleeps Sunday school, and it requires just that degree of spiritual enthusiasm to make any church or Sunday school progress. Can you imagine little tots five and six years of age so intensely in love with their Sunday school that they ask mamma every

day, "How soon is next Sunday?" and those same tots making personal successful effort to bring other little ones as their particular contribution to the increase in attendance? And to miss being there is equivalent to a broken heart.

Aside from the offerings of our regular elders, Brother T. J. Jett, sr., and R. E. Chrone, sr., our pulpit has been graced with the presence of Elder L. V. Aldridge, a recent newcomer to San Antonio, who on Sunday, September 18, gave us a most instructive, interesting, and inspiring discourse upon the Book of Mormon.

The Book of Mormon, seldom heard of in the past from our pulpits, received an impetus from Brother Aldridge which extended into one of the most delightful and interesting meetings ever held in our branch; and Sunday the 25th, commemorating the one hundredth anniversary of the finding of the "plates," but served to stimulate a desire for a more complete knowledge of the book, upon the part of both the regular members and strangers, and as a result our sheep shall be fed by a series of discourses to be rendered by Elder R. E. Chrone, sr., beginning in the near future.

Work—Work—Work, is the constant appeal from every pulpit, and indeed it is the proper and rightful appeal to stimulate us to that degree of spirituality so necessary to all, but work is as essential otherwise as it is spiritually; and work upon the part of some of our vitally interested members—that work which brings the perspiration in rivulets has produced the welcome change from a former wreck of building and grounds to a church building which in itself extends a glad welcome hand through its cheerful brightness. Starting with re-papering and canvassing, the building has been repainted, cleaned, scraped, sandpapered, and varnished, the furniture made practically new, city water and gas connections made, conveniences which we have not before had, and in the near future the street in front of the church is to be paved, so that our members and visitors may soon visit without digging their hubs into the mud.

Again praising our Sunday school—our piano was as much or more of a wreck than the church—it had never been worked on since its birth—but thanks to our Sunday school, it is now to go into the piano garage for a thorough overhauling, and we are promised its return for next Sunday. The expense? All that by and from our enthusiastic Sunday school. Yes, we have a most efficient "driver" for that piano, in Sister Zora Carnes; in her we have one who can not be excelled, either for enthusiasm or accomplishment. It requires an excellent driver to miss every hole along a rough road, but with a broken-down wreck of a piano, it requires still greater efficiency to produce genuine music which thrills and inspires. But we are not alone in receiving a blessing through our excellent organist. Though we appreciate to the fullest extent Sister Zora's wonderful contribution, we could not expect her, with her crippled old wreck of a piano to carry the entire load and provide a musical program which practically reaches out on the street and induces passers-by to enter—which has been the result upon more than one occasion.

The Lord moves in unexpected ways his wonders to perform. We were worried and did not know what on earth to do about our music. We prayed and trusted—and the Lord sent us that which we most needed and doubly appreciate—our chorister, Sister Minnetta Isaacks, whom we had thought we had lost to Independence. We said before that Independence's loss was our gain! Our song of praise can not extol too greatly our appreciation of that particular blessing. Sister Minnetta, upon her first Sunday with us, gave us a thrill from which we have not yet recovered. Neither have the near neighbors—some of whom are Catholics—who are loud in their praise and declare they enjoy our services. Some of them are sending their children to our Sunday school. We have appointed and soon will elect Sister Minnetta Isaacks as assistant Sunday school superintendent and as branch and Sunday school chorister.

Our only regret is that we have not higher honors vacant to offer her.

Also, we have just been assured that we shall have carpet on our floor! Surely the Lord has blessed and is blessing us, and our hearts rejoice that he should feel us worthy. Our prayers have been and always are for all branches and for the progress of the Saints everywhere, and we ask your combined prayers that we may continue to receive the blessings of the Lord and that we may be strengthened in our efforts in his work.

Visitors, to find our church home on Colorado Street, take west end car and get off at Colorado Street. Brother R. E. Chrone, sr., pastor, lives at 1019 North Salado Street. Phone Woodlawn 2099. CORA S. CHRONE, Recorder.

Kirtland District Meeting, etc.

An instructive, educational, and inspirational series of district meetings was concluded in Cleveland last Sunday. These meetings were arranged to celebrate the delivery of the plates of the Book of Mormon to Joseph Smith on September 22, 1827, and also to do something for our youth.

We were fortunate in having the use of the newly acquired home of the Cleveland Branch. This building probably constitutes the finest equipped church plant east of Saint Louis. Some say that the organ is larger than the Stone Church organ at Independence. There are two main auditoriums, and on each floor they are surrounded by many spacious classrooms. This building is something of which the church may well feel proud, and I have often wished to see more such buildings owned by the church so that the ideals of religious education could be made vogue.

The Cleveland Saints are to be complimented in their courage and foresight. Foresight is well said, for this great Western Reserve is the place where the law was given, and while the regions where the Book of Mormon plates were found and where the church was organized are desolated so far as the church is concerned, and likely to remain that way until after the millennium is established, such is not the case in the country where the law was given, for here stands the Temple, the only building in the world still standing which was built by command of the Lord.

It has not fulfilled its purpose, and together with adjoining buildings will help to rehabilitate the old Kirtland Stake and carry it on to a degree of perfection not known before. The Lord has said, "I will rebuild Kirtland." Not all that is going on in the way of growth within Kirtland District is limited to that divine promise. Wise and socially minded men can see wonderful developments in the country which can not help but have a tremendous effect on the fulfillment of the promise made by God concerning Kirtland. Zion will need her stakes, curtains, and "gateways."

And Gentiles shall assist in building Zion. The acquisition of the church building by the Cleveland Saints helps in a tremendous way in the development of the stake which is yet to be. But the Saints of Cleveland have a big financial burden. Any old-time Clevelander and those interested in Cleveland are invited to consider the possibility of helping the branch. If you have donations, Brother John A. McNeil, 3372 Delwood Road, Cleveland Heights, Ohio, will gladly receipt for the same.

The meetings opened on the evening of September 22. About twenty slides were shown of the hill, the stone box and its contents, the author, the scribe, the witnesses, their testimony, and some other interesting places and persons, all of which were connected with the coming forth of the Book of Mormon. After this, Apostle R. S. Budd, who was with us the full period, gave an excellent historical review of the pioneers of the early church. He was followed by Superintendent C. B. Woodstock, who gave an inspiring address. Above all we must mention the five young sisters

who dramatized the purpose of the Book of Mormon, its relation to the Bible, etc. The author of this ought to have it written, for it is a very fine thing. This first evening we had quite a large crowd. The following evening the crowd was not quite as large, but quite as interested, as they listened to two talks on the Book of Mormon themes.

On Saturday afternoon, after class work, old and young went to Wade Park, where we had some real guidance in recreation by Brother Woodstock. This whetted our appetites for supper and the wonderful sermon by Brother Budd.

Sunday was packed full of inspirational events. There was a class of seventy-five young people under the guidance of Brother Budd, a priesthood class under the care of Brethren Ellis and Bishop, an adult class on parent problems and officer-teacher problems by Brother Woodstock. These classes met three different sessions. The emphasis during this convention was on teaching, but devotion and recreation and social activities had their share.

A special feature of the convention was the work of Sister Alice Baldwin. She had a fine exhibit of handwork; she held a junior church session, as well as classes for beginners and juniors and their teachers. Such work is concrete and actually shows what can be done for the children. More can be done with such methods than could be done by hundreds of lectures.

Sunday morning we had the pleasure for the first time of hearing Apostle Clyde F. Ellis preach. As we heard him, we silently wished that we might hear more of him. We did on the following Monday evening in Kirtland Temple, and a few minutes the next evening in Painesville. But yet we want to hear him, for it seems to me that, while he is a reasoner and has intellectual appreciation, his chief reliance is on the work of the Spirit. It is refreshing, uplifting, inspiring to the people of God to witness the manifestations of the Spirit; for they give life.

Brother Baldwin preached the closing sermon, and he was in a happy mood and recalled the many happy and strenuous years of labor he had spent in the great city of Cleveland.

We spent many happy hours with Brother Dildine, superintendent of the Department of Recreation; and Brother Odum, superintendent of the district Sunday school, in preparation for this event. I am sure the spirit of cooperation was shared and that we look forward for better district meetings.

We must not forget the work done in the commissary department. Sister Campbell was on duty with her helpers all the time. The meat carver, with his jolly laugh, helped the situation, and it was a treat to hear him laugh as one of the missionaries walked up to the kitchen and shouted the order, "Adam and Eve on a raft" (meaning two eggs on toast).

The music was outstanding. Under the guidance of Sister Haynes, we had solos, duets, choruses, a special session of music and chiefly the organ recital by Sister Kirkendall Colgrove fifteen minutes before the special vocal music. We also had the Kirtland band with us. Brother Frank Webbe spent many hours hunting out transportation for the band boys and their leader, Brother Andy Cox. It was a treat to see those boys get after their music. Brother Cox has done great things for the boys of Kirtland, and by action of the district chorister, supported by the musicians and others interested, he may extend his labors into the district. Brother Tom Baldwin was given charge of the development of the orchestral work.

This district may be proud of the leadership of Sister Haynes, for she is not only an artist but is an organizer, and does not show the temperament that afflicts so many musicians.

The president of the branch, John A. McNeil, and his corps of fine officers were on the job all the time and did all they could for the comfort and pleasure of the convention.

His wife also gave unsparingly of her talent as a singer. It is not too much to say that Kirtland is not far behind the city of Zion in talent. Per capita (excluding general church officers) it may be ahead. This is only another way of saying that Kirtland District need not be less than abreast of the times, for comparisons are odious.

The Saints were happy to have the opportunity of renewing acquaintance with Apostle R. S. Budd. His ministry has been proved to the Saints of this district. We all wish him many years of apostolic service, and when we do we are cognizant of the difficulties and sacrifices that he has passed through and through which he and others will have to pass. There is a great work for such men to do in the church, as well as in purely missionary work. We trust God will bless all such.

The convention ended with everyone in a happy mood and with a greater determination to press on to the consummation of the ideals of the great church—the church of which the Lord said (it was the only church in its organic sense, I suppose), "with which I am well pleased."

With fond anticipation, we are looking forward to the next district meeting, which will be a music convention to be held sometime in November.

Fargo, North Dakota

The Bungalow Church, 1423 First Avenue, South

The pageant, "Remember Cumorah," was presented by the amateurs of the Fargo Branch on Centennial Anniversary Day, Sunday, September 25. On the evening before, the rain came pattering down, and a chilly north wind made folks feel as if winter was approaching, and the hope of the isolated Saints being able to drive in cars was quite uncertain. But Sunday morning old King Sol was out in full glory. Although a little chilly, the people began to arrive, and soon the Bungalow Church was filled; extra seats had been obtained from Moore's Funeral Home.

A song service was enjoyed by all at 10.30, and the Saints kept singing the songs of Zion until the second Nephite who had "tarried" a little longer at the home in the country had arrived. The curtain arose; there appeared Joseph and the minister, and the Spirit of God was felt by the Saints. Many could not keep back the tears.

Each scene was very interesting and well rendered. At the close of the last scene, while the foreign nations in costume and the church, represented by a woman dressed in white wearing a crown with twelve stars, were still on the stage, a silver offering was taken up by "the two children of today." A sum of eleven dollars and forty-six cents was donated to go to the expense of getting up the pageant.

Actors in the pageant were: Historian, Elder J. A. Gunsolley; the children of today, Doris Peterson and Doris Rotzien; minister, Worth Couey; Joseph, Courtney Rotzien; angel, Avis Walker; church, Mrs. Robert Good; three Nephites (being short of men servants, three sisters were substituted), Minnie Peterson, Irma Walker, Pearl Wilson, wearing black robes; blind man, John Rotzien; foreign nations: Ella Mae Peterson, colonial; Doris Ballard, modern American; Eva Konietzka, Canadian; Hazel Lesh, Hollander; Viola Bentley, Australian; Donald Peterson, Mexican; Vivian Langseth, Japanese; Floyd Blakely, Jew; Worth Couey, an ideal Indian. The committee, consisting of Sister A. H. Thompson, Sister John Rotzien, and Sister Farley, was many times discouraged and had many obstacles to meet in such a small branch. But the heavenly Father came to the rescue, and ways were opened up so that things were worked out through unexpected means.

One of the features in putting the pageant over the top was the arrival of Brother and Sister J. A. Gunsolley, of Lamoni, who cheerfully and faithfully helped in many ways. An electrician of the Catholic Church was kind enough to

arrange the lights for the different scenes, and attended the pageant in order to manage the lights properly. A larger stage was built, and curtains were borrowed from the Christian Church and robes from the Lutheran Church. Brother Floyd Whiting, a scenic painter, of Saint Paul, very kindly painted the scenery of Hill Cumorah and the forest, which made a pleasing effect in the scenes. Brother and Sister Gunsolley, Sister A. H. Thompson, and Worth Couey composed the hidden quartet. Sister Virginia Walker was pianist. The windows were darkened so as to give the effect of evening.

The pageant has aroused the interest of the people in the Book of Mormon, and Saints are signing pledges to try to read the book by December 31, 1927. It is surely a wonderful work of God, and what an opportunity it is to be among those who can celebrate the one hundredth anniversary of the recovery of these wonderful plates of gold! Saints are very grateful to the kind Father in heaven for his blessings bestowed in this effort here. Our weakness was felt and realized, and the attempt was made with humble hearts and a feeling of dependency upon God for wisdom and strength.

Saints from Mapleton, Straubville, Forman, Valley City, Sheldon, Leonard, Hope, Clifford, North Dakota; and Frazee and Audubon, Minnesota; also quite a few nonmembers from Fargo attended.

The picnic dinner was spread out on the stage in the church, as the weather was too cool to go to the park as had been planned. But all enjoyed the rich repast, even if the fried chicken didn't go clear round.

At 2.30 Elder Swen Swenson gave an interesting sermon, and at eight o'clock Elder J. A. Gunsolley, with his happy smile, appeared in the pulpit. Both brethren spoke on the Book of Mormon. Extracts: No other book like it that fulfills the prophecy in the twenty-ninth chapter of Isaiah. The Book of Mormon teaches against infant baptism, against polygamy; it teaches faith, repentance, and the resurrection. This church needs to have faith in the resurrection. Latter Day Saints sometimes lose faith in the resurrection on account of what they study in universities of the belief of some educated men. Science is not friendly to it. There is nothing in the book to be ashamed to read before any company. The Book of Mormon is part of the basis of teaching in this church; it is parallel with the Bible. It is an excellent record to be read.

Elder Swenson preached again Monday evening, giving much good instruction and reviving the faith of the Saints. On Tuesday evening Evangelist J. A. Gunsolley preached again on the Book of Mormon. He also sang a pleasing solo. At the close of the service, the Saints served cake and ice cream and presented Brother and Sister Gunsolley a purse to show the appreciation of their willing efforts here. "O give us a parting blessing" was sung just before leaving the church.

Sister Tom Hunter, of Erhard, Minnesota, and husband and son will now make their home in Fargo.

Sister Barbara Thompson has returned to her home in Clifford. She was accompanied by her daughter, Mrs. Annie Hayes, and three children of Oregon, who will stay with her for a couple of months.

Brother George Omans has gone to Frazee to spend the winter.

A farewell party was given Sister Cora Dehn on August 30. Ice cream and cookies were served for refreshments. She was presented a gift by the sisters. Sister Dehn went to Atherton, Missouri, where she has employment. Best wishes go with her to her new home.

Brother Ed. Stowell and family, of Valley City, and Brother Floyd Blakley were visitors in the branch Sunday, September 19. Brother Stowell's little daughter, Florence, is staying here, taking treatment for her eyes.

On August 28, Sunday afternoon, several of the sisters met at the home of Sister Farley to give a farewell party

for Sister Farley's sister, Mrs. Carsterton. Dainty refreshments were served.

Sister Clyde Sherman and husband, of Frazee, spent Sunday with Mr. and Mrs. John Rotzien.

Sunday, September 4, Elder Thomas Leitch took for his text "The gospel as Christ taught it," Mark 1. The gospel Jesus taught was truth that came from God. Let us be watchful that we may be followers of Jesus.

Brother and Sister Ferd Hamel, of Dunn Center, recently visited Saints and expected to attend college here, but have since decided to go to Valley City.

Sister Ella Mae Peterson has returned from Minneapolis, Minnesota, where she visited her sister, Mrs. Marvin Zieck.

Elder William Sparling, who has been visiting his daughter, Mrs. Worth Couey, has returned to Minot. He preached Sunday, September 11, on the Book of Mormon and gave us many good thoughts.

Mr. and Mrs. Worth Couey will motor to Duluth September 30 in their new car. They will be accompanied by Elder J. A. Gunsolley and wife, who expect to stay all winter.

The church has been freshly decorated and looks much improved. The long-lost Book of Mormon map has been found, cleaned, and will be hung up for future use.

New subscriptions are coming in for the Book of Mormon. Let us all read the book with new interest and a brighter vision.

Brother Ed. Stowell, of Valley City, received several bad burns from an explosion in the plant where he works and was unable to attend the pageant.

Too many get weary and let the tree die because they do not nourish it, and let it grow. We sing, "Rest by and by," but some Latter Day Saints don't do enough to get tired and need a rest. Who is it that will rest? Those willing to work in the heat of the day and when things are adverse.

Bisbee, Arizona

October 1.—It is some time since your correspondent has taken pen in hand to write of the local happenings here, so I trust the following items may prove of interest to many scattered members who have been in Bisbee in the past.

On September 8 a farewell social was held in honor of Sister Delta Porter, who left the 10th for Phoenix where she and her two daughters expect to reside for the next few months. Games and refreshments of ice cream and cake were enjoyed by the many friends who assembled for the occasion. While here, Sister Porter faithfully served us as teacher of the young people's senior class, by whom she was much loved. She also served as member of our library board and took an active part in various church and Sunday school programs and activities for the benefit of the young. While she will be greatly missed, we trust her sphere of activity will be increased by her move to Phoenix.

Sunday evening, September 18, Brother Perry O. Puckett was the speaker, and we enjoyed a spiritual and encouraging sermon. Brother and Sister Puckett and family left by automobile September 22 for Texas points, where they may locate pending their ultimate destination of Zion, of which they wish to become residents at the opportune time. A farewell gathering was held at the Woman's Club Building the Tuesday evening prior to their departure, where games were enjoyed and refreshments were served to the many friends present. Brother Puckett, who holds the office of deacon, has been faithful in the work here, and he and his family will be greatly missed. We bespeak for him and his family a welcome in such a branch as they may later attend.

A few weeks ago the young people's senior Sunday school class, with assistance of the Women's Department, held a food sale, which resulted in a neat sum for the advancement of the work here.

It is with deepest regret that we mourn the loss of our faithful sister, Mary A. Smith. After submitting to an operation, while at San Diego visiting with her daughter, she lived but a few days. We are glad to learn she was permitted the pleasure of knowing that her two sons and two daughters had joined the Reorganization, being baptized at San Diego recently, her only remaining son without the fold promising to join shortly, thus bringing an answer to lifelong prayers and desires that all her children might be one in the fold. Such is the outcome of a faithful life. The funeral services were held at the Palace Chapel, Bisbee, and interment was in Evergreen Cemetery, it being her wish to be brought back to Bisbee, her husband having died here about six months ago. The funeral sermon by Elder S. D. Condit, branch president of Douglas, was very appropriate for the occasion. The many beautiful flowers showed the esteem in which our beloved sister was held by both members and friends. Mrs. Mabel Saunders, of Warren, is one of Sister Smith's daughters recently baptized, and we welcome her to membership in our Bisbee Branch.

For the information of those who might care to attend our services at any time, we hold all meetings in the Woman's Club Building, Quality Hill, Bisbee, which is about ten minutes' walk in a westerly direction from Bisbee post office. This building is unusually well adapted for our services and would comfortably seat seventy-five or more persons. We were fortunate in obtaining it at a very reasonable rental. The Sunday services are Sunday school, 9.45 a. m.; preaching 11 a. m. and 7.30 p. m.; Wednesday prayer service 7.30 p. m.; the 11 o'clock service on the first Sunday of each month is observed as sacramental and prayer service. These services are advertised regularly in both newspapers here, the *Bisbee Daily Ore* Saturday evening, and *The Bisbee Daily Review* on Sunday morning. Our average attendance at all Sunday services during the summer has been about thirty, which attendance in view of the total membership we believe compares favorably with the average small branch. Of course we are always glad to welcome visiting brothers and sisters, and hope they will clip this item for reference should they anticipate coming to Bisbee or passing through. We have had a number of spiritual meetings this year, and we feel that the local ministry have been blessed in their efforts to dispense the word by the presence of God's Holy Spirit.

We are also glad to welcome the coming to the Warren District of Brother E. E. Long's family, who are spending a few months here. Miss Doris Long's musical talent has been of help to our Sunday school when our regular organist has been absent, and we are glad to have their presence at our meetings.

The many friends of Brother Gibson will be glad to know that he has improved somewhat in health recently. We are happy to report that Sister Herbert Hall's husband is progressing favorably and has returned to his home after having undergone a serious operation at the hospital. Sister C. F. Rehwald, while not entirely recovered from her serious injuries received in a fall down a flight of steps a few months ago, is able to be out with us occasionally.

Elk Mills, Maryland

Thinking that perhaps you would be pleased to learn of the progress of the good work being accomplished in Elk Mills, I pen these few lines. We celebrated the anniversary of the "coming forth of the stick of Joseph," commonly called the Book of Mormon, Sunday the 17th of September. It began at eleven a. m. with a beautiful sermon by Elder George W. Robley, on the coming forth of the record, after which the Women's Department served all with a lovely dinner, which made it pleasant for the visitors as well as home folks. At 2.30 p. m. Elder E. B. Hull gave us a

further digest of the biblical prophecies of its coming, and Elder Thomas Carr at 7.30 continued the subject. They were all good and educational. Many heard what they had never had the opportunity of hearing before.

Several carloads of Saints came down from the City of Brotherly Love and rendered their assistance in making the day one to be remembered for many years.

Brother Robley gave a lecture Tuesday at 7.30 p. m. with slides which Brother Carr operated, and together they made it a wonderful lecture which the children will not forget soon, even if the older ones do.

If every child of God will do his part, the work will take on its beautiful robes of righteousness, and the Zion of God will shine and its power be felt for good by all who come in contact with its integral parts.

Sunday evening, September 25, we put on the pageant written by Brother Elbert A. Smith, and that proved to be a greater success than we had anticipated. It was interesting, even to those who were not members of the church.

First Columbus Branch

Sacramental service was conducted September 4 in charge of Elder Armstrong, of Mount Vernon, Ohio, and Elder F. C. Welsh and High Priest C. W. Clark. Constance, the infant daughter of Brother and Sister Chesser, was blessed by Elders Charles Schafenberg and J. Gabriel. Brother and Sister Ray Dougherty, from Zanesville, also Brother Walters and son and daughter, from Congo, Ohio, and Sister Bohlen from Grove City, Ohio, were present.

Tuesday evening, September 6, was quarterly business meeting.

Prayer service on Wednesday night was in charge of Elder Charles Schafenberg and Priest C. H. Foster. The gift was manifested through Elder Schafenberg. The Saints were spoken to, also Sister Hershbergher and Elder A. E. Anderton.

Religio opened for the winter's work on Friday evening, September 9. About twenty-five were present.

At 10.45 on Sunday morning, September 11, Brother C. H. Foster spoke on "Interdependence." Brother Foster was complimented upon his sermon. Elder A. E. Anderton discoursed upon the subject "To the work" at the evening period, and his instruction was well received.

The following Wednesday prayer service was in charge of Elder Charles Schafenberg and Priest Charles Ferguson. A goodly number was present, though the temperature on that evening was ninety-three.

On the third Sunday in September, the 18th, Brother Haynes, of Cleveland, was the morning preacher, his sermon being enjoyed by all. High Priest C. W. Clark delivered a wholesome discussion upon "Industrial Zion," Sunday evening, in which the present-day duty was plainly set forth.

Three days later the regular midweek prayer meeting was conducted by William M. Grice and Brother Anderton. It was a good meeting.

On Sunday, the 25th, the one hundredth anniversary of the bringing forth of the Book of Mormon, at 10.45 Priest Charles H. Foster spoke on the Book of Mormon. How little understood the book is! How grossly misrepresented the various names it has been given were some of the phases of this discourse! He also sketched a brief history of its beginning, what it purports to be, the virtues it commends, what it supports in a religious way, and what it forbids. That it represents Christ as the Redeemer of the world is Brother Foster's deep conviction. The Saints commended the speaker and expressed their appreciation of his sermon.

In the evening High Priest C. W. Clark preached on the Book of Mormon, clarifying the question of polygamy. He brought forth Jesus Christ both prophetically and as he visited the Western Hemisphere, and made plain the point

that the Saints should study the Book of Mormon ethically and not alone historically. First Columbus Branch is fortunate in having such an able authority as Brother Clark. His sermon by all means should have been recorded. It was grand, and that is expressing it mildly. Brother Clark undoubtedly felt repaid for the past efforts when he sat and heard one of his pupils of days that are past propound the Book of Mormon from the pulpit for the first time in his own branch.

Brother and Sister Bell, of Virginia, were present. Jessie Weate and daughter, Mildred, sang "Whispering hope."

Prayer meeting Wednesday, the 28th, was in charge of Elders John Gabriel and Fred C. Welsh. Considering the torrential rain all evening, a good crowd was out. District President William M. Grice was present, and his experience was inspiring. During his brief sojourn with the Columbus Saints, we have already learned to love the spiritual and humble brother. We hope his stay with us will be long.

Oelwein, Iowa

October 2.—Iowa, particularly Oelwein vicinity, has of late been having much rain. The famous mud roads of Iowa more than verify their names. It is quoted from other States: "Out in Iowa where the paved roads end and the mud begins."

We, however, are thankful to say, though few in number our branch has been greatly blessed in the presence of a good spirit. The sacramental meeting today was long to be remembered; it seemed as if a spirit, deep and abiding, were with us. There were four prophecies given, and the holy and divine Spirit we all so love seemed indeed to be among us. Sometimes we have missed that Spirit, and our sacramental service has seemed dull and lifeless. Years ago a good brother, an earnest man, used to speak frequently in prophecy, and his words carried conviction to his hearers; much good was accomplished by them. Some were turned from the world and accepted the gospel. I think sometimes the Prince of Evil is more than pleased when he can really enter the camp of the Saints. Outside, his influence is little felt, but once inside, his ways are many and always very smooth and plausible, and that most unruly member, the tongue, which no man can tame, is one of the best weapons Satan has to carry on his work. Many a poor innocent person has been slandered until it seems life is hardly worth living.

We are sorry to announce the death of Sister Weston, living at Lamont though belonging to this branch. She has been a faithful member of the church for many years and, although blind the last years of her life, has been a patient Saint. Whenever she attended meetings, her voice was raised in praise and thanksgiving to God for the blessing granted her. She leaves to mourn her death a husband, three sons, five sisters, two brothers, and fifteen grandchildren. She was sixty-eight years old and had she lived until October 11 would have celebrated her golden wedding. She is the mother of our efficient deacon, Brother Ervie Weston.

Most of us are busily engaged in reading the Book of Mormon as per the request of the heads of our church. We find it a most inspiring work and one that fills us with thankfulness that we have this wonderful book and can read and understand God's dealing with the ancient Americans.

Sister Blanche McFarlane put on a Book of Mormon program from the play written by our illustrious writer and elder, Elbert A. Smith. We were all too busy to learn all the parts; the principal parts were read by some six or eight persons, and some appropriate songs were sung. This program showed careful arrangement as to the parts and also wise selection of songs. It was a credit to Sister McFarlane, our Religio president.

Sometimes we feel a little discouraged because we do not grow more rapidly, but all are anxious to make a greater effort next year, and we truly know that we may work but God gives the increase.

Elder Weston was present at our meetings today, also a blind sister, Mary Nedreau. She is a wonderful woman and in spite of her condition can do many things that seem almost impossible. She has a cheerful disposition, always happy and smiling, and though much of the time isolated from meetings is always ready to help with God's work. Elder Weston has long been known here as a humble and sincere man, and one may know from his talks and prayers that he has the Holy Spirit with him. All his actions show the fruits of the Spirit.

Last Sunday morning five different persons gave short talks on the Book of Mormon. Its ancient people, its code of morals, proof that it is what it purports to be, that the American Indian descended from the Lamanites, etc., were some of the themes touched upon.

Brother George McFarlane preached a very strong sermon in the evening on the Book of Mormon, proving from the Bible that it should come forth.

We truly wish to plant our feet on higher ground, to follow the footsteps of Christ, and to help build up the church in our city.

Second Columbus Branch

Rinehard Avenue and Twenty-second Street

Vacation time is over, and everyone is ready to work. Our chorister, Sister Hazel Gibben, has recovered from her operation, and the choir has given us some beautiful anthems of late.

Sacramental service, September 11, was in charge of J. E. Matthews and Brother McConnaughy. A peaceful spirit was present throughout the meeting, and many beautiful testimonies were given. We were glad to have Brother McConnaughy, of Barberton, with us at this meeting.

The Women's Department met at the home of Mrs. Letha McMillan, 8943 Whittier Street, Thursday afternoon, September 8, with seventeen members present. Sister Ethel Kirkendall gave us a very interesting talk on home management. Everyone enjoyed the social hour and lunch.

Department of Recreation and Expression on September 23 gave the pageant, "Remember Cumorah," written by Elbert A. Smith. This was beautifully rendered, and each did his part well. It was very impressive and helped us to better appreciate the events of the coming forth of the Book of Mormon. We are proud of the work of our young people and glad to see them develop their talents. This was given at Heaton's Hall, 33 East Long Street.

Sunday morning, September 25, at six o'clock a sunrise prayer meeting was held at the church in charge of H. E. French and J. E. Matthews. As the sun rose in all its splendor, the light through the art glass windows illuminated the faces of those in charge, making a striking illustration of the power of the Melchisedec priesthood. As Christ gives his Spirit to the priesthood, they in turn impart it to the members. The Spirit was present in power, and everyone felt edified. There were many beautiful prayers and testimonies. Each felt greatly encouraged, and we feel we can say with the church, "Onward to 1930 and beyond."

At 10.30 J. E. Matthews took for a theme, "Evidence of divinity of the Book of Mormon."

Brother G. H. Kirkendall employed as a theme, "The Restoration," at the evening hour. Both sermons were ably delivered.

The prayer meetings for the month were good and themes very interesting.

Sister Frances Morris, who has been sick for some time, is much improved at this writing. Brother Tom Myers is still in the hospital but is improving, and we hope it will not be long until he will be home.

Young People's Convention at Selden, Kansas

Under the inspiration of our heavenly Father, one of the brothers has set on foot a movement in this the centennial year of the coming forth of the Book of Mormon, looking forward to a better understanding of the Book of Mormon, and as a result, hundreds of people are reading and rereading that wonderful book; and now in line with him and these hundreds of people we are attempting as a district to get together at Selden, Kansas, November 5 and 6 in a two-day meeting, one day, November 5, being entirely devoted to the young people in a celebration of the one hundredth anniversary of the coming forth of the Book of Mormon. We want you, young Saints, and your elders should not neglect it, to read your Books of Mormon and bring to us the high lights of your observations, ponder the forecast of the history of the world as foretold by Nephi in his third chapter, the points of doctrine and practice as taught by the prophets Abinadi, Alma, Amulek, Samuel, Moroni, Mormon, etc., the periods of migration from the Old World, number of colonies, routes traveled, length of time of continuance of colonies, etc. Prepare to come. The following will be our mode of procedure:

Tentative Program

Saturday: 6.45 to 7.30 a. m., young people's prayer meeting; 7.30 to 7.45, sandwich breakfast; 7.45 to 9.45, games; 9.45 to 10.45, general prayer meeting; 10.50 to 12, Book of Mormon centennial meeting; 12, dinner; 1 to 2.30, games; 2.30 to 3.30, Book of Mormon meeting; 3.30 to 5.30, games; 7.45, entertainment; 9, wiener roast.

We are looking forward to a good attendance and hope you will begin now to make your plans to be there.

We expect Sister George Kelley, superintendent of Department of Recreation and Expression, to be there.

JOHN A. TEETERS.

Moorhead, Iowa

Our last letter was sent in during the Missouri Valley reunion, at which time our services were dismissed for a couple of weeks.

Meetings are now being held at the regular times. Last Sunday services were poorly attended on account of the rain, which has continued with us for almost two weeks.

During the last few weeks several of our people have made visits to Lamoni. Among these are Brother and Sister David Outhouse and daughter, Ethel; Brother and Sister Arley Toffman, Sister Mark Jensen, and Brother Charles Davis and family. Brother Davis and wife are members of our branch but are now residing at Schleswig. Brother Joseph Wilson and Sister Fern have also visited at Lamoni and other towns near there. Sister Sarah Hoffman, of Lamoni, but for many years one of our number, is at present visiting among her children and friends in this vicinity.

Doctor M. F. Minthorn, of Sioux City, passed away September 17 after a lingering illness and was buried at the Preparation Cemetery, September 19, by the side of his wife, who preceded him about fifteen months. Doctor Minthorn was a practicing physician in our little town for many years and often attended and took part in our services. He was a member of the Unitarian Church; and his minister, Reverend Snyder, of Sioux City, conducted the funeral service, which was held at Castana, where the doctor also practiced for many years just previous to his illness. Brother Mark Jensen had charge of the burial service.

Sister Mary Lewis, of Lamoni, came to attend the funeral and spent the following week visiting among relatives.

Only two of our young people are attending college this year. Sister Frances Strand is attending Ames, and Sister Alice Jensen is at Graceland.

The youngest son of Brother and Sister Clark White, of Le Mars, was buried in Spring Valley Cemetery September

30. Burial was in charge of Brother Mark Jensen. The funeral service at Cherokee was largely attended, where the young man worked and came to his untimely death by the falling of a tree, which struck him across the chest. The family were at one time residents of this vicinity, and Moorhead Saints extend their sympathy in their time of sorrow.

Of late Sister Lon Simpson has been sorely afflicted, but she is hopeful of recovery, having complied with the ordinance of administration. Saints are remembering her in their prayers.

Last week Brother Mark Jensen, accompanied by six of his brothers and sisters, also two nephews and a niece, who conveyed the older people by auto, spent a few days visiting his brother, J. C. Johnson, of Woonsocket, South Dakota. This was the first time since their emigration from Denmark many years ago that the family had all been together, so it is needless to add that the time was fully enjoyed by each of them.

This community was made sad by the passing of Sister Lulu Adams, wife of Brother Ben Adams, at Lord Lister Hospital, Omaha, the last of August. Besides her husband, she leaves three children, all grown, brothers and sisters, other relatives, and many friends. Burial was in the Spring Valley Cemetery.

Brother Perry Mann, accompanied by a couple of friends, recently made a few weeks' trip to the West, which proved quite beneficial to Brother Perry's health. He had not been feeling well of late.

Brother Fred Pellissier recently enjoyed a visit from his brother, from Washington. He accompanied Brother Fred's family on a recent visit to the home of Brother and Sister Jennings Coffman, of Omaha.

Sister Mary Lewis departed for Omaha Wednesday, from whence she expected to soon return to her home in Lamoni.

Persia, Iowa

October 3.—Saints in Persia are busy doing what they think should be done for God's work. Elder George Hansen, living near here, comes and preaches occasionally for us. Elder Joseph Lane, district president, lives in Logan, and was over some two or three weeks ago. Elder W. R. Adams was here some time back. The instruction given to us by Brother Adams was a great help.

On the first Sunday of each month we have arranged to have the sacrament administered to the members of the branch, and we feel that the sacramental service gives us additional spiritual strength. When we sing the songs of Zion, testify of God's goodness to us and his mercy and wonderful kindness, praying for that abiding Spirit to be with us while life shall remain, we are encouraged to push on.

The late reunion at Missouri Valley worked so as to make the reunion a success, a gathering enjoyed by all who attended. The correspondent was present on the two Sundays. Preaching on the first Sunday was by Elder J. A. Gillen, his theme being, "The Lord is calling." The way our brother treated his subject caused us to think of the words of the Prophet Jeremiah, who tells that the Lord "will send for many fishers, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks." (Jeremiah 16: 16.) He assured us that the Lord is calling, asking if those who are being called are ready to go to work when the call is made. When the Lord calls, his children should prepare themselves for service. The emphasis our brother placed upon the necessity of our being ready, and used in connection with the inspired expression of the statement, The Lord is calling, was impressive. Will the Lord continue to call, under all conditions, those who are competent in his work? Let us all be ready for any duty that may be placed upon us.

Sacramento, California

Corner Twenty-fourth and Kay Streets

September 26.—Our branch is resuming its fall activities, with vacation days over and school begun. The state fair, early in the month, brought us some visitors, who worshiped with us on sacramental Sunday. They were Brothers Will Vallem, Brother and Sister George Vallem, and two boys, of Lodi; Brother and Sister W. H. Yoerk and daughter of Chico; and Sister George Dykes, of Yuba City. District President Guy P. Levitt was also with us and has visited once since, preaching for us several times. Sister Minnie Bates, of San Jose, is visiting her niece, Sister W. H. Dawson, now. Brother and Sister J. L. Bussell and family have recently moved here from Placerville.

Our attendance at all services, including the midweek prayer service, keeps up splendidly. The local priesthood is active, visiting the Saints in their homes and humbly officiating in their various offices.

The Women's Department, with Sister Geneva Beebe superintendent, is planning a bazaar uptown in October.

Our united efforts have been directed toward the production of the pageant, "Remember Cumorah," which was given here on the evening of September 22. Sister Bertha Austin was the director, with Sister Hazel Blohm, assistant, and Brother Arlie Austin was the stage manager, assisted by Brothers Edwin Burdick and Ralph Ensley. Thirty-two were in the cast, with the following in the leading parts: Historian, W. H. Dawson (pastor); Joseph Smith, James Lamprey; the minister, Fred Taylor; the angel, James Price; the three Nephites, Brothers T. J. Lawn, John B. Dawson, and Ralph Ensley; The church, Pauline Napier. Over one hundred and fifty attended the performance, and the play was well received. A beautiful spirit accompanied the production, and all are happy over its success and enthusiastic over further efforts along such lines. Twenty-five of our members went by train and auto to attend or take part in the pageant production at the Park-Presidio Branch in San Francisco on Sunday, the 25th.

Mount Vernon, Illinois

Mount Vernon Branch has been moving steadily along during the summer months. The young people seem to be much interested in the work.

Religio is a big feature of interest among the young people. On Friday, September 2, they rendered a nice program. A number was given by a quartet composed of Marie Henson, soprano; Mildred Good, alto; Frank Hargis, tenor; and Ed. Colvin, bass. There was also stringed music by Elder L. C. Moore and Bert Wolfe. Sister Avva Lowry gave an excellent reading.

Brother Eddie Colvin is our superintendent of Religio. He is young but not afraid to take hold of the work; he has a bright future before him. Brothers Lewis Deselm and Arthur Henson are the program committee, and they are alive and alert in this work.

On September 8 one of our sisters, Mrs. John Pigg, passed away, the funeral being at the church Sunday, the 11th. Branch President L. C. Moore delivered the funeral discourse to the large audience present.

Brother and Sister Ivan Casey, Sister Myrtle Choate, and Sister Lentell, of Marion, paid our Religio a visit on Friday evening, September 16. Sister Lentell gave us a splendid talk on "How we should reverence the house of God," which was well received by all.

September 25 being Book of Mormon Day, was well spent. At sunrise we went to Brother Marion Lowry's grove for prayer meeting. The peaceful influence of the Holy Spirit was enjoyed by all. Brother L. C. Moore, Brother R. L. Fulk, and Brother J. M. Henson were in charge. Brother

Moore was the speaker Sunday morning and evening, taking the Book of Mormon for his subject of discourse.

Our Religio was visited on Friday, September 30, by Brother and Sister John R. Lentell, from Marion, Illinois. We were glad to have them with us. Sister Lentell organized the girl work, the Temple Builders, Orioles, and Bluebirds. The leaders also were chosen, the Temple Builders selecting Sister Ida Hargis; the Orioles, Sister Ruby Rockett; the Bluebirds, Sister Grace Burkett.

We are striving to go forward with our aim Zionward.

Cameron, Far West Stake

Since the summer vacation period and the reunion of the stake, Cameron has been enjoying some splendid times.

During the summer the Sunday evening services were "union services" in cooperation with the other churches of the city. During those very warm evenings the services were held out of doors. The ministers of the various denominations would be represented at each service, the preaching being by the different ministers in turn. The beginning of September saw the close of the union services.

Last month (September) was a full one for this branch. A visit from Apostle F. Henry Edwards was much appreciated by the Saints. The people enjoy the association of the leading quorum members. Everybody enjoyed Brother Edward's visit.

The church building has recently been redecorated in the interior, and the lighting system has been changed so that a more diffused light is obtained. The church is comfortable and cozy. You would enjoy a visit to Cameron.

A selected cast presented to a very crowded house on the 25th the pageant "Remember Cumorah." The presentation was given for the Sunday evening service. The wonderful arrangement of the scenes with a very fine lighting effect, and the splendid playing of the cast, with the fine order of service, made a very impressive service. As the congregation stood in the semidarkness, with the players kneeling on the stage, for the benediction, the feeling of sacredness and reverence could be felt.

The evening service last Sunday was in the form of a lecture by Elder Frank Hinderks on "Book of Mormon archaeology." Selected and appropriate hymns were thrown on the screen, and the congregation sang about their beliefs as they remained seated in the dim light reflected from the screen. Again the people stood in the semidarkness while the prayer was offered, thanking God for the wonderful revelations of life.

Cameron will give her visitors a hearty welcome.

Houston, Texas

September 28.—I want to send a word of greeting from the Houston Texas, Saints. We have friends dear to us scattered here and there. We do not forget you, and we hope the Great Comforter abides with you. I am sure it does good to hear from one another and to know God's work is progressing.

Saints from larger branches would be surprised to come to Houston and find us in a small building, a Sunday school room, but we own the property, and we vision a larger church ere long.

Our city is a gateway to the world, owing to our deep-water harbor. It numbers about two hundred and fifty thousand inhabitants. The city is growing rapidly, and with other progress the Latter Day Saint Church should keep pace.

Brother J. E. Vanderwood gave us the pleasure of having him in our midst, and a series of meetings was held recently. Needless to say, Brother Vanderwood told the gospel story

in his unique way. Some not of our faith came and appeared interested. But the meeting closed all too soon.

However, our branch president, Brother Charles Tischer, promised another meeting soon, and we trust the seed sown may bear fruit in future meetings. We also hope to have Brother Vanderwood here again soon. His cheery personality has brought sunshine in dark places.

We all pray for the time to come when Zion will be a reality to all. We pray that our dear brother and counselor, President F. M. Smith, may be so guided that he shall be a prophet in very deed. Let's help him along, for we know he travels over many rough highways leading the Saints Zionward.

May God's blessings be with you all.

MRS. MARIETTA SMITH.

HOUSTON, TEXAS, 1615 Vermont Street.

Davidson, Oklahoma

October 3.—This branch has been moving steadily along. Since our district reunion Pastor Z. Z. Renfroe has been to Boswell, Oklahoma, and held a meeting. It was reported a success. Five were baptized.

Little Billy Burks, one of our Sunday school beginners, died August 18, and on September 30 her baby sister, Joanna, three months old, also passed away. Our sympathy is extended to the bereaved ones.

Brother H. E. Winegar has just closed a two-week meeting. Owing to the busy time of year, the crowds were small, but the series of sermons was deeply enjoyed by those who attended. Three were baptized, and two babies were blessed.

September 22 was observed with a Book of Mormon lecture by Brother Winegar. It was fine.

Four girls from this branch are attending school at Grace-land this year. We miss them here but are glad they had the opportunity to go.

Wedding bells have been ringing for Sister Helen Stafford, who was married to Mr. Garland Ridings. We wish these young people much happiness through the coming years of life together.

Brother and Sister Ray Carrow and family, who have been living at Vernon, Texas, have recently moved to Davidson and added great strength to the branch, for they are good workers.

San Antonio, Texas

3522 South Flores Street

The prayer and sacramental meeting which was held on the first Sunday of the month was well attended, and a good spirit was felt throughout the meeting. Brother H. E. Winegar was the speaker at the evening service, using for a text "The restoration of the gospel." He had splendid liberty and good attendance. Other speakers of the month were Pastor R. E. Miller, Brethren T. J. Jett, jr., W. H. Manner-ing, and L. V. Aldridge.

We are glad to have Brother E. L. Henson and wife with us again. They have just returned from Colorado, where they have been for the past year. Brother Henson is going into business near the church.

There has been quite a bit of sickness in the branch since our last writing. Sister Jarvis is still on the sick list, also Brother Arlie Waite and his little daughter, Neva, who was the victim of an accident some time back in which she broke her arm. She has been in the hospital for three weeks; just returning home a day or two ago. Her arm is not yet well. We ask the prayers of the HERALD readers for these afflicted ones.

Sister Emma Jackson, assisted by her chorus of girls and

several members of the branch, with several nonmembers, put on a musical comedy last month. It was a Japanese play in three acts and was presented at the Y. M. C. A. The purpose of this effort was the raising of funds for the first payment on a baby grand piano, recently bought for the church. They netted seventy-five dollars from the sale of tickets. One lady, not a member, sold one hundred tickets. The play was prepared in ten days. Participants certainly deserve much credit for their untiring efforts in learning their parts in so short a time. It was a grand success and was very much enjoyed by all who attended.

The Department of Women expects to give a church bazaar about December 15. Anyone wishing to contribute anything may send it to Mrs. John Harp, 116 West Dittmar Avenue.

Ministerial Conference at Rock Island, Illinois

Through the efforts of Brothers F. Henry Edwards and John Garver, the districts of Eastern Iowa and Kewanee, Illinois, experienced their first ministerial conference, which was held Saturday and Sunday, September 17 and 18, at Rock Island, Illinois. Although only a brief notice was given, a goodly number of the priesthood of the two districts were present.

On Saturday afternoon Brother Edwards lectured to the priesthood on a vital subject, "The purpose of our coming." He used the passage of scripture found in Numbers 16:9, which reads as follows: "Seemeth it but a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself, to do the service of the tabernacle of the Lord, and to stand before the congregation to minister unto them?" He very clearly portrayed the purpose of God in having a priesthood, and how it can supply the needs of the church and perform God's work.

Sunday morning, during the Sunday school hour, Brother Edwards again lectured to the priesthood on the subject, "The mind of the minister." Besides many valuable hints in general application of mental energy, he pointed out how a minister can retain in his memory the people he meets day by day by obeying a few simple laws that build up a strong memory, and consequently secure many friendships. It is quite obvious that only through a well-developed mind can one best preach the gospel.

At the eleven o'clock hour, Brother Edwards was in Moline preaching to the Saints there, while Brother Garver was at Rock Island.

Before a large gathering of the priesthood in the afternoon, Brother Garver lectured on the subject of "Shepherding the flock." We could readily sense that the shepherding of the flock is the main duty of the ministry, but the one most often neglected. After all, it depends on the priesthood to feed the sheep, that they hunger not, and to watch over them that none shall be lost, but that they all may be gathered into the sheepfold of God.

Brother Garver preached the closing sermon of the conference Sunday evening, using for his theme, "Wherefore I put thee in remembrance that thou stir up the gift of God which is in thee by the putting on of my hands." The discourse was forcefully presented and received with marked attention.

After the Saturday afternoon service, the majority of the men present retired to the Moline Y. M. C. A. and enjoyed an hour of swimming. From there they motored to the Moline Air Port, which is on the Chicago to Dallas Air Mail route. There Brother Edwards experienced the thrills of his first airplane ride, which he seemed to thoroughly enjoy. So far Brother Garver seems to be quite contented to keep both feet on the earth.

It is hoped that at the next meeting of this kind an organization of the priesthood of the two districts will be effected.

JOHN C. STIEGEL.

Independence

Stone Church

"And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance," was the text selected by Associate Sunday School Superintendent Glenn Fairbanks for the opening talk of the Sunday school hour. In accordance with the request of local organizations of the W. C. T. U., the Sunday school observed the theme of temperance in both the beginning remarks and the special program number, a reading by O. J. Kueffer.

One thousand and eighty-seven souls, consisting of seven hundred and fifty-four students, forty-four officers, ninety-eight teachers, one hundred and ninety-one visitors, presented themselves for this meeting. Four classes were perfect. Among the visitors was a young people's class from Grandview, Kansas, come *en masse* to observe the work of the Stone Church Sunday school.

The last Sunday of the month, October 30, is to be a rally day looking toward the reclaiming of some of our Stone Church Sunday school pupils who have dropped out during the summer, and their reestablishment in the work for the winter, as well as the addition of such other students as can be found in this district. We want our school to grow in numbers and in interest. Every student and former student should plan to be present on that morning and the Sunday mornings following.

The Sermon at Eleven o'Clock

"Everything is governed by law if it is governed at all. Our church is governed by law, and many of us are keeping a portion of this law. I have often wondered why it seems so distasteful when some one is asked to talk about the financial part of the law; it also is a part. Why are we in this church? We are in the church because we believe it is right, the true church of Christ. From Genesis to Revelation in the Bible we find the law of tithing is taught."

So stated Bishop G. W. Eastwood in his sermon from the Stone Church pulpit Sunday morning. Taking his text from Romans 14: "So then every one of us shall give account of himself to God," he continued: "The Bible tells us we are stewards, whether we wish to be or not, and we are held accountable whether we wish to be or not. Before we are baptized, we are asked certain questions concerning our willingness to comply with the law, and by the way we have one missionary who will not baptize until the candidate has filed his inventory. I do not mean by filing your inventory that you have to pay an enormous amount of tithing—only one tenth. 'The earth is the Lord's and the fullness thereof,' and we are only to pay one tenth."

The necessity of filing one's inventory, even though one's liabilities amount to more than his credits, and the necessity of one's paying his honest debt—squaring himself with God—were then carefully explained by the speaker. Citing the congregation to portions of the law as given to Moses, he proved that tithes are one tenth of our increase, and from statistical data had in the office of the bishopric proceeded to inform his hearers that less than one tenth of the wage earners of the church have this year filed their inventories. The hope was expressed that next year will be a banner year for the filing of inventories and paying of tithes, that the purpose for which tithing is paid—the maintenance of missionaries' families while the missionaries are in the field—may be carried out.

"I, the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise," Doctrine and Covenants 81:3, was quoted and followed up with this assurance: "God is good, and if we do our part he will bless us."

The musical part of the program at the eleven o'clock broadcasting hour put the congregation in reverential mood

for the reception of that which was to follow. "With thankful hearts we meet, O Lord," was the hymn sung by the assembled Saints and directed by Professor Paul N. Craig. The offertory, "Traumerel," by Schubert, was the organ number by Robert Miller, and "O pray for the peace of Jerusalem," was the anthem by the choir, Robert Miller at the organ and George Miller at the piano. "Callest thou thus, O Master?" a soprano solo by Miss Lilly Belle Allen, was beautiful. Elder J. M. Terry offered the invocation and the benediction.

A rare treat was had at the Campus at the eleven o'clock hour. Brother and Sister V. D. Ruch and little Velma gave the program. They sang Norwegian songs and told of the customs in Norway. In the sermonet, Brother Ruch began with the words of Jesus, "Go ye into all the world and preach the gospel to every creature," and spoke of the missionary and the tithing that is needed to send the elders into the fields. The service, which was accompanied by the Father's Spirit from the first song, brought to all the realization that people are hungering for the gospel at home and in foreign lands. It was a service that will not soon be forgotten.

An unusually large attendance was had at the afternoon prayer service held on the last Sabbath, and a fine meeting was had. During this hour the confirmation of two little girls, Gertrude Hulmes, and Thelma Betts, was carried out by Elders C. Ed. Miller, J. M. Terry, and Walter Self. The girls were baptized in the Stone Church font at 1.30 in the afternoon, Gertrude by her father, Brother George Hulmes, and Thelma by Pastor Miller. Two ordinations were also had, Brothers Kenneth Thompson and Matthew Cleland being set apart as priests by Elders Miller, Terry, and Self. Also one of the most pleasing ordinances of the church—that of blessing little children—was witnessed, little Kenneth Allen Thompson, son of Brother and Sister Kenneth Thompson, being blessed by those in charge.

The election of Miss Alice Tucker, pianist, to take the place of Miss Delta Friend, whose resignation was accepted by the Religio body Sunday night, was the principal matter of business transacted following the class period last Sunday evening.

Kenneth Curtis, of Kansas City, gave the program, rendering a variety of readings to the evident enjoyment of the audience.

The Y. P. R. class of the Religio—a group of between thirty-five and fifty enthusiastic, young people—is studying comparative religions with Brother Glenn Fairbanks, teacher. A week ago this evening about a dozen of this group attended services at a Jewish synagogue in Kansas City. Much was learned through observation on this visit.

By the hour of half past seven a large crowd had gathered in the Stone Church for the evening meeting, and with Brother Sheehy wielding the baton a spirited song service was had. "Onward, Christian soldiers," "Come, thou Almighty King," and "Stand up, stand up for Jesus" were the songs sung, Brother Sheehy explaining the circumstances under which the verses were written.

The regular meeting was begun with the hymn, "Holy, holy, holy," and Pastor C. Ed. Miller offered prayer. Sister Cyril E. Wight, of Kansas City, Missouri, sang a beautiful song, being accompanied on the piano by Brother Paul Craig. Pastor Miller then in a few words outlined the trend of sermons for the winter as being along the doctrinal and personal testimony line, and introduced Elder John F. Sheehy.

"What is the most valuable asset in life?" was the speaker's question of the congregation, and he proceeded to tell two stories having to do with two "Macs," his friends—Macgregor and McDowell. These stories, told in Brother Sheehy's straightforward, earnest way, were concerned: the first, with a man keeping his word to his wife; the second, the disappointment of a man who was not physically able to keep his word. They brought home to young and old

this lesson as the speaker summed it up: "The most valuable asset you have is your word; keep it. It is sacred because it is you. When that is gone, everything is gone. You might have wealth, you might have position, but you, the fine, big, powerful personality you could be, is gone. The greatest, most valuable asset you have is your word. Keep it sacred!"

"Man the social builder" was the title of the moving picture following the sermon, and showed some excellent pictures of the group life of the ancient Aztecs, of present-day inhabitants of South America, of the American Indians, and even of modern American society. "Abram, the friend of God," was the Bible picture.

Sunday School Annual Business Meeting

On Monday evening, October 10, those who are interested in the Sunday school work of the Stone Church district came together in the capacity of a business meeting for the election of officers for another year. The entire corps of present Sunday school officers was sustained. The personnel of the official staff renewed for another year is as follows: General superintendents, G. S. Trowbridge, Glenn Fairbanks, Mary Curtis Cochran; treasurer, G. W. Eastwood; secretary, Orvar Swenson; musical director, Marcine Smith; Christmas offering and tithing secretary, Edith D. Bullard; chairman of reception committee, J. F. Weston; custodian, Edward Darman; superintendents of departments: adult, Robert Hampton; senior, L. W. Rawlings; intermediate, J. E. Kelsey; junior, Lillian Nunamaker; primary, Ruby Williamson and Vada Trask; beginner, Mrs. C. R. Smith. A number of these officers are actively engaged in the work of the School of Religious Education, the courses of which are included in the curriculum of the Independence Institute of Arts and Sciences.

Lambert Family Reunion

Sunday afternoon there occurred a meeting of the descendants of Elder Richard and Sister Jane Thorner Lambert, at the Campus and Institute Building in Independence. Almost one hundred assembled, which included a few husbands and wives not carrying Lambert family blood, but about seventy-five were of the direct line of decent. A large number of these are resident in Independence, where the heads of the line are Patriarch Joseph R. Lambert, son, and Sister Harriet Lambert Redfield, daughter. One four-generation line, carrying both name and blood, lives in Independence, consisting of Joseph R. Lambert, Richard J. Lambert, Bruce E. Lambert, and Bruce Edward Lambert, junior, a boy baby in his second year.

A Lambert family organization was formed, with Mark H. Siegfried, grandson, as president; Madge Head, granddaughter, vice president; Florence Stevenson, granddaughter, secretary. Annual meetings are in contemplation.

Sunday's meeting had in attendance four from Hancock County, Illinois; at least six from Iowa; seven or more from Saint Joseph, Missouri; two or more from Kansas.

Second Church

Sunday was a very enjoyable day. Thirty-two were present at the eight o'clock meeting and partook of the good Spirit.

Our Sunday school had a good attendance and an interesting lesson.

Elder J. W. A. Bailey instructed us at the eleven o'clock hour.

Regular prayer meeting and priesthood meeting were held in the afternoon.

The Religio is well under way for a profitable winter's work.

In the evening our former pastor, Richard J. Lambert,

was the speaker. A large attendance greeted him and enjoyed his talk.

At this hour Brother Arthur Whiting was ordained an elder under the hands of Elders R. J. Lambert and A. K. Dillee.

Liberty Street

We are happy to have Brother John Zion, Sunday school superintendent, back in our midst after an absence due to his illness.

Attendance at Sunday school is improving, and a greater interest is being manifested on the part of the pupils.

At the morning preaching service, we were favored with a vocal solo by Sister Mabel Sellars, "Lead me, Savior," and a number from the choir, "He is calling."

Evangelist U. W. Greene was the speaker for the morning, taking his text from John 12: 20, 21: "And there were certain Greeks among them that came up to worship at the feast: the same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus."

Religio program was in charge of Assistant Superintendent Erma Peek.

At eight o'clock the choir sang two anthems, "Come to Christ," and "The Master's call," and Sister Leona Robinson contributed a pleasing solo, "Leave it to him."

Elder J. W. A. Bailey presented an interesting illustrated lecture on the theme, "The life of Christ."

Walnut Park

Though the attendance at eight o'clock prayer meeting was only about half that during the summer, the interest was no less. Brothers Ira Burdick, Lurett Whiting, and John Taylor had charge.

Devoted friends of the children had decorated the church beautifully for Sunday school pupils' promotion, and after the lesson the entire school assembled upstairs, where many received promotion certificates and where the school was addressed by Brother A. B. Taylor, the recently appointed assistant of Samuel Thiel, superintendent of Sunday schools in Zion.

Sister Ada Fallon is missed from our services, she being a favorite song leader and Sunday school worker, now having gone to Warrensburg to attend school.

At eleven o'clock F. W. Lanpher presided; prayer by C. K. Green. A violin duet was given by Orlando Nace and Milford Nace, Delta Nace accompanying. The speaker was Elder Howard Andersen, from the scripture 1 John 3: 22, 23, 24. He presented one splendid bit of material after another to impress the lesson upon his hearers that "he that keepeth His commandments dwelleth in Him, and He in him. And hereby we know that He abideth in us by the Spirit which he hath given us." It would seem that none who heard this pastoral sermon can be held blameless if they do not renew their diligence in striving to merit this "abiding Spirit."

At six o'clock a large assembly met for Religio to choose officers for the year. Brother John Taylor, having been chosen superintendent at last Sunday's session, presented nominations, and other nominations were made if desired. Those elected are Earl J. Cox, first assistant superintendent (in charge of programs); K. R. Mosier, second assistant superintendent (to see that classes are supplied with teachers); Ammon Badder, sustained as recreational leader; Lilah Green, secretary; Ruth Lanpher, chorister; Delta Nace, pianist. A lively, interesting discussion was had as to the time for holding Religio, some believing more good could be accomplished by meeting on Friday evening, but the vote prevailed for the usual time, Sunday at six o'clock. Sister E. E. Moorman had prepared a short program, which completed the session.

Following Religio, at 7.30, a half hour's song service was enjoyed, Margaret Gard directing. Opening the evening's service Sister Thelma Vincent sang, "I come to thee," accompanied by Mrs. Howard Andersen. The service consisted of songs and talks by Missionary V. D. Ruch and wife and daughter, recently returned from Norway. This was unique and held the attention of the large audience for an hour and a half. They will doubtless be asked to present this or a similar program in many of our branches.

Enoch Hill

Elder Alvin Knisley spoke Sunday morning to an attractive audience along the line of ministerial experiences.

The Sunday afternoon prayer service proved on last Sabbath to be an exceptionally fine meeting, there being sixty-five souls present who for more than an hour sat under the sweet influence of the Spirit. Pastor Brewer, in charge, took his preliminary remarks from Doctrine and Covenants 86:4-6, and was blessed with inspiration. Divine admonition given to the Saints exhorted the priesthood and the members to work together in unity and good feeling, stirring them up to remembrance of their duties toward the accomplishment of the goal of the church in latter days. Three ordinations provided for by the recent quarterly conference in Zion were had at this time, Brothers V. F. Rogers, Amos Allen, and W. D. Brewer officiating. R. E. Whittsett was ordained an elder, E. V. Rawlins, a priest, and W. H. Stevens, a deacon. With these members of the priesthood added to our local corps of workers, we are sure Enoch Hill congregation will advance to greater heights.

During the same hour that her father was set apart for the duties of priest, Clara Louise, infant daughter of Brother and Sister E. V. Rawlins, was blessed.

Elder E. E. Thomas occupied the evening hour, giving the Saints a splendid discourse, crowded with timely warning and information.

Spring Branch

We are a little slow in getting into form again after interruptions due to summer Campus activities, vacationing, etc., but Sunday's services indicated a healthy reaction toward normalcy.

All who were away on vacations are back at their posts. The Harvest Festival and centennial exposition are written into history. The weather is ideal. Why shouldn't we be glad to respond to the responsibilities of service that beckon us on?

All services were well attended, and a good spirit prevailed throughout the day.

At the eleven o'clock hour Brethren C. Ed. Miller and George A. Gould were present to assist in the ordination of two of the brethren, provided for at the last quarterly conference of Zion. Following the ordinations, Brother Gould occupied the pulpit, using the subject, "God is love," which by coincident happened to be what Brother Alma Tankard had chosen for the evening discourse. But the subject is large and the field is broad; these brethren were in no danger of stealing thoughts or ideas from each other. Their viewpoints taken from different angles brought to us two splendid, helpful messages.

The choir will assemble again for rehearsal next Thursday night. All former members and as many new as are interested are requested to be present.

The local priesthood met at Brother W. F. Smith's residence Sunday afternoon at three o'clock to outline their work for the fall and winter.

On Thursday night, October 20, the ladies will serve a chicken pie supper at the Stone Church dining hall, and when we say chicken pie, we mean plus all the frills that go with it. Remember the date. Save your change and your appetite and come. Spring Branch reputation for good things is your guarantee. Price, fifty cents; proceeds to be applied to church debt.

Kansas City Stake

Central

On Saturday evening, October 1, at 8.30 p. m., a number of friends and relatives gathered at the home of Mr. and Mrs. A. A. Swanson to witness the marriage ceremony of their daughter, Katherine, to Mr. Charles Slawson.

Preceding the ceremony, Sister N. B. Baldwin (nee Julia Edwards) sang "Because," and "I love you truly." Brother J. A. Tanner uttered the words that united these young people, and following the reception, Mr. and Mrs. Slawson left for a honeymoon trip to Chicago. They will make their home in Wichita, Kansas, and we regret very much to lose Katherine, as she has been a familiar figure in the Sunday school, as well as other departments of the church. We extend our good wishes to these young people and hope that the future holds many good things in store for them.

Friday evening the church was well filled with an attentive audience for the recital of Lucille M. Sandy, of the junior department of the Sunday school. The rostrum was very prettily decorated in asparagus, ferns, and chrysanthemums, and was a very beautiful sight. Lucille was assisted by Marie Tennal, Harriet Drayer, Rebecca Dunn, Vanita Ross, and Margaret Von Engeln, who rendered able assistance in making this program a wonderful success. Also Sisters Elizabeth Hitchcock and Luella Wight rendered two beautiful duets, and the evening was much enjoyed by those present. The efforts of these young people to cultivate their talents was gratifying. A small admission was charged, and the proceeds are to be used for material, furnishings, etc., for the junior department. These are an ever busy body of youngsters and are to be commended for the spirit of activity they maintain. The name of their class is "Watch Us Workers," and they are indeed all their name implies, "workers."

The journey to Palestine ended October 1, the women being the victors. They are assured a very pleasant and agreeable surprise is being prepared for them, as it was the bargain that the losing factor should entertain the winner.

The Punctuality Contest, sponsored along with the race, was won by the Semper-Fidelis. Their average attendance for the quarter was 109 per cent. I. X. L. ranked second, with an average of 91.8 per cent, while the Ladies' Opportunity Class ranked third, their average being 91.5 per cent. The Excelsiors retained the cup for the most efficient work during the contest.

Sunday was a very pleasant day, with the sun shining forth on Mother Nature, clothed in her beautiful colors, and there was a very good attendance at Sunday school, 275 being present. There was a collection of \$13.65.

At eleven the main auditorium was filled to capacity, the opening hymn being, "From Greenland's icy mountains." Prayer was offered by Elder A. R. White. The choir very fittingly rendered "The Lord is my light," Brother Clayton Wolfe singing the tenor solo. Elder John Sheehy was the speaker of the hour, delivering a splendid discourse to a very enthusiastic and listening congregation.

At 7.45 p. m. Elder J. A. Tanner continued his missionary sermon, there being a goodly attendance. Following his discourse, in which he endeavored to show the clearness of the gospel taught in our time as it was in the days of Peter and Paul, the usual educational pictures were shown. These services are proving quite interesting, and we are sure are to be far-reaching in their results.

Brother George Bowser, one of the promising young men in the Young Men's Progressive Bible Class, journeyed to Saint Joseph Saturday afternoon, where he took unto himself a companion for life, she being Miss Mabel McKany before their marriage. Only a few intimate friends witnessed the ceremony, and Mr. and Mrs. Bowser departed for a honeymoon of several weeks in sunny California. They will make their home at 2622 East 34th Street after their return. We welcome Mrs. Bowser in our midst, and although she may not be a member of our faith, we are sure she will prove an

interesting worker, as she has been an attendant at many of our services.

The annual young people's meetings of the Kansas City Stake will be held at Central from November 13 to 20. Apostle D. T. Williams has been chosen as the speaker, and preparations are well under way to make them a big success.

Grandview

We have just closed a series of meetings with Elder W. D. Tordoff as speaker. While there is only one to be baptized, the Saints received much good instruction, and the indications are they have been greatly benefited. There are several others who doubtless will make up their minds in the near future.

There has been a growing sentiment for the purchase of a pipe organ, and a fund has been started by popular subscription, with the idea of building the fund as rapidly as possible until it will be great enough to purchase an organ. It was plainly stated that money contributed to this fund should in no way affect the regular tithes, offerings, and contributions. It was also announced that anyone wishing to borrow a small amount from this fund as capital to multiply for the fund might do so. Sister Mildred Swearingen, head of the musical department, has charge of the fund.

The Gleaners' Class has purchased and presented to the church a new outdoor electrical sign for the purpose of announcing the services. Sister Dan Tucker, cradle roll superintendent, has had the pleasure of adding three more babies to the cradle roll. The new parents are Brother and Sister George Hawkins, Brother and Sister George Pierce, and Brother and Sister Jack Miller.

Second Kansas City

The pageant, "Remember Cumorah," was given the evening of Sunday, September 25 and will be remembered by many for a long time. It was beautiful, impressive, and inspiring. The church was filled with an audience that gave attention and seemed to appreciate the truths that were being presented, if one can judge by the perfect order and the quiet solemnity that prevailed during the entire time necessary for rendering the pageant. Much of the credit for the success of the pageant is due Sister W. C. Payne and Sister E. S. Zink, who were in charge of all arrangements, also practice and costumes. At the request of the Armourdale Saints, the pageant was given there on Friday, September 30, and again a good crowd and splendid order showed their appreciation of the Book of Mormon story.

Sister Velma Duzan won first and second prizes for cake and pie at the Harvest Festival held in Independence last month. We are pleased because one of our active members is an expert in her particular line of work.

Our sacramental service was enjoyed because of the sweet and peaceful spirit that was with us. The evening hour was occupied by Brother F. P. Hitchcock. The Book of Mormon was his subject. The sermon was fine and gave us a desire to learn more of this interesting book which the majority of the members here are reading again.

Sunday school and Religio are increasing in numbers and interest. Brother R. J. Crayne visited us last Sunday in the interests of the educational feature of the Religio work, and we expect to work with him that we may continue to grow and develop.

Bennington Heights Church

Sister Emma Baldwin has returned home after being with her sister in Wisconsin for over a year.

Sister Lula Tyrrell, who moved to Detroit last summer, is now here for a month's visit with her parents and friends.

Brother and Sister Lon A. Cantrell, who also moved to Detroit last summer, have moved back to their Kansas City home. They visited Niagara Falls and other places of interest in the East, and they find they prefer to live among their friends in the vicinity of Zion.

Elder R. L. Bishop, pastor of Mount Washington Church, and a number of Saints from Bennington drove to the farm of Brother and Sister James McLanahan last Sunday afternoon and held an open-air preaching service. Several of the neighbors were present and were interested in Brother Bishop's talk. The McLanahan farm is near Greenwood, Missouri.

Sister William Beaman and Sister George Garrett are reported sick this week.

At the eleven o'clock hour last Sunday morning, Brother George Willis preached to the children, while Elder Ralph Farrell, the radio pastor, talked to the older folks. In the evening Elder W. H. Kelley was the speaker.

Argentine

Bennington and Northeast churches' class in dramatics combined to put on the pageant, "Cumorah," at 7.45 p. m., to a crowded house. As presented, it portrayed the coming forth of the Book of Mormon in a most realistic manner. A series of sermons is cut to an hour and a half's duration, but with gratifying results.

Missionary Hunker Writes from Norway

In July, definite word reached me that the church wished me to take a mission to Scandinavia. It was no easy task to decide to accept. It seemed too great a task for my undertaking. Deep concern gave rise to a terrific struggle within the inner man. Had it not been for the advice of my faithful companion, I do not know what the outcome would have been. She urged me to fulfill my mission and to do my duty. Her cheerful willingness to perform her part gave me courage and spurred me on. She is making the greater sacrifice.

On August 18 I bade farewell to those most dear to me. There arose emotions akin to grief, yet mingled with feelings of spiritual gladness and wonderment at the revelation of those qualities of character and principles of life that make love, sacrifice, and life itself worth while.

Stopping at the Kirtland reunion, I met Brother and Sister Ruch. It was indeed a pleasure to greet them again. We spent some profitable time considering the needs of the Norwegian mission. We spent two busy days together at Kirtland.

To visit Kirtland, to visit the Temple, to think of the sacrifice and consecration of the Saints who built that wonderful edifice, was inspiring, but to meet and mingle with the Saints there was better. Meeting former friends there was a genuine pleasure. I responded to the request to speak at the closing service. After the sermon Apostle Budd entirely surprised me by presenting me with a fine collection which the Saints had liberally donated at his private solicitation. Elder J. R. Grice gladly offered his aid in securing a much-desired Portable Corona typewriter.

While at Kirtland there came to me through the influence of the Spirit an assurance that God would take care of my loved ones and preserve them in safety during my absence. The feeling of dread that had troubled me was lifted, and a sweet peace filled my soul. From then until now I have felt the presence of the Spirit to strengthen my faith and hope. No one knows how much this means to me. I hope to prove faithful to my duty in response to this blessing.

From Kirtland to Niagara Falls, Canada, I traveled by car with the family McAninch. I was warmly received by Saints and friends and preached for them in their nice church. From there I proceeded to New York City to make final arrangements incident to sailing.

In New York I looked up a Swedish sister. She lives far from the common centers, and to find her was a real task. No one seemed to know just where the place was. After

walking five or six miles I found the place. I also found a real Saint. She had not seen any of our missionaries for over seven years. She can neither speak nor understand English so can not attend our services in Brooklyn. She is crippled and unable to get about. Yet in spite of these handicaps she is faithful, loves the work, and is interested in its development. She was able to understand my Norwegian, so we could converse. Her face was alight with the purity of life and the consecration of a soul to high ideals. Upon leaving I decided that the little visit was worth much more than I thought it would be before I found the place.

On August 27 I boarded the S. S. *Stavangerfjord*. Not one I knew was at the pier. I felt somewhat alone until the reassurance came to me that all would be well. It was a cool, misty day. We soon left the city behind. All too soon the shores of my native land faded away in the fog and the distance. Many thoughts went flashing across my consciousness.

The voice of a man accosting me as to my interest in returning to Norway awakened me from my reverie. Seeing the color of a clergy fare book in his pocket, I perceived that he was a clergyman. When I stated my mission, he began to assail Mormonism. I made bold to tell him what we believe and that we are not Mormons in the usually accepted meaning of the word. He wanted to know if we accepted the Book of Mormon. Yes. Then the usual tirade about adding to the word of God. But why repeat an old, old story? Earnestly I defended our work. He pitied me for being so deceived, and advised me to give my heart to God in some good cause! After some effort in repressing a smile, I seriously informed him that I had tried to give not only my heart, but my whole life to the greatest cause that God had revealed to man.

Another experience quite different was my meeting a splendid young man of noble ideals and fine intelligence; a student of theology, he was nevertheless liberal and kind in his views. We engaged in many worth-while conversations. We discussed various phases of Christianity. He became very much interested in our teachings and expressed his admiration for our beautiful, practical ideals. He read a number of our tracts. Our social ideals and our program for the building of Zion especially appealed to him. I shall remember him as a man of sterling qualities, and a friend.

The sea voyage, for the most part, was foggy and sometimes rough. For some this roughness caused discomfort, at times followed by unmistakable evidences of a well-known malady. Then contributions to the creatures of the deep were quite liberal.

On September 5, seven a. m., our good ship entered the mouth of the beautiful Bergensfjord, leading to Bergin. The day broke bright and warm. The passengers stormed the decks to gaze at the beautiful scenery. What a welcome sight after nine days on the vast expanse of the mighty deep! We had had a safe journey and were nearing our first destination. As to further experiences, more later.

And now, through the columns of the HERALD, I wish to express my deep appreciation for all the Saints and friends all along my line of travel have done for me. The loyal support and cooperation of the Saints in Southwestern Iowa District, where I labored mostly in missionary capacity, will ever be remembered. I learned to love those good people. The Scandinavian Saints in Independence have been very kind. The help afforded me in Chicago by Brother P. G. Fairbanks and by relatives of my wife are pleasant remembrances. The kindness of the Saints at the Kirtland reunion and in Niagara Falls, Canada, I cherish with the utmost respect. Last, but not least, the welcome home of Brother and Sister Squire in Brooklyn made my last days in America very pleasant. May God bless one and all. May he help us in carrying on the great work intrusted to us.

OSLO, NORWAY, September 23.

E. Y. HUNKER.

MISCELLANEOUS

Notice to Branch Presidents

There are some branch presidents who have not yet returned the small slips which were sent to the branches for the use of the members who desired to declare their intention to read or reread the Book of Mormon this year. Many hundreds of these slips have been returned, and the result thus far has more than exceeded our expectations.

Doubtless every branch president will want to see his congregation represented by those who feel thus inclined. Therefore be prompt in placing this matter before the congregation, distributing these slips for signatures, and returning them to the First Presidency.

Additional slips will be gladly sent on request.

THE FIRST PRESIDENCY.

Ministerial Conference

Ministerial conference opens at Sewall Street, Somerville, Massachusetts, Friday, October 14, 7.30 p. m., continuing all day the 15th and 16th. This is highly important and is for all priesthood of New York District, New York and Philadelphia District, Southern New England District, Eastern and Western Maine District. President Floyd M. McDowell in charge, assisted by Apostle Clyde F. Ellis and notable men of service. Come! Frank S. Dobbins, secretary Southern New England District.

Priesthood of Michigan and Eastern Colorado

If you are expecting to attend the ministerial institute at Detroit, October 19 to 23, you should write Elder Thomas S. Williams, 252 Waverly, Highland Park, Michigan, so that accommodations may be provided for you. Arthur H. DuRose, district president.

Conference Notices

Gallands Grove district conference will meet at Cherokee, October 22 and 23. First service at 9 a. m. Saturday. Branch and priesthood reports should be sent to the undersigned at once. Bishop Eastwood, of Independence, has promised to be present. The Saints are urged to be present. W. W. Reeder, district secretary, Cherokee, Iowa.

The Nauvoo district conference and young people's convention combined will be held at Fort Madison, Iowa, November 5 and 6, 1927. This conference will be the election of district officers. Apostle F. H. Edwards will be with us, also other workers with young people. The program will appear next week. F. C. Bevan, district president, Ottumwa, Iowa; W. H. Gunn, district secretary, Fort Madison.

Western Maine district conference will convene at Vinal Haven, Maine, October 29 and 30. Secretaries please see that your statistical reports are sent to Sister Louise Eaton, Mountainville, Maine, not later than October 25. Apostle C. F. Ellis and General Sunday School Superintendent C. B. Woodstock are to be with us. Amos Berve, district president; Mrs. Louise Eaton, district secretary.

Addresses

R. E. Jones, 208 North Dean, Bay City, Michigan.
William Patterson, 7 Miner Street, Winter Hill, Somerville, Massachusetts.

Two-Day Meeting

Selden Branch, Northwestern Kansas District, will hold two-day meeting November 5 and 6. The first day will be principally devoted to young people's activities as per announcement by John A. Teeters of the district presidency.

Sunday will be devoted to Sunday school, sacramental service, and preaching. Basket dinner both days. Saints and friends from other branches are cordially invited to attend. A. C. Silvers, district president, Selden, Kansas.

Our Departed Ones

HOFFMAN.—Jay S. Hoffman was born November 15, 1864, at Bucyrus, Ohio. At the age of fifteen he came west and settled near Beatrice, Nebraska, on a farm. Was united in marriage to Dora Allen, of Beatrice, November 10, 1884, and to them were born three sons and four daughters, the eldest boy dying in infancy. In 1888 he and his family moved to Kansas City, where he was baptized in June of 1894. Ordained to the office of elder January 12, 1896. He spent three years at Bazine, in Ness County, occupying the position of pastor of the Saints' church there. In 1905 he moved to Wichita County, Kansas, locating on a farm south of Leoti. In 1914, owing to ill health, he moved to Arkansas where he has since made his home. Died September 1, 1927, while visiting his daughter, Mrs. Fred Appl, in Leoti. The funeral was held at the Fred Appl home, southwest of Leoti, September 3. A large number of old friends and neighbors attended the service there and attended the body to the grave in Leoti Cemetery. Brother Hoffman was known to a large number of older residents in Wichita County and had the respect of a large acquaintance in other places where he had resided. Those of his sons and daughters to attend the funeral are Mrs. Fern Miller, of Texarkana, Texas; Mrs. Ruth Bruch, of Portland, Kansas; Warren Hoffman, of Portland, Kansas; and Mrs. Frederick Appl, of Leoti. The oldest son, Charles, was unable to attend, owing to illness in his family. Brother Hoffman leaves a sorrowing companion.

MACGAURON.—Elmer McGauron was born in Audrian County, Missouri, September 21, 1875. She was married to W. F. McGauron in 1894 and was the mother of four boys and two girls, the girls having both passed on. Sister McGauron was baptized into the church at Scammon, Kansas, by Elder Lee Quick. She departed this life September 8, 1927. Funeral services were conducted from the home September 11. Sermon by Lee Quick. Interment in Park Cemetery, at Columbus, Kansas.

COLEMAN.—Nathaniel E. Coleman was born in Ontario, Canada, July 24, 1855. He was united in marriage to Mary Smiley in 1873. To them five children were born. They are David, Gene, May, Cassie, and Jessie (deceased). Brother Coleman was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints November 11, 1894, at West Bay City, Michigan. Died at Spokane, Washington, September 9, 1927, after an illness of several months. Sermon was by Elder P. R. Burton.

CARMODY.—Henry Carmody was born July 19, 1854, near Milwaukee, Wisconsin. He was married to Miss Estella Phillips, March, 1889. To them six children were born, three sons and three daughters. He was baptized into the church June 25, 1921, at Norfolk, Nebraska. Died September 13, 1927, at the home of his daughter, Mrs. Fay Kennedy, of Norfolk. Funeral sermon by Elder William Bath. Interment in the Tilden, Nebraska, Cemetery.

BURKETT.—Parthelia A. Burkett was born February 9, 1874, in Clay County, Illinois, near Xenia. She was baptized into the Reorganized Church of Jesus Christ at the age of fifteen years by Elder I. M. Smith, now patriarch, and was confirmed by her father, John F. Henson, and I. M. Smith. She was a faithful member through her life. Married W. I. Burkett in 1891, and to them four sons and one daughter were born. The daughter, Olive Greenwalt, departed this life December 1, 1926, and her passing was beautiful. Sister Burkett grieved for the early departure of her daughter and has joined her in the beyond, dying at her home near Orchardville, Illinois, August 11, 1927. Sister Burkett called for administration till just before she departed. Left to mourn **are her husband, four sons: Ernest Burkett, near Orchardville; Everett and John, near Wayne City, Illinois; Earl Burkett, Mount Vernon; four brothers: R. H. Henson and J. M. Henson, of Orchardville and Mount Vernon, elders of the church; L. M. Henson and F. H. Henson, of Centralia, Illinois; and four sisters: Mrs. Cordelia Holler and Mrs. Fronia Shoemaker, of Salem, Illinois; Mrs. Louvelia Bradford, Wewoka, Oklahoma, and Versia Lant, of Santa Barbara, California, and about eighteen grandchildren.** She was loved by all who knew her. Funeral was held at the Jacob's Chapel, south of Orchardville. Sermon by R. L. Fulk, of Mount Vernon. Interment in Jacob's Chapel Cemetery.

GILBERT.—Elmer Ellsworth Gilbert was born in 1868 in the State of Indiana. Married Eda Davis, in Pittsburg, Kansas, in 1892. Passed away at his home in Pittsburg, Kansas, September 18, 1927. He leaves to mourn his departure besides his companion, three sons, Ellsworth, of the home address; Alva, of Lamon, Iowa; and Morgan Ryan, of Schenectady, New York; one daughter, Mae, of the home address; three brothers, J. W., of Tulsa, Oklahoma; Edwin, of Altamont, Kansas; and E. A., of Arma, Kansas; three sisters, Mrs. Ida Drake, of Indianapolis, Indiana; Mrs. Cora Anderson, of Moline, Illinois; and Mrs. Effie West, of Blue Mound, Kansas. United with the church when a young man and was ordained to the ministry, since which time he has been a faithful worker. For several years he was president of the elders' quorum of the Spring River District, and for the past two and a half years has been a counselor to the district president. Funeral services at the Bowman Undertaking Parlors, Amos T. Higdon in charge. Interment in Hiland Park Cemetery.

DECKER.—Charles Colt Decker was born April 12, 1893, at Hollis, Kansas, the son of Mr. and Mrs. T. B. Decker. He was married to Edna Bell Lee in 1911 at Concordia, Kansas. One daughter, Helen, was born. He served his country during the late war in the Navy as chief petty officer under Commander Wilson. He passed away September 20, near Minneapolis, Minnesota. He is survived by wife, daughter, parents, one brother, James, five sisters: Mrs. R. F. Groves, Mrs. E. O. Blose, Mrs. C. E. McKay, Mrs. C. F. Kueffer, and Miss Alice Decker. He was a member of the Wells' Memorial Presbyterian Church, of Brooklyn, New York. Funeral service from the Central Chicago Church, Frederick A.

Smith in charge, sermon by David E. Dowker. Interment at Cedar Park Masonic Cemetery, William McKinley Lodge 874 conducting the service at grave.

PRICE.—Elizabeth Price was born December 18, 1904, at Ottumwa, Iowa. United with the church when she was ten years old and remained a faithful worker until the day of her death. For the last twelve years she has been in Des Moines. She graduated from East High School in January, 1924, and from the Four C's Business College in March, 1926. Passed away October 5, 1927, at the Iowa Methodist Hospital, Des Moines. She leaves to mourn her departure her mother and father, three brothers, Frank, John, and James, and two sisters, Emma and Lillian, all of Des Moines. Funeral services were conducted from the church by Elder C. B. Hartshorn on October 7. Interment in Laurel Hill Cemetery, Des Moines, Iowa.

PALLET.—Betty Ann Pallet, age 3 years, 7 months, and 2 days, daughter of Mr. and Mrs. Richard Pallett, of Pittsburg, Kansas, died suddenly at the home of her parents early the morning of September 13, 1927. She was born at Weir, Kansas. She is survived by her parents, two sisters, Regina and Mildred, and a twin brother, Bobbie, besides a host of other relatives and friends. Funeral services conducted from the Weir Church by Amos T. Higdon. Interment in Cherokee Cemetery.

LAPWORTH.—James Richard Lapworth, born in Payson City, Utah, March 30, 1861. Crossed the plains with his parents, in a covered wagon, when four years of age. They settled at Crescent, Iowa, where he has remained ever since. United with the Reorganized Latter Day Saint Church January 1, 1879; baptized by R. M. Elvin. On December 7, 1892, he was united in marriage to Elizabeth Kirkwood by Elder Charles Derry. This union was blessed with two children, Mrs. Elsie E. Butler and James Harold. Besides his wife and two children, he leaves one brother, J. C. Lapworth, of Crescent; one sister, Mrs. John Kirkwood, also of Crescent, and a host of other relatives and friends. He met with an accident three years ago which was the cause of his demise October 1, 1927. Sermon by Elder F. A. Smith, assisted by Joshua Carlile and William I. Fligg. He was a man of sterling integrity, highly respected by all who knew him. Was a member of the school board, and all the school children stood at attention as his remains were taken to the cemetery.

Conference Minutes

ARKANSAS.—District conference was held at Searcy, August 26 to 28 in charge of the district presidency. Business of the district was attended to and reports of elders and various branch officers were read. The tent committee was empowered by vote of conference to purchase material for a tent for the district. Some splendid meetings were enjoyed. The speakers were Brothers S. S. Smith, E. A. Erwin, A. E. Ziegenhorn, and F. O. White. Meetings were held in an arbor out of town, with dinner on the grounds Sunday. Conference adjourned to meet again, the time and place being left to the district presidency.

IDAHO.—The district conference convened at Hagerman, Idaho, August 20 at 10 a. m. with District President J. Arthur Davis in charge. President Davis was ably assisted by Apostle McConley, who acted as chairman, and Bishop J. A. Becker. Reports were submitted from the following district officers: President (verbal), bishop's agent, treasurer, and Sunday school secretary and treasurer. The branch president's reports were from Hagerman, Rupert, and Boise. Religio reports from Rupert and Boise. Statistical reports were as follows: Rupert 78, Boise 86, and nonresident group, 235. A budget system was instituted to take care of all departmental moneys in order to meet the expenses of the various district officers while carrying out the work of the Lord. The budget committee appointed by the chair consists of bishop's agent and the heads of the different departments. Motion prevailed that a committee be appointed to purchase a district lantern. The committee is composed of the following brethren: Earl F. Hoisington, of Boise; Silas D. Condit, of Rupert; and John B. Cato, of Meridian. Motion prevailed to take under advisement the matter of handling the district president's car. The committee appointed is as follows: Brother Earl F. Hoisington, Boise; Brother W. A. Connell, Rupert; and Brother Silas D. Condit, Rupert. The following district officers were elected: Elder J. Arthur Davis was sustained as district president. Elders Earl F. Hoisington and W. A. Connell were sustained as members of the district presidency. Sister Gladys Chambard, Boise, was sustained as district secretary; Brother Earl F. Hoisington, Boise, was sustained as bishop's agent and treasurer; Sister Lulu Mae Jackson, Boise, was elected Sunday school superintendent, and Religio superintendent; Sister Jennie Condit, of Hagerman, was sustained as head of Women's Department and Sunday school secretary and treasurer; Sister Rena Haas, Rupert, was sustained as head of the Music Department. The following recommendations were made for ordination: Hagerman: Brother J. W. Condit and Brother Cecil Gilmore were recommended for ordination to the office of priest; Rupert: Brother A. V. Moore to the office of elder, Brother C. J. York to the office of priest, and Brother William Story to the office of teacher. The ordination of the above-named brethren, with the exception of Brother Story who was unable to be at Hagerman, took place just after prayer meeting the morning of August 21. Motion prevailed that the reunion committee be continued and that they be associated with the district presidency in making arrangements for time and place for the reunion next year. Motion also prevailed that the presidency select the meeting place for the next conference.

ALABAMA.—District conference, at Flat Rock, September 10, with district presidency presiding. The district chorister was in charge of the music. Pleasant Hill Branch reported. Move was made by W. J. Williamson and seconded by D. E. Sellers that Brother T. N. Peacock's license be restored to him. Motion carried. It was moved by B. E. Barlow and seconded by Elie Diamond that we use the money collected above reunion expenses as tent funds. Time and place of next conference were left in the hands of the district presidency.

THE SAINTS' HERALD

The First Presidency, Editors.
Richard J. Lambert, Assistant Editor.
O. W. Parker, Business Manager.

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K L D S

270.1 Meters

Programs for Week Beginning Sunday, October 16, 1927.

SUNDAY, October 16

- 8.30 to 9.00 a. m., Children's program arranged by Mrs. Bertha Burgess.
- 9.00 to 9.30 a. m., Bible Study conducted by Ralph W. Farrell.
- 11.00 to 12 noon, Stone Church service; choir; Robert Miller, organist; sermon.
- 2.00 to 3.00 p. m., Instrumental program.
- 3.00 to 4.00 p. m., K L D S Radio Church.
- 6.30 to 7.30 p. m., Radio Vesper; musical program arranged by Nina Grenawalt Smith; sermon, Cyril E. Wight.
- 9.15 to 10.15 p. m., L. D. S. Studio service; music arranged by Robert Miller, organist; sermon.

MONDAY, October 17

Silent.

TUESDAY, October 18

- 6.30 to 7.00 a. m., Morning devotional service conducted by the K L D S Radio Pastor, Ralph W. Farrell; music arranged by Bernice Griffith, soprano.
- 7.00 to 7.30 a. m., English Study.
- 4.00 to 5.00 p. m., Matinee program.
- 7.00 to 7.20 p. m., Cousin Hazel, children's program.
- 7.20 to 7.40 p. m., Walt Filkin, Missouri's poet.
- 8.00 to 9.00 p. m., Studio program arranged by Mrs. Anna Nall, contralto.

WEDNESDAY, October 19

Silent.

THURSDAY, October 20

- 4.00 to 5.00 p. m., Matinee program arranged by Mrs. Fred Wamsley, soprano.
- 7.00 to 7.20 p. m., Cousin Hazel, children's feature.
- 7.20 to 7.40 p. m., Health talk, Doctor Joseph T. Brennan.
- 8.00 to 9.00 p. m., Studio program presented by the K L D S Mandolin and Guitar Club, under the direction of Ralph G. Smith.

FRIDAY, October 21

- 6.30 to 7.00 a. m., Morning devotional service, conducted by the K L D S Radio Pastor, Ralph W. Farrell; music by the S. W. S. Quartet.
- 7.00 to 7.30 a. m., Uncle John's children's features.

SATURDAY, October 22

- 8.00 to 9.00 p. m., Studio program arranged by Corrine Haines French, soprano.

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- \$100 Bond, 10 year, 5% interest, coupon bond, payable semi-annually.
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- \$1,000 Bond, 10 year, 5% interest, coupon bond, payable semi-annually.

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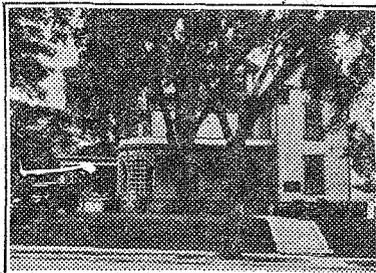
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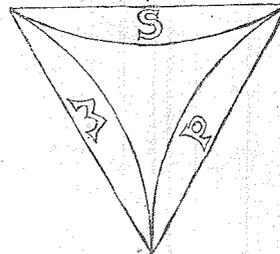
World War Veterans!

THE November *Autumn Leaves* is to be a special armistice-memorial number, featuring the men and women of the church who participated in the World War. Although we have been able to include only a *representation* of the great number who took part, we are still anxious to get in touch with *all* who are in this group.

Please write us! We want you to have a copy of the November *Leaves*, and your name should be on our files.

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As Ministers for Christ 1920

THE SA^{B C}ERALD

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EDITORIAL

Life and Matter

There have appeared in the daily press references to a speech Sir Oliver Lodge made in Oxford recently on the subject of "Life and matter." Feeling that some of the rather startling headlines under which these "reports" appeared might do violence to the eminent scientist's position or attitude, I sought an accurate report, feeling that I should like to read his own statements. In response to requests, some of our Saints in England sent me reports made for the *Manchester Guardian*, the *Oxford Times*, and the *Oxford Chronicle*, the reports appearing simultaneously on June 10. Selecting the report which appeared in the *Oxford Times* as being the most concise and perhaps the best, I herewith reproduce it:

Sir Oliver Lodge addressed the Oxford Psychological Society at the Examination Schools on Wednesday on "Life and matter."

Matter, he said, is an instrument in which thought can be incarnated and manifested. The essence of life is beyond us; we know not whence it came nor whither it goes. So far as we know at present, there is no life without antecedent life. Life is passed on from one organism to another, and can increase illimitably, and it is dependent on matter and physical and chemical energy, but neither matter nor energy can explain the thing itself. Yet many of the organic compounds found in or secreted by living organisms have been made in the laboratory. If a mass of protoplasm could be made and be subjected to suitable treatment, this artificial protoplasm might be expected to exhibit vitality and to manifest one or other of the forms of life; the lecturer regarded this contention as inevitable. Because of the undoubted facts that living things have appeared on this planet, and that this planet was at one time a mass of molten material, or even glowing gas, in which life as we know it was impossible. Something of the kind had gone on in the past, might be going on in the present, and may possibly be understood and controlled and humanly managed in the future.

Sir Oliver Lodge gave his present ideas about the constitution of the ether of space. It must be the seat, he said, of enormous energy—the boundless ether utilized and impregnated throughout with something that might be called Life and Mind in excelsis. "I conceive of the ether," he continued, "as the vehicle or physical instrument or concomitant of this Supreme Mind. I presume that here and there portions of it have become individualized and that throughout space there are individual entities of various grades, down even to those which are akin to our own standard, and even lower than that, down in its rudiments to the amœba." He spoke of the production of masses of glowing gas which split up into constellations, and how the

smaller bodies, the planets, cooling quickly, could support the formation of molecules and eventually of protoplasm. Here occurred the incredible; with the appearance of protoplasm, matter could "receive and incorporate some of the previously unidentified life and mind of which general ether is full." Life gradually developed into mind and the reign of individual consciousness. In conclusion, he emphasized that the great problem was how life and mind came into association with matter at all.

The opinion of so great a scientist and thinker as is Sir Oliver is always of interest. Particularly so is his opinion of interest to all who believe in a great First Cause. In many of the reports, the intimation seemed to be that Sir Oliver had held that the generation of life in the laboratory was probable, while a careful reading will show that he went no farther than to say that under "suitable treatment" synthetic protoplasm "might be expected" to exhibit vitality. Let it be noted that he uses the subjunctive to express his opinion here. His process of reasoning to this possible end is interesting, and particularly his conclusion in emphasizing the fact that the great problem is "how life and mind came into association with matter at all."

Some twenty years ago, Sir Oliver was called out in a criticism of Haeckel's "Riddle of the universe," and that criticism took the form of a book entitled, *Life and Matter*. And it is not at all unlikely that his recent address contains a continuation of his thinking on that subject. And in connection with the foregoing quotation from the *Oxford Times*, it is of great interest to note the preface to his book, which appeared in 1907. He says:

This small volume is in form controversial, but in substance it has a more ambitious aim: it is intended to formulate, or doubtless rather to reformulate, a certain doctrine concerning the nature of man and the interaction between mind and matter. Incidentally it attempts to confute two errors which are rather prevalent, viz:

1. The notion that because material energy is constant in quantity, therefore its transformation and transferences—which admittedly constitute terrestrial activity—are insusceptible to guidance or directing control.

2. The idea that the specific guiding power which we call "life" is one of the forms of material energy; so that directly it relinquishes its connection with matter other equivalent forms of energy must arise to replace it.

The book is specially intended to act as an antidote against the speculative and destructive portions of Professor Haeckel's interesting and widely read work, but in other respects it may be regarded less as a hostile attack than as a supplement—an extension of the more scientific portion of that work into higher and more fruitful regions of inquiry.

Adverting to the question of life being imparted to protoplasm, I recall an outstanding moment in the laboratories of Graceland. I had often under the microscope seen the protoplasm of plant cells; but on this occasion I had the fine pleasure of seeing the protoplasm in motion, and as I looked, marveling at the rare sight, that motion stopped. At that moment, that cell died. What caused it to stop is as deep a mystery as what caused it to move in the first place. It is the mystery of life. And perhaps it will always remain a mystery to us till the coming of the time when we "shall know as we are known"—to God.

F. M. S.

Settling Cases Out of Court

A Word to the Ministry Which the Members Might Read With Profit

I recently saw in a collection of historical curios, the court docket as kept by the late Joseph Smith when he was a justice of the peace in Hancock County, Illinois. I did not have opportunity to look through the docket, but would like to do so sometime, for I recall something said to me once by Major McClaughry at the time he was warden of the Federal Prison at Leavenworth on one of my visits there. Speaking of father's work as a justice of the peace, the Major said: "We who were connected with the sheriff's office of Hancock County when your father was a justice of the peace, discovered that he settled about as many cases as he tried." On mentioning to father what the Major had said, he (father) stated that he believed he settled more, and then told me that his first efforts always were to have the persons coming before his court settle their differences out of court if possible, with the result I mentioned.

Why bring that up here, you say? Just this: I can not but wish more of the ministry of the church were actuated by a desire to have troubles between church members settled "out of court" rather than force them into elders' courts. Some seem to be possessed of the idea that the way to settle "cases" is to file charges (formerly), appoint a court, and bring "culprits to bar."

A good teacher I once knew, now deceased, was possessed of a fine faculty for settling trouble and smoothing out disrupted friendships between persons. He seemed to hold that as a teacher his task was to settle cases and *keep them out of court*. And I think he was right. In contrast to him was a teacher I once heard of who boasted: "I've been a teacher only three months, but I've got seven out of the church already." His chief duty he felt to be to "prefer charges" and "get 'em out."

In the work of the High Council we have seen many cases where the work of pacificators, or members of the ministry who felt their duty in part consisted in settling quarrels and widening the scope of friendship, could have prevented cases running the course of the courts. These court cases, or cases in court, are likely to develop the acerbities rather than the amenities of social intercourse. These quarrels, differences, when first appearing are much more easily adjusted than when harshened by age and widened by friends "taking sides." And is it not part of our task to keep evil out of the church by exhausting our resources to settle disputes and quarrels? Watch over the flock and detect these "differences" before they become chasms separating friends.

Let us have fewer elders' courts and more of "settling out of court," as did the justice of peace mentioned in the foregoing.

F. M. S.

The Department of Music

In other columns of this number of the HERALD there appear three short articles from the pens of Louise I. Robinson, Arthur H. Mills, and Mabel Carlile, and all three articles are of prime importance to the church. They contain the information needed for those who would engage in the work of music for the church service in the particular line of choice or qualification.

The article of Sister Robinson breathes a spirit of hope for better things than have been attained before, and will find response among the branches of the church. It is outspoken in giving honor where she believes honor is due, and is refreshing.

Brother Mills tells of the working organization recently formed, and how it came about; of the importance of the musical function in the conduct of church services; he places the Department of Music definitely at the disposal of those who need aid in development of music, and evidently he and Sister Robinson partake of the same fountain of hope for increased activity and achievement.

Sister Mabel Carlile, in charge of choir and chorus work, contributes a definite, helpful, informational article of great worth. I am particularly pleased with some portions of Sister Carlile's writing, and will quote a few words here in order to emphasize the truth she expounds: "We as musicians should have a clear, conscious, united *purpose to make this program definitely religious*, eliminating all idea of display, pride, or jealousy from our minds." When I have seen petty jealousy and a desire to obtain the praise of men and women enter among the members of our valued organizations of choir, orchestra,

or quartet, and render the organization useless, I have been conscious of the fact that Satan is pleased and God is grieved. Unless musically capable and inclined people can rise above such error, their renditions can not be "definitely religious"; in fact, they are definitely and to an objectionable degree human.

President Elbert A. Smith once propounded this question to one who had withdrawn from choir work because he conceived himself to be offended by the choir leader: "Are you serving the choir leader while you sing, or are you serving Jesus Christ? In case you are serving Christ, would it not be well not to permit any slight of choir leader, whether intentional or not, to interfere with or destroy that service?"

Sister Carlile has tactfully stated some essential truths and supplied some valuable and definite information to the department of chorus and choir. If it shall be followed up by subsequent work of this scope and spirit by herself and other "activity heads," the HERALD expects to be able to report the success of the Department of Music.

R. J. L.

Home-Coming at Graceland

The last week-end saw the repetition at Graceland of an event which has come to assume a permanent place among the traditions of the college—the annual Home-coming. Home-coming—that season at which the sons and daughters of Graceland return from the many and varied "walks of life" for a renewal of that Something which makes Gracelanders successful wherever they go. Home-coming—a time at which the "grads" tread again the old familiar paths and relive in reminiscence the days of the past around which time has already thrown a halo of glorification. And oft they are heard to say, "Those were the best days of my life."

Yet they were but days of preparation, and although these alumni return with a great deal of pleasure to their Alma Mater for a few days, it is only that they might carry forward with renewed fervor the tasks of life through which they have chosen to give service. It is but a fleeting glimpse backward into the joy of yesterday that they might turn back stronger and more determined to meet the responsibilities of today. And this brief handclasp with the past and with the Graceland of today is thus worth while.

Home-coming promises to become a means of keeping the alumni of Graceland in touch one with another, and thus looking toward the perfection of a permanent alumni association. The beginnings of such an organization have already been effected.

The value of a united and an active alumni body to the college is boundless—its influence and support working always in the interests of a "bigger and better Graceland." They are the representatives of Graceland in the world; they *know* what she offers; their *lives* and their words speak from an actual experience.

There may seem to be strangers at Home-coming. To the freshman, the home-coming group seems at first a throng of strangers, intruding into a place in which he has begun to develop a feeling of ownership. The home-comer may feel even more of a stranger than he seems to the freshman—especially if he is returning after an absence of several years. He comes, perhaps, back to scenes in which only the brick and stone of the older landmarks had part in the campus which he knew as a student—save here and there he should happen upon another "old-timer" like himself. There are individual cases ranging all the way between these two.

What, then, generates the united and successful spirit of a Home-coming? It is the fact that the loyalty, the sentiment, and the devotion of *all* is welded and centered around a common experience—that of living for a time, no matter when or for how long, within the benign shadow of Graceland's walls. With this to blend and unite—the freshman of 1927 and the alumnus of 1900 are friends and fellows.

L. E. F.

"Bankrupt Farmers"

It has been a matter of common occurrence to read of untoward conditions prevailing the past few years among the farmers of America, and the unsatisfactory condition of agricultural economics has given rise to much perturbation. So we have become somewhat used to reading articles about American agriculture which are gloomy in tone.

I was a bit surprised, however, a few days ago, in reading the London *Spectator*, to see an article under the caption "Bankrupt farmers," and to see that it applied to British conditions rather than American. I feel sure that our readers generally will find the article of great interest, so we are reproducing it in another column.

F. M. S.

"When faith in God goes,

Man the thinker loses his greatest thought,

Man the worker loses his greatest motive,

Man the sinner loses his strongest help,

Man the sufferer loses his securest refuge,

Man the lover loses his fairest vision,

Man the mortal loses his only hope."

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

As Ministers for Christ

BY J. E. VANDERWOOD

We are not always aware of the ideas held by men when they hear the words used in the caption of this article, but we do know that different people have different ideas. For this reason let us discuss the fundamentals of the Christian ministry for a moment in order to reach a common understanding of terms.

In his instruction to the young man Timotheus, Paul said: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." This instruction alone involves a large field of activity and challenges the best there is in the men who are called to the ministry. It is required of a minister to be studious, ambitious, persistent, patient, and cautious.

The ministry of Christ was surrounded with activity. He was busily engaged in the performance of his duty day and night. The scripture says, "They had no leisure, not even to eat bread." This would lead us to understand that the Lord and his disciples were so fully occupied that they had not sufficient time to eat their meals.

I am not sure that this is at all bad, for there is a blessedness in activity that is found nowhere else. Paul was as busy in his ministry as a man could well be, and he taught that "if any man work not, neither shall he eat." Surely he who would represent the Master of life must become active; he must become helpfully active!

The minister is but a steward; he is intrusted with the things of God. What is true of the minister is true of all mankind, and each will be held accountable for the use he makes of the things committed to him. Time belongs to God, and he has set apart certain portions of it for rest and certain other portions for work. The measure of success or failure that shall attend your work and mine is determined by the use we make of our time. Benjamin Franklin said, "If you love life, do not squander time, for that

is the stuff life is made of." Our life has much to do with time, and the manner in which we use time will determine the kind of life we live here and hereafter. The thrifty man is one who has learned how to conserve time; the sluggard has no appreciation of time. Time is one of the most precious commodities in the world, and the man who really values his time is the one who will make a success of life. He will triumph in all that he undertakes, because he makes proper application and use of that which he has received from the Giver of all good.

When the gospel was restored in this last dispensation, there came to this people a straight charge respecting the use of time. "Thou shalt not be idle: for he that is idle shall not eat the bread nor wear the garment of the laborer." Since we are forbidden to be idle, we should employ our time fully and wisely. Again we read: "Thou shalt not idle away thy time;

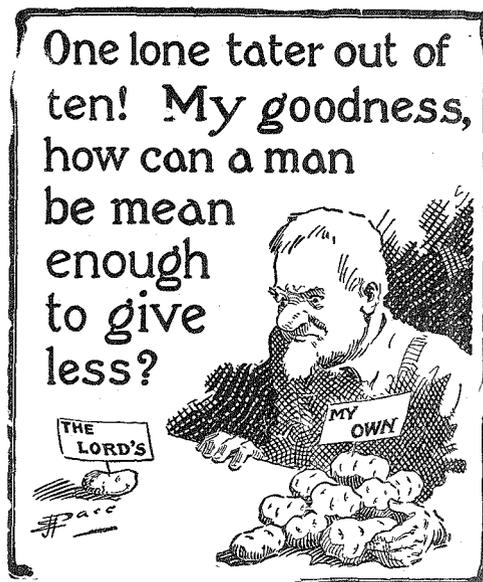
neither shalt thou bury thy talent that it may not be known."

The man who idles away his time is a sinner as well as he who takes goods that do not belong to him. His time is given of God, and he is expected to make a wise use of it. He has no right to idle away the thing that is of such great value. "Many are called but few are chosen." God can choose only such men in the completion of his work as have made a proper use of the time given them. We read, "Cease to be idle." What an effect this language would have upon the world of humanity if it were fully honored and respected! Again we read, "Let every man be diligent

in all things. And the idler shall not have place in the church, except he repents and mends his ways." The building of Zion is a work that can be accomplished only by thrifty, industrious people.

It is the duty of the Christian ministry to teach both by precept and example the message that has been committed to them. He who will discharge his duty to God and the people must learn to study as well as to work. He who would help put over the great and excellent program of this church must constantly apply himself both to acquire and use the things that come from persistent effort and study.

The minister for Christ must possess knowledge, but knowledge of itself is not sufficient. He must know how to use that knowledge in the best possible way. He must know how to approach all men, so that he might draw the people to him and then lead



them to the Lamb of God that "taketh away the sins of the world." He must learn that it is utterly impossible to antagonize and attract at the same time. He must study means and methods of approach as well as of telling the plain facts. He must know how to make his facts attractive. The minister for our Lord must know how to use tact; he must be kind, patient, and gentle at all times and under all circumstances. If he would graduate in these graces, he must constantly apply himself to learn of the Master. He must use well his time and opportunity; he must patiently pursue his course until the fruits of love take form in his daily life. Thus will he become an effectual minister for the Son of God.

When we see that the ministry of helpfulness is the one great feature of the Christian religion, and that as we are able to lift mankind to the more sublime heights we are able to vindicate our ministry, we will make greater strides towards success than ever before. The minister for Christ must teach faith by showing that he *has* faith; he must teach repentance by demonstrating what the principle of repentance means in his life; he must teach the virtue of baptism by showing others that it has had a renovating effect in his life; he should teach the virtue of the laying on of hands by the divine Spirit that works with him in all his labors. The minister for Christ must be able to *reveal* Christ if he is to reach the maximum of efficiency. To do this he must constantly apply himself; he must be busily engaged in his work of preparation and service.

The apostle of olden time wrote: "We can do all things through Christ who strengtheneth us." If we are in constant correspondence with the Divine One, we shall find our burdens light, and the laboriousness of our tasks will cease. For with him we shall find joy in our work; and when we come to delight in it, the drudgery is gone and it is made sublime. Only the wire that is connected with the power house is able to transmit light and power; so only the man who is in touch with the Infinite is able to inspire men with an undying faith and confidence in the Son of the Living God. This ministry is a most sacred thing and should receive the most careful consideration. He who fails of his purpose only brings sorrow to himself.

We should seek daily the fountain source from whence comes our power and inspiration, remembering that when we are fully charged with the divine life we shall be able to quicken those unto whom we minister. We may either forge ahead and increase our usefulness among mankind, or we may go backward and sink into shame and disgrace—according to the choices we make. We may become the minis-

ters of life if we but apply ourselves and learn to live with Him who is the author of life.

"Watchman, what of the night?" Are we using the liberty that is ours as wisely and as well as we should?

"The Show of the Countenance"

(An introductory reflection at a Graceland prayer meeting.)

It is not an uncommon experience to have a bit of poetry, a line of verse, or a scene of some experience to linger with one during the day. Sometimes it teases; oftentimes it colors the tone of one's conduct; at times it is a reminder. Today such a line of rather scriptural nature has lurked around me. It was one suggested by a friend during an early conversation: "The show of their countenance doth testify against them."

It is a strangely attractive line, and somehow it has called to my mind some unusual pictures. I recall a face I saw this summer in the lowest districts of San Francisco's Chinatown. In a hall of one of those long, dingy, tenement houses where fresh air is a scarcity and cleanliness a luxury, I passed the living remains of a man. The slouch of his step, his bent posture, the sallow color, the tremulous hand, the outspoken presence of poverty, told the story of a gambler and dope fiend whose former days of prosperity had now given way to the misery of his old age. The story of wretchedness and dissipation needed no announcement: the show of his countenance testified against him.

I also remember another figure of adverse testimony. This time it is a young man who roomed in an apartment adjacent to mine in a large city. His eyes were bleary, his hand was shaky, and his vitality low. He was a victim of intemperate habits, and an incessant addict to the cigaret. His face would inspire no trust nor invite the placement of responsibility. His countenance was not contrary to the life he led.

But the recording is not all to the negative. It is said of Bernard d'Clairvaux, that pious saint of the Middle Ages, that his very demeanor attracted men. He was a humble devotee of the Master—perhaps overexact in his denials and ceremonies—yet it is said of this saint that the very sight of his face made men think nobler and aspire higher.

Again, I know of a man in modern times whose open countenance bespeaks frankness, integrity, and rugged manliness. He is the athletic coach of a large university and is known and honored for his uprightness. A long career of championing the Christian virtues in intercollegiate athletics graces

his record. I read into that rugged countenance the character of a Christian gentleman.

Of course, there are assumed countenances—those would-be masks that cover up the real personality. Some desire to appear “tough” who inherently have noble qualities. Others who are steeped in iniquity may attempt a mask of goodness. But in the long, slow process that Nature employs, the mask will be broken through and the real countenance will speak.

We can not get away from this fact. Our faces will portray the faith, the nobility, the peace of Christian living, if we have caught the spirit of the Christ.

Perhaps you have heard the story of the great painter, Andrea del Sarto. For years he searched Italy to find a study for the portrait of the Christ, and at length discovered the face of a rustic youth. It was to be a group painting, and he still lacked a character—he needed Judas. Weakness, selfishness, treachery, and remorse were to be told in this countenance. One day, long after the painting of Christ, while visiting a prison, he discovered a face in a convict about to be executed. The warden very reluctantly consented to allow so dangerous a prisoner to sit before the canvas of the artist. A unique discovery was made: this Judas was the degraded man, who years before had sat for the role of Jesus.

Daily we paint the testimony that shall testify for or against us. I want that my countenance shall testify of fidelity, integrity, and spiritual achievement, and to that end I ask God's help tonight. Always, unbidden will the show of our countenance give its testimony.

The World's Verdict

One sent out his ships to earth's farthest shores,
And brought to his coffers the Orient's store;
The wild desert sands
Became gold in his hands;
And the world called him Genius—and wondered.

One sought out the secret of planet and star;
He reveled in problems of granite and spar;
He hungered to know
All the earth could bestow.
And the world called him Scholar—and praised him.

One looked on a suffering, down-trodden race;
He wept as he gazed upon each troubled face;
He heeded their plea,
And he set their hands free;
And the world called him Brother—and loved him.

—Thomas Curtis Clark.

OF GENERAL INTEREST

Bankrupt Farmers

A general fear is abroad, and has been sedulously fostered, that English farming is on the edge of an abyss. Bankruptcies, which have been not infrequent, are likely to multiply—such is the prophecy—and the banks could, if they wished, become possessors of a great part of the land of England, by foreclosing mortgages. There is a cry for wholesale government assistance; and with a certain change in their point of view the National Farmers' Union seem to seek the props they recently scorned. Farming is a basal industry in a sense true of no other industry. Its collapse could mean only ill-health in the body politic and indeed the body social. It is, therefore, the business of all of us to know the truth of the present depression and threatened collapse.

It is necessary to take a calm view and a long view. In the history of British agriculture there have been many ups and downs. One of the suddenest and most disastrous falls began just fifty years ago and reached its worst in the early eighties. Some of the private records of a particular Midland estate may be quoted. The landowner's gross receipts fell in 1879 from 12,000 pounds to 3,000 pounds, and a certain amount of land went out of cultivation. In the neighborhood not a few farmers gave up the struggle. Many a farm was thrown on the owner's hands, and he generally lost money in attempting to farm it himself. On this particular estate, the landowner has not made money since the collapse in 1879, and has often had to make good a serious deficit. A great many of the villages thereabouts have now less than half the population they had in 1880, in spite of the revival of farming in and immediately after the war.

In certain regards, the position today is nothing like so bad as it was in 1879. There has been no complete fall in prices—though there have been deadly fluctuations—but stock and milk and corn, which in that order are the three chief heads of production, all cost so much to produce that the result is not very different from such a cheapening of the product as ruined the farmers forty and fifty years ago. The country tided over that collapse for one reason only: the capital in the landlord's control absorbed the shock. Today the machine is no longer equipped with a shock absorber. The landlord is either absent or poor. Many farmers are their own landlords, and few of the others can fall back on the owner's capital. An industry without sufficient capital must flourish continuously or perish utterly. It can not

merely exist and hope for better things. Nor is this all. The smallness of the capital—in some cases consisting chiefly of an overdraft—is actually destroying the land. The degeneration of fences, drains, and outbuildings, the insufficiency of cleaning, manuring, and cultivation, cumulatively increase the need of capital. Farms that once required, say, ten pounds an acre capital now require fifteen if they are to be put “in good heart,” as farmers say. The result is that quite a large amount of land, even within sixty or seventy miles of London, is worth today less than nothing. It is unsalable. When or if it is bought, the money paid is less, often a good deal less, than the value of the houses and wood standing on it.

Let there be no mistake. This account of rural England does not mean that farming has tumbled into the abyss. It means that there is no alternative between extremes. The industry is in such a state that continued losses would do more than cripple. They would kill. Farming must be made to pay, or huge areas must go down to prairie as a certain number have already gone down to prairie; and even the prairie will be understocked if prices for store cattle remain at the present level. Can farming be made to pay? The answer is that a great deal of it does pay and has continuously paid. Dairy farmers have done well (until quite recently when the limit of supply has been reached) over the better part of the west of England; and the number of good cows and the sum of production has been much increased. Parts of the east of England, which in the past have subsisted on corn growing, have been saved by the introduction of sugar beet and the building of sugar factories. Pigs have paid, and bacon factories would flourish if the British farmer would consent to produce the type of animal made compulsory for the Danish farmer. The science of farming has improved. On the better lands—in the Teme valley, for example, in South Lincolnshire, in the Lothians—farms may be found of quite incomparable excellence. Allotments and market gardens have never been so many or so good. British stock is better than it has ever been. The poultry industry in both extent and quality has continuously improved. Forestry slowly becomes a real and valuable national industry. Nevertheless, the truth has to be faced that the poorer lands—the heavy clays of the Midland, the thin soils over chalk, as in Wiltshire and parts of Berkshire, the sandy soils of East Anglia—are tumbling out of cultivation, the villages and laborers vanishing, the ditches and drains filling up. Even on richer soils any little accident, such as bad weather and a temporary fall in

price, may prove a last straw, and bankruptcy overtake some of our best cultivators.

Can the industry be safeguarded, in the general or special meaning of that political phrase? No nation can afford to allow its soil to fall out of cultivation. Nor can any nation do without its farmers and land-workers; and the best of the signs of the times is that the urban consumers begin at last to recognize these truths. When they quite recognize them, they will consent to accept the essential solution. A *standard price for the chief primary products is necessary for successful farming*. It can be obtained in two ways only. One is by internal organization that shall give the producer a greater share in the value of his products. In other words distributor and transporter must not accumulate wealth at the cost of the producer. In this all political parties will cooperate. The second way is to insure a minimum price by some act of government. Reformers have, of course, different recipes. Some like the idea of a National Purchase Board that regulates imports according to the degree of sufficiency in home supplies. Some suggest a transference of the duty on things we do not produce at home, such as tea, to things we do produce, especially meat and dairy products. By some scarcely credible miracle, all these political parties have already agreed to subsidize sugar growing and to guarantee a minimum price for the product over a certain period. What matters most is that politicians should pool their pet policies and, recognizing the common end, agree to a common means. Every student comes back to recognition of the truth that without a good standard price for the product, farming is and will be impossible on the second-rate soils of Britain. That is one of the “distinctions that are plain and few”; and it should direct the aim of every agricultural reformer.—*The Spectator* (London), July 16, 1927.

Holy Places

Wherever souls of men have worshiped, there
Is God: where old cathedrals climb the sky,
Or shining hillsides lift their heads on high,
Or silent woodland spaces challenge prayer,
Or inner chambers shut the heart from care;
Where broken temples of old faiths now lie
Forgotten in the sun, or swallows cry
At dusk about some crossroads chapel bare,
Alike of bells and beauty; where saints walked
Of old with speaking presences unseen,
Or dreaming boys with quiet voices talked
In pairs last night on some still college green;
Where Moses' Sinai flamed, or Jesus trod
The upward way apart: there, *here*, is God!

—Herbert D. Gallaudet.

For THOSE INTERESTED in MUSIC

Greetings to Music Workers

The first meeting of the general chairmen of the Department of Music, held at Independence at the Independence Institute of Arts and Sciences, Thursday, July 7, 1927, marks, we hope, a very decided epoch in the progress and development of this department. It was deemed advisable at last General Conference to appoint this committee to carry on this department and its work until such time as the General Director, Albert N. Hoxie, can assume charge.

Since 1920 the Department of Music has been kept alive by the untiring efforts of Brother Arthur H. Mills, assisted by Brother Paul N. Craig and a number of others who from time to time lent him assistance. The department no doubt would have become entirely extinct had it not been for the devotion and determination of Brother Mills to keep it alive. That this condition should exist is unfortunate; but out of it has come a very energetic, capable committee, each chairman determined to develop his department to the highest standard, and to put every musician in every branch and district into active service. And we hope that each musical director in the church will immediately get in touch with the chairman of the department in which he is particularly interested, by letter or visit, telling of the difficulties, problems, or successes in his district, and, should he need advice, ask that chairman for his advice and counsel.

We will keep you informed from time to time as our plans develop; but in the meantime, as a committee, we want to get acquainted with the musicians throughout the church; to know what they are doing; what they have accomplished; what their ambitions are; and receive from them constructive suggestions that will be helpful to us in our efforts to get all forces in this department working effectively.

(MRS.) LOUISE I. ROBINSON.

KANSAS CITY MISSOURI, Baltimore Hotel.

Announcement to Music Workers

The music workers of the church who attended the last General Conference undoubtedly retain vivid memories of the institute for music workers, held in the early days of the conference session. They will easily recall the steps taken to put the Department of Music on its feet, and the distinct promises given by the general officers of the church and the department workers that the coming year should see renewed activity in musical affairs of the church.

At this General Conference, Mrs. Wallace N. (Louise) Robinson was made acting superintendent of the department and its work, while the undersigned was retained in his old job of secretary. Recognizing the several ways in which our church functions in its music work, the following were chosen and approved to serve as "activity heads" (the title is mine), to have charge of and develop the principal activities of music in the church:

Miss Mabel Carlile, Lamoni, Iowa, Choir and Chorus.

Mrs. Cyril Wight, 3629 Brooklyn Avenue, Kansas City, Missouri, Junior Choir.

Paul N. Craig, 1300 West Lexington Street, Independence, Missouri, Congregational Singing.

Joseph Anthony, Lamoni, Iowa, Band and Orchestra.

In July of the summer just past, a meeting of these "activity heads," with the undersigned and Sister Robinson, acting superintendent, was held in Independence, to determine the scope and plan of work and outline a program and a plan of further action and development. It was resolved to stimulate the work in the various activities outlined, and each head of an activity was instructed to prepare an introductory article concerning his field of work and

to place it before the music workers of the church through the medium of THE SAINTS' HERALD. So, in this issue you are given the initial bow of the newly constituted Department of Music. First, there are the greetings and announcement of the newly appointed acting superintendent, Sister Robinson. Second, Sister Mabel Carlile, in charge of choir and chorus work, greets you and makes a very interesting announcement. Greetings and announcements from the other activity heads, who have been herein listed, will follow in early issues of the HERALD.

In closing, let us remind you that the Department of Music is alive and wanting to work, even though under some pertinent disadvantages. The department wants to help with your problems and be a factor in the growth that should come to the church.

ARTHUR H. MILLS, *Secretary*.

INDEPENDENCE, MISSOURI, 1514 West Short Street.

To Choir Directors

Now is the season for each choir director's opportunity to build up his choir. The singers in the congregation who have not been lined up with the choir activities should be enlisted for musical service. Every pastor needs the music, and the musicians need the pastors. It does not matter who makes the first advances—although we freely allow it is the pastor's place—just so they get together. When the chorister and pastor work together, it is much easier to secure the help of all the singers. Sometimes it is best to set a special date, on which occasion all new singers, and delinquents, are urged to be present. Once they are infected with the spirit of the choir, and the pleasure and profit of belonging to it are made manifest to them, many can be persuaded to remain, thus building up the permanent resources of the church.

The director and pastor should outline the year's musical program before the singers. In turn, we as musicians should have a clear, conscious, united purpose to make this program definitely religious, eliminating all idea of display, pride, or jealousy from our minds. As far as possible, our music should fit the sermons, and it may be at times that the sermons for special occasions may be builded around the music.

It is difficult to say just what organization we should have in our choirs. Certainly there should be some, but this will vary according to the size of the choir and the local needs. In our own choir, which numbers about one hundred and fifty members, we have four officers in addition to the director and accompanists. These are president, secretary, treasurer and librarian. We have no membership committee, since the matter of attendance is not a difficult problem in our organization. The secretary keeps a strict record, however, and what little is done on attendance is handled by the president and director. If the chorister feels that his work would be aided by a membership committee, certainly he should have one. The secretary is often designated as the membership scout.

In conducting rehearsals, individual choristers may find various plans successful in their different branches. I have always found the following plan helpful:

1. Opening hymn.
2. Prayer.
3. Rehearse hymns.
4. Polish anthem for the following Sunday.
5. New anthem.
6. Practice two other anthems.

Do not overlook the practice of hymns. I believe these are sung far more indifferently and carelessly than our special music. Certainly we can all improve our standard of hymn singing.

In taking up a new anthem, the director should have studied it thoroughly until he is familiar with the music

of all parts, and the words. At the rehearsal, first read the text and then sing through the anthem once or twice in order to get a general idea of the music. This done, serious practice should begin to perfect all the details in notes, interpretation, expression, and enunciation. It is best to study an anthem a section at a time, and secure so far as possible the proper expression and tempo from the first. If the chorus sings an anthem in full voice while learning the notes, it is almost impossible to get delicate shading later. Shading and tempo should receive their share of attention from the first. It is very difficult to overcome bad habits incurred the first few times an anthem is sung.

The following is a list of good anthems which may help you in selecting your winter's materials. I would suggest each choir director send to some reliable music company for the entire list on approval. In this way you can select what meets your individual needs. The following are three of the many good music companies in the United States:

J. W. Jenkins, Kansas City, Missouri.
Lyon & Healy, Chicago, Illinois.
Theodore Presser, Philadelphia, Pennsylvania.

Moderately Easy Anthems

1. "Enough to know," by Ross; Harold Flammer.
2. "In heavenly love abiding," by Brown; Oliver Ditson Edition.
3. "Recessional," by Kipling; No. 2004, John Church Company.
4. "More love to Thee, O Christ," by Speaks; No. 6591, Schirmer.
5. "Peace I leave with you," by Roberts; No. 4471, Schirmer.
6. "No shadows yonder," by Gayl; No. 4313, Schirmer.
7. "Lead, kindly light," by Godard-Parks; No. 739, Parks Company.
8. "How long wilt Thou forget me," by Pflueger; No. 380, White-Smith.
9. "Turn ye even to me," by Harker; No. 6425, Schirmer.

Medium Grade

1. "Evening hymn and morning hymn," by Rheinberger; No. 3017, Schirmer.
2. "What went ye out to see?" by Nudlinger; No. 10643, Theodore Presser.
3. "The Lord is my light," by Allitsen-Salter; No. 1339, Boosey & Company.
4. "Oh, for a closer walk with God," by Foster; No. 10253, Presser Company.
5. "The king of love my Shepherd is," by Shelley; No. 3125, Schirmer.
6. "The lost chord," by Sullivan-Brewer; No. 2606, Schirmer.
7. "O love divine," by Thayer; No. 725, Arthur Schmidt.
8. "In the end of the Sabbath" (Easter anthem), by Speaks; No. 6795, Schirmer.

In a short time we shall list a few good Christmas anthems. I shall be glad to answer questions concerning adult choir work as rapidly as a busy teaching schedule will permit. Watch for future articles in the HERALD on technique of choir directing. Our next article will concern music of the 1930 General Conference.

MABEL CARLILE.

The Department of Women is quite active this year in our branch (First Columbus, Ohio, Branch), and we have a nice group of girls in Temple Builder, Oriole, and Blue Bird circles. We meet each month and have always sent in our dollar a month since I have had charge of the group; have a class taking the food and body course and have had two lectures so far this year by Mrs. M. Cartwright, of the State Board of Health.—Mrs. Faye Clark, 197 Clinton Street, Columbus, Ohio.

REUNION NEWS

Seattle and British Columbia

The reunion of the Seattle and British Columbia District met July 29, 1927. Because of the illness of his wife, District President M. H. Cook was unable to meet with them until Sunday, July 31.

The grounds on the shore of Silver Lake, between Seattle and Everett, were in readiness because of the efficient work of the reunion committee under the direction of its president, Brother H. R. Tabbut.

Elder A. C. Martin, district missionary, took charge of the organization, and Brother M. A. McConley, associated with the district presidency, was chosen to *preside*.

Bishop J. A. Becker arrived Sunday morning, and Apostle McConley on Monday. Attendance was not as large as upon some other occasions, but the services were of a high order. Bishop Becker's thorough understanding of the objectives of the church and his pleasing way of presenting the work added much to the success of the meetings, and he found his way into the hearts of the Saints. Brother McConley, by his genial personality and inspirational talks, left an impression that will make him a welcome guest whenever and wherever he may go in the district.

Sister Jennie Jones, Sunday school superintendent, was faithful and active, doing her bit in a way which showed that her heart was in her endeavors. The recreation largely was under the direction of Granville Swenson, being well arranged and adding much to the pleasure of the reunion.

Conference business was looked after Tuesday, August 2, and resulted in the election of M. H. Cook, district president; counselors, J. E. Johnston and C. E. Wheeler. The bishop's agent was sustained; secretary, Sister Alice Phipps; president of the Department of Women, Sister Emma McDole; Sunday School Department, Orville Oplet; Department of Recreation and Expression, Brother Coburn; Department of Music, Austin Earl.

One evening was devoted to a stereopticon talk on the college and its work, by M. A. McConley; another on the Land of Zion, by J. A. Becker. A musical evening was also fully appreciated.

And not least among the pleasant things was the paying off of the debt against our reunion grounds. On Friday evening after the services, with an appropriate program, the contract signed by the district officers for our permanent reunion grounds was publicly burned, it having served its purpose.

The last prayer meeting and sacramental service was a spiritual feast. An admonition was given by the Spirit through Brother A. C. Martin, which greatly strengthened and comforted the Saints.

MARCUS H. COOK, *District President*.

Reads the Church Literature

(A letter to the First Presidency)

I am writing to let you know I have completed the reading of the Book of Mormon, this being the second reading this year. I have read Doctrine and Covenants, besides the three church papers; also reread Isaiah, as the Book of Mormon quotes it so much.

Being isolated, the church papers are the only way I have of keeping in touch with what the church is doing.

I need the prayers of all Saints for myself, that I may not weaken in faith and that my boys may turn to the church and serve it.

MRS. E. D. GUEST.

DUNNELLON, FLORIDA.

NEWS AND LETTERS

Little Visits in Zion

By invitation of Elder Snively, the efficient and loved, in charge of the Spring Branch Church, one of the "eight churches in Zion" we, my companion and I, visited the choice flock recently, and met, as we always do, a hearty welcome. We spoke on the marvelous theme of the Book of Mormon, which was well received by the audience. We met there Brother Louis Dalton, whom we knew in El Reno, Oklahoma, who is doing a good work as an officer, also many others who are working together for the good of the cause. They are nicely housed in the stone basement of their future church, very comfortable. There we met Brother Weston, the map and chart maker, and others of the tried and the true. We found but one mind regarding the solidarity of the church and its forward movement. We were favored there with a beautiful solo by Sister Corinne Haines French.

In answer to our long desire, we were invited to visit Gudgeon Park Church, another of the eight, and there found a hearty welcome in their small church on the hill in the southern suburbs of Independence, under the care of Elder P. A. Sherman. A pleasant little Sunday school they have. We attended a class in which an important question was ably discussed. At the appointed time we spoke with good liberty. Gudgeon Park is in charge of efficient officers and will be a great help to build up Zion.

On August 28 we found our way to the "Northeast" Church in Kansas City, where we found another flock of earnest Saints. We met those there we had known some years ago in Saint Joseph, Missouri, Brother and Sister Nanny and others, whose faith of years ago still remains firm. We enjoyed the good Spirit in telling them the good old gospel story.

We met with the Mount Washington Church, where we found a faithful band nicely housed in their neat church building under the pastoral care of Elder Bishop and other efficient officers. Surely, they are helping to purify Zion.

On September 11 we answered a kindly invitation to visit Bennington Heights, and as usual found a band of Zion builders earnestly engaged in the good cause. They have a building neat and clean and used to a noble purpose. We found a good and faithful elder here caring for the flock, leading them to Zion conditions. We regret not being able to give names. Not long since we went to the Fourth Branch by invitation and found there a young man in charge whose parents and grandparents we knew as faithful members of the blessed church, Elder Oliver Worden, with a companion of equal worth by his side. We found a spirit of welcome there and enjoyed meeting with the flock of like precious faith. In all these journeys my companion has ever been at my side, a faithful companion and help.

At the Stone Church where is held a prayer service each Sunday at 2.30 p. m. inspired by the spirit of revelation, we hear from time to time the voice of admonition and warning, to the strength and encouragement of the Saints. There is room for many more to attend these services.

In our visits here and there in Zion, we find a general spirit of good will and great sociability and a desire to build up rather than tear down. We visit the Sanitarium frequently and find those who need comfort in their afflictions. Sister Etzenhouser, who is there sick, remarked to me on visiting her, "Few really appreciate what a privilege it is to live in Zion." Yes, Zion is a good place to live if all things are prepared beforehand. The work in Zion is moving steadily forward, and it is our hope it will thus continue until the Savior shall come. In the language of another: "I only know my present duty and my Lord's command to 'occupy till I come.' Then at the post where God

hath placed me in his providence, I, for one, choose to stand, no faithless servant frightened from my task, but ready when the Lord of the harvest comes."

Some time ago we visited East Independence Church, where is another earnest congregation under the pastoral care of Brother N. Carmichael, assisted by a band of efficient officers who are upheld by the confidence of the flock.

Zion is moving forward despite the enemy's strong but fruitless efforts to hinder. The Zion road leads upward to the eternal city of perfection and glory.

J. M. TERRY.

The Gospel Work in Europe

Germany is getting on her feet. Many changes in evidence of this have taken place since I was here three years ago. The shop windows of all kinds have on display many and varied goods, the articles being marked with prices within the reach of the people. An absence of foreign goods is noticeable. There is no atmosphere of luxury.

Wages run on an average from twenty-five to forty-five dollars a month. Fifty dollars is a big wage.

Everybody is working hard—it is a part of the German character.

It was in the midst of harvest time when I came down by train from Copenhagen to Hamburg. The crops are fairly good, but considerable grain had fallen, and damage has been caused by frequent rains.

Elder Leonard G. Hoisington met me at Hamburg—it means much in Germany to have with one a person who can talk English! We proceeded to Hannover, where varied services were held. This branch is of good size. Elder Carl Greene and the local workers have done well—the branch stands in testimony.

In visiting branches and places of church interest, the two mentioned and I went east as far as the Poland border, calling at Gross Wartenberg, Breslau, Gross Raschen, Berlin, and Braunschweig.

After leaving Hannover, we stopped off at Eisenach, and visited Wartburg Castle one and a half miles distant, where Luther in exile translated the Bible and put it in the hands of the common people. The room where this work was done—about seventeen by twenty-five feet—is as it was in his day, with original table, chair, bed, etc. A hole is seen cut in the post, where it is said the ink bottle was thrown "at the Devil." On the walls in frames are a few of Luther's letters in his handwriting.

The castle is situated in a strategic place on top of a mountain, from which most beautiful and sweeping views are obtainable of the surrounding country.

We also broke our journey at Wittenberg and visited the church in this city where Luther challenged the Pope by nailing his ninety-five theses to its door. In going toward the altar, one sees on the right side of the church, near and a little in front of the pulpit, where Luther lies buried. A large wreath with a silk American flag, recently placed by a group of Americans, was on the grave.

Directly opposite, across the room, is the resting place of Melancthon.

We entered the pulpit and looked out over the building where the voice of Luther reverberated and changed the course of history. Luther may have had weaknesses, but one's admiration is stirred for the work he performed.

Why should not these great characters, who risked their all and succeeded in tearing away much of the black superstition from the sky of their time, be honored? They contributed mightily to the opening of the door of religious freedom.

Elder John Stebel and a few of the Saints in Poland came over the line to attend our special meetings at Gross Wartenberg. Three were baptized by Elder John Smolny.

A large number of young people met on Sunday afternoon in the shade of a large tree. Included in the program were

sacred pieces by their orchestra, the strains of which inspiringly floated over the surrounding country.

Brother Stebel, our missionary in Poland, speaks Polish and German fluently, and has baptized eighteen there the past twelve months. There were other baptisms by local officers.

Poland is strongly Catholic. The president of our branch in Makoszyce told me he is visited annually by the sheriff of the community and asked if our church has baptized any Catholics.

As good work has been done in various other places as in Hannover. An encouraging foothold is being secured in Berlin and Breslau.

Especially in the eastern part of Germany, throngs of women are seen working in the fields. For a day of eleven hours in the harvest field they receive about thirty-five cents, board not included. Men receive for the same kind of work about eighty-five cents. Conditions in Poland are much worse.

A good man told me just recently in discussing his environments that he wished he was born in America. My heart palpitated in sympathy.

Myriads would love to go to America. Conditions leading to this expressed desire are low wages, obstacles to progress, unsettled political conditions, and a cloud of fear hanging over the horizon of the future. To many—far more than Americans living in the midst of plenty can realize—life is only an experience of toil and sleep. How simple the fare on numerous tables! For us a few times there was a special meal of boiled potatoes and butter, tea and sugar—nothing else. I have seen tables less heavily freighted around which the family were seated.

American citizenship—what a priceless heritage! Does not such a blessing coming to one from God carry with it responsibility?

"Gather my Saints together unto me; those that have made a covenant with me by sacrifice," is the command of God to the church. Zion is an ideal which over here thrills all hearts. Money used in helping worthy Saints abroad will be well invested, for the persons themselves and the church. Out of bondage—as from Egypt—men must be brought to worship God with all inherent powers.

The branch in Rotterdam, Holland, where I am at present, numbers about one hundred—a fine record, considering its organization about three years ago. Six were recently baptized.

Last Sunday evening at the beginning of our preaching service, twelve voices under the direction of Elder A. Pyl sang in English: "Savior, lead me, lest I stray." For the time I almost imagined I was in America. The rich voices with foreign accents, in complete harmony, singing without any musical instrument accompanying, touched my heart.

What a great day that will be—representatives from all nations assembled in Zion!

A couple of days ago I heard Elder Frank Veenstra, our missionary here, sing the Consecration hymn among an excellent family of nonmembers. He did not know I was listening. Then he had them join in with him. Who can beat it? They were singing themselves into the church.

Several of this family are now knocking at the door of the church for admission.

PAUL M. HANSON.

ROTTERDAM, HOLLAND, September 21, 1927.

Battle Lake, Minnesota

October 3.—One of the gratifying events of the past month was the return of the branch president, Lester Whiting, who has been absent for several weeks on church business in Duluth. Another pleasant fact is that so many of our young people are either beginning or continuing their high school work.

On September 25 the adult Sunday school class dispensed with the regular quarterly and used the time in reading

and discussing portions of the Book of Mormon, enjoying a profitable session.

The Religio is studying the Book of Doctrine and Covenants, but on account of unavoidable causes has missed a few sessions during the past month.

The branch was much grieved to learn of the death of Brother Frank Horne, who was a good, kind, self-sacrificing man.

Brush Creek, Illinois

Monday night, September 12, Saints and friends numbering one hundred or over gathered at the home of our worthy branch president, William Clements, and gave him a pleasant surprise to show appreciation of his work in this branch. Ice cream and cakes were taken and served. Several games were played, and pep songs were sung. Everyone enjoyed the evening to the greatest extent.

Although it rained all day Saturday, the 17th, a nice crowd attended the ice cream social that night at the dining hall. The net proceeds were something near ten dollars. They were used for improvements on our church lot.

The Department of Women planned and carried out a short program on the Book of Mormon at their regular weekly meeting Thursday, the 22d. Some splendid themes were given.

A very enjoyable day was spent commemorating the centennial the following Sunday.

Our district bishop's agent, Brother O. C. Henson, of Mount Vernon, was with us and delivered two splendid discourses. At the noon hour, a bountiful meal of good things to eat was set in the dining hall, and a large crowd heartily partook of it. Mount Vernon, Centralia, Xenia, Cisne, and Johnsonville were represented here.

District superintendent of the Department of Women, also district librarian, Bessie Burgess, of Centralia, was with us. We are pleased to have our district workers with us at any time.

Several were present at our sacramental service Sunday, October 2, where a goodly portion of the Holy Spirit was enjoyed.

A number of our Sunday school members have pledged to read the Book of Mormon. Attendance Sunday was about seventy. Out of this number something near forty were reading the Book of Mormon. We think this a pretty good showing, as several who were present were too small for the task, also there were several nonmembers. We hope and pray for a rapid increase, as many are ignorant concerning this book which to us is so precious.

Wiley, Colorado

October 2.—It has been some time since we have given anything to the HERALD News department, so a few lines may be acceptable. There are some HERALD readers who are interested in the progress or non-progress of the work here.

We have acted upon the suggestions regarding the reading or rereading of the Book of Mormon and have met with almost unanimous response.

Brother Richard Bullard has just been with us for a very pleasant visit. His consecrated life, rich experiences, and consistent faithfulness give to the Saints a worthy example. We rejoice that most of us are more seriously interested in our Christian warfare than we were before Brother Bullard's visit. His talk on the Book of Mormon and its significance to the people of the United States was especially good.

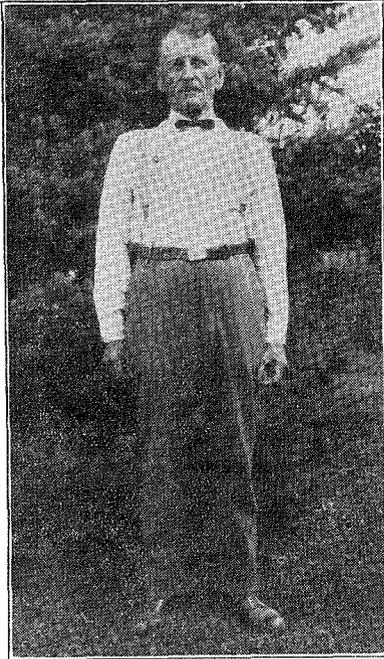
While we always enjoy the visits of the General Conference appointees, we are also thankful for our local workers. Especial credit is due Sister Fletcher for her efficient and untiring effort in behalf of the Sunday school. It may seem

to her that her efforts are not appreciated, but she can be assured that there is one at least other than the Master who is very thankful for her work.

We are planning some special study courses for the winter and want to get an early start in order that we may complete them before the busy season next spring interferes.

A Historic Place and a Beloved Character

The first four days in September there was held on historic ground in the vicinity of Wilber, Nebraska, a young people's convention and conference. It was the first time for many



Samuel Broliar, President of Wilber, Nebraska, Branch

years that the woods in this particular spot had rung with the music of the songs of Zion. The gathering consisted of young and middle-aged, with a small sprinkling of older ones, from Nebraska City, Lincoln, Pawnee, Tecumseh, Grand Island, Kearney, Fairfield, and other points, who came, as the Saints used to come to Wilber in days of old, to sing the songs of Zion and speak to each other of the goodness of God and the sacredness of their faith.

Incidental to the pleasure and work of the conference and convention, there was revealed some of the history of the work at Wilber, which was begun by Elder R. J. Anthony about three score years ago. At that time there was no distinction

in the minds of the people between representatives of the Reorganized Church and those from the church in Utah, and prejudice ran high. A mob gathered, with a rope, to hang the missionary, but found themselves face to face with a dauntless and fearless defender, in the person of one of their townsmen who believed in fair play. He sprang to the platform, seizing a stool, which happened to be the nearest thing at hand, and rending the legs from it and brandishing them in the air, commanded the mobocrats to stand back and keep silence, then said to the elder, "Now, you go ahead and preach." The elder went ahead and preached, and as a result people came into the church, the man who so effectively defended him being one of them. His name was Robert White. He lived in Wilber to a good old age, and was honored and beloved for his rugged honesty and fearlessness in the right until the day of his death. The sons of Robert White still remain in the vicinity of Wilber, one of them, Henry White, being superintendent of the Sunday school.

Among the interesting scenes in Wilber is the old courthouse, in which was held the first debate between our beloved Bishop E. L. Kelley and Clark Braden, notorious in his time as a formidable foe to what he was pleased to call Mormonism.

Of those who lived in Wilber at that time there are sev-

eral remaining. One who was then in sympathy with Mr. Braden, but who has since opened his eyes to greater light and whole-heartedly accepted the "angel message" as it was delivered by Bishop Kelley, is the present president of the branch, Samuel Broliar.

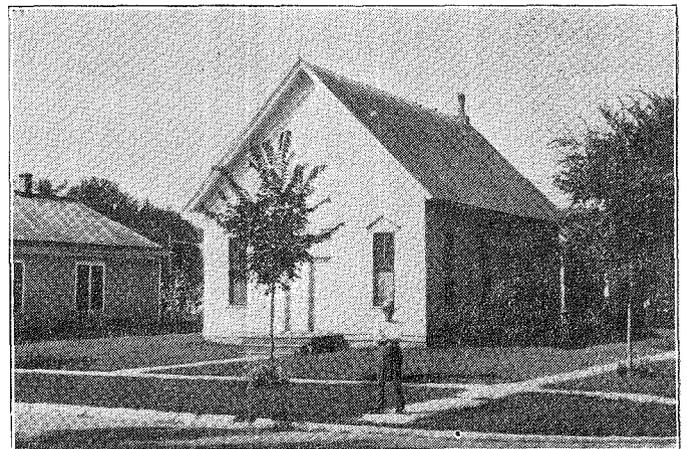
Mr. Broliar was baptized in September 1884, since which time he has been a constant attendant at the services in the Blue River Branch. In the early days the Saints held their meeting in a tent. They banked it up and closed it in for winter and held tent meetings the whole winter long, but about forty years ago they built the neat little church that still occupies a prominent corner in the beautiful little city; a city of many beautifully kept homes and nicely decorated lawns, but with few, if any, that show more careful attention than that at the little church, where Sam Broliar, now a man of three score and fifteen years, acts as caretaker, janitor, all around man, and pastor as well as performing the work necessary to the editing of one of Wilber's weekly newspapers, and taking care of his own home, where everything, inside and outside, bespeaks real refinement and a love of the beautiful.

No citizen of Wilber stands higher in the estimation of his fellow townsman than does this sprightly, pleasant, friendly man, whom they can not yet regard as an old man, though he is within less than five years of being four score.

Brother Broliar informs us that during the forty or more years since the church was builded there have not been more than twenty meetings held within its walls when he has not been present. He has had as associates in the work, most of the men who occupied prominently in the ministry in the generation that has past, and many of the generation now active.

It would not do to close this sketch, however, without mentioning one who was for many years a constant associate and adviser, Elder C. H. Porter. Elder Porter, about the same age as Brother Broliar, now lives at Geneva, Nebraska, but frequently visits Wilber and lends the influence of his long years and deep study to the maintenance of the life of the work.

To us who are younger, the lives of these old men are an inspiration and an incentive to faithfulness in the service of the Master and the cause we love.



The church at Wilber, Nebraska, which is said to be a model for neatness and care of building and grounds.

May rich blessings attend them as they journey down the further slope of life, is our prayer.

E. F. ROBERTSON.

W. E. SHAKESPEARE.

Flint, Michigan

Newall Street 521
Jane Avenue 1502
Baltimore Boulevard 726

Detroit District Conference

District President A. H. DuRose advises that plans are well under way to make the coming district conference one of the very best. This gathering will take place in Orion November 5 and 6. The services, for the most part, will be held in the new auditorium of the high school.

District Musical Director Myrtle Holden expects to be able to present the sacred cantata "Daniel" at the Saturday evening service, assisted by talent from various parts of the district.

Apostle D. T. Williams is expected to be present throughout and to address the men during the Sunday school hour Sunday morning and the general public on Sunday afternoon, when some of Orion's leading citizens are expected as special guests. These include the village president and the superintendent of schools.

Ladies of the Women's Department will serve dinner Sunday. Sacrament Sunday morning 8.30.

Elder C. M. Clifford delivered a very fitting and able sermon at the Union Centennial Service last Sunday evening. Special music added to the occasion.

A happy evening was spent at the home of Brother and Sister Frank Rivett last week, the occasion being the celebration of her birthday by members of Sunday school class number 3.

Schedule of Services

Some little misunderstanding of the time of services seems to be obtaining among our members, so we present the following schedule, prevailing in all our churches of the city of Flint.

At 9.45, Sunday school; 11, preaching or prayer; 7.30, preaching. Wednesday evening, prayer service at 7.30; Thursday evening, choir rehearsal at 7.45; Friday evening, Religion at 7.30.

The ministerial institute to be held in Detroit will probably commence with a session on Wednesday evening, October 19, and continue with evening sessions until Saturday, the 22d, when Saturday and Sunday will be utilized all day. It is planned to make this an institute of ministerial methods for the priesthood of all of Michigan, as well as Eastern Canada, as distinguished from the ordinary or usual department institute. J. F. Curtis, D. T. Williams, F. Henry Edwards, and F. M. McDowell will be in attendance.

Brother and Sister Rolland Hutchins and their daughter, Dorothy, and son, Ralph, formerly of Oakland, California, have returned to Flint to take up their residence with her father and mother, Elder and Mrs. F. Z. Harder. We are glad to have these Saints with us again.

Newall Street Paved

A very much needed improvement has been completed in the paving of Newall Street in front of the church. A new cement driveway and steps from the street to the sidewalk have just recently improved our church property materially.

Flint Saints were much disappointed in not being able to hear Elder Coats, bishop's agent of the district, according to his schedule in Flint. Brother Coats was unable to fill this appointment. We look for him soon.

Bishop C. J. Hunt came from Port Huron and preached for us on Monday and Tuesday evenings. His fatherly advice and kindly spirit in presenting many valuable truths makes us just feel sorry for those who did not hear him.

Elder W. L. Chapman, president of the Central District, will be the speaker at Newall Street Church a week from Sunday morning, the 9th.

At a prayer meeting recently over twenty-five pledged to read the Book of Mormon before the last of the year.

Silas Robertson is making his parents a visit at this time. Walter Kuhn, one of Flint's most estimable young men, left for Iowa City recently to take up the study of medicine.

Allen Pohly has been much appreciated by members of the Newell Street choir in his work of director in the absence of Myrtle Holden, absent on her vacation.

Elder George Lewis, formerly a Graceland student, who has been working in Flint the past few months, will leave this week for Chicago to take up special studies. George says he feels he is a part of Flint. We have been greatly benefited by his stay here this summer.

Fernley McNamara gave a reception at her home Monday evening in honor of her brother, Glen Cumming, who was married Saturday in Owensdale.

At the last sacramental service the little sons of Brother and Sister Rivett and of Brother and Sister Fred Hutchins were presented for blessing.

Carl Thomas Little and Walter Oliver Glen Hoover were blessed at Sunday evening's service.

Brother Leslie Bacon has been quite sick for the past three weeks, but is much improved at this time. He was under observation at Hurley Hospital a few days last week. He and his family feel grateful for the results of the prayers of the Saints.

It is truly an inspiration to see our young people with good prospects before them in the industrial world, leaving this, sacrificing home and loved ones, to go and train themselves for more efficient service in the work of God. Then as reports come back from time to time of their success in making their credits, we feel often to say, "Go on, God bless you; go on!" This fall as three of our young people were leaving for college, they came and paid their tithing in full to date, as well as complying with the laws of stewardships. These have shown by their *deeds* that they meant just what they said when they went into the waters of baptism, that they would "follow Him."

Will God recognize their efforts? Yes! He has said, "When ye do what I have commanded, then am I bound. These will help redeem Zion, enlarge her borders, and hold up the banner of King Emanuel. We say to them, "Go on, God bless you; go on."

Sister Matthew Liston and family have moved to Port Huron, where Elder Liston is pastor of the branch. They are very nicely situated in that city.

Elder Israel Goheen was called to Gladwin recently on account of the sudden death of his mother, who was seventy-eight years old and had been a member of the church forty years.

Sacramento, California

A short time ago I read your request in the HERALD that we read or reread the Book of Mormon by September 22.

I began reading the Book of Mormon the first of this year, finishing it the latter part of March, after which I began reading the Bible; one or more chapters a day, until I read the above request in the HERALD.

I then reread the Book of Mormon, finishing it September 22, only a few hours before going in to see the pageant, which was being put on in our branch on that date.

I invited a number of my friends, one being a very good Catholic. The morning following the pageant, she called on me to ask a few questions about it and is now reading my Book of Mormon, and is interested, too.

Each time we read the Book of Mormon, it seems more clear and helps me to reconsecrate and rededicate my time to the service of this beautiful gospel. When I think of the suffering and sacrifice that has been made for us in the past that we might enjoy the gifts and blessings which have been restored to us, and the strength which we receive from

the overshadowing influence of the Holy Spirit, my heart fairly swells with praise and gratitude.

I read all the church papers, including the *Envoy*, from England, and they are all full of beautiful truths, which are inspiring and help us to have higher ideals.

There is a noticeable spirit of unity and a development of purpose manifest in the past year in our church literature, and I pray that it will continue to grow, as it inspires the readers and creates a desire to go higher and higher, that our light may shine far as from a city on a hill.

I read an article about "Clippings" in a *HERALD* of recent date. As I am always looking for good thoughts, I often find those which appeal to me, and I will inclose a few for you, to be used as you please.

With the best of wishes and the sincerest prayers for the developing of this gospel,
AMY S. BEEBE.

Southern Ohio Conference

The semiannual conference of Southern Ohio met at the Highland Branch at 2 o'clock, October 1, 1927, with Elder A. E. Anderton, vice president of the district, in charge.

Weather throughout the conference was ideal, and a good spirit was present and enjoyed. About nine of the fourteen branches were represented, and the little church on the hill was filled to capacity.

Following the reading of reports, a motion was made to approve the appointment made by the First Presidency, in that Elder William M. Grice was appointed to act as the district president of Southern Ohio. Immediately Brother Grice, in his kind but modest way, asked the privilege of retiring from the room while the vote was being taken, which was granted. But it was only necessary for him to remain out for a moment, as he was heartily welcomed as our new district president. Brother Grice hails from Michigan.

As Sister Margery Williams, of Ironton, Ohio, who has been serving in a very good manner as our district superintendent of Sunday School Department during the past four and a half years, has resigned in order that she might go to Graceland this year, Sister Mary Jones, of Columbus, Ohio, was elected to take her place. Sister C. W. Clark, also of Columbus, was made head of the Women's Department for the remainder of this term.

The recommendation of the Middletown Branch, that Pious W. Barker be ordained to the office of elder, was approved, and his ordination was ordered.

A motion was made by Brother J. G. Halb, our district missionary, that the district purchase a tent for missionary purposes. This was followed with another motion that a committee of five, consisting of the district president, district chorister, district bishop, and our two district missionaries, arrange for a program of missionary effort in this district.

With all the business transacted, a motion was made that when this conference adjourns, it adjourns to meet at the call of the district presidency, at the First Columbus Branch for the spring conference.

Saturday evening the church was filled to capacity, and a number were on the outside. Sister Hazel Gribbens, our district chorister, gave us a beautiful solo, "Silent voice." Elder E. L. Ulrich then gave us a splendid sermon on "What part shall Latter Day Saints have in the great world economy?"

Sunday morning at nine o'clock we witnessed a spiritual feast at our sacramental service, which lasted about an hour and a half. Elder Jacob G. Halb, our district missionary, and who many probably know as our foreign missionary, who with his wife went to Switzerland and Germany in those trying years during the World War, asked the Saints to pray for him, and he also asked for administration that he might be made whole again so that he might continue his labors for the Master.

At the close of this service, Brother P. W. Barker was ordained to the office of elder under the hands of Elders Grice and Anderton, Elder Anderton being the spokesman.

During this service four persons were spoken to by the Spirit. Brethren Charles Garmen and Heber Woods were called to the office of priest.

At 10.45 we again had preaching service, with the house packed. Sister Hazel Gribbens gave another beautiful solo, "Jesus the very thought of Thee." Brother Anderton then talked in his rather characteristic way from his text, John 1:29: "The next day John saw Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sins of the world." At these meetings there were quite a number of nonmembers present, another church postponing their convention for the same dates until a later time, in order that they might attend our conference.

At noon a basket dinner was spread, and there was plenty. Following lunch, a number of us went up to explore "Fort Hill." This is a large hill with a fort thrown up on top and thirty-six "gates," which is said to have been used by the early Indians' ancestors.

At 2.15 in the afternoon we enjoyed another preaching service. Sister Mabel Bailey, of Middletown, sang very beautifully a solo, "All alone," and then Brother Grice preached what he chose to call an "old gospel sermon," which he did in very pleasing way, outlining to us the principles of the doctrine of Christ and of authority to represent God. At the close of this service, Brother Anderton sang "A child of the King," being his own accompanist. The two brethren, Heber Woods and Charles Garman, were ordained to the office of priest. Both are of the Highland Branch. Brothers Grice and Anderton were the spokesmen in the ordinations, respectively.

At this time nearly all of the visiting delegates and members were returning to their home branches, but I learned afterwards from Brother Halb that at the evening service Brother E. L. Ulrich again preached, and that the church was full to overflowing and many had to stand on the outside.

We think all enjoyed the hospitality of the Highland Saints and that it will be a conference long to be remembered.
LEONARD W. BARKER.

Apostle Hanson Writes Church Offices

(Extracts from a letter to the First Presidency.)

I arrived here a few days ago from Hanover, Germany—*wearry*. For about four months I have been talking through interpreters, listening to various languages, which is in time a terrific strain—carrying thought until an interpreter is through with it, and instantly providing new thought. It is necessary to so carry it, for occasionally an interpreter will ask for what was said to be repeated.

In Germany a visit was made to the chief places where our interests are located, Brethren Hoisington and Greene accompanying me.

The official ranks are about as strong numerically as can be made at present.

Authorization was made by me for the ordination to the eldership of John Lippa, who will probably be chosen to preside over the branch in Poland, which has a membership of about seventy.

John Stebel, twenty-eight years of age, missionary over there, came over to our special meetings at Gross Wartenberg, on the German side of the Poland border. He is of the student type, had four years Latin, two Greek—an education equal to about two years in college, speaks German and Polish correctly and fluently, is very consecrated to his work; baptized eighteen the past twelve months.

I placed in his hands an epistle for the Poland Saints.

An encouraging foothold is being secured in Berlin and Breslau—the work is spreading throughout Germany.

I also authorized the ordination of Waldemar Korth, of Braunschweig, thirty-eight years of age, of the student type

and intelligent, to the eldership. He has an education equal to about three years in college; Latin eight years, Greek three years, French five years. He speaks English fairly well.

He was expecting to go to Graceland this fall, but upon calling on the American Consul in Berlin was told five hundred dollars, which he has, was not enough, and an affidavit vouching for his care in case of need in America was necessary. This is different from what was required of Larsen at Copenhagen, and practically puts his requirements on the basis of the quota list.

I wrote to the Consul General asking for a statement of the requirements relating to students going to accredited colleges in America. No answer has yet come to hand.

Something should be done in organizing or preparing the way for worthy Saints to emigrate to America. It is necessary for those going over to become citizens to have some one in America vouch for their care, etc. This whole work will repay the church as it progresses.

Council Bluffs, Iowa

*Central Church, 307 West Pierce Street
Belmont Mission Church, 1618 Avenue B
Riverside Mission Church, 3100 Avenue C*

There are three Boy Scout organizations in the branch, the one at the Riverside Mission being the most active.

The Sunday school is arranging to care for other classes and to better care for those already organized. The Religio dispensed with the study feature of their work during the month of August, but to many this was not satisfactory. They are now trying to arrange to have one social each month. The classes of the boys and girls have been provided with teachers, and the outlook for these classes is better than for several months. There has been a new class organized in the doctrinal course, which has decreased the number in the study of the Book of Mormon.

The last business and social meeting of the Women's Department was held September 15. Among the reports read was one from Sister Inez House, which shows excellent work done, and she seems to have won the title of another Dorcas. She has several associated with her in visiting and ministering to the needy, and the total visits are about one thousand. In these visits there is represented the cleaning of houses and caring for needy children and the sick, assisting many children to be kept in day school and the Sunday school. Over one hundred and thirty girls are in organized circles and chapters of Blue Birds, Orioles, and Temple Builders, with a leader that is always ready to assist the girls in their problems. What is in the minds of those occupying as leaders in this department is to develop the girls physically, socially, mentally, and spiritually. The Aid Division of the Women's Department is working with a view of a bazaar being held about December 17. They are arranging to have at their future meetings one read the Book of Mormon while the rest work, and have in view the completing of the book by the last of the year. Several are interested in a child's study class being taught in the different schools of the city.

Several of the Saints attended the funeral of Brother James R. Lapworth held at Crescent last Monday. The Presiding Patriarch came to give words of consolation and instruction. We trust he can come and minister for us in an evangelical way. Patriarch Joshua Carlile preached a spiritual and uplifting sermon in the Central Church October 2.

The pageant "Remember Cumorah," sponsored by the branch under the direct management of the one in charge of departmental work, Brother O. A. Currie, was attended by large audiences of very appreciative listeners, many expressing themselves as being impressed with the wonderful word of God in giving the Book of Mormon to the world, and the work now required of us in distributing it and its

message to the nations. Before rehearsals and each session of the play held on Thursday and Friday nights, those who had parts were called together, and prayer was held for the success of each, and that each might be so blessed as to give full representation to the different parts of the work of God, so that he could accompany the thing represented by the Holy Spirit. And this was achieved, for many were heard to testify of the Spirit's presence during the rendition of the pageant. The directors were Sisters W. T. Spanswick, M. A. Smith, and J. F. Peterson. They were assisted by three others. When the different countries came to the church making their plea to be remembered in the ministrations of the church, and especially when all had made their pleas, and bowed before the cross and the church and sang, "All hail the power of Jesus' name," followed by the choir singing the Hallelujah Chorus, the Spirit was very wonderfully felt by many. During the rendering of the choir work, and especially in connection with the singing of "Book of Mormon, hid for ages," one remarkable event happened that gave evidence that the heavenly choir approved of the work of the choir, and in some sense the representation of the pageant relating to the Book of Mormon and its importance, for the unseen choir was heard to sing the same words and music after the choir had finished their part in the singing. Apostle J. F. Garver was present during the rendering of the pageant on Friday night, and he was so impressed with the fitness in the representation of the nations in petitioning the church to remember them that on the following day at the young people's convention he took that as his theme and made a good impression on those present as to the importance of the missionary work of the church at the present time. Those who took the principal parts were Philip Fisher, Joseph; F. C. Fullberg, the minister; Amos Graybill, Carl Larsen, and Cleo Hoover, the three Nephites; M. A. Smith, Moroni; Sister M. A. Smith, the church; J. F. Mintun, the historian; with Sisters Ida Prouty and Margaret Anderson representing the children of this day. Brother P. J. Tice had charge of the electricity. All did their part well and to the glory of God.

The young people's convention was conducted on Saturday and Sunday following the pageant, in charge of Brothers J. F. Garver and F. M. McDowell, and their work was uplifting in its nature; but on account of rain not so many enjoyed their ministrations as was expected. The departments of the church were inspired to more active service and are planning to take up study classes for each of the departments as far and as soon as they can find teachers to do the work required.

The prayer meetings of late are quite spiritual in all three meeting places.

Modesto, California

October 4.—The Saints of this place have much for which to be thankful. During the past month Elder G. P. Levitt held a week of services here which was enjoyed by all. The Saints were built up and strengthened by his visit.

On Sunday, September 18, rally day was observed, the speakers being Bishop Ingham and Bishop Hawley, of Berkeley, Elder Levitt speaking in the evening. A bounteous basket lunch was served in the basement to about one hundred people. A number were here from Stockton. The day was well spent and enjoyed.

During the past month the church has received a thorough cleaning, redecorating of the wall, all the woodwork and pews a new coat of stain, and the floor a coat of hot oil, so the church is a clean and pleasant place in which to meet. The work was donated, as was the money to buy materials.

The Sunday school is wonderfully improved. Good decorum is especially noticeable, no disorder being had between Sunday school and church service.

The Religio is progressing. About fifty were present last

Sunday evening. A young people's class has about twenty members. And there were sixty-one at our evening preaching service when the branch president delivered a splendid sermon.

On Sunday morning an excellent sacramental meeting was enjoyed, when the Spirit was present to a marked degree.

Last evening the quarterly business meeting was held, and that same peaceful spirit was there to bless. The business transacted, all went to their homes feeling that the Lord is good to his people.

The Department of Women is taking up the study of the Book of Mormon, trying to finish it before 1928 is ushered in.

Everything seems to be on the upward march here; nearly all are doing their part. We hope to advance in the great work.

San Jose, California

Spencer Avenue and Grant Street

Brother and Sister Hawkins, who have been visiting isolated Saints at Monterey and Santa Cruz, have returned to their home in San Jose, where they are always welcomed by the Saints and their near neighbors. Brother Hawkins reports that the Saints living in those sea coast cities are interested in the welfare of the church to that degree that they are not only willing to *say*, but to *do* according to that which is written—"they pay their tithing." He also reports blessing three babies while on his visit.

Brother Charles H. Burgess, son of the late Elder Henry Burgess, and husband of Sister Harriet Burgess, who has been afflicted with heart trouble for quite a while, and at times suffered very severely, passed from earth life on August 24, his body being laid to rest on the 26th in Oak Hill Cemetery. Elder L. B. Shippy officiated at the funeral. Brother Burgess was one of the charter members of San Jose Branch and has served as a teacher in the branch for many years. He had faith in the ordinance of administration, and many times in his life has he been relieved of affliction through this means provided by the Lord. In his last sickness he called frequently for the elders to administer to him, but got only temporary relief. He was sixty-six years of age. Sister Burgess, two daughters, and one son, all members of the church, are the immediate members of the family called to mourn. They have the sincere sympathy of the Saints, as well as of many relatives and friends.

Our young brother, Meeder Smith, who has been incapacitated for the past seven months with a broken leg, was out on crutches at our last sacramental service, where he was greeted with congratulations by the Saints. We all hope it will not be long till he will be able to dispense with the crutches and ride his motorcycle again if he chooses to so do.

Sisters Bertha Worden and May Gilbert, who also have been on beds of affliction, were able to meet with the Saints at this service. We were glad to see their faces at the meetings again.

Elder George H. Wixom met with the Saints in prayer meeting the evening of August 24. He was passing through to his mission field.

The Organ Boosters Club held a social at the home of Brother and Sister L. E. Harris on the evening of September 15. A very enjoyable evening was spent playing games, interspersed with instrumental music and songs. Refreshments a la cafeteria were served later in the evening, the proceeds going to the organ fund. They realized nine dollars and lots of fun.

On September 18 at eleven in the morning special business meeting to determine whether or not the Saints were ready to install a pipe organ and build an addition to the church held the attention of the branch membership. After some discussion a committee was appointed to investigate and

determine ways and means by which money could be raised to defray the expenses for said improvements.

San Jose Saints canceled their preaching services in their home branch on the 25th, more than thirty of them attending services with the Park Presidio Branch in San Francisco. This branch is fifty miles from San Jose, and the Saints had to get an early start in order to get there in time for the services, which began at 9.45 in the morning. Their program was as follows: Prayer meeting, 9.45 a. m.; preaching, 11; luncheon, 12.30; the pageant, "Remember Cumorah," 3 p. m.; preaching, 7.45. There was quite a gathering of Saints from different branches of the district; the meetings were good; the pageant was well rendered.

On Wednesday, September 28, District President G. P. Levitt came down from Sacramento and preached for us Wednesday, Thursday, and Friday evenings, remaining over Saturday and Sunday. He assisted in the Sunday school at 9.40 a. m. sacramental service at 11, priesthood meeting at 3, and preached for us in the evening.

District Bishop Edward Ingham and one of his counselors, Bishop Cecil Hawley, were also down from the Bay Cities and spent the day with us. Brother Ingham addressed the Sunday school, praising Sister Shippy, our superintendent, very highly for the decorum of the school.

Bishop Ingham preached at 11.30 a. m., and Bishop Hawley addressed the priesthood meeting in the afternoon, at which time we had a round table, giving every member of the priesthood a chance to ask and discuss questions. The meeting lasted two hours, the time being fully occupied, and proved to be very profitable, the bishops giving us some valuable information and instruction. These priesthood meetings are invaluable and ought to be held often and regularly. We were privileged to have the district president with us at this meeting. His presence was appreciated.

One sermon preached by Brother Levitt on the subject of tithing was especially commendable. The correspondent thinks that it was the most spiritual and comprehensive sermon he ever heard. Some nonmembers said it was the best they had ever heard. The Spirit certainly gave light and liberty to the brother in presenting it to the people. It seemed to the writer that if there was anyone present who had a sincere desire to be a follower of the Christ, who had not complied with the financial part of the law of God, equally spiritual with all the rest of his laws, he would go at once and comply with this law. "What shall it profit a man if he gain the whole world and lose his own soul?" May God help us to understand.

Sarnia, Ontario

We of the Sarnia Branch extend to the Saints everywhere greetings in the name of the Master, and we pray that we may be strengthened and encouraged to carry on and help to bring about the redemption of Zion. We have been blessed in many ways, and we feel it a joy to be engaged in this glorious work.

Sunday, September 18, we celebrated the tenth anniversary of our branch and had with us Bishop A. Carmichael and Apostle J. F. Curtis, of Independence; also our district officers, R. H. Jones and Bishop J. C. Dent, and District Missionary Elder James Pycoc.

The nine o'clock prayer service, with Brothers Carmichael and Curtis in charge, was opened by singing Hymn 102. Every minute was enjoyed by all, there being six prayers and thirty-four testimonies. At eleven in the forenoon, the service was in charge of Elder R. H. Jones, with prayer by Elder W. L. Phillips. Apostle Curtis then gave us a very expressive sermon. After this service everyone repaired to the church parlors, where the ladies served a sumptuous dinner.

In the afternoon Bishop Carmichael spoke on his favorite subject, "Stewardship," which was enjoyed by all. At this

service the little son of Mr. and Sister Clifford M. Smith was blessed and given the name of Ronald Charles.

In the evening Elder James Pycock addressed us in his pleasing manner, and each night of the following week he spoke to us on the "social program of the stewardship." Beginning October 3, he will speak to us each night for another week on "The principles of Christianity applied to modern problems."

We have had our basement repaired and painted. The Women's Department held a kitchen shower for the church and, in the way of amusement for the evening, put on a mock wedding.

We are glad there is a spirit of unity in our branch. All seem to be striving to work for the good of the cause. We hope and pray that we may all live in such a way that we can enjoy the blessings God has in store for us.

L. M. SWAINSON.

Minot, North Dakota

Our summer has seemed to fly, and autumn has arrived with its busy season of harvest, reminding us of the fact that our pleasant outdoor get-together sessions will soon be at an end.

Every two weeks the members of the Minot Branch have met at some of the homes for services and dinner, and so great has been their enjoyment of these affairs that they are reluctant to give them up. A splendid turnout at the home of Sister J. F. Bailey in August was followed by sacramental service at Elder Sparling's home in Minot on September 4. Brother Sparling was in Montana at the time at the home of his son, Harry, so Elder Warren McElwain, presided, speaking to the Saints in a manner that showed deep spiritual insight and consecrated purpose.

Our commemoration of the coming forth of the Book of Mormon was held the 18th of September at the home of Mr. O. K. Spires, northwest of Burlington. Many remember his wife, Sister Spires, now deceased, and her deep love for the gospel and the church. Though the day was one of the kind that forces most people indoors, being cold and very windy, there were fifty-seven present, Brother Joseph Darling and wife from Thorne, North Dakota, one hundred and ten miles away, being among the several from other points. Sister Darling's sister, who has been visiting her from Kansas City, accompanied them, also Elder George Day, of Bemidji, Minnesota, who has been working during the threshing season in the Thorne neighborhood. We were all very glad to see Brother Day and renew old acquaintance, as an interval of nearly twenty years had passed since his meeting with some that were there.

Elder William Sparling conducted the Sunday school session that day, and after a bountiful dinner, Elder Warren McElwain took charge of the subject, "The coming forth of the Book of Mormon," and gave a fine talk, bringing in many interesting points that could not help but impress the nonmembers present. Elder George Day was invited to preach and spoke upon faith in an able and impressive manner, easily holding the attention of all present. Congregational singing was the order of the day, as our soloists failed to put in an appearance owing to an accident to their car.

Sacramental service and Sunday school were held at Elder Sparling's in Minot, October 2, with twenty-seven present. The Minot Sunday school elected new officers that day and also set the time for Sunday school at 11 a. m. on Sundays, except on sacramental Sunday. Then it is to be held following the dinner, which on that day alone will be of the picnic type, it being more convenient for Saints coming from a distance.

On Sunday, October 9, we are to meet for Sunday school, preaching, and dinner at the schoolhouse in Logan, while on Sunday, October 16, the members are to go to Lansford to

meet at the home of Elder Warren McElwain. We are hoping the weather will be of a mild variety so these happy days may be continued through the winter. Though the least driving distance for the Saints has been about sixteen miles one way, many driving fifty to sixty miles each time, there has been such enjoyment at these meetings that we are loath to give them up. We feel more like one big family when we study, sing, pray, and eat together, and are continually grateful for the evident pleasure in greetings and the lack of friction among the members of this branch.

Among the visitors in the branch this summer is noted Sister Bailey's daughter and family of Columbus, Ohio, Lola Bailey Miller. Mr. Miller is employed in the City Traction Service there. They have two lovely little children. Sister Miller is a member of the Second Columbus Branch.

Brother and Sister Charles A. Smith are now living in Minot, where their children are attending school, Lucile, their daughter, being a freshman in high school.

Laurel and Pearl McElwain and Lillian Randall, a recent addition to the Minot Branch, are attending the State Teachers' College in Minot, Pearl and Lillian having a room at Elder William Sparling's.

Ferd McElwain is teaching school at Frazier, Montana.

Brother and Sister Sparling have their rooms filled with young ladies, students of the State Teachers College, fourteen being resident with them.

A local of the Department of Women was organized on October 2 at Minot, starting with a membership of eleven. The sisters of the branch are considered members, whether residents or not, for we have found distance bars none from attendance in this country. Sister Birdetta Smith was elected superintendent. They are to meet at present on Saturday afternoons at two. The church history has been selected as the first study, discussion being upon the condition of the world then as it affected woman's work and place compared to the present. A second study, of Book of Mormon times, has been also selected. Sisters near Minot, or coming there for several days, are asked to communicate with Sister Smith. Address, Mrs. Charles A. Smith, 713 Eighth Avenue, N. E., Minot, North Dakota. We shall be glad to welcome them or any of the Saints who make themselves known.

Pleasant Valley Branch

Lucasville, Ohio

We of this branch are of good cheer. Has not the Lord said, "Be of good cheer; I have overcome the world"? We are endeavoring to obey this command, even though we are at times made to sorrow. An event which causes us regret is the departure of Brother Mark S. Crabtree. He preached his farewell sermon here September 11, and leaves for Point Marion, Pennsylvania, where he will make his home.

On September 17 the Loyal Workers Sunday School Class held a box social and netted a sum amounting to more than thirty-three dollars, which was added to the fund for the purchase of a new organ.

District President William Grice, of Crosswell, Michigan, and Elder A. E. Anderton, assistant, Columbus, Ohio, came into our midst Saturday evening, September 24. Brother Anderton delivered a wonderful message to a fine audience.

On the following day we had all-day service and a basket dinner. Instead of Sunday school at 9.30, prayer service convened, Brother Grice in charge, and Brother Anderton assisting. The Spirit prevailed throughout. Through one of our visiting brethren the Lord spoke to Brother Roscoe Bailey, of Jackson, Ohio, giving him a wonderful message. Elder Francis May, of Dayton, spoke on the Book of Mormon and how the plates were found one hundred years ago. This sermon was delivered at 10.30.

The sisters and ladies not members of the church spread

dinner on the lawn at noon, and everyone partook of the feast.

The priesthood met with Elder Grice in charge at 1.15, and a fine spirit prevailed. At 2.30 Elder Anderton preached a splendid sermon.

Brother Grice occupied the evening hour, the house being filled to its capacity; and Monday evening, his last night here, he preached on authority. The house was again full, and the crowd included some informed men not of the faith. Some of these greeted Brother Grice, assuring him they knew every word he had spoken was true. Nearly all the McDermott Saints were with us on this occasion. Brother Harley Vance, of 877 Madison Avenue, Chillicothe, and others were present.

Sunday, October 2, Sunday school was smaller in attendance on account of the conference at Highland Branch. But we had a good prayer and social meeting.

We are encouraged when God's able servants come into our midst, and we wish them God's blessings, and hope the time may come when they or others may come to us.

Brentwood Branch

The summer months in Brentwood Branch were spent in the usual branch activities, the regular church and departmental sessions being held regularly.

All the usual days, such as Mothers' Day, Fathers' Day, Children's Day, and the like, were celebrated under the leadership of the Temple Builders' organization.

The Sunday school had its picnic on the Fourth of July, and "repeated" on Labor Day. We are informed from authentic sources that a neat sum was added to the treasuries of the organizations having concessions at the picnic. Sister Eastman was there, with barbecued pork shoulders, and her stand was always hot—with fire to cook, and demands for the good eats. The Temple Builder girls had a fancywork counter and a "bargain counter" at each picnic.

The stork has been busy with the Brentwoodites this summer, stopping at Brother and Sister R. C. Hands' home with a nice big boy, and likewise at the home of Brother Perry Peate, and of Sister Edna Miles. Thelma Elizabeth is a new arrival at the home of Brother and Sister Roy Remington.

The wedding bells have tuned in as a further accomplishment here, Sister Lucille Oliver becoming the wife of Mr. Lloyd Eastman, son of Sister Jesse Eastman, amid the surprised good wishes of the whole branch.

District Missionary A. M. Baker spent two weeks with us. He was ably assisted in his work by the local priesthood and well supported by the hearers.

Brethren Fred Mills Nelson and Ralph N. Remington were ordained to the office of Aaronic priest, Elders C. J. Remington, John Edwards, and Roy Remington officiating. They are a much-needed addition to our Aaronic priesthood, the burden of which has been on the shoulders of Brother Ira Day since the ordination of Brother Roy Remington to the Melchisedec priesthood.

Brother and Sister R. C. Hands and Sister Catherine Wilson have come into the branch by letter, and Brothers David Cooke and Claude W. Dayton have been added by baptism. David is the grandson of "Uncle Noah" Cooke, of bygone days.

Our branch was saddened on the midnight of the 24th of September, when Brother Frank Baker, son of Missionary A. M. Baker, passed from this life after a very brief illness, due to the removal of an abscessed tooth in his lower jaw. Efforts of loved ones and physicians were futile, and Brother Baker passed from this life before any of us realized his danger. Our heartfelt sympathies are with his wife and two small children. The funeral was conducted by District President George F. Barraclough, with the assistance of Undertaker Schrader, of Ballwin, and interment in Bethel Cemetery, at Pond, Missouri.

The Temple Builders gave a supper and bazaar on September 27, but the success was not so marked as had been hoped, for we had not recovered the shock of Brother Baker's demise, and no one felt the usual carnival spirit that accompanies gatherings of this kind.

The priesthood is meeting twice a month, Brother Roy Remington conducting class work in religious education as pertaining to this church. In their classes they have been having the various members go through their paces, while others looked on. Some very constructive work has been done, and some knotty problems have been unraveled to the edification of all.

The burden of preaching has fallen on the shoulders of Elders Charles J. Remington, John Edwards, and Roy Remington, with efforts as well from Priest Ira S. Day. Brother F. F. Struebing, the presiding elder, has been giving the "boys" an opportunity and has stayed in the background for the most part. Elder John Edwards and the two Elders Remington have spent a goodly portion of time assisting in other nearby branches through the summer; and while it has meant a sacrifice to Brentwood, we trust that good has been accomplished.

Our prayer services have varied in degree of spirituality, but with all getting back into harness again a decided change for the better is noticed.

A goodly percentage of the branch are reading the Book of Mormon, and every home has been provided with a copy of the book, so they will be without that excuse when the day of reckoning comes.

Cumoram Sunday was fittingly observed with the program as suggested by the Presidency, to the edification and enlightenment of all.

Brentwood is still facing Zionward—working for that goal.

San Francisco, California

Park Presidio Branch

Arguello Boulevard and Clement Street

After a celebration or victory of any kind, you will often hear it said that it is now all over but the shouting. The Ruth's Club of the Park Presidio Branch of San Francisco has the satisfaction of knowing that after presenting the pageant, "Remember Cumoram," the better part of five hundred people included the shouting, for never in our glorious city has the Reorganized Church presented a program or celebration that met with such success.

The entire Richmond Masonic Temple was used for this celebration. The writer made mention in his last letter that the large hall would accommodate four hundred people, but we succeeded in having approximately five hundred. The banquet hall accommodates between one hundred and ninety and two hundred persons, but the hall had to be reset to meet the demand for luncheon, which consisted of creamed chicken in patties and the usual good food accompanying same. The menu ended with the usual ice cream and cake. Sister J. A. Cunningham and her committee merit much praise for the splendid success in the banquet hall.

Regarding the pageant, it is hard for the writer to lay particular stress upon any particular part of the program, for all who participated did remarkably well, and the people who represented the nations and peoples of the world evidently tried to outdo one another, for the costumes and make-up were amazingly beautiful. The Asiatics, Hawaiians, American Indians, and all presented a wonderful tableau in the last act, thus bringing to a climax the impressive lesson of divine truth as portrayed in the pageant. Following is the cast of characters: Historian, L. B. Shippy; first child, Arthur H. Mellberg, jr.; second child, Betty Cooper; the minister, Virgil B. Etzenhouser; Joseph, James Savage; Moroni, Funton E. Hartsough; the church, Ruth Waller Clegg; the blind man, Robert E. Cowden; first Nephite,

Clarence Moran; second Nephite, John Carmichael; third Nephite, Richard Ferris.

Sisters Bessie Bohall Holling and Ruth Waller Clegg had charge of the celebration and carried out the plans in a very successful manner. Sister Christiana Waller, who had charge of the orchestral selections, presented an excellent program. Sister Jessie B. Ferguson, stage manager, is also to be complimented on her good work.

The Park Presidio Branch has had an abundance of publicity since we first met at the Richmond Masonic Temple, Arguello Boulevard and Clement Street, on January 2, and the writer is happy to report the San Francisco *Examiner* gave us a nice article in the Sunday issue; and the two local papers, the *Richmond Banner* and the *Weekly Herald*, came out on Friday, September 23, with three quarters of a column front page articles. These were considered by us as a big help in putting over our work.

This branch had the pleasure of having its first baptism on September 20, when Mrs. Lydia Flood was led into the font by Elder Edward Nelson and was confirmed during the morning prayer service on September 25.

The centennial was truly a wonderful means of telling the world the story of the Book of Mormon. The writer can truthfully say it has been the means of educating some who in the past could only associate the name with polygamy; but since hearing the morning sermon by Brother Guy P. Levitt and being enlightened as to its value to society, they pledged themselves never to use the name in jest. Not only do they intend to read the Book of Mormon but the Bible as well. As I have said in the past, my hopes and ambitions are to see that the church as a whole will take new hold on this wonderful work and put forth a renewed effort to bring into the fold many that are groping in the dark.

Too much praise can not be given the Bay District branches, which gave us their whole-hearted support, and special mention is in order for Oakland, Sacramento, San Jose, and San Francisco.

A. L. HOLLING.

Salt Lake City, Utah

October 11.—Our work is going along quite nicely here, and the interest of our young people is encouraging. On the evening of September 22, they put on the wonderful Pageant, written by President Elbert A. Smith, in a creditable manner. It was directed by Sister Amanda Condit and Frederick Rich. The scenery was prepared by Henry Egan and Lester Jensen and showed talent.

We had visiting Saints that evening from the Ogden Branch and Provo Branch, and all pronounced the pageant as being wonderful. This has stimulated an interest in the Book of Mormon, and many have signed up to read it in the near future.

The young people have started a choir under the leadership of Zenda Starr, which will, I feel sure, be a great help in increasing interest and attendance.

Our mission house has been blessed by the visits of quite a few of the eastern Saints this summer, and they are always welcome. The Lewises, from Iowa, spent a few days in Salt Lake with us. The Ganoes, from Durand, Wisconsin, also visited with us later in the summer. Each of these families had a daughter from Graceland, so Ted was right at home showing them around the Mormon capital.

Brethren Martin, McConley, and J. Arthur Davis have visited with us, and they gave us some fine sermons. Our conference at Ogden, October 1 and 2, was pronounced by many as the best held here in a long time.

My son, Frederick, was ordained a priest, and I believe he will be a great help to our work. Brothers McConley and Davis were present and gave us some fine sermons.

We believe the work in our district is going forward.

CALVIN H. RICH, *Pastor*.

Alliance, Ohio

Corner Seneca and Main Streets, in Knights of Malta Hall

October 11.—Since our last reporting, the Alliance Branch has been favored with visits from the following: Elder W. C. Neville and wife, of Canton; also two sisters of Brother Neville, from Akron; Elder T. G. Neville and family, of Kirtland; Elder J. C. McConaughy, of Barberton; Patriarch Richard Baldwin, district Sunday school superintendent; Brother Odum, of Cuyahoga Falls; and District President James Bishop, of Kirtland. We have been strengthened by these visits and are always glad to welcome our brothers and sisters.

Fourteen Boy Scouts with their scoutmaster, of Sebring, attended a Sunday evening service here in May. They gave a short but interesting program at the beginning of the service, after which Elder W. C. Neville, of Canton, gave a very fine sermon, it being appropriate for the occasion. They were a fine group of boys, and we are thankful for such an organization as the Boy Scouts and feel to praise and support it whenever opportunity presents. Come again, boys.

We feel we have every reason to be encouraged in the work here; the meetings in every department are better attended than ever before. Our prayer and sacrament services are very spiritual, the Lord manifesting himself through the gifts in an unmistakable manner, some of the things being literally fulfilled even now.

July 3, Brother Alba Smith was ordained to the office of priest. He has the love and confidence of all the Saints and should be able to accomplish much for the church. He has been greatly afflicted with abscesses on his eye, which have caused him much suffering. At one time the specialist told him the blood veins were growing in on the sight, and nothing in medical science could save the sight, but today that eye is stronger and better than the other, and we feel to say with Apostle Paul, "The gospel came not in word only, but in power and much assurance."

Brother and Sister J. E. Gordon have had another little son given into their care. Paul Elbert is his name. This accounts in part for the nonappearing of our news letter in the *HERALD*, Sister Gordon being kept very busy with the little newcomer.

July 2 was picnic day for the Latter Day Saints Sunday school, so with well-filled baskets and light hearts we went to Lake Milton. Swimming, ball games, and contests were the order of the day. Elder Guy Hammond and wife, of Akron, and District President James Bishop were special guests. We enjoyed ourselves.

Our orchestra is progressing nicely under the leadership of Brother Alba Smith. In the latter part of September, they gave a wiener, marshmallow, and corn roast at the home of Brother Robert Dawson, of Sebring, inviting the church. A good time was reported.

Many of the Saints here attended Kirtland reunion, feeling well repaid for the effort put forth.

Brother Arthur P. Gordon and wife, of Plymouth, Massachusetts, were visitors here in August at the home of J. E. Gordon, his brother. They attended Kirtland reunion and visited her people in Detroit, Michigan; also visited Niagara Falls; Philadelphia; Washington, District of Columbia; and New York City. Sister Gordon was formerly Florence Leland, of Plymouth, Massachusetts, having acquired the name Gordon on August 11, the confetti which kept dropping from their clothing attesting the fact they were newlyweds. This was formerly the home of Brother Gordon and where he first received the gospel, and the Saints love him, and now his place in our hearts is equally divided with Sister Florence. May God's blessings follow their union is the wish of the Saints here.

Sunday evening, October 2, a splendid program was given in honor of the Book of Mormon centennial, the young and old taking part, the orchestra and other music having a

very special place. Not long ago this particular program would have been impossible, so we thank our heavenly Father for the gospel that helps our people to develop into leaders and workers in every avenue of service, and we rejoice to see our young people taking their part. The Women's Department had charge and are certainly to be commended.

Duluth, Minnesota

Corner 60 Avenue West and Bristol Street

We may say as Paul, To work out our own salvation with fear and trembling before God. We shall try to heed this admonition if God so permits. May we be living epistles to mankind.

On Sunday, September 4, we met in sacramental service, feeling the peaceful influence of God's Holy Spirit strengthening us and confirming us to his promises. Testimonies and prayers, voicing our desires to serve and to go on to perfection, were expressed.

In the evening Elder M. F. Gowell was the speaker, using the theme, "Our objective is the kingdom of God." The principal thought given to the congregation was that the kingdom of God is to come down from above to meet the material kingdom built up below. Much food for thought was expressed.

September 4 ended the Christmas offering contest between the Whites and the Greens, and while the amount was not great which was received, it helped to teach us all to work together and gave a desire to each one to do his part whether it be great or small. The Greens won with a total of nine dollars and sixty cents, the Whites gathering together six dollars and ninety-three cents. The White side furnished a marshmallow and wiener roast at Indian Point when volley ball and other sports were entered into.

The Sunday school picnic was held at Chester Park bowl on Labor Day, September 5. The Lord blessed us with a perfect day. While a lively shower was experienced in the afternoon, our ardor was not dampened, but a good time was enjoyed. A lesson was learned on this occasion, the lesson of the greater need for cooperation between officers, teachers, adults, children, in play as well as work. Elder Lester Whiting, of Clitherall, Minnesota, wrote a clever little rhymed description of this outing.

Elder M. F. Gowell made a trip to Ashland, Wisconsin, September 8, to bring to the Saints residing there at Bayfield strength and true manna from God's storehouse.

Elder Carroll Olson and wife are with us now, making their home at Superior, Wisconsin, where Brother Carroll is teaching in the high school. He was the speaker on September 11, reading Matthew 7:1-21 inclusive. The theme of the discourse was taken from verse 34: "Therefore, whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man, who built his house upon a rock, and the rains descended and the floods came, and the winds blew, and beat upon that house, but it fell not; for it was founded upon a rock." Some ideas presented were: Do the things we have heard, for we shall not receive more until we put into practice that which we have already received.

Elder Lester Whiting was the speaker in the evening. Brother J. P. Fetting, of Port Huron, Michigan, assisted, reading the first Psalm: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. The ungodly are not so: but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the

congregation of the righteous. For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish."

The anniversary of the coming forth of the plates of the Book of Mormon was observed on September 25. One side of the rostrum was arranged to show the grove where Joseph Smith went to pray on a beautiful day in the early spring of 1820, while on the front rostrum behind the altar was a beautiful landscape showing the Hill Cumorah with trees and a road passing by.

During the Sunday school service the responsive reading was Alma's discourse on faith (Alma 16:143-173). Reading, an article on page 456-457 of *Autumn Leaves*, "The Book of Mormon centennial," by S. A. Burgess. A talk was made by Elder Samuel Case on the visions enjoyed. At eleven o'clock Elder M. F. Gowell was the speaker, reading Ezekiel 34. He brought to us a clear understanding of the need of the Book of Mormon, illustrating to us the meaning of the grove and the landscape of Hill Cumorah in the background of the rostrum.

Elder W. E. Shakespeare, while visiting his loved ones and friends at Minneapolis, from his field of duty, felt to also favor us with a visit and stayed for a while. He was the speaker on September 18 in the morning, using Matthew 27:19: "When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him." He quoted the question of Pilate: "What shall I do then with Jesus which is called Christ?" And read Matthew 16:19. In the declaration of Christ: "I will build my church," the speaker drew the illustration that the church is the means for finishing the work of Jesus Christ, as a bridge is the means of crossing the stream. We may enter as a member of the church and never arrive at our destination as a man may go upon a bridge and yet never get across unless he puts forth efforts and uses the means as provided for the crossing. By it and through it (the church) the salvation of human kind is wrought. There is much more to be accomplished before the people can be brought up to the standard Jesus holds up for us to reach. What is the purpose of the church? We must make ourselves in the image of the Father in order that we may have life and that more abundantly. The prime object of Christ was that man might live, that we might have life, and that more abundantly. Man can not develop alone; he must have companionship. We are depending upon one another for development—joining together—actuated by the Spirit of God that we may have life. What is life? He lives that develops advancement in life. Blessed are they that do. Those that are living are enjoying the more abundant life. If we want to enjoy life to the fullest extent, we must develop it to the fullest extent. The purpose of the church is that man might have life.

In the evening Brother Shakespeare again occupied, reading Acts 24:18, and employing the subject, "Developing of spiritual power." The theme was concerning the thought of keeping the channels open. Subtopics of this sermon were: first, Keeping a good conscience. Read Isaiah 59:1, 2: "Behold, the Lord's hand is not shortened, that it can not save; neither his ear heavy, that it can not hear. But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." The spirit of service is the essence of religion. Consciousness of sin estranges us from God. Second, We should cultivate deep personal convictions. Third, We should develop character. Fourth, We must maintain a consciousness of a consecrated life. Fifth, It is essential to maintain a deep sense of priestly responsibility. Sixth, We should cultivate a prayerful attitude. And seventh, We should use the power we have; exercise our developed strength. The Lord gives to those that use. Use your developed strength.

Escatawpa, Mississippi

October 10.—Sacramental service was well attended October 2, and a good spirit prevailed.

Brother John Mizell is spending a time with his son, Ollie Mizell, in Texas.

School opened here September 5 with an enrollment of nearly two hundred. Teachers and pupils seemed anxious to get to work. We hope to have a successful school term.

Within the last two months, one adult and four children have accepted the faith and entered the waters of baptism.

Sister Mable Smith left August 28 for Independence to enter training in the school of nurses in the Independence Sanitarium.

The Department of Women held its regular meeting last Thursday at the home of Sister Susie Davis.

Mr. and Mrs. Kenneth Porter are the proud parents of a baby girl born September 25.

We expect to meet next Sunday afternoon to organize a Book of Mormon class. Several have pledged to read the Book of Mormon before December 31.

A fine baby boy arrived August 7 to make his home with Brother and Sister Charles Miller, and has been given the name of Calvin Oneal.

Sunday school is getting along nicely under the management of Brother Noll Barnes. Teachers' and officers' meeting is held once a month.

Sister Lou Smith spent last week with her daughter in Mobile.

Brother Turpen was with us September 17 to 24. We are sorry he could not stay longer. His sermons and good advice were greatly appreciated.

Brother John Sherman was on the sick list last week.

Sioux City, Iowa

October 10.—Since the last writing from the Sioux City Branch, quite a little personal and church news has accumulated which might interest HERALD readers. Our branch showed an unusually good representation at the Little Sioux district reunion held at Missouri Valley August 19 to 28. Ninety-five of our members attended. Along with this good attendance at reunion might be mentioned the increase in attendance at our prayer meetings. For the second quarter of this year, the average attendance was fifteen; for the third quarter, which has just ended, the average attendance was twenty. So if the spirituality of a branch can be judged by its prayer meetings, as has been said, then the spirituality of our branch must be increasing.

An all-day-bring-your-lunch picnic was held at Riverside Park on Labor Day. Games were played until the usual shower, which almost always comes on outing days, came late in the afternoon and caused a hurried and laughing scramble for shelter.

Our branch business meeting was held Wednesday, October 5.

Since our Religio president, Frederick Vandel, left the city to attend the Des Moines School of Pharmacy, and his brother George Vandel, recreation leader, left to attend the Art Institute at Chicago, it was necessary to fill the two offices made vacant by their leaving. Raymond Haycox was elected to fill the office of Religio president and Dora Dexter Haycox to fill the office of recreation leader.

Brother and Sister A. R. Daniel, from Cameron, Missouri, arrived to make their home with their son, Elder G. Scott Daniel. Brother A. R. Daniel is seriously ill at this time. Brother and Sister A. R. Daniel were charter members of the Cameron Branch, and that has been their home the past thirty years.

There is also another arrival to be mentioned, of a baby girl, Patricia Aileene, at the home of Brother and Sister Raymond Haycox.

Next Sunday, October 16, will be rally day. The morning hour will be given over to a rally day program by the children.

We are working on the pageant, "Remember Cumorah," which will be presented in the near future. It is being directed by Sister G. Scott Daniel.

Sioux City had a good representation at the Little Sioux district conference at Logan October 8 and 9. The conference, which was largely an educational gathering, was enjoyed by those who were privileged to attend. Brother J. F. Garver delivered several instructive and inspiring lectures to the priesthood and membership. Brother Joseph Lane, who has been district president or a member of the district presidency for the past twenty-five years, asked to be released from the responsibility of that office, and Brother G. Scott Daniel, pastor of the Sioux City Branch, was elected to fill that position.

Madison, Wisconsin

2119 Jackson Street

September 30.—Brother Judson Livingston and wife visited friends and Saints in Madison the first of the month. While here Mrs. Livingston was baptized by Brother Henry Woodstock and confirmed at the sacramental service by Brothers Woodstock and Livingston.

Brother Archie Root, who was superintendent of Recreation and Expression, also secretary of Sunday school, is attending Graceland this year. Brother Harold Carpenter was elected to fill the vacancy of superintendent of Recreation and Expression, and George Pratt, Sunday school secretary. A party was given in honor of Brother Archie before he left. The boys' organization known as the "Felix Club," presented him a leather-covered notebook, also a gold fountain pen was given him by other members of the branch.

Brother Woodstock occupies the eleven o'clock hour in delivering to his congregation a practical sermon. At the evening service other members of the priesthood have their turn.

The evening of the 11th found Brother Burns the speaker. This brother is improving very much in his delivery.

On September 17, at 2.30, at the home of Brother Woodstock, Brother Robert Brigham and Ester Kendall were united in marriage by Brother Woodstock. On the evening of the 29th a party was given by the branch, being held in the basement of the church, for Brother Brigham and wife. Even though it was a rainy evening, quite a few were present and a good time was enjoyed. Brother Lee Root had charge of games which were very appropriate for the occasion. Ice cream and cake were served as refreshments. Brother Woodstock presented to the newlyweds in behalf of the branch an electric grill. Other presents were also given them.

Apostle D. T. Williams and District President E. J. Lenox arrived on the 16th, Brother Williams preaching in the evening.

The speaker for the evening hour of the 18th was Brother Willard Hield. For a text he used Proverbs 22: 29: "Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men." Some of the thoughts presented were: God created man for a purpose; he sent his Son into the world that we might have life and have it more abundantly. God's way of developing man is by multiplying talents; he has given creative powers to each individual. To him that has created shall be given greater opportunities to create. Plato said, "Prefer diligence before idleness, unless you would prefer rust to brightness." Zion is to be a beautiful people living in beautiful surroundings,

each one doing his part for its accomplishments. The following poem expresses the thought in this connection. This he read:

If you can't be a pine on the top of the hill,
Be a scrub in the valley—but be
The best little scrub by the side of the rill;
Be a bush if you can't be a tree.
If you can't be a bush be a bit of the grass;
If you can't be a muskie then just be a bass,
But the liveliest bass in the lake.

We can't all be captains, some have to be crew,
There is something for all of us here;
There's big work and little for people to do,
And the task we must do is the near.
If you can't be the highway, then just be a trail;
If you can't be the sun, be a star,
For it isn't by size that you win or you fail—
Be the best of whatever you are.

He quoted from President Smith wherein he said, Part of the Zionie ideal is that each individual shall be trained to his best capacity and then work in that capacity. One saves himself by losing himself in service. If trained, we are going somewhere; we have a schedule. Diligence is taken from the Latin *diligio*, meaning "love ardently or with all his heart." Proverbs 13: 4 says: "The soul of the sluggard desireth, and hath nothing: but the soul of the diligent shall be made fat." Diligence is the mother of luck. Plow deep while sluggards sleep, and you shall have corn to sell and to eat. Some one has said: "He that lives largest lives but a little while, and has no time to waste. He closed with the words, "They that are diligent in their business will be able to assist in Zion and shall stand before the King of kings."

Brother Houghton preached for us on the 25th, both morning and evening, the two services bearing on the centennial of the Book of Mormon. In the morning his subject was "Internal evidence of the Book of Mormon," in the evening, "Divinity of Book of Mormon proven by archæology."

The midweek prayer service was in charge of Brothers Houghton and Holloway. The prayer services are very well attended.

Sister Clayton Weeks, of Chetek, is visiting at Sister Leonard Houghton's home and among other Saints. A party was given at Carl Wirth's for the young people this month. Twenty-six were present. Lunch was served.

Gertrude Ganoë, of Porcupine, is teaching school in our city. She is a former Graceland student.

Northern Wisconsin District Conference

The annual conference of Northern Wisconsin District convened at Porcupine, Wisconsin, October 1 and 2, with a fair representation attending Saturday sessions and good attendance Sunday, considering the rainy weather and bad roads. We were fortunate to have present Apostle D. T. Williams and Elder L. G. Holloway, of the Seventy.

After the Saturday morning prayer service, the usual business sessions were held, which resulted in the unanimous vote of the conference to sustain Elder L. O. Wildermuth as district president for the coming year. This will make the third year Brother Wildermuth has served in our district, and in his quiet, patient way he has won the love and confidence of the Saints. He has inspired in us a greater desire to move onward to 1930. There were not many changes in the other district offices, most of last year's officials being chosen for the coming year.

After the business was finished on Saturday afternoon,

Brother Williams gave a talk on parliamentary practice, and this was followed by a short talk on "Why we should study," by the superintendent of the Department of Women, and finished by a round table talk.

Saturday evening Apostle D. T. Williams was the speaker, also Sunday forenoon. In the afternoon Elder L. G. Holloway spoke, and Elder L. O. Wildermuth in the evening.

Sacramental service was held Sunday morning at 9.30 with a good attendance, and the gentle influence of God's Spirit prevailed, which gave us a greater determination to be of service in his work the coming year.

Excellent meals were served in the basement by the sisters of the Frankfort Branch, and thus gave time for games on Saturday and singing, short talks, and visiting on Sunday.

Prospects for our district are brighter, and we hope to take advantage of the opportunities as they present themselves, to advance the work in Northern Wisconsin, that the objectives of the church may be accomplished.

DISTRICT SECRETARY.

Marshall, Missouri

October 10.—Elder H. V. Minton, one of the missionaries of Holden Stake, has held a series of meetings here for the past four weeks, beginning September 11. Good attendance was had, with several nonmembers who seemed very much interested in Brother Minton's forceful explanation of the gospel. He used a chart of the two ways, the straight and narrow way and the broad way, making it very convincing, as he spoke under the power and inspiration of the Holy Spirit all the way through.

On September 25 Apostle F. Henry Edwards accompanied Brethren H. V. Minton, W. P. Mitchel, and R. M. Ridge home from Independence, where on Saturday night they attended the centennial program of the finding of the Book of Mormon plates. Apostle Edwards was greeted both morning and evening with a full house. He was in fine spirits and wonderfully enthused his audience. Some were curious perhaps to see a real live apostle! And he certainly was alive!

In the afternoon at three o'clock, three were baptized by H. V. Minton. They were Sister Ralphie Ridge, Westley Bowler, and Fern Lyley. Confirmation was at night by Apostle Edwards and Elder Minton. The infant daughter of Brother and Sister Charles H. Thayer, Helen Charlene, was blessed at that time, the spokesman being Brother Edwards. Let us not forget the good old-fashioned sing we had after the baptism and the enlightening talk the apostle gave us, outlining the work to be done between now and 1930.

Sister Jessie Harlow, who was administered to that same evening after church, received a blessing. Having suffered a stroke of paralysis, she could not lie on her right side, but was enabled to do so after the administration.

Sunday, October 2, Brother Minton met with the priesthood at eight in the morning. He also had a class of young men meet with them, instructing them to prepare for service. These young men are going to organize a Doctrine and Covenants class, to meet early every Sunday morning for study. They will be instructed by the branch teacher, Marion Johnson.

A good spirit prevailed in the sacramental meeting. No time went to waste. Brother Minton urged the importance of partaking of the emblems if we expect the blood of Jesus to cleanse us of all sin. A baby daughter of Brother and Sister Cecil Walton was blessed at this time and given the name of Margaret Adell. Elder Harold Thayer was spokesman, assisted by Elder Minton.

Six more precious souls were buried in baptism at three in the afternoon. The candidates were Roy Johnson and wife; Mrs. Kate Jacobs, mother of Sister Johnson; Evaline Johnson, daughter of Evan Johnson; Maurine Mitchel,

daughter of Deacon W. P. Mitchel; and Mrs. Emma Thayer McClure, the aged aunt of Brother G. A. Thayer. These were confirmed at the night meeting by Elder Minton, who spoke under inspiration to each one. Special music after the opening of the service was rendered by a quartet composed of Lois Spohrer, Mrs. Zola Everhart; and Brother and Sister Cecil Walton. The infant son of Brother and Sister Walter Smith was blessed by Brother Minton and given the name John Arthur.

Thursday night, having promised picture slides, Brother Minton presented pictures representing the coming forth of the latter-day work and some views of ruins found in South America, the work of the ancient inhabitants; also some views of the coast of Maine in winter, taken by Elder Minton when he was missionary to Maine. Friday night he showed slides representing the life of Christ, which were finished Sunday night, October 9, with a splendid lecture accompanying. A solo was very ably rendered by Sister Lois Spohrer.

Brother Minton kept saying there should be one more baptized to make ten! So Sunday morning after services another sister who had not yet fully made up her mind, received the consent of her mind and sent in her name for baptism in the afternoon. Being baptized, she was confirmed that afternoon. This dear sister was Mrs. Zola Everhart, sister of Sister Cecil Walton. Coffeyville, Kansas, Saints, take notice.

The young people did bravely furnishing special numbers in music and singing. One night three young brothers, Eugene Ridge, Jack Spohrer, and Herbert Ridge, gave us a sample of band music, the two first named playing sliding trombones and the last the fife drum. Their effort was much appreciated. There were two duet numbers by Sister J. H. Spohrer and daughter, Lois, two by Alice Lyley and Frankie Thayer, a duet by Agnes Ridge and Frankie Thayer, a duet by little Fern Lyley and Dorothy Ridge, two solos by Winona Johnson, two solos by Lois Spohrer, two solos by Lillian McDonough, two quartet numbers by Alice Lyley, Frankie Thayer, Garland Tickemyer, and Eugene Ridge, and two special numbers by the choir, led by Sister W. P. Mitchel. Others did their bit, furnishing ferns and flowers for the altar.

A basket dinner was planned for Sunday, October 2, and an all-day meeting, but the rain interfered, making roads very bad for friends out of town.

Southern Michigan and Northern Indiana

I would not omit features of our Southern Michigan and Northern Indiana District which point to the robust faith and commendable efforts of the Saints throughout. If nations are to be judged by their *constitutions* and their *institutions*, then the church may be comforted in the thought of its work, since the refractory element that resisted the high solvent power of the gospel has rested its case, and find the more rapid and rational have been the solidarity and progress of the institutions embodying the great principles which are so clearly enunciated in the Restoration.

Worthy of attention and approval was the very pretty program rendered by the Coldwater Religio on Wednesday evening, September 21, the one hundredth anniversary of the "sealed book," unsealed. Ethel Galigher superintends this department. The music was all, or nearly all, on the theme except the anthem, and even this exalted the author of the record as "Lord of all," Jesus Christ so "crowned."

Sister Stroh read her paper so fitly framed on the events of the coming forth of the book, angelic ministrations, and the organization of the church. "O stop and tell me, Red Man," was rendered by Sisters Stroh and Scott, answering the questions by a quartet asked in the first two stanzas, all in the tune of "Annie Laurie," this being very effective.

A poem of rhythmical order was read, original with

S. W. L. Scott, which covered a great deal of ground traversed by Book of Mormon History. All the numbers in this program were well rendered and inspiring.

Sunday, September 25, Clear Lake Saints staged an anniversary which was enjoyed by a goodly number, at home and abroad. Fort Wayne, Kendallville, Elkhart, Angola, Indiana, and Bryan, Ohio, sent a fine representation, while Coldwater, Michigan, sent fifteen to augment. The day was well occupied with five services, two Book of Mormon specials—and a bountiful repast in the church kitchen. Sister Martel Ellis rendered the piano solo, "Centennial march," at both Coldwater and Clear Lake. Her interpretation is an unfolding of the century. Sister Stohir, of Fort Wayne, gave a very fine reading. I believe everyone enjoyed an enlarged vision of the importance and blessing brought by the ancient record. Here, as at other points, I delivered three sermons during the day.

October 2 I met with the Grand Rapids Saints in public worship. Here is a fine large branch under the presidency of Brother Walter F. Ryder. If ever the law of adaptability was strongly apparent (at least to me), it is in the presidency of Brother Ryder over this fine, spirited congregation. They seemed to be foreordained for this relationship.

The first service was young people's prayer meeting at 8 a. m. The second was sacramental service at ten o'clock, preceded by a twenty-minute talk, and the Spirit was with the Saints throughout. Testimonies, songs, and prayers were inspiring. A large attendance was wrapped in the spirit of devotion. The Sunday school followed with vigor and order. Those young people are a power for good. In the evening they gave me the largest crowd we have seen in a long time, and I felt like talking, too. Quite a number said I *did* talk. Grand Rapids is alive, and forging ahead with a fine complement of leaders in all departments. The orchestra is certainly an inspiring feature in their musical department.

Brother Corless, president of Coldwater Branch, has arranged for an all-day service, a "get-together" for the branch and all over the country, October 16, Saints' chapel in Coldwater. Come.

S. W. L. SCOTT.

From the Hoosier Capital

Corner Pratt Street and Chester Avenue

Since our last letter to the HERALD, we have been favored with a visit from Patriarch J. E. Matthews and wife, of Columbus, Ohio, who were visiting their children in our city. Brother Matthews gave us some excellent gospel talks while with us, full of fatherly advice and counsel.

Our concession at the Indiana State Fair this year was a decided success. The concession was operated by a committee of three, Elders J. A. Robinson and A. W. Gage, and Sister Keo Robinson, on a stewardship basis for the benefit of the branch. The membership cooperated with the committee to an encouraging degree, both in the way of finance and labor, all working for the success of the venture. At the accounting of the committee, the "stewardship" netted the branch a cash surplus of \$270.91, and supplies which can be used to advantage by the Department of Women, valued at \$22.95, giving a total of \$293.86. To the writer, however, the most valuable feature was the lesson gleaned therefrom, namely, that God blesses the united, earnest efforts of his people in righteousness, regardless of the personnel of the directing head or heads having charge of the work. Unity of action in a righteous cause always brings results.

The Department of Recreation and Expression has renewed its activities for the winter months, and has changed its study period to 6.30 Sunday evening; its social features will be held from time to time on Friday evening. The department dropped its movement for the presentation of

"Remember Cumorah," an inventory of available material to successfully present it not warranting the venture.

The Sunday School Department is holding its own, and interest in class work seems to be increasing. Officers and teachers are cooperating for the advancement of the school.

The Department of Women is still on the job, in various ways, assisting in the finances of the branch, stimulating interest in the study of the Book of Mormon, and endeavoring to raise our conception of what constitutes Christian citizenship.

Elder Charles A. Nolan and family, formerly of Independence, are now residing in this city. Brother Charles was a former resident here, and is welcomed back to our city. We are also glad to have his assistance, for earnest workers always are welcome.

Elder A. W. Gage, branch priest, was called to his boyhood home on Cape Cod, Massachusetts, by the serious sickness of his father. We wish for him a safe journey, and for his father a speedy recovery.

A list of recent visitors to church services here include Elder A. H. Nieman, of Columbus, Ohio; Brother J. W. Davis, of New Albany; and Brother and Sister Arthur Bennett, of Martinsville. We are always glad to welcome visitors. Come and worship with us.

New London, Connecticut

The Department of Women has resumed its work after the summer vacation. A Halloween party is scheduled and also a gift sale. Each member is to contribute five articles to this sale.

Brother Harold Garfield and wife and brother, Leonard Garfield, and wife, of New Haven, Connecticut, were present at the sacramental service here October 2. The Saints are always pleased to have them come.

Brother John E. Blastow has returned from his summer's work. All are glad to have him back. He has been greatly missed. It is expected that he will take up his work with the male quartet.

Sister Christine Crandall has made great improvement in health, and it is hoped that she will continue to regain strength.

There seems to be a good spiritual condition in the branch, and the gospel work is going forward.

Lansing, Michigan

October 10.—The appearance of our church, both outside and inside the building, has undergone a marked change during the late summer; and it looks good! thanks to the efforts of Brother and Sister Hawn, of Coldwater, who came over to Lansing to do the work for us. Credit also is due the branch members whose liberal donations made possible the decorating and cleaning.

We wish to mention our success in staging the pageant, "Remember Cumorah," rendered September 25. The church was filled to its capacity; some were compelled to turn away because of lack of room. Several requests have been made for a second showing of the pageant. We feel this success was largely due to the ready response of those called upon to take part, together with the united prayers of our branch members, and was also due to the efforts of our director, Mrs. Elizabeth Manning.

Since our last writing the angel of death has visited us, taking away our Brother Leon Van Horn. But death can not erase the memory of his willing service and his loyalty to the church. Surely loyalty and service can justly claim their reward in that land beyond the grave.

Conference in England

The annual Southern District conference convened at Enfield on Saturday and Sunday, July 30 and 31, 1927, commencing at 6 p. m. Saturday. The Enfield Branch Orchestra opened with a number. Hymn 158 in the Hymnal was sung, Elder J. W. Worth, of London, offering prayer. Elder J. A. Judd, district president, addressed a few remarks welcoming those present, including many visitors outside the district. Elder J. W. Worth and Missionaries Abel Hall and Harry Price assisted to preside over the meeting. It was resolved that the local ushers act as ushers of conference, with power to elect assistants.

The minutes of the previous conference were read and approved. Elders A. Hall and H. Price were associated with the presidency of this conference.

Reports were read and accepted: District president's spiritual report; branch president's spiritual reports; elders' labor reports. Reports were also received from the chorister, Religio field worker, Women's Department, historian, and financial secretary.

The following officers were elected: J. A. Judd, president; D. A. Judd, secretary and recorder; Arthur Wicks, historian; C. Lily Tatman, treasurer; William Goulee, chorister; J. W. Foster, Sunday school superintendent; J. W. Foster Religio superintendent; Sister E. E. Judd, Women's Department; Brothers Goulee, Oakman, and Edwards, auditors.

Resolved that a committee be chosen to revise the district rules and to draw up new where necessary in accordance with previous resolutions. The appointment of this committee was left in the hands of the presidency of conference and was later named as Brethren J. A. Judd, J. W. Worth, J. W. Foster, D. A. Oakman, and D. A. Judd.

Resolved that branch historians be requested to fill their duties by reporting to the district historian. It was also resolved that the branches with no historian should elect one as soon as possible.

Resolved that we sustain all general and district officers by our prayers.

The locating committee's report was read and accepted.

A resolution to adjourn was carried, and the closing prayer was offered by Elder D. A. Judd.

Concert

Commencing approximately at 8.30, a short but fine concert was held, and was enjoyed by all present. The program was composed of orchestral items, songs by Doris Foster and Ada Taylor, and A. Oakman and E. Sykes; recitations by Sister M. Maloney; and violin solos by D. A. Judd. A few remarks and a prayer by Elder J. A. Judd closed the evening's entertainment.

Sunday's sessions opened at eleven o'clock with a preaching service in charge of Elder Abel Hall, of Manchester, assisted by Elder J. W. Worth, of London. The speaker for this session was Elder J. W. Foster, who chose for his subject, "The Bishopric." A very instructive sermon was delivered and interesting facts recorded.

The Sunday school program at 2.30 p. m. was arranged by Sister E. E. Judd, the Enfield Branch Sunday school superintendent, and was announced by Elder F. Wilson, of Exeter, who was in the chair. The opening hymn was followed by prayer by Brother E. Meadows, of Gloucester. Then followed songs by the scholars, scripture reading, the roll call, and a short talk by Elder A. T. Trapp, of Gloucester. Altogether a splendid hour was spent, and the service closed with prayer.

At 3.45 p. m. commenced a sacramental and prayer meeting in charge of Elder J. A. Judd, assisted by several of the priesthood. The meeting opened with a hymn, followed by prayer by Brother Newport, or Leicester. The sacrament was administered, after which several prayers were offered and the proceedings closed with prayer by Elder H. Price. Directly following this meeting, the priesthood

met at the home of Elder Lewis Folkes, and there a general and interesting discussion took place.

The half hour from 6.15 to 6.42 was devoted entirely to the musical portion of the work. Selections were given by the orchestra, whilst Sister D. Foster and A. Oakman and E. Sykes rendered items from the well-known oratorio, "Elijah." A violin solo by D. A. Judd, and hymns by the congregation completed a splendid program. W. T. Goulee was the accompanist for several of the items during the program.

Preaching service at 6.45 was in charge of Elder Abel Hall, assisted by Elders H. Price, A. T. Trapp, and J. W. Worth. The speaker for the evening was Elder J. A. Judd, the district president, and a fine sermon was enjoyed by the large congregation present.

Following came a prayer and testimony service. Many testimonies were given, whilst the Spirit was made manifest. A hymn was sung, after which Elder J. A. Judd addressed a few remarks to the people upon the experiences of the past sessions. The closing prayer was by Elder A. Hall.

Music throughout the conference sessions was supplied by the Enfield Branch Orchestra, under the leadership of Brother William T. Goulee, of London. The conference itself was one of the finest ever held in this district, being attended by the Spirit from beginning to end, and those who attended were encouraged to go forward in the great work of God. We greet the Saints of the world and wish them success in every undertaking.

On Monday about forty-five of the Saints spent the day at the Alexandra Palace for the annual outing on the August Bank Holiday, and voted it a happy time.

D. ALMA JUDD, *District Secretary.*

Isolated Saints Invite Visitors

I am renewing my subscription to the SAINTS' HERALD. I could not do without it. We live away up here at Massena, New York, near the Canadian border, the closest branch being Syracuse, about two hundred miles from here. But the HERALD always renews my faith and helps me keep my eyes Zionward. We are four Latter Day Saints here, my wife and I, and our daughter and her husband. I would very much like to get in touch with the Saints in Syracuse, it being about six hours motoring from here. Often I would like to have a good talk with some of the elders or Saints of the church. Should there be Saints passing this way, we would be pleased to have them come and visit us. There might be Saints living in this part of the country and having cars who, if they knew we were here, would come over to Massena. We are here and will welcome our brothers and sisters.

THOMAS HOLLAND.

MASSENA, NEW YORK, 7 Stearns Street, October 5.

"Remember Cumorah" at Brooklyn

Last Sunday, September 25, we produced the pageant, "Remember Cumorah" in our church, and it was a success. The building was filled to its capacity, and we had over fifty in the cast. Most all of the people in the audience were strangers, but friends of our members. To these we gave tracts, and we had some articles in the daily papers.

As a result of the pageant, we can see that there is going to be a greater interest in the study of the Book of Mormon. Many have stated that they are going to read the book again, and some are going to read it no never have read it. Also we started a class of women in their department, who are going to study the book again. So, in a general way, the pageant was a success and will do much good, we hope.

E. B. HULL.

BROOKLYN, NEW YORK.

Independence

Stone Church

Yearldean Mae Bailey, infant daughter of Brother and Sister R. V. Bailey, was blessed by Bishops J. A. Becker and R. T. Cooper, preceding the commencement of the eleven o'clock morning preaching Sunday. "This is the day the Lord hath made," was sung by the congregation; prayer by Bishop Becker; organ offertory, "The coming of the Magi," by Robert Miller; an anthem rendered by the choir; a pleasing soprano solo, "I will lift up mine eyes," by Miss Margaret Johnson, accompanied on the piano by Robert Miller; and Bishop R. T. Cooper in charge of the service, announced the speaker, Elder J. M. Terry, to radio listeners and the congregation seated in the church.

"Then the king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place shall be my camp. And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down."—2 Kings 6: 8, 9. This, the text chosen by Elder Terry, was also associated with a verse found in 1 Corinthians 10: 11: "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come."

Applying these scriptures to modern Israel engaged in her heavenly calling, the speaker warned the Saints to avoid certain Syrian camps, the Camp of Lukewarmness, the Camp of Carnality, the Camp of Despondency, and the Camp of Do Nothing, "for thither the Syrians are come down," and in each case strong scriptural support was forthcoming. A sketch of how Elisha, representative of the wisdom, the understanding, and the Spirit of God, saved Israel from the invasion of the Syrian host, how God informed him of the Syrian position, that he might warn the people of Israel, and how God watched over his children, protecting them and confounding their enemies, was interestingly given.

If Israel of today would achieve her ambitions, if she would be zealous, earnest, sincere in her work, if she would use her talents to carry out the designs of God in establishing the land of Zion, in building up God's church on earth, she must avoid the camp of the Syrians, particularly the above-mentioned encampments. To go too near the camps of Lukewarmness, Carnality, Despondency, or Do Nothing means death to our hopes and aspirations, captivity of soul, and loss of happiness. Let the people of modern Israel remember, "All these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come."

One verse of the closing song, "How firm a foundation," seemed to be particularly appropriate, following Brother Terry's splendid sermon:

"Fear not, I am with thee: O be not dismayed;
For I am thy God, and will still give thee aid;
I'll strengthen thee, help thee, and cause thee to stand,
Upheld by my righteous, omnipotent hand."

The Saints were dismissed by Bishop Becker.

A program that was very interesting and worth while was had at the Campus Sunday morning. Elder James Strachan gave the talk. He took for his subject, "Fishing." The instruction given was much appreciated.

Recreation night, sponsored by the Religio, opened for the winter last Friday evening in charge of officers of the Department of Recreation and Expression. Superintendent Kress reports that though the crowd was not so large as it might have been, all ages were represented and had a good time. Young people, if you are seeking a place where you may enjoy clean, wholesome fun with your fellow church members, come to the Stone Church dining hall on Friday evenings.

The regular Sunday night Religio program last Sunday

consisted of a well-executed piano solo by Anita May, a reading, "Hello," by Allegra Luff, and a saw solo by Brother Charles Dell, accompanied by Nida Vincent.

Preceding the beginning of the evening preaching service, Elder John F. Sheehy led the Saints in several songs, being accompanied at the organ by Robert Miller. This service was cut short by the administering of one of the church ordinances—the blessing of a babe. Brother and Sister Kenneth A. Trowbridge brought forward their tiny daughter, Barbara Kent, who received her blessing at the hands of her grandfather, Elder G. S. Trowbridge, and Pastor C. Ed. Miller.

According to announcement through the daily press, Pastor C. Ed. Miller addressed the large audience assembled for the evening, limiting his attention to a discussion of the form—the organization—of the church and its tremendous importance. "Form," he said, "is one of our 'talking points' just as the statement: 'The older this engine gets the better it works' is the 'talking point' for certain automobile salesmen." Christ said to one of his apostles: "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church."

"Christ builded the universe," the speaker continued; "then he undertook to build the organization of the church. The church of Jesus combines the human element and the divine. Its object is to make imperfect material—the human—perfect. The plan is perfect, but the tools are to be perfected. This church has a 'talking point': we say if we build we must build according to form. The earth was without form and void. Jesus Christ gave it form; he has given men and women form; he has organized and builded his church, giving it a form. This church contends for certain organized form in church architecture so far as the church is concerned with human beings."

"You may always stand by form, against force," he read from the pen of John Ruskin. "To a painter, the essential character of anything is the form of it, and the philosophers can not touch that. . . . Hold fast to the form, and defend that first, as distinguished from the mere transition of forces. . . . It is curious how far mere form will carry you ahead of the philosophers. . . ."

"Today we have *form* in church organization. When the people are faithful to that form, faithful to the teachings of the Master, the church is functioning properly, and nothing on this earth can take its place." His message was especially for the young people, and this was his counsel: "Young people, courageously stand for that form." The narrative of his encounter with "another rich young man," during one of his travels closed his discourse.

Elder W. A. Smith offered the invocation for this hour, after which Miss Thelma Vincent rendered a soprano solo, "I hear thy voice," being accompanied by Robert Miller.

Two reels of films were shown to the audience at the close of the evening.

Interesting Personals

Perhaps HERALD readers would be glad to hear of the whereabouts and the activities of the members of the higher church quorums at this time of year. President Frederick M. Smith, who last week was in Denver and other parts of Colorado, passed through Kansas City last Saturday *en route* to Washington, District of Columbia, where he expects to remain several days giving his attention to a number of business matters. From Washington his itinerary takes him to New York City, then brings him back to the State of Indiana. President Floyd M. McDowell, who some three weeks ago underwent an operation at the Independence Sanitarium, is at his home in Independence convalescing. He is anxious to be off to his various posts of duty.

Bishop Albert Carmichael spent the week-end in Lamoni. Apostles Curtis, Williams, and Edwards will at the close

of this week, find themselves in Detroit, Michigan, attending a ministerial institute. Last Sunday Brother Garver began a three-week series of meetings at Saint Louis, Missouri. James A. Gillen and Myron A. McConley continued their efforts in the West, and Apostle Gleazer recently left Independence for the field in Colorado. Word comes from Brother Hanson, across the water, that he is in England, and Brothers Budd and Ellis have arrived in aristocratic old Boston to conduct a ministerial institute.

Laurel Club Bazaar

The annual bazaar of the Laurel Club will be given at the Stone Church dining hall on November 3 and 4. The purpose of the Laurels this year is to raise money with which to purchase kitchen and dining room equipment and furniture for the Auditorium Building. Last year many organizations and individuals from over the church helped in this annual bazaar, donating fancywork, provisions, etc. A general store will be conducted again this year, and most anything of value can be turned into cash to assist the Laurels in their great task. Canned and fresh fruits will be acceptable donations.

Chicken dinners will be served, and other refreshments dispensed during the two days, and good values will be given.

Liberty Street

Little Richard Williams sang a solo at the morning service, "We are little sunbeams," and Brother and Sister Earl Page rendered a vocal duet, "Carry me back to old Palmyra."

Bishop B. J. Scott was the speaker of the hour, selecting for his text Acts 2: 21-22: "And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved. Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know." His earnest discourse reached the hearts of the Saints and aroused in their minds many things for meditation.

It is pleasing to see the growth of interest among the junior children. And it is no wonder they are interested. With the innovation of junior services in the church basement, which is rapidly being excavated, the children are coming to see and hear everything that is going on. For two Sundays have they met to themselves. A week ago Sunday, Brothers Glenn Davis and Ray Wrigley were in charge of the meeting; last Sunday Elder Walter E. Curtis and Brother Harry Blake presided. Already their room is large enough to accommodate about fifty children, and plans are to make it yet larger. Thirty-five were reported to have been present at their second meeting. Those who were in charge were encouraged at the interest manifested.

On Sunday evening the young married people's class came forward with its contribution to the Religio program; its members presented a short play, which was appreciated.

A violin solo, played by David Stewart, and a vocal solo by Sister E. C. Harrington were the two musical features of the evening preaching service. For speaker we were privileged to have Elder Richard J. Lambert.

Walnut Park

The morning prayer meeting Sunday was presided over by F. R. Schafer and William Haskins. One thought emphasized throughout was the wisdom of following the leadings of the Holy Spirit.

Sunday school attendance remains close to the three hundred mark—there being two hundred and ninety-two present Sunday. Eighty-three attended junior meeting.

The eleven o'clock speaker upstairs was Elder E. T. Atwell, who has studied the subject of the Book of Mormon thoroughly and gave us many external evidences of its divinity.

Before the close of the service, a babe was blessed by Elders Samuel Smith and W. T. Gard—little Oral Reed Guthrie, son of Brother and Sister Oral Guthrie.

The Religio numbered about one hundred more Sunday

night than when it began two weeks ago, with even more in attendance after the count was made. Bishop B. J. Scott continues his class in stewardships, with Lyman Smith assistant teacher. They have begun the study of Problems of Industrial Zion, by J. A. Koehler, with a class of sixty-three. An extraordinary feature of the program was music by John Sopcich and his little daughter Rosie and son John, jr., who are Austrians and played on native instruments. This rare music, with Rosie's sweet voice in song, gave unusual pleasure. This family are strangers except to the program leader, Earl Cox, in whose band Mr. Sopcich plays. Next Sunday the program will be furnished by an orthophonic victrola and radio combined.

Elder W. H. Deam was the evening speaker on important characters in the Bible, adding to scriptural information from his wide reading of early history. At this service Sister Grace Edwards sang, "The Lord is my shepherd," accompanied by Mrs. A. C. Dobson.

Spring Branch

Another week of ideal weather stimulated goodly numbers to attend the various services. Increasing interest in the Wednesday night prayer service continues.

The choir met in their first rehearsal Thursday night with renewed enthusiasm for the season's work; the majority voted to continue class work under Sister French in addition to the regular choir practice.

New officers were elected for the Religio on Friday night. Brother L. E. Dalton was chosen president; Leonard Curtis, vice president; Victoria Stevens, secretary. Under this new corps of officers, the work ought to move forward.

The Sunday morning 8.15 prayer service was well attended, and a good spirit prevailed. Ninety-six were reported at the Sunday school session, with several new faces in the congregation.

Bishop G. W. Eastwood was the speaker at the eleven o'clock hour, again emphasizing the necessity of fuller compliance with the law if we are to be favored with a continuance of God's blessings.

Brother W. F. Smith offered the invocation to this service, followed by Hymn 110, Saints' Hymnal, and the anthem, "I will lift up mine eyes."

The choir again assisted in the evening service when the sermonet, "Dead flies and ointment," was presented by J. C. Mabbott. This service was greatly enhanced by the Liberty Street Male Quartet, which favored us with three numbers. The personnel of this quartet is Millard Pace, Clarence Pace, Fred Koehler, and Harry Blake; Sister Pace accompanied.

Don't forget the chicken dinner this Thursday night at the Stone Church dining hall.

Use Business Circular for Religious Lesson

I felt impressed to write to the HERALD, sending in something I read in a bulletin issued by the Sinclair Refining Company, Kansas City, Missouri, I paraphrased to suit my purpose:

"A church organization may spread itself over the whole world, and may have a hundred thousand members; but the average person will usually form his judgment of it through his contact with one individual.

"If this person is rude or inefficient, it will take a lot of kindness and efficiency to overcome the bad impression.

"Every member of the church who in any capacity comes in contact with the public is an example of the organization or church, and the impression he makes is an advertisement good or bad."

My hope and prayer is that I, with the Saints, may be able to set a righteous example.

G. L. FOSTER.

OLATHE, KANSAS, 523 East Park Street, October 11.

Kansas City Stake

Central Church

The monthly stake ministry meeting was at 3 p. m., the bishopric, by F. B. Blair, explaining the financial statement for the nine months of the year, making simple the terms used, such as present worth, accounts receivable and payable, etc., and showing how the \$160,141.69 had been received and disbursed. The cash on hand is \$77.80. The statement made clear a sound increase over like previous periods. While not all have complied with the temporal law, there are more tithing payers than in previous years. Altogether a good record. Brother Blair emphasized the statement that the stewardship plan is to develop men.

Argentine

Elder Delbert Whiting, from Independence, was the speaker morning and evening, who in an earnest manner set forth his messages on the fulfillment of the promises of God. The men-folks prepared and served a chicken dinner with trimmings, to the church folks at the home of Brother Ralph Goold. Argentine certainly has some good men cooks. The affair was very much enjoyed. A Saturday bake sale netted the Women's Department a neat little sum.

Mount Washington

We have just returned from removing our booth from the Harvest Festival; it was with joy and gladness we built it a week ago. With just such a feeling do we hope to fill the storehouse of the Lord. We need Zion.

Just previous to our sacramental service Sunday morning, little Lee James Phillips entered the waters of baptism, smiling, and came out still smiling.

A baby, Lila Rose Phillips, a niece to Lee James, was blessed by Pastor R. L. Bishop, he also being speaker of the evening hour. It was surely a day of rejoicing with us. We are preparing for a series of meetings beginning October 9 to be conducted by Brother Wilfrid D. Tordoff. We will hold an attendance contest as a means of getting strangers to hear the gospel message.

We are proud of the way our young folks put on the pageant. They will repeat it Friday, October 7, for the benefit of Stark Acres Mission.

Births

Jean Marie Hunter, born August 3, 1927, to Sister Effie and Brother Richard Hunter at the home of Sister Viola Davidson, Effie's sister, 803 Huttig Avenue, Mount Washington, Missouri.

Adra May Weir, January 15, 1927, 715 Cedar, Mount Washington, Missouri, daughter of Sister and Mr. John E. Weir. Blessed July 17, 1927, by Brother B. J. Scott at Mount Washington.

Lila Rose Phillips, August 17, 1927, to Sister Anna and Brother Albert Phillips, 8913 Independence Road, at the home of Sister Phillips's parents, Theo and Cora Gerber.

Armourdale

Sunday evening, September 18, Brother Edward Tucker was the speaker. His earlier experiences were related, especially his experiences in the Church of England, and the difficulties he met in his first religious efforts. An appreciative attitude toward our own religious liberties of the present time and of our organization was presented.

Thursday evening, the 22d, a wiener roast was held at City Park by the Young Men's Class of the Sunday school, as the monthly social event of the class, this being a class rule. The Young Ladies' Class was invited.

Sunday, September 25, was given over to Book of Mormon anniversary services.

An early morning prayer service was held, which extended

to time for the Sunday school service. Great interest and enthusiasm were manifested.

The morning preaching service hour was used for short addresses by members of the priesthood and the Sunday school superintendent, upon the different phases of the Book of Mormon, the subjects being selected by the pastor.

The evening prayer service hour was used for a song service, with the exception of a short talk by Brother Richards.

The speaker of the evening service was Bishop Blair, who gave a very interesting and enlightening sermon, his subject being the Book of Mormon.

It was a very enjoyable day, possibly the best part coming at the end, when requests were made by four for baptism.

Graceland Chats

Enrollment

There are enrolled this year at Graceland 254 students from the following places:

Australia, Canada, Denmark, Alabama, California, Colorado, Florida, Idaho, Illinois, Iowa, Kansas, Maine, Massachusetts, Michigan, Minnesota, Missouri, Montana, Nebraska, New Hampshire, New York, North Dakota, Ohio, Oklahoma, Oregon, Pennsylvania, Rhode Island, South Dakota, Texas, Utah, Washington, Wisconsin, Wyoming.

Prayer Meeting; Dependableness

The Graceland prayer meetings are beginning to take a greater and greater place in the college life. Last Wednesday night there were 153 present, and thirty testimonies. The theme of "Dependableness" was presented by Brother James Thomas, and alumnus.

On the platform was an alumnus, a faculty member, and a student. There were testimonies from Canada to Texas, and from California to New Hampshire.

The theme is very fitting for all phases of life, but most of the testimonies were in terms of "remaining true to Graceland trust," as Graceland is the center of the students' interests.

Two Student Themes

What My College May Expect from Me

Several days ago I heard a fellow student say, "I wanted to go to a college closer home, but my parents wanted me to come here, and I finally yielded. Now, I'm glad I came." Why was he glad he came? Because he recognized the advantages and opportunities afforded him here which were lacking in other schools. Since my college offers me more than other schools, she has a right to expect more in return. She may expect me to do my best to keep up the standards which distinguish this school, so that others coming later will have the same opportunities which she now affords me.

She may expect my hearty cooperation in all her activities. If I am athletically inclined, she may expect me to use my ability in her games and track meets. She may expect me to use any talent I possess for the bettering of my college, to improve my talents by industrious application to my studies, and by my undivided attention to the work in the classroom.

My college has provided for me the best equipment she can afford; a good library, gymnasium, laboratories, and classroom equipment. She may expect me to cooperate by taking care of them.

I am expected to conform to all rules of the college, governing both school life and dormitory life. Such rules were made, not for the benefit of the college, but for my own benefit; so to disregard them would be folly.

One of the most valuable opportunities offered is participation in intersociety programs, both athletic and forensic.

Here we have a chance to put into practice what we learn in the classrooms. One of the writers of the Bible said, "Faith without works is dead"; so is knowledge without practice, entirely useless. Therefore my college may expect me to take an active part in the activities of my society.

If I try my best to do the things which my college expects of me, I shall be greatly repaid for my time and labor; if I do not, I shall pay dearly for what little education I do receive.

ELBERT HANNAH.

An Interview on the Subject of My Vocation

The maternal instinct, common to all women, often reaches beyond the barriers of family to the aid of those who, ill and stricken in different ways, need the help of an understanding hand and heart to steady them until they gain strength to go on alone. This is the work of the welfare worker.

Many young women have asked me about the qualifications necessary to enter the nursing field. Four years of high school are essential; and I strongly advocate two years of college training in the social sciences. The average girl just out of high school has not enough stability of character to stand the shocks she will receive upon looking into the raw wounds and festering spots of human life. It often takes several years for an unprepared girl to adjust herself to a normal conception of society again. A girl who feels she has been endowed with vital health, together with an elastic optimism and an exalted ideal of service, may safely prepare herself for this responsible work.

The training period covers from two and one half to three years, depending upon State requirements. During this period she will receive her lecture courses, room and board, also an insignificant monthly allowance. After graduation, many avenues of service will open to receive her. A State board examination is mandatory in most States, which, when successfully negotiated, will entitle her to inscribe the letters R N after her name. They mean only that she has technical knowledge. It is her privilege to garner her own experience. Private duty nursing will be discovered to be a most potent factor in gaining such experience. She will be repaid in self-development. Her social contacts will be many and varied. She will gain poise, tolerance, infinite patience, true sympathy; and the great depths of human nature will yield up their secrets to her. A year spent in such work will prove a treasure chest, yielding its richness to many whom she may meet in the coming years.

As society becomes more complex, its need for special workers becomes greater. The social service and welfare workers are rapidly gaining the confidence of the community. It trusts the guiding of its school children in habits of health, to their ministering hands. The young wife and mother alike look to them for sisterly advice, to learn the proper care of their young children, that they may rear them in radiant health, to be such men and women as shall make for rapid advancement in our striving toward social perfection.

NELL WELDON.

A Useful Clinic at Lamoni

I feel that you will be glad to know how happy we feel in our clinic work here in Lamoni. Our interest is good, and we have new members coming to us every week. I sometimes wonder if we have all the little people enrolled, and then another mother, whom I have never seen, will come in and ask to have her child enrolled. The talks Doctor Sixberry gives are highly educational, and I am sure the parents are deriving good from them. We invited a good dentist to lecture for us just before the school year began, and his lecture was effectual, for the parents responded well, and I think every child entering kindergarten was given dental attention.

DONA CLARK HADEN.

LAMONI, IOWA, October 17.

OFFICIAL

Broadcasting Station Increases Schedule

In this week's listing of K M B C programs, several new features will be noticed. Perhaps foremost among these is the new daily farmers' noon hour, which consists of market reports, informative talks, including features supplied by the United States Department of Agriculture, and music. This hour is especially designed to be of service to people living out of the cities, following agricultural pursuits. Live stock markets are broadcast by remote control, direct from the live stock center of the Southwest, the Kansas City Stock Yards. Other features will be broadcast from the radio studio.

Beginning October 16, K M B C added a new Sunday schedule, broadcasting by remote control the services of the Independence Boulevard Christian Church, Kansas City. This organization will bear the expense of broadcasting its regular Sunday night features, which include very fine music and sermon by one of America's foremost ministers, Doctor R. H. Miller.

The station management expects to add many new features this winter, announcements concerning which will appear in the HERALD.

No Decision on Power Increase Hearing

At this writing (October 17) no news has been received that the commission has rendered a decision on the application for a permit to increase power, requested by K L D S and K M B C. It is unusual for so long a time to elapse between a hearing and a decision on it by the Federal Radio Commission. A telegram from Brother Franklin D. Jones, at Washington, advises that the commission expects to make a decision about the middle of this week. President Smith is now in Washington and will try to expedite matters in obtaining more favorable broadcasting conditions for the church station.

An unexpected amount of opposition was encountered at the hearing by stations in Milwaukee and Pittsburgh, which were represented by one of America's foremost radio attorneys. These stations protested an increase in power for K L D S on the grounds that such an increase would greatly decrease the range of their 500-watt stations, which have been assigned the same wave length given K L D S by the Federal Radio Commission.

The outlook for listeners at a distance from Independence is not at all pleasing, because of the commission's policy to assign a number of stations in different parts of the country to each frequency, or

wave length. It is obvious that when K L D S is broadcasting, listeners in the districts of Milwaukee; Pittsburgh; Macon, Georgia; Galveston, Texas; and Corvallis, Oregon, will be unable to hear K L D S when their neighborhood stations are also on the air. For a few super-power stations the commission has practically cleared the air on the wave lengths assigned them, but these cases are rare.

The K L D S office is anxious to receive reports from listeners, giving reports on reception under present broadcasting conditions. In a few instances the reports received have indicated even better reception than on the old frequency of 680 kilocycles, corresponding to 441 meters. This matter is of great importance to the many thousands of people who have contributed to the building and maintenance of the church broadcasting station.

Redemption

By Walter Phillips

Justice and mercy in rival claim
 For the soul of fallen man did vie ;
 Justice in all fairness dealt
 Decree that mortal man should die,
 And in dying should to dust return
 And through oblivion's door
 His spirit pass;
 That man should be no more.

But mercy from that death decree,
 Despairing made appeal
 And with compassion prayed to God
 His grace He would reveal;
 From Heaven's throne God's grace did come
 And earthward wend her way,
 Justice to appease,
 The debt of sin to pay.

Then mercy triumphant in her cause
 Did claim man's fallen soul,
 Comfort that e'en though death
 From mortality take toll,
 A star of hope in Heaven burned
 And during man's probation,
 Upon gospel terms,
 He could win his own salvation.

From estate just lower than an angel's
 Man did fall in sin;
 If he had obeyed the law
 Such strife could not have been;
 Fellowship with God his lot
 And ere his natural force abated,
 In the twinkling of an eye
 To immortality translated.

Thanks to infinite grace and mercy
 And God's universal plan
 Both the spirit and the body
 Shall assemble; and then man,
 With substance more enduring,
 Come forth from the fall,
 Each attribute of God intact;
 While charity covereth all.

MISCELLANEOUS

Notice of Appointment

Notice is hereby given that, effective at once, Bishop E. L. Traver, 20 Winchester Road, Arlington, Massachusetts, will have charge of the work of the Department of the Bishopric in the Eastern and Western Maine Districts, which have heretofore been under the supervision of Bishop M. C. Fisher.

Bishop Fisher's work has been very much appreciated and he is only being relieved of this territory in order that he might have more time to devote to the remainder of the territory under his charge.

We bespeak of the Saints in the Eastern and Western Maine Districts, their fullest confidence and support for Bishop Traver.

THE FIRST PRESIDENCY.
THE PRESIDING BISHOPRIC.

Appointment of Bishop's Agent

Elder W. W. Fordham having presented his resignation, we hereby appoint Elder L. E. Holmes, 1626 Fifth Street, Couer D'Alene, Idaho, as bishop's agent for the Spokane District, subject to the approval of the next district conference.

We take this means of publicly expressing our appreciation to Brother Fordham, who represented the church as the agent for the Spokane District for over twenty years. Brother Fordham was very careful in his work, responding readily to any request from the general office. His method in reporting displayed his keen interest in the work of the church.

We ask for Brother Holmes the hearty support of the membership of the Spokane District. The branch solicitors will please note Brother Holmes's address, and forward their reports to him not later than the 25th of each month.

THE PRESIDING BISHOPRIC,
By J. A. BECKER.

Approved by the First Presidency.

Priesthood Conference

Far West Stake

Annual priesthood conference of this stake will convene at Cameron, Missouri, October, 28, 29, and 30. Arrangements are under way for special speakers to be present, but we are unable to disclose names at this time. Members of the priesthood throughout the stake are earnestly urged to be present. O. Salisbury, stake president, 2306 Faraon Street, Saint Joseph, Missouri.

District Conference and Young People's Convention

Program of conference and young people's convention to be held at Fort Madison, Iowa, November 4, 5, 6: Friday, November 4, at 7.30 p. m., preaching. Saturday morning, 8.15 to 9.30, prayer service; 9.45 to 10.45, lecture or class work; 11 to 12, class work; afternoon, 12 to 1.30, dinner; 2.30, business meeting and election of district officers; 7.15, program by Nauvoo district builders. Sunday, 8 to 9.15 a. m., priesthood meeting; 9.30 to 10.30, Sunday school; 10.45 to 11.45, preaching; 12 to 1, dinner, which will be served in the basement of the church; 2.30 to 3.30, preaching; 7.45, preaching service. This program is subject to change. Speakers will be Apostle F. H. Edwards and others. All young people from Nauvoo District are expected to attend this convention. Also we extend an invitation to any others in nearby districts. Those who expect to attend, please write W. H. Gunn, 1325 Thirtieth Street, Fort Madison, Iowa.

THE SAINTS' HERALD

The First Presidency, Editors.
Richard J. Lambert, Assistant Editor.
O. W. Parker, Business Manager.

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All communications with regard to executive or administrative matters of the church should be addressed to the First Presidency, Reorganized Church of Jesus Christ of Latter Day Saints, Box 255, Independence, Missouri.

All remittances and all communications with regard to financial matters of the church should be made payable to and addressed to the Presiding Bishopric, Reorganized Church of Jesus Christ of Latter Day Saints, Box 255, Independence, Missouri.

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BOOKS WANTED

Would like to purchase Presidency and Priesthood, by Kelley; Book of Sermons, Evans. Or any other old church publications. L. A. Fowler, 1870 North 28th Street, Kansas City, Kansas.

Must Be Sold at Once

Seven room modern house—five blocks west of Stone Church. Hot water heat, sleeping porch 10 by 22, garage, fruit cellar and work shop in basement. Large cistern, modern henhouse 10 by 25. Lots of fruit and berries. Lot 200 by 225 feet.

Former price \$7,500.00. Now \$6,500.00—reasonable terms. (Price does not apply to sale by agents—absolutely no commission at this price.)

Write or see R. B. Trowbridge, 825 West Maple Avenue. Tel. Indep. 126. Independence, Mo.

Conference Notices

The Southern Missouri district conference will be held at the Dale Street Church, in Springfield, Missouri, November 4, 5, and 6. Program Friday night and a full quota of services during the conference. Visitors will find church on 800 Block East Dale Street. We hope each branch will be represented and a goodly number of the scattered members in attendance. Bring the spirit of the work with you, and help. Benjamin Pearson, secretary, Box 9, Ava, Missouri.

The annual conference of the Northern Michigan District will convene October 29 and 30 at East Jordan. The business meeting will be called at ten o'clock in the forenoon, Saturday, central standard time. Branch secretaries are requested to have their reports in the hands of the district secretary, Ada Alldread, Boyne City, Michigan, no later than the 27th. Apostle D. T. Williams is expected to be with us. Allen Schreur.

RADIO PROGRAMS

KLDS

1110 Kilocycles—270.1 Meters

Programs for Week Beginning Sunday, October 23, 1927

SUNDAY, October 23

- 8.30 to 9.00 a. m., Children's program.
- 9.00 to 9.30 a. m., Bible Study conducted by Ralph W. Farrell.
- 11.00 to 12 noon, Stone Church Service.
- 3.00 to 4.00 p. m., K L D S Radio Church.
- 6.30 to 7.30 p. m., Radio Vesper; music by K L D S Ladies' Quartet; sermonet, Elder C. E. Wight.
- 9.15 to 10.15 p. m., L. D. S. Studio service; music arranged by Elizabeth Tanner Hitchcock; sermon.

TUESDAY, October 25

- 6.30 to 7.00 a. m., Morning devotional service; music arranged by Elizabeth Okerlind, contralto.
- 7.00 to 7.30 a. m., Table Talk, conducted by Ralph W. Farrell.
- 4.00 to 5.00 p. m., Matinee program arranged by Gertrude Shields Campbell, contralto.
- 7.00 to 7.20 p. m., Cousin Hazel, children's stories.
- 7.20 to 7.40 p. m., Walt Filkin, *Journal-Post* Poet.
- 8.00 to 9.00 p. m., Studio program arranged by Faye Logan Bothfur, violinist.

THURSDAY, October 27

- 4.00 to 5.00 p. m., Matinee program arranged by Mrs. Bertha Burgess, soprano.
- 7.00 to 7.15 p. m., Cousin Hazel, children's stories.
- 7.15 to 7.30 p. m., Health talk, Dr. Joseph Brennan.
- 7.30 to 7.40 p. m., Voice talk, Jessie Wilson Towner.
- 8.00 to 9.00 p. m., Navy Day program; music by the Kansas City Metropolitan Police Band, under the direction of Earl J. Cox; talk, Captain Poteet of the U. S. Navy.

FRIDAY, October 28

- 6.30 to 7.00 a. m., Morning devotional service, conducted by the K L D S Radio Pastor, Ralph W. Farrell.
- 7.00 to 7.30 a. m., Uncle John's children's features.

SATURDAY, October 29

- 8.00 to 9.00 p. m., Studio program arranged by Miss Cammie Johnston, presented by Mary Pendleton and Martha Basye, pianist; Mary Alice Hardin, violinist and organist; Hazel Cook, organist; Martha Edith Rogers, soprano.

K M B C

1110 Kilocycles

Midland Broadcast Central—Kansas City.

Programs for Week Beginning Sunday, October 23, 1927

SUNDAY, October 23

- 2.00 to 3.00 p. m., Instrumental program.
- 8.00 to 9.00 p. m., Independence Boulevard Christian Church; Dr. R. H. Miller, minister.

MONDAY, October 24

- 12 m. to 1.00 p. m., Live stock market reports; farmers' educational features; music.
- 9.00 to 10.00 p. m., James Prior at the Miracle Organ; Clarence Brown, tenor.

TUESDAY, October 25

- 12 m. to 1.00 p. m., Live stock market reports; farmers' educational features; music.
- 9.00 to 10.00 p. m., K M B C String Trio.

WEDNESDAY, October 26

- 12 m. to 1.00 p. m., Live stock market reports; farmers' educational features; music.
- 9.00 to 10.00 p. m., Silent.

THURSDAY, October 27

- 12 m. to 1.00 p. m., Live stock market reports; farmers' educational features; music.
- 9.00 to 10.00 p. m., James Prior at the Miracle Organ.

FRIDAY, October 28

- 12 m. to 1.00 p. m., Live stock market reports; farmers' educational features; music.
- 9.00 to 10.00 p. m., K M B C String Trio.

SATURDAY, October 29

- 12 m. to 1.00 p. m., Live stock market reports; farmers' educational features; music.
- 9.00 to 10.00 p. m., James Prior at the Miracle Organ; Clarence Brown, K M B C String Trio.

GOOD BUSINESS

We have a meat market doing good business in Lamoni now offered for sale. \$1,500 to \$2,000 will handle. Fine opportunity for good man. Address,

G. W. BLAIR REAL ESTATE AGENCY
Lamoni, Iowa

"DEATHBED REPENTANCE" TOO LATE!

Though warned and forewarned by our Word of Wisdom, many good Saints will only learn Obedience through the things they will have to suffer! Why not adopt "The More Excellent Way"? This knowledge for the price of a meal: "WORD OF WISDOM" Proved; "FOOD AND HEALTH"; "LENGTHENED LIFE"; "PARADISE TO MILLENNIUM"; "BOOK OF MORMON," Miniature. All 5 prepaid50c
"160 MEATLESS DISHES"; "FRUITS, VEGETABLES AS FOOD AND MEDICINE"; and "FIFTY WHOLESOME SALADS." All 3 books post-paid50c

Kirtland Arts & Crafts Press, Willoughby, Ohio.

YOUR HERALD SUBSCRIPTION—DON'T LET IT LAPSE

Satisfaction

It is one of the satisfactions of life to have investments that turn out right—that keep every dollar of principal safe and that pay a good income with un-failing regularity.

A church bond has back of it the moral integrity and good will of "a people" in addition to tangible resources of property and money.

Description of Bonds

- \$25 Baby Bond, 5 year, 5% interest, payable annually.
- \$50 Thrift Bond, 5 year, 5% interest, coupon bond, payable semi-annually.
- \$100 Bond, 10 year, 5% interest, coupon bond, payable semi-annually.
- \$200 Bond, 10 year, 5% interest, coupon bond, payable semi-annually.
- \$1,000 Bond, 10 year, 5% interest, coupon bond, payable semi-annually.

The \$100 bonds may be purchased by paying \$10 down and \$10 per month until the face value of the bond is paid. On \$25 and \$50 bonds any amount of \$1 or more will be accepted as part payment. The church will allow 5% interest to the purchaser on such installment payments, when full payment of the bond is made. Installment payments will easily and quickly secure a church bond if you do not have the money to pay cash. Government bonds will be accepted at their market value in exchange for church bonds.

\$350,000 Bond Issue

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Reorganized

Church of Jesus Christ
of Latter Day Saints

Independence, Missouri, U. S. A.

Purchase orders for bonds should be sent to

The Presiding Bishopric

Box 255

Independence, Missouri, U. S. A.

Requests for additional information will be answered promptly.

EMERGENCIES

Most people are thoughtful enough
to carry
a spare tire for emergencies,
yet too neglectful
to open a savings account
for necessities.

The Jackson County Bank

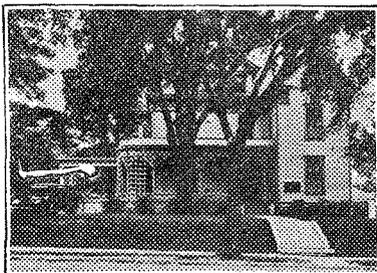
4 Per Cent on Savings Since 1905

ELLIS SHORT, SR., *Chairman.*
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D. R. CARMICHAEL, *Vice President.*
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Assistant Cashier.
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Fire, Tornado, Life, and Accident
INSURANCE
ANYWHERE

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with every
facility for
quiet refined
service.



STAHL'S FUNERAL HOME

"Service With Personal Attention"

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FURNACE WORK—ROOF WORK

Gutter work, also plumbing.

SHEET METAL HARDWARE & PLUMBING COMPANY
216 W. Lexington Phone Indep. 166

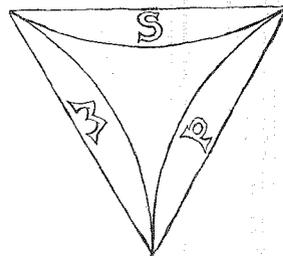
World War Veterans!

THE November *Autumn Leaves* is to be a special armistice-memorial number, featuring the men and women of the church who participated in the World War. Although we have been able to include only a *representation* of the great number who took part, we are still anxious to get in touch with *all* who are in this group.

Please write us! We want you to have a copy of the November *Leaves*, and your name should be on our files.

AUTUMN LEAVES

Are you interested in The Blue Bird Manual



This new edition of the manual of the Blue Bird Band, originally written by Estella Lentell and revised by Lenoir Woodstock, is a pretty booklet of sixty-four pages in blue paper cover, filled with good helps and interesting reading and instruction intended primarily for girls of pre-adolescent age, and particularly for those who would become or who are members of the Blue Bird Band. It contains:

How to Organize
Helps for Leaders
Program Suggestions
Conduct of Meetings
Ceremonies and Activities
Special Songs, Games, etc.

It justifies the title of Blue Bird Manual, and may be purchased through your branch publicity agent or direct from the Herald Publishing House, Independence, Missouri, at the price of twenty-five cents.

THE SA IERALD

OFFICIAL PUBLICATION REORGANIZED CHURCH OF LATTER DAY SAINTS

OF LATTER DAY SAINTS

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103. Act of October 3, 1917; authorized July 21, 1921.

Volume 74

Independence, Missouri, October 26, 1927

Number 43

EDITORIAL

Independence Sanitarium Approved

The Hospital Standardization Movement is now ten years of age. The Director-General of the American College of Surgeons, Doctor Franklin H. Martin, of Chicago, recently said of the movement: "Its growth has been phenomenal; from 89 hospitals meeting the requirements, or 12.9 per cent, in 1918, to 1,803 hospitals, or 69.9 per cent in 1927. This is due to the fact that the people of the United States, Canada, and other countries, where this movement is carried on, have been convinced of its worth, both from the humanitarian and economic aspects. Every community must accept the responsibility of providing adequate care for the sick and injured. The only way possible to do this in a proper manner is through the acceptance and carrying out of the principles of Hospital Standardization, as many of the hospitals in your community have done.

"Choosing your hospital when sick or injured is a most serious responsibility. This has been made easier in recent years through the publishing annually of the list of hospitals approved by the American College of Surgeons officially announced this morning. These approved hospitals stand for the right kind of care of the patient through the utilizing of the best means of diagnosis and treatment that modern scientific medicine can afford for the one out of every ten persons, or 12,000,000 who seek hospital care annually at a maintenance cost aggregating over \$1,000,000,000. Results count most. These are evidenced by the lower average days' stay of patients in hospitals, the gradual falling of hospital death rates, the minimizing of complications, and the improving in results generally.

"I am sure it is a great satisfaction for the people to know that the patient in a standardized or approved hospital is better assured of a prompt and accurate diagnosis, more scientific treatment, and an earlier return to normal physical conditions if at all possible. This is what every patient is entitled to and is the responsibility of the hospital to carry out."

The American College of Surgeons gives this list of hospitals and sanitariums in the State of Missouri, and the friends of the Independence Sanitarium will be pleased to find this institution on the list as fully approved.

Excelsior Springs Veterans Hospital, fully approved; Jefferson Barracks Veterans' Hospital fully approved; Kansas City Veterans Hospital, fully approved; Saint Louis United States Marine Hospital No. 18, fully approved; Cape Girardeau, Saint Francis Hospital, fully approved; Columbia, Boone County Public Hospital, fully approved; University Hospitals, University of Missouri, fully approved; Independence, Independence Hospital, fully approved; Jefferson City, Saint Mary's Hospital, fully approved; Joplin, Freeman Hospital, conditioned; Saint John's Hospital, fully approved; Kansas City: Children's Mercy Hospital, fully approved; Kansas City General Hospital, fully approved; Kansas City General Hospital (colored division), fully approved; Research Hospital, fully approved; Saint Joseph Hospital, fully approved; Saint Luke's Hospital, fully approved; Saint Mary's Hospital, fully approved; Trinity Lutheran Hospital, fully approved; Wheatley-Provident Hospital, fully approved; Maryville, Saint Francis Hospital, fully approved; Saint Joseph, Missouri Methodist Hospital, conditioned; Noyes Hospital, conditioned; Saint Joseph's Hospital, conditioned; Saint Louis, Alexian Brothers Hospital, fully approved; Barnard Free Skin and Cancer Hospital, fully approved; Barnes Hospital, fully approved; Bethesda Hospital, fully approved; Evangelical Deaconess Home and Hospital, fully approved; Frisco Employees Hospital, fully approved; Jewish Hospital, fully approved; Lutheran Hospital, fully approved; Missouri Baptist Sanitarium, fully approved; Missouri Pacific Hospital, fully approved; Saint Anthony's Hospital, fully approved; Saint John's Hospital, fully approved; Saint Louis Children's Hospital, fully approved; Saint Louis City Hospital, fully approved; Saint Louis City Hospital No. 2, fully approved; Saint Louis Maternity Hospital, fully approved; Saint Louis Mullanphy Hospital, fully approved; Saint Luke's Hospital, fully approved; Saint Mary's Infirmary, fully approved; Saint Mary's Hospital, fully approved; Shriners' Hospital for Crippled Children, fully approved.

R. J. L.

www.LatterDayTruth.org

Mrs. Edison and Home Duties

A man whose name is constantly before the public, one of the best advertised men in the world, both because of his inventions and the publicity he gets through the press because of the "human interest" aspects of his life and work, is Thomas A. Edison. Not so much has been written about his wife, and perhaps few persons have any idea what for a person this good lady is. But one can not but know that she and her attitude and work are important factors, and have always been in the life and activities of her distinguished and famous husband. And so I found much interest in an article I recently saw in the press, reading it, as I recall, in one of the Denver papers.

I had wanted to cull out some points of the article, but it is all so interesting that I am here reproducing all the important parts of it, for even if our readers may have seen the article, to reread it will do no harm, and to meditate upon some points in Mrs. Edison's "domestic philosophy" will do a bit of good to almost any person.

Here is the article:

"Tommy!" shouted Mrs. Edison into the deaf ears of one of the greatest men in the world, "the crown prince is here." Tommy was in his working clothes. Tommy always is. On this especial day, when the Swedish royalty were coming to Llewellyn Park, Mrs. Edison had tried to get him to put on a fresh suit; but his reply had been the characteristic one: "What's the use? It would be dirty before they arrived." So there he sat at his desk in the laboratory, pencil in hand, scratch pad in front of him, old coat on his shoulders—and nothing about the crown prince or the crown princess remotely in the neighborhood of this extraordinary man, says Frederick L. Collins in the *Delineator*.

For a moment he gazed in bewilderment at his wife as if she were an extra logarithm which had wandered uninvited into his calculations. But as her affectionate hand began the daily, or, rather, hourly, task of brushing his coat sleeve and straightening out his collar, he seemed to realize her identity, and to acknowledge it with a smile.

By the time Gustavus Adolphus entered the room, Thomas A. Edison was the smilingly benign elderly man whose beaming face is known the world around. No one, not even Mr. Edison himself, knew that it was the poised, considerate, always watchful woman by his side who had pulled him into shape, who had brought him so successfully to the mark. . . .

Especially, Mrs. Edison has little use for the aristocracy of money. It is one of her choicest theories that too much emphasis is given to finances in what she calls the greatest business in the world, home making. She says that "a woman who determines that she really will build a home can make it beautiful on a small income, can make it luxurious without rare rugs and many servants."

Her own home in West Orange is an excellent example of her theory. When Mr. Edison bought it forty years ago, he told his friends that it was too good a place for him, but not half good enough for his wife.

"When we came here forty years ago," Mrs. Edison once said, "there were only gas lights. You had to go around with a taper and light each jet separately. Then there were no hardwood floors and rugs; we used carpets which had to be swept and taken up and cleaned. Bathtubs were

painted and had to be scoured; while today they are porcelain and you wash them as easily as you wash a dish."

Mrs. Edison isn't altogether sure that these life savers are one hundred per cent beneficial to women. "No one wants to go back, of course," she admits, "but what a lot of the time saved from housekeeping is wasted playing bridge today! Of course there should be recreation, but it sometimes seems to me—I am old-fashioned—that some people want only to play bridge, dress, spend money, and run about seeking they know not what."

Mrs. Edison's duties as guide, philosopher, and nurse to this absent-minded genius do not stop with food and clothing. Nor do her duties as social secretary cease with the entertainment of itinerant kings and queens. She has the much more difficult problem of diverting her husband's attention to anything other than his work. She has studied his peculiarities and his tastes; and whenever either of them lead him away from the laboratory, she encourages and fosters them.

F. M. S.

Center Line of Auditorium

As one of the very many details which had to be given consideration in locating the Auditorium, the following letter from Brother W. O. Hands to the President of the church will be of interest to readers of the HERALD, and so we present it without comment:

BROTHER F. M. SMITH, INDEPENDENCE, MISSOURI.

Dear Brother Smith: It may interest you to know that a line drawn through the exact center of the Auditorium will produce straight through the exact center of the old Stone Church and will be a true north and south line.

The compass needle does not point true north. This year at Independence, Missouri, it points 6° 39' east of north. That means if you followed the needle one mile, you would be 607 feet east of the point you started from.

The north star is not stationary, but moves around the North Pole in a small ellipse.

I remember that you wanted the center line of the Auditorium to be a true north and south line, and Brother Henry C. Smith, the architect, wanted the center line of the Auditorium and the center line of the Stone Church to coincide. It seemed it would be impossible to satisfy both of you, but when the line was finally worked up it was found to produce through both buildings and to be a true north and south line.

Yours respectfully,

W. O. HANDS.

KANSAS CITY, MISSOURI, October 10.

Lord's Prayer Again in Question

"Lead us not into temptation," a phrase of the Lord's prayer, as contained in King James Translation, has again been brought to notice, this time by an eminent scholar, William Lyon Phelps, who writes of it in September *Scribner's*, introducing opinions of other learned men, including Professor Charles C. Torrey, known as an accomplished student of Hebrew, Greek, and Early Church History.

"Suffer us not to be led into temptation," the version of the Lord's prayer declaration which appeals to Latter Day Saints because of its finer meaning, is found in the Inspired Translation. We com-

mend this to our readers for consideration after reading the article of Mr. Phelps as republished in our department Of General Interest. This Inspired Translation of the Holy Scriptures would help out in many cases similar to the one under consideration, and we hope to see this book published in such attractive form in the near future that the world will want to consider it when making a study of Bible texts.

R. J. L.

Book of Mormon Readers

During the past two months there has been a continual stream of letters pouring into the several offices of the church telling of numbers who are reading or have read very recently the Book of Mormon. From these letters and from conversations with many of the traveling ministers and workers, it seems likely that the reading and study of the Book of Mormon will be a common activity among the church membership for months to come.

This morning there were placed in my hands a bunch of these letters, and from them I have received several interesting bits of information, some of which I shall pass to you.

Elder David J. Williams, located in Honolulu, Territory of Hawaii, writes inclosing the declarations of twenty-six in that city who are reading the Book of Mormon. One non-member is among the number.

William L. Goudy writes that those signing pledges to read the Book of Mormon by January 1 do not include all who are reading the book at New Philadelphia, Pennsylvania. Some do not desire to sign the pledge card but are reading or studying the book.

W. I. Cochran, of Central Chicago Branch, sends in names of a number of his flock who are willing to read and are reading or rereading the book.

Earl F. Hoisington writes from Boise, Idaho, inclosing forty signed pledges to read or reread the book, and in the course of his letter expresses the sentiment: "We followed out the suggested program for the Book of Mormon centennial anniversary beginning with the sunrise prayer service. There was a splendid spirit enjoyed throughout all of the day's

services and the largest attendance we have had at any service for over a year. I believe that such anniversary services are a splendid thing. We ought to have more of them. And I surely believe that the effects of this church-wide Book of Mormon reading movement will be far reaching and no doubt will be the means of making many converts to the church as it did in the early days of the church. I also believe that it will benefit the church in many ways. I can begin to see a renewal of interest in the affairs of the church among some of our members, and I think it will also increase our tithing from some of them. May the spirit of Cumorah ring down through the ages till every heart and soul is born anew."

John W. Blair, San Bernardino, California, says that numbers of the Saints of this western city are reading and going to at once read the book.

Here is part of a card from Louise Rees, Stevensville, Montana: "I have joined the Book of Mormon Reading Club. I have studied this book for many years, but this present reading is giving me a clearer insight into its mission than I have had hitherto. Also a feeling of peace and joy accompany the reading. Thank God for the wonderful latter-day work! My prayers are for its success."

W. C. Stauty writes from Minnesota: "Inclosed find a number of pledges for the

reading of the Book of Mormon. We believe that the reading and rereading *will result* in a *greater unity* among the people of God because of the great knowledge it contains of God's *plan of salvation*, the *clearness of understanding* of the gospel ordinances, and of the *unchangeability of God*. His desire to deal with one nation as another. It indeed is the fullness of the gospel, and coupled with the Inspired Translation and Doctrine and Covenants should grace the home of all Latter Day Saints, not as an ornament, but as a useful study to learn to live, not for self but for God, by helping and living for our fellow men."

Sister Charles Axtell, Opheim, Montana, writes a widely distributed sentiment as to her experience in rereading: "Since there is no branch here, I am sending this direct to the First Presidency, that I may be counted as one who is rereading the Book of Mormon. I find it wonderfully interesting and



"He said therefore, A certain nobleman went into a far country—and he called his ten servants and said unto them,

OCCUPY
TILL I COME"

Our Lives, Our Time, Our
Money, Our Business,
Our Skill, Our Influence
ARE ALL A TRUST
TO BE
ADMINISTERED
FOR GOD

BE READY TO GIVE
"AN ACCOUNT
OF THY
STEWARDSHIP"

much easier to understand than at the first reading some years ago."

From John Blackmore, a missionary located at Cameron, Missouri, in Far West Stake, comes a bundle of fifty-three "Remember Cumorah" slips. He reports that almost the entire adult membership of Cameron Branch is reading and rereading the book, and says: "Last Sunday evening the pageant, 'Remember Cumorah,' was presented to a crowded church, the whole of the service being a decided success."

R. A. McDole writes from Sagle, Idaho: "This idea of Bishop Fry's is certainly a good one, and I am happy to see the church capitalize it. Hardly anyone with whom I have talked has manifested any hesitancy, other than a doubt if they could find time to complete the reading in specified time. Some are going to make the effort, but would rather not sign the card."

Will R. Adams, Logan, Iowa, includes this in his report of those who are reading the book: "We are finding quite an interest among the membership to want to reread the book. We are planning to organize a group this fall and winter to meet at the homes and read it together."

H. W. Burwell, of Louisville, Kentucky, includes these details and sentiments in his short letter: "I am inclosing thirty-one pledge cards which have been signed by Louisville Saints. Out of a congregation of thirty, there were twenty-four signed last Sunday morning when they were distributed. We hope to get a pledge card in the hands of all Saints located here. We hope renewed activity in reading the Book of Mormon will be rewarded with a better understanding of the possibilities of our people by the use of the material placed in our hands."

Bernard Case writes from the Indian Mission near his home at Decatur, Nebraska: "Inclosed find slips signed at Indian Mission to read the Book of Mormon. I believe all will do their best to fulfill. We teach the Book of Mormon considerably at the mission among the Indians."

Mary F. Rydall, Wiarton, Ontario, writes an interesting letter from which we quote: "When Brother Fry's invitation was given to read the Book of Mormon, it appealed strongly to me. I have never read it through, though I have read a good deal of it. Now I am more than half through and have certainly been blessed in the reading, and do feel thankful that Brother Fry sent out the call. It is surely inspiring to see how the church generally responds to any call, and to you it must be so, after all the trials and discouragements you have been called on to endure. Surely the people are awakening."

Death of Orville L. James

Saints throughout the church are acquainted with Brother and Sister Orville L. James, who maintain a home at 809 West Waldo, Independence, Missouri, but have lived of recent years at Claremore, Oklahoma, where they conduct a hotel.

Sister James and her son have been in Europe this summer, but recently returned to the United States. Brother James left Claremore, Oklahoma, last week, for Saint Louis, Missouri, driving his automobile, to meet his returning loved ones. Near Rolla, Missouri, southeast of Jefferson City, on Wednesday, October 19, his car struck loose gravel, skidded, and overturned, and Brother James was severely injured, never regaining consciousness, and passing beyond Sunday evening at the hospital at Rolla to which he had been removed after the accident.

October 25 his body was received at Independence, and on October 26, at 2.30, the funeral will be conducted from the home on West Waldo.

On another page of this number of the HERALD will be found a short account of the active lives of Brother and Sister James which was written originally some months since for *Autumn Leaves*, but by courtesy of its editors is appearing in our pages.

The enduring and active interest evidenced by Brother James for the work and advancement of the church, and his ability to contribute to its progress, makes his loss keenly felt by a large number.

R. J. L.

Added to Graphic Arts Bureau

An old photograph of President Joseph Smith, formerly owned by Mrs. Margaret P. Campbell, of Centerville, Iowa, has been given by her to the Graphic Arts Bureau, where it will become a part of the pictorial history of that beloved man and prophet of God. The church owes gratitude to these people who generously contribute from their personal store that the archives may become possessed of complete series.

Mr. R. M. Streeter, of Independence, has presented to the church a copy of *Times and Seasons*, volume 6, 1845. In this volume we notice an account of the first meeting in the Nauvoo Temple. The temple certainly was not completed from the account given, as this statement is to be found on page 1017:

A Temple, entirely enclosed, windows in, with temporary floors, pulpits, and seats to accommodate so many persons preparatory to a general conference; . . .

President Young opened the services of the day in a dedicatory prayer, presenting the Temple, thus far completed, as a monument of the Saints' liberality, fidelity, and faith. . . .

Some ten or more years have passed since Patriarch Isaac N. White visited Liberty, Missouri, and true to his leanings, was visiting places in the town which were of historical interest to the church of his choice. He found the steel bar which locked the door to the old jail at Liberty, the place where Joseph Smith and several officials of the church were confined in 1838, awaiting trial on charges which had grown out of the old Missouri troubles. It was during this particular chapter of the mob troubles that General Alexander W. Doniphan befriended the church officials in such an eminently just and courageous manner as to call for admiration both of Saint and mob member.

Of course Brother White wanted that steel bar, which was one half inch thick, two inches wide, and twenty-eight inches in length—what a valuable article this would be! He set about obtaining permission to remove the bar, obtained it, and it remained in his possession for several years, until he passed on to his eternal reward. Since his death this article has been in possession of Sister White, his widow, who recently gave it into possession of the church. A museum is being gathered at the Library Building, at the corner of Lexington Street and River Boulevard, and it becomes a part of this collection.

R. J. L.

Saloonless and Stainless

By Odillon B. Slane

A saloonless nation and a stainless flag,
This our motto today;
A march that is forward and does not lag,
We watch and work and pray.
A stainless flag—a saloonless nation,
A land whose sons are free,
"Lead us not into temptation,"
Is the prayer that ought to be.

A saloonless nation and a stainless flag,
This is our hope today,
Echo the slogan from valley to crag,
Nor slack nor stop nor stay;
The saloon and flag have no relation,
So may it ever be,
Spirit, lead on through all duration,
Pray that the blind may see.

A saloonless nation and a stainless flag,
A cry of the heart today,
Our spangled banner is not a rag,
Its colors were born to stay.
A stainless flag—a saloonless nation,
A glory in every star,
Rising high in the world's gradation,
A power that none can bar.

In Memory of Wayne B. Wheeler.

Their Hearts Are in Zion



Orville L. James, Mary E. James, mother of Orville

The Robinson family came to Independence, Missouri, in the fall of 1887, as Elder John Robinson used to say, literally "carried on the shoulders of the Philistines." His business firm transported him, with all his household, from Peoria, Illinois, to Kansas City, where they were opening a branch establishment. The boom was at its height in Kansas City, and there were no available houses, so the family located in Independence.

The James family had preceded the Robinsons, coming to Independence from Pittsfield, Illinois, about three years before. And in time Belle Robinson and Orville James became acquainted, friends, very good friends. She tells the story herself.

"During my second winter there, I met Orville—rosy-cheeked and handsome—and after a courtship that extended over more than five years, we married. Two or three times during those years I was almost persuaded to marry men outside the church, but the Lord was good to me and helped me make the decision that has been a blessing to me and mine all my life."

Independence at that time was not the prosperous city of churchly condition that we see today. The little brick church east of town was the place of worship, and among her first memories Mrs. James holds one of a slender, blond boy playing the organ for the choir—Arthur Mills, then a boy of sixteen or seventeen years. Since she was musically inclined, the choir had great attraction for Belle Robinson.

During all the years between that time and when the James family left Independence in 1903, they were closely connected with the choir and other musical work. The first leaders were F. W. Barbee and H. R. Mills. Later it was either Mr. or Mrs. James, each serving as chorister for a period of six years during the last twelve years of their residence in Independence. At the same time, either one or the other was chorister of the Sunday school.

The laying of the corner stone of the Stone Church in the spring of 1888 was an auspicious occasion in

which the choir took a prominent part. And now the great work before the musicians and the choir was to secure funds for a pipe organ for the new church. The idea was first fostered in the Hawthorn Society, a women's organization for that particular purpose. Belle Robinson was among the foremost of those who worked tirelessly for years toward the realization of their dream. She took subscription lists to her friends in the city, not members of the church, and to Independence business firms. Finally, all pulling together, the fine old organ was purchased and installed in the loft of the Stone Church.

The irony of fate was that after all the years of endeavor, Mr. and Mrs. James had little opportunity to enjoy the fruits of their labor. They were present to hear the dedication concert and for a Sunday or two following; then they moved away from Independence to Oklahoma. Their enjoyment of the long-worked-for organ must be only in knowing that they had worked in a worthy cause and that others would be privileged to enjoy the results.

Belle Robinson James also served the church in another and important channel during these earlier years. In 1890 at General Conference in Lamoni, President Smith asked her to report the conference speeches and business sessions. At that time the church boasted of two very fine court reporters—Daniel Lambert and Colonel Sellon. Mr. Lambert was not strong, was editing a paper, and did not have time or strength to add to his duties. Colonel Sellon was busy reporting various courts, and, although he reported a sermon occasionally, could give but little time to the church work in that line. Mrs. James became the conference reporter and stenographer, and continued in that position for about twenty years.

Some of the conference sessions were stormy, and she says, "I can recall several where I quaked with terror when asked to reread what some one had said in his speech. The scramble to find the exact words amidst that labyrinth of notes was nerve racking!" True to the nature which she was always known to display, however, she was glad to fill a place for which no one else seemed ready at the time. She has the remarkable record of having been in attendance at all except four of the General Conferences of the last forty years.

Mrs. James reported the first sermon published in *Zion's Ensign*—one by W. T. Bozarth, and of which she says, "He had to do considerable editing to get in all the fine points. He was very rapid, and sometimes I wouldn't have all of one point finished before he had started on another. Thus, I sometimes left the other one out—but there was lots of hard work connected with this reporting business!"

Among her finest experiences in reporting, Mrs. James counts her work in aiding the patriarchs of the church. She reported blessings for Patriarchs Alexander H. Smith, Fred A. Smith, Henry Kemp, Joseph R. Lambert, John H. Lake, Charles Derry, C. A. Butterworth, Richard Baldwin, and I. N. White.

The James family, speaking now of the second generation, made the first trip to Oklahoma in 1903, and since that time have "commuted, as it were," between Oklahoma, Kansas City, and Independence, with the exception of a residence of four years in Emporia, Kansas. And it was in Emporia that Belle Robinson James, now mother of a family of her own, secured her college degree—bachelor of science in music!

They had bought a hotel in Emporia, then a city of 12,000. The son, Orville Thomas, was beginning high school; and the daughter, Pauline, was enrolling in her first year of college. "Coming there from Tulsa and Kansas City, I was lonely and somewhat dissatisfied," said Mrs. James in speaking of the events of those years. But here loneliness and dissatisfaction soon disappeared.

She had been studying French in night school at Kansas City and Tulsa, and since no private tutors were available in Emporia, Pauline suggested that her mother join a French class at the college. Mrs. James demurred at first, thinking "my gray hairs too numerous and my years too many to associate with college boys and girls." But the class received her with such a cordial welcome that she was soon a regularly enrolled member. The following semester she enrolled for harmony and sight singing in addition to the French. She added more and more work as she progressed, and received her degree after three years and four months, during which time she attended one summer school session, taking extra hours during several semesters in order to finish.

"I had the splendid cooperation of my husband all this time," says Mrs. James, "and the last two years of my school work found me on the campus every morning for eight o'clock classes. It was a great experience—the association of the young people was one of the greatest pleasures I ever had, and I feel that I can never become old and crochety in thought, for I seem to get their viewpoint and their angle



Belle Robinson James

on most questions. I love to work with young people."

The James family is now living at Claremore, Oklahoma, where they are proprietors of the Sequoyah Hotel. They have a home place in Independence, however, and whenever possible they return there to open their house and enjoy the association among people who are very dear to them.

Mr. James has a tenor voice which has been used in our church and in community work wherever he has lived. He is still singing, and is song leader of the Claremore Rotary Club. Pauline was married last summer to Mr. S. S. Arnson, and now resides in Saint Louis, Missouri. She has spent most of her time at home, studying voice, teaching school, besides spending one year of study in Paris. Orville Thomas has had two years of college at Emporia and Kansas University, and is now learning the hotel business with his father as a teacher. He is also a singer, and plays wind instruments well.

Mr. James's mother is still living, is seventy-seven years of age, and in very good health for her years. Mr. James's father died in 1903. Mrs. James's parents have both passed on, her father, John A. Robinson, in 1902; her mother in 1921.

Other family names which are recalled as pioneers who worked and sacrificed that the name Latter Day Saint should be respected and honored in Independence contemporaneous with those of James and Robinson, are: Barbee, Murphy, Mills, Pitt, Warnky, Williamson, White, Harrington, Luff, Clow, Crick, Parker, Bushnell, Benjamin Smith, Bishop Cox, Chatburn, Brackenbury, Kennedy, and perhaps others—stalwart, faithful, earnest, loyal Latter Day Saints. All honor to them!

Summer Worship

I worship the God of the grasses,
Of quivering elms and the sea,
And every stray breeze that passes
Is laden with wisdom for me.
I find Him in sky-topping mountains,
In deep, shaded valleys of fern;
He sings in the crystalline fountains
And broods as the autumn fires burn.

How vainly they seek for His glory
In creeds that are musty with age!
Why will they not welcome His story
On Nature's all-scintillant page?
I worship the God of the grasses,
The Lord of the dawn-tinted skies,
And every stray breeze that passes
Brings news of some near paradise.

—Thomas Curtis Clark.

College Day Is Sunday

October 30, next Sunday, is "College Day," and means much to the young people of the church and to the church school.

It is quite important that funds should be gathered upon this day set apart by action of the General Conferences of the church for the purpose of advancing the interests of its educational institution, Graceland College. The church has said that funds shall be gathered on that day for the support of the college, and by agreement the resulting moneys are placed in a fund to finance young men and women who need help in order to gain the coveted training.

While this is desirable and to be encouraged, surely there is another phase of the work of College Day which can not be gauged by the amount of money raised. That phase is the contemplation of the work of the church along educational lines, which would include a searching look into the purpose and efficiency of our college.

From the beginning it has been the purpose of the church to give its young the most natural and hence the truest conception of life and its demands upon the individual who would be useful to the group. In this purpose the church has succeeded: witness the large percentage of the official family and missionary force which now is accomplishing the work of the church. Because of their mental and spiritual equipment the lot falls more and more upon the Graceland product.

In efficiency we can gauge success somewhat by the fact that Graceland students are welcomed by other institutions of advanced learning, which institutions have sought after our young men and women and have given them unusual preferment.

It is gratifying to find that some parts of the church are already sending in their contributions, not waiting for College Day, thus showing the deep interest they have in Graceland College and the institutions and young of the church. Thayer Branch in the Southern Missouri District is keeping up its good record, being the first branch to report its quota raised.

Those who have been Graceland students in former years are conducting a considerable percentage of College Day activities in 1927, and we wish them the utmost success.

R. J. L.

I saw an interesting article in the daily press recently on the uses of tea, coffee, and cocoa, by Doctor Reed, formerly president of the American Medical Association, in which he made the statement that a cup of ordinary boiled or percolated coffee contains about two grains of caffeine, which, he states, is the ordinary prescription dose of caffeine.

F. M. S.

THEY SAY...

English Proverb: "He that would thrive must ask his wife."

Benjamin Franklin: "A benevolent man should allow a few faults in himself, to keep his friends in countenance."

A Proverb: "It is hard for an empty sack to stand upright."

A Proverb: "He who trusts in God has built well."

We sometimes think the pillow is hard when it is the conscience which hurts.

A Proverb: "If you would fear none, do right."

A Proverb: "Woe be to him that reads but one book."

Franklin: "Human felicity is produced not so much by great pieces of good fortune that seldom happen, as by little advantages that occur every day."

An Old Maxim: "He that has once done you a kindness will be more ready to do you another, than he whom you yourself have obliged."

Channing: "Let every man, if possible, gather some good books under his roof."

Some One: "To understand and to be understood makes our happiness upon earth."

Horace Greeley: "It is impossible to enslave mentally or socially a Bible-reading people."

Casson: "The longer I live, the more I am convinced that a man's whole life depends upon his attitude towards his job."

Owen Meredith: "No life can be pure in its purpose or strong in its strife and all life not be purer and stronger thereby."

Casson: "Most people regard work as a penalty. It is the punishment of the poor, they think. And there you have the main reason why most people are poor."

Macaulay: "We are not poorer, but richer, because we have through many ages rested from our labor one day in seven."

Some One:

"In men whom men condemn as ill,
I find so much of goodness still,
In men whom men pronounce divine,
I find so much of sin and blot,
I hesitate to draw the line."

John Bunyan: "One leak will sink a ship; and one sin will destroy a sinner."

RADIO PROGRAMS

KLDS

1110 Kilocycles—270.1 Meters

Programs for Week Beginning Sunday, October 30, 1927

SUNDAY, OCTOBER 30

- 8.36 to 9.00 a. m. Children's program, arranged by Mrs. Bertha Burgess.
9.00 to 9.30 a. m. Bible study, conducted by Ralph W. Farrell.
11.00 to 12 noon Stone Church service; choir; Robert Miller, organist. Sermon.
3.00 to 4.00 p. m. K L D S Radio Church, conducted by Reverend John W. Bradbury, Bales Baptist Church.
6.30 to 7.30 p. m. Radio Vesper; music arranged by Mrs. C. E. Wight. Sermonet, Elder Cyril E. Wight.
9.15 to 10.15 p. m. L. D. S. Studio service; music arranged by George and Robert Miller. Sermon.

TUESDAY, NOVEMBER 1

- 6.30 to 7.00 a. m. Morning devotional service; music by ladies' quartet; sermonet, K L D S Radio Pastor.
7.00 to 7.30 a. m. Table talk, Ralph W. Farrell.
4.00 to 5.00 p. m. Matinee program.
7.00 to 7.15 p. m. Cousin Hazel—children's stories.
7.15 to 7.30 p. m. Walt Filkin, *Journal-Post* Poet.
8.00 to 9.00 p. m. Studio program, arranged by Mrs. Herbert Spokesfield, pianist.

THURSDAY, NOVEMBER 3

- 4.00 to 5.00 p. m. Matinee program, arranged by Mrs. Russell Smith, soprano.
7.00 to 7.15 p. m. Cousin Hazel, children's stories.
7.15 to 7.30 p. m. Health talk, Doctor Joseph Brennan.
7.30 to 7.40 p. m. Voice talk, Jessie Wilson Towner.
8.00 to 9.00 p. m. Studio program, featured by Mrs. F. Jones, mezzo-soprano and pianist.

FRIDAY, NOVEMBER 4

- 6.30 a. m. Morning devotional service, conducted by the K L D S Radio Pastor, Ralph W. Farrell; music by Y. K. T. Class.
7.00 to 7.30 a. m. Uncle John's children's features.

SATURDAY, NOVEMBER 5

- 8.00 to 9.00 p. m. Studio program, arranged by Mrs. Jack Meredith.

K M B C

1110 Kilocycles

Midland Broadcast Central—Kansas City.

Programs for Week Beginning Sunday, October 30, 1927

SUNDAY, OCTOBER 30

- 2.00 to 3.00 p. m. Instrumental program.
8.00 to 9.00 p. m. Independence Boulevard Christian Church; Doctor R. H. Miller, minister.

MONDAY, OCTOBER 31

- 12 m. to 1.00 p. m. Live stock market reports; farmers' educational features; music.
9.00 to 10.00 p. m. James Prior at the Miracle Organ.

TUESDAY, NOVEMBER 1

- 12 m. to 1.00 p. m. Live stock market reports; farmers' educational features; music.
9.00 to 10.00 p. m. K M B C String Trio.

WEDNESDAY, NOVEMBER 2

- 12 m. to 1.00 p. m. Live stock market reports; farmers' educational features; music.
9.00 to 10.00 p. m. Silent.

THURSDAY, NOVEMBER 3

- 12 m. to 1.00 p. m. Live stock market reports; farmers' educational features; music.
9.00 to 10.00 p. m. James Prior at the Miracle Organ.

FRIDAY, NOVEMBER 4

- 12 m. to 1.00 p. m. Live stock market reports; farmers' educational features; music.
9.00 to 10.00 p. m. K M B C String Trio; Lois Swaney, soprano.

SATURDAY, NOVEMBER 5

- 12 m. to 1.00 p. m. Live stock market reports; farmers' educational features; music.
9.00 to 10.00 p. m. Buddy and Ruddy, the K M B C Melody Boys.

OF GENERAL INTEREST

Just What Is Correct Interpretation?

"Lead us not into temptation." This phrase, which is repeated every day by millions of people, is not clear. What does it mean?

Professor Charles C. Torrey, a three-dimensional scholar (Hebrew, Greek, Early Church History), once furnished me with a possible explanation, though conjectural. "I don't believe, myself, that the original (Aramaic) meant what our literal Greek means. There is another passage, Matthew 26:41 (and Mark 14:38, Luke 22:46), which I think should be taken in connection with the words in the Lord's prayer. 'Watch and pray, that ye enter not into temptation' is too general, too weak, for the situation; as more than one commentator has remarked, though no one has suggested any other meaning of the words (no other is possible in the Greek). I think that the original was: 'Awake, and pray not to be overcome in the trial [which is at hand],' i.e., pray for strength to stand against the coming test—which, in fact, proved too much for them. In the Lord's prayer we certainly have the same verb, in the causative stem; meaning (as I think) 'Let us not be overcome by temptation.'"

I have just received an interesting letter from Charles W. Keppel, Columbia, '27:

I have been working on the sentence in the Lord's prayer, "And lead us not into temptation but deliver us from evil," in the attempt to get satisfactory meaning out of it. I write to ask if the following seems convincing to you:

"'Lead us not into temptation' may mean either, 'Let us not be tempted,' or 'Let us not be overcome by temptation.'" I am in favor of the latter interpretation, because Christ in Matthew 26:41, says, "Watch and pray that you enter not into [that is to say, that ye do not act upon] temptation," and in Luke 22:32, says, "I have prayed for thee that thy faith fail not." In both cases there is no thought at all that temptation may be withheld. The attitude is that it will come as certainly as rain will come, only when it does, may one be prepared to thwart or shed it.

An analysis of the sentence would make it seem sensible to substitute an "and" for "but" (leaving out the first "and," capitalizing "I" in "lead"), thereby making the two petitions distinct. For they should be distinct. People may be in two conditions. One is when they have an opportunity to avoid or commit sin; the other is when they have already sinned. What I think Jesus wanted was to have people feel that in whichever state they hap-

pened to be, there was a special and pertinent utterance for them in the prayer.

I asked Professor Torrey to comment on this letter:

I agree with this man's interpretation, as you know, but am unable to demonstrate its correctness,

It can not possibly be obtained from the Greek, the reading of which is perfectly certain, both in the Lord's prayer and in Matthew 26:41. The Greek means exactly what is expressed in our English version; and there never was any other Greek reading. So also Luke 11:4.

But both Matthew and Luke were translated from the Aramaic language, and there is some ground for thinking that the verb in the original may have permitted not only the rendering found in our Greek but also the one suggested by your correspondent, "be overcome." This, however, is mere conjecture, based on slender evidence.

I can not see that "and" is an improvement over "but." Either one makes good sense, to be sure, and the second clause can be understood in more than one way.

In Browning's poem, "The ring and the book," the old Pope makes a fine allusion to this difficult phrase, which drew from Stevenson this comment:

"It is lawful to pray that we be not led into temptation; but not lawful to skulk from these that come to us. The noblest passage in one of the noblest books of the century is where the old Pope glories in the partial fall and but imperfect triumph of the younger hero."—William Lyon Phelps, in "As I like it," Scribner's, September, 1927.

A Nation's Menace—Her Children

BY WILLIAM MATTHEW HOLDERBY, *The Dearborn Independent*
October 8, 1927

Thirty-one million five hundred thousand children—30 per cent of the population of the United States—are under fourteen years of age.

The child population of the United States is greater than the entire population of the twenty-one States west of the Mississippi, including Wisconsin. The total population of the United States in 1860 was only 31,400,000. We have enough boys and girls of nineteen years and under to replace the entire population of France; enough under fourteen to repopulate Canada almost four times.

The State of Kansas could be repopulated every five years by the boys and girls of America who die before reaching the age of ten years. And Kansas has a population of 1,769,000.

From these 31,500,000 boys and girls will come tomorrow's presidents, legislators, judges, authors,

artists, musicians, teachers, inventors, fathers, and mothers. They are the hope of America; commingling of the world's civilization, they are the hope of the world.

Where are these boys and girls today? And how are they preparing for tomorrow's tasks?

Our public school system aims to make the child intelligent—but it does not teach righteousness as such. Religion has little or no place in our public schools; the result is that we are raising our young people to lead lives of spiritual illiteracy.

The various Christian denominations are endeavoring to curb this illiteracy through the Sunday school and young people's organizations, but the results have been far from satisfactory.

More than 27,000,000 children and youth, under twenty-five years of age, are not enrolled in Sunday schools and receive no systematic religious training.

Protestant denominations are not alone in this neglect. Catholics also complain of the spiritual ignorance of their youth; New York City Jews complain that three fourths of their children of school age—206,000 in all—do not attend religious schools.

This survey of national condition confronts us with circumstances appalling in their dimensions of possible dissolution of our Government if this generation of childhood is not conserved religiously and politically. No man needs to be counted an alarmist who frankly faces the facts and truthfully reveals them to the people.

Two expressions of religious life nationally have been the means of securing for us and securing to us our national liberties. These institutions are the Christian Sabbath and family worship. The breakdown of these two expressions of religious life in our Nation, within the past decades, confronts our national life in its political phases, with the certainty of suffering inevitable disintegration. So serious are the conditions of total disregard for constituted authority now developing in all the social areas of America's population that, unless something is accomplished within the next five years to reestablish in the national consciousness a responsibility toward the things of righteousness and godliness, America must pay the price of veritable anarchy that shall be forced upon her by what may be expected in a complete social breakdown.

Water wastes itself when it flows on in a stream, but when a dam blocks it, power is developed. Today tremendous energy is being wasted in a stream of social effort, on behalf of youth, because it is not working against the barrier of an idea. What is needed today is an idea with the efficiency of a scientific accuracy that would get results for all the time, energy, and means now being wasted on im-

practical methods of social service. *The greatest single error in modern life is the development of the individual as the unit of society.* This is most seriously represented by the conceited attitude of present-day youth, fostered by types of educators playing for popularity.

The Marxian philosophy in its development within the half-century has displaced the *ideal of the family as the pivotal point* about which revolves the organization of industrial, religious, political, and social expressions in life. The vogue of criticism of excesses and indulgences of the children of our present age, however, will need more than resentment on the part of a passing generation of adult minds, if conditions are recovered that will produce decency as in former social relations. We are now doing no more than treating the sores with either salves or caustics rather than eliminating the cause of our social splotches and open pus pockets of moral decay.

America is surfeited with community movements and public welfare organizations. The plea for support of these efforts is almost bedlam. Can not some one in the midst of the din and confusion see the futility of them? What these misdirected social efforts have done is to destroy the family in America's life. According to sex and age, father, mother, son, and daughter have been separated into groups, and the social expert has been given the responsibility to progressively develop these into the social units that will represent our eventual achievements for a mass society. The benefits of any discipline as exerted by such directors of youth groups seem to last only while the supervision lasts. This won't work. No such conditions of juvenile delinquency ever existed in American life as that discovered today. Not until the American family is reconstituted and father and mother are again placed as the social experts at the point of original responsibility, as God intended them to be, dare we hope for a better generation.

The contribution of a high order of organized family life is expressed toward the three divisions of a social, religious, and national responsibility. These are represented in the three institutions of home, church, and nation. These institutions are themselves creations of the family and in turn are the protectors and defenders of the family life. It is evident that only as the family is of a high standard of living and representative of the solidarity that this group demands will these institutions be strong to serve the community life of groups of families. The family must be preserved intact if these institutions are to live, and anything that strikes at the preeminent position of the family and the official position of father and mother strikes

at the heart of home and church and nation, for neither individualism nor socialism can establish them or preserve them.

When the Pilgrims gathered in the cabin of the *Mayflower* and devotedly committed themselves to God for his service, they covenanted with each other and signed a compact. A reading of this document discloses the first stipulation to be that when they reached the shore each man should build himself a house. Thus we are somewhat justified in maintaining that the home is the foundation of our other institutions, both of religious and political life, in that it has been the forerunner of them.

The staggering thing is that the task is so large. Using wrong methods of social effort, such as the idea of the individual for the primary unit of society or the mass idea of socialism, we accomplish very little. The failure of present-day methods is as if we were trying to work from the outside in, rather than from the inside out. It is not practical to build the wheel by putting the felloe inside the tire, then placing the spokes in the felloe and trying to insert the hub as the last operation. The order must be reversed. First, the hub, then the spokes, then the felloe, then the tire. If the vitalizing idea of the family is put first, out of it will flow results so much larger than anything of present achievement that we shall find the later achievements somewhat commensurate with the task that now faces us. The place to begin the expression of individual life is in the family circle, in the home environs with parents' precept and children's practice.

Within less than seven years, many of this generation of American youth now less than fourteen years of age will have reached the position of citizenship. Womanhood will have equal suffrage with manhood. What will it mean if in that day when expressing the sovereignty of American citizenship which is to cast the ballot, they have no respect for God, nor appreciation of the significance of the Stars and Stripes? The menace we face is that one generation can destroy a nation. No non-Christian nation has ever preserved its civil liberties.

The importance of Christian unity is obvious when one realizes that Christ prayed for it in order that the world might believe that he came from God. Whoever encourages or tolerates any sectarianism or authority other than that of Christ (whether of man or of organization) helps deny an answer to the prayer of Jesus. Such a person is an enemy of the faith and a hindrance to the conversion of the world.—*Frederick E. Gielow.*

NEWS AND LETTERS

Red Letter Day at Coldwater, Michigan

Concerning the splendid effort of Coldwater Branch to stage a get-together service, the *Coldwater Daily Reporter* of October 18 carries the following:

"Activities at the Saints' church Sunday, October 16 were occasioned by the annual home-coming and all-day service as preannounced in the *Reporter*. The early session of Sunday school reported 86 visitors, and the attendance increased during the day until the noon hour registered 150 people who dined at tables in the basement of the church. Three sermons were preached during the day by Reverends Scott and Harrington. Music was a conspicuous feature, and anthems, choruses, duets, and solos were rendered at every service. Members were present from Bryan, Ohio; Fort Wayne, Kendallville, Elkhart, Angola, Fremont, Clear Lake, Salem Center, Indiana; Dowagiac, Three Rivers, Battle Creek, Marshall, Lansing, Jackson, Hudson, Detroit, and Quincy, Michigan. It was an enjoyable gathering."

But the experiences of such meetings in the southern part of the district the past season can not be realized fully from cold type. The spirit of light, good will, and fellowship was with all from beginning to end, and something was doing every minute. The robustness of faith and earnestness of endeavor was eminently manifest in Zion's ideals.

The sermons enchain the interest and rapt attention of the listeners, while the music in its adaptability was characteristic in all renditions, vocal and instrumental. Coldwater is out to excel when it comes to public functions. Its talents and reputation are not discounted. May such continue to be perpetuated. Brother Harold Scott, whose voice has been heard over W R E O the past season, was present and rendered a solo, "I have made my heart a temple." This was greatly appreciated. The Three Rivers duet was charmingly rendered, Sisters Fish and Galigher surpassing former efforts.

The dinner was a fine assemblage of viands, satisfying to the appetites of daintiest epicures. Being cooperative, the credit for such a menu must be given to all, and we can not give enough, for it involved some sacrifice.

The morning sermon was by S. W. L. Scott, and was an exegesis of "The great day of the Lord, and there is none like it," based on Jeremiah 30: 5-8. The "voice of trembling, of fear, and not of peace," is the latter-day work which for a hundred years has proclaimed, contrary to the universal sentiment of the age, that this is the "end of the world" and "the hour of God's judgment" made manifest by the angel's message. The kingdom of God appeared upon the world's stage two thousand years ago, as a "voice in the wilderness," exhorting the people to "bring forth the fruits of reformation" and warning them to "flee from the wrath to come." Read Matthew 8. This work of 1830 is a "voice of fear and trembling," that the time soon cometh "that peace shall be taken from the earth." This "voice" is from heaven, saying, "Come out of her, my people," and escape the plagues. See Revelation. It comes from heaven at the "time of Jacob's trouble." Since August 1, 1914, we have lived in a world made strange and terrible by the conflict of many powers, mighty and spectacular. World events have been crowding so swiftly that they are like vanishing and unrealized dreams. Dynasties have fallen while we watched; governments have been raised up and thrown down; millions of men, women, and children have been enslaved in one place, while other millions have been emancipated elsewhere; age-old customs, creeds, and traditions have shriveled in the fire of new conditions, and the relationships of mankind have undergone radical and basic changes. "Distress of nations with perplexity," as predicted by Christ, and all things being in "commotion," seem to be

the raging ocean in which now the great world swims. Turkey, so distressed, with "hands" on her national "loins," opens her door and admits the chief of the "three unclean spirits" and enshrines it as her state religion. What next?

The afternoon sermon by District President George Harrington stressed the relationship between God and man. His text was, "Great is the mystery of godliness." While man is in the image of God, the gospel which redeems from the fall imposes a new relationship, involving new obligations, even those which reveal God and "everlasting righteousness," for "this is eternal life, to know thee, the only true God, and Jesus Christ." While we all live the *natural life* through the laws of nature, we do not possess the "life more abundant" without the *new relationship*, with its obligations, imposed through the mission and the emancipatory message of "God manifest in the flesh." Brother Harrington rendered a solo, assisted by Sister Martel Ellis, pianist. Some of the Saints from a distance carried over for evening service, and an old-fashioned sermon was delivered on the topics: "The church; her origin; her constitution; its ratification, and confirmation." Some nonmembers were in the audience.

Administrations were performed during the day. Thus the event passes to be long remembered. A day fully devoted to God's service, and its good fruits can be seen "from afar."

Des Moines, Iowa

October 16.—On Sunday, October 2, we had Sunday school promotion exercises. This was in the beginner, primary, junior, and intermediate departments. These departments are in charge of Sisters Carpenter, Howard, Charters, and Cook, respectively.

Sacramental service followed, with a good spiritual influence throughout.

The Religio program was also uplifting and educational. Piano solo by Lucie Langdon; vocal solo, Ardith Kirkwood; reading, Delma Jordan; piano solo, Vivian Castings; vocal duet, Gladys Barr and Eva Cook.

The evening service was the beginning of a series of special services conducted by Apostle F. Henry Edwards. The meetings have been very well attended, and the Spirit of God has permeated the messages every night.

On Sunday, October 9, Brother Edwards was in charge of the morning service. Sister Verba Parker ably rendered the vocal solo, "Open the gates of the temple." She was accompanied by a violin obligato played by Vern Deskin. Following this, Brother O. L. D'Arcy, of Canada, was the speaker of the hour, his subject being, "Character building." Brother D'Arcy certainly did justice to the subject, and the young people especially were helped.

Again at the Religio a splendid program was given. Reading by Gladys Barr; piano solo by Thelma Clark; vocal duet by the little sisters, Elizabeth and Clara Mayers; with a short address on "Christian living" by Brother Berwyn Lungwitz.

At the night service, Apostle Edwards took for his topic, "The nineteenth century prophet." The church was well filled for this meeting.

We feel that this day, Sunday, the 16th, has been a blessed day for the Saints here. Brother F. O. Wilkinson and family, of Council Bluffs, were attendants at the Sunday school. Brother Fred, who was formerly one of our Sunday school superintendents, gave a short talk. The Des Moines Saints are glad to see them again. The morning service was devoted to prayer and testimony, and a splendid spirit was manifested.

We are having some excellent programs at our Religio, and a good one was given tonight: vocal solo, Ardith Kirkwood; reading, Roy Richards; vocal duet, G. Barr and E.

Cook; piano solo, Marjorie Castings; violin duet, Vern Deskin and John Ferguson.

The evening service, which was the closing of the special services held by Apostle Edwards, was very well attended. Ardith Kirkwood rendered the vocal solo entitled, "Others." Following this, Brother Edwards took for his topic of discussion, "Why I am a Latter Day Saint." It was a fitting climax to the messages that had been given by him during the past two weeks. Altogether the Saints have been blessed and uplifted through the efforts of Brother Edwards. May God bless him in his work as he goes into other parts of the vineyard.

It may be of interest to know that the Polk County Sunday School Association held a five-day School of Methods here, beginning September 25. Mrs. Grace Sloan Overton, of Chicago, and Doctor W. C. Bower, of Chicago, were the faculty. Nineteen Latter Day Saints enrolled in the course. It was very intensive work, yet eleven finished for credit. It is interesting to note that while our group was only five per cent of those enrolled, we received twelve per cent of the credits given.

Doctor Brown made two statements during his lectures which were particularly interesting from a Latter Day Saint viewpoint: "As for me, I can not think of God as an abstract theological formulæ; he is a person, though great Father of us all."

"The chief concern of our leading religious educators of the country as well as our university instructors of religious thought, is to make the principles of Christian living operative in group association."

The above are quoted from the notes taken by Brother Hartshorn at the time, although he says they are not verbatim.

Cherokee, Iowa

October 19.—We are still striving to let our light shine in this part of the vineyard. It seems there is always some affliction or trial for God's people to overcome. This is a good reason for us to work harder than ever and to be more faithful.

Bad weather the past month has interfered to some extent with services and has caused many of the Saints to suffer with colds.

Attendance at prayer services is somewhat better than it was, and some one hundred per cent meetings have been held, a fine spirit being shared by those present.

Sister Gladys Silsbee is again in charge of the young people at Sunday school and also assists with the music at all services. We are glad to have her assistance, for music is our weak point. Sister Silsbee teaches music in Cherokee public schools.

Louis White, a brother of Brothers Harvey and Kay White, was killed by a falling tree limb September 27, and the funeral was held in the church on the 29th. He was the youngest son of Brother and Sister L. C. White, of Le Mars, Iowa. Funeral sermon was by Pastor A. R. Crippen. The body was taken to Moorhead for burial. Louis was not a member of the church but had attended services when he could. He was seventeen years of age and leaves many relatives and friends to mourn his untimely departure.

The heads of all departments, with all officers and teachers, were treated to a fine supper by Brother and Sister Albert Haynes on Saturday evening, October 1. Brother and Sister Haynes were assisted by Brother and Sister Alfred Ballantyne. After the supper, a get-together meeting was held to plan ways and means for our winter's work. Each one present was asked for a talk or statement of his views, and we believe some good was accomplished. District President Ellis L. Bedwell was present and gave some excellent advice. We are hoping for some more such meetings and suppers during the winter.

Brother E. L. Bedwell was with us for a week and held

meetings. While attendance was poor, those who attended enjoyed the talks. The weather was very bad, which no doubt cut down the attendance.

A fine new stove capable of comfortably heating the church has been installed. We had hoped to put a basement under the building and put in a furnace, but this was thought inadvisable under present conditions.

Sunday school is handicapped by a lack of teachers. The loss of Sisters Crippen and Reeder was a severe blow, and illness has kept some others away. We trust the Lord will soon raise up some of the young to help in this work. Attendance is very good most of the time.

Sacramental service this month was much enjoyed, and a fine spirit was experienced by the small crowd present.

Brother and Sister Halberg and daughter, Bonnie, of Storm Lake, Iowa, attended services with us last Sunday.

Sister Gladys Silsbee has been elected branch pianist to fill vacancy caused by the illness of Sister Mary Smith.

At this time we are having wonderful autumn weather, which should cause everyone to attend services.

District conference will meet with us Saturday and Sunday, October 22 and 23, and we are expecting a large attendance and a good spiritual meeting.

Mallard, Iowa

Brother and Sister Edwards and children, of Pomeroy, and Sister Anderson and husband, of Fort Dodge, visited our branch September 11. Brother Edwards spoke at the morning service.

Sunday morning, September 18, the morning service was given to those who attended reunion, and the reports brought many good thoughts for our consideration.

At the evening service, September 23, the Department of Recreation and Expression gave a program in honor of the Book of Mormon. It was announced that each one prepare something suitable for the occasion, and all responded except four of the smallest children. We had a very nice program, consisting of music, songs, talks, papers, and readings lasting over one hour. We believe everyone enjoyed it greatly, as all were interested. Two hours' time could very easily have been used. Saints of Mallard are pleased with the Book of Mormon study and desire to gain more knowledge from it.

The Sunday school superintendent asked us to define *loyalty* in terms of God, self, and church on September 25. We were told to write our answers on paper. They were collected and read the next Sunday. Some very good definitions were given. Such things cause us to think.

On the first Sunday of October, a good sacramental service was enjoyed. Brother and Sister Pearson and Brother and Sister Peterson and families, of Albert City, were with us.

The Department of Women spent their study period on September 29 in preparing garments for a needy family.

Logan, Iowa

The quarterly conference of the Little Sioux District was held at Logan, Iowa, October 8 and 9. Friday evening preceding the conference work, a musical program was given in charge of Sister Mary Peyton, and was enjoyed by those attending.

We were glad to have Apostle John Garver with us. He gave us some very splendid discourses, as did also Brother G. Scott Daniel and C. J. Smith, of the missionary body. The conference was not one of business sessions, but talks and discussions on better methods in conducting branch services; also duties of branch officers and cooperation of superintendent of departments with branch presidents. Our district president, Brother Joseph Lane, who has served us so faithfully for a number of years, asked that he be re-

leased from that responsibility. We were loath to release him, but knowing it was his desire, it was granted him by a unanimous vote of the conference. Brother G. Scott Daniel was selected to fill the vacancy until the first of the year. Brother Daniel expressed himself as desirous that Brother Lane's associates, W. R. Adams and Fred A. Fry, should act as his associates until the close of the year.

Our attendance was small on Saturday, partly due to road conditions, but on Sunday our church building was taxed to the limit of its capacity at all of the services.

Sunday eve "Remember Cumorah" was put on by the Missouri Valley and Logan people. This drew a large congregation; some were turned away, not being able to get in. The play was spoken of very highly. Next Sunday evening it will be given at Woodbine.

The bishop's agent read a few figures to the conference, covering a period of four months, showing some interesting matters. Ninety-eight people, in tithes and other church funds, turned in during the four months \$3,206.01. Ninety-eight represents about five per cent of the membership of this district. You can figure out what would be the results if fifty per cent would get in line on this part of God's work. The oblation collections have increased quite materially in every branch.

We feel our conference was very successful. Our next conference will be held at Missouri Valley.

Conditions in German Mission

I had a few articles gathered at Gross Raeschen to send you for the Harvest Festival. These were sent me after I had left Braunschweig on a tour of the mission with Brother Hanson. As soon as I learned of their whereabouts, I telegraphed and had them forwarded to you. I hope they arrive in time for use.

There was a glass of cherries from Sister Schwarz; a glass of beans from Sister Kleemaun; a brown coal bricket from Brother Wilk Schoepke; rye, oats, and barley from Brother Wilk Schoepke; a glass paper weight, Brother Wilk Schoepke; an artificial flower, from Sister Weinhold; six potatoes, from Sister Johann Smolny; a sofa pillow from Sister Gertrude Grusckka.

Brother Hanson and I visited the glass works where Weinhold and two of his sons work. The workers here do not average in wages received over forty dollars a month. The wage scale runs from about five dollars a month for apprentices to about sixty dollars a month for master glass blowers. The workers in the coal field average from twenty-five to forty dollars a month. The indices of living are higher than in America. Butter is fifty-five cents a pound. Meat is mostly in the form of wursts and costs in this form as high as a dollar and a half a pound. Boiled ham costs from seventy-five to a hundred cents a pound. Workers of the above classes live very meagerly, buying the cheapest of meat and food articles. Horses are slaughtered when too old or crippled to be of use, or even ill, and are sold to the poor people. There is what is called a *Freibank* meat sale, or a "scrap meat counter" maintained by the city. All animals to be butchered are butchered by city butchers; the meat is examined by officials. A tax is levied for this butchering. But after this is done, the scraps from healthy animals and the meat from sick animals is taken to the "scrap counter" and sold. The money from this goes into the city treasury. One can buy at this counter almost anything from intestines to *tuberculosis* meat and meat with trichinæ. I have spoken with people who have bought at this counter and with butchers who have butchered there. The incomprehensible part is that after animals are declared to be ill the meat from them is sold by the city. There is much, volumes, that could be written about the evils among these peoples. There is room for improvement in America, but in spite of the heralded evils of high finance and other

social evils in America, the United States especially is becoming more and more the promised land for the middle and lower classes in Europe.

Brother Hanson and I learned a great deal and saw much of interest to us on our tour of the German mission. I leave it for Brother Hanson to write his impressions of this trip.

LEONARD G. HOISINGTON.

BRAUNSCHWEIG, August 24.

Benton, Illinois

Sunday, September 25, found the Saints of Benton and surrounding country gathered at our little meeting place, on the corner of Buchanan and Smith Streets, for Sunday school, after which we retired to a grove on Brother Huff-sletter's farm west of town for a short program given in commemoration of the one hundredth anniversary of the coming forth of the Book of Mormon, also giving the children a long-asked-for picnic.

After spreading our dinner on the table, built for our convenience, we gathered around to partake of the many good things to eat. Then after the children had their play and the older ones their visit, we were called together for our program. We had songs, readings, and talks, and in the evening a sermon on the Book of Mormon, by Brother Ernest Roberson.

All expressed themselves as having had a very good time, and I am sure the day was a profitable one.

I am glad to hear of so many reading the Book of Mor-mon. I have read it, but am reading it again, and find it very interesting.

Book of Mormon, blessed record
Of the people of our God—
Who came across the waters
To the shores of Joseph's sod.
Hark! we hear the Spirit's whisper
To the faithful ones who read,
These the precepts of our Savior,
Handed down through Lehi's seed.
Read with faith for understanding
With untrammelled heart and mind,
And within its sacred pages
You will truth and knowledge find.

MRS. ANNA ROBERSON.

Coffeyville, Kansas

Corner of Eleventh and Washita

All departments of the branch seem to be doing good work. However, there is never anything so good that it can not be made better. We are hoping for a general in-crease in attendance. There is a noticeable increase in at-tendance at the midweek prayer meeting.

Branch President G. G. Cadwell, of Independence, Kansas, was with us Sunday night, October 2. The presence of Brother Cadwell at Religio is a pleasure to all. The senior Religio class is especially pleased when he is there because the members are studying "Zion builders' problems." They feel that he makes the lesson more interesting in giving them many helpful suggestions.

The pulpit was occupied by Brother O. E. Pender on Sunday, October 9.

Elder Amos T. Higdon, district president, was with us Sunday, October 16. He delivered two very fine sermons, which were appreciated by all. Brother Cadwell was also with us.

Little Sister Edith Biggerstaff, who has been ill with typhoid for five weeks, is reported some better.

Sister Emma Hart, whose face was rather badly burned

while working with their bees three weeks ago, is well now. There were no scars left on her face.

Brother Cadwell is with us as often as possible. His sermons are always very interesting. He delivered a fine talk Sunday night, October 16.

Sister T. M. Cummins was called to Chanute, Kansas, last week on account of the serious illness of her small grand-son, Billy Cline. He died Sunday morning, October 16.

The young people of the branch are holding regular bi-monthly meetings. All the young people seem to be inter-ested, and we are looking forward to "doing things."

Holden Stake

Atherton

We had the privilege of having with us Sister James Brendel, who gave us a very interesting talk on music. She was accompanied by her family. Brother J. J. Teeters was the morning speaker, and we all greatly enjoyed his sermon. In the evening Brother C. V. Hopkins was the speaker. He always encourages the Saints to be loyal to the church.

August 21.—Brother W. Self was with us again, and as usual gave us a good sermon. In the evening Brother Whit-ing, from Independence, gave an excellent sermon on faith.

August 28.—Brother Gaughman was our speaker. He is a Bible student and always gives facts which are worthy of our consideration. In the evening Brother A. K. Dillee, of Independence, was the speaker.

September 4.—Sacrament as usual. In the evening Brother E. T. Atwell, of Independence, gave us a most splendid sermon on the Book of Mormon. He also favored us with a solo, and we were all pleased to have Sister Garvia Meyer, from Lexington, Missouri, who sang very beautifully, "In the garden."

September 11.—We were all pleased to have Brother R. D. Weaver for both the morning and evening services. He gave us two splendid sermons.

The Temple Builders have been meeting all summer under the supervision of Sisters Ora Thompson and Anna Bogue. The Orioles have met under the supervision of Sister Flor-ence Bogue.

Knobnoster

Knobnoster Branch is moving forward under the capable leadership of our genial pastor, Elder John T. Nutt. The prayer services are well attended and are very encouraging. Quite a number of our boys and girls are assisting in mak-ing the prayer services interesting by bearing their testi-monies.

Sister Bernice Norman has been seriously ill, but is now well on the way to recovery. Sister Emma Ross has been poorly for some time.

Brother E. E. Petre has been assisting the pastor by occupying the pulpit recently. Brother and Sister E. E. Moorman, of Walnut Park Branch, Independence, visited our branch Sunday, the 18th, and conducted junior church at the eleven o'clock hour. Many favorable comments were heard regarding the service.

Bates City

Although Bates City has not been heard from for a long time, we are still doing what little we can for the work. We have had some visiting elders from time to time that have given us food for thought. We all love to hear Brother Salyards, with his simple gospel sermons that even the chil-dren can understand.

Sunday night a few friends and relatives gathered at the home of James A. Davis, where his daughter, Beulah, was united in marriage to Walter Scott, Elder Frank H. Cotterell pronouncing the double ring ceremony. The room was nicely

decorated in white and lavender flowers. The wedding march was played by a cousin of the bride from Kansas City; a solo, "The sunshine of your smile," was sung by Mrs. Frank Cotterell.

Bates City is making plans for fixing up their church now and would like to hold a revival meeting soon.

Warrensburg

Brother Harvey V. Minton, one of our stake missionaries, recently gave a series of lectures here, which were much appreciated by the Saints of this local. His explanation of the four horsemen of Revelation was very interesting. We were favored two nights with stereopticon views of the life of Christ. Brother Minton will give illustrated lectures on the restoration of the gospel in the near future. The pageant entitled "The challenge of the Cross," given by the dramatic club of Lees Summit, was beautiful, and each participant rendered her part in a very commendable way. Sister C. W. Childers chaperoned the young folks and sponsored the play. There is a splendid lesson to be learned from this pageant, given in a way that impresses it on the mind better than it could be learned in any other way. The songs, appropriate to each scene, were "Come, said Jesus"; "Must Jesus bear the Cross alone"; "My Jesus, as thou wilt"; "Jesus and shall it ever be"; "When I survey the wondrous cross"; "I am coming to the Cross"; and "Jesus, I my Cross have taken." The wiener roast held at Electric Springs was quite well attended and enjoyed by all present. A few came from Knobnoster.

Brother J. P. B. Shepherd, who passed away at his home near here, was buried at Liberty Cemetery. The funeral services were held at the church, W. S. Macrae, of the stake presidency, and Patriarch I. M. Smith, presiding. The very large attendance at this service showed the respect and esteem in which he was held. Brother Shepherd was a pioneer in this part of the country, having moved here many years ago. He was also a pioneer in church work, being one of the first to join the church. He was one of three men who made it possible in a financial way for us to have our nice little church. There is now only one of the three living, Brother Nels Abrahams having passed on a few years ago.

Robert Burgess, who is in charge here, is very faithful in attendance, though he has a long way to come. His instruction to the Saints is very timely, and his talks are inspiring and fraught with encouragement and hope.

Buffalo, New York, Branch

On Sunday evening, September 25, the Department of Recreation and Expression gave the pageant "Remember Cumorah," which was a real success. The scenery was painted by Brother George Scheafer, who worked night after night until the early hours of the morning. The scenes were very beautiful. Brother George Lloyd designed the stage settings, and Brother George Schreger looked after the stage lighting, which was perfect. The first scene opened with Joseph, ably portrayed by George Scheafer, in prayer in the woods while George Lloyd sang, "That beautiful garden of prayer." The wood-lawn scene with Joseph and the minister, who was Brother E. Wagner and who took his part to perfection, was as one would imagine. We all felt the inspiration of the prophecy. The bedroom scene, with Brother Clatworthy as Moroni, and Joseph, demonstrated the coming forth of the marvelous work. The hill scene seemed filled with reality, and then the final scene with all nations coming to the church, portrayed by Sister Weegar, again filled us with the Spirit and brought to us a realization that we all have a work to do.

Our pastor, Doctor Weegar, acted as historian and afterward gave a short talk on the Book of Mormon to the many strangers. There was no delay while changing scenes, and the interest of the audience was successfully held. The

church was filled to capacity, and many of the strangers present expressed their kindly sentiments and promised to come again.

Brother Wagner made a splendid stage director, and we intend using him again in the near future.

At the close of the play we went home thanking God that our hard work had been crowned with success.

Seiling, Oklahoma

October 15.—A few lines from this branch may be of interest to some, Missionary in charge of the Western Oklahoma District, Brother A. H. Christensen, of Alva, Oklahoma, came to visit us the first part of September with the tent to hold a series of meetings, but the Pentecostal people were already on the ground. So it was thought best to set the tent up in a cottonwood grove five miles north. A splendid meeting was had, with good attendance and interest from the start. The meeting lasted three weeks, and fourteen were baptized, four of whom were heads of families. Brothers Lester E. and Lemuel D. Dyke, of Eagle City and Minco, Oklahoma, assisted part of the time.

The sermons were of a very high order, and we feel encouraged at this place.

Brothers E. L. Ballinger and Fred Durfey were ordained to the offices of elder and priest, so our branch is more fully organized than heretofore.

After the meeting Brother Christensen stayed a few days and assisted the brethren in painting and repairing our church building, which work was very much needed. We hope soon to have the building all completed and dedicated.

Young People's Convention

Young people's convention was held at Lock No. 4, Pennsylvania, September 30, 1927. The convention lasted three days, commencing Friday evening and closing Sunday evening.

The first meeting was at 7.30 p. m. Friday evening, C. B. Woodstock lecturing on "Objectives in religious education."

Saturday

- 9.00 a. m., Prayer service was in charge of R. Baldwin and W. Daugherty.
- 10.00 a. m., Lecture by C. B. Woodstock on "Processes in religious education."
- 11.00 a. m., "Illustrative material," by Sister Baldwin.
- 2.00 p. m., "Illustrative material," by Sister Baldwin.
Talk to young people on lawn by C. B. Woodstock.
- 3.00 p. m., Round Table on "Junior church," by C. B. Woodstock.
- 4.00 p. m., Games and play.
- 6.00 p. m., Volley ball.
- 7.30 p. m., "Consider the lilies," by C. B. Woodstock.

Sunday

- 8.00 a. m., Prayer service in charge of Brothers Baldwin and Ullom.
- 9.30 a. m., Sunday school:
Divided into four groups in charge as follows:
 - (1) Adults—Brother Woodstock.
 - (2) Young People—T. L. Clark.
 - (3) Juniors—Sister Baldwin.
 - (4) Beginner and primary departments under regular teachers.
- 11.00 a. m., Sacrament.
- 2.00 p. m., Sermon, "Whole armor of God," by R. Baldwin.
Lecture, "Efficient leadership," by Brother Woodstock.

3.00 p. m., Round Table, by Sister Baldwin.

"Cradle roll work."

7.30 p. m., Sermon, "Sower and the seed," by Richard Baldwin.

We had a very interesting and educational convention, and we consider ourselves fortunate to have had with us Brother Woodstock and Brother and Sister Baldwin.

We also had Brothers Ullom and Thomas Clark with us.

T. M. CARR, *District President.*

WILFORD D. GASKILL, *Secretary and Treasurer.*

Stockton, California

Sutter and Clay Streets

Our attendance at present is somewhat lessened, as some have moved away and several are on the sick list; but the spirit and desire to carry on is manifest, and the services are all profitable.

On September 18 the church was closed here, and all who could went to Modesto to join with the Saints there in their special day services. It was one of those gatherings where much spiritual strength is gained and was one long to be remembered.

September 1, a little son came to gladden the home of Mr. and Sister Carl Maynard. He has been named Carl Junior. Sister Maynard before her marriage was Irene Bloom.

The Women's Department began their activities by tying comforters; then a cafeteria supper on the 29th, at which about twenty dollars was cleared. Also they are busy planning for the annual bazaar and other suppers.

The centennial of the Book of Mormon was observed on the evening of September 25 by a program including reading a part of "Remember Cumorah," talks, and other readings suited to the occasion.

Our prayer services are quite well attended, and a goodly degree of the Spirit is present with us.

Saint Louis, Missouri

The Weekly Bulletin, a mimeographed news folder, four pages, of recent date at Saint Louis, Grand Boulevard at Carter Avenue, contains the following interesting items:

The tornado which swept over our city last week did considerable damage to several of the homes of our members. Two were hurt, but not seriously—Miss Alice Evans and Mrs. Vera Wendelburg.

We express our sympathy with those who suffered in any way and join in gratitude to our heavenly Father that all escaped as well as they did.

Today there will be taken up a special collection for the Red Cross in aid of the victims of the storm. During the morning service, this offering will be taken, and we hope it will be generous.

M. A. Etzenhouser, representing the Social Service Department of the church, came in Monday to make inquiries about the storm, and to see if there were any needs among the church people which might be helped. This gesture of sympathy and interest is much appreciated.

Tuesday morning our aged Sister Roberts was stricken with her third attack of paralysis, but we are pleased to say she is improving. The other sick ones are doing nicely.

Brother R. Archibald, with several others, motored to Piedmont, Missouri, to attend the funeral of Brother Walker, who was a member of this congregation years ago.

Owing to the storm, there was no service in our church, because the lighting system was dislocated. The pastor preached in East Saint Louis, filling Brother Archibald's appointment.

The Bulletin also contains mention of the series of meetings to open October 16, disclosing a good organization for advertising and conducting the series, which indicates a determination to make it a successful effort. We hope to hear good news from this work at Saint Louis.

Scranton, Pennsylvania

October 18.—With vacation time over, many of the Saints who have been absent during the summer months are once more taking their places in the church.

During the past month we have been greatly blessed and encouraged to go forward through visits made by Patriarch Gomer T. Griffiths, Apostles Roy S. Budd and Clyde F. Ellis, Brother G. Robley, and our district president, Elder A. E. Stoft. Brother Griffiths held a series of meetings and gave the Saints some good advice. Many took the opportunity to receive their patriarchal blessings, which kept Brother Griffiths quite busy. We were pleased to make the acquaintance of Sister Griffiths.

October 1 and 2 was the Archbald conference. This is about eight miles from Scranton. It was largely attended, and a peaceful spirit prevailed throughout the meeting.

Monday evening Apostle Ellis was the speaker in Scranton. Although it rained heavily, a large number of Saints and friends gathered to hear him. We wish we might hear more from him.

The following night began a series of meetings by Brother Robley. Brother Stoft was also with us at this time. We were well pleased to see the latter looking so well, and our prayers are that God will continue to bless him with health and strength needed in the great work he desires to do.

On the next Sunday at a quarter till twelve, we had the pleasure of hearing Elder Rudd, of Chicago, preach.

We should like to be honored with a visit from the President of the church, Brother Frederick M. Smith. We hope the next time Brother Smith comes east, he will take opportunity to visit Scranton Branch.

The Oriole girls and Temple Builders have started their work for the winter months, meeting every Monday evening.

The men's club, with Brother John Jenkins in charge, meets every Thursday evening. Games are played, followed by a study of the Book of Mormon.

We hope to do better work in the future, and I feel sure if we only heed the counsel of our branch president, Elder R. J. Hawkins, we shall be earnest workers for the Master.

Graceland Chats

College Day

Sunday, October 30, is known throughout the church as College Day. By action of General Conference the collections taken on this day create the Graceland Scholarship Fund. Each year a number of scholarships are loaned to worthy young men and women who are desirous of continuing their education and who otherwise have not the means to do so. These scholarships are loans, covering tuition, made to the student, and are to be paid back to the college, on the installment plan, plus interest, as soon as he has completed his education.

This year at Graceland there are forty-two young people, sixteen of whom are sons and daughters of missionaries, who have asked for scholarship loans. Or, in other words, there has been a total application for \$5,250. These young people have asked for this loan as a last resort, not being able to borrow the necessary funds elsewhere. Some students, who in previous years have asked for scholarships, have been able to give notes this year, thus giving others the benefit of the scholarship.

Even now, there are other young people who would be at Graceland could they have secured a scholarship. Who can estimate the loss to the church by not having available

funds for the granting of scholarships? And is there not danger that the loss will be even greater if these funds can not be secured this year?

As one who has had the benefit of a scholarship, I can say that it means much to one desiring to attend Graceland. Being able to secure a scholarship rendered it possible for me to come to Graceland and partake of the wholesome environment and uplifting ideals of Graceland life. My aim and ideals have been raised to higher levels through Graceland associations. I would that these young people might receive of the same life-giving atmosphere. Had I not been able to obtain this scholarship, making it impossible for me to attend Graceland, my ambitions might have been directed in other channels than those of service to the church.

Unless the funds are contributed on College Day, these young people will have to find some alternative. And what will it be? Shall these missionaries be called in from the field that they may better provide for the education of their children? Shall these young people discontinue their school work and thus lessen their possibilities of becoming the most efficient Zion builders?

To the greatest extent, the solution of this vital problem depends upon you, the people of the church. Today these young men and women are anxiously waiting your response.

Many times in the past Graceland has looked to the church's people for assistance. Never has the church failed the little college on the hill. We are sure you will not fail us now. We know the loyal supporters of Graceland will again rally to the cause, that these young people may continue in their work of preparation for the most efficient service in and for Zion.

MADLINE CLARK.

Parade and Football Game

Was Home-coming a success? Yes! and in more ways than one. I am going to enlighten our HERALD readers about the real parade we had and the keen football game.

The parade was the largest that has ever been in the history of Graceland. In fact, it was two blocks long. It gave one the thrill of a lifetime to see so many people marching together with one thought, that Graceland was going to do its best to beat Chillicothe. The band led the parade, followed by each and every Graceland supporter, decked out in blue and gold caps, carrying blue and gold pom-poms. The "gang" marched from the college hill to the center of town and there stopped long enough to give a few yells and sing songs in order to let everyone feel the Graceland spirit. They then proceeded to the North Park, where they all assembled on the west side of the gridiron to boost their team with every ounce of pep they had.

It is impossible to relate all of the game in detail, but will give the high points. The "yellow jackets" were able to push over the first touchdown and were also able to get the point. Chillicothe succeeded in getting the next two touchdowns, so first half ended 12 to 7 in Chillicothe's favor.

Graceland managed to get a safety and another touchdown in third quarter; thus the yellow jackets were ahead by a 15 to 12 score. In the fourth quarter Graceland was unable to score, while Chillicothe got a touchdown and kicked for point. Game ended 19 to 15 in Chillicothe's favor.

Although Graceland was beaten as to score, she played a clean, square game and did her best. After all, that is what counts.

Between halves forty girls, dressed in white uniforms, with blue and gold caps, pom-poms, and ties, did a very pretty marching drill, which ended in the formation of the "G." While in this formation they sang the very popular football song, "Graceland forever."

GERTRUDE LANE.

The Lamoni-Graceland Orchestral Society

The Lamoni-Graceland Orchestral Society is an organization composed of members from college and those from the town. It is not a very old organization, but is rapidly finding its place in the college and the community. Mr.

Joseph Anthony, as director, has worked with untiring efforts and enthusiasm towards its success, and he has not worked in vain. The orchestra furnishes music for all college functions whenever requested. In addition to this, one number is given each Sunday morning at Sunday school, and each fourth Sunday night in the month a forty-five-minute concert is furnished by the orchestra.

The following new members have been added: Carl White, Melvin Howe, Delma Bass, Elizabeth Briggs, Mark Anway, Verna Schaar, Homer Doty, Percy Jenkins, William Hand, Walter Killpack, LeRoy Dick, Lois Barrows.

The orchestra has done much for the church and college as well as for the community, and is looking forward to a record-breaking year in 1927-1928.

VERNA GARVER.

The College Players

The College Players began their activities this year by the semiannual election of officers on Thursday, the twenty-second. The election was held during the traditional fall picnic in the south woods. The following officers were elected: Director, Forest Roberts; president, George Mesley; vice president, Beatrice Gates; secretary, Doris Waterman; treasurer, Monta Parrish; stage manager, Kenneth Ury; costumer, Ruth Gates.

There has been much dramatic ability shown already by the new students, and the Players are looking eagerly forward to the time when their ranks may be filled. There are about twenty old members back, and it is hoped the club may number thirty or thirty-five at the end of the year. The Players expect to stage four major productions during the coming year, and in addition produce several one-act plays for the Athenian. By far the most outstanding work done last year was in Shakespeare's "Hamlet," given the first night of institute, which met with much favorable comment by all who attended. The club has established a high standard of plays and players and is of inestimable value to all who participate in its productions as well as all who attend.

VERNA GARVER.

Recreational Leadership Course at Graceland

Mr. and Mrs. Gene Closson are conducting a class in recreational leadership at Graceland this year. Mrs. Closson has a class of eighteen girls who are being instructed in the methods of organizing and conducting youthful organizations, such as the Blue Birds, Orioles, and Temple Builders. Gene's class of twelve men is taking up the problem of Boy Scout Mastery. Already there is the assurance that the courses are going to be intensely interesting and profitable. Mr. and Mrs. Gene Closson are heart and soul in the work of advancement of both Graceland and the church and have responded nobly to the call of service, giving both time and talent without thought of compensation. Their interest is in preparing more people in the fundamentals of efficient recreational activities—not only how to organize a group but what to do afterwards, and how to keep the movement growing.

SARA GARDNER.

Graceland Teacher-Training Students at County Teacher's Convention

The start was from the college at eight a. m.; the arrival at Leon varied as to the speed of the particular car. The first lecture at half past nine found all the college group in attendance. At the end of the third consecutive discourse, a roll call would have found our "little band" depleted in numbers, not sadly depleted, but nevertheless, smaller.

But here, my friends, we hesitated for a short but "full" hour and a half. Yes, it was full, and so were we at the end of this intermission, all because we adjourned to the tourist park, where we met and turned to rout a host of sandwiches, cookies, and oranges, not to mention pickles and tomatoes.

Back we went to attend the lectures. It was the gen-

eral opinion of everyone who attended them that it was indeed time well spent.

The party broke up fast at half past three, the football men hurrying home to be on time for daily practice.

CRAIG SIEGFRIED.

Lamoni Stake

"The Oratorio Society is singing tonight" was one of the main announcements for October 2. It was their first appearance after the reorganization with the opening of college. It has been their custom to sing every Sunday morning except the first of the month, when they appear in the evening. Tonight they sang no anthem—only two old familiar hymns, "Rock of Ages" and "'Twas midnight and on Olive's brow." The latter was sung unaccompanied, with unusual effects, the full chorus of one hundred and forty sounding in the subdued shadings much like the soft strains of a large organ. From everywhere there came words of appreciation. This fall the outlook is very encouraging. The number enrolling, the balance of sections, and quality promise well. Just now they are beginning to learn the Messiah in contemplation of the Centennial celebration. Mabel Carlile continues as director.

Graceland's home-coming game was played October 15. The following Sunday continued the program and spirit of home-coming. Elder C. E. Wight, of Kansas City, an alumnus and former instructor at the college, and sometime president of the Lamoni Stake, was the preacher at the Brick Church in the morning. The choir sang an arrangement of "The Lord is my light," and the A Cappella Chorus sang one of their standard numbers, "Listen to the lambs." C. F. Church, the "flower man," had made the church attractive with bouquets of autumn leaves and flowers. Through the large congregation were many who returned to Lamoni for the week-end. The combination of a beautiful autumn day, the meeting of old friends, and the worship of the service combined to create a spirit of gladness and devotion. This was carried over into the evening service, where a concert by the Lamoni-Graceland Orchestra and a sermon by Bishop Carmichael effected a fitting close to the day.

The week-end brought several from Independence, among them Bishops A. Carmichael and M. H. Seigfried. Every third Sunday morning the priesthood meet for prayer service at eight o'clock. The visit of these two members of the general bishopric prompted a change to a discussion of the economic program of the church. The interest and opportunity suggested a continuation, and a second session of the priesthood was held in the afternoon, at which Bishop Carmichael delivered a stirring appeal to the priesthood. His plea was that the priesthood acquaint themselves with the program of the church in order to lead in teaching and in demonstration. His visit has given a definite impetus to the economic phase of the church's program.

The leaders of the Department of Recreation and Expression met a few weeks ago and outlined their plan of procedure for the next months. During the summer months the time of meeting was shifted to Thursday night as an experiment, thus making possible features of the program and recreation work and lightening the schedule for Sunday. The general opinion favored the continuation on the week night.

The program committee has provided some interesting features. Two weeks ago, young people of the college literary societies presented the one-act play, "Suppressed desires." Last week the "Pioneer program" was rather unique. Old residents of Lamoni appeared. No doubt the average age was not far from seventy. First, a male quartet, including Oliver Hayer, Eli Hayer, W. W. Pitkin, and T. J. Bell, sang an old hymn and responded with an encore. David Keown, who has lived his life of seventy-four years in this neighbor-

hood, told in characteristic way several incidents of pre-Lamoni history. Elder C. E. Willey, now seventy-six years of age, played two violin solos of the type of olden times. As D. C. White, next on the program, said, while hearing the old fiddle solo he could imagine he was back in boyhood days. Brother White has been in Lamoni for over thirty years. His talk breathed the spirit so characteristic of his character—a happy faith in the brethren of his church. The closing number was a quartet of those who might be called "mothers in Israel." The oldest member was Emma Lacey, now seventy-six years. Others were Sister Feldhahn, Elizabeth Williams, matron of Saints' Home, and Sister O. E. Prall, mother of the stake president. Each of these responded with willingness, and somehow their appearance left one with a new appreciation of the pioneers in Israel. The committee is endeavoring to make this a really expressional meeting rather than a gathering for artistic display of specialists. This week the program centers around the National Child Welfare Week.

The child welfare program is sponsored by the Women's Department. Sermons, programs in the public school, clinic work, etc., have made a rather extensive project. Another feature has been a religious census of the community, taken to ascertain church membership, interests, attendance. A project that this department has just completed is the raising of funds by programs, entertainments, etc., to purchase new rubber matting for aisles of the auditorium of the Brick Church, and folding chairs for the rostrum. The chairs are of walnut finish, with leather seats, stable and attractive. The enlarged orchestra and choir have made them necessary.

Independence

Stone Church

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." This text, taken from Saint Matthew 24:14, was used by Elder V. D. Ruch in the sermon at the Stone Church Sunday morning. Elder Ruch has recently returned from a mission to Scandinavia, where, with his family, he spent nearly five years. He worked into his sermon descriptive sketches from his experience in Norway, Sweden, and Denmark.

The Stone Church Choir, under the direction of Paul N. Craig, sang as the morning anthem, "Fear not, O Israel," by Spicker. Solo parts were sung by Albert Brackenbury, baritone; Elizabeth Okerlind, alto; Ina Hattey, soprano; and Elbert Dempsey, tenor. Robert Miller played an organ prelude and as the offeratory "The old refrain." George Miller played piano accompaniment for the musical service.

The opening prayer and benediction were offered by Patriarch W. A. McDowell, of Plano, Illinois. Elder D. O. Cato was in charge of the service.

Elder Ruch drew a brief sketch of the decline and apostasy of the church of Christ, and the restoration to earth of the power and authority which had been taken away. "And with this restored gospel comes the great responsibility of carrying it to all the world. This our church is doing as readily as men and women and funds are available."

In speaking of his experiences among the Scandinavian peoples, Elder Ruch praised their frugality, politeness, and cleanliness. He described the beauty of the "Land of the Midnight Sun," in the words of Apostle Paul M. Hanson who visited there recently. The long period of continual sunshine is followed, however, by a period of darkness equally as long, and the snow drifts very deep. The Christmas season in Scandinavia lasts from December 24 to January 13, and the festivities are carried on almost exclusively in the home.

"Although we loved these Scandinavian brethren of ours," says Elder Ruch, "we were glad to get back to our

native land. But we are still engaged in the work of the Lord."

The Campus juniors were very well pleased with the speaker, W. B. Paul, Sunday morning and will be glad to welcome him again. The musical part of the service was furnished by some of the pupils of the intermediate department.

The Religio program following the study period, though brief, was well rendered, and held the interest of the gathering congregation. A violin solo, "The swan," was played by Frank White, Wayne Cooper accompanying on the piano. The K L D S Ladies' Quartet, composed of Mary Fields Edmunds, Clara Curtis, and Amelia and Gladys Good, was "borrowed" from K L D S, it being broadcasting hour, and the number given by these singers was deeply appreciated. Lucille Watkins, one of our small readers, gave "The radio."

"Every man is called according to the gift of God unto him. When he comes into the world, he comes with a divine commission; he does not come by accident, but in accordance with the universal plan of God." So stated Patriarch Ammon White, the speaker selected to contribute his expression of faith and belief in the gospel work of latter days on last Sunday night, and whose sermon proved to be a valuable integral part of the general theme of personal testimony and doctrinal teaching of the church—the theme which is being adhered to in the Sunday night meetings for this winter. "There was a man sent from God whose name was John" was the text, and Patriarch White's endeavor was to prove beyond all doubt that many others, like John, have been sent from God, each with a special mission. "Feed my sheep," was the commission Christ gave to Peter; that was Peter's work upon the earth. Before the time of John, such men as Adam, Enoch, Noah, Moses, Samuel, and numbers of others were "sent from God" and served their purpose upon the earth. John heralded to the world the coming of another man sent from God—Christ the Father's Son, who chose his disciples and helpers, other men sent from God. In our own age there have been and are many whom God placed upon the earth for a particular work; in fact, each person has his work—his volunteer service—to give to humanity. In order to perform our work we must comply with God's will; and when we have the spirit of peace manifested in our hearts, our works confirmed by signs following the believers, the balm of the Holy Spirit in our lives, we may be sure that we are discharging our responsibilities in accordance with the plan of the heavenly Father. He made impressive the seriousness of our mission, urging the Saints to think over these things and to study in the ways of faith the teachings of the Master of men.

Such old favorites as "How gentle God's command," "My faith looks up to thee," "Lord, may our hearts be tuned to sing," and "This world will be blessed by and by," were sung by the congregation, led by Elder John Sheehy before the opening of the preaching service. As a special, a number was given by a mixed quartet from Kansas City Central Church, following the opening prayer by Elder W. A. Smith.

The moving pictures proved to be unusually good on this evening, the first showing historical places associated with the life of the Father of American writers, Washington Irving, as well as representations of two of his famous characters—Rip Van Winkle and Ichabod Crane. The second reel concerned two Samaritans, modern and ancient.

Laurel Club Bazaar

Pieces of handwork assigned by the ladies of the Laurel Club to be prepared for the bazaar should be turned back in time for the bazaar to be held November 3 and 4. The Laurels are bending their efforts to raising money for the purpose of purchasing equipment and furnishings for the Auditorium kitchen and dining room, and will appreciate the donations and patronage of Saints and friends. The bazaar will be conducted in the Stone Church dining hall.

Halloween Frolic for Herald Office Force

Tall ghosts glided noiselessly about, and goblins, witches, and devils skulked in the black and hollow stillness of press-room, composing department, and business office of the Herald Publishing House last Saturday night. The occasion was a Halloween celebration, and Herald workers and their friends turned out seventy strong. To begin with, the whole thing commenced backwards, the guests being escorted by a sheeted thing to the back door and urged into the blackened cavity of a wide door. At stations along the fearful pilgrimage through the mechanical departments the venture-some were directed by the sepulchral voices of "the unseen." The editorial room—a spacious place quaintly decorated for the night—was the end of the tour, and into it gratefully trouped colonial ladies, pirates, clowns, hoboes, a highland lassie, the terrible Turk, Indians, ghosts, and many others who could not be classified. There were games and a story to enhance the spookiness of the atmosphere in which all participated.

The prize for the most original costume went to Brother John Fassnacht, "carton character," arrayed in a series of black boxes. A supper of pop corn balls, apples, doughnuts, and cider—true witches' fare—was spread on uniquely decorated tables in the bindery, where Victrola music heightened the merriment.

Interesting Personals

The funeral of Elder John Conrad Severin was held Monday afternoon at the Stone Church, and burial was in Mound Grove Cemetery. Brother Severin was born near Stockholm, Sweden, September 24, 1856, and came to America in 1877. His marriage to Mary Jane Davis took place in 1881. His baptism occurred May 11, 1884. Ordained an elder June 20, 1886. Fell peacefully asleep at his home in Kansas City, Missouri, October 21, 1927. He leaves his wife, two daughters: Mrs. C. O. Whipple, of Englewood, and Mrs. Carl White, also of Englewood; five sons: H. T., U. C., E. R., all of California, J. S. and M. G., of Miami, Florida, ten grandchildren, and two great-grandchildren.

Second Church

The young people's prayer meeting at eight o'clock has been especially good for the last two Sundays, having a fine attendance, and an encouraging spirit of activity being manifested. God has responded to our efforts to find him and has poured out his Spirit, making us rejoice.

October 16 was promotion day with us, and a goodly class of twenty-five was promoted from the junior department to the intermediate, twenty-seven from the primary to the junior, and seventeen from the beginner to the primary, with appropriate exercises and the presentation of diplomas. Last Sunday our "teachers in training" were given certificates for completion of course 2. This class of seven intermediates is making definite preparation for future service as teachers. From these and other indications we feel our Sunday school is growing.

Brother C. Ed. Miller was the speaker at the eleven o'clock hour October 16 to the instruction of the Saints; and W. H. Kelley occupied the pulpit in his usual helpful, hopeful way in the evening.

A good Religio session was held each Sunday, as well as the afternoon prayer meetings where the promise, "Where two or three are met together in my name, there will I be," was verified.

A little girl, Ethel McLees, was baptized and confirmed October 16.

Elder D. A. Whiting was the speaker at the morning hour October 23, and J. A. Koehler talked at eight in the evening. Both brothers stressed, from different angles, that obedience on our part is necessary if this is to be a land of Zion unto us as individuals. Special music at these meetings was very much enjoyed and added to the completeness of each service.

Our desire is that more of our members will meet with us, bringing with them their nonmember friends, that the

good things we enjoy may be shared more widely. We are hopeful of this as a result of the brethren's visits among the membership and their efforts to encourage them in the good work. Already the Wednesday night meetings begin to show growth in attendance.

Liberty Street

On Thursday evening, October 20, a cafeteria dinner was served at the church, the evening being sponsored by the choir. Following the meal a program which proved most interesting was given. Robert Crawford contributed a saxophone solo, and Betty Crawford gave a reading. There were also several readings by Glenna Salisbury; a vocal solo by Beulah Conkerwich; violin solo, by David Steward; piano solo, Edward Regan; vocal solo, Robert Trumble; piano solo, Billy McPherson; a trio, McPherson brothers; and an original poem by Mrs. Joseph Elliott. A happy time was had by all, each one feeling well repaid for having attended.

Brother C. E. Blodgett was speaker for the Sunday morning service, his text being taken from Isaiah 55: 6-8; "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." The discourse was fittingly closed with the reading of the poem, "I will build my church."

The Religio program was in charge of Sister Erma Peek. "Praise ye the Lord," was the anthem rendered by the choir at the evening service. Brother Glenn Davis consented to speak to Liberty Street Saints at the evening hour. His theme was "The quest of happiness," his scripture lesson taken from Luke 18: "And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life? And Jesus said unto him, Why callest thou me good? none is good save one, that is, God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor thy father and thy mother. And he said, All these have I kept from my youth up. Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: Sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me."

Under the able direction of Sister Leona Robinson, the choir is commencing work on a Christmas cantata, "Adoration," by George B. Bevin.

East Independence

Sunday, October 9, Elder E. T. Atwell was the morning speaker, giving an interesting discourse concerning the Book of Mormon. With him he had some excellent drawings representing the buildings of ancient times. That evening Evangelist U. W. Greene continued his talk in regard to the Restoration of the gospel in these latter days, quoting and pointing out the significance of some of the prophecies of the Jews that are now being fulfilled.

Elder J. W. Metcalf preached to Saints of East Independence at eleven o'clock Sunday, October 16, keeping the audience interested as he told the gospel story. Brother U. W. Greene in the evening used a theme which clearly brought out present-day fulfillment of prophecies made in ages past. This was the closing sermon of Brother Greene's series given in our district, and he briefly reviewed his efforts of the last two Sundays.

Last Sunday Elder Joseph Luff was in our midst. His subject of discussion dealt with the unchangeability of God and made plain the fact that God is perfect and his laws are perfect, while man and his laws are imperfect. In his talk he emphasized the necessity of our applying God's laws to our lives in order that we may become like him. Elder Atwell again visited us Sunday evening, preaching a sermon particularly directed toward those who are not of the faith.

We were given to understand that salvation can come in no other way save through the channel of obedience to the gospel.

Sister Joseph Stowell has been quite sick for some time and has been unable to attend services. Our prayers are for her.

Spring Branch

A splendid early prayer service was enjoyed by about thirty Saints Sunday morning. Brothers McClain and Badder were in charge.

Ninety-seven was the attendance at the Sunday school hour.

Brother J. M. Terry was the speaker at eleven o'clock. His subject, "Thou shalt not remove the ancient landmarks," was a splendid effort, proving that what God doeth is for ever. His illustration showing that with a sextant and field notes any surveyed point may be located, so with the three books as legs of the tripod supporting the compass (the spirit of prophecy), God's purposes concerning his people are so definite that they may easily be discovered, for they are always there.

The choir rendered the anthem "Sons of men" at this service, and again in the evening two numbers, "I will lift up mine eyes" and "Thanks be to God." At this time Brother Weston talked on the providential moving of the Smith family, using a map for illustration.

Kansas City Stake

Central Church

Sunday was another beautiful autumn day, and at 7.30 a. m. about one hundred and fifty members of the Sunday school gathered at the church in readiness for a visit to our neighboring Saints of the Far West Stake and to visit places of historical interest to every Latter Day Saint.

The first stop was at Richmond, where the grave of David Whitmer was visited, after which the trip was resumed, a number arriving in time for the morning preaching service at Far West, the balance in time for the lunch which had been so graciously prepared by the Saints there.

Patriarch H. O. Smith gave a short historical sketch of the early-day Saints, pointing out the lot where the corner stone for the temple was laid prior to the Saints being driven from that community. At the present time, nothing but the small church remains and stands as a living testimony out in the field; and on the lawn of this church the lunch was served and was greatly enjoyed by everyone present. The trip home was made over different routes, some coming via Saint Joseph while others stopped at Lexington, but everyone returned happy in the thought that they had visited spots that are sacred to the memory of our people. Thanks be to the Plus Ultra Class, sponsors of the trip, as there was nothing left undone to make the trip successful and to provide for all the needs. All reported a wonderful time.

The eleven o'clock service was in charge of Elder Seth S. Sandy. Despite the fact that the congregation was small, the service was entered into very feelingly in the singing of "Hail to the brightness of Zion's glad morning," prayer being offered by Brother Sandy. Sister Luella Wight sang a very beautiful solo, "If ye will hear his voice."

Elder R. L. Bishop, pastor of Mount Washington Church, was the speaker, taking for his theme, "Human relations or human understandings." He stated there was nothing we need to know more about than to know more of one another and to practice what we know of human needs and human understandings. All life depends upon human relations! Ofttimes people are driven apart because of misunderstandings, and the real purpose of our religion is to teach us how to live together, understand one another and our needs. Real happiness does not come by having all there is in life, but comes when we understand the needs of those around us and they understand us; and in our attempt to understand

FOR SUNDAY SCHOOL WORKERS

The Officer and Teacher Meeting for November

The outline submitted for use in October completed the study of the text, *How to Teach Religion*, by George Herbert Betts. We have learned of many schools where the outlines were used each month through the year with much pleasure, interest, and profit. We anticipate the selection of a new text in January for use in monthly meetings during 1928. These will be provided especially for those schools which feel they can not meet more often than once each month.

A large number of schools have already enrolled their officers and teachers in one of the seven training courses to be had by correspondents through The Departments office and plan to meet each week. Such work is far more constructive and will carry regular credit toward a teacher's or leader's certificate. A catalog of courses and an enrollment blank will be sent on application.

In many branches, too, continuous use is being made by all departmental officers and workers of the splendid material appearing each month in the *Departments' Journal*, a monthly dealing with the specific problems of religious education in our own church program.

For the November meeting, we wish to offer the following outline as a basis of thought and discussion. We are considering the personal qualifications and specific preparation desired of all officers and teachers. We trust our outline may be questioned, weighed, criticized, enlarged, and improved during the group discussion. So far as time permits, let each item be discussed, illustrated, evaluated, and applied in the light of local conditions and experience.

In December we will try to consider the essentials of the teaching process.

Personal Qualifications:

1. Cheerfulness, which radiates good will, lends attractiveness, and even meets disappointment with a smile.
2. Promptness, in attendance and in response to every call of duty—a splendid example to set.
3. Willingness to serve—to do the best one can now, and to prepare for an ever better service in one's job.
4. Dependability—a mark of sterling worth vastly increasing the value of one's service.
5. Faithfulness to duty, especially in attendance at and participation in the services of the church.
6. Integrity, straightforward honesty in all one's relationships.
7. Sympathy, ability, and readiness to feel with and for others.

each other we should not forget the spirit of prayer, as it is the keynote in this attempt.

At 7.30 the song service was in charge of Sister Myrtle Walmsley. Following the opening hymn, Sister Myrtle sang, "Open the gates of the temple," which was very much appreciated by the congregation.

Elder J. A. Tanner was the speaker of the hour, resuming his missionary effort. He took for his theme, "Have faith in God," and produced statistics that showed the appalling number of people that do not profess to be Christians or attend any church today. Following the sermon, we journeyed with the camera man to "Zion, the city of David," viewing interesting sights and reminiscences of that shepherd, poet, and king.

One of the interesting features of the Sunday night services is the Bible contest, which has been prepared by the pastor. The contest extends over a period of three or four weeks, after which those submitting answers to the questions flashed on the screen will receive their grades, and the winner will receive a prize. Their picture will be shown on the screen if they so desire.

8. Cleanliness, purity in thought, in word, in act, and in person.
 9. Patience, which suffers long and is kind, endures hardships as a master workman.
 10. Resourcefulness, which calmly takes in a situation and meets any emergency.
 11. Physical courage, in the face of danger, or distress, or pain.
 12. Moral courage to stand for the right, no matter what the temptation or what the consequences of choosing the right act may be.
 13. Loyalty, to high ideals and noble purposes, to the cause of right, of truth, and righteousness, to the church and its program.
 14. Charity, the pure love of Christ, which loves humanity because we all are brothers, which loves mankind for what they may become, even when little of loveliness is at first apparent.
 15. Helpfulness; only those acts are helpful which contribute to the greatest happiness, success, and welfare of all concerned.
 16. Altruism, a hopeful, cheerful attitude born of faith, love, patience, and confidence in the triumph of right.
 17. Gentleness, a quiet spirit, soft-voiced, mild-mannered, self-controlled, given to kindness and service.
 18. Humility, not cringing, hesitant, or retiring; strong, ready, and fearless as a leader who is conscious that his service is as unto God and that his success shall come only as his consistent effort is supplemented and accompanied by divine power.
 19. Studiousness, teachableness, that in turn one may be able to teach. A growing, expanding mind, with ever-broadening horizon, ever-deepening sympathies, ever-clarifying vision. One's very attitude must inspire others to study.
 20. Spiritual-mindedness, given to devotion, to prayerful consideration of life's problems, to a close walk with the Master.
 21. A dynamic attitude, readiness of initiative and expenditure of time and effort to make things go, to carry ideals over into action.
- Specific Preparation for the Task:
1. A knowledge of human needs as manifest in the class or group and the special interest problem, or crisis need of each individual member.
 2. A working acquaintance with the subject matter in the general field of religious education in which the class study lies. Then a specific knowledge of the subject matter of the quarterly lesson prepared as so much source material to be drawn upon as it may be used to meet individual and class needs.
- Further, as wide a knowledge as may be obtained of additional supplementary information, illustration, and explanation with which to enrich the lesson hour, to make vivid, concrete, and personal the lesson application.
3. A general knowledge of teaching aims, methods, and devices, and skill in their use to impart fruitful information, to give ideas, to stir emotion, to develop loyalties, to inspire courage, to arouse wholesome desire, to lead to useful habits, to broaden sympathies, to deepen appreciations of the best and noblest in life, to awaken a sense of personal responsibility and a consciousness of duty, to quicken a love for God, the truth, and the right, to train the pupils in power of choice, initiative, and achievement, both personal and social, which shall enable them to develop to their fullest capacity their physical, mental, social, and spiritual natures.
 4. A spiritual preparation, through faith, prayer, and study that one who would teach may be imbued with the spirit of the great Master Teacher. This means a consecration of purpose which should enable our pupils to

(Continued on next page.)

MISCELLANEOUS

Notice of Appointment

Notice is hereby given of change in appointments as follows:

Elder Percy E. Farrow has been transferred to Eastern Colorado District, missionary.

Patriarch W. A. McDowell has been transferred to California.

THE FIRST PRESIDENCY.
THE QUORUM OF TWELVE.

October 24, 1927.

Conference Notices

Spokane district conference will convene at Spokane, Washington, December 10, 1927, 10 a. m. All the priesthood are especially requested to be present for class meetings which will be arranged for Saturday and Sunday. Oscar Case, district president.

Attention, Scandinavian Saints!

For many years the church published a little paper called *Sandhedens Banner*, printed in the Scandinavian language. That paper was a great encouragement and comfort to the Saints who live in Norway, Sweden, and Denmark. Some two or three years ago it became necessary to discontinue the paper on account of its not receiving the financial support which would justify its publication. That was a great loss to our Scandinavian Saints, and they desire much that the paper be revived.

The Board of Publication has consented to publish the paper again, providing enough financial support is assured. There are not enough Saints in Scandinavia to provide all of the necessary support for the paper. In that case we must appeal to the Scandinavian Saints in America for help. You are living here in this country, where you have wonderful church privileges. You have the *HERALD*, *Ensign*, and *Autumn Leaves*, that bring to you news from all parts of the church. You have the privilege of attending General Conferences, district conferences, reunions, and perhaps living in a large branch. These are great blessings to you, but your brothers and sisters in the Old Country are denied all of them. They have no point of contact with the general church, with the exception of what they get through the missionary. If you were still living in Scandinavia and could not read English, I am sure you would at least want a church paper published in your own language.

The subscription price for *Sandhedens Banner* will probably be one dollar a year. We will need about 450 subscriptions at that price if the paper is not to be published at a loss. We are not asking that you send any money now. But we are desirous of hearing from you at once, letting us know how much support annually we can depend upon from you in case we are successful in getting the paper started. Promise to subscribe for yourself and if possible pay for two or three or even five subscriptions, so that the subscription list can reach the goal necessary. You can have the extra papers sent to you for distribution, or they can be sent to the missionaries to be used as tracts.

Your interest in spreading the gospel in the land of your nativity I am sure is of such a character as to move

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see in our personality the exemplification of an approach to the ideal to which we would lead them. We, ourselves, must sincerely try to be what we would have them become. We must manifest our faith in the way of life to which we would point them. We must ourselves draw deeply from the living spring from which we would encourage them to drink.

THE SAINTS' HERALD

The First Presidency, Editors.
Richard J. Lambert, Assistant Editor.
O. W. Parker, Business Manager.

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All communications with regard to executive or administrative matters of the church should be addressed to the First Presidency, Reorganized Church of Jesus Christ of Latter Day Saints, Box 255, Independence, Missouri.

All remittances and all communications with regard to financial matters of the church should be made payable to and addressed to the Presiding Bishopric, Reorganized Church of Jesus Christ of Latter Day Saints, Box 255, Independence, Missouri.

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you to do what you can to make this paper possible. Write today to Peter Muceus, Lamoni, Iowa, or V. D. Ruch, 300 South Grand, Independence, Missouri, letting us know what you are willing to do.

Your colaborer,

V. D. RUCH, *Scandinavian Missionary*.

Marriage Notices

RANDALL-CHRISTY.—Sister S. Elira Randall and Bert G. Christy were united in holy marriage at the home of Brother and Sister Randall at Cloud Bay, District of Thunder Bay. The bride was given away by her aged father. Priest Abraham Miller pronounced the ceremony. Witnesses were a brother and sister. After the ceremony many friends assembled around the table prepared with the good things of our land.

Our Departed Ones

DOWKER.—William Henry Dowker was born March 21, 1872, at Park Hill, Ontario, Canada. United in marriage to Caroline M. Breyding, at Durand, Michigan, March 22, 1895. To this union were born two children, Vera Kathleen and Gertrude Eleanor. United with the church March 20, 1887, being baptized by Elder J. J. Cornish at Bayport, Michigan. Died October 13, 1927, at his home in Danville, Illinois, death being caused by cerebral hemorrhage. He survived only five hours after being stricken. He leaves to mourn his passing, his companion, two daughters; two sisters, Mrs. James M. Ferguson and Mrs. B. C. Harder, and two brothers, John A. and David E. Dowker. Funeral services were conducted at the Immanuel Presbyterian Church at Danville, by Reverend Miles Snyder, assisted by Elder William Henderson. Members of Division 100, Brotherhood of Locomotive Engineers, acted as honorary escort, the services at the Spring Hill Cemetery being conducted by Anchor Lodge 980, American Free and Accepted Masons. Our brother although being isolated from church privileges for more than thirty-seven years, has lived a true consistent life, which has merited for him the esteem of his fellow workmen and his many friends and neighbors. This high regard for his memory was evidenced by the large number of floral offerings, some of which came from various States. Hundreds passed his remains, paying tribute to the memory of a true man who has gone to a sure reward.

GERNS.—Frederick Wilhelm Gerns was born October 11, 1845, in Germany. Was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints on January 14, 1912. Died August 19, 1927, at his home in Salt Lake City. Funeral sermon was by Pastor Calvin H. Rich, and remarks by Elder Larkin, of the Utah Church. Brother Gerns leaves his companion and three daughters residing in Salt Lake City. Interment at Mount Olivet Cemetery, Salt Lake City.

WORKMAN.—Mabel Leona Workman, daughter of Mr. and Mrs. J. F. Davis, of Council Grove, Kansas, was born March 9, 1901. She married Brother Edward Workman, of Foraker, Oklahoma, October 11, 1919. They were both baptized December 16, 1923, by Brother A. H. Christensen, and became real leaders. Her death, occurring on October 4, 1927, was quite sudden, and all the community mourns her departure. A real Saint was laid to rest. Funeral sermon was by Hubert Case, in the Methodist church at Foraker; the prayer was by Brother J. E. Montague.

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"The women of the United States are buying and wearing one half billion dollars (\$500,000,000) worth of furs every year. Of this vast sum only \$70,000,000 worth is produced in the United States. Canada and Russia, two of the greatest fur-producing countries on the globe, do not ship so many because the inhabitants of those lands, especially in the regions that produce most of the furs, wear them for clothing. But an industry that amounts to five hundred million dollars a year ranks so high in the volume of the world's business that it must demand and receive immediate attention. The United States is admittedly the arbiter of fur fashions for the world."—Editorial in the Peoria Star, Wednesday, September 28, 1927.

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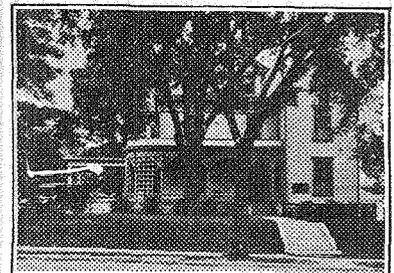
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THE SAINTRALD

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Number 44

EDITORIAL

The Church and Parenthood

"A great deal of thought is being given to the increasing number of broken homes caused by divorce," recently said Doctor Valeria Parker, who lectures under the auspices of the Federal Council of Churches. And she expressed the opinion that because the church has always held marriage to be sacred, it therefore is a task of the church to train men and women for home building and parenthood.

Without doubt religious education should play a part in preparing people for parenthood, but the causes of broken homes are not summed up in the word *divorce*, for divorce is but the outcropping of the deep-lying forces which have led to the divorce. Those causes are not always simple, but when properly analyzed sometimes show great complexity.

The chief remedy for the evils, in my opinion, lies in education, but not in religious education alone, unless by religious education we mean general spiritual culture. Throughout the whole intellectual development and expansion of the child and adolescent should run the golden thread of social responsibility, and no pains should be spared to impress the great ideal of education, citizenship; and citizenship includes parenthood.

Doctor Parker is right in holding that the church has a heavy responsibility to discharge in solving the problem presented by growing instability of the home. The sanctity of marriage must be emphasized and thoroughly inculcated. Upon youth must be impressed the idea that our highest attainments are reached only when our homes are established on the basis of responsibility to God and to society.

And this means that there must be taught to our youth the essentiality of clean religious lives as a preparation for parenthood. And to teach cleanliness, the factors which enter into it must plainly be analyzed and discussed with especial emphasis upon the positive aspects. Doctor Parker rather succinctly presents the problem when she says, in making a plea for organization of special groups

in congregations wherein this aspect of religious education might be carried on:

Instead of vaguely talking to boys about purity, the church should tell the ways in which nature will help him to make the fight for clean living, the principles of which the church upholds.

If you believe in the eternity of life, then you should be interested in the origin of life. Since the home never has carried on this educational work to any extent, the people should be able to come to their church and get the information so that they may answer the early questions of children truthfully.

The greatest difficulty in dealing in this work is to get older people to realize that there is a difference between the manifestations of the misunderstanding of sex, such as social diseases, illegitimacy, and prostitution, and in the most important relationships of life to be found in love between men and women in marriage and in parenthood.

It is hard to get them to look upon sex in its normal aspects as something clean and fine and constructive, and not as a thing dark, mysterious, and degraded.

I have long been looking forward to the time when we as a people shall have developed a system of education wherein our youth shall be cultured and trained with the higher responsibilities always in view, and towards this we have made some progress; and as in this progress our religious educational work gradually expands towards its ultimate right proportions, we will find the problems of and preparation for parenthood occupying an important place. And such desirable progress in the education of our youth can not come too soon. Already the forces of home disintegration have played much havoc.

F. M. S.

Doctor Cadman on Theological Discussions

The prominence of Doctor Cadman, of Brooklyn, New York, in church circles today is such that it gives a significance to his public utterances not attaching to lesser lights. Recently, when speaking before a Philadelphia gathering, this popular preacher deplored the "waste of the resources of God to satisfy sectarian vanity," while referring to theological wars of all varieties. He charged that the church had lost its "worth-whileness" in the opinion of the public and had been succeeded by the state, intimating that these theological wars had been largely responsible for this change in the minds of the public, a change of view which confronted the church leaders with a serious problem.

Speaking in the interests of greater church unity and the necessity for churchmen and churches to apply themselves to the problems of touching by church influence the millions as yet untouched, he said:

I would be glad to see a holiday given to all theological speculation for fifty years. We already have enough Modernist writing to do us and far too much Fundamentalist writing. It is time we put aside the discussion that means exactly nothing at all to the 59,000,000 in this country still untouched by the church, and begin to live some of the principles that are the basis of our religion.

I plead for union upon an irreducible minimum of faith and propose certain neutral zones for difference of opinion in theological thought.

We never can think alike and never want to think alike. That would be the most hopeless of stagnations. The great denominations have made great contributions to Christian history, and I would be the last one to cast all this aside. But we are living in a different world today, and the crest of this wave of sectarianism has passed. The new day is dawning.

It would be interesting to see an expression by this distinguished churchman as to what constitutes the "irreducible minimum of faith," and what might be the "neutral zones for difference of opinion." I venture the guess that an attempt on his part to do so would start a vigorous and prolonged theological discussion which would threaten the continuation of the Federal Council of Churches of which he is the head.

How far will Doctor Cadman go in permitting some one else to define for him what the "irreducible minimum" of faith is? F. M. S.

Interest in Book of Mormon Increases

It is gratifying to hear from authoritative sources that the Book of Mormon has a firm hold on the interest of the Saints; that it was no fancy which attracted them as to a novelty, but that the second, third, and fourth readings produce deeper and more intense sensations and faith. These things are clearly conveyed by many who write to the First Presidency and to other officials of the church, and to the *HERALD* editors. They come from young men and young women, from men in their best days of activity, from mothers active in the duties falling to them, and from Saints who are living far beyond the allotted years of man—threescore and ten.

From the entire field of correspondence accessible, we gain the idea that the present impulse to read and study the Book of Mormon exceeds anything of the kind that has ever come to the church. Saints are determining calmly and deliberately the great value of the book and are fearlessly presenting it for the consideration of their friends and neighbors.

A suggestion made early in the present movement, that everyone engaging in the reading and study of the book determine for himself just what particular purpose he has in so doing, seems to have borne fruit because of the closer application and deeper thought which necessarily ensues. Many have read for the purpose of determining whether its doctrines agree with those of the Bible and the Book of Doctrine and Covenants, and joy has possessed them when they have found the three books agreeing on each pivotal point of doctrine, and each adding to the other a clearness and depth of understanding which begets increased faith. Some have read to determine the value of the book in the solution of the present-day social problems knocking at our door for solution. Whatever the special aim or purpose of the reading, it has worked for profit to the reader. The book is standing the test of the closest scrutiny.

In some families reading the book has become an organized family function, accompanied by prayer, and of course a spiritual uplift ensues. God is making good his promise that the light and testimony of his Spirit shall be given to those who ask of him, and read with a sincere desire to know the truth.

Reading, pleasant and profitable though it be, is not an end in itself. Spirituality, faith, the fruits of the Spirit, the urge to go on, to do more of similar and different work, we believe is coming to be the common experience of the Saints, and from this crystallization in general sentiment in time there will come new aims, new tasks, new opportunities to engage in definite activities of a common, church-wide nature, adding to the common store of knowledge, experience, achievement.

Here is a sample sentiment from a recent reader of the Book of Mormon which comes to our desk this morning: "I finished reading the Book of Mormon today. This makes five times I have read it. I love it more than ever." This comes from Elder R. D. Weaver, who has been busily engaged in special preaching services for four weeks at Denver, Colorado, during which several have displayed a very deep interest in the work and three have passed through the waters of baptism. It is fair to presume that the reading of the Book of Mormon has added to Elder Weaver's already splendid equipment to preach the gospel to the world.

Let the reading of the Book of Mormon become the special activity of the Saints for the ensuing winter season, and individually, in family circles, and in societies, clubs, and classes, let the spirit of devotion mark the work. R. J. L.

Dead Sea Treasures

For several years articles have been making appearance in the press of the country describing the immense wealth contained in Palestine's Dead Sea. Several attempts have been made to form corporations to reclaim this vast wealth, which finally were resolved into a struggle among corporations and syndicates for the concession to work the sea.

Recent dispatches from London, England, say that a British syndicate, a subsidiary of the Imperial Chemical Industries, limited, representing a capitalization of nearly \$300,000,000, has been successful in obtaining concessions, and this carries with it the rejection of overtures from American and other European financial organizations.

It is claimed, after years of consideration, that the Dead Sea contains an almost inexhaustible supply of potash, and the cost of reclaiming the product is not considerable. The industry will doubtless be of great service in the building up and development of Palestine, and would seem to supply the element of reasonably remunerative employment which has been lacking thus far in the rehabilitation of the country.

As to the value of this concession, the *London Times* says: "Thus ends the prolonged struggle of powerful interests, British, American, and European, for the most coveted prize in the way of development concessions which has been competed for in modern times."

R. J. L.

Unique Method of Recording Book of Mormon Readers

Ina S. Bivens, Gashland, Missouri, writes: "After Brother Fry's letter came out in the *HERALD*, I asked the Mothers' Class one Sunday morning how many had read Brother Fry's letter and were complying with the request. Two sisters raised their hands. I suggested that we try to see how many pages we could read the coming week. This proposition was put to the school, and the following Sunday the count was taken by classes. We found we had read a total of 2,753 pages. Next we were to see how many pages we could read in each family. This brought us 2,394 or a total of 5,147 pages. Besides this reading, one sister, Mrs. Charles Allen, read the entire book in nineteen days. This was not included in the school count, so our total for three weeks was nearly six thousand pages. We have an enrollment of ninety-four, I believe, and of course a goodly number of these were too young to read, so we think we have made a good record, and we believe all or nearly all are continuing to read. I

OFFICIAL

Book of Mormon Story and Essay Contest

The character of the inquiries coming to the Publicity Department regarding the Book of Mormon Story and Essay Contest indicates that many appreciate the opportunity to make a contribution to the literature of the church.

Probably not all the articles in their entirety will qualify for publication, but in every article and story submitted there will doubtless be some chapter or some paragraph of such outstanding merit that it can be used effectively in our church literature.

Prizes are offered for articles and stories on the topics as follows:

The Missionary Message of the Book of Mormon.
The Zionie Idea in the Book of Mormon.

The Book of Mormon and Religious Life of Today.
The Story of the Book of Mormon.

Many writers who in years past have contributed to the *HERALD*, *Ensign*, and *Autumn Leaves* have asked what latitude will be allowed on the fourth topic. The outline covering this fourth topic, namely, The Story of the Book of Mormon, indicates that the entire narrative account should be given, not written as an abridged history, but as a brief, colorful, and moving account of the rise and fall of a great people.

It has been decided to allow latitude on this fourth topic, and let the writer follow the topic outline if he desires, or choose some epoch in Book of Mormon history, or some outstanding character, or some great achievement or some great religious crusade or missionary enterprise. If this is done, the historical situation should be kept accurate, but into it can be woven the legitimate imaginings of the writer, calculated to emphasize some great principle or truth, and yet so skillfully done that there will not be need for a label to interpret the plot.

To those with literary ability, the latitude given this fourth topic will prove the opportunity of a lifetime to enrich the literature of the church with a history of human life—its romances, its tragedies—yet accurate as to its historical setting.

The Publicity Department will gladly place at the disposal of those who register in this contest every help possible, and in response to inquiry, will furnish all information available.

THE PUBLICITY DEPARTMENT.

think the slips you sent us were signed by ninety per cent of all those old enough to read the book, and a splendid interest is shown among our young people."

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

Gomer Thomas Griffiths: An Autobiography—I

CHAPTER I



GOMER T. GRIFFITHS

I first saw the light of day in the anthracite coal region of Pennsylvania in the little town of Minersville, Schuylkill County June 2, 1856, being the fifth son of David and Martha Davis Griffiths.

My father and mother were born in South Wales in 1805 and 1819 respectively. They were married in 1835. To them

were born fourteen children, all but three of whom have passed to the great beyond. Most of them were buried in Merthyr-Tydfil, Glamorganshire, South Wales. My parents migrated to America in 1855, just one year prior to my birth. My father died December 26, 1871, at Bevier, Missouri. My mother died December 29, 1906, at the same place, and was laid by the side of her loving companion who had preceded her by thirty-five years and three days.

They united with the Church of Jesus Christ of Latter Day Saints in Merthyr-Tydfil, Glamorganshire, South Wales, in 1844, the year in which Joseph and Hyrum Smith were assassinated. My mother was the first to obey the call of the gospel, my father following a few weeks later; he was ordained to the office of deacon soon thereafter, in which office he labored for many years.

They left their native land with the idea of going to Zion, Utah, but during their journey across the Atlantic Ocean my parents thought the elders of the church who were in charge of them did not conduct themselves in a way and manner becoming to holy men of God. They made up their minds that after landing in America they would stop in the Eastern States for a while and investigate the affairs of the church before proceeding on their way Zionward.

After a stormy voyage of many weeks, the ship

landed at Philadelphia. As they depended upon the wind for their progress, very often a day's journey would be lost by a change in the wind, the vessel being carried back many miles.

After arriving in America, my parents located in Minersville, Pennsylvania, where my father, a coal miner, soon found work. But they had been very unfortunate in that they had lost all of their personal effects in transit, and, further, they were at a great disadvantage for the reason that, being Welsh, they could neither understand nor speak the English language. Being very poor in this world's goods, not being able to converse with their new neighbors, and the habits and customs of the people being so different from those to which they had been accustomed, they became very much discouraged with the new country and also with their religion in the light in which it had been presented to them by the representatives from Utah. The Zion which was to be found in America upon the mountain tops had been pictured to them in glowing terms by these ambassadors who had been sent to gather in the honest in heart to the "land flowing with milk and honey." They were to find heaven upon earth as soon as they reached the "promised land," but that which they had witnessed on board the ship and the treatment they received upon reaching the "land of the brave and the free," caused them great anguish of soul and almost destroyed their confidence in the great latter-day work. Under these perplexing and trying circumstances I was born into the new world.

My father had a sister living at McKeesport, Pennsylvania, not far from Pittsburgh. I have been told that my uncle owned nearly all the land where McKeesport is now situated and that he operated a line of steamboats on the Monongahela and Ohio Rivers. My father's relatives were not interested in his religion, but my parents could not forget the many blessings they had received in their native land. The Lord had confirmed the truthfulness of the latter-day work to them through the Holy Spirit. They finally concluded that God must have a people somewhere upon the earth who were trying to live pure lives in accordance with the gospel law. Subsequent events showed that God was mindful of them, and his Holy Spirit directed them to Syracuse, Ohio. Here they found a group of people who, like themselves, had become dissatisfied with Utahism and had gathered to this place awaiting future developments. Some of the Utah ministers visited them and did all within their power to convince them that polygamy and its kindred evils that had crept into the church were of God. They also received a command from Brigham Young that they

should be rebaptized and reconfirmed, with which command they complied. This was the time when all the Saints who followed Brigham Young were baptized out of the Church of Jesus Christ into the Church of Brigham Young. Being a very young child, I was blessed in the Utah Church, but do not know by whom.

My parents continued to worship in this church until 1860, the year in which the late President Joseph Smith assumed the presidency of the Reorganization.

Elder Isaac Sheen, of the Reorganization, resided in Cincinnati, Ohio. He was editor of the *True Latter Day Saints' Herald*, a small paper published monthly and the first paper to be published by the Reorganization. Elder Henry Green, who was one of the leading local officials of the Utah Church, in some way came in contact with Elder Sheen, and upon the former's invitation, Brother Sheen visited Syracuse and there was instrumental, in the hands of the Lord, in baptizing my parents into the Reorganization. One year later Apostle James Blakely arrived upon the scene, at which time he blessed me. I was five years old. So I have been blessed twice, once in the Utah Church and again in the Reorganization.

My father was later ordained an elder, in which capacity he served until his death. Upon his deathbed he testified that he had the blessed assurance through the Holy Spirit that he would come forth in the first resurrection. He also called me and my nephew to his bedside and testified to the truthfulness of the latter-day work. He further told us that if we did not keep the covenant we had made with the Lord upon entering the waters of baptism, it would have been better for us had a millstone been tied around our necks when we were babes and we cast into the sea.

None of my father's relatives had anything to do with religion in any form. I visited many of them while in Europe and found this to be the case. My mother's people were just the reverse. They were full of religion and running over. My Grandfather Davis was a very strict Christian. He would not permit his family to do any kind of work on the Sabbath Day, not even to peel potatoes. Everything had to be prepared on Saturday, as there was to be no cooking on the Lord's Day. He and his sons owned and operated a woolen mill at Llandovery, South Wales, and were held in high esteem by all who knew them. Both my grandparents died without hearing the latter-day work. I visited some of my mother's people while in Wales, and they were very kind to me and showed me every respect, but they were not interested in the gospel message.

Both my parents had wonderful faith in God, and implicit confidence in his promises. I never saw a doctor in our home during my father's lifetime, and not until sometime after I had entered the ministry. The only medicine given us when sick was olive oil; that is, for minor complaints. If we became dangerously ill, the elders were summoned posthaste. My parents did not have great worldly riches to bequeath to their children, but they did bequeath to us something which was of far greater value, a really tangible faith in God and in his promises.

I am greatly indebted to my mother, who lived thirty-five years after my father's departure and who had the great responsibility of rearing us boys, for she continually sought to instill in me the desire to serve God and to be an instrument in his hands for good. She impressed me that I should devote all my time and whatever talents I possessed to the service of our heavenly Father. She was a very spiritual woman and exercised the gifts of the gospel. Many times, under the influence of the Holy Ghost, she spoke to me in prophecy regarding my future.

I was also blessed with a sister, who, like my mother, was very spiritually minded and full of faith. She took a great interest in me and encouraged me, when I was almost ready to give up the warfare, to press forward in the conflict and never give up the struggle until victory had been won. She passed to her reward three weeks after the death of her mother, to be at rest in the paradise of God. Margaret Thomas will be remembered by many Saints in various parts of the United States. I have never met anyone in this church who was blessed with such a great variety of spiritual gifts as was she. She would speak in many different tongues, under the influence of the Spirit, and give the interpretation; sing in the Spirit, prophesy, and pray in the Spirit.

My youngest sister, Elizabeth Bath, of Canton, Illinois, united with the church when she was very young. She raised a large family of sons and daughters. She was a good, faithful Saint and passed away a few years ago to the spirit world. She and her good companion, Isaac Bath, did all within their power to sow the seed of the gospel in the hearts of their children and were highly honored and respected by all who knew them.

I have a sister, Maria Surrige, residing at Bevier, Missouri, who is in her eighty-sixth year. She has been a member of the church since about eight years of age. She has reared a large family of sons and daughters, some of whom are actively interested in the church. She has wrought well and is waiting

for the summons to call her to her eternal home.

My oldest brother, John Griffiths, departed this life in Butte, Montana, about thirty years ago. He was identified with the church when very young and believed in the latter-day work with all his heart. He was sixty-one years old at the time of his death and left a large family of sons and daughters. His oldest son, John, is an officer in the branch at Lucas, Iowa.

My youngest brother, Edwin, who resides at Brookfield, Missouri, was baptized when a boy, but for some reason or other he has never been a very active member. He has one son and two daughters living, his wife having passed away some years since.

William Henry, a brother next to me, died when about two and one half years of age. All I remember of the occasion was the funeral. I remember sliding down the banister of the porch the day he was buried. He was laid to rest in the Syracuse Cemetery, Syracuse, Ohio. If he were living now, he would be about sixty-seven years of age. I visited his grave not long ago. It is seldom one brother has the privilege of visiting another brother's grave sixty-five years after his death.

I also had three brothers and one sister who were buried in Merthyr-Tydfil, Glamorganshire, South Wales: Joseph, Hyrum (named for the two Martyrs), David, and Mary. All four departed this life some time before I was born.

CHAPTER 2

My father followed coal mining for a livelihood. I have traveled quite extensively in this world, but I have never met a coal miner whom one could call rich.

During the latter part of the Great Rebellion, I was quite young in years, times were very hard on the poor people, and it was difficult at times to get enough food to keep soul and body together. I can well remember when my youngest brother and I were allowed one egg between us. It was a real case of "fifty-fifty." For breakfast we were given bread with a small piece of butter, and hot water with a little sugar to sweeten it; once in a while we were given a small piece of cheese.

We had some excitable experiences during those war times. We lived in the village of Syracuse, on the banks of the Ohio River. Morgan, the leader of the guerillas, gave the people along the Ohio River considerable trouble and annoyance. One day his army would pass through our little town, and perhaps that same night the Union men would be after them pell-mell. Old men, cripples, and hunchbacks, who were not fit for war, were forced to act

as guards on the outposts of the village, to protect the women and children. All could not be furnished guns, so they were given picks and axes with which to defend their loved ones. The poor women, to appease the wrath of the guerillas and the rebels, made sandwiches and other good things and had their small boys stand in line along the road and hand out the food to those starving men. Some of them would thank us and give us money and seemed to appreciate our kindness to them, while others would swear at us. I can remember distinctly General Custer passing through the town at the head of the cavalry. He had long, light hair reaching far down his back and was certainly a fine, handsome young man in those days. They went through the streets with a dash and did not stop for food. They were in too great a hurry to capture Morgan and his men, who had gone up the river ahead of them. In this they were successful, as they captured them a few miles above Syracuse, at Buffington's Run, and put them in our schoolhouse. I and other boys had the task of feeding them. What disposition was made of them I do not know.

When I was eight years of age I was put to work down in the coal mine, beneath the ground. I did not have to do any hard work, but I was forced to remain in the mine all day, and the worst of it was I had to spend most of my time back on the slack pile, wrapped up in my father's coat, in total darkness. My father did not permit me to burn a light, for that was considered a waste of oil. Once in a while I was allowed to throw small lumps of coal into the tram, and I surely deemed it a wonderful privilege to be permitted to do so, for it gave me the opportunity to get warm. As a general thing it is very cold and damp in the mine. I used to sleep hours and hours during the day, and sometimes when I awoke I was almost frozen; at least I thought I was. The pit boss used to come around once in a while, and he generally let me know when he paid us a visit, for he would give me a rap with the handle of his hatchet.

I spent many lonesome months in that dark place. My father was allowed a car a day for me, which amounted to about one dollar, and that went a long way toward the support of the family during those hard times.

Young as I was in years, I was exposed to many dangers. One particular time it seemed to me that the time of our departure had arrived. The slate and rock overhead started to come down upon us, and the terrible pressure on the props that supported the roof caused them to break in two. What an awful feeling came over me as the rumblings sounded as if there were a great many big cannons

engaged in a fierce battle, and the constant snapping of the props made a loud noise just like torpedoes going off. There was some fast running done on the part of father and myself to get out of that chamber of death.

On another occasion, father and I were working with a man who had a very bad temper and who would use profane language when in a rage. One day the blast missed fire, which necessitated drilling out the tamping, a very dangerous undertaking, for if the drill point should come in contact with the powder, it would explode instantly. My father wanted to drill out the dirt, but the man insisted that he would attend to it. He was terribly angry and in a rage all the time he was drilling out the tamping. My father kept telling him to be very careful, but he rammed the drill into the hole as hard as he could, and there was a terrible explosion, which blew out our lights. There we were, in total darkness and the place full of smoke! I was badly frightened. My father called to the man, but there was no answer; hence we concluded that he had been killed. Some men working not far from us heard the explosion and came running into our chamber to see what had happened. To our great surprise, we could not find the man. They searched for him under the pile of coal that had been blown down by the force of the premature blast, but he was not there. At last they found him. The force of the explosion had blown him back on the slack pile, quite a distance from where we were. His clothes were on fire and he was almost dead. Poor fellow! He was in a terrible condition and was confined to his bed for many months.

That experience made a very strong impression on my mind against working in the coal mines. I have had many narrow escapes from death while working in the bowels of the earth, but my Father in heaven delivered me from all.

During the winter months, the days being short, it was seldom that I saw much daylight except on the Sabbath. It was generally dark when we descended into the pit and about dark when we ascended at the close of the day. People do not realize how many miners give up their lives and undergo hardships in order to furnish heat for others.

(To be continued.)

If "the world's machinery has become too complicated for the world's engineers," as some one has said, we must breed a new race of men. The task of theology is to make real the Christlike God. The task of religion is to produce a Christlike man and world.—Bishop William Fraser McDowell.

Wheat Pool and Stewardships

BY BISHOP G. LESLIE DELAPP

Passing through Winnipeg a few weeks ago, I happened to notice on the editorial sheet of the *Winnipeg Tribune* an announcement of the publishing of "Pooling wheat in Canada," by Walter P. Davisson.

Having spent considerable time in Canada, before and since the organization of the pool, where my work has brought me quite closely in contact with its activities, I had more than a passing interest in the announcement made, that a book had been published giving a complete history of its organization, as well as setting forth its purposes and aims. I placed my order for a copy and have just finished reading it.

I wonder if some of the *HERALD* readers would not be interested in a little of the story of the development of an organization of "138,000 farmers of Western Canada selling their wheat through their own office."

I can not hope to give more than a general idea of the contents of the book, but perhaps shall be able to present enough to make one appreciate the wonderful possibilities resident within such an organization as the "pool," and to think of it in terms of stewardship. Not that cooperative marketing is stewardship, but in putting our doctrine of stewardships in operation, we will, of necessity, have to give consideration to cooperative marketing.

The author in a brief introductory note states that the parents of wheat pools in Canada are a grim pair: War! Necessity!

"The Canada Wheat Board was established by the Federal Government in 1919, placing all wheat in the Dominion under the nation's control."

"The wheat pools—first established in Alberta during the late summer of 1923—may be recognized as its re-creation."

The characteristics of both are set out within one sentence:

"The Wheat Board"—"Government controlled; compulsory; with the aim of preventing wheat profiteering in the immediate post-war years." "The Wheat Pools"—"Grower controlled; voluntary contract; with the aim of preventing the dumping of wheat on glutted markets in days of peace."

In an interesting manner, one is told much of the history of rural Western Canada; the opening up of new country; the hardships and struggles of its early settlers; but one will have to read the book in order to fully appreciate that phase of it.

"Just fifty years ago the first wheat was shipped

out of West Canada—857 bushels via Red River boat to Duluth, and sold in Toronto—and today just thirty per cent of the world's export wheat originates on those prairies."

In the crop year 1925-26 the growers of Western Canada delivered a total of 364,000,000 bushels of wheat to the market, 190,000,000 bushels of which was marketed by the pool, an organization created in the year 1923, and which in less than four years reached a point in growth where it handled over half the wheat raised in Western Canada.

Let me quote one of the reasons for the pool: "In the year 1923, there seemed to be no end to the river of grain which flooded onto the market in Western Canada during the first hundred days after harvest. It was not long before the surfeited markets refused to stand up against the disorderly stampede of grain sellers."

Prices fell, and a general slump followed which all but ruined growers in spite of the magnificent crop they had raised. It was here that Aaron Sapiro outlined principles of commodity cooperative marketing which ran across the prairies like a flame: "By aid of scientific selling of wheat, the cooperatives aim at increasing the basic level of grain prices to the farmer."

Three pools were started, one in each of the three Provinces, Alberta, Manitoba, and Saskatchewan. Their aim was to reach fifty per cent of the wheat acreage. Alberta was the only pool which had organization plans completed and the authority to operate at slightly less than the fifty per cent objective. It marketed 35,000,000 bushels in the 1923-24 crop year from 2,602,000 acres pooled. In 1926 over 20,000,000 acres of grain was pooled and 190,000,000 bushels of wheat marketed the pool way, raised by 138,000 growers.

The pool organization is democratic—there are 16 directors on the board of Saskatchewan Wheat Pool. There are 80,500 pool growers in this Province, bound together by individual five-year contracts. Each member has one vote, whether he farms 15 acres or 10,000 acres. The Province is divided into 16 pool districts. Each district is divided into 10 subdistricts, and each subdistrict is represented by a delegate who is elected by ballot, via mail. The 160 delegates do not meet at the head office, but meet at a central point in the 16 home districts, where each ten elect one of their number to the Board of Directors.

The delegates do, however, meet once a year in a general convention at the head office. Here the directors render an account of the past year's activities.

There are approximately one thousand shipping

points in Saskatchewan. There are some 850 local pool committees grouped around these shipping points. These committees consist of a chairman, a secretary, and board of three. These are elected yearly by the pool growers in the shipping territory served by the local. This committee is the chief communication trench between the head office and home district and serves the growers in numerous ways.

Field workers are scattered over the Province. These men keep in touch with the growers, advising them of the activities of the pool, keeping them interested, and doing much good in an educational way.

The pool has a separate organization to handle the marketing of the grain. This organization is known as the Central Selling Agency. It serves as a central marketing association for the pools, but for no others. Its purpose, "To preserve for the growers their proper profits and preserve for the public their proper economies."

The central board of this agency is made up of three members from each of the Provincial Pool's directorates. The Central Selling Agency takes over all pool grain at its terminals and sells all pool grain. This agency is completely owned and controlled by pool growers in all three Provinces through their representation on the central board.

The Central Selling Agency has a seat on the Winnipeg grain exchange—has erected its own selling equipment and personnel at strategic points on both sides of the Atlantic, with offices at Calgary, Vancouver, Toronto, Fort William, Montreal, New York, and Paris. Its head office is in Winnipeg.

The pool has been able to accomplish a great deal through this organization. It is headed by some of the most brilliant brains in Canada. The pool believes it poor economy to employ any but the best. In the crop year of 1925, 190,000,000 bushels of wheat were marketed in an orderly way. No more than 26,000,000 being marketed in any one month and no less than 9,000,000, with the exception of the last month, when 7,000,000 bushels were marketed. It is also to be noted that through this method of marketing every grower gets the same price, according to grade, whether he delivers his wheat in the months of September and October or January and February, thus giving the man located a long distance from market the same advantage as the more favorably located member.

In addition to the orderly marketing brought about, the payments to the farmer have been spread over the year. The initial payment, which has averaged around one dollar per bushel, depending on the grade and the market, is made at the time the

wheat is delivered; the first interim payment of from ten to thirty-five cents is made about the first of March, just when the farmer starts his spring work; the second interim payment, which runs about the same as the first, is made around July or August, about the time the farmer starts harvesting; and the final payment is made in October.

The pool handles and sells the grain at cost. The sum of two cents per bushel is deducted each year from all deliveries of pool wheat, to set up a reserve for the purchase of elevators and equipment. Since the fall of 1923, including the year 1926, the organized growers of Prairie Canada have paid in a total of \$10,000,000 in connection with their elevator plans. A great saving to the growers is made here because of the great amount of grain handled with less equipment than under the competitive trade organizations.

Many other things are hoped to be accomplished through the pool. At the present time a good deal of mixing of grades is taking place. The farmer does not get the benefit of this, but under the pool system it is hoped to make it work to his advantage. The pool also hopes to eliminate undue speculation, etc.

Not so long ago, some 200 men, accredited delegates from Australia, United States, Russia, and Canada, in an international conference met in Kansas City, Missouri, that they might confer as to possible ways and means of coordinating their respective wheat-marketing plans. Nothing definite was accomplished, other than to form a permanent Cooperative Marketing Bureau. But what of the future? There is every possibility of an international marketing association developing. If so, there are not many of us who will not be affected by it in one way or another.

Cooperative marketing, of course, creates opposition. It doesn't eliminate the conflict of interests, and so the pool realizes that it has a war on its hands. Grain traders who have been in business for years and who have a large capital investment, are not going to see their business torn down without a fight. Again, who can tell what the future will bring forth?

As I wonder about it, I am made to think of our own future. In the establishment of stewardships we are going to find the same conflict of interests, not only with the rest of the world, but with our own people. Only the Spirit of the Master predominating in the lives of men and influencing their actions can eliminate that conflict of interests. We must be bound together with but one common purpose, that of the building up of the kingdom of heaven. It can be done when and just as soon as

we are willing to set our hands to the task and comply with, "Organize yourselves and appoint every man his stewardship." This and this alone will bring about the only satisfactory form of brotherly cooperation.

Pen-Point Pick-Ups

The violation of every law, whether physical, civil, or spiritual, in the very nature of things, carries with it an appropriate penalty; otherwise it would cease to be a law.

Every act of service, either great or small, has its proper compensation in this or the life to come. This is evidenced in a very wonderful statement made by the Master of life as recorded in Luke in an effort to emphasize the significance of true service. He suggests that when a feast is prepared it should not be made to those who are amply able to repay by giving a return spread, for therein is "their recompense," thus balancing the account; but rather seek to render service to those who are unable to recompense. However, we are assured that such shall not go unrewarded, for they shall be recompensed in the life to come, or "at the resurrection of the just," and blessed is the man who is thus recompensed, for God will give the reward. It is "blessed to eat bread in the kingdom of God."

Some time ago, while passing a certain church building, I noticed the following announcement: "We preach Christ and him crucified." It occurred to me that it was possible to crucify him every time we preach him, in the fact that on Sunday from the pulpit the blessed word of the Lord is beautifully presented with "rhetorical delivery backed up by the evergreens of truth" as far as the scriptures are concerned at least, telling how we should "love God and our neighbor as ourselves, for therein is the law fulfilled," and straightway on Monday by pursuing "strictly business methods," or manifesting how shrewd we are by "putting one over on our brother." Our discipleship with Christ is contingent upon our ability and disposition to bear fruit or render service. As Christ was lifted up physically in death, let us lift him up in life.

Not long ago in one of our large cities two workmen were at dizzy and dangerous heights attempting to place a sign advertising a product the use of which would drag down to a dismal desert of degradation, and if continued to death. Many there are who will jeopardize their life and liberty for a few paltry dollars. Will the time come when the

(Continued on next page.)

OF GENERAL INTEREST

Morley Tells of Excavating Buried Cities

ARCHAEOLOGIST TELLS ROTARY CLUB OF SURVIVALS OF ANCIENT MAYAN CIVILIZATION

Doctor Sylvanus Griswold Morley, who for some years past has been conducting archæological researches in Central America as a representative of the Carnegie Institution, Washington, District of Columbia, told the members of the Rock Island Rotary Club yesterday some very interesting facts about the buried cities of Yucatan and Guatemala. The Rotarians' guest is at present in charge of excavation at the buried city of Chichen Itza, Yucatan, not far from Merida, the capital of Yucatan. Three weeks ago he was made an honorary member of the Rotary Club of Merida, an organization of forty members. Merida has a population of about 80,000. All but about a thousand of this number are Indians and half-breeds.

Doctor Morley had much to say in praise of the civilization attained to by the ancient Mayas, the people who made up the population of Central America ages ago, and he declared this race made far greater progress than the Incas of Peru or the Aztecs of Mexico. "The Mayas reached the highest civilization in the New World," he declared. "That civilization was equaled only by the tribes who occupied neolithic Europe 25,000 or 30,000 years ago."

The speaker said that the earliest date thus far discovered on Maya monuments was 98 B. C. He told his hearers the leading facts regarding his discovery in northern Guatemala in 1916 of a Maya monument of date, 68 A. D. It seems that Doctor Morley offers a prize of \$25 to natives for each buried city they discover. He pays them from \$10 to \$20 for every reported find of an ancient monument, as well as bonuses.

An Indian youth who was in the forests from January to June, the season for gathering the sap from which chewing gum is made, reported to Doc-

tor Morley that he had run across a buried city not far from the camp in which he had spent the winter and spring. For a consideration of \$4 a day and a mule to ride, this youth agreed to guide Doctor Morley's party to the spot. The youth was ill of malaria, and according to Doctor Morley, the boy's liver was "as hard as a brickbat."

Doctor Morley's Find

A doctor in the party kept the Indian in fair condition by medicine and drugs, and although when they reached the camp the lad was quite sick, he guided them to the site of the buried city six miles away. Here Doctor Morley was disappointed because the first monument found had been damaged by a fallen tree and the inscription had been scraped off by the tree in its fall. However, members of the party found about twenty other monuments, and the one discovered by Doctor Morley bore the date of A. D. 68. He said in his address that every five years the Mayas erected a large-sized shaft of stone, and these are the shafts, for the most part, which are discovered.

Chichen Itza, the buried city he was excavating, was about nine square miles in extent. "That is," he added, "from the center of the town one can walk to a point two miles away and still run across relics of the ancient town. It is located in northeastern Yucatan and was founded about 530 A. D. It was occupied for about one hundred and fifty years, and then, for some reason, abandoned, and lay in ruins for about one thousand years. It was then reoccupied until a period about fifty years before the Spanish conquest, when it was permanently abandoned. Doctor Morley said that temples, pyramids, and palaces are found by the excavators. The houses of the common people, built as they were of palm leaves with thatched roofs, have long since disappeared. The forest has literally swallowed up this ancient town.

Essentials of Progress

Doctor Morley said the five essentials of racial progress were steps marking the conquest and practical use of fire, the use of agriculture involving the use of domesticated animals, and the rights of property, the use of tools other than those of stone, beasts of burden, and the application of the principle of the wheel to manufacturing. Although the Mayas, he said, had but two of these essentials, they did more to pull themselves out of savagery than any other race in the pre-Columbian world. "They are especially noted for their hieroglyphics and the calendar they made use of for the measurement of time. This calendar can be available for a remarkably long space of time. Their hieroglyphics are

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church through its membership will have faith in God, Christ, and in themselves to the extent of reaching safe and sane heights with the advertisement that "Jesus is indeed the Christ," not by words alone, but rather in a demonstration of love for God through service to our brother?

"Seek ye first to establish the kingdom of God and his righteousness," and all the incidental things shall be added, is indeed good counsel.

PEN POINT.

ideographic, not phonetic; that is, their characters stand for ideas, not words. Their calendar keeps a most accurate tab on elapsed time."

Soil Fertility

Doctor Morley said he had known bananas in Central America to grow an inch in a period of twenty-four hours. He said that when they tore up an old walk preparatory to laying a new cement walk, a sack of beans in some way became mixed up with building material, and the water caused the beans to take root in the ground and "in four days there was a crop." The Rotarians looked a bit skeptical at this, but Doctor Morley could have told them much more about the fertility of the soil in Central America had he felt so inclined. Speaking of the necessity for taking quinine in that country, he remarked that he had himself taken a dose of fifty grains.

Years of Work

Doctor Morley explained that in 1914 he was asked to make a survey of archæological possibilities in southern Mexico and northern Central America in behalf of the Carnegie Institute of Washington, an establishment for scientific research with an endowment of \$30,000,000. He was to make a study of human history from available material. He presented a plan, but a Mexican revolution interfered, and next came the World War. However, in 1922 he made a survey in Mexico, and in 1923 secured permission to make excavations in Yucatan.—*Rock Island Argus*, July 13, 1927.

Unread Stone Book in Nebraska University

HARTINGTON, NEBRASKA, August 8.—On the rocks of Cedar County some day may be found the key to the life of a prehistoric people, if characters on boulders and stones are ever deciphered.

The most recent discovery of interest was made by J. C. Brockman, near Hartington, who plowed up what looked like a book but the leaves of which were of granite. On these slabs, which are one and one half inches thick, are inscriptions in a language yet unknown to civilization. The glyphs closely resemble those marked on the face of a boulder found near the spot in 1869 and which is preserved on the campus of the University of Nebraska at Lincoln.

Not only the granite book but the spot where it was found has been one of speculation for some time. Some magnet in the ground seemed to draw electric currents, and whenever there was an electric storm lightning always struck close to the spot. For three years Mr. Brockman had a grain stack near it; and a fence which surrounded the stack crossed the mys-

terious spot. Although the grain never was damaged, the fence was, and after each storm there would be burnt posts to replace.

Geologists Study the Find

In 1869, when Cedar County still was unsettled save by a very few, Professor Aughey, one of the first four instructors in the University of Nebraska, which was opened that year, was exploring in parts of northeastern Nebraska and came upon the face of the granite boulder projecting about three inches above the ground. He was caught by the appearance of the stone and proceeded to uncover it. On the surface were glyphs.

Professor Aughey realized the value of the boulder as an historical specimen, but was unable to provide the means to bring it to the university. The place was marked, but nothing was done toward removing the boulder for years. Finally Doctor Barbour, then a professor in Iowa, heard of the remarkable slab of granite and with the aid of the senior class intended to take it to the Iowa state campus. But the stone was saved for Nebraska through want of funds on the part of the graduating class at Iowa.

In the meantime, Doctor Barbour had accepted a position in the University of Nebraska's department of geology. When he came to the campus here, the senior class likewise was looking for some remembrance to leave to the university. He told them of the Cedar County boulder, and the students decided at once to save it for Nebraska. They raised the money and sent a man to bring it to Lincoln without delay.

Geologists and archæologists who have seen the stone believe that the language written on it is that of a prehistoric people who lived before the glacial period. The rock seems to bear proof that it was brought to Cedar County in the glacial movement. E. E. Blackman, curator of the Nebraska State Historical Society, examined the other rocks on the hill around the place from which the boulder was taken and found that they were of a softer, smoother material, and he reasoned that if Indians carved these symbols they would have chosen one of the softer rocks on which to leave their thoughts.

The only other specimen resembling the characters on the campus boulder and the recent granite book, is at Dighton, Massachusetts. These, so far as is known, are the only ones in the world with the peculiar glyphs on them. The Dighton rock lies on the bed of the Tauton River about twenty miles from Boston. It can be seen but twice in each twenty-four hours. That is during low tide. When the tide goes out, leaving the river shallow, the rock bares its face, and scientists, tourists, and those whose curiosity leads them into strange places, row out to look

at the rock. The rush of the water, the wear of the tide and the debris of the river have not marred the imprints on its face.

The characters on the faces of these stones have been studied and compared with all known ancient writings, but they are essentially different. Many of the Indian tribes that wandered over Nebraska have been asked to translate the glyphs, but none has been found that could decipher any of the messages on the faces of the boulders. One character which is the same on all these specimens is a cross resembling a plus sign, which appears in the center.—*Sioux City Journal*, August 9, 1927.

Indian's Belief of Creation

Doctor Alanson Skinner, curator of anthropology for public museum of Milwaukee, Wisconsin, gives ancient parable believed by American Indians.

The ancient mysteries of the Greeks are fairly well known, through the investigation of scholars, and the fact that other early peoples also had ritualistic ceremonies by which lessons were sought to be taught is quite well established. It is interesting to note that the aborigines of this continent are now known to have had their secret societies and that in some particulars they sought by means of dramas to bring home particular beliefs. Doctor Alanson Skinner, curator of anthropology for the Public Museum of Milwaukee, Wisconsin, has been a great student of this subject and was made a member of the Mitawin, the society of the Menomonic Indians, under the designation of "Little Wolf." He gives the ancient myth as promulgated in the ceremonies of this tribe, which is but a variant in detail from that common to nearly all Indians of North America. It is as follows:

In the beginning the Great Spirit sat above, gazing down on an illimitable expanse of waters. He willed it, and there appeared an island, the world, upon the surface of the seas. The Great Spirit again willed it, and behold the earth sprang up upon itself personified as a woman, our grandmother. For a time she was alone upon the earth, and then, again by the will of the Great Spirit, she gave birth to a daughter, who dwelt with her. In turn, this daughter was entered, some say by the four winds of heaven, and she gave birth to three children, one of human form, who was called "The Great Dawn," or "The Great Light," another who was an anthropomorphic wolf, and a flint rock, which, issuing un-naturally, caused his mother's death.

The Great Light dwelt with his brother, the wolf, or, as he is also called, Onahpatac, after they had grown up. It was his duty to rid the earth of the evil snakes and other monsters who dwelt upon it and who made it an unfit place for the habitation of mankind who had not yet appeared. The wolf hunted for him and kept the lodge supplied with food. Angered at his continual attacks, the monstrous evil powers plotted to slay the Great Dawn, but, as he was created by the will of no less a person than the Great Spirit himself, they soon realized that this would be impossible,

and instead they succeeded in capturing and drowning the wolf brother.

But now the Great Dawn attacked them more mercilessly than ever. He drove them from their remotest hiding places and slew them. There was no safety for them anywhere. Then he wept for his lost brother; the very ocean receded at every strangling breath that he drew. The evil ones were terrified. At last they brought the slain Wolf brother back to life and returned him to the Great Dawn, but when he approached the dwelling place of that hero, the Great Dawn refused to admit him, saying he had been dead four days and he smelled foully. The brother begged the Great Dawn to reconsider, saying that if he were allowed to return to earth, then human beings, when they should come into existence, would also be resurrected upon the fourth day. But the Great Dawn refused, saying it would be an evil thing for the bodies of mankind to be resurrected after dissolution had set in, and he sent his brother to the western heavens, where he was given charge over the realm of the dead. It was he who constructed the "Road of the Dead," the Milky Way, over which the souls of the departed must pass.

The Great Dawn now recommenced his war upon the evil spirits, and in desperation they called upon the Great Spirit himself to save them. He suggested that the only way in which they could compound their difficulty with the Great Dawn was to offer him the secrets of their "Medicine Lodge" and teach him its ritual, that he might pass on to mankind in due time the rules of fraternity of health, long life, and immortality.

This the powers did. They constructed an oblong lodge, oriented east and west, on the tops of the mountains. They caused it to be covered with clouds, blue within and white without. They seasoned the food for the feast with a pinch of the blue sky itself. They entered and seated themselves around its edge, and took off their skins, or, as the old men say, "their animal natures" as birds and beasts, and hung them, full of their secret things, from the poles behind them. Then they sent for the Great Dawn.

When the Great Dawn entered the Lodge, he was instructed secretly in a room adjoining the body of the structure, and then he was taken into the main building and there, after certain rites, he was slain and brought to life again, and was then in possession of all the light that his instructors had to offer.

Truly no more interesting interpretation of the American Indian's concept of the creation and the belief in immortality can be found than this. And it further illustrates the mythology of these people, possibly showing a common source with that of the ancient inhabitants of the Old World.

A CHAPTER MISSED

is a

LESSON LOST

Gomer T. Griffiths is telling his life's story in the pages of the HERALD. Elbert Hubbard says, "The finest nobility is only possible in a man who has never had a teacher—who acknowledges no authority but the God within." Gomer Griffiths was his own teacher.

Send the Herald to your friend. It will be good for his soul. --:-- :-:-

NEWS AND LETTERS

Lincoln, Nebraska

We're all busy! There is much going on in Lincoln Branch now, and it is difficult to keep up with everything.

Ruth Turpin entertained a group of young people at her home the evening of the 8th of September. This day was Ruth's birthday, and she received several useful and pretty gifts. The evening was spent in playing games both on the porch and in the house. Delicious refreshments were served at the end of the evening by Ruth and her mother.

After State Fair was over, thoughts were turned toward school. The university students, who return to their homes in the spring for the summer recess, returned. We are always glad to see fall come, because there is more activity in every department of the church.

On September 25 the services took the form of an all-day meeting. There was special music, and we had a number of visitors from other branches in the district. Mrs. Black and her two daughters from Grand Island were here. There were also a number of people from Nebraska City. Dinner was served in the basement at noon, and in the afternoon a meeting was conducted by Brother Robertson in which the priesthood gave talks on church history and the Book of Mormon. Supper was served in the basement at night, and then the evening hours were spent in listening to the pageant, "Remember Cumorah." The pageant was put on in a pleasing way and was enjoyed by all. Much credit must be given to the actors and also to Eunice Easton, who had charge of the program.

On Friday evening, September 30, a number of the Saints gathered at the home of Brother and Sister Poague and held a pie social. A good time was had by all present, and the pies were in great demand and most of them at good prices. The proceeds were used in buying for Brother Robertson a pair of new glasses, and the remaining money was given to the Temple Builders to use in their work of redecorating the basement of the church.

October 11 two carloads of Lincoln people went to Dewitt to attend the series of meetings being held by Brothers Shakespeare and Smith. George Sutterfield, a university student, played a saxophone solo. They enjoyed themselves so much that on the 17th a number again attended the meetings. Thelma McWilliams played a violin solo, and Elsie Hale sang a vocal solo.

Brother Porter, of Geneva, Nebraska, spent one Sunday with us and preached a very interesting sermon in the evening.

A Sunday school party was held in the basement of the church on the evening of October 14. There was a very large attendance, and everyone reported a good time. Eunice Easton, Sunday school superintendent, and Margie Weller, assistant superintendent, had charge of the party, and the evening had been very well planned.

Three cars full of Lincoln people drove to Nebraska City in the afternoon of October 21 in order to attend a pie social given there in the evening. They were highly entertained and enjoyed the program. They drove back to Lincoln that evening after the social, after having secured a promise from the young people there to attend our carnival, which will be given October 28 by the Temple Builders to help pay for the new piano which they have purchased.

The work of decorating the basement of the church has progressed very much. The walls have been calcimined and the woodwork painted. The girls who are doing the work are very grateful to the men and boys who have given their time and work in building the partition and helping with the painting. After the carnival the time will be spent in planning for the house warming, which will be held after the rooms have been finished and the new furniture put in.

Sunday, October 23, saw a very large attendance at all the meetings. Sunday school was held at 9.45 a. m., followed

by preaching by Brother Robertson, with the meeting in charge of Lawrence Brockway. At four o'clock a number of young people gathered at the church, and a choir was organized under the leadership of Brother Poague. We hope the enthusiasm shown that night will continue. Ezra Oerhing was elected president; Leslie Hale, vice president; Ruth Turpin, secretary-treasurer; Elsie Hale, librarian and assistant to the leader in selecting new music. Mary Gee is pianist, and we surely hope all the members will continue to come because the choir is a main part of services. The first Sunday night of each month will be music night. There will be several anthems by the choir, two or three selections by the orchestra, and solos and duets, etc., of various kinds.

Mrs. Hawley was present at church last Sunday morning. We have missed her much this summer. She has been in Omaha recuperating from injuries received in an automobile accident last fall.

October 16 a number of young people who have instruments met at the church and organized an orchestra. Annabelle Chapple was elected leader, and we are sure they will add wonderfully to the music department of the branch. There are four violins, a mandolin, two cornets, two saxophones, drums, and piano. They have practice on Tuesday evenings.

Davenport, Iowa

October 21.—While sitting at my desk this morning, I watched the people hurrying to and fro, each with a definite purpose in mind. It is a perfect Indian summer day, and the very air spells autumn. How good it seems, after the weeks of rain when the sun scarcely appeared all day.

The thought comes to me, how characteristic it is of our branch here in Davenport, when, after weeks of discouragements and disappointments, the sun seems to shine again. And so it is with a keener sense of the responsibility that rests with each and every member of the church that I write of a few of the late happenings in Davenport.

At the present we are getting our church painted, and are making plans for setting out shrubbery on the lawn, papering, and, in fact, doing our best to make our church a more beautiful place in which to worship.

Our Sunday school is proud to claim the membership of a good number of little folks who are keeping the teachers busy trying to keep them interested. We also have a class of boys who are taking up the study of the Book of Mormon.

We have just completed a contest between the men and the women in Religio. It was based on attendance, program numbers, and visitors. As was to be expected, the women won out, so the men have promised us a party shortly after Halloween. We can be ready to expect most anything when the men begin to plot.

The Religio Department is giving a Halloween frolic October 28 in the basement of the church. It is to be a masked affair and will include all the usual thrills, and perhaps a few new ones.

Wednesday night prayer meeting was held in the home of one of the Saints. Every chair in that home was pressed into use. Prayers and testimonies were given by both the young and the old, and a peaceful spirit prevailed throughout the entire meeting. Several visitors also attended the meeting.

Everyone is manifesting a spirit of willingness and a desire to help, which is bound to have its effect upon those who have drifted away from active work.

Brother Kress, our missionary, is in Davenport and is always ready and willing to offer suggestions and encourage us in our various offices. We find him to be a real booster in anything that might help our branch gain its place in the church.

We find that one sure way to make progress is to give every member something to do, instill in each a desire to help, to use his or her talents to the betterment of the members as a whole, and by so doing, we forget our petty griev-

ances and think only of how much there is to be done and how little time there is to accomplish it. We cannot afford to slack up one bit, for the minute we do we find ourselves far behind.

It is the earnest desire of our branch to make our light so shine that it will be a living testimony of the goodness of God to his people when they earnestly strive to do his will. Watch Davenport grow.
MARCENE WEBBER.

A Patriarch's Exhortation to Unity

I wish to convey to the Saints among whom I have labored in my appointed field the past six months, my sincere gratitude and appreciation of their kindness so willingly extended to me while endeavoring to assist them to attain a higher altitude of spiritual enjoyment in the work of our Lord and Master; for the many kind words of appreciation, and the encouragement which is so helpful to a worker for Christ in these days of test. I take this means to reach them with this word of thankfulness, with a prayer, that the comfort and helpfulness so willingly extended to them by a loving Father may be received, with the continual peace and joy of the Holy Spirit.

I have enjoyed my work because of the blessed influence of the Spirit that has been given me, and trust there has been lasting good accomplished, for which I pledge to give the honor to Him who has been mindful of me, notwithstanding my many weaknesses, and has along the pathway of life, proved to be my friend and support. I can say from my heart, I love this great work of God, for the many testimonies given of its divinity, and the fulfillment to me of the promises made of the sustaining help needed in my work; so I have nothing but thankfulness for the patience and love extended to me by our loving and indulgent Father.

My health has been of the best the most of the time I have been in my field, and I have at times felt the vigor of youth, and the strength given to accomplish the work demanded of me which at times was quite strenuous, but it has been the delight of my life to be a worker with the Master in the accomplishment of good to my fellows.

I feel the time is upon us when we should as children of the light get together more fully in the bonds of love and forbearance; "united we stand, divided we fall," or fail. There can be no room for bitterness in the heart that possesses the true spirit of this latter-day work; the spirit of retaliation has no place with the heart consecrated to Christ; but loss and darkness follow in the wake of those who entertain these disturbing elements, and the lack of the Christ in our life will be manifest if we allow them to stay with us. The times are too pregnant with disaster, and the clouds hanging over this sin-cursed world are too ominous to waste the needless strife and division. Let us as Saints of God no longer trifle with the patience and long-suffering of a merciful Father, but be men of God, standing firmly for truth and the law of God as given to his church, even though we may not see eye to eye in all matters, but accord to all honesty of purpose as we desire extended to us.

We have been praying for the endowment of power to come to the church. Surely there will have to be less of division, less of harshness, and much less of worldliness before this is received. It would not fit in with the conditions existing; it can not come under existing conditions; we must prepare for its reception by putting on the beautiful garments of humility, meekness, godliness, charity, and brotherly love before the heavens will open to pour out the promised endowment upon the church.

This is the business we must be in to be counted heirs of the promised inheritance, joint heirs with Christ Jesus. This can be done! Let us get busy with ourselves.

WRAY, COLORADO, October 21.

RICHARD BULLARD.

First Columbus Branch Celebrates Eleventh Anniversary

On Sunday, October 16, First Columbus (Ohio) Branch celebrated its eleventh anniversary. The day's services opened at eight in the morning with a spiritual prayer service. Sunday school, with orchestra conducted by Elsie M. Weate, followed at 9.30.

An hour and a quarter later, preaching was by Elder William M. Grice, who gave a very spiritual sermon wherein the power of God was felt by all. All eyes were moist with tears. A special anthem was rendered by the choir under the leadership of Director Nathan Weate.

Dinner, under the auspices of the Department of Women, led by Sister Fay Clarke, followed.

In the afternoon at 2.30 there was a sermon by A. B. Kirkendall, the church being filled to capacity due to the presence of the congregation of Second Branch. At this hour a child was blessed. There was a special anthem by the choir, also duet by Brothers Anderton and Grice, junior.

At 7.30 Second Church closed and came on the hill in a body. Elder John R. Grice spoke to a crowded house.

A powerful Spirit was present all day.

To the musical director, Nathan Weate, and his choir, also his daughter, Elsie M. Weate, with her ten young people of the orchestra, and Sister Thelma Hersafberger with her beautiful organ voluntaries, interludes, and postludes, are due the highest commendation for their services, not for that day alone, but for their faithful day-in and day-out regularity. First Church is fortunate in having such musical graduates in its services.

The day was well spent, and the word comes to the writer in all reality: "Did not our hearts burn within us?" There were present two brothers whom we call the fathers of the work in Columbus. These two brothers at one time trimmed the oil lamps and swept and dusted the little storeroom where we first started the work in Columbus. They are Patriarch J. E. Matthews and Bishop H. E. French.

The following members of the priesthood were present: High priests: H. E. French, A. B. Kirkendall, W. M. Grice, sr., John R. Grice, C. W. Clark; Patriarch J. E. Matthews; elders: G. W. Stewart, of Dayton, Pastor J. B. Williams, A. E. Anderton, Fred C. Welch, Charles Schafenberg, John Gabriel, Gard Kirkendall; priests, W. P. Vicroy, of Lancaster, W. E. Watson and Fred Shelton, of Dayton, William Elwood, C. Ferguson, H. Ebersbaugh, N. Weate, Brother Kribbell, Charles H. Foster, publicity agent; teacher, George Tomlinson.

Now if any have been omitted, please put it to the weakness of man. The writer has attempted to make as concise a report as possible and enjoy the communion of the Saints besides.

This day will be long remembered, and we pray God that the Spirit we enjoyed may go through life with us.

Benton Work Is Forward

The mission at Benton, Illinois, in charge of Brother Earnest Roberson, is still progressing. We have regular Sunday school and regular preaching; in fact, we are functioning as a branch in every way except in organization. We have an elder, a priest, and a deacon.

We have five classes in Sunday school, and sacrament every first Sunday. Our Sunday school is attracting some attention out of the church as well as in the church. We have visiting ministers of the church; also the district president and counselors; also our missionary, Brother J. R. Lentell.

We have had one death in this quarter. The sermon was preached by Elder J. R. Lentell, in the Freewill Baptist Church, in the near vicinity, to an audience twice the seating capacity of the church. The sermon was fitting to the

occasion, and was given an attentive hearing. It was followed by the Free Masons' ceremony at the cemetery.

The institute of the young people at Marion, just twelve miles south of us, was a success, and we hope it will soon come our way.

E. W. DAVIS.

WEST FRANKFORT, ILLINOIS.

Logan, Iowa

October 26.—Busy! Busy! seems to be the watchword these days. We are still striving toward the higher ideals and program of the church. Quite a number of our young people are away teaching school or going to school, and we miss them in our services.

The different departments of the branch are working to promote their phases of the work. We have been having some very good programs in the Religio Department. Our Sunday school has adopted some new features, which we think contribute to its interest and welfare; the primary department is progressing very well under the care of Sister Myrtle Crabb. The branch at its last business meeting appointed a committee to make purchase of an individual communion set; we think this a step in the right way.

Mark Jensen, of Moorhead, recently spoke for us. We always enjoy Brother Jensen's earnest appeal and counsel for the better things in the gospel. Fred A. Fry, of Woodbine, has given us some counsel along the line of the better life for the Saints to live. D. R. Chambers occupied the pulpit Sunday morning and evening, October 23. Brother Chambers' missionary work has qualified him for useful work in the gospel. Some of our local men have given us some good sermons.

The Logan and Missouri Valley people have given the pageant, "Remember Cumorah," five times, twice at Logan, once at Missouri Valley, at Pisgah, and last Sunday, October 23 at Woodbine, each time to a crowded house. We have heard many favorable comments on their rendition of it. Brother Joshua Carlile, a priest in our branch, baptized two of his children Sunday, October 16. We are glad to see these young people come in and be one with us.

Brother and Sister O. J. Barr have moved back to Logan, and we are glad to have them back.

There is very little sickness among the Saints for which we are very thankful.

It seems we are truly favored with ideal weather conditions at present writing; a most beautiful picture greets one every day as he emerges into Nature's glorious fields and forests; bountiful crops and beautiful foliage everywhere. We are made to wonder if God will get his one tenth from the land's yield of its bountiful harvest? Surely God is good and kind, and I am wondering, as we approach the holiday season, if there are not ways and means we each might devise to bring our gifts to the Master and make this a year of giving; surely we have received. When we look about us, we are constrained to believe that some people give with the idea of receiving. God says, "It is more blessed to give than to receive." There is a beautiful lesson in Luke 14: "When thou makest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be blessed; for they can not recompense thee."

We are glad to report a goodly number pledging themselves to reread the Book of Mormon. About forty-five have signed the little slips sent out by the church.

The district conference was held at Logan, the fore part of October. A report has been given regarding this.

We very much enjoy the *HERALD* and the many good features it contains. *Autumn Leaves* we rank as of the best ever, and we are proud of such a clean, wholesome magazine for the people to read.

We trust and pray that God may bless and prosper his Saints through the land, that they may ever work for the accomplishment of Zion's ideals.

Be a Peptimist

"How are you?" is a question asked most people every day. Many people who ask it do not realize what they ask, and many who answer do not realize what was asked. How you are includes your spiritual, mental, and physical condition.

Most people think only of the physical, and I assure you that it is very important that we think of our physical condition. One's spirit functions poorly through a diseased body. One's mind functions poorly through diseased brain cells.

It is written, "Sin cometh from within"; which is one way of saying that disease comes from within. Disease is the result of sin. It is caused by overeating, eating wrong kinds of food, using things which are not food, or using the wrong combinations of foods. Disease may be inherited weakness.

Smallpox, measles, and all disease is but nature throwing off the poisons and waste material. Do not take anything to retain the poisons in the body, because some will work to your harm.

The reason some get sick while others remain well is because some are stronger physically, or have been eating proper food and taking better care of themselves. To be healthy, one must eat right, give the body proper exercise and rest, think right, be clean in all ways, and use the body for the divine purpose intended.

Much might be written, but I will close by saying, Be a peptimist. An optimist is one who looks only on the bright side; a pessimist is one who looks only on the dark side. A *peptimist* is one who not only looks on the bright side, but uses pep in making the bright side.

E. L. EDWARDS.

POMEROY, IOWA, October 14.

Is Confirmed in the Gospel Work

It has now been over six months since I moved here from Utah, and since coming here my faith in the gospel of Jesus Christ and in his loving Father has been greatly strengthened. I have been blessed in many ways. Oh, for the joy of being able to mingle with the Saints of God in the land that he has pointed out with his own finger to be the land of Zion! I have been in the church for over twenty years, yet I never felt as strong in the work as I do now. I feel God's hand over me wherever I am; whether at my work, or walking along the busy streets, I always feel the loving touch upon my soul, and I am filled with a prayer of thankfulness at my work, when I walk the streets, when I stand in the midst of congested humanity, when sitting in solitude, or when upon my knees in my secret closets, that he has made it possible that I could have my many years of longing satisfied. My life has been filled with trials and temptations, but through the love and mercy of God I have leaned heavily upon him and he has always strengthened me.

I have been attending the Kansas City Fourth Church and have enjoyed many spiritual prayer and sacramental services there, some of which have melted us to tears when the Holy Spirit has touched our souls. Thanks be to God that many of his children are living such lives that he can speak to them through his Spirit. May we all have our eyes continually set upward to Zion, so that it may soon be redeemed. Thanks be also to God for such great leaders as F. M. Smith and many others who are working with him, who are giving their all for the gospel's sake. Will we all help them, and sacrifice as much as they are sacrificing for the work? If so, then Zion will very soon be redeemed. Yes, dear Saints, the Spirit of God is manifesting to us that it will take much sacrifice on our part, both in money and talents, as well as many other things, before Zion is redeemed.

I am glad that the leaders of the church have urged the reading of the Book of Mormon in this its centennial year, as well as rereading it. Though I have read it through several times, yet I just got through reading it again; and

this time I read it very slowly and carefully, and I got more out of it this time than ever before. I have a very strong testimony of its divinity. According to the words of the book, if anyone will ask God with earnest desire to know the truth therein contained, he will answer him. And I have heard his very voice in answer to my prayers in this regard.

Let us exercise faith in God, for without faith it is impossible to please him. C. O. PETERSON.

KANSAS CITY, MISSOURI, October 22.

Syracuse, New York

Syracuse Branch observed September 25, Book of Mormon Sunday, with the Sherrill Branch. The weather was all that could be desired, and our associations were very pleasant. The Book of Mormon was used as basis for study period in Sunday school; then followed ten-minute talks by several of the ministry, alternating with some fine music, Sister Elms rendering her favorite, "Israel is free," and other selections were given, besides congregational singing. Brother Mesle closed the day's exercises by a talk in the evening on the Book. A profitable day, was the opinion of all.

On the following Sunday, Syracuse again met with the Sherrill Branch in the capacity of a convention. There the Saints enjoyed meeting Apostle Ellis and Patriarch A. H. Stone. Brother Ellis preached in the morning and evening.

On Monday Brother and Sister Christy arrived for a week's services. On account of sickness and a few other things, the attendance was small. We heard many good and profitable things; advice it would be well to follow. It seems sometimes we are like Israel of old; we listen to an entertainer, failing to heed the advice and warnings given.

We have been made sad by the death of a young man we have known for some time. He did not belong to the church, but his wife, Sister Fern Collinge, is a member. We know only our heavenly Father can comfort as she needs to be comforted.

There are busy times ahead for the winter, and though we are few in number, indications are now that our Sunday school will average the two dollars a member as desired for the Christmas offering.

Denison, Iowa

The hundredth anniversary of the Book of Mormon was celebrated in this branch, and although the weather was rainy and disagreeable, the day's worship began at the early hour of 8.30 a. m. when the young people assembled at the church for a prayer and testimony meeting. Sunday school convened at ten o'clock, and for a short time we were engaged in the lesson study. Then we enjoyed a brief talk from Bishop's Agent E. L. Edwards, of Pomeroy, Iowa. Brother Edwards also addressed us at the hour of eleven, admonishing us to follow no man except he should follow Christ.

At 2.30 in the afternoon the Saints gathered for a round table discussion on the Book of Mormon. The translation of the Book of Mormon was freely discussed by all during the Religio session, and at the evening service Brother Fred Baber talked upon the divinity of the Book of Mormon.

Among the many sermons of late delivered by the priesthood was one given by Brother Warren G. Oliver on the theme of "Our God-given talents." His explanation of how we will be held accountable for the use we make of these talents was clear and concise.

We are proud of our young in the branch and the way in which they are striving to develop their talents. Each Sunday special music furnished by the younger members is enjoyed. There are numbers by quartets, violin solos, and others. Last Sunday Sister Shives favored the congregation with a vocal solo which evoked much comment, she having composed the words of the song.

On October 9 we had the pleasure of having with us Dis-

trict President Ellis Bedwell, who gave us many good thoughts concerning methods of developing our spiritual life.

Upon last Sunday it was decided by those in charge to change the order of the evening meeting from what we were accustomed, to a series of sermons given by members of the priesthood, each one occupying a period of fifteen minutes.

Some from Denison are planning to attend district conference at Cherokee.

An increased interest throughout the membership of the branch is evidenced by their presence at meetings and the increase in numbers of prayers and testimonies at our prayer services. These meetings are spiritual and uplifting—feasts to the famished soul.

Grandma Montgomery is convalescing since her last illness. Many of the Saints have been suffering with colds due to the cold, damp weather.

Wichita, Kansas

Corner Water and Osie Streets

The prayer and sacramental meeting held on the first Sunday of the month was well attended, and a good spirit prevailed throughout the service.

Sister Audentia Anderson and husband, of Omaha, Nebraska, were visitors at the home of Brother and Sister Whalley and were in attendance at our meetings on the first Sunday. Brother Anderson with Pastor Whalley and Elder E. L. Barraclough presided over the sacramental service. At the young people's prayer meeting at eight o'clock Sister Anderson was present and gave an interesting talk which was well received; and by request she occupied the evening hour, giving to the Saints a brief history of the Smith family. We were delighted to have Brother and Sister Anderson meet with us. We feel we derived much good from their visit among us.

Brother and Sister Whalley have just returned from Omaha, where they have been for a short stay visiting Saints and friends. Brother Whalley was formerly pastor at the Omaha Branch. Elder Barraclough was in charge during the absence of Brother Whalley.

Sister Stella Brockway has accepted a position in Lamoni as secretary for Brother Gene Closson, general superintendent of the Religio. She is also taking some work at Graceland. Stella is one of our most faithful ones, and we regret to lose her but are glad for her opportunities, as she desires to work and gain more knowledge that she might be of greater service to the church.

Brother James Jennings passed away October 14 and was buried October 17 at Andover; funeral conducted by Elder E. L. Barraclough. Brother Jennings was numbered among the most faithful; he was true and steadfast to the end. Recently at the sacramental service, he bore his testimony of the divinity of the work and his love for the church of which he had long been a member. He was past seventy-nine years of age, and we can truthfully say he has fought a good fight and keep the faith. Surely a crown of righteousness was awaiting him. We extend our sympathy to Sister Jennings and her children in their hour of trial.

Our Religio has been changed from Sunday night to Friday night, and so far it seems to be a wise change, the interest and attendance being good. Sister Eleanor Williams is superintendent, and much credit is due her for her untiring efforts to increase interest in this department.

Brother Bailey, of Tulsa, Oklahoma, was the speaker at both eleven and eight o'clock services Sunday. We enjoyed the message Brother Bailey gave to us and hope he visits us again.

Wichita Branch is moving along encouragingly under the leadership of our faithful pastor, Brother Whalley. We believe we are united in our efforts for the accomplishment of good.

Nauvoo, Illinois

October 27.—Nauvoo is enjoying the most beautiful fall weather they have had for a number of years. The sunsets on the Mississippi River are gorgeous, and the green fields and trees with their wonderful colorings arouse within one a greater realization of the divine power that is back of it all.

Corn is being shocked, and prospects are favorable for a better harvest than was anticipated in the spring. The thermometer has registered above eighty degrees during the day for nearly a week, which is very favorable for the ripening of the corn.

We notice the following item in the local paper: "Last Sunday the mercury registered 92 in Quincy, and violets, dandelions, and fruit trees are blooming for the second time this year, an event unprecedented."

A very pretty baptism took place in this wonderful setting one Sunday afternoon when H. C. Snively led eight-year-old Joseph Henderson into the waters of baptism. The Saints gathered on the bluff overlooking the Mississippi River near the Snively home, and a beautiful spirit was felt during the ceremony. Joseph was confirmed at the evening service by H. C. Snively.

Goldie Kuntz, an eighteen-year-old Nauvoo girl, who has been attending our Sunday school, was baptized during the reunion by L. H. Lewis and confirmed by J. W. Layton.

Clyde Anson, of Trenton, Missouri, is now making his home in Nauvoo and working in the Henderson Bakery.

Brother and Sister C. E. Fusselman are the proud parents of a fine baby girl, named Edith May. Sister Fusselman has been seriously ill, but is slowly recovering. We were glad to welcome her back with us once more last Sunday. During her illness the Women's Department presented her with a surprise bag containing packages to be opened, one each day. This helped to brighten the long, trying days, and many useful gifts were received for the new baby.

The men of the branch have been very busy shingling the roof of the church. The money for materials was raised by subscription, and the men gave freely of their time to accomplish the necessary repairs. The Nauvoo House is also being shingled.

John Williams, of Joy, Illinois, was a guest of the Sanfords for a few days. He and his mother expect to make Nauvoo their home in the near future.

Woodbine, Iowa

October 25.—On September 25 the Saints met in a seven o'clock morning prayer meeting. A splendid Spirit was present, bearing witness through testimony of the truthfulness of the Book of Mormon, and expressing thankfulness that we live in the day that Ezekiel saw as he looked into futurity and was inspired of God to say: "I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even the stick of Judah, and make them one stick, and they shall be one in my hand." The Sunday school hour was occupied by the young people in the giving of talks and readings along the line of the Restoration, as was also the eleven o'clock hour by older members of the priesthood, with a fine paper by Sister F. C. Oviatt on "The Book of Mormon from the standpoint of archæology." Music was along the line of the coming forth of the latter-day work.

Missouri Valley and Logan Saints, fifty in number, are giving the pageant "Remember Cumorah" in different branches in the Little Sioux District, and on last Sunday evening favored us with its rendition. The church was crowded with attentive listeners who seemed impressed with the sacredness of the occasion.

Elder W. R. Adams preached for us on October 16, his subject being "Influence," stressing the thought that every one of us is exerting an influence, either in the right way or the wrong way, upon the lives of those about us, and in his

closing remarks used the quotation, "Let my army become very great; let it become sanctified before me."

Elder Raymond Smith linked up his sermon in the evening with that of the morning discourse, although he was not present at that service, using the text, "If you love me, keep my commandments; and I will pray the Father, and he shall give you another Comforter, that he may abide with you forever," and calling attention to the fact that all were of one accord when waiting for the Pentecostal shower, thus emphasizing the necessity for purified, unified effort upon the part of those who constitute the church of God.

On October 5 the spirit of our brother, John Moroni Pett, was called to its eternal home. He had been a patient sufferer for more than two years. From his obituary we quote: "He was honest to an exalted degree; and as time softens our sorrow, from the priceless wealth of memory will come thoughts of him to inspire us to love more and do more for those around us." We sympathize with those bereaved.

Several of our homes have been blessed with new babies. Benjie Barry and wife, formerly Opal Deal, have a boy. Oscar Deal's, Clifford Browne's, and Jay Fields' each have a baby girl.

Central Chicago Branch

Sixty-sixth and Honore Streets

Possibly the most outstanding feature of the work of Central Chicago Branch last month was the preparing and giving of the pageant, "Remember Cumorah," the first Sunday in October. It was a decided success.

The sacramental service of that day was attended with a very pleasant spirit.

We have with us this winter quite a number of young people studying at the university and elsewhere whom we welcome and invite to work with us.

One of these, Brother George Lewis, of Australia, is to have charge of a new Sunday school class organized last Sunday.

The Department of Women decided not to hold a bazaar this fall but to spend their time sewing for the needy and in all ways doing the things which seem best.

The Department of Recreation and Expression also invites attention on Friday evening.

The half past six Sunday evening study class continues under Brother Pement's supervision.

We have recently had two visits from Brother and Sister Pitt, his sermons and solos being greatly appreciated.

Last Sunday being union sacramental service, we had many visitors and a splendid Spirit.

West Pullman, Chicago

11926 Parnell Avenue

Our little branch still continues to thrive, and now that the hot summer months have passed away we expect to enter into the activities of the autumn and winter with increased zeal.

The Women's Department, under the leadership of Sister Robert Burwell, will resume its activities after a little vacation.

The Men's Club of the branch met at the home of our pastor on September 2 for its regular session. They have started the study of the pamphlet, "Duties of district and branch officers." An hour at each session will be devoted to such study.

We again enjoyed the Spirit of the Master on the 4th of September as we met in our regular sacramental service. The service was in charge of the pastor and Brother Charles Cotton, and all rejoiced under the spirit that was present. At the evening service, Brother Charles Cotton spoke to us, giving us food for thought, as Brother Charles always does.

The morning service on the 11th of the month, Pastor E. O. Byrn broke unto us the bread of life in no uncertain terms.

Brother Roy Healy spoke in the evening on "Why we should play," bringing to us the necessity for a play period in our lives.

On the 18th our pastor again addressed us from John 8:36, portraying very vividly the meaning and the fruits of freedom enjoyed as a result of living in the spirit of the gospel law. At the evening service Brother Clem Evans spoke to us from Matthew 19:20, appealing in his energetic manner to the membership to make such an examination that might make possible a compliance with the law that we might become disciples indeed.

On the 25th we were glad to have with us again Brother Philemon Pement, who spoke on the "One hundredth anniversary of the coming forth of the Book of Mormon," appealing to us to prove ourselves disciples and to more completely meet the requirements of the celestial law. At night our Sunday school superintendent, Brother John Wahlgren, spoke from the seventeenth chapter of Samuel, bringing out the results of the simple life and faith of the young shepherd and pointing out that the unstained and devoted life is the real secret of power.

The month saw us striving almost every available night that we could spare, preparing for the play, "Remember Cumorah," which we hope to be able to give in October. Visitors always welcome here.

Bradner, Ohio

October 16.—In our last letter we told HERALD readers we were working on the pageant, "Remember Cumorah," and we are pleased to tell you that it was a far greater success than we anticipated. This pageant took nearly our entire congregation, and at first it looked pretty big for us to tackle, but we got busy, and after not many rehearsals, on last Sunday night, October 9, we were met by a splendid audience. The spirit of the pageant, together with the wonderful scenery and costumes, won for us many compliments. The doctor of our town said it was the best thing ever put on in Bradner.

We were fortunate in being able to borrow the green blanket from the undertaker here, which we used to make Hill Cumorah. This made it much more realistic than it otherwise could have been.

Before the pageant began, all who were in it gathered together behind the curtain and sang a number of old hymns, which seemed to bring all into an attitude of worship. Some of the Toledo Saints were visitors with us that night.

In the latter part of September we were favored with a visit from our brother and apostle, Roy S. Budd, who preached one fine sermon on prayer. We were much benefited, and this sermon has stayed with us, being mentioned among us many times.

This morning in the Sunday school hour, as a special feature the assistant superintendent read a letter in the HERALD from Elder E. Y. Hunker, whom so many of us met at Kirtland this year and learned to love. We were touched with the wonderful spirit of service and sacrifice and were made to feel that Brother Hunker could truly sing, "If Jesus goes with me, I'll go anywhere." Bradner Saints will remember Brother Hunker and family.

On Sunday, September 25, an early morning prayer service was provided and well attended. God's Spirit was with us, and we felt that it was good to be in the house of the Lord. The usual morning preaching service was changed. Three of our young men, one not a member but a faithful attendant, gave short talks on the Book of Mormon and its history. This proved interesting and beneficial to the congregation and to these young men.

The Department of Women will hold its bazaar on December 2 and 3. We meet each week. We hold one meeting out of each month during the year for bazaar work, the rest of the meetings being devoted to study.

Bradner Saints hope to merit the approval of the heavenly Father in all that they do, and are desirous of being ready to do their part in that task that lies before them.

Minneapolis, Minnesota

Corner of Queen and Fifth Avenues, North

October 20.—On the evening of Septetmber 1 a farewell party was held at the home of Brother and Sister Charles Lundeen, in honor of their son, Vernon. Games were played, and a nice lunch was served. Vernon left on the 8th for Lamoni, where he is attending Graceland College. We miss him at our meetings and the young people's gatherings, but we are glad he can attend Graceland and prepare for greater service.

The Minnesota State Fair opened on September 3, and the Saints of Minneapolis conducted a dining hall on the grounds, as they have been doing for the past two years. Saints who came from other places to help us were Brother and Sister Hubert Case, of Independence; Brother and Sister Ed. Dillon, of Oklahoma City; Brother and Sister J. A. Gunsolley, of Lamoni; and Sister Lillian Horne, of Almora, Minnesota. Brother Case managed our concession for us.

In spite of the hard work, each Saint expressed himself as glad that he was able to work with the group in harmony and love and to enjoy the good fellowship which was had during the week. We also made a nice sum of money to aid in paying our church debt.

Sunday evening, September 11, Brother Hubert Case was our speaker and, as usual, gave us a fine sermon. We are always glad to have Brother Case with us. On Monday morning the Cases and Dillons left in the Dillon Buick for Oklahoma. We hope we can have all of them with us next year to help at the fair.

On Sunday evening, October 9, Apostle D. T. Williams was our speaker. His sermon was greatly enjoyed. Brother Williams is always a welcome visitor at Minneapolis, and we hope he may be able to come more often in the future.

Pastor Ray Whiting and other local men have been giving us excellent sermons, and are encouraging us in the work.

A mission has been opened at Columbia Heights, in north-eastern Minneapolis. Brother Tutty, priest, has charge of it. Meetings are held each Sunday afternoon at three o'clock: Sunday school and preaching service immediately afterward. Brother Tutty reports a good interest and good attendance.

Orion, Michigan

October 26.—Orion Branch is moving along nicely under the management of John L. Hall, pastor.

Quite a number of the Saints are reading the Book of Mormon and finding renewed interest in it.

A few of our members are taking the teachers' training course, with Miss Mona Schaar as teacher. We hope some day to be able to pass our examination in a creditable manner. We are not trying to complete the course in the prescribed time, but are making a thorough study of both books as we go along.

The juniors had full charge of the Sunday school last Sunday, and we were very proud of the way in which they conducted it and the splendid review they gave on the life of Paul. Sterling Schaar acted as superintendent and announced the opening hymn, No. 153 in Zion's Praises. A short history of the song was given by Mildred Hall before the singing. Prayer was offered by Phyllis Schaar, after which Merle Davis read the one hundred and thirty-eighth psalm. The roll was called by Ardyce Schaar; then, led by Kingsley Gonyon and Lloyd Forbes, the classes marched to their places. After the lesson study, the secretary's report was read by J. Dunlap, and was followed by the program: Mildred Hall told of the cities which Paul and his companions visited and the way the people lived. Lloyd Forbes told of the work Paul did in the cities he visited on each of his missionary trips, and Phyllis Schaar described their mode of worship. Anice Gonyon, the teacher of the junior class, and Ardyce Schaar, one of the pupils, sang a beautiful duet, of which Mildred Hall gave the history. Sterling Schaar told

of the way in which Paul traveled to the different cities, and Merle Davis told of the kind of food they ate. Kingsley Gonyon described the trees that grew in these places. Then the class sang, "Earnest workers for the Master," and the closing prayer was made by Mildred Hall.

The former teacher of the juniors, Miss Verna Schaar, is attending Graceland College this year, and although we miss her very much we are glad for the opportunity she has of preparing for future service, and we hope that many of our young people will follow her example.

We are expecting to have the Detroit district conference meet with us on November 5 and 6 in our new school building. For the past three years we have rented the lower part of our church building for school purposes, and we expect to be the first to hold a public meeting in the new building.

We are ever praying for the success of the work.

JULIA HAMMOND, *Branch Clerk.*

Stewartsville, Missouri

October 13.—Stewartsville Branch is still carrying on. In the past few weeks, progress is quite evident.

On Sunday morning, September 18, at 8.30 the young people of this branch met in their first young people's prayer meeting. It was a very interesting meeting, and the young people expressed themselves as desirous of making it a weekly event. It is our earnest desire that this meeting may make rapid growth until all the young people are included and are making the spiritual progress necessary in the youth of the church.

On the evening of September 29, seventeen members of the branch met at the church and organized a class in religious education. This is to continue twelve weeks. Brother Blackmore, of Cameron, consented to take charge of the class. We consider ourselves very fortunate in securing him, for he is indeed an able and a pleasing instructor.

This class meets at eight o'clock each Tuesday evening. All are manifesting much interest, and it is believed this work will accomplish a great deal of good.

Doctor Curtis Vernon, of Trenton, Missouri, was our speaker at last Sunday evening's service.

We understand the stake convention is to be held at Guilford this coming Sunday. Quite a number of our branch plan to attend.

A large percentage of the membership has pledged itself to again read the Book of Mormon before the year closes. At this writing quite a number have completed the task, and others are reading diligently.

We failed to send news for the month of September and wish to make mention of a play given by the Orioles and Blue Birds under supervision of their leaders, Sister Orpha Day and Sister Delpha Flinn. The costuming was very good, and the performance showed both talent and training. They are deserving of much praise. Following the program, all congregated upon the church lawn, and the remainder of the evening was spent in playing games. Refreshments consisting of ice cream and cake were served.

Brockton, Massachusetts

15 Appleton Street

October 17.—The busy season is upon us here in Brockton. The work started with a bang when the "earnest workers" of the branch put on their annual stunt of feeding many hundreds of people at the Brockton Fair. Their place of business consisted of a very large tent and a handful of earnest workers. If our memory serves us right, one book of instructions says we receive our best thing by sacrifice. This effort on the part of the local sisters demonstrates the benefits that can be derived by sacrifice. Forgetting self and putting their best foot forward, they accomplished the task. After all, the few generally put over the big things.

Elder Patterson and wife rendered valuable assistance, also Sister Spinnet, of Providence, who made the trip here especially to serve. Mrs. Leslie Garfield and Mrs. Harold Garfield journeyed from Bridgeport, Connecticut, and gave their time and energy to the success of the project. All should be commended for the spirit of cooperation shown through the fair. The money received from the effort will materially reduce the church debt.

The Saints received a severe blow when on September 21 our young brother, Edmund Roberts, was accidentally shot and killed by one of his playmates.

We have also since lost a dear old brother, Samuel Silver. We feel keenly our losses through the death of these brethren. We are made to believe that the more we lose the more is required of those that remain.

All are encouraged to go on. The district has taken on new life, and we will no doubt feel its effect very soon in the branches.

Any Saints living in or near our city, who have not yet got acquainted, if they will kindly write H. A. Chelline, 83½ Cary Street, Brockton, will find a means of getting acquainted. Brother Chelline will be glad to extend to them a welcome.

Toronto, Canada

October 13.—Toronto has settled down to the regular fall and winter program. The holidays are over, and everyone seems anxious to get into the harness again.

The centennial of the coming forth of the Book of Mormon was celebrated in fitting style on Saturday and Sunday, September 24 and 25. On Saturday evening, the pageant, "Remember Cumorah," written by President Elbert A. Smith, was presented by the Religio under the direction of Mrs. Zella Clifton Hewitt. James Peterson took the part of Joseph; William Bailey, Moroni; Earl Swainson, the minister; Adeline Whitehead, the church. It was well done and made a deep impression on all who were present. Some of the scenery and equipment was borrowed from one of the local theaters. We had visitors from different parts of the district and as far west as London and Chatham. A Jew who saw it was profuse in his compliments.

Sunday was a beautiful day and was enjoyed by the Saints of Toronto and our many visitors. Prayer service was at 9 a. m.; Sunday school, 11; preaching, 3 p. m., by Bishop Carmichael, and at 7 by Apostle J. F. Curtis. This made a day well filled with good services. These brothers remained with us during the week and preached night about until the annual district conference and convention opened on Friday, September 30.

Our Religio, under the capable direction of Doctor C. A. McLean, is going in full swing again. Last Friday evening there was a party and refreshments. Games were provided for old and young. An enjoyable time was had by all present. The attendance was less than expected, on account of the rain. The unique event of the evening was a beauty contest staged by five boys dressed up as "modern girls." The prize for this was won by Arthur Whitehead. Several big nights are planned for the Religio in the near future, and we hope to see this department expand.

The Women's Department is at its "knitting" again.

Toronto district officers have planned an itinerary so that practically all the branches in the district will be visited, built up, and edified.

Marshall, Missouri

Elder R. S. Salyards, of Holden Stake missionary force, was asked to occupy the pulpit at Marshall Sunday, October 16. His sermons were so instructive and inspiring the Saints insisted upon his staying the week through. This he did, to the satisfaction of all who attended. There was good attendance considering the four weeks of meetings which occurred so recently. Brother Salyards is always welcome.

Revival in Denver

Rally day was quite a success, and after it Elder R. D. Weaver began a series of meetings which lasted four weeks and was one of the most successful from the point of attendance ever held in the city. Attendance increased from the beginning, and the services were very interesting. With one or two exceptions, Brother Weaver was the speaker every evening for the entire four weeks, except Saturday evenings, when there were no services. Results: three were baptized and many others interested. He closed Friday night, the 21st, and left for Fort Collins, to begin services on Sunday, the 23d.

Apostle Gleazer gave a lecture to the priesthood the evening of the 20th, which was very interesting.

Elder Percy Farrow, missionary to Eastern Colorado District, was the speaker Sunday morning and evening, the 23d. His morning subject was "Life," and we hearers got some new ideas which were worth listening to.

Sister Carrie Neef, one of the faithful standbys, met with a serious accident a few days ago and has been suffering excruciating pain most of the time. She was passing from the bathroom to her bedroom when she tripped over a rug and fell, breaking her hip in two places. She is confined to Saint Joseph's Hospital, and we all earnestly hope for her speedy recovery.

There have been some weddings among the young folks lately, and others are not far away. Brother Glen Holmes and Sister Hazel Richards were one couple, and Brother Paul Bair and Sister Katherine Keck were another. There are rumors of others who are keeping it quiet, but there has been a leak.

The Religio is adding some new features, which make it interesting to the young folks.

The junior choir, under the tutorship of Sister Ina Shrunk, is making quite an impression. Sister Ina is a hard worker and entitled to success in this effort.

Brother Bruce E. Brown, our jovial district president, made a short visit to Denver last week.

Long Beach, California

This week our branch has been saddened by the death of our young brother, LeRoy Williams Moran, better known as Roy Morgan, who passed away on Wednesday, October 19, at the age of nineteen. Brother Roy will especially be mourned by a host of friends in Omaha, Nebraska, in which city he was well known and active in church work. He had been in California for two and a half years, during which period his time has been absorbed in carrying on his business of an auto ambulance company. Brother Roy had undergone an operation for acute appendicitis, and for a time seemed well on the way to recovery when complications set in, and he lived through thirteen days of intense pain, so that the angel of death brought peace to his soul as well as to his family who suffered with him. He leaves his mother and stepfather, Brother and Sister Arthur Moran, a half sister, Carolyn, and two half brothers, Eugene and Arthur. The service at the undertaking parlor was impressive, and the wealth of flowers and floral pieces attested to the high esteem with which he was held both in business and social life. Those who are acquainted with Brother J. F. Martin will know that the sermon he preached was beautiful, dignified, and consoling. Brother Glau Smith, pastor of the Los Angeles Central Branch, sang "Beautiful isle of somewhere"; the Long Beach Choir sang "The saints shall wear robes as the lilies," and "Abide with me"; Brother W. A. Teagarden, president of the Southern California District and local pastor, offered the prayer. The body was laid in Sunnyside Mausoleum for its final earthly resting place. To Latter Day Saints death has not the sad, hopeless, finality it has to the people of the world, for we have the promise of a glorious resurrection and a reuniting with loved ones in a place where there is no sorrow and pain. Death is not the

end of things, but the beginning of a journey which all must take alone, and its end will find us, we pray, once more together, more joyous for our separation.

Sunday, the 16th, Brother and Sister Herbert Pederson, of Santa Barbara, were visitors in our branch. Brother Wilbur Gillen had been invited to speak at the eleven o'clock service and gave us a very interesting sermon in spite of the fact, as he says, that there are many things he does with less effort than preach.

Sunday, the 23d, Brother Sutherland, newly elected district Sunday school superintendent, preached the morning sermon; and apropos of the coming College Day, his theme was along lines of study and self-improvement. He said that God set his stamp of approval on Graceland when he said, "Come, learn of me." He closed his sermon by saying, "We are glad to enter into Christ's joys, but reluctant to enter into his sorrows; yet if we go with him all the way, he has promised us his place as our heritage."

In the September *Departments' Journal*, "Brother Mac," under the heading, "The call of the school bell," tells us *our most vital need today is trained leadership*, and asks us if we shall not all answer the call of the school bell and study to improve. Brother Mac, you will find Long Beach with you, for a veritable wave of desire to study and improve seems to have swept into our branch. Some are going to part-time adult education school, some to night school; others are taking correspondence courses and doing constructive, conscientious study at home, and your correspondent is going to junior college. We are happy in our study and feel a desire to give of our new ideas and learning to others who have not our opportunity or desires.

I like to close my eyes and visualize a great, beautiful, pillared, white building which glitters in the sun; on its steps in a robe of white, stands a Personage who, with arms extended and in a resonant voice of deep beauty pleads, "Come, let us study together." I see the youth of the church rise and follow in growing numbers until the building is filled to its capacity. Time passes, and from every door of this white building which glitters in the sun, come hundreds of the flower of our church; their heads up, countenances aglow, eyes full of vision, and hearts swelling and throbbing with the beauty of their mission, they go forth with the precepts of the gospel until they permeate every land and clime, and those who come within the sound of their voices are made to rejoice in God! Let thy blessing go with each and every one who has a desire to study, to improve, and to qualify.

Ionia, Michigan

October 24.—*HERALD* readers, we feel sure, will be interested in hearing of the progress the Saints of Ionia are making. We have been struggling along here for years, few in number but strong in the faith and love of the gospel.

We began by holding prayer services and Sunday school in the homes of the Saints, later renting a small hall.

Last January we purchased a building which with much hard work has been remodeled into an attractive little church, one in a favorable location.

Our faithful pastor, Elder J. D. Aelick, who lives at Belding, sixteen miles distant, has driven in every evening during the summer after his day's labor in the silk mills to work on the building.

On September 11 the opening services were held. It was indeed a day of rejoicing for those who have labored and sacrificed that we might have a church home.

Saints were present from Grand Rapids, Lansing, Pontiac, Greenville, Belding, Battle Creek, Coldwater, and McCords. District Missionary O. J. Hawn was with us and that evening began a three-week series of meetings. He was truly blessed with the spirit of his calling, and many became interested and began to investigate. As a result seven were baptized on Sunday, September 25, driving forty-two miles to Lansing, where they could use the baptismal font. Most Ionia Saints went with them and remained to enjoy the pageant given in

the evening by Lansing Saints. This was an inspiration to all.

We feel sure the seed has been sown in many honest hearts and earnestly hope Brother Hawn may come our way again to complete the work.

Love and unity prevail, and we have been greatly blessed in our prayer meetings. Much credit is due our faithful pastor and his wife, who come so far in all kinds of Michigan weather to help and encourage us. R. W. SETCHFIELD.

South Bend and Mishawaka, Indiana

Sunday, August 28, Elder J. W. McKnight and wife, of Galien, Michigan, met with the Saints of South Bend and Mishawaka Branch. Brother McKnight preached both morning and evening to fair crowds; he is a welcome speaker in South Bend.

Owing to the holiday, Labor Day, following the sacramental service, Sunday, September 4, the attendance was very small at our regular service, but a good spirit was present.

Pottawattamie Park on Monday afternoon, September 5, was the scene of our Sunday school picnic. Young and old played, ran races, ate candy, ice cream, and the splendid basket lunch, and we believe a very enjoyable day was spent by all. The working-together spirit was greatly appreciated by the officers and committee in charge. Attendance was fine, members and nonmembers sharing all activities.

When Brother McKnight was here, he invited this branch to spend September 11 with Galien Saints, the event being their all-day meeting. Brother and Sister Coonfare, Brother and Sister Myers and family, Brother and Sister Galloway and family, Brother and Sister Boney, Frank Boney and wife, Brother and Sister Freeman and family, and Sister Myrtle Perry responded to the invitation, also Brother and Sister Willsey and son Robert, and Brother and Sister Walter and daughter Inez, of Elkhart. Regular services were held at home, but attendance was small.

On Sunday, the 25th, we held our all-day meeting. Saints from Hibbard and Elkhart responded to our invitation, also Brother and Sister McKnight, of Galien, Michigan. After the morning service we repaired to the Saint Joseph River, where Elder C. B. Freeman led four Sunday school children into the waters of baptism, namely Lenice Galloway, Jane Malloy, Robert Willsey, and Frank Stephenson. After the baptismal service we enjoyed lunch in Pottawattamie Park, then returned to the church, where the baptized members were confirmed by Brothers McKnight and Freeman. Then Brother McKnight preached one of his helpful sermons.

In the evening we rendered the greater part of the pageant, "Remember Cumorah." The cast: the historian, C. B. Freeman; children of today, Lenice Galloway and Frank Stephenson; the minister, Lee Coonfare; Joseph, Leonard Tappan; the church, Lydia Myers; the three Nephites, Charles Ferry, Clair Galloway, and Charles Stephenson. All were working people and scattered over quite a territory, but we felt satisfied with the result. We believe to the branch "Remember Cumorah" will be an inspiration, a lesson of what united effort can accomplish. About one hundred and twenty were there, which is good for our community. The visitors stayed over. At the close of the service a series of meetings was announced, with Brother J. W. McKnight as speaker. Owing to its being an exceptionally rainy week, attendance at services was not large.

On Sunday night, October 2, we were glad to have several of the Galien Saints with us. Sacramental service that day was well attended. Brother McKnight was called away October 5 because of the death of his father. Services were indefinitely postponed, for we had no one free to take his place. We believe good was done, for some nonmembers are still meeting at our regular services.

Sunday, October 9, we were pleased to have Brother A. H. Nieman, of Columbus, Ohio, as a speaker morning and evening. Attendance was good.

Sunday, October 16, meetings were well attended. Our pastor preached morning and evening.

Our prayer meetings also have been well attended considering all things, and as we hear the sentiments of the Saints expressed and see all developments made, we believe the work is onward.

Brother George E. Harrington, district president, made a hurried call September 27 and 28. He preached for us September 27.

Brother and Sister John Hoover have purchased a farm near Buchanan and expect to move to it at once.

San Diego, California

October 17.—Increasing faith, unity, progress, new members, and continual blessings are the order of this day in San Diego Branch. Right after the three baptisms last month, a cluster of Saints drove to the Central Church at Los Angeles for a two-day convention, the details of which rest with them to report; but I would like to mention a few outstanding features of this successful gathering of God's people.

There we met Apostle James A. Gillen; the smiling, forceful apostle, M. A. McConley; Prince Chapman, covering physical pain with his usual bombardment of smiles; Elder Teagarden, elected later in the day to succeed the president of the district; and Thomas Chapman, who was forced by illness to retire from this strenuous position. And there was (straight to the point) Wilbur D. Gillen, district counselor; Glaud Smith, district counselor; Doctor Teel, the "genial one"; and last but not least, Elder A. True Gray, "the man who aroused San Diego" and put her on the map as a going branch. Consecrated men brimming over with active love for the building of Zion.

For a background, we had thirty perfectly trained and expertly directed instrumentalists and thirty charming vocalists. The highly successful effort of the first evening was the Book of Mormon pageant, with Patriarch J. F. Martin as historian and Elder Glaud Smith as Joseph Smith, who were one hundred per cent perfect. There were others I would like to mention if space permitted.

The dominating factor in this gathering of six or seven hundred people was unity, and their spontaneous expression was "love."

As soon as we returned home, baptisms occupied attention. Since the 20th of last month we have baptized nine people, mostly adults. Last Sunday Apostle James A. Gillen came down, and the first duty he performed was the ordination of two elders, John Munroe and W. F. Kellerby, also Leland Wetherbee a priest, and Mars Harder deacon. He stayed with us till Thursday night and preached vigorous, spirit-filled sermons twice on Sunday and every evening following.

Apostle Gillen makes so deep an impression on the people that they are loath to go home; he speaks with power and instantly wins his hearers as soon as he steps on the platform, and holds their attention to the last word. I have been studying Brother Gillen for five days and believe God loves him and is reserving for him a choice place near the throne. If ever I come to the breaking point and can remember the counsel he gave us the last night he was here, I am sure it will enable me to pull up again.

I want at this point to give a testimony of how God dealt with me. Five months ago neither my wife nor children nor myself belonged to any church, although my children did attend Sunday school. I personally did not believe in the claim of divine authority attributed to this church, and finding a quarterly in my house tore it into many pieces. It annoyed me to think that my children would leave the Bible for anything so silly. As I said, that was five months ago.

Today the six members of my family are enrolled in this organization, standing one step back of the program of this church. My seventeen-year-old Barbara is secretary of the Sunday school, and also my secretary in the Department of Expression. My twelve-year-old Mable is teacher of the pri-

mary class, and the others are on the waiting list waiting for a job.

To cap the climax, last Sunday Apostle James A. Gillen with life vibrating through his finger ends, assisted by Elder A. True Gray, laid their hands on my head and conducted me into the order of Melchisedec priesthood. God's answer to my foolishness was to put me to work in his kingdom.

In last week's issue I expressed the hope that from some quarter would spring a workable plan to increase four-fold the circulation of the *HERALD*, *Ensign*, and *Autumn Leaves*, to be subscribed for together, and as a first step suggested that we have active discussion of this problem in the Religio meetings. Yesterday in Santa Ana at the meeting of department managers of Southern California, Counselor Wilbur Gillen made a strong plea for support of our publications, and next Sunday I shall endeavor to have our branch order one Book of Mormon and twenty cents worth of tracts for every five active members in our branch, and may I suggest that this would not create much hardship if every branch would do likewise. It would mean that over twenty thousand Book of Mormon copies would be available for distribution at once. Rightly used ought to mean twenty thousand new members from this source alone, bringing nearer the day when the noble lines of our social and spiritual plan will stand out so clear and strong that the eyes of the world will open, that they too may catch the metemorphosis vision as Elisha did the "chariot of Israel."

W. F. K.

The Work at Ann Arbor

Perhaps some of those who know about the Sunday school that was started in Ann Arbor last spring would like to know how we are progressing here. We are very few in number but are trying to be faithful and to do what we can to let our light shine. There is not a member of the priesthood here, and we are sadly in need of some. We have the sacramental services every month, District President DuRose sending some one each sacrament Sunday. We appreciate the opportunity of partaking of the emblems. Many times I long for church privileges other than the Sunday school, but I feel God has been very good to me, and I do not want to complain.

About two months ago we lost two valuable workers in our Sunday school, Sisters Clarisa Olds and Jennie Nugent. Both were energetic, helpful girls. We miss them very much. Sister Olds returned to her home at Flint, and Sister Nugent went to attend Farris Institute at Big Rapids.

Some time ago Brother DuRose advised us to have an announcement of our Sunday school published with the church items in our weekly paper. We did so, and last Sunday were much pleased when a Latter Day Saint from Ann Arbor whom we did not know joined our number. He knows some other Saints here of whom we did not know and promised to do what he could to get them to come to Sunday school.

We are planning a Halloween party for the benefit of our young people, and all are looking forward to a good time.

We would welcome a missionary if one could come this way. We have been saving what we could for the purpose of sustaining a missionary when one could be provided. We are anxious to have the gospel preached here, for we believe there are many honest-hearted people at Ann Arbor who would be glad to receive the gospel in all its purity and fullness.

One of our neighbors has a new radio. I have told this family what I could about the gospel and gave them some of the church papers to read. Tonight I told them of our broadcasting station at Independence and gave them the last *HERALD* with our K L D S program. I am hoping and praying the radio may be the means of bringing the gospel into their home.

Remember the Ann Arbor Saints in your prayers, and may we all be faithful and help to bring about the good for which we are working, is my prayer.

MRS. INA CASTERLINE.

ANN ARBOR, MICHIGAN, 709 Brooks Street.

Patriarch Griffiths in the East

Some weeks ago we left home to spend several months in my mission in the East. Our first stop was at Buffalo, where we were kindly received by Doctor Weegar and family. We spent a number of days in the home of Brother and Sister Fred Harper, where we were made to feel at home. Labored at Niagara Falls, on both sides of the river; most of the time with the Saints on the New York side. We were kindly received and greeted with good-sized congregations. As I was again privileged to look upon the great waterfalls, I was reminded of the first time I saw them, some forty-seven years ago. They seem to have changed, in that the volume of water does not seem to be so great as it was. The towns on both sides of the river have made wonderful growth. The surrounding scenery is beautiful, and especially that seen from the great Peace Bridge, connecting New York with Canada. From here to the falls along the Niagara River is a ride well worth taking, and we are indebted to Brother Harper for the pleasure afforded.

We went on to Scranton, Pennsylvania, where I preached for one week. Richard Hawkins is president of this branch and is the right man for the place. He also renders assistance to the Archbald Branch. He is fortunate in having associated with him some very capable officers.

October 1 and 2 we attended the New York and Philadelphia district conference, which was held at Archbald, Pennsylvania. R. S. Budd, A. E. Stoff, George Robley, E. B. Hull, and others of the local ministry were in attendance. Everything passed off peacefully. On Sunday we had a remarkably spiritual prayer service in the morning, which will not soon be forgotten. The gift of tongues and the interpretation were enjoyed, and several prophecies, and the Saints were greatly encouraged and strengthened in the faith, the only complaint registered being that the meeting did not last long enough, which is an indication of a good spiritual condition. There were quite a number of Saints present from New York, Philadelphia, Elk Mills, Scranton, Bloomsburg, Fawn Grove, and other points. The Saints at Archbald worked hard to provide for the visiting Saints, and much credit is due them for the manner in which the situation was handled. They are not very many in number, but they surely can do things.

I continued preaching here for one week after the close of the conference, Brother Robley holding forth at Scranton. The meetings were a success and the attendance and interest good. It was with regret that we took our departure from the good Saints. We shall not soon forget their kindness.

While in Scranton and Archbald, about twenty-five of the Saints received blessings, which has kept us busy.

October 8 we arrived at Bloomsburg and have been kept busy preaching and talking with the Saints. Have blessed ten in this place. Walter Lewis is the presiding elder here, and is ably supported by Brothers Cunningham and Jones, of the Melchisedec priesthood, and good assistants in the priests, teachers, and deacons. They are also fortunate in having some very active workers among the sisters.

Bloomsburg is the home of our worthy Brother Archibald Angus. We have spent many hours in his company. He is patient and long-suffering in his affliction. He wields a wonderful influence for good with the people in and out of the church. Notwithstanding the fact that he is unable to attend the services in the church, the Saints generally go to him for counsel and advice. They very often have prayer meetings in his home, so that he can have the opportunity of being in the service and they to have his counsel along spiritual lines. He is blessed with a good, patient wife, who does all within her power to make it comfortable for him. He spends most of his time in a chair, as his affliction is confined mostly to his limbs. His pleasant countenance and smiling face is an inspiration to everyone. May God continue to bless him and, if it is his good pleasure, restore him to his normal health.

The branch president is always on the job. He is highly

respected by the old and the young. Such men are valuable to the church, because they are dependable. Brother Cunningham is known throughout this country for his worthiness. He had the misfortune to lose his companion about a year ago. We have been fortunate enough to be domiciled with him in his home and truly appreciate the great kindness shown us on the part of his housekeeper, as well as himself.

Here I have had the pleasure of again renewing the acquaintance of Brother Thomas Jones, of Wales, whom I have known for over thirty-five years. He was an active missionary in that country and in England for about fifteen years. He is a man of extraordinary ability. He is feeling fine in the faith. He occupies the office of high priest. His efforts are highly appreciated by the Saints in this place. His son Isaac is a capable young man and has a bright future, providing he honors his calling. If faithful he will accomplish a great work for the Lord. We bid him Godspeed.

The deacon here, Brother Pealer, is one of the best to be found in the church; is faithful in the performance of the duties devolving upon him, in the face of all conditions, favorable or unfavorable.

Brother Clugston, the teacher, who was at the point of death a year ago, is now actively engaged in the work pertaining to his office, and he and his wife, Alice, make a fine team. Alice is chorister and a worker.

We have felt blessed of the Lord in our weak efforts to strengthen the Saints and encourage them in the warfare, and while conditions are not as bright as they might be in some places, we have evidence that our Father in heaven and his Son Jesus are mindful of the church, and in the end will triumph over all that may be brought to bear against it. We also are reminded of the decree of the Lord that he shall pour out of his wrath upon the nations as the news comes to hand daily of disasters throughout the world—and the end is not yet. It behooves all Saints to put themselves in that attitude before God that shall warrant to them his protection in the hour of need and danger.

The Saints miss the editorials and Blue Pencil Notes of Brother Elbert. They are praying that he will be able to resume this work, as his past work in this respect has been very encouraging and stimulating to God's people. He is held in high esteem by the Saints, and his labors are highly appreciated.

We leave today for Baltimore and other points in the East.

GOMER T. GRIFFITHS.

Dixfield, Maine

On September 9 we were pleased to receive as visitors to the branch at Dixfield, Elder Amos Berve and wife from Stonington, Brother Berve being our missionary to this district.

We had hoped to have a series of meetings, since we had such an able minister in our midst, but owing to conditions here it was deemed inadvisable at this time. However, a few meetings were held at the home of Sister Tainter and at the home of Brother and Sister Eugene Holman. These meetings were very encouraging to the Saints, and some interest was shown by friends seeking the light.

On October 2 our regular sacramental service was held. This service will be remembered by those present, during which two officers were called and ordained, Brother W. C. Porter to the office of deacon and Brother Everett Merrill to that of priest. A third was designated for the office of teacher, when ready for ordination.

These offices having long been vacant, the Saints now hope and feel that a fresh impetus will be seen in the work here. Two new members were added to our number by baptism.

A lot has recently been given to the church by Sister Tainter for the purpose of erecting a church building at Dixfield. It is hoped by the Saints that this may be accomplished in the near future. This will meet a need that has long been felt.

New England Young in Convention

The young people's convention of the Southern New England District met at Boston on Saturday and Sunday, October 8 and 9. For months we had planned on having Brother McDowell with us, and we had widely advertised him, for he is always a big drawing card, and particularly with the young people.

At the last moment, due to illness and an unexpected operation, he was unable to be here. At first we were just a bit discouraged upon hearing of this, but Brother McDowell was making such valiant efforts to provide other speakers for us, and was so keenly disappointed at being unable to be here, that everyone just entered right in, determined to make the convention a big success.

On Saturday morning, Apostles Budd and Ellis, with Charles Woodstock and twelve young people from Brooklyn, New York, arrived on the boat. From the moment they arrived, the skies began to look bright, and things began to go. If ever men could fill Brother McDowell's place, these men could, and the large group coming from Brooklyn gave us further encouragement. We want to thank them for coming.

Saturday afternoon the young people and their guests met at the church, where about fifteen automobiles were waiting to take them for a drive through historic Lexington and Concord. On the way out, we went through Cambridge, and a brief stop was made at the beautiful Longfellow mansion. It was a glorious afternoon, the sun was warm and bright, the air cool, and as we bowled along over smooth macadam roads, through scenic country, where the foliage was just beginning to turn, there came to all a sense of exhilaration and keen enjoyment.

At Concord a visit was made to the old battle ground, where the famous shot was fired that was heard around the world. Here, also, is the famous Minute Man statue. At Sleepy Hollow Cemetery we saw the graves of many noted men and women. If we had only had the time, there were many places in Lexington which would have been well worth visiting, but after leaving the cemetery, we went directly to the church, where we were sent to various homes for supper, to return to the church again in the evening.

Saturday evening at 7.30, about one hundred and fifty young people were assembled in the upper auditorium of the church. We started off with about fifteen minutes of community singing, led by James Houghton. All who know him know he is a wonderful leader, and he had the crowd with him right from the start. Bishop E. L. Traver, pastor of the Boston Branch, offered the opening prayer.

Miss Rae Lysinger, of Lamoni, played a piano solo. Rae is in Boston this year attending the New England Conservatory of Music. Ralph M. Hardy, chairman of the committee, welcomed the young people to Boston and introduced the speaker, Apostle Roy S. Budd.

Brother Budd gave a short talk, outlining the theme of the convention, and the ideas that he wanted to put across. His talk was interesting and inspiring; he absolutely won the confidence of the young people, and they were indeed happy to have him with them.

This talk was followed by several musical numbers by the young people of the district. "Jud" Carter played a cornet solo; Grace Calvert, of Providence, sang two delightful little songs; Lewis Phillips, of Wales, sang a stirring national anthem in his native tongue; and as a fitting climax to our excellent entertainment, Jim Houghton sang a group of three numbers. Jim has, of course, a wonderful voice, and everyone was glad to have the privilege of hearing him. In two of his numbers he was ably assisted by Helen Coombs, soprano, of Attleboro.

At the close of the entertainment, all were invited to a get-acquainted party in the basement of the church. The room was charmingly decorated in yellow and brown. The program was arranged by Miss Ruth Fisher, and the games and stunts and songs soon had everyone feeling right at home and acquainted with each other. Ice cream and cookies

were served. The evening was characterized by a high degree of good fellowship, which was an excellent foundation for the meetings of Sunday.

Sunday morning at nine o'clock, the young people had one of their famous prayer meetings. They felt the responsibility of the meeting resting upon them, and they responded nobly. Brother Budd, Brother Earl Bradshaw, of Attleboro, and Brother Hardy were in charge. It was truly a meeting of inspiration, and all present resolved in their hearts to make a greater effort to serve the church more fully and devotedly.

This was followed by a round table, with Brother Woodstock and Brother Budd in charge. Brother Woodstock gave a very interesting talk on religious education and made an appeal for consecrated workers in this field. Brother Budd gave another talk on what he considered to be the theme of the convention, Learning, Doing, Serving. The time for this meeting was all too short, for we would indeed have enjoyed more from these men.

Following this service, the women of the branch served a delicious buffet lunch in the basement of the church. This part of the program was also enjoyed by all.

In the afternoon, at 2.30, we assembled at Unitarian Hall for the largest meeting of the convention. We had secured the hall, in order that all of our visitors might be comfortably cared for. To this meeting the entire district had been invited, and we were greatly pleased at the wonderful crowd that turned out.

A beautiful musical program preceded the sermon. Mrs. Everett York, of Boston, was in charge of the singing. Miss Helen Coombs, of Attleboro, and Mrs. Charles Harris, of Brooklyn, sang solos, and Mr. Hendricks played a violin solo. These solos were beautifully rendered and added much to the service. Apostle Budd was the speaker, and he delivered a forceful and worth-while message. Following the sermon the Attleboro choir sang an anthem.

As a fitting closing to a wonderful convention, the young people rose and sang "Consecration," and Apostle Clyde Ellis pronounced a special benediction upon them. A devoted band of young people singing "Consecration" must always be impressive.

The convention was well handled, and everything ran smoothly, and for this much credit is due the committee, Ralph M. Hardy, chairman, Bertram Lewis, Sanford Fisher, Edward Joy, Florence Gordon, and Dorothy Elliott.

S. L. F.

Gallands Grove Conference

Gallands Grove District conference met at Cherokee October 22 and 23. A goodly number arrived from distant points on Friday evening and enjoyed a fine talk by District President E. L. Bedwell who is a teacher of marked ability.

Conference opened Saturday morning with social service at nine o'clock. At eleven Bishop G. W. Eastwood, of Independence, Missouri, gave a fine sermon which was much enjoyed by the Saints.

The afternoon was largely devoted to business. At this time it was decided to hold conferences quarterly instead of semiannually as we have held them during the last few years.

In the evening a long song service was led by Sister Gladys Silsbee, after which Brother Eastwood gave another excellent sermon.

Sunday morning a large crowd gathered for social service and were rewarded with the gift of prophecy bearing testimony that the message Brother Eastwood would give was the truth and that we should heed it. Sunday school was an inspiration both for teachers and pupils. The song service again was in charge of Sister Silsbee and sermon by Brother Eastwood. Seating capacity of the church was taxed to the limit at this service. The afternoon meeting also was attended by a large crowd, and Brother Eastwood was

the speaker. His talks were all concerning the stewardship plan and were much enjoyed; we feel we understand it better than ever before.

Brother Bedwell preached in the evening and closed a very successful conference. We were blessed with beautiful weather, and Saints were permitted to come from a long distance on Sunday. A number of families brought their dinners and had picnic parties in the park.

We were disappointed that Missionaries M. K. Fry and Charles J. Smith were unable to be present, but realize we can not have all that we desire. We are thankful to Brother Eastwood, for he made a special trip to attend the conference. The local Saints responded to the call and loyally entertained the large crowd.

Following is the announcement which appeared in the *Cherokee Evening Times* and was copied in several daily papers in this vicinity.

"The convention and conference of the Church of Latter Day Saints, Galland Grove District, embracing twenty-one counties in northwestern Iowa, will be held at the church on Clark Street Saturday and Sunday, October 22 and 23. The conference will have especially to do with Sunday school work. There will be a Sunday school convention, beginning Saturday. A business session will be held on the afternoon of that day. There will be a prayer meeting at 9 a. m. Sunday, and preaching at 11 a. m., 2.30 p. m., and 7.30 p. m. The public is invited to all services. About one hundred delegates are expected.

"A bishop from Independence, Missouri, the headquarters of the reformed branch of the church, will be present as a speaker. Other speakers will be Mr. Fry, of Missouri Valley, Mr. Smith, of Sioux City, and E. L. Bedwell, of Lamoni, Iowa.

"The district derives its name from the place where the first Reformed Church of Latter Day Saints was organized in this part of Iowa, when the church split over the doctrine and practice of polygamy. This branch of the church always repudiated the practice that was eventually suppressed by Federal statute and is now repudiated by the older branch of the church as well as by the reformed organization.

"The church in Cherokee was organized about fifty years ago, lapsed, and was reorganized more than thirty years ago. Elder Crippen, who has been a resident of the county for forty-eight years, has served the local church as minister for thirty years.

"The congregation numbers fewer than one hundred members, and there are about forty children in the Sunday school. Elder Crippen lightens the financial burden of the church by being at all times employed at profitable labor."

Portland, Oregon

October 3.—On September 25 Brother Eli Bronson told the story of the coming forth of the Book of Mormon and proved its validity by the scriptures. His theme for the evening service was also from the Book of Mormon.

Sister Lila Livingston directed the pageant, "Remember Cumorah," which was presented on the evening of October 2. The cast was as follows: Joseph Smith, Harley Morris; minister, Lloyd Appleman; Moroni, Walter Barker; the church, Eunice Livingston; reader, Lila Livingston; historian, Eli Bronson. The nations represented appeared in costume. The church was filled to overflowing, fifty-three being present, and a great many were turned away.

There is much sickness at the present time in the branch, but aside from this everything is moving forward very smoothly.

Tolerance is that virtue which enables a man to smile when some one treads on his mental corns.—Floyd L. Yeomans.

Independence

Stone Church

Elders John F. Sheehy and D. O. Cato presided over the young people's prayer service last Wednesday night, which commenced at eight o'clock in the Stone Church lower auditorium. "Behold, what manner of love the Father bestowed upon us, that we should be called the sons of God," was the text chosen by Elder Sheehy in the opening remarks. "If we are his sons," he reasoned, "then we are joint heirs with Christ. It is possible that Jesus Christ is the type of son that God wants us to be. . . . As the sons of God, we have certain duties, certain tasks to perform. Christ had a work and did it. God has purposed something in the creation of every one of us, and this thing that he has purposed in our creation, if it is left undone by us now, will for ever be left undone so far as we are concerned. I do not know just what that thing might be; you do not know. It is never too early to begin to find out, but it might be too late to start. We must now begin to do something worth while; enter into a life of activity not only in God's church, but in God's world. The young people of the church must prepare for future achievement as sons of God."

An encouraging number of faithful young Saints gathered together in the spirit of true worship at this hour. Though the testimonies and prayers were not many, those that were given were earnest, reverent, purposeful. Under the influence of the spirit of song and of meditation, the youthful Saints were caused to renew their hope, "May this my glory be, that Christ is not ashamed of me."

The Stone Church Orchestra, directed by Bishop R. T. Cooper, was in its place for the opening of the Sunday school rally day last Sunday. Its assistance was appreciated by the school. "Victory through grace," was the song commencing the devotional exercises. Following the study hour, special numbers were given by the various departments. A vocal duet was sung by Marguerite and Gladys Givens, of the intermediate department; a quartet, Mrs. J. D. Gault, Mrs. Madge Kueffer, Fred Friend, and Orville Thompson represented the adult department, and from the seniors came Mrs. Lyda Budd Robertson with a splendid reading.

Attendance at this session ran far above the twelve hundred mark, and ten classes were reported perfect. There were at least six other classes whose members were all present but who, on account of tardiness of some in arriving, could not count themselves on the perfect list. Officers of the Sunday school hope attendance, interest, and promptness will continue to grow.

Rally Day was observed at the Stone Church during the eleven o'clock hour Sunday morning, with a program by the First Independence Sunday school. Short talks were given by John F. Sheehy and J. Glenn Fairbanks, and an excellent musical service was presented.

The Sunday school orchestra played under the direction of R. T. Cooper. Two anthems were sung by the Junior Choir, with Mrs. J. T. Westwood directing. Members of the choir were: Madelyn Barto, Doris Blake, Shirley Dobson, Gladys Givens, Marguerite Givens, Lois Hartshorn, Anita May, Vaughnie Reese, Pauline Siegfried, Alice Tucker; Evelyn Barto, piano accompanist. Madelyn Barto sang the alto solo for the second anthem.

Albert Brackenbury sang a baritone solo, "On life's highway." A double quartet from the Y. K. T. Sunday school class sang, "Remember thy Creator in the days of thy youth." Elbert Dempsey, Gerald Johnston, Thelma Vincent, Aileen Bullard, Grace Edwards, Elizabeth Okerlind, George Gates, and Albert Brackenbury were the singers, with Florence Koehler-Campbell accompanying at the piano.

"A glorious past" was the subject taken by John F. Sheehy in tracing the history of the Sunday school from its beginning in Europe as a day school for paupers down to its present position in the field of religious education. Brother Sheehy emphasized the importance of youth as the decision time in life; therefore, the importance of the Sunday school influence in the lives of youth. He summed up the progress

already made by the workers of the past and urged those of today to accept the challenge of "carrying on."

In speaking of "Preparation for life," J. Glenn Fairbanks, assistant superintendent, drew an analogy between the preparation necessary for a trip on a modern railway and the Sunday school as preparing for the life journey. He spoke of the preparation made by the manufacturer, the engineer, and the crew of the railway train; and of the traits of character which might be developed in the lives of Sunday school people—virtue, knowledge, temperance, brotherly kindness, godliness, and charity.

A special offering was taken in the interest of Graceland College Day, following an announcement of its origin and purpose by Mrs. Mary Cochran, a Graceland graduate.

The Rally Day program was in charge of G. S. Trowbridge, general superintendent. Congregational singing was led by Marcine Smith, musical director of the Sunday school. Invocation was offered by L. W. Rawlings, superintendent of the senior department.

The Campus congregation felt they were greatly honored by having Apostle Budd speak to them in junior service. He took for his subject, "Why?" and said while it is all right to question, yet all must be ready, like Samuel, to answer, "Here am I," when called to work. It was a talk that will long be remembered. Although living in Zion many of the children are not acquainted with those who stand at the head of the church, for their larger duties make it impossible to meet with the younger members.

Evening Services

The class in religious education which meets from six o'clock to twenty minutes till eight on Sunday evening in the lower auditorium of the Stone Church, reports progress. Elder John F. Sheehy is teacher, and together teacher and students are studying the text, *Life of Christ*, by Kemp. Sunday night the lesson period was devoted to consideration of the four gospels—Matthew, Mark, Luke, and John. Attendance in this class averages about seventy.

Apostle Frank Curtis addressed the Y. P. R. Class of the Stone Church Religio Sunday evening, interestingly describing the city of Jerusalem, its surroundings, ancient means of defense, the location of many important buildings, and giving several of his experiences upon gala occasions during his visit in the Holy Land. In its study of comparative religions, the class has recently considered Judaism, and found Brother Curtis's talk most helpful.

Immediately after the sounding of the bell bringing Religio classes from class study, the first number on the program, a dialog by Muriel and Majel Barker, was announced by the superintendent of programs. Marcine Turner rendered a pleasing vocal solo, and Myrtle Stripling contributed a well-executed piano solo taken from the setting of Robert Burns's "Tam o' Shanter."

Superintendent Kress announced that the regular Religio play night will not be had this week, because of the Laurel Club bazaar which is scheduled to occupy the dining hall November 3 and 4.

With the singing of "Nearer, my God, to thee," the baton in the hand of Elder John F. Sheehy, the eight o'clock evening service opened; invocation by Pastor C. Ed. Miller.

In observance of College Day, two song slides, "O Graceland beloved," and "Happy Graceland," were flashed upon the canvas. Then Elder D. O. Cato, in charge of the service, announced a recent Graceland graduate of liberal arts, George Gates, who gave a short talk upon Graceland's athletics. Woven into the main topic—intercollegiate athletics at Graceland—were brief sketches of Graceland accomplishments, intersociety activities, banners, trophies, Graceland personalities, officials, faculty, and record makers; vivid accounts of battles on Graceland's gridiron; praise for Graceland's "clean, fair, square sportsmanship"; and mention of that much-spoken-of Graceland spirit, which the speaker believes is a "combination of the feeling one has for his alma mater and the spirit of unity and reverence resulting from the Wednesday night Graceland prayer meetings."

"The Angelus," a tenor solo, was sung by Elbert Dempsey, former Graceland.

The lecture on Graceland College, given by Albert Brackenbury, another former Graceland student, and illustrated on the screen, was both comprehensive and entertaining. Slides of college hill and its well-known buildings, of some of Graceland's first boosters and helpers, Joseph Smith, Marietta Walker, E. L. Kelley, J. A. Gunsolley, and others, brought to mind pleasant memories for those who have been associated with Graceland or her students. Members of the congregation who were not already acquainted with them were introduced to Graceland's present faculty and some of her friends. There were scenes of the library, the chapel, classrooms in Briggs Hall, Graceland's tower, and the old West Door. Athletic events, banquets, and honor societies came in for their share of attention, as also did the musicians of the college.

Bishop Mark H. Siegfried spoke briefly concerning the struggle Graceland has had to keep her doors open to the youth of the church who hunger for knowledge, urging the Saints to help swell the Graceland scholarship fund.

The films for this evening were "Beautiful scenes in the United States and Canada," and of the Bible series, "Abraham and Lot."

Pen and Ink Club Meets

For the first time in a number of months members of the Pen and Ink Club met in the capacity of a business meeting. Gathered at the home of Brother and Sister Ellis Short, sr., Sister Ellis Short, president of the club, in charge, they listened to an explanation of the essential features of the Book of Mormon contest now being sponsored by the Publicity Department, as it was given by Elder J. A. Gardner of the Publicity Department. Definite action was taken by the club to support this contest, and work for the winter season was discussed and decided upon. The resignation of Sister Nina Brooks, vice president of the club, was accepted, Sister Brooks being unable to attend this winter because of college work she is taking at the Independence Institute of Arts and Sciences. Sister Bertha Mader was elected vice president.

Halloween Observances

Much merriment has been had at various Halloween functions this year. All ages have participated in masquerades and frolics.

Last Friday night the Y. K. T. Class of the Stone Church gathered at the home of Brother and Sister Eben Miller on North River Boulevard. From there they were spirited away, in cars, to the "Wiches' Den." This proved to be a vacant, eight-room house, some two miles distant. Every room was gorgeously decorated with cornstalks, boughs, leaves, and jack-o'-lanterns. The entrance through an improvised tunnel seemed alive with skeletons, devils, and ghosts. Games, contests, and ghost stories made up the evening's entertainment. There was an abundance of cider, doughnuts, and apples for everyone.

Between one hundred and one hundred twenty-five found their way to the Campus for the party on Saturday evening, October 29, given by the Independence Institute of Arts and Sciences. The lower floor of the Institute Building was appropriately trimmed and decorated, and there the guests gathered about the hour of eight—a motely group in all kinds and fashions of costumes. The children were taken upstairs and began playing almost at once. Downstairs time was had for getting acquainted; games were played; and all enjoyed refreshments of cider and ginger snaps; pop corn balls for the children.

The Y. P. R. Class of young people was given a true Halloween jollification at the home of the teacher, Brother Glenn Fairbanks, Thursday, October 28. The attic and rendezvous to which the guests were conducted through devious dark routes in the basement of the Fairbanks home, in and out about the furnace, was lighted with strings of jack-o'-lanterns, and crisp leaves covered the floor. In the corner crouched a witch, brewing her potions of fate. Fol-

lowing the unmasking, games and contests were heartily entered into by the class, prizes being awarded those who excelled. Refreshments of pumpkin pie, apples, cider, and Halloween candies were eaten downstairs. A gay, informal gathering it was.

Second Church

College Day was a day well spent by the Saints of Second Church from the hour spent by the young at the early service through Sunday school, where a definite appeal was made in behalf of our support for Graceland and her work; carried on by Apostle J. F. Curtis in the sermon at eleven o'clock when he presented good reasons why we should "Study to show ourselves approved unto God, workmen who need not be ashamed." A full choir rendering splendid music added its part to God's praise and our joy at this time.

The afternoon prayer meeting was presided over by J. T. Curtis. We had an increase in attendance and a good active meeting.

At the Religio we enjoyed a fine lesson, good attendance, and an excellent program.

Last and best was the evening program, when Sister Vera Redfield gave a talk on what Graceland has meant to her. Her lecture was almost as good as a visit to Graceland. As Brother Bolt threw the pictures on the screen and Sister Vera told us of them and some of her experiences there, we envisioned Graceland life; and as we viewed the picture of Zimmermann Hall, the interior, with the motto, "This year we sail Zionward which is our course," we remembered the young people's conventions of two and three years ago; the testimonies heard there and the prayers; the vision we there caught; and our determinations were strengthened to carry on, and we dug deeper into our pockets to again donate what we could that others of our young might receive of the Graceland environment.

We wished we could do more. Congregational singing preceding this service was enjoyed, and everyone appreciated the two selections by our male quartet. May the good work of Graceland continue to prove a blessing to the church.

Liberty Street

The Liberty Street Male Quartet furnished the music for the morning services on Sunday. We were pleased to have Pastor C. E. Miller as our speaker for the morning, his theme being Graceland College.

Brother Heman Davis was the speaker at the junior service.

At the Religio hour, Heman Davis talked to us on the subject, "The spirit of Graceland College"; Helen Rich, of Kansas City, gave two readings; a vocal solo was rendered by Dorothy Peek; a vocal solo by John Koehler; and a talk by Brother Anthony Robinson.

The choir sang an anthem at the eight o'clock service, "I heard the voice of Jesus." Brother E. T. Atwell was speaker for the hour, taking his text from Jeremiah 6:16: "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, we will not walk therein."

Walnut Park

The Walnut Park Band was on duty at the Sunday school hour before and after lessons, where more than three hundred enjoyed it.

At the opening of the eleven o'clock service, which was in charge of Pastor Howard Andersen, with prayer by William Haskins, Brother Andersen suggested the need of having a bishop's agent for Walnut Park. He was prepared to name Elder John Schwab as a desirable nominee, and Brother Schwab was unanimously elected.

Sister J. W. Adams announced the progress of the women's financial undertaking, they having agreed at the beginning of the year to each give a penny a day toward local expenses, which is amounting to hundreds of dollars, but has not yet been handed to the bishop.

The forenoon speaker was Elder Lyman Smith, who truthfully depicted the conditions prevalent in the world—the tendency of man to wander in by and forbidden paths; then gave the remedy for the condition—repentance, which he defined as consisting of, first, a conviction of sin; second, a sense of remorse; third, confession; fourth, forsaking the evil and doing everything possible to right the wrong. Sermons like this, if heeded, would soon create Zion conditions.

Six o'clock Religio is having an attendance of about three hundred, a large majority of whom are enrolled in the eight classes, some of which are so large that more teachers are needed. The programs continue to be very popular.

At eight o'clock Brother Andersen presided at a meeting of Graceland supporters. A choir of former Graceland students sang "God is marshaling his army." Prayer by John Taylor. Annie Torrence Roberts gave a piano solo, after which three speakers occupied the evening, Agnes Adams on "Social life at Graceland," Elder Cyril Wight on "Graceland's scholastic standing," and George Gates on "Graceland's athletics." The song "Graceland for ever," by the choir, and the College Day collection followed.

Enoch Hill

Sunday services at Enoch Hill were conducted in commemoration of Graceland College and her achievements, her work in the past, her hopes for the future. Bishop G. W. Eastwood was the morning speaker, employing the theme, "The open door." A vocal duet by Brother Charles Warren and Sister John Jones, "Light of life," pleased the congregation.

In the evening Elder Amos Allen read Matthew 21, propounding to the congregation the question Jesus asked of the chief priests and the elders, "The baptism of John, whence was it? from heaven, or of men?" The latter part of his discourse was given to a discussion of the necessity for the young people to prepare themselves to begin where their parents have left the work, to use the experience of those who are older in advancing their own, to prepare the ways of the Lord and make his paths straight. As a climax to this sermon, Brothers William Sarratt and Charles Warren sang, "I would be true." Evening preaching on Enoch Hill commences at 7.30.

The choir has changed its time of practice from Thursday evening to Sunday evening, following the church service. By making this change they hope to encourage greater attendance and participation of the singers of this district.

Enoch Hill Religio, which is now being held on Sunday evening, reports an average attendance of eighty members. There are seven classes, four of which are studying the quarterly and two the Book of Mormon. Officers of this department are: President, Harold Hattey; vice president, Melvin Quick; chorister, William Worth; pianist, Richard Maloney; secretary, Ruth Ballinger; assistant chorister, May Chronister.

Miss Lula Whitsett gave a Halloween party for her Sunday school class Friday night, October 28, at her home. The decorations were very appropriate. Martha Chrestensen received the prize for the prettiest costume and Nadine Undland for the most original. An enjoyable evening was spent.

Saturday night, October 29, the Enoch Hill Temple Builders gave a Halloween party at the home of their leader, Mrs. George Street. Those awarded prizes for the prettiest costumes were Beryl Warren, Gladys Cox, Mildred Hill, Richard Bullard, Arlon Chapman, and Carlos Smith. The rooms were well decorated in Halloween colors. About fifty guests were present to enjoy the games and refreshments.

Spring Branch

The theme for the Wednesday evening prayer service was "Special blessings," in which many present related instances of special blessings the Lord has given them. Brothers Snively and Mabbott were in charge.

The Curtis sisters and Ralph and Ted Snively furnished the program for Religio Friday night. The Religio social committee planned a Halloween social for Monday evening

at Brother Leonard Roberts. Pie was in evidence as refreshments.

The Sunday services were all well attended, and a good spirit prevailed throughout.

Brother B. J. Scott was the speaker in the morning, and he held the close attention of the audience throughout his discourse.

W. A. Smith gave a good old-fashioned missionary sermon in the evening. This was preceded by a half hour song service in which the congregation was assisted by the choir.

Rehearsals for a Christmas cantata by the choir will begin next Thursday night. We would welcome any singers who desire to help out in this movement.

Kansas City Stake

Quindaro

On Sunday, October 23, at eight o'clock the Oriole Girls, under the leadership of Sister Emily Foley, gave a play entitled "Aunt Margaret's tenth." The cast: Margaret Beggs, Dorothy Halverson, Alberta Hartman, Gladys Chaney, Helen Murphy, and Edith Foley. Preceding the play a vocal solo was sung by Sister Pearl Goodfellow. There was also a sermon by Pastor A. Wallace Eskridge. The play was well rendered, and much credit is due those who participated.

The day dawned bright and clear October 30, and a record attendance was had at the Sunday school. The number on the roll is one hundred and ten, and one hundred and twenty-four were present. At the close of class study, Elder Harmon Higgins gave a splendid talk for Graceland. We wish that more of our young could take advantage of the opportunity our college offers. A collection was taken for that purpose. Sister Emily Foley sang, "We love you, dear old Graceland."

Elder Higgins was the speaker at the eleven o'clock hour. Scripture reading was taken from Revelation 14, using as a text the latter part of the seventh verse, "And worship him that made heaven and earth, and the sea, and the fountains of water." In an earnest manner Brother Higgins set forth his message for higher ideals. A goodly number was present, and all felt benefited. Sister Marie Meier sang, "The widow's mite."

The Religio program was furnished by the Senior Book of Mormon Class, and consisted of readings by Sister Harmon Swart and Sister Charles Scrivener; also a duet by Brother Frank Murrah and Brother Charles Scrivener.

The eight o'clock hour was occupied by the pastor, assisted by Brother Dan Tucker, of Grandview, and Brother Clarence Penticuff. The theme was, "The living church," and with the use of the chart the true and living way was clearly portrayed. Sister Daniel Tucker sang, "My homeland." We were glad to have Brother and Sister Tucker with us.

Bennington Heights

There are several on the sick list, but reports come from each indicating an improvement. Teddy Agin, little son of Brother and Sister E. H. Agin, has been afflicted with infantile paralysis for several weeks, but he is now able to move himself around on the floor. Brother William McCarrison was in the hospital a few days on account of a pain in his shoulder. He has also had stomach trouble, which has caused him to lose time from his work.

Brother and Sister George Garrett's little daughter, Henrietta, has been receiving treatments for diphtheria.

Elder D. Robert Winn and his wife have been visiting his parents, Brother and Sister D. F. Winn. A week ago last Sunday afternoon, thirty or forty members of the Winn family gathered for a family visit. There were five of the six great-grandchildren present. Brother and Sister Robert Winn made the trip from their home in Columbus, Ohio, by motor.

Sister Emma Etzenhouser underwent an operation in the

Sanitarium a month ago. She is recovering and getting along well.

Sister John Walburn has returned after visiting several weeks in New York City and Washington, District of Columbia.

Last Friday the children held a morning radio party and listened to Uncle John's program from radio station K L D S. Twelve children attended.

Elder Wilfrid D. Tordoff, missionary, began a series of meetings last Sunday evening. The church was filled as the result of an effort which is being made by the members to maintain a good attendance for the meetings.

Sunday School at Miles City, Montana

We are anxious to keep Eastern Montana on the church map, though this sometimes seems to be an uphill job.

Ten years ago there were eight thriving Sunday schools in eastern Montana. Our last district convention reported but two. This is due in part to the exodus Zionward and in part to the series of dry years visiting this section of the West, causing a scattering.

Sometime ago Elder Swen Swenson held a short series of services in Miles City at the home of Sister F. A. Ingalls, resulting in the baptism of Brother Ingalls and six others.

The district officers were glad to hear of this work but realized the necessity of following it up with some kind of permanent organization, else the good seed sown be left to wither and die for want of spiritual food. So after some correspondence with Sister F. A. Ingalls, it was arranged to organize a Sunday school Sunday, October 16.

Wife and I, with our two daughters, Mildred and Genevieve, accompanied by Elder A. R. Ritter, district president, left Sidney about eleven o'clock Saturday, October 15, bound for Miles City, a distance of one hundred and fifty miles. This may sound like a long distance to travel by auto to organize a Sunday school, but Montana is a land of "vast distances and lofty mountains," so we become accustomed to these little trips.

Glendive is the only place of any size between Sidney and Miles City. Here we stopped for dinner and spent some time looking at the large display of moss agates of various shapes and sizes on display here. These stones abound wherever gravel is to be found along the Yellowstone River. After leaving Glendive, we passed through Fallon and Terry, then across Powder River, almost dry at this season, but sometimes up and roaring and tearing out bridges along its course. The Yellowstone Trail bridge was in such a dilapidated condition that it rattled and clanged, calling to mind the cowboy's saying, "Powder River! Let her buck!" But this bridge was not in this condition because of its use by cowboys, for the days of the cowboy are fast passing. Ponderous steel trucks pass hourly, hauling gravel to improve Yellowstone Trail that pleasure seekers from the East may ride in comfort as they look forth upon sagebrush and space.

We raced a train for miles out of Terry, leaving it far behind, but after crossing Powder River the Yellowstone Trail takes to the hills. After winding in and out, up and down for several miles, we caught a glimpse of the engine down a coulee to our right. The engineer waved for us to come on. When we arrived at Miles City, some time after dark, his engine had already gone to sleep in the roundhouse.

At eleven o'clock Sunday morning, the Miles City Saints met at the home of Sister Ingalls and organized a Sunday school with eight charter members. A small beginning indeed in such a large place as Miles City! What a big work might be accomplished there! With no member of the priesthood living there, it will depend on the faith and perseverance of these few Saints as to what the outcome will be. May their motto be "Onward and upward."

"Let him who setteth his hand to the plow look not backward,

Though the plowshare cut through the flowers of life to its fountains,

Though it pass o'er the graves of the dead and the hearts of the living.

It is the will of the Lord, and his mercy endureth for ever."

Passing missionaries should remember the Miles City Saints.

Elder A. R. Ritter addressed us after the Sunday school sessions. He admonished the Saints to diligence and service.

After a short prayer service, we said good-bye to the Miles City Saints and started for home, where we arrived after an uneventful ride of five and one half hours.

We now have four Sunday schools in the Eastern Montana District. May they continue steadfast in the great work of character building. Will this Sunday school at Miles City be the hub around which a branch may organize? It is up to you, Miles City Saints.

ORRIN R. WILCOX.

A Family Reunion

Mr. and Mrs. John S. Claus, 2334 Elmhurst Avenue, Detroit, Michigan, invited the members of Mr. Claus's family and those of his aunt, Mrs. David Maynard, Cedar Springs, Ontario, and Mrs. J. H. Shippy, Detroit, to spend the weekend at their country home at Harrow, Ontario, on October 22 to 24. While it was a reunion of these families, all were happy to extend birthday greetings to the host's mother, Mrs. Walter Claus, on her eighty-second birthday and to Mrs. Maynard who just passed her eighty-fifth milestone. Both ladies are in the best of health and enjoyed themselves greatly.

The weather was ideal and was a joy to those guests who enjoyed a long ramble over the estate Sunday morning and likewise to those who enjoyed the sunshine on the spacious porches.

A bountiful repast was served at the dinner hour on Saturday, after which all enjoyed games until a late hour. Again Sunday noon a delicious dinner was spread, to which forty-one guests did full justice. Mr. and Mrs. Claus and family, Miss Charlotte and Masters Jack and Jimmie, were very considerate hosts to so large a gathering. The spacious rooms of the lovely home were gayly decked in rose and white.

Of the host's family beside his immediate family there were present: Mr. and Mrs. Edwin Claus. With Mrs. Shippy were her family, Mr. and Mrs. W. A. McIlvenna, Mr. and Mrs. L. C. Shippy, and Mr. and Mrs. H. L. Shippy and daughters. Of Mrs. Maynard's family were Mr. and Mrs. J. M. Maynard, Mr. and Mrs. H. Damman and family, Mr. and Mrs. Fred Maynard, Mr. and Mrs. Gladwyn Maynard, Mrs. Glen Burke, and small son, and Mr. and Mrs. G. Maynard and daughter.

Mrs. Walter Claus and Mrs. David Maynard are daughters of Elder John Shippy and wife, Sophronia, both of whom departed this life years ago. S. D. Shippy, of Lamoni, Iowa, is a brother to the ladies. Mrs. J. H. Shippy is the widow of the youngest son in Elder Shippy's family. John H. Shippy passed away suddenly last November. His family still keenly feel the passing of one so young in a family, many of whose members pass the fourscore mark.

Infinite

Every hill is higher than the one you climbed before;

Every vista's wider than the last one you had seen;

Every height attained expands your vision more and more—

Further peaks uprear and grander valleys intervene.

He who says, "This steep I climb is final," speaks amiss;

Only blindness hides from him the loftier heights ahead.

Cloud-dim, snow-clad crags the morning's rosy fingers kiss—

"Final" things are only for the soul whose hope has fled.

—Unknown.

RADIO PROGRAMS

MISCELLANEOUS

KLDS

1110 Kilocycles—270.1 Meters.

Programs for Week Beginning Sunday, November 6, 1927.

SUNDAY, November 6

- 8.30 to 9.00 a. m., Children's program arranged by Mrs. C. A. Shoop.
- 9.00 to 9.30 a. m., Bible Study conducted by Ralph W. Farrell.
- 11.00 to 12.00 m., Studio Service; music arranged by Thelma Vincent; sermon.
- 3.00 to 4.00 p. m., K L D S Radio Church, conducted by Reverend C. H. Berry, Garfield Baptist Church.
- 6.30 to 7.30 p. m., Radio Vesper; music arranged by Lilly Belle Allen, soprano; sermonet.
- 9.15 to 10.15 p. m., L. D. S. Studio Service; Stone Church Choir; Robert Miller, organist; sermon, M. A. Etzenhouser.

TUESDAY, November 8

- 6.30 to 7.00 a. m., Morning devotional service conducted by the K L D S Radio Pastor, Ralph W. Farrell; music arranged by Miss Hazel Clow, soprano.
- 7.00 to 7.30 a. m., Table Talk, Ralph W. Farrell.
- 7.30 to 8.00 p. m., Independence Chamber of Commerce Glee Club, under the direction of J. M. Sexton.
- 8.00 to 9.00 p. m., Studio program arranged by Charles Stickel, baritone.

THURSDAY, November 10

- 7.30 to 7.40 p. m., Voice Talk, Jessie Wilson Towner.
- 8.00 to 9.00 p. m., Studio program arranged by Mrs. Russell Smith, soprano.

FRIDAY, November 11

- 6.30 to 7.00 a. m., Morning Devotional Service, conducted by the K L D S Radio Pastor, Ralph W. Farrell; music arranged by Elizabeth Okerind.
- 7.00 to 7.30 a. m., Uncle John's children's feature.

SATURDAY, November 12

- 8.00 to 9.00 p. m., Studio program arranged by Elsa Schutte, pianist.

K M B C

1110 Kilocycles

Midland Broadcast Central—Kansas City.

(Midland Broadcast Central—Kansas City.)
1110 Kilocycles—270.1 Meters.

Programs for Week Beginning Sunday, November 6, 1927

SUNDAY, November 6

- 2.00 to 3.00 p. m., Instrumental program.
- 7.45 to 9.00 p. m., Services of Independence Boulevard Christian Church; Reverend R. H. Miller, minister.

MONDAY, November 7

- 12.00 m. to 12.10 *Journal-Post*: weather, markets, news.
- 12.10 to 12.15 p. m., Live stock market reports.
- 12.15 to 12.20 p. m., Poultry talk.
- 12.20 to 12.30 p. m., U. S. Department of Agriculture feature.
- 12.30 to 1.00 p. m., Music.
- 4.00 to 4.10 p. m., *Journal Post*: Wall Street closing, news.
- 7.00 to 7.10 p. m., *Journal-Post*: weather, market summary, news, sports.
- 7.10 to 7.30 p. m., *Journal-Post*: farmers' feature.
- 9.00 to 10.00 p. m., James Prior at the Miracle Organ, assisted by Herbert Fraher, baritone.

TUESDAY, November 8

- 12.00 m. to 12.10 *Journal-Post*: weather, markets, news.
- 12.10 to 12.15 p. m., Live stock market reports.
- 12.15 to 12.20 p. m., Poultry talk.
- 12.20 to 12.30 p. m., U. S. Department of Agriculture feature.
- 12.30 to 1.00 p. m., Music.
- 4.00 to 4.10 p. m., *Journal-Post*: Wall Street closing, news, sports.
- 4.10 to 5.00 p. m., Matinee program arranged by Miss Marjorie Standart, pianist.
- 7.00 to 7.10 p. m., *Journal-Post*: weather, market summary, news, sports.
- 7.10 to 7.30 p. m., *Journal-Post*: Walt Filkin.
- 9.00 to 10.00 p. m., K M B C String Trio, assisted by Walton Lockman, baritone.

WEDNESDAY, November 9

- 12.00 m. to 12.10 *Journal-Post*: weather, markets, news.
- 12.10 to 12.15 p. m., Live stock market reports.
- 12.15 to 12.20 p. m., Poultry talk.
- 12.20 to 12.30 p. m., Educational talk.
- 12.30 to 1.00 p. m., Music.
- 4.00 to 4.10 p. m., *Journal-Post*: Wall Street closing, news, sports.
- 7.00 to 7.10 p. m., *Journal-Post*: weather, market summary, news, sports.
- 7.10 to 7.30 p. m., *Journal-Post*: The Movie Man.

THURSDAY, November 10

- 12.00 m. to 12.10 *Journal-Post*: weather, markets, news.
- 12.10 to 12.15 p. m., Live stock market reports.
- 12.15 to 12.20 p. m., Poultry talk.
- 12.20 to 12.30 p. m., Educational talk.

Conference Notices

Southern Wisconsin district conference will meet with Milwaukee Branch in the Stumpf Building, corner of National Avenue and Grove Street, November 26 and 27. This will be Milwaukee's first conference, and we hope each branch will send some one here to represent it. A reunion committee and district officers are to be elected and other matters of importance to the district to be considered. Departments and branches please report to the secreary immediately after November 1. All members of the priesthood report to district president, closing your report November 1 and covering one year. Reports are to be printed and distributed at the conference. Apostle D. T. Williams will meet with us. Those planning to come should notify Elder F. V. Dreyer, 554 Eleventh Avenue. District president, E. J. Lenox, 33 South Fourth Street, Evansville, Wisconsin; district secretary, Mrs. Leda Colbert, 1315 Spring Street, Madison, Wisconsin.

Lamoni stake conference will be held at Creston, Iowa, November 12 and 13. The opening session will convene Saturday morning at ten o'clock. The annual home-coming of the Creston Branch will be held on Sunday, November 13, in connection with the conference. Wilber Prall, president of the Lamoni Stake.

Conference of the Northeastern Missouri District will be held at Bevier, Missouri, November 20 and 21. Apostle F. Henry Edwards will be with us. We trust as many as possibly can will attend this conference. Send all reports to William C. Chapman, Higbee, Missouri, or B. S. Tanner, Bevier, Missouri. William C. Chapman, district secretary.

Addresses

Brother and Sister Bruce E. Brown, 215 East Oak Street, Fort Collins, Colorado.

Departmental Conference

The Southern New England district departmental conference will convene November 12, 3 p. m., at Attleboro, Massachusetts. F. S. Dobbins, district secretary.

Pastoral

To the Saints in the Gallands Grove District: Our district is large, and we have a large number of Saints who do not live in branches, and whom we would like to meet and call on occasionally if we only knew how to find you.

- 12.30 to 1.00 p. m., Music.
- 4.00 to 4.10 p. m., *Journal-Post*: Wall Street closing, news, sports.
- 4.10 to 5.00 p. m., Matinee program, sponsored by the Independence Parent-Teachers Council.
- 7.00 to 7.10 p. m., *Journal-Post*: weather, market summary, news, sports.
- 7.10 to 7.30 p. m., Health talk, Doctor Joseph T. Brennan.
- 9.00 to 10.00 p. m., James Prior at the Miracle Organ, assisted by Grace Nelson McTernan, soprano.

FRIDAY, November 11

- 12.00 m. to 12.10 *Journal-Post*: weather, markets, news.
- 12.10 to 12.15 p. m., Live stock market reports.
- 12.15 to 12.20 p. m., Poultry talk.
- 12.20 to 12.30 p. m., Educational talk.
- 12.30 to 1.00 p. m., Music.
- 3.00 to 4.00 p. m., Armistice Day Program; address, Doctor Burris Jenkins.
- 4.00 to 4.10 p. m., *Journal-Post*: Wall Street closing, news, sports.
- 7.00 to 7.10 p. m., *Journal-Post*: weather, market summary, news, sports.
- 7.10 to 7.30 p. m., *Journal-Post*: The Editors' Forum.
- 7.30 to 8.00 p. m., International Bible Students Association program.
- 9.00 to 10.00 p. m., K M B C String Trio.

SATURDAY, November 12

- 12.00 m. to 12.10 *Journal-Post*: weather, markets, news.
- 12.10 to 12.15 p. m., Live stock market reports.
- 12.15 to 12.20 p. m., Poultry talk.
- 12.20 to 12.30 p. m., Educational talk.
- 12.30 to 1.00 p. m., Music.
- 4.00 to 4.10 p. m., *Journal-Post*: Wall Street closing, news, sports.
- 7.00 to 7.10 p. m., *Journal-Post*: weather, market summary, news, sports.
- 7.10 to 7.30 p. m., *Journal-Post*: sports summary.
- 9.00 to 10.00 p. m., Buddy and Ruddy, the K M B C Melody Boys.

We have the addresses of several, and we sent out letters to them during the summer, but we do not know whether they were received or not. There are a great many whose addresses we do not have. We desire to be of service to all the Saints living in isolated places, in any way we can during the coming months. We want to get in communication with all, so that we may become acquainted with, and minister to your needs to the best of our ability; that we may be mutually strengthened, encouraged, and built up, and our faith increased in the work of the Master.

Let us know who you are, where you are, and how to find you. Let us hear from you at an early date, at Box 275, Pomeroy, Iowa. E. L. BEDWELL, *District President.*

Our Departed Ones

SMITH.—Mary Amelia Smith was born December 16, 1864. She was married to James B. Smith in about the year 1885, and from this union six children are living. She was baptized at Gallup, New Mexico, in 1894, by Elder William B. Farley. Her greatest desire for years was to see all of her family in the church, and responding to her last wishes four of the children were baptized, and the promise from the remaining one granted brightened her last moments. Died on September 25, 1927, in San Diego, California, after directing that she be taken to Bisbee, Arizona, for interment by the side of her husband. Services were conducted from the Palace Undertaking Parlors, September 29, the sermon being preached by Elder S. D. Condit. Five of Sister Smith's children were present at the funeral, two daughters and one son from California, one son from Phoenix, and one daughter residing in Warren, Arizona. The body was brought from San Diego, where Sister Smith had been living with her daughter, Sister Daisy Rieper, since the death of her husband in Bisbee six months ago. One son who lives in Long Beach was unable to attend. Two brothers from Phoenix, Arizona, were present. Sister Smith's mother, who lives in Missouri, and a sister located at El Paso, Texas, were unable to attend. Five grandchildren also survive.

HARRIS.—John F. Harris was born January 14, 1852, at Plymouth, England. Came to America when yet a young man. Was baptized June 16, 1879, in West Virginia. Brother Harris spent a number of years in Holden and Independence, Missouri, and was a faithful caretaker at the nurses' home of the Independence Sanitarium. Passed into the next world October 16, 1927, at the Sanitarium. He leaves two sons and a daughter in Pennsylvania. The funeral was on Wednesday, the 19th. Very appropriate music was rendered by Sister L. E. Hills and Sister H. L. Barto, Miss Evelyn Barto at the piano. Elder J. M. Terry spoke words of hope and comfort from Psalms 116:15. Interment in Mound Grove Cemetery.

WHITE.—Emma Vietta Brownell, daughter of Shadrack and Vesta Brownell, was born October 6, 1851, at Carlton, Orleans County, New York. When about ten years of age, she located with her parents in Michigan. Was married to Jesse D. White, a soldier fresh from the Civil War, June 28, 1869, at Buchanan, Berrien County, Michigan. To this union seven children were born, Frances E., George J., Vesta, Jesse Lee, and Willie preceding her to the farther shore, the two remaining being Mrs. Carrie Vanderhoof, of Milwaukee, Wisconsin, and John R., of Chicago. George J. was quite sick, necessitating a major operation, which was thought to set him on the way to recovery, and a few weeks following dropped dead of apoplexy. Sister White was unable to overcome the shock and passed away October 8, 1927, in the home at Galien, Michigan, which she had occupied for fifty-six years. She was a long-time Latter Day Saint, a charter member of the Galien Branch of the Reorganization, and very loyal to the faith and active in the local society until old age bade her retire. Those of near kin who hold her memory dear are the two children, ten grandchildren, five great-grandchildren, and a multitude of friends. The funeral was conducted from the Saints' church in Galien, October 11, S. W. L. Scott, preaching the sermon to a large assemblage of friends. Burial in Galien Cemetery.

WILLIAMS.—Daniel E. Williams, son of Brother and Sister Thomas R. Williams, was born May 6, 1886, at Lucas, Iowa. Died at his home near Dogwood, Missouri, October 7, 1927. He married Miss Zada McLain at Tigris, Missouri, December 30, 1921, and to this union four children were given, Ellen, who preceded him in death November 30, 1924, Loyal Dean, Loren Ervin, and Oren Evan, who with Sister Williams are left to mourn the loss of a kind father and husband. Was baptized September 29, 1927. Of a cheerful disposition, the deceased had a smile for all, and was respected by all who knew him. Funeral sermon was by Elder J. C. Chrestensen in the Good Hope Church. Interment in Good Hope Cemetery by the side of the daughter who preceded him. Besides his wife and children, Brother Williams leaves two brothers and three sisters: J. A. Williams, of Derby, Iowa; T. J. Williams, of the home address: Mrs. G. W. Peck, Mahaska, Kansas; Mrs. George Williams, Kenosha, Wisconsin; and Mrs. R. E. McNew, Chicago, besides many friends and other relatives.

BRADEN.—John Adam Braden was born near Cameron, Ontario, June 4, 1871, and died in Sacred Heart Hospital, Havre, Montana, October 17, 1927. Was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints in 1884. Married Frances Hepburn in 1902, and to them were given three children. Brother Braden came to Montana in 1915, homesteading and ranching in the vicinity of Malta. During the last few years he has engaged in business in Malta and by honest dealing as well as a clean life he made a host of friends. He was steadfast in the Master's cause to the end, and will be greatly missed in this community. Left to mourn are his companion and three children. Funeral sermon was by George W. Thorburn. Interment in Malta Cemetery.

SEVERIN.—John Conrad Severin was born near Stockholm, Sweden, September 24, 1856. Came to America in 1877. Married Mary Jane Davis in 1881, and to them were born ten children, of which number

three daughters are dead. Baptized May 11, 1884. Ordained an elder June 20, 1886. Died at his home in Kansas City, Missouri, October 21, 1927. His faith in the God he served held firm, and to go was not a fear to him. He fell asleep in peace. Surviving are his wife, two daughters: Mrs. C. O. Whipple and Mrs. Carl White, both of Englewood; five sons: H. T., U. C., E. R., of California, J. S. and M. G., of Miami, Florida; ten grandchildren and two great-grandchildren. Funeral was conducted at the Stone Church in Independence Monday afternoon, October 24, Elder A. White delivering the sermon. Interment in Mound Grove Cemetery.

PETERSON.—Alfred S. Peterson was born September 29, 1872, at Fremont, Nebraska. He married Mary Dolvin in 1894, and to them five children were born, all of whom are living. Entered the church by baptism July 14, 1907. Died at Butte, Montana, October 15, 1927. Brother Peterson was raised in the Deer Lodge Valley and was well and favorably known by members and nonmembers. In his demise the church militant loses a valuable servant. Surviving are his wife and five children and many friends. Funeral services conducted in Christian church; sermon by George W. Thorburn. Interment in new addition to Anaconda Cemetery.

HORR.—Ellen Dobson, daughter of Thomas and Sarah K. B. Dobson, was born January 26, 1859, at Deloit, Iowa. Married Sylvester Horr November 7, 1875, and united with the church in early womanhood. Died October 19, 1927, at the home of her only living daughter, Mrs. C. D. McKim, Thunderhawk, South Dakota. She is survived, besides her daughter, by five grandchildren: Mrs. Gertrude Waldecker, Mrs. Bertha Waldecker, Norris, Arlo, and William McKim; one great-grandson, and two others who were mothered as her own in her home to manhood and womanhood, namely, Bert Kellar, Edgar, Montana, and Mrs. Ella Richardson McKim, Thunderhawk; also two sisters, Mrs. Emma Spence, and Mrs. Arsenia A. Myers. Funeral services at the home, Reverend Bishop, Pentecostal minister, officiating. Interment beside her husband in the cemetery at Lebanon, South Dakota.

HAMMOND.—Martha J. Hammond was born February 22, 1896, at Elkton, Maryland. Baptized April 19, 1925, at Elk Mills, Maryland. That dreaded disease known as consumption of the physical forces, but not so serious as the consumption of the spiritual forces, took her away July 19, 1927. She lived the best she could in harmony with her covenant, and left an excellent record of patience. Funeral at her brother's home in Elk Mills, conducted by A. H. Parsons.

Conference Minutes

NEW YORK AND PHILADELPHIA.—District conference convened at Archibald, Pennsylvania, October 1 and 2, Apostle Roy S. Budd and district presidency presiding. Reports from district presidency, A. E. Stoff, George W. Robley, and E. B. Hull, and from department heads. Secretary reported seven branches in the district, with a membership of 1,282. Thirty-four of the ministry out of 108 reported. Twelve had been baptized in the last six months, twelve confirmed, nine assisted in confirmation, fifteen children blessed, and assisted in blessing twelve children, 418 administrations to sick, 67 times in assisting to administer to sick, seven cases of difficulty adjusted, five marriages solemnized, one case submitted to court. Treasurer reported on hand at last report \$118.11; no receipts; expenditures \$51.60; balance on hand \$66.51. Reunion committee reported receipts \$1,063.21; expended \$820.48; in bank \$242.73; all bills not in, it will not be possible to make a full report until next conference. The reunion in 1927 was one of the most spiritual held in Deer Park. The Presiding Bishop was present and suggested in business meeting that the park be placed in the hands of a committee to be run as a stewardship for the church. The members acted on this suggestion and placed the matter in the hands of the District Bishop, John Zimmermann, sr., and District President A. E. Stoff, to form such committee. A resolution was passed on the time of holding the next reunion, the date to be the second Saturday in July, 1928, for the reunion to begin. The following names were submitted and recommended for ordination: Harry Mann to the office of elder; Vincent Smith a priest; Angelo Piedmont a priest; Alma Matthews a teacher; and Michele Sperandeo a deacon. H. A. Cunningham was elected secretary-treasurer, to fill the unexpired term of Sister Elizabeth Teal. Preaching by Apostle Roy S. Budd, Patriarch Gomer T. Griffiths, and District President A. E. Stoff. A mass meeting of the priesthood was held, A. E. Stoff in charge. The Department of Women met, in charge of District Superintendent Mrs. E. B. Hull, and discussed several subjects. The weather was like summer, which brought to the conference a large number from all over the district. A good, spiritual time was had. At the sacramental service an oblation of \$36.65 was received. Adjourned to meet in Philadelphia, Pennsylvania, in March, 1928, the exact date left to the district presidency.

NORTHWESTERN KANSAS.—District conference convened at Alexander, Kansas, August 27, 1927, at 10.35 a. m., with District President A. C. Silvers in charge. Reports were submitted from the following district officers: district president, secretary, bishop's agent, superintendent of Department of Women, chorister, also statistical reports from Selden and Twin Creek Branches, and elder's report from John A. Teeter. The following officers were elected: district president, A. C. Silvers, he choosing Elders Mark Williams and John A. Teeter as counselors; district secretary, Maud Teeter, sustained; bishop's agent, John A. Teeter, sustained; district treasurer, Willis H. Teeter, sustained; superintendent of Department of Women, May Huber sustained; chorister, John A. Teeter, sustained; superintendent of Department of Recreation and Expression, Sister George B. Kelley. It was moved and carried that the presidency act as the reunion committee. Moved and carried that surplus funds left over from the recent reunion be placed in hands of the Presiding Bishopric without interest. Moved and carried that this conference request each branch to take one collection each quarter for district expenses and place it in hands of district treasurer. Motion made and carried that the district president be authorized to provide for ordination of Brother Arthur Parsons to office of priest. Motion made and carried that we hold a reunion and conference next year, time and place to be left to district presidency.

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THE SAINTS' HERALD

The First Presidency, Editors.
Richard J. Lambert, Assistant Editor.
O. W. Parker, Business Manager.

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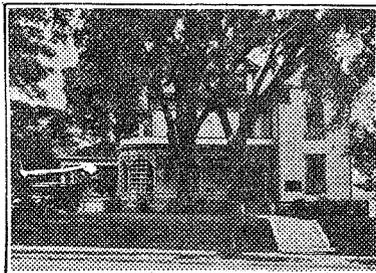
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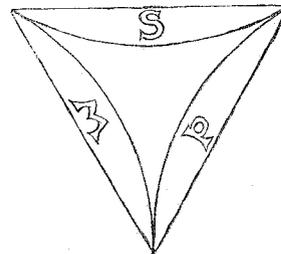
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OFFICIAL PUBLICATION RECORD

OF LATTER DAY SAINTS

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Number 45

EDITORIAL

Safety in Law, and Liberty in Respect

Under the cloak of freedom a dangerous doctrine is being promulgated, which if carried to its logical conclusions will lead to anarchy. Personal liberty is one aspect of it, and is strongly advocated by those opposed to prohibition. Liberty of speech under this cloak is distorted into license to say what is calculated to harm society and undermine the foundations of government. Along with it goes disrespect for properly constituted authority and disregard of law. To this I have called attention time and again, and my very efforts to warn against this invidious social danger have been distorted by those who have aligned themselves with the advocates of the doctrine. But the leaders in good government the world over have recognized that social safety lies in obedience to law, and obedience to law implies restrictions upon personal liberty. One has right to do and act only as he does and acts within the limits designated by law.

Lincoln, one of the greatest leaders of his time, who had a clear vision of social safety, as well as the forces threatening that safety, repeatedly proclaimed the necessity for strict observance of law. He thought and spoke in terms of American government and welfare, but his words in principle apply to all societies and peoples whose governments are based on constitutional principles and rights. One of Lincoln's most earnest appeals to Americans to recognize the great truth that social solidarity and safety lie in obedience to law and respect for authority, runs as follows:

Let every American, every lover of liberty, every well-wisher to his posterity, swear by the blood of the Revolution never to violate in the least particular the laws of the country and never to tolerate their violation. . . . Let every man remember that to violate the law is to trample on the blood of his father, and to tear the charter of his own and his children's liberty. Let reverence for the law be breathed by every American mother to the lisping babe that prattles on her lap; let it be taught in schools, in seminaries, and in colleges; let it be written in primers, spelling books, and in almanacs; let it be preached from the pulpit, proclaimed from legislative halls, and enforced in courts of justice. And, in short, let it become the political religion of the Nation, and let the old and young, the rich and poor, the grave and

the gay of all sexes and tongues and colors and conditions sacrifice unceasingly upon its altars.

Loyalty lies at the root of obedience, and I can not too strongly impress upon our people that because of the principles of our belief, the fundamentals of our religion, because of our antecedents and our true traditions, we should stand among the fore ranks of those who revere law and render deference to the representatives of properly constituted authority. And we should be alert to the dangers of the theories and subtle arguments which tend to lead us away from those standards.

"I will write the law in their hearts" spells the essence of obedience, and obedience prompted by an innate and divinely implanted desire to do all we can and be all one should for the welfare of mankind and the glory of God.

If we would find safety, we must learn obedience. If we would be happy, we must learn the respect which attaches to righteous authority.

In writing thus I am quite aware of the dangers which spring from the abuse of power, and looking back over the history of the past can see where in many places great harm has come by those in political power distorting the functions of government into instruments for personal advantages. And these dangers must be guarded against; but in attempting to flee one danger, it is folly to plunge into the midst of a greater.

The Christ set us the example even in this by being obedient. "Nevertheless, let thy will, not mine be done."

Our safety lies in law, and our obedience to it measures our social solidarity.

F. M. S.

Lamoni Has College Day Spirit

In the news columns you will find an account of the activity of Lamoni Branch on College Day. This community has its financial burdens, and during the past six or seven years they have been heavy, but during this time continued and liberal support has been given the institutions of the church, and its activities. This year the sum of \$1,044.20 was raised on College Day, with which they are not content, but are trying to reach the \$1,100 mark. This is an outstanding achievement.

Cost of Education

The stupendous figures of the cost of education in the United States are rather startlingly set out in statements recently issuing from the United States Bureau of Education. From the *Evening Ledger*, of Philadelphia, issue of October 27, I cut the following:

Profitable Investment

Three billion dollars is invested annually in the rising generation by the people of the United States. That is approximately the total of all expenditures for public schools as announced recently by Doctor Frank M. Phillips, chief of statistics of the Bureau of Education.

In an address before the National League of Compulsory Education, meeting in Cincinnati, Doctor Phillips said there are at least 27,500,000 children in the schools of the United States. To develop them by means of education into efficient, law-abiding citizens, the people are spending about \$100 per child. The collective bill will, of course, grow. Today school attendance has reached unprecedented figures, which continue to mount. Only two years ago there were in the United States some 3,000,000 children between the ages of five and seventeen years who were not attending school. In 1927 the figure has fallen to 2,500,000. A marked increase of attendance is shown in the upper grades. No fewer than 4,000,000 children attend the high schools throughout the country.

The bill for all this may seem large when thus presented, but it falls far below the total of national expenditures for luxuries. And that it represents a wise investment, no one can deny. The child or adult who has enjoyed the benefits of education not only gets more out of life for himself than the uneducated, but gives more to his community.

There has recently been some agitation on the question of whether the cost of education should be borne by the State or by the persons affected. The conclusions reached in such discussion will depend on the direction of approach. If the welfare of the group is in view, and the betterment of the coming generations is one of the objectives held to, the answer is, of course, that society should stand the expense and furnish the equipment. If an education is looked upon solely as an equipment for the industrial activities, then education may be termed capital, and the individual should bear the burden.

I have leaned strongly towards the view that the education of children and adolescents should be envisaged from its social significance, and social betterment should be at once the objective and the criterion of educational activities. If, as will be the case, the individual is the better prepared for industrial activities, this in turn becomes socialized, if the end results of individual activities in industry are measured by the benefits accruing to the group.

For the foregoing briefly stated reasons, I favor universal education of children to the limit of individual capacity, at the expense of society, with social welfare the dynamic of the educational activities. And so our slogan, "The equivalent of a college

education for every boy and girl in the church to the degree he or she is capable of taking it, and is willing to work for it." But with this ideal must go something else, viz: Everyone working for the group, and at that for which he is best qualified.

Educate aright, for the right job, and with the greatest good to the greatest number—and let society stand the expense.

F. M. S.

Advertising Church Locations and Activities

The question comes to us almost every week, in varied form but all generated by the same need, "Why do our people advertise so little? I do not find our church's advertisement among the others?"

From some quarters the question has almost ceased coming, for the reason that an energetic and efficient pastor or other officer of the local church has accomplished his purpose and in the local paper there appears each week, or more often if occasion demands, the announcement of our church and its activities. Only yesterday morning there came to my desk a portion of a Fresno, California, newspaper which contained a direct, creditable advertisement announcing the church location and program. Such a piece of work is of great convenience to Saints and others who visit that city, and in addition it gives standing among those not of the church who each week consult the newspaper as to the Sunday activities of the various churches. From many people we formerly heard in reply to the question, "Where is the church of Latter Day Saints in your city?" a reply something like this: "It seems to me there is a small church of that name somewhere in town, but I never hear of any activity." People who read the newspapers should no longer be able truthfully to make such replies.

On our desk at this moment is a letter from a Saint in Michigan who claims to have tried at various times to locate our churches in some of Michigan's and Illinois' best cities, and has been unable to find them advertised among the other churches, or listed in directories or telephone exchange lists. This Saint says, among other things: "I have been in C—, and in S—, and other places, . . . and have inquired of policemen or people on the streets as to the location of our church, and I have been answered that they did not know of such a people. . . . I have bought newspapers and could find no announcement of our church services, and of course have been deprived of attending. I hope in the future to see that the church has a greater place in the advertising columns of all the leading newspapers."

The HERALD has invited its regular correspond-

ents to use a line in the head of their news letters to its columns by which the readers may locate their places of worship, and in addition expects in the near future to publish a list of these locations in one column, that the Saints may have the information gathered for their use. Any interested party may send to the HERALD editor the location of the church or meeting place of the Saints of his branch, but it should be the particular responsibility of each branch president to see that this is correctly done. Will you cooperate with the HERALD that this good work may be accomplished? R. J. L.

Valuable Old Photographs Secured

Because of the public spirit of the possessors of some valuable old pictures and photographs, the Graphic Arts Bureau has come into possession recently of historical specimens which might easily have been destroyed within a few years.

Among these are the following: Sister Rannie, a short time since widowed by the death of Elder Edward Rannie, has placed in the bureau's care a well-preserved picture of President Joseph Smith which was taken possibly at the time he came to the head of the church at Amboy, Illinois, in 1860; a picture of David H. Smith, taken at the time he was on a mission, in Salt Lake City, Utah; a picture of Edward Rannie, taken in 1883.

Elizabeth Totty, of Independence, has surrendered a large composite picture published by William Crick in 1897, which is so complete a pictorial history of that time as to be of great value.

A souvenir booklet published by the Stone Church Sunday school in 1914, containing views of the residence of Elder John W. Brackenbury, where the first Sunday school in Independence was held, and of the Brick Church where the Saints formerly met on East Lexington Street, has been donated by Adeline Tignor, of Independence.

Elder E. B. Hull, pastor at Brooklyn, New York, has donated two negatives of the original Jackson County Courthouse, now moved to Kansas Street, near to the City Hall of Independence. At the time these negatives were made, the old building was covered with weatherboarding which hid the logs, but these were removed when the building was restored to the original condition as much as could be, and it was taken from Lexington Street to its present site. The negatives were made April 12, 1918, and form an important link in the pictorial history of the old courthouse of Jackson County.

Saints and friends who remember and consent to place these rare articles in care of the Graphic Arts Bureau and the archives of the church should

be regarded as thoughtful and careful people. Too much destruction of such and other historical matters occurs as people move from place to place, or as keepsakes change possession. R. J. L.

Elders Holloway and Wheaton in Debate

The Kansas City *Times* and the Kansas City *Journal* contained prominently placed news dispatches on November 7 announcing the opening of a debate November 6 between Elder L. G. Holloway, of the Reorganized Church, and Apostle Clarence L. Wheaton, of the Church of Christ.

The dispatch states the debate was to have been held in a country church a few miles distant from Lancaster, Wisconsin, but so much interest had appeared among the people that it had been moved to the Lancaster town hall, which was filled with hearers at the opening session.

The discussion is to continue for ten days; the propositions are so framed as to require each disputant to affirm that his church is the true and lawful continuation of the church organization formed under the leadership of Joseph Smith, which took tangible form April 6, 1830. Each disputant also affirms that his organization is in harmony with the original church in origin, organization, doctrine, and practice. Elder Holloway's affirmative is to be canvassed the first five nights; Apostle Wheaton presents his affirmative beginning November 11.

R. J. L.

The *Wichita Eagle* recently published an interesting account of the meeting of the Civitan Club, which was entertained by Henry Roe Cloud, an Indian, who had traveled forty-five thousand miles in 1926 in order to sit in the councils of every Indian tribe in the Nation. Mr. Cloud said that the Indian had religion as a basis for all of his thinking; that he is a better companion because of taking that religious thinking into consideration in his social contracts, and a better warrior when he takes his religion with him on the path. He regards sacrifice as a necessary portion of the life which would show progress, and believes that when such ease and luxury come to either white man or Indian as to entirely dispense with sacrifice, that the tendency to discard religion comes also. "The Indian who has known sacrifice yet has been allowed to taste the sweetness of gain takes his religion like his forefathers took it. His religion is part of everything he does." The spirit of sacrifice is found necessary to the happy home.

He further said: "We should stop apart from the activities of life on occasion, and let the pendu-

KLDS AND KMBC NEWS

Change in K L D S Vesper Schedule

Beginning next Sunday, November 13, the K L D S vesper hour will begin at 6 o'clock instead of 6.30. This change will enable distant listeners to receive the K L D S program with less interference from other stations than at the later period.

So many stations are broadcasting on each wave length that it is very difficult to receive distant stations, and because of the much greater range of any station at night than in the daytime, interference at night is consequently much worse. So, from the standpoint of interference, it is believed that the six o'clock vesper hour will be an improvement over the later period.

Power Increase Application Denied

Although no official communication has been received at the K L D S office at the writing of this article, newspapers have published the report that the Federal Radio Commission has denied the K L D S application for increase in power. A maximum of 5,000 watts was petitioned by the station management, which had been practically assured through its Washington attorney, Brother Franklin D. Jones, that at least a substantial increase would be allowed.

It has been necessary to purchase new power equipment to replace that originally installed for the 1,000-watt station, and the equipment ordered will easily handle the maximum power requested from the commission. Even though the actual power output of 1,500 watts may not be increased at this time (the new equipment should be ready for use December 1), listeners should be able to hear K L D S-K M B C somewhat better when the new power plant is put in use.

"Journal-Post" Now on the Air

Arrangements for broadcasting *Journal-Post* features have finally been completed, and this Kansas City newspaper, published by Walter S. Dickey, went on the air November 1. The *Journal-Post* features are well described in the following news item, which appeared in the November 2 issue of the *Kansas City Journal*:

"Broadcasting Service of Up-to-the-Minute Events Is Launched Successfully"

"The new radio service inaugurated yesterday by the *Journal-Post*, including broadcasts of weather and market reports and the principal news of the day, made a favorable impres-

lum of mind swing back, and out across the future, too. We should take stock of our needs and find a place for worship.

"The Indian always does this. The religion of the white man hasn't come easy to him. His own religion has been his basis for all thinking. He sees the white fellow using one conduct in his business house, another in his social contact, and still another in his church.

"This departmental worship has been hard for the Indian to understand. He finds it necessary to pause apart and let the pendulum of mind sweep across his accomplishments. I think the white fellow ought to do that, too."

R. J. L.

sion on radio fans in Kansas City and all parts of the Middle West.

"This broadcasting will be a supplementary service of the *Journal-Post* that will be found dependable, valuable, and interesting," said Jason Rogers, general manager of the *Journal-Post*, who introduced the first night feature program from the *Journal-Post* studio of K M B C at seven o'clock last night.

"Listeners-in in the Kansas City area will get the latest important news quicker than they could by any other means," he said.

Editor Addresses Fans

"Dick Smith, managing editor of the *Post*, then addressed the radio audience.

"The entrance of the *Journal-Post* into the radio broadcasting field at this time is not a happenstance," said Mr. Smith. "It is the result of developments that have made broadcasting a legitimate newspaper activity.

"Until recently the rules of the great press associations prohibited client newspapers from broadcasting the news which these associations gather from the far corners of the earth.

"The only exceptions were special occasions when the news involved was available to all and there was no chance of one news-distributing agency getting over the radio news that a competitor had obtained at great expense.

To Avoid Confusion

"This forced newspapers which desired to broadcast to turn to entertainment programs—music and the like—with which the air already was cluttered. The *Journal-Post* saw nothing to be gained by this course, feeling that additional broadcasting schedules of such a character would only add to the confusion already bordering on chaos.

"But now most of the news-gathering organizations have decided that their policy was shortsighted and the ban on news broadcasting has been lifted, making it possible for the *Journal-Post* to go on the air without stepping outside of the normal and natural function of a newspaper, which is the dissemination of news.

"In fine, the *Journal-Post*, through its news bulletins and the broadcasting of newspaper features, is filling a field heretofore unoccupied in Kansas City, and one that rightly belongs to a newspaper. The schedule has been arranged so as to interfere as little as possible with regular entertainment programs of other broadcasters. We will be on the air through station K M B C for short periods three times daily—at 12 o'clock noon, at 4 o'clock in the afternoon, and at 7 o'clock in the evening."

Temple Orchestra to Broadcast

K L D S will broadcast a special program by the White Temple Orchestra, of Saint Joseph, next Sunday afternoon at 2 o'clock. This orchestra has broadcast from the church station several times and has been enthusiastically indorsed by many listeners. The orchestra is composed largely of young people of the First M. E. Church of Saint Joseph, also known as the White Temple. The orchestra is conducted by W. C. Maupin. The man who is responsible for this organization is B. P. Johnson, the business manager, who has a great interest in young people.

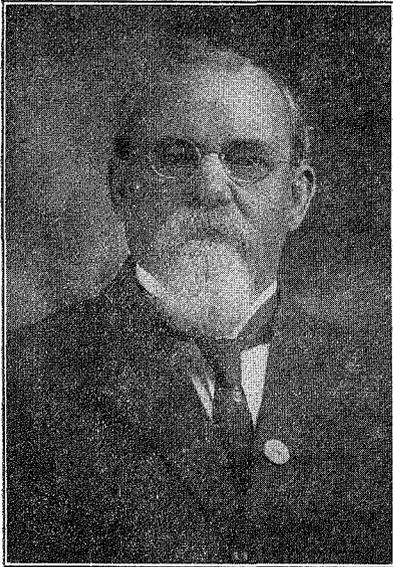
I read all the church papers and usually reread them. I have read the Book of Mormon three times, once before I joined the church, twice since. I like it very much and think it is a good book for anyone to read and then reread. I only hope that I can live a life as good as some of God's people of Book of Mormon times. That, however, is not an easy thing to do in a place like this where one hears nothing but profanity from morning till night. I am not letting that bother me, but endeavoring to do to others as I would have them do to me.—J. H. Eaton, East Dorsett, Vermont.

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

Gomer Thomas Griffiths: An Autobiography—2

CHAPTER 3



GOMER T. GRIFFITHS

My father, like many of those days, indulged in the use of tobacco, but he confined its use wholly to smoking. He used to have me light his pipe for him, and many times he would warn me what would befall me if he ever caught me smoking or using tobacco in any form. Poor soul! He did not seem to realize that he was teaching me to use the

filthy and unprofitable weed every time he requested me to light his pipe. I am sorry to say that I learned to use tobacco, both chewing and smoking, thus going one point beyond my father. But thanks be to God, he influenced me by his Holy Spirit to rid myself of these unprofitable habits over fifty years ago. Later I shall relate how I came to quit the use of tobacco; also tea, coffee, and intoxicants.

The reader can readily see that I did not have an opportunity of procuring a first-class education when I was a boy, or a young man either. I was sent to school when very young, but could not learn rapidly, like most children, for I was at a great disadvantage in that I did not understand the English language. My parents would not permit their children to speak to them in English in the home. In their opinion, the Welsh language was the only language, and they were determined that their children should not get away from it. At times I have been very sorry that I was born under such conditions. The only opportunity I had to learn the English language was on the streets, from other children, and they were a mixture of all nationalities. One can readily see what kind of a language I would naturally acquire.

It was difficult for me to correctly pronounce words with more than one syllable, or words that began with the letter "s." The English and the

Welsh drop the "h" where it should be and put it where it should not be, and it was a difficult task for me to overcome this habit. I would say for *horse, orse*; for *white, wite*; for *whale, wale*; etc. Hence, when speaking in public, I had to keep this in mind all the time I was talking, and I found it a tremendous obstacle to overcome. It has caused me many hours of sadness and discouragement.

In trying to pronounce a word beginning with the letter *s*, I had a little experience that proved very amusing to my wife. I had been preaching on false prophets, making a comparison of genuine money with counterfeit money, and wanted to use the word *spurious*, but was unable to pronounce it. After retiring, assuming that my wife was asleep, I undertook to master the word. My wife suddenly turned over and wanted to know what was the matter with me. I answered that I was not aware that anything was wrong. She then asked what I had been *spuing* about for the past half hour. I told her I was trying to master the pronunciation of a certain word, but could not get beyond the *spu*. Before we went to sleep I had mastered the pronunciation of *spurious*.

I can not see why boys and young men of today can not speak the English language correctly, especially those who have parents who use good English in the home. I have a grandson ten years old who can pronounce words of six and seven syllables as easily as I could pronounce words of one syllable when I was a young man. He has had an advantage over me in that his father is a professor of English classics in a university and his mother has had a university education. I have often thought that had I been favored with such an environment, I could have accomplished a greater amount of good in the world in the Lord's work, but I am thankful that the Lord, by his Spirit, helped me to go forward, notwithstanding the discouraging conditions with which I had to contend. And if the Lord could take such an ignorant boy and make him useful in his service, how much more can he do with boys who have had the advantage over me in point of education. God can do more with a sharp tool than with a dull one, providing such a one is willing to be used by him.

My parents were at a disadvantage in that they could neither read nor write the English language. This was a very great handicap to me and caused me much worry and sorrow. If I were late in going to school or for some reason were kept at home, I had to go without an excuse because my parents were unable to write one for me. If the lessons were difficult and hard for me to solve, my parents were unable to help me. My teachers did not realize my position, and did not always believe me when I told them I was kept at home by my parents to

care for my younger brother while they went to attend a funeral or some other affair, and many times I was punished when innocent.

There were times when I became discouraged and tired of such treatment and would play "hooky," and as a consequence I received "what Paddy gave the drum" from both teacher and parents.

My parents thought it very strange that I did not learn more quickly at school—especially the English language. At last, as a penalty, I was sent back to the coal mines. I followed that occupation until I was about nineteen years old, or until the time I became interested in church work and the Lord called me out to work in the general ministry.

CHAPTER 4

I used to indulge in many innocent boyish pranks. I was guilty of doing what Paul said most people do at a certain period of their lives—"thought as a child and acted as a child."

One day a little boy by the name of Thomas and I went down on the Ohio River bank to play. There were growing along the river bank some very high weeds that produced large, white flowers resembling lilies. We noticed humming birds going in and out of these flowers, abstracting the sweetness. We concluded that what was good for the little birds was also good for us, and we proceeded to eat the insides of some of these flowers. That night my little friend became very ill, and died before morning. It must have been that I did not eat very many of the flowers, for I did not become sick at all, or perhaps my time had not yet come and I was protected from the fatal result by the Lord.

At another time a number of us boys dug a cave in a sand bank. That same night one of the boys by the name of Marshall, who had played "hooky" from school and was afraid to go home, went into the cave to sleep for the night. The sand caved in on him, and the next day some one passing the cave discovered part of his body sticking out of the sand. It was rumored about that the dead boy was I, this

mistake being due to the fact that we had hats alike. This disaster brought sadness to my heart, but it taught me a lesson—not to stay away from home when bedtime arrived.

Our parents were very strict with us and did not permit us to go in or near the Ohio River without their consent. One day another boy and I, without the consent of our parents, went down to the river to swim. My playmate was quite a good swimmer, but I had not learned the art. He gave me strict orders to wade around in the shallow water close to shore while he went out in the deep water.

But, in some way or other, I went out beyond my depth, and as I went down for the second time, I saw him going away from me. I then gave up all hope, but as I went down, I must have made some peculiar noise, attracting his attention, for, to my happy surprise, he came to my rescue. My parents never knew of this event. I always had a tender spot in my heart for the lad who rescued me. A few years later he was killed, and I was sad.

At another time I played hooky, went to the river, and spent the day in swimming and playing. I was afraid to return home, but went to the home of my oldest sister. She had left an empty flour barrel on the porch, expecting a

farmer to fill it with apples, but the farmer failed to turn up that day. I turned the barrel upside down, crawled inside, and fell asleep. My parents went in search of me. I was not to be found on the streets or near the river, so they concluded I had fallen into the water and drowned. Finally they went to my sister's home, and in passing the barrel on the porch, my sister kicked it over, and there I was, sound asleep. I escaped punishment that time, for they supposed I had crawled in there during the day. You can imagine my rejoicing!

Close to my sister's home was an orchard, and there was one tree in particular whose fruit had attracted my attention for several days, but I did not dare go inside the orchard for fear of getting

Do You Believe

*That God is the Owner of all?
That you are his steward, and
must account to him for what
you have?*

If so,

Do you believe

*That he requires you to give defi-
nitely a tithe of your net in-
come in acknowledgment of
his Ownership and of your
Stewardship?*

And

*That you should use the remain-
ing nine tenths (whether you
spend it or whether you save
it) in godlike pursuits?*

into trouble. This tree was near a high fence. One night I slipped out after dark and picked some of the fruit. Imagine my surprise and disappointment upon biting into one to find it to be a quince! That is not the only time I have been disappointed in judging things from outward appearance; I have had like experiences many times. No doubt the fruit of which Adam and Eve partook looked as good to them as did the quince to me, and they, like myself, discovered to their sorrow that it was not as sweet as it appeared and that the eating thereof produced bitterness.

Once I decided that the Lord had come to my rescue to save me from punishment at the hands of my parents. I played "hooky" and spent the entire day going here and there until after supper time; then, knowing full well what the consequences would be, I dreaded to go home. I wended my way to the river, made a line out of some thread, a hook out of a pin, put a little bait on it, and threw it into the river. To my great surprise and happiness, something pulled at the line, and I brought it to shore as quickly as I could. The water was quite shallow at that point, so I waded out in the water and met him half way. I was happy when I saw a fish two feet long, what we called a sturgeon in those days. I started for home with him, as fast as my legs could take me. That saved me from getting a whipping, so I thought that surely the fish I had caught was a Godsend, and my heart was full of gratitude.

My father had occasion to go to Kaysville, Illinois, to work in the coal mines. After being there for some time, he wrote to my mother that he would soon be home and that he was going to bring us boys some hazelnuts. I had a nephew nine months younger than myself, and he was equally delighted when he heard that his grandfather was going to bring us hazelnuts.

In those days there were no railroads along the Ohio River, and all the traffic was by boat. There was a big bend in the river, about two miles down from where we lived, but the large steamers carried very powerful whistles that could be heard for miles, which they always blew before coming to a landing. My nephew and I expected my father to arrive on every boat that came up the river, and when we would hear the whistle we would make a bee line for the landing. At one of these times it was dark, and we took a lantern with us. As we arrived at the river bank, we saw the steamer coming up towards us. When she came in sight, my nephew waved the lantern, and the boat headed for shore. When close in, the captain called out, "What do you want?" Before I had a chance to say a word, my

nephew called out, "Is my grandfather on there?" The captain was furious and replied by consigning my nephew's grandfather to another sphere, and ordered the boat to proceed up the river. The steamer happened to be a fast express and did not stop at small places. We had put them to a lot of trouble to turn and see what was wanted. It was no wonder the captain went into a rage.

One Sunday morning my mother started me off to Sunday school in a suit of new clothes. In those days our clothes could not be purchased ready made; our mothers had to make them for us. She gave me special orders that morning that I was not to dirty or tear my new clothes, and said if I disobeyed orders I would be severely punished. No little boy was more proud of his new clothes than I. It was in the month of June, and the cherries were ripe. While on my way, I saw some boys up in a cherry tree, helping themselves, and since they refused to throw some down to me, I decided to climb to the top of the picket fence and help myself. I picked the cherries off one limb which was close, and reached out for another limb, when, to my great dismay, the branch broke off and down I fell, head first. To my awful sorrow the bottom of my new pants caught on the top of one of the pickets and stayed there, while I went down to the ground. You can imagine the condition of my new trousers. I was forced to go straight home, and for my disobedience, my mother gave me a good thrashing the next morning with a rawhide whip. She always kept this whip hanging on the wall where we could see it.

Mother never punished us on the Sabbath Day. She never whipped us when she was angry; neither did she forget the promises she made. It was a case of "yea" and "nay" with her. She always said what she meant and meant what she said. It would be a mighty fine thing for a great many children today if their mothers would pursue the same course. I have heard mothers tell their children that if they did or did not do certain things, they would inflict terrible punishment upon them, but the promised punishment never materialized. Such mothers do not have much regard for the saying of Jesus, "Let your yea be yea, and your nay be nay," nor for the fact that they shall have to account for every idle word.

Other mothers, when their children disobey, use very endearing terms, such as "honey," "sweetie," "dearie," and "lovie." At such times they should remember the saying of Solomon, "Spare the rod and spoil the child," for the rod would be more effectual in most instances than the endearing words. I have been in homes where the little rod should

hang on the wall; perhaps it would be more attractive if the handle were silvered, and underneath the words inscribed in large golden letters, "I need thee every hour."

I have a vivid recollection of seeing W. W. Blair and J. W. Gillen in those youthful days, the former being an apostle and the latter a missionary. I remember being sent to the blackberry patch with Brother Gillen.

CHAPTER 5

Dan Jones was captain of one of the passenger steamers on the Mississippi River that plied between Saint Paul and Saint Louis. It is said that Joseph Smith, the Martyr, and other dignitaries of the church, were passengers on his boat, at which time a preaching service was held, Joseph Smith being the speaker. Captain Jones became interested in the gospel and obeyed it. He was subsequently called to the ministry by Joseph Smith and sent to Wales on a mission. God operated through him in a marvelous way, and he was the means of gathering in hundreds, among whom were some of the better class of people. My parents accepted the gospel and were baptized.

Upon the return of Brother Jones to Nauvoo, Illinois, he found the church had broken up. He followed Brigham Young and his followers to Salt Lake City. He later returned to Wales and attempted to introduce polygamy and its kindred evils to the Welsh people, but they refused to have anything to do with such teachings. This was a death-blow to the work in Wales and has proved a handicap hard to overcome.

At the close of the War of the Rebellion, my father, being seriously afflicted with miner's asthma, was advised to go west for his health. He located in the little hamlet of Saint David, Fulton County, Illinois.

A brother by the name of David Williams had started a coal mine in this little place. All the men working in the mine were Latter Day Saints. The mine boss was Elder Jeremiah Jeremiah, who later was ordained a seventy and sent on a mission to South Wales, accompanied by Jason W. Briggs, president of the Quorum of Twelve, and in charge of the work in Europe.

Saint David could boast of only two rows of houses and a little chapel that the Saints had erected out in the woods. This chapel served as a meeting place for the Saints as well as a schoolhouse for the children. I have no doubt this was one of the first church edifices built by the Reorganization in the United States. It was in this little chapel that I first gazed upon the face of our late beloved Joseph

Smith, who presided over the church for nearly fifty-five years.

Sometime during the summer of 1866, the president of the branch announced that the prophet and president of the church would soon pay us a visit. This announcement created a sensation; the old as well as the young were very much excited, and his proposed visit was the subject of conversation on the streets and in the homes of the Saints. I was ten years of age and had ideas as to the appearance of a prophet of God. To my boyish mind he was a being very different from others, and I clothed him with personal attributes and characteristics almost divine. So I considered myself very fortunate to have the privilege of looking upon the face of a prophet of God and of hearing him speak.

The eventful day arrived. The church in which the Saints met seated only about a hundred persons, so to be sure of getting a seat I was one of the first at the meeting house, and I sat up in front in order to get a good view. At last the personage appeared, in company with Jeremiah Jeremiah, president of the branch, and Edwin Stafford; they occupied seats on the old-fashioned half-moon platform.

Childhood's impressions are vivid and lasting, and I now see him distinctly in memory as I looked upon him then. Truth compels me to state that I was greatly disappointed in his appearance, as I had in mind all the time a being of abnormal physical proportions, while before me sat a seemingly very human man, wearing ordinary clothes, with no adornment whatever, and having quiet and unassuming manners. He was slight in build, with black hair and whiskers. I was favorably impressed with his dark, piercing eyes, which seemed to penetrate one's very soul, but at the same time his intense gaze was modified by a kindly, sympathetic expression, making his thin face not unattractive. He also had a personal magnetism about him that drew even little children. And there was never a time when our worthy brother was not sociable and very considerate of those around him. He had a power with him that drew people, and such winning ways that the people loved to be in his company.

He impressed me as being only an ordinary speaker, he then having had only about six or seven years' experience in the pulpit. In later years, as I have sat listening to his wise counsel, able arguments, and marked ability as an interesting pulpiteer, I have compared him with the Joseph of years before.

As I sat there, a ten-year-old boy, little did I think that I would be so closely associated with the speaker in carrying the angel's message, and in helping him to build up the kingdom. I am quite sure that

he did not have the slightest idea that the ignorant little Welsh boy who sat before him would be associated with him in the high councils of the church for about forty years. Only our Father in heaven knows what is in the future for little boys, and therefore parents should commit the keeping of their boys and girls to him.

I was called to the office of Seventy and ordained just about ten years after I met the Prophet.

Soon after the departure of Brother Smith, I asked for baptism, and Brother Jeremiah Jeremiah, one of the Seventy and president of the branch, baptized me July 5, 1866.

The Saints in those days were very spiritual, and they were made partakers of many blessings. My mind often reverts to the times when the Lord spoke to them in tongues and in prophecy. My, how they did sing the songs of Zion! They had wonderful confidence in the promises of God. They sang many of the old hymns of finer spiritual quality. If we of this day would sing more of those good old-time, soul-reviving, spiritual hymns, there would be more of the Spirit in our meetings. As Saints, in our hymns, we are copying too much after the world.

In those days the Saints met together on Tuesday evenings for prayer meetings and on Thursday evenings for testimony meetings. The order of the prayer service was that as many as three or four prayers would be offered before rising from our knees; then we would have some singing, then another season of three or four prayers. This was continued until all had prayed who so desired.

One of these evenings, in the first season of prayer, I fell asleep with my head in my arms, resting on the seat before me, and kept on sleeping. The meeting adjourned, the Saints went home, and I was left alone in that little chapel out in the woods. At bedtime my parents discovered my absence, and I presume they became very much wrought up. They made a search for me and finally found me, in the wee small hours of the morning, in the church and fast asleep. That was the longest period that I was ever on my knees at one time, and I have often thought that it was a mighty good thing the Lord had poured out upon me the spirit of deep sleep, for had I awakened in that lonely church out in the woods, there would have been some terrible screaming and great excitement. There never was a boy in this world more afraid of ghosts and devils than was I, and it was many years after I entered the ministry ere I could get rid of that awful feeling. My parents and all the rest of the people with whom I was associated believed in such nonsensical foolishness. Many a night I have slept with my head under the bed covers, and almost suffocated, not

daring to look out into the room for fear I would see a spirit. After I began reading the Scriptures, I learned, to my great happiness and peace of mind, that the spirits of the righteous went to Paradise and that they could not come back to earth unless they were sent as ministering spirits, and that the spirits of the wicked are consigned to hell, God's prison house, and that they could not come back at will, but would have to remain in prison until they appeared before the great august Judge to receive their sentences and be punished for the evil deeds done while in the flesh.

Foreigners are the most superstitious people in the world, often relating stories of a frightful nature before their children, which is a very wrong thing to do, as the fear thus instilled often mars the after life of the child. There are those grown to manhood and womanhood who are never able to throw off the fear thus acquired.

While still residing in Saint David, I was afflicted with a very bad case of sore eyes, which caused me considerable suffering, and I could not leave the house with my eyes in such a bad condition. One prayer meeting night just before going to the church, my mother, thinking it would soothe my eyes so that I could go to sleep, applied a poultice of cold tea leaves. I went to bed, but in a short time my eyes pained me so severely that I got up out of bed and dressed. Then, using the fence to guide me, I went to the prayer meeting and requested that I receive the administration of the elders. My eyes were almost instantly healed, and I have never had any trouble with them since. The incident made a great impression upon my mind and instilled within my young heart great faith in the Lord and in his ability to heal the sick.

(To be continued.)

My Way

Mayhap it stretches very far,
 Mayhap it winds from star to star;
 Mayhap through worlds as yet unformed
 Its never-ending journey runs,
 Through worlds that now are whirling wraiths
 Of formless mists between the suns.
 I go—beyond my widest ken—
 But shall not pass this way again.

So, as I go and can not stay,
 And never more shall pass this way,
 I hope to sow the way with deeds
 Whose seed shall bloom like May-time meads,
 And flood my onward path with words
 That thrill the day like singing birds;
 That other travelers following on
 May find a gleam and not a gloom,
 May find their path in pleasant way,
 A trail of music and of bloom.

—Sam Walter Foss, in *Universalist Leader*.

Pen-Point Pick-Ups

Some one has said that "Variety is the spice of life." This may be true, but it occurs to me that the real "cake" of life has to a more or less extent become so "spiced" with "variety" there is little left but the "spice."

Is it not just possible that the world at large is more or less carried away with incidentals, while the basic principles of life are either neglected or overlooked?

Let us not spoil the wholesome life with the spice of variety.

Jesus said, "Seek ye first to establish the kingdom of God and his righteousness, and these [incidental] things shall be added unto you."

We are told that a thousand years is as a day with the Lord. I have no particular objection to this if it is the Lord's way; however, I am quite sure this measurement does not apply to mankind.

The safest and most logical course for man to pursue is to "get busy" as early in life as possible, confining his operations to the first hundred years of his life, working while the "day" is young.

When we pray "Our Father who art in heaven . . . give us this day our daily bread," are we thinking alone of the physical laws representative of God by which "the earth shall yield its increase" and which under proper process becomes the bread upon which we subsist in order that we might be able to meet the physical demands which come to us? Or does the prayer have a deeper significance, in that we are created spiritually as well and in the nature of things must be fed on food divine so that we might be strengthened with might in the inner man, for tomorrow we may be called upon to go forth to forgive a brother, and we must be strong for such an occasion?

According to the statement of our blessed Lord, the forgiveness we expect of our heavenly Father is contingent upon our ability and disposition to forgive our brother. Lord, we are in need of both physical and spiritual food; give us this day our daily bread.

Vox populi, vox Dei, I understand is Latin for "The voice of the people is the voice of God." Well, I wish I had time and ability—the disposition would not be lacking—to make an extended excursion back through the intervening decades with the idea of finding the man who *said it*, why he *said it*, and what the conditions were under which he *said it*.

It is true that I may not be highly educated; my judgment at times may be warped because of prejudice; and I may see through a glass darkly now and again; but if I should ever be fortunate enough to meet with the man who *said it*, I would walk straight up to him and say: "Mr., I don't believe it," for I don't.

I have not traveled as extensively, perhaps, as have others, but I have been up in Iowa and as far away as Arkansas, and what mine eyes have seen, what my ears have heard, and what my heart has felt in hearing the voice of the people is in striking contrast to that which I feel when I commune with my heavenly Father, or the feeling which comes to me when I can really sense the significance of the wonderful words of life so beautifully expressed by the Master of life. Again, when I life mine eyes to the starry realms above, and the flowers, the beautiful groves budding around me, I hear and see and feel the voice of God, and I think of that which was presented by the Psalmist David: "The heavens declare the glory of God, and the firmament showeth his handiwork." This, then, because of the God within seeking to answer to the voice from above, I say, "I hear and come to thee."

No! I can not think the voice of such a being is represented in the jazz-swept world of today.

The voice which comes to me daily from the people represents such conditions as unholiness, unholy ambitions, selfishness, avarice, and their concomitant evils with which the world is deluged and which can not be confused with the voice of God, as it is unlike the voice who said, "I am come that they might have life and have it more abundantly."

Just a Word

By R. E. Chrono, Sr.

We can't recall life's quickly passing hours,
Nor heal a wound and leave no searing scar;
We can't prevent a harsh word's mighty powers
To hurt a friend whose love seemed like a star.

We can't unsay a harmful word once spoken,
Nor rob a blow of humiliating shame.
We can't renew a friendship once its broken,
For confidence can never be the same.

If word of mouth with anger's might is freighted,
Or barbed with poison and dire vengeance sought,
Then love for friend its parting flight has started
Into a realm where friendship can't be bought.

If love of friend we greatly prize and treasure,
Then love for friend we surely should retain,
And give to him a heart's sincerest measure
Of sentiment and friendship without strain.

So guard the tongue from words which hurt another,
And keep that frown a captive with a smile.
It will joy and gladness bring to each other,
If we strive to make our friendship worth the while.

NEWS AND LETTERS

Little Journeys with the Editor in Chief

The Hoosier State

I recently received a letter from a brother who seemed to be under the impression that these "Little journeys" are a running account of my work and movements from day to day. It has never been my intention to do anything approaching this, for such a biography or "public diary" would be quite out of place. At times I have feared that I have to too large an extent included account of my movements, especially when away from home. To write of routine would be quite tiresome, both to reader and to writer; but from various quarters I have received encouragement to continue the journeys with the editor, as the HERALD readers were interested in the descriptions of places and events, and that there was sufficient of the human interest about the "journeys" to make them worth while to our readers; that some, at least, perhaps many, were interested in knowing somewhat of the work, travels, hopes, ambitions, and an occasional heart throb of the "big chief," as I have been termed, perhaps both in derision and affection.

So I am, for the time being at least, appearing in print now and then with a "journey" in the hopes that they will be of interest and not without some benefit to the HERALD readers.

I have not seen much of the Hoosier State, except transiently, mostly from the windows of fleeting trains across the State in passing from the West to the East, and contrariwise. Some year or more ago I visited Indian Lake reunion, and later visited the Clear Lake Branch, but of the work in the State I knew but little from first-hand observation, though names of workers and branches were more or less familiar from reports, letters, conference minutes, etc.

And so when after a day's journey from Philadelphia (where I had made a rather hasty call) I found myself approaching New Albany with before me a two- or three-day visit among the Saints of Indiana, I found myself keenly interested in what I would experience in places whose names had been familiar ones for years, and with pleasure in meeting Saints of whom I had heard, but had not personally known. It was on the 28th of October, and I was on a Baltimore and Ohio train, and my first objective was Byrneville, where a church was to be dedicated on the 30th. I reached New Albany about 9.35 p. m., some hours earlier than I had expected (an error in reading time tables), and hence instead of spending the night on a train, I spent it in a hotel, The Tavern. I enjoyed a needed rest and sleep and the opportunity to remove the stains of travel.

Upon coming into the lobby from my room on the next morning, I experienced the pleasure of meeting two old-time friends, Brother and Sister J. A. Robinson, or "John" and "Keo," as I had always known them.

As I ate breakfast we chatted, about times old and new, and I learned much from J. A. concerning conditions in the district. Breakfast over, and a few errands run, we, baggage and all, were stored in the Ford and were off for Byrneville, an "inland" town a few miles from Georgetown, on the Southern Railway. From what I saw in New Albany, I should judge that it is a live, thriving, southern Indiana town, perhaps a bit too close to Louisville to become a big city but a good place to live at that. Concerning its statistics I learned little more than that it is of about twenty-five thousand population. J. A. and I were too busy on church matters and experiences.

Leaving the little city, I found the car was purring (rattling, should I have said?) along a smooth, concrete road, which changed in a few miles to macadam. I had heard much about the "sticks" of Southern Indiana, its wild aspects, and its undesirability as a place to live. But I was treated to a fine surprise. In just a short time the road lifted from the level

on which New Albany stands into the hills of the Knob Country—Floyd Knobs, those are called—and as the Ford chugged around bend and curve, beating its way to the summit, I caught vistas and views of timbered hills and wooded glens which were a delight. The country is of rare beauty. In general aspect it is not unlike the hills of the Ozarks, so far-famed for beauty. The hills were a riot of color, though the fall change of color had progressed till the deeper shades had formed, but browns, yellows, and reds alternating with the greens of cedars, and some others which still had their summer garb, as the pictures varied with the changing contours of hill the sweep of valley, presented scenes which made the ride one of continuous pleasure because of the appeal of beauty.

Through Floyd Knobs, village unincorporated, and one or two others, and we reached Greenville. A strange story was told me of this place, a story going back into the first decade of our church history; of a visit there by Joseph Smith, Hyrum, and others, of an attempt at poisoning Joseph and Hyrum frustrated by divine help. I had not heard the story, or if I had, had not retained it in memory. Brother Robinson told it, and I heard it from others later, and was told it was from church history. Mayhap more of it later. Greenville had appearance of being old enough to figure in such a happening. It lies on a road which was a thoroughfare early in the history of Indiana, back in the forepart of the nineteenth century.

At Greenville we turned off the old road, to go towards Georgetown and Byrneville; and after a few miles of road through a country evidently once heavily wooded but "sawed off." We reached about ten o'clock, the farm home of Brother S. O. Mosier, and there we stayed till after lunch. We found a quiet but nevertheless hearty welcome from Brother and Sister Mosier, and we also found one of the old-timers of our workers in the person of Brother Dutton. The house, which constitutes one of the material aspects of the home, is situated on a hill overlooking to the south the valley and opposite bordering hills of Indian Creek, and the vista across the valley and down it, away towards its confluence with the Ohio some miles away, is charming. And I found on that half section much to interest us. So while waiting for lunch, we were shown by Brother Mosier and the son, Fulton, the herd of Jerseys, the wheat fields, the cleared timberlands, etc., and from Brother Mosier I found a readiness of answer to my many questions which indicated a keen knowledge of farming conditions in southern Indiana.

Lunch over, again in the Ford, Brothers Robinson, Mosier, Dutton, and Sister Robinson, and I went a mile or so farther, to the quaint and far-from-new village of Byrneville. There we stopped awhile, to meet such of the Saints as we could and to see the new church, of which I'll write later. Then, with Brethren C. N. Maymon taking Sister Robinson's place (she remaining to rehearse with singers, etc.), we went some twelve miles farther to visit a place of considerable historic interest, Corydon. It was the State capital from 1816 to 1825, and was the capital of the Territory previously. In the square in the center of the town, stands yet the solidly built square stone capitol, two stories high, surmounted by a cupola, and in so good state of preservation that it is still used for offices and courtroom. Owned now by the State, it will be restored to original form, and preserved as a monument of history. A new courthouse is being built.

As we visited the old building and met acquaintances of Brothers Mosier and Maymon, I found a reminder of olden times in the long hitching rack of posts and log chains stretched around the square; and what was more interesting, I saw a row of horses hitched to carriages and wagons, and that row solid, stretched across the east of the south side of the square. The persistence of this method of travel bespoke the rough terrain and unimproved roads of the surrounding country.

A call on the newspaper men, a chat in each of the two offices, and we were off on return trip to Byrneville, where Brother and Sister Robinson and I had supper with Brother and Sister Byrne. I found I had been booked for a talk at

the evening hour. And so at an early hour we went to the church across the street.

Byrneville is a small village, and the branch there, though one organized many years ago, is small, yet by a fine bit of teamwork, and pulling together, a very neat and commodious church home has been built. In size it is sufficient to seat about two hundred and twenty-five or two hundred and fifty people. It is neat in appearance and was built at an expense of money surprisingly small. From the report of the building committee, I was surprised to learn that less than fifteen hundred dollars in cash had been paid out. *Work* and *working together* tell the story of the accomplishment. Brother Mosier, one of the committee, has a sawmill. This he loaned to the men of the branch who went into the woods, felled the trees, and sawed the lumber. Not only that, but they sawed a carload of lumber for sale, the proceeds going into the church. All the work on the building was done by Saints and friends. And I assure you, my dear readers, it was a pleasure to me to hear the people of the branch and town tell of how those men and women worked to build the church, and how much pleasure they got from their work. Last August, work was begun, and to find the building up, painted, paid for, and ready for dedication on October 30 is a fine record. *Teamwork!* Let's have more of it. Who worked? Who did not work? Can't name them all now but as near as I can learn, about everybody made some form of contribution in work as well as money—the Maymons, Mosiers, Martins, Byrnes, Jenkinses—everybody. And I sincerely hope that that little group of Saints, having so strikingly shown what can be done by working together, will keep right on *working together* for the branch, for the district, and *for the church*. There is much to do, for all.

Well, back to my story, Saturday night, a small branch. I went to the church thinking I would have a small audience. But by the time the singers had done their work and John's horn was on the seat and I was "introduced," there was a goodly audience in the house. They came for miles around, and the evening was spent in getting acquainted—audience and speaker.

Sunday, the 30th, the day for the dedication, looked forward to so keenly by the Byrneville Saints, had been made a gala day for the district; and by the time Brother Dutton and I had walked in from Brother Mosier's (for exercise), we found the Saints were already gathering. The day was fine despite the threatening clouds of the night before, and by the time Sunday school was over, the little street was lined with cars, from Marengo, Derby, Louisville, Indianapolis, from every branch in the district. And I began to doubt the capacity of the building to hold the crowd. It didn't. The crowd overflowed it.

The morning hour following Sunday school was given to sacramental service. It had been suggested to me to preach, but I felt the sacramental service would be best. I did speak of the sacrament and its benefits. More than two hundred and twenty-five Saints were in the building, and a fine spirit prevailed. Thirty testimonies in about twenty-five minutes, a good record. But best of all was the sensible presence of the Holy Spirit, which developed the willingness to serve and sacrifice. I heard one good sister say it was her first meeting with Saints in twenty years. What a rebuke that to some of us! Twenty years isolated and still faithful to the cause! Another told of instant relief from painful illness of years' duration. The same beautiful story, the goodness of the Father to his children.

Sacrament over, dinner on the lawn. And what a fine dinner! Those Indiana women know how to prepare for a common meal. I think it would be safe to say that more than three hundred partook, and were happy to be with each other, to visit with those of like faith.

At half past one all were in place again. I can not say all were in church, for they were not. About three hundred were, and quite a number of others who could not get in were outside, at the windows.

The district and branch authorities had arranged a pro-

gram which took about two hours to complete: History of the building, list of donors of work and money, passing of deed to the general church, all found place in the program. From Brother Robinson for the branch I received for the bishopric, the deed, and the keys. I took pleasure in both and particularly in handing the keys to Brother Maymon, for the branch, with the admonition to see that the building was used for the people and the church.

Special music had been prepared, and under the direction of Sister Robinson, a choir had been built up from the Byrneville young people, which I hope will be the beginning of something permanent in that line and which will contribute to the general music movement of the church.

In following Brother Robinson's dedicatory prayer by a dedication sermon, I felt well in presenting the ideals of the church, and in pleading for the church to become a factor of uplift and cleanness in the community.

I must not forget to say that about one hundred and fifty dollars was subscribed and taken up for additional improvements, etc.

As we closed the dedicatory service about 3.40 or 3.45, it was evident that all had thoroughly enjoyed the services, and as groups of Saints left for homes distant, remarks were frequent to the effect that it had been a profitable day for the district.

And I was glad to have met with the Saints of the Southern Indiana District for that day, and am glad if I have in any degree contributed to the cause in that part of the vineyard. I found pleasure in meeting the many fine Saints of the district, to form acquaintance with those who have so valiantly served the cause. I hope I may have encouraged them in the work and turned their eyes more clearly toward Zion.

That afternoon service did not close the day's work, for after supper we met again in the evening, and I spoke to an audience which nearly filled the house; and despite the rather strenuous day, I had fine attention while I tried to encourage the Saints to greater activity in the cause.

That meeting over, it was interesting and good to see the groups of Saints visiting, evidently reluctant to leave the spot where a day so pleasant had been spent. And as I returned to the hospitable home of Brother Mosier for the night, and visited with him and his family a while before retiring, I was tired but again happy in the thought that perhaps I had helped the Saints of the district and the branch to carry on, on towards Zion. F. M. S.

On Board a Frisco Train, November 5.

La Junta, Colorado

October 31.—In June we had the pleasure of having with us Elder R. D. Weaver, of Independence, Missouri. He preached for more than four weeks. We enjoyed these missionary sermons.

In September Brother Richard Bullard favored us with his presence, preaching and giving blessings. This good father to the church won the love and esteem of all with whom he came in contact. The writer has known this brother for many years. He used to stay at times with the writer's father and mother, Brother and Sister W. L. Willis, at Wray, Colorado.

In October Brother Bruce E. Brown and Apostle Gleazer, of Independence, came into our midst. Brother Gleazer preached some wonderful sermons. With those stirring discourses, about which the Saints still talk, there came into the lives of the workers here renewed vitality. Brother Gleazer is surely a man of God, and we bid him Godspeed. May God continue to add his blessings.

In the first week of October we gave a pound party for our branch president at his home in Las Animas, twenty-one miles east. To our surprise, when we arrived there Brother Bruce Brown came out of hiding, so the surprise was partly on us.

A week ago, October 19, we gave a chicken pie supper, which netted us about nineteen dollars. Everyone enjoyed himself.

God add his blessings to his church and to those whom he has placed in charge. This is our prayer.

Nauvoo District

Rock Creek

A series of meetings was held here September 11 to 25, the speakers being Elders D. B. Sorden, pastor of Burlington Branch, and F. C. Bevan. Attendance was very good for a country church. A number of nonmembers attended services, one being baptized. The speakers say they found a real welcome among the Saints. The branch president here is Elder Elbert Lambert, a fine young man.

Fort Madison, Iowa

Fort Madison Branch is moving forward under the leadership of Elder W. H. Gunn. A series of meetings was held here October 9 to 23, speakers Elder D. B. Sorden and F. C. Bevan. They had a fairly good attendance. The newspaper of this city was very good, putting the sermons in the paper each evening, thereby helping to advertise the church. The speakers are reported as having said they felt at home among Fort Madison Saints. Brother Barker, of Burlington, Iowa, came over and sang at the services two Sundays out of the three. Other singers were Brother E. Wright, Sister Gunn, Sister Sanford, and Sister Iona Smith, of Fort Madison. These musicians helped with the meetings.

Burlington, Iowa

The work at Burlington is moving along under the leadership of Brother D. B. Sorden.

This branch was made sad by the sudden death of Elder John Jenkins, who passed beyond Sunday, October 23. The local lost a fine man; not only the branch, but the district, has lost a willing worker and a cheerful man of God. Not long ago the district president went to Brother Jenkins and asked him if he would go out in the district to preach sometimes. He cheerfully replied: "Here am I and my car at your service." The funeral sermon of this brother was preached by Apostle John F. Garver, which sermon was of surpassing quality. At the present, Bishop Carmichael is here holding a special series of lectures for four nights.

Montrose, Iowa

The faithful few are doing well for a small group. They were found often at the meetings held at Fort Madison, Iowa. This branch is under the leadership of Elder O. Miller, a willing, cheerful worker.

Nauvoo, Illinois

This branch, where we have a number of young people as well as older people, is still holding high the flag. A group from here attended meetings held at Rock Creek, one helping with the singing. We are glad some are catching the missionary spirit, for it is a good thing to catch. Much of this spirit is needed. The branch is under the leadership of one of the faithful guardians, Elder J. W. Layton.

Ottumwa, Iowa

Ottumwa is holding its own. It recently had the pleasure of having Apostle D. T. Williams for a Sunday; also Brother Brown, of Council Bluffs, stopped over one Sunday. Sermons by these men were of a very high order. The pastor here is Elder F. C. Bevan.

Keokuk, Iowa

We have a faithful branch of sisters keeping things moving at Keokuk. There are no men in the church here who are able to help with the work. There is only one brother here, and age prevents his active service. The sisters here deserve much credit for their good work.

Visits Points in Indiana

A few weeks ago I left Battle Creek, Michigan, ready to stop anywhere that I could be of service, and after visiting South Bend and Elkhart, Indiana, I landed at Wabash and found a situation justifying my remaining with them and holding meetings, doing so ten days.

I was pleasantly surprised to see the good attendance and interest shown throughout the services. Brother Joseph Williams, who is the superintendent of the Sunday school, is an enthusiastic worker, doing his level best to develop interest in the work of the church. Others are faithful attendants at church services and in its activities.

There is a strong desire to have Elder O. J. Hawn come and hold a series of meetings. The visits and services of Elder J. A. Robinson, of Indianapolis, were much appreciated, as well as those of his wife.

I had pleasant visits with Sisters Quinn and Davis, and the England, Whiteside, Ellis, Bolsover, Barnhouse, and Williams families.

The Saints have a nice meeting place, convenient to most all; still there is a strong desire to secure a desirable building under their full control.

Before leaving, we were privileged to baptize three of the family of Brother and Sister Charles England, which produced joy in many hearts.

A birthday party surprise was given Brother Frederick Whiteside, which warmed many hearts, bringing a stronger desire for church associations and activities. This occurred shortly after my arrival, which was likewise a surprise. All were joyful at this event.

I was well treated and cared for and received a liberal contribution for traveling expenses.

Their meeting place is on the south side of the city.

Joseph Williams's address is 791 High Street.

G. E. HARRINGTON.

BATTLE CREEK, MICHIGAN, 7 North Kendall Street.

Hammond, Indiana

1153 Monroe Street

October 28.—On the 25th of September the Saints of Hammond Branch met for a prayer service at seven o'clock in the morning to observe the centennial and commemorate the one hundredth anniversary of the coming forth of the Book of Mormon plates. Because of the occasion, our pre-thought, each one feeling a goodly degree of the Spirit before opening the meeting, resulted in a most enjoyable service and one that is outstanding among all the prayer services of our branch. As the sun arose on that early Sunday morning, to see the Saints coming from all directions and gathering in our little church to express their gratitude to the most high God, was indeed a striking picture.

We are very grateful for what we have been able to accomplish this summer in the way of improvements on our building. Early in the spring we outlined quite an extensive work program, and step by step, here a little and there a little, we have made improvements, until now as it nears completion we have a building of which all are proud. Such work has been done as leveling and sodding the lawn, installing a new steam heating plant, installing a new electric lighting system in both upper and lower auditoriums, repairing the roof, painting and decorating the lower auditorium, etc., with the painting and decorating of the upper auditorium now under way—all under the supervision of our pastor who has made much of this work possible. It has been remarkable how faithfully and well this group of men worked together to accomplish their task. We would not forget the women, who assisted in every way possible, and who also served meals to the men, which indeed was most important. When we are all able to work together with an equal degree of unity and endeavor in building the king-

dom of God, we shall be rapidly approaching the redemption of Zion.

Our departments have been doing remarkable work of late. Aside from carrying on a small Sunday school in Gary, Indiana, the steel city, about twelve miles from Hammond, our Sunday school and Department of Recreation and Expression hold an attendance of fifty-three and fifty-four out of a branch enrollment of sixty-five members. The Department of Recreation and Expression have with class work, various kinds of programs. Last Friday evening Mr. Todd, judge of our city court, gave us an interesting and instructive talk on "The need of such organizations as the Department of Recreation and Expression."

The Department of Women is to be highly complimented for the work it has been and is doing. The women have held bake sales, visited laundries, etc., until they have nearly financed the branch. We hope to continue to improve the departments.

We have recently been visited by Presiding Patriarch F. A. Smith and Apostle D. T. Williams, who gave us much instruction and encouragement.

We invite all who may pass through here and have time to visit us.

First Columbus, Ohio, Branch

On Sunday, October 2, Patriarch J. E. Matthews visited First Church. Sacramental service was conducted with High Priest C. W. Clark, Patriarch J. E. Matthews, and Elder Fred C. Welsh in charge. The Saints were exhorted through Brother Clark.

Patriarch Matthews spoke at 7.30 p. m. service. He was full of his old-time zeal, and as he spoke our minds went back twenty years when all the Saints met in a small Grand Army of the Republic hall. Brother Matthews has done much to help establish the two church bulidings and their respective congregations in Columbus.

We had Bishop H. E. French and wife as visitors Sunday evening, also Brother and Sister Sensabaugh.

Brother Charles Ferguson preached at 10.45 on the following Sunday. His theme was "Consecration," and in the evening Elder Fred C. Welsh discoursed upon the subject, "The way to the Cross." These two were classed among the inspiring sermons that have been preached at First Church.

Prayer meeting on October 19 was conducted in charge of A. E. Anderton and Thomas Williams. Forty Saints were present.

Monthly class meeting of the Willing Workers was held at the home of Nathan Weate. About thirty were present, this number including High Priests William M. Grice and son John R. John R. Grice sang two numbers. Brother Robert Willison, of Second Church, was present and sang two numbers. "The social problem of the church" was the topic for the hour's study, and a profitable evening was had.

Elder F. C. Welsh and family continue to care for their sick neighbor, a lady dying with dropsy. She can not be moved, or she would have been a member of the church long ago, but she has already borne testimony of our work and has enjoyed the blessings resulting from the ordinance of administration for the sick. She has gone so far as to arrange for a Saints funeral.

Sister N. J. Weate is now bedfast. She desires the prayers of the Saints.

On Sunday, October 23, at 10.45 Elder Charles Schafenberg spoke on "Come unto me." Lehi's vision was the principal consideration in the evening sermon by Brother C. W. Clark. Both subjects were appreciated. The choir sang an anthem in the evening. An interlude, "Dying in the west," was played by Thelma Hersey.

Prayer meeting on the 26th was in charge of High Priest

William M. Grice, district president, and Elder A. E. Anderton. This was a spiritual meeting.

On the morning of the 30th, T. S. Williams spoke on "What seek ye?" This subject was forcibly brought out.

That evening Elder F. C. Welsh talked about "The sower." We were plainly shown that all are sowers, either for God or for the Adversary.

San Francisco, California.

The Little Brown Church, Eighteenth and Danvers Street

On September 18 we had preaching at eleven in the morning by Pastor J. A. Saxe, and in the evening by Emery Parks. Both sermons were good.

The 25th saw George S. Lincoln as the morning speaker. In the evening Brother Etzenhouser, president of Oakland Branch, addressed Saints of this branch.

In a recent article to the church papers, we failed to credit the painting of our church to the sisters of the branch. They in their society raised the money and paid the bill. God bless the sisters. What would we do without them? They are always in evidence, especially when they are needed in church work.

A boy, John Ganz, was baptized on October 2, and confirmed at the sacramental meeting by Elders Lincoln and Parks.

On Friday evening the Sunday school had a banquet at the home of Emery Parks, and a very pleasant evening was spent, where young and old entered heartily into the entertainment and feast.

Brothers George S. Lincoln and Emery Parks were the speakers morning and evening on October 9.

On the following Sunday we had as visitors Sisters Rayan and Robinson, of Detroit, Michigan.

Elder William Anderson, from Oakland, addressed the Saints on the 23d, discoursing along the line of the development of Zion and the duties of the Saints in this connection.

Religio and Sunday school are doing well, and regular services are instructive and encouraging.

Fall River, Massachusetts

October 27.—Sacramental service was held October 2 with Elder John E. Rogerson as speaker. Sister Margaret Slater and children and some of the members of the Whipple family, from New London, Connecticut, worshiped with us that day. Sacrament was carried by Pastor James W. Heap and Alma M. Coombs, priest, to Sisters Halstead and Myra Cockcroft.

About eleven persons attended the young people's convention at Boston October 8 and 9. They reported an enjoyable time but were disappointed not to meet Brother McDowell, who was ill. This was a very rainy Sunday, and only four came to church in Fall River and about ten to Sunday school. They used the time by talking quietly and singing the songs of Zion.

Sister Alice Monk passed away October 8 at the Truesdale Hospital, following an operation. She was in her seventy-third year. Her husband, Brother William Monk, preceded her in death about twelve years. She was a woman of beautiful character and always faithful to the church. The services at the home were in charge of Elder William Patterson, district missionary.

Brother Woodstock, the Sunday school worker, met with us Wednesday, October 19. Saints came from New Bedford and Plymouth. Dennisport was invited, but the writer is not sure whether any were able to come. We listened to an instructive, informal talk; and questions were asked. One thing that pleased Brother Woodstock was the fact that we have such young men in office, namely Ralph Baldwin, superin-

tendent; Elvin Baldwin, assistant; Donald Chesworth, secretary and treasurer; and Wilfred Brindley, pianist.

October 23 Elder William A. Sinclair, of Boston, was the speaker. All his family were with him. The oldest boy, Oliver, was in the uniform of a Merchant Marine. Spain was one place he had visited this summer. This Sunday we had visitors from Ohio, Brother Ray Clough and Sister Addie Whiting Clough and their children; also Sister Ennanora Whiting—, the writer does not recall her marriage name. In the evening Brother Alma Coombs was the speaker, and there was a duet, "Face to face," by Sister Ennanora and Sister Mabel Daniel. At this service two elders from the Utah Church were present. They are in Fall River at present seeking converts.

The Department of Women will hold a supper and Halloween party October 29, the proceeds to be used for re-painting the inside of the church.

Sister Beatrice Baldwin Hollins's little boy, Harold, has recovered from diphtheria.

Brother Ernest Chesworth has been confined to his bed the past few weeks.

An aluminum demonstration was held at the home of Sister Margaret Chesworth October 14. A group of Saints and friends attended. Another will be held October 27 at Sister Rogerson's.

The little folks' room in the Sunday school is becoming attractive through the efforts of Sister Sophia J. K. Brodie and Sister Florence Wood.

Second Columbus, Ohio, Branch

Rinehard Avenue and Twenty-second Street

Theme for the sacramental meeting on October 2 was, "What does the sacrament mean to you?" There were many interesting testimonies, and a good spirit prevailed throughout the meeting.

At the evening service G. H. Kirkendall preached an interesting and instructive sermon, using "Charity" for a theme.

The Department of Recreation and Expression gave a marshmallow toast October 7 out in the country. All had a good time.

The Department of Women held its monthly meeting October 13 at the home of Mrs. McKee, on Whittier Street. We enjoy the instructions given at these meetings and feel that we go away better prepared to meet our everyday problems. Lunch was enjoyed by the sisters.

The church was closed for the evening service of October 16 in order that Second Branch Saints could meet with the congregation of First Branch in celebration of the dedication of their church. Brother A. B. Kirkendall, of Creola, Ohio, preacher in the afternoon, and Elder John R. Grice in the evening. Both sermons were ably delivered and were appreciated by all who heard them.

We regret to report the death of Sister Francis Morris at her home, 477 Demead Avenue, on October 22. She has been a member of the church since November, 1879. She was an active worker in the Women's Department, always ready to do anything she could. Her life was a beautiful example of patience. The funeral was held at the church on October 25. J. E. Matthews preached the sermon, assisted by William Grice. The beautiful flowers show the many friends she leaves to mourn.

On October 23 J. E. Matthews preached a splendid sermon on "The life of Christ," pointing out the divine example he left for us to follow.

The women's study class is reading the Book of Mormon and expects to finish it by the last of the year.

Department of Recreation and Expression gave a Halloween party October 28 in the basement of the church.

The social room was decorated in orange and black crepe paper, Japanese lanterns, corn shocks, and autumn leaves. Everyone was masked, and after the grand march prizes were given for the neatest and most comical costumes. Games were played and prizes given. After all had played until they were tired, doughnuts, cider, and apples were served.

Second San Antonio Branch

912 North Colorado Street.

October 30.—On the morning of October 9, Brother Winegar, district missionary, filled our pulpit, greatly to the enlightenment and edification of the Saints. It was the first time we had had the pleasure of his assistance, and we were happy to find him filled with the Spirit of God, intensely earnest, energetic, and logical. We anticipate the pleasure of further visitations from him in the future. Brother Winegar displays a fervor of religious spirit unusual in one so young, and it is deeply appreciated by us.

On October 16, Elder R. E. Miller, our beloved district president and pastor of the First San Antonio Branch, honored us with his presence behind the sacred altar, and thrilled us with one of his sermons. The Saints are still talking of the "points" he made, and the lasting impression left by him upon our hearts and minds. Brother Miller is a welcome guest among us, probably because we recognize in him a brother of superior judgment, sound wisdom, and great charity of heart—virtues only too rare with many of us.

October 16 also brought to the Second San Antonio Branch the happiness of our first baptisms since our reorganization, July 25. Harry Richard McRae and his recent bride, Ines Latopie, asked for and received baptism in the San Antonio River, under the hands of our pastor, R. E. Chrone, sr. This solemn ceremony (a loss to the church of Rome and a gain for us) was attended by a large aggregation of the Saints from both branches here. The Holy Spirit was very evident throughout the ceremony of baptism, and of the confirmation that evening.

At 7.30 p. m. most of the members of the Second San Antonio branch assembled with the Saints of the First Branch, where, at the request of Elder R. E. Miller, Elder R. E. Chrone sr., took charge of the meeting. After the blessing of an infant child at the hands of Elders Winegar and T. J. Jett, jr., confirmation of Harry Richard McRae and his bride followed. R. E. Miller confirmed Ines Latopie McRae first, followed by T. J. Jett, sr., uncle of Brother McRae, confirming him. Brother McRae, more familiarly named "Little Dick" by those who love him, showed in his countenance and physical deportment the deep spiritual impression of the ceremonies in which he participated during the day.

According to our beloved Sunday school superintendent, Gracia Waid Robinson, and others, the ceremony of baptism had scarcely been concluded, and R. E. Chrone was scarcely out of the water before a huge water moccasin invaded the spot just vacated by Elder Chrone and the converts. The Saints rejoiced that no disturbance was felt because of this unwelcome and dangerous visitor. It seemed to be another case when the "Devil arrived too late," either to prevent or punish those interested in serving God.

On October 23 it was our great pleasure to meet Patriarch U. W. Greene, of Independence, Missouri, at the train and conduct him direct to the Second San Antonio Branch, where we arrived just in time for Patriarch Greene to occupy the pulpit for our 11 a. m. service. Who can adequately and justly describe Brother Greene's wonderful sermons? Who may attempt to portray their effect upon the human heart—the ranging and varied emotions aroused within the breasts of his hearers? What depth of feeling is touched and aroused, until like a clear, bubbling spring, these emotions, with their source in the unknown deepness of the human heart, rise to the surface to refresh and strengthen

the weary spirit and stimulate desire and determination to go forth and master the things of this world and to become stronger in our faith and works for Jesus. Justice can not be done Brother Greene in any attempt to describe the good he does in his discourses. He grows upon one in an unexpected manner—and it is with regret we listen to his closing words.

Brother Greene is now dividing his time, preaching to the Saints at Second San Antonio Branch each Sunday morning, and to those at the First Branch each Sunday evening. As soon as it can be conveniently arranged, a series of meetings will be held from which we hope to derive great spiritual blessings.

Our branch, during the past few weeks, has felt the loss through absence of a number of mothers and children, due to various illnesses. We have especially missed our organist, Zora Carnes, who has been confined with her two babies to their home. Sister Zora is doubly missed, because of her musical ability, and because of her charming personality and stimulating influence among the Saints.

Sister T. J. Jett, sr., who recently met with a very painful accident which caused a dislocated shoulder and badly strained muscles, has been able to be out very little, but promises attendance soon again.

Sister Flossie Davis and her little Dorothy Mae have each been very ill, as have also Sister Ruby Jett Banks and her little Anna Ruth. However, they were at church Sunday. Little Anna Ruth Banks, five years of age, is the very life of our Sunday school. Indeed it is doubtful if in all the world there may be found another child her age, equal to her in Sunday school enthusiasm. Dorothy Mae Davis, enthusiastic in every way, but of a more sober temperament—a shy, quiet, little "Miss Muffet," loved for her sincerity of purpose and her quiet dignity, electrified and astonished the Sunday school recently by a masterly rendition on the piano. Surely Dorothy Mae is a coming genius. Our branch is now proud of these two little tots, but in time to come the church as a whole will surely honor them. Nor are they all, for among Brother and Sister Isaacks' five splendid children, there is a spirit self-evident, which in time will develop and be productive of a great good in the church.

That our branch is happy in its reorganization has been said before. That we are thankful for its progress and the good it is doing, we can not say too often. Not a single week has passed that strangers do not come among us, enjoy themselves, and declare "they are coming again," and with few exceptions they do come again, and again.

May we not ask the combined prayers of the Saints that we may continue to move forward, never wavering, nor swerving in our purpose to serve the Lord? Our prayers ascend daily for all the Saints throughout the universe, that we may be made strong to endure to the end.

As San Antonio ("where the sunshine spends the winter") is the Mecca of tourists throughout the year, we cordially invite all intending visitors to make the Second San Antonio Branch, located at 912 North Colorado Street, their church home. Take the West End street car from the business district, get off at North Colorado Street, and walk one hundred feet to the right. Or telephone Pastor R. E. Chrone, sr., Woodlawn 2099.

Sister Burton, wife of Elder P. R. Burton, has organized a Book of Mormon Class of twenty-three very splendid young people who come to her home and read the Book of Mormon each Tuesday evening. All are very much interested. Brother W. W. Woods, publicity agent, sold quite a number of copies of the Book of Mormon as a result of this effort. But, keeping the best till the last, each one has filed his inventory and is a good tithe payer. The motto of Spokane young people is "Onward to 1930."

Creston, Iowa

On October 30 College Day was fittingly observed in Creston. The program of the day was arranged by Thelma Lane, former Graceland student, now a teacher of music in Creston schools. A number of Graceland students were present, some coming from Lamoni and others from nearby towns where they are teaching. All took part in the afternoon program, which consisted of solos, both vocal and violin, readings, and short talks. Dean Lonzo Jones was the speaker, morning and afternoon. We think the college can well be proud of him.

The local Department of Women served dinner, and visitors were given lunch before they returned home in the evening.

Our quota for the scholarship fund was raised. We feel more than glad to do our share that these worthy young men and women may remain in school and become better prepared for service.

On Friday night, October 28, a Halloween party at the home of Brother and Sister Bowman was enjoyed by the Saints and their many friends. The evening was spent in playing games and listening to ghost stories. A luncheon was served by the hostess at a late hour, and all went home feeling the evening had been enjoyable.

We have divided our Sunday school into two groups, the Reds and the Blues. The purpose is to see which side can raise the most Christmas offering. Offering to date is over fifty dollars. The Blues are giving an oyster supper Friday night. Come on, Reds; you will have to hurry if you keep up.

San Antonio, Texas

3522 South Flores Street

October 27.—Brother H. E. Winegar has just closed a series of meetings, which we consider was a decided success, although the attendance through the week was not so large as it should have been. The preaching was marked by the Spirit, and many precious truths were brought forth and presented in such a convincing way that those in attendance could not help being benefited. On the last evening, however, the church was filled. Members of the Second Branch met with us, among whom was Sister Minetta Isaacks, who rendered valuable service in singing beautiful solos. These were much appreciated. Several Saints from Nitalia met with us on last Sunday. Sister George Hiles, of Beeville, was also with us. Altogether we feel we had a profitable meeting.

On last Thursday Sister Emma Jackson, assisted by the Department of Women, gave a chicken dinner in the central part of the city. This netted them over fifty dollars. The proceeds are to be used to make a payment on the new baby grand piano which was purchased in the recent past. Brother Winegar was a splendid helper by way of advertising the dinner. Standing just outside the door, he invited those passing by to step inside, where they could be served. Many responded to the invitation and went away satisfied, having been furnished a good meal. We do not want to forget to make mention of Sister Winegar, who so valiantly assisted us till everyone was served. There were no drones among us, but all worked faithfully and well. Nearly every member of the Department of Women assisted. We enjoyed the association. We appreciate having Brother and Sister Winegar with us, for they are assets to our branch.

Patriarch U. W. Greene is in our city, and we understand he and his daughter will spend the winter here. He preached for Second Branch last Sunday, and we have heard many favorable comments upon his sermon. We are anxious to hear him. It was announced that he will preach for us next Sunday evening. We feel ourselves very fortunate in having such efficient help and hope and pray that all the mem-

bers will come out to hear him, for we are sure that they will be greatly benefited.

The Religio is gaining in attendance. There are six classes. One class is studying the Book of Mormon, and another is studying the Stebbins Lectures on the Book of Mormon. Each Friday evening after the lessons are over, an interesting program is given by different members. Last Friday there was an extemporaneous debate, Brother Winegar and Sister Flossie Waite on the affirmative side and Brethren W. H. Mannering and Rouss Eastham on the negative.

Our Wednesday evening prayer services are not as well attended as they should be, but those who meet together are blessed with the Spirit. If those who stay away knew what they are missing, we believe they will attend more regularly. There are still quite a number of our members who are sick.

We just received news of the death of the infant son of Brother Glaud Kuykendall. They have our deepest sympathy in this trial. May the Lord comfort their hearts.

Brother R. E. Miller was called out of town last Sunday to officiate in a marriage ceremony. Brother Teddy Dorow, San Antonio, and Sister Ethel Adams, of Pearsall, were the contracting parties. They are a fine young couple, and we wish for them a long and happy voyage through life. They will make their home in San Antonio. The Religio is planning to give them a kitchen shower Friday night. Brother Tedd was formerly our Religio president, and is quite a favorite with everyone.

Carthage, Missouri

Carthage Branch held special College Day services Sunday, October 30, beginning with eight o'clock prayer meeting. This was followed by appropriate services throughout the day. We were very happy to more than double our quota for the college.

Those who know Carthage best see an improvement in conditions here, which improvement makes for progress in the Lord's work.

Since the untimely death of Charles Crabb a few months ago, the branch has been without a resident elder, and this added a burden to the work of Branch President Freeman, who lives at Webb City. But Brother Freeman is truly a man of God, giving himself in service to his fellow men, ever faithful to his duty. To whatever demand is made upon him, he responds willingly and without complaint. He is a splendid example to those who associate with him.

District Sunday School Superintendent Jones was with us a few Sundays ago and expressed himself as well pleased with the progress our school is making under Brother Cook, superintendent.

The Department of Women has again taken up its duties, after three months of vacation. Sister Cook, the leader, is a consecrated worker, and no doubt the women will receive great benefit from this phase of church work.

Brother Herschel Green heads the Department of Recreation and Expression with a splendid interest at all times, and hearty cooperation in the way of programs, etc. This makes it possible to attract nonmembers to these Friday evening meetings, to the great advantage of the church at this place. At times the crowd almost taxes the capacity of our little church building. A move is now on to equip the lot back of the church for a volley ball and basket ball court, for the benefit of the young people of the church and their friends.

We are expecting Missionary Quick to be with us soon to hold a series of meetings.

May our lives be lived so that in our association with our fellow men the honest hearted may be given the opportunity to accept the truth, and with the children of God be gathered into the fold.

Independence

Stone Church

The congregation of young people which assembled in the lower auditorium of the Stone Church last Wednesday night for a service of prayer, song, and testimony was larger than usual. Apostle Roy S. Budd and Elder G. S. Trowbridge were in the stand. At the close of the meeting about thirty-five young people led by Elder John F. Sheehy went to the home of President Elbert A. Smith, and standing on the front porch sang some of the songs of Zion, "Blest be the tie that binds," "My God, how wonderful thou art," "My times are in thy hands," "Glorious things are sung of Zion," "God is marshaling his army," and "God be with you till we meet again." Their voices blended harmoniously, and the prayer offered by Elder Sheehy was stirring and eloquent. Brother Smith expressed his gratitude for this visit.

The Stone Church was filled almost to its capacity Sunday morning at the sacramental service, few seats being available for late comers. The service was in direct charge of the local pastor, Elder C. Ed. Miller. Assisting him in the pulpit were Bishop R. T. Cooper, who directed the singing, Evangelist H. O. Smith, and Elders D. O. Cato, M. T. Williams, and Earl D. Bailey, the last from Tulsa, Oklahoma. Brother Bailey offered the opening remarks, which were uplifting and inspiring. There was marked fervency in the opening prayer by Evangelist H. O. Smith, as well as in the testimonies which followed the administration of the bread and wine. The meeting was one of continuous and prompt activity, and the Spirit that pervaded the audience carried with it assuring promise of the nearness of the Savior's coming, deeply touching the hearts of many with its cheer and comfort.

Downstairs the junior sacramental meeting was one of the best services had in many months. About two hundred young people between the ages of eight and twenty were present, and in thirty minutes twenty-one testimonies were voiced. Seated in the stand were President Floyd M. McDowell, Elders J. E. Kelsey, J. A. Holsworth, James L. Gray, Priest Roland Flanders, and Deacon George Gates, each of whom made some contribution toward the success of the meeting.

Thirty-seven testimonies and two prayers were offered at the Campus junior sacramental service in the short time allowed. The meeting was in charge of Elder James Strachan and his efficient helpers, who tried to carry out the theme of the Sunday school hour, "Stewardship of talents."

Evening Services

According to the usual custom of the winter season, the Stone Church Choir assisted in the evening program on Sunday. Directed by Paul N. Craig, the singers rendered as the opening number "Divine praise," a Russian composition. In this rendition they were unaccompanied. An organ prelude by Robert Miller held the audience, after which Miss Grace Edwards, contralto, sang "The Good Shepherd," being accompanied at the piano by Robert Miller. Together congregation and choir sang, "In thy name, O Lord, assembling"; prayer by Elder D. O. Cato. Following the organ offertory the choir gave the anthem, "The radiant morn hath passed away."

Elder William I. Fligg, the speaker, was announced by Elder Cato, and spoke upon the subject of "Authority," using a blackboard outline to illustrate his message. He named the officers set in the church Christ established: apostles, seventies, high priests, bishops, evangelists, elders, priests, teachers, and deacons, asking the question of his hearers, "If the officers set in the church, as it was established two thousand years ago, were the only ones endowed with authority to administer such ordinances as baptism, laying on of hands, and serving the Lord's supper, who has the authority today to perform in this capacity?" Elder Fligg's comparison of the government of the church with that of our country—its officers, their authority, prerogatives, and

responsibilities, and the duties and rights of the citizens of that government, was apt.

"The land of opportunity" was the reel of pictures which followed the sermon.

K L D S Sunday Activities

The 8.30 children's program, arranged by Mrs. C. A. Shoop of the Watson Memorial Methodist Church, was presented Sunday morning by the Watson Methodist Junior Chorus and by Mrs. Violet Fairchild, vocal soloist; Lucille Langdon, violinist; Lucille Burgess, saxophone soloist; and Maxine Rohrs Yale and Mary Catherine Yale, in piano duet numbers. The children's story was told by Mrs. Shoop.

At nine o'clock an interesting Bible study was conducted by Radio Pastor Ralph W. Farrell.

Music furnished by a mixed quartet composed of Thelma Vincent, Elizabeth Okerlind, Elbert Dempsey, and Frank Russel, Mary Okerlind pianist, was rendered at the eleven o'clock studio service. The sermon was by Elder J. W. Paxton, missionary to Alberta, Canada.

K L D S Radio Church began at three in the afternoon, being conducted by Reverend C. H. Berry, of Garfield Baptist Church, Kansas City. Music was furnished by the Garfield Baptist Choir under the direction of Mrs. J. Victor Pedester and orchestra directed by Mrs. T. G. Seville.

Radio vesper service took the air at 6.30, the music being arranged and presented by Lilly Belle Allen, soprano, assisted by Edna Daniel, contralto; Alma Kearns, tenor; Wingfield Lewis, bass; Mrs. George H. Hulmes, accompanist. The sermon was by Elder W. I. Fligg.

At 9.15 the Latter Day Saint studio service was enjoyed by radio listeners. The musical program for the hour was given by the Stone Church Choir, Paul N. Craig, director, Robert Miller, organist. The sermon was the first of a series by Elder M. A. Etzenhouser.

Bazaar of Laurel Club

More than four hundred and forty dollars was added to the Laurel Club's fund to purchase equipment for the Auditorium dining room and kitchen as a result of the club's annual bazaar held November 3 and 4 in the Stone Church dining hall. Five attractively decorated booths: one for fancywork, another for art work, an apron compartment, a candy counter, and a country store occupied wall space, and in these anything from a big pumpkin, straight from a Missouri field, to painted floor pillows, could be bought. Many beautiful pieces of handwork were displayed and sold, and the candy booth was popular. Meals were served cafeteria style Thursday noon and evening, and Friday noon and evening—good home-cooked chicken dinners. Members of the club worked hard to make the 1927 bazaar a success in every way, and they think they have. They wish to thank all those who so generously contributed to this success and those who patronized their sales.

Health Program for Department of Women

The Department of Women met in the Stone Church lower auditorium in its regular gathering for the month on Friday, November 4, at 2.30 p. m., immediately after the business meeting of the Frances Willard Chapter of the W. C. T. U. At the opening of the program, there were seated upon the platform, Mrs. Alice Cowan, superintendent of the Department of Women in Zion, Mrs. D. J. Krahl, health superintendent, Miss Faye Franklin, nurse of the health department, and Doctor Joseph T. Brenna, Jackson County health commissioner. Miss Ina Hattey directed the music, and Mrs. Lillian Pope Cross presided at the piano. Special musical numbers were rendered by Miss Hattey, who sang "Molly darling," and "I can not sing the old songs," Mrs. Cross accompanying.

Doctor Brennan, the principal speaker of the afternoon, was introduced by Miss Franklin. In charge of the health of the schools in rural Jackson County, which excludes only the schools of Kansas City and Independence, Doctor Brennan is in position to give those interested in health conditions

and problems much information of value. Under his supervision are one hundred and twenty schools, attended by more than eight thousand children. With a sanitary inspector and two or three nurses, the doctor visits each school as often as is possible, giving each child a thorough examination. In his talk he ably described the methods followed in this work, the record made of the child's disabilities, etc. The latter part of his lecture was devoted to reading a paper dealing with infantile paralysis—its symptoms and treatment—and answering questions asked concerning this and other diseases. In conclusion he introduced Miss Virginia Westring, a nurse who accompanied him. Miss Westring is in charge of tubercular sufferers of Jackson County, including Independence, and in a few words gave the audience an understanding of the work of the Tuberculosis Association. The assistance of these two workers was deeply appreciated by the members of the Women's Department. Mrs. D. J. Krahl brought the meeting to a close with an extemporaneous talk on hygiene.

School of Religious Education Progresses

Last Sunday morning saw the close of the first nine-week term of courses being offered by the school of religious education of the Independence Institute of Arts and Sciences. These Sunday morning classes are being held from 9 o'clock to 10.45 in the Library Building, across River Boulevard from the Stone Church. It is estimated that one hundred and twenty-six teachers and officers and those who are qualifying to hold such positions in the Sunday schools of the various districts finished this course, and the majority of this number are returning to their districts to relieve regular teachers and officers in order that they too may take these courses in religious education.

The new nine-week term commences Sunday, November 13, offering courses in beginner methods, primary methods, junior methods, intermediate and senior methods, and stewardships. Teachers are: beginner methods, Sarah Butler Brewer; primary, Ruby Williamson; junior, S. A. Thiel; intermediate and senior, Fred A. Cool; stewardships, Bishop J. A. Koehler. These courses give thirty-six points toward the teacher's certificate offered by the departments of the general church.

Interesting Personals

Miss Louise Hagler, daughter of Brother and Sister J. W. Hagler, of Independence, and Mr. Hayward G. Austin, also of Independence, were married Thursday morning, November 3, at the Stone Church by President Floyd M. McDowell. The bride was attended by her sister, Mrs. Pearl Hobart, and the groom by Mr. Thomas Caldwell. Only a few friends and the families of the contracting parties witnessed the ceremony. Mr. and Mrs. Austin went to Chicago for a wedding trip. They will be at home after November 10, at 711 South Park Avenue.

Walnut Park

On October 30 occurred the death of Sister Anna Ziegenhorn, who has made her home in this community for the past three years, coming here from Mercer County, Illinois, where she was baptized in 1910. Thirteen children and twenty-five grandchildren survive her, her husband, Henry C. Ziegenhorn, having preceded her in death in 1921. Having great faith in the Lord, she humbly strove to follow him by ministering to those in distress around her, and her last thoughts were for the poor and needy, requesting that no flowers be brought for her funeral, but that any money collected for that purpose be given to the poor; also leaving a share of her estate to charity. She was lovingly cared for during several months of illness by her son Truman, and daughter Beulah Brunson. Funeral at the Walnut Park Church November 2, in charge of Elder E. A. Curtis.

Sacramental Sunday again found about thirty Saints out for the early prayer meeting. Not all can be on time, but, entering quietly, they immediately partake of the spiritual

atmosphere, and are glad to be there. J. W. Collins and W. T. Gard presided.

At the 11 o'clock hour, F. W. Lanpher was in charge. Prayer by J. W. Adams. Opening remarks by W. H. Kelley on the last supper and the promises of the Savior. Attendance was excellent, and the hour was fully occupied.

Religio classes are growing, making it necessary for Bishop Scott's stewardship class of nearly one hundred to be held in the basement hereafter. The program leader, Earl Cox, secured as soloist Sunday evening, Herbert Fraher, nicknamed at Sugar Creek "Caruso," who rendered two solos, accompanied by his sister. Walnut Park's many music lovers greatly appreciate the special musical numbers afforded at these services. Local talent completed the program.

Instead of an evening sermon, a junior service was held in charge of their leaders, Brother and Sister E. E. Moorman. Mrs. A. J. Paris told the story, after which Vance Eastwood displayed and described a picture machine he has invented and which the juniors are raising money to purchase for their own services. Pictures were shown, and the older people contributed to the children's fund.

Liberty Street

On Sunday morning the Saints of Liberty Street met together in communion service. In the opening remarks Brother Chester Young brought to mind the sickness and disaster coming upon the people of today; he also stressed the necessity of our obeying the Word of Wisdom, which God has given to us. At this hour a spiritual meeting was enjoyed.

The Religio program Sunday evening was presented by the young people's class.

At the evening service the choir furnished a number. "Serve the Lord in the days of thy youth," a vocal duet, was rendered by Erma Peek and Doris Blake.

Bishop B. J. Scott was speaker at this hour.

On Monday evening, October 31, a Halloween party was given in an empty house on North Spring Street by the young married people's class of the Sunday school. After many games and contests, gingerbread, cider, doughnuts, and apples were served. Prizes were won by Miss Grace Edwards and Rollo Bridges.

East Independence

Graceland College Day, October 30, was fittingly observed in East Independence district. In the morning D. R. Carmichael, former Graceland student, was the speaker, and in the evening Sister Ardine Byers, a recent student at the church college and at present employed in the general church offices, talked to the congregation. Both these young people were enthusiastic concerning the work of Graceland College and succeeded in imparting their enthusiasm to their audiences. We wonder how many of the young people of our district who heard these talks concerning the work done at Graceland will in years to come join that student body.

Sacramental service last Sunday morning was a good meeting, the Spirit prevailing. While in these meetings the members were impressed with the wonderful opportunities that are before the young people to make this world a better and happier place in which to live.

Brother G. W. Hancock preached Sunday evening, interesting his hearers in narrating some of his experiences in the work, particularly in coming to the land of Zion. He emphasized the necessity of our having faith in order to go forward in the work. The congregation on this evening was not so large as usual, but those present enjoyed the discourse.

The Presiding Bishopric would like to know the names and addresses of expert tailors in mens' clothing. They believe they have a proposition that will interest a few such people. Address Box 255, Independence, Missouri.

Kansas City Stake

Central Church

A very pretty little church wedding occurred at the church on Thursday evening when one of our young women, Florence Armstrong, became the bride of Mr. Jess Richardson. Preceding the ceremony, Elizabeth Hitchcock rendered several organ numbers, after which Clayton Wolfe sang "Until," and "I love you truly," Elder Cyril E. Wight pronounced the words that united these young people in the bonds of holy matrimony. They have the good wishes of their many friends.

Despite the fact Sunday was our first wintry day, there was an attendance of 304 at Sunday school, with a collection of \$15.04. Following the lesson study, Alfred Hitchcock, chairman of the young people's meetings, made a talk, in which he urged that we make one hundred per cent on the Honor Roll, after which the young people (the whole congregation, as everyone feels young and there is no age limit to those attending these services) sang the following song, which had been composed for this occasion:

"Seven Nights at Seven-Thirty"

(Tune—Reuben, Reuben.)

Listen, young folks, I've been thinkin'
It would be a lovely sight,
Just to see our boys and girlies
All at Central every night.

Seven nights at seven-thirty,
If you'll do it, bless your soul,
You'll be repaid ten times over
And get on the Honor Roll.

Everything is in readiness for these meetings, which are to start November 13 and continue every night to November 20, inclusive, and Apostle Williams has the assurance of the support of the young people, not only of Central Group, but throughout the entire stake, as these meetings have always been a source of comfort and strength and have been heralded each year by everyone, this year being no exception.

The auditorium was filled to capacity at eleven o'clock Sunday, for the serving of the Lord's supper, and after the administering of these rites, a few good earnest prayers were enjoyed, followed by the usual testimony service.

The 7.45 service was occupied by the pastor, in which he continued his usual Sunday evening missionary sermon, and in all instances he has received the undivided attention of a listening congregation. These meetings are well attended and are proving excellent in purpose, and the pictures are quite educational and interesting.

Stake quarterly conference will convene November 20 and 21, all-day services being held on Sunday. Stake Missionary Tordoff will be the speaker at the 11 o'clock hour, and Apostle D. T. Williams will conclude the young people's meetings at 7.45. Lunch will be served at a nominal cost at 12.30 and 6, and there is anticipated a goodly attendance.

Business session will convene at 7.45 November 21, and there is much to come before the conference in the naming of the 1928 respective officers for the groups. Be there!

Bennington Heights Church

There seems to be a good interest in the series of meetings which are being held by Brother Wilfrid Tordoff, missionary. The group has been divided into two sides, for the purpose of getting people to attend the meetings. Each night is designated as a special night, as Loyalty Night, Adolescent Night, Family Night, etc. On Family Night there were fourteen full families and nineteen nonmembers present. Thursday evening was spent in getting together and becoming better acquainted. Sisters Clara Finnell, Emma Baldwin, Mabel Wolf, and J. D. Jackson gave a playlet, which was followed by congregational singing led by Brother Tordoff, and games.

Brother Tordoff has a way which wins him friends where he labors. When behind the pulpit, he is an able speaker

and presents the lesson of the hour in an interesting way. When he goes among the people, he is a jolly Englishman, breaking down any barrier which prevents his becoming fully acquainted. Everybody sings when he leads his campaign song, "I choose Jesus."

Teddy Agin, who has been afflicted with infantile paralysis, was brought to the church Sunday and administered to by the elders during the sacramental meeting. He immediately showed a very marked improvement. His parents and others were caused to rejoice.

A Halloween party was held in the evening of October 31, in a garage near the home of Brother and Sister Max Schwartz. A good number were present, and ice cream was sold.

Grandview Church

Thursday evening, October 13, the Temple Builders were in charge of a program furnished by Professor Koontz and members of his professional union orchestra and Dorothy Johnson, reader. The purpose of the program was to secure money to buy mothercraft manuals, which the Temple Builders are going to study. The class will be held at 6.30 every Sunday evening, with Sister Ernest Hawkins as teacher.

Religio has been started again and is also held at 6.30 p. m. each Sunday, with Brother Herbert Merrill as president. Several classes have been organized with efficient teachers in charge. October 18 the church basement was the scene of a festival of the four seasons. A cafeteria supper was served by Sunday school classes in charge of the different booths. A miscellaneous program was enjoyed in the evening.

On October 30, at 11 o'clock, Mrs. Mary Littick lectured on "Prohibition and its relation to food." She explained how we make "walking stills" of our bodies because of the mixture of food we take in, and stated that prohibition will never reach its highest aim until we learn how to properly combine our food. Mrs. Littick believes the time not far off when we will be ashamed to complain of even a headache, because any ailment, however small, means we have disobeyed some law of nature.

Religious week-day school opened again the first of October, with Sister D. L. White as superintendent. The school has a larger attendance than any year previous.

Brother and Sister Wilber Hayes are the proud parents of a baby boy born the 23d ult. He has been given the name of Lawrence Lewis.

Argentine Church

The speaker at 7.45 was Bishop F. B. Blair, basing a splendid discourse on the seventeenth verse of the eighteenth chapter of 1 Kings: "Art thou he that troubleth Israel?" And the answer of Elijah, "I have not troubled Israel; but thou and thy father's house, in that ye have forsaken the commandments of the Lord and thou hast followed Baalim." He emphasized the folly of King Ahab in relying on the god of his wife and Israel's God at the same time. "Choose ye this day whom ye will serve."

Mr. and Mrs. Estill were inducted into the kingdom by baptism today. Thus are the ranks of the congregation increased by the heads of a family of three children. Announcement is made that there are others near the kingdom.

The infant daughter of Sister Phyllis Coats, born the 2d of September, was blessed by Elder W. S. Brown.

The Presiding Bishopric is desirous of getting the names and addresses of persons who are members of the church, and who are engaged in business of any kind. Address Box 255, Independence, Missouri.

Elder A. H. Parsons writes that he is leaving Elk Mills, Maryland, to spend the winter at Tampa, Florida, where he will be located at 209 West Osborne Street. He has hope there will be some scattered Saints and some interested in the church and its work, who will call on him or write him there, so that he can do some one good during the winter. He says, "I desire to do what little I can for the uplift of those who can be persuaded to believe."

Lamoni Stake

College Day

College Day in Lamoni is a community affair. The offering is received from townspeople in general, and the program is a union service with the Methodist Church. Previous to Sunday, advertising and collecting had been carried on this year by a committee from the business interests.

The weather was bright and warm, and a large crowd gathered. The church was brightly decorated with festoons and pennants of college colors and with large baskets of chrysanthemums. The full membership of the Oratory Society sang an anthem and "Graceland forever." The sermon was delivered by Reverend H. L. Slick, of the Methodist Church, on the subject, "Education a necessity." Reverend Slick is a young man who came to the local pastorate this fall and has entered Graceland for part-time work. Besides carrying his studies, he has been a dependable member of the football team, playing in the backfield during the season's games. During his talk he paid a splendid tribute to Graceland. He said he had attended other colleges and mingled in campus life but had nowhere experienced the spirit of loyalty and devotion to genuine Christian education as here.

Lamoni Branch has contributed \$1,044.20 to the College Day collection to date, and we are hoping to raise this amount to \$1,100 within the next few days.

Teams of college students and faculty members visited other parts of the stake to give programs for the day. Readers, vocalists, violinists, were among the program numbers.

Child Welfare Week

The week from October 23 to 30 was observed in child welfare interests. This week is outlined by national organizations, and in Lamoni was sponsored by the Women's Department. The sermons on October 23 carried the theme. Elder Lonzo Jones, who for the past year has taught a large class in Parentcraft during the Sunday school hour, directed the attention of the congregation to the problem of eugenics as a basis for physical well-being. At the evening service, Eugene Closson, of the general Department of Recreation and Expression, talked on the nature and value of the proper kind of recreation for the young. The concluding sermon on October 30 was preached by the pastor, W. E. Prall, who spoke of vital problems and immediate needs in the community. His emphasis was upon the responsibility of the parents in directing the child. Much of present maladjustments were laid to failure of parents to meet their obligations.

Another project of the week was the taking of a census of the homes of the community to ascertain data relative to the habits of both children and adults. Church membership, church attendance, reading and radio habits, the number of evenings spent at home were the chief items on the census blanks. This data will be turned over to agencies of religious education.

The public school has arranged with the state department of health for a special nurse to visit the local schools this week. She will hold clinics until every child in school has received her services. Mrs. Dona Haden continues her nursery work along this line.

In Lamoni, child welfare was interpreted to mean not only physical welfare, but educational and moral training was included as the most vital element. It is designed to follow up this initial work.

Stake Missionary Activities

Elder James Thomas closed a series of missionary and pastoral sermons at Bloomington Branch October 23. The closing feature was an all-day meeting with basket dinner. Morning and afternoon sermons were delivered by the members of the stake presidency, W. E. Prall and Roy Cheville. The large attendance, the sociability of the membership, and

the spiritual tone evidenced the worthwhileness of the services.

Last week Elder Thomas was at Beaconsfield, a new opening. In recent months Elder D. C. White, a veteran of the ministry, has preached there and created an interest in the message of our people.

Elder Gomer R. Wells has been preaching at Allendale, Missouri, but is now at Centerville, Iowa, where he is holding a series of meetings.

Elder J. D. Stead, though on the retired list, continues to serve the people of the stake. He visits Lone Rock Branch frequently, where the membership especially appreciates his ministry.

Junior Church

A service is held for the juniors every Sunday morning at eleven o'clock, except the first Sunday of the month, when they unite with the adults in sacramental service. The program of October 30 was especially interesting. Two children were to be received into the church, so the service was planned to create a setting for this ordinance and to develop its meaning and purpose to the junior. Roy A. Chevillie was in charge of the service. He described the many ways of making promises between friends and then pictured baptism as a manner of making a promise. As a friend of Jesus, the two children today promised to live in his way, and they in turn would receive help from their Great Friend.

The service was quiet, orderly, and impressive. As the candidates went into the water, the old hymn, "Blest be the tie," was played softly on the piano. Lee Kelley officiated. Marcella Schenck in her story-telling way described how she had grown into the church and been baptized in a pretty stream among the woodlands of western Iowa. She told how God's Spirit had been with her as a girl. And then before the playmates and classmates, the ordinance of laying on hands was administered. Perhaps the deeper appreciation of baptism was brought home to the children. Those baptized were Nina Propst and Alvin Thomas Chatburn.

Stake Conference

The stake conference is meeting this week-end at Creston. Institute work in department methods is scheduled on the program. All the stake officers from Lamoni will be in attendance.

Pleasant Valley Branch

LUCASVILLE, OHIO.—We of Pleasant Valley Branch are endeavoring to heed the admonition of Paul: "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure."

Sacramental service was well attended on October 2, and a good spirit prevailed.

We feel proud of the ambition of the class of Loyal Workers. They have purchased the new organ. We have finished some repairing on our church home, painting the roof, building flues, etc.

Local officers are taking Sunday about preaching. They are doing well, and are having large crowds. We feel, however, that we need some of the missionaries to help us, for there seem to be many hungering and thirsting after righteousness.

Twenty-eight of our number signed pledge cards to read or reread the Book of Mormon.

We were pleased at the way our people responded on College Day. They gave all they were asked to give and more to the college fund. We hope every Saint will do his part in helping in this movement for the college.

Attendance at Sunday school is fine. It is also good at Sunday prayer services and excellent at preaching meetings,

MISCELLANEOUS

Sectional Ministerial Institute

Arrangements have been perfected for holding a ministerial institute in Denver, Colorado, December 2, 3, and 4, the first session being Friday evening, at 7.30. President F. M. McDowell and Apostles E. J. Gleazer and F. Henry Edwards will be present.

All conference appointees, as well as members of the priesthood not under appointment in the Eastern Colorado, Western Colorado, and Utah Districts, are urged to be present.

The entire time will be devoted to lectures and class work dealing with vital topics of practical interest and value to the priesthood. The services and classes will all be open to the public.

F. M. MCDOWELL, for First Presidency.

E. J. GLEAZER,

M. A. MCCONLEY, for Quorum of Twelve.

INDEPENDENCE, MISSOURI, November 7, 1927.

Young People's Convention

The fourth annual young people's convention of Kewanee District will convene at Rock Island Church, corner Eighteenth Avenue and Tenth Street, November 25 to 27, inclusive. Elder and Sister John Blackmore, of Cameron, Missouri, will conduct the class work and be the principal speakers. The program will be as follows: Friday: 8.30, prayer meeting; 9.45, class work; 11, class work; 2.30, class work; 7.30, song service followed by preaching; Saturday: 8.30, prayer meeting; 9.45, class work; 11, class work; 2.30, class work; 3.30, recreation; 7.30, social gathering (get-acquainted meeting); Sunday: 8.30, prayer meeting; 9.45, class work (Sunday school); 11, preaching; 2.30, preaching, or lecture; 6.30, pageant, "Remember Cumorah." Meals will be served in the basement of the church, and visitors will be entertained in the homes of the Saints in the Tri-Cities. Plan to spend your Thanksgiving week-end vacation at this convention. Will branch presidents please have this notice read to their congregations, and then posted in their place of meeting. E. R. Davis, president Kewanee and Eastern Iowa Districts.

Conference Notices

Southeastern Illinois district conference will convene at Centralia, Illinois, Friday, Saturday, and Sunday, December 2, 3, and 4. There will be the organization of the priesthood into a more definite working group, the election of district officers, transacting other matters of importance, and some wholesome entertainment. We expect to have one or more of the leading general church officials with us to help make the conference a success. Saints, be sure to attend. We need you, and you need the association of Saints. The district presidency, R. L. Fulk, J. M. Henson, and L. C. Moore.

The semiannual conference of Northeastern Illinois District will convene with the First Chicago Branch, 4416 Gladys Avenue, November 19 and 20. Bishop J. A. Becker of the Presiding Bishopric will be in attendance. We urge a full attendance, as important matters of business will be considered as well as the election of district officers. David E. Dowker, for the district presidency, 6506 South Paulina Street, Chicago, Illinois.

Spring River district conference will be held at Arma, Kansas, November 25 to 27. The first session will be held

but the midweek meeting does not seem to be proving a success.

Elder Ervin Pyles preached on Sunday evening, October 16, to a fair audience. Brother Pyles did fine.

On the following Sunday evening, Brother Walter Culp preached to a large congregation.

Friday evening for organization, followed by program under the direction of Brother Ellsworth G. Gilbert, superintendent of the Department of Recreation and Expression of the district. Business session will be held Saturday. Bishop A. Carmichael will be with us. Ministerial and branch reports should be sent at once to Mrs. C. A. Dooley, Box 384, Mulberry, Kansas. Amos T. Higdon, district president.

Saint Louis district conference will convene with Belleville Branch, Saturday and Sunday, November 26 and 27. Business meeting Saturday at 6 p. m. Election of district officers for ensuing year is main item of business. Sunday, usual conference activities, Sunday school, departmental work, social service, and preaching. We expect to have with us on this occasion Apostles F. H. Edwards and J. F. Garver. Send your reports to C. J. Remington, 1423 Cecelia Avenue, Webster Groves, Missouri, in time to reach him not later than November 19. G. F. Barraclough, district president; C. J. Remington, district secretary.

Council Bluffs to Have Series of Meetings

Beginning November 13 and continuing eight days, the young people of Council Bluffs, Iowa, are to have a series of young people's meetings. President Floyd M. McDowell will preach the series, beginning with the Sunday night service. Very definite plans are being matured to make this series of meetings of lasting profit.

There are many Saints now living in other localities who formerly lived in Council Bluffs, and during this series especially the Council Bluffs Saints would like to hear from the Saints and friends who formerly resided there. If you can not attend, why not send them a letter or telegram? George Beaty, 352 Logan Street, president of the branch, and L. M. Spence, 214 Morningside Avenue, is representing the young people in this series.

No small part of the plans for these meetings is to strengthen the bonds of fraternity wherever points of contact can be secured, and wherever the influence of these meetings extends.

Address

David Pycok, 156 Fairlawn Avenue, Toronto, Ontario (home address); 915 Howard Street, Port Huron, Michigan (field address).

Our Departed Ones

RADIKE.—John Russell Radike was born October 31, 1891, in Saint Clair, Michigan. Killed in an aeroplane crash, while serving as mechanic, in the late New York to Spokane Air Derby, at Long Valley, New Jersey, September 20, 1927. Brother Radike had been a member of the church, and of Saint Clair Branch, Saint Clair, Michigan, for the past five years. Was baptized by John R. Grice and had been a very faithful member until the day of his death. "Jay," as he was familiarly called, was a young man of outstanding personality and was loved by all who knew him. Numbers of prominent men have been buried in Saint Clair, but old residents say there never was so large a funeral before in the history of the town. The sermon was preached by J. R. Grice, in the Congregational Church, the largest in the city but wholly inadequate for the large assembly. Fully three hundred people were waiting in the cemetery, who could not get in the church, to see the last rites performed. The towns of Saint Clair and Marysville, the place where Brother Radike worked for the Buhl Aeroplane Company, were wrapped in gloom for several days after the announcement of the tragedy. Many tears were shed by strong men because of the passing of one with such a bright future ahead of him who had been faithful to his God, his church, and the community in which he lived. He leaves his companion, three children, and a host of relatives and friends. A good man has gone to his reward. Interment in Hillside Cemetery, Saint Clair, Michigan.

RICHARDSON.—Grace Lee Richardson, of Saint Louis, passed away in the Missouri Baptist Hospital, October 25, after a long and painful illness. She was born March 28, 1886, in Monarch, Colorado, and married Albert C. Richardson November 12, 1921. While not a member of the church, our sister attended the services with her husband and showed appreciation of the church services. The funeral services was conducted at the Craig Funeral Parlors by the pastor. Afterwards the body was taken to Desloge, Missouri for interment. Besides her husband and little son, Evan Everett, there mourn her loss her mother and father Mr. and Mrs. H. R. Lee, of Desloge; two sisters, Mrs. Eva Thomas, of Seloge, and Mrs. Lottie Wheeler, of Saint Louis; a brother, Arthur Lee, of Festus, Missouri, and many relatives and friends.

RADIO PROGRAMS

KLDS

1110 Kilocycles—270.1 Meters

Programs for Week Beginning Sunday, November 13, 1927

SUNDAY, November 13

- 8.30 to 9.00 a. m., Children's program arranged by Mrs. Ethel Moorman.
 9.00 to 9.30 a. m., Bible Study conducted by Ralph W. Farrell.
 11.00 to 12.00 m., Stone Church service; Stone Church choir; Robert Miller, organist; sermon.
 2.00 to 3.00 p. m., Instrumental program presented by the Temple Orchestra of Saint Joseph, Missouri, under the direction of W. C. Maupin.
 3.00 to 4.00 p. m., K L D S Radio Church, conducted by Reverend Silas Bittner, Saint Peters Evangelical Church.
 6.00 to 7.00 p. m., Radio Vesper; sermonet, Albert Brackenbury.
 9.15 to 10.15 p. m., L. D. S. Studio Service; music by Margaret Johnson Blaine, soprano; Dorothy Koehler, organist; Margaret Gard, contralto. Sermonet, M. A. Etzenhouser.

TUESDAY, November 15

- 6.30 to 7.00 a. m., Morning devotional service conducted by the K L D S Radio Pastor, Ralph W. Farrell; music arranged by Bernice Griffith.
 7.00 to 7.30 a. m., Table Talk, Ralph W. Farrell.
 6.45 to 7.00 p. m., Cousin Hazel, children's stories.
 7.30 to 8.00 p. m., Radio Playlet, "The constant lover," by the White Masque Players.
 8.00 to 9.00 p. m., Studio program arranged by Robert and George Miller.

THURSDAY, November 17

- 6.45 to 7.00 p. m., Cousin Hazel, children's stories.
 7.10 to 7.30 p. m., Doctor Brennan, Health Talk.
 7.30 to 7.40 p. m., Voice Talk, Jessie Wilson Towner.
 8.00 to 9.00 p. m., Studio program presented by the Central L. D. S. Church orchestra, under the direction of Mrs. J. L. Johnson.

FRIDAY, November 18

- 6.30 to 7.00 a. m., Morning devotional service conducted by the K L D S Radio Pastor, Ralph W. Farrell; music by the S. W. S. Ladies' Quartet.
 7.00 to 7.30 a. m., Uncle John's children's features.

SATURDAY, November 19

- 8.00 to 9.00 p. m., Studio program arranged by Miss Amy Winning, organist.

KMBC

(Midland Broadcast Central—Kansas City)

1110 Kilocycles—270.1 Meters

Programs for Week Beginning Sunday, November 13, 1927

SUNDAY, November 13

- 7.45 to 9.00 p. m., Services of the Independence Boulevard Christian Church; Reverend R. H. Miller, minister.
 7.00 to 7.10 p. m., *Journal Post*: weather, market summary, news, sports.

MONDAY, November 14

- 12 m. to 12.10 p. m., *Journal Post*: weather, markets, news.
 12.10 to 12.15 p. m., Live stock market reports.
 12.15 to 12.20 p. m., Poultry talk.
 12.20 to 12.30 p. m., U. S. Dept. of Agriculture feature.
 12.30 to 1.00 p. m., Music.
 4.00 to 4.10 p. m., *Journal Post*: Wall Street closing, news, sports.
 7.00 to 7.10 p. m., *Journal Post*: weather, market summary, news, sports.
 7.10 to 7.30 p. m., *Journal Post*: farmers' feature.
 9.00 to 10.00 p. m., James Prior at the Miracle Organ, assisted by Joseph Freilinger, tenor.

TUESDAY, November 15

- 12 m. to 12.10 p. m., *Journal Post*: weather, markets, news.
 12.10 to 12.15 p. m., Live stock market reports.
 12.15 to 12.20 p. m., Poultry talk.
 12.20 to 12.30 p. m., U. S. Dept. of Agriculture feature.
 12.30 to 1.00 p. m., Music.
 4.00 to 4.10 p. m., *Journal Post*: Wall Street closing, news, sports.
 4.10 to 5.00 p. m., Matinee program arranged by Mrs. Cyril Wight, contralto.
 7.00 to 7.10 p. m., *Journal Post*: weather, market summary, news, sports.
 7.10 to 7.30 p. m., *Journal Post*: Walt Filkin, poet.
 9.00 to 10.00 p. m., K M B C string Trio, assisted by Walton Lockman, baritone.

WEDNESDAY, November 16

- 12 m. to 12.10 p. m., *Journal Post*: weather, markets, news.
 12.10 to 12.15 p. m., Live stock market reports.
 12.15 to 12.30 p. m., Educational talk.
 12.30 to 1.00 p. m., Music.
 4.00 to 4.10 p. m., *Journal Post*: Wall Street closing, news, sports.

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7.00 to 7.10 p. m., *Journal Post*: weather, market summary, news, sports.
7.10 to 7.30 p. m., *Journal Post*: The Movie Man.

THURSDAY, November 17

12 m. to 12.10 p. m., *Journal Post*: weather, markets, news.
12.10 to 12.15 p. m., Live stock market reports.
12.15 to 12.20 p. m., Poultry talk.
12.20 to 12.30 p. m., Educational talk.
12.30 to 1.00 p. m., Music.
4.00 to 4.10 p. m., *Journal Post*: Wall Street closing, news, sports.
4.10 to 5.00 p. m., Matinee program arranged by Mrs. Fred Wamsley, soprano.
7.00 to 7.10 p. m., *Journal Post*: weather, market summary, news, sports.
7.10 to 7.30 p. m., Health talk, Doctor Joseph T. Brennan, Jackson County Health Department.
9.00 to 10.00 p. m., James Prior at the Miracle Organ, assisted by James Mack, tenor.

FRIDAY, November 18

12 m. to 12.10 p. m., *Journal Post*: weather, markets, news.
12.10 to 12.15 p. m., Live stock market reports.
12.15 to 12.20 p. m., Poultry talk.
12.20 to 12.30 p. m., Educational talk.
12.30 to 1.00 p. m., Music.
4.00 to 4.10 p. m., *Journal Post*: Wall Street closing, news, sports.
7.00 to 7.10 p. m., *Journal Post*: weather, market summary, news, sports.
7.10 to 7.30 p. m., *Journal Post*: The Editors' Forum.
7.30 to 8.00 p. m., International Bible Students' Association program.
9.00 to 10.00 p. m., K M B C String Trio, assisted by Lois Swaney, soprano.

SATURDAY, November 19

12 m. to 12.10 p. m., *Journal Post*: weather, markets, news.
12.10 to 12.15 p. m., Live stock market reports.
12.15 to 12.20 p. m., Poultry talk.
12.20 to 12.30 p. m., Educational talk.
12.30 to 1.00 p. m., Music.
4.00 to 4.10 p. m., *Journal Post*: Wall Street closing, news, sports.
7.00 to 7.10 p. m., *Journal Post*: weather, market summary, news.
7.10 to 7.30 p. m., *Journal Post*: sports summary.
9.00 to 10.00 p. m., Musical program: Buddy and Ruddy, the K M B C Melody Boys.

THE SAINTS' HERALD

The First Presidency, Editors.
Richard J. Lambert, Assistant Editor.
O. W. Parker, Business Manager.

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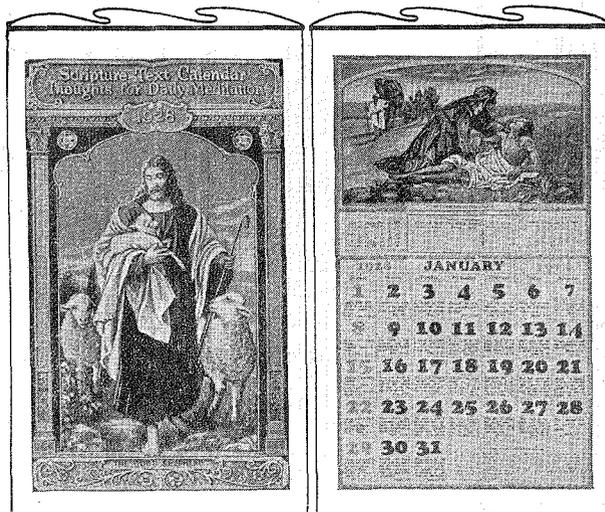
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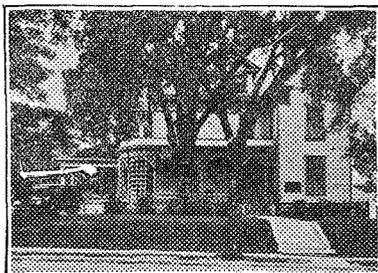
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Volume 74

Independence, Missouri, November 16, 1927

Number 46

EDITORIAL

Faith—Knowledge

Recently the press contained account of an interruption at a meeting in Saint Paul's Cathedral, London, when a churchman openly denounced the Bishop of Birmingham. The controversy was over the modernist-fundamentalist question, and the disturbance was in a sacramental meeting. It is not likely that the methods used on that occasion will mollify already ruffled feelings, but will tend to widen the breach which has riven various churches since this age-old question was revived. At various times in past ages the "conflict between religion and science" has broken out and flamed brightly for a time, only to die down when readjustment has been had. But it seems only to smolder rather than go out, and hence is fanned into flames by the breezes of skepticism and the evolution which goes on in religious circles, as well as in others in human progress and development.

Perhaps one underlying cause of the recrudescence of the conflict is the inflexibility of creed. Creeds are statements or articles of belief, or standards of agreement determining the affiliation of like-minded believers into organized association. It is quite apparent that such standards or articles must undergo reinterpretations or eventually be outgrown. So flexibility is necessary if creeds are to function. But perhaps creeds are an "abomination" in the sight of the Deity who is desirous of seeing his people "go on unto perfection," and so the most desirable creed would be, "All truth."

Let "all truth" become a creed for associated believers and workers, and it follows that demonstrated truth must be accepted and one's idea of religion readjusted accordingly. And surely there can in this be no danger for the "eternal verities."

As a people, then, who have declared our creed to be "all truth," we are fortunate that in the present conflict between modernism and fundamentalism we can remain placed, with open minds ready to accept truth from all quarters. Let me here reiterate my belief that between true religion and true science there is no conflict, for *both represent the Deity.*

The differences between religionists and scientists arise out of incidence—a question of approach. To so believe, enables us to appreciate and join issue with the editor of the *London Spectator*, when in an article on the incident I have referred to he stated that we today need theologians who as learned men of science can reinterpret and restate religion in terms of scientific knowledge. It is because I have so firmly believed that conflict can not exist between knowledge and religion, learning and religion, and science and religion that I have never hesitated to advise our youth so inclined, to go as far in science as is possible, without fear of hurting their faith, or destroying their confidence in religion, or losing their trust in God. But open-mindedness is as essential in science as in religion. "We see as through a glass darkly," but with faith working hand in hand with science I see no reason why our walk upward to the glory of Deity should not be continuous and certain, so long as we are guided on the way by the Sun of righteousness.

Divisions of *belief* may occur even among scientists, and are closed only by the advent of knowledge; but while waiting for knowledge on mooted questions, we need not be disturbed because of division of belief, if the great fundamentals are not lost to view, nor the external verities covered. Wholesome division of belief may preserve an alertness which, as the *Spectator* remarks, would be better than the "dignified slumber of complete agreement." But manner of disagreement is as vital as is attitude of mind in participating in the sacramental ceremony.

Unfortunately, however, even in the midst of our own people, there exists despite our "creed," an inclination with some to hold that the canon of truth is full, therefore creed is fixed and our scientifically trained members run counter to those who undervalue science. And mayhap the dogmatically inclined scientist is quite as obnoxious to the religionists as is the dogmatically constituted religionist to the scientist. Sympathetic understanding, reciprocally so, is what is needed. The lack of such brotherly tolerance (in the true sense of the word) is what creates the friction out of which grows the "conflict."

So as a people I feel that we can cling to our creed, "All truth," and remain neutral, feeling certain that as "knowledge" is "added" to our faith, it will fit smoothly into our creed to the glory of the Eternal One which is intelligence, and rejoice as we progress towards the goal where we may know God, for that is life eternal. F. M. S.

Bishop Swint on the Dress Evil

There comes to the editor's desk a copy of the *Wheeling Intelligencer* for November 7, which gives an account of a meeting of the International Federation of Catholic Alumnae, opened Sunday morning, November 7, addressed by Bishop John J. Swint, of Wheeling. In his virile address the bishop of the diocese of Wheeling scathingly assails the modern dance, the modern theater, and present-day female attire. I think it would be well for all Christian women to read and consider these few sentences from Bishop Swint:

There is the present-day indecency in women's dress. . . . Bishops and priests have raised their voices against it. What are our Catholic women doing about it? For the most part they allow themselves to be dragged along with the crowd, the slaves of silly and immoral fashion. I am not far wrong when I say our Catholic women are as bad as the rest. Probably you women do not know the harm you are doing. I trust you do not know it. I do not impute to you bad intentions or bad motives. I have a strong belief that you yourselves do not suffer morally or spiritually from it. If you did, I believe you would at once remedy the matter. But you do not realize the harm you are doing to others. Will you be able to face God and say to him that you are not accountable for the evil thoughts and the passions you aroused in others by your immodesty of dress?

Surely it is not the pope, or bishops, or priests that ought to be obliged to tell you what is decent or what is indecent in dress. If you only will not allow yourself to be totally blinded, your own sense of Christian decency will tell you what is right and what is wrong; what is proper and what is improper.

You can not break away from fashion? You can not afford to be different?—what means, then, your being a "light to the world" or "salt to the earth" or the leaven which is to leaven the whole mass of humanity? Instead of following the fashions of the day, created as you well know, as a purely money-making scheme, adopted blindly and subserviently by a paganized world, you ought to set the fashions.

What is here said to Catholic women we wish some influential minister of every denomination describing itself as Christian would as clearly bring to the attention of his people. I am persuaded there is not enough consideration given such subjects, first by the people before any style shall enlist them as devotees, then by the ministry as an aid to the people in seeing themselves in their true light.

What minister is free from blame who sees his flock thoughtlessly following the whims and freaks

of fashion, leaving out of consideration the question of Christian example when they plan their amusements, their attire, their vocation? What person in the ranks is alike free from blame? R. J. L.

What Is a Home?

In another column is a notice written in the office of the Social Service Bureau of the church, asking that homes be opened for the reception of seven children who need protection and direction as they travel the remainder of the journey from infancy to manhood and womanhood. Tragedy has come into the lives of seven children for whom the church feels a degree of responsibility.

Just one thing makes endurable such a situation as is here disclosed: there is a remedy—one which may restore joy and opportunity to these young lives and at the same time bring the spirit of youth, or companionship, or other helpful influence to the homes in which they find place.

Some years back, a pair who had been married for years, and from which death had taken two babes, the only ones born to the pair, called at Lamoni and wanted to see through the Children's Home. There were therein at that time more than a score of children, well cared for and showing steady development, most of them desiring to go into homes where they would be reasonably certain of retaining the same man as "father" and the same woman as "mother" for the remainder of the term of childhood.

After careful inspection, these good people came to the office of the secretary and asked definite information as to parentage and prior surroundings of some three children who had attracted their special attention, and from which they wished to choose one for adoption. One boy of four years and a girl of ten years stood their closest inquiries, except for former and first parentage. The girl was from a family of children thrown into the Children's Home upon the death of her mother and the committing of the father to a penal institution. The boy had come to the institution as one of a family of children left motherless, whose father seemed to lack in energy and thrift. The searching pair feared these bright, teachable, affectionate children might not yield to their teaching, but would develop some objectionable trait; but their intense desire for a child in the home finally won the day, and they took the girl to their home in another State. During this summer we met the woman, and this is her story:

"We have had a wonderful experience with G—. At first she was inclined to be willful and

moody. Brother W—— spent considerable time and gave her much attention; I added my mite, and within a few months she became indispensable. She brought young life, imagination, necessity for help and direction—everything we needed to make our home complete, except that we needed a brother or sister for her. We tried to get S—— as soon as we saw the situation, but you had placed him elsewhere. Finally we found a boy just a year older, and we lost no time in taking him home with us.

“That was twelve years ago. G—— is a wonderful young woman, just now a new mother. The boy is with my husband, learning to be a splendid, capable farmer, having completed a good education by working a large part of his way through college.

“One year I was an invalid. G—— came home from school as soon as father told her of my affliction, nursed me and cared for the home during more than half of the school year, and left while I was convalescing, having taught her foster father and brother enough to insure my proper care and the home's comfort.

“Oh, I could keep you here for hours telling of our experience with these children, but you are busy. Let me just say this, which I have wanted to say to you for a long time: When you told father and me that we would do well to forget the misdeeds of G——'s father, and depend upon the power of the gospel to hold her to a good life, you decided a matter for us that has meant the difference between aching void and appreciated affection and fullness. I want to thank you.”

There may be some such blessings at hand for the Saints who will make room in their homes for these seven children now in need. It does not always end so well as the experience just related, but often, if not all but universally, it is because the foster parent has not taken the charge as a Christian opportunity and responsibility, but rather with a selfish or business motive.

No thing yields satisfaction to Saints equal to the development of individuality and Christian character under their personal effort and supervision. One may spend much time and means in the care, development, and possible salvation of a boy or girl, but what joy equals the finding in that person of strength developed under our own consecration and devotion, unless it should be the making in eternal life to find this character has perpetuated itself in life as a member of the kingdom of the Father!

We hope the Saints will find homes for these children and joy and satisfaction in rearing them. Think what it may mean to you who hunger for an opportunity to serve the “least of these”! Think

what it may mean to the child of tender years who was hungry and you fed; who was naked and you clothed; who was sick and to whom you ministered!

R. J. L.

Pen-Point Pick-Ups

There was a time in the earlier days of my life when I repeatedly called attention to the fact that I was a self-made man and gloried therein. There was no necessity for so loudly proclaiming this, as the people had no difficulty whatever in making the discovery, in consequence of which I agonized deeply as time went on. The thought which I desire to emphasize is, that it is immaterial whether we are put to the necessity of molding or shaping the instruments with which to carve from the hard rock of experience a career or character, or whether our equipment has been provided in some other way; the fact remains, we are just what we are, regardless of the processes; neither time nor season can alter this. Even though today we may see in the dim distance “the rock that is higher than I,” and tomorrow are successful in attaining these heights, we are still what we are. The praises of men or flattery of women will not alter the fact; truth survives the ages.

Our Lord and Master brought beautifully to the surface some thoughts akin to this during the Sermon on the Mount. He said: “And many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works? and then will I say, Ye never knew me; depart from me, ye that work iniquity,” or as expressed in substance, “Your fruit shall determine what ye are.” There is no necessity for vainly attempting to establish what we are not. The growing flower or yielding fruit trees have no occasion to call upon dumb and dead witnesses in order to proclaim their worth; the very fact that the flower or fruit exists is in itself evidence that God's eternal purpose has been fulfilled in them. Our life, if properly evaluated, declares our worth.

Among other things said by Solomon, the wise man, we have the following: “There is an evil which I have seen under the sun, and it is common among men: a man to whom God hath given riches, wealth, and honor, so that he wanted nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it: this is vanity and it is an evil disease.”—Ecclesiastes 6: 1, 2.

(Continued on page 1356.)

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

You Can Not Serve Two Masters

A SERMON BY F. A. SMITH
(Mrs. A. Morgan, Reporter.)

I want to call your attention to a statement in the 6th chapter of Matthew, beginning with the 24th verse:

No man can serve two masters; for either he will hate the one and love the other; or he will hold to the one and despise the other. Ye can not serve God and Mammon. And again I say unto you, go ye into the world, and care not for the world; for the world will hate you, and will persecute you, and will turn you out of their synagogues. Nevertheless, ye shall go forth from house to house, teaching the people; and I will go before you.

There is one other verse I want to read in connection with this, the 38th:

Wherefore, seek not the things of this world; but seek ye first to build up the kingdom of God, and to establish his righteousness, and all these things shall be added unto you.

If you read that chapter in the Inspired Version, you will discover those things that are spoken of are referring to the things of the world that are our necessities. The Master has very nicely put it, for these are the words of the Christ himself: Ye can not serve two masters. You will love the one and hate the other, or you will hold to the one and despise the other.

I don't know how many of you have had occasion to see that tested out, but it was my good fortune, at one time, to see this thing in operation.

I was sent out west by a firm in Illinois to take charge of a mill as the superintendent; the manager of this mill had been sent there by the same firm. He was a man about my own age, a son-in-law of the president of the company that built and owned the mill. Now, you can readily see the position we occupied. He was the manager; I was the superintendent. It wasn't very long until I saw conditions that were unsatisfactory, and when I finally took charge of the mill, I undertook to prevent that unsatisfactory condition from continuing. I thought I had successfully accomplished that work, and in the course of the work I found that the men were disposed to listen to one and pay little regard to the other.

In my work with them, having had the experience that they had gone through, having worked my way up from the lowest position in the mill, I could sympathize with their efforts. I knew when they had done their work. I could have a good idea of the time it would take, and I used my experience to make it pleasant for these men. It wasn't a great while until I discovered that they were ready and willing to do anything I asked of them, cheerfully, gladly. But the other man might ask and ask again. They had little use for him; and I began to recognize it more and more, and to ask why. The text I have read was brought very forcibly to my mind, just about that time, when I was looking for something to talk about in the church, and as I studied the question I found myself face to face with the conditions I was laboring under every day. It was there, and if you stop and think just for a little bit, you will discover that the tendency with every individual is to think for himself as to how it should be done, no matter what you are doing, and each individual may have his own peculiar way of doing things. But you will discover that the individual who may be directing your work, or seeking to lead you, who harmonizes the nearest with your

conception of what is right, is generally the individual whom you are inclined to follow. And there's another feature that comes in here that we must recognize. The individual who has had experience, and by virtue of that experience has become

well acquainted and wise in the carrying out of the work, will unquestionably give to you the best recognition of your efforts, because of the fact that he knows just what is needed.

A good leader, a good superintendent, will not always insist upon his way, and his idea, for he may recognize that the idea of some of those laboring under him may be better than the one he has suggested, or had in mind; and if he is wise he will at once recognize the value of that and, in the recognition of it, give to the individual the credit due, and let him work in the way he desires.

This, I have found, was true in the world, in my experience, in business life, but I have found it true also in my religious life, and in the working under it and with it I have been made to recognize that the Master's statement in our text today was absolutely true. You can not serve two masters. Get the word, *masters*. For you will love the one and hate the other, or you will hold to the one and

*The tithing of your increase is not optional; it is a cardinal principle of Christianity.
Have you obeyed it?*

leave the other. You can not help it, my friends. It is as natural as it is for you to live. It is just one of the peculiar traits of humanity, and I may say that the individual who does not have an opinion of his own, a thought of his own, an idea of his own, as to what is best and right, doesn't amount to very much. He hasn't much force about him. These don't even use the mental powers that God has given them, and as a consequence do not develop or grow. They won't do it in the things of this world. They won't do it in the things of God. They are simply manikins, moved around by some one else, and amount to very little. But the individual who thinks, the individual who recognizes the work that he is trying to do, and seeks to develop in it, and bring that work to some high standard, and make it successful, is going to have some opinion of his own. It may not be absolutely correct, it may need a little trimming occasionally in order to get it into good shape, but if the individual is wise he will submit to that readily, especially if he can find that alteration from a source that he recognizes as having the proper experience, and from some one who knows what he is doing.

Now these men with whom I worked soon found out that I knew my business; that I had had experience. Our manager had never had one day's experience in his life in the work in which we were engaged until he came there. He never had done a day's physical work. From his school life he had gone into a bank, and from there he went to the management of this concern. He knew nothing of the physical exertion or the mental effort that might be necessary in carrying out the work of the day, except that required in his own line. The men were very quick to recognize that, and I soon discovered that they not only recognized it, but were disposed to discount his wisdom and knowledge in giving instructions; but at once they fell into line with me. I had no trouble with them; not the least bit; and the real reason, when I came to sum it up, was that in the experience I had secured, and the knowledge I had acquired, they recognized that peculiar power that must come to every individual who gets knowledge in that way. As a consequence we got along fine. I strove to recognize their rights and to utilize any idea that they might bring to me or that they might see in the carrying out of their work, and to encourage the individuality and the initiative inherent in men who would work. The result was that two years after I had been there, I could tell my men what I wanted them to do, leave the mill, go away, and they would carry it out. They knew how, and there was no trouble about it.

In the carrying out of the great work of God, that rule is just as true as it is in the things of the world. In other words, in our religious life and our religious work it is just as practical and just as essential that we use good judgment as it is in the things of this world.

The other thought I want to emphasize comes in the explanation of the Master. Wherefore, seek not the things of this world, but seek first to build up the kingdom of God and to establish his righteousness. There is the first object in life. That does not say that we shall not attend to the business of this world that may be ours. But I would emphasize the thought that it does say that we should carry the principles of God and his righteousness into the everyday life with the world, in order that we might establish—not simply by word, but by example—the righteousness of God. As he has expressed it in this very declaration, *I say unto you, Go ye into the world and care not for the world.* Can you do that? Are you big enough to recognize that principle? Can you gather the idea that the Master has presented to us there, and he gives us a reason for it—*for the world will hate you and persecute you; and why?*

Why should the world hate you and persecute you? Well, I am going to tell you, if I can, just briefly, some of the reasons why.

In the first place, if you are carrying the principles of the gospel of Christ into your life, your very life itself will be a condemnation to the world and its wicked ways. You can not help it, my friends. They are going to recognize it, and they don't like it. And they are going to use every means they can to keep you from doing it, if possible, because they don't like that constant contrast that exists between the righteous individual and the unrighteous. They have a little conscience left, and they can see and recognize it.

In order to bring this out, let me give you a little illustration. I may have used it before, but it will answer my purpose now.

We were working down here at Carthage, Missouri, the year before I went into the general missionary field, and the dam needed some repairs before a freshet should come. I took the men out one day to work on the dam. I had been there for some time with them, and in putting one of the timbers up it was quite difficult to get it into place, and they had striven several times to put it in, and something had happened every time, that the timber would come down. It was heavy, and hard to put up. Finally we had it right where we thought we could get it in place without any further trouble, when something happened, something slipped, and

that timber came down again. The men stood there, looking at it. One could see by their faces they were disgusted. I knew these men; knew they were in the habit of cursing everything blue when things went crooked like that; but nothing was said for quite a little bit, and finally I had to smile. I said, "Boys, why don't you swear?" They got red in the face, and finally one of them looked up at me and said, "Mr. Smith, if you were not here, we would." I said, "What have I to do with it? I haven't found fault with you." They said, "We know that, but we know you don't swear, and you don't like it." They knew I didn't, and that it would be objectionable; and so they didn't resort to it. But the probabilities are, they wished I was out of their way for a while so they could express themselves as they wished.

Now, I have found that while you may make yourself pleasant and agreeable, the very fact you are a minister is oftentimes very disagreeable, because it is a restraint. And oftentimes men will avoid having you there if they can. That is sufficient to illustrate the thought I want to bring out this morning—that if we go into the world and care not for the world, but seek first to establish the kingdom of God and his righteousness in all our life and in our actions and our associations, we are going to find that the world doesn't care very much for us. You can make up your mind to that. The years that I have traveled and the years I have labored among mankind have taught me some of these things very effectually, and I am still of the opinion, and more firmly convinced, that until this church recognizes that feature, and puts into operation in our lives every day the characteristics of the Christ, the manifestations of the citizenship of the kingdom of God, to live lives pure and clean, filled with kindness and thought for each other, and recognition of the rights of each other, that we may manifest to the world that we are the kingdom of God and come out of the world and serve God, we will never accomplish very much; and we will never redeem Zion.

I say, without any hesitancy, unless we can manifest a spirit of kindness and love, of charity and peace, that the world may recognize the fact that we are living in that attitude, we will never redeem Zion. I don't think that is putting it too hard.

What is it to build up the kingdom of God, and how are you going to do it? You can not do it, my friends, with enmity and hatred in your hearts. It is an absolute impossibility. It is only when the Spirit of God comes into your heart and creates within you that love for your fellow being, that you

can reach out the helping hand, and with a kindly mind and with patience and forbearance and long-suffering, even with foibles, mistakes, and errors, that we may ever hope to accomplish the great purpose God has assigned us.

I may say to you, it is a pitiful sight that presents itself today—the kingdom of God established in these last days, divided asunder, tormented as it is with doubts and fears and suspicions. I ask you, What are we offering to the world? I plead with you people to think a little ahead of your personal ideas and ambitions. Let us look to our Leader. You think for a moment in your religious life, Who is it that has had the experience and has come to the age with a knowledge of the things of God complete. You answer, There is but one who has successfully done it. And when I go back and look over the list of men, I find Jesus Christ standing before us, his outline clear and distinct; and when I begin to look at it and think of the application of the things he has given, there comes to me a conception of what he meant, and I find in him a leadership built upon experience, for he came from the realms of glory down to the earth, took upon himself the nature of humanity, and went through the trials of this life, the difficulties, and met, here, the powers of temptation that the Adversary exercises, and all the vicissitudes of life that come to us, and yet demonstrated the ability to carry into effect the gospel; and when he had suffered and gone through all the tortures of this world, and met this world, then he said to us, Come, follow me; I have trod this mill; I know. And as I look at him, my friends, and think of the situation, I am confronted with the thought that he is indeed well acquainted with all the conditions that we have met. He has gone from the bottom to the heights, and said to us, Come, follow me; and he knows what we have to meet. He understands what it requires for us to give up the things we desire. He knows what it is to make sacrifices. He understands the powers of man; he understands the powers of the Adversary, and he knows the powers of God, and hence is in a position to say to us, This is the way that will be best. This is the way in which you can most successfully carry it out, and this is the way I would like to have you do it.

It has been one of the things I have always loved to talk about, when I have discovered that in Jesus' work with men, in God's work with men, he has always appealed to their love, their affection, the highest feature of them—their intelligence—and asked them to exercise it. He has never been dictatorial; never said that you must do so-and-so. It isn't there. It isn't in the word of God anywhere.

He has always put it in a way—if you wish to do so and so, you must do this or that or the other; but always that condition is there, and that recognition of the right of men to exercise their agency, and their intelligence. Because of that I can see in him the leadership that ought to be manifest to the world, and ought to appeal to us, and why? Because his life is the embodiment of the very things he has taught. His life was fraught all the way through with that condition of mercy, of kindness, and yet firmness, and a steadfast stand for just what God had given to him.

You would be surprised, possibly, if you would go into the Book of Doctrine and Covenants and look carefully and see the many things given us there, in which he has pictured what we should do, what we should teach, what we should recognize as his law, and emphasized it all the way along. But let me ask you to think, and think real hard for a few moments: Who are we going to serve—God, or Mammon? You may say, What do you mean by Mammon? I may mean several things. There are several definitions that could be given for the word *Mammon*, and sometimes it has been applied to the idea of wealth. The accumulation of wealth is the Mammon of the world, but that is a mistake, in my estimation. That is only one of the features of Mammon. Ambition may enter and be another one, and ambition may be the particular thing that you are worshiping, and it may have its effects, and because of it, you are giving more attention to that than you are to God.

Take the individual who loves power and influence and moves along political lines to obtain it, and he becomes obsessed sometimes with that desire for power until he forgets everything else, and he will even stoop to unscrupulous things to accomplish his end and attain his object. He loves it and is after it, and that is the big thing with him. He will even forget, sometimes, to look after his family, in order to accomplish that end.

There may be other lines. I have seen individuals who seemed to be worshiping the pleasures of life. Nothing but pleasure, pleasure, pleasure, and they not only sought after pleasure but they were dissatisfied, often, with what they got. They wanted more; they wanted something different; and as a consequence it became the obsession of their souls, and they didn't have time to worship God. They didn't go to church. That was too solid; that meant something serious. You had to think, and they wanted something that would give them amusement; and I may say that is one of the difficulties today in the world. The whole world is obsessed by the idea of pleasure; and yet, what do we mean

by the word *pleasure*? That is the Mammon of the world today. What does the word *pleasure* mean? Does it simply mean entertainments, recreation, and things of that description? Games, amusements, etc.? Is that all you get out of pleasure? Isn't it possible that there could be such a thing as pleasure that would supersede and be higher than any of those things that the world has given? You may enjoy some of the things that you will see in a show. It may be very pleasant and agreeable at the time, but how long does it last, and what has it done for you? Has it elevated you? Has it brought you closer to the Master? Has it made you better? Has it caused you to think of your own life, and how to make your life serviceable to your fellows? You can not help but answer no. It has given you the amusement of the hour, and when once past you are looking for something else immediately. There is a sense in which pleasure may come, abiding confidence, comfort, strength, following all along with that pleasure that God gives. In the service of the Master you will discover there are many things that give us pleasure; a pleasure that has its peculiar influence upon us and makes us want to be better, that we may enjoy more of it; a conscious feeling that lifts you higher and makes you contemplate the idea of being better and higher, and that pleasure God brings to us. And when you have reached that and partaken of that peculiar element, you discover that these things of the world sink into insignificance and actually do not satisfy the longing of the soul. Then is when you must look for something else. And then let me suggest, my friends, that in the building up of the kingdom of God and his righteousness—what is his righteousness? The statement is, *establish his righteousness*—not our righteousness, but his, God's, righteousness. And when I take the Apostle Paul's definition of that, he says, I am not ashamed of the gospel of Christ, for it is the power of God unto salvation, unto the Greek and unto the Jew, for therein is the righteousness of God manifest. And when I begin to look around, I discover that that gospel means more than simply the worldly things that we know, and God has said in that declaration, These things shall be added unto you if you seek first to establish that righteousness.

I pick up the book I hold in my hands, and I tell you without hesitancy, it is the most wonderful book of this church—the Book of Doctrine and Covenants—and while the Bible manifests to us how he has dealt with his people in ancient days on the Eastern Continent, and the Book of Mormon tells of the life of the church on the Western

Continent, did it ever occur to you that if we were confined to those we would have a difficult task to tell just how to establish and build the work of God when it came forth? Yet in this book there is the instruction as to how we should do it. There is the definition of what we should teach, and what composes the gospel of Christ, and we find it in perfect harmony with the Bible; and therein lies some of the strongest features we have. And as I take it up and read it, at times I am astonished at some of the things I find, and I discover things there that are staggering when we come to look at them; but when compared with the things of the world and the things that God has manifested, we discover there is no comparison between the two.

Again, God has left us so much, has given us teachings so fine and so excellent in their nature that, as the Apostle Paul expressed it, as one of the prophets expressed it, Eye hath not seen nor ear heard, neither hath it entered into the heart of man the things that God hath in store for them that love him, but God hath revealed them unto us by his Spirit, which searcheth the deep things of God. Then I turn over here and read to you just one little reference, and I want you to notice it carefully, section 42, paragraph 5, of the Doctrine and Covenants:

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

We find there a plain statement as to what our teachings shall be—a clear-cut definition—and when I get that and think it over I have to meet the emphasis laid upon what God would have us teach and why, because these things make for holiness, for righteousness, for the establishment of the kingdom of God; and if we are going to serve God here, let us serve him the way he asked us to serve him, and let us do it with an eye single to the glory that he said belonged there. And then let me emphasize to you one thing, that in this same book he has put the declaration clearly to us that if we would do these things and would teach as he has said, would follow the direction that he has given, he would cause the earth to yield her increase and give to us the things we need. That is just what he said in that paragraph over there. If you would first establish the kingdom of God and his righteousness, then these other things would be added unto you.

My dear friends, that emphasizes what it says in the Doctrine and Covenants: "It is my plan"; but why are we so slothful? Why are we so thoughtless? Why will we let the world and the pleasure of the world, and the riches of the world, and the honors of the world make such inroads among us? The honors of the world blind our eyes, obsess our souls, and prevent us from doing the things that God has required. Have you any faith in God? Have you lost it? Do you believe in him? If so, then I say the time has come for us to worship him with all of our heart and soul, and to exercise every energy within our souls to teach the things that he has given unto us, all of them, until everyone shall be filled with that spirit of peace, unity, love that shall characterize the children of God, until, as he says over here in John, By this they shall know ye are my disciples, for ye have love one for another. That is the statement he made, and if there is enmity, if there is hatred, if there is prejudice—those things which make division all the time, manifesting themselves, where will the world find the sign of the brotherhood of Christ? Where will they find the manifestation of the kingdom of God? I ask you to think, and to think seriously, for on every single soul there is the responsibility of doing its part to manifest these things that the body may be perfect and complete. Then we will worship God and not Mammon; and the only power that can save us is the worship of God and not Mammon. You may look around, and you will see everywhere that God is love and kindness. You may see the great power that he has manifested in behalf of mankind, and you may see the wonders of the world; and while the wonders of the world are present with us now, they are gone tomorrow. The same condition that God has established has been maintained for centuries; it is there yet; and the promise of God is that it shall continue until the end, and no man knows when the end is.

As I look out upon these things, and think it over, my heart becomes burdened at times, and my soul is troubled, for I see the day hastening when God has said there shall come into the world perilous times. There shall come troubles, and men shall be fearful, losing their hearts and courage, and bowed down with fear because of the things coming upon the earth. But he has said, Then let my people, my disciples, lift up their heads and rejoice; and why? The day, the hour of their redemption is at hand. I ask you to think if these things are manifesting, these things are demonstrating the future that is before us. I want you to gather the idea that we must decide whether

we will serve God or Mammon; whether we are going to follow God and his teachings, or going to follow the world and her teachings; whether we are going to get our pleasure from the good things that God gives, or from the pleasures of the world, which are not elevating in their nature.

The time is at hand that we must make that decision, and we must stand for that decision and witness to the world that we are worshiping God and not Mammon, and that we are building the kingdom of God and establishing his righteousness, and making it manifest to the world that there is no mistake in that. Are we ready to do it? That is the question. Are we going to do it? We must make the decision. We can not serve God and follow the world. It is an absolute impossibility.

Go ye into the world, but care not for the world. Be not of the world, as it says in another place. We are in the world, but my friends, we ought not to follow the world. We should so carefully recognize the things of God that we bring ourselves into subjection to them, for he appeals to us as the Leader, the Commander, and I can follow his leadership. I love the very thoughts of a leadership of that character, and I want you to think it over. He didn't sit down in the comfort of his kingdom, back there on the throne of God, and say, Go! and if you don't do what I tell you I will damn you! But he left that throne and came down here. He tested out his own powers. He tested out his own gospel. He suffered, he died, he rose by reason of it, and then said to mankind, Now come on; I have tested it, I know it will work. Follow me. And who is there that doesn't love a leader who *takes the lead*? Who is there that doesn't wish to follow a general in the army who says, Come on, boys, I will lead. You know, my friends, every one of us know, that the biggest heroes we have had have been those who went to the front themselves and said, Come on, men; we will do this and that. And they did it.

Jesus Christ stands out before us and takes the lead and says, Come on, people, I will lead you; and we will do it. Who is ready? Are you? May God help you to make your decision, is my prayer.

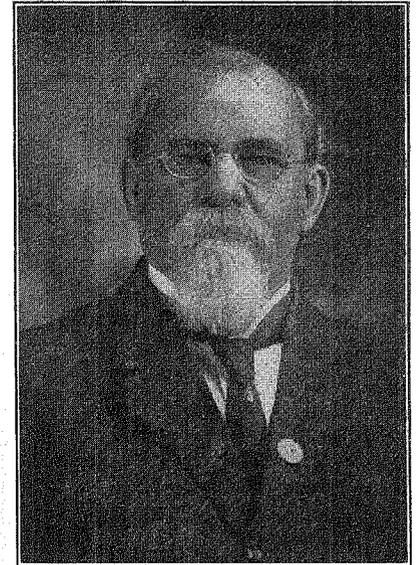
There is no strength in mere self-gratulation: there is no hope in being sure. Enlightened endeavor is the law of progress: a stout-hearted dissatisfaction with what has been done, a clear-sighted understanding of what there remains to do, an undaunted spirit to undertake and achieve it.—Woodrow Wilson.

Gomer Thomas Griffiths: An Autobiography—3

CHAPTER 6

In the latter part of 1868 or the beginning of 1869, with the idea of improving my father's health we moved farther west, to Bevier, Macon County, Missouri. Here we found quite a large branch of the church, the members of which represented a great many nationalities, many of whom had belonged to the different factions of the church. They brought with them into the Reorganization many queer ideas and strange doctrines, and it was not smooth sailing in this branch for many years. Not until the majority of those old-time elders were taken away in death did the branch prosper in peace and spirituality. There was only one thing that all the ministry could agree upon, and that was that the late Joseph Smith was the legal successor to the Seer and the only one of all the leaders of the various factions then extant that could preside over the church of Jesus Christ lawfully.

The branch held prayer meetings on Tuesday nights and testimony meetings on Thursday nights. Also social services on Sunday afternoons and preaching at night. What wonderful meetings they had, and what wonderful testimonies they would bear in the social services from time to time! But in their branch business meetings they would roar at each other like wild lions, and become terribly excited. What some of those old elders did not know about law and order, in their opinion, was not worth finding out. To most of them, the holy priesthood was wonderful, and they did love authority. But very many of them did not live according to the gospel law. They did not try to make the Sunday school interesting to the young. Perhaps there would be one or two of the older people who would put forth an effort to have Sunday school, and then when we attended we did not learn anything. Under such discouraging conditions, the younger element became disgusted and lost in-



GOMER T. GRIFFITHS

terest in the Lord's work, many drifting away into the beggarly elements of this sinful world.

I did not take very much interest in the church until I was nearly twenty years of age. I am quite certain that if it had not been for our heavenly Father moving upon me by his divine Spirit, I would not have started out when I did.

Father died when I was just past fifteen years of age and left me without a father's love and protection. Mother was left with no means of support, with two boys for whom to provide. My brother was more than five years younger than I. I was at a great disadvantage in making a living for myself. I could neither read nor write. It was a dark picture that confronted a poor, ignorant boy. I tried being a newsboy on the trains for a short time but did not make a success of this business venture. I made just a few trips on the old Hannibal & Saint Joseph Railroad, a road now operated by the Burlington system. We would leave Quincy early in the morning and arrive in Kansas City the same evening, crossing both the Mississippi and Missouri Rivers en route.

Kansas City was not a very large city, neither was it very attractive in those days. It was not a very desirable place in which to live, since during the war and soon thereafter the roughs and toughs of the whole country had settled there. The James brothers and the Youngers, who were robbers and lawbreakers, lived near there. Where the principal part of the business section of the city is now, then were high bluffs. The first railroad station was near the Missouri River, close to the Burlington Bridge. The present station is the third one that has been erected since I first visited the city, in the summer of 1872.

Not having a special liking for railroading, I went back to Illinois to work in the coal mines, and put in a few years driving mules and digging coal.

In the early part of 1876, my mother married a man by the name of Thomas Matthews. When I learned of her marriage, I became very angry and decided I would never go home again; but within a few days a feeling came over me that I can not describe. It seems that I became homesick to see mother, and the first thing I knew I was on the train speeding away to Bevier, Missouri. Mother was greatly surprised to see me as I walked into the house unheralded, and there surely was a happy meeting between mother and son. I loved my darling mother and was willing to tolerate a stepfather for her sake, for she had been a kind and loving mother to me as well as to all of her children.

The Sabbath before my arrival mother had been spoken to in prophecy regarding me, being told not to worry about me, that the Lord was feeling after me, and that in the near future I would return to the church and would be used as an instrument in the hands of the Lord to do a great work for him. Having this prophecy in mind she greeted me with great joy, and she was not long in telling me about it. However, I gave her to understand that I had not come home to take my place in the church and that I did not intend to have anything to do with it. For a long time after my return home, I refused to attend the church services. Poor mother! How disappointed she was at my lack of appreciation of what the Lord had revealed to her regarding my future. She still believed the Lord would bring me back to the church but that it would have to be brought about in some miraculous way.

Soon after arriving home, I had a very strange dream, which, try as I would, I could not drive from my mind. I dreamed that I went into a saloon, and while there a man came running in with a revolver in his hand and, to my horror, shot at another man in the room, the shot missing him and hitting me, causing my instant death. My spirit left my body, and I realized I was being carried by some power. We arrived in a spacious building with many large rooms, and to my great surprise those rooms were full of spirits of people who had been on the earth. They seemed to be very unhappy, as they appeared to be confined to the particular room in which they were placed. I visited one large room where the spirits were chained to their seats. These were the only spirits of which I seemed to be afraid. They looked terribly vicious, and I kept a safe distance from them. I walked about the room and engaged one spirit in conversation. He appeared to be a very old man and was very much discouraged. I asked him why he felt so blue and sad, and he replied that he had been suddenly killed, had left his family in much distress, and did not know how they would get along without him. I was standing at one end of the room, and as I looked in the direction where I had entered the building, I saw great crowds coming up from below. They were the spirits of men and women who had just come from the earth. Some looked very wild, while others were quite calm.

There were officers in charge who took these spirits and placed them in the different rooms before mentioned. Finally I went to one of the officers, who apparently was in charge of the room in which I was standing, and asked him if I could see my father, who had been dead about five years. He replied that it was impossible to comply with

my request, since my father was in paradise; that I had come into the wrong place; that I was in the prison house; that my father could not come to me there, and that I could not go to him. I felt very sad over this information. I was conscious of the fact that my body was on earth, and I wondered what disposition my folks had made of it. Had they buried it by the side of my father? The officer also told me that it was not intended that I should be in the prison house, and that if I would promise to be a good Latter Day Saint, I should be permitted to return to the earth and reenter my body. I quickly made the promise, and the next thing I knew I was traveling through space, conveyed by some power, and upon arriving at my mother's house went in through the door and up to my room, where I reentered my body which was lying on the bed. I was terribly cold when I came to myself! I believe my spirit *had* been out of the body.

This, to my mind, was a remarkable experience, in view of the fact that at the time of the dream I could not read the Scriptures, and therefore knew nothing whatever about the prison house or paradise. I had heard people talk about heaven and hell but had no idea as to where they were or what they were like. I had been taught that heaven was for good people and hell for the wicked people. I had never heard that there was a prison house; but later, when I became interested in the church and the Lord gave me his Spirit that enabled me to read his holy word, I discovered that there is a prison house and what I read regarding it coincided with that which I had seen.

In my dream, in the room where the spirits were chained to their seats, I saw one of my brothers-in-law. At that time he was an officer in the church and a very faithful Saint, but he provoked me very often by his continual preaching to me. I surely was dumfounded to see him there! Some years later, after I became actively engaged in the work of the church, this brother-in-law turned his back upon the church, taking for his companions such works as those penned by Thomas Paine, Robert Ingersoll, and others of like character. One day, on my way west, I called at his home for a visit. I related my dream and told him I had seen him in the prison house chained to his seat. A year or two later I again visited him, and I discovered, to my great pleasure, that the dream had had the desired effect. He was as zealous and faithful a worker in the church as ever before. At the time of his death he was one of our most faithful Saints. My dream had performed a double mission.

Notwithstanding I had promised to be a good

Latter Day Saint if permitted to return to my body upon the earth, I would not communicate my dream to my family for fear of their using it as a club on me. Nevertheless, I did not visit the saloon or go out of the house far for a few days thereafter, for fear I might be killed.

Brother T. W. Smith, of the Quorum of Twelve, was preaching in Bevier at that time, and one evening I went to hear him. I did not become interested in his sermon; in fact, I can not recall one thing about which he preached. At the close of the sermon he extended an invitation to those present who were ready for baptism to stand up, and one lady arose. Brother Smith then announced that the baptism would take place that night in a pond near by. I, with other young people, went to witness the baptism, after which all were invited to witness the confirmation at the home of Brother Thomas Rees. All the Saints went, and I, with some of my friends, accompanied them to the house. After singing a hymn and offering a prayer, Brother Smith confirmed the sister. He then requested the Saints to move out and take part in the service, either in prayer or in testimony. During the service Brother Smith's wife spoke in tongues, during the delivery of which one elderly sister became very much excited. Her peculiar actions started me laughing, and for some cause or other I could not stop. Brother Smith was sitting near me and could hear me laughing, and finally he publicly rebuked me for my rudeness. I felt a very strange feeling coming over me, the like of which I had never before experienced; I wondered what could be the matter. I felt as if I had a fever; I was burning all over, both inside and out. About this time Brother Smith announced that there was a young man present with whom the Lord was working and directed that that young man should get upon his feet and speak. Being quite confident that he was speaking to me, I thought to myself that those present would have a long wait if they waited until I arose and spoke. Still that power was working with me in an effort to force me to my feet. My, how I did fight to keep my seat! But the first thing I knew I was on my feet and talking. I can not remember all I said, but I think I told them that I would try to serve the Lord from that night on. That was the first time I had ever tried to say anything in public, and it was also the first time I had ever felt the Spirit of God operating in my heart. The Lord had certainly performed a miracle that night; I had been transferred from the kingdom of darkness into the kingdom of God, and that within a few hours. What a great change had been wrought in my desires and feelings! I went home with dear mother a new

man. How pleased she was to walk from church by my side!

Brother Smith announced at the close of this wonderful meeting, and truly it was a wonderful meeting for me, that there would be another meeting the next morning at ten o'clock at the home of Ephraim Rowland. Before going to this meeting, I retired to my little bedroom and bowed in earnest prayer. I had never done much praying and did not know how to address God intelligently. It was a short prayer; I simply asked the Lord to bless me, that I might be enabled to read and understand his word and that I might serve him acceptably. At this time I could neither read nor write; neither could I pronounce one word in fifty of the English language correctly. I learned to read by God's divine help. I learned to write after I entered the ministry by copying the letters I received from friends. I tried to print the first letters I wrote to my mother. I have since found some of those letters, which my mother kept, and I have laughed when I read them over. At the same time my heart was full of gratitude to my heavenly Father for the miraculous manner in which he blessed me in answer to that weak and feeble petition that I offered.

I arrived at the home of Brother Rowland at the appointed time, and what a glorious meeting we had! That surely was another red letter day for me. What a wonderful display of God's great and mighty power! A diversity of gifts was manifested; namely: tongues, interpretation of tongues, and prophecy. Sister T. W. Smith arose, and under the power of the Holy Spirit spoke to me in tongues and gave the interpretation. I was told that the Lord had heard my feeble prayer; that he would enable me to read and understand his word; that he had felt after me and if I would be faithful to the covenant I had made with him he would use me as an instrument to perform a great work in my day; that I would baptize hundreds into his church; that I would travel and preach his gospel in many foreign lands and kingdoms; and that I would be known in all the world by his people. This prophecy was given in the summer of 1876, fifty years ago, and all that was said to me has come to pass, as I have baptized hundreds, have traveled in many foreign lands and kingdoms, and am known in all parts of the world wherever our people are to be found. Thank God, I have been enabled to read his precious word and declare it with authority from heaven!

I really do not think that many of the Saints present at that prayer meeting had much confidence in the prophecy that was given concerning me and

my future work in the church, for they knew how ignorant I was and what my past environment had been. I never heard one of them make a comment upon it.

Almost immediately following this meeting, I was ordained a priest by Apostle T. W. Smith and placed in charge of the young people's meeting. Soon after I was ordained, an elder of the branch requested me to assist him in administering to a sick sister, and I, being wholly ignorant of the duties of a priest, laid my hands with his upon her head. How could I have known what the duties of any of the offices in the church were when I could not read? I was ignorant of the contents of the Doctrine and Covenants and the Book of Mormon, though my parents had these books in the home, in the Welsh language.

Within a few days after I was ordained, I secured a Bible and borrowed a Book of Doctrine and Covenants. Brother Rowland loaned me a small textbook which was written many years ago by Brother Winchester. I fasted and prayed almost every day and kept my nose in these books.

Some of the prominent men of the town were very much amused to think I had been ordained a preacher. They thought they would have some fun at my expense and started to ask me questions regarding religious matters whenever they met me. Such unbecoming conduct on their part made it very unpleasant for me. However, in a few months I began to mark passages of scripture, and when they came after me I was ready for them. But I was greatly handicapped in that I could not pronounce a word with more than one syllable, so I would get them to read a passage of scripture and then I would comment upon it. At such times the Spirit of the Lord would rest upon me in great power, and he certainly helped me in a wonderful manner. It was not long until these same people who were so ready to make fun of me, treated me with respect and reverence and came to hear me preach. They laughed at me no longer, but instead they were filled with surprise and wonder that I could preach as I did. They could not make themselves believe that such a thing could happen; it was the talk of the whole town. I used to go into the stores and engage the people in debate, but within a year no one would debate with me.

The following item was printed in the *Macon Republican* regarding my efforts and work in my home town at that time:

Gomer T. Griffiths, an uneducated coal digger who has had no advantages, has persevered to make himself a preacher. He has been in Illinois a long time, and about two weeks ago he returned and has preached very acceptably here several times. Of all Bevier boys, he was the last we

HOME EDUCATION

The Rights of the Small Child to a Place of His Own

BY DONA CLARK HADEN

In all this busy, whirling world, there must be a place where the little people may come and find themselves surrounded by materials that fit their size and interest—most homes and churches were not planned with the interest and welfare of the baby (or small child) in mind. But can you imagine how ill at ease our little people must feel, having to sit in a church filled with chairs built for tall folks? And isn't it pitiful to think of their being asked to sit in those seats in that most uncomfortable position just as long as the tall people wish to stay, regardless of how deeply annoyed the little child feels?

There are too many homes planned with no thought of a nursery for the dear little people God wishes to send to make home the most heavenly place in all the world. Every little child should have access to a place that he can feel is his very own play room, with small chairs that he may sit in at ease while he rocks his favorite doll and looks at the nursery pictures hung within his restful gaze.

Every church local should establish a nursery

expected would be a preacher. We had the pleasure of hearing him last Thursday night, and we venture to say if he had an education he would make his mark in the world. He very much resembles Moody.

I also give a portion of a letter written to the late Joseph Smith by Edward L. Page, from Macon County, Missouri, June 4, 1878, regarding my work in that place:

My purpose in this communication is to call attention of young elders to the experience of Brother G. T. Griffiths as affording encouragement to such as hesitate in the duties of their calling, fearing they may not preach acceptably. What the Spirit of God has accomplished for him will not be denied others of the faith. Gomer T. Griffiths is twenty years of age, and but little more than one year ago he was baptized and ordained. From drinking, swearing, running with dissolute companions, and partaking of their vices, he quit at once his evil practices, ceased to chew and smoke tobacco, practicing in lieu thereof the Word of Wisdom, and started out to declare the gospel of Jesus. He *was* an illiterate coal digger. He *is now* an able defender of the truth and a fluent speaker. His conversion and intellectual improvement are accounted wonderful by all who knew him and are certainly a striking evidence of the right power of God as exhibited among his children. His labors in Brother Thrutchley's neighborhood have awakened a great degree of interest, broken down the barriers of prejudice, and induced a spirit of investigation and inquiry, the immediate results of which are noted in the baptism of three last Sunday.

under the supervision of a trained nursery mother, and this trained nursery mother would be glad to teach a class every week in "methods for the small child." We need most of all, educated parenthood, and it surely is heartening to know that in the State of Iowa there are seventy-five organized classes in parentcraft. Our hope is that the rights of the small child shall soon be better understood.

Finger Play

This Is the Way the Baby Does

This is the way the baby does,

Clap, clap. Snap, snap.

This is the way the baby does,

Peek a boo, I see you.

This is the way the baby does,

Creep, creep, creep, creep.

This is the way the baby does,

Sleep, sleep, sleep, sleep.

Who Is to Blame?

Today Jeanne rushed into the house crying, "Mother, Ned and Dolly threw my ring toss game into a tree." And yesterday, "Mother, Billy ran over my new teapot with his scooter." Still another time, "Mother, they've used up all my water colors and smashed the box."

"But, dear, why don't Billy and Ned and Dolly play with their own playthings?" I asked one day.

"Oh, they have no toys, mother. They always smash them as soon as they get them."

After a little investigation, I found that she was right. In fact, I saw the remains of some of them—a train of cars, a scooter, a doll carriage, and fragments quite unrecognizable, scattered on the cellar floor when I had occasion to be there. I found, moreover, that the cellar floor is the only place the mother has ever been willing to spare them for their toys; they have never known the tidying influence of a cupboard or shelves, nor the desire to keep them there, that a place all their own instills. What could be the advantage of caring for the scooter or the carriage at play only to have it lie on the floor afterwards at the mercy of brother and sister, who kick it out of their way?

While mother made apologies for the condition of the cellar floor, Billy came running in with the frame of a lampshade he had found.

"What's that you have now?" demanded his mother. "Don't bring any more trash in here. Look at this floor!"

"Aw, mother, I want to cover this shade to put

(Continued on next page.)

NEWS AND LETTERS

Anniversary Services at Grand Valley, Ontario

The third anniversary of the opening of their new church in Grand Valley was celebrated by the Latter Day Saints on Sunday, October 9. The principal speakers were Presiding Bishop Albert Carmichael and Apostle J. F. Curtis, both of Independence, Missouri, where headquarters of the Reorganized Church of Jesus Christ of Latter Day Saints are located.

Services were held several nights previous to the Sunday celebration and were addressed as follows: Thursday and Friday evenings by Bishop Carmichael and Saturday evening by Apostle J. F. Curtis.

The first service on Sunday was at 9.30 a. m., being a prayer and testimony meeting, and was in charge of Apostle Curtis, assisted by Bishop Carmichael, District President D. B. Perkins, of Warton; Evangelist John Shields; and Bishop A. F. McLean, of Toronto.

The speaker at 11 a. m. was Apostle Curtis, assisted by Elders H. A. Dayton and R. J. Farthing of the general missionary force. After reading a portion of 2 Corinthians 5, the 9th verse was used as a text: "Wherefore we labor, that, whether present or absent, we may be accepted of Him." Mrs. G. Richardson and Mr. Hilliard Taylor sang, "Let him in."

At noon lunch was served to all in the basement, and refreshments were again served in the evening. A large number of visitors were present from other congregations, including Elder B. Belrose and James Morrison, of Owen Sound, Elder Charles Hannah, of Hamilton, Elder King Cooper, of Guelph, Elder F. B. Stade, of Harriston, and many others from Toronto, Redickville, Hillsburg, Georgetown, and other places.

Bishop Carmichael was the speaker at 2 p. m., discoursing at considerable length concerning the doctrine of stewardship and the law of the Lord regarding the proper use of temporal means by the members of the church. He showed clearly how the Latter Day Saints are trying to bring about

in that house I made. Give me some stuff to cover it with, please!"

"Well, I guess I'll not waste any good material on that old thing. What would it look like if you made it? It would look about as well as that house you've been tinkering at for weeks! You never finish anything, anyway. Next time I look, the house and lamp will be in pieces on this floor!"

Of course Billy hastened to fulfill mother's bit of prophecy by kicking the house to pieces in his disgust.

Jeanne's complaints, as well as those of other neighbors' children, about the destruction done by Billy, Ned, and Dolly, are likely to continue.

A safe place all their own for their toys, a few words of encouragement when they attempt to make new ones—what pride she could awaken by providing these! Enough, indeed, to lessen the destruction of their own things and effectually to awaken a new regard for the property of others.—By Pauline Herr Thomas, in National Kindergarten Association Leaflet.

a condition of equality, according to the "needs and just wants" of all, by observing the law of the Lord in respect to tithing, consecration of surplus, and oblations, which will bring about a condition in which there shall be neither rich nor poor, but the needs of all will be amply supplied. "In the garden," was sung by a male quartet. The speaker was assisted by Elder Stade, who is bishop's agent for the Owen Sound District, and by Bishop McLean, of Toronto District, who was also the speaker at another service held at 4 p. m.

After the 4 p. m. service, many of those from distant points went home, and yet a full house greeted Apostle Curtis at the 7 p. m. service, for many of the people of Grand Valley and vicinity were present, in spite of threatening weather. The speaker was assisted by Evangelist John Shields. After reading Acts 26, Apostle Curtis spoke from the 2d verse: "I think myself happy, King Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews." The sermon consisted principally in a setting forth of those Christian principles necessary to salvation that are peculiar to Latter Day Saint teaching. The special music was a duet, "I must have Jesus with me," by Mesdames R. J. Farthing and Gordon Richardson (known to many as "the Taylor twins").—*Grand Valley Star and Vidette*, Grand Valley, Ontario.

Topeka, Kansas

1116 Clay Street

October 28.—This Sunday school was put on record at the "Kansas Free Fair" by Sister Mildred Goodfellow, she received two blue ribbons as a reward of merit for two original posters. One was an illustrated song and the other Mothers' Day.

Members of the Sunday school class of which Sister Grim is a member gave her a little surprise on the evening of her birthday.

The Department of Women held a noodle supper at the home of Sister Cora Killen on the evening of September 29. Then on the 1st and 3d of October a rummage sale was held netting a little more than fifty dollars.

Sacramental service on the 2d was in charge of Elder B. F. Dellar. The need of making special effort to attend this service was urged by F. O. Kelley in the opening remarks.

The morning of the 9th was occupied by J. G. Juergens. "Proving our identity," was the theme, and many comments were heard as to the logical deductions presented.

"The coming forth and purpose of the Book of Mormon," was the topic used by F. O. Kelley on the 16th. The guide post to the coming forth of this marvelous book is found in Isaiah 29. "We have as the eleventh commandment 'Thou shalt think.'" Science teaches us to think. New things scoffed at years ago are common now. The automobile took the world almost over night. The sooner we find out our mistaken ideas and correct them, the better it is for us. "The religion of our fathers is good enough for me," is an old excuse for not accepting the truth. Science is continually bringing to light new things that prove our position on the book, although the discoverers themselves do not realize the aid they are rendering us. Science promotes truth and is one of the "mysterious ways" that God moves to bring about his work. Some people grant God the power to do anything under the sun except to speak to people in this day and age of the world. This book was to come forth in a lawless age. People are self-seeking; there are innumerable violations of law every day. The Bible is accepted by some as the first, last, and only written word of God.

Elder C. H. Smith, formerly of Topeka but now of Independence, Missouri, preached for us on the 23d. The scripture used was from Book of Mormon, "Therefore

blessed are ye if ye shall believe in me and be baptized, after that ye have seen me and know that I am. And again more blessed are they who shall believe in your words, because ye shall testify that ye have seen me and know that I am." He drew a beautiful illustration from a bouquet of flowers and one of autumn leaves which were on the stand. Let us as members of the local reflect the peaceful influence of the gospel as the flowers reflect their beauty; and let us not wither and fall by the wayside as the leaves of autumn.

Sister Pearl Elrick and family, of Independence, Missouri, are now located in Topeka. Saints and friends will find them at 1124 Tyler Street. We are glad to welcome them to our branch.

Chatman, Ontario

Things have been going along quite normally since our last letter. Elder Anthony R. Hewitt and family are back in the city again, and Elder Hewitt has been conducting a mission at Bradley's Farm, a short way out of Chatham, with good success. There is a large community at this point, and a number attending are Kentuckians who have just come to Canada recently to work in the tobacco fields.

Apostle J. F. Curtis and Presiding Bishop A. Carmichael paid Chatham Branch a visit early in October, preaching two evenings. Their discourses were much enjoyed.

Sister Rachel Kelley passed away on October 20 at the Public General Hospital, Chatham. Sister Kelley has been a patient sufferer for years, and her death came as a great relief from pain. She was taken from the home of her sister, Mrs. James Pritchard, where she has made her home for a number of years, to Bothwell on Sunday, October 30, where a public service was held from the Saints' church, Elder Arthur Leverton in charge.

Miss Gladys Jones, daughter of Brother and Sister Thomas Jones, was united in marriage to Mr. Murray Clark, of this city, on October 29, Elder R. H. Jones, uncle of the bride, officiating.

Anniversary services of this branch were held Sunday, October 30. Patriarch James Davis, of Michigan, Patriarch R. C. Russell, and James Pycock, missionary in Chatham District, were present and delivered good gospel sermons.

On the following evening an anniversary supper was given in the basement of the church. This was sponsored by the women's auxiliary.

IVAN N. PRITCHARD.

Foraker, Oklahoma

The Sunday school, Brother Swain superintendent, still numbers from fifty to fifty-six in attendance. Recently a Brother Barrenger and wife and three grown sons have been regular attendants. They come from Newkirk, driving a distance of twenty miles down from the northwest. Brothers John and Reuben Workman's families, also Brother Montague's family, come about the same distance from the south of us. These all come as often as weather and health will permit.

Sister Leela Woslum has been in very poor health for some time. Also the small boy and babe of Brother Homer and Sister Lennie Wells are sick at present.

We were deeply grieved when death entered our little flock, taking Sister Mabel Workman, wife of our young pastor. She was stricken near sundown the evening of October 3 and passed away October 4 at two in the afternoon. She was always trying to fill whatever place was assigned her. Several babes have gone before her, and we feel she rests with them in the paradise of God.

Arthur Slover preached at eight in the evening of October 22, at "Carter Nine" oil camp.

We still have prayer service Sunday evening at seven, then preaching by local brethren.

Earl D. Bailey was with us and preached on the morning of the 22d.

Inez Slover is teaching school near Drumright this winter.

Brother and Sister Storm, also Nathan Workman, have been near Joplin, Missouri, at the bedside of a sister who was very sick. They were also accompanied by Hubert Storm.

The Religio continues to progress. Paul Storm is president.

We understand that Edward Workman is to start about the first of November with Brother Case to visit the different branches of Saints in Central District.

The Department of Women gave a pie supper at the school-house and a Halloween party for the young people. It was sponsored by Lizzie Slover, teacher of the school this winter, others donating sandwiches and coffee, all rendering reasonable service. Owing to our scattered condition and sickness, some could not help as much as they wished. The supper netted the workers forty-three dollars. This they felt was evidence of success, although so few could attend.

Brother Swain is to have a stock sale November 2, and the sisters are to serve there also.

The weather is ideal and has been for the past month. The farmers are hopeful for bounteous crops.

Ruby Storm is quite sick at present.

We feel the work is onward here, and pray that we may grow in unity of Spirit.

Northeastern Nebraska

We attend services with a small group of Saints that live in Pawnee County. It is twenty-five miles to the place where we meet in what is known as the Frog Pond School-house. We have Sunday school and sometimes preaching. On the first Sunday of the month sacramental service is held, that is, when the roads are so we can go in the car. But when it rains we can not go, as the road is not taken care of like a highway. Nevertheless there are some earnest workers for the Master in this region; and though we do not seem to make much progress, I feel some good is being done.

On August 21 we held an all-day meeting. Brother E. F. Robertson, of Lincoln, district president, was with us, and of course he brought his good wife along, for which we were all glad. She has made a great many friends throughout the district by her pleasing manner and her willingness to help out in whatever capacity she can.

At eleven o'clock Brother Robertson preached to us, using for a text, "But seek ye first the kingdom of God" (Matthew 6:33). He said we must first seek the kingdom of God in our homes, that by so doing we may bring up our families in the way of truth and righteousness, that when they arrive at the age of accountability they will seek the kingdom of God and be brought into the fold by baptism. He suggested that the unit of Zion's timber must be brought up at home or else when the call comes to gather we might not fit into the place in which we are supposed to fit; we might even have to step aside and let some one else take our place.

At about 12:30 the basket dinner, of which there was plenty and to spare, was served on the steps of the school-house. At two in the afternoon Brother Robertson spoke from John 12:47, "To save the world," being his text. We can truly say he dealt with the subject as only a man of his ability and spirituality can.

Again on October 16 Brother Robertson and also Brother Lawrence Brockway came down, Brother Lawrence being the district Sunday school superintendent. After the Sunday school hour, Brother Brockway gave us a short talk that

lasted about an hour, his subject being "Zion, a beautiful place," and he brought out the thought that in the Sunday school is the place to sow the seeds of Zion, and that by proper instruction in the Sunday school and in our homes the children will grow in knowledge, in spirit and in truth, to the fullness of the stature of Christ. Then, when that condition is brought about through education, and not till then, will Zion shine in her beauty. So, Saints, let us rally to the cause of Zion; let us each put forth more effort than we have heretofore to bring about this condition spoken of by our brother, that through our efforts in the Sunday school and in our homes we may educate our children and our neighbors' children under the standards of Christ.

Brother Robertson spoke at the two o'clock hour, and all returned to their homes feeling they had been well paid in spiritual food for the effort made and long journey traveled to be there. May God continue to be with his people and his servants everywhere is my prayer.

TECUMSEH, NEBRASKA, October 30.

D. M. GAMET.

Eastern Iowa District Conference

The Eastern Iowa District met in conference October 29 and 30 at Fulton, Iowa.

The weather was not entirely promising, but a fair crowd attended, especially on Sunday. The district was well represented. Meetings were spiritually and educationally good, and a keen interest was manifested to know more about God's work and to abide by his laws.

Bishop J. A. Becker, of the Presiding Bishopric, was the main speaker, and offered much in the line of explanation of the financial law of the church. Those present felt amply repaid for attending after having heard Brother Becker.

Saturday services began with a prayer meeting at nine o'clock. Although the gathering at this hour was small, a fine prayer meeting was enjoyed. Following was a preaching service, Brother E. R. Davis, of Kewanee District, being the speaker. Brother Davis was elected at the business meeting to succeed Brother Clarence Heide as district president of Eastern Iowa. The latter found it necessary to give up the work because of other burdens. We are all acquainted with Brother Davis, he having worked in this district a number of years ago. We know his capabilities and are confident that the district will lend him its hearty cooperation in his double duty of serving both Kewanee and Eastern Iowa Districts.

The afternoon session was devoted to conference business, Brother Heide being in charge, Brothers Becker and E. R. Davis assisting, the last-named taking the chair after having been elected district president. A suggestion that this district join with Kewanee District for 1928 reunion, if such is favorable with Kewanee District, was had from the First Presidency, and was voted upon. We hope that it can be effected, as it will be a step forward in the work, and also much more can be accomplished. Let us be ready to do our part, Eastern Iowa.

At this time, Brother Davis extended an invitation to the young people of Eastern Iowa to attend the Kewanee district young people's convention at Rock Island, November 25, 26, and 27. Eastern Iowa has always responded to Kewanee's kind invitations in the past, so let us do so this year.

It was voted to hold the next conference at Oelwein, Iowa, in June, 1928, the exact date to be known later.

Bishop Becker was the speaker at the evening service. He talked about inventories and stewardship. In a pleasing way he explained very plainly how an inventory should be filed. Much was gained from the service. After the evening service, the young people (and some not quite so young in years but who felt young) gathered around a large bonfire built by our ambitious Fulton young men, and enjoyed a marshmallow toast. There were marshmallows in abundance, and everyone had plenty. Novelty songs were sung, stunts were put on by everyone, and a few games

played. At the close, "Consecration" was sung, and we were dismissed by prayer by Brother C. A. Beil.

Visiting Saints were then taken to the hospitable homes of the Fulton people, or, rather, those living in the vicinity of the little town of Fulton, for most of them are engaged in farming. We were royally entertained at these fine, well-kept farms and are happy to claim these people as brother Saints.

Sunday morning found us in prayer meeting, a good crowd arriving for it. It was a splendid service. We could truly feel "the tie that binds," and the pleasure of being counted as a group of God's children. By the time Sunday school was ready to start, many Saints from out of town had arrived for the day, so the church was well filled.

The speaker Sunday morning was Bishop Becker, who delivered a most appropriate discourse, rousing us to a realization of what a privilege it is to be a member of God's church and kingdom. This being College Day, he also spoke concerning Graceland as well as mentioning the progress made upon one of the big projects of the church—the building of the Auditorium.

Sunday afternoon was devoted to a round table discussion by Bishop Becker. It proved profitable. The conference was closed with a preaching service in the evening. All in all, the conference was a fine one. Practically all the district officers were present and "on the job." Everyone was ready to contribute in some way toward making the conference successful, and we feel glad to say that it was.

May we go on, knowing that the conference has instilled in us some of the hopes expressed in the following lines:

"If I can live, and living be each day a better man,
If I can love, and loving lend each day a helping hand,
If I can learn, and learning be of use to fellow man,
If I can say the things God has for me to say,
If I can do but one of these things every day,
He will be pleased with me as I pass along life's way."

Union Branch

Clitherall, Minnesota

Church attendance during October was not up to the usual mark. There were two rainy Sundays, and home conditions in some cases prevented a few of the members from attending. However, on the last Sunday of the month there was the average-sized gathering which enjoyed two good services—Sunday school and prayer meeting. The prayer meeting was especially good, the spirit of love being felt in a marked degree.

Preceding the Sunday school session, the annual business meeting was held, and unity prevailed. Sunday school business was done at this meeting, and the funds of the Sunday school and branch were combined, making them available for either or both organizations. The branch treasurer's report showed a slight deficit, but the Sunday school was about seventeen dollars ahead. For a small enrollment, the Sunday school does exceptionally well, the usual collection being four or five times the attendance. Tithes and offerings reported were about two hundred dollars for the seven months preceding. This does not include one hundred dollars directly paid to the bishop by Frank Tucker and family, and possibly some other payments; but it does include some receipts from the Harpster and James Anderson families of the Frazee Branch.

The removal of Lillian Horne, the efficient Sunday school superintendent, to Minneapolis, made it necessary to elect another superintendent; and Frank Tucker, who had been acting as assistant, was elected. The other officers of the branch and Sunday school were reelected, with the exception of J. W. Peek, who declined; his son, Chester, was thereupon elected janitor, and Alta Kimber treasurer. The president of the branch is Lester Whiting, who has served in this capacity for several years; organist, Mrs. Bessie Richards; and chorister, Lester Whiting.

Graceland Chats

College Day at Lamoni

Sunday was not only College Day at Lamoni, but also the climax of a week of earnest endeavors in the field of child welfare. For this reason the churches combined, making the morning service one for the community. The true spirit of the day was revealed when the congregation joined in singing "Graceland forever." The A Cappella Chorus and the Graceland-Lamoni Oratorio Society provided special music for the service. The Reverend Slick of the Methodist Church, who is a Graceland student, gave the sermon of the day. It was very inspirational and educational. He paid a splendid tribute to Graceland when he said that during his varied experiences he had met students from a great number of campuses, and had attended other schools, but he had never before found the spirit of loyalty and devotion to the true cause of education as at Graceland. Members of the faculty and students represented Graceland at several of the neighboring branches during their Sunday services, thus helping to accomplish the purpose of the day. Many of the students were permitted to return to their homes to help with Graceland programs. The collection in Lamoni amounted to more than one thousand dollars, which will be used for the scholarship fund. Truly the church has rallied to the cause of Graceland, thus enabling deserving students to continue their preparation for a greater service.

LENA PRATT.

Intra-Mural Sports

Graceland College is very proud of its intra-mural program, as it is very well organized and carried out. Just now the societies are in the throes of excitement of the contests.

The race for the banner has begun. The Niketes took the lead by winning tag football. This game was very successful from the standpoint of players and onlookers. The games were interesting and well played. Tag football has been played for three years now and has been so successfully received that it has become a permanent fixture in our society contests. The societies placed in this order: Niketes, Kappa Deltas, Victorians, and Alpha Pis.

Women's field ball came next. If you had happened out on the old "bean field" while a game was in progress, you would have seen much excitement. These games drew crowds of students and were all interesting. The Kapps were winners here, with the Victorians a close second, Niks third, and Pis last. Volley ball and basket ball will soon claim the attention of all societies in the race for the Athletic Banner.

MONTA PARRISH.

Extemporaneous-Speaking Contest

The first intersociety forensic contest of the year—the extemporaneous-speaking contest—was held Saturday night, October 29, at a meeting of the Athenian Federation. Each of the four literary societies was represented in the final contest. The student body as a whole responded very well and gave the speakers good attention and moral support.

Verna Garver, from the Kappa Deltas, spoke on "The future of aviation." Gertrude Lane, also a Kapp, talked about "The United States in Central America." The Alpha Pi contestants were, Thad Howland, whose subject was "Graceland's greatest need," and Granville Swenson, who discussed "Changing the calendar." Pearl Boylan, a Niketes, surveyed the political situation in a speech on "Presidential possibilities for 1928." The Victorians were represented by George Mesley, whose subject was "Good roads for Iowa."

The work done by the various contestants was very good. The speeches were well organized and delivered in an interesting manner. The judges placed the following: Gertrude Lane, first; Verna Garver, second; George Mesley, third.

Musical numbers were furnished by members of the different societies. Kathryn Skinner and Eunice Butts each sang a solo. Doris Weegar gave a harp solo, and Alta Royer played "under the wood" on the piano.

GLADYS BEEBE.

The Lamoni Choir Is Inspirational

(Experienced as the choir sang No. 90—"Olive's brow"—in the Hymnal.)

I sat in the Brick Church enjoying the Sabbath peace. The opening hymn had been sung, and prayer had been offered. The large choir arose; the air was filled with an exquisite harmony. I felt my soul being wafted back through time and space through the ages by the sweet sounds—back to the Mount of Olives, and there standing alone, I gazed upon a sight which stirred my deepest feelings; I seemed to glimpse the Savior in his agony in the lone hours of the night as he knelt in prayer; I saw the sad face that bore the sorrows of humanity. No one was with him to share his grief and suffering. He passed alone through that darkest of all hours. Through prayer he gained the strength to endure his trials. For two thousand years has humanity found unspeakable comfort and inspiration in that life. The singing ceased. I found myself sitting near the front of the church among a group of my college friends. The "concord of sweet sounds" had lifted my soul to spiritual heights, and there welled up anew within me the desire to make my life accord with that of the "Savior of men."

A GRACELANDER.

Graceland Prayer Meeting

Many of the new students who come to Graceland have heard so much about the Graceland spirit, that that is the first thing they expect to meet. They meet it in several avenues; in dorm life, in the classroom, at a football game, and even in the dining room, but to me they have not tasted the Graceland spirit until they have attended the Graceland prayer meetings.

Our last prayer meeting was especially impressive to me. I was tired and not very agreeable. As I went into the chapel, I could feel the quiet spirit of fellowship and the spirit of—not awe—but deep reverence. This spirit coming from a group of college young people is more inspiring than from any other group. The singing was whole hearted and joyous. The theme was "Carrying religion into education." Religion is a science, and to live it is an art. To live it best, we must study the theory and use our everyday life as a laboratory. All the thoughts added, gave a different slant to the topic and broadened the subject.

I came away, not tired nor disagreeable, but refreshed mentally and spiritually with a deeper understanding of life and of my associates. Within me was renewed that Graceland spirit—that indefinable "something."

BEATRICE GATES.

Friday Chapel

The chapel last Friday was one of the most impressive of the year. The students assembled very quietly. The voluntary consisted of a quartet sung by Doris Watermann, Grace Lane, Franklyn Weddle, and Thad Howland.

Mrs. Blanche Mesley gave us a very instructive lecture. She told how child welfare week originated, its object, and what it has accomplished. She brought to our attention statistics and summaries made in school systems where a group of children was taught religion and a group was taught ethics. Tests of the two classes were made, and it was found that the children that were taught religion had a higher moral standard than those taught ethics, and those who were taught ethics excelled by a high percentage those who had not received special training. The students were made to realize that religious training plays a very important part in life.

MARGARET HARRINGTON.

Decatur, Illinois

1174 West King Street

November 5.—November 1 found the Decatur Branch emerging from a splendid series of meetings conducted here with good interest for the past three weeks.

The Saints of Decatur were quite disappointed when they heard of the appointments of Elders J. O. Dutton and E. L. Ulrich to new fields of labor, and we were afraid there were no others who could fill their places. However, we are glad to say we have with us a very competent and able district president, Elder F. T. Mussell, who has given us some wonderful sermons in this series.

Five little girls, Edith Bauer, Mildred Blakeman, Pauline Peters, Helen Toler, and Margie Atkinson, were baptized by Elder F. T. Mussell and confirmed by Elders William Vanhooser, of Taylorville, and O. C. Johnson. We also have five or six adults who are on the verge of becoming members but are holding out at present. These, we feel, will soon be with us.

Since the last report Decatur Branch has lost Brother D. C. Moore and family, who moved to Chicago, where they will make their home. This leaves us without a priest and takes from our midst an earnest worker.

I am in a position to say the work is progressing nicely here in all the departments. The women's work is wonderful considering the few members there are to help. The sisters have been able to equip the church with dishes, stoves, tables, rugs, mats, and other things to help in promoting the work.

We are now looking forward to the district conference, which will be held here in February, and want to make it all that God would have it be. With his divine assistance and the cooperation of Saints in the district, we expect a good session.

On October 31 a Halloween party was given in the church basement, where Saints and friends gathered in their queer costumes. This event was much enjoyed by all, particularly the young. Elder Mussell being with us took the lead in furnishing games.

We shall be glad to have Saints coming through Decatur stop off and visit us.

LAWRENCE E. JOHNSON.

Madison, Wisconsin

2119 Jackson Street

October 2 Brother Leonard Houghton was the speaker. For a subject he chose "The Book of Mormon," discoursing upon various phases: its teachings, testimony of witnesses, and prehistoric America.

Beginning at the home of Brother and Sister Carl Wirth, the Department of Recreation and Expression gave a treasure hunt October 7. At each stop they were given instructions how to reach the next station. This hunt supplied much recreation and was thoroughly enjoyed. Brother George Pratt and Sister Eunice Johnson found the treasure.

Elder Houghton was again the speaker on the evening of October 9. His scripture reading was the parable of the cursing of the fig tree, and "Have faith in God" was quoted as a text.

The following week Brother Houghton again left for his mission field.

"Lord who shall abide in thy tabernacle? who shall dwell in thy holy hill of Zion?" was the text used the morning of October 16 by Elder Woodstock. The gist of some of his thoughts is: We have no right to do as we please when what we do conflicts with the rights and lives of others. The Master's secret for a happy life is found in doing things which benefit others. Christ did good because of his love for humanity. If we follow the example he has given us and do things because we love to do them, we shall find that we do them better; we shall be successful. Everything we do and everything we say will sometime be brought to

our remembrance. Shall we be satisfied when we remember these things? If we are to brighten our corner we must *serve*. We are daily building for eternity; if we can not abide the celestial law here, we shall not be able to abide the celestial kingdom. Our life's rent must be paid in service. The Apostle Paul says, "Work out your own salvation."

In the evening Brother Floyd Carpenter was the speaker, using for his text a verse from the Book of Mormon: "But in the gift of his Son, hath God prepared a more excellent way, and it is by faith that it hath been fulfilled."—Ether 5: 12.

Two Brighamite brothers were present at both Book of Mormon study class and preaching service.

Elder Leonard G. Holloway was here October 23, occupying the pulpit in the morning. He left in the evening for Beloit, where he joined Brother Lenox.

Brother and Sister Carl Wirth and daughter Genette worshiped with Beloit Saints Sunday.

The Department of Women held a food sale October 26 at Carl Wirth's shop. Proceeds of this effort amounted to more than twenty-five dollars.

A new furnace has been installed in our church this fall, and a cement floor is being put down in the furnace room. Mr. Walker and Brothers Woodstock and Wirth have faithfully applied themselves in the evenings to the accomplishment and completion of this work.

Graceland College Day was observed, Brother Williard Hield giving a talk on "The mission of Graceland." Sister Hield talked on "Activities of Graceland." A collection was taken which amounted to thirteen dollars and sixty-five cents, more than double the amount asked for.

Wednesday evening Brothers Holloway and Lester Wildermuth worshiped with us. They had charge of the prayer service. Our services of prayer and testimony are very well attended. At this time Brother Wildermuth related experiences of the past week shared by himself and Brother Holloway in their work together, showing how the Lord had blessed them and proving beyond doubt that man's extremity is God's opportunity. This recital informed the Saints of incidents where doors, locked and barred so far as men were concerned, were with God's help easily opened. Thus we see that the Lord is abundantly blessing his servants, that his work may go forward. We in Madison wish to do our part to help bring about the purposes of God and to establish his righteous will.

Mount Vernon, Illinois

November 1.—This beautiful fall weather finds the Saints here taking new courage in the work.

Sacramental service on October 2 was well attended, a good spirit prevailing. In the evening Elder J. M. Henson was the speaker, using for his subject "Spiritual gifts." The principal thought he desired to give the congregation was that we must cultivate these gifts and as a people stand together, be one in purpose, one in heart, one in mind, as each member of our body stands together to make a perfect body.

On October 9 Branch President L. C. Moore was the speaker. Sister R. L. Fulk; O. C. Henson, Lewis Deselms, and Arthur Henson were called to Marion to help carry on an institute program under the supervision of Brothers J. R. Lentell, R. L. Fulk, and Sister J. R. Lentell. Most of the program, which was well rendered, was carried on by the young people. At noon the Marion Saints spread a table with an abundance of good food, the meal being eaten in Fair Ground Park. The day was a wonderful season for all present. The Saints were back home for the evening service. Elder O. C. Henson being the speaker. His theme was "Stewardships."

Thursday evening, October 13, the young people went to the woods for a picnic. With plenty of brush to burn, they had a fine bonfire, and there were plenty of marshmallows

to toast. Then Sister R. L. Fulk directed the singing of songs and playing of games.

Another institute was held in our district, this one being at Centralia, Illinois, October 16. Several Mount Vernon Saints attended, and members of our group were speakers on the program. We believe this institute work, if carried on, will be a great help in developing the young people.

Brother M. F. Lowmy was speaker October 23 at eleven o'clock. J. M. Henson talked in the evening.

Every Monday evening finds most of the men in class study. (We hope to find the rest of them with us in the near future.) We are studying "Problems of industrial Zion." We have just completed the study of "Duties of district and branch officers." Big interest is taken in these lessons, and much is being accomplished.

Instead of Religio meeting at the church Friday evening, October 28, we all went to a grove for a Halloween masked social. One of the outstanding characters was Brother R. L. Fulk dressed in woman's clothing. This was a jolly evening for all. Prizes were given to four of the most comically dressed. Refreshments were served.

College Day program, October 30, was in charge of Sister R. L. Fulk. A talk, "The spirit of Graceland," was given by Arthur Henson; readings by Lewis Deslems, Grace Henson, Ruby Rockett, and Sister Fulk. Several songs were sung. A good contribution was given at the close of the program.

Elder L. C. Moore was the speaker in the evening.

The Temple Builder girls have their class study every Monday evening. Last Monday, October 31, they were entertained with a Halloween party at the home of Sister Ida Hargis.

Prospects for the branch are brighter. We hope to take advantage of all our opportunities and accomplish the work to be done in Mount Vernon Branch. Our eyes are set Zionward.

Brush Creek, Illinois

The masquerade party and oyster supper held here October 29 in the dining hall proved a grand success. The Department of Women cleared something over ten dollars on the sale of oyster soup, pie, cake, coffee, and hamburgers. Several splendid make-ups were seen maneuvering around through the crowd. Three prizes were given for the best-masked couples. Kate Morris and Maudie Caudle were awarded first prize, their appearance being that of a Jewish bride and groom. Several Mount Vernon Saints came masked, among them R. L. Fulk and family.

The following Sunday Brother Fulk was our speaker at the morning and evening services. Several visiting Saints were in attendance, among them being Frank Brashears and family of Cisne; Mr. and Mrs. Herbert Henson, of Mount Vernon; and Mr. and Mrs. Mark Holman, of Xenia.

Brother Fulk remained with us the following week, preaching some inspirational and uplifting sermons. If we would but comprehend and treasure up even a part of the wonderful things he brought to us in his discourses, how pleased our heavenly Father would be, for he knoweth all things; knoweth the need our branch has of improvement. We hope and pray that we may continue to move forward, tearing down and preventing the work of the adversary, for we are on the upward move.

Sunday, November 6, we were pleased to find our district superintendent of Recreation and Expression, Brother Lewis Deslems, of Mount Vernon, present for the entire day. We were also glad to see several other visiting Saints present. We welcome one and all to attend our services.

Sacramental service at the beginning of the month convened as usual at the eleven o'clock hour. A goodly portion of the Holy Spirit was enjoyed throughout the day.

At noon everyone partook of the basket dinner. Elder Fulk delivered a splendid sermon at two in the afternoon along the line of thought, "Shall we know Jesus by the prints

of the nails in his hands?" He again preached at the evening hour, thus closing his week of meetings, and that night departed for his home in Mount Vernon. It was fortunate for him that he did not wait until Monday morning, for at that time it was sleeting, snowing, and raining.

Wednesday, November 2, Robert C. Morris was led into the waters of baptism by Elder R. L. Fulk. "Bert," as he is called, is a brother of the late I. A. Morris.

Enjoys Church Correspondence

I will write a few lines to your worthy columns. I am a reader of the HERALD, and every week I enjoy each and all letters from parts all over the United States and foreign lands. I enjoy Brother F. M. Smith's writings on his journeys. I wish that I could attend some of the spiritual meetings, the accounts of which appear in our church papers; and to be able once more to hear good gospel sermons would be a great blessing. I am looking forward and endeavoring to prepare, in order that some day I may move to Zion where my children will be surrounded by church companions and the influence of the church. If I did not have this hope, I do not know what I would do. My husband, Clarence Thompson, is deputy sheriff here. We have four boys, one a junior, one a sophomore, one in the third grade, and the youngest in the first grade.

My husband plans to go to Independence, Missouri, November 26 to meet his four brothers, one sister, and aunt. Leland Thompson, from Arkansas City, will be there. Herman, Ed. and Kenneth Thompson, and Mrs. James Gault live there, so they will have a family reunion of those who remain.

MRS. MAY THOMPSON.

LA CROSSE, KANSAS, November 8.

Bremerton, Washington

On beautiful Port Orchard Bay, lying on an arm of Puget Sound, with the Olympian Mountains towering to the west lies the city of Bremerton, where Uncle Sam's big war dogs are kept in repair. Around this bay are three towns, Bremerton, Port Orchard, and Charleston, and in the three a number of Saints dwell.

One evening in April of 1926, a few Saints met for prayer service, and from that time on it became a weekly meeting, gathering at the home of Brother and Sister Dalberg. After prayer service one evening, the subject of our need of a meeting place came up and was discussed. As a result of this discussion, Sister Dalberg bought twelve hundred baby chicks, raised and sold them, and with the proceeds bought two corner lots in a new district where there is no other church.

In August of that year the district officers came over from Seattle and organized a Women's Department. Beginning with eight members, it is steadily growing and is hard at work.

This spring the Saints decided it was time to build a place for worship, as we had hard work to find a place for the missionaries to preach, so on July 4, 1927, the foundation for a building twenty-six by forty feet was laid by the always faithful few. All during the summer those who could spent their Saturday afternoons and evenings working on the building, which went forward by leaps and bounds until it came to the finishing, which is slower. Much is needed to finish the building, but so far we have been wonderfully blessed in this undertaking.

In August, 1927, Sister Dalberg organized the little girls into an Oriole Band, which organization is steadily growing. In the near future the girls will give a play. At their meetings they sew and study.

Sunday morning, October 16, Brother A. C. Martin, district missionary, accompanied by his wife and family at the invitation of the Saints, came from Seattle to preach the

first sermon in the new church. His topic for the morning was, "I will build my church," and for the evening, "Who we are, and why we are here." Attendance at both services was good, being mainly composed of nonmembers. While here Brother Martin organized a Sunday school.

Sunday, October 23, we had our first Sunday school meeting. The children in the neighborhood had been anxious all summer for a Sunday school to be started, so we had a fine attendance for the opening, twenty-eight being enrolled. We hope in a week or two to have the classes well organized and going in for a full winter's work.

In the evening of October 23, Brother D. S. McDole, president of Seattle Branch, came over to administer to a sick brother, then stayed to preach, giving a very spiritual sermon to a good crowd.

We hope to have a season of meetings in the near future, for we are sure there is a great work to be done here, and we ask the prayers of the Saints that we may be able to do much good in this community. MRS. EVA LUNDEEN.

De Kalb, Illinois

November 2.—Sister Grace Johnson, of Chicago, spent the week-end with Sister Jennie Johnson and worshiped with the Saints here the 16th of October.

Sister Wildermuth, of Aurora, is attending De Kalb Normal School this year.

Brother J. E. Wildermuth, of Aurora, has been preaching a few sermons for us recently.

Sister Jennie Cooper, of Plano, worshiped with the Saints here Sunday. She drove over with friends.

Brother Kenneth Knutson is recovering nicely from a severe appendix operation. He is at the Saint Mary's Hospital.

Brother Roscoe Davy, district missionary, of Aurora, gave us a very fine sermon on prayer Sunday morning, bringing out different points: that we should pray in faith; that we should do our part in having our prayers answered, not expect the Lord to do it all; that unless we forgive our debtors we can not expect the Lord to forgive us our debts. In praying for the redemption of Zion, we should expect to work for the same as well as pray.

Brother D. E. Dowker, district president, assisted Brother Davy in prayer and benediction; and Brother David Dowker was to have occupied the pulpit in the evening, but in getting off the train at Sycamore in the morning he was thrown as he was about to step down, and injured his side. He left for Des Moines, Iowa, in the evening to attend to secular business. Brother Davy left Sunday afternoon for Rockford, where he expects to begin a series of meetings.

Brother Vowels and son and Brother Pinkerton, of Belvidere, met with the Saints in the evening, and Brother Pinkerton preached for us. MAUD PRESTON WHITNEY.

Fall River Massachusetts

October 31.—The Sunday morning service October 30 was in charge of Pastor James W. Heap. Both invocation and closing prayer were by Brother Sanford Fisher, of Boston. The speaker was Ralph Baldwin, the youngest deacon. This was his first attempt in the pulpit, and he took for his scripture reading the second chapter of 2 Timothy. It would be well if all would open their Bibles and read this chapter. Some of the verses he particularly stressed were: "Thou therefore endure hardness, as a good soldier of Jesus Christ." "The husbandman that laboreth must be first partaker of the fruits." "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." "Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart."

At the close the pastor reviewed Brother Ralph's sermon. All were glad to see the young man take one more step

forward, but it especially made glad the pastor and his Sunday-school teacher, and his parents, Brother and Sister Baldwin.

Sunday school was held directly following the preaching, with Ralph and Elvin Baldwin in charge. Prayer by Donald Chesworth, and at the close of the lesson a talk by Sanford Fisher, superintendent of the district. We received some good instruction and retained many helpful thoughts. Every officer and teacher was present at this service. A goodly number of little children were present. Sister Sophia Brodie at the organ taught them a new song.

The supper and Halloween party given by the Department of Women was a success, and over forty dollars were gained. The women have pledged themselves to pay for the redecoration of the walls of the church. Most of it has been done already, and the church never looked prettier. Mr. Arthur Daniel is the painter. After the supper, games were played and prizes awarded under the direction of Sister Mabel Daniel.

The Utah people are still in the city, Brothers Moses Sheehy and William Baldwin have called on them, and without doubt others also have. They preach on the street and have services in a hall. Their district president was with them yesterday.

Plymouth, Massachusetts

The branch here in the little Pilgrim town is still carrying on. Our first meeting held here since reunion was on September 11, the Saints having attended Onset meetings up to that time. We feel that much good came to us from the timely exhortations and firm teaching received while there.

Since last reporting we have added the name of Addie H. Leland to our branch membership by baptism. Brother Donald B. Leland left us September 3, to attend Graceland, and we are glad to hear from time to time of his interest in the life and work of the college. Already the "spirit of Graceland" has taken possession of him, and although we miss him a great deal, we would not have him anywhere else.

Brother and Sister William B. Leland are spending the winter with their children in the West.

We also report here the marriage of two of our worthy young people—Florence Mae Leland and Arthur Paul Gordon. It is a happy fact that in spite of all the places visited in their trip west no place looked better to them than Plymouth; and so they are back, now happily settled in a home of their own.

Saturday evening, October 8, two of our young sisters, Gladys A. Leland and Jessie I. Sutherland graduated from the Jordon Hospital School of Nursing. They are now at the service of the public, and we feel that honor is due them for their persistent efforts and success thus far in their chosen profession.

On October 23 we had for our speaker here Brother John Rogerson, of Fall River. We were glad to hear his message, and feel that many years of service and experience are back of his words.

The young people of Plymouth attended the young people's convention held at Boston October 8 and 9. Much was gained in the way of inspiration and determination to serve from the spirit of the meetings. Who could listen to such men as Brothers Budd, Ellis, and Woodstock, and not feel a surging desire to do?

Our branch was also well represented at the meeting called for the departments, on Thursday evening at Boston. In spite of the storm we were glad we could be there.

Meetings here are of much the usual character. A study class Sunday evening on stewardships takes the place of the preaching service as formerly held. Our pastor conducts this class. We are studying the Book of Mormon in the Religio under Brother Arthur Gordon, superintendent.

Our Department of Women is very much alive and doing

good work both with our hands and our minds, under the able direction of Sister Doris Giovanetti, superintendent.

A social was held Friday evening, October 28, at the home of our pastor, B. W. Leland. Everyone enjoyed the singing, speaking, games, and refreshments. It was indeed a Latter Day Saint social of wholesome recreation. We feel that much credit is due our leader for his years of faithful service. Alike through days of sun and days of cloud, he has taught us to carry on.

Midland District, England

The Midland District's reunion was held in the Saints' meeting room, Sutton-in-Ashfield, on Saturday and Sunday, October 8 and 9.

It commenced at five o'clock with social introduction; refreshments were served, after which the usual preliminaries were attended to. At half past six G. W. Rawlings, health superintendent, gave a talk on health, emphasizing the necessity of pure air and water. Following this, E. Chappell gave an address on the "Importance of music and musical culture." The Women's Department superintendent, Sister Joseph Holmes, spoke to the assembly for a few minutes, but gave the remainder of her allotted time to Brother Hanson, who was attending the reunion.

During the evening an illuminated address was presented to J. E. Meredith, in appreciation of his services rendered as late district president.

A priesthood meeting at 9.30 commenced the Sunday services. Apostle Paul Hanson was the speaker, who talked on "Ministerial efficiency." Brother A. Hall occupied as the preacher for the morning service, taking his text from the eighth psalm: "When I consider the heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him, or the son of man that thou visitest him?"

The local Sunday school met at 1.45; no individual classes were held, as E. Chappell, district Sunday school superintendent, addressed the scholars.

The latter part of the afternoon was devoted to the usual prayer and testimony meeting. A good spirit was enjoyed.

At 6.30 p. m. a preaching service was held. Musical items were rendered by S. Holmes and family and Mrs. Baugh. "Moses' faith" was the center of Brother Hanson's address, in which he showed how Pharaoh's mighty earthly works had crumbled while Moses' spiritual works stood through all time as an example.

The weather was very favorable during the whole of the reunion, and a good spiritual time was enjoyed.

M. MEREDITH, *District Secretary.*

Wray, Colorado

November 6.—For some time I have been thinking that HERALD readers might be pleased to hear from the Wray Branch, although there is not a great deal to report. We are glad to say we are still on the map and striving to do our bit in the Lord's work.

There are not many families left in Wray, and the attendance in both Sunday school and church has been rather light, but recently the group of Saints living near Robb, about eight miles from Wray, are attending here; they have discontinued their union school for the present.

The first Sunday in October, Apostle Gleazer and Brother Bruce Brown, district president, were with us. We had an all-day meeting and a basket dinner, so many of the scattered Saints were enabled to meet with us.

Brother Gleazer preached both morning and evening to a well-filled house. His sermons were forceful and instructive and enjoyed by all.

Sacramental service at two o'clock was well attended. A priesthood meeting followed the sacramental service.

On October 6 Elder P. E. Farrow and wife, of Canada, arrived in Wray. They were cared for in the home of Brother and Sister Tabor until they found a suitable location. Brother Farrow was transferred to the Eastern Colorado District on account of Sister Farrow's health. They seem to be comfortably located for the present, and he has occupied the pulpit most of the time since their arrival here. He is a very earnest, able man, and we appreciate having him with us. We hope and pray for our sister's speedy recovery.

Elder R. Bullard also favored us with a visit in his return home to Independence after six months' labor in the west. He preached several times, and all felt encouraged and strengthened by his splendid sermons.

Brother Tabor, branch president, has been occupying in the Liberty Branch and rendering service wherever he is needed. The Department of Women is meeting regularly and have very interesting sessions.

Our beautiful fall weather is at last broken by a cold wave.

CORRESPONDENT.

Boyer City, Michigan

In the Northern Michigan district conference held at East Jordan, October 29 and 30, which gathering was well attended by Boyer City Saints, we had the pleasure of having with us Apostle D. T. Williams, of Lamoni, Iowa. He presided over the conference in an altogether satisfactory manner and assisted in other ways. The press agent's account of the conference will be published under another caption.

Elder W. E. Alldread was elected pastor at the July business session, and is, as ever, faithfully discharging his duties and endeavoring to build up the work and improve conditions in this local. For several years Brother Alldread was connected with the church work at Flint, but his health having failed last winter, he returned to his home here and during the summer months made his abode in Park of the Pines, taking sun baths and breathing the enervating air of the park, until now he is feeling fine and is enthusiastic to move the good work along.

A new furnace is being installed in the basement of the church, and it will soon be ready for use. Other minor improvements are being made upon the church property, and in the meantime the dining hall is being used for services.

Carlyle, the fifteen-year-old son of Brother and Sister W. E. Alldread, was seriously ill for several days a few weeks ago, suffering with pleural infusion, but we are glad to report he is better and able to attend school.

Sister Helen Clute underwent a major operation about six weeks ago and is just getting able to sit up for a few moments at a time. This is the third serious operation Sister Clute has undergone in less than eight months.

The one-day meeting held at Boyer City, September 18, was not so well attended as it might have been, but those attending enjoyed all the services. Social service was conducted at 9 a. m. At eleven Elder E. N. Burt delivered an impressive address relative to the centennial. During this service a junior church was conducted in the basement. A picnic dinner was held in the dining hall for visiting Saints and branch members. At 2 p. m. Elder A. E. Starks, of Central Lake, delivered a sermon on the topic "Our reasonable service." At 3.15 p. m. Elder H. C. McKinnon, of East Jordan and Elder Elmer Parks, of Gaylord, were in charge of a Park of the Pines reunion (1927) experience meeting and called on several to relate what they "got out" of the reunion. The responses, as would be expected, were varied and interesting. The music seemed to make the greatest appeal; the lessons, various sports, cooperation of all attending, new ideas to convey to home branches, and many other features being also enjoyed. At 7.30 in the

evening Elder H. C. McKinnon occupied the pulpit and with an earnest discourse brought to a close the meetings of the day.

Brother and Sister J. A. Hartnell spent several weeks this summer visiting relatives in Detroit and near London, Ontario. They were accompanied by their two younger children, Bernard and Eloise.

Sister Ella Clute, who was employed in Detroit for several months, returned home a few weeks ago and is conducting the dry goods store owned by William Nulph. We are glad to have our young sister with us again.

The women of the branch recently gave a public dinner, and proceeds from this effort are to be applied to the payment upon the new furnace.

Park of the Pines presents a very neat appearance now. The trees have been trimmed, stones removed, and other improvements wrought. Brother Allread deserves much of the praise for the neat appearance of the grounds, for he spent many hours during his stay there last summer in "cleaning up."

Sister Emma McNally is supervising the organization of a class of Blue Birds, and the little girls are busy learning their pledges in order that they may be full-fledged Blue Birds. About ten will comprise this class. Sister McNally has had many years' experience with small children in a Sunday school class and truly has the tact of supervising such a group. Sister Ada Allread is monitor of the Orioles. Sister Ivah Hutton is supervisor of young women's department and hopes to organize a class of Temple Builders in the near future.

Sister Verna Hartnell was elected supervisor of the Department of Women of the Northern Michigan District and is using the columns of the church paper as a means of getting in touch with the several local leaders throughout the district. Write her at Boyne City, Michigan. She hopes to visit each branch local of the department in the coming year.

At the time of the closing of this letter, we are enjoying our first snowstorm of the season in this vicinity.

Fargo, North Dakota

1423 First Avenue, South, the Bungalow Church

Fargo Saints are wearing pleasant smiles, hopeful in the gospel, while the ground is slowly but surely being covered with a white blanket of snow, and once more the North Dakota winter has arrived. These winter breezes make the sisters ambitious to put on a food sale. November 19 is the date determined.

The members of the Department of Women have decided to study the diet book each week for the remainder of the year. They recently enjoyed a social meeting at Sister John Konietzka's, and dainty refreshments were served.

Sister Sophia Fetting, of Borup, Minnesota, was a welcome visitor at sacramental meeting Sunday, November 6. Elder Thomas Leitch was in charge.

It seems Fargo holds an attraction for Saints who scatter here and there. Ofttimes they wander back to the flesh pots of Fargo, as did Sister C. M. Brown, and daughters Elsie and Bernice, and Sisters Ferne, Elizabeth, and Ava Shackow, who some time ago went to Independence, Missouri, but being unable to get sufficient employment decided to return to the old home town. They say they are firmer in the faith than ever and hope in the future to return to Independence to make their permanent home.

A change has been made in our seven o'clock service. Instead of the adult Bible study, it has been decided to have a song service for half an hour. Mr. Worth Couey has promised to lead in singing. Then we study the Book of Mormon for half an hour. This book seems dearer to the hearts of Saints than ever before, and new light comes as its pages are perused.

A Sunday-school teachers' meeting was held at the home of Sister A. H. Thompson, superintendent, Tuesday evening. Plans were talked over, and it was decided to meet once a month hereafter. Sister Thompson served delicious refreshments to help revive the teachers' spirits.

Thanksgiving and Christmas programs are being arranged for the Sunday school.

Brother William Shackow, who has been very ill, is slowly recovering.

A Halloween party was enjoyed by the wee ones at the home of Sister John Konietzka Saturday evening, October 29, and to help celebrate the birthdays of Marvin and Deanie Konietzka. Ice cream, cake, and apples were served.

Prayer meetings are being held and enjoyed at the homes of the Saints each Wednesday evening. While Elder Swen Swenson was with us, a prayer meeting was held at Sister Worth Couey's home, which Brother Swenson pronounced one hundred per cent. Why? Because nearly everyone present took part. The good Spirit was felt and enjoyed as it always will be if Saints do their part.

Brother and Sister Frank Tucker, of Deer Creek, Minnesota, pleasantly surprised the Saints of Fargo on a Sunday not long ago, and Brother Tucker gave an interesting and encouraging talk. He read from 2 Samuel 6, Doctrine and Covenants 34:6, and Nehemiah 12:43.

Brother Eber Thompson, of Canada, is visiting his mother, Sister Barbara Thompson, of Clifford, North Dakota. He assisted her in her sale of household goods Saturday, October 22.

Sister Lude Peterson, of Dunseith, returned from Minneapolis Sunday, November 6, accompanied by her daughter, Emma. They are now visiting Sister Minnie Peterson, of this place.

Pastor Thomas Leitch has of late been reviving the Saints' faith with several good sermons. Sunday evening, November 6, he read from Nephi 3 of the wonderful vision of the tree, representing the love of God, etc. This meeting was held at the home of Brother John Rotzien.

Elder Swen Swenson has been a welcome guest among the Saints and preached some good spiritual sermons. A few of the thoughts left are: Charity started in the heavens with God. If you have faith and charity, you go right along. Do not let anything upset you. Sometimes through trials we lose faith, hope, and charity. If we keep the pure love of God in our hearts, we shall make it. Some say "meetings are too dry." Why? Because they do not take a part and have no interest; they are not spiritually inclined. A condition of mind which leaves no place for a desire to attend Sunday school and church soon comes when one is taken up with worldly things. When we feel how little we are, we will not find fault with others. We must not forget our mission, nor lose courage, but endeavor to do a little better each day. There is always a chance to improve even if one is the best of men. Jesus was a loving man; he did not think of himself. We should learn to be like him, think of the poor, sick, lonely, etc. We must look out for the good of others, save the children, encourage attendance at Sunday school—the nursery of the church. If one destroys the nursery, no trees are set out. It is our work to save people for the church, and we must meet the children of men with love. After members of the church have been labored with in love, prayers, tears, and all efforts of kindness, then, as a last resort, they may be cut off. If treated kindly, people will repent. The gospel is a beautiful pearl, and we must never lose it.

Elder Swenson seems especially blessed this year. He left for Audubon and other points in Minnesota, expecting to baptize some candidates at Frazee.

Elder Thomas Leitch recently spent Sunday with Saints at Straubsville. He preached to them in his kindly way while there.

In this age there seems to be a universal cry, What shall we do for our youth? This is indeed the real problem—to

keep them religiously inclined in the busy whirl of life. And if we do not do that, what will the next generation be? Its children are the most precious raw material of the nation. The young want something constructive to do. They should be encouraged to read good literature, read for a purpose, and be able, like the diamond cutter, to take out the rough and retain for their own the best. Good music is uplifting; poor music is degrading. Music and reading have an effect upon our lives. Let us speak a word of courage to the young, and be not always criticizing. The words of the song: "Speak gently to the young, for they will have enough to bear," is a thought to keep in mind. Do not take the joy out of their lives but always encourage; give a helping hand and through kindness gently lead the young to the heavenly goal. What greater joy is there than to save the souls of our young? We must not only consider our own children but all children with whom we come in contact, and by this means let our lights shine in the little corner where we are. We all have an influence. Let us be more zealous and prayerful and raise the standard of our faith in God who is merciful, loving, and kind.

As Thanksgiving time draws near, let us show our thankfulness, not only by prayer, but by sharing with others. 'Inasmuch as ye do it unto one of the least of these, my brethren, ye do it unto me.'

Saint Louis, Missouri

From the Weekly Bulletin

The special services closed last Sunday night. All who were able to attend were benefited by the exposition of the church's position regarding doctrines, ethics, and ideals, by Brother Garver. We are sure our brother's visit was appreciated by all. While comparatively a stranger when he came, to most of the congregation he was well esteemed when he said "Farewell." We thank him for the splendid way in which he responded to our need and appreciate the way in which he performed his task.

We extend sincere thanks to all who helped to make these meetings a success. The several committees, Brother E. C. Bell and the friends in the church and others whose contributions in the ministry of music delighted us on all occasions, and the hospitality of Mr. and Mrs. Crabtree with whom Brother Garver made his home while among us, especially are in mind.

The ladies' aid came to our rescue again in sponsoring a very well prepared supper which was daintily served on Thursday, October 20. We have not learned of the financial success as yet. Will report later.

Mrs. Minshall was taken home from the hospital last Sunday, and we rejoice in her recovery. Mrs. Ahalt, who is in the same hospital, is making rapid recovery and feels very happy in the blessing she has received.

Brother Wilson, who resides at 1632 Park Avenue with his wife and family, is very ill and has been confined to his bed for five weeks. This family came to this city from West Virginia some time ago. Here is a case which should have the consideration of any able to help. Mrs. Wilson is trying to meet the situation by going out to work each day.

Elder Quick Holds Meetings at Weir, Kansas

November 9.—Elder Lee Quick closed two weeks of meetings at Weir Sunday night, with good interest maintained throughout that time. A chart showing the Lord's vineyard was used as the basis of a part of his sermons, and several nonmembers seemed much interested.

After closing the meeting, Brother Quick was called back the following week to baptize a woman of middle age who has been studying our work for some time and who after hearing the gospel plan made plain was fully convinced of

her need. The small daughter of Brother and Sister Mason was baptized also. We felt others were very near the kingdom, but hesitating.

The Saints are strengthened as a result of these meetings, and the practical thoughts given expression in Brother Quick's talks at meetings of the Department of Women were worthy the endeavor to put them into practice.

The best wishes of all go with him in his further labors for the cause of the Master.

Council Bluffs, Iowa

*Central Church, 307 West Pierce Street
Belmont Mission, 1618 Avenue B
Riverside Mission, 3100 Avenue C*

The choirs, both adult and junior, are busily engaged in their work of perfecting themselves. A compliment was paid them last Sunday by Brother Gardner, general publicity agent, that should encourage them in what they have accomplished. He seemed to be overjoyed in what he had witnessed both during the afternoon and evening, and it seemed to inspire him to give us an excellent sermon.

Brother Gardner is still here to assist the young people in their campaign for the week's service to be held here by President F. M. McDowell from the 13th to the 20th. He has given us spiritual encouragement in all the services. Tonight a prayer meeting of all the branch is to be held at Central Church, with the special object in view of supplicating the Lord for his presence at the services to be held next week, and the younger Saints are making special preparation to be out in goodly number. We are looking forward in confidence to these meetings, believing they will stimulate all the branch and its members to renewed activity in a spiritual way.

The Sunday school is steadily moving forward, with a few added to the number of attendants. Officers are working with a will to solicit an increased attendance and an increased interest. The promotions in this branch were: In the Belmont Mission, 8 beginners to primary; 3 primaries to junior. In the Riverside Mission, 3 beginners to primary; 1 junior to intermediate. At Central Church, 12 beginners to primary; 5 primaries to junior; 2 juniors to intermediate; 11 intermediates to senior.

Riverside Mission has organized a Sunday school council, consisting of all the officers and teachers, with the adult class members, to which is referred all the problems of the Sunday school, and any advanced steps contemplated, of which a record is made, and informal actions had. They meet once a month at some of the Saints' homes, and have fifteen minutes recreational work, forty-five minutes of business, then light refreshments are served. This is promoting increased unity of effort.

Central Sunday school is having at the beginning of each session a short program, either of music, of readings, or a short play, to stimulate the young to greater interest. We hope for the best of results.

There was an assembly of the superintendents of all the Sunday schools in the district the 6th inst., first to visit the Central Sunday school; then a session for consultation was held at 2 p. m., information of the results of which is not at hand.

The Religio is having better attendance of late, and a better understanding is being had. It seemed that we were passing through a transitory period, and many did not know just where they were, or what to expect, but we trust that this experience is now past. The new class introduced of late has had an effect on the students of the Book of Mormon that was not encouraging, but there will come out of it some advanced conclusions, and we trust it will be helpful and healthful to the Religio as a whole. Last night the Bright Star Class met in social and business capacity, and

all went from the gathering feeling well, or so they expressed themselves, and a few more were added to the Book of Mormon study. This class consists of both the study class members and social members, who meet as a rule once in two months in a like capacity to promote a better acquaintance and interest in each other. We have several people who are social members, not of the church. One custom we have is to take a flower or a bouquet to sick members, and the result of that is to find greater favor with God and the relatives of the sick, and it has done much good. The Pyla Class has its social on Thursday of this week. This is another of the older classes of the Religio, and is composed of those younger in years, but of mature minds. Their study most of the time has been the Book of Mormon, and I believe is today, out of which much of good has come and is coming. The one in charge of the departmental work is earnestly seeking the promotion of anything that will advance the welfare of the membership and better prepare them for service in the church.

The Women's Department met in its monthly social and business session on Thursday, the third, and reports from the different departments were very encouraging; in fact, your correspondent was present and saw in the reports nothing but that which was of encouragement, and the spirit in which the work was done was commendable. As I understood the reports of the cradle roll, there are about one hundred and forty now enrolled. These, I understand, are promoted into the beginner department of the Sunday school, and there was some question why it should not be a part of the Sunday school work proper, and so reported. However, the Women's Department and the Sunday school are working together and giving each other assistance.

Several members of the church have moved into the city in the last few years but never attend the services. It was not known that they were members of the church. Some have lapsed into unsaintlike activities, and others have gone into other churches without any of the officials of the branch knowing of it. There should be closer contact with all the members of a branch, where possible, and when they are moving, seek to inform the branch near to which they are moving so that they can be assisted to retain their faith. It is surprising that some of the members of the church do not understand their duties toward the church of which they are members, and either report or attend the meetings so that the busy officials may render to them such assistance as they may need, which all officials are desirous of doing to the extent of their time and ability.

Omaha, Nebraska

*Corner Thirty-Sixth and Burt
Telephone Harney 7954*

November 9.—Omaha's pastor is Elder J. L. Cooper. Telephone Walnut 3105.

We are going forward under the wise guidance of our pastor and his associates. Our field is large, and as a workman Brother Cooper puts in seven days a week at his labor.

Home-coming Sunday for this branch will be the 20th. We are expecting a time of much rejoicing, as the Saints gather for thanksgiving and to praise our blessed Lord for his many mercies to us.

District conference will be held at our branch the 26th and 27th of this month. We anticipate the presence of Saints from other parts of the district.

Last Sunday fathers and sons were appropriately honored by an address given by Brother C. T. Self.

Cupid has been busy here and has united the hearts and lives of the following young people, to whom we extend our blessings and best wishes: R. Francis Hall, son of Mrs. Lilly F. Hall, to Miss Lorena Kenyon, on April 16; this young couple graduated together in June from Technical

High School. Guy Allen chose Miss Betty Boardman as his bride. The wedding occurred in the church on October 9, Brother Cooper officiating. Merl B. Grover and Miss Genevieve Thiehoff were married at the bride's home June 28, Doctor H. A. Merchant conducting the service. Brother and Sister Grover reside in Breslau, Nebraska, where the groom is employed by the Burlington Railroad. Miss Helen Bryant and Mr. Robert Ferguson were married July 10 at the church. Elder Carl T. Self read the marriage lines, and the wedding was followed by a reception given by the bride's parents, Mr. and Mrs. Roy Bryant.

The Blue Bird Band of the Department of Women is an active, happy group of girls, led by Sister Mary Grace Larson. Much genuine, intelligent guidance is displayed by this leader, and we hope for the same qualities in leaders soon to be selected for other groups. It is a privilege to work with material to be used in the upbuilding of God's kingdom on earth.

The Sunday school is very much alive and growing. Sister Rose Adams is at the helm. Recently an interesting and educational feature was offered by the intermediate department. One of the girls pictured a tree—the tree of spiritual life—on the blackboard. The roots of this tree were Faith, and Obedience to God's laws. The branches bore the following names: near the roots were School Work, the Fourth Commandment, Sunday School Work, and Obedience to Gospel Principles. On up the trunk the branches were called: Assisting in the Home; Giving General Service. Then there were Trial, Sorrow, and Sacrifice, and near the top were Strength, Understanding, Perseverance, and Personal Demonstration of God's Word. The very desirable fruits of this tree grew on the very topmost branches, and were Love, Charity, Virtue, Faith, Knowledge, Patience, Wisdom, Meekness, and Brotherly Love. The drawing was accompanied by a dialog between the teacher, Mrs. Mae Wellman, and the pupils, and showed these children's depth of study and the consecration of the teacher's efforts.

Recently the boys lost to the girls in an attendance contest, and as a result the girls exacted the forfeit from the boys. The intermediate group was treated to a taffy pull and wiener roast at the home of "Chuck" and Charles Russell, Friday evening, the 4th. The senior girls will be entertained in the woods at Bellevue tomorrow evening at a bean bake at the expense of the losers.

The grim harvester, Death, has been busy among us during the past weeks, taking one of the late additions to the kingdom, Brother Rufus Bishop, whose faith was bright and whose hope was clear. During the same week Mrs. Frank Taylor, daughter of old-time Latter Day Saints, Brother and Sister Frank Leach, was called, leaving her husband and infant son and aged parents. Within the past few days the entire branch was shocked at the sudden death of Brother Harry Fryxell, one of our accomplished musicians of the group, who had given ten years of service to the branch as pianist. Hands are empty and hearts sad in the home of Brother N. P. Nielsen at the passing of their invalid son George, age thirteen years, who had received the patient administration of his devoted parents at his bedside for the past five years. We sorrow with those who mourn.

The Religio Department is getting into the harness. With three classes studying the Book of Mormon and a varied program each Sunday night, we can account for the increase in attendance. Of course, this is the result of the splendid leadership of Superintendent Mildred Keairnes, and Assistant Maenard Hall. These young people are becoming a splendid support to the evening reaching service.

"Remember Cumorah" was given before a packed house, notwithstanding the inclemency of the weather throughout the day and evening. Brother Maenard Hall took the part of Joseph Smith; C. N. Hollenbeck, the minister; Fay Rollet, the genial pastor from the South Side Branch, the historian; the patient and long-suffering part was taken by Brother

Harold Kirkpatrick and his mother, who directed throughout the work of preparation and final execution. Brother and Sister Edward Johnson, of DeKalb, Illinois, were appreciative witnesses of the pageant. Brother and Sister Johnson are old-time friends of the Coopers, and their week's stay and visit in Omaha with the Cooper family and Saints is a pleasant memory.

Red letter week for Omaha Branch was the return of the former pastor and his wife, Brother and Sister Whalley, now of Wichita, Kansas, for a few days' visit with Saints and friends in Omaha. Such rejoicing! Truly it is good to be a Saint in latter days. Our pastor would have been glad if the Whalleys could have remained and worked with the group in helping to "build up" the kingdom. Love and best wishes go with them to their present field of labor.

Elder B. M. Anderson and wife, who have been in Colorado and elsewhere for several weeks in the interest of Brother Anderson's health, have returned to us again, and we are glad to find Brother Anderson in old-time form.

President McDowell at Council Bluffs

If the early eight o'clock prayer meeting Sunday morning was any indication of the devotion of the young people here, it meant that there are about two hundred Council Bluffs young people pledged to carry on the work of this church, and to give their very best to accomplish it. Earnest expressions of deep devotion to clean living and consecrated service made this prayer service of unusual significance to Brother George Beaty, the pastor, and to the young people who participated.

The eleven o'clock service, in charge of Bishop Clarence Skinner, was also one of participation. About ten young people told, simply and sincerely, how they felt about the work of preparation for the meetings; they spoke of their unbounded faith in God, and loyally pledged their support to the unending tasks that must be done in the follow-up work at the close of the meetings.

President F. M. McDowell arrived Sunday morning and will preach each night. Both Riverside and Belmont missions closed Sunday night, and all met at the Central Church. Long before the opening hour the church was crowded to capacity, and many who could not be seated stood during the entire service. Many more were turned away, not even standing room being available. For several days prior to the opening service, the young people have been busy with well-organized work, and by personal and telephone calls they have extended to all the invitation of the branch to attend the meetings. As a result, the N. S. R. (no standing room) sign was posted early on the first evening.

The four hundred or more who were present sang the old-time songs of Zion with the Spirit and with understanding, under the inspirational leadership of Sister Helen Anderson. Brother L. M. Spence, chairman of the young people's organization, offered the opening prayer.

President McDowell preached for forty minutes with unusual liberty, outlining the work for the week, and voicing his belief in the youth of the church; their ability and willingness to direct their energy and talents to establish the kingdom of God. He closed his sermon with the appeal of the call of Christ, and just as he closed, Sister Verlie Phoney began to sing the old familiar song, "Softly and tenderly Jesus is calling." It was a prayer. The tense audience followed every word of the appeal so beautifully sung.

An unusual feature, strengthening the bonds of fraternity with other branches of the church, was the eleven telegrams and seven letters received during the day. Many branches at a distance sent greetings and pledged support to the young people of Council Bluffs in their meetings, and also to President McDowell as the speaker.

Messages were received from the following: Moline, Illinois (two); Flint, Michigan (two); Philadelphia, Pennsylvania; Minneapolis, Minnesota; Portland, Oregon; Buffalo, New York; Columbus, Ohio (two); Grand Rapids, Michigan; Boston, Massachusetts; Cameron, Missouri; Des Moines, Iowa; Sioux City, Iowa; Independence, Missouri.

Graceland College sent a letter with seventy-one signatures affixed, which, when read, gave a real thrill to the evening service.

The young people greatly appreciate the good wishes and support evidenced by the telegrams and letters. They will continue their personal work throughout the week. P. M.

Independence

Stone Church

The young people's eight o'clock Sunday morning prayer meeting was in charge of Elder E. R. Williams, recently of Burlington, Iowa, and Deacon George Gates. The meeting was a season of calm instruction and helpful peace, and the audience of young people profited by the testimonies and prayers of their brothers and sisters.

Jesus as the revelation of God and faith as the keynote of his life formed the central theme of the sermon by Apostle F. Henry Edwards at the Stone Church Sunday morning. No revelation is complete except it shall be translated from words into life, become flesh among men—such a revelation of God to man was Jesus, says Apostle Edwards. Faith as the keynote of Jesus' life was not merely part of a creed, but was a way of living.

The Stone Church choir, under the direction of Mrs. George H. Hulmes, sang the anthem, "The sun shall be no more thy light," by Woodward. Accompaniment was played by George Miller, pianist, and Robert Miller, organist, the latter also playing an organ prelude and the offertory. The service was broadcast over K L D S.

Apostle Edwards continued, in summary: Faith is an abiding confidence in God because of the revelation through his Son who trusted God enough to launch out his whole life upon that trust. The essential greatness, the quality of the life of Jesus, lies in the fact that he was *always in touch with God*. Because of this continuous fellowship with his Father, he was able to minister so fully to the needs of man.

The faith of Jesus was more than belief in faith; it was *having* faith. It was a way of life, responsive to the highest, the best, and the noblest he knew—centered in God. Faith to him meant *action*, a faith that changed life, a faith in things spiritual and eternal rather than in things material and transient.

There is need today for such a faith. Do you have faith? The man who has faith *acts* faithfully; he seeks the things of the kingdom; he puts first things first; he not only believes in the building of Zion, but gives his life to build Zion; he lives in that way which he says he has faith will triumph. He identifies himself with things which are eternal, and is willing to give his life that these beautiful things shall come.

If you have faith, thrust out your lives upon these things; and they shall triumph. Then shall the transient, unlovely things pass away before the transforming power of faith translated into life.

Elders J. M. Terry, William Self, and Daniel Tucker presided over the Sunday afternoon prayer meeting beginning at 2.30. At this hour a splendid service was enjoyed by one hundred and fifty Saints, the Holy Spirit prevailing.

Evening Services

Each Sunday evening following the lesson period of the Department of Recreation and Expression session, the brief program is a special attraction. A week ago Sunday evening, a reading "The school-teacher," was given by Blaine Bender. Little Sybil Barrett read "The girl that lives next door," and Eunice Porter sang "The close of the twilight

hour." She was accompanied by Mrs. Lillian Pope Cross, and violin obbligato was by James McPherson.

On Sunday evening, the 13th, there was a cornet solo by Layard Smith, an excellent reading by Lyda Budd Robertson, and a vocal solo by Miss Grace Edwards.

Song service at half past seven Sunday evening was conducted by Brother Francis Holm, Robert Miller at the piano and Miss Eva Voelpel at the organ. The preaching service was begun with the singing of "Praise ye the Lord"; invocation by Elder E. R. Williams; organ offertory by Miss Voelpel; soprano solo by Margaret Johnson Blaine, accompanied by Robert Miller.

Bishop B. J. Scott, the evening's speaker, was announced by Elder D. O. Cato, and in his discourse followed the theme of obedience to the requirements of the gospel of Jesus Christ and the necessity of an awareness upon our part of the needs and signs of the time. The first few verses of Hebrews 2 were read, and in a very applicable way the story of Abraham's plea to God to save Sodom, God's promise, the wickedness of the city, the visit of the angels, the destruction of the city, and the flight of Lot and his family were brought in. "How shall we escape, if we neglect so great salvation?" was the question Paul asked of the Hebrews, and repeated by Elder Scott to the Saints of latter days. Emphasis was placed by the speaker upon his belief that now we are filling out another dispensation of the fullness of times; this is the latter part of the latter-day dispensation, and the Gentile time is closing; that in this day God's word is to be fulfilled, and he will manifest himself in power greater than ever before in the history of man. The Saints were warned that Satan and his hosts are seeking more energetically than ever before to overthrow the work of God's people and to destroy the light, and that faith, obedience, and consecration are the virtues which will enable the workers to finally triumph. Many scriptural references were given supporting the exigency of obedience to the doctrine of Christ, unity in the work of the redemption of Zion, and complete observance of the spiritual and temporal law.

"America's enduring power for service," giving the congregation a better idea of the size, the advantages, and the resources of the United States in comparison with the size, advantages, and resources of other countries of the world, was the first film shown upon the screen. "The rescue of Lot," was the biblical reel.

Young People Meet

Friday evening, November 4, the young people of Zion with the young people's councils of thirteen and of forty-four met together at the Stone Church in charge of Elder John F. Sheehy. Beginning at eight o'clock, a much-appreciated musical program was rendered. The Chrisman High School Boys' Quartet, the K L D S Ladies' Quartet, members of the Chrisman Orchestra, and Herman Lukens, soloist, contributed to the enjoyment of the evening, and there was community singing led by Miss Marcine Smith. Following the program came the business of the meeting, the young people being divided into their home districts and instructed to select from their number a committee. The duty of these chosen committees is to select young people suitable for nomination for office on the council of thirteen. On the first Friday of December another meeting will be held to elect representatives for the councils from the nominations of the committees or from individuals. It is hoped that universal interest in this business will be manifested by the young people and that a large crowd will join to sustain the two councils in their work for the coming year.

Interesting Personals

The whereabouts of the members of the higher quorums of the church will no doubt be of interest to a large number of Saints. These elders and bishops are scattered near and far, and engaged in an extensive program of promulgating the gospel. Last Saturday night President Frederick M. Smith left Kansas City bound for Chicago, where he spent Sunday. This week he is in the East and plans by Friday

to be in Columbus, Ohio. Council Bluffs is the scene of a series of meetings being conducted by President F. M. McDowell. Unless his plans are changed, these meetings are to continue through Sunday, November 20.

Presiding Bishop Albert Carmichael started Friday, November 11, to Canada, and is now in London, Ontario, where he will remain for ten days.

Apostle Roy Budd is in the South. Mobile, Alabama, is now the scene of his activities, but his plans are to go farther south and into Florida District as far as Miami. Brother Clyde F. Ellis is in Brooklyn, New York, but is to leave for Philadelphia on the 21st. D. T. Williams during this week is conducting a series of young people's meetings at Central Branch, Kansas City, Missouri. His efforts are being attended by great interest, evidenced in the large crowds of young hearers. Apostles McConley and Gillen are in the West, the latter particularly laboring in Southern California. Saint Joseph, Missouri, has claimed Elder Garver's attention for the past few days, and Brother Gleazer is engaged in meetings in the vicinity of Little Rock, Arkansas. Brother Hanson is in England.

Sister Ida Etzenhouser, of the Social Service Bureau, spoke on the subject of child welfare to the Parent Teacher Association at Noland School, Independence, this afternoon.

The family of William Ecclestone is delighted with the news received from England that the son, William A. Ecclestone, sailed from Liverpool for New York November 11 on the *Regina*, and is expected to arrive in Independence about November 25. Brother Ecclestone is a mechanical engineer by profession. He will likely remain permanently in America.

Second Church

Second Church Saints have enjoyed the services of the past two Sundays. On November 6 the Sunday school had good attendance and an interesting session. At the communion service D. A. Whiting was in charge. The good Spirit was present, and the Saints rejoiced. Four of our brothers were admonished to prepare for added responsibility. At this meeting the little daughter of Brother and Sister Moretina was blessed. The Religio had a larger attendance and greater interest than previously. Local talent rendered a good program, and in the evening Brother Heman Davis instructed us, being blessed in his effort.

During this day mention was made of a special effort to raise money to cancel our indebtedness. A "dollar day" was to be observed. A class of recently promoted intermediate girls went to work and during the week made and sold candy, and on Saturday held a pie sale, raising ten dollars and fifty cents to apply on the debt. They set the Saints of the district a worthy example. As a class name they have selected Willing Workers.

There were nearly thirty in attendance at the eight o'clock prayer meeting November 13, and it was a good, active time of prayer and testimony.

The Willing Worker Class had charge of the Sunday school session and rendered an appreciated program.

Bishop G. W. Eastwood addressed us on our financial standing at the eleven o'clock hour, and preceding the narration of several rather touching events by Pastor Dillee. An aged couple who left during the week gave their dollars to the pastor and deacon to be placed in the plate. Two small boys who were not staying to church came and handed their offering to the pastor before they went home, and some of the grade school boys who earn their money gave a dollar each. The morning collection was fifty-five dollars. Surely God will accept such service.

At 1.30 the youngest son of Brother J. E. Andes was baptized, also Mr. Robert Hann and his grown daughter. These were confirmed at the prayer meeting in the afternoon.

The priesthood held a very interesting session beginning at 3.30, but decided to temporarily discontinue these meetings in order that they may attend the classes at the Campus.

More than two hundred attended the Religio to hear the splendid program presented by Brother T. J. Watkins using

his automatic orthophonic Victrola. Collection was fifteen dollars and eleven cents.

At the evening service Elder C. Ed. Miller gave us an instructive illustrated lecture on the Islands. We enjoyed the narrative of some of his experiences there.

Collections during the day netted Second Church almost a hundred dollars, and the Saints hope soon to be able to wipe out the old debt, to pay as they go.

Walnut Park

A little delay in getting the new correspondent to work after the resignation of the old one prevented a satisfactory write-up of the good services on November 13. Elder C. K. Green preached at eleven o'clock and Elder J. M. Terry at 7.30, both sermons being highly spoken of.

Our girls' chorus, forty in number, under Margaret Gard, assisted in services at Lees Summit Sunday evening, going there by bus. This is a new venture, and the chorus felt happy over its first effort in missionary work.

Walnut Park extends a hearty invitation to all young people to spend Sunday, November 27, with the young people at Walnut Park Church, corner Pearl and Alton Streets. This splendid program is promised you: 8.00 a. m., prayer service. 9.30 a. m., music by Walnut Park Orchestra, Orlando Nace, conductor, assisted by Lois J. Burnett, violinist, of Leavenworth, Kansas, and Margaret Gard, contralto. 10.00 a. m., address by Doctor T. B. Homan, subject: "The idealism and realism of forgetting." 10.45 a. m., music by orchestra and girls' chorus of fifty voices. 11.00 a. m., address by Doctor F. M. McDowell, subject: "The way of Christ." 6.00 p. m., Department of Recreation and Expression. Special program, arranged by Earl J. Cox. 7.45 p. m., music by Young People's Chorus. 8.00 p. m., address by Doctor F. M. McDowell.

Liberty Street

On Sunday morning Liberty Street Saints were favored with a violin solo by Mr. David Stewart.

Brother Heman H. Davis was speaker at the morning hour, his text being taken from the first chapter of Genesis: "In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters."

The intermediate class furnished the program for the Religio, which consisted of a piano solo by Martha Ruth Westwood; a short play "Behind the scene," presented by Delores Chadwick, Dorothy Peek, Florence Peek, Elva Curtis, and Glenn Davis; a piano solo by Dorothy Pettibone; a piano solo by Mrs. Leona Robinson, and a vocal solo by Anthony Robinson.

Elder A. R. White occupied the pulpit at the evening service. His text was "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?"—Romans 6:16.

Enoch Hill

Evangelist Frederick A. Smith is still engaged at Enoch Hill church, this being the second week of a series of sermons on doctrinal subjects. Elder Joseph Luff substituted for Brother Smith a few evenings of last week, while he was absent from the city. These sermons with the old-time missionary and doctrinal flavor are drawing large crowds and holding the interest of the people. Many of the sermons we deem of such interest and value as to preserve in printed form, and *Zion's Ensign* will contain a number of them within the next few months. Pastor W. J. Brewer is well pleased with these meetings. Saints from various parts of the city are visiting them.

On last Saturday, November 12, occurred the marriage of one of our popular young church workers, Sister Ann Russel Watts, to Thomas D. Crick, in the office of Bishop G. W. Eastwood. Brother Eastwood performed the ceremony, Sister Eastwood and Miss Opal Hill acting as witnesses. The young couple are at home with Mr. Crick's parents,

Mr. and Mrs. James Crick, Jones and Delaware Streets, the groom being owner of the People's Laundry, Cottage and Pacific Streets.

Spring Branch

The various services of the week draw the usual numbers in attendance. An especially good prayer service was had last Wednesday evening, the time being fully occupied. About thirty persons were present. Brothers Snively and Mabbott were in charge.

Superintendent of Sunday school, Alma Tankard, reported thirty-six perfect classes for the month of October. The average total attendance for that month was about ninety-seven.

As a prelude to the eleven o'clock service, Sister Katherine Haberlein played "A sonata to the moon," and a mixed quartet sang "The sinner and the song." Brother Hancock occupied the pulpit, outlining the duties of the priesthood.

At 2.30 the local priesthood met for conference and to plan activities for the future.

The new officers of the Religio are taking hold of their work, and that branch of the work is progressing.

Brother W. F. Smith occupied in the evening, employing the gathering by sacrifice as a central thought.

The Crescent Chapter of Temple Builders of Spring Branch, not to be outdone by their older sisters of the Department of Women, will serve a real old-fashioned southern dinner at the Stone Church dining hall this Thursday evening, from 5.30 to 8.30. We do not know for sure what is to be served, but the name of the meal suggests to us "apple sass," "co'n pone," and "hawg." We are assured that it will be good. Let's all find out.

Gudgell Park

Sunday school Sunday morning was in charge of Superintendent John Inman. A number of Gudgell Park members are attending classes at the Stone Church, and this accounts for the absence of some familiar faces. However, Sunday school attendance is very good, being above the average.

Bishop B. J. Scott was speaker at eleven o'clock. All those who have heard Brother Scott preach will know that we received a spiritual feast in due season. Brother W. E. Atwell, in company with a Lamanite brother, was with us, and several visitors from other branches also enjoyed the good sermon of Brother Scott.

The sisters of this district will hold a bake sale in Brother B. C. Harder's store on Main Street, also a bazaar in Brother P. A. Sherman's furniture store on Main, Saturday, November 19. Money thus raised by them is to be applied to paying off Gudgell Park building debt. Sister Roy Sherman is chairman of the committee in charge of this work. Please remember the date, November 19.

Thanksgiving Day will be observed in this district with an eight o'clock prayer service, after which the brothers clad in overalls and jackets will busy themselves with some very necessary work upon the building, and the sisters in bungalow aprons will quilt until time to serve dinner. It is planned that our principal Thanksgiving meal—dinner—will be brought to the church in baskets and shared by all. We want on this day to pray together, work together, eat together, and play together—one big family.

Englewood Gospel Meetings

Elder John W. Peterson will conduct a missionary effort at Englewood church, the opening sermon to be delivered on Sunday evening, November 20. With such an experienced and able exponent of the gospel philosophy, the Englewood Saints should be able to gain the interest of many of their neighbors and friends.

A Correction

Under the caption, "First Columbus Branch celebrates eleventh anniversary," appearing in *SAINTS' HERALD* for November 2 and found on page 1286, second column, in the third paragraph from the end of the article, the name "G. W. Stewart, of Dayton," should be "G. W. Stephens, of Dayton."

Apostle D. T. Williams in Kansas City

Sunday, November 13, saw the opening of a series of meetings for the young Saints of Kansas City Stake. Apostle D. T. Williams is the speaker, and the meetings are being conducted in Central Branch, located at Thirtieth and Tracy. For seven nights this series is to continue, closing Sunday, November 20.

The commodious auditorium of Central Church was taxed on the opening night as early as half past seven, and interested listeners stood throughout the evening. Apostle Williams, known to the church as a successful leader of young people's meetings, spoke upon the theme, "If we were God."

With Monday night came threatening November weather and rain, but the attendance was not appreciably lessened, and an increased number of young people profited from the subject, "The God we worship." Topics for the remaining nights are Tuesday, "A progressive religion"; Wednesday, "A progressive church"; Thursday, "Christ the great revolutionist"; Friday, "How to escape temptation"; Sunday, "The challenge of the Christ 1927."

Assisting Elder Williams and directing the music is Elder John F. Sheehy. In the song service preceding the sermon, this able conductor is getting a ready response in the singing of favorite Latter Day Saint hymns. Special music is being rendered in turn by representatives of the various Kansas City branches.

Pen-Point Pick-Ups

(Continued from page 1331.)

In comparing this with a statement given to the church by the Lord in our day and time, practically the same thoughts are presented: "Woe unto you rich men that will not give your substance to the poor; for your riches will canker your souls; and this shall be your lamentation in the day of my visitation and of my judgment and of my indignation: The harvest is past, the summer is ended, and my soul is not saved!"—Doctrine and Covenants 56: 5. Certainly a severe pronouncement against those who will make riches their God; who think only of their worldly possessions and the selfish purpose they will serve in their lives, as a result of which their eyes are blinded to the happiness which awaits those who through services could assist in laying the foundation of Zion as expressed in Doctrine and Covenants 58: 3, wherein the Saints are advised relative to the preparation for coming to Zion: "Firstly the rich and the learned, the wise and the noble; and after that cometh the day of my power; then shall the poor, the lame, and the blind, and the deaf, come in unto the marriage of the Lamb, and partake of the supper of the Lord, prepared for the great day to come. Behold, I, the Lord, have spoken it." What an opportunity for those who have the means to become instrumental in laying the foundations of Zion! "A consummation devoutly to be wished." Surely a glorious heritage worthy of the best efforts of all.

PEN POINT.

MISCELLANEOUS

Open Your Homes to the Children

Can you think of anything so pitiful as to be a little child without a home. Look back over your own childhood experience and recall what home and mother meant to you.

The next most pitiful thing is a home without a child—where the halls do not resound with the echo of childish feet and laughter.

We have seven little children that are needing homes, and somewhere there are seven homes that need the touch of a child's hand before they can be called real homes.

Because of State laws, dependent children must be placed in homes within the State of which they are residents, unless special arrangements are made with the State Board of Children's Guardians of the State of which the child is a resident, and the State wherein those reside that are asking for the custody of the child. Many of the States require bonds to be deposited with them before a dependent child can be brought into one State from another.

We appeal to the Saints of Iowa to open your hearts and homes to the following children: A boy of eleven years, a boy of four years, and a girl eight years of age.

We appeal to the Saints of Ohio to take into their homes the following children: A boy of thirteen, and a boy nine years of age; a girl of eleven, and a girl of four.

We will be glad to receive applications from Saints living in other States who can make a home for a child. Send applications to the Social Service Bureau, Box 255, Independence, Missouri.

Notice, Saints of Southeastern Illinois

On account of brothers of the Quorum of Twelve not being able to be with us until the second week in December, our district conference will be postponed until the second week in December, the 9th, 10th, and 11th. All prepare to come to Centralia, Illinois, on the above mentioned dates. R. L. Fulk, L. C. Moore, and J. M. Henson.

Two-Day Meeting

There will be a two-day meeting at Waterloo, Iowa, beginning at 9 a. m. on Saturday, November 19, and continuing over Sunday. Church is located at 405 Parker Street. E. R. Davis, district president.

Akron, Ohio, Annual Home-Coming

The annual home-coming or rally day will be held on Saturday and Sunday, November 19 and 20, at Akron Branch, 77 West Crosier Street, and all Kirtland District Saints are cordially invited to attend.

Conference Notices

Southeastern Illinois district conference will convene at Centralia, Illinois, December 2, 3, and 4. We expect a good representation from the district and a good conference. Everyone who possibly can should come. Important business will be under consideration, district officers elected, the ordination of men to the priesthood, and other things of vital interest. Myrtie Choate, district secretary, Marion, Illinois.

Our Departed Ones

SIMMONS.—Alice Simmons was born July 20, 1857, at Gatesville, Texas. Married S. W. Simmons January 7, 1877, at Temple, Texas, and to them were born four sons and four daughters. She obeyed the latter-day gospel July 22, 1885, at Temple, being baptized by I. N. Roberts. She was a faithful Saint, and no sweeter character ever lived. She loved the Lord and his church, and her last days were spent in reading the church papers. Several years ago two of her daughters, Dora Ollie Simmons and Mrs. Ida Morgan, passed on to the next world. Sister Simmons was ready and waiting to go at any time the Lord called her. She was afflicted here but never murmured. Her passing occurred at Holdenville, Oklahoma, October 13, 1927. Left are her husband, S. W. Simmons; her children: Mrs. W. O. Perkins, of Holdenville; W. H. Simmons, Holdenville; S. W. jr., Fort Cobb, Oklahoma; Mrs. J. H. Hutchison, Healdton, Oklahoma; J. K., of Holdenville, and Floyd, Lima, Oklahoma; two brothers, Sol and Jim Childers, of Fort Cobb, and a host

of relatives and friends. Funeral services at the Latter Day Saint Church in Holdenville, Saturday, October 15, conducted by Elder Ed. Dillon, and interment was in Holdenville Cemetery.

GAMET.—Grace Pearle Auten, daughter of John and Pauline Auten, was born at Inman, Nebraska, October 4, 1887. Spent her childhood and youth in the vicinity of Inman. October 22, 1906, she was married to David M. Gamet, a son of the widely known Elder Levi Gamet. To them have been born fifteen children, ten of whom remain to mourn the loss of a faithful and devoted mother. She also leaves, besides her husband and numerous other relatives and friends, two brothers and three sisters. Sister Gamet has been for a number of years a faithful member of the church. She will be sadly missed. Her death occurred at her home in Tecumseh, Nebraska, October 21, 1927. Funeral from the residence October 24, sermon by Elder E. F. Robertson, Elders Charles J. Smith and W. E. Shakespeare assisting.

M'CUNE.—Louise Elizabeth McCune was born June 15, 1846, in Dorsetshire, England. Died October 7, 1927, at Poplar Bluff, Missouri. She united with the church at Braidwood, Illinois, early in the 70's and retained her faith till the end, although isolated from church privileges for the past twenty years. Her last illness was of two weeks' duration. The funeral services were conducted by Reverend Westbrook, of the Baptist faith, who paid her a glowing tribute for her faith. Left to mourn this visitation are three children: F. T. Mussell, Des Moines, Iowa; Mrs. Pearl Houser, Longmont, Colorado, and Charles Mussell, with whom she made her home; also seventeen grandchildren and two great-grandchildren.

BURTON.—Amelia Mollie Burton was born July 21, 1849, at Oldenburg, Germany. With her parents she came to America in her infancy. Has lived in Jackson County, Missouri, since 1879. From the Lutheran Church she came to unite with the Reorganized Church of Jesus Christ of Latter Day Saints fourteen years ago, being baptized by John Zahnd, and at once became an active worker in leading others to the marvelous light. She died October 31, 1927, leaving three children: Mrs. Addie A. Ware, Nora E. Togle, and Walter M. Burton; one brother, Charles Weaver; eighteen grandchildren, and nineteen great-grandchildren. The funeral service was held November 1 in Independence. Music was rendered by Grace Nace, May Namur, and C. L. Wheaton, Mrs. A. S. Wheaton at the piano. Sermon by Elder J. M. Terry. Interment in Mount Washington Cemetery.

ZIEGENHORN.—Anna Guingrich, daughter of John and Susan Guingrich, was born February 7, 1868, at Tremont, in Tazwell County, Illinois, and departed this life at her home in Independence, Missouri, October 30, 1927. In March, 1873, she moved with her parents to East Lynn, Iroquois County, Illinois. Here she was united in marriage to Henry C. Ziegenhorn, February 8, 1886. In 1904 they moved to Mercer County, Illinois, where her husband passed away January 15, 1921. Three years later she moved to Independence, which was her home until her death. She was the mother of thirteen children, all of whom survive her: Mrs. Clara Constance, of Cameron, Missouri; Raymond A. Alwin E., Harry L., and Charles G., all of Fisher, Arkansas; Monroe C., Emery E., and Herbert C., of Joy, Illinois; Mrs. Beulah Brunson, H. Forrest, Truman B., Velma A., and Florence S., of Independence. On December 18, 1910, she united with the church, and her faith in her Redeemer was great. She sought not place or position, but spent her days in ministering to the poor, the obscure, and the needy. Surviving are her children, twenty-five grandchildren, and the following brothers and sisters: Joseph P. Guingrich, Gridley, Illinois; Benjamin F., Garrison, Iowa; John L. Hoopston, Illinois; William M., Francesville, Indiana; Mrs. Sadie Zeigenhorn and Mrs. Ada Frank, of Claytonville, Illinois. Funeral was conducted in Walnut Park Church November 2, the service being in charge of E. A. Curtis. Interment in Mound Grove Cemetery.

BACON.—Leslie Allen Bacon was born July 14, 1881, at Blenheim, Ontario. He was baptized by his father, the late Elder Samuel H. Bacon, and remained a steadfast member until his death. United in marriage to Bertha A. Kelley, at Chatham, Ontario, and to them were born four children: Russell, Mildred, Margaret, and Paul. For the past thirteen years he has resided in Flint, Michigan, acting as foreman of the freight departments on the D. U. Railroad. He passed away October 27, 1927, at his home in Flint. Funeral sermon by Elder Welch at No. 3 Church, was largely attended by relatives and friends. Left to mourn his departure are his companion and children, his mother, Mrs. Margaret Bacon, and brother, Millen, of Chatham, Ontario; one sister, Mrs. W. R. Leverton, Bothwell. Interment in Flushing Cemetery.

HARTSHORN.—Frederick George Hartshorn, son of William and Charlotte Hartshorn, was born March 2, 1846, at Beloit, Wisconsin, and was united in marriage to Anna Gilman on September 9, 1882. To them two children were born; LeRoy F. Hartshorn, of Cameron, and Charlotte J., now Mrs. G. Scott Daniel, of Sioux City, Iowa. Brother Hartshorn passed away at the home of his daughter, Mrs. G. Scott Daniel, Sioux City, Iowa, July 15, 1927. Funeral services were conducted at Marathon, Iowa, July 18, by Elder Samuel Twombly.

DANIEL.—Asa Daniel was born at Harlem Springs, Carroll County, Ohio, January 24, 1889; was ordained a priest March 15, 1903, at Cameron, Missouri, and on March 15, 1914, received ordination to the office of elder. Brother Daniel passed away at the home of his son, G. Scott Daniel, Sioux City, Iowa, October 10, 1927. There are left of his immediate family, his companion, Mrs. Clara Daniel, one daughter, Mrs. Herbert Scott, of Winstons, Missouri, and three sons: Roscoe B., of Cameron, Missouri, Allen E., of Saint Joseph, Missouri, and G. Scott, of Sioux City, Iowa. Funeral services were conducted from the church at Cameron, by Elder John F. Sheehy, and interment at the Delano cemetery, north of Cameron.

FASIG.—Richard Herman Fasig was born November 23, 1903, at Haileyville, Oklahoma, and was baptized into the church at the age of twelve by Elder Harp. He soon became an active worker for the church. Was united in marriage to Miss G. B. Thompson August 30, 1924, and with his wife moved to Independence, Missouri, in 1925. Died at the Independence Sanitarium November 7, 1927. He leaves wife and son, father, mother, grandmother, and a wide circle of uncles, aunts, and other relatives residing in Chicago, Illinois; Denver, Colorado; Houston

and Simonton, Texas; Haileyville, Oklahoma; Kansas City and Dodge City, Kansas. The funeral occurred at the Stone Church November 9. Appropriate music was rendered by Grace Nace, May Namur, and Agela Wheaton, with Mrs. Cora Reynolds at the piano. Prayer was offered by Elder Thomas Hartnell. The sermon was by Elder J. M. Terry on the special salvation in waiting for the obedient and true.

WHITE.—Loren A. White was born June 11, 1865, at Addison, Steuben County, New York. Died at Midland, Michigan, November 5, 1927. Was married at Saint Louis, Michigan, to Cora Krisher in 1890. Entered the church May 21, 1908. Brother White was a man loved and respected as a brother by everyone. He was always helping others; it seemed he could not do enough. Met his death when he drove his car into a nine-foot ditch in attempting to avoid a collision with another car, and after three weeks of suffering passed peacefully away. Left to mourn are his wife and two children, Mrs. Earl Falconer, of Midland, and son, Glen, at home, one brother, Fred, of Belding, and a sister, Mrs. Nettie Phillips, of Mount Pleasant, as well as a host of friends. Funeral services were held November 8 from the Saints' chapel in Midland in charge of Elders Byron Bartlett and W. L. Chapman. Sermon by Elder Chapman. The church was completely filled with Saints and friends. The body was taken to Mount Pleasant for interment.

WILLIAMSON.—June Althea Marten Williamson was born in Dana, La Salle County, Illinois, June 2, 1895, and died at her home near Marseilles, Illinois, November 1, 1927. She became a member of the church November 5, 1916, being baptized by David E. Dowker while she was teaching school in Miller Township. Married Silas E. Williamson June 2, 1918, at Roanoke, Illinois. To them were born two children, Charlotte, now aged eight, and Marten, now aged 5. Besides the husband and children, she leaves her father, Albert Marten, of Roanoke, and two sisters, Mrs. Robert Dunham, of Dana, and Mrs. Arria Allison, of Streator, Illinois. Funeral services were held from the home and at the mission church November 3, in charge of Henry Castings, of Des Moines, Iowa. Sermon by Elder Dowker. Music furnished by Elder and Sister F. G. Pitt, of Joliet, Illinois.

EPPELSON.—William Epperson was born in Parke County, Indiana, October 9, 1840, the oldest child of Willis Epperson and Mary Gordon Epperson. When he was but a boy, his mother died, and his father soon after moved his family to Peoria County, Illinois. The father, too, soon died and left his little family to make their own way in life. United with the Reorganized Church of Jesus Christ of Latter Day Saints about twenty-five years ago and continued a faithful member to the end of his life. For almost eighty years William Epperson has lived in Peoria County, and for the last twenty-five years has lived in Peoria up on the West Bluff, where he had many friends. He has outlived his brother, Frank Epperson and his sister, Emily Epperson King, formerly of this city. He leaves behind, two daughters and one son: Mrs. Mary E. Gillin and Mrs. Flora B. Norris, both of Peoria, and John H. Epperson, of Pasadena, California. There are three grandchildren: Eugene E. Hegwood, of East Moline, Illinois; Gladys L. Hegwood and William H. A. Norris, of Peoria, Illinois. One grandchild, Marie Epperson King, preceded him in joining his wife and family on the other side. He departed this life November 4, 1927. The funeral was conducted by Elder F. G. Pitt, at Peoria, November 6, 1927.

Conference Minutes

NORTHERN MICHIGAN.—District Conference met at the Saints' Church in East Jordan, October 29, at 10 a. m., District President Allen Schreur, Apostle D. T. Williams, and Elmer Parks in charge. Opening song "God is marshaling his army"; prayer by Elder Parks. By motion from district president, Brother Williams was chosen to preside over conference and given power to choose associates. The district presidency were chosen to assist. Minutes of former meeting read and approved. Visiting members were given voice in the meeting. Summarized ministerial report of district priesthood read: seventies, 1; bishops, 1; high priests, 2; elders, 17; priests, 7; teachers, 6; deacons, 3; sermons, 478; total services attended, 3,986; baptized, 32; children blessed, 22; marriages, 20; tracts distributed, 117; house to house calls, 39; administrations to sick, 469. Report was accepted. District President Allen Schreur reported his fifteen months of labor in the district: sermons, 83; times in charge, 50; assisted in presiding, 40; other services, 132; total services, 305; baptized, 5, children 2; administered to sick, 17; marriages solemnized, 5; administered sacrament, 1. Report accepted. Elder E. N. Burt's missionary report read: sermons preached, 270; times in charge, 45; times assisted in presiding, 60; other services attended, 150; total number of services, 525; baptized, 40; confirmed 35; assisted to confirm, 5; children blessed, 30; administrations to sick, 125; marriages solemnized, 8; new openings effected, 3; administered sacrament, 10. Report accepted. Richard Hartnell was chosen to look after general harvest home festival work. Sister Ada Aildread was chosen to send letter of condolence to Sister J. C. Goodman, in behalf of the Northern Michigan District. Upon recommendation of district presidency, the Hillman Branch was disorganized by the conference. Upon recommendation of Allen Schreur, Brother Warren Acker's ordination to office of elder was provided for. It was moved and carried that Brother Allen Schreur and Brother Dick Schreur act as committee from Northern Michigan conference to meet with committees from the other conferences to settle the question of the number and places of reunions in Michigan and to report to our next conference. It was moved and carried that Central Michigan District be invited to meet with us at the Park of Pines at our next reunion. Officers elected as follows: district president, Allen Schreur, with power to choose counselors (who are Hector McKinnon and Elmer Parks); secretary, Ada Aildread; treasurer, Dirk Schreur; musical director, Arthur Starks; members of library board, Ada Aildread and Hector McKinnon; superintendent of Department of Women, Verna Hartnell; bishop Dirk Schreur (sustained); superintendent of Sunday school, Elmer Parks; secretary, Ada Aildread; member of library board, Adele Gorman; superintendent of Department of Recreation and Expression, Hector McKinnon. Secretary's summarized report of Sunday school was read and accepted. It was moved and carried that all district gatherings open the first meeting at 9 a. m. central standard time. Report of Elder R. D. Davis was read and accepted; reports of locals read and accepted. Moved and seconded that we adjourn to the call of the presidency. Meetings held during conference were: two social services; priest-

hood meeting in charge of Brother S. Jones; program by East Jordan local Saturday evening, also address by Apostle Williams; young people's prayer meeting Sunday morning; Elder Allen Schreur preached at 10.45 a. m. Sunday; Apostle D. T. Williams, 2 p. m., and Elder E. N. Burt at 7 p. m. Saturday, business session. All enjoyed the services and left with more determination to help the church move onward. A vote of thanks was rendered to East Jordan Saints. Conference adjourned.

CENTRAL MICHIGAN.—District conference convened at Beaverton, Michigan, W. L. Chapman, district president, in charge. Meeting opened by singing number 82 in Zion's Praises, followed by prayer by G. W. Burt. Apostle D. T. Williams was given charge of the business. The secretary being absent, Sister Hulbert was chosen to act. Minutes of previous conference read and approved. Reports read: Priesthood: Saginaw, Houghton Lake, Beaverton, Tawas City, and Kilmaster: Statistical: Houghton Lake, Bay City, Beaverton, Glover, Midland, Tawas City, 1st West Branch, Gladwin, and Farwell. Report of district presidency read. District librarian's report read. All reports accepted and ordered spread on the minutes. District superintendent of the Department of Women gave a verbal report. The following resolution, presented by joint reunion committee was read: "The joint reunion committee of the Detroit District and Southern Michigan and Northern Indiana District, having met in executive session and considered the problems of the reunion situation, have agreed upon a working basis, and beg leave to present the following resolution as their best opinion on the matter: Resolved, that this conference go on record as favoring the establishment of a Michigan state reunion, this reunion to consist of the territories and Saints within the present Southern Michigan and Northern Indiana, the Detroit, Eastern Michigan, Central Michigan, Northern Michigan, and Western Michigan, and such other districts as may desire to unite in a joint reunion. And be it further resolved, that each of the above mentioned districts be requested to appoint two delegates to form a state reunion committee, with full power to represent them. Be it further resolved, that the general church authorities be petitioned to lend their influence and power to the establishment of this state reunion. Be it further resolved, that, if needed, the joint reunion committee be authorized to secure from General Conference an enabling act, permitting the erection of this committee with power to organize and function as representative of these districts." Moved and seconded we concur in suggestion, and committee of two be appointed to act for the district, as to the advisability of such a movement. After considerable discussion, motion was carried. Moved and seconded W. L. Chapman and H. A. Koehler act as this committee. Motion recalled and a motion prevailed that committee be elected by nomination and acclamation. W. L. Chapman and apostle in charge of this mission having received highest number of votes, were declared elected. Moved, seconded, and carried, district president call a special conference to report on finding of committee relative to state reunion. Further priesthood and statistical reports read and ordered spread on the minutes. G. E. Burt, district superintendent of Sunday school, then read report of Sunday School Department. District budget committee reported, recommending a budget of \$580 for coming year. A motion prevailed that this report be adopted. At this juncture G. E. Burt recommended sending a delegate to Lamoni convention to represent Sunday school. Since this would incur additional expense, and require additional funds to this department, a motion prevailed that the matter of additional funds be referred to budget committee, with power to act. Motion prevailed that all matters concerning further finances be referred to budget committee. G. E. Burt then offered recommendation that first collection of each quarter be taken up for Sunday school expense. Motion prevailed we adopt recommendation. The following resolution was then presented: "To the First Presidency and Quorum of Twelve: Inasmuch as Central Michigan District is a large district and has only one missionary, who is unable to work the whole district, and after consultation with the district president, W. L. Chapman, and Missionary J. A. Koehler, we do hereby petition you to consider the reinstating of Brother S. T. Pendleton to the missionary force, and allow him to work the northern part of the district." Signed, W. E. Harder, Willis Schrock. A motion prevailed we adopt resolution. A motion was then made and seconded that district superintendent of Sunday School Department be sent to Lamoni convention. After some discussion a substitute was offered, that selection be made by heads of departments. Original motion lost and substitute carried. Financial statement of bishop's agent read and ordered spread on minutes. Resolution offered that we accept recommendation of joint council and district conference and elect W. L. Chapman district president. Moved a substitute we elect by nomination. After much discussion, original motion carried, resulting in the election of W. L. Chapman. A motion prevailed we elect balance of officers by nomination. Motion prevailed. District president was chosen opportunity to choose his counselors. Brother Chapman chose present incumbents. Otto Bartlett and M. A. Sommerfield. Choice was ratified. Nominations were made to elect district secretary, with the result that Winnie Hulbert was declared elected. William Methner was unanimously elected district treasurer. Nominations for district Sunday school superintendent resulted in the election of G. E. Burt; and John Wade was declared elected district superintendent of Recreation and Expression. Other officers elected as follows: District Sunday school secretary, Verna Burt; district librarian, Clara Nichols; superintendent of Department of Women, Sister J. A. Koehler; chorister, Willis Schrock. A motion prevailed that chorister appoint pianist. Winnie Hulbert was then nominated for district publicity agent. Moved and seconded that secretary be authorized to do work of publicity agent. A substitute was offered that we recommend Winnie Hulbert to J. A. Gardner for appointment to this office. Original motion lost and substitute carried. W. L. Chapman then recommended that Carl Larson, Winnie Hulbert, and G. E. Burt be appointed as auditing committee. A motion prevailed that recommendation be adopted. Brother Chapman then recommended that this conference authorize the bishop's agent to arrange with the deacon or branch solicitor in each local to collect per member amount to pay as an expense budget. Motion prevailed we adopt recommendation. Matter of sending missionaries and delegates to General Conference referred to special conference. Moved and seconded we elected boy leader. After much discussion, motion prevailed, resulting in electing B. Norcross to this office. After some announcements were read, a motion prevailed to adjourn subject to call of district president.

YOUR HERALD SUBSCRIPTION—DON'T LET IT LAPSE

RADIO PROGRAMS

KLDS

1110 Kilocycles—270.1 Meters

Programs for week beginning Sunday, November 20, 1927.

SUNDAY, November 20

- 8.30 to 9.00 a. m., Children's program arranged by Mrs. Bertha Burgess.
9.00 to 9.30 a. m., Bible Study conducted by Ralph W. Farrell.
11.00 to 12.00 m., Stone Church Service; Thanksgiving program: Stone Church Choir; Elbert Dempsey, tenor; Robert Miller, organist. Sermon.
3.00 to 4.00 p. m., K L D S Radio Church, conducted by Reverend John R. Bryant, Bethany Baptist Church, Kansas City.
6.00 to 7.00 p. m., Radio Vesper; music arranged by Nina Grenawalt Smith, soprano; sermonet, Roy Redfield.
9.15 to 10.15 p. m., L. D. S. Studio Service; music arranged by Robert Miller, organist. Sermonet, M. A. Etzenhouser.

TUESDAY, November 22

- 6.30 to 7.00 a. m., Morning devotional service with music arranged by Miss Elizabeth Okerlind, contralto; sermonet, Ralph W. Farrell.
7.00 to 7.30 a. m., Table Talk conducted by the K L D S Radio Pastor, Ralph W. Farrell.
6.45 to 7.00 p. m., Cousin Hazel, children's stories.
7.30 to 8.00 p. m., Independence Chamber of Commerce Men's Glee Club, under the direction of J. M. Sexton.
8.00 to 9.00 p. m., Studio program arranged by Hazel Scott, organist; assisted by Mildred Clark, soprano.

THURSDAY, November 24

- 10.15 to 10.30 a. m., Chimes program (from Independence Boulevard Christian Church, Kansas City).
10.30 to 12.00 m., Union Thanksgiving program (from Independence Boulevard Christian Church, Kansas City).
6.45 to 7.00 p. m., Cousin Hazel's children's stories.
8.00 to 9.00 p. m., Thanksgiving Studio program.

FRIDAY, November 25

- 6.30 to 7.00 a. m., Morning devotional service conducted by the K L D S Radio Pastor, Ralph W. Farrell; music arranged by George Gates.
7.00 to 7.30 a. m., Uncle John's children's features.

SATURDAY, November 26

- 8.00 to 9.00 p. m., Christmas Seal auction, sponsored by the Jackson County T. B. Society.

K M B C

Midland Broadcast Central—Kansas City

1110 Kilocycles—270.1 Meters.

Programs for Week Beginning Sunday, November 20, 1927

SUNDAY, November 20

- 7.00 to 7.10 p. m., *Journal-Post*: weather, market summary, news, sports.
7.45 to 9.00 p. m., Services of the Independence Boulevard Christian Church, Reverend R. H. Miller, minister.

MONDAY, November 21

- 12 noon to 12.10, *Journal-Post*: weather, markets, news.
12.10 to 12.14 p. m., Live stock market reports.
12.15 to 12.20 p. m., Poultry talk.
12.20 to 12.30 p. m., U. S. Dept. of Agriculture feature.
12.30 to 1.00 p. m., Music.
4.00 to 4.10 p. m., *Journal-Post*: Wall Street closing, news, sports.
7.00 to 7.10 p. m., *Journal-Post*: weather, market summary, news, sports.
7.10 to 7.30 p. m., *Journal-Post*: farmers' feature.
9.00 to 10.00 p. m., James Prior at the Miracle Organ, assisted by Inez Ryle, contralto.

TUESDAY, November 22

- 12 noon to 12.10, *Journal-Post*: weather, markets, news.
12.10 to 12.15 p. m., Live stock market reports.
12.15 to 12.20 p. m., Poultry talk.
12.20 to 12.30 p. m., U. S. Dept. of Agriculture feature.
12.30 to 1.00 p. m., Music.
4.00 to 4.10 p. m., *Journal-Post*: Wall Street closing, news, sports.
4.10 to 5.00 p. m., Matinee program arranged by Gertrude Shields Campbell, contralto.
7.00 to 7.10 p. m., *Journal-Post*: weather, market summary, news, sports.
7.10 to 7.30 p. m., *Journal-Post*: Walt Filkin, poet.
9.00 to 10.00 p. m., K M B C String Trio, assisted by Walton Lockman, baritone.

WEDNESDAY, November 23

- 12 noon to 12.10, *Journal-Post*: weather, markets, news.
12.10 to 12.15 p. m., Live stock market reports.
12.15 to 12.20 p. m., Poultry talk.
12.20 to 12.30 p. m., Educational talk.
12.30 to 1.00 p. m., Music.
4.00 to 4.10 p. m., *Journal-Post*: Wall Street closing, news, sports.
7.00 to 7.10 p. m., *Journal-Post*: weather, market summary, news, sports.
7.10 to 7.30 p. m., *Journal-Post*: the Movie Man.

THURSDAY, November 24

- 12 noon to 12.10, *Journal-Post*: weather, markets, news.
12.10 to 12.15 p. m., Live stock market reports.
12.15 to 12.20 p. m., Poultry talk.
12.20 to 12.30 p. m., Educational talk.
12.30 to 1.00 p. m., Music.
4.00 to 4.10 p. m., *Journal-Post*: Wall Street closing, news, sports.
4.10 to 5.00 p. m., Matinee program.
7.00 to 7.10 p. m., *Journal-Post*: weather, market summary, news, sports.
7.10 to 7.30 p. m., Health talk, Doctor Joseph T. Brennan.
7.30 to 7.40 p. m., Voice Talk, Jessie Wilson Tower.
9.00 to 10.00 p. m., James Prior at the Miracle Organ, assisted by Robert J. McMahon, tenor.

A 'FARE-WELL' MESSAGE TO ALL L. D. S.

For years we have been "ding-donging" on the blessings (and the warnings) of the Word of Wisdom! But "Who hath believed our report?" Are you entertaining DESTROYING ANGELS unawares? Would you supplant them with means to the "More Abundant Life"? May we help you fare well with "WORD OF WISDOM" Proved; "FOOD AND HEALTH"; "LENGTHENED LIFE"; "PARADISE TO MILLENNIUM"; "BOOK OF MORMON," Miniature. All 5 prepaid50c "160 MEATLESS DISHES"; "FRUITS, VEGETABLES AS FOOD AND MEDICINE"; and "FIFTY HEALTH SALADS." All three postpaid...50c Ask for our "Better Foods" price list, recipes and special offers.

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An essential part of your holiday reading

AUTUMN LEAVES

THE SAINTS' HERALD

The First Presidency, Editors.
Richard J. Lambert, Assistant Editor.
O. W. Parker, Business Manager.

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ZION'S ENSIGN

for November 24 will feature "Reasons for Thanksgiving," by Elder S. S. Smith, and will contain a striking sermon by Apostle F. Henry Edwards on the subject, "Have faith in God."

No Saint can afford to miss reading the *Ensign*. It stimulates spirituality.

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President F. M. Smith is writing more of those "Little journeys."

The HERALD for November 23 will contain news of the Auditorium. Missing a HERALD is not good for a Saint. Does it come to your post office address?

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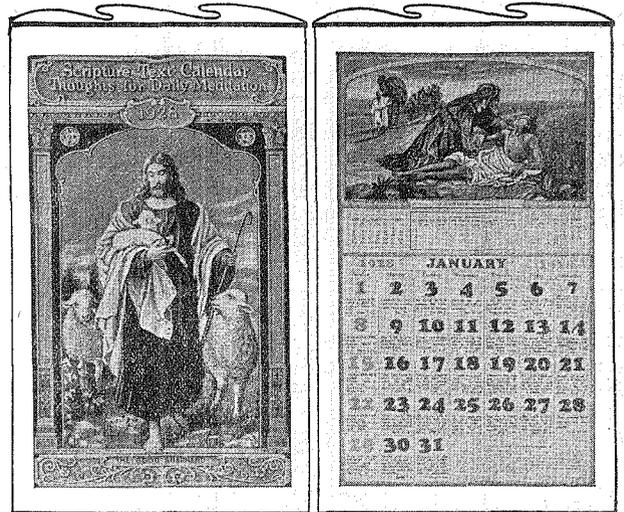
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FOR 1928

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EDITORIAL

Stewardship and the Problem of Stewardship

In one of the large newspapers recently, there appeared an editorial commenting briefly on the predictions of British scientists that by 1940 electricity would be produced to sell for about two and one half cents per unit, and that then because of its cheapness house heating would be by electricity. On this the noted editor makes comment which ought to be very interesting to Latter Day Saints who have been advocating the doctrine of stewardships as a social reform. He says:

"More important for the world than the question of power is the possibility suggested by Sir Alfred Mond of reversing the old rule, and instead of taking from the weak and poor all they have, trying instead to give them something.

"Sir Alfred, who is a Jew, a great industrialist, head of a \$300,000,000 concern, Chemical Industries, Ltd., says: 'You can not make the world more prosperous by making the rich poorer. We must make the poor richer.'

"When the poor realize that they can gain nothing by tearing down those that have, and when the rich realize that they can promote their own welfare and make this prosperity safe only by making the poor richer, this world will have made a real start towards civilization."

The total amount of wealth in a country or the world increases or decreases slowly; and if the amelioration of the condition of the poor is to await the time when the amount of wealth possessed by the poor is increased while the rich retain what they now have, then the elevating of the poor out of their penury will be a tardy process. There are poor today not because there is a scarcity of wealth, but because the processes of distribution so work that the few acquire a plethora while the masses have little and the very poor none. So social reform must touch the processes of distribution.

The editor is right, and so is Sir Alfred, in holding that the desideratum is to make the poor richer; but how this can be done without the rich shall sur-

render at least what they do not need, is not explained by either Sir Alfred or the editor. It is quite likely that few if any of the present rich will surrender any part of what they have. This is indicated by the expressed views of both men mentioned. Mayhap the rich would contribute of their superabundance if they could feel that they still had some claim on what they give up. This may sound paradoxical, but it isn't. It can be done by *sharing ownership*. This means socializing the surplus.

How this can be done may be a puzzle to some, but to Latter Day Saints the answer is easy. This may in turn sound egotistical, braggadocio; but it is not, for the *modus operandi* is founded upon the principles of Christianity applied to industry.

The answer is stewardship.

If the poor are to be enriched, made less poor, then the rich must share their wealth; not by giving to the poor, but by surrendering surplus to the group (society), *for the benefit of the poor*, and it might be added, for all others as well. Thus the rich will not be relinquishing all rights on what they "give up," for as units in the social order they have their rights in it protected. This removes the apparent paradox.

And the problem as presented by Sir Alfred and the editor throws our minds back to the solution, as presented in our own books, when we are directed and divinely instructed to let "the rich" and "the noble" and "the wise" first "gather" to Zion to prepare for the coming of the poor *up, up to Zion and up* unto better industrial conditions.

In the attitude of Sir Alfred and the *rich* editor, (for he is very wealthy,) is reflected an underlying cause why the condition of the poor is not more speedily improved. Each sees the social necessity of enriching the poor, but neither is willing to let go of his own wealth, even though it is many times more than enough for just wants and needs. And the same underlying cause, is, I fear, *functioning among us* to prevent the speedy development of Zion towards the condition where the poor will be made richer by socializing surplus. To socialize the surplus of those who now have more than needs, would not in any way impoverish the group, but would enrich the poor by averaging the individual rights

on the total wealth. This enrichment of the poor is not charity, but only opportunity to earn needs and just wants. Under such social conditions the greatest possible increase of wealth is without social danger such as inevitably ensues when great wealth is amassed by a small group while poverty is extensive.

I wonder what Sir Alfred and Brisbane would think of the doctrine of stewardships. F. M. S.

Youth Sees Inconsistency of Many Churches

Reverend Walter W. Van Kirk, associate secretary of the Commission on International Justice and Goodwill of the Federal Council of the Churches, is the author of a recent dispatch containing much truth in consideration of the contest for supremacy among the churches, and the effect of this contention upon the youth of the present generation. He says:

The young people of America are not irreligious. Nor are they atheistic, despite the organization of an occasional undergraduate association for alleged heretics. It can not be denied that many of our young people are jazz-minded. That is largely because they are keeping in step to the music played by their elders.

There are, on the other hand, vast numbers of American youth who are profoundly concerned with religious verities and with the future of the church. But it must be a more united church. Youth is breaking away from the denominational narrowness of its fathers. Youth is not interested in debating theological abstractions that have little if any relation to present-day issues.

Why this impatience of the younger generation with denominationalism? For one thing, young people want to see war banished from the earth. They do not believe that world peace can be accomplished as long as the churches are at swords' points with one another. "How," youth asks, "can we expect the politicians of the world to compose their differences around the conference table when the representatives of the church are either unable or unwilling to do likewise?" If men are to be kept out of the trenches, the churches of Christ in America and throughout the world must sign a treaty of peace that will bring to an end the shameful competition among Christians.

Youth likewise believes that industry can not be democratized, that the conflicting interests of the various races can not be reconciled, that the peril of mass illiteracy can not successfully be combated, until the church casts off its divisions and in the strength of union proceeds to fashion a better world. Furthermore, youth questions the right of any denomination to carry its sectarian stamp to the missionary field. The practice, for example, of cutting up China, India, and Japan into a large number of denominational spheres of influence, while it is an advance over former competitions and overlappings, is regarded as only an unsatisfactory makeshift by many of the younger missionaries and those now preparing for missionary service. What is wanted by these more youthful churchmen is a strong united church in the various countries where missionary work is being carried on.

At home and abroad, then, youth visualizes the need for a closer integration of the several branches of Christendom. Most of the young people who are interested in religion have parted company with theological hair-splitters. They are neither fundamentalists nor modernists. They are try-

ing simply to be Christians, and they want a church at peace with itself.

It is interesting to hear such statements as are herein contained, and they lead one to consider several questions again and more carefully.

Are the young people of America religious? Reverend Van Kirk says directly they are not irreligious, but goes on to explain in such a way as to indicate that he would have been more consistent had he said: "The young people of America are not anti-religious." Surely when they are jazz-minded, and of the disposition which goes with jazz-mindedness, they can not be religious, hence are irreligious, at least in the sense of being impious and uncontrolled by religious motives. Of course he would not deny the patent fact that there is a class of young people which is distinctly anti-religious, but from the information given by writers who have considered the question closely, I believe the general indication to be that this unwholesome sentiment against religion is to be found among the young of America who are either foreign born or born of alien parents. I wish that Reverend Van Kirk were right in his declaration, but I have my doubts, and these doubts are not dispelled, but confirmed, by reading him through.

There is doubtless much accuracy contained in his second and third paragraphs. There are numbers of American youth profoundly concerned with religious verities, and a large number of these would demand that it be a united church. And why not? Of all universal questions, there is likely not one which would demand closer unity and agreement than this question of the church. The logical young man or woman looking for the Great First Cause can not comprehend that he is the author of the various creeds to be found in Christendom. These would prove him to be a god of confusion, rather than of order, and what attraction does confusion, disagreement, or war possess for one who is deeply concerned in verities?

If God, the Bible, and organized religion have virtue, and are essential, they will not produce organized church bodies opposed to each other, either in belief or practice of fundamental principles. They may disagree on methods, the working out of principles, or upon unessential details, but upon the fundamental facts and principles they can not. The youth of America would not be averse to the necessary working out of details and the conducting of the church organization, but they are justified in demanding that the matters of fundamental virtue be agreed upon before they enter the church and assume a part in the work.

Men around the conference table of the church

must be ready to receive *all truth*, without regard to the former action of any council of church or of churchmen, and if this be their quest we may expect the God of heaven, through the influence of truth and the intimate touch of his Holy Spirit, to make one in faith and purpose all the denominations which now contend, one against another. This contending for what is conceived to be our very own, because we have possessed it, is what brings war—in church or in political organization or state. . . .

We Latter Day Saints should avoid lining up with either fundamentalist or modernist—we are neither, but are believers in truth as it was in the beginning, as it is now, and as it ever shall be. Apostle D. T. Williams illustrates a declaration along this line from his home life experience with a son: When the son was a small child, he chanced to gain possession of his father's razor. The father regained possession after the child's hand was bleeding, and he instructed the wounded little fellow: "You must not touch the razor; it is not good for you." But just now he expects he will soon hand him a razor, and say, "Son, take this and learn to use it; it will be good for you." And both times the declaration to the son is true.

The world may have made trouble for itself in seeking to handle social problems and to bring equality to all men, and it may have torn its flesh and spilled its blood because it handled in a clumsy manner the social weapon that would lower the rich and raise the poor. But it must learn to handle this tool, known to us as the surplus, and socialize it.

We can do this by recognition of a law re-declared in the word of the Lord in the last days, the law of stewardship. Is it possible that this principle of stewardship shall become the uniting truth of the Christian religion, and at the same time the attracting sign to the young of America and of the world? I see hope that it shall be. R. J. L.

Philadelphia Saints and College Day

The following words are quoted from a letter to the First Presidency, written by the Philadelphia pastor, Arthur E. Stoft: "In a circular letter that we received from Brother McDowell asking for a donation from our branch toward Graceland College fund, the amount \$53 was designated. I asked the Saints for \$150. I made the announcement several times about the collection we intended to take up for the college, and yesterday morning I made a short plea and asked the deacons to take up the offering. The result was that we collected

\$181.15, and the deacon told me last night that he thought we would get almost \$200 before the effort was finished. I hope the rest of the church does as well. I am expecting to hear from the different branch presidents of the district as to how they made out in their efforts to get money for this cause. I wrote them about it and urged them to take an active interest in it."

A Comfort to the Workers

Men shoulder the responsibilities of the gospel work with joy and discharge them with gratitude for opportunity and strength to work. Years come and go, and they have still the same attitude, though it may be the roguery, perfidy, or the passive attitude of some traveling in the same direction but not able to make good in times of stress or temptation shall suggest that there is danger for the work when the time comes that they and their small band of faithful and energetic ones shall have passed on.

It is at times when this view comes to the front of the mind and is the principal part of the picture, that a letter like this one from twelve-year-old Virgil E. Enfield, of Melrose, Nebraska, warms the soul, brings comfort, and urges the constant and strenuous worker to continued faithfulness and greater achievement.

I stepped up to the desk of Evangelist Frederick A. Smith the other morning. Brother Smith had been conducting a lively meeting at Enoch Hill for two weeks—had been called to distant points twice during the time to preach funeral sermons at the memorial services of two tried and true Saints—and one would have expected him to be weary. Instead of showing anything like weariness, he quickly found a letter and the answer of recognition and commendation he had sent in reply, and with beaming face he extended it to me, saying, "Isn't that the kind that does one good?" Here is the letter:

MELROSE, NEBRASKA, November 6.

FREDERICK A. SMITH,
Independence, Missouri.

Dear Brother Smith: I received your letter some time ago. I am sending in my tenth, which is \$3.50. I am always going to try to keep my tenth paid up.

I am twelve years old and came into the church one year ago last August. I am glad I received the gospel while I am young. My mother and father are members of the church, too. . . . We are looking for Brother Shakespeare to come and preach for us this fall. . . .

Will you please give this money to the Bishop?

VIRGIL E. ENFIELD.

It is safe to say that if Virgil keeps to his resolution he will find joy and peace in the work of the church in the due time of the Lord, in the branch of the work for which his natural talents and his

acquired development shall have fitted him. These are the bits of encouragement which come to the workers and cause them to know that their places will be filled when the time comes that they can not trust themselves with responsibility because of the faltering step, the dulling ear, the dimming eye, and the failing memory.

God is raising up to himself an army sufficient for the work, and efficient and willing, and the leaders are likely to come from boys who are thrifty and faithful, and who are glad that they "received the gospel" while young.

R. J. L.

Her Last Labor of Love

When eyes and hands grow old, having been engaged in the toil of life for many years, the tasks which were light for young eyes and hands become heavy, and the minutes which it formerly required to finish a given task are lengthened into hours. In age the necessity or the urge must be great if the will be converted and order the body to undertake a task of any considerable dimension.

Emma Burton had not spared herself in the days of her youth and middle age; she had been more than ordinarily active in the years of her strength. Her whole being had been thrown into the breach many times in order that a given end which seemed desirable or necessary might be attained. Now she had grown old, and loved ones were caring for her wants, so that little activity was necessary. But her mind and spirit had retained a certain youthfulness which had preserved to her an enjoyment of life, and her time must be occupied by some effort.

What is there to engage such a person? She had not neglected to write words of commendation to God's servants of the ministry as she saw or sensed the tasks they were accomplishing. But she would do more. And so she took up her knitting needles, counted her stitches, and said in her soul, "I can do this one thing for the servant of the Lord."

So it happened that during the few months just preceding the demise of Sister Burton in early September, a pair of beautiful woolen socks took form as her fingers plied, and as she divided the exercise of her eyesight between this work of her hands and watching the steady progress of the building of the Auditorium, the while she hummed or sang the hymns of the Saints.

Her fingers may have been slower, her eyesight not quite so keen, but her will was strong, and love took from the task all the toil, the drudgery, the labor that might otherwise have pertained to it. The day of her passing approached, she finished her task (it was the last work she accomplished), and

almost her last intelligible words were instruction to send them to President Frederick M. Smith.

A few days since I was in the office of President Smith, and with an impulsive movement he grasped a white carton, removed the cover, and I saw a pair of blue and white socks of excellent design and execution. He told me their story, and asked, "Should I wear these, or have they a higher mission? What do you think?" And I agreed with him that they were too valuable in the lessons they would teach and the uplift they would give to observers who could see them on display in the museum, to admit of their becoming a part of his wearing apparel.

"All right," he said. "Do with them as you see fit. I will intrust them to your care."

I shall place this evidence of the faith and devotion of a Saint of God in the keeping of the man who guards jealously and preserves intelligently such evidences of the faith of God's people. Many hearts will quicken their beat, and eyes will dim for a time, as emotion of honor and tenderness wells within.

It was her last task; she set the task for herself; she completed her work. It may have been humble in the physical execution, but there was nothing but dignity, grandeur, achievement, in its mental and spiritual conception and accomplishment. She has here and elsewhere erected monuments which neither fire, quake, nor flood can destroy. They are in the tablets of the souls of her brothers and sisters, her loved ones, and they are indestructible.

R. J. L.

Eight Ways of Killing Any Department

1. Don't come to the meetings.
2. If you do come, be sure to come late.
3. If the weather does not suit you, why, of course, don't think of coming.
4. If you do attend a meeting, don't forget to find fault with the officers and other members.
5. Never accept an office, for it's lots easier to criticize than to do things.
6. Nevertheless, get sore if you're not appointed on a committee; but if you are, do not attend a committee meeting.
7. If asked by a chairman to give your opinion regarding some important matter, tell him you have nothing to say. But after that meeting tell everyone how things ought to have been done.
8. Do nothing more than is absolutely necessary; but when other members roll up their sleeves and willingly and unselfishly use their ability to help matters along, you just howl that that department is run by a clique.

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

The Undiscovered Book of Mormon

BY BISHOP A. B. PHILLIPS

To the vast majority of people who have heard enough about it to mention, the Book of Mormon has always reposed in an atmosphere of discreditable mystery. Its reputed origin, on which many theories were exhausted, for years held the interest of divers people in divers places, until the subject grew threadbare with much handling. Thus for a hundred years interest in it has centered rather in the mystery of its origin than in the importance of its contents, the exceptions to this attitude comprising a minority of interests.

It may even be said that a great many nominal believers in the Book of Mormon know more about the history of its origin than they know of the importance of its contents. That its real value must be found within, not outside of the book, will doubtless be conceded, and the casual reader is not likely to discern that value to any great extent unless his attitude is unusually well prepared. How one may derive the most benefit from reading it depends much upon the individual and the nature and duration of his effort. I venture to say that to many of its believers the Book of Mormon is still an undiscovered book, and that it holds many features of interest of which they little dream. They have been quite interested to learn how it was found, deciphered, and published, and how it has been treated by the world. They have often told of its miraculous discovery, but have failed to discover it for themselves in the only way that can yield them its real worth.

One reason for this may be found in the fact that the interest of too many is the interest which attaches to the mystery of the work. This has caused some to forget, for the time, the more important aspects of its religious, moral, ethical, and sociological content. Even its historical aspect has been emphasized above those named, as a rule. Doubtless this emphasis has had its benefit and has been the natural outgrowth of the many details of archaeological discovery with which the Book of Mormon record could be compared, and it has increased

faith in its integrity. But this basis for faith should be considered as the starting point from which to enter into the richer enjoyment of the work through a consideration of the more important aspects which it presents.

Benefits of Purposeful Reading

The attitude and purpose of the individual is highly important when reading a book, relatively as much so as when engaging in a business occupation. It largely determines what the result shall be. To read, with a determination to find fault is worse than a waste of time, for it strengthens vicious traits of character. Aimless or haphazard reading should also be avoided, with respect to such subjects, for they tend to a light esteem of sacred things, and to makeshift habits, as well as lessening the ability to properly evaluate and retain the significance of that which is read.

Reading consecutively from beginning to end, particularly if the work is arranged in narrative form, is often advisable, thus giving a clearer concept of the connection of events and the general trend of the work. But books such as the Bible and Book of Mormon are not purely narrative, but are also didactic, prophetic, and in other ways disconnected with respect to various topical materials, hence should be studied topically also. A good dictionary or topical digest of contents is of material aid in doing work of this kind. Also one may, and should, make notes under proper topical headings in the course of a consecutive reading of the work.

While doing consecutive reading it is helpful to use a previously compiled list of the topical matter to be noted as found in any part of the work. For instance, one may note texts setting forth social teachings, ideals, aims, laws, ethics, ordinances, Bible harmony, genealogy, ethnology, chronology, geography, zoology, government, cities, rivers, mountains, movements of the people, proper names, industries, sciences, arts, agriculture, botany, and a host of other topical materials that one may desire. After making such compilations it becomes comparatively easy to make a careful study of them. Some of the topical headings I have used are: "The Land of the Book of Mormon," "The People of the Book," "The Chief Characters," "The Governments," "The Social Order," "The Personal Qualities of Leaders," "The Industries," and a list of theological subjects.

*Does love ever ask, "How much MUST I do?" Or does it ask, "How much CAN I do?"
How much do I love the gospel?*

Some Aspects of Intensive Study

In order to obtain a comprehensive analysis of the Book of Mormon one must have a digest of the work from which to compile the essential topical headings, and a work of years would result from such an effort on the part of a single individual. However, a brief list selected from some of the topics here noted may be so chosen as to cover the work quite effectively in a general way, and it is surprising to note how much interest is added to a reading done in this way. Probably the more intensive studies thus far published are mostly confined to archæological and theological features, though some topographical and geographical notes have also been compiled. With increasing interest in the book will come a demand for a more extensive topical digest than has as yet been issued by the church, and this should facilitate a broader understanding of the work by the membership.

In the course of consecutive reading one may also make notes of striking passages, similarities, prophecies, special incidents, miracles, ceremonies, and other unusual features of interest. These may be kept for convenient reference and more extended study. Passages that are thought to throw additional light on obscure teachings of the Bible, that is, those which help to show the meaning of texts, may be compiled to good advantage. But such work is beyond the facilities of the average member, as it requires close familiarity with the Bible and biblical history, biblical interpretation and translation.

The work referred to in the preceding paragraph touches the realm of critical study, for which the individual must be equipped by years of preparation and natural ability. A critical analysis would involve the number of writers and other authors extensively quoted in the book, the character and style of the passages, marks of scholarship, phraseology, provincialisms, mental concepts, and the possible effects of translating these into English by a single translator. Untranslated words used in the book and the orthography employed seem to suggest that letters not in use among the ancient Hebrews at the time of the Nephite migration were also unknown to the Book of Mormon writers. The absence of distinctively modern names of articles and of titles of distinction may also be noted. It would be easy for even an experienced writer to blunder in some of these respects, but such modern words as *boot, collar, cuff, pants, shirt, calico, ale, beer*, and various others are not found.

The More Important Discovery

While the church has greatly valued the miraculous nature of the work that was done in producing

the Book of Mormon in English, a much deeper appreciation is experienced by those who have searched more closely in recognition of the personal application of its message to them. An assurance must indeed be precious when it offers to open the windows of heavenly communion and afford the seeker a vision and foretaste of things divine. And such assurance repeatedly characterizes the Book of Mormon record. Even more positive than most of the biblical texts is its promise that God will reveal himself in every age to him who will conform to the divine will.

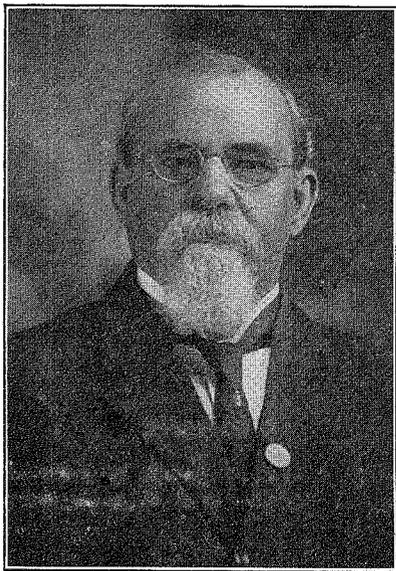
It is generally recognized that the Book of Mormon in a marked degree holds for the one who receives it a refined religious atmosphere. Quite clearly its religious teachers derived their concepts from a similar source to that of the biblical instructors. It is therefore not strange that the reader notes many teachings closely parallel in the two volumes, both breathing the fervor of faith and assurance and insisting upon the importance of right spiritual, moral, and ethical conduct as a means of obtaining the divine approval and grace.

The discovery of the Book of Mormon in its more essential meaning comes from more than a superficial search of its contents. It is even more than a recognition of its indicated purpose: to give the believer consciousness of eternal life and the joys of divine communion. The more important discovery is the experience of rapport with God to which the recognition of its purpose is intended to lead. A careful reading of such a book can hardly fail to impress the reader constructively, and when this interest develops into the experience of spiritual power and nobler purpose in divine service there will be experienced by him the more significant discovery of the book.

Many things are necessary to a day well spent. Our health shall have been maintained at its level or increased; we shall have learned a lesson from life which we may apply to ourselves; we shall have learned or partially learned something which will make us of greater service to others; we shall have lost ourselves in some act or word of kindness; our minds shall have been impressed with sights, acts, or thoughts which shall later serve as guardians to our right living, or inspiration to our courage and perseverance in some future day. We shall have increased our understanding of those with whom we live and of the Creator of all law and order.—Delmar Goode.

Gomer Thomas Griffiths: An Autobiography—4

CHAPTER 7



GOMER T. GRIFFITHS

The morning after I had renewed my covenant, I was sitting beside the stove waiting for breakfast to be announced, when the impression came to me that I should quit the use of tobacco, tea, coffee, and intoxicating liquors. I rose from my chair, and taking what tobacco I had with me, offered it to my stepfather who was sitting near by. He thought I was joking with him and refused to take it; but when I took the lifter to raise the stove lid in order to put it in the fire, he was quite willing to accept it. He wanted to know my reason for quitting the use of tobacco, but for the life of me I could not tell him. I did not know. My father and the other brothers in the church used it, except it was Brother Rowland, and I had never heard a word said against its use by any of the officers of the church. How I did love coffee and to chew and smoke tobacco!

One can not realize what a tremendous task I had assumed in deciding to quit these habits. What a great fight I had on my hands! I battled with the terrible temptation day and night for about three weeks. There were times when it seemed to me that I just had to give way. I was forced to leave my work and seek the Lord in earnest prayer, soliciting his help. By his grace and divine power I gained the victory. I am confident that what the Lord did for me he will do for others. A brother asked me what I did when the temptation came upon me to go back to those bad habits, and I told him that at such times I went to the Lord and not to the tobacco, tea, and coffee.

A few months later, while reading the Doctrine and Covenants, I came across the Word of Wisdom, section 86. After reading it I understood why the Lord had directed me to give up my evil habits and that he had done so in answer to the prayer in which I told him that I wanted to do his will in all things and to be taught of him. The morning I put

the tobacco from me, in the prayer service which I later attended, I was spoken to by the power of the Holy Spirit, and the Lord said he was pleased with me for what I had done. I was promised health of body and strength of mind and a long life if I continued as I had started out. I had been having chills and fever for about two or three years, but these ceased to bother me after I quit my unprofitable habits.

About two years later I was preaching at Salt River, a few miles from Macon City, Missouri. At the close of my discourses, four married men made application for baptism. On the Sabbath following we repaired to the water's edge to administer the rite of baptism. I led three of the men into the water and baptized them without any interruption whatever, and likewise led the fourth candidate to the same place. Some one called my attention to the man, who appeared to be in a fainting condition. I began leading him out of the water, but before I reached the bank he revived and requested me to take him back. This was repeated two or three times, when suddenly he stopped, and, placing his hand to his mouth, removed a quid of tobacco. Then he said, "Take me back. I am all right now." I baptized him without further trouble.

The young men of the ministry of today are to be commended for the stand they have taken against the use of tobacco.

CHAPTER 8

While preaching at Salt River, David Winn, one of the four men whom I had baptized, requested me to administer to his little girl. She had pined away until she was now a mere skeleton. After I saw the condition of the child, I was so convinced that she could not live until morning that I did not administer. In the morning she was still living, and I administered to her. About three months later I was present at a conference at Salt River, at which time Sister Winn asked me if I were acquainted with the child who was with her. I confessed I was not and was much surprised to learn that she was the same little girl I had given up to die three months previously. She will never be any closer to death than she was then, but our heavenly Father in his abundant mercy restored her to robust health. She later became the wife of Walter W. Smith.

From Salt River I went to the home of my mother at Bevier, Missouri. Immediately upon my arrival, a boy came for me and requested that I come at once to his mother's house and administer to his little brother. I honored the summons and found the child in a spasmodic fit. He was then seven

years old and had been subject to these fits since birth. I administered to him, and he was healed, and has never been troubled with anything of the kind since. He was a son of John Morgan, of Beaver, Missouri.

At the time I became interested in church work, a local preacher by the name of William Reese attended the services and finally requested baptism. Apostle T. W. Smith, with several others, accompanied him to a stream of water known as East Fork. The railroad company had built a large tank here to water their locomotives. In order to get to this place, we had to walk about two miles on the railroad track. It was a very warm day, and when we arrived within a quarter of a mile of this tank an electrical storm came up, and we had to do some fast running to get into the tank shelter before the storm should overtake us. It rained furiously, the wind blew a terrific gale, and it seemed as if the building would blow over. The wind and the rain made such a noise that we could not hear an ordinary tone of voice, but Brother Smith called out as loudly as he could, requesting us to join with him in prayer that the Lord would stop the storm. He then commanded the wind and the rain to cease. Immediately all was calm. In a short time the storm started again, and Brother Smith called out, "This is a test of your faith," and again commanded it to stop, which it did instantly. Brother Smith then said, "Come on; we will go and attend to the baptism." The storm did not commence again. This was a real miracle, and all present, including some outside the church, certified to this fact.

CHAPTER 9

During the latter part of the summer of 1876, I preached my first sermon at Saint David, Illinois, in the little chapel where I first saw President Joseph Smith. John T. Williams, who has composed many hymns and the music for the same as found in the Saints' Hymnal and in Zion's Praises, accompanied me on that occasion. We were stopping at Canton, Illinois, and had to walk the twelve miles to and from Saint David. This was also Brother Williams's first attempt at preaching, and we preached about twenty minutes between us. We surely did feel blue and as if we never wanted to try preaching again.

A few months later, at the district conference at Millersburg, Illinois, I met William T. Maitland, and later I accompanied him to eastern Iowa. I traveled with him for a short time, he preaching and I acting as helper. Brother Maitland was well educated and a very brilliant speaker.

I then went to Inland, Iowa, where I met Eli

Wildermuth, who was one of the first seventies in the Reorganization.

In the winter of 1877 I visited the home of Brother Larkey, in Jones County, Iowa. He was ordained a high priest in the days of the Martyr and had been engaged in the conflict between the Saints and the mob in Far West, Missouri. He told me many interesting things in regard to the persecutions and the sufferings of the Saints at the hands of the mob.

One Saturday morning Brother Larkey requested me to accompany him to a schoolhouse called Hickory Grove, as he had appointments there for that night and Sunday. I consented to go with him; however, I told him I had preached only once and did not feel competent to preach. The schoolhouse was packed with people, with only a few Saints present. Brother Larkey opened the service in the usual way, and started to preach, as I supposed, but he talked only a few minutes and then introduced me as the speaker of the evening.

I arose to my feet without the slightest idea as to what I was going to speak about. I took my place at the desk with trembling knees; had it been possible, I would have rushed from the place. I was very much frightened and did not know what to say, but suddenly the Spirit descended upon me, and I quoted some scripture as found in John 10: 1-3. As far as I knew, I had never read these verses before. I thought I had been speaking only a short time, and was very much surprised to learn that I had spoken for forty-five minutes. After this, I felt very much encouraged, but readily understood the Lord had assisted me. I felt very grateful for his help, as well as inspired with much confidence to trust God in the future.

My talk was on the subject of baptism by immersion for the remission of sins. At the close of my discourse, a Presbyterian preacher arose to his feet and asked permission to make a few remarks. I willingly granted his request, inviting him up to the desk. He called the attention of the audience to the fact that it was very evident that I was uneducated and wholly unfamiliar with the Greek, Hebrew, and Latin languages. He told them that in my use of the incident of Philip baptizing the eunuch in support of immersion, I had laid too much stress upon the word *in* and that this word did not always mean that which I had attributed to it; that in one language it meant *close by*, in another, *near to*, and in another, *beyond*.

It being quite true that I had no knowledge of the several languages mentioned, I was very much discouraged at the information advanced by the preacher. Feeling that there was nothing I could

say in defense of my position, I arose to close the meeting, and immediately there came to my mind a story I had heard about a German who had gone to a preaching service. The preacher on that occasion presented to his congregation the same argument as did the Presbyterian preacher in replying to me. At the close of the sermon, the German arose and said to the preacher, "Mr. Preacher, I was so glad I be here tonight; you say that *in* does not always mean to go down into the vater or into anything, but it means to go *close to* or *near by* or *beyond*. Mr. Preacher, I never did believe that Jonah was in the whale's belly, and I was so glad I was here tonight, because that fish story always troubled me, but now I see how it was. Jonah was not in the whale's belly, but *close to*, or *near by*, or on the *outside* of the whale's back. Oh, Mr. Preacher, I was so glad I was here tonight, because I was troubled in my mind about the future when I die. I read in the Bible if I was not good I be cast into hell; now I know I won't go into hell, only *close by* or *beyond it*. Then again, Mr. Preacher, if a man was good the Bible say he go into the kingdom of heaven, but now I don't know which way I go, whether it be *close to*, *near by*, or *beyond*."

By the time I finished this story the house was in an uproar, and it took me quite a while to get the audience under control. The Presbyterian preacher got up and went out.

At the close of the service, Brother Larkey, to my great disappointment, announced that I would be the preacher for the next morning and evening. My, but didn't I do some fasting, praying, and reading the next day! But the Lord stood by me and wonderfully blessed me with his Holy Spirit; the wondrous way in which he wrought through me increased my faith and confidence in him. I remained in this place for six nights, and I was astonished at the size of my audiences.

At this time I did not dare to undertake to read a text, as there were so many words I could not pronounce. I have often thought of those days and the marvelous way in which God came to my help through his Holy Spirit. Thanks be to him, the giver of all good!

CHAPTER 10

In January, 1878, I was ordained an elder by E. M. Wildermuth, at Inland, Iowa.

During the early part of this year I preached in different parts of Jones County.

I next went to Canton, Illinois, and met with the Saints in the Kewanee District's conference. At this conference I was appointed to a mission with Joseph A. Crawford. We traveled together for

some time, visiting Colchester, Tennessee, and Burnside, Illinois, performing considerable labor. As we were laboring in the vicinity of Carthage, Illinois, part of the time, where Joseph and Hyrum were assassinated, we met with considerable opposition from the sons and daughters of the old mob. We received many threatening letters, in which they told what they would do to us if we did not leave that part of the country; but they did not molest us.

One night while we were preaching in a school-house, a number of young men came marching in. Each had a hickory stick with which he made considerable noise at every step as he marched down the aisle. After they were seated, one of them produced a deck of cards, and they started to play. I went down to them and asked if they would not kindly refrain from playing cards during the preaching service, which they consented to do. But before I had reached my seat the cards were out, and they again commenced playing. I again went to them, finally persuaded them to put up the cards, and we had no further trouble with them during that service.

After the service we were on our way to the place where we were to stay for the night. Instead of staying in the road, we walked inside of the old fence that zigzagged in and out, when all at once we heard the sound of horses coming at considerable speed. They were ridden by those young men who had been at our meeting. When they arrived alongside us, the young man in the lead reined in his horse so quickly that the horse fell, with the rider under him. We did not stop to find out how seriously the young man was injured, but climbed over the fence at that point and went on about our business. However, we were sure of one thing, and that was that they had all they could do to take care of him without bothering us. It was evident that these young men were out to do us bodily harm, but their evil designs were frustrated.

On another occasion we were holding forth in the Baptist Church in Tennessee, Illinois, Brother Crawford being the speaker. There were two aisles in the church. At the close of the service, Brother Crawford walked down the aisle on the left side and I on the right; a man stopped me and demanded that I perform a miracle or give him a sign. I asked him if he knew who the first sign seekers were, and he replied in the negative. I told him they were those who persecuted Jesus to death and demanded that he come down from the cross. This made him very angry, and he took hold of me, but I said, "Get thee behind me, Satan," and moved on. By this time he was in a terrible rage, and

quite a crowd gathered around. They laughed at him, and some of them sided with me. We encountered this kind of conduct from outsiders very often in those days, and especially in that part of the country.

One day Brother Crawford and I walked from Bushnell to Colchester on the railroad tracks, carrying our satchels with us, a distance of about twenty-five miles. We reached Colchester and went to the home of Lucy Milliken, a sister of Joseph and Hyrum Smith, the Martyrs. She was a very refined lady and had a lovely family. We were both very tired after our long walk, and she gave us a good welcome. Sister Milliken was a good Saint, and we enjoyed our sojourn in her pleasant home.

From Colchester we went to Burnside, where we met another sister of the two Martyrs, Catherine Salisbury. She was the mother of Solomon, Don, and Frederick Salisbury. She was somewhat older than Sister Milliken and of a different type. She was talkative, full of energy, and good-hearted. She wielded a wonderful influence for good among those with whom she came in contact. During our sojourn here we were domiciled in the home of Don Salisbury. We were joined by "Uncle" William B. Smith, a brother of Joseph and Hyrum Smith, who was one of the first apostles ordained in Kirtland, Ohio, in 1835. I traveled with him for some months and with him again visited the part of the country from which I had just come.

From there I went to Missouri and traveled exclusively in the Northeastern Missouri District; labored much in Salt River, where a good-sized branch of the church was raised up, and where I had the pleasure of baptizing quite a number.

(To be continued.)

Voices of protest are heard now and then crying out against present-day wrongs in America. Will we listen to these voices? Shall we insist upon full pay for honest toil and honest toil for honest pay? Shall we endeavor to secure good homes for everybody, with space, air, and sunshine? Shall we insist that temperance is as good for the employer as for the employee? Shall we be as careful of the farmer as of the manufacturer or the banker? Shall we call for racial fair play? Justice in the educational realm would throw out of college many people who attend only for social prestige or for a good time, and would put into the schools many an earnest student who now has not the slightest chance of getting in. Justice in churches would distribute the burdens of finance and toil more equitably. . . . Do we want justice—for everybody?—John R. Ewers.

HOME EDUCATION

Educational Parenthood

Read by Clara E. Bradt, superintendent of Department of Women, at educational institute, Niagara Falls, New York.

I make no claim that the ideas contained in this paper are all original. I have quoted some from an article appearing in the *Central Christian Advocate* of November, 1925, by Judge Miriam Van Waters, of Los Angeles, California.

"We all agree," she says, "that being a parent is the biggest job on earth, therefore the necessity of wise parenthood." That word does not mean that all the responsibility rests with the mothers. This big job can not safely be left to chance, but "we should cultivate a sound public opinion in behalf of planned, durable marriages." The word *durable* should be emphasized strongly. The unwanted child very often receives only the tag ends of its parents' interests; that which is left over after business, pleasure, whims, and moods. Such a child is very likely to become unhappy, spoiled, or delinquent. He may become a pest to the neighborhood, a truant, a runaway, or a thief, and a large number of these delinquencies have been directly traced to the doors of the parents, who take no genuine, intelligent, satisfying interest in him.

It is the child's right to grow up in the atmosphere of a home where he is wanted and where his needs are understood. There should be an atmosphere of warmth and friendship and confidence in the family relationships.

This sounds easy; yet how many parents fail to love their children wisely, steadily, with that even current which can safely bear the young through all their miseries, disappointments, and failures. There is a difference between real and false affection. "Too many caresses, too much dependence, are perhaps no less damaging to the young child than coldness and dislike."

Parents should furnish themselves with modern ideals. The up-to-date child loses respect for parents who are not informed about current events and opinions. Parents must be wise and tolerant. Their eyes must be open to modern pitfalls. They must know where their children are and what temptations they must meet, but they need patience. In the Talmud it is written, "Limit not thy children to thine own idea; they were born in a different time."

Parents should learn to be leaders. What subtle

force is it that makes a child desire to be with and to follow certain personalities whose acts and words may be so undesirable from the parental point of view? Parents usually try to suppress these friendships; they imagine that if the companionship is destroyed, the influence will be gone. It would be wiser if the parents would study those who lead their children, to discover what the attraction is, and then offer superior attractions and different outlets to attract their children. Much could be said against extravagance; sordid city conditions; organized devices for corrupting children, such as bad moving pictures, stupid and obscene literature, unsupervised dance halls. You say, "But these conditions have always existed." True; but to the healthy child from a good, Christian home these things offer little attraction. Fortunate, indeed, are the children who can believe in the integrity of their parents.

Many of the young people of today have lost or are losing their confidence in religion. Are we as a church so busy teaching our doctrine that we are forgetting to safeguard our young by explaining life, birth, and mating to them in a clean, wholesome manner.

You might ask what is all this leading up to. The reply is, To the work of the Department of Women. Am I right in saying that parenthood is the biggest job on earth? Hence the necessity of preparation. The Department of Women has all the helps necessary to make our young women efficient wives and mothers. There are women who are spending all their time in preparing helps for our very young girls who are grouped as Orioles; for the older ones known as Temple Builders, which includes all young women. Can we afford to grow indifferent to this great work? We can not rid ourselves of responsibility by evading it.

Why are not all our women deeply interested in this movement to which the Lord has given his approval? What if our girls and boys are all married; there are plenty of young women whom the older women can help. Then why stand aside and let this opportunity of helping go by?

In evangelism lies the hope of the church and the world. Out of the plastic material furnished us from our Bible schools in the boys and girls who are playing and dreaming about us, we may, by the help of Jesus of Nazareth, raise up a generation of men and women who will really represent Christ in the world and will usher in a civilization that will be dominated by the Spirit of Christ, the spirit of brotherhood and service.—J. Quincy Biggs.

OF GENERAL INTEREST

Temple of the Warriors

Fine Example of Maya Architecture; Gratifying Results of Excavations at Chichen Itza

Three working seasons ago, the Temple of the Warriors, Chichen Itza, Yucatan, to the eye of the casual observer, seemed nothing more than a tree-covered mound of debris rising fifty feet above a heavily wooded plain. Today as a result of the work of the archæologists of the Carnegie Institution of Washington, this sanctuary of Kukulcan, the patron deity of Chichen Itza, gives visible proof of ancient magnificence. It is now clear that the Temple of the Warriors is by far the most elaborately decorated building at Chichen Itza, once the capital of the New Maya empire, and once containing a great number of imposing structures. Indeed, it is also evident that it is one of the most beautiful examples of Maya architecture extant.

For centuries the splendid limestone structures of the greatest of America's aboriginal races have been assailed by nature's relentless forces. Wind and rain have remorselessly beat upon them. Roots of giant trees have riven roofs and walls, abandoned and unprotected as they were by man. As a result, most of the one-time magnificent buildings have been reduced to huge piles of fallen masonry. The task of the archæologist, attempting to repair these structures, consists of clearing these mounds of trees and underbrush, digging them out and identifying the fallen structural elements, and returning them to their original positions. This replacement work on the Temple of the Warriors has now gone about as far as it is possible to carry it with the certainty that it faithfully conforms to the structure as it originally stood.

The Pyramid Foundation

The temple proper rests upon a pyramidal foundation 37 feet high and 136 feet square at the base. The hearting of the pyramid is of masonry and is faced with cut or dressed stone. The pyramid foundation rises in four retreating terraces. Each of the vertical parts of these terraces, except the topmost one, carries a richly sculptured frieze, consisting of eagles, jaguars, warriors, and an unknown quadruped which the institution's archæologists, for want of a better name, have called "the woolly." The design of the friezes comprises a repetition of alternating pairs of warriors and pairs of bird or animal figures.

The figures of the warriors are placed feet to feet, their faces turned from each other. In general, the bird and animal figures have their backs toward each other, while they hold what appear to be human hearts in their claws, or forepaws. They seem to be offering these to the warriors whom they face. The warrior figures themselves wear elaborate costumes which still bear traces of the blue, red, and green paint with which they were originally decorated. Staffs or javelins from which plumes descend in long and graceful curves are held in their hands.

The Temple Approach

A steep stairway, thirty-four feet wide, containing thirty-six stone steps, ascends the front or west face of the pyramid at an angle of sixty-six degrees with the horizontal. Two stone balustrades four feet wide, carved to represent feathered rattlesnakes, rattles at the bottom, fanged heads at the top, flank the stairway.

Mounting the stairway, one reaches a broad terrace directly fronting the temple portal. Two massive feathered serpent columns, with heads on ground and tufted tail rattles rising fifteen feet above, divide the temple entrance into a triple doorway.

In front of this awe-inspiring portal is a reclining human figure, life-size, carved in limestone. Such figures are known as Chac Mools, one of the minor Toltec deities. They are always represented as of human form, reclining on back and elbows, with knees drawn up, arms pressed tightly to sides, and uplifted head turned to one side. The abdomen is always flattened or hollowed out, presumably to serve as a receptacle for incense and other offerings.

Inner Chambers and Murals

Passing through the serpent-column doorway, one enters a spacious hall, 60 feet long, 31 feet wide, and originally probably 22 feet or even more in height. Its corbelled-arch roof is supported by twelve square columns, each sculptured and painted with figures of warriors. This hall gives access through a carved doorway in its rear wall to the sanctuary of the temple of the same size as the outer chamber, its roof being upheld by eight square sculptured and painted columns.

Against the back wall of the sanctuary is a platform, whether altar or throne has not yet been determined, some 14 feet wide, 8 feet deep, and 2 2-3 feet high, resting on nineteen painted statuettes, carved in the likeness of human beings.

The walls of both the outer hall and this inner sanctuary were originally covered with fine white plaster and then brilliantly painted with scenes of

domestic life, of battle fields, and of religious ceremonies. These murals have been copied wherever sufficient traces of the original were distinguishable.

Ancient Temple Buried in Pyramid

But this was not all that the institution's archaeologists found buried in the great mound of debris which concealed this splendid temple. During the first season of work (1925), Mr. E. H. Morris, in immediate charge of excavations at Chichen Itza, found a square sculptured column buried in the northwest corner of the pyramid, seventeen feet below the floor level of the Temple of the Warriors. He surmised then that some earlier building had been dismantled and filled in to make way for the later and larger construction.

During the 1926 field season, this conjecture became a certainty. Excavations in the northwest corner of the pyramid in front of this sculptured column disclosed two other carved columns lying in line with the first. These still preserved their original brilliant hues—reds, yellows, greens, blues, and blacks. Just in front, dismantled and broken, lay the enormous heads and tufted tails of the two great serpent columns which had formerly guarded the portal of this earlier temple.

Colors of Original Brilliance

Never before have such colors been seen at Chichen Itza. It was obvious at a glance that this older temple had been dismantled and buried in the masonry of the pyramid which supports the later Temple of the Warriors while the paint on it was still fresh and vivid. Because the light of day had not reached it for centuries, perhaps for as many as six, its pigments were at the highest point of original brilliancy.

The final excavation of this buried temple was one of the principal activities at Chichen Itza during the season just brought to a close. The results exceeded the archaeologists' fondest hopes. The Chac Mool figure belonging to this earlier temple was found lying on its back at the southern end of the outer chamber. Except for a broken nose and a broken lock of hair, it was in excellent condition. The carving, protected as it has been from weathering, was practically in a perfect state of preservation. The eyes and fingernails would seem to have been made of some sort of an inlay, jade, shell, or obsidian, which, however, had been picked out in ancient times, before the figure had been walled up in this earlier temple.

Writhing Serpents Guard Doorway

The walls of the buried temple were brilliantly painted with great writhing serpents. Two of these,

one on either side of the entrance, extend around the three walls in reverse directions, and meet at the opposite doorway. They are enormous reptilian creatures with clawed legs, feathered pendants, and pointed crests, painted red, yellow, blue, and black.

In two places on the plaster of the walls some idle hands had scratched the outline of a human figure, arms above the head, palms up, as if supporting something. Perhaps this was a study for the Atlantean columns, upon which rested the throne or dais, which once projected from the back wall. This throne was completely destroyed when the temple was originally dismantled and the Atlantean figures carried away. There are grounds for believing that they were used in the Temple of the Warriors (above). The reason for so thinking lies in the fact that the nineteen Atlantean figures supporting the throne in the newer structure were too tall for the positions they occupy, so they were buried below the floor level of the Temple of the Warriors, up to their knees. Little dummy feet of stucco were built out from the knees to give the effect that they were standing on the temple floor.

In the sanctuary of this buried temple a sculptured and painted column was found which in brilliance exceeds anything heretofore unearthed in the Maya area. The figure on the column holds a round fan in its hand. Delicate details of costume—embroidery, featherwork, tassels, as well as parts of the body, nails, hair, etc.—are clearly brought out by outline in black against brilliant colors. The amazing effect thus gained is barbaric in its splendor.

Doctor Sylvanus G. Morley, in charge of the institution's activities in Yucatan, states that much to the gratification of himself and his staff, it was found that this earlier temple was roofed over and inclosed by the masonry filling of the pyramid, in a way that the original structure, in so far as the workmen had left it standing, was preserved.

Other Operations of Importance

The excavation and repair of the Temple of the Warriors is but one of several Maya operations upon which the Carnegie Institution is working. Extensive excavations are being made in a still more ancient part of Chichen Itza in the attempt to trace the course of the architectural development of the city. Work is going forward also on the repair of the Caracol or astronomical observatory, the oldest structure of its kind in the New World. It is hoped that 1928 will see the completion of this undertaking. Expeditions also have been made to

NEWS AND LETTERS

Little Journeys with the Editor in Chief

Indianapolis

In my last I told of having been with the Saints of Southern Indiana District in the ceremonies of the dedication of the church building at Byrneville, of the pleasant and happy time had, and of the day closing for me when, tired but happy in the opportunity to serve my people, I retired for rest at the farm home of Brother S. O. Mosier.

The next morning found the family at that farmhouse astir rather early, and I found myself interested in the before breakfast activities, quite characteristic of a dairy farm. At breakfast and following, a pleasant chat or "visit" was had with host and hostess and the son.

It had been expected that we should get a fairly early start for Indianapolis, but some calls for visit to the bedside of the sick delayed Brother Robinson, so that when he and Keo arrived with their "tin steed" all accoutered for the journey, it was near nine o'clock. We bade a reluctant farewell to the Mosiers and set out on the journey, back over the road we had come Saturday, to New Albany. Increasing difficulty with the ignition system of the car necessitated a stop for repairs at New Albany, so that when finally we were headed north and the good road leading to Indianapolis, it was past eleven o'clock, near a half towards twelve. And then we began a steady pace which, with only a pause for gas and oil, and a brief stop for lunch, kept up till the outskirts of Indianapolis were reached about four o'clock. A stop at the union station for railway transportation matters, a swing round the Indianapolis justly famous Circle, with its artistic monument, past the state house, and a few other fine buildings for a glance at the architectural aristocrats of the city, and we were soon at the domicile of Brother and Sister Robinson and experienced its characteristic welcome; and incidentally, there I found a "characteristic" bundle of mail awaiting my arrival. A hasty scanning of the mail, a clean-up and change of linen, and we were aboard the Ford again, bound for the church.

I had known that something special was on, but was not quite prepared for what I found. In the basement of the church a dinner had been prepared—a "family" one for the whole branch. That dinner, in neatness of service, quality, and setting quite assumed the proportions of a banquet. The basement room had, under somebody's skillful and artistic management, by aid of some inexpensive decorations, together with generous contributions from the flower gardens of the Saints, been converted into a pretty banquet hall, and the neatly attired tables were quite in modern banquet form. In front of my place at the table was a bouquet of flowers from the garden of my sister, Mrs. Weld, of Lamoni, placed there by her daughter, Rebecca Noland, who surprised me by her presence in Indianapolis. And if those tables did not groan under their burden

distant regions where new Maya ruins have been discovered and examined.

Doctor Morley reports that relations of the utmost friendliness and cordiality have been maintained throughout with the Mexican officials under whose jurisdiction the institution is carrying on this work. A spirit of cooperation and of mutual assistance has developed which will have far-reaching effects in the development of this rich field of archæological science.—Exchange.

of good foods, it was because they were well made. I had learned in Byrneville that the Southern Indiana women know how to cook and serve tempting viands, and here I learned that the Indianapolis sisters were equally good. The meal was informal, and after grace was said and thanks returned we broke bread *a la* family; and why not? Do not we find the fraternal feelings everywhere in our large family of Saints?

I am not going to try here to tell who was responsible for the well-ordered dinner, for on this my first visit to Indianapolis Branch, the various names, and even the outstanding ones of the standby workers did not become familiar to me. So all I can say is that the quiet hospitality, the tasty refreshments, and the fraternal associations were all enjoyed, and I was glad to be one of the Indianapolis family of Saints, and I find myself strongly wishing that the fine co-operation necessary to successfully carry on that dinner might always be present in the branch and everything they undertake in the interests of the cause and for the advancement of the work.

The "family dinner" over, all satisfied so far as the physical man is concerned, we repaired to the main auditorium for "meeting." I spoke to the Saints for near an hour on some of the problems of the church arising from our attempts to "go on unto perfection." While I was thus occupying the pulpit, a goodly portion of the comfortable pews were occupied by the major portion of the branch, especially of the regular attendance, even though it was Halloween. The meeting over, groups of Saints remained to visit.

I found the Indianapolis church building to be located in a good neighborhood, with spacious grounds, and the stucco form building is very neat in appearance, well arranged, well appointed. It is always easier to criticize when a job is done than to make helpful suggestions before started or while in progress. So it is not surprising that there should be some questions here which might have had fair answer if some things had been taken well into consideration before building. I was at a loss to understand why a location was secured so far removed from where the majority of the Saints live and why the building was turned as it is. But on the whole the achievement of the Saints in building the Indianapolis church challenges admiration. The location is in a growing residential neighborhood where real estate values are very likely to increase; the building presents an appearance of which we may justly be proud, while its size and equipment speak eloquently of the sacrifice and devotion of the comparatively few in number who have borne the burden. Altogether, building, equipment, and lots, represent an investment of about \$10,000 value, against which there now stands an indebtedness of about \$4,800, or \$4,900. This speaks well for the cooperation and willingness to sacrifice existing among the Indianapolis Saints. And I am hoping and praying that their good teamwork may continue until they are out from under the burden of debt, and then still continue while they turn their attention to the bigger problems of the general forward movement of the church. Brother John Robinson, now acting as pastor, speaks highly to me of the splendid help furnished him by the workers of the branch, whose names I shall not here try to mention. All honor to the Indianapolis Saints for the zeal, the devotion, the teamwork, the fraternity they have displayed in their work for their new church home. May they always have before them the consciousness of a job worthy of their metal.

Returning to Brother Robinson's after the service, there was a strong temptation to "sit up" still later to visit and chat, about acquaintances of old, the church, its present and future. But the need of rest advised seeking it.

Up betimes the next morning, I experienced on Tuesday the "let down" feeling usual to "blue Monday," and that continued with me most of the day. But a visit was made to one home, and to the monument on The Circle, before Brother and Sister Robinson and I met Brother and Sister

Gage at the Bamboo Inn for a social meal before my departure at 12.50. At the train, a Baltimore & Ohio, bound for Springfield, Illinois, the "folks" left me. I was headed for home again. And as the train rolled its steady way towards the destination, I meditated upon the experiences brought to me by my first visit among the Saints of the Hoosier State. There, as elsewhere, I found some excellent Saints, formed new pleasant acquaintances, met some whose names were familiar. I found interest in Zion real and deep-seated, and there, too, I found encouragement to carry on towards the goal and continue the strife for better and higher conditions.

May God bless our Hoosier Saints with health and plenty of work, which combination spells happiness. Carry on!
Hamilton Club, CHICAGO, November 13. F. M. S.

Duluth, Minnesota

Sixty Avenue, West, and Bristol Street

Sacramental service, October 2, was in charge of Elder Carroll Olson, of Superior, Wisconsin. A fine spirit prevailed. While attendance was small, the meeting was profitable to those present. Would that each member could catch the vision of what this sacred ordinance means to us as a people. We should remember what Jesus the Christ has done for us and that if we do not partake thereof we have not life abiding in us.

Patriarch J. A. Gunsolley and Brother Samuel Case were called to go to the bedside of Sister Bertha Eckley, of Barnum, Minnesota, to administer. Sisters J. A. Gunsolley, Julia Case, and C. E. Silverthorn accompanied them. Sacrament was served, a fine meeting enjoyed, and many of the songs we all love, sung. Sister Lula Dathe, sister of Sister Eckley, also resides at Barnum.

In the evening J. A. Gunsolley was the speaker, his subject being "Charity." Doctrine and Covenants 85:38: "And above all things, clothe yourselves with the bonds of charity, as with a mantle, which is the bond of perfectness and peace," was quoted, also Book of Moroni 7:51, 52: "And charity suffereth long, and is kind, and envieth not, and is not puffed up, seeketh not her own, is not easily provoked, thinketh no evil, and rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things; endureth all things; wherefore, my beloved brethren, if ye have not charity, ye are nothing, for charity never faileth. Wherefore, cleave unto charity, which is the greatest of all, for all things must fail; but charity is the pure love of Christ, and it endureth for ever; and whoso is found possessed of it at the last day, it shall be well with them."

Apostle D. T. Williams gave us a very welcome visit October 3 to 5, speaking each evening. Although the number attending was not large, the Saints received a greater vision of the latter-day work. We hope this will not be Brother Williams's last visit with us, and that many more of the leading officers of the church will think of us, for we need their advice and counsel not only by letter but by word of mouth. A desire was expressed by Brother J. A. Gunsolley that Brother Williams come to hold a series of meetings. This expression finds favor with each one of us.

October 9 Elder Gunsolley was the morning speaker. His text was: "I give unto you to be the light of the world and to be the salt of the earth." He read the sentiment of a poet which deals with us of today in "The land of beginning again"; also read Matthew 7 and "If thou wouldst teach," by H. Bonnar.

Elder M. F. Gowell was the evening's speaker.

On the 10th he left for an indefinite period for Bayfield and Ashland, to visit Saints and to spread the good tidings of great joy, the everlasting gospel.

Quarterly business meeting was held October 11, Elder

Ray Whiting, district president, in charge. Elder Lester Whiting resigned as pastor, and the recommendation of Apostle D. T. Williams that Patriarch J. A. Gunsolley be elected pastor for the balance of the ensuing year, was adopted. We realize what this means to us to have in our midst such stalwart workers as Brother and Sister Gunsolley, and we are sure that a greater vision of the work of the church will as a result be ours to enjoy. Elder Gunsolley spoke both morning and evening, October 16. At the eleven o'clock service, his subject was "Faith," which he illustrated with the story of the faith of a colored man who said that if the Lord commanded him to go through a brick wall, it would be his duty to throw himself against the wall and the Lord's duty to put him through it. In the evening the topic, "Faithfulness or diligence," was discussed.

Mention of our Christmas offering contest and its results should be made. In the tour of the West over the Northern Pacific Railroad, one side had a red special, the other a blue. They left Duluth for their destination, Portland, Oregon, going by way of Saint Paul. The red special arrived first, but the blue was in the next block signal or close behind. This contest netted the Christmas offering forty-four dollars and fifty-seven cents, moving a mile for each cent. This amount was realized by the combined efforts of Sister C. E. Silverthorn, captain of the winning team, and Sister Mahala Bundy of the blue special, and their respective teams.

Brother J. E. Walters, wife, daughter, and Sister Alphaetta Johnson, of Carlton, were down the evening of October 16, at which time Brother Walters sang a pleasing solo, "Somebody knows."

Brothers Samuel Case and wife, Sister C. E. Silverthorn, and W. C. Stauty, with daughter Grace, motored to Two Harbors Sunday, October 23, and met with the Saints in a combined service of prayer and preaching. A fine meeting was had.

Elder Gunsolley was the evening speaker at Duluth, his theme being "The gospel contract." Dividing and subdividing it, we have: I. Parties: A. God-church. (1 Corinthians 12:27; Acts 2:41-47.) B. Man. II. Subject Matter: A. Redemption. (Mark 16:16; Acts 16:31.) III. Consideration: A. On God's part, 1. Knowledge, wisdom, etc. 2. Blessings hereafter (1 Corinthians 15:40; John 17:2, 3). B. On man's part: 1. Compliance with laws of adoption (Acts 2:38); 2. Serve and love God and fellow men (Matthew 22:36-40). IV. How Executed: A. By man (Acts 2:38; Mark 16); B. By God (Ephesians 1:13, 14; 4:30; 2 Corinthians 1:22).

The Department of Women gave a chicken supper and bazaar October 28, which netted them for the supper one hundred and forty dollars and for the bazaar about sixty dollars. Nothing is too great for a band of people when they work in unity and love.

Sunday, October 30, being College Day, and having with us Brother J. A. Gunsolley and wife, church workers for the educational advancement of the church, a fine miscellaneous program was rendered at eleven o'clock. Songs of Graceland were sung. "The past of Graceland" was given by Brother and Sister Gunsolley; "The present of Graceland" by Sisters Carroll Olson and Lottie Zuelsdorf; "Future of Graceland" by Marjorie Ann Zuelsdorf, Robert White, and Grace Stauty. A fine talk was given by Sister Gunsolley, "Graceland and our girls." Brother Gunsolley also spoke, using Doctrine and Covenants 85; 55; and 90:4-12 as the basis of his discussion. He told of the early work of the Saints, of the establishment of schools and places of learning, not forgetting that the first schoolhouse built in Kansas City, Missouri, was erected by Saints in 1838; the first building erected at Far West was a schoolhouse; at Nauvoo the first consideration was schools and university, and at Lamoni in 1889 the talk of building a college; 1890, serious consideration of this talk and the conference which authorized the building of same, of the work of Marietta Walker, now known as Mother of Graceland; and the In-

stitute of Arts and Sciences at Independence, Missouri, offering fifty-six studies. Many thoughts for study were advanced. Worldly wisdom is not sufficient of itself, and there is a growing need of knowing God. Learning and wisdom are separate accomplishments. To learn is good if we heed the counsel of God. Wisdom is the proper use of learning; it is the right use of knowledge. Graceland is the school that makes men. Ideals of Graceland were taken from "Graceland Chats," SAINTS' HERALD for October 19, under the subject "What my college expects of me," by Elbert Hannah. This young man quotes from the writers of the Bible "Faith without works is dead," adding "so is knowledge, without practice, entirely useless." And again of Graceland's ideals as expressed by Madeline Clark, "Graceland Chats" of October 26. Graceland slides were shown in the evening, the explanations being given by Brother Gunsolley. We set a goal of fifty dollars, which will likely be our subscribed amount.

Two carloads of Saints motored to Two Harbors Tuesday evening, November 1, when the slides were again shown at the home of Brother and Sister J. A. Hastings. Those going were Brother Robert Zuelsdorf, wife, and daughter Marjorie Ann; Sister Mahala Bundy, Brother and Sister J. A. Gunsolley, Brother Samuel Case, Brother W. C. Stauty and daughter Grace, and Brother Robert White. A fine collection was taken, and pledges were subscribed for Graceland College—the beacon light on the hill.

Nauvoo District Conference and Young People's Convention

Nauvoo district conference and young people's convention was held at Fort Madison, Iowa, November 4, 5, and 6. The weather was fair, and as a result attendance was very good, but there were not as many young people present as there might have been. The speakers and class workers were Apostle F. Henry Edwards, of Independence, and Brother Eugene Closson, general superintendent of the Department of Recreation and Expression, of Lamoni; also Patriarch Ammon White, of Independence, was here.

On Friday evening, the 4th, at 7.30, the convention opened with a sermon by Elder F. C. Bevan.

Saturday morning at 8.15 prayer service was in charge of Apostle F. Henry Edwards. The question asked was: "Am I a Latter Day Saint?" which found response in the testimonies.

Class work was conducted by Brothers Edwards and Closson from 9.30 to 12.

Business session opened at 2.30 in the afternoon, Brother Edwards in the chair. The election of district officers resulted in the following: district president, F. C. Bevan, of Ottumwa, Iowa; Elders W. H. Gunn, of Fort Madison, Iowa, and D. B. Sorden were chosen by him as associates in the presidency; secretary, W. H. Gunn; treasurer, Elder F. H. Broman; Sunday school superintendent, Bert Kunz, of Burlington, Iowa; superintendent of Department of Recreation and Expression, Arnold Ourth, Nauvoo; superintendent of the Department of Women, Sister S. L. Rayer, of Burlington; chorister, Sister S. Lee, of Nauvoo; secretary of Sunday schools, Elnora Cornean, Fort Madison; bishop's agent, Elder A. Sanford.

Saturday evening's program, which was very entertaining and instructive, was in charge of Eugene Closson.

Priesthood meeting began at eight o'clock Sunday morning. This meeting was well attended, and Brother Edwards gave a good talk. At the Sunday school hour, Brother Closson made all the adults one class and presented to them some fine thoughts.

Apostle Edwards was speaker at 10:45, employing for a text: "How shall I go up to my father and the lad be not with me? lest peradventure I see the evil that shall come

on my father." This sermon was of a high order, and all expressed their appreciation of it. It gave them a new vision of their possibilities.

In the afternoon at 2.30 we had sacramental service, and a good spirit was present.

There was preaching at 7.30 by Brother Ammon White on the Book of Mormon, which discourse was well received. Many Saints are more anxious to read the book than they were prior to hearing this sermon.

Dinner and supper were served in the basement of the church by the Department of Women of Fort Madison. The meals were very good. Saints of that local did all they could to make things comfortable and pleasant for visiting Saints, and appreciation was expressed for their kindness.

Saints of Nauvoo District were happy to renew their acquaintance with Apostle Edwards, and he with them was helped in the class work. All were very glad to have Brother Eugene Closson and wife, this being the first time we have had them in our district. Their smiling faces and pleasing personalities proved them good mixers, and the class work conducted by "Gene" won the hearts of young and old. A number expressed themselves as being sure that "Gene" is in the right place in the church, a place which we are glad is filled. We expect them back in our district soon. People of the district also rejoiced to see Brother White again, a number of them looking to him as a father in the church.

The spirit of fellowship which was in evidence during the conference was admirable, and those who were present said they were well repaid for coming. About one hundred and eighty attended.

Brother F. Barker sang solos for us at our services.

Bishop Hunt Writes from Canada

When entering the Owen Sound District October 1, I informed District President D. B. Perkins and his counselors, James A. Morrison and King Cooper, also the bishop's agent, F. B. Stade, that I had come to their field to labor under their direction. They gave me a hearty welcome, assuring me the members in the several branches and groups would give me a good hearing, a saintly reception, and that the full gospel law should be preached, including the defined program of the church as adopted by General Conference.

The district officers were correct in recommending their membership, for I did find attentive listeners—a good people—and my soul has been enriched, my vision and responsibility to the Lord and his church enlarged because of labors and association with them.

Elders Perkins and Stade outlined my travels; then they kindly and thoughtfully sent letters of introduction, recommendation, etc., making it possible to economize time and expense of travel. The branch officers and solicitors also gave me splendid consideration, the Saints caring for me in their homes. In some families the interest was so great favoring Zion and regions round about that we talked until after midnight.

The blessed spirit of stewardships and the gathering is moving upon many, and I believe the time is not far distant when nearly every member in some branches would arrange to move to the stakes of Zion and reestablish themselves as a congregation. The councils of the church have hopefully looked forward to a realization of such provision being made. Larger financial contributions will help to hasten this part of the sacred work.

As members we do not always lack in knowledge of temporal duties, but often lack in ability or willingness to live by them. Sometimes we hear Saints say, "I love this gospel better than I do my own life." From all such brave members we have a right to expect a tenth of their earth life earnings, also liberal offerings. Have you disappointed us? "Deeds show what we are; words, what we should be," is a saying applicable to all.

It was encouraging during my travels in the district to

hear the solicitors and tithepayers say that F. B. Stade, their bishop's agent, was always prompt in writing and returning receipts for church funds. The same commendation should be said of every person in this church holding like responsibilities.

The recent labors of Bishop Albert Carmichael and Apostle J. F. Curtis in this field have been fruitful of good.

Of the interesting places visited was Manitoulin Island (reported to be the largest fresh water island in the world), where I preached in four different places to interested Saints. At a place called The Slash, four meetings were held on Sunday, October 30, one of which was the solemn and impressive dedicatory service of their little frame chapel. Brother Chester Smith offered the dedicatory prayer. Elder Harvey Sagle is pastor.

After concluding my labors on the island, and being so far north, I thought it an oversight on the part of the Presidency and Presiding Bishopric, when authorizing me to labor in this field, not to include the Saints of "the ten lost tribes of Israel in the land of the North." Perhaps Apostle Curtis will favor me with a letter of appointment and recommendation, as his territory has no limit as to northern boundaries.

In one locality where I preached (and mention was made of the splendid progress being made in the erection of the Auditorium at Independence, and the special uses for good of the church it would be available for), some one misunderstood me and reported that I claimed the Auditorium was to be the Temple. I am sorry that such a mistake was made by any listener—the Auditorium is not the Temple. By and by the Lord will give the church that is building the Auditorium command and direction to build the Temple, and a General Conference or General Assembly will authorize published notices to that effect.

During the thirty-nine days spent in Owen Sound District, I held services in every branch except one, preaching forty-four times. President Perkins assured me that he and his counselors would issue circular letters encouraging the Saints, especially the priesthood, to file inventories by January 1. I hope other districts will show a like interest.

At this writing I am en route to Toronto District. Will preach in Stratford and Saint Mary's on the way.

HARRISTON, ONTARIO, November 8.

C. J. HUNT.

Saint Mary's, Ontario

Upon receiving the HERALD, we always first glance over the headings. The letters and news items from different branches and districts are interesting, especially if we are somewhat acquainted with them. Probably some one somewhere would like to read a line from Saint Mary's.

Our numbers are few, but we believe as a branch we are keeping pace with the onward progress of the church. Our buildings and grounds are kept in good condition, and financially we are in good shape.

In the summer we had a very successful all-day meeting, having with us Brother Roy Budd, apostle. We enjoyed his counsel and advice. Of late we have had Bishop A. Carmichael and Apostle J. F. Curtis, and later still a visit from Bishop C. J. Hunt. It is surely a great help to branches to be visited by the general church officers. We hope the time will soon come when we shall be in a more gathered condition and when all can benefit from the instructions of these workers.

Brother G. C. Tomlinson, sr., is at present president of the branch. All departments are organized and working as best they can with the numbers at our disposal.

We put on a program for College Day, all departments joining, and we felt blessed in this effort. We also celebrated the coming forth of the Book of Mormon in like manner.

We are hoping and trusting that as a branch we may let our light shine, that others seeing it may be guided into the straight and narrow way. This is our prayer.

San Jose, California

Spencer Avenue and Grant Street

November 1.—On Sunday, October 9, San Jose Branch was favored with a visit from Brother Edwin Burdick, assistant musical director of Northern California District, who was the speaker of the morning hour. Brother Burdick is well qualified for the office he holds, very thorough in his work, and is consecrating his talent to the service of the church. Being a splendid organizer, he gave definite instruction in regard to the organization of the music department in the branches. His visit here was timely, and his instructions were much appreciated by the local Saints. Pastor Robert Cowden was in charge of the service.

This was one of the banner days for the Sunday school, there being eighty-one present at that hour. Forty-five remained to church service at eleven o'clock. Visitors were Mrs. Nellie Burdick, mother of Brother Edwin Burdick, of San Francisco; Sister Farley, of San Mateo; Brother and Sister M. H. Fonda, Oakland; Brother Floyd Manchester, Palo Alto.

The branch has resumed the Sunday evening services, and the pastor was speaker on this evening, with Elder C. W. Hawkins in charge. The subject chosen for the evening discourse was "Health" and "The Word of Wisdom," Doctrine and Covenants, section 86, serving as the basis of his remarks. Members not present upon this occasion missed some very good instruction. We are admonished in the Scriptures that we should live by every "word" that proceedeth out of the mouth of God, and the Word of Wisdom is part of that "word."

Saturday, October 15, Sister Mary Shippy, Sunday school superintendent, took her school on a picnic to Alum Rock Park, the city's country playground, where the children, ranging from three to seventy-five years of age, spent a very enjoyable day, visiting, playing games, hiking, swimming, sliding, running races, and using other equipment with which the grounds are supplied for amusements. Even the older men had not forgotten the gladness of their youth and participated in a game of horseshoe, pitching with a zest that would have been creditable in younger men. The oldest one of this group is in his seventy-sixth year, but it was conceded that he held his own with the younger men.

At noontime a bountiful lunch was spread, and fifty-four "children" gathered about the board to partake of the good things, the "top sheaf" being ice cream. After all were satisfied, some one called for twelve baskets to take up the fragments. At five o'clock the children had a "hand-out" before going to their homes, after having spent a happy day in the woodland park.

L. B. Shippy was in charge of the morning service Sunday, the 16th, and Pastor Cowden was speaker of the hour. His theme was "A marvelous work and a wonder," and Isaiah 29 was chosen for a reading. At the evening hour, Brother Cowden was in charge, and Elder L. B. Shippy spoke on "Church building."

Visitors present during the day were Brother and Sister Holling, of Park-Presidio Branch, San Francisco, and Brother and Sister Allen, from Livermore.

Sister Robert Andrews and her husband who went east from this place a year ago, have returned and were made welcome by the Saints at the prayer meeting of October 19. Mr. Andrews is not a member of the church, but he says that the Saints are the most friendly and sociable people he has ever met. He with his wife was at prayer meeting again last night, at which time a good service was had. He seemed to enjoy the gathering and spoke concerning its quality. During this meeting one of the elders in charge arose and told of a vision he had seen concerning the divinity and progress of the work in San Jose, and this narrative proved to be very encouraging to the Saints. This local has of late been having some highly spiritual prayer meetings.

Friday evening, October 21, at a regular meeting of the

Religio, the department voted to change the time of meeting back to Sunday night at 6 p. m.

Elder C. J. Cady was speaker at the morning hour Sunday, October 23. He gave us a good old-time sermon on "The Restoration," and sought to stir up our pure minds in the way of remembrance. Fifty were present to hear and enjoy this discourse.

Sister Grace Hook and two daughters, Blanche and Mary, from Roseville, Placer County, were visitors here that day.

The Sunday school presented a program on College Day, October 30. This was a rainy day, but the school opened with sixty-two present, and a fine program was given. Sisters Bertha Elam and Edith Young, former students of Grace-land, addressed the congregation, telling many of their experiences while at school and speaking favorably of the college. They recommend it very highly, not only to Saints, but to all people, because of the moral atmosphere, the religious surroundings, the clean and wholesome recreation and expression—splendid environment for the youth of the church and the world. Their advice to the young is to attend Grace-land if it is at all possible. These two sisters' maiden name was Gilbert.

On the evening of October 28 the Department of Recreation and Expression held a Halloween social at the home of Sister Mabel Hanson, where a very enjoyable evening was spent. Games of various kinds were indulged in by the young and old of the branch, and "spooks" stalked around. Skeletons and jack-o'-lanterns dangled in the air, and the old witch sat by her boiling pot, which has been used for about one hundred years, and told the fortune of anyone desiring to know his future. A ghost with a withered and clammy hand gave the right hand of fellowship to all who entered the door. The committee on arrangements is to be congratulated upon its success. Decorations were most appropriate. Refreshments were served at the close of the social and consisted of pumpkin pie, apple cider, and walnuts.

The latter part of the month the Department of Women held a rummage sale in the city's business district, netting fifty-five dollars or more, and very soon this department will conduct its annual bazaar in the downtown district. The word *quit* is not used in their vocabulary. Sister May Gilbert, superintendent of the Department of Women, has been in poor health for some time, but is better at present.

Friday, October 28, Mr. Ralph, the father of Sister Gilbert, passed on to his reward, and remaining members of the family are called to mourn their loss. May the Lord give them that comfort and consolation none other can give.

Dow City, Iowa

September 25 Brother J. L. Butterworth was the speaker at the eleven o'clock hour. His subject was in commemoration of the one hundredth anniversary of the Book of Mormon. The same theme was carried out at Religio, in which a pageant, "Joseph receiving the plates," was given. This was well rendered, and appropriate songs made the presentation impressive. The attendance was fair.

After the opening of the public schools, it was thought best to change the time of Religio from Friday to Sunday evening. Interest in this department is very good, and attendance is fair. Each week the superintendent appoints a member to arrange a short program for the following Sunday evening. These selections precede the lesson study, and so far this arrangement has proved successful.

The Sunday school sponsored a wiener and marshmallow roast September 20. A large crowd enjoyed the evening around a big camp fire on the hill south of town, singing songs and playing games.

Dow City enjoyed a visit from Brother Warren Oliver and wife, of Denison, Iowa, October 16. Brother Oliver was the speaker of the morning hour. His talk was touching on the financial law and the stewardship plan. This brother formerly was a member of this branch, and it is wonderful to

note the progress he is making in the church work. Dow City Branch will be pleased to have him come again.

Elder Ellis Bedwell, district president, stopped here overnight October 6. and gave a short talk on Thursday evening. Several special musical numbers were given preceding Brother Bedwell's talk. He was on his way home to Lamoni, to be present at the home-coming of Graceland.

Quite a number from Dow City attended the district conference, which was held at Cherokee, Iowa.

The Misses Helen and Bernice Jackson, of Dunlap, Iowa, and Cecil Talcott, of Weston, Nebraska, were Sunday school visitors last Sunday. They, too, were formerly members of this branch. Mr. and Mrs. Lowell Newcom, of Buck Grove, Iowa, were also Sunday school visitors.

The Department of Women is busy in its line of work. Two weeks ago a social was held in honor of Sister C. E. Butterworth, the president of the organization, who was leaving for an extended visit with her daughters, Mrs. Frank Schaeffer, of Independence, Missouri, and Miss Vida, who is taking a course in nurses' training at the Independence Sanitarium. From there Sister Butterworth expects to go to visit her son Raymond and family, at Princeton, Iowa.

On account of the physical condition of Brother J. L. Butterworth, we have not been having Sunday evening preaching service for some time, but it is hoped that condition may change in order that these services may be resumed.

We are trying to "keep the camp fires blazing," but at times it seems a struggle. We hope that the way may be opened that Brother Butterworth may have some assistance in the work here.

Stewartsville, Missouri

November 9.—The past month has been a scene of many social activities for the young people of the branch.

On the evening of October 13 sixty friends of Sister Stella Wood surprised her, it being her birthday. The evening was very pleasantly spent playing games.

On Halloween night Brother Z. J. Lewis and wife entertained fifty of their young friends. Their beautiful home was converted into a Halloween rendezvous. Jack-o'-lanterns, masked dummies, ghosts, and the witch of Halloween with her fortunes, lent much to the spirit of the occasion. All entered into games and contests and had a happy time. A lunch of sandwiches, salad, pickles, and pumpkin pie was served. All the young people agree that Brother Z. J. Lewis and wife are most gracious host and hostess.

On Friday night of this week the young and old of the branch will meet at the home of Sister Mary Ault for a social.

Sunday, November 13, Brother Twombly is to begin a series of meetings at Stewartsville. We hope for good weather, so that all may come.

Last Sunday morning sacramental service was conducted, Brothers Z. J. Lewis and S. J. Hines presiding. The former admonished us to be more free in giving oblation. It was timely advice, for when we look about us at our many blessings it should behoove us to do all we can for the less fortunate.

Brother T. T. Hinderks was with us in services, and his testimony was an inspiration and comfort to all. We trust that strength may be given Brother Hinderks that we may have him with us in prayer meetings throughout the winter months.

We have had several musical treats for Religio. Last Sunday the orchestra was with us. They presented a fine program. On the evening of October 30 the Four Leaf Clover Quartet presented the entertainment. It was very good and enjoyed by all. Members of this quartet are Stella Wood, trombone; Mildred Hidy, clarinet; Veneta Hinderks, saxophone; Violet Hinderks, violin; Charlotte Woods, piano.

Each has exceptional musical talent, and we consider their programs a treat.

The Department of Women is a busy group, preparing for a bazaar to be held some time in December. These women are a band of very conscientious workers and are doing a great work.

Moorhead, Iowa

November 14.—Moorhead Saints have been trying to keep the gospel banner afloat. Regular services have been held at the church, besides some outside preaching. About every second Sunday, one of our representatives occupies at the Jordan church, Brother John Boswell occupying on November 6, and Brother Mark Jensen two weeks previously.

Several of our number attended part of the quarterly conference at Logan last month. Among those who went were T. O. Strand, John Boswell and family, Sisters Clara McDonald, Dena Mortensen, and Etta Jennings, Brothers Loren Millard, Cecil Pellissier, Arnold Adams and family, and Brother and Sister Mark Jensen and daughter Aleta.

The pageant "Remember Cumorah" as presented by Logan and Missouri Valley Saints was so much appreciated that our branch sent an urgent request to our brothers and sisters to reproduce it at our church. They were unable to do this. However, several Moorhead Saints motored to Pisgah and enjoyed the privilege of seeing it there. Among those who went were Brother and Sister Perry Mann, Brother and Sister Fred Pellissier, and Brother and Sister J. W. Townley.

Brother J. W. Lane occupied the Moorhead pulpit on October 23 at the morning service. We always welcome his fatherly visits in our homes, as well as the splendid advice and counsel given us by him from the pulpit.

Sister Lem Simpson is still confined to her bed, having been ill for ten weeks. Her faith is strong in the gospel, and she appreciates the prayers of the Saints and feels that if it is the Lord's will her health will be improved.

College Day was appropriately observed. The usual forenoon services were dispensed with that there might be more time given to honor Graceland. The program consisted of a beautiful instrumental solo by Sister Ruby Inlow; an address by Mark Jensen on "Benefits derived from attendance at Graceland, scholarships," etc.; an address by Sister Sarah Hoffman based upon her experience as cook and helper at Graceland something like twenty years ago as compared to the modern conveniences had today. Sister Hoffman feels that there is still the same loyalty and love among our college young people as was manifested in years gone by. An original "stunt" by Brother and Sister Arnold Adams, assisted by Brother Cecil Burton, was next on the program. A home scene in which Sister Aurelee was engaged in the family mending while Brother Arnold read the news was presented, being interspersed with appropriate songs by Brother Cecil, the first, "Home, sweet home." The weather report was followed by "It ain't goin' to rain no more." Following an account of Grandma Townley's ninety-second birthday party (her birthday celebration is quite an annual "affair" with us and was held on the afternoon of October 18 and attended by sixty of her friends), "Silver threads among the gold" was rendered. Several items regarding Graceland's progress and her students known to us were read from the *HERALD*, *Record*, etc., and followed by Graceland songs. Sister Lois Scott, of Omaha, another Graceland, who was visiting among us, favored us with a lovely piano solo. About thirty dollars was collected for the college offering.

Following the morning service, the majority of the Saints united in a basket dinner at the aid house and enjoyed a happy social visit while partaking of the meal. Several met

at the church and practiced Thanksgiving songs in the afternoon.

The evening service consisted of a union meeting at our church of the W. C. T. U. A fine program was rendered by members from both churches, and there was a good address given in behalf of the cause of temperance by a lady from Council Bluffs. This completed a very busy but beneficial day. What a source of comfort it is at the close of day when we lay our tired bodies down to rest to feel that the day has been well spent in active service for the Master's cause, in doing good to humanity. Service—what a privilege!

Sister Mildred Querin and little daughter, of Marcus, Iowa, were present at services Sunday morning, November 6. We appreciate having our scattered members get home and meet with us.

Recently our hearts were made sad when we learned of the death of Brother Fred Oviatt, of Woodbine, also Grandma Adams, of Logan, and of the critical illness of Brother Charles Blackman, of Opportunity, Washington. Brother Blackman was a member of this branch for many years.

The Department of Recreation and Expression carried out a very successful Halloween party at the home of Brother Bert Mann and family. Much innocent fun was indulged in by young and middle aged, after which delicious refreshments were served. Much credit was due those having the affair in charge for the splendid way the event was engineered.

While practicing basket ball at school a few weeks ago, Nina Burton was accidentally hit on the back of the head with the ball, which rendered her unconscious for a short time, after which she was taken to the home of Brother and Sister Lynn Wilson, where she is boarding. Shortly afterward she again lost consciousness. Friends and home folks were summoned to her bedside and were unable to arouse her. Elders T. O. Strand and Mark Jensen were called. After administration she at once became conscious and conversed with loved ones. In a couple of days she was back at her school duties as usual. This we regard as another manifestation of God's love for his children.

We are planning to celebrate Thanksgiving by holding a prayer service in the morning, basket dinner at the aid house, and a preaching service in the afternoon. We are hoping that the attendance will be large and the day successfully observed.

Sister J. B. McElwaine and daughter, Sister Glenn Wilson, accompanied Mr. McElwaine on a visit to relatives at Sioux City Sunday.

May we ever strive for the upbuilding of the Master's work.

Davidson, Oklahoma

November 14.—Davidson Branch is still moving along at an encouraging rate.

A pleasant occurrence marked Sunday, October 23, when Sister B. A. Howard and family, of Erick, Oklahoma, drove over for services. Mr. Howard asked for baptism. Brother Z. Z. Renfroe baptized him and his three sons, also Mrs. Loyd Fisher. We are surely glad to have this number added to our branch.

Brother Howard is superintendent of one of the schools at Erick. His conversion was brought about through Sister Howard's religious training of the children. Each night they would have their study from the church books, also their prayers. Therefore great fruit has been borne as the result of this labor.

We all are rejoiced to have Brother Lew Carrow's family back with us. They are assets to the branch.

The sisters have recently served two chicken dinners, the first netting them nearly seventy dollars, the last about forty-five. These women are planning to buy a lot near the

center of town on which to build a new church at some future date.

Sunday night services are having large attendance. Everyone is enjoying the pastor's sermons. We believe each sermon is better than the one preceding.

Springfield, Missouri

November 15.—Though the attendance was not large, our district conference passed away very well. Bishop G. W. Eastwood was with us and gave us some very good and timely advice, and all appeared to enjoy his counsel and advice.

Our branch business meeting was held the following night with a very large attendance, and the following officers were elected for the year: Branch president, Elder F. M. Reynolds; assistant, Elder Henry Sparling; chorister, Herman Plumb; organist for church and Sunday school, Jenett Bootman; superintendent, Grace Palmer; assistant, F. M. Reynolds. The remaining officers were sustained for another year.

Improvements on Springfield church building are about completed. On the financial side of this endeavor, the Department of Women and Temple Builders proved themselves strong factors. With our building now complete, we are hopeful that we shall be able to put on a real missionary effort. The branch has felt the need of this movement for some time.

Missionary J. T. Riley was in attendance at the quarterly conference, but Springfield Saints did not have the pleasure of hearing from him at that time. We are hoping we may have him to preach to us before very long.

The branch orchestra rendered some good selections at this meeting. It will be most helpful to hear often from this organization of musicians.

Rally Day at Nebraska City

Among the oldest branches in the Reorganization is the one at Nebraska City, Nebraska. It has made its contribution in bygone days, both in capable and consecrated workers and in tithes and offerings. This was originally the home of the Kemps, the Elvins, and other men of prominence in the early days of the Reorganized Church. And later, within the memory of the present writer, of Mark H. Forscutt, J. W. Waldsmith, the Self brothers—W. M. and R. O., and of H. A. Higgins. All of these are well known among the ministry.

All the names mentioned, with many others who might be mentioned, have either passed to the other side or moved from Nebraska City, and it has been a problem in recent years how we were going to find official material to keep the work going. But under the presidency of Elder J. Orville Preston, with the assistance of Reese Preston as priest, E. N. Byergo as teacher, and John Preston as deacon, we hope it has taken a new lease of life, and of continued usefulness to the church and to the community.

A rally day having been named by the district president at this branch November 13, the early morning found Saints from the surrounding regions wending their way by auto, and those in the city busy with preparations for an eventful day.

By 9.45, the hour set for the first meeting, the building was well filled, seven loads coming in from Lincoln, two from Plattsmouth, three from Union, and some from other places.

Sisters Robertson, Parr, and Dora Preston had the little folks in charge, while all above the junior age were assembled in the main room and were addressed by Lawrence Brockway and Ezra Oehring, two of the students in the University of Nebraska. Brother Brockway spoke for the

departments in general and for the Sunday school especially, while Brother Oehring represented the Department of Recreation and Expression.

We were pleased during this session to see among those entering the building the smiling faces of several of our old friends from Guilford, Missouri.

Brother Robertson was the speaker at 11 o'clock, using Ephesians 4:16, and showing that it is by that which is supplied by every member, officer, and department that the body is compacted and is able to make its increase unto the edifying of itself in love.

After this meeting, the Saints were invited into the dining room and seated around long tables spread with a bountiful and inviting dinner.

Brother W. E. Poague, of Lincoln, district chorister, had arranged for several special songs, which were well rendered and much appreciated. We hope to see our district make much advancement along song and musical lines in the near future, under direction of Brother Poague.

After a short song service, Brother Brockway was the afternoon preacher, his theme being "The spirit of Zion." It was a splendid talk and showed deep thought and clear vision. Many favorable comments were heard on the effort of our "boy preacher."

Supper was served in the dining room of the basement of the church, and the Saints enjoyed themselves socially till time for the early evening service, which was a service of song, followed by a short sermon on the duties, responsibilities, and obligations of sainthood, by Brother Robertson.

Those from a distance left with a warm appreciation of the hospitality of the Nebraska City Saints, and we trust that we left the Saints there with a feeling of closer relationship, and of renewed courage in the work we all love.
E. F. R.

Saint Louis, Missouri

Grand Boulevard at Carter Avenue, 4200 North

(Taken from the "Bulletin" of November 13.)

Brother John F. Garver, who was the special preacher from October 16 to October 30, delivered a series of ten sermons to the enjoyment and instruction of all who heard him. While he was comparatively a stranger to most of the Saint Louis congregation when he came to us, he won his way to confidence and esteem of all before he left. He carried with him the good will of the Saint Louis church and warm invitations to return.

The services altogether were enjoyable, and while the attendance might have been better, the spirit and attention of each service was exceptionally good. The musical features, under the leadership of Brother Bell, enriched the worship through the ministry of music.

Brother Garver's message is summarized as follows: "This is my beloved Son. Hear him!" This proclamation which characterized the first ministry of Christ and also the restoration in modern times, exalts Jesus Christ as the supreme Word of God and the complete Expression of the Divine Will. This supremacy stands unchallenged. In teachings, principles, ethics, helpful and sympathetic service to suffering and lost humanity, the unfoldment of spiritual ideals found in the New Testament are still unrivaled. He is the Word of God through whom the Infinite speaks to us and expresses his will and reveals his purpose. Through these teachings, doctrines, rituals, ethics, and the institutions of the church, are found the means of spiritual culture, and also the revelation of God's ideal of man. Those who have faith in that ideal amend their ways and seek to adjust themselves to God's will and purpose. Through baptism we signify our union with God and live a new life, establishing relationship with him. Through the laying on of hands, we submit to the control of God, in which the new correspond-

ences make a resurrected state, henceforth, recognizing new standards of value and judging all things—in the Spirit. Through the gifts of the Spirit of God, which are available now, the potential abilities, powers, and gifts, which are in every man constituting his possible personality, are cultivated and made perfect. Such a people make up the church, which as the body of Christ in organized capacity perpetuates and extends the functions which were distinctively Christ's revealing the will of God and achieving his purposes.

Any man surrendering to this new power and recognizing this new ethic, no longer lives to himself and for himself. His life, possessions, talents, and opportunities are the sacraments through which he serves for the good of all, rather than personal profits and selfish gains. This is the principle of stewardship.

When this spirit and these principles permeate the church of Christ, individually and collectively, there will be a new social order. This will be the fulfillment of the prophet's dream of Zion and the realization of the kingdom of God, the promise of Christ, and the hope of the apostles. Here will be the reflection of the Divine Beauty, the witness of God's presence among men.

Graceland Chats

(Taken from the "Graceland Record")

Chapel Prayer Meeting

Graceland held her best prayer meeting Wednesday night, when one hundred and twenty-nine students, including a few Lamoni High students, met in the chapel. On the platform were Mr. Cheville and two students. Mr. Cheville presented as the theme of the meeting the beginning of the Boy Scout pledge, "On my honor I promise—" He pictured the value of one's honor and the valuelessness of a lack of honor.

Following the remarks were twenty-seven testimonies, in which those participating realized the responsibility they had, to represent a home, a church, friends, a school.

The meeting was one of deep meditation, where young folks were recasting the lines of their lives and making certain resolves. It was a meeting in which all participated, whether in spoken word or not—a meeting in which all were a part.

Attend Convention

The state convention of the Educational Society of Iowa met in Des Moines the last three days of the week, beginning Thursday. President Briggs, Dean Lonzo Jones, Forest Roberts, and Dean Esther C. Gates from the college attended the convention.

Dean Jones addressed the college section of the convention on the subject, "Arranging a personnel in the small college."

General Chapel

Friday chapel opened impressively with a violin solo by Verna Schaar. After the Lord's prayer by the student body, the Athenian Quartet sang a beautiful response. The spirit of Graceland was felt strongly at this chapel, and the song, "Oh, come, ye sons of Graceland all," furnished an appropriate background for the program which followed—the challenging of the students to support the Acacia of 1928.

The subject was presented by Raymond Smith, editor of the Acacia, and Harry Emmerson, business manager. It was suggested that each student use his available two cents to write home for the cash necessary to obtain a copy of the annual. A unanimous decision was made to keep the Acacia of the same superior quality, which proved again that the Acacia as a "cross section of Graceland College" means much to the student body.

Sunday Services—Oratorio

Sunday being sacramental Sunday, the choir gave its usual concert in the evening. Miss Hatch sang a sacred solo,

"Open the gates of the temple." Stanley Barrows played an appropriate trumpet solo. The Oratorio Society sang "Jerusalem," with Grace Lane singing the solo part to the anthem.

A sermonet on "The business of living" was given by A. R. Gilbert. When "Willie" talks, he has something to say, and says it. He set forth some valuable principles in the matter of our common problem of living. His summarizing sentence was: "Before making a decision, consider whether or not you want the consequences and how much it will cost."

Graceland Students Wed

Sunday night, in the presence of a few friends, Miss Alice Kaestner, only daughter of Mr. and Mrs. Henry Kaestner, was united in marriage to Mr. Henry Methner, of Claire, Michigan. Preceding the ceremony, Miss Mabel Carlile sang "At dawning" by Cadman, and "Because" by De Hardelot, accompanied by Byron Neville.

Just at seven o'clock, to the strains of Mendellsohn's wedding march, the bride and bridegroom approached. Mr. Roy Cheville, the officiating minister, preceded them to the altar, banked with white chrysanthemums, where the single ring ceremony was performed.

Mr. and Mrs. Methner will live with the bride's parents during the remaining part of the school year and will continue their studies at Graceland.

Mapleton, Kansas

We have been dilatory in writing concerning the work in Mapleton. However, it is not because we have done nothing; on the other hand, we feel that as a band we have had a profitable year thus far. The Saints are in a better condition, spiritually, than they have been for several years. Unity, love, and peace seem to be the watchwords. Out of a membership that is represented by thirty-five families, all are regular attendants except two.

Several events of note have taken place since our last chronicling. These we shall list as follows:

On the third day of July we held an all-day meeting with regular services in the morning, preaching by Lee Quick, after which we went to the water's edge, where the pastor, Hollie Dennis, was permitted to baptize nine precious souls into the kingdom. A basket dinner was served, after which a confirmation and prayer meeting was held. Preaching service in the evening was introduced by orchestra and choir work.

On July 4 the Saints operated a stand requiring a lot of consecrated, unified effort to make a success. However, after the din of battle had cleared away, we found seventy-five dollars and twenty-five cents on the right side of the ledger.

A wonderful two-day meeting was enjoyed by the Saints on the third and fourth of September, the autumn weather being ideal for the occasion. A good spirit prevailed throughout the two days, and everyone present felt strengthened to move on and work more earnestly and diligently for the one great goal. Saints were present from Arma, Girard, Eldorado Springs, Prescott, Fort Scott, Independence, and other points. The first meeting was held Saturday morning, it being a prayer service, followed by a problem meeting in the afternoon, and preaching in the evening by Bishop B. J. Scott. Sunday morning came with a Sunday school session, preaching by Amos T. Higdon, and at the noon hour a basket dinner was served in the city park to over two hundred and fifty people. At half past two a splendid prayer meeting was had, Brother R. T. Walters, district president, presiding and being assisted by Missionaries Lee Quick and Amos Higdon and twenty-five members of the priesthood being present. The evening sermon was by B. J. Scott.

We greatly appreciate the coming of Aunt Mattie Hughes into our midst this winter. She is staying with her sister-in-

law, Mrs. H. C. Hughes. Aunt Mattie has been on the sick list but is some better now.

All summer we had planned a series of special meetings for the fall, so on September 25 they were begun with Elder J. W. Paxton as speaker. Rain immediately made its unwelcome appearance and stayed with us for about ten days. After the weather cleared up, Brother Paxton's throat became affected so that he had to leave on October 9. We were sorry to see him go, for he had made a favorable impression while with us. An S. O. S. call was sent to Brother W. E. Haden, and, although he had an appointment for another meeting, Monday night found him on the job. He certainly looked good to us, and an interested crowd of two hundred people awaited his arrival. His first two weeks of sermons were on the program of the church; the third and last week was more of a missionary effort. On account of his appointment made at Coal Hill before coming to us, Brother Haden felt that two weeks was as long as he could stay with us, so accordingly at the conclusion of his first two weeks the meetings were closed and he was preparing to leave for Coal Hill early Monday morning. But before sunup a call came from one of the most beloved couples in this community that they could not wait any longer, and consequently a sunrise baptismal service was conducted by Brother Haden. After this experience, meetings were taken up for another week, resulting in the induction of nine more souls into the church by Elder Haden and the pastor.

An all-day meeting held on the last Sunday of October was attended by three hundred people. Attendance all day was fine, and interest ran high. The whole community was stirred up. The only sad part was that Brother Haden could not stay any longer. A banquet and program were given in honor of the new members on Friday night, after the close of the special meetings. Lunch was served to about two hundred and fifty people. An orchestra from Blue Mound helped us at this function and occasionally during the meetings. We can not measure the good or estimate the value of these meetings to us.

A pound, tacky, and surprise party was given in honor of our pastor on November 9. The party members met at the church and drove to his place in a body. Then all gathered outside the house and started singing the good hymn, "The old, old path." Everyone present was young, even though old, because each member joined in playing games and acting as young children as much as they possibly could. There were present old maids, school girls and boys, hoboes, etc. Brother Hollie received many useful pounds, and the pound party turned out to be a *pounds* party. He appreciated the gifts, but more the spirit in which they were given—the spirit of cooperation among Saints.

Burlington Loses Good Worker

BURLINGTON, IOWA.—After suffering intensely for six days, Elder John J. Jenkins passed away on October 23. A ruptured appendix, followed by two operations, caused his death. The best of care and the city's best physicians and surgeons did all that was humanly possible. It is probable that Brother Jenkins submitted himself to their care too late for successful results.

Brother John was administered to several times, and a wonderful degree of the Spirit of God was poured out upon the Saints of the branch in two special prayer meetings held in behalf of the afflicted one. The Saints were made to fully sense that Brother John was in the hands of God. It did not seem to us that we could possibly afford to be without the service of our brother. He was very active in all of the branch activities, ever willing to do his part cheerfully. A faithful member, administered to by men of integrity, "If they live they live unto me," saith God, and "If they die, their sins are forgiven and they die unto me."

DANIEL B. SORDEN.

Mallard, Iowa

November 11.—Our faithful few are striving to keep the Lord's work on the move, each one doing his bit as we travel along.

Sister Hill and family, of Ayshire, met with us October 16.

Some of our members attended conference at Cherokee October 23, so attendance at home was small. However, regular services were held, and we were glad to have our brothers and sisters avail themselves of the opportunity to attend. It was a great thing to be prepared to fill the vacant places, and God blessed us in so doing.

The Department of Recreation and Expression held its Halloween party at the home of Elder Robert Fish. Brother and Sister Fish enjoyed the social time and were glad to have us come. About forty were present, perhaps half of them being nonmembers. A good program was given, after which the evening was spent in playing games. We were glad to have Brother Ellis Bedwell with us. Refreshments were served, and we enjoyed a splendid evening. We hope to have many such gatherings during the winter.

Brother Bedwell spent a week here, holding meetings every evening. He spoke mostly on the program of the church. He brought out many new and good thoughts, and his efforts showed that he is striving to fill his office and calling in a profitable manner.

On October 30—Graceland College Day—we had arranged a program, but Brother Bedwell being with us was called upon to talk as a student of the college. He told us many good things and tried hard to impress upon our minds what our college should mean to us.

A good attendance and fine spiritual communion service were had on sacramental Sunday, November 6. Brother and Sister Peterson, Brother and Sister Person, and Sisters Ida Horne and Jane Crane, of Albert City, Brother and Sister Herring and son Robert, of Charles City, were visitors. We are pleased to have our brothers and sisters meet with us when they can.

Kentucky and Tennessee District Baptize Thirty-five

In a few brief words I shall try to express our appreciation to our heavenly Father for the wonderful blessings he is bestowing upon us here at Foundry Hill and also throughout the Kentucky and Tennessee District. I am glad to say that the Lord has not forgotten us. He is pouring his Holy Spirit out upon us more than ever before. Why? Because we have humbled ourselves before him and have united our efforts before him. My dear brethren, I would to God that we might all humble ourselves and realize the beauties and blessings that are in this great gospel.

A word concerning the condition of our branch and the district may be of some benefit to HERALD readers. When our reunion began, we were at a very low ebb spiritually. But the Lord was good to us in sending us Brother Thomas Newton as missionary. Brother Newton is the man for whose help we have been praying. Elder J. O. Dutton was with us during our reunion and did a good work while here.

Since July we have had the privilege of baptizing thirty-five, and there is still a number yet to accept the gospel. One of those baptized was a woman ninety years old.

District conference convened with Foundry Hill Branch. Although weather conditions were bad, we had a large crowd. The Holy Spirit was felt in our midst. We were happy to have Apostle Roy S. Budd with us, and his beautiful sermons have given us a better theme for life. There were six ordinations: Brothers Robert Warren, J. P. Jimmerson, and C. B. Gallimore to the office of elder; E. M. Seaton, priest; T. W. Paschall, teacher; Homer Ross, deacon. We want to

say the work at High Hill and also Bethel is progressing nicely. We are hoping to get the other branches to work.

I want the Saints in Kentucky and Tennessee to cooperate with me. Remember, Saints, of what we have we owe the Lord a tenth. I do pray that we may do our duty. I want to be as the Doctrine and Covenants says we must be if we assist in this work, humble and full of love.

The Saints all love Brother Newton. He is doing a great work here.

My prayer is that the district will progress.

PURYEAR, TENNESSEE.

C. B. GALLIMORE.

Lees Summit, Missouri

November 15.—October 16 at Lees Summit Branch Brother McWethy of the presidency of the Holden Stake, presented the name of Brother Marshall Martin, of Independence, for our pastor. This name was accepted by the branch. Brother Martin comes to us highly recommended by the First Presidency, and, although he has been with us only a few weeks, we think he is a fine young man, ready to sacrifice in many ways for the upbuilding of Zion.

Sunday morning, October 23, President Floyd McDowell was with us. It is always a great pleasure to have Brother Floyd with us. He gave encouragement to both young and old, urging them to greater activity in the cause. At the evening services we were again made happy to hear Brother McDowell's father.

Sunday, October 30, at the morning hour Brother T. S. Hartnell was the speaker. We feel ourselves very fortunate in having such efficient men to present the gospel in these latter days. At eight o'clock College Day was observed. With us was one of the college boys of the church, Brother Leslie E. Flowers, who gave a lecture while pictures of Graceland and the men and women who have made our college, activities of the school, etc., were shown upon the screen. We are thankful we have such a place for our boys and girls and hope all who can will not miss the opportunity to join that student body. A very good collection was received.

Sacramental service was one long to be remembered by Lees Summit Saints. A spirit of reverence was manifested by all. Brother Martin was assisted by Brother R. V. Hopkins, of Independence. The prayers and testimonies were uplifting and inspiring, and the nearness of our Savior was felt in our midst. Elder Hopkins arose, and with the Spirit resting upon him gave us a message both in prophecy and in tongues to cheer and comfort us and to warn us to be faithful. Our hearts were deeply touched.

A series of meetings began Sunday, November 13, with Elder William I. Fligg as the speaker. Attendance is good, being composed of members and nonmembers. His theme throughout the meetings will be, "We are laborers together with God for the upbuilding of his kingdom." If we are laborers together with God, we must be of service to him. Also "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Elder Fligg has the prayers of the Saints that the seed of truth may be sown in the hearts of those around us.

We appreciate the help of Independence people, Sister Hattey, Sister Weaver, Brother Friend, Brother and Sister Cox, and the junior choir of Walnut Park Church, with their director, Sister Margaret Gard. Sister Gard asked us if we were giving our services as those girls were. I wonder if we are giving our services to carry on the work as our forefathers, or are some of us in doubt and falling by the way-side? It is good to see the young preparing themselves to carry on the work.

The Department of Women is working to wipe out their church debt this year. They will hold their annual bazaar on December 9 and 10.

A Halloween party was given at the home of Brother and Sister Childers, which entertainment was enjoyed by about sixty in number.

Central Los Angeles Branch

Corner Thirty-ninth Street and Grand Avenue

(Take "M" car, going south on Broadway; get off at 39th and Grand.)

Since the district conference of Southern California two months ago, the Los Angeles Saints have pressed forward with greater vigor than ever before. The peace and good spirit of the conference have had a far-reaching influence. Under the splendid organization of our pastor, Gland A. Smith, the priesthood have set out to visit the members, and already their faithful efforts show worth-while results in greater attendance at services, increased spirituality, and a closer touch with members who are ill or who can not attend church because of other hindrances.

A correction should be made in the account of Southern California conference, published in SAINTS' HERALD of October 12. The account begins on page 1199, but the mistake occurs in the latter part of the second paragraph of the first column on page 1200. Beginning on the eighth line it reads: "Superintendent Women's Department, Sister Gregory, Long Beach"; and it should read, "Superintendent Women's Department, Sister Cameron Stewart, East Los Angeles."

The Wednesday evening prayer meetings are a spiritual feast. Testimony, prayer, and song follow the theme suggested by the leader, and it seems the greater the unity along this line, the greater is the spiritual blessing to one and all. Attendance at prayer meetings has increased four-fold during the last ten months.

During the last few weeks, Apostles Gillen and McConley and Patriarch W. A. McDowell have favored us with visits and discourses. Their sermons have been instructive, encouraging, and uplifting. We like to have them come our way.

The local publicity agent reports an increasing call for copies of the Book of Mormon, Doctrine and Covenants, and Bible; also that a number of Saints have ordered books and papers as gifts for others.

Graceland College Day was most appropriately observed in Los Angeles. The entire eleven o'clock service was turned over to former Graceland students. Short talks were given by several and music by others. Graceland would be proud to hear the good things said about her by various speakers, and much amused at some of the escapades they experienced when within her sheltering walls. The purpose of Graceland, the need of religious education today and our part in supporting this institution were some of the topics covered. At the evening service the pastor spoke on "Our creed." He quoted the many passages in Doctrine and Covenants that not only sanction, but command improvement of one's mind by study and observation of peoples, countries, books, and nature, the seeking of *all truth*.

Under the leadership of Brother L. L. Sutherland, the Sunday school is moving forward, as is evidenced by increased membership and lively interest in department activities. The monthly teachers' meetings are giving us an opportunity to work out some of our problems that heretofore have gone unsolved.

The primary department is missing one of its classmates, little Amy Ruth Lewis, who is in the hospital. They have taken her a doll, books, and sent birthday cards, all of which were enjoyed by not only Ruth, but by other children in the same ward. Ruth is doing nicely now, and we hope she will be with us soon.

Halloween festivities were in charge of the Women's Department. A large crowd was present, and a great deal of amusement was created by the many masked faces and novel program numbers.

Last week the Boy Scouts, with their scoutmaster, Brother Richard Wagon, took a hike to Switzer's Camp in the mountains, four miles north of Pasadena. While they were around the camp fire enjoying a story, they were surprised by a thunderstorm, which necessitated quick action

in order to keep dry. It was quite an enjoyable experience to see how well the boys really could work together in an emergency.

A number of educational activities are now in progress. Sister Fern McConley is fostering a quartet composed of senior boys. We are expecting some numbers from them soon.

Sister Margaret Wickes Jones is teaching voice and pipe organ, which is a wonderful opportunity for our young people. Sister Jones and Sister Dana Crum have recently turned out another organist by their unselfish effort in behalf of others and the church.

Sister Laura L. Freie has a class in dramatic interpretation, composed of senior girls. Sister Freie has done some splendid work in dramatics, and we see great possibilities in her class of senior girls. "The rock," put on recently under the direction of Sister Freie, was perhaps the most impressive play ever given in the church at this place. The cast was well chosen, parts were thoroughly learned, and the players caught the spirit and beauty of the lesson set forth. The play was repeated at Santa Ana and was greatly enjoyed by all who saw it.

Recently Brother Newland, Sister Wallace, and others have brought lovely dahlias, chrysanthemums, and roses that have added much to the already beautiful auditorium. These gifts have been especially appreciated, as they were the product of the labor and care of those contributing them. Sisters Viola Bouge, Mabel Crum, and Lucile Crawford, and Brother Newland have made special efforts to arrange the flowers artistically.

Choir members are taking their places Sunday evenings now, as well as Sunday mornings. The increased interest and added service are much appreciated by all who attend. Mildred Nesser and the Crum quartet have furnished several vocal numbers this month. Pastor Gland A. Smith has sung a number of beautiful hymns, illustrating or emphasizing thoughts connected with the theme of various sermons. These have not only been impressive lessons as to the thought couched therein, but have also brought greater appreciations of Latter Day Saint hymns and renewed interest in musical activities.

Irwin Jenkins, cellist, and Sister Margaret W. Jones, organist, have given us some beautiful duets of late. The audience has been inspired and uplifted by this lovely instrumental music, and services following seemed to have been enhanced by it. Friday, October 28, a musical concert was given by Irwin Jenkins and others. An appreciative audience was present. Sister Jenkins has reason to be proud of her son, who is just entering upon a musical career as both a cellist and a vocalist. With his talent, training, and earnestness, he will undoubtedly achieve success. The offering taken at the close of the concert went to the organ fund.

The young people are getting ready for the Southern California young people's rally to be held November 19 and 20. A splendid program has been arranged. More about this later.

Utleyville, Colorado

We are continuing faithful here, and attendance is getting better all the time. We hold our Religio session Sunday evening before preaching, and every two weeks on Friday night have a program for the young people. The church is full at both meetings.

Brother Bullard was here a short time ago and gave us some good sermons. Also District President Bruce E. Brown has been here. Brother Brown always gives us good sermons, and attention is fine.

Our Christmas offering is steadily growing. Quite a bit was raised by the Saints' giving their Sunday cream and eggs. We hope to have over a hundred dollars by Christmas.

Mrs. I. N. De Long.

Fresno, California

November 9.—An item of interest to many is the marriage of Brother Alma Andrews and Sister Ona McClane, which occurred in the church Friday evening, October 28, Brother A. S. Votaw, pastor, officiating and using a ring service with the regular church ceremony. The church was prettily decorated with asters and greenery, and the wedding was well arranged. "The bridal chorus," from Lohengrin, was played by Sister L. W. Roberts, at the piano, as the bridal party entered. Miss Aileen Smith was maid of honor, and Brother Arch B. Fugate acted as best man. Preceding the wedding march, Sister Louise Roberts Kaiser sang. Mary and Irene Inman were flower girls, and little William Krazchel acted as train bearer. Brother and Sister Andrews were tendered a reception by the Department of Women of the branch. Brother Andrews will be remembered as one of the assistant superintendents of the district Sunday school. He is assistant pastor in Fresno and also Sunday school superintendent.

Brother L. W. Roberts is still faithful in driving to Sanger every Thursday evening; Brother Andrews has often gone with him. The members of the little group there are always faithful and appreciate the effort in their behalf.

Attendance in the branch has waned at all services, but those who come are still interested and desirous of carrying the work forward.

Kansas City Stake

Bennington Heights Church

The Saints are all happy, and a splendid feeling exists as the result of the series of meetings held by Elder Wilfrid Tordoff, stake missionary. Last Sunday marked the end of the two weeks' series of meetings, and it was with much reluctance that the meetings were brought to a close. To permit the young people to attend the young people's meetings at the Central Church, it was decided to discontinue the meetings; but Brother Tordoff hopes to return in the near future to continue his labors here.

Instead of the regular preaching service last Sunday morning, a testimony meeting was held. At all times there was some one on the floor telling of his joy and gratitude; and the meeting continued past the regular closing time. Testimonies were borne by the children as well as by the older folks; and one brother, who is not a member of the church, testified that he also was enjoying the spiritual feasts. He recently became a member of the Sunday school. The gift of prophecy was manifested.

The Saints have been brought closer together through their united prayers for Teddy Agin, age three, who has been afflicted with infantile paralysis. Teddy is not yet able to walk, but is able to support his weight on his limbs; and contrary to the prediction of the doctor, his legs are not becoming thinner, but are filling out. He is steadily improving.

Sister Emily Beaman, after being confined to her home through illness for several weeks, is now attending meetings at the church. Sister A. L. Meyers was not able to attend last Sunday on account of sickness of herself and her little daughter.

While the Saints are enjoying divine blessings, they are reminded to "praise God from whom all blessings flow," be humble, and show their appreciation by good deeds.

Second Kansas City Church

During the month of October, a series of meetings of one week's duration was held, Brother V. D. Ruch being the speaker. The sermons were edifying and educational, and the meetings were fairly well attended. Sister Ruch was present and assisted in the song service; also rendered a number of solos, which were enjoyed and appreciated.

A Halloween party was given by the Sunday school for

the benefit of the young folks, which was well attended by both old and young. All seemed to enjoy themselves.

Brethren H. A. Higgins, F. A. Evans, and H. R. Higdon have occupied the pulpit during the preaching hour at various times. Each one was blessed in the effort to encourage the Saints to live nearer to God, to study and learn and be workers together with God to make the world better.

A few weeks ago the little daughter of Brother and Sister David Graham was accidentally shot, pneumonia developed in the wound, and although physicians gave them no hope for her recovery, yet through the administration by the elders and prayers of the people, her life was spared and she is now as well as before the accident. The family is deeply grateful for the blessings of God to them, and we all join with them in praise and gratitude because the God who did the sea divide and let his people through is still the same.

Sunday school and Religio are doing well; all other meetings well attended.

Mount Washington Church

November 9.—Elder W. D. Tordoff, the missionary for Kansas City Stake, recently concluded a series of meetings at the Mount Washington Church.

Prior to the beginning of the meeting, the local Saints organized their church into two groups for the purpose of conducting a friendly contest to promote attendance and interest in the meetings. All participating in the contest recognized the need of subordinating the contest to the real purpose of the occasion, and worked together in such a spirit of friendly rivalry that there was a uniformly splendid attendance every night.

The total attendance for the series lasting two weeks was sixteen hundred and thirteen. Mount Washington has a membership of one hundred and ten and is located between Independence and Kansas City. The meetings attracted many of the Saints from both of these places.

There was a good, consistent attendance of nonmembers each night, and Brother Tordoff enjoying good liberty held their interest. At the time of this writing, eight have been led into the watery grave to emerge into a newness of life. The message found lodgment in many hearts, and we feel sure that others will cast their lot with God's people as a result of the meetings.

By common consent the local Saints agreed to engage in a moment of prayer at half past twelve each day during the period of the meetings. A short vesper service was also held each evening before the song and preaching services. Of a surety our heavenly Father does recognize the united and humble sincerity of purpose of his people, for the peaceful presence of his Spirit was enjoyed from night to night.

On Friday night of the first week of the meetings, following the regular service a short social was held. Simple refreshments were served, several games were played, a number of songs were sung, and the large crowd went home happy and much better acquainted with one another. The following Sunday the various families brought well-filled baskets to the church, and an old-fashioned basket dinner was enjoyed at the close of the eleven o'clock service.

Splendid musical numbers were contributed, and a number of our brothers and sisters came from Independence and Kansas City to sing and play for us. Brother Tordoff's musical contributions with voice and guitar were enjoyed.

The meetings closed October 23. However, Brother Tordoff returned the following Wednesday night to make plain to another large and deeply interested audience the distinction between the Reorganized Church and the Utah Church.

The local Saints were much encouraged by the series of meetings, and rejoice to know that our heavenly Father was pleased with the effort. The result of this series of meetings is another evidence of God's willingness to supplement the efforts of his children with his Holy Spirit, if they will move forward with humble, united courage, to gather other sheep into the fold. "There may be some at your very doorstep who will enter into the kingdom if you will seek them out with divine assistance."

Central Church

The main auditorium was filled to capacity last Sunday morning, and at the 11 o'clock hour Elder Cyril Wight spoke to an appreciative audience and urged that we do not permit ourselves to be turned away from our tasks of life because of what some one might say. The question was asked, "What are you weaving?" He pointed out very clearly there were those who were permitting their talents to be buried because of the useless things they were doing that in the final analysis will have nothing to do with the upbuilding of the kingdom of God. A quitter is contemptible in the sight of God and man, and we should not permit ourselves to become cynical, for there is a direct relation between us as individuals and God; and while that relation to a certain extent has been measured in terms with our fellow man, it is to be determined upon the confidence with which we increase that relation and its richness and fullness with our heavenly Father. He urged that we get a clear vision, or we would not see our task. We lose the reflection of God when we lose our vision.

At 7.15 the stake orchestra rendered several pleasing numbers preceding the song service, which was conducted by Elder John Sheehy, more familiarly known to readers and radio listeners as "Uncle John." It was the beginning of the young people's meetings, and the audience filled every seat available. The opening song was No. 141 of Zion's Praises, "Onward, Christian soldiers," and under the direction of Brother Sheehy the singing was very much inspired, and the Spirit of God reigned throughout.

Apostle "Danny" Williams was the speaker, and as his sermons are to appear in the HERALD under a separate caption, we will not endeavor to consume space to tell you of the wonderful message that he presented each night.

On Monday night a terrific rain came up at about seven o'clock, which prevented a large attendance, but one of the touching events of the evening was when Brother Sheehy called to those present to come closer to the altar for the benediction that we might be close to the hallowed influence of the Spirit of God and receive his blessings ere our departure.

We wish that the isolated Saints who read these columns could have enjoyed the messages that were rendered through the gift of song. Each of the fourteen churches contributed some musical number, which proved a sweet communion to the soul of man that he might be prepared to drink from the word which was to follow. The S. W. S. Ladies' Quartet (service with song) rendered several numbers at different times, and each time was requested for more. Each church had a captain, with an honor roll list of the members of their church. Northeast Group won first place for the entire week, having ranked first in percentage of their enrollment each night, with the exception of one.

Sunday, November 20, the entire day was given over to quarterly conference, Apostle Williams being the speaker at eleven o'clock. The afternoon was given over to prayer service, women's meeting, and priesthood meeting.

The stake orchestra rendered a beautiful service at 7.15, and at 7.30 Brother Sheehy wielded the baton. After a good song service, Apostle Williams addressed the congregation, his subject being "The challenge of the Christ of 1927." At the conclusion of the service, Brother R. L. Bishop, in behalf of the young people, presented Brother Sheehy with a bill fold which contained four new five-dollar bills, a token of our appreciation of his service during these meetings. After accepting it and telling us of the wonderful time he had with us and of the new friends he had made, Apostle Williams was then presented with a like bill fold and a brief case. He stated he was pleased to have been with us and had received courage and strength by so doing at a time when he needed it most. Thus the 1927 series has closed, and we have gone back to our respective churches, feeling strengthened and encouraged and better prepared for the battles of life.

The infant daughter of Brother and Sister Blue was blessed at a recent meeting and given the name of Betty Jane.

Mr. and Mrs. Allan Rush (Hazel Hidy) announce the birth of a daughter, born Armistice Day, November 11.

A Thanksgiving dinner will be served at the church at 12.30 for the nominal price of seventy-five cents a plate. It is anticipated a number will attend and enjoy the good fellowship, and an invitation is extended to neighboring Saints.

Idaho District

November 6 Brother Calvin H. Rich and I closed a splendid meeting at Boise, Idaho. The Saints did everything they could to make this effort a success. About forty dollars was paid for advertising purposes. Handbills were taken to most of the doors in the city by Brother Rich, myself, and each family in the branch. However, we did not get the attendance of nonmembers we expected, on account of bad weather and an epidemic of infantile paralysis. This disease has made itself evident in a number of the cities of this State, and the schools in many places are closed.

On the last day of our meeting, the Lord through Elder Rich gave the Saints a very comforting message, saying that if they were faithful they would increase in number until the building they now have would be filled. One brother who was baptized was told that if he were willing to do the Master's bidding, God would make of him an instrument for good among men.

Boise Branch has a splendid group of men and women. They have bought a good church building and will pay for it, for each is willing to do his part. And these members are not neglecting first to pay their tithing. Brother Earl F. Hoisington is at present the branch president, and he is supported by leved-headed men who hold the priesthood, Brothers John Cato and David Vantrump, also Brothers Hull, Jackson, and Anderson. These men are strong and sound in the faith. In the walks of their daily life they talk that which they preach in the pulpit.

We have but four branches in this district. There are, however, many scattered Saints, and they need attention. And this attention can not be given them except to a limited extent, since I am working alone.

At Hagerman Brother Silas Condit is branch president. This branch is one of the oldest in the State. Judging from what they tell me, it seems that nearly every one of the leading men in the church has been here at one time or another; that is, every man except the president of the church. On this point Idaho District is rather inclined to find fault.

Brother Condit is doing splendid work. He is a young man and earnest in his labors. Attendance at church is good; Sunday school also is well attended. They are putting some improvement on the church building, which will help preserve its appearance and usefulness.

Filer Branch is in charge of Brother H. P. Hanson, a man who loves the Lord. Saints at that place have no church building in which to meet. They are at present holding Sunday school and other services as well in the residence of Brother James Winegar. They have in mind the procuring of a building of some kind in the near future. Some fine young people are in this branch. The membership of this band is respected by nonmembers.

The branch at Rupert has Brother Arthur Condit at its head. He is doing well. A splendid building is owned by Rupert Saints, and they are out of debt. Brother R. C. Chambers has moved back among them and will be a great help. This is among the best branches of the district.

From my standpoint I see a big improvement in conditions. There are only a very few who are unsettled in their course Zionward. I am praying the Lord of the harvest to send more men into the field.

HAGERMAN, IDAHO.

J. ARTHUR DAVIS.

YOUR HERALD SUBSCRIPTION—DON'T LET IT LAPSE

Independence

Stone Church

"The greatest thing for which to be thankful," was the subject of the sermon by Elder W. D. Tordoff at the Thanksgiving service in the Stone Church Sunday morning. The "greatest thing" to Elder Tordoff is the restored gospel of Jesus Christ and the church which believes in a God of today and in the gifts and fruits of the gospel.

The congregation sang, "Come, ye thankful people, come," as the opening hymn. The Stone Church Choir, under the leadership of Paul N. Craig, presented the cantata, "The landing of the Pilgrims," by Coerne, Albert Brackenbury sang the baritone solo parts. Elbert Dempsey, tenor, sang a solo, "Thanks be to God." Elder D. O. Cato was in charge of the service, with Bishop J. A. Becker assisting.

Elder Tordoff read from Saint Luke, chapter 6, for the scripture lesson. He then discussed many of the things for which thanks might well be given: homes, mothers, country, freedom of opinion, and property. He spoke of some things which others "have not," for which those enjoying them should be thankful: health, hearing, speech, and sight.

"Be not hasty in branding people with labels which handicap them," says Elder Tordoff. "I am thankful for the desire to examine myself, and for a Father who looks beyond my faults and sees the good in me and in others." There is no such thing as two absolute classes, one all good and one all bad.

Using the apt illustration of a boy shouting up the mountain side and hearing the echo of his voice returned with the selfsame words, Elder Tordoff pointed out that one receives from the church, from life, or anything else in proportion to that which he puts into it.

Speaking of appreciation of friendships, he said, "We do not lose our friends through death, but through unkindness and misunderstanding."

Evening Services

Religio program Sunday evening was of unusually pleasing variety. It began with a violin solo played by Mildred Hill. There were readings by Eleanor Ruth, Dorothy Marie, and Jane Fairbanks, and a well-executed piano solo by Emma Jean Etzenhouser. The little girls of the Department of Recreation and Expression are doing their part.

"The Lord has said in latter-day revelation that with none is he displeased except those who do not confess his hand in all things. When men permit the Lord to do so, he will direct the destinies of the nations. The ideal government is one led of God—theocratic. As a people, we believe the Lord intended that this magnificent land of ours should be used to God's name, honor, and glory. This week is set apart by custom and by proclamation of the President of the United States as Thanksgiving week." Thus Pastor C. Ed. Miller began his discourse at the Stone Church Sunday evening.

In an impressive manner he emphasized the blessings we have in the liberty we enjoy. An account of a visit made to the oldest ship afloat, the *Success*, a British vessel used many years ago to carry prisoners to Australia, was most interesting.

The American characteristic to boast of the advantages, the progress, the beauties, etc., of the United States, Elder Miller thinks, is only another way of expressing gratitude for the many blessings we as American citizens enjoy every day of our lives.

Beginning with the departure of John Robinson and his flock from England and their settling in Holland where they might worship according to the dictates of their consciences, Brother Miller carefully sketched the story of the Pilgrims and early American history; and by way of illustration, a series of lantern slides were shown to the congregation. Historic photographs of people, places, and things, such as Plymouth Rock, the house of Governor Bradford where the first

Thanksgiving was held, the first railroad, the national monument to the forefathers, William Penn making his covenant with the Indians, the Boston Tea Party, the room where the Declaration of Independence was signed, the Liberty Bell, Bunker Hill Monument, old North Church, Washington taking command of the Continental Army, Betsy Ross and the first Flag and many others were exhibited, and explanations were had from copies made of old records now to be found at Plymouth, Massachusetts.

Should not we of modern America who have so many blessings, be thankful for the brave work of our stout-hearted forefathers who established the annual custom of giving thanks to the heavenly Father for protection, crops, homes, and for their freedom to worship him?

A cornet solo by Earl Cox, accompanied at the piano by Mrs. Cox, was a special feature of the 7.30 song service. Congregational singing was led by Brother Francis Holm, Robert Miller at the organ, and Miss Voelpel at the piano. A solo was rendered by Job Negeim, accompanied by Robert Miller. In keeping with the theme of the evening's lecture, the congregation with Brother Miller read the song, "The breaking waves dashed high on a stern and rockbound coast," and then under the direction of Brother Holm sang the hymn. Brother Bert Taylor offered the invocation and benediction.

Liberty Street

Thursday evening, November 17, a chili supper was given at the church, sponsored by the young people's class of the Religio. After supper a program was presented. There were a vocal solo by Grace Edwards, a reading by Betty Crawford, a vocal solo by Evelyn White, reading by Bernice Boyd; and Erma Peek and Evelyn White contributed a vocal duet. Brother George Fender gave a reading. Proceeds from this supper will be used for the completion of the basement of the church.

The infant son of Mr. and Mrs. T. P. Cheet was blessed by W. E. Shears and Leonard White at the morning service on Sunday. At this hour Brother and Sister Fred Koehler gave a vocal selection, "It pays to serve Jesus."

Elder John Soderstadt was speaker for the morning hour, taking his text from Doctrine and Covenants 85:8: "And again, verily I say unto you, that which is governed by law, is also preserved by law, and perfected and sanctified by the same. That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willetth to abide in sin, and altogether abideth in sin, can not be sanctified by law, neither by mercy, justice, or judgment; therefore, they must remain filthy still."

The men of the congregation were in charge of the Religio program presented at the evening's session following the lesson study.

Elder George A. Gould was the preacher for the evening hour.

East Independence

On November 13, Pastor N. Carmichael was the morning speaker, and Elder John Davis occupied the evening hour. Both preached excellent sermons, their themes centering about the home, the duties of parents and children, etc. If all parents would try to build up a home such as these brothers pictured to us, Zion would soon be redeemed, and we would have a delightful place in which to live. There is too much laxity in our homes, and Saints should remember that homes are the foundation of the Zion of which we talk so much. When will parents rise up, sense their duties, and realize that they are responsible for the little ones God has intrusted to their care?

Pastor and Sister Carmichael went to Lamoni last Wednesday and were not with the branch on November 20. Elder Davis spoke twice on this Sabbath, giving us many things upon which to ponder.

A Thanksgiving service and basket dinner are planned for Thanksgiving Day, Thursday. Saints of the district hope for a large attendance.

Spring Branch

Elder John F. Sheehy preached a Thanksgiving sermon to a house filled almost to its capacity, at the eleven o'clock service Sunday morning, and Brother Snively occupied in the evening, speaking to a smaller but nevertheless appreciative audience. He held up Jesus and John the Baptist as two types of men reaching maturity under maternal guidance and paid a splendid tribute to motherhood, dwelling upon its influence in shaping the manhood of the world for the work that must be accomplished if God's will be done.

Some of the older Saints were commandeered to furnish part of the program for Religio Friday night. Brother Snively and Sister Mabbott were among those who responded with some of the zest of former days, and each "spoke a piece."

The prayer service Wednesday night was in charge of Henry Badder and Jesse Smith. This meeting was held in the primary room in the sub-basement on account of easier heating facilities.

Brothers Tankard and Brewer were in charge at the early Sunday morning prayer service. This was an especially good meeting. "Safely through another week" was the theme. The time was fully occupied. About thirty were present.

The Temple Builders' dinner given at the Stone Church dining hall last Thursday night was quite well patronized and netted about fifty dollars, which amount was turned over to the bishop. Many compliments were given on the quantity and quality of service.

The choir is getting in some solid rehearsals on the Christmas cantata "Bethlehem," to be given on or near December 25.

Council Bluffs Closes Week's Series of Meetings

Saints in the Council Bluffs congregation who have been members of the branch there for twenty-five or more years, said Sunday night that the series just closed was the greatest and most effective that was ever held in that place.

Choosing for his theme, "The faith of the mountain top," President McDowell treated various aspects of this subject in a most interesting way and drove home his argument with characteristic force. A full house every night, and especially on the two Sunday nights, when many were unable to gain admittance to the church, testified to the interest of the Council Bluffs Saints in supporting this project.

The young people organized intensively and gave their support without reservation. While the week's series was planned particularly for young people, yet every member of the congregation was cordially invited to participate.

Under the influence of beautiful music and inspirational preaching, many were enabled to catch a new vision of the gospel of Christ, and many voluntarily pledged themselves anew to the great tasks ahead, not only in sustaining interest in church affairs, but in missionary enterprise as well.

Although President McDowell was not in the best of physical condition, yet under the power and unction of the Spirit of Christ he was enabled to do some great preaching, and drawing from his seemingly inexhaustible resources of information, experience, and spiritual power, he brought to the Saints of Council Bluffs a vision of Christ and of his gospel, and of worthy tasks to do, that challenged the best personal as well as group endeavor of those who heard.

The meetings closed Sunday night as half past nine, yet the congregation wanted to stay and review with each other the events of the week—to pledge each other in handclasps a mutual support.

The week's series will prove of lasting good and benefit to those who determined to apply to their lives the principles of the gospel of Christ.

Portland, Oregon

October 30 was rally day. Brother Eli Bronson's sermon in the morning was on Graceland College. A banquet was spread in the lower auditorium, which was decorated in autumn leaves and crepe paper of blue and gold, thus using the colors of Graceland. Our branch president, Brother Walter H. Barker, was toastmaster for the occasion, and the following people spoke on various subjects relative to the problems of the branch: Brother P. G. Hager, the bishop's agent; Sister Ethel Bronson, district Sunday school superintendent and president of the Department of Women of Portland; Sister Lila Livingston, district chorister and superintendent of the Portland Sunday school; and Sister Eunice Livingston, district superintendent of the Department of Recreation and Expression. A problem meeting was held in the afternoon; and Brother Bronson spoke again at the evening service.

The Department of Recreation and Expression gave a Halloween party in the lower auditorium of the church on October 29. Everyone appeared masked, which added to the gayety of the occasion.

On October 31, the Erodolphians, the young married people's Sunday school class, commonly known among the younger generation as the "Airedales," or "Airtights," entertained at the home of Brother and Sister Hayley Laird. Brother and Sister David Mitchel and Brother and Sister Laird were duly initiated into the Erodolphians, and they now have all the rights and privileges of that far-famed organization.

At the sacramental service on November 6, the Saints centered their prayers on Brother Asa Clement, who is very seriously ill, and Sister Besse Young, who has been afflicted for several weeks and does not seem to be improving. Brother Mark Yeomans was present at the sacramental service. His illness has caused both him and his wife to be absent for several months, and as they were both active workers as teachers in the Sunday school and Religio, they were missed. We are very happy that Brother Henry Livingston's health is still improving and that he and his wife are back in the ranks of the workers. Administrations and the prayers of the Saints for the sick have brought about many blessings, but we are still remembering and praying for those less fortunate ones in the branch.

"Pray in faith, and pray unceasing
To the God we love and trust,
For our prayers are much availing
If we walk upright and just."

Brother Walter Barker read for the text of his sermon, on November 13, the familiar verse from Jude 1: 3: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the Saints." Then he took the words from No. 104 in the Saints' Hymnal, "O for a faith that will not shrink," and delivered a most wonderful sermon.

In the evening our old friend, Brother M. H. Cook, our former district president, happened in very unexpectedly, and it was a pleasure, indeed, to hear his voice from the pulpit again.

The young people's convention will be held on December 2, 3, and 4; and we are very happy to announce that Brother John F. Martin will be the speaker. He is a stranger to most of us, but we have heard of his attributes, and we are very keen to meet him.

It will be a great help to those in charge if the Saints from out of town who will be in need of housing accommodations will please notify Sister Verna Laird, 19 East Seventy-ninth Street, Portland, so that the necessary preparations will be made. We are assuming that everyone in the district will be present to help make the convention the best ever; and we invite visitors from our neighboring districts to come and see what a fine lot of young people we have in our district.

YOUR HERALD SUBSCRIPTION—DON'T LET IT LAPSE

Interesting College Day at Los Angeles

Sunday, October 30, we had a good College Day in Central Los Angeles, judging from reports from the Saints and not just my own feelings about it. One sister told me she enjoyed every minute of the eleven o'clock hour, and if we are to judge by the response had in offering for the college fund, we will not find such a bad indication there either. The offering for the college was taken up at the close of the service Sunday morning, and it was seventy dollars and twenty-two cents. Of course the regular collection fell off quite a bit, but we have hopes of making up any deficits along that line.

Perhaps the program for that hour might interest you. We had the choir in their usual places, and beside that had all the former Graceland students that we could muster, on the rostrum. The choir opened and sang their anthem; then came the singing of the alma mater hymn of Graceland. Elder Wilbur D. Gillen was the first speaker (ten minutes), and his subject was a little history of the school. The former students then sang "Graceland forever." Sister Minna Mae Lewis then talked on the place of education in the church, or in God's plan, followed by a very excellent piano solo by Sister Loene Kibler. The last talk was to be inspirational and was given by Elder J. R. Johnson. The song written by Sister Vida Smith, to the tune of "Believe me if all those endearing young charms," was then sung by Sister Margaret Wickes Jones. I had the honor then of suggesting to the folks that now was their time to add their part to the program, by making their offering. And they did. It was not to be expected that any one of the speakers could tell all there was to tell about his subject in ten minutes, but all did well. An effort was made to use only former Graceland people in the program. I was the only one who had any conspicuous part to play that had never been there. I did not know there were so many in Los Angeles who had attended the school (about eighteen). GLAUD. A. SMITH.

An Inconsistent Critic

In the *Scientific American* for November, 1927, an article on "Science and scientists" is quite enlightening. I quote a small section: "We have all met people who deride science. Scientists amuse them. Scientists do queer things and have such queer ideas. They make queer mistakes and—well, they're just a little queer themselves, you know. A man harangued one of our editors in that vein the other day, for half an hour, while both rode to New York on a commuters' train, crossed on a ferry, rode again in a subway.

"The world would have been better off without it," he said, summing up against science.

"And almost in the same breath he knocked the subway for being slow.

"That man lives in a house that without the benefits of science would have been a dimly lighted hovel; he travels on trains made possible only by science, and, we noted, conversed about the enjoyment of his radio (no science, no radio), his car (science), wore glasses fitted by science, and was literally surrounded by the results of science of whose benefits and significance he never took time to reckon. And there are lots more like him.

"We wished that, for a day, we could have abolished the conquests of science and set him back in the ages of Faith, the early Middle Ages. He couldn't even get his face clean (then). Soap is the product of science.

"And, so to speak, that's that."

No matter how spiritually minded we may become, and no matter how much faith we, as a people, exercise, and say and know we have, we can, besides saying and doing similar things, to "remove hence," to yonder mountain and it will remove—we can advance materially, and spiritually with the scientific world, and with scientific leaders.

Why not use all the blessings the Lord puts in our way, both scientifically spiritual and scientifically material?

All things were created spiritually before they were created materially, Genesis tells us. E. C. J.

RADIO PROGRAMS

K L D S

1110 Kilocycles—270.1 Meters

Programs for Week Beginning Sunday, November 27, 1927

SUNDAY, November 27

- 8.30 to 9.00 a. m., Children's program arranged by Mrs. Bertha Burgess.
 9.00 to 9.30 a. m., Bible Study conducted by the K L D S Radio Pastor, Ralph W. Farrell.
 11.00 to 12 n., Stone Church Service; Stone Church choir; Robert Miller, organist. Sermon.
 3.00 to 4.00 p. m., K L D S Radio Church conducted by Reverend R. H. Miller, Independence Boulevard Christian Church, Kansas City.
 6.00 to 7.00 p. m., Radio Vesper; music furnished by K L D S Ladies' Quartet; sermon, Ralph W. Farrell.
 9.15 to 10.15 p. m., L. D. S. Studio Service; music arranged by Elizabeth Tanner Hitchcock; sermon, M. A. Etzenhouser.

TUESDAY, November 29

- 6.30 to 7.00 a. m., Morning Devotional Service.
 7.00 to 7.30 a. m., Table Talk conducted by the K L D S Radio Pastor, Ralph W. Farrell.
 6.45 to 7.00 p. m., Cousin Hazel—children's stories.
 7.30 to 8.00 p. m., Radio playlet by the White Masque Players.
 8.00 to 9.00 p. m., Studio program arranged by Elizabeth Tanner Hitchcock, organist and soprano, assisted by Mrs. Luella Wight, contralto; Margaret Johnson Blaine, soprano.

THURSDAY, December 1

- 6.45 to 7.00 p. m., Children's stories by Cousin Hazel.
 8.00 to 9.00 p. m., Studio program arranged by Blevins Davis, pianist.

FRIDAY, December 2

- 6.30 to 7.00 a. m., Morning Devotional Service; music by members of the Y. K. T. Class.
 7.00 to 7.30 a. m., Uncle John's children's features.

SATURDAY, December 3

- 8.00 to 9.00 p. m., Studio program arranged by Maude Gilmore Evans, organist.

K M B C

(Midland Broadcast Central—Kansas City)

1110 Kilocycles—270.1 Meters

Programs for Week Beginning Sunday, November 27, 1927

SUNDAY, November 27

- 7.00 to 7.10 p. m., *Journal-Post* news and coming events.
 7.45 to 9.00 p. m., Services, Independence Boulevard Christian Church; Reverend R. H. Miller, minister.

MONDAY, November 28

- 12 noon to 12.10, *Journal-Post*: weather, markets, news.
 12.10 to 12.15 p. m., Live stock market reports.
 12.15 to 12.20 p. m., Poultry talk.
 12.20 to 12.30 p. m., U. S. Dept. of Agriculture feature.
 12.30 to 1.00 p. m., Music by Job Negiem, Arabian tenor; Andrew Norman, harmonica player; George Miller, pianist.
 4.00 to 4.10 p. m., *Journal-Post*: Wall Street closing, news, sports.
 7.00 to 7.10 p. m., *Journal-Post*: weather, market summary, news, sports.
 7.10 to 7.30 p. m., *Journal-Post*: farmers' feature.
 7.30 to 7.35 p. m., T. B. Talk, sponsored by the Jackson County T. B. Society.
 9.00 to 10.00 p. m., Studio program arranged by Mrs. Joe Cope, soprano.

TUESDAY, November 29

- 12 noon to 12.10 *Journal-Post*: weather, markets, news.
 12.10 to 12.15 p. m., Live stock market reports.
 12.15 to 12.20 p. m., Poultry talk.
 12.20 to 12.30 p. m., U. S. Dept. of Agriculture feature.
 12.30 to 1.00 p. m., Music.
 4.00 to 4.10 p. m., *Journal-Post*: Wall Street closing, news, sports.
 7.00 to 7.10 p. m., *Journal-Post*: weather, market summary, news, sports.
 7.10 to 7.30 p. m., *Journal-Post*: Walt Filkin.
 9.00 to 10.00 p. m., K M B C String Trio assisted by Walton Lockman, baritone.

WEDNESDAY, November 30

- 12 noon to 12.10, *Journal-Post*: weather, markets, news.
 12.10 to 12.15 p. m., Live stock market reports.
 12.15 to 12.20 p. m., Poultry talk.
 12.20 to 12.30 p. m., Educational talk.
 12.30 to 1.00 p. m., Music.
 4.00 to 4.10 p. m., *Journal-Post*: Wall Street closing, news, sports.
 7.00 to 7.10 p. m., *Journal-Post*: weather, market summary, news, sports.
 7.10 to 7.30 p. m., *Journal-Post*: The Movie Man.
 7.30 to 7.35 p. m., T. B. Talk, sponsored by the Jackson County T. B. Society.

THURSDAY, December 1

- 12 noon to 12.10, *Journal-Post*: weather, markets, news.
 12.10 to 12.15 p. m., Live stock market reports.
 12.15 to 12.20 p. m., Poultry talk.
 12.30 to 1.00 p. m., Music
 4.00 to 4.10 p. m., *Journal-Post*: Wall Street closing, news, sports.

MISCELLANEOUS

Priesthood Institute of Denver

To all who are planning on attending the priesthood institute in Denver, Colorado, December 2, 3, 4: Please notify E. J. Williams, 1210 East High Street, so that provision can be made for your entertainment. The institute will be held at the church on the corner of Speer Boulevard and Logan Street. Take any street car going south on Broadway, get off at Speer, and walk four blocks east. Bruce E. Brown, 215 East Oak Street, Fort Collins, Colorado.

Ministerial and Departmental Educational Conference

The ministerial and departmental educational conference of West Virginia District will meet at Parkersburg, West Virginia, Saturday, December 3, at 10 a. m. We expect a splendid program and would be pleased to have the Saints throughout the district to make it possible to meet us there, and especially those to whom papers have been assigned. Apostle Clyde F. Ellis will be present, and we expect many good things from him. We trust all will make an effort to be present at the first meeting. Regular meetings and Sunday school of the branch will be taken up with the educational program. Alma Booker, district president.

Attention, Michigan Saints

Those that attended the young people's convention at Park of the Pines will well remember the many pleasing activities of this gathering. One phase was the splendid organized effort of the musicians, and we all promised that the next convention would find us prepared to do even better work. Some of the plans are now ready for you, and we know that you have been eagerly watching for this announcement. Let us help in making this the most musical church in the world.

The sacred cantata "Daniel" will be rendered at this convention. It is not difficult. Anyone who can properly sing hymns can sing this. Order your book now from Oliver Ditson Company, Boston, Massachusetts, and ask for "Daniel," by Root and Bradbury. Single copy, 75 cents. On receiving the book, read the text; also read the story as given in the Bible. Get the spirit of this beautiful message.

The following anthems will also be used: "The Lord is my light," by Frances Allitsen. "Fear not ye, O Israel," by Spicker. "God is our refuge and strength," by Dudley

4.10 to 5.00 p. m., Matinee program arranged by Mrs. Margaret Bryan, soprano.
7.00 to 7.10 p. m., *Journal-Post*: weather, market summary, news, sports.
7.10 to 7.30 p. m., *Journal-Post*: Poor Pa feature.
7.30 to 7.35 p. m., Voice talk, Jessie Wilson Towner.
7.35 to 7.50 p. m., Health talk, Doctor Joseph T. Brennan.
9.00 to 10.00 p. m., Studio program arranged by Hazel Scott, organist; assisting artists include Mildred Clark, soprano; Lynn Levasy, tenor; Roy Parker, violinist.

FRIDAY, December 2

12 noon to 12.10 *Journal-Post*: weather, markets, news.
12.10 to 12.15 p. m., Live stock market reports.
12.15 to 12.20 p. m., Poultry talk.
12.20 to 12.30 p. m., Educational talk.
12.30 to 1.00 p. m., Music.
4.00 to 4.10 p. m., *Journal-Post*: Wall Street closing, news, sports.
7.00 to 7.10 p. m., *Journal-Post*: weather, market summary, news, sports.
7.10 to 7.30 p. m., *Journal-Post*: The Editors' Forum.
7.30 to 8.00 p. m., International Bible Students Assn. program.
9.00 to 10.00 p. m., K M B C String Trio assisted by Lois Swaney, soprano.

SATURDAY, December 3

12 noon to 12.10, *Journal-Post*: weather, markets, news.
12.10 to 12.15 p. m., Live stock market reports.
12.15 to 12.20 p. m., Poultry talk.
12.20 to 12.30 p. m., Educational talk.
12.30 to 1.00 p. m., Music.
4.00 to 4.10 p. m., *Journal-Post*: Wall Street closing, news, sports.
7.00 to 7.10 p. m., *Journal-Post*: weather, market, summary, news.
7.10 to 7.30 p. m., *Journal-Post*: sports summary.
7.30 to 7.35 p. m., T. B. Talk, sponsored by the Jackson County T. B. Society.
9.00 to 10.00 p. m., Buddy and Ruddy, the K M B C Sleepytime Pals.

Buck. "O pray for the peace of Jerusalem," by James Knox. "The sun shall be no more thy light by day," by Woodward. "The lost chord," by Arthur Sullivan. "The heavens are declaring," Beethoven. Arranged by Dudley Buck. "The night is far spent," by Harker.

Order these as listed from Lyon and Healy, Chicago. Do not delay. Learn your parts this winter, and when we meet at the Pines next summer there will be more time for all to play as well as work. Call the attention of your brother or sister to this announcement, as it may be overlooked. Let us hear from you. Other notices will follow this.

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Conference Notices

Alabama District, at Lone Star, December 9, 10, and 11. Come, Saints, and remember this is the time to elect officers for another year. We expect to have President Frederick M. Smith with us, or Apostle Roy S. Budd, or both. G. W. Miniard, secretary, McKenzie, Alabama.

Musical Institute

A musical institute will be held in Kirtland District at East 110 Street, and Lee Avenue, Cleveland, Ohio, November 25, 26, and 27. All who are interested in music in any of its branches are especially invited to attend; also any who would care to spend a pleasant week-end are invited. Meals will be served in the church Saturday evening and Sunday noon and evening. Mrs. F. T. Haynes, district chorister.

Request for Prayers

Brother E. W. Brimm, 26 South Kensington Avenue, La-Grange, Illinois, requests the prayers of the Saints in his behalf, that his sufferings may be less and he may be able to obtain rest and sleep. Brother Grimm will enter his eightieth year December 29, and is subject to constant and severe pain.

Sister T. D. DeHay, Montalba, Texas, asks the prayers of the Saints for herself, her husband who is an invalid, and her niece. They live in isolation and stand in need of divine assistance.

Two-Day Meeting

A two-day meeting, rally day, will be held in Hammond on December 3 and 4. This meeting will serve the double purpose of a rally day, and home-coming to celebrate the remodeling and decoration of our church. All are invited, especially the branch officers of the Southern Michigan and Northern Indiana District. The program has not been fully arranged, but we can assure you that your time will be well spent at this meeting. J. H. McGuire, pastor.

JAMES.—Orville Lymond James, a son of Thomas and Mary Ellen James, was born in Pittsfield, Pike County, Illinois, May 8, 1870. At the age of thirteen he came with his parents to Independence, Missouri. While living at Independence he attended Woodland College, later taking a business college course at Spaldings, in Kansas City. January 16, 1895, he was united in marriage to Isabel Robinson. In 1903 he moved with his family to Tulsa, Oklahoma, where with Wallace N. Robinson he engaged in the hotel business. In the succeeding years he was variously associated with Brother Robinson in the Robinson Hotel, Tulsa, and Tulsa Hotel, and the Saint James at Sapulpa. He also was proprietor of a hotel in Vinita, Oklahoma, and Emporia, Kansas. In 1913-14 he erected the Orville Apartments at Ninth and Forest Streets, Kansas City, Missouri, and lived with his family there a number of years. During his location in Kansas City he was very active in church work, leading the choir work as well as helping in many other ways. At the time of his unfortunate death, he was residing in Claremore, Oklahoma, and was owner of the Sequoyah Hotel and Radium Baths at that place. During his absence from Independence, he still maintained a residence there, the place where he and his family came from time to time to enjoy the pleasures of home and extended hospitality to their friends. October 19, while driving to Saint Louis to enjoy a happy reunion with his family, who were returning from a vacation, he received his death wound by the skidding and overturning of his car near Rolla, Missouri. Soon he was surrounded by his loved ones, and everything possible was done for his

recovery. Sunday night, October 23d, at 8.40, after a great struggle, he fell asleep in death. Early in his youth he embraced the Christian faith and has lived a faithful and devoted member of the Reorganized Church of Jesus Christ of Latter Day Saints to the end. His integrity of soul, his virtuous and manly life, and his faithful attendance to the tasks allotted him have won recognition among all who knew him, and the respect and friendship of men in all classes of life have been his reward. Of the immediate family, he is survived by his wife, Mrs. Belle Robinson James; his daughter, Mrs. Shankland S. Arnsion; his son, Orville Thomas James, of the home place; also his aged mother, Mrs. Thomas James; two sisters: Mrs. L. R. Wells, Dallas, Texas, and Mrs. Frank Esgar, of Independence, Missouri, and a number of other relatives. His funeral was conducted from the home place in Independence, 809 West Waldo Street, in charge of J. A. Tanner, assisted by Bishop A. Carmichael. He was peacefully laid to rest in Mound Grove Cemetery.

ARNOLD.—Isabelle Kendall Arnold was born at Maryport, England, March 12, 1839, and came to this country with her mother when three years old. Her father, an elder in the old church, was killed by the falling of a scaffold. The mother and her three children settled in Nauvoo, Illinois, and she has lived there and in that vicinity all the rest of her life. She died at the home of her daughter in Keokuk, Iowa, November 12, 1927, at the ripe age of 88 years and 6 months. She leaves one son, George Arnold, of Independence, Missouri; three daughters, Mrs. John W. Garrison, 1508 Palen Street, Keokuk, Iowa; Mrs. Emma Huggins, Hamilton, Illinois; and Mrs. Alice Peters, of Independence, Missouri, all present at the funeral, besides many other relatives and many friends. She united with the Reorganized Church at Nauvoo, Illinois, in October, 1864, and has been a faithful member. She was buried alongside her husband near Hamilton, Illinois. She lived a widow thirty-six years.

FRYXELL.—Harrison J. Fryxell was born April 11, 1906, at Lincoln, Nebraska. Died October 24, 1927, at his home in Omaha, Nebraska. United with the church June 11, 1916. Brother Harry was a graduate from the Central High School in Omaha and also attended the University of Omaha. He was a musician of promise and served ten years in the church as pianist, being one of the responsive and active members of the local church. Everyone loved Harry. He was the only child of Mr. and Mrs. John Fryxell, and leaves them stricken with the deepest grief. There also survive other relatives and many friends. Funeral services were held in the church. Sermon by the pastor, J. L. Cooper, assisted by Elder James Huff. Interment in West Lawn Cemetery.

MYERS.—Sarah A. Dillivan was born near Pittsburgh, Pennsylvania, in July, 1859. Passed peacefully away at her home in Deloit, Iowa, September 4, 1927. At the age of six years she came in a covered wagon with her father, W. W. Dillivan, two brothers, and two sisters, to Carroll County, Iowa. Was baptized September 11, 1881, by Ira I. Goff, remaining a faithful member until death. Her home always was open to the ministry. On March 14, 1882, she was united in marriage to Myron E. Myers. To them five children were born, Mearl, Lacy, Mrs. C. R. Imes, Mrs. H. G. Newcom, and a son who died in infancy. Left to mourn are her husband, four children, three grandchildren, three half

sisters, one half brother, two stepsisters, one stepbrother. A faithful wife, a loving mother will be greatly missed. Sermon by D. R. Chambers, assisted by Earl Winey.

POWELL.—Lovina R. Powell, daughter of William and Jane Powell, was born September 8, 1878, near Ravenwood, Missouri, and departed this life June 1, 1927, at Independence, Missouri. Uniting with the Reorganized Church of Jesus Christ of Latter Day Saints in early childhood, she lived a faithful Christian life, was strictly honest and upright, in all her dealings worthy of imitation. Left to mourn their loss are two brothers and three sisters: Frank and Joseph, of Ravenwood; Mrs. Mary Jane Thomas, Fort Scott, Kansas; Mrs. Sophia Gunsolley, Mapleton, Kansas; and Mrs. Martha Hawley, Ravenwood; besides many other relatives and friends. Funeral services were held from the Christian church at Ravenwood, Bishop Milo Burnett, of Saint Joseph, in charge. Interment in Sweet Home Cemetery.

HAYER.—Lorenzo Hayer, only son of Hans and Sarah Hayer, was born in La Salle County, Illinois, July 14, 1853, died at Lamoni, Iowa, November 3, 1927. On March 17, 1881, he married Bertha Danielson, who preceded him in death June 27, 1921. There survive their four daughters, Mrs. John P. Garver, Mrs. James E. Kelley, Mrs. Vaughn C. Bailey, Mrs. R. Leo Brackenbury; his four sisters, Mrs. M. J. Danielson, Ellen L., Mrs. W. E. Hougas, Mrs. W. H. Sumption; his thirteen grandchildren, other relatives, and many friends. Brother Hayer was in his young manhood baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints. He served many years as a priest in the ministry. He was ever faithful. Services in charge of W. E. Prall, sermon by Bishop A. Carmichael. Interment at Lamoni.

JENKINS.—John J. Jenkins, eldest son of Winchester and Eleanor Jenkins, was born at Colfax, Iowa, July 12, 1886. Died at Burlington, Iowa, October 23, 1927. When a young man, Brother Jenkins was baptized a member of the church. He served in the ministry first as a priest and in his later years as an elder. Diligent and dependable, he was always in demand and will be much missed both by the Burlington Saints and those of the Nauvoo District. On October 20, 1907, he married Ethel Luke, who with his two sons, John and David, survive him, as do also his mother, his sisters, Mrs. William Zwang and Mrs. D. J. Williams, the latter on a mission with her husband to the Hawaiian Islands, and his brother, Winchester. Services in charge of his pastor, Daniel E. Sorden. Sermon by J. F. Garver, an old-time friend. Interment at Burlington.

SARTWELL.—Harry Sartwell was born January 26, 1883, and became a member of the Reorganized Church of Jesus Christ of Latter Day Saints February 24, 1924. His death occurred very suddenly Monday, November 14, at his home, the old Sartwell homestead near Savanna, Illinois, following about two months of ill health. His passing came as a shock to the entire community, especially to his devoted wife and other near relatives. Left to mourn are his wife, Margaret; two daughters, Wilma and Ione; one son, Wilber; his father and mother, Homer and Emily Sartwell. (Continued on next page.)

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DECEMBER

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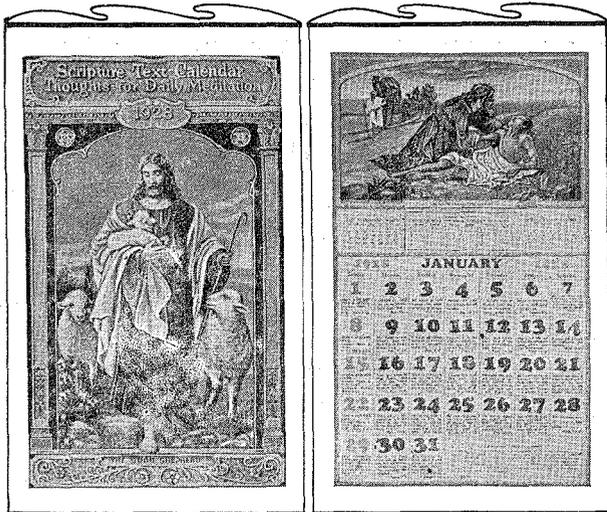
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The First Presidency, Editors.
Richard J. Lambert, Assistant Editor.
O. W. Parker, Business Manager.

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well; two brothers Leon and Bert; one sister, Mrs. Bertha Douglas, all of Savanna and vicinity. The funeral was largely attended and held at the Saints' church. Sermon by Elder E. R. Davis, of Moline, Illinois. Interment was in Savanna cemetery.

LEACH.—Albert Z. Leach was born January 15, 1854, at Clyde, Ohio, and passed from this life November 7, 1927, while in the Immanuel Lutheran Hospital, Omaha, Nebraska. Brother Leach became a member of the kingdom, June 10, 1894, and leaves to mourn his demise his beloved wife and one daughter. A daughter, when just a child, preceded him to the other world. Funeral services were conducted at the Odd Fellows' Hall in Benson under the direction of the lodge of which he had been an active member for many years. Pastor J. L. Cooper delivered the address. Interment in Elk City Cemetery, Elk City, Nebraska.

CHASE.—Charles S. Chase was born in Lamoni, Iowa, August 21, 1889; baptized into the church in 1898. He was married in Bozeman in 1917, to Miss Lillian Walker. To this union were born two children, Margine, 6, and Lillian, 9. He died in the Deaconess Hospital in Billings, November 5, 1927. He leaves his wife, two children, father and mother, one sister, and other relatives, also a host of dear friends. The funeral was held in the Methodist Episcopal Church. Sermon by George W. Thorburn.

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Volume 74

Independence, Missouri, November 30, 1927

Number 48

EDITORIAL

The Way to Prevent Crime Is to Teach Virtue

Reprint of an address by Walter Scott Athern on Crime Prevention, first published more than a year ago in *Industry*, has just reached our desk. Although our recognition of it is somewhat belated, we feel that it contains much of current worth for our people, especially those interested in the field of religious education.

The facts given in the address are based upon extensive research conducted by Doctor Athern under the direction of The Institute of Social and Religious Research, of New York. This alone, should give them considerable weight.

Among the significant conclusions from this study we note the following:

1. Millions of American children and youth are unreached by the educational program of any church. Nineteen out of every twenty Jewish children and youth, three out of every four Catholic children and youth, and two out of every three Protestant children and youth under the age of twenty-five are not enrolled in any religious education school. Certainly the following question is pertinent: "How long can the moral integrity of a nation be maintained when seven out of every ten of its children and youth receive no systematic moral or religious training?"

2. Extensive testing of the ethical ideals of our American youth indicates a very low level of such ideals. To quote the exact words of Doctor Athern: "Results show that a surprisingly large percentage of the rising generation are potential liars and thieves."

3. There is a high susceptibility to immoral conduct in typical groups of American youth. "The major crimes are committed by boys who were in knee trousers when their older brothers went forth to fight to 'make the world safe for democracy' . . . more than half of the automobile thieves are boys of the high school age."

Contributing Causes of Crime

Certainly, if our readers have been observing some of the harmful results of the materialistic philosophy and the open attempt to spread atheism among the young people of today, they will feel that the following warning from Doctor Athern is most timely: "When a belief in a personal God fades from the life of a people, the crime rate will increase correspondingly." "Such a vital faith in a personal God places moral obligations on the individual . . . he becomes a coworker with God; all property is sacred and must be preserved for the furtherance of God's will."

Much of the current philosophy taught in the schools of our Nation tends to substitute for this faith in a personal God and allegiance to him, the thought that in last analysis conduct should be determined upon the immediate impulses and personal desires of the youth. It is thought by some today that nothing should be permitted to check those responses which have as their end the gratification of our instinctive desires.

Is the Church at Fault?

"If morality can be taught so that it controls conduct with certainty, why do our children record so high a percentage of moral delinquency? Who has failed? The homes? Yes. The state? Yes. But the major blame for the present crime wave must be borne by the church. The church assumed the responsibility for the spiritual and moral training of the children of this country when religion was removed from the curriculum of the public schools. *But the church has failed as a religious and moral teacher.* Why has the church failed? The answer is clear. The church has never taken its educational work seriously. Sunday schools have been supported on a penny collection basis. Voluntary teachers have been untrained and unsupervised. In the mounting crime rate we record one of the evidences that the church has failed as a teacher of morality."

The Way Out

The following conclusions of Doctor Athern are significant:

The crime wave is due to the absence of an adequate program of moral and religious education for the childhood and youth of the Nation.

Children are not born crooks or degenerates—they become criminals by bad training or from the lack of moral training.

Failing to provide instruction in religion and morality, spiritual illiteracy follows as a natural consequence.

The way out of our present condition is by the road of moral and religious education.

What, then, is the cause of crime? The failure of society to teach virtue.

How long will the crime wave last? The crime wave will last until society builds a system of moral and religious schools to match our public schools.

F. M. Mc.

"More of Your Time"

A public man recently gave expression to this sentiment: "Be content with less rather than strive for more, and above all remember that it is not more money or things that your family really needs from you, but more of your time."

The sentence has caused me to reflect. God has said that he requires one tenth of all that we possess of material wealth, to be given as a tithe to him. When it comes to our time he has required one day out of seven instead of one out of ten—the tithe is to be kept holy unto the Lord; the Sabbath is to be holy unto the Lord. If we are able to accumulate more wealth than is needed to supply our just demands, that surplus is to be given to the Lord's treasury, in order that others may have what is for the supplying of their just demands. Should we have more time than is needed or demanded in the production of that which shall be consumed by us in the regular progress of life, it should be given to the church, the kingdom of God on earth, that others may possess what we possess and enjoy. The family is entitled to its just wants and needs out of your gross production of material things.

Now comes the real problem: What shall I do about giving my sons and my daughters enough of my time to insure their getting every protection my experience and ability can secure for them? Am I justified in trusting their mental and moral development to the care of specialists whose services I purchase, while I spend what I consider to be superior ability, devote my more finely discriminating mind to the purpose of securing wealth for their enjoyment? If in the race for wealth I can excel, what about the race for character? If I can build up a great estate of houses and lands, what about a

legacy of service to my loved ones and the public? The legacy of a fine mind devoted to lofty ideals, the accomplishment of great philanthropic purposes?

And all of these thoughts as they run riot bring me up with a start at the consideration: *Time is the principal thing.* God has given me as much of this fundamental element as he has given any other man. How shall I distribute my inheritance of this valuable and fundamental thing is my principal problem. Surely if my children are entitled to a first claim on the accumulation resultant from my life's effort, it is because they have prior claim upon the element which I have expended to produce that accumulation.

I believe the lecturer declared a truth of great importance: "It is not more money or things that your family really needs *from you*, but more of *your* time."

Electricity is generated at a very low cost per unit, but there is so much loss in transmission and in passing through the transformer that its cost to the consumer is multiplied. If customers could take and use it just as it comes from the turbine, how much lower would be the cost, and thus the Nation's resources might be conserved. And if we feel it necessary to send our knowledge of life and all that pertains to it over foreign lines and through human transformers whose real efficiency and loyalty is continually a problem, is not the cost too great? Why not discard some of the mediums and consequent losses, and give yours more of your time?

R. J. L.

His Love O'er All

By Elizabeth M. Davis

Like to the restless heart of man,
The tossing of the rolling sea,
For ever flinging longing arms
And questioning eternally.

And oft at night my listening heart
Hears in the city's human roar
That lonely calling of the sea
Beating some wild and barren shore.

Like to the great Creator, God,
The calm, eternal mountains stand,
Majestic, changeless through the years,
Vast works of an Almighty hand.

Or gaze by night on glittering spheres
Wheeling in their appointed ways;
And lo, our eyes have him beheld,
Moving in power and majesty.

But this I know in saddest moods—
O'er all the world God's spirit broods,
O'er fields and cities, raging seas,
And mighty mountain solitudes.

STRATFORD, ONTARIO.

The Auditorium Walls Are Rising

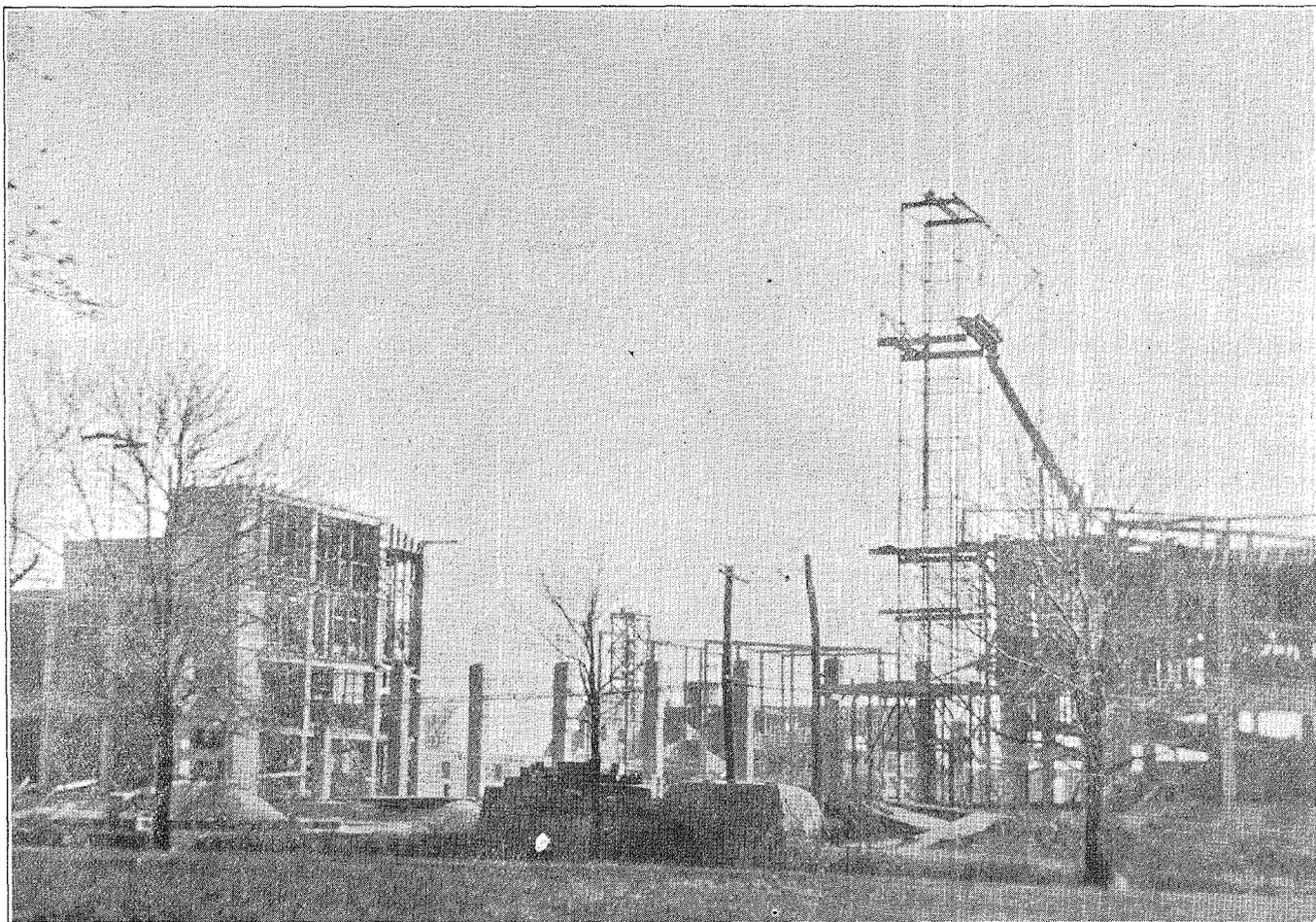
THE superstructure of the Auditorium is taking form as is demonstrated by the accompanying picture, taken November 10. At the right and left of the picture can be seen the northwest and northeast corners of the building. Across the front can be seen seven pillars framed for pouring concrete. These, when completed, will form the entrances at the front or north side of the Auditorium.

At the right is seen the steel derrick by which concrete is raised to the required height, and delivered to the forms through the chute as seen in the picture.

Back of the seven pillars may be seen the steel framework on which the ramps in the southeast corner of the building are being constructed.

Each week sees appreciable progress in some part of the building. At the present time, steel has been delivered and is being set, completing the structural part of the front entrances. Steel is also in transit for the pillars which will encircle the ellipse of the first floor, rising from that level at various heights, from fifty-two to sixty-four feet. On these pillars will rest the steel structure of the great dome which will surmount the building.

The church outside the immediate vicinity of the city of Zion is wondering how fast the work of construction progresses, and the **HERALD** feels this picture will give them some idea of the accomplishments of the builders up to the present. Our next will be a close-up of one corner, and will give a good conception of the ramps which rise at each corner of the building.



Pen-Point Pick-Ups

Selfishness and Service

"I'm going to get mine while getting is good" has become almost a world-wide slogan. It expresses that which is representative of the spirit directly or indirectly responsible for a large percentage of the suffering and distress so apparent in the world today. Here is the same idea otherwise expressed: "I don't care a jar of jam what becomes of Simp, or Sam, just as long as I can by hook or crook control the forces which will bring comfort and ease to me and mine." This attitude is just as unfortunate as it is wrong, and will ultimately die by its own hand, as it does not have rootage in truth. The Master has said, "Every plant which my heavenly Father hath not planted shall be rooted up." He gives us to understand in another statement that at the proper time the "tares shall be bound in bundles and burned." That which is of God will finally triumph.

Today the whole world is in a state of anxiety, perturbation, and unrest, resulting from this fretful fever we sometimes call life, which in truth is but the unwholesome spirit of selfishness so prevalent in "these latter days." No particular age can claim it as its own, for it is as old as the "everlasting hills," growing more mischievous perhaps with age.

If I mistake not, selfishness was the spirit which prompted Lucifer to obligate himself to perform a certain piece of work, providing he should have the glory. Even the disciples of our Lord were not altogether free from the insidiousness of this spirit, as is evidenced in a request made by James and John, the sons of Zebedee (Mark 10: 35-37), and according to Matthew I understand that the mother was likewise a party to the scheme.

First they undertook to commit the Master to the promise that he would grant unto them whatsoever they might ask. The Lord was not only the master of himself, but the situation as well, when he calmly asked, "What would ye that I should do for you?" I am disposed to think they entertained the hope that their selfish request might be granted; for they answered at once, "Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory." Then and there he witnessed the manifestation of the very thing he came to destroy, and I have wondered just what his feelings were while listening to their strange, wild request. The words employed in the answer were *wonderful*, because they were the words of life, representative of the powers he served; for in his reply he not only administered a rebuke, but was able to present unto them the real significance of their ministry when

rightly understood. Here is his answer: "Ye know not what ye ask: can ye drink of the cup I drink of? and be baptized with the baptism I am baptized with?" In our vernacular, "Are ye willing to undergo the severe experience of refining fire which consists of fortitude to bear the cross which I bear; the serenity to endure the trials and hardships which I endure; and have ye the faith to look beyond this vale of tears into the glorious garden which follows the work of service? Are ye willing to lose your life that ye might find it?" When they replied that they were able to do these things, Jesus assured them that the cup from which he drank they would likewise drink; the baptism which was his should be theirs, etc., in order that they might qualify for service by having the dross of selfishness "burnt and purged away," then proceeded to tell them that, "To sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared." No doubt the occupancy of any and all will be determined by the discipleship evidenced or the fruit that is borne.

This is not all that was presented to these sons of Zebedee, for the crowning beauty of his observations was offered in the following: "But whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all. For even the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many."

I wonder if James and John caught the import of this magnificent answer? Has the world heard it? In truth I am wondering if the church collectively or individually has gathered the divine import of the wonderful spirit of real greatness presented to us through the Master's experience with these wonderful men, the sons of Zebedee, for I am sure the experience through which they passed and which Jesus foresaw made them great.

The more I become acquainted with the spirit of service as presented to us by the Savior of men, the greater is my faith in the ultimate triumph of the church and the redemption of Zion. With this faith comes a greater desire to make my contribution to the forces that sooner or later must set the world on fire through the spirit of service. May God speed the day when the church at least shall through its membership die to selfishness and sin, and under the baptismal fire of God's Holy Spirit rise to heights divine, and thus make possible that for which Jesus taught us to pray: "Thy kingdom come, thy will be done on earth as it is done in heaven."

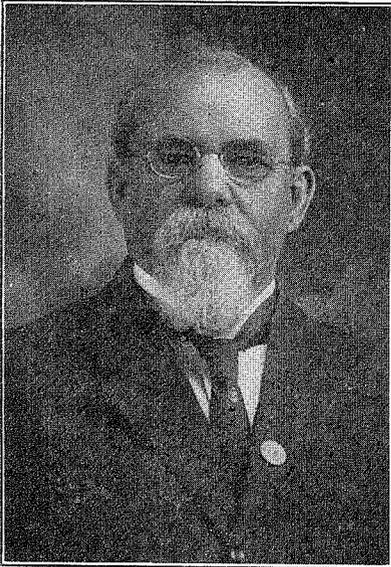
PEN POINT.

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

Gomer Thomas Griffiths: An Autobiography—5

CHAPTER 11



GOMER T. GRIFFITHS

In the spring of 1879, I labored with William B. Smith in the Northeastern and Northwestern Districts of Missouri. We visited Far West and the regions round about, from which the early Saints had been driven. John M. Terry and I preached on the corner stone of the temple before a large concourse of people. They had a mass meet-

ing on this occasion, people assembling from different parts of the country for miles around. Brother Smith took for his subject, "What is a temple?" He told us that he was present at the time the corner stone was laid and outlined the significance of the Temple, as well as the use and purpose for which it was intended. I had never heard before, nor have I heard since, a more intelligent exposition on this subject.

Later we visited the Haun's Mill country, where seventeen of the Saints had been killed by a mob and were buried in a well by the Saints. We crossed the Grand River close to that point into Daviess County, and did considerable preaching. Here also our people had received severe persecution at the hands of the enemy. Subsequently I visited this part of the country alone, and a son of one of the old mobocrats tried to kill me with a knife, but a strong and powerful Missouri woman came to my rescue, standing between me and his murderous arm with a hickory chair. I could see murder in his eyes, and the situation was quite serious for a while, but the woman won out.

I am thankful I had the privilege of traveling with "Uncle" William, he being one of the most genial and sociable companions with whom I have ever traveled in the ministry. I loved him

as I would a father; he was good, kind, and considerate, and helped me wonderfully when I was ignorant and helpless.

Brother Smith told me that his father, Joseph Smith, the patriarch, in blessing him, predicted he should live as long as he desired. He did live to a great age, until he wanted to die. I met him again at a conference held in Kirtland, Ohio, in 1883. He was then very old and feeble.

It was my good fortune to become associated that year with Alexander H. Smith, William T. Bozarth, and Rudolph Etzenhouser, all three of whom took an interest in my welfare and assisted me with their good counsel. I have always had a warm feeling in my heart for these men. Brother Smith was especially good to me, helping me with my language, criticizing my English, and in many other ways helping me in those things that would be for my good in the work of the ministry. Like his Uncle William, he was as a father to me. In later years Brother Smith and I traveled in other missions together, were associated together in the high councils of the church, in the apostles' quorum, and now I, too, am occupying as a patriarch, in which ministry he died.

In the fall of 1879, I met the late Joseph Smith in Lamoni, Iowa, this being our first meeting since the time I had met him in the little chapel in Saint David, Illinois, in 1866. We slept together at the home of Elijah Banta. I received the kindly advice from Brother Joseph during our sojourn there which proved to be a source of great strength and encouragement to me.

From there I went to Gallands Grove, Iowa, to attend the General Conference which was then held twice a year. This grove was large and beautiful, and there seemed to be several hundred tents pitched on the grounds, which gave much the same appearance as one of our modern reunions.

On the afternoon of the day of my arrival, President Smith announced that I would be the speaker at eleven o'clock on the following day and would be assisted by W. T. Bozarth. This being my first introduction to General Conference and having never met with so many apostles before, I felt very much depressed at the thought of having to face such a large audience and to preach before so many of the high dignitaries of the church. Brother Bozarth and I slept together that night, or rather we went to bed together, but the spirit of deep sleep was not troubling me; the thought of having to preach the next day was! Finally I thought I had a brilliant idea, which was to have Brother Bozarth occupy the pulpit in my place. This he finally consented to do. I was relieved and did not give the

next day's service and sermon further thought. At the close of the prayer meeting the next morning, Brother Joseph came to me and said, "I understand you are not going to be the speaker this morning." I then told him of the arrangement I had made with Brother Bozarth, but my plan did not meet with his approval, for in an authoritative manner he said, "You are going to be the speaker as announced."

You can imagine my feelings as I walked up toward the stand. I really felt like a lamb being led to the slaughter. Just then Brother Joseph took me by the hand and said in a kindly, sympathetic voice, "Be not afraid, for the Lord will bless you with his Spirit, and you will have good liberty." As I arose to begin the sermon and looked over that large audience, I wished I were miles away. I saw Brother Joseph only a few feet away, with those piercing black eyes looking right through me. Conditions were now reversed! I was no longer the ten-year-old boy looking at him; but the prophet, comfortably

seated, was looking at me, ready to hear what I had to say. I felt very much embarrassed at first, but soon learned that I had his prayers and sympathy.

At the close of the service, Brother Joseph took me by the hand and said, "Did I not tell you that the Lord would bless you?" Many others complimented me on my effort.

It was encouraging for me to be associated for so many days with such good, cheerful, happy people, and I felt greatly stimulated to press forward in the work. At this conference I was called to the office of seventy. When informed that my name would be presented before the conference for ordination, I questioned the wisdom of such a move at that time. That a young boy with such limited experience and education should be called to occupy in such a high and important office seemed out of reason to me. There was one thing I thought was in my favor—the people before whom I stood to preach, judging from my appearance (I was very slim, weighed about one hundred and twenty pounds, and had a little moustache), did not expect much from me.

There were others whose names had been presented for ordination at this conference, including Joseph Luff. He requested me to accompany him to the woods that we might pray about the matter and see if the Lord would not give us some personal evidence as to the divinity of our calling. Out there in

the woods Brother Luff made one of the most wonderful prayers I had ever heard. My prayer was very short. Judging from the degree of the Spirit enjoyed by Brother Luff in his prayer, I concluded that he would be fully satisfied of his calling, and I felt he was fully qualified for the position. I was very much surprised when he informed me that it was not his calling and that he would not accept, but he told me that it was my calling and advised me to accept the ordination. However, I could not quite understand why the Lord would choose me and not Brother Luff, whom I knew to be a brilliant speaker, so I made up my mind to decline. But later Alexander Smith, of the Twelve, and E. C. Brand, president of the Seventies, urged me to be ordained; they told me that everything would come out all right and that I would be abundantly blessed of the Lord in this calling. I was ordained to the office of Seventy by William H. Kelley.

After my return home from this conference, I passed through a terrible time of darkness, almost

doubting the call I had received because of my conscious inability to magnify the office; but the Lord, in his great mercy, gave me in a dream abundant evidence of the divinity of the call. In my dream I was standing on the corner of a prominent street in the city, and there was another street coming in another direction in front of me, where I stood on a platform. On this platform there seemed to be two stands, one on top of the other, behind which I stood. Far down the other road were crowds of people surging about. A man with a team of horses came along, called my attention to these people, and directed that I go where the people were and preach to them. This I refused to do, whereupon he took the top stand away, the removal of which caused the lower stand to rock to such an extent that I was forced to quit talking. Before the top stand had been so placed, I was able to talk, but having once been placed and then removed, my ability to talk was taken from me.

When I wakened, I had the interpretation of my dream. The first stand stood for the office of elder, which office is primarily for local work; the second stand, which had been placed on top of the first, stood for the office of seventy, which required traveling and going where the people were and there preaching to them. It seemed to imply that if I did not go forward in my new calling I would be unable to accomplish a work in the other. I went

*Do you drive a car? You do not try to drive it on next year's income, do you?
Nor do any of us want the church to run that way.*

forward and made an effort to magnify my new calling, which office I held for about seven and one half years.

Shortly after this, in company with William T. Bozarth, I visited Cameron, Missouri, and other sections in and around Far West. At Crooked River, near Kingston, I delivered a series of sermons under great difficulties, as there were a number of descendants of the old mobocrats living in and around the vicinity who had no special liking for the Saints. This was the place where they horsewhipped one of our ministers, Harvey Green, years ago. They made a great many threats against me, but the Lord protected me from mob violence, and I was instrumental in his hands in baptizing fifteen people before I left the neighborhood. One of this number was Charles Duncan, who was then between sixteen and seventeen years of age. He later became one of our able missionaries, traveling quite extensively in the Virginias, Ohio, Colorado, and other States. He passed to his reward some years ago in the West.

While I was preaching here, the leader of a crowd of young men, a half-Indian, met me in the water as I was coming out with one of the candidates, and requested baptism. I at first doubted his sincerity, thinking it was his purpose to take me out into the water and then try to baptize me, thus making fun for the onlookers; but when I came nearer I discerned that he was in earnest. I complied with his request. I also baptized a young lady school-teacher who proved to be a descendant of one of the old-time Saints. During my stay here I organized a branch.

Upon leaving, I went back to Bevier and Macon, Missouri, in both of which places I did considerable preaching and baptized a number. Also visited Saint Joseph, Missouri, and from there went to Independence, Missouri, where I found only a few Saints residing at that time. They met in the home of John Brackenbury on the East Side.

I visited Holden, Missouri, taking with me Rudolph Etzenhouser. He was a young man but had manifested a desire to work in the ministry. We took up our residence with Sister Scarcliff, mother of Frank Scarcliff. He entered the ministry before we left that place. I was permitted, through the kindness of the Lutheran minister in this place, to use his church, he sharing the pulpit with me, he preaching in German and I in English.

From here Brother Rudolph and I went into the country a few miles from Lees Summit, where we had been invited by a young man, a member of the church, whose wife was not a member. He took us to the schoolhouse on a cold winter night and then

returned to his home, leaving us to fill the appointment. We had a large audience, and they seemed much interested in what we had to say. At the close of the service I told them that we would remain and preach for them providing we had a place to stay. But no one invited us, so we were left in the schoolhouse to get along as best we could. We went out to the woodshed, brought in some wood, and started a good fire in the stove. We were getting ready to lie down to sleep when we heard walking on the outside; then the door opened, and a young man entered. He asked us if no one had invited us to his home, and we answered, "No." He said that he was a hired man, that it was about four miles to the place where he was working, and that he was almost home when the thought came to him that perhaps no one had invited us, and so he came back to see about it. He extended an invitation to go home with him. We were rather hesitant, not knowing the people with whom he was staying, nor how they might feel, but since the young man assured us that everything would be all right with the "folks," we went with him. It was with a feeling of timidity that we entered the dining room the next morning upon being called down to breakfast. This feeling was soon dispelled by the welcome that was extended to us by the good man and his wife. A splendid breakfast followed.

Since our audience of the previous evening had not manifested enough interest in the continuance of the meetings to invite us home, we did not think it wise to return to the schoolhouse. We decided to go back to Lees Summit and there take a train for Holden. Years afterward I learned that the schoolhouse was crowded on the next evening, the young man who was instrumental in our going there being present. He wanted to know if anyone knew anything about the preachers, but no one could give him any information. The only one who could have given some enlightenment on the matter was the young man with whom we stayed, but he knew that we had left for Holden and so was not present.

Brethren Etzenhouser, Scarcliff, and I then started on a missionary tour through Lexington, Missouri Junction, Huntsville, Renick, Macon City, Bevier, and other points in Missouri. We went on foot from place to place, carrying our heavy satchels, overcoats, and other paraphernalia. We were forced to walk most of the time, as the Saints were scattered far and wide. One day we walked about forty miles. We considered ourselves very fortunate when we could stop with a Latter Day Saint family. There was much persecution on every hand, and money was scarce. However, the Lord

was ever present by his power to encourage and stimulate us.

We performed considerable labor in the North-eastern Missouri District. I presided over the Bevier Branch and acted as vice president of the district for a time. Later I went back to the Kewanee District and labored quite extensively in and around Canton, Saint David, Bryant, and Lewiston, baptizing a great many people, and then returned home to see my aged mother and other relatives.

On one occasion I was quite homesick to see my mother, but I was practically out of funds, having only eighty-five cents left after paying my way to Quincy, Illinois, and it would cost \$3.85 from there to Bevier. I did not know how I was going to do it, but I ran the risk. I did a lot of praying and got on the train. The train which I boarded was a limited, stopping only at the county seats, arriving at Quincy about midnight and reaching Bevier about four in the morning. Shortly after I took my seat, the conductor made his appearance, and I handed him the eighty-five cents; upon his inquiring my destination, I answered "Bevier." He informed me that three dollars more was necessary for my fare to that place. I told him that the eighty-five cents was all I had and that I would ride as far as that would take me, which happened to be Palmyra Junction, the next stop. The conductor took the money, walked off a few steps, returned and threw the eighty-five cents on my lap.

When the train reached Palmyra Junction, I was sound asleep. A station or two beyond, a young boy boarded the train and took the seat just behind me. I happened to be awake, and along came the conductor; he asked the boy for his ticket, and the boy answered that he had none. He was ordered to get off the train at the next stop. I fully expected the same orders, but I again fell asleep, and when I awakened the boy was gone. The next stop was Macon City, the county seat of the county in which I lived, so I decided that I must keep awake so I could get off there, as it was then only five miles to Bevier, and the train would not make another stop for fourteen or fifteen miles beyond Bevier. The next time I awoke, the train was going at a terrific speed between Macon and Bevier. I was disappointed to think that I had not stayed awake; now I would have to walk back fourteen or fifteen miles. When we came in sight of Bevier, I could see the lights on the streets, and it was a trial to think that I could not get off and see my mother that morning. As the train neared the station, I heard the engine whistle, the train came to a sudden stop, and the conductor opened the door, looked in, and cried out, "Hurry up there, young man, and get off."

It did not take me long to do his bidding, and I was a very happy young man as I wended my way toward my mother's home. I had the eighty-five cents, too.

I have often thought of that strange experience and wondered why the conductor put the young boy off the train and permitted me to ride all the way, returning my money, and stopping the fast express for me to get off. I wonder if God did not put it into his heart to favor me?

(To be continued.)

Divine Healing

BY W. E. PHILLIPS, M. D.

I suppose I can sense the feeling, to some degree at least, that came to John the Baptist when the Master of men came to him and demanded baptism, as I am sure there are men that are much more qualified for this task, and I have much need to learn of them.

It has never been my happy privilege to meet a follower of the art of Æsculapius who believes in the principle of divine healing, but my being a follower of this art and having associated with varying sects that bear testimony to this principle, I have had certain conclusions forced upon me from observation.

The first thing we must do, of course, is to see what is written in the divine word, and I just want a few prominent passages of scripture kept in mind while examining this article. The first one is James 5:13-15; and the other is 1 Corinthians 12:9, 10.

James divides our departure from normal into two classes, afflicted and sick; and I would also have you notice that to the sick, healing is promised by the administering of the elders.

In affliction, or, we might say, functional disease, there is absolutely nothing to heal, so we are commanded to pray; but in sickness, or organic disease, there is a real test, because there are structural changes that have taken place and there is more to do than to just think we are not sick.

Some misguided people contrast divine healing with healing under the guidance of a physician in such a manner that it may be inferred that the work of a physician is opposed to the divine way of doing things. But that is not in keeping with proper religious tenets, and is objectionable because these people have failed to recognize the fact that God, having created the world, has established natural laws, and disease operates under natural laws just the same as the growing of corn, wheat, or oats.

The medical profession has passed the just-happen-so stage and is based on laws that are as definitely established as the astronomer's laws of the moving of the planets, and are just as divine.

Let us look at a few of the most common organic diseases. We will take pneumonia and manufacture a definition for that particular disease: Pneumonia is an acute infectious disease, characterized by sudden onset, rapid breathing, pain in affected side, and certain structural changes that take place in the lungs, one change following the other, and the disease running a clinical course peculiar to pneumonia itself. We may take typhoid, measles, nephritis, or any organic disease, and the same may be said of each. It is just as much of a divine law that causes pneumonia to attack the lungs and have characteristics peculiar to itself and run a definite course, as it is to plant a grain of corn and have the process through which it goes to maturity.

If, then, diseases are governed by a divine law that causes them to run a course peculiar to themselves, and God set in operation that law, are we to expect that he will run counter to his own law? If so, why? and how is it to be done?

I have been firmly convinced that this principle of divine healing is the most abused and the most easily camouflaged of anything in the whole religious world, and this is why the medical profession is so "hard boiled" against all the cults, healers, etc., Latter Day Saints included, which they dump all into one class and condemn, and for the simple reason that their testimony too many times will not bear close observation and inspection.

This very thing is one that stands out prominently in convincing me that Joseph Smith was a prophet, for even though he was the first man in modern times to advocate this principle, he admonished his people not to be addicted to this testimony.

I want to give you one or two examples of the many experiences I have had. One night late in November I was called to three different homes. In each home there were two children. I found the same condition at each home, I left the same treatment at each place, and the next afternoon all the children were about normal. As one of these families believed in divine healing, they sent for Elder —, and about two weeks later the mother of the two bore testimony to the healing of her children, and tried to prove it by me. What was I to do? Was there any evidence to me that her children had been healed?

Another time I went to see a boy about twelve years of age who had measles. On arriving I found a boy with a slight fever, nice rash, and what I would call a boy comfortably sick with measles. I

was also informed that no medicine would be given, as the Saints had been sent for, and that my visit was just to comply with the law. Of course the boy got well, and again I was called upon to sanction divine intervention. Again, Where was something for me to base the fact upon? This boy had had measles, just as anyone else would.

These are some examples that are happening every day that are not giving any prestige to the principle of divine healing to a clear-thinking disbeliever, and I am sure there are many things done along this line that are not pleasing to our heavenly Father. We are to expect divine healing because the Scriptures teach it, and it is to be one of the manifestations of the Spirit of God in the body or church, and when properly applied it does not run counter to any natural law. But there is a right and a wrong way to go about it.

First; we must be sure that we are sick, and that our ills are not imaginary. Second; we must send for the elders ourselves, and not our relatives send because they want it done. The command is to *you*, and the motive in view should be to place ourselves in the hands of God. I am sure that this is not the motive of most people. My experience has taught me to believe that it is either that they are afraid they are going to die, or they want relief from pain. Surely this is a selfish purpose, and I believe it is wrong.

Then, how are we to expect this thing to be done?

First, we must bear in mind that there is a sickness that is unto death, and it may be manifested in different diseases; and to this sickness we must all succumb. From any other sickness to which man may fall a prey, we must recover through the channel of either the common law through which diseases pass, or special law or principle of divine healing. All diseases from which man recovers pass through at least three different stages: beginning, or stage of invasion, or until the height is reached, however long this may be; then, the height, however long; then, the decline. Every disease passes through these three stages to recovery.

Now during the course of disease, between the period of invasion and decline, if under the administration of elders the height is reached and the one who is sick progressively gets better from that time, then we may infer that there has been divine intervention; and if during the same period after the administration of elders the one who is sick gets immediately up and is well, that is a miracle and not a case of healing. Healing is a slow process and is not done instantly unless it be a miracle.

Then, if healing is a slow process, pray tell me how you can separate the natural law of God,

through which the physician operates, and the specific law through which God himself works? It is simply this, God does for man what he can't do for himself.

And that faith that puts in operation the specific law is a gift, as healing, prophecy, wisdom, etc. It may be cultivated, and we may seek for it, but we can not exercise it at will, neither is it promised to every man that obeys the laws of God any more than wisdom, knowledge, tongues, etc., are promised to all. That is what Paul said he did not want the Saints at Corinth to be ignorant about.

When we can live under perfect conditions, there will not be any sickness; but now, as we know only in part and having been placed under environments that are sometimes favorable to the development of disease and having contracted the disease, many times we must expect diseases to run their course.

When Latter Day Saints learn that praying for the sick is a command of God, and that it should be exercised with the view of placing ourselves and the outcome of our sickness in the hands of him who knows best and (not expecting the end of our time if a good prayer was not offered quickly), expecting our healing to be gradual, also using all the intelligence that may be had, then and not until then will the principle of divine healing occupy the place God designed it should, and not until then will Latter Day Saints' position be correct. Not until then will it be in harmony with scientific knowledge and not run counter to any law.

Things of Greatest Value

BY J. E. VANDERWOOD

He is a dull scholar who doesn't learn by observation; and he who permits truth to lie before him constantly and not become acquainted with it, is worse than foolish. Just how long it is going to require to bring humanity to that standard of wisdom and excellence required in the divine law is a problem that we might well give some thought and consideration as we go along. I can help others to advance only when I have made advancement myself. I can teach only that which I have acquired myself; and it requires no argument to enable very ordinary people to understand that my attempt at teaching is weak unless I am able to back it up with good, sound judgment and reason. There is a tendency on the part of humanity to want to dwell in the past and to neglect the present, and here we have a fruitful field of endeavor if we would rightly relate the events of the past to the possibilities of the here and now. There is ample ground here for a successful career, but there seems to be but few

people able to vision the really great things of life.

I once saw a wordy treatise that had been written and found place in one of our church periodicals, and when I saw it I remarked: "Why worry about things of that nature?" The article referred to was entitled, "Will we eat and drink during the millennium?" I said, Why go so far afield as that? What difference does it make to us now? The idea of worthiness to be there is so much more vital and of so much greater importance that we ought to use our time and energy in considering who were worthy to have a place in the millennium, and not whether we should eat and drink after we get there. A little later I saw another article that asked the question, "Will we partake of the sacrament of the Lord's supper during the millennium?" I once more said, "How is it that we are willing to spend valuable time and energy discussing things of that nature, when we ought to be working out the problems that concern the children of men today? Recently I listened to a man preach a very eloquent sermon. He dwelt largely upon the things that had to do with the preexistent state of man, and I again thought, How much better it would be to make the present vital needs of man the principal issue! To me it is of but little concern what I might or might not have been in the beginning of things; the thing of paramount importance is, What am I doing with the opportunities of the here and now?

It would be a nice thing, I will admit, to be able to understand all the methods of creation and to know how the Creator worked out his great plan in bringing about all of his purposes, but to me it is much more important to be able to know how to live with my fellow men, and be able to contribute something to the social weal. It is a wonderfully nice thing for one to be able to possess a theory of the mysterious things of the universe, but it is much nicer to know how to live peaceably with mankind, and to cause them to be alive with the things that make for peace on earth and good will among mankind. That which does not enable me to better live and better relate myself to others immediately around me is hardly worth the time and trouble of acquiring. It sounds big for one to get before the people and discourse upon the seven heads and the ten horns and the other little horn, but I am persuaded that if the same effort were made to enable man to understand his relationship to his fellow man the time would be much better spent, and the day would be hastened when the kingdoms of this world would become the kingdom of our God and of his Christ.

One of the greatest difficulties man encounters is his inability to rightly evaluate things. It is of

but little value to me that I should know that certain things are written in the Bible, but it is of much importance to me that the same things have a place in my life. It is of but little value to me that I am able to quote Paul as saying, "Whatsoever a man soweth that shall he also reap," but it is of vital importance that I have made that truth a part of my life and that I have come to bear the fruits of peace in my life because I have learned the truthfulness of that language. It is of little value to me that I should be able to make an argument in support of the principle of repentance, but it is of paramount importance that I have come to implant in my life right principles. The mere theory is of but little worth to anyone; it is the living of the life, and the revealing of the nature of Christ in my life and labor among men that shall be of the greatest of value both to me and the people with whom I am permitted to mingle from day to day.

I have wondered if we are using the best methods in our endeavors to teach mankind? I am sure my fellow workers are just as anxious as I am to get the truth implanted within the hearts and the minds of man, and if we are not using the best methods we would all be glad to discover methods that would increase our ability to teach, and would make us more efficient in our life's labors. In the law given to this church as recorded in Doctrine and Covenants 42, we find a brief statement that I believe we have not as yet fully evaluated. It reads, "The elders, priests, and teachers of my church shall teach the principles of my gospel which are in the Bible and in the Book of Mormon, in the which is the fullness of the gospel." Years have been spent by certain of our number in an endeavor to get the geography of the book arranged. This is a nice thing in its place, but it is not the thing we are instructed to do. I wonder how carefully we have read the language, "Teach the *principles of the gospel*." Since I have come to see the need of preaching the principles contained in these books I have been able often to get the truth implanted in the heart and the mind of mankind by teaching the principle contained therein and never mentioned the book in which that principle is found. It is the matter of making the word flesh that is of most vital importance to us, and if I can get the truth into the life of man it is much better than merely causing him to be able to say that in a certain book and on a certain page it is written thus and so.

Our task then is not so much quoting scripture and arraying a lot of proof texts on a given point, as it is to assimilate the message of life, clothe it with flesh, reevaluate it, and then put it out to men as a living thing that is of vital importance. He

who is able to do this will be able to speak with authority and not as the scribes. It is of much greater value that I come to make the message a living thing than that I have the theory of it committed to memory. One illustration will help to make clear my meaning. There are many people today who are quite fully converted to the Bible; they believe the Bible is a divine record. But few of that number know anything about the principles of the gospel that are contained therein. I find many people in Utah who are converted to the Book of Mormon, but I find but few of them who know the principles of the gospel contained therein. I have come to see the need of making the word flesh that it might dwell among us. I have learned that the thing we are screams so loudly that people are utterly unable to hear the thing we are trying to say. When we learn to teach the principles contained in the books of the church, we will have assimilated them and so completely revalued them that we have been able to put them out as living realities, and with such power and authority that the highest and lowliest of men will be compelled to hear the message.

To simply destroy the belief of some one else is worse than folly. The thing for me to do is to so interest my hearers in the truth of the message I am bringing to them that they will gladly sit at my feet and hear the words that fall from my lips; and unless I am able to do this I am not yet able to speak with authority; I am not able to teach men the principles of the gospel of peace. The most important thing in the world, then, is to be able to translate the message into terms of human life—I must vitalize it, clothe it with flesh, live it from day to day, and when I speak be able to put it out as a living reality that shall challenge the best there is in humanity and cause them to have a profound desire to come in possession of that which they discover is the very essence of our life and conversation. The admonition of Paul comes to me here with a new meaning, "Study to show thyself approved unto God; a workman that needeth not to be ashamed, rightly dividing the word of truth." Surely the word of truth is never rightly divided until it is made a part of myself.

Are we able to qualify for the work that is immediately before us? is the question that concerns me most! I have but little time to dwell in the mysterious past or future, but I do see a bright future if we are able to arise to the privileges of the present and make the word flesh, reevaluate the things that we receive, and put them out again as the essence of life, the food that vitalizes the one who receives it.

NEWS AND LETTERS

The Holloway-Wheaton Discussion

By J. F. Curtis

No doubt your readers will be interested in hearing of the public discussion held at Lancaster, Wisconsin, which began November 5 and continued ten nights. Elder L. G. Holloway, of the Quorum of Seventy, represented the Reorganized Church, and Apostle Clarence L. Wheaton represented the Church of Christ people on the Temple Lot, during the debate. The following propositions were discussed:

First, Resolved that the Reorganized Church of Jesus Christ of Latter Day Saints is the true and lawful continuation of the church organized April 6, 1830, and in harmony with said church in origin, organization, doctrine, and practice. L. G. Holloway affirmed; Clarence L. Wheaton denied.

Second, Resolved the Church of Christ on the Temple Lot, Independence, Missouri, is the true and lawful continuation of the church organized April 6, 1830, and in harmony with said church in origin, organization, doctrine, and practice. C. L. Wheaton affirmed; L. G. Holloway denied.

The Bible and Book of Mormon were the standards of evidence in the discussion; other books and periodicals were to be used, but were to stand on their merits. Five sessions of two hours each were given to each proposition. Speeches were thirty minutes each, alternating—the affirmative leading in each proposition. J. F. Curtis acted as moderator for Elder Holloway, and Apostle H. E. Moler, of the Church of Christ, acted as moderator for Elder Wheaton.

The discussion was to be held in the vicinity of Lancaster, Wisconsin, but before the exact location was agreed upon where the debate should be held the Church of Christ people published in one of the Madison papers that the debate was to be at Oak Grove, which is some eight miles from the town of Lancaster. It was finally agreed between the disputants that the discussion should be held in Lancaster, and a hall was secured to accommodate the crowd.

Elder B. C. Flint, who for several years represented the Reorganized Church of Jesus Christ of Latter Day Saints, has united with the Church of Christ people on the Temple Lot, and lately has sought to influence a number of people to follow him. Naturally having baptized a number of the people in that field and working among them for many years, he was able to influence some to decide to unite with the Church of Christ. I have been informed that some nineteen persons had decided to unite with the Church of Christ who were formerly members of the Reorganization, but when our ministers visited these people ten out of nineteen decided to remain with the Reorganized Church.

Elder Holloway in his opening speech defined his proposition, stating the origin, organization, doctrine, and practice of the Reorganized Church, and stating that there were certain things both churches held in common as to teaching and doctrine on which he would spend very little time, but that there were things on which they differ materially, and these he would endeavor to discuss in detail.

The question of there being a First Presidency in the organization of the church and the reasons why such a quorum existed in the church were entered into quite thoroughly. Also the subject of lineage came in for its share, and, naturally, many other things were taken up from time to time during the discussion, on which the two disputants differed.

Elder Holloway set up the church as it existed in the days of Moses, claiming that there were three men, Moses, Aaron, and Hur, at the head, assisted by twelve men, as found in the first chapter of Numbers, and further assisted by the Seventy, as found in the eleventh chapter of Numbers; claiming also that Christ later reestablished his church in New Testament times, and that Christ was an apostle and high priest, as spoken of in Hebrews 3: 1, where Christ is referred

to as the Apostle and High Priest of our profession; that he was the head of the church and directed it personally while he was on earth, during which time he selected and ordained twelve apostles as stated in Matthew, the tenth chapter, and later selected the seventy, Luke, the tenth chapter. Other officers were placed in the church later, which finally included a presidency of three. Elder Holloway also suggested that as God is the same yesterday, today, and for ever, the church as reestablished by Christ in latter days should, and does, conform to the original pattern followed by Moses and Christ.

Elder Wheaton objected to the three men, Moses, Aaron, and Hur, being a first presidency, claiming that there was no evidence to show that Aaron and Hur were ever ordained high priests in connection with Moses. Elder Wheaton admitted that Moses was a high priest, but called for the proof that Aaron and Hur had been so ordained.

Elder Holloway called attention to the fact that while Elder Wheaton admitted that Moses had been ordained a high priest, yet he could not show from the Bible that such ordination had taken place, but that he was compelled to rely on the statement in the Doctrine and Covenants in this regard, that Jethro had ordained Moses, showing that the Bible did not record all the ordinations that had taken place.

Elder Holloway referred to the Doctrine and Covenants on the question of the Melchisedec priesthood, and read the following: "Of the Melchisedec priesthood, three presiding high priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith, and prayer of the church, form a quorum of the presidency of the church." After speaking of the Twelve and the Seventy being quorums equal in authority one with the other so far as decisions are concerned, we read: "A majority may form a quorum, when circumstances render it impossible to be otherwise. Unless this is the case, their decisions are not entitled to the same blessings which the decisions of a quorum of three presidents were anciently, who were ordained after the order of Melchisedec, and were righteous and holy men."—104: 11.

Elder Holloway took the position that the presidency, according to the Doctrine and Covenants, consisted of three high priests who were ordained after the order of Melchisedec. In proof of the fact that not only Moses was ordained a high priest, but that Aaron also was ordained a high priest after the order of Melchisedec, he read Hebrews 5: 1-6, where the subject of a high priest was mentioned and the ordination of Christ is referred to as being a high priest, quoting the statement in the fourth verse as follows: "And no man taketh this honor unto himself, but he that is called of God, as was Aaron." Here the calling of Christ to be a high priest of the Melchisedec order is referred to as taking place in a similar manner as the call of Aaron to be a high priest. The first verse of this chapter reads: "For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins." Elder Holloway showed from the book of Exodus not only the call of Moses to deliver Israel from Egyptian bondage, but that Aaron was also selected of God to accompany Moses and be the spokesman for him. When Moses complained that he was slow of speech (Exodus 4: 10), the Lord in the twelfth and fourteenth verses said: "Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say. . . . And the anger of the Lord was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well." By this time Aaron had established a reputation of being a good speaker. In the sixteenth verse the Lord in speaking to Moses concerning Aaron said: "And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God." This shows that Aaron was to be the spokesman of Moses, harmonizing with Doctrine and Covenants 97: 3, where Sidney Rigdon, who was then a counselor to Joseph Smith in the First Presidency, was designated as a spokesman for Joseph Smith unto the people. It reads: "And it

is expedient in me that you, my servant Sidney, should be a spokesman unto this people; yea verily, I will ordain you unto this calling, even to be a spokesman unto my servant Joseph; and I will give unto him power to be mighty in testimony; and I will give unto thee power to be mighty in expounding all scriptures, that thou mayest be a spokesman unto him, and he shall be a revelator unto thee, that thou mayest know the certainty of all things pertaining to the things of my kingdom on the earth." Elder Holloway called attention to Exodus 4: 27-31, where the Lord spoke to Aaron as follows: "And the Lord said to Aaron, Go into the wilderness to meet Moses. And he went and met him in the mount of God, and kissed him. And Moses told Aaron all the words of the Lord who had sent him, and all the signs which he had commanded him. And Moses and Aaron went and gathered together all the elders of the children of Israel: and Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people. And the people believed: and when they heard that the Lord had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshiped." This gathering of the elders together had been commanded of God to Moses, as follows: "Go, and gather the elders of Israel together, and say unto them, The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt."—Exodus 3: 16.

Here was a direct command from God that the eldership of the church should be gathered together. Moses as prophet and leader was assisted in this work by Aaron. The elders here referred to were not merely old men, but officers of the people, as is shown in Numbers 11: 16: "And the Lord said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee." Elder Holloway claimed that this was positive proof that these elders were officers in the church holding the Melchisedec priesthood, and that Aaron being the spokesman to the eldership certainly did hold priesthood, as he was working in a position or capacity above the eldership. The further fact was cited that he accompanied Moses into Egypt, and that miracle after miracle was wrought by them, showing that the power of God was with them.

The special charge of God to Moses and Aaron was referred to as found in Exodus 6: 13 as follows: "And the Lord spake unto Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh, king of Egypt, to bring the children of Israel out of the land of Egypt."

Elder Holloway showed the close relationship of Aaron and Hur in their assistance to Moses as found in Exodus 17: 8-12: "Then came Amalek, and fought with Israel in Rephidim. And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: tomorrow I will stand on the top of the hill with the rod of God in mine hand. So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side, and his hands were steady until the going down of the sun."

After referring to this citation to prove that these three men were working together as leaders of the people, Elder Wheaton disagreed with Elder Holloway concerning this passage of scripture and argued that this was a case of war where Moses, who was leader, being old in years had two assistants to hold up his hands; that it had no reference whatever to a presidency. Elder Holloway in further proof of the position he had taken concerning the presidency, cited Exodus 24: 12-14: "And the Lord said unto Moses, Come up

to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them. And Moses rose up, and his minister Joshua: and Moses went up into the mount of God. And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold Aaron and Hur are with you: if any man have any matters to do, let him come unto them." Elder Holloway claimed that this was positive proof that Aaron and Hur were occupying in a position officially higher than the eldership, showing that Aaron and Hur represented Moses while he was up in the mount.

Elder Holloway called attention to the fact that the twelve men, one man from each tribe, had been selected to assist Moses as found in Numbers, where it says (Numbers 1: 4, 5): "And with you there shall be a man of every tribe; every one head of the house of his fathers. And these are the names of the men that shall stand with you: . . ." After giving the names of these twelve in verse sixteen, we read: "These were the renowned of the congregation, princes of the tribes of their fathers, heads of thousands in Israel. And Moses and Aaron took these men which are expressed by their names."—Numbers 1: 16, 17. Here again Moses and Aaron are represented as being above the twelve, and what is true of the twelve is also true of the seventy. Moses and Aaron occupied a higher position than the seventy, agreeing nicely with the position of the church in our day and time where there are three men in the presidency, then the twelve apostles, then the seventy.

Elder Wheaton claimed that this was under the Mosaic dispensation and did not represent the church of Christ, quoting from the Book of Mormon to prove that the Mosaic law had been done away, and that we were not to be governed by the conditions existing under the Mosaic law.

Elder Holloway showed from the scriptures that the church existed under Moses prior to the time when the Mosaic law was given, citing for proof 1 Corinthians 10: 1-4: "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea: and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ." Also Hebrews 4: 2, speaking of the people under Moses as follows: "For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it." From these two passages of scripture it was shown that the people under Moses ate and drank of that spiritual Rock that followed them, and that Rock was Christ, and that the gospel was preached unto them.

Elder Holloway showed from the Inspired Translation that the first tables of stone which Moses possessed read differently from the second tables. He read Deuteronomy 10: 1, 2: "At that time the Lord said unto me, Hew thee two other tables of stone like unto the first, and come up unto me upon the mount, and make thee an ark of wood. And I will write on the tables the words that were on the first tables, which thou breakest, save the words of the everlasting covenant of the holy priesthood, and thou shalt put them in the ark." Also Exodus 34: 1: "And the Lord said unto Moses, Hew thee two other tables of stone, like unto the first, and I will write upon them also, the words of the law, according as they were written at the first on the tables which thou breakest; but it shall not be according to the first, for I will take away the priesthood out of their midst; therefore my holy order, and the ordinances thereof, shall not go before them: for my presence shall not go up in their midst, lest I destroy them. But I will give unto them the law as at the first, but it shall be after the law of a carnal commandment: for I have sworn in my wrath, that they shall not enter into my presence, into my rest, in the days of their pilgrimage." It is here shown that the first tables contained the covenant of the holy priesthood which pertains to the church, but because of transgression as stated by Paul in Galatians 3: 19, the law of Moses

was added. Paul says: "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made." Elder Holloway showed that here the gospel law had been broken by transgression and that later the Mosaic law was added. The holy priesthood was taken away out of the midst of the children of Israel, which also agrees with the statement made in Doctrine and Covenants 83:4, as follows: "Therefore, he took Moses out of their midst, and the holy priesthood also; and the lesser priesthood continued." This shows that the Doctrine and Covenants and the Inspired Translation agree as to the holy or Melchisedec priesthood being taken out of the midst of the children of Israel on the Eastern Continent because of transgression.

Elder Holloway showed that when the holy priesthood was taken out of their midst, those holding the holy priesthood naturally were placed under silence, and that Aaron and others did not hold this priesthood after the silence. Elder Holloway showed the splendid condition of the church prior to the time that they went into idolatry by citing Exodus 24:9, 10: "Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: and they saw the God of Israel." In verse 12 of this same chapter the Lord requested Moses to come up on the mount, and while he was up there, after being gone for forty days, the children of Israel fell into idolatry and finally took of their jewelry and made a golden calf. This was so displeasing to God that the Lord made the following statement to Moses, Exodus 32:7-12: "And the Lord said unto Moses, Go, get thee down: for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves: they have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshiped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt. And the Lord said unto Moses, I have seen this people, and, behold, it is a stiffnecked people: now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation. And Moses besought the Lord his God, and said, Lord, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?"

Elder Holloway showed by this that God not only took the holy priesthood out of their midst, but that he was disposed to destroy them as a people, but Moses did plead for them and God extended mercy. While Moses was on the mount God told him to ordain Aaron as found in Exodus 28:1: "And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office." This was an ordination to the Aaronic priesthood, as Aaron had held the higher priesthood and had been silenced. Under the Mosaic law it was necessary that those who officiated at the altar should be ordained, for "the stranger that cometh nigh shall be put to death." (Numbers 3:10.) There was a change from the gospel church to the law of Moses, making it necessary to ordain priests to officiate under the Mosaic law.

Elder Holloway read from Matthew 17, the account of Jesus taking with him Peter, James, and John, on the mount of transfiguration, stating that while these three were members of the quorum of twelve, yet no doubt a special work of preparation was being had to qualify these men for future service. He also cited Mark 5:37, where on a special occasion Jesus went into the sick chamber and permitted only Peter, James, and John to accompany him. Also in the garden of Gethsemane (Matthew 26:36-38) Peter, James, and John again are more closely associated with Jesus than the other members of the twelve. For some reason, said Elder Holloway, these three men were given special privileges over the other members of the twelve. He then cited the account of the ordination of Joseph Smith and Oliver Cowdery by John the Baptist, showing that John worked under the direction of Peter, James, and John. The quotation is as follows: Church

History, volume 1, page 36, Joseph Smith said: "Accordingly we went and were baptized. I baptized him (Oliver Cowdery) first, and afterwards he baptized me, after which I laid my hands upon his head and ordained him to the Aaronic priesthood, and afterwards he laid his hands on me and ordained me to the same priesthood, for so we were commanded. The messenger who visited us on this occasion and conferred this priesthood upon us said that his name was John, the same that is called John the Baptist in the New Testament, and that he acted under the direction of Peter, James, and John, who held the keys of the priesthood of Melchisedec, which priesthood, he said, should in due time be conferred on us—and that I should be called the first elder and he the second." He further cited Doctrine and Covenants 26:3 as follows: "And also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles and especial witnesses of my name, and bear the keys of your ministry; and of the same things which I revealed unto them; unto whom I have committed the keys of my kingdom, and a dispensation of the gospel for the last times; and for the fullness of times, in the which I will gather together in one all things, both which are in heaven and which are on earth." He read Doctrine and Covenants, section 110, paragraph 20. Referring to Peter, James, and John, Joseph Smith said: "And again, what do we hear? . . . The voice of Peter, James, and John, in the wilderness between Harmony, Susquehanna County, and Colesville, Broome County, on the Susquehanna River, declaring themselves as possessing the keys of the kingdom, and of the dispensation of the fullness of times." Turning to Doctrine and Covenants, section 80, Joseph Smith, jr., received the keys that "belongeth always unto the presidency of the high priesthood." This shows clearly the reason why Peter, James, and John, were given special privileges in accompanying Christ. While James, the brother of John, was killed, as stated in Acts 12th chapter, James, the Lord's brother, became the one referred to later in connection with Peter and John. F. W. Farrar, in Early Christianity, pages 323, says: "Saint James, first bishop of Jerusalem, one of the brothers of the Lord." Speaking of Peter getting out of jail, he says: "Tell James and the brethren these things." (Page 338.) And then he continues: "The expression shows that James, the Lord's brother, had succeeded the son of Zebedee as the chief person in the mother church." (Page 338.)

Elder Holloway cited Doctrine and Covenants 80:1, to show that there were certain keys that belonged always unto the presidency. In a revelation given March, 1832: "Verily, verily, I say unto you, my servant, Frederick G. Williams, listen to the voice of him who speaketh, to the word of the Lord your God, and hearken to the calling wherewith you are called, even to be a high priest in my church, and a counselor unto my servant, Joseph Smith, jr., unto whom I have given the keys of the kingdom, which belongeth always unto the presidency of the high priesthood." This shows that certain keys were given to the Presidency of the high priesthood as possessed by Peter, James, and John, and conferred upon Joseph Smith and others in our day.

Elder Holloway further showed that there were keys mentioned in Doctrine and Covenants 105:7, which belonged to the twelve. He read: "Verily I say unto you, my servant Thomas [Thomas B. Marsh], Thou art the man whom I have chosen to hold the keys of my kingdom (as pertaining to the twelve) abroad among all nations, that thou mayest be my servant to unlock the door of the kingdom in all places where my servant Joseph, and my servant Sidney, and my servant Hyrum, can not come." In proof of his position that Peter occupied a higher position than one of the Twelve, Elder Holloway quoted Matthew 16:19, as follows: "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." It was shown in the tenth chapter of Matthew that Peter had been ordained an apostle but that here, six chapters later, he was promised other keys, something to be given him in the

future, as he says, "I will give unto thee the keys of the kingdom of heaven." This could not refer to the keys given him as an apostle because he had already received them, but here were future keys promised to him, agreeing with the other statements above referred to, showing that Peter became one of the presidency.

Elder Holloway took the position that James was the first bishop or president of the church at Jerusalem, and that Peter and John were also evidently associated with him in the presidency, as the law provides for three when the quorum of the first presidency is full. Elder Wheaton claimed that this statement in Matthew 16:19 was not to Peter only, but to all of the twelve. Elder Holloway replied by reading the statement from the Scriptures showing that he was talking to Peter only. Galatians 1:19 was cited in proof of the fact that James the Lord's brother was an apostle. Paul, speaking about the time he visited Jerusalem, says: "Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. But other of the apostles saw I none, save James the Lord's brother."—Galatians 1:18, 19. Elder Holloway claimed that while James the Lord's brother was an apostle according to the Bible, yet the term *apostle* applied to the presidency as well as the twelve, and quoted Early Christianity, page 338, by F. W. Farrar. Speaking of James he says: "Though he might in the less technical sense be called an apostle, was not one of the chosen witnesses to whom had been entrusted the evangelization of all the world." Again he says: "To James, therefore, the Lord's brother, not only because he was the Lord's brother, but because of the force of his character and influence, fell naturally and at once the office of bishop of Jerusalem." He further says, when speaking of James the Lord's brother: "He is spoken of with the pompous inflation of a later sacerdotalism, as the Lord James. . . . The Prince of Bishops, Apostles, and Martyrs, the Bishop of Bishops, who ruled Jerusalem the Holy City of the Hebrews. He is the archbishop of Jerusalem, who, sending about even the greatest of the Apostles at his own behest dispatches Saint Peter to withstand Paul."—Page 347.

Elder Wheaton claimed that James was only a local bishop, presiding at Jerusalem. Of course this put Elder Wheaton against the Bible, as the Bible shows clearly that James was an apostle, and the word *bishop* here was used in the sense of a general overseer, as Mr. Farrar claims that James, the Lord's brother, was the bishop of bishops, sending about even the greatest of the apostles.

Elder Holloway showed that James presided over the council at Jerusalem, Acts 15th chapter, quoting the statement of James, the Lord's brother, in the 13th verse, where he said: "Men and brethren, hearken unto me," and in the 19th verse where he said, "Wherefore my sentence is," showing that James, the Lord's brother, here was a man of authority. He also quoted the 22d and 23d verses, showing that the whole church acquiesced in the sentence given by James, and that the churches in Antioch, Syria, and Cilicia were notified, showing that James was more than a local bishop over one congregation, as his work reached out unto different churches where this disturbance had arisen. Elder Holloway further quoted Acts 16:4, showing that this was a decree sent out to these different churches. It reads as follows: "And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem." He cited Doctrine and Covenants 122:14, showing that the first presidency and twelve were all recognized as apostles and high priests. It reads: "For the same reasons in me that it is not expedient to fill the quorums of the first presidency and the twelve, who are apostles and high priests, it is not expedient that a patriarch for the church should be indicated and appointed."

In further proof of the fact that James was president of the general church at Jerusalem, James 1:1 was cited as follows: "James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greet-

ing." This epistle is a general epistle of James, showing that James was not a local bishop, presiding over one assembly, but was a general officer of the church.

Elder Wheaton tried to make it appear that Elder Holloway had claimed that James was president of the church one night, but the next night claimed that Peter was the president, but in this Elder Holloway was misrepresented, and he so stated, that while he had claimed that James was president of the church, he claimed that Peter and John were associated with James in the presidency, the three holding the keys of the kingdom.

Elder Holloway showed from Doctrine and Covenants 17:1 that when the church was organized April 6, 1830, Joseph Smith and Oliver Cowdery were called of God and ordained apostles at that time, showing that men could be apostles and not be in the quorum of twelve. That the quorum of twelve was not organized until 1835 and that Joseph Smith was declared in Doctrine and Covenants 27:2 to be the head of the church. Elder Holloway further showed from *Times and Seasons*, volume 5, page 624, also our Church History, volume 1, page 244, that Joseph Smith was ordained president of the high priesthood. The quotation of Joseph Smith is as follows: "On the 26th (April, 1832,) I called a general council of the church and was acknowledged as the president of the high priesthood according to a previous ordination at a conference of high priests, elders, and members held at Amhurst, Ohio, on the 25th of January, 1832."

Elder Wheaton claimed that Joseph Smith was first ordained as president of the high priesthood, without any revelation directing so to do, and that the revelation was given later. In reply to this Elder Holloway cited Doctrine and Covenants 43:2, which made provision for the successor of Joseph Smith as follows: "But verily, verily I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be taken from him he shall not have power, except to appoint another in his stead; and this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations, or commandments; and this I give unto you, that you may not be deceived, that you may know they are not of me. For verily I say unto you, that he that is ordained of me, shall come in at the gate and be ordained as I have told you before, to teach those revelations which you have received, and shall receive through him whom I have appointed." This revelation is dated February, 1831, about eleven months before the ordination of Joseph Smith to the office of president of the high priesthood. This same revelation is found in Book of Commandments, chapter 45, and it shows clearly that God, prior to this time, that is, February, 1831, had stated to Joseph that his successor must come in at the gate and be ordained *as I have told you before*. This is proof of the fact that previously God had mentioned this question of ordination concerning those who should occupy as head of the church on earth. It being necessary for Joseph Smith's successor to be ordained to fill this office, then surely Joseph, the first one filling the office, should and ought to be ordained. The only statement in the Doctrine and Covenants referring to such ordination is found in section 17, paragraph 17, and reads as follows: "Every president of the high priesthood (or presiding elder), bishop, high councilor, and high priest, is to be ordained by the direction of a high council, or general conference." Paragraphs 16 and 17 of section 17 were not printed with this section when published in *The Evening and the Morning Star*, but were printed in the Book of Doctrine and Covenants in this section in 1835. They were either omitted in the first publication or were inserted later by revelation on this subject. Evidently this is what was referred to when the Lord said in the above statement quoted from section 43, that the successor of Joseph Smith should be ordained *as I have told you before*. This is evidently what he had told him before.

The question as to who the successor of Joseph Smith would be, came up for consideration, Elder Holloway claiming that he appointed his son, young Joseph, by revelation, and that the blessing of the first Joseph was to go upon the head of his posterity. Elder Holloway read the following from Doctrine and Covenants 107:18: "For this anointing have I put upon his head, that his blessing shall also be put upon the head of his posterity after him; and as I said unto Abraham, concerning the kindreds of the earth, even so I say unto my servant Joseph, In thee, and in thy seed, shall the kindred of the earth be *blessed*. Therefore, let my servant Joseph, and his seed after him, have place in that house." Elder Wheaton claimed that this blessing pertained only to the Nauvoo House, which was to be built at Nauvoo, claiming that special blessings were not given to any family in the Bible, that all were on an equality. Elder Holloway cited the blessing of Abraham and his posterity as found in Genesis the 18th chapter and 18th and 19th verses: "Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." Genesis 22:18 was quoted: "And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." Showing that God did grant a special blessing unto Abraham, and that this blessing was placed upon Joseph Smith and his posterity. As to the anointing referred to, that had been placed upon Joseph Smith, Elder Holloway cited the statement in *Millennial Star*, volume 15, page 620, from the history of Joseph Smith as follows: "At early candlelight I met with the presidency at the west school room in the Temple, to attend to the ordinance of anointing our heads with holy oil, also the councils of Kirtland and Zion met in the two adjoining rooms and waited in prayer while we attended to the ordinance. I took the oil in my left hand, father Smith being seated before me and the remainder of the presidency encircled him around about. We then stretched our right hands towards heaven and blessed the oil and consecrated it in the name of Jesus Christ. We then laid our hands upon our aged father Smith and invoked the blessings of heaven. I then anointed his head with the consecrated oil and sealed many blessings upon him. The presidency then in turn laid their hands upon his head, beginning at the eldest until they had all laid their hands upon him and pronounced such blessings upon his head as the Lord put into their hearts, all blessing him to be our patriarch to anoint our heads and attend to all duties that pertain to that office. The presidency then took their seat in their turn according to their age, beginning at the eldest and received their anointing and blessing under the hands of father Smith. And in my turn my father anointed my head and sealed upon me the blessings of Moses, to lead Israel in latter days even as Moses led him in days of old, also the blessings of Abraham, Isaac, and Jacob." Evidently this is the anointing referred to that was placed upon the head of Joseph Smith and later placed upon his successor, his son, young Joseph. This recognized the law of lineage as provided in section 83, paragraph 2, where it is stated: "Abraham received the priesthood from Melchisedec; who received it through the lineage of his fathers, even till Noah; and from Noah till Enoch, through the lineage of their fathers."

Elder Holloway showed that the church was organized April 6, 1830, and continued until 1844, when because of transgression the church was rejected as a church but that later there were those who refused to follow Brigham Young and other leaders, who were leading astray, and that a number of these people who contended for the original faith united together and formed the Reorganization from 1852 to 1860, calling attention to the fact that different branches of the old church were part of those who formed the Reorganization. Elder Holloway cited the revelation of Jason W.

Briggs as found in Church History, volume 3, page 200, showing that wolves had "entered into the flock . . . Behold I will judge those who call themselves shepherds and have preyed upon the flock of my pastures. . . . Therefore, let the elders whom I have ordained by the hand of my servant Joseph, or by the hand of those ordained by him, resist not this authority nor faith in the discharge of duty which is to preach my gospel as revealed in the record of the Jews and the Book of Mormon and the Book of Doctrine and Covenants and cry repentance and remission of sins through obedience to the gospel, and I will sustain them and give them my Spirit; and in mine own due time will I call upon the seed of Joseph Smith, and will bring one forth and he shall be mighty and strong, and he shall preside over the high priesthood of my church; and then shall the quorum assemble and the pure in heart shall gather, and Zion shall be reinhabited, as I said unto my servant Joseph Smith; after many days shall all these things be accomplished, saith the Spirit. Behold, that which ye received as my celestial law is not of me, but is the doctrine of Baalam, and I command you to denounce it and proclaim against it; and I will give you power that none shall be able to withstand your words if you rely upon me; for my Spirit shall attend you."

Here the elders of the old church and those who had been ordained by them were commanded to continue the work in harmony with the Bible, Book of Mormon, and Doctrine and Covenants, and to cry repentance unto the people, and then God promised that in his own due time he would bring one forth from the seed of Joseph Smith to help carry on the work. This evidently refers to young Joseph, and as polygamy had been advocated by James J. Strang and others, Jason W. Briggs was commanded to declare against it.

Elder Wheaton claimed that polygamy had been taught and practiced by Jason W. Briggs, because of the statement in the revelation which reads: "Behold that which ye received as my celestial law is not of me, but is the doctrine of Baalam." In reply to this, Elder Holloway cited the testimony of Jason W. Briggs in the Abstract of Evidence in the Temple Lot Suit, pages 402 and 403, showing that polygamy had been presented to the members of the church in that section of the country, but that the church members, including Briggs himself, had rejected it. The statement of Elder Briggs is as follows: "None of the parties that I named in my examination in chief as being present at the time of the reading of the paper in the priesthood lodge, ever accepted the doctrine of polygamy. No, sir, none of them that I know anything about, unless setting there and listening to it being read could be called an acceptance of it. They did not pass upon the paper and did not accept it that I know of. It was not passed upon and consequently there was no acceptance of it at all. I know that I did not accept it, and I do not think the rest did. At any rate they did not do so at that time."

The revelation of God given to Jason W. Briggs was in November, 1851. This was over seven years after the death of Joseph Smith. Briggs had associated with members who had previously belonged to the old church, including William Smith and James J. Strang and others, but when he found that these men were teaching contrary to the law, he withdrew from them and helped to take part in the establishing of the Reorganized Church. No one opposed polygamy more than did Elder Briggs, and his own testimony shows that he was not included in the people referred to as being in or practicing polygamy, that they had received it only in the sense of having it read to them, but that they opposed it.

Not only did Elder Wheaton try to connect Jason W. Briggs with polygamy, but he also tried to connect W. W. Blair with advocating polygamy, and cited a statement from the *Saints' Advocate* of September, 1878, volume 1, number 3, page 1, as follows: "'Christ the End of the Law.' In treating of celestial marriage in the *Advocate* for July we incidentally mentioned a great fact, one that all Latter Day

Saints should be familiar with and be agreed upon; namely, that the law of Moses was fulfilled in Christ and ceased by limitation with the ushering in of the gospel as is taught by both the Bible and Book of Mormon, and now a correspondent, one of the apostles under one branch of the great latter-day apostasy takes offense at our statement and pronounces it a lie." Elder Wheaton insisted that the statement here quoted showed that W. W. Blair favored polygamy, but the reader will note that W. W. Blair referred to a previous statement found in the *Advocate* for July, touching on or "treating of" celestial marriage. Going back to the July number we find the article referred to under the heading of "Celestial marriage," published in the *Advocate* July, 1878, pages 5 to 8. The entire article strongly advocates the one wife system only, and positively forbids polygamy.

That the reader may know the position of W. W. Blair, we make the following extracts from this article in July, after quoting Matthew 19: 4, 5, where Jesus says: "He which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?" Again in commenting on the statement quoted, "And they twain shall be one flesh," Elder Blair says, "one husband and one wife, one bosom to recline upon, one heart to be for only one. Such was the law of heaven given of God to man. Here is the expressed will of heaven as written in nature and by grace proclaimed in Eden . . . God has always been true to this plan, and in no case has he suffered deviation from it except in the times of the wickedness and barbarism of the people, when they followed the lusts of the flesh." In referring to a statement in the Book of Mormon, Elder Blair says as follows: "To say that this passage means that God would or might at some time command polygamy is to say that he would then sanction as pure and holy that which he now denounces as abominable, grosser crimes, etc. This would be calling evil, good, and vice, virtue. . . . That sorrow and mourning with loss of confidence among children are the fruits of polygamy and concubinage and that wounds and death result from them. . . . To us the Book of Mormon teaches that monogamy is an essential agent, while polygamy is a great hindrance in raising up seed unto the Lord." This article from W. W. Blair is positively against polygamy all the way through, and yet Elder Wheaton tried to make it appear in the debate that W. W. Blair was advocating polygamy. This shows to what length some will go in misrepresentation.

(To be continued.)

Revival Meetings at Houston, Texas

At present we are busy getting ready for a missionary campaign in this great city. Brother Hubert Case is to be here this evening to assist us in the work. I am sure the readers of the papers are all acquainted with the good work Brother Case has been doing, and we are in hopes he may be as successful here. There seems to be a spirit of unity prevailing here that causes us to feel that God will be pleased to bless and prosper our effort here for good.

The work of the church in this district is considerably improved; but we have need of advancement still. The most important thing is confidence in God and man. Of course we must have faith, hope, and love if we are to be able to prove of assistance in the work of the church. In these graces we feel that the Saints are growing, and it gives us courage to press on toward the goal that is set for us in the program of the church. Surely we have much to inspire us with courage, and I am convinced there are greater opportunities awaiting us if we will move forward with confidence and courage.

Our local publicity department is working here, and I am confident we will be better understood in this city when we have completed this missionary effort. There is every reason in the world for us to feel hopeful, and I am sure the good Lord will sustain us if we will meekly and lovingly trust him

for the help that is so essential to our advancement in the gospel work.

On Armistice Day I finished the rereading of the Book of Mormon, and while this was my fourth time to read it through, I feel that I received benefit from the effort. On yesterday I received a letter from a lady whom I baptized less than a month ago, telling me she had completed the reading of the Book of Mormon, and that she had received much light on the Bible teaching as a result of this reading. This is the mission of the book, to make plain to all mankind the plan and purpose of God in the uplift and salvation of mankind.

Surely our pathway lies in the forward course, and we should be bending every effort to make more successful our labors of love among our fellow men. To me the gospel never was so grand and so glorious as it is at the present time. I have every reason to be glad that I am permitted to have a part in it and want to be able to do all that is required of me for its advancement. J. E. VANDERWOOD.

HOUSTON, TEXAS, November 19.

Oakland, California

Sixteenth and Magnolia

Yes, we are still at Sixteenth and Magnolia, but we won't always be, with the "pep" our Religio Department shows. Recently they gave a circus. It was a wonderful success, and they raised over forty dollars to equip a gymnasium in our new church.

Oakland Saints have enjoyed quite a reunion in the recent past in the way of a series of meetings, our district president, G. P. Levitt, being in charge throughout.

Saturday evening, October 15, the nearby branches joining, the Department of Recreation and Expression had a very profitable institute meeting, with Ethel Christensen, district superintendent, in charge.

Sunday morning, the 16th, at 9.45 the Sunday school workers of this part of the district were called together for a similar meeting. District Sunday school officers being unable to be present, Brother Levitt had charge.

At eleven o'clock the Music Department had charge, and at two o'clock the Department of Women. All meetings were well attended.

Brother Levitt preached a series of sermons covering the evenings of the following two weeks, and although our branch membership is scattered over five or six cities, the church was comfortably filled at every service.

Brother Mark Fonda, local choir leader, had charge of the music, and although he is a busy business man he arranged to have some special music for each service, our musicians cooperating splendidly.

The final day of the series was more than interesting, it being Graceland Day. Our young people's class, with Gladys Carmichael as teacher, started the day by furnishing a Graceland program for the Sunday school hour.

Brother Levitt and Brother V. B. Etzenhouser, our pastor (both having been Graceland students) occupied the eleven o'clock hour.

Orville Towsley, Dale Aldrich, Allie Sanford, Earlita Smith Inslee, of the old students, were present. Of the other former students, William Collins, Iva Powell, Roy Weldon, and wife were called out of town, and Ethel Knipschild Etzenhouser was not able to be there.

Our quota was placed at thirty dollars, and our offering for Graceland amounted to sixty dollars.

After the morning meeting, Fred Elmer Bush, son of Doctor and Mrs. W. P. Bush, was baptized.

At 2.30 the regular meeting of the Bay Cities Sunday School Institute was held in the church. The institute is formed of workers from the Sunday schools of the Oakland, Melrose (East Oakland), San Francisco, Park Presidio (San Francisco), and San Jose Sunday schools.

We had very interesting talks on "Religious education for the junior," by Mrs. Turner of the Tenth Avenue Baptist

Church, a well-known East Bay church worker, and "Interesting the teen-age boy," by G. P. Levitt. Lively discussions followed each. A very unusual demonstration of map drawing by the San Jose intermediates, and a demonstration of their birthday exercise completed the program. Melrose Sunday school had charge of the social side of this gathering, serving punch and wafers.

In spite of a steady downpour of rain, we had a gain of thirteen over last Sunday evening's meeting. Brother Levitt preached the last of the series of sermons to a well-filled house.

The ladies of Melrose Mission entertained at a luncheon the ladies of the Oakland Department of Women, together with District Superintendent Ruth Waller Clegg, V. B. Etzenhouser, and Brother Arthur Gillen on Wednesday, November 9. About twenty-five or thirty were present, and an enjoyable time was reported. We have it from one of the gentlemen present that the "eats" were unusually good.

Detroit District Conference

The annual district conference of Detroit District met at Orion, Michigan, November 5 and 6. The conference started with a business session at 10 a. m. Saturday at the Saints' church on North Broadway. District President A. H. DuRose was in charge, being assisted by his counselors, C. J. Mottashed and M. J. Crowley. Associated with them was Apostle D. T. Williams. The forenoon was spent in organizing the conference, reading reports, and other routine business.

At the afternoon session the question of a state-wide reunion was discussed, and the Detroit District voted to concur in this project. However, for the year 1928 it was voted to unite in reunion with the Southern Michigan and Northern Indiana District as was done in 1927. The recommendation for ordination of R. M. Gray, E. H. Montross, of Detroit, and John L. Hall, of Orion, to the office of elder was approved.

Election of district officers resulted in the following: district president, A. H. DuRose, of Flint; secretary, Glen Hardy, of Flint; treasurer, R. A. Coates, of Detroit; musical director, Mrs. N. C. Holden, of Flint; orchestra leader, N. C. Holden, of Flint; librarian, Leo Reigle, of Flint; superintendent of Department of Religious Education, V. D. Schaar, of Orion; superintendent of Department of Recreation and Expression, Noble Gault, of Detroit; superintendent of Women's Department, Mrs. H. A. Koehler, of Pontiac; Elder DuRose chose as counselors Elders Mottashed and Crowley, who also served the previous year. A budget was adopted for the district officers.

On Saturday evening the cantata "Daniel" was given by the Messiah chorus under leadership of Mrs. N. C. Holden. About fifty trained voices were in this chorus; the soloist parts taken by Miss Mildred Fredericks, of Detroit, as queen; H. A. Koehler, of Pontiac, king; Allen Pohly, of Flint, Daniel; Richard Gault, of Detroit, Azariah; Mrs. N. I. Townsend, of Detroit, sister of Azariah; A. H. DuRose, Flint, herald; O. A. McDowell, Flint, solo voice. This was given in the new high school auditorium. Sunday morning at eight three precious souls were baptized into the kingdom of God by Elder James Meade, of Pontiac. These baptisms were in the waters of beautiful Lake Orion at the waterfront home of Mrs. Mae Forbes. Those who were baptized were Miss Vivian Harrison, of Capac, who is attending county normal at Lapeer, Mrs. Earl Forbes, of Orion, and the son of Brother and Sister Payne, near Pontiac.

Sunday services also were held in the new high school auditorium. Sunday morning at 8.30 a sacramental service was held. It was presided over by Elders O. A. McDowell, of Flint, and T. S. Williams, of Detroit. At this service R. M. Gray, E. H. Montross, and John L. Hall were ordained elders. The baby of Brother and Sister Albert Mellendorf, of Orion Branch, was blessed. Several testimonies were

given in the short space of time, and all felt spiritually strengthened by this service.

Sunday school was conducted by District Superintendent V. D. Schaar and Local Superintendent Julia Hammond at 10.15. A priesthood round table was conducted in the church by Elder D. T. Williams.

At eleven o'clock Apostle Williams preached a very effective sermon calling us to greater activity than ever before.

Dinner was had at Barney's restaurant.

And at 2.30 p. m. a community program was held. A short talk was given by Elder D. M. Taylor, of Orion, who helped establish and build up the church in Orion and who was its first president. He spoke in regard to the church in the local community and what it is trying to accomplish, its many blessings, etc. Mr. A. R. Brodine, of Orion Exchange Club, welcomed the conference to Orion and spoke concerning the relationship of the community to the church. Apostle Williams then addressed the audience on "The church and its community responsibility." His address was very interesting, and many favorable comments were heard on it from the citizens of Orion, of which a large number attended. Special musical numbers were given by Miss Mildred Stoddard and Doctor C. J. Hathaway, organist and choir director of the Methodist Church, Misses Mona Schaar and Reva Braid and the Orion Latter Day Saint Girls' Quartet. Elder C. J. Mottashed was in charge of the program, giving some very nice remarks at the opening of the service and introducing the speakers in his pleasing manner.

The evening service was held in the Saints' church, and Elder H. A. Koehler was the speaker.

A good attendance was at the conference from the district and several present from other districts. Many expressions were made upon the good feeling prevailing in the conference and the influence of the Spirit of God among his people. This was one of the best conferences in Detroit District, although not the largest.

JOHN L. HALL, for the Press Committee.

Cherokee, Iowa

417 Clark Street

District conference met with our branch October 22 and 23, and a good spiritual time was enjoyed by visitors and local Saints. We are trying to settle down for a good winter's work.

Sacramental Sunday was a big day for Cherokee Branch. We met at 9.45 a. m. for Sunday school, then at 10.45 Pastor A. R. Crippen baptized six precious souls into the kingdom, five little girls and one man, Irvin Hahn, the father of two of the girls and son-in-law of Brother Crippen. He has investigated the work thoroughly and is well satisfied with the step he has taken.

Following the baptism, confirmation and sacramental service was held. Elders Crippen, Spence, and Reeder confirmed the new members, and a fine spiritual social service closed the morning meetings.

In the evening the children of the Department of Recreation and Expression gave a program. The evening sermon was by Brother Reeder, who chose for his text John 9:4: "I must work the works of him that sent me, while it is day: the night cometh, when no man can work," the theme being that faith must be followed by works. There was fair attendance at all services, and excellent attention was accorded the speakers.

Small attendance greeted yesterday's services on account of sickness, of which there is no small amount in our branch. Pastor Crippen has been ill with flu for two weeks. He is a little better at this writing but yet unable to be about his duties. Brother Reeder has filled his appointments for the past two Sundays. Yesterday morning's service was a prayer meeting in behalf of the sick of the branch. Several earnest prayers were offered, and the Spirit of God was with us. The testimonies of the Saints were encouraging and

helpful. With the spiritual aid of this gathering, Elders Spence and Reeder called and administered to four of the sick who were permitted to receive wonderful blessings from the heavenly Father who hears all our petitions. Truly, God will hear us if we but ask in faith believing he will grant our request.

The Department of Women will hold its bazaar and food sale December 3. Proceeds are to help pay for the fine new stove for the church.

Apostle J. F. Garver is expected to visit us for two days some time in December.

The Sunday school will give a Christmas program, and a tree and treats will be provided by the grown-ups. Our children have been very faithful and are entitled to some reward and encouragement.

As the year is closing, we believe the Saints are drawing nearer each other and are striving for a better understanding of the conditions we must meet if we are to inherit a place in Zion. We feel encouraged to go on in the work and trust the letters from Cherokee may be a help to some of our brothers and sisters who are scattered throughout our land. We pray for them and trust they remember us.

Des Moines, Iowa

November 20.—The work in this part of the Lord's vineyard is moving forward very satisfactorily. On October 16, Sunday, our pastor spoke at the morning service upon the topic, "The church as an influence in industrial and civic life."

The program of the Religio hour was enjoyed by all present. It consisted of a vocal solo by Virginia Skinner, and a piano solo by Mary Louise Mussell. A thirty-second discussion was held on the theme, "The Religio, or Department of Recreation and Expression." Those taking part in this were Roy Parker, G. F. Hull, Sister Kirkwood, Sister Rudkin, and C. B. Hartshorn.

Previous to the opening of the evening service, the Saints rejoiced to see Patriarch F. A. Smith and his companion enter the building. Of course he was the speaker of the hour and was gladly received. For his text he took, "No man can serve two masters," and, "Seek ye first the kingdom of heaven."

Sunday, October 30, was Graceland College Day. Brief remembrances were spoken by Brother J. L. Parker, who formerly was a Graceland student. The pastor spoke at the morning service on the theme, "Graceland and its needs." At the close of the Religio session, a baptismal service was held. Dorothy and Arlene, the two children of Brother and Sister Fowler, of Webster City, Iowa, were the candidates. The ceremony was performed by Brother J. E. Slocum, who is in charge of the work in that vicinity. We are always glad to welcome the Saints from that place, and rejoice with them as new members are added to their flock. The evening service was in charge of Elder Hartshorn, with Brother Will Robinson as speaker. "Forward ho," the subject, proved very interesting. A vocal solo, "Not understood," was rendered by Sister Forest Pratt.

Last Sunday the day was dedicated to thanksgiving. At the morning service the choir sang the anthem, "Thanks be to God." The sermon was by Brother H. Castings, "Where are the other nine?"

At the Religio hour the Saints enjoyed a solo by Brother Hartshorn, "A dream of paradise." Thanksgiving discussions were held by Sister Kirkwood, Sister Deskin, and Lloyd Mussell. In the evening Brother Hartshorn was the speaker, on the theme, "The greater salvation." Ardith Kirkwood rendered the solo, "Others."

A recent feature of the Des Moines Branch was a fathers and sons banquet held Thursday, November 17. The program included a vocal solo by Howard Anderson; reading by Roy Richards; vocal solo, Dean Dalbey; talk by J. Johnson, "To our lads"; talk by Lloyd Mussell, "To our dads." The principal speech of the banquet was made by Doctor

Morehouse, of Drake University. A very happy time was had by all present.

On Friday night a Kounty Fair was held under the auspices of Pan-Adelphia Chapter of Temple Builders. The affair was well attended, and the receipts went to the building fund.

Saskatoon, Saskatchewan

November 14.—Saskatoon Branch has not been heard from for some months, but we still are very much alive. Services are held in the chapel three times every Sunday. Sunday school at 10 a. m.; prayer service at 11; and evening service, 7.30. Brother William Brant is usually our speaker on Sunday evening, and there is generally a musical number. Last Sabbath Sister Ruth Peterson and Brother Paul Schmidt sang a very pleasing duet.

Brother Arthur Gendron, branch teacher, leaves for Laramoni today. He hopes to attend Graceland College. Brother Brant had also planned to accompany him but owing to the long period of wet weather has not yet completed his threshing.

Our young Saskatoon Saints are vitally interested in improving their talents. We have nine young people attending college this winter, one at normal, one sister studying voice, a number studying piano or violin, a young brother taking a course at night school; and another sister who is already an R. N. is taking a postgraduate course after Christmas. These years of preparation will mean much to the church in future years. We have no doubt but that the work will grow, for many of these who are studying are consecrated young people.

The members of this branch have been invited to attend a supper and social on November 18 at the Grand Plains Branch, Delisle, the proceeds to be used for Christmas offering. We had planned a fancy dress party at the home of Sister C. J. Osler for the same date but for various reasons have been obliged to postpone it.

The Saints of Northern Saskatchewan have been much saddened because of the death of Sister Byron Anderson. She leaves eight children, the youngest only a few weeks old. The deepest sympathy is extended to the bereaved husband and little ones.

Stockton, California

Corner Sutter and Clay Streets

October 9 our district bishop, Brother Ingham, and his counselor, Cecil Hawley, paid us a visit. Also the Saints of Modesto Branch joined with us in worship, first with the Sunday school, and at the eleven o'clock service Brother Hawley gave a splendid talk. At noon a basket lunch was enjoyed by all, it being spread in the basement of the church. Brother Ingham spoke on the subject of stewardship at 2.30. These get-together gatherings are a great help, spiritually and socially.

Brother Edwin Burdick, of Sacramento, talked to us in the interest of the music department of the district on Sunday evening, October 16. Brother Burdick is leader of the district orchestra, a man thorough in his work. His talk was interesting, and inspired all who hear him with a desire to qualify more fully in whatever talent they may have.

The women of the branch served a cafeteria supper on the 27th. The proceeds will go toward church improvements. There have recently been new windows installed, and the painting of the church has just been completed. These improvements give our little chapel a much better appearance.

On last Sunday our hearts were saddened when news was brought to Sunday school that Brother Briggs had suddenly passed away. We shall miss him greatly, for he was always on hand to help wherever he was needed. Never did he fail

to visit all who were sick; he was a friend to everyone, as many floral offerings bore tribute. The funeral was held from the church Wednesday, November 2, at 2 p. m. Brother Briggs was known throughout the district. Representatives from several branches were present at his funeral. Elder Guy P. Levitt preached the sermon, being assisted by Brother Etzenhouser, of Oakland. The remains were cremated.

Our sympathy is also extended to Sister Mallory and family. Mr. Mallory passed away last Sunday. His funeral was held on Wednesday at eleven o'clock from the undertaking parlors. Brother Levitt conducted the service. A large gathering and a profusion of flowers bore evidence of the esteem in which he was held in the community. Mr. Mallory was often seen in our services, and we shall miss him.

A Halloween social was given by the Religio at the home of Sister Tinkess. A bonfire and wiener roast as well as the usual Halloween games and fun were enjoyed.

It is the desire of Stockton Saints to work together to build up the church organization.

Canadian Saints Celebrate Anniversary

A cutting came to the editor's desk, taken from the London, Ontario, *Free Press* of November 21, which contains the following account of a celebration and special meeting:

Church Marks Twelfth Anniversary

Latter Day Saint Congregations Hear Special Speakers

With special speakers at both the morning and evening services, the members of the Reorganized Church of Jesus Christ of Latter Day Saints yesterday celebrated the twelfth anniversary of the building of the church. Founded fifty years ago by Elders J. J. Cornish and Arthur Leverton, the church has grown until it now holds one of the most prominent positions in the religious circles of this city. The first building was a small frame structure on Maitland Street, near York, and served the purposes of the congregation until 1915, when it was found necessary to build a larger and more impressive edifice.

With the passing of another milestone in an era of prosperity, the church now finds itself free of debt and with a comfortable sum in the treasury. The congregation now numbers between three and four hundred people. The large edifice was filled to capacity during both the morning and evening services yesterday, while visitors were present from Saint Thomas, Stratford, Saint Mary's, and a number of other cities and towns in the district.

The speaker for the morning service was Bishop A. Carmichael, of Independence, Missouri, while during the evening services Bishop C. J. Hunt, also of Independence, conducted the services and preached the sermon. During the afternoon an open session of the Sunday school was held, with both bishops addressing the congregation. Assisting at the services were Elder Frank Gray, Elder Atkinson, of Saint Mary's; Elder Albert Cordery, of Saint Thomas; Elder Clarence Weeks, of Tillsonburg, and Elder J. E. MacGregor, of the London church.

Special Music

Music played an important part in the program of the day, with the choir, under the direction of Miss Dorothy Timbrell, who was also organist, offering a number of beautiful anthems.

In his address at the evening service Bishop Hunt took for his sermon the subject of giving tithes to the church, choosing for his text the gospel of Saint Matthew, chapter 24, verse 14, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." That the end of the world would not come until the true word of God had been preached

in every corner of the earth was the contention of Bishop Hunt, and that when the time came that God's will was done on the earth as it was in heaven then would come the end, he stated.

But the Word of God could not be preached in other countries, it was pointed out, if the people who had already received the faith did not give money to provide a means to send missionaries into the foreign lands.

Not until all nations had heard the Word of God, stated the speaker, would the bursting clouds reveal the Son of God. We must keep this in mind and do our part toward spreading the faith of the Lord, pointed out the speaker.

We will all stand before God on the day of judgment, stated Bishop Hunt, and then we will have to answer to him for not giving our tithe to the church. Although there are many young men and women who are anxious to go out and spread the faith in other countries, he said, the necessary money was lacking, and that we would have to answer to God on our last day for not providing for his missionaries.

Merlin, Canada

Sunday, November 13, Merlin Branch held its anniversary services. The day's meeting opened at 9.30 in the morning with a spiritual prayer service. Patriarchs James Davis and Arthur Leverton were in charge. A gift of prophecy was given through Brother Davis.

At eleven o'clock preaching was by Elder Arthur Leverton.

Sunday school was at 1.45 with District Superintendent Willard Kettlewell, of Windsor, in charge.

At three in the afternoon there was a sermon by Bishop John C. Dent, of London, the church being filled to capacity. Mrs. Charles St. John and daughter Ethel, of Ridgetown, sang a duet.

Bishop Dent again spoke to a crowded house at seven in the evening. Miss Fern Atkinson rendered a solo which was enjoyed by all.

The church was beautifully decorated for the occasion. Meals were served in the basement of the church by the women of the branch.

This day will be long remembered, and we pray God that the Spirit we enjoyed may go through life with us.

CHARLES L. OSBORNE.

Fall River, Massachusetts

November 18.—November sacramental service was well attended, and the Holy Spirit was there. All the parents and six individuals received prophecies. In the afternoon the sacrament was carried to Sister Halstead, Sister Hargraves, and Brother Ernest Chesworth.

Sister Myra Cockcroft was in a Boston hospital at this time. When visitors were allowed, the Boston Saints were very kind to her.

A debating class was formed, with Ralph Baldwin president, on the first Sunday of the month. George Brindley was chosen vice president; Donald Chesworth, secretary; William Baldwin, sr., and Alma Coombs, teachers. This class will meet every Tuesday evening at 7.30 and debate religious subjects. Thus far attendance and interest are good.

Fall River more than doubled its quota for Graceland College.

November 13 there was a departmental conference at Attleboro. Quite a number went from here, and not enough came in Fall River to hold services. Alma Coombs was to have been the morning speaker and Thomas McGuire the evening, but only one or two came to each service. Attendance at Sunday school was thirty-two. Brother Ernest Chesworth was so much improved that his father could take him to Attleboro.

Apostle Clyde F. Ellis was with the branch November 17 and showed stereopticon views of the South Sea Islands.

The writer was not able to be present, but Sister Florence Sheehy reported a good attendance with some nonmembers in the congregation. Some Saints came from Brockton Branch. Brother Ellis went from here to New Bedford. The pictures were beautiful and interesting and the lecture instructive. Apostle Ellis stayed at the Rogerson home during his brief visit in Fall River.

The Department of Women will hold a Christmas sale and supper December 10. Sister Mary Bowden is president of this department.

We enjoy reading "Little journeys," written by President Frederick M. Smith.

Services here are usually advertised in the daily paper, but not always.

Hagerman, Idaho

November 19.—Elder J. A. Davis has been with us the past week, holding meetings at the Tuttle schoolhouse. He has been having good interest and crowds, and the local Saints are assisting in any way they can. No doubt much good is going to result.

We believe Hagerman Branch is improving. Attendance is growing, and interest is better.

We have refinished the inside of the church, and as soon as the busy time is over we are going to repaint the outside of the building.

Hagerman Branch has more help in the priesthood since the summer conference. At that meeting Brothers Cecil Gilmore and J. W. Condit were ordained priests, and they have been making commendable efforts in presenting the word.

Our Department of Women is active. Under its supervision, dinner was served at the Labor Day celebration, netting nearly one hundred dollars. SILAS D. CONDIT.

Birmingham, England

England and Zion—what a long way apart! Yet what ideals we share! Truly the faithful ones have their faces turned Zionward. We are longing to see Zion redeemed, Zion a reality, something we may point out to people. Though perhaps "Distance may lend enchantment to the scene" (to us outside of America), the Lord has said, "There is none other place appointed than that which I have appointed for the work of the gathering of my Saints."—Doctrine and Covenants 98:4. So we wait and pray and labor that we may help to make Zion a success, knowing that God's words fail not, but that eventually all will be accomplished that he has promised.

Saints of Birmingham Branch are having their trials, their setbacks, because, as it seems to the writer, "there are many spirits gone abroad into the earth," spirits not in accord with the Spirit of Jesus Christ. Spirits we can not understand, causing disunion amongst the Saints, who ought to be the happiest people on the earth.

Our branch has had many losses this last year or two by death, causing us to wonder who will bear the gospel banner in the future. In May, 1926, Brother Howard Meredith, a comparatively young man, passed to his reward. The same year we lost such old stalwarts as Brother Ephraim Webb, known in England and America for his stanch attitude toward the gospel; in April, 1927, Sister Sarah E. Walton, wife of the late branch president, in a ripe old age, faithful to the last in duty and devotion; November 1, 1927, Brother Herbert Smith, priest, a stanch defender of the faith, well known in many religious denominations, in his neighborhood, and respected for his faith, though perhaps not so polished as some, yet true to the core to his belief in the gospel. His end was peace. His funeral was proof of the respect and love for this honest Saint. The floral offerings were beautiful and plentiful and show the esteem in which our brother was held. The floral tribute from his

son and daughter, Herbert and Annie Smith, was most unique, being in the form of a full-sized armchair, of crimson and white roses, and truly showed the love and respect they had for their father. The tribute sent by Birmingham Branch had the following attached:

Blunt, honest, true.
These qualities we knew,
In this our brother.
Ready always to fight,
For truth, justice, and right,
To defend another.

Gone to a better land,
With the redeemed to stand,
Has this strong heart.
To live with the Savior dear,
And his sweet voice to hear,
"Thou hast done thy part."

Oh, like him, may we,
Evermore to be,
A warrior true.
To strive to reach the test,
That when we have sweet rest
We may hear it, too.

This was written by Sister Gertie Allen, branch chorister, niece of the departed Brother Smith, and youngest sister of Apostle F. Henry Edwards. The branch members greatly mourn the departure of our brother.

We send kind greetings to all the Saints, known and unknown.

WILLIAM H. ELDRIDGE.

BIRMINGHAM, ENGLAND, 208 Lichfield Road, Aston.

Western Maine

District conference convened at Vinal Haven, October 29 and 30, in charge of Elder Amos Berve, district president.

A very enjoyable time was had, and although we were together only two days it was two days of spiritual unity and education. Many expressed regret when the time to separate came.

Brother and Sister Berve arrived Friday morning, accompanied by C. B. Woodstock, of Lamoni, Iowa. Friday afternoon Brother Woodstock held an interesting meeting for departmental workers, everyone being welcome. Again in the evening he spoke, continuing his theme of the afternoon.

Saturday morning prayer service was at 9.30 and was well attended, unity and love seeming to predominate. The round table talk at eleven o'clock led by Apostle Clyde F. Ellis, of Independence, Missouri, was inspiring and educational.

District business meeting was held at two in the afternoon in charge of Brother Amos Berve. "Ida Cline" was not present, and "nos" forgotten, so the business was quickly disposed of. Brother E. L. Traver was accepted as bishop for Western Maine and a standing vote of thanks given Brother M. C. Fisher for his past services among us.

Following this meeting was a sermon by Brother Woodstock, and then recreational activities in charge of Brother Archie Begg were had on the side lawn until supper was announced.

Apostle Ellis gave an entertaining lecture on the people and customs of the South Sea Islands, illustrating his talk with stereopticon slides, at seven in the evening. Most of these pictures he had himself taken while on his mission there. Although this meeting ran overtime quite a bit, many gave a sigh of regret when it ended.

Sunday dawned clear and cool.

Prayer service at 8.30 a. m. was much enjoyed, many testifying to the blessings of the gospel and their determination to press onward in the work.

Sunday school at 9.45 was in charge of Brother Woodstock,

and many new features were introduced into the opening exercises.

At the eleven o'clock service, Elder Ellis preached to the adults; and regular junior church service in another part of the building was in charge of Brother Woodstock.

Brother Berve called a meeting at 2 p. m. of the Reunion Booster Club, which meeting was well "boosted."

At 2.30 preaching service by Brother Woodstock was followed by a talk to the priesthood by Brother Ellis. This meeting was open to all persons under one hundred years of age, so all felt welcome, many remaining in their seats during the short intermission.

Following supper Brother Woodstock held a round table discussion with officers and teachers, and this hour was much appreciated and enjoyed.

The farewell sermon was preached by Brother Ellis at seven in the evening, and although this was the sixteenth meeting of the conference no sign of fatigue or lack of interest was shown.

A baked-bean supper was served in the building Saturday night, and dinner and supper Sunday, this doing away with the bustle of hurrying home to prepare meals, and allowing all to be present.

Much appreciation is due those who helped make this conference a success, and especially do we thank Brothers Woodstock and Ellis for their willingness to occupy the various times requested, also Brother Berve for his untiring efforts in seeing that things "went well."

Many are looking forward to meeting at Stonington for the spring conference.

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

Southern New England Departmental Conference

The Southern New England district departmental conference was held at Attleboro, Massachusetts, November 12 and 13. Doctor W. A. Sinclair assumed charge of deliberations at 3.15 p. m. Minutes were read and approved, and the following were elected to serve as officers of the conference: The district presidency, Doctor W. A. Sinclair, E. L. Traver, T. J. Elliott; district secretary, with power to choose assistants; chorister, Susie E. Sinclair, who was empowered to choose organist, Florence Gordon; ushers, local deacons; press committee, district secretary.

A communication was read from Bishop A. Carmichael, and a telegram of greetings was sent to President Floyd M. McDowell and the young people in session at Council Bluffs, Iowa.

Superintendent of Religious Education, Sanford L. Fisher, made eight official visits in the district. Superintendent of Recreation and Expression, Ralph Hardy, made three visits and says he "greatly appreciated the spirit of cooperation shown." Superintendent of Department of Women, Lucie H. Sears, sent an instructive report from a bed of sickness, from which we quote: "The primary object of the Women's Department is home building and Zion building. This main objective gets lost sight of, and the department seems to function mainly as a finance committee. While this is desirable and the courage and zeal of the women in assuming financial obligations of a branch show a splendid spirit of service, it should not take all the time and energy of our department. We must be prepared to meet the developing needs of a growing church. *Soul culture* is the most important phase of our work and the development of character the thing of greatest concern. These can not be met by sales or suppers, but by study to make ourselves approved." Signed, "Lucie H. Sears."

Election for the ensuing year resulted in the choice of the

following officers: Superintendent of Religious Education, Sanford L. Fisher; secretary, Catherine Carter; superintendent of Recreation and Expression, Ralph Hardy; superintendent of Women's Department, Lucie H. Sears; superintendent of health department, Doctor W. A. Sinclair; superintendent of music department, Beatrice York; treasurer, Bishop M. C. Fisher.

Bishop Fisher spoke in an able manner upon "Tithing," "Wills," and "Church mortality or marriages outside the church."

Sunday nine o'clock prayer service was of a high order. There were four songs, forty-one testimonies, one word of inspiration. No prayers were offered except at the opening and close of the service, but the spiritual feast enjoyed certified of prayerful preparation prior to the service.

At 10.45 the Department of Women had charge. There was a splendid talk by our "new preacher," Catherine Carter, her subject being, "Why is it we are not functioning as a department?" She said, "A study of social psychology is needed—I would say Latter Day Saint psychology." Catherine answered questions with practical answers. Three written questions were presented for discussion: 1. Does the church expect the Department of Women to study? Decidedly yes. 2. Should they study civic affairs? T. J. Elliott, Susie Jordan, Sarah Fisher, and Doctor W. A. Sinclair gave stirring talks in the affirmative. 3. Should they pay tithing on money earned? President Coolidge will never beat Bishop M. C. Fisher for brevity in his answer to this question.

A telegram of cheer was sent to Lucie H. Sears, wishing for her speedy recovery.

The noonday meal deserves especial mention for quality and quantity, and was served in a businesslike manner. We can well pattern after Attleboro in the manner in which they cared for the Saints.

Branch President Earl R. Bradshaw was with us on the Sabbath, arising from a bed of sickness.

At 2.30 p. m. a talk, "The young people of today," was given by Sanford L. Fisher, and another, "What is it all about?" by Ralph Hardy. He stressed, "All departments should work together for the benefit of the whole"; also that we should have "church-centered recreations."

At seven in the evening the subject of the sermon was, "The War Lord or the Lord Jesus," by Elder William Patterson. This discourse closed a fine conference.

F. S. DOBBINS.

Hilo Branch

Hilo Branch is getting on splendidly, although we have no missionaries. With the help of Brother Waller, the Saints here are inspired to do better work. Brother Waller, who is the presiding officer over all the work in the Hawaiian Islands, is a very efficient and encouraging worker, pushing the work along splendidly. Brother Waller makes a visit to the Hilo Branch every three weeks. While here he gives encouraging sermons, which inspire the members to do better.

D. J. Williams, who has been very ill, has now recovered, although he is still not very strong. Brother Williams is an energetic worker and pastor of the Honolulu Branch. While ill, great was the sorrow of the Saints on both the islands of Hawaii and Oahu because of his being dearly loved by all those here. All those here have been made happy through his recovery.

Miss Ludivina Camara, of Hilo, was recently married to Brother Miguel de la Cruz, of Honolulu. They spent their honeymoon at the latter's beach home, afterwards returning to their town residence, where they expect to reside. Brother de la Cruz is a school-teacher, and a very efficient worker in the vineyard of the Lord.

School has commenced, thus having all the young folks back at school again. Those who had been visiting the "Big Island" have returned to their several homes at Honolulu.

Sister Leilani Hapai, former organist of the Religio So-

ciety (we have retained the name Religio) and for the church services, Sunday school and Religio teacher, and choir member, of Hilo, has recently gone to Honolulu to attend the Territorial Normal School. She has been a great helper to the branch, especially in carrying on the musical part of the work.

The Lanakila Club had their usual meeting. They had an initiation of new members. The evening was enjoyed by all present, as the initiation was entirely different to those which they had formerly participated in. A game of volley ball was afterwards enjoyed by all.

The Women's Aid is having a sale in the near future. They have on sale such things as dresses, towels, and embroidery work. They have played a great part in helping to push along the work here, especially along the financial line.

As Christmas is coming along, there is a great stir in getting ready a program for the Christmas exercises. The president of the Sunday school has selected the committees for decorating, buying of the presents, and such.

Sacramento, California

Twenty-fourth and Kay Street

November 20.—About thirty members of our Women's Department, with Geneva Beebe, president, went by auto to hold their October meeting by invitation at the home of Julia Crocker, at Loomis, about thirty miles away. Her beautiful new home situated high up among the fruit-tree covered foothills, made a pretty setting for the luncheon, and business session later.

Apostle M. A. McConley was a welcome visitor one evening in October, stopping over to preach for us on his way home to Los Angeles from a brief trip into Nevada and Utah.

Apostle J. A. Gillen was also welcomed here in time for our Halloween party, held in a local city clubhouse. Our Women's Department Social Committee sponsored this, with Naomi Hutchinson in charge. One hundred and seventeen were present in various costumes, and the grand march in the spacious hall was a pretty sight and one to try the judges in the giving of prizes. Brother Gillen was one of the judges. About ten were so cleverly costumed that they were not recognized until the unmasking. Brother Gillen also spoke for us on College Day and several evenings following.

The Idola Class of adults in Sunday school, with E. C. Burdick, president, is championing a contest for attendance and visitors, the losers to treat the winners. Brother Burdick heads the Reds and Sister Amy Beebe the Radiant Blues. This has been on over one month, and we have added ten new members and had many visitors, our attendance being around one hundred fifteen every Sunday, rain or shine, and this nearly fills our one-room chapel. One speaker said that in modern verbiage we are "crying out loud" for that new church building.

A farewell reception at the church was tendered Brother and Sister J. A. Austin and family one evening last week by the Musical Department and the branch, with Birdie Clark in charge. They are leaving soon to take up their residence in Los Angeles. District President G. P. Levitt was present to make the farewell speech. Hazel Blohm read a paper in appreciation of the devotion and service of each member of the family, even including the automobile, which has been consecrated in service on any and all occasions needed. Pastor W. H. Dawson made the presentation speech, presenting them with the gift of silver salad forks. Home-made ice cream and cakes were then enjoyed, two especially decorated cakes brought by Emma Joseph being presented to the family.

Early last month the Idola Class held an ice cream social in the Disabled War Veterans' Hall, secured through the courtesy of Henry Hulett. Bertha Austin had charge of the games. Eleven dollars and forty cents was cleared for the class funds.

Guy P. Levitt was present to preside over our last mid-week prayer service. He is at home now, busily engaged in the preparations for the young people's convention to be held here next week. Edward Nelson, president of the new Park-Presidio Branch in San Francisco, was a visitor at the prayer service and again with V. B. Etzenhouser, of Oakland, and Brother Levitt at the Idola Class meeting at the home of Sister C. H. S. Bidwell. The class is going forward in their splendid spirit of accomplishment. The Idolas have undertaken the responsibility of the coming convention, with J. A. Austin general chairman, and although he is to leave for his new location on the eve of the services, the work is going right along in committees, and E. C. Burdick is his assistant to carry on. The Women's Department is assuming the provision of all meals, and the banquet. Their superintendent and many of the members are of the Idola Class. A history of this class is soon to be sent the HERALD, and the secretary is to correspond with the general Sunday school superintendent with a view of making the Idolas a distinctive group everywhere, with class pins, by-laws, ideals, etc.

At a recent city election, C. H. S. Bidwell, husband of our Sunday school superintendent, was reelected to the city council, an honor over which we are all happy.

A junior orchestra has been organized here and has held two rehearsals. There are two violins, one clarinet, one trombone, one cornet, and one baritone and pianist. E. C. Burdick, district and local orchestra leader, is directing, with one of the young boys at the piano. So far all the members are boys from ten to fifteen.

Ontario Branch of California

It is with joy that we of the Ontario Branch greet the Saints everywhere in the name of God the Father and his Son Jesus Christ, and pray that through obedience to, diligence in, and by application of the gospel of Jesus Christ his choicest blessings might be yours and ours to enjoy; that unitedly we might labor together in harmony with God's law, that he shall be pleased to shower his blessings upon us.

On July 3 Apostle M. A. McConley was with us and gave us much encouragement. May the Lord bless him in his work.

On July 17 Hiram Holt from Whittier was over and spoke to us at the morning hour, and might I say that he is blind as pertains to his physical eyes, but his spiritual eyes are alight with the gospel fire. We pray that God's choicest blessing might be his to enjoy.

July 20 must be mentioned, as we had a most wonderful prayer service, for God did indeed bless us to overflowing with the presence of his Spirit. Many of the young of the branch were present with us and did testify.

Wednesday, July 27, prayer service—a wonderful experience. Many of the young were in evidence, and the Spirit of God was in our midst.

July 30 we held our annual Sunday school picnic at Fairmount Park, Riverside. Swimming, boating, play, and games were indulged in. A family dinner at one large table was served at noon. After dinner there were several peanut and taffy scrambles for the young folks, and there were no old folks present. Evening found us wending our way homeward, tired but happy. We pray that the day may come when all the Saints will be gathered as one unbroken family in the land of Zion.

On September 24, 25, most of our branch attended the Southern California district conference at the Central Church, Los Angeles, California. On Sunday night, September 24, the pageant, "Remember Cumorah," was rendered by the district, all branches participating. The Ontario Branch rendered the parts of the Indian and Canadian groups. All branches did very well, considering the fact that they rehearsed together only once and that just a little over an hour before the regular presentation. A wonderful spirit was present throughout the entire presentation, which brought tears of joy, even to nonmembers.

I have attended all the conferences in this district for several years, but I never enjoyed any of them as much as this one. I felt the presence of God's Spirit as I entered the church building Saturday morning, and as the business sessions progressed everything moved along in peace and harmony, without a single disturbing feature. It was wonderful. May all our future conferences be of such a nature.

On Sunday, October 16, Brother Holt was again with us and gave us some very timely advice that awakened us more fully to the day in which we are living. P. Kaufman, of the East Los Angeles Branch, was with us also. He brought Brother Holt over. We are always glad to see Brother Kaufman, as he always has a smile for everyone.

Our young people's class in the Department of Recreation and Expression have taken up the study of the new pamphlet, "Industrial problems of Zion," and are much interested. I might say, in harmony with many of our branch, this new pamphlet of recent issue is indeed a gem.

We have eighteen members and several nonmembers who are trying to read the Book of Mormon through by the first of the year. Some have already completed it.

Our program committee of the Sunday School Department is already at work formulating the Christmas program.

We ever pray that we might be doers of the word, as well as sayers. We know that a person can not become a violinist without exercising according to the laws that make violinists, and likewise we can not become Saints and Zion builders except we exercise according to the laws and principles that make Saints and Zion builders.

San Francisco, California

Park-Presidio Branch

November 20.—Park-Presidio Branch of San Francisco has not lost any of the zeal with which it was endowed when we first commenced our meetings the first of the year. Regular services are attended with a ninety per cent roll call, which in itself proves that the membership is faithful to the cause. Saints of this branch have been particularly blessed with good speakers as follows: John W. Rushton, Bishop Edward Ingham, John B. Carmichael, and Clarence E. Moran. Our branch is greatly indebted to these brothers who have made it possible for us to succeed.

The Ruth's Club has been up and going, having had a costume Halloween party at the home of Brother and Sister Holling, October 21, at which time there were thirty-five members and friends present, and all voted it a grand success. The club also served a fine home-cooked full-course turkey dinner, which was public, and about two hundred were served. From what has been said, they are looking forward to our next, which has become an annual affair.

The manager of the I. F. Bank, Mr. Heyer, reserved a table for his family and the clerks and their wives. The Y. M. C. A., as well as other business concerns, were well represented.

The writer is pleased with the activities of Park-Presidio Branch. We are forging ahead and with the opportunities presented for publicity feel that the Reorganized Church is on the map to stay.

Eastern Michigan District

Since our last letter to your columns, the Eastern Michigan District has forged steadily to the front, and has kept up the good work it has been capable of doing for some years past. With the coming of Elder David Pycock to the district as the president, he has been able to spend his entire time in the work of the church, and his visiting the various branches and local memberships in these branches has brought about a better understanding of the policies of the church.

Many special meetings have been held throughout the summer and fall seasons. The one-day meetings opened with

the Cash Branch in July; and following in order with a couple of weeks intervening the Bay Port, Saint Clair, Marlette, Fremont, and Huron Center Branches were the hosts of the district in one-day meetings. All these meetings were well attended, and the interest manifested on the part of the membership in the round table discussions showed a desire to become better informed on what the church is doing.

The sermons at these meetings have been presented by Elders Pycock, R. H. Huston, William Davis, and M. W. Liston. The sermons were of a high order, and the response of the membership could be noted. The programs were arranged to take care of most of the departments of the church, and with each working in harmony, much good was accomplished through this work.

The last meeting of the season is the departmental conference at Carsonville. The program has been arranged by Earl Diem, who is head of the Department of Religious Education; and Mrs. Mae Engle, Port Huron, district supervisor of the Department of Women, and J. J. Ledsworth, Port Huron, of the Department of Recreation and Expression, are cooperating. A good attendance is expected, and this will be the means of carrying out the fine program which has been arranged.

Eastern Michigan District as a whole has enjoyed a very successful season. The farm crops have been good, but not above the average. The potato crop is the only one that has fallen below the average, and it is the poorest of some years. Other crops are about up to the average. The unemployment problem is a hard one to solve, as many are out of work at present.

MATTHEW W. LISTON.

Lamoni Stake

Thanksgiving in Lamoni

Through sermon, music, story, and tableaux, the theme of Thanksgiving was presented at the Brick Church. Seasonal decorations gave a setting. Saints coming into the auditorium on Thanksgiving Sunday found a bank of fruits and vegetables before the pulpit and bouquets of pine and autumn leaves on either side.

Pastor W. E. Prall was the speaker at the morning service. He drew pictures from the colonial New England days, the early days of Latter Day Saintism, and from modern life, depicting the conditions and the reasons for gratitude. A stirring appeal for expression of gratitude in conduct made a fitting climax to the sermon. The choir sang Dudley Buck's "Festival te deum."

The evening service carried a somewhat different program. A quartet sang as a voluntary, "Come, ye thankful people," and the congregation joined in the familiar hymn, "Praise ye the Lord." A scripture reading from the Psalms, and prayer followed. For this the congregation was seated, that they might enter into the quiet response that the quartet sang with the close of the prayer. Marcella Schenck told an old Thanksgiving story to a group of small children seated on the platform. It was the story of the little girl who started out to thank those who had furnished her a bounteous dinner and who eventually came to thank God, as the giver of everything.

The principal number of the program was a series of tableaux, "The farmer's reverie." On the front wall of the church was projected a verse describing the scene, whereupon a spotlight was directed to the platform for the tableau. Suitable music accompanied each scene. First there was Farmer Jones seated at a desk figuring his accounts, with the attitude that he had nothing except scanty board for which to be thankful. The following scenes depicted the mental pictures of the farmer and his discoveries of causes for gratitude. An invalid in a wheel chair reminded of present health. A soldier in uniform by the side of an unpainted cross while "taps" was played suggested the care of loved ones during the year. A Pilgrim scene of 1620

made a contrast between their hazards and our times of comparative plenty. The most impressive scene was that of Emma Smith and children who appeared while a male quartet sang, "Jesus, I my Cross have taken." With the realization of this blessing of freedom of worship and many others, the farmer reappeared in the spotlight in happy thanksgiving.

Owing to the holding of prayer service on Thanksgiving morning, the preceding Wednesday evening was given to the Department of Recreation and Expression, who conducted a social in the lower auditorium. Eugene Closson, of the general department, supervised the games and stunts in a delightfully informal manner. Doughnuts and apples were served.

On Thursday morning a good-sized congregation met at 8.45 for prayer meeting. With the stake presidency in the stand was Apostle J. F. Garver, who was home for over the holiday. The Thanksgiving prayer meeting has seemed to be the most fitting manner of observing this holiday.

Creston

The quarterly session of the Lamoni stake conference was held at Creston, Iowa, on Saturday and Sunday, October 12 and 13. The conference opened with a prayer service of an exceptionally high spiritual order. At eleven o'clock H. H. Gold, stake Sunday school superintendent, delivered an address on the subject, "Ten commandments for the Sunday school." Brother Gold in an interesting manner presented some practical helps for teachers and officers of small schools.

In the afternoon Blanche Edwards Mesley discussed in an instructive way the work of the three departments and their relation to the church. Elder James A. Thomas spoke in the evening, taking as his theme, "The council of peace," setting forth clearly that lasting peace can come only as the nations of the earth turn to the gospel of Jesus Christ for their solution.

Sunday was observed as a home-coming day for the Creston Branch. The day was opened with another good prayer service, followed by Sunday school under the supervision of the local officers. At eleven o'clock Roy A. Cheville, of the stake presidency, preached the home-coming sermon. In his subject, "Sacred places," he developed the idea that every life should have experiences of transfiguring nature that will give spiritual tone and stability in the ordinary life. Saints live in specific spiritual experiences, not on general theory.

The ladies of the Creston Branch served an excellent chicken dinner at twelve o'clock. At 2.30 A. R. Gilbert, stake superintendent of the Department of Recreation and Expression, discussed in a practical way the place of recreation in the branch. Sister Mesley followed with a talk entitled, "Housekeeping vs. homemaking." The Department of Recreation and Expression gave a program of talks, music, and dramatics at 6.45. W. E. Prall, president of the stake, preached the closing sermon. A quartet consisting of Grace Lane, Stella Brockway, James Thomas, and Roy Cheville, from Lamoni, assisted the local singers with the music of the conference.

Oland

The Oland Branch observed its first home-coming on Sunday, November 13. Although the roads were good, the weather was chilly and threatening, so that not many from a distance were present, and the attendance was not as large as expected.

The day's activities began with Sunday school at ten o'clock with the local superintendent, Grover C. Sharp, in charge. The local pastor, E. Dewey White, took charge of the eleven o'clock service, his father, D. C. White, of Lamoni, preaching the sermon. The choir sang the anthem, "Stand fast in the faith," which sounded the keynote of the day, and was carried forward in the excellent sermon of the hour. Three letters from friends of Oland, J. A. Gunsolley,

Bert Brooner, and Brother and Sister Roy Haskins, were read and greatly appreciated.

At the noon hour a sumptuous feast of—well, everything they have at basket dinners—was served cafeteria style by the ladies and heartily enjoyed by all.

The afternoon service was opened with congregational singing, followed by special numbers, a quartet, sextet, and a duet. Clara L. Nichols read a poem entitled "A retrospect," composed by her for this occasion. Brother F. J. Sharp then reviewed the history and progress of the branch. The afternoon sermon was by J. C. Ballantyne, of Lamoni, and was very timely. The Religio service in charge of the local president, F. J. Sharp, began at seven o'clock. At eight o'clock a half hour musical program was given by members of the Lamoni Orchestra led by E. Dewey White, and was fully appreciated by all. Oland is very fortunate in being located near Lamoni. As a consequence she enjoys musical talent from there occasionally. Elder V. E. Shepherd preached the closing sermon of the day, taking as his theme, "The home-coming of Christ." Following the sermon, E. Dewey White played a cornet solo, "A perfect day," and as the congregation listened to the strains of that beautiful song, they felt that in spite of threatening weather it had been a perfect day and one long to be remembered.

Saint Louis, Missouri

From "The Bulletin"

Sunday last our congregation commemorated the victory and peace which came to the war-weary world nine years ago. The sermon in the morning by the pastor was directed to showing the dangers of the present and the remedy. He emphasized among the elements of danger the economic, international, racial, and moral problems. Our safety would be found in cultivating understanding, good-will, sympathy, and patience. We need clear ideas and good fellowship more than all else.

In the evening Brethren A. C. Larsen, T. Howard Elliot, and Clarence L. Archibald had charge of the service and gave a symposium on the subject of "Patriotism and peace." Their efforts were much appreciated.

Through the invitation of Brother Bell the congregation enjoyed some very beautiful music, two solos on the Italian harp by Mrs. Paul Hartzke being rendered very artistically.

The business meeting last Tuesday was sparsely attended. A peaceful session was had. The financial state of the branch was discussed with serious regard to the urgent need of arousing the members to a sense of their responsibility in this matter. Out of 355 members, but 87 are contributing to the sustenance of the work, and of this number many are but intermittent in their payments. These 87 paid during the 17 weeks from July 1, on an average of 33 cents per Sunday. If these 87 are to bear the burden, they will need to raise this average weekly amount to 85 cents. If all would do their part, then 25 cents a week per member would meet our needs.

Last week two conventions were held in this city. "The World's Congress of Goodwill"; and the Missouri State Teachers' Association. Many world-renowned and talented speakers, men and women, took part and gave vital addresses. Surely with the noblest and best of our race dedicating themselves so whole-heartedly to the cause of peace, the public sentiment against war will widen and intensify until it will be crystallized in the outlawry of war as an instrument of settling disputes between the nations, as slavery, dueling, and the saloon (in America at least), have been placed under the ban of public opinion and laws.

Education and religion were recognized as the two chief forces presently available, as being able to achieve this desired end. What a gain even to the church it would be, if all were striving to create a better understanding and make

friendship a real power in human affairs! The greatest of Masters and Teachers of our humanity taught us centuries ago: "I call you not bondslaves, but my friends"; and, "By this shall the world know my disciples, because ye love one another."

Independence

Stone Church

Last Wednesday evening the young people's prayer meeting, held in the lower auditorium of the Stone Church and conducted by Brothers Herbert Barto and Roland Flanders, changed the order of the meeting at half past eight, devoting the remainder of the time to a special service of prayer in behalf of President Elbert A. Smith, who left for California on November 25 for the purpose of recuperating his health. A letter en route states he was resting well during the progress of his journey.

Elders J. F. Curtis and John F. Sheehy presided over the young people's early Sunday morning prayer meeting, leading the young of Zion through a profitable hour of prayer, song, and testimony. Taking the thought expressed in the first two lines of the song, "My faith looks up to thee, thou Lamb of Calvary," Apostle Curtis made his opening remarks follow the topic "Faith." "It is a wonderful thing to have faith, for faith is one of the gifts God has made us. Faith can be cultivated. We are told without faith it is impossible to please God," he said. And speaking of obedience and service, which he linked together, he propounded this doctrine: "Religion must be cultivated within us in the sense of obedience and in the sense of doing our duty. It must be uppermost in our minds to serve God. If we put our minds on the things God would have us do, we grow along lines God would have us grow. True, many things there are that can separate us from our God; we can not expect, under present conditions, things to be perfect, but we can build up better conditions, first by making ourselves stay in the right attitude and then by laboring in the kingdom of God. . . . We must be in harmony with the law and avail ourselves of all its opportunities."

An unusually large crowd attended this meeting. There were a number of prayers, several songs from the heart, and the testimonies were brief, concise, sincere, and worth while.

"Therefore be ye also ready: for in such an hour as ye think not the Son of Man cometh" (Matthew 24: 44), was the scripture read by Brother Levi Rawlings in the devotional exercises of the Sunday school. He spoke briefly on preparedness, using as an illustration the Boy Scout motto, "Be prepared." Sunday school attendance mounted above the thousand mark and made ten classes perfect. A selection from the orchestra, conducted by Bishop R. T. Cooper, followed the lesson study. Several new faces are to be seen in the orchestra, and others are expressing themselves as desirous of joining this band of musicians as soon as they are properly qualified.

"The greatest thing that separates humanity from God is sin," declared Apostle J. Frank Curtis, Sunday morning's Stone Church speaker. "Paul's admonition against sin" was the topic of his sermon, and Romans 6 was chosen as a scripture reading. From this Elder Curtis quoted: "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." He continued: "It is one thing to start out in a religious life; it is still another thing to continue along that pathway, obeying the teachings of Jesus, waging a Christian warfare, and seeking the kingdom of God. This Paul knew when he said, 'Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.' There are so many things tempting us to do the thing we should not that we must watch and fight and pray. It is all

right to fight, but we must be sure it is the right kind of a fight. In our warfare we should not forget to read the word of God, to seek his Spirit through prayer, and to come to church. Shall we be able to say with Paul, 'I have fought a good fight, I have finished my course, I have kept the faith?'"

"Paul also tells us 'We are laborers together with God.' Do you feel you are in partnership with God? If not, you are not in proper condition. Perhaps you are careless; you neglect to pray, to read the word of God, and to strive as a child of God to let your light shine. If you are in this condition, you are not occupying the high standard of spiritual development that you should. 'God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' Eternal life is God's gift to us, but we must earn it by righteous living; we must avail ourselves of the opportunities to serve him. We must be enthusiastic with the Spirit of Christ, that we may enthruse others."

This affirmative discourse was concluded by a short scriptural defense of baptism by immersion.

Music for the hour was furnished by the choir directed by Professor Paul N. Craig, by Organist Robert Miller, Pianist George Miller, and the congregation. "Peace I leave with you," by Roberts, was the anthem sung by the choir, Elbert Dempsey taking the tenor solo. The invocation and benediction were offered by Elder J. W. Metcalf.

Evening Services

The Religio program Sunday evening consisted of a vocal duet by Madeline Barto and Larena Bullard, accompanied by Evelyn Barto, a piano solo, "Anitra's dance," Grieg, by Anita May, and a vocal duet by little Winifred Gault and Ida Thompson.

By half past seven the main auditorium was filled with Saints who entered into the spirited song service, led by Elder John F. Sheehy, Robert Miller at the piano and Miss Eva Voelpel at the organ.

"The land we love is calling," the opening song sung by the congregation, preceded the prayer offered by Pastor C. Ed. Miller. Miss Voelpel at the organ rendered a beautiful offertory, and Miss Grace Edwards sang "Abide with me," Robert Miller accompanying with the piano.

Just as we depend upon the physical structure of a rose to bring to us its intrinsic value of beauty and fragrance—its spiritual attributes—so must we depend upon the structure (the organized body) of the church as a medium through which God and man may communicate and the world be blessed. When the flower withers, it loses its fragrance; its beauty is shattered; it is worthless. So it is with the church—when its organization is destroyed or corrupted, God no longer communicates with it, and it ceases to be of worth to humanity. Thus Elder Cyril E. Wight illustrated his point in his sermon, "Organization of the church from a young man's viewpoint," delivered from the Stone Church pulpit Sunday evening.

"The church does not exist in nor of nor for itself, but for the particular purpose of carrying the message of light and truth to the world. There is only one way in which a church can give a real excuse for existence: that it shall function according to the pattern God designed, that because of its existence men and women shall be better and able to give to the world the helpfulness of godly lives."

In his discourse Elder Wight gave to the church three distinct functions: First, it must be a means of communication between God and man (prophetic function); second, it must be the means of presenting these communications to the world (apostolic function); and third, it must be the means of conserving these communications or messages from God and those who have given heed to the message (pastoral function).

The two-reel film, "Abraham Lincoln, the son of democracy," concluded the Sabbath service.

Interesting Personals

Thanksgiving Day, November 24, was a day of especial thanksgiving for the family of Brother William Ecclestone, for it marked the arrival of the son, William A. Ecclestone, from England. For three years Brother Ecclestone has been in England, concluding this stay when he sailed from Liverpool for Quebec on the *Regina*, November 11. Brother Ecclestone reports a rough passage on winter seas.

Miss Cora Fligg, daughter of Elder and Sister William I. Fligg, was married to Basil L. Bullard of Walnut Park District on the afternoon of Thanksgiving Day, the 24th. Liberty Street Church was the scene of the wedding. The bride was given in marriage by her father. Miss Alice Bullard, sister of the groom, attended her as maid of honor. The ceremony was read by Bishop J. A. Becker. After the ceremony, a reception was held at the home of the bride's parents, and then Mr. and Mrs. Bullard left for a short wedding trip. They will be at home at 104 North Union Street after December 1.

The wedding of Miss Fern Dowker, daughter of Elder and Sister J. A. Dowker, and Clarence Stribling occurred at 7.30 Wednesday evening, November 23, at Liberty Street Church. The bride was given in marriage by her father. D. E. Dowker, of Chicago, an uncle of the bride, pronounced the ceremony. There was also a reception at the church after the ceremony. Mr. and Mrs. Stribling left immediately afterward for Emporia, Kansas, where they will spend their honeymoon. They will be at home after December 1, at 1835 Mason Avenue, Englewood.

Second Church

On Sunday Brother A. W. Whiting occupied in the morning, pointing out some of the prophecies contained in the Doctrine and Covenants that have already been fulfilled. In the evening Pastor Dillee spoke on the text, "As panteth the hart after water brooks, so panteth my soul after thee, O God." He received a degree of the good Spirit and helped the congregation to realize more keenly how completely we may be satisfied if we truly hunger and thirst after righteousness.

The Sunday school and Religio are progressing, and the prayer meetings are a source of joy to the Saints.

Special musical numbers on these two Sundays added much to the beauty and completeness of the services in the house of the Lord.

At the business meeting on Friday evening the congregation chose A. K. Dillee to act as pastor for 1928, and Delbert A. Whiting as his assistant; W. A. Welton as custodian, and Ross Leaverton to assist; Sister E. E. Weir as the head of the Department of Women.

Liberty Street

Monday evening, November 21, the annual branch general business meeting convened at the church for election of officers to direct and conduct the work of Liberty Street District during the coming year. Elder Leonard White was sustained as pastor, and Brother Glenn Davis was chosen associate pastor. Other officers elected are: Supervisor of the Department of Women, Sister Carrie Ballinger; custodian, Brother Patrick; chorister for church, Sister Leona Robinson; pianist, Lyda Tomlinson; treasurer, Brother Patrick; Sunday school superintendent, Heman Davis; assistant superintendent, Lee Christenson; secretary, Ruth Tignor; chorister, Sister Mabel Sellars; pianist, Leona Robinson.

"America in Pilgrim days," was the play given by the Saints of Group 30 Tuesday evening, November 22, at the church. Following the play, pie and ice cream were served. The production was directed by Sisters Lee Davis and Everett Bowen.

Elder John F. Sheehy was Sunday morning speaker, his subject being, "On to perfection."

During the past week our little church home has been the scene of three weddings. Two of these young couples are

from outside Liberty Street District, and their weddings are reported under "Interesting personals" of Independence news. The third couple, two of our well-known Liberty Street young people, Miss Esther Louise Ballinger and Leroy R. Ballinger, were married by Pastor White Thursday evening, November 24, at eight o'clock. Before a large audience of friends and relatives the marriage vows were taken, the double ring ceremony being used. The bride was attended by her sister, Ruth Ballinger, as maid of honor, and Miss Octa Brainard, bridesmaid. Mr. George Fender was best man, and William Turner, groomsman. Little Betty Lee Turner and Robert David Smith bore the rings, and Bonnie Lee Curnutt and Jeannette Leach were flower girls. Preceding the ceremony Miss Ina Hattey, accompanied by Miss Mary Okerlind, sang "I love you," and "At dawning." A violin solo, "I love you truly," was played by David Stewart, accompanied by Dorothy Koehler. The wedding march from Lohengrin was played by Velma Resch. The bride is the daughter of Brother and Sister L. W. Ballinger of this district, and the groom is the son of S. R. Ballinger, of Enoch Hill. Brother and Sister Ballinger will make their home in our district.

Sunday evening, the 27th, Elder W. D. Tordoff commenced a series of meetings to continue for two weeks with the exception of Saturday nights. His opening subject was "Faith." At this hour the Liberty Street Male Quartet furnished two numbers.

Walnut Park

Sister Ammon Badder, who had been sick for several days with the flu, developed pneumonia fever and was taken to the Sanitarium Sunday evening, the 20th. She is reported to be improving.

Several of the men of the congregation met at the church Monday night, the 21st, and proceeded to give it the "once over" in the way of repairs, etc.

The Department of Women of District 3 plans to hold an oyster and chili supper in the basement of Walnut Park Church Thursday night, December 1. You will be welcome. Come.

On Wednesday evening, November 16, Saints of District 3 held a business meeting at Walnut Park Church and re-elected Brother Howard Andersen pastor for the ensuing year. Brother Andersen has won the favor of both young and old in the short time he has been with us.

Sunday, the 27th, was young people's day in our district. On the preceding Sabbath Walnut Park invited all the young men and women of Independence to be in attendance on this day.

The splendid morning prayer service, Brother Fred Horn in charge assisted by Brother Earl Cox and Brother Fred Wille, was well attended and gave a fitting opening for the day's services.

There was no Sunday school in the upper auditorium of the church, for at the ten o'clock hour Doctor Homan, of the Kansas City Teachers' College, spoke on "The realism and idealism of forgetting." "We can not forget," said Doctor Homan. "Every act is recorded and is subject to recall."

"We don't want to forget," he continued, "but the disgusting pictures as well as the beautiful scenes should be woven into and should help to make a wonderful fabric—life!"

"We can best help youth by not forgetting our own experiences," was his concluding statement.

Preceding Doctor Homan's lecture some musical numbers were rendered by the orchestra; a violin solo was played by Miss Lois J. Burnett, of Leavenworth, Kansas, and a vocal solo sung by Sister Margaret Gard. Both of these young ladies are graduates of the Kansas City Conservatory of Music.

There were a number of visitors present, including Mr. De Shazo and his class of young men from the Baptist Church; some young men from the Methodist and Christian

Churches, as well as some from the Stone Church, Liberty Street, Second Church, and Enoch Hill.

President F. M. McDowell made an inspiring and far-reaching appeal to the young people at the eleven o'clock hour, his subject being, "The message of Christ to the youth of 1927."

He mentioned seven things as being important for the young today, and referred to the life of Christ for evidence to support his points. 1. Obedience—Christ was obedient to his parents and to his God; 2. Preparedness—Christ spent about thirty years in preparation; 3. Growth—"And Jesus increased in wisdom and stature and in favor with God and man"; 4. Personal character—"He increased in favor with God and man"; 5. Life is sacred—it is a gift of God; 6. We must have some great *purpose* in life—Christ's purpose was to establish the kingdom of heaven; 7. We must be consecrated—which is another way of saying we must be God's stewards.

Preceding the sermon the girls' chorus, directed by Sister Margaret Gard, sang two beautiful songs which harmonized in thought with that of the sermon.

Following this service an eight-year-old boy, Arthur Caffel, was baptized, Brother John Taylor officiating. The two children of Mrs. Anna McVail were blessed.

Religio program consisted of a vocal solo by Herbert Frayer, Mrs. Ross Highbee accompanist; an extemporaneous speech by Bishop B. J. Scott on "How the young people have helped me as a pastor"; a recitation by Ruth Irene Cox; a cornet solo by Carlos Smith, Mrs. E. E. Moorman accompanying.

"In what may the young people believe?" is the question President F. M. McDowell discussed in his sermon at eight o'clock Sunday evening.

"You may believe in God," he declared, and proceeded to show the blessings such a belief brings into our lives. He also showed the utter inability of atheism to meet the requirements and needs of any human.

"You should also believe in mankind," he went on; "next to your love of God, Christ commanded you to love your fellow men."

"And youth must believe in themselves." This closing statement was an appeal which was brought home very forcibly by bits of history taken from the lives of others.

Brother Paul N. Craig and the Wa-Dem-Na Glee Club furnished special numbers for the eight o'clock service. The congregation expressed gratitude for their assistance.

Enoch Hill

Sunday morning speaker at Enoch Hill was Radio Pastor Ralph W. Farrell who discoursed upon the subject of "Thanksgiving." He sketched the hardships endured by the early makers of America, and emphasized the fact that we are sinning if we are not grateful for the many blessings, spiritual and temporal, we have today. The Saints were made to sense the opportunities of this age of Christianity and progress. At the opening of the service Margaret Goldsmith, infant daughter of Brother and Sister Noel Goldsmith, was blessed by Pastor Brewer and Elder Farrell.

Elder W. H. Kelley occupied the pulpit in the evening, speaking on "The divine plan." He devoted his time and attention to showing that God's plan has existed since the beginning, unchangeable, everlasting, and victorious, and that the plans of men have always suffered defeat and ignominy. That we must have faith in God's plan is Brother Kelley's belief, and faith comes by hearing the word of God, by learning of him, and by doing his will.

The branch business meeting, held last Monday evening, was of an exceptionally uplifting character. The spirit of agreement and cooperation was marked. President F. M. McDowell, Bishop G. W. Eastwood, Pastor in Zion C. Ed. Miller, and Pastor W. J. Brewer presided, and business was expedited with dispatch. Officers selected for 1928 are: Pastor, William Sarratt; associate pastor, Robert Whitsett; custodian, J. E. Alexander; assistant custodian, Lester

Heath; supervisor of the Department of Women, Sister Agnes Hartman; associate supervisor, Sister Dolly Masterson; chorister, Charles Warren; assistant chorister, William Worth, jr. There were talks by Brothers McDowell, Eastwood, and Miller, in which hopes and plans for the year to come were expressed and outlined. A congregational vote of thanks was given to Elder W. J. Brewer, retiring pastor, for his conscientious work at Enoch Hill, and an expression of welcome given the new pastor.

Sister Rilla Johnson, wife of Brother Delbert Johnson and daughter of Brother and Sister W. H. Cox, was operated upon for appendicitis Monday morning. Her present condition at the Sanitarium is considered satisfactory.

Enoch Hill lost one of its active young women when Sister Opal Consuelo Swalley went to Omaha, Nebraska, last week, and at the home of Doctor H. A. Merchant was married at eight o'clock November 23 to Ray G. Hanson, of Wahoo, Nebraska.

Spring Branch

Services of the past week are worthy of special mention because of their high order and helpful influence. The prayer services of Wednesday night and Sunday morning were of a spiritual nature that all in attendance were refreshed and strengthened by the influence of the good Spirit that prevailed.

At the Religio Friday evening, a pie social was planned for Friday night of this week after the Religio session. The ladies are to bring pies, and the men are to furnish the cash and the appetites. Proceeds are to be used to purchase new song books.

Annual branch election occurred Tuesday night. There was practically no change made in the personnel of officers for the coming year.

Elder John Davis occupied the pulpit Sunday morning, and Elder James Strachan in the evening. Both discourses exhorted the Saints to live clean lives, this being essential to the upbuilding of the kingdom of God.

Dorothy Mabbott spent Thanksgiving and the week-end with her parents and friends in the branch.

Fairland Heights Mission

After united effort on the part of the workers of Fairland Heights Mission and their helpers from Independence, a speaker has been secured to hold meetings in the Union Sunday School Rooms, Eighteenth and Oakland, one block south of the Fairland Heights station. These rooms have been the meeting place of Saints and their friends in the vicinity, and during the past months they have established regular services there.

Elder J. W. Paxton, whose assistance they have obtained, began the meetings Sunday night and is preaching there every night this week with the exception of Saturday. Members of the mission will appreciate the presence and help of Saints from Independence, Mount Washington, and Kansas City.

Nauvoo District

The Monday morning after the close of our district conference, which was held at Fort Madison, Iowa, November 4, 5, and 6, Evangelist Ammon White and the district president went to the Rock Creek Branch, which is near Adrian, Illinois, to hold a few night services. They found a real welcome among the Saints.

From there they went to Montrose, where again the Saints were pleased to receive them and where they were happy to meet the Saints. Brother F. C. Bevan had to leave Brother White here on the night of November 10, to proceed to Ottumwa, Iowa, there to arrange for a series of two weeks' meetings to start there November 20, but Brother White remained there till Sunday morning of the 13th. In the afternoon of that day, he went to Nauvoo, Illinois, to hold meetings till November 16. Here the speaker found a good response from the Saints and a warm welcome. He pro-

ceeded to Burlington, Iowa, where he preached from the evening of the 17th to Sunday morning of the 20th. The Saints were pleased to receive him, which they proved by their attendance.

Now he is to be found in Ottumwa, where he has just commenced a two-week series of meetings. They have been well advertised beforehand in newspaper and large posters in the stores, and a number of letters have been sent out in the form of invitations. As a result there was a good congregation to greet the first night of his services.

Graceland Chats

Thanksgiving at Graceland

While the sun rose in the heavens and cast exquisite color shadows over my room, I determined I was, on this day, *thankful*.

Thanksgiving at Graceland brings us closer to the harmony of spiritual feeling. At 8.45 in the Brick Church a group of thankful coworkers gathered to praise God. Seldom is there to be found in church so many business men and young people, both of the high school and college, as gathered on this day for worship. The theme was one of thankfulness, and we praised our heavenly Father for strength to carry on.

At ten o'clock we met at the North Park for the game of football. We wanted to win, because—well—it was the last game of the season. But we lost. Was the spirit of happiness dimmed? No; Garver carried us safely through our disappointment, and we are thankful our fellow pals escaped injury.

Well, why all the rush? Where is the fire? These are questions one would hear floating through the air when the game ended. Can you guess? Of course, it was time to have that dinner. The country-club girls hurried to Mrs. Platz's home, for they were to eat there. The F. N. P.'s served a delicious dinner for their friends. George Mefferd was ill, and Mildred Taylor could not attend. This did not make them doubt their thankfulness, however. Dinner was served at the college in family style, and the spirit of the prayer meeting carried there.

At two o'clock a car drove up by my college home, and little Davy Ash yelled, "Hey there, Barney, are you going hunting with us?" Well, it was the "Gimpers" after Barney Neville, who had taken dinner with us. They were going hunting, and what they shot was to be the feed for the evening. I hear the Royal Thirteens followed the same plan.

The day would not be complete without an evening event, and it was the motion picture, "The Yankey stowaway." Are we happy at Graceland? Are we carrying on? Yes, we are! So to us this day has made the "Graceland spirit" a deeper, a sweeter, a more congenial spirit than we have ever felt before.

MARGARET NICHOLAS.

A Glimpse of Bide-a-Wee Life

The second floor of Briggs Hall has been converted into a girl's dormitory, which is known as Bide-a-Wee. The family consists of Mother Gates and forty-five girls. It is here that East meets West, and for nine months they learn something about the art of living together.

At half past nine o'clock on each Monday night, a loud shrieking voice, characteristically feminine, calls out, "Bide-a-Wee Meeting! Bide-a-Wee Meeting!" Then forty-five girls open the doors of fifteen rooms and trip out into the reception room in full regalia (pajamas, bathrobes, and kimonos) and find comfortable seats in chairs, settees, but mostly on the floor, because you see there are not chairs enough to accommodate a general session of Bide-a-Wee Club. Ruth Gates, president, lets the gavel fall, and Doris Waterman calls the roll. The girls answer *present* in various ways suggested by Ruth, from naming some dainty viand or confection to giving one's age. Most everybody knows the latter would be the limit. Then the page's report is read, and a

very complete account is given of everybody's coming-ins and going-outs. Some group of girls produce a short one-act play, or readings are given, some business is transacted, then "Graceland for ever" or "Rah, rah, Bide-a-Wee" is given, then "Good-night."

At seven on each Wednesday evening we are reminded, "Girls, don't forget that we meet tonight in Olive's room for our little prayer meeting," by Mother Gates. It is in this session of prayer that a girl's real nature is revealed. First we sing a few favorite hymns; then the lights are turned out, and then we see into each other's hearts. It is not unusual for every girl present to offer prayer. Our service ends just in time for us to wend our way over to the chapel, where the college prayer meeting is held.

Friday and Saturday are social evenings; also the evenings for dormitory spreads. How we do appreciate our mothers and friends for having sent those boxes! It is just like taking your friends home with you for lunch and introducing them to home folks. Is it necessary to tell anyone that we are happy here in Bide-a-Wee? We are immensely.

MARGERY WILLIAMS.

Thanksgiving with a "College Mother"

Thanksgiving away from home! The very thought of such a thing made two poor coeds feel lonesome and, yes, even homesick. Then, quite suddenly, they began "looking at the world through rose-colored glasses," and all because of an invitation from their college mother to "Come down for Thanksgiving dinner." Did they go? Of course they did. And what a day! There was a dinner with turkey and "everythin'," and after that an afternoon by the fireplace—a basket of red apples and a pan of pop corn to eat, magazines to read, music for other entertainment, and, if one wished it, a nice soft pillow on which to sleep. The "home-like atmosphere" was what they wanted, and they were happy to find it in this adopted mother's home, as were many other lonesome girls on the campus who were entertained in a similar way.

ALMA EDWARDS.

Mothers Given Reception by College Daughters

This year at Graceland the idea was conceived of placing all the girls of the college in some down-town home where they may occasionally share some of the joys of home life.

This arrangement has added much happiness to the lives of Graceland girls. On Thursday, November 17, the girls gave a reception to their down-town mothers in Bide-a-Wee reception room, from two to five. The mothers were met by their daughters, who showed them their rooms and gave them an insight into their college life.

Through the afternoon, musical numbers and readings were given, and refreshments were served.

This mother and daughter experiment has certainly proved successful, and it is hoped will be carried on during future years.

DELPHINE SKINNER.

Graceland Enjoys Thanksgiving Guests

The students of Graceland are always glad to welcome old friends and new ones. On Thanksgiving the students were favored by having several alumni as guests. They were: Fred Cheville, Walter Tracshel, Florence Juergens, Michael Johannes, Thelma Lane, Dean Stewart, Hugh Braby and his wife Emma Snead Braby. Some of the students and faculty were so fortunate as to have their family or members of family as guests. There were: Ruth Smith, Ann Morgan, Louise Lewis, Mr. and Mrs. Alva Gilbert, and Joy Sherman. It always adds much to the atmosphere of Thanksgiving at Graceland to have relatives and friends come. And for this the students are thankful.

ANNA MAE HOUGH.

Angels' Serenade

It was just a few minutes past nine o'clock, and all the girls in Marietta Hall were quietly studying in their respective rooms. Not a sound could be heard throughout the dormitory, when suddenly there came a sound as of angels

MISCELLANEOUS

Clergy Permits for 1928

General Conference appointees and other ministers who are devoting their entire time to ministerial labor who are entitled to reduced fare on the railroads should get the necessary blanks from their nearest railroad agent, fill out carefully, have them signed by their home railroad agent, and send in to the undersigned with the necessary money order made payable to the agent of the clergy bureau involved. If you use these permits, do not put this off. A few days may mean several dollars, if you have to make a trip after January 1 and do not have the new permit. If you can not get the blanks from your railroad agent, send to me for one.

G. S. TROWBRIDGE, *Transportation Manager.*

Conference Notices

Annual conference, Southwestern Iowa District, at Central Church, 307 West Pierce Street, Council Bluffs, Iowa, December 2, 3, and 4. Friday, December 2: 8 p. m., business session, election of officers; Saturday, December 3: 9 a. m., social service; 10.30, business; 2.30 p. m. departmental work; 8, sermon; Sunday, December 4: 8 a. m., priesthood meeting; 9.30, Sunday school; 11, sermon by J. F. Garver; 2.30, social service; 6.30 Department of Recreation and Expression; 8, sermon. Elsie E. Butler, secretary.

Conference of the Southeastern Illinois District, at Centralia, Illinois, Friday, Saturday, and Sunday, December 9, 10, and 11. Friday evening Centralia Saints will render program. Opening of conference at 10 a. m. Saturday. A business session again in the afternoon at 2.30 p. m. Preaching at 7.30 p. m. Sunday: Sunday school, 9.30 a. m. Sacramental service, 10.45 a. m.; priesthood meeting, 1.30 p. m., in basement, Women's Department work in upper auditorium. Preaching at 2.30 and 7.30 p. m. Apostle F. Henry Edwards will be with us, and Brother and Sister Lentell, our district workers, as well as a number of local helpers. R. L. Fulk, for district presidency.

Addresses

F. G. Pitt, 122 North Orange Avenue, Orlando, Florida.
Thomas Newton, 4400 Scarritt Avenue, Kansas City, Missouri.

Our Departed Ones

SULLIVAN.—Hannah Yeager was born in Toronto, Canada, February 11, 1855. Married Michael Sullivan at Port Huron in 1880, and to them eight children were born. She united with the church February 21, 1904, her membership being with the old Armstrong Branch, in Kansas City, Kansas. Died at Saint Margaret's Hospital November 21, 1927, being faithful until death. Surviving her are three sons and two daughters,

singing in the distance. The melodious tones rose, swelled, then died away. From each window of Marietta several pairs of eyes tried to pierce the darkness. Startlingly, out of the murky blackness, for it was almost raining, a song started up, right at our own front door. "Rusty" called to us to hurry over to Bide-a-Wee reception room. We certainly did hurry. And what a scramble there was! You would never have guessed that five minutes before some of the girls had been in dreamland. We found that the girls from the Country Club had preceded us. Then came the Herald Angels. "Cocky" was in front with the ice cream. The others followed. After a few more songs by the angels and one by the girls, the boys served ice cream and lolly-pops to the group. The girls from Bide-a-Wee gave a short program. After a few yells we were reminded that the lights had flicked, and everyone made a dash for her own room. "It was the biggest thrill I've had this year," one girl was heard to remark. It really was just lots of fun, and who doesn't enjoy fun?

FLOY ROBERSON.

one sister, and one brother. Funeral services were conducted from Butler Undertaking Parlors, Kansas City, Kansas, in charge of J. A. Tanner. Interment in Mount Hope Cemetery.

ROBERSON.—Donita Jo Roberson, daughter of Ernest and Anna Roberson of Benton, Illinois, was born March 14, 1926. Died October 14, 1927. God saw fit to give this little one into the care of earthly parents for the short space of nineteen months. She leaves her father and mother, five sisters, two brothers, and many other relatives. Funeral services were conducted in the home, Elder R. L. Fulk preaching the sermon.

ADAMS.—Jennie N. (Carrico) Adams, was born October 9, 1845, at Nauvoo, Illinois; departed this life November 9, 1927. She was baptized by Elder Charles Derry August 15, 1877, and was confirmed by her father, Thomas Carrico, and Charles Derry; to this covenant she has been true. She and her companion were among the pioneer settlers of Harrison County, locating near Bigler's Grove in the fall of 1855. Five sons came to bless their home. Charles F. died at the age of four years. L. W., of Miami, Florida, Thomas M., of Omaha, Nebraska; and W. R. and R. E., of Logan, are left to mourn her departing; also one sister, Almira P. Adams, residing at Logan, she being in her eighty-ninth year; and two grandsons and a granddaughter. She was laid to rest beside her companion in the Logan cemetery. A true companion, a loving mother, and a faithful Saint has gone to her rest; she will be missed. Funeral was conducted at the home of her son, William R. Adams, at Logan, November 11, 1927, by Elder Fred A. Fry.

SAGLE.—David John Sagle was born October 8, 1861, in the county of Grey, Ontario, Canada. He was married to Annie Sims. United with the Reorganized Church of Jesus Christ of Latter Day Saints May 2, 1907, at The Slash, Manitoulin Island, Ontario. Was ordained a deacon January 27, 1918, and he spared neither time nor money in assisting to build the Saints' church at The Slash, which church was dedicated by Bishop C. J. Hunt Sunday, October 30, 1927, a little more than two weeks before the demise of Brother Sagle. His death occurred at The Slash November 14, 1927. Surviving are his wife, five sons, and three daughters: William and Harvey, at home; John, Robert, and Thomas, of Sault Sainte Marie, Ontario; Elizabeth, at Graceland College, Lamoni; Mrs. William McCullough, of Little Current, Ontario; and Mrs. Golden Noble, of Silver Water, Ontario. Funeral sermon at the Saints' church by Elder H. A. Dayton, assisted by Elder R. J. Farthing, November 16. Interment in Hilly Grove Cemetery.

FORBES.—Wilson H. Forbes, age 70 years, 5 months, 10 days, passed away at Detroit, October 28. He was struck by an auto a week earlier and injured, which injury caused a cerebral hemorrhage on the above date. Elder Forbes was perhaps the best known of the local elders in Detroit. His constant conversation was the gospel; his constant desire was its final accomplishment; his constant work its best advance among the children of men. During his years in the church, he has been associated with the Saints of many places, notably the old Pittsburgh District. He had resided with his family at McKeesport, Pennsylvania, at Toledo, Ohio, and Detroit, Michigan. He was well known in various parts of Eastern Michigan, and many looked for his visits and counsel when among the Saints. The funeral was held at the parlors of Moore and Coats, Detroit, Monday, October 31. Many of his friends were in attendance, in addition to his family. Elder Matthew W. Liston, Port Huron, Michigan, preached the sermon.

Conference Minutes

SOUTHERN MISSOURI.—District conference was held with Springfield Branch November 4 to 6, district presidency associated with the missionary presiding. Five branches: Springfield, Thayer, Ava, Beaver, and Millspring reported a gain of six by baptism, and the nonresident group ten added by baptism during the past three months. Missionary J. T. Riley reported good interest in the localities where he has labored. Brother J. F. Cunningham, district president, also had met with much to encourage him at the extreme end of the district. The question of a central gathering place where all the Saints could occasionally meet was not approved at this time, but the committee in charge was continued. Bishop Carmichael was expected to attend this gathering, but he was prevented, and in his place Bishop G. W. Eastwood, of Independence, very creditably represented the financial side of the gospel plan, with three discourses on duty and stewardships. The bishop's agent reported receipts of \$264.04 during four months. Time and place of next conference was left with district officers. Springfield Saints know how to entertain visitors, and everyone is made to feel at home while in their midst.

The Women's Department of the Grand Valley Branch, Ontario, held a very successful bazaar Saturday, November 19, at 3 p. m. The Saints contributed liberally, baking and sewing. The proceeds amounted to nearly a hundred dollars.

Christmas Gifts of Lasting Value

A good book; make early selection,
SAINTS' HERALD; a year for\$2.00
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RADIO PROGRAMS

KLDS

1110 Kilocycles—270.1 Meters

Programs for Week Beginning Sunday, December 4, 1927

SUNDAY, December 4

- 8.30 to 9.00 a. m., Children's program arranged by Mrs. C. A. Shoop.
- 9.00 to 9.30 a. m., Bible Study conducted by Ralph W. Farrell.
- 11.00 to 12. noon, Studio service; music arranged by Elizabeth Okerlind; sermonet, Elder John F. Sheehy.
- 3.00 to 4.00 p. m., K L D S Radio Church, conducted by Reverend E. C. Whitsett, Leeds Baptist Church.
- 6.00 to 7.00 p. m., Radio Vesper; music arranged by Lilly Belle Allen, soprano; sermonet.
- 9.15 to 10.15 p. m., L. D. S. Studio Service; Stone Church Choir; Robert Miller, organist; sermonet, John Rushton.

TUESDAY, December 6

- 6.30 to 7.00 a. m., Morning Devotional Service; music by Ladies' Quartet; sermonet.
- 7.00 to 7.30 a. m., Table Talk conducted by the K L D S Radio Pastor, Ralph W. Farrell.
- 6.45 to 7.00 p. m., Cousin Hazel, Children's stories.
- 7.30 to 8.00 p. m., Independence Chamber of Commerce Glee Club under the direction of J. M. Sexton.
- 8.00 to 9.00 p. m., Studio program arranged by Margaret Mandeville, soprano.

THURSDAY, December 8

- 6.45 to 7.00 p. m., Children's stories by Cousin Hazel.
- 8.00 to 9.00 p. m., Studio program arranged by Kenneth Jarman, tenor.

FRIDAY, December 9

- 6.30 to 7.00 a. m., Morning devotional service conducted by the K L D S Radio Pastor, Ralph W. Farrell; music arranged by Elizabeth Okerlind, contralto.
- 7.00 to 7.30 a. m., Children's program conducted by Uncle John.

SATURDAY, December 10

- 8.00 to 9.00 p. m., Studio program arranged by Mrs. Herbert Spokesfield, pianist.

K M B C

(Midland Broadcast Central—Kansas City)

1110 Kilocycles—270.1 meters

Programs for Week Beginning Sunday, December 4, 1927

SUNDAY, December 4

- 7.00 to 7.10 p. m., *Journal-Post*: news and coming events.
- 7.45 to 9.00 p. m., Services, Independence Boulevard Christian Church, Kansas City; Reverend R. H. Miller, minister.

MONDAY, December 5

- 12 noon to 12.10, *Journal-Post*: weather, markets, news.
- 12.10 to 12.15 p. m., Live stock market reports.
- 12.15 to 12.20 p. m., Poultry talk.
- 12.20 to 12.30 p. m., U. S. Dept. Agriculture feature.
- 12.30 to 1 p. m., Musical program: Job Negeim, Arabian tenor; Andrew Norman, harmonist; George Miller, pianist.
- 4.00 to 4.10 p. m., *Journal-Post*: Wall Street closing, news, sports.
- 7.00 to 7.10 p. m., *Journal-Post*: weather, market summary, news, sports.
- 7.10 to 7.30 p. m., *Journal-Post*: farmers' feature.
- 9.00 to 10.00 p. m., Mandolin and Guitar Club, under the direction of Ralph G. Smith.

TUESDAY, December 6

- 12 noon to 12.10 *Journal-Post*: weather, markets, news.
- 12.10 to 12.15 p. m., Live stock market reports.
- 12.15 to 12.20 p. m., Poultry talk.
- 12.20 to 12.30 p. m., U. S. Dept. Agriculture feature.
- 12.30 to 1.00 p. m., Music.
- 4.00 to 4.10 p. m., *Journal-Post*: Wall Street closing, news, sports.
- 4.10 to 5.00 p. m., Matinee program presented by Ruth Silbert, contralto; Elizabeth Smith, harpist.
- 7.00 to 7.10 p. m., *Journal-Post*: weather, market summary, news, sports.
- 7.10 to 7.30 p. m., *Journal-Post*: Walt Filkin.
- 9.00 to 10.00 p. m., K M B C String Trio assisted by Walter Lockman, baritone.

WEDNESDAY, December 7

- 12 noon to 12.10, *Journal-Post*: weather, markets, news.
- 12.10 to 12.15 p. m., Live stock market reports.
- 12.15 to 12.20 p. m., Poultry talk.
- 12.20 to 12.30 p. m., Educational talk.
- 12.30 to 1.00 p. m., "Flu" and "Nip," the Flu-Nip Boys.
- 4.00 to 4.10 p. m., *Journal-Post*: Wall Street closing, news, sports.
- 7.00 to 7.10 p. m., *Journal-Post*: weather, market summary, news, sports.
- 7.10 to 7.30 p. m., *Journal-Post*: The Movie Man.

THURSDAY, December 8

- 12 noon to 12.10 *Journal-Post*: weather, markets, news.
- 12.10 to 12.15 p. m., Live stock market reports.
- 12.15 to 12.20 p. m., Poultry talk.
- 12.20 to 12.30 p. m., Educational talk.
- 12.30 to 1.00 p. m., Music.
- 4.00 to 4.10 p. m., *Journal-Post*: Wall Street closing, news, sports.
- 4.10 to 5.00 p. m., Matinee program sponsored by the Independence Parent-Teachers Council.
- 7.00 to 7.10 p. m., *Journal-Post*: weather, market summary, news, sports.
- 7.10 to 7.30 p. m., *Journal-Post*: Poor Pa feature.
- 7.30 to 7.35 p. m., Voice talk, Jessie Wilson Townner.
- 7.35 to 7.45 p. m., Health talk, Doctor Brennan.
- 9.00 to 10.00 p. m., Studio program.

FRIDAY, December 9

- 12 noon to 12.10, *Journal-Post*: weather, markets, news.
- 12.10 to 12.15 p. m., Live stock market reports.

THE SAINTS' HERALD

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Richard J. Lambert, Assistant Editor.
O. W. Parker, Business Manager.

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Office 218 West Lexington Independence, Missouri

- 12.15 to 12.20 p. m., Poultry talk.
- 12.20 to 12.30 p. m., Educational talk.
- 12.30 to 1.00 p. m., Music.
- 4.00 to 4.10 p. m., *Journal-Post*: Wall Street closing, news, sports.
- 7.00 to 7.10 p. m., *Journal-Post*: weather, market summary, news, sports.
- 7.10 to 7.30 p. m., *Journal-Post*: The Editors' Forum.
- 7.30 to 8.00 p. m., International Bible Students' Assn. program.
- 9.00 to 10.00 p. m., K M B C String Trio assisted by Lois Swaney, soprano.

SATURDAY, December 10

- 12 noon to 12.10, *Journal-Post*: weather, markets, news.
- 12.10 to 12.15 p. m., Live stock market reports.
- 12.15 to 12.20 p. m., Poultry talk.
- 12.20 to 12.30 p. m., Educational talk.
- 12.30 to 1.00 p. m., Walton Lockman, popular singer.
- 4.00 to 4.10 p. m., *Journal-Post*: Wall Street closing, news, sports.
- 7.00 to 7.10 p. m., *Journal-Post*: weather, market summary, news.
- 7.10 to 7.30 p. m., *Journal Post*: sports summary.
- 9.00 to 10.00 p. m., Buddy and Ruddy, K M B C Sleepytime Pals.

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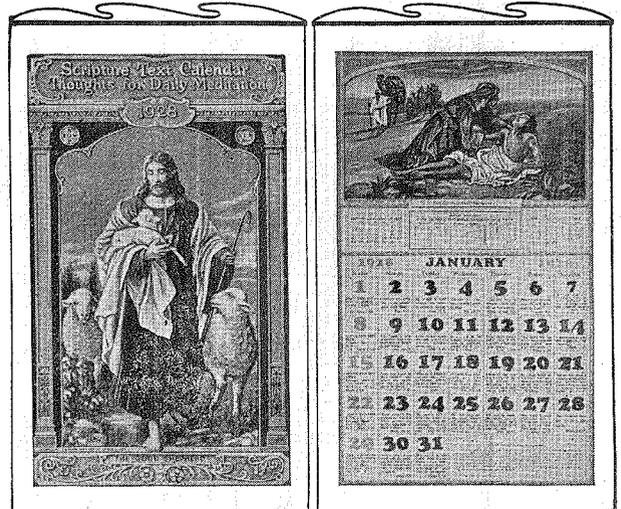
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Number 49

EDITORIAL

Graceland Chosen Depository of United States Literature

A news story in the *Lamoni Chronicle* for last week brings information concerning new recognition given to Graceland College. We quote in part:

Graceland College has received word that through the recommendation of Congressman Thurston, of the Eighth Iowa Congressional District, the local college has been selected as a depository for Government literature sent to this district.

In each congressional district, one college is selected for this purpose, and Graceland is very fortunate in being thus honored. The literature thus deposited in the college library will consist of books, pamphlets, and bulletins of a varied nature.

This is but one more evidence of the growing recognition being given to Graceland as a junior college and as a three-year institution. Through the splendid efforts of President George N. Briggs, the college has gained rapidly in recent years in quality and variety of instruction, and in standing among other colleges and with the accrediting associations of the State, section, and Nation.

L. E. F.

Elder Leonard Hoisington is quite seriously afflicted in his mission field in Germany, and is coming home in the near future. The church authorities have sent transportation, but the date of his sailing is not definitely determined.

Elder Abel Hall will sail from Liverpool on January 7. He is coming to America for one year to make observations of the work and the methods of the church in order to be of greater use as an officer. America will welcome Elder Hall, and it is fondly hoped that benefit may come to Brother Hall as well as to the church in America as a result of his visit.

Evangelist Richard Baldwin has been appointed to the European mission. The likelihood of his staying for a term of years is quite strong. Sister Baldwin accompanies him on this foreign mission. They

have determined to sail, embarking at Boston on December 11. Their ship is the United States liner, *Republic*. This is not their first experience as foreign missionaries.

We received death notice the other day from one of our German brethren, Brother Kippe. It was a model which we would like to see patterned after by the American and English people who have been more or less careless, and have given altogether too little attention to such an important thing as writing up a life history of a man within a very limited space. No one can read this account of the life and death of Brother Frederick William Max Kippe, of Australia, which is contained in "Our departed ones" without forming an adequate idea of the station, the devotion, and the successful culmination of the life of a man of God. It is well worth the close scrutiny of all.

Sandhedens Banner, the Scandinavian journal for Latter Day Saints, has been published intermittently for many years, ever since it was first conceived and executed under the direction of that consecrated and energetic man of God, Apostle Peter Anderson, deceased only a few years since. During his recent experience of a term of years in missionary work in Norway and Sweden, Elder V. D. Ruch has seen the dire necessities of that people, and the lack of any means of communication between them and the church in America, and has longed for *Sandhedens Banner* again. A few weeks since he made an appeal to the Saints in every portion of the country for financial support to begin again the publication of this little journal. The response he fondly expected has not come, and this week Elder Peter Muceus, once editor of the *Banner*, adds his appeal in the correspondence column of *Zion's Ensign*. Surely the response of the Saints to this appeal for help should be very generous. It should be ample for the purpose of again publishing *Sandhedens Banner*. If you have any interest in the mission to Scandinavian countries, read what Elder Muceus says, communicate with him at Lamoni, Iowa, or with Elder V. D. Ruch, 300 South Grand, Independence, Missouri, and offer assistance. The work must not be permitted to languish.

There Are Prophecies and Prophecies

I was in the home of a sick Saint one day in the summer of 1925, waiting to talk with and offer administration to the one suffering, the while a medical doctor was ministering. This doctor is a man of considerable friendliness, and inclination to find interest or create it, and as he came from the sick room he caught sight of me and said: "Is one hundred degrees hot enough for a June day?" and I did not hesitate to reply affirmatively. I was dreading the days of July and August which would immediately follow, and so expressed myself, which drew from him approximately this: "Have you noted what the scientists are saying about 1926 and 1927?"

"Yes; just a little."

"What do you think of the prediction that the climax in 1927 will be reached by the almost entire absence of summer heat?"

"Brother —, I have read somewhere a bit of scripture claiming to be the word of the Lord, and it is to the effect that day and night, cold and heat, summer and winter, seedtime and harvest shall succeed each other and shall not cease. I rather believe those statements. They have been true for so long that I am anchored to them, and I look on these contradictory statements of some men who prophesy in their own names and wisdom with considerable doubt."

"Well, brother, it may be the modernists are right, and that a large part of the Bible is mythical and not reliable. This particular writer presents some evidence to support his prediction, and several scientists agree with him. We are to expect such cool weather in the spring, summer, and fall of 1927 that crops will not mature. Come to my office and read what I have there."

"I shall; but, doctor, there's a mistake somewhere. Science and religion—or God knowledge, can not conflict: *science* is knowledge of facts; and God is *truth*. Facts and truth agree. Either the Bible statement is a false representation of what God said to Noah, or your scientist's predictions are not deduced from a comprehension of all the facts in the case. And my present preference of belief is with the Bible's statement. I expect 1927 to be not so different from former years."

I watched the journals of the country for statements regarding the prediction in question and found considerable interest had been generated. Again, when the winter of 1926-1927 began, I was watching the changes of the season with great interest, and will confess to a feeling akin to elation when the winter proved to be normal—not even severe. This feeling intensified as spring opened

and crops were started. The summer became wet and cool; only a very few hot days until the real summer months were gone, and while I was a little disappointed, I felt that Noah's account of what the Lord had said to him had been verified for the nineteen hundred and twenty-seventh time since Christ.

Then came the heat and forcing season of early fall, and the month of September showed abnormal power to finish a crop of corn, vegetables, etc.

This condition continued through October and into November. Armistice Day came, and the gardens and fields were still green in Missouri. Flowers were blooming; pears and apples had not all been gathered; even roses were blooming in the open; snapdragons were at their best—no killing frosts. Thanksgiving Day came, and but few freezes have occurred in Jackson County. The day succeeding there comes to my desk a cutting from the *Rural New Yorker*. My faith still rests upon the plain statements of the Bible; rightly read and stripped of preconceived ideas, the Bible is true. I believe also that when and if the signs of the physical universe are correctly read, they are true; but these signs are likely more difficult of correct reading and interpretation than are the prophecies and statements of the Bible. What do you think?

Here is the cutting from the *Rural New Yorker*:

Some of us were inclined to be worried a year ago over weather prophecies that foretold an exceedingly cold winter and a season to follow that would make the year 1927 long remembered as a year without a summer. Notwithstanding that those who keep accurate records and make a scientific study of weather conditions assure us that weather can not be accurately predicted long in advance, we could hardly help wondering whether, after all, these confident long distance weather prophets had not discovered some natural laws overlooked by the rest of us. Had the prophets predicted an extremely wet summer, or one marked by widespread and unusual storms and floods, their rating for accuracy would now be high, and we should be inclined to listen when they speak again. But, as to temperatures, the winter was unusually mild, starting in with brisk cold but breaking in February and finishing with almost spring-like gentleness. Early spring was dry; summer cool and wet. Our great corn crop lagged. We were urged to gather seed ears even before maturity, lest we should have none at all. Then came September and October with glorious sunshine. Corn sprang to its feet in a wondrous burst of speed. Other crops ripened and were harvested under such ideal weather conditions as we seldom see. Now in November, we look back at our fears and remember with thankfulness that older prophecy:

"While the earth remaineth, seedtime and harvest, cold and heat, and summer and winter, and day and night shall not cease."

And now we await the next prediction of the self-styled scientists, and shall probably, as before, depend upon the Bible to determine their likelihood of fulfillment. Surely there are predictions and predictions; prophecies and prophecies.

R. J. L.

The Auditorium Walls Are Rising

Those who visited the Auditorium at the time of last General Conference will note the progress that has been made since that time by reviewing the description and picture in last week's HERALD, and the one here shown.

Here is seen the southeast corner of the Auditorium, showing the construction of the ramps, or inclines, by which entrance may be gained to any floor in the building.

This feature eliminates the use of steps, which are more or less hazardous. By the use of ramps, a safe and easy entrance and exit are provided. After the main floor is inclosed, it will be impossible to get another picture like this one, showing the construction of steel and reinforced concrete.

At the present time the ramps in each of the four corners are practically complete, and steel is arriving daily which, when placed on the immense pillars on the outside edge of the ellipse forming the first floor, will form the structure upon which will rest

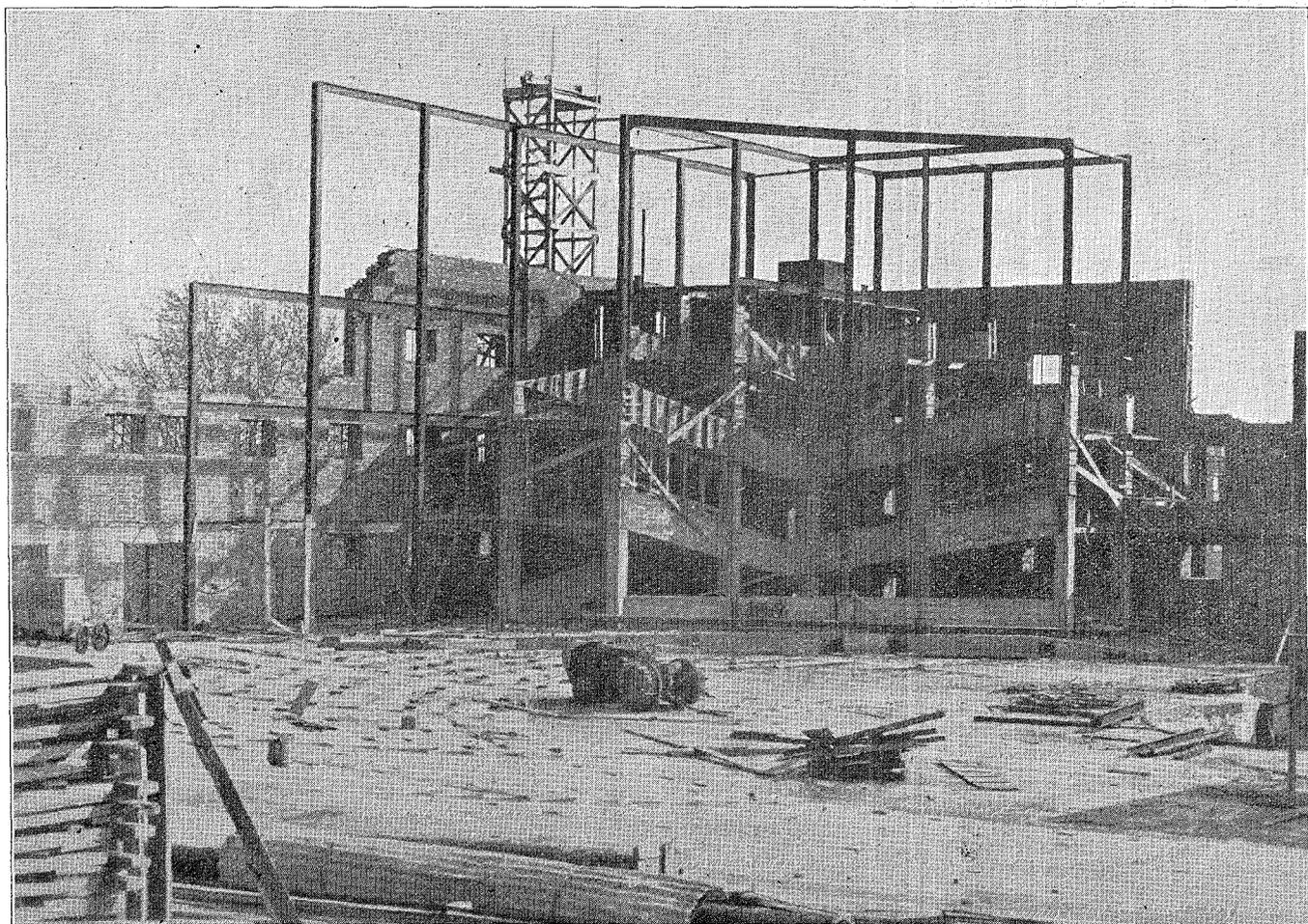
the structural steel framework for the great dome which will cap the building.

At the date of issue for this HERALD, forms are being completed for pouring concrete to form the overhead framework of the front entrance. The weather thus far has been ideal for construction work, with but few days when work could not be kept going.

Since construction began in February, 1926, probably more than fifty pictures of the Auditorium have been shown, recording its various stages of construction, but even pictures do not give one an adequate sense of the bigness of the structure, or its massive strength as indicated by the great supporting pillars, the foundations of which go down to the solid ledge of rock which underlies the entire structure. To get a proper sense of proportion, one must be on the site and view its great proportions.

Although the main auditorium and gallery are being built to seat 6,900 people, it is thought that the seating capacity is none too large.

The plans are well in hand to inclose the building for the 1928 October annual conference.



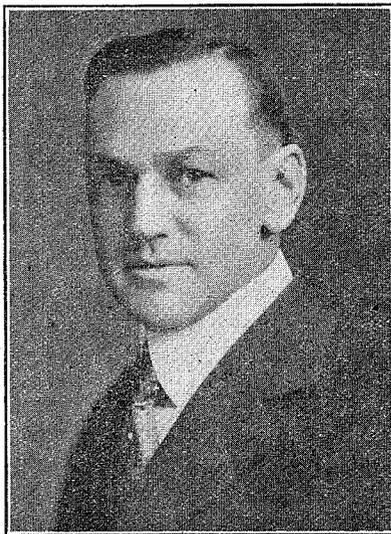
Southeast corner of Auditorium Building, showing construction of the ramps by which entrance is gained to basement floor, main floor, and gallery.

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

Spiritual and Physical Relationships

BY BISHOP A. B. PHILLIPS



BISHOP A. B. PHILLIPS

The word *spirit*, from the Latin *spiritus*, with its primary and secondary meanings is used in more than twenty ways or relationships. In a scriptural sense it is prominently employed with reference to the human will, the character, or that part of man's duality represented by the conscious entity of the soul.

The word *physical* is derived from two Greek words meaning "to produce nature," and is employed with reference to any created existence having a corporeal body. So far as our experience in this life is concerned, the spiritual finds its expression in and through the physical. In a practical sense the relationship is inseparable during our earthly career, which alone indicates sufficiently its great importance.

The unfathomed mystery concerning the origin and nature of the human spirit has engaged the closest thought and study of philosophers and sages throughout the ages. Even the seers and prophets of antiquity found this subject of absorbing interest. The poet-singer of the Bible in wonderment made inquiry of Jehovah, "What is man, that thou art mindful of him? and the son of man, that thou visitest him?" And the famous Poet of Patience ages before him also inquired: "What is man, that thou shouldest magnify him? and that thou shouldest set thine heart upon him? And that thou shouldest visit him every morning, and try him every moment?"

Many similar expressions, some in wonderment and some in attempted solution of this great mystery of mysteries, may be found scattered through the pages of sacred and secular lore from time immemorable to the most recent moment. There is

but one answer to this pregnant question that has power to satisfy such urgent desire of the human heart to know whence and what he is. Perhaps the solution of this compelling mystery is set forth as beautifully in the language of the scriptural Wise Man of kingly glory as anywhere to be found. In solemn majesty the sacred muse affirms:

Man goeth to his long home, and the mourners go about the streets; or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

The Science of All Sciences

These spiritual and physical properties of the human being are sometimes called the duality of man. One of these, marvelous though it be, has yielded its secrets to the patient research of the chemist. But that most refined substance which we term the spiritual has not been found by means of the physical agents which he must employ. Whether under the title of biologist, or whatever term of distinction, no scientist has ever yet mastered that science of all sciences, the secret of which rests in the bosom of God.

Yet the Creator has revealed to us many wonderful words of priceless worth in explanation of the origin, purpose, and destiny of this duality. The essential nature of the relationship involved is most clearly stated in the Book of Doctrine and Covenants, as follows:

The elements are eternal, and spirit and element, inseparably connected, receiveth a fullness of joy; and when separated, man can not receive a fullness of joy. The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples; and whatsoever temple is defiled, God shall destroy that temple.—90: 5.

To cause proper spiritual and physical relationships in endless variety and innumerable realms of life, with their consequent charm of form, color, and sphere of action, is a science that no human tongue has explained and no human brain comprehended. We see its amazing manifestations of today, and from the bowels of the earth we dig up startling evidence of other manifestations of bygone ages. Thus we know that the enigma of life has wended its mystical way from beyond the times of human history. But only the great Biogenist of the Universe has the cabalistic key to unlock this hidden mystery. We can not even find the secret door, much less can we explore the wonders that lie beyond its portals.

All Living Things Created Spiritual

We have reason to believe that the principle involved in the duality of man was applied by the

Creator with respect to all living existences. So far as the work recorded in Genesis is concerned, the evidence is conclusive. This is particularly explained in the Inspired Version, which states that prior to the physical creation there had been a spiritual creation in heaven. The statement is quoted in part, as follows:

For I, the Lord God, created all things of which I have spoken, spiritually, before they were naturally upon the face of the earth; . . . And I, the Lord God, had created all the children of men, and not yet a man to till the ground, for in heaven created I them, . . . Nevertheless, all things were before created, but spiritually were they created and made, according to my word.—Genesis 2: 5, 6, 9.

With respect to all animal life the ancient Hebrew employs the same term, *nephesh*, as is used for man. The translators made a distinction, however, and rendered the word *soul* when applied to man, but used the word *creature* as applied to animals. Had the word been rendered uniformly, the term *living soul* would then apply to all animal life, of which Genesis 1: 21, 24, and many another place, is representative. The creation account thus rendered would be:

And God created great whales, and every living soul that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind. And God said, Let the earth bring forth the living soul after his kind, cattle, and creeping thing, and beast of the earth after his kind.

The celebrated Variorum Reference Bible, which gives the renderings of leading versions, states in a footnote at these places that the literal rendering is *soul*, and that in Hebrew *soul* is used more widely than in English, "and denotes the sentient principle possessed by all animals generally." Doctor Bush, in his commentary on Genesis, states that "The phrase *living soul* is repeatedly applied to the inferior order of animals." The celebrated scientists, philosophers, and scholars who have affirmed a belief in the future life of animals include Socrates, Menander, Rabbi Manasseh, Tertullian, John Wesley, Canon Wilberforce, Bishop Butler, Professor Agassiz, Doctor Adam Clark, and George T. Angell. Clearly the teaching is also affirmed in the Bible. (Note Isaiah 11: 6; 65: 17-25. Revelation 4: 8.)

We are therefore warranted in saying that all forms of life represent spiritual influence, their physical manifestations being expressed in varying degrees from the almost inanimate coral to the supreme type, man. The entity individualizing all of these forms is evidenced by that differentiation which is discernible in each of the species. The variant characteristics of mankind, of which no two are exactly alike, are particularly discernible in the spirit or quality of the nature expressed by each physically, being manifestations of spiritual quali-

ties which did not originate in a physical environment and the development of which surely can not be wholly traced to such environment.

Spiritual Power over the Physical

Physical deformity is not always the product of spiritual deficiency, though it may be so in certain respects. Of Jesus it was written that he had no form nor comeliness, that men should desire him. If physical aspects were entirely the result of spiritual characteristics Jesus should have possessed the supreme physical development. Accident, so called, is often a potent factor of earth life affecting physical growth, hence one can not evaluate the spiritual wholly by expressions visible to the eye.

But when physical blemish is the result of spiritual deformity or degeneracy it will be found that the physical appearance can not be wholly remedied except by a reformation of spiritual character and consequent habits. This fact explains measurably the ability of an individual to discern character in the facial expression and manner of others. There was evidently a greater and more spiritual discernment possessed by Jesus, however, as represented by his power to read even the thoughts of others. Nevertheless, it is worth much to us to remember that the scriptural injunction to "Work out your own salvation" recognizes our power to become largely what we will to be. This is our priceless heritage in life. If we fail we must bear the responsibility of our failure, as we shall likewise hold the reward of our success.

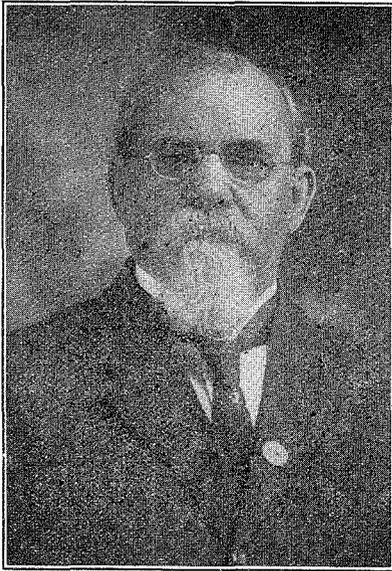
A most important factor in man's spiritual supremacy over the physical is that of the divine influence. By the direct inflow of the Spirit of God is made possible man's correspondence with the divine, by which he may assimilate of the divine nature and purpose, and by which he may be inspired to right actions and attitudes of the will. This light of God, which is the light of truth and righteousness, resides in the soul of each child of his to the extent that the light is cherished and followed day by day. And when at last we learn to know and express perfectly the leadings of the divine we shall also possess the key to immortality and eternal life and to the treasures of the hidden mystery of all things. Our great objective is summed up in the counsel of the writer of Ecclesiastes:

Hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be bad.

Our answer to this world-old problem we are daily writing in the indelible materials which constitute the record of our lives, and which irrevocably determine the nature of our eternal future.

Gomer Thomas Griffiths: An Autobiography—6

CHAPTER 12



GOMER T. GRIFFITHS

In the spring of 1880, I attended the April General Conference at Plano, Illinois. It was here that I first met the present President of the church, Frederick M. Smith, who was at that time a small boy, about seven or eight years of age.

I was appointed to a mission in Michigan and Canada. Heman C. Smith and M. T. Short were also

appointed to Michigan, as well as Southern Indiana. Our first stop was at Galien, Michigan, where Bishop George A. Blakeslee, who was directing our labors, placed me out in the country five or six miles from the town, while Brothers Smith and Short were assigned to two other localities; this with the idea of bombarding the town from the outside. After about three weeks of preaching, I had the pleasure of baptizing seven or eight persons.

Years before our having gone to Galien, Brother Blakeslee's brother-in-law, at a time when the branch there was in a flourishing condition, had a dream in which he saw the branch die out spiritually, but later, due to the efforts of a missionary who came to the town, revive again. So every time a new missionary arrived Brother Blakeslee would ask his brother-in-law if this was the missionary he had seen in his dream.

At the time we three missionaries went to Galien, the branch was at a very low ebb spiritually, and had been for some time. We attended the service on Sunday morning, Brothers Smith and Short occupying in the pulpit, while I sat in the rear by the door. These two were preachers with experience, while I was virtually a beginner. At the close of the service, Brother Blakeslee again asked his brother-in-law if either of these two men was the missionary he had seen. He answered in the negative and added, "But the young man with the curly hair sitting back by the door is."

Those whom I baptized I took to the branch for the confirmation, at which time the Spirit of the Lord

was present in power. This revived the spirit of all the members, and later many others were baptized. Thus the branch was revived spiritually, in which condition it continued for many years. Some of those whom I baptized became active workers.

Later, in company with Columbus Scott, I went to Canada, and we certainly had great experiences there. I baptized a great many while on this mission and opened up the work in new places; also raised up a branch at Walsingham Center, Ontario. I had been preaching for some time in this latter place; had large audiences, and the people seemed to be very much interested, but not a soul applied for baptism, so I became discouraged and concluded that if no one applied for baptism by the next night I would wind up my preaching and go elsewhere. During the next day I fasted and prayed that the Lord would make it known to me if there were any in that place who were to come into the church, desiring that he would make it known to me in a dream. When I awoke the next morning, the sun was shining brightly, but I was greatly disappointed, as I had had no dream, and my fasting and praying were seemingly in vain.

I was staying in the home of Brother Fish, the owner of the flour mill in that place. My room contained three windows, two in the front and one at the side, to the left. As I sat on the side of the bed feeling very sad and discouraged, and gazing out through one of the windows, suddenly I saw a fish about fifteen or twenty inches long glide by the first window and then by the second window. Just behind came another. I was wide awake, and I certainly was astonished, for this was the first vision I had ever had with my eyes open.

I finished dressing, went down for breakfast, and then went out and sat down on the porch. As I sat there looking in the direction of the mill, I saw a man drive up in his carriage, get out, and go into the mill. He soon came out and then drove up to where I was staying, and coming up to where I was sitting, informed me that he and his wife had been attending my meetings, believed the message I was presenting, and wanted to know if I would baptize them that day. This I did.

Since being in the ministry, whenever I dreamed of catching fish, it has always followed that I baptized some people. My praying and fasting had not been in vain. Truly, God is good.

While still preaching in this place, one night I dreamed I was fishing in the mill pond and that I saw a big fish in the water close to the shore. I did not try to catch it with a hook, but just jumped in after it, and it was so large that I could not get my arms around it. Then I saw lots of fish all around

and caught some others. This dream was very encouraging to me, to stay in that place and continue preaching. I baptized a number of people before I left.

One night near the close of my meetings, when about half through the sermon, I noticed a very large woman come down the aisle and take a seat near the front. She weighed about three hundred pounds, if not more. At the close of the service she came up to me, informed me that her name was Light, and requested that I baptize her. I was rather surprised at her request, since she had not been to any of my meetings, and I so informed her. She then told me that she had been converted to the gospel twenty years before by Apostle John Shippy, but that her husband would not permit her to be baptized; that now her husband was dead and she was free to do as she pleased in the matter. I arranged for her baptism. In those days I weighed only about one hundred and twenty-five pounds, and it did appear a big undertaking for me to baptize such a large woman. Quite a large crowd gathered to witness the baptism. As I led her out into the water, I felt a little shaky but looked to the Lord for help. I had no trouble whatever; she seemed no heavier in my hands than a child as I put her down into the water and lifted her out. The audience on the bank was a little amazed at this.

During my stay here it was also made known to me in a dream that Joseph Luff and I would be called to the Quorum of Twelve, which dream subsequently came true.

CHAPTER 13

In April, 1881, I attended General Conference in the church at Plano, Illinois. This building would not hold one fourth of the ministry who attend a conference today; the church has made growth since that early day. While at this conference I met and married Harriet Anna Robbins. We were joined in the holy bonds of matrimony by Apostle T. W. Smith in the home of Bishop Israel Rogers, at Plano, Illinois.

Six months later my wife told me that she had previously written to President Joseph Smith, asking his advice in the matter of matrimony, and also inquired concerning me. It was a great thing that President Smith answered her letter favorably to me. Since entering the ministry four years before, the burden of my prayers had been that the Lord would give me a companion who loved him and his work; one who would encourage and support me in the performance of the duties in the church, and especially in the ministry. Our Father in heaven certainly heard my prayers and granted an answer.

We lived together nearly forty-three years, and never once did she call me home, but continually encouraged me to go forward in the performance of the work the Lord had assigned. She endured great hardship and made wonderful sacrifices, but never once did I hear her complain.

She kept posted as to the movements of the church and was well versed in the laws of the church as contained in the three standard books; especially did she love the Book of Mormon. I could go to her for counsel, and very often I went to her with confidences pertaining to my work. She never revealed our secrets. She was weak in body and suffered much physical pain, but our Father in heaven prolonged her life for many years, which I am confident was largely in my interest, as she was a good wife, a genuine pal and companion.

She traveled with me for a few years in the ministry, and wielded a great influence for good with all who knew her. She had the confidence of the old and the young, and many of the ministry and Saints often sought her advice. She brought up her children to reverence God and to love his eternal truths. She was never afraid of death and always said she was willing to go when the Lord summoned her.

Three of our children out of eight were born while I was away from home, and one passed away in my absence. We also had the misfortune to lose three growing boys within about one month, but she never found fault with God while passing through this terrible ordeal, but was patient, submitting to God's will.

In the fall of 1881, wife and I attended the semi-annual conference at Council Bluffs, Iowa. On the way we stopped off at Lucas, Iowa, where I held a series of meetings and baptized twenty. We also stopped off at Emerson, Iowa; I preached a few times to a crowded house, but baptized none.

The General Conference proved very beneficial to both of us spiritually. I was reappointed to Canada under the direction of Apostle John H. Lake. President Joseph Smith requested that I visit Emerson, Iowa, again en route to Canada, which I did and was very successful, baptizing more than thirty people. Within about two months, twenty more were baptized. I organized a branch in this place but have not been there since.

After leaving here, my wife and I traveled together as far as London, Canada. Here we separated, she going on to the home of her parents in Worcester, Massachusetts. During her sojourn there, our first boy, Gomer, was born, but passed away almost immediately.

During the early summer of 1882 I attended con-

ference at East Douglas, Massachusetts, where I met Doctor Gilbert, F. M. Sheehy, and others. From there I visited Boston and baptized a lady; and Fall River, where I labored for some weeks and baptized a number.

At this place I had another strange experience: My wife and I were on our way west, and I had sent word to Joseph Squires, who resided at Brooklyn, New York, requesting that he have some one meet us at the wharf, as we were going across Long Island Sound on the steamer. But in the social meeting on the following Sunday, a brother who held the office of priest spoke to me under the influence of the Spirit, directing me to remain in Fall River until commanded of the Lord to take my departure. Further, that I need not be concerned about the word I had sent to Brother Squires to meet the steamer, as the Lord would make it known unto him that I would not be on that boat.

After the death of our boy, my wife and I had planned that she would teach school and that I would go to work for a while so that we could accumulate enough means to give us a start in life. Through this brother, in the same prophecy, the Lord told us what we had planned to do, and directed that I should continue in the work of the ministry and that he would see to it that we did not want for the necessaries of life. We were satisfied as to the divinity of that which was given, as he did not know anything about our plans, we having revealed them to no one. Some of those present did not have much confidence in the prophecy. I did not have time to send further word to Brother Squires, so made up my mind to put the prophecy to a test. About Wednesday of the following week I received word from Brother Squires that they did not go to meet us, as an angel had appeared to his wife in a dream and told her that we would not be on that boat.

In obedience to the command of God, I remained there for some time, or until I was directed to go. I held a number of meetings and was abundantly blessed of the Lord, as well as nobly supported by the Saints.

On the next Sabbath, when I was about half through my sermon, two nicely dressed, intelligent-looking ladies entered the church. The younger of the two seemed especially interested in what I was saying and at the close of the service came to me and inquired if I believed that evil spirits took possession of people nowadays. I replied that I certainly did. She said she had asked a number of people this question and they had all answered in the negative. She then told me she was confident that she was so possessed at times. Shortly after

this conversation, she requested baptism. On the following Sunday afternoon she came to the home of Doctor Gilbert and asked Brother Potts, president of the branch, and myself to administer to her, and expressed a desire that the Lord would rebuke the evil spirits with which she was tormented. After the administration the young sister became very calm. I do not know what became of her, as I never heard of her after I left that part of the country.

While in London, Canada, I was asked to baptize three persons, two older people, and a young girl about eighteen or twenty years of age. The baptism was to take place in the River Thames. The two older persons were baptized without any difficulty whatever, but when I led the young lady into the water, she made quite a disturbance. I discerned the trouble and quietly prayed to the Lord to come to the rescue; she calmed down immediately.

The confirmation took place at the following Wednesday evening prayer meeting, which was held in the home of the father of R. C. Evans, the latter being present at the time. Edgar Harrington, Elder Mottashed, and I officiated. The young sister was the last one to be confirmed, and just as soon as we laid our hands upon her head, she tried to kick us away and commenced to scream. Brother Harrington was the mouthpiece but did not rebuke the evil spirit. After the confirmation the three of us went to our seats in different parts of the room, the young lady continuing to scream at the top of her voice. The sensation it produced was terrible. I turned to sit down in my seat, when the first thing I knew I was standing over the young woman with my hand raised over her, and I commanded the evil spirit, in the name of the Lord, to come out of her. It was summertime, and the back door was open. Immediately the voice making the noise through her went right through the room, out the open doorway into the back yard, and there died out, while the young sister sat in her chair as calm and self-possessed as could be. Previous to doing this I had not the slightest idea of rebuking the evil spirit. There were many people present to witness this miracle, it being a real case of the casting out of devils.

From Fall River, Massachusetts, we journeyed to New York City and Brooklyn. The Saints gave us a good welcome, and we held some very interesting meetings. It was here I first met George Potts, president of the branch, Joseph Squires and wife, Captain Potts, and others.

Our next stop was Philadelphia, Pennsylvania. It was midsummer, and we experienced some extremely hot weather; do not know that I ever before suffered more intensely with the heat. Brothers

Stephen Stone, Stewart, and Crist were the principal workers there. The branch was not very large, neither was it in a very good condition spiritually. Those who were the life of the branch in those days have crossed the great divide. Quite a contrast in the work there today and then, in point of activity, spirituality, and numbers.

From Philadelphia we went to Hyde Park, which is now part of the city of Scranton, Pennsylvania, tarrying here for some months. The branch was composed of Welsh, English, and several other nationalities. We had some wonderful experiences in this place. When it came to contention, jealousy, and one pulling against another, I question whether the branch officers in that day could be excelled; they even contended in the Sunday school in the presence of little children. I was almost persuaded to believe that Satan had a mortgage on that branch and that some day he would foreclose. Notwithstanding this, there were some good and noble men and women among the members.

Another sad feature was that there were many who were addicted to drink, and the men used tobacco. While here I was commanded of the Lord to deliver a message to three of the leading men of the branch to the effect that if they did not cease their quarreling and contention he would take some of them away by death. Within two months from that time two of these men died, and the other, an Englishman, apostatized. Many changes for the better have taken place in the branch since then.

On our way to Pittsburgh, Pennsylvania, the latter part of 1882, we stopped at Syracuse, New York, to visit my wife's parents. From there we went to Pittsburgh, arriving the week before Christmas. We were taken to the home of Sister Matthew Smith, the mother of Ralph G. Smith.

The Sunday after our arrival, the district conference was held. The entire day was devoted to the business session.

It was here that I first met our worthy and faithful brother, Apostle Josiah Ells. Also George H. Hulmes, Frank Criley, R. S. Salyards, and Jacob Reese. Wife and I united with this branch.

The Pittsburgh Branch has had a wonderful history, having produced some of our most capable men. The work was established there in the days of the Martyr. Sidney Rigdon resided there at one time; also J. F. McDowell, James Brown, William H. Garrett, Thomas Lloyd, C. Ed. Miller, Harry Thomas, Joseph A. Jaques, Bishop L. F. P. Curry, as well as his father, Lemuel Curry, and his uncle, Ebenezer Curry, and many others. Many of the leading men of the church have occupied there, among whom were Joseph Smith, W. W. Blair,

OF GENERAL INTEREST

Almaden Stone's Secret Is Bared by Archæologist

Has the Rosetta Stone which will unfold the history of the prehistoric days of Western America been found? It has, in the opinion of Captain George Cooper, San Jose archæologist.

Last May, during the Fiesta de las Rosas, one of the most interesting exhibits in the historical museum was a stone engraved with queer symbols in the picture language of a primitive people. The stone was the property of M. F. Rossi, of this city, who found it in a cave in the old Sunset Park, near Almaden. The mystical figures on the stone excited interest and curiosity, but no one was able to read them. However, the stone was such an important historical relic that the *Mercury Herald* carried a picture of it.

Deciphers Markings

This attracted the attention of Captain George H. Cooper, who has made archæology a life study. Captain Cooper examined the stone and became so interested that he purchased it from M. F. Rossi, the owner. He has now completed the translation of the hieroglyphics on the stone to his own satisfaction, and is incorporating his translation in the second volume of *Ancient Britain, the Cradle of Civilization*, which he is just completing. As soon as his

George A. Blakeslee, E. L. Kelley, Apostle William H. Kelley, E. C. Briggs, George H. Hilliard, T. W. Williams, D. L. Shinn, L. W. Powell, James Craig, and many others. At the present time it is presided over by Frank L. Shinn, a son of D. L. Shinn. The Pittsburgh District is presided over by Joseph A. Jaques and is in a better spiritual condition than for many years past.

On December 26 we went to Wheeling, West Virginia. There was no branch there at this time. We crossed the Ohio River to Bellaire, Ohio, and neither was there a branch at this place. But at Warnock, Ohio, a few miles from Bellaire, there was a small branch out in the country. Five miles farther west they had another branch, at Lampsville. Both branches were in a very bad condition, spiritually. We labored for several weeks with a view to reviving them, but there was very little material with which to build, and both branches soon died out, the older members dying off and the younger members moving away.

(To be continued.)

translation is protected by copyright, he will make it public.

The record preserved by a prehistoric race on the stone, which Captain Cooper has named the "Almaden Stone," following the example of the discoverers of the Rosetta Stone, he says relates the story of the migration of a people to America and describes the place of their departure. This stone, Captain Cooper believes, is the key to the mystery of the early civilizations of America, and in his opinion it may prove as important to the early history of America as the Rosetta Stone proved to Egyptian history.

For centuries the hieroglyphics of Egypt were an unsolved mystery, and it was only slightly over one hundred years ago that there was discovered at Rosetta, in Egypt, a tablet of stone on which was engraved an order of a priest, in hieroglyphics, demotics, and Greek characters. By comparison with the two known languages, the hieroglyphics were deciphered, and the key fitted to Egyptian history, which had been closed up to that time.

Wealth of Material

Will the Almaden Stone do the same service for the history of early America? Captain Cooper believes that it will. Here in California there are hieroglyphics carved on rocks, in caves which were probably used as places of worship, which could tell of California's earliest inhabitants if they could only be interpreted. There is a wealth of material with which to work if the key could only be found.

Those who are interested in the men and women who lived in California when it was young will be eagerly awaiting the publication of Captain Cooper's translation of the Almaden Stone.—San Jose *Mercury*, November 22, 1927.

The gospel is a matter of majestic ideas of great thoughts. Its very power lies in the range and reach of it. It challenges and rebukes our littleness and refuses to let us be content with small aims or petty ends.—James Percival Huget.

Science does not prevent a man from being a Christian; but makes him a better Christian. It has made me a better Christian. For the next year I am going to talk to the students of various colleges on this higher spiritual meaning of science. My personal belief is that everything that happens in this great universe is for a purpose; and that purpose is the development of the human soul. That is where science and religion touch. Science adds immeasurably to the foundations of religious faith. Science will strengthen religion.—Doctor Michael Pupin.

NEWS AND LETTERS

The Holloway-Wheaton Discussion

By J. F. Curtis

(Continued from last issue.)

The question of a plurality of gods came up for consideration. Elder Wheaton claimed that Joseph Smith had taught a plurality of gods and that the Book of Abraham also sanctioned it. The King Follett sermon as published in *Times and Seasons*, volume 5, page 612, was referred to. In replying to this Elder Holloway called attention to the fact that this was not published until after the death of Joseph Smith. That in Tullidge's History of the Life of Joseph the Prophet, published by the Utah Church in 1878, page 516, this sermon is referred to, and the following comment is made upon it: "In consequence of the rain only the bare notes of the discourse could be taken by the scribe, and at length the notebook had to be closed, but still Joseph pursued his subject and still the thousands were gathered around him." This shows that this sermon was written out afterwards, and inasmuch as the Utah people changed the writings of Joseph Smith as they did on the question of gods, inserting in it Book of Doctrine and Covenants, section 121, a number of statements pertaining to a plurality of gods; yet in the *Times and Seasons*, volume 1, pages 99 to 103, is the original of this article which claims to be a prayer and prophecy written by Joseph the Seer while in Liberty Jail, Clay County, Missouri, March 20, 1839; and in this original article, as found in the *Times and Seasons*, there is not the slightest hint of a plurality of gods. Yet in this article of the Utah Doctrine and Covenants, section 121, in different places, statements are added advocating a plurality of gods. This shows clearly how the Utah people sought to make Joseph Smith responsible for this doctrine of a plurality of gods as held by the Utah Church. In the Book of Abraham, the story of creation is told by Abraham and reference is made to the fact that the gods had to do with creating and forming the world, and man upon it. But in the Inspired Translation of the Bible, in the Book of Moses, it shows that the persons who took part in the creation of the world and the creation of man also, were the Father and the Son. The Pearl of Great Price, Book of Moses, chapter 2, paragraph 26, reads as follows: "And I, God, said unto mine Only Begotten, which was with me from the beginning: Let us make man in our image, after our likeness; and it was so." This shows that it was the Father and the Son who said, Let us make man. Turning now to the Book of Abraham, chapter 4, paragraph 27, we read: "So the Gods went down to organize man in their own image, in the image of the Gods to form they him, male and female to form they them." This shows that those who took part in the organization of man, referred to as the Gods, were the similar ones referred to by Moses, which refers to the Father and the Son.

Baptism for the dead came in for consideration. Elder Wheaton insisted that baptism for the dead was not taught in the Bible nor Book of Mormon and that baptism for the dead was wrong, that it was a false doctrine, that it had been introduced by Joseph Smith prior to his death. Elder Holloway called attention to the statement of Paul found in 1 Corinthians 15: 29: "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" He showed further that Christ (1 Peter 3: 18-21) went and preached to the spirits in prison. The quotation is as follows: "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein

few, that is eight souls were saved by water. The like figure whereunto even baptism doth also now save us." Christ not only preached to the spirits in prison, but what he preached is shown in 1 Peter 4: 6: "For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." This shows positively that the gospel was preached to the dead, and Paul says there is only one gospel, in the 1st chapter of Galatians. The gospel consists of certain principles, such as faith, repentance, baptism, the laying on of hands, the resurrection of the dead, and eternal judgment. Evidently these principles were taught to the dead because they are the principles of the gospel of Christ. In Philippians 2: 10, 11, we read that the time will come when all shall confess to Christ. The statement is as follows: "At the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." That those who are in prison will be delivered by the covenant of Jesus Christ is shown in Zechariah 9: 11, 12, as follows: "As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Turn you to the stronghold, ye prisoners of hope." Also in Revelation 20: 13: "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works"; showing that the time will come when the prisoners who are in hell will be delivered up and will be judged according to their works. In 1 Timothy 2: 5, 6, we read: "For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." In God's own due time all will have an opportunity to hear the gospel. The gospel is not only preached to the living, but to the dead, and God who has made provision for the living has also made provision for those who have died, that they too may hear the gospel and receive the glory of which they are worthy. In 1 Corinthians 15: 41, 42, in speaking of the resurrection, Paul calls attention to the fact that there are different glories to be received by those who are resurrected: "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead." The entire plan of salvation is based on proxy, for if Christ had not done a work for us we would all have been without salvation. In the days of Joseph Smith, baptism for the dead was taught and practiced during the latter years of his life. But when the church was rejected because of transgression, the principle of baptism for the dead was stopped and has not yet been recommended to the church.

The question of a First Presidency came up repeatedly, and one night Elder Wheaton claimed that many of our people came into the church without knowing that there was a First Presidency in it, and tried to make a point by getting the members of the Reorganized Church to vote, but they all sat quiet and paid no attention to his request for a show of hands. He thought he had scored a point, but the next evening when Elder Holloway replied to the speech of the night before, he asked that all our people who knew there was a First Presidency in the church before they were baptized, hold up their hands. A large number of hands went up, showing that the people did know how the church was organized before joining. Brother Holloway showed from Acts 12: 1, 2, that Herod the king had killed James, the brother of John, who was one of the twelve apostles. The quotation is as follows: "Now about that time Herod the king stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword." In Acts 13: 1 to 4, Barnabas and Saul are called and ordained to be apostles. Elder Holloway insisted that in the 12th chapter was only one vacancy in the quorum of twelve, but in the 13th chapter, two men are called to occupy as apostles, showing that possibly Peter and John had been taken from the Quorum of Twelve and placed in the First

Presidency. In proof of this he cited Galatians 2: 9, as follows: "And when James, Cephas (Peter), and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision." Here James, Cephas, and John, whom Paul said seemed to be pillars, directed the apostles, Barnabas and Paul, to their field of labor, but when it came to their field, they selected their own field of labor. If these apostles were all on an equality, three of them would not be designating the fields for others. This is in harmony with the work of the church today, where the Presidency, consisting of three, appoint the Twelve Apostles to their fields of labor. After the resurrection of Christ he appeared to James, the Lord's brother, as stated by Paul in 1 Corinthians 15: 7: "After that, he was seen of James; then of all the apostles." It is claimed by Eusebuis that Christ ordained James to be the head of the church, the chief bishop on this occasion. Eusebius' Ecclesiastical History, page 31, speaking of Christ's visit to James, says: "Afterwards he says he appeared to James." Then in the footnote he continues: "Many of the ancient writers affirmed that James, the brother of our Lord, he that was ordained the first bishop of Jerusalem, was not of the number of the twelve apostles, but of the disciples of the Lord." Again, on page 273 we read: "James being the first that received the dignity of the episcopate at Jerusalem from our Savior himself." Then in the footnote, same page, we read the following: "It was an old tradition that James, the apostle, was ordained bishop by Christ."

Elder Wheaton claimed that there was no record showing who ordained Joseph Smith president of the high priesthood. Elder Holloway replied that there was a record, but that it had been taken to Utah under the leadership of Brigham Young after the death of Joseph Smith, and referred to a statement of Apostle Peter Anderson that in a conversation with Andrew Jenson, church historian of the Utah Church, Elder Jenson made the statement that the records in his office showed that Joseph Smith was ordained president of the high priesthood by Sidney Rigdon. On his return from Utah, Apostle Peter Anderson informed the joint council, of whom he was a member at that time, of what had been told him, by the Utah Church historian, Andrew Jenson.

In further support of a high priest being over the church, Elder Holloway referred to the Book of Mormon and called attention to the statement in Mosiah 13: 63: "And it came to pass that Alma was appointed to be the first chief judge; he being also the high priest; his father having conferred the office upon him, and had given him the charge concerning all the affairs of the church." Also in Alma 2: 24, 25, where Alma delivered up the judgment seat to Nephiah, but retains the office of high priest over the church, we read: "Now this man's name was Nephiah, and he was appointed chief judge; and he sat in the judgment seat, to judge and to govern the people. Now Alma did not grant unto him the office of being high priest over the church, but he retained the office of high priest unto himself; but he delivered the judgment seat unto Nephiah." That Alma was a high priest of the Melchisedec order is also shown in Alma 2: 28: "And thus in the commencement of the ninth year of the reign of the Judges over the people of Nephi, Alma delivered up the judgment seat to Nephiah, and confined himself wholly to the high priesthood of the holy order of God, to the testimony of the word, according to the spirit of revelation and prophecy." Again in Alma 3: 3: "I, Alma, having been consecrated by my father Alma, to be a high priest over the church of God, he having power and authority from God to do these things, behold, I say unto you, that he began to establish a church in the land which was in the borders of Nephi." That the priesthood referred to here by Alma was the Melchisedec priesthood is shown by Alma 9: 63, 64: "And I would that ye should remember that the Lord God ordained priests, after his holy order, which was after the order of his Son, to teach these things unto the people; and those priests were ordained after the order of his Son, in a

manner that thereby the people might know in what manner to look forward to his Son for redemption." And again in verse 70: "This high priesthood being after the order of his Son, which order was from the foundation of the world." Elder Holloway called attention to the fact that Melchisedec was a high priest of this order and that Melchisedec himself held the office of the high priesthood as stated in Alma 10: 11, 12; "Now this Melchisedec was a king over the land of Salem; and his people had waxed strong in iniquity and abominations; yea, they had all gone astray: they were full of all manner of wickedness; but Melchisedec having exercised mighty faith, and received the office of the high priesthood, according to the holy order of God, did preach repentance unto his people." And in the 9th verse we read: "Now these ordinances were given after this manner, that thereby the people might look forward on the Son of God, it being a type of his order, or it being his order." Showing that long before the Mosaic law was given, Melchisedec was a high priest after the order of the Son of God, and held the office of high priest over his people. Alma, in Book of Mormon times, held the same office, and later still there were others who were high priests over the church. We read an account of Helaman and his brethren being high priests over the church, in Alma 21: 34, speaking of the opposition of Amalickiah, who was a dissenter from the church, and the effort of Helaman and his brethren to defend the church, we read: "Thus they were led away by Amalickiah, to dissensions, notwithstanding the preaching of Helaman and his brethren; yea, notwithstanding their exceeding great care over the church, for they were high priests over the church." Elder Holloway called attention to the fact that while the people in Book of Mormon times before Christ observed the Mosaic law, yet they had the gospel of Jesus Christ, several of their members holding the Melchisedec priesthood. To prove that it was the church of Christ, he referred to Mosiah 11: 129 to 131: "For behold, this is my church: whosoever is baptized, shall be baptized unto repentance. And whosoever ye receive, shall believe in my name; and him will I freely forgive: for it is I that taketh upon me the sins of the world; for it is I that hath created them; and it is I that granteth unto him that believeth in the end, a place at my right hand." After the resurrection of Christ he appeared on this Western Continent and ordained twelve men. In 3 Nephi 5: 44, 45, the account is given as follows: "And it came to pass that when Jesus had spoken these words unto Nephi, and to those who had been called, (now the number of them who had been called and received power and authority to baptize, were twelve.) And behold he stretched forth his hand unto the multitude, and cried unto them, saying, Blessed are ye if ye shall give heed unto the words of these twelve whom I have chosen from among you to minister unto you, and to be your servants." After the calling and ordination of these men, still later, we find one special ordination mentioned which seems to carry the idea of one having authority over all others found in 3 Nephi 8: 32: And when the multitude had eaten and were filled, he said unto the disciples, Behold, there shall one be ordained among you, and to him will I give power that he shall break bread, and bless it, and give it unto the people of my church, unto all those who shall believe and be baptized in my name." The twelve that Jesus had formerly selected were present upon this occasion and Jesus was among them and he took bread and wine and blessed it and gave it unto the disciples to give unto the multitude, and after this, Jesus provided one special ordination, and the one so ordained was to give the sacrament to "all those who should believe and be baptized in my name."

Elder Wheaton claimed that no one could be a prophet, seer, and revelator without holding the Urim and Thummim, and referred to the late Joseph Smith and Frederick M. Smith as not having the Urim and Thummim in their possession. Elder Holloway replied that these men had been ordained to the office which qualified them to act in the capacity of prophet, seer, and revelator whenever necessary, and further called attention to the fact that the Church

of Christ people on the Temple Lot had ordained Granville Hedrick president, prophet, seer, and revelator, when he Hedrick did not have in his possession the Urim and Thummim. Elder Holloway quoted from the *Truth Teller*, published by Granville Hedrick, page 31, as follows: "Remember this, that these revelations were given through him (Granville Hedrick) whom the church in General Conference selected by vote and was ordained president, prophet, seer, and revelator of the church by members of the Quorum of Twelve." To this Elder Wheaton made no reply.

Elder Wheaton insisted that it was not right to have a president over the church who was the sole mouthpiece of God. Elder Holloway replied by saying that while a number may have the gift of prophecy in the church, both men and women, yet God does have a prophet at the head of his church through whom he reveals his law to the church. Doctrine and Covenants 43: 1, 2, were cited: "O hearken ye elders of my church, and give ear to the words which I shall speak unto you: for, behold, verily, verily I say unto you, that ye have received a commandment for a law unto my church, through him whom I have appointed unto you, to receive commandments and revelations from my hand. And this ye shall know assuredly, that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me. But verily, verily I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be taken from him he shall not have power, except to appoint another in his stead; and this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations, or commandments; and this I give unto you, that you may not be deceived, that you may know they are not of me." Here God provides for one prophet through whom he shall reveal his mind and will unto the church.

Elder Wheaton objected to the high council of the church, composed of high priests. In reply to this Elder Holloway cited section 99 of the Doctrine and Covenants, showing that the high council was organized by command of God, that it was to consist of twelve high priests and one or three presidents as the case might require, and further that in *The Evening and The Morning Star* for October, 1832, printed at Independence, Missouri, in a revelation dated November, 1831, the Lord said: "And again, no bishop or judge, which shall be set apart for this ministry, shall be tried or condemned for any crime save it be before a conference of high priests; and inasmuch as he is found guilty before a conference of high priests, by testimony that can not be impeached, he shall be condemned or forgiven according to the laws of the church." This revelation, given as early as November, 1831, provides for a council of high priests to act as a court, and the Church of Christ people on the Temple Lot claim to believe in the revelations as published in *The Evening and The Morning Star*, which was the first paper published by the church.

Elder Holloway called attention to the recommendations of Elder Wheaton under date of October 6, 1925, when Elder Wheaton was holding the office of presiding elder over the general church of the Church of Christ, and in his recommendations to the General Conference he said: "It is hereby recommended that the office of presiding elder, over the general church, shall be abolished, and that a Quorum of Twelve elders shall be chosen to have general oversight of the church. That they shall be a regulating quorum to set in order the various churches which compose this Church of Christ. That they shall have oversight of the missionary work of the church in all the world. That they shall be a court of last resort in all cases affecting the rights of local organizations or individuals." Elder Holloway pointed out that while Elder Wheaton was objecting to a high council composed of high priests to be the highest court in the church, yet Elder Wheaton had recommended twelve elders to be the highest court in the church, but there is no law for such procedure. And further, that while Elder Wheaton objected to a first presidency over the church, yet Elder Wheaton had occupied the office of presiding elder over the

General Church of the Church of Christ for eight or ten years as admitted by Elder Wheaton, but without ordination, or counselors, and that Elder Wheaton in his recommendations to the conference had recommended that this office of presiding elder over the general church be abolished and that twelve elders be placed in charge of the general church. Elder Wheaton replied that an apostle was an elder, and that it was proper for the apostles to preside over the church. But Elder Holloway showed that at the time the recommendations of Elder Wheaton were made there were no apostles in the Church of Christ, and that his recommendation for twelve elders referred to elders only, and not to apostles, and that the conference when acting on this recommendation finally selected five elders to preside over the general church, giving power to three of the five to transact business if necessary without the consent of the other two, but what they did was to be referred to the two other members or elders later. But that in emergency the three elders would have power to act. This of course would give three elders the power of a first presidency over the church.

Elder Holloway called attention to an article of Elder Wheaton on the subject of high priests, as published in *Zion's Advocate* for June, 1927, page 86, wherein Elder Wheaton had opposed the office of high priest and had also opposed the idea of a bishop being selected from among the high priests. The following extracts from this article were read: "Therefore if we in the latter days shall design to establish the office of high priest in the Church of Christ, let us remember that it must be in harmony with that which is written. To do so will be to reestablish the ordinances and offerings of the Mosaic period. Who is prepared to go to this length?" Again: "What about the selection of bishop? Let us have the proof from the New Testament that Paul told the churches to select bishops from among the high priests that were worthy. If the Lord requires us to have high priests in the church, then all that has been done in the church in the last two years or more is unscriptural. In the revelations received since 1834 the office is inseparably connected with the high council and the hierarchy of the First Presidency." Elder Holloway in refutation of this position called attention to the fact that the revelation above referred to in *The Evening and The Morning Star*, dated November, 1831, provided for high priests in the church, and that the bishop was to be selected from among the high priests. The revelation says: "There remaineth hereafter in the due time of the Lord, other bishops to be set apart unto the church to minister even according to the first; wherefore it shall be a high priest who is worthy; and he shall be appointed by a conference of high priests." This shows that there must be high priests in the church, and that no Bishop should be selected only from among those who are high priests. But Elder Wheaton in his article says that if this is so, then what the Church of Christ has done in this regard for the last two years is unscriptural. Elder Holloway showed that the Church of Christ in the selecting of a man for a bishop who was not a high priest was contrary to the law, therefore, not legal. In addition to this evidence concerning high priests, Elder Holloway called attention to a statement made by Apostle Otto Fetting, of the Church of Christ, published in *Zion's Advocate* of May, 1927, page 69, wherein Mr. Fetting had claimed that a messenger by the name of John had visited him. Speaking to him concerning the articles of faith of the Church of Christ, he said: "Don't change the articles of faith and practice, because the Lord inspired the men that wrote them." And then he said: "See to it that they are not changed." He further said: "The revelation that was given for the building of the temple was true, and the temple soon will be started." Inspiration is claimed for these statements. Turning to the articles and covenants referred to in *Zion's Advocate* of June 15, 1925, page 6, we find a quotation concerning the temple as follows: "We believe a temple will be built in this generation in Independence, Missouri, wherein Christ will reveal himself and endow his servants whom he chooses with power to preach

the gospel to all the world, to every kindred, tongue, and people, that the promises of God to Israel may be fulfilled. We believe that a New Jerusalem shall be built upon this land unto the remnants of the seed of Joseph, which city shall be built beginning at the Temple Lot." (Doctrine and Covenants 83:1.) Elder Holloway said that inasmuch as this purported messenger by the name of John, who it is claimed appeared to Mr. Fetting, had indorsed this revelation concerning the temple, and the statement is taken from the revelation, Doctrine and Covenants, section 83, it shows that this revelation is a true revelation. Elder Holloway then read from the revelation showing that not only it indorsed lineal priesthood, but high priests as well. The quotation concerning lineage is as follows, section 83, paragraph 2: "Abraham received the priesthood from Melchisedec; who received it through the lineage of his fathers, even till Noah; and from Noah till Enoch, through the lineage of their fathers"; showing that the Melchisedec priesthood was one of lineage. He also referred to 83:22 on high priests as follows: "And, behold, the high priest should travel, and also the elders, and also the lesser priests." When pushed to the wall on this proposition, Elder Wheaton finally claimed that anyone holding the Melchisedec priesthood was a high priest, that even elders were high priests and that apostles were high priests. But this was out of harmony with his article written in *Zion's Advocate*, referred to, wherein he said that if they had high priests in the church today they would have to go back under the Mosaic law. The statement referred to is as follows: "Therefore if we in the latter days shall deign to establish the office of high priests in the Church of Christ let us remember that it must be in harmony with that which is written. To do so will be to reestablish the ordinances and offerings of the Mosaic period. Who is prepared to go to that length? Elder Holloway advised Elder Wheaton that inasmuch as he now claimed that an elder was a high priest that when he went home he should establish the burnt offerings and sacrifices as under the Mosaic law.

Elder Wheaton claimed that the Book of Commandments, published in 1833, contained all that was intended for the committee to publish, and claimed that the Doctrine and Covenants was not authorized properly and that some of the revelations in Doctrine and Covenants had been changed, from the way they were published in the Book of Commandments. He quoted the statement of David Whitmer, who claimed that the Book of Commandments was completed and copyrighted. In reply to this position Elder Holloway cited section 70 of the Book of Doctrine and Covenants, where God had appointed a committee of six, consisting of Joseph Smith, jr., Martin Harris, Oliver Cowdery, John Whitmer, Sidney Rigdon, and William W. Phelps, and had "ordained them to be stewards over the revelations and commandments which I have given unto them and which I shall hereafter give unto them." Elder Holloway called attention to the fact that the date of this revelation appointing this committee to publish the revelations was November, 1831. That the revelations that had been given thus far in the church were not only intrusted to their care for publication, but that this committee was also to publish the revelations that would be given in the future. Turning to the Book of Commandments he showed that the Preface to the Book of Commandments was given November, 1831, and that chapter 2 of the Book of Commandments commenced with a revelation dated July, 1828. One revelation after another was published in the Book of Commandments, up to September, 1831. When chapter 65 of September, 1831, in that book was being published, the printer had published 47 paragraphs of this chapter 65 when a mob destroyed the press, July 20, 1833. Elder Holloway showed from a photographic copy of the original paper in the hands of the printer at the time the mob destroyed the press, that there were fifty-five paragraphs in this last chapter instead of only 47, as appears in the Book of Commandments, and that in this same photographic copy there is shown another revelation to William E. McLellan, dated October, 1831. All of

these revelations contained in the Book of Commandments were given before the committee was appointed. Not one revelation given after the appointment of the committee appears in the Book of Commandments. Yet the positive instruction to the committee by revelation was that they were not only to publish the revelations that had been given up to the time of their appointment, which was November, 1831, but they were also to publish the revelations that would be given in the future. That the committee so understood this is clearly shown from the fact that in *The Evening and The Morning Star* is found a statement by the publisher in May, 1833, as follows: "Having given, in a previous number, the Preface to the Book of Commandments now in press, we give below the close, or as it has been called the Appendix." Again he says: "The book from which this important revelation (Appendix) is taken will be published in the course of the present year, from 25 to 50c a copy. We regret that in consequence of circumstances not within our control this book will not be offered to our brethren as soon as was anticipated. We beg their forbearance, and solicit an interest in their prayers promising to use our exertions with all our means to accomplish the work." Then follows the publishing of the revelation called the "Appendix" in *The Evening and The Morning Star*. This shows that they intended to publish this "Appendix," which was to be a part of the Book of Commandments. In further proof of the fact that the Book of Commandments was not completed at the time the mob destroyed the press, we quote a statement signed "P," supposed to be W. W. Phelps, published in *Messenger and Advocate* for August, 1835, which reads as follows: "Doctrine and Covenants"—By an article entitled general assembly in this month's paper it will be seen that the Doctrine and Covenants of the Church of Latter Day Saints is nearly ready for sale. At any rate it may be expected in the course of a month, as one thousand copies have already been delivered to the binder.

"Since the commencement of this work even in Missouri, where, just before it was ready to come out it fell into the hands of a mob, our anxiety and exertions have been unabated to put in the possession of the Saints, and all who feel a desire to be saved. . . . We bear testimony that the revelations therein contained are true and faithful?" This last statement refers to the Doctrine and Covenants, as the heading shows. In this statement above quoted the writer shows definitely that the Book of Commandments was not yet off the press when the mob destroyed the press. Notice carefully his statement: "Just before it was ready to come out it fell into the hands of a mob." Remembering that the mob destroyed the press July 20, 1833, the Book of Commandments was still on the press, according to this writer. In further proof that the Book of Commandments was not finished we call attention to the statement of Elder William E. McLellan who was one of the apostles chosen in 1835. In the SAINTS' HERALD, volume 17, pages 555, 556, he says: "But now I will say a few things about the Book of Doctrine and Covenants. No revelation given to the church was printed until June, 1832, and the Book of Commandments was not printed (in part) until 1833." Speaking of the revelations he continues: "Oliver Cowdery and John Whitmer were appointed to carry them to Zion (Independence) and print them. They printed some, but a mob tore down their office, destroyed their book-work, etc. I hired a printer boy to gather up the numbers as far as printed, and temporarily bind it for me. I have it now: Thank God!" This harmonizes with the statement of Elder Phelps, and shows that the Book of Commandments contained only some of the revelations intended to be printed, and that the printing was interfered with by the mob destroying the press.

In *Zion's Advocate* for January, 1926, page 5, reference is made to the Book of Commandments, and the question is asked: "Can a book be copyrighted without being complete? . . . The Book of Commandments was copyrighted on the 13th of February, 1833, and Edward R. Durham, clerk of the District Court of the United States for the Central District of Western Missouri, certifies to the possession of

a full, true, and correct copy of the copyright." This statement of Mr. Durham that the book was copyrighted on the 13th of February, 1833, is a correct statement. But the statement which says, "Can a book be copyrighted without being complete?" seems to convey the idea that the book must first be completed before it is copyrighted; but the fact as shown above that the book was still in the press in May, 1833, is proof of the fact that it was not published complete at the time the copyright was made. With reference to the copyright asked for February 13, 1833, President E. A. Smith is quoted as follows: "At that time it was only necessary to file copy of the title, and a copy of the text need not be filed with the clerk until three months after date of publication. This was according to the congressional act of February 3, 1831. By the act of August 10, 1846, the delivery of one copy to the Smithsonian Institution and one to the librarian of Congress was made necessary within three months from date of publication. (See Corpus Juris 1072 under heading, "Copyright and literary property," published by the American Law Book Company.) At the time when the Book of Commandments was sought to be copyrighted in 1833 it was only necessary to file the title to secure copyright. Evidently that was all that was done. Joseph Gamble, clerk of the United States District Court, is quoted as follows: 'Be it remembered that on this 13th day of February, in the year of our Lord, 1833, W. W. Phelps and Company have deposited in the office of the United States District Court for the Missouri District the title of a book the right whereof they claim as authors and proprietors in the words and figures following, to-wit:

"A Book of Commandments for the government of the Church of Christ organized according to law on the 6th day of April, 1830."—*Zion's Advocate*, volume 2, number 6, page 6. The above explanation is made by President E. A. Smith in the HERALD February 3, 1926, page 98, and shows conclusively that all that was necessary to do in order to have a copyright for the Book of Commandments was to file the title-page, which was done. The Book of Commandments was not completed at that date, but was still on the press as late as July, 1833, months after the copyright was asked. The committee of six who had been appointed to publish the revelations and commandments given to the church realized that their work was not completed, but that they had only published the revelations in the Book of Commandments up to September, 1831. So after the destruction of the press, as soon as convenient they secured another press at Kirtland, Ohio, and began publishing the revelations as found in the Doctrine and Covenants. This work was completed and published under the title of Doctrine and Covenants in 1835. Of the committee who were appointed in November, 1831, to publish the revelations, all of them, possibly with the exception of Martin Harris, had to do with the publication of the Doctrine and Covenants, and all of them including Martin Harris gave their indorsement to the Book of Doctrine and Covenants after it was published. Joseph Smith, Oliver Cowdery, and Sidney Rigdon were on the first committee and also on the second committee appointed to publish the Doctrine and Covenants. W. W. Phelps and John Whitmer of the first committee assisted in the work and Martin Harris also on the first committee was a member of the High Council in Missouri, and David Whitmer was president of the High Council and W. W. Phelps and John Whitmer were his councilors. (Church History, volume 1, page 503.) Of this high council in Missouri we read Doctrine and Covenants, General Assembly, paragraph 4: "Elder Levi Jackman, taking the lead of the high council of the church in Missouri, bore testimony that the revelations in said book were true, and the said high council of Missouri accepted and acknowledged them as the doctrine and covenants of their faith, by a unanimous vote." "President W. W. Phelps then read the written testimony of the Twelve as follows: The testimony of the witnesses to the book of the Lord's commandments, which he gave to his church through Joseph Smith, jr., who was appointed by the voice of the church for this purpose: We therefore feel willing to bear testi-

mony to all the world of mankind, to every creature upon the face of all the earth, and upon the islands of the sea, that the Lord has borne record to our souls, through the Holy Ghost shed forth upon us, that these commandments were given by inspiration of God, and are profitable for all men, and are verily true. We give this testimony unto the world, the Lord being our helper: and it is through the grace of God, the Father, and his Son Jesus Christ, that we are permitted to have this privilege of bearing this testimony unto the world, in which we rejoice exceedingly, praying the Lord always that the children of men may be profited thereby." (Doctrine and Covenants, General Assembly, 108A, paragraph 5.) Elder Holloway showed that the Book of Doctrine and Covenants was unanimously indorsed by the church and its officials in 1835.

Elder Wheaton called attention to the fact that in several places the Book of Doctrine and Covenants differed from the revelations as published in the Book of Commandments. Elder Holloway stated that with one exception the revelations in the Book of Commandments were published from copies, that the originals were at Kirtland, Ohio, and then quoted the statement of Oliver Cowdery concerning the revelations published in *The Evening and The Morning Star* and in the Book of Commandments. Cowdery says: "There are many typographical errors in both volumes, and especially in the last, which we shall endeavor carefully to correct, as well as principle if we discover any. It is also proper for me to say that in the first fourteen numbers in the revelations are many errors, typographical and others, occasioned by transcribing manuscript, but as we have the originals we shall endeavor to make proper corrections."

He further states: "Of the revelations we merely say that we were not a little surprised to find the previous print so different from the original. We have given them a careful comparison, assisted by individuals whose known integrity and ability is unexcusable. Thus saying we cast no reflection upon those who were interested with the responsibility of publishing them in Missouri, as our own labors were included in that important service to the church, and it was our unceasing endeavor to have them correspond with the copy furnished us. We believe they are now complete, if not in every word, at least in principle. For the special good of the church we have also added a few items from other revelations."—*Evening and Morning Star*, volume 1, page 16.

Elder Holloway claimed that the Doctrine and Covenants, 1835 edition, had been indorsed by the Church of Christ people from 1835 when the book was first published, up to the year 1918. In proof of this the following statement was offered from the *Truth Teller*, page 42, published by the Church of Christ in 1864-65, as follows: "The first edition of the Book of Doctrine and Covenants was received by the church from the first beginning." And again: "The Book of Commandments was never received by this church at any time, neither in part nor as a whole as a book, but the first edition of the Book of Doctrine and Covenants, Bible, and Book of Mormon were received as the standards of their faith." Elder Wheaton admitted that he had indorsed the 1835 edition of the Doctrine and Covenants in 1900, also in 1918, but later had disapproved of it. Elder Wheaton claimed that his church was built upon the Bible and Book of Mormon. But Elder Holloway called attention to the fact that repeatedly Elder Granville Hedrick, who for several years was president of the Church of Christ, had indorsed the Bible, Book of Mormon, and the Doctrine and Covenants. In proof of this he read from the book entitled, *The Spiritual Wife System Proven False*, published by Granville Hedrick in 1856. On page 15 he says: "Did Joseph Smith, jr., positively and certainly organize the Church of Jesus Christ on this foundation by a special call from heaven to lay the foundation of a great work? Was the Book of Mormon, and Bible, and Book of Covenants to be the rock and pillar of their faith for the foundation of the church which was organized on the sixth day of April, 1830? And was these three inspired books to be a standard for the people

of God? Yes, this position is true and can not be controverted by any man or set of men." Elder Holloway called attention to the fact that in a number of places this book of Hedrick's stated repeatedly that the Bible, Book of Mormon, and Doctrine and Covenants were the books used as the standard of faith. The testimony of Granville Hedrick found on page 109 of this book concerning the Book of Doctrine and Covenants is as follows: "It is the identical plan which is given in the Book of Doctrine and Covenants. They are open for your investigation as well as mine, and if I did not know by the spirit of truth that the things in that book were true, I would not give myself the trouble to defend them at so great odds, for I have to meet opposition in the church as well as out of it." Elder Holloway called attention to the fact that *The Evening and The Morning Star* and the Book of Commandments disagree in many places concerning the revelations published in them.

Elder Wheaton claimed that the church apostatized in 1834, when the name of the church was changed from the Church of Christ to the Church of the Latter Day Saints. In reply to this Brother Holloway showed that the Church of Christ had used different titles in referring to their church. In the *Spiritual Wife System Proven False*, by Hedrick, page 15, he refers to the church as the Church of Jesus Christ. On pages 16, 18, 19, and 91 the church is referred to as the Church of Jesus Christ. On the title-page of the *Truth Teller* he also read the following: "The *Truth Teller* will advocate the primitive organization of the Church of Jesus Christ of Latter Day Saints." Elder Holloway also showed that the property in Independence known as part of the Temple Lot is held by the Church of Christ under the title of the Church of Christ (Latter Day Saints). Elder Holloway showed from the Bible, Acts 4:10 to 12, that the name given whereby we could be saved was the name of Jesus Christ. Also in Book of Mormon, second Book of Nephi chapter 11, verses 34 to 39: "For there is save one Messiah spoken of by the prophets and that Messiah is he who should be rejected of the Jews. For according to the words of the prophets the Messiah cometh in six hundred years from the time that my father left Jerusalem and according to the words of the prophets and also the word of the angel of God, his name shall be Jesus Christ, the Son of God. . . . There is none other name given under heaven save it be this Jesus Christ of which I have spoken whereby man can be saved." Also in the Book of Commandments, chapter 15, paragraphs 23, 24, and 25: "Take upon you the name of Christ and speak the truth in soberness, and as many as repent and are baptized in my name, which is Jesus Christ, and endure to the end, the same shall be saved. Behold Jesus Christ is the name which is given of the Father, and there is none other name given whereby man can be saved. Wherefore all men must take upon them the name which is given of the Father, for in that name shall they be called at the last day." This statement is also found in the Book of Doctrine and Covenants. Elder Holloway claimed that he had proved by the Bible, Book of Mormon, and Doctrine and Covenants and Book of Commandments that the name whereby salvation would come was the name of Jesus Christ, and that the words *Christ* and *Jesus Christ* were used interchangeably at different times.

Elder Wheaton claimed that his church was established on the sixth day of April, 1830, and that it had never apostatized, therefore, did not need a reorganization, and claimed that Joseph Smith had ordained a Mr. Judah and Owens and that these men had not participated in the things of the church down to the time of Joseph Smith's death, but from about the time of 1832 they had acted separate and apart from the church over which Joseph Smith presided. Elder Holloway challenged this statement and asked for the proof that there was more than one church in existence that believed in the angel's message from 1830 to 1844. When Elder Wheaton insisted that the position he had taken was true, Elder Holloway quoted the statement of Granville Hedrick found in his *Spiritual Wife System Proven False*, pages 88 and 89: "Now that the church as organized through Joseph Smith

was invested with all the authority of the priesthood of the Son of God that was necessary in this age to build up the Church of Jesus Christ of Latter Day Saints and regulate all the affairs of the same, was once believed by every member who understood the ground work of this church organization and during Joseph Smith's lifetime was acknowledged to be the president of the high priesthood of the whole church by every orderly member of the church, and for the space of thirteen years general satisfaction prevailed in regard to the authorities as the church was then regulated. The several quorums were kept regularly filled and all seemed to acquiesce in uniformity of the church government until Joseph's death. But alas! since the death of Joseph Smith we have another and entirely different picture to look upon. The church has apostatized and for the last ten years have practiced all manner of iniquity." Elder Holloway showed by this that the position taken by Elder Wheaton was not in harmony with the history of the past. That the president of his own church was against the position taken by Elder Wheaton. Elder Wheaton had a chart upon the wall representing a tree, with the tree broken down at the stump. The tree represented the church on his chart. He had the Reorganization coming up out of the broken tree, but the Church of Christ was represented as a sprout coming out of the lower part of the stump. The top of the sprout was dated 1831, but where the sprout came out from the stump he had it dated 1927. Elder Holloway examined the chart of Elder Wheaton and called attention to the fact that the top of the sprout was dated 1831 and the bottom of the sprout dated 1927, showing that according to the illustration his church was upside down, that the sprout was growing downward instead of upward. This raised a big laugh with the audience; then Elder Holloway said the sprout represented the same condition as Elder Wheaton's church, which had things upside down in it.

Elder Holloway showed from the *Truth Teller* two revelations published by Hedrick that have proved false. The first one is found on page 4, given April 24, 1864. The statement referred to is as follows: "Hear now, oh ye people of my church. Take counsel together that you may escape the awful calamity of war and famine which shall fall upon this people of the Northern States, beginning in the year 1871, at which time the sword shall fall heavily upon the people and famine shall quickly follow and thus shall the sword continue to be drawn and by bloodshed shall this nation war and contend until they are overthrown and their liberties taken away from them which shall terminate in the year 1878." Elder Holloway called attention to the fact that there was no war that broke out in 1871 in the Northern States and that war did not continue from 1871 to 1878 in which time the United States was overthrown. This purported revelation certainly was not inspired of God. Then turning to page 145 of the *Truth Teller* he read another revelation, published April, 1865, showing in what way or manner this war was to be conducted. It reads: "'A Revelation to the Church'—Hear, oh ye people who call yourselves the Church of Christ. Hearken to the counsel of your Lord and Savior Jesus Christ and give heed to the words given to you by the power of his Holy Spirit, because of the great destructions that are coming upon the land. For thus it shall be unto your country, it shall be attacked by a mighty foe on the South and East, by a combinations of strong nations and the eastern cities of the coast shall fall in the storm of battle and the great Atlantic Ocean will be blockaded by a combined fleet upon the coast and all vessels of the Federal Government upon the high seas will be endangered. Wo! Wo! to the proud cities of the East for their railroads will be torn up and poverty and misery pervade the land; and great consternation will spread through the Northern States because of war and bloodshed; and great political divisions will arise throughout the government between the states and many will set up for themselves separate governments and great tumults will arise among the people." Elder Holloway called attention to the fact that this prediction of course would have to be fulfilled before 1878 according to

the first revelation and that both of these revelations were absolutely out of harmony with the facts.

It was charged by Elder Wheaton that the Reorganized Church had a secret confessional system, and that the church claimed to forgive sins. The statement referred to is found in Doctrine and Covenants 42:23, which was cited by Elder Holloway as being sufficient on this point. The statement is as follows: "And if thy brother or sister offend thee, thou shalt take him or her between him or her and thee alone; and if he or she confess, thou shalt be reconciled. And if he or she confess not, thou shalt deliver him or her up unto the church, not to the members, but to the elders. And it shall be done in a meeting, and that not before the world. And if thy brother or sister offend many, he or she shall be chastened before many. And if anyone offend openly, he or she shall be rebuked openly, that he or she may be ashamed. And if he or she confess not, he or she shall be delivered up unto the law of God. If any shall offend in secret, he or she shall be rebuked in secret, that he or she may have opportunity to confess in secret to him or her whom he or she has offended, and to God, that the church may not speak reproachfully of him or her. And thus shall ye conduct in all things." Elder Holloway called attention to the fact that the rule of the church was in case of immorality that the offender could be forgiven for the first offense, but that if the offense was repeated the offender would be excommunicated from the church.

Elder Wheaton claimed that the Church of Christ never ordained the apostles in 1835, that these apostles were never apostles in their church. In reply to this Elder Holloway showed that John E. Page had been ordained as one of the apostles in 1835 and remained with the church until the death of Joseph Smith and finally, on his previous ordination to that of apostle, was received into the Church of Christ and was one of their apostles. Elder Holloway said that if the only apostles in the Church of Christ in the early church were Joseph Smith and Oliver Cowdery, as Elder Wheaton claimed, then the church was without apostles up until the time of Granville Hedrick, and if the Quorum of Twelve Apostles was to be the head of the church, as claimed by Elder Wheaton, then Elder Wheaton's church had been without a head for a number of years. That nowhere in the Bible, Book of Mormon, or Doctrine and Covenants did it say that the Quorum of Twelve was to be the head of the church. That in the days of Moses, the Twelve instead of being the head of the church were under Moses, Aaron, and Hur. Surely the Twelve were not over Moses, Aaron, and Hur. So in the New Testament times, when Christ was here upon earth, Christ was the head of the church, and not the Quorum of the Twelve. That if the Church of Christ as represented by Elder Wheaton had not associated with the church as presided over by Joseph Smith since 1834, then it followed as a conclusion that as the Kirtland Temple was built in 1836 the Church of Christ had nothing to do with building the Kirtland Temple. Elder Wheaton claimed that they did not reject all of the revelations in the Doctrine and Covenants, but when Elder Holloway asked him to state which revelations he accepted and which he rejected he would not so state.

Elder Wheaton had tried to make it appear before the audience that the Reorganization was never the church organized by Christ, but one evening he received a large number of the *Torch of Truth*, papers published October, 1927, and handed them out for free distribution. Elder Holloway read from this edition of the *Torch of Truth*, page 127, the following statement pertaining to the Reorganized Church by Elder Yates: "So the Lord called new Apostles and the Reorganized Church became the instrument through which under God they exercised their holy ministry. God blessed their labors. Much of the work of the church was approved of heaven. There were errors due to human method and procedure and some of the remnant of the Church of Christ did not unite with the Reorganized movement because of these errors. Spiritual life in said remnant of the church was preserved by continued devotion to the principles of

righteousness, but the extensive missionary activities in spreading the gospel was by the Reorganized Church for some sixty-five years. It began its spiritual work as an organized body in 1860 and terminated that work as an official body representing Christ in the year 1925."

Elder Holloway called attention to the fact that the representatives of the Church of Christ did not agree. That here it was shown by Elder Yates, the Lord had recognized the Reorganized Church for some sixty-five years and had used it to carry on missionary work representing Christ, while Elder Wheaton took a different view, claiming that the Reorganized Church did not represent Jesus Christ in its work. Elder Wheaton claimed that the *Torch of Truth* was not their church paper, but Elder Holloway showed that Elder Yates was one of their representatives and was the editor of the *Torch of Truth*.

Elder Wheaton claimed that William McLellan reversed his statement concerning the Book of Doctrine and Covenants, but Elder Holloway showed that the statement of McLellan was not until 1872, and then after he had joined with the Church of Christ people; that his former statement as one of the Twelve was in favor of the Book of Doctrine and Covenants and that he never changed his statement regarding the Book of Covenants until thirty-seven years afterwards.

Elder Wheaton quoted a statement published by President Elbert A. Smith concerning the good standing of the Church of Christ at the time they entered into an agreement of working harmony with the Reorganized Church in 1918. Elder Holloway called attention to the fact that at the time this statement was made by President E. A. Smith the Church of Christ had indorsed the 1835 edition of the Doctrine and Covenants, but that since that time they have gone back on the 1835 edition, and therefore have apostatized from the position they held in 1918.

It was claimed by Elder Wheaton that some of our members had left the Reorganized Church and had come into the Church of Christ. Elder Holloway showed that all the Church of Christ required of members of the Reorganized Church was to sign a card stating that they desired membership in the Church of Christ, and they were taken in without rebaptism or reordination in cases where men had been ordained by the Reorganized Church. This of itself, said Elder Holloway, is proof of the fact that even the Church of Christ recognizes the baptism and ordination of the Reorganization.

Several other things were mentioned during the debate, and some unpleasantness was indulged in, but we pass these by. I have tried to give the line of thought in the discussion and confine what I have said to the main points in the debate.

We think that much good was accomplished by the discussion and that the membership of the church was much encouraged to press on in the good work.

Springfield, Illinois

November 26.—The branch at Springfield was organized twelve years ago. We have always looked forward to a time when we might have a house of our own in which to worship. Now we are rejoicing because those hopes are becoming realities. The new building is twenty-eight by fifty feet and built of brick. Only the basement is finished. Services will be held in the basement this winter. The rest of the building will be completed next summer.

On Sunday, December 11, we are to lay the corner stone. We have invited the adjoining branches, and appropriate services will be held. We also are inviting one of the Quorum of Twelve to be present on that day.

Springfield has about fifty-six members, so this is quite a large undertaking for us, but the spirit of cooperation is strong, and we feel certain that we shall succeed in building a little church of which we may be proud, and in making of Springfield a stronger, better branch.

FRED O. PRITCHETT.

Superintendent Woodstock Writes of Summer's Work

For many weeks we have tried to find time to recount some of the interesting events which have filled the busy summer and autumn in our corner of the Department's office. Perhaps *corner* is pure rhetoric, as my memo notes indicate that I have had but six weeks in all at the office desk in as many months.

Omitting many details, I may write briefly of departmental activities at the four reunions attended after the middle of July.

The Eastern Iowa reunion was held at a well-appointed city camp ground at Clinton, Iowa. Good shade, a free swimming pool, commodious auditorium, dining hall, and dormitories, made one of the most compact and well-regulated small reunions we have ever attended. Supplementing the regular preaching and prayer services, the class work and young people's activities made a harmonious balance, yet comparatively few of the district membership took occasion to be in regular attendance. The few who remained upon the ground were absolutely loyal to the exercises, and some came in from the town. We shall not be able to make great progress in class work or other development until a larger percentage of our membership takes advantage of these occasions for constructive education and training under experienced leadership. We must expect to pay the price of development in any line of earnest effort, and we shall make the growth anticipated in the gospel only as we train ourselves through study and exercise, which may call for careful planning and some sacrifice. Our people have an unusual opportunity to live, to learn, to grow, to gain spiritual vision and power, to develop faith, and to train themselves in the exercise of charity, patience, courage, and all the Christian virtues as they unite their efforts and blend their interests while dwelling together upon the reunion ground. It should be to them, and may become, a miniature Zion.

At Clinton a dozen or more active young people found it possible to be present at every service, as well as participating in all the varied activities. Their spirit was beautiful and contributed in great measure to the success of the reunion.

While I was at Clinton Mrs. Woodstock was an invited guest at the Moentita Camp at Lake Winona, Indiana. This was an ideal girls' camp, and Mrs. Woodstock returned inspired with the desire to make a similar camp possible to all the Temple Builders of the church. The week following she was able to make a beginning by the Lamoni Stake Temple Builders with whom she went into camp at Creston, Iowa. We were privileged to look in upon them as we passed early one morning, en route to the Decatur reunion. Such a camp, neatly arranged, well ordered, with a rich program of instruction, drill, devotion, discovery, physical exercise, recreation, and rest, in an atmosphere of splendid comradeship, with mutual ideals and ambitions, must make for joyous, healthy growth in the gospel life.

The Northeastern Nebraska reunion was held at Decatur, on the edge of the Omaha Indian Reservation, our Indian Mission being located only a few miles from the village. Very fine grounds are furnished by friends of the church, and the large tent from the Little Sioux District is rented for the occasion. Here, also, attendance of the membership was very light during the week. The tone of the meetings was fine, and the Spirit of the Lord was present to bless, comfort, and strengthen those in attendance. The only regret was that hundreds instead of dozens might have been present to participate in the varied services, classes, and exercises.

A few hours at the Indian Mission impresses one with the wonderful possibility of the reception of the Angel Message among the Lamanites of today. The model farm is modern in every way, and the little chapel is neat and attractive, altogether worthy the admiration, not only of our Indian

membership, but of the entire church. But few Indians were in attendance at the reunion, however, due in a measure to the holding at the same time of the annual Indian powwow at Macy, on the reservation. The Indians who came were neat in their native dress, stalwart in appearance, and earnest in their expression. Evidently there are many problems to be met in taking the gospel to the Indian tribes, but there are rich promises of blessing awaiting the mission. We trust those who have the matter in charge may have faith and courage.

Two young sisters were present, Ethel Butts and Nellie Woodward, both sorely afflicted, but sweet and patient in disposition and courageous in spirit. Their testimonies of faith and cheer gave new courage and zest to all in attendance. Sister Ethel is blessed with a poetic gift and has written volumes of beautiful thought in rhyme. One morning in her testimony she quoted from her verses from which we copied the following:

"Like the sturdy oak in the storm I've stood;
I've tried to be patient, kind and good;
I've tried to not murmur at my fate,
And, do you know, my joys are great!
And though shut in from the world's busy throng,
With a cheerful heart I trudge along,
And while my frame is bent and drawn
I catch the spirit of the song:
'God's way is the best way, though I can not see
Why sorrows and trials oft gather round me,
He ever is seeking, my gold to refine,
So humbly I trust Him, my Savior, divine.'"

Universal interest was manifested in the junior church conducted by J. L. Cooper, missionary in Omaha. Out under the trees every day there was a large and appreciative group of children who responded beautifully in varied exercises under the able and sympathetic direction of this minister for Christ. Surely such leadership is a necessary part of every reunion program, and one must study to make it yet more efficient.

On Sunday evening the young Saints from South Omaha, under the direction of Vera Gamet, ably presented the dramatization, "Other sheep I have." It is a beautiful story of the visit of the risen Christ to Joseph's land, and carries a wonderful message of love and faith and divine protection, as well as illuminating the pages of the sacred record. In every branch and district, our young people must cultivate this inspiring and beautiful art of expression, and we must discover for ourselves the wealth of treasure contained in the Book of Mormon.

So well was their work done that the young people were requested to reproduce the dramatization the week following at Missouri Valley reunion. They accepted the invitation and rendered a still wider service.

A few days in Lamoni permitted us a little touch with the largest and undoubtedly the best-organized reunion of the church. Every detail is planned weeks beforehand, and the various features are assigned to responsible parties who give it immediate attention. The Lamoni reunion affords the large membership of the stake the unusual advantages of a ten days' church school in which adequate provision is made for intensive study and training of every age, and interests groups from the little Blue Birds to the adult class in the "Economic problems of Zion." The daily programs are replete also with special features, concerts, contests, and recreational activities, as well as prayer and preaching services.

On August 20, with Mrs. Woodstock we drove to Missouri Valley, Iowa, to assist in the Little Sioux reunion. This was held on the spacious fair grounds and under most fortunate arrangements made by the local brethren with the County Fair Board and the city officials. A varied program pleasantly filled every day from the early flag raising salute

by the Temple Builder girls to the closing song and prayer after a brief outdoor game or two following the evening service. Preaching, prayer service, and class work were well attended, and a fine spirit prevailed. Mrs. Woodstock planned and carried out instructive program work with the groups of Temple Builders and their leaders, while J. E. Keck, district superintendent of the Department of Recreation and Expression, profitably filled leisure time with well-planned recreational activities.

We can not overestimate the value of well-planned and well-balanced activities in the program of a reunion or of a branch. But especially at a reunion should we be able to organize our effort and fill our days as nearly as possible to approximate a "gathered" condition. We are met under a spirit of sacrifice and consecration, and we should earnestly seek to come and to conduct ourselves in a manner becoming Zion's children. The reunion is a special school for Zion Builders, and its services and exercises should be planned accordingly.

A part of the first week of September was spent in office work at Independence. We were privileged to be present and to assist in the exercises preliminary to the opening of the Independence Institute on Sunday afternoon. We wish all the church might realize the spirit of earnest study and striving for improvement manifest on the part of many who dwell in Zion. Most commendable is the spirit of willing service in helpfulness on the part of those qualified by training to teach. Thus shall Zion grow, her foundations be firmly laid in wisdom born of study as well as of faith.

We especially appreciate the organization of credit courses in religious education and a plan to relieve a definite percentage of Sunday school officers and teachers for periods of nine weeks at a time to pursue teacher training studies under the direction of the institute on Sunday morning. The rotating plan should provide every Sunday school worker with an opportunity for advanced training during the year. This is a splendid forward movement in Zion and should help to greatly increase the possibility of Zion's speedy development. Undertaken in a spirit of humility and loving service for the Master, it is bound to bring a measure of success.

At this meeting the General Superintendent was most agreeably treated to a "shower" in the form of an envelope from each of the Sunday schools in Zion, containing a list of subscribers to *The Departments' Journal*. This was most gratifying, as the list totaled a large percentage of the active workers and manifested a splendid appreciation of the helpful material offered in the *Journal*.

We were fortunate in being privileged to spend several days in the offices at Lamoni at the time of the opening of Graceland's college year. It was most pleasant to greet a score or more young people whom we had met out in the field, whose parents and homes we had known, and whom we had encouraged and assisted in planning to enter Graceland. How joyously they came to the realization of all they had dreamed, and more! After giving nine years as an instructor in the college I thought I knew what Graceland meant, but I am sure I have never sensed the spirit and service of Graceland as I do this year when our own son, born to us during the early days of our work on Graceland's faculty, is entered as a student to participate in its life, to receive of its inspiration and training, and, perchance, to make his contribution to its welfare and the life and work of the church. We attended many of the opening exercises and the regular chapel services, as well as the first Wednesday night student prayer meeting.

With deep appreciation did we listen to the sound logic, the frank advice, the earnest address, the sympathetic appeal of president, dean, and faculty folks, many of whom we had known in their early college days—now with their advanced degrees and years of experience grown sober, earnest, profound, as the occasion might demand, yet, withal, carrying their earnest dignity with an easy grace born of wholesome, happy living of the gospel life in close touch with the buoy-

ant, vigorous youth of the church. We owe much to the college faculty and the life of Graceland made possible by their patient zeal, their training and consecration, and their undaunted courage.

The week closing September 17 was marked by the quarterly meeting of department heads with President McDowell at Lamoni. At these meetings the whole field of religious education in the church is conversed, our recent progress reviewed, our needs considered, and further plans made for the immediate future. Among other important decisions at this meeting were the following: A setting out of our need of spiritual growth, of deep and abiding faith in God and in the church and its program as the great motivating force, the paramount issue, in our effort.

A resolution to further enlarge and improve the *Departments' Journal*, and to use every possible means of increasing its circulation among the ten thousand officers, teachers, and leaders throughout the church.

The revision and publication of the Blue Bird, Oriole, and Temple Builder manuals at the earliest date possible. The first of these is now in the mail and ready for use. They are to be had from the Herald Publishing House.

The printing at once of a handcraft manual for use in Women's Department and organized girls' circles, copy of which had been prepared by Mrs. Woodstock. This work has since been done, and the valuable manual may be had from the Departments' office.

Provision was also made for the preliminary organization looking toward the General Departments Institute in Lamoni in June, 1928, and an Older Boys' and Girls' Camp to be held in June or July, 1928, possibly at Nauvoo, Illinois.

There were many other provisions relative to the current administration and development of departmental activities, but the above may serve to indicate something of the trend of our service and the scope of our effort.

On Saturday, immediately following the council, we drove with Brother and Sister Closson and Mrs. Woodstock to Nauvoo to look over the ground and to make necessary plans for the two summer camps, one each for older boys and older girls on the old historic grounds made all but sacred to Latter Day Saints by the struggle, the sacrifice, and the blessing of former days. It is an ideal spot for a training camp for the coming workers and leaders in the church.

Responding to many requests and fulfilling promises of many months' standing, I packed my grips on September 20 and made ready for an extended trip of ten weeks through the districts of the northeastern States, and return by Florida and the districts of the Southeastern Mission. Of those experiences we must write later.

CHARLES B. WOODSTOCK.

On board S. S. *Cherokee* Clyde Line, en route New York City to Jacksonville, Florida, November 3.

Elkhart, Indiana

November 23.—The Saints at Elkhart are few in number but determined to do their duty in spreading the gospel. We have changed our study class from Friday evening to Sunday morning, and the class is proving successful, having better attendance of the Saints, also a number of nonmembers.

Beginning November 14, Elder J. W. McKnight preached each evening throughout the week to Saints and friends. Owing to rainy weather the crowd was small, but we feel the effort put forth was not in vain.

We regret to report the death of Sister Nese Slack, an active church worker and one known and loved by many. Her life was a beautiful example to all. The funeral was held at the home November 21. Elder J. W. McKnight preached the sermon, being assisted by Elder C. B. Freeman, of Mishawaka. She left many friends to mourn.

Far West Branch

November 27.—We were very glad to have our pastor here this morning and have him able to give us a sermon. We are thankful to the Lord that he has blessed Brother Koger during and after his operation.

November 16 the usual prayer service was held at the church by Brother M. M. German. Several earnest prayers and testimonies were offered.

Preaching on the evening of November 20 was by M. M. German, who is our presiding deacon and who is making good efforts in talking for us. Brother German is also superintendent of the Sunday school and of the Religio.

The Department of Women met at the home of Sister Emma Paul, November 22, and in charge of Sister M. M. German worked on quilts and other things for an auction sale. Several were in attendance.

Midweek prayer service on the 23d was again in charge of Brother German. We felt that we had many things to be thankful for.

On the following Friday evening a committee composed of Sister H. O. McKee, Sister Grace Sparks, and Sister Mollie Gover gave an entertainment at a schoolhouse near here. There was also an auction sale of candy, bonbons, pies, clothing, and other articles. Nearly thirty dollars was raised. This money is to be applied to improvements on the church building.

Far West Saints were glad to see Brother Swen Swenson Sunday morning, the 27th, and to listen to one of his old-time, rousing sermons. We have been much interested in reading through the *HERALD* of his work in other places.

Our pastor gave us another good sermon this evening.

Nauvoo, Illinois

November 30.—Graceland College Day was observed with a special program in charge of Arnold Ourth, a former Graceland student. Irene Layton read from "Graceland Chats," the article on College Day written by Madeline Clark, of Maine. Sister J. W. Layton read from *Autumn Leaves* an article by George Lewis, and a group of girls sang, "Happy Graceland." We were fortunate in having with us Myron Wood, one of this year's students, who had run home for a week-end visit. He gave a splendid talk on his impressions of Graceland. Bishop Carmichael asked for a donation of \$4.50, that being the quota for our branch, and we succeeded in raising \$10.50.

The majority of the Saints attended the district conference held at Fort Madison, and all returned for the Sunday evening service, when Elder Nephi Snively, of Burlington, was the speaker.

Patriarch Ammon White held a series of meetings for four nights beginning November 13. His talks were very instructive to the Saints, and all felt blessed and strengthened by having him meet with us. On Sunday evening Albert Sanford, jr., was ordained to the office of deacon under the hands of Ammon White and his father, A. L. Sanford.

One beautiful Sunday afternoon, twenty-five of the young people, under the leadership of Brother and Sister L. H. Lewis, visited their altar on the hill by the river. Prayers were offered, songs sung, and a short talk given by A. L. Sanford on "Opportunity," after which each one responded by telling what opportunity he or she intended to take advantage of during the coming year.

A Halloween party given by the Religio was held at the Lewis home, and a good time was enjoyed by all present. Nearly all came in costume, and so well were they disguised that it was almost impossible to find a clew that would identify the different individuals. Sister Grotts, dressed as a witch, carried off the girl's prize, and Jack Sanford, as a colored preacher, the boy's prize. Sister Lewis, disguised as a witch, presided over a flaming caldron in the summer

house, out on the lawn, and dispensed fortunes to all of high school age and over. Sister Lewis composed the fortunes to fit the different individuals, writing them all in rhyme. These caused a great deal of merriment. Sister Sanford entertained the children, and Arnold Ourth the older ones. Refreshments of doughnuts, apples, and punch were served.

Bishop E. L. Traver and wife and Sister Kate Davison, of Boston, and Elder Joseph Biggs and wife, of Kirtland, were visitors for a few days at the Lewis home, where a family reunion was held. A picnic supper was served and a pleasant evening spent talking over old times, when nearly all were members of the Boston Branch. Before dispersing, "The old, old path" was sung and prayer offered by E. L. Traver. The following day the visitors went on to Lamoni to visit Edward Traver, jr., and others attending Grace-land. From there they were to go to Independence to spend Thanksgiving with Brother and Sister O. L. Newcomb.

John Williams and Ralph Garret, of Joy, Illinois, were guests of the Sanfords for several days while looking up property in Nauvoo. Sister Elsie Williams has purchased the old Donaldson homestead, and she and John will take up their residence there in a month or two. By a strange coincidence, the name *Williams* is engraved on the front doorstep of the house.

Arnold Ourth has purchased the old William Marks house, by the river, one of the old landmarks. This makes two of the "Old Mormon houses," as they are called here, redeemed within a week by the Saints.

Is the Church Making Spiritual Growth?

As I see the situation, we have grown more in the last two years than in any previous twenty-five years of the history of the Reorganization. I say this because I have traveled quite extensively, and this is the testimony of many who are in a position to know, as well as myself. The vision of Zion has come to the church; they are ready to go to work; they have quit the spirit of contention. The Lord told us in the last revelation to this people that if we would go to work in the spirit of unity, the Saints would be astonished at the exhibition of his power. This is beginning to come to pass. There is a marked increase of power in my preaching, and it is often spoken of by the people to whom I minister.

Some have "pined for the good old days," as they did in Israel's history for the return to Egypt. We have been wandering in the wilderness long enough, it seems; the call has come for a forward move now, and many are ready to respond. God is surely raising up the people to put over the program laid down in the books.

The building program is going forward in splendid form. The stewardship plan is marching onward; the increase of the Spirit in our work tells the story of God's approval.

In my Oklahoma field, the people are hungry for our message. They do not want contention; they are tired of that, and will not stand for it; neither in nor out of the church.

Almost every church is considering stewardship, and some of them go so far as to teach the idea of Zion. As the spirit of contention subsides in every community of our people, and the spirit of peace and good will takes its place, joy fills their hearts; and with the spirit of unity, working harmony comes, and the law of the Lord is being honored. No wonder I say we are making progress. No; of course we haven't gone as far as we hope to go when the men of the ministry all set the example by making their inventories, paying their tithing, and going to work as a united people throughout the whole church; the world will then see the thing they are looking for and the Saints have longed for all throughout our whole history.

We want to see the sick healed, the blind eyes opened, the lame made to walk and praise God. Well, the door of opportunity is wide open to us today to enter in and occupy.

Saints, let's "tackle the job that can't be done," and then there will come the joy of service that we have never yet seen, but have believed would come to this people.

The Saints are ready and waiting; they want Zion. They want to take part therein. Don't wait for the other fellow. This means you; it means me; it means every one of us. Our day of opportunity is here!

The united quorums are calling for action; the vote of the Saints in General Conference calls for this move, not once, not twice, but three several times we have voted almost unanimously for the move. Shall we move? The Lord is moving by his Spirit, inviting us onward. Shall we heed the call of the Lord? Shall we heed the call of his prophet? Shall we heed the call of this people in conference assembled? Or, shall we go down in defeat, as others have? *No, a thousand times!* The real move has started; let everyone boost; not alone in faith; let works combine with the Lord, and we know that victory is assured.

HUBERT CASE.

HOUSTON, TEXAS.

West Pullman, Chicago

11926 Parnell Avenue

Two months have passed rapidly since our last letter, but much has been accomplished in that time, especially in the departments.

October began rather auspiciously, with the priesthood of the branch meeting at an early morning service on the 2d, followed by the regular sacramental service with our pastor, E. O. Byrn, and Roy F. Healy in charge. The Master poured out his Spirit in abundance at this meeting, and all rejoiced. We look forward to our regular sacramental services with a great deal of anticipation, for they have become one of the most enjoyable as well as beneficial services we have. Interest is increasing each month, and a deeper devotion is being made manifest as the months pass by. The evening service was dismissed on the 2d to allow the members to attend the wonderful presentation of the "Hill Cumorah" by the Central Chicago Sunday School. Among our visitors for the day were Brother and Sister Gust Lilja and family, of Belvidere, Illinois, and Sister Liza Wright and daughter Frances, of Sandwich, Illinois. We were indeed glad to have these friends visit with us. Sister Wright and Brother Lilja spoke to our Sabbath school, bringing words of encouragement to us. We hope they may be able to meet with us again in the near future.

On the 9th we held a young people's prayer service at 9 a. m., which was well attended. This service was in charge of Brother Clem Evans and John Wahlgren. We thus revived a service that had become neglected the past few months.

At the morning session Brother Roy Healy spoke to us on the Book of Mormon in the light of Bible prophecy. In closing, he appealed to the Saints to comply with the request from the general offices of the church and read the Book of Mormon through before the new year. Brother John J. Oliver of the Central Branch occupied the evening hour, admonishing the Saints to remain steadfast to their covenant, and they would be blessed abundantly.

On the evening of the 15th our Men's Club met at the home of our pastor for its regular monthly session and study period.

On the 16th our pastor addressed us from John 11:40 at the morning service, and in the evening the Department of Recreation and Expression under the direction of its superintendent, Irene Scribner, presented the play "Hill Cumorah," to a large and attentive audience, a large number of non-members being present.

On the 23d we were indeed glad to have as our speaker, at the morning service, the pastor of the First Chicago Branch, Brother C. A. Edstrom, who showed us very clearly the power that the gospel brings to us if we will only live

for it. In the evening Brother Charles Cotton spoke to us on the ultimate triumph of the Saints if they remain faithful.

On the morning of the 30th we were again glad to welcome Brother Joseph Smith, of the First Branch, as speaker. At the same time Brother and Sister George Anway paid us a visit, Brother Anway favoring us with a beautiful solo.

In the evening Brother Clem Evans addressed us in his customary forceful manner. On November 6 our priesthood again met at an early hour, and this meeting was again followed by a wonderful spirit of devotion on the part of the Saints as they met in the regular sacramental service. E. O. Byrn addressed us in no uncertain terms on the subject of unity at the evening service.

The 11th saw our Men's Club in session again.

The pastor occupied at both services on the 13th, addressing us in the morning from Doctrine and Covenants 63:7 and in the evening from Amos 3:7.

All services on the 20th were dismissed, due to the district conference being held at the First Chicago Branch. On the 20th Roy Healy spoke to us from Ephesians 4:32, pleading for unity in all our religious life, especially between the departments. In the evening Clem Evans addressed us on "Zion and its prerequisites," in a very forceful manner. The Women's Department will hold its annual bazaar the 8th and 9th of December.

The Department of Recreation and Expression gave a Halloween party October 29 that was enjoyed by all, at the home of Brother and Sister Charles Scribner. The home was artistically decorated with appropriate designs and colorings. The evening was spent in playing games, and later tasty refreshments were served by the hostess.

Visitors passing through Chicago always welcome at our chapel.

Fanning, Kansas

There has been a movement among the priesthood this fall to visit each member of the church in his home. Two by two they are carrying out this work, and much good seems to have been done. Many are coming out to meetings as a result of priestly labors and are expressing their intention to attend regularly.

Two men were baptized November 6, one a head of a family who lives in Bern, Kansas. On the same day the branch and several scattered members met at Fanning for an all-day meeting. Apostle E. J. Gleazer and his companions were with us, he giving some very good sermons and other help as needed. A basket dinner was served at the noon hour. All seemed to enjoy the sociability of the occasion.

Brother Homer P. Dittmore and wife were present, being here on a visit with home folks and friends. He is still with Uncle Sam, serving as first lieutenant stationed at Fort Sam Houston, Texas.

Last Friday, November 11, the Department of Women served a chicken supper at Fanning Schoolhouse. There was a crowd present and about thirty-five dollars was cleared.

On Sunday the Sunday school was well attended, also church service.

Brother George Gamet and family, of Tecumseh, Nebraska, met with us. They are isolated, but occasionally meet with a group in an adjoining county. Brother Gamet lost his companion in the recent past and has the sympathy of all his friends in Fanning.

College Day was observed here; all were invited to meet with the group at Troy, Kansas. This group meets in the Presbyterian church at Troy. A good collection for Grace-land was obtained, a program presented, and a basket dinner shared. A service at two o'clock was held, Elder Samuel Twombly occupying the time. A special song was sung by Sister Ethel Johnson. Thus a very profitable and enjoyable day was spent, all feeling encouraged.

Cameron, Missouri

Another month of interesting activities has been enjoyed by the Saints of Cameron, during November. Brother Charles May conducted a series of missionary meetings for one week. A fine congregation greeted Brother May each evening. The last Sunday evening service was exceptionally good. Brother May was at his best and gave a splendid message to a closely packed church.

On the Sunday evening of the 20th, the Department of Women had charge of the service. A crowded church immensely enjoyed the high quality of the service as presented by the ladies. Cameron, like other places where the church lives, must give a great amount of credit to the ladies for the life of the church. The Temple Builders recently entertained the branch in a delightful play and social.

Cameron is a refined and clean city about seventy miles from Independence. Hard surface roads connect it with the central point of Zion. Cameron is only a few hours' drive from the Auditorium. It is the junction of two great highways. Highway Number 69 is the great trail from Canada to Mexico. Highway Number 36 joins the Atlantic with the Pacific. Cameron is the crossroads of these two great trails.

Cameron Saints will welcome all visitors. The church building is comfortable and well located. The Saints here stand high in all community relationships and activities.

If you expect to settle in the stakes of Zion, inquire about Cameron and the farm lands adjoining.

JOHN BLACKMORE, *Pastor.*

Marion, Illinois

In order that others may catch a glimpse of what we are doing in our attempt to carry on the Lord's work, I shall endeavor to write to the HERALD. Assistant Missionary J. R. Lentell and Sister Estella Lentell are located in Marion, and we are very thankful to have them here. This is the first time we have been permitted to have a missionary living in our city.

We have just come to the close of a series of meetings which served to inspire many and lasted seven weeks. Brother Lentell's voice came near giving way the first two weeks, but the Lord was with him, and it gradually became stronger. Elder R. L. Fulk, district president, relieved Brother Lentell the last week. His sermons on Zion were inspirational, and we hope many have had the desire aroused to prepare themselves as stewards for Zion. We were glad to have Brother Fulk add his influence. The closing meeting last night was inspirational and touching.

After an inspirational song, written by Brother Ivan Casey, was sung by Sister Lentell, Brother Fulk told how this was a message to him, how he had wondered if his message of Zion, that he had been preaching the past few nights, was what the Lord wanted him to give to the people at this place. He said he realized now that it was God's will, that it was a confirmation of the Lord's blessings.

The spiritual sermon by Brother Lentell on faith was a retrospection of the past seven weeks' sermons, now a fitting close for the series. A feeling of sadness came over us as we thought of the many nights we had been worshipping together, and now it was all over.

From the heart we sang, "God be with you till we meet again," for we meant every word of it. Many with tear-stained eyes wished Brothers Lentell and Fulk Godspeed and expressed the hope that they will come again for another series of meetings before many months shall pass.

We are very busy in Marion. Besides our meetings, Sister Lentell is teaching psychology each Thursday afternoon to the Department of Women. This class is interesting and well attended. Sister Lentell is also conducting a teachers' training class each Sunday evening.

The Sunday school is growing; it is graded up to standard.

The Religio has had to take a back seat for the past seven weeks, but it will soon be up and going again with good study class and program.

We are very much pleased with the interest some of our young people are showing in regard to the work of the Master. Some have recently filled out their inventories and paid tithing. We hope that others may soon see the need of complying with God's law in its fullness and of trying to pay the debt they justly owe the Lord.

On October 16 a number of Marion Saints attended the institute in Centralia, Illinois, and some of our group took part in the program. We believe institute work will be of great help to our district. We are looking forward to our district conference, which is to be held in Centralia.

There has been much sickness in our branch of late. Brother G. R. Casey is very ill at present, and we ask an interest in your prayers in his behalf.

We trust that we may ever be found on the upward move in the cause of Christ, and may we help to redeem Zion is our prayer.

Song given by inspiration to Brother Ivan Casey. To be sung to the tune, "Let the lower lights be burning":

Father, thou who knows our weakness,
Knows our sorrow and our care,
We would pray that thou wilt bless us,
That these burdens we may bear.

Chorus

For temptations and deceptions
Are most always at our side;
But our aims and our ambitions
Are with thee now to abide.

And we pray that thou wilt help us,
These satanic powers to kill;
That like him, thy Son, our Jesus,
We will love to do thy will.

For we know the time is coming
That to Zion we must flee;
Bless our efforts now, dear Father,
And we'll give the praise to thee.

MYRTIE CHOATE.

Reflections upon Questions of Worldliness

As one of the scattered of the flock, without having had to any large degree the privilege of communion and fellowship of the church in its organized activities, I should like to bring a few thoughts for the possible edification of God's covenant people.

The question, as I see it, is, How much can and should we mix with the world and yet keep our motives spiritual and our goal Zionward?

For the first year or two after obeying the gospel, I lived largely in the spiritual realm, being at that time associated with those of like faith. Later, as I was forced out among strangers and having worldly pleasures to deal with, I assumed a more or less passive interest in the welfare of the church. Now, again having communion with the Father, Son, and Holy Ghost (but not extensively with my fellow Latter Day Saints), I feel an active interest in the welfare of the work of saving souls to God's kingdom and for the speedy redemption of Zion.

Therefore, can we isolate ourselves from the world? God forbid that we live unto ourselves, as did the hermits who sacrificed or crucified the flesh in order that they might live a spiritual life in the mortal state. We influence as well as we are influenced by our fellow beings. Whether our lives shine out bright unto the Gentiles as examples of what Saints should be, concerns all of us; but only shall we be able to wield the necessary leadership when we understand the temptations and views of those struggling in the

darkness. This will take unlimited faith and prayer in order to surmount the many more numerous temptations, even as the Savior was able to overcome them unto the attainment of a sinless man.

We know not when the harvest of the many seeds we scatter along life's highway will be reaped. Perhaps, if faithful, many of us shall become priests of God in the millennium. Could it be there that the final gleaning of the sheaves will be accomplished? If not priests, will not our lives in the higher state of glory bring back remembrances to those more darkened minds of our associations with them on this equal stratum in which we exist?

Only by our faith and prayer in overcoming the temptations of the world can we hope to attain the more perfect state of this life, which is embodied in the principles of Zion. My heart yearns for the Saints who strive so zealously for the riches and pleasures of the moment, but who have as yet failed to catch the vision of Zion in her purity. I fear that we are too prone to fill our lives with material wealth and our hearts with fleshly lusts. Can we afford to sacrifice these stumblingblocks? If so, then the church will not only seek to bring forth but will be able to establish the cause of Zion.

Dear Saints, let us be ever faithful to our trust, praying always, that we may be able to overcome temptations, striving continually for success in the saving of souls for the kingdom of God, and that the church may continue to progress steadily forward to the ultimate redemption of Zion.

E. B. BELSCAMPER.

MANHATTAN, KANSAS, State Agricultural College.

Coffeyville, Kansas

Corner of Eleventh and Washita

Coffeyville Branch still is moving onward, holding regular Sunday meetings and weekly prayer services. All meetings are well attended, especially those of prayer, showing that the Saints have the interest of the church at heart.

Elder G. G. Cadwell, branch president, has been with us every Sunday it was possible. We appreciate his efforts and feel that his messages are both interesting and beneficial. He was detained at home Sunday, November 19, by illness, and his absence was noticed by everyone.

Brother O. E. Pender has given us several good talks since last writing.

Elder Earl D. Bailey, of Tulsa, Oklahoma, was with us October 30. Morning and evening sermons were delivered by him and enjoyed by the Saints.

Brother Glen Burch, of Parsons, Kansas, delivered the message on November 13, giving us a splendid talk on foreordination and predestination. We hope that he can be with us again soon. Brother O. E. Pender filled his monthly appointment at Nowata, Oklahoma, on that day.

The Y. P. O. have been holding regular bimonthly meetings. Members of this organization have been divided into two groups, the Blues under their captain, Thelma Walton, and the Whites led by Evelyn Yeubanks. Since the Y. P. O. have been organized, we have noticed an increased interest among the young people.

A farewell party was held Tuesday, November 22, at the church for Brother and Sister Jess Hart and Sister Sophia Hart, better known in Coffeyville as "Grandma." The party was well attended, several Saints from Independence, Kansas, being here. Brother Jess Hart and family have entered upon the stewardship plan of living and will run a bee farm at Independence, Missouri. Sister Hart will make her home with her daughter, Ella, in Independence. We are sorry to lose these members, but our best wishes go with them.

Sister Edith Biggerstaff, of the junior department, who has been ill with typhoid fever, is much improved. She has been quite sick, and the prayers of the Saints go out to her for a speedy recovery.

Southern California Young People's Rally

On Saturday, November 20, a promising group of young folk met at the Central Los Angeles Church, Thirty-ninth Street and Grand Avenue. The first meeting of the rally was a banquet at 6.30 Saturday evening. The banquet was planned by Bertha Ball, superintendent of the young people's department in Sunday school. Many contributed their labors to make this occasion a success.

The dining room was beautifully decorated with autumn flowers, leaves, and berries, and the color scheme, russet and gold, was carried out in the menu and talks as well as in the decorations. Of course you know what words of gold are, and you can draw on your imagination for talks rich in russet.

W. A. McDowell asked the blessing. All were then seated and listened to an appropriate number by the district orchestra; either this or Doctor Teel's talk that followed immediately seemed to increase the appetites of those present. The toastmaster, Glau A. Smith, said that those banqueting might sing down anyone who talked too long. Doctor Teel said he felt like not beginning in that case, as he wished to talk two hours. A number of cheer and good fellowship songs were joined in by all, and a feeling of warmth and happiness chased all the ice and timidity out of the room. The feasters paused long enough to listen to other numbers on the program: reading, conversation between darkey and turkey, Evelyn Newton; reading, "The Land of Mince Pie," Lois Neese; singing stunt by four Los Angeles girls; reading, "Sam's letter," Fern McConley; reading, "Thanksgiving dreams," Alice McConley; reading, "Thanksgiving wooing," Juanita Holzenberger; reading, "Thanksgiving for what?" Mildred Johnson; song by the Los Angeles male chorus; reading, "Ballad of the Thanksgiving Pilgrims," Lucille Crawford; clarinet solo, George Givens; vocal solo, Sister John F. Martin.

Brother McDowell was called on for a speech and responded by saying that it was well perhaps that he had had an opportunity to eat before speaking, as he had heard that "an empty wagon rattles most." Sister McDowell said she was sorry that a number at the banquet were as old as thirty-five, as she was only "sweet seventeen." Indeed, it seemed good for all to be youthful in spirit.

During the latter part of the evening, interesting games held the attention of all. Margaret Neese won out in "musical chairs." A knot-tying contest created a great deal of excitement. Brother Cameron Stewart wore out the leader in playing "O'Grady says thumbs up." The winning players in "human checkers" were elated over their red stick-candy prize. L. L. Sutherland was the winner of a Book of Mormon in the Department of Recreation and Expression contest.

"Smile the while, we bid you fond adieu,
We have had a happy time with you," etc.,

was the jolly closing song of the evening.

Eight o'clock prayer service Sunday morning was well attended. Glau A. Smith was in charge, assisted by Brother Wilfred Burton. Brothers Johnson, Jack Milner, Earle Root, and Karl Rouff were also in the stand. The theme was "Thanksgiving." In prayer, song, and testimony, gratitude was expressed for Jesus Christ, his sacrifice, the privilege of seeking the more abundant life, opportunities, father and mother, friends, food for thought, application of the gospel and what it has accomplished in the lives of many, hope for the future. The young indeed showed themselves valiant in testimony.

Sunday school followed immediately. The children were in charge of their regular teachers. Myrtle Randall talked to the young women, and Doctor Teel addressed the young men. In the adult department, appropriate songs were sung, Will Teagarden offered prayer, and Brother Sutherland gave a timely talk regarding the young people and matters in which adults should be more active. Sister Carpender spoke on the

possibilities of our youth and the value of adult effort in properly developing these possibilities. Brother Teagarden, district president, told of some experiences of his boyhood and showed how expressed confidence in the young inspires them to service in high and holy things. The primary and junior departments gave a short, impressive program. Little Frank Jones very sweetly sang, "Anchored." The senior boys' quartet gave a number that was much appreciated. Irwin Jenkins gave two cello numbers—a musical treat. Sister John F. Martin sang, "Not understood," an impressive number.

At the eleven o'clock service, N. T. Chapman offered the opening prayer. The choir rendered some splendid music, and Glau A. Smith, pastor of the Central Los Angeles Branch, was the speaker. His theme was "Thanksgiving—*thanks-living*." The text: "And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve: . . . but as for me and my house, we will serve the Lord."—Joshua 24: 15. The speaker very forcefully showed that we should live thankfully each day by recognizing the value of God-given instincts, intelligently directed. This discourse was instructive and strengthening to old and young alike.

A rather unexpected feature of the rally took place at half past two Sunday afternoon. Ethel Getz and Abraham Benjamin Cutler were united in marriage in the main auditorium, Doctor Teel officiating. Friends followed the attractive bridal party to the main Sunday school room and there wished the bride and groom much happiness and comfort and joy throughout their lives.

Following the pretty wedding, Brother Richard Wagon and his Boy Scout troop conducted a sight-seeing party to Exposition Park and through the museum, where members of the group were thrilled with various things, from wee humming birds to the skeleton of the mammoth mastodon.

Five o'clock found a number of hungry Saints, young and old, enjoying a lunch provided by the Santos Jovenes Class, planned and managed by Sisters Mabel Crum and Nell Crum. The lunch was a treat and appreciated by those who partook.

Round table that met at 6.30 was in charge of Wilfred Burton. Lucille Crawford gave an organ solo. Karl Rouff offered prayer. Laura Freie spoke on "The value of story-telling in teaching." Sister Cameron Stewart, district superintendent of Women's Department, explained the opportunities open for young girls in the Temple Builder, Oriole, and Blue Bird organizations. Mildred Nesser rendered a vocal solo. Mr. Mather, general scoutmaster at the Methodist Church, talked on the "Value of scout work in character building." Richard Wagon gave a brief history of scouting, which was very interesting. Frank Anthony sang a beautiful solo, after which Brother Sutherland gave a stirring talk, urging all to at least be prepared to enter the race in 1930; to be so equipped as to insure achievement—success. The orchestra, made up largely of Ontario Saints, under the direction of George Givens, rendered a pretty selection, the choir favored us with a song, and David Carmichael talked on "Financially forward."

There was so much food for thought suggested by talks, music, and prayers, by the peaceful influence present and the spirit of good fellowship, that Saints, whether young or old, were inspired to use more time and energy in behalf of the gospel cause—to pray, study, work, and give.

BILLIE CARPENDER.

Sister A. H. Seymour, 1430 South Park Street, Saginaw, Michigan, writes in behalf of her sister-in-law, Mrs. George Seymour, who is in the tuberculosis hospital, Pine Crest, located at Oshtemo, Michigan, asking the Saints and elders of Kalamazoo, Michigan, or elsewhere to visit her. The writer and her family are situated about one hundred and fifty miles from the hospital and get to visit their relative only infrequently. Sister Seymour is away from all her relatives and desires the administration of the elders as well as the visits of the Saints.

Warrensburg, Missouri

Brother I. M. Smith has been occupying the eleven o'clock hour Sunday mornings with a series of sermons on the Book of Mormon. Brother Smith's ability as a speaker, his logic and reasoning, are well known by all who have heard him. His sermons have not only given strength and comfort to those who have been trying to work in the vineyard, but have attracted others to the morning services. We feel indeed grateful to have in our midst one whose life and service are such a contribution to the cause.

The junior church has become a permanent part of our Sunday morning service and is capably superintended by Sister H. V. Minton.

The Department of Women is again holding meetings, Sister Harring being the president. Sister J. V. Woolsey was put in charge, with power to choose assistants, for giving a chicken pie dinner November 16.

A pound party was recently given at the home of a needy friend, by the Women's Department.

Brother R. E. Burgess, of Knobnoster, continues to meet with the Warrensburg Saints as pastor.

South Bend and Mishawaka Branch

1321 Milburn Boulevard

Mishawaka, Indiana

October 23 regular services were held during the day; then in the evening at Religio Brother McKnight presented the message of the restored gospel to a well-filled church. It was decided to continue the services during the week, and regularly a few came to hear the word taught and explained.

On the following Sunday, Brother and Sister F. Appleby were led into the waters of baptism by Elder C. B. Freeman and confirmed in the evening by Elders McKnight and Freeman. The attendance was very good all during the day.

For Saturday, October 29, the Department of Recreation and Expression planned a masquerade Halloween party at the home of Brother and Sister R. F. Boney and son, Walter, and wife, about six miles east of Mishawaka. A pleasant evening was enjoyed.

Brother McKnight continued preaching each night until Thursday, November 3, then returned again and preached the evening of November 6. The last week's attendance was not good, and the few who came were Saints.

As a branch we feel thankful that two more souls have made covenant with God.

On November 19 we had a box social at the house of Brother and Sister Coonfare, west of South Bend. Owing to conditions existing, attendance was not so large as is usual at our socials. The proceeds were given to Brother and Sister McKnight, in appreciation of their efforts in our midst.

Our sacramental service was well attended November 6, and a good meeting enjoyed.

As many of the Saints as could went to Elkhart, Indiana, November 21 to attend the funeral of Sister C. W. Slack, who died at the Independence Sanitarium on the 18th. Sister Slack had been a sufferer for several weeks, and she and her loved ones sought every means that she might be spared, but it seems she could not remain. She left a husband, seven sons, and one daughter to mourn, besides many other relatives and friends. The funeral was in charge of Elder J. W. McKnight, assisted by Elder C. B. Freeman. Our hearts are with those who mourn in their bereavement. For his text Brother McKnight took, "Precious in the sight of the Lord is the death of his Saints." We sympathize with the group of Saints at Elkhart as well as with the family.

At our prayer service November 23, we were caused to rejoice as we listened to the prayers, testimonies, and songs. One brother, who has not been long in the faith, said in substance that while he was thankful for material blessings, he was more thankful for the development he had seen in

the lives of the Saints, taken from the world, himself included, making covenant with God, turning from the world and worldly habits, and pledging themselves to Christian service. Others expressed themselves grateful for the gospel.

Regular services were held throughout the month. Attendance was good at all services. Interest and zeal were manifested, and we truly believe the work here in each department is onward.

Sister George E. Hartwell and Miss Audrey Hartwell, formerly of North Dakota, and later of Missouri, have come for an indefinite stay with Sister Hartwell's son and family, Brother and Sister C. B. Freeman.

Brother and Sister John Hoover and little daughter Betty Jane have moved to their new home near Marcellus, Michigan.

Fresno, California

2412 Clay Street

November 25.—We were made to rejoice by a two-day visit from District President G. P. Levitt, who preached for us on Monday and Tuesday evenings, November 14 and 15. A large number came out to hear him, some coming from Sanger. There were also some nonmembers present. All felt repaid for the effort put forth to be present, for the Saints are always filled when Brother Levitt speaks.

Sister Ethel Christensen, our district superintendent of Religio, was with us on last Sunday, occupying during the preaching hour. She made a splendid talk, giving some exceptional ideas and advice to us which will be of great help to the local.

Graceland College Day was observed in the branch services by the pastor and his assistant, also in the Religio program by the superintendent, Sister Lillie Jennings. Special collections were taken.

Sister Inez Crane has a Thanksgiving program prepared for the Religio for next Sunday, and the Sunday school program committee is busy with the Christmas entertainment.

Our church address is 2412 Clay Street, one half block west of North Fresno Avenue car line. Pastor A. S. Votaw, Shasta Avenue (402), phone 2-6564.

Bisbee Branch

Women's Club Building, Quality Hill

BISBEE, ARIZONA, November 24.—Bisbee Branch was favored with the presence of Apostle M. A. McConley and Elder George H. Wixom for the entire week ending November 12, also Sunday, the 13th. The splendid sermons given by Brother McConley were illustrated by many beautiful stereopticon views. Quite a number of our friends enjoyed these meetings with our members.

At the Sunday morning meeting, Brother Raymond Ratterree was ordained deacon, and at Douglas Sunday afternoon, November 20, Brother William D. Roe was ordained teacher. We now have a full set of local officers.

For the week ending November 19, and Sunday, the 20th, Brother McConley lectured at the Douglas Branch, Nineteenth Street and C Avenue. Quite a number of the Bisbee Branch members motored to Douglas to attend these meetings, which were also very instructive and interesting.

In the afternoon at Douglas Branch, November 20, Apostle McConley baptized two who became members of the Douglas Branch, and our pastor, Elder D. L. Evans, baptized Sister Herbert Hall's young daughter, Thelma, who became a member of Bisbee Branch. Several others are seriously considering uniting with us.

At a recent meeting of our Sunday school, a committee was appointed to arrange a Christmas program, and they are now busily engaged to that end.

Independence

Stone Church

That God has restored to the earth his marvelous work and a wonder; that to us is given the mighty task of continuing this work; that the establishment of Zion of the pure in heart is the goal which will convince the world of the divinity of our undertaking; that only through service to mankind can we magnify our profession as children of God and glorify his name, are some of the convictions expressed by Presiding Bishop A. Carmichael to the Stone Church congregation at the sacramental service Sunday morning. Bishop Carmichael during the past season has traveled through many branches of the church in the United States and Canada and brought to Independence and to the Stone Church congregation a message of cheer and courage and the greetings of the Saints.

Almost every seat in the auditorium was occupied at eleven o'clock, and the Saints assisted Brother Paul N. Craig in triumphant song. On the platform sat Presiding Bishop A. Carmichael, Presiding Patriarch F. A. Smith, Bishop R. T. Cooper, Elders C. Ed. Miller, D. O. Cato, and Paul N. Craig. Back of them were members of the priesthood of every office.

The invocation was offered by Patriarch Frederick A. Smith.

Two of the older brothers, formerly active workers in the cause of Christ, W. H. Garrett and H. R. Mills, for whom the prayers of the Saints were asked during recent illnesses, were present and bore testimony of the truthfulness of the work, of their intense desire to see it go forward, and of their love for it. There were other testimonies by Saints who have for years lived in Independence, by workers recently from other locals, people who have spent many years in the church, recent converts, old, young—all expressed hope and faith in the gospel of Christ and their determination to live for it.

Downstairs a number of the younger members of the priesthood presided over the junior sacramental service. They were Brothers M. T. Williams, Roland Flanders, Glenn Fairbanks, and Edward Darmann. Gordon Kress led the songs. A large number of young people were present, and the service was one of activity and profit.

Sacramental service at the Campus was in charge of James A. Strachan and S. A. Thiel. The guest of the morning, Brother M. B. Williams, gave the opening talk on the life everlasting—a talk ringing with genuineness such as only those of faithful, long years of service can offer. In the fifteen minutes for social service, three prayers and sixty-one testimonies were given. A spirit of reverence and peace pervaded the meeting.

Evening Services

To many Saints of Independence the eight o'clock service Sunday evening in the main auditorium of the Stone Church was an experience which words can too weakly describe. Main floor and gallery of the auditorium were occupied almost to capacity, the Saints singing with Elder John F. Sheehy, when members of the choir filed into their places.

First on the program was a number by the Stone Church Ladies' Quartet, composed of Thelma Vincent, Jeanette Kelley Craig, Hazel Koehler Moler, and Elizabeth Okerlind, "May the Lord depend on you?"

"Earnest workers, true and loyal
To the Lord, oh, let us be!"

and the entire three verses of "Earnest workers for the Master," was the response of the congregation. One of the favorite sopranos of the center place, Miss Ina Hattey, sang a solo, being accompanied by Jeannette Kelley Craig. And the congregation contributed, "Stand up, stand up for Jesus." "Jesus, thou art standing," was the anthem rendered

by the Stone Church Choir, directed by Professor Paul N. Craig, Miss Elizabeth Okerlind taking the contralto solo.

While the audience sat in appreciative silence, lights were extinguished, the large room being lit only by an illuminated cross, erected in the center of the rostrum, and a quartet, Mrs. J. D. Gault, Miss Grace Edwards, Elbert Dempsey, and John Sheehy sang the verses of the beloved hymn, "The old rugged cross." Then softly through the darkness came the organ notes of "Nearer, my God, to thee." In the majesty of the moment, every breath was bated, every tongue hushed. A calm and holy peace fell like a gentle benediction upon more than a dozen hundred hearts.

At the urgent request of the pastor in Zion, President Floyd M. McDowell had consented to repeat his sermon on the subject, "What may our youth believe today?" delivered Sunday night, the 27th, at Walnut Park Church.

"Why am I interested in this subject?" he began. "First, because I believe belief is being placed in jeopardy today by the young people themselves and by the older ones who claim to have an undying faith. Society is being organized to promote atheism." Specific examples of organizations of young people for the promulgation of doctrines which discountenance belief and faith, were named, and the attitude of many older people who look back upon faith as something belonging to the ages was given.

"We are living in a wonderful world filled with wonderful opportunities," the speaker continued. "In some respects I believe this is the most marvelous age that has ever been. About us are extensive developments of science, countless inventions, and many indications that the world is getting better. Still, the cry comes: 'What is worth while? In what may we believe to help us live? What are the guideposts of life?'"

"Belief is a necessary thing in life. It is necessary to believe in the things of the future. The man who strips himself of all belief in the future stops living. Confidence is based upon faith. To have health, home, family, friends, happiness—everything of value—one must exercise faith; such blessings are impossible without faith."

"Youth may believe in God," he stated, and in a few words set forth the two philosophies of life built upon the opposite premises, there is no God, and there is a God. The testimony of the ages, of saints of old, of Saints of modern times was used to substantiate belief in God, the mighty Creator, the loving Father.

"Youth may believe in humanity. God said, 'Let us create man in our own image.' We believe man is the handiwork of God, and that God 'so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' . . . Planted in the heart and soul of man is that quality which enables him to become as his older Brother. If we are to teach men, to serve men, to help men, we must believe that in men are divine potentialities."

"Youth must believe in themselves. There is nothing worse than loss of confidence in self. The youth must have confidence in their own ability, in their ambition, in their work. They must be courageous, constant to others, and true to themselves."

"Into the sunset," a poem written by Doctor S. Hall Young, pioneer missionary in Alaska who was killed before he completed the poem, was read to conclude the sermon:

Let me die, working.
Still tackling plans unfinished, tasks undone!
Clean to its end, swift may my race be run.
No laggard steps, no faltering, no shirking;
Let me die, working!

Let me die, thinking.
Let me fare forth still with an open mind,
Fresh secrets to unfold, new truths to find,
My soul undimmed, alert, no question blinking;
Let me die, thinking!

Let me die, laughing.
 No sighing o'er past sins; they are forgiven.
 Spilled on this earth are all the joys of heaven;
 Let me die, laughing!

As a special treat for members of the Religio, Brother Job Negeim sang two beautiful solos at the program period. He was accompanied by Miss Lilly Belle Allen. There was also a clever reading by Kathryn May.

In the Departments

The last regular meeting of the Department of Women, Friday afternoon, December 2, assumed classroom aspects when President Floyd M. McDowell informally addressed the sisters at 2.30 o'clock. He devoted his time to a careful review of the article "As a man thinketh," by Albert Edward Wiggam, which appears in the December number of *Good Housekeeping*, analyzing the principles set forth, making practical applications, answering questions asked by the women. Scriptural quotations forming the basis of his lecture along with the article were: "Keep thy heart with all diligence; for out of it are the issues of life."—Proverbs 4: 23; "Be not overcome of evil, but overcome evil with good."—Romans 12: 21; "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."—Philippians 4: 8.

The meeting was in charge of Superintendent Alice Cowan, and opened with the singing of the song, "Praise ye the Lord." Mrs. D. J. Krahl offered the prayer. Mary Field Edmunds sang a pleasing solo, "Dreaming," by Shelley, accompanied by Evelyn Barto. The closing prayer by Sister Cowan expressed gratitude for the blessings and progress enjoyed in the past year, and hope in the things to be done and the joys to be had in the new year.

An evening of happy, wholesome entertainment was had by the young people of Independence, members of the church, last Friday, the 2d, preceding the election of representatives to serve next year on the young people's council of thirteen.

Two one-act plays, "Suppressed desires" and "The constant lover," were presented by members of the White Masque Dramatic Club, and were much enjoyed by the youthful audience. Music was furnished by the K L D S Mandolin and Guitar Club, directed by Brother Ralph Smith and by the William Chrisman High School Boys' Quartet.

It was an appreciative congregation of young Saints that was, following the program, divided into their respective districts and instructed to elect from nominations submitted by committees, chosen at the young people's meeting held a month ago, or from their own nominations their representatives for the council. Under the direction of President McDowell and Elder John Sheehy the work was quickly dispatched.

Classes for the Priesthood

A number of the members of the priesthood in Independence have requested that classes be held for their special benefit. Accordingly, on Sunday, November 20, two classes were started in charge of Bishop J. A. Koehler and Elder F. A. Cool. President McDowell will occasionally teach one of the classes. There were about one hundred members of the priesthood present on the opening day. The classes will continue each Sunday during the winter, meeting in the Institute Building at two o'clock. Credit will be given for work done. All members of the priesthood are welcome.

"The Messiah"

Sunday evening, December 18, at 8.15 o'clock, the Messiah Choir of two hundred voices will present its tenth annual Christmas gift to the community in its rendition of Handel's oratorio "The Messiah," under the direction of Paul N. Craig. The soloists are: Mrs. George R. Cowden, soprano; Mrs.

Raymond M. Havens, contralto; Edward Brackenbury, tenor; Albert Brackenbury, bass. Robert Miller will preside at the organ, George Miller at the piano.

Because of the limited seating capacity of the Stone Church auditorium, admittance will be by complementary ticket. Watch for further notice as to where tickets may be obtained.

Interesting Personals

The first part of the last month of 1927 finds members of the quorums of First Presidency and Twelve scattered to their various fields of labor. President Frederick M. Smith left Independence last Thursday for the South. Saturday and Sunday he was scheduled to spend with Pensacola Saints, and before his return to the center place, about the middle of the month, he expects to visit several other southern branches, going as far west as Texas. Encouraging news comes from Pasadena, California, where President Elbert A. Smith has gone to rest and recuperate. Brother and Sister Smith are with their son, Ronald, and wife.

Milwaukee is the scene of Apostle D. T. Williams's activities. Brother J. F. Curtis also is in Wisconsin, having recently returned there from Independence. Brothers E. J. Gleazer and F. Henry Edwards, who have been conducting ministerial institute in Denver, Colorado, returned to Independence the first of this week. Apostle Gillen is expected to arrive home from California the end of the week. Starting back northward from Miami, Brother Roy S. Budd finds himself again in Pensacola, Florida. Clyde F. Ellis is working with the Saints of West Virginia, and Apostle Paul N. Hanson continues his efforts in England.

Liberty Street

Elder Charles May made the opening remarks at the sacramental service Sunday morning. He based his brief discourse upon the verse from Romans: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Elder Wilfrid D. Tordoff has been holding a series of meetings at Liberty Street, beginning Sunday, November 27. Much interest has been aroused over these services, and large crowds of members and nonmembers have listened to him each night. One of the most outstanding sermons of the last week was "At the foot of the Cross," in which he portrayed how Jesus endured the cross, despising the shame, before he sat down at the right hand of God; how that without chastisement we can not be the sons of God. These meetings are continuing throughout this week. Elder John F. Sheehy is in charge of the song service each evening.

Pauline Alma Linville and Clifford Brainard, both of Independence, were married Sunday afternoon at four o'clock at the home of the bride by Pastor Leonard White. The couple will make their home in Independence. Brother and Sister Brainard are members of Liberty Street district.

Walnut Park

An oyster and chili supper held by the Department of Women last Thursday evening, proved quite a success. A net profit of sixty-five dollars was had, which sum will be applied to our church debt. The Walnut Park Orchestra helped the department by providing musical numbers for the evening.

Brother Howard Andersen's Sunday school class, the Galileans, will give a play Friday night, the 16th. A silver collection is to be taken and used to diminish Walnut Park debt.

An exceptionally large number attended the Sunday morning sacramental service, and the hour was enjoyed by all.

In the evening the Religio program was given by the children and appreciated by a goodly attendance. A forensic combat will be the big feature of the program next Sunday evening.

Elder J. A. Gardner was the eight o'clock speaker. This service was somewhat out of the ordinary. Brother Gardner said that instead of having preaching service we were going to worship together. The congregation sang, "Anywhere with Jesus," "I'll go where you want me to go," and "He leadeth me." "Softly and tenderly Jesus is calling," was sung by Hazel Saunders.

In his talk Elder Gardner asked the following questions: "Do we have the spiritual background that we must have to redeem Zion? Have you had your experience on the road to Damascus as did Paul? Are you as willing to get to church service at eleven o'clock as you are to get to work at eight?"

In last week's report of Walnut Park news, appearing on pages 1419 and 1420 of SAINTS' HERALD, is recorded the baptism of Arthur Caffel. The name should read Arthur Caffel Shupe. Brother John Taylor administered the ordinance.

Enoch Hill

Brothers Sarratt, Brewer, Thomas, Whitsett, and Rogers presided over the sacramental service Sunday, the 4th, at which hour a good meeting was held. The Spirit was present to a noticeable degree, speaking through human instrumentality to one of the young men of our district and admonishing him to prepare for future work in the Lord's vineyard.

Sister Rilla Cox, who was operated upon for appendicitis at the Independence Sanitarium, Monday, November 29, is doing well, and her friends hope soon to have her with them again.

Brother Glen Davis, one of the young members of the priesthood of Liberty Street congregation, spoke to the Saints in the little white church on the hill, Sunday night. His theme was "The heavenly vision," and as a basis of his discourse he used Paul's statement of Agrippa: "I have not been disobedient to the heavenly vision." "How would we make answer if Christ asked us had we been true to our heavenly vision?" was the question put to the congregation. Lehi was given as an example of one who was true to the light he received—his heavenly vision. In a straightforward manner Brother Davis told the young people the story of the prodigal son, warning them to beware of the lure of the far country, to think of the experiences of those who have wandered in the far country before they surrender to temptation. That we each have a heavenly vision, a goal, before us, that we must humble ourselves before God to do our work, and that we should forget those things which tempt were beliefs propounded by the speaker. God will test our faith and obedience as he tested Abraham of old, but it is our task to be strong, to continue in hope, love, and faith, to put God first, our fellow men second, and ourselves last. Our greatest joy comes when we do something for some one else. In conclusion he read the first verse of "Admonition," a song given by inspiration to Elder Joseph Luff. "Jesus is calling today," was the hymn of dismissal sung by the Saints.

Spring Branch

Perhaps no more spiritual prayer service has been held in our new building than that enjoyed by the Saints last Wednesday night. Nearly an hour and a half was fully occupied in prayer, song, and testimony. About thirty were in attendance.

The pie social at the close of Religio Friday night, netted an even seven dollars, which sum was used to purchase new Saints' Hymnals.

The response at the early Sunday morning prayer service was not so prompt as on Wednesday; neither was this meeting so well attended, there being about eighteen present.

For the month of November the Sunday school report recorded sixty-six visitors, forty absentees, and thirty perfect classes; average number in attendance about ninety.

Sixteen members of the local priesthood were seated upon the platform at the eleven o'clock sacramental service and nearly an equally large percentage of the membership was

congregated to partake of the sacred ordinance. "Redeemer of Israel" was sung, and the invocation was given by our associate pastor. Following the second song the pastor gave a few well-chosen remarks. A profitable hour was spent.

Liberty Street Male Quartet furnished two numbers at the evening service. Brother Jesse Smith was the speaker. This was his first appearance behind the pulpit desk, but his subject, "Character," was handled in a manner that would have done credit to an experienced pulpiter.

East Independence

Thanksgiving service was held at the church Thursday, November 24, the program beginning at eleven o'clock and including readings and special music, also appropriate addresses by Brothers Roy Young, T. W. Thatcher, H. J. Friend, and Pastor Carmichael. Dinner followed the entertainment, and though all did not get to remain and share the meal, those who did report an enjoyable time.

The following evening, Friday, members of the Religio presented a Thanksgiving play which was very interesting.

On the last Sunday in November Pastor N. Carmichael preached what proved to be his farewell sermon. It was a strong appeal to the Saints to stand firm, to try to help carry out the program of the church. Brother and Sister Carmichael left last Wednesday for California where they plan to spend the winter. We shall miss them, but we are glad to know that they shall be in sunny California during Missouri's months of cold weather.

In the evening Elder E. T. Atwell preached an interesting sermon after singing a much appreciated solo.

Annual business meeting was conducted November 29, in charge of President F. M. McDowell, assisted by Bishop G. W. Eastwood and Pastor C. Ed. Miller. At this time Pastor Carmichael made public his plans to leave us, and the Saints were saddened at the prospect of going on without these two helpers whom we have learned to love. Elder Walter M. Self, the nomination of the First Presidency, was unanimously voted pastor by the congregation. Other officers selected are: Superintendent of Sunday school, Albert Thatcher, jr.; assistant superintendent, Brother Edgerton; superintendent of Religio, T. W. Thatcher; assistant, J. C. Friend; superintendent of women, Sister Edgerton; publicity agent, Sister Madge Thatcher. Brother N. Carmichael made a farewell address. A spirit of peace and unity prevailed among the people throughout the meeting, and after the prayer of dismissal the congregation came forward to bid Brother Carmichael good-bye.

On December 4 a large crowd came out to sacramental service. Bishop Eastwood introduced the new pastor, Brother Walter M. Self, who responded in a manner which made the Saints at once feel acquainted with him.

Sister Edgerton called a meeting of the Department of Women in the afternoon, and eleven answered the summons. At this time Sister Madge Thatcher was appointed leader of Group 39; Sister Inner, leader of Group 40. Arrangements were made for meetings to be held on the fourth Sunday of every month, beginning with January.

Pastor Self in the evening preached to a large audience of Saints of this district, convincing us that we shall be blessed in our labors together.

Lucasville, Ohio

Pleasant Valley Branch

In the recent past, Pleasant Valley Branch has been favored with visits from the following: Sunday evening, November 13, Brother Richard Shope, of McDermott, Ohio, preached to a large audience on the subject of tithing; Sunday evening, November 20, Brother A. E. Rexroad preached an instructive sermon to a smaller audience. It gives us strength and encouragement to have these brothers with us.

Sunday, October 23, we celebrated the seventy-ninth anni-

versary of Sister Joan Crabtree's birth. There were thirty present for dinner, and a number of others came in the afternoon. A good time was had.

We are planning a Christmas entertainment. Sister Verney Crabtree and Sister Rosa Pollock volunteered to practice the children. McDermott Saints will take part in the program. It is not yet decided on what evening the program will be presented, because the school-teacher in the community wants to take part.

Christmas Day will be the time for Pleasant Valley Branch to elect Sunday school officers for the coming year.

Holden Stake

Atherton

October 9, for both the morning and evening service, Brother J. J. Teeter, of Independence, occupied. October 16, Brother Roth, an old veteran in the gospel, preached for us. He used many passages of scripture which are used by skeptics and infidels and applied the meaning as per the customs in the day in which they were written. In the evening J. A. Koehler preached a splendid sermon on tithing and willing service. October 23 J. A. Holsworth preached, stressing the thought of useful service in the church. The evening service was turned over to C. E. Miller, who showed pictures of the life of Christ.

The women have resumed their activities in the Women's Department for study. They are reading the Book of Mormon.

Stake Conference

The Holden stake conference convened at Knobnoster November 18, 19, and 20. Friday evening at 7.30 the Women's Department met in the upper auditorium, Sister Krahl, the stake leader, in charge, Sister Ida Etzenhouser being the speaker. All who are acquainted with Sister Etzenhouser will realize what an instructive evening they had.

The priesthood met in the basement, W. S. Macrae, stake president, being the principal speaker. His heart being fired with interest and zeal, he gave a very interesting talk, setting forth forcibly the duty of the men in the ministry.

Saturday morning was opened with a prayer meeting, E. A. Curtis and H. V. Minton, stake missionaries, in charge. The good Spirit was present, and the time was fully occupied by the Saints, which made a beautiful setting for the opening of the day. Following this meeting was the regular business meeting and the election of officers. The stake president was sustained; Brother Amos Allen was chosen as one of the counselors to the bishop. The bishopric was sustained. Miss Daisy Spence was elected secretary, Brother Glauod Rodger, superintendent of Sunday school; Brother E. A. Curtis, Recreation and Expression leader; Sister Koehler, Women's Department leader. Mrs. J. A. Brendel, superintendent of the Department of Music.

At four o'clock the Women's Department had another very interesting session in the upper auditorium, while the priesthood had a round table meeting in the basement. At 6.30 junior church service was conducted. At 7.30 M. A. Etzenhouser was the speaker. His discourse was well received.

Sunday morning began with a young people's prayer service, Brothers Curtis and Rodger in charge. At ten o'clock E. A. Curtis spoke to the adult department, his theme being, "Better Sunday schools." He very ably handled this subject, and no doubt many will return to their schools with a desire to adopt the improvements suggested.

Sister Koehler took the juniors to the basement, and they always have an enjoyable and instructive time when they have Sister Koehler with them. Brother Macrae preached at the eleven o'clock hour. He was at his best. In the afternoon short talks were made by the new officers. Brother Macrae preached another very interesting sermon in the

evening. Excellent meals were served in the church dining room by the Knobnoster sisters.

Sedalia

Pastor R. E. Bozarth being away on business, A. A. Weaver has acted as substitute.

R. F. Moorman has organized a ten-piece orchestra, which we believe will be quite a help to the work here. The junior choir is also doing good work.

Brother Reesland is recovering from a siege of typhoid fever, and it is felt that he has been greatly helped during his illness by administration and use of the consecrated oil.

Thomas Kelley, wife and sons, from Clinton District, have recently located here. We are always glad to have new ones come in.

Sister Cecil Thistlethwaite surprised many friends here on October 10 when she was united in marriage to Mr. Lee Thompson, of Sedalia. They drove to Warrensburg, where the ceremony was performed. We wish for them a long and happy life.

October 23 the Saints were glad to have our stake president, W. S. Macrae, with us to preach both morning and evening. We were admonished to be more faithful and diligent in the Lord's work, and we trust his effort may not have been in vain.

October 30, College Day, was observed by a special program in the afternoon. W. S. Macrae and C. F. Scarcliff and Daisy Spence, of Holden, gave interesting talks on the aims, purposes, and advantages of Graceland, and special musical numbers were rendered by the ladies' quartet and also the male quartet of Holden, the Sedalia orchestra, and junior choir. R. F. Moorman made his first appearance as a cello soloist, which was much enjoyed. An offering of ten dollars was taken for the college.

November 6 our sacramental service was well attended, and a splendid spirit was manifested, as has also been the case in our recent midweek prayer services.

Quite a number from here attended the stake conference at Knobnoster and enjoyed the association of the Saints and the splendid spirit present throughout the conference. The Saints here appreciate the cancellation of our church debt by the conference.

Elder H. V. Minton came to Sedalia from the conference and preached for us in the evening, which was much enjoyed by all. The thought conveyed was that just as the things we eat affect our physical bodies, so the things we say and do will affect us spiritually, so we can not be too careful. A number of the Marshall Saints stopped on their way home and enjoyed the sermon with us. We hope they may come again. Elder Minton will begin a series of meetings here November 27.

The Department of Recreation and Expression held a Halloween party in the church basement October 23. The Women's Department held a rummage sale, also a bake sale recently, netting a nice sum toward the branch expenses.

Bates City

The church at Bates City has been undergoing repairs lately. New seats have been installed, new stove, floors, new roof, and many other improvements which present a very neat and attractive appearance. Most of the labor was donated, rendering the cost much lower than if labor had been paid for. The Saints there desire to have a series of meetings as soon as practicable. H. F. Cottrell is pastor.

Jefferson City

Missionary H. V. Minton and Stake President W. S. Macrae, visited the Jefferson City Saints recently and were present at their annual business meeting. A. H. Wintermeyer, 1200 East Atchison, was elected pastor.

The Saints there were handicapped for a place to meet, being compelled to use a private house. They are raising a building fund and expect to have a suitable place of worship. The stake has a unified building program, by which

all members of the stake who will, may contribute to a building fund and assist in the erection of houses of worship in the various localities where church buildings are practicable. Scattered members in the stake who wish to contribute to this fund may send same to Bishop J. A. Koehler, Holden, Missouri.

Kansas City Stake

Central Branch

The forty-second quarterly conference of the Kansas City Stake was held at Central Church, Thirtieth and Tracy Avenue, Kansas City, Missouri, November 20 and 21, 1927, the opening conference day being coincident with the closing day of the young people's meeting conducted by Apostle "Danny" T. Williams, assisted by John Sheehy, song leader. Both were successes, the young people's meetings having a very spiritual close, while the opening of the conference was alike seasoned. Sunday school had a good attendance. The sermon in the morning was by D. T. Williams, who it seemed had saved his best sermon for this hour. The church was well filled, as meetings at all of the thirteen other churches, with the exception of Sunday school, had been dismissed for the day, enabling them to enjoy union meetings.

The Elders' Quorum met at 1.30 in charge of their president, W. S. Brown. They are studying now the pamphlet by Bishop J. A. Koehler on "Industrial Zion."

The regular and young people's prayer meetings were held simultaneously at 2.30 p. m., the time of each being completely occupied by songs, prayers, testimonies, and other spiritual manifestations, the former in the main auditorium, the latter in the I. X. L. Room.

At 4.15 the ministry of the stake were addressed by Apostle Williams in the I. X. L. room, which was crowded to capacity. At the same hour the Women's Department, in charge of Fern Lloyd, held forth in the auditorium, John Sheehy being the principal speaker.

At 7.15 the stake orchestra held forth for fifteen minutes, which was succeeded by song service of fifteen minutes under the leadership of Elder Sheehy, when after the usual opening exercises Apostle Williams made his closing effort to a crowded house. Thus was a memorable day spent in the presence of the Lord.

The business session of the conference was held at 7.45 the 21st, the stake presidency, J. A. Tanner, S. S. Sandy, and C. D. Jellings being in charge. A report from them for the past six months indicated that the work of the stake, generally speaking, is in a lively condition. The stake high council recommended the ordination of Herbert Gould, Mount Washington, to the office of elder, which was ratified by the conference, his ordination provided for. He has since been ordained. The stake bishopric reported cash on hand January 1, 1927, \$2,658.34; and received \$26,233.79; with expenditures of \$28,814.33; leaving a balance on hand of \$77.80. Reports were read and spread upon the minutes from the following: Department of Women, Recreation and Expression, Boys, Boy Scouts, Stake Missionary W. D. Tordoff, Elders' Quorum, Priests' Quorum and Teachers' Quorum. The stake bishop's court reported their action in regard to Elder Walter L. Gates, who desired to withdraw his membership from the church, the decision of the court being that the brother be permitted to withdraw his membership in the church, which was by motion sustained. Elder H. W. Goold, because of residence in Independence, had asked to resign from the stake high council, which was granted. The following officials, after ratification by the conference, were sustained for the year: The stake presidency, J. A. Tanner, S. S. Sandy, and C. D. Jellings; stake high council, Harvey Sandy, C. A. Selbe, R. L. Bishop, J. O. Worden, Robert Winning, A. R. White, L. W. Hays, R. E. Browne, John J. Shimmel, Emmett N. Palmer, and J. A. Harrington; stake bishopric, Frederick B. Blair, John Tucker, and Frederick S. Anderson; secretary-recorder-historian-reporter, W. S.

Brown. Pastors of the fourteen churches: Central Church, J. A. Tanner; Second, F. A. Evans; Fourth, J. O. Worden; Bennington Heights, James E. Cleveland; Mount Washington, R. L. Bishop; Northeast, C. A. Selbe; Stark Acres, Ira G. Clutter; Argentine, R. E. Browne; Armourdale, W. B. Richards; Chelsea, J. A. Harrington; assistant, A. B. Sears; Grandview, C. D. Jellings; assistant L. W. Hays; Malvern Hill, J. Ray Lloyd; Heathwood, John Tucker; Quindaro, in charge of stake presidency; North Kansas City, H. R. Higdon. Young people's committee, C. D. Jellings, Emma Thomas, R. J. Crayne, Blanche Green, Alice Smeeton, R. L. Bishop, H. L. Oldfather. (During the year Thomas B. Dunn resigned from the young people's committee.) Department of Recreation and Expression, Robert Crayne; Women's Department, Fern Lloyd; Girls' Department, Sister R. E. Newkirk; Boys' Department, W. O. Hands. Department heads appointed for the year are as follows: *Central Church*: Sunday school, B. B. Root, Mrs. B. B. Root, and Mrs. Mary Moats; Recreation and Expression, Roy Thrutchly; Women's Department, Sister G. H. Hidy and Sister J. H. Paxton; musical director, T. B. Dunn; *Second Kansas City*: Sunday school, P. J. Raw; Recreation and Expression, David Graham; Women's Department, Elizabeth Raw; musical director, Velma Duzan. *Fourth Kansas City*: Sunday school, Marion Sneed; Recreation and Expression, Josephine Raveill; Women's Department, Evelyn Worden; musical director, J. F. Wolfe. *Bennington Heights*: Sunday school, Orville Helm; Recreation and Expression, Edgar Hagin; Women's Department, Mrs. Georgie Binninger; musical director, Mrs. Orville Helm. *Mount Washington*: Sunday school, James Stobaugh; Recreation and Expression, Lyle Davis; Women's Department, Signa Mitchell; musical director, Viola Davidson. *Northeast*: Sunday school, H. F. Davis; Recreation and Expression, Frank Weeks; Women's Department, Mrs. J. W. Smart. *Stark Acres*: Sunday school, Wilfred Winn; Recreation and Expression, Ira G. Clutter; Women's Department, Sister I. G. Clutter; musical director, Sister George Willis. *Argentine*: Sunday school, Virginia Hartegan; Recreation and Expression, Ralph Goold, Women's Department, Zowa Fox; musical director, Dan Cooper. *Armourdale*: Sunday school, Clarence Woodhead; Recreation and Expression, Henry Rushfeldt; Women's Department, Alice Powell, sr; musical director, Lorena Cross. *Chelsea*: Sunday school Sister R. J. Crayne; Recreation and Expression, Cecil Conklin; Women's Department, Sister Cecil Conklin; musical director, Sister Edith Fowler. *Grandview*: Sunday school, H. L. Oldfather; Recreation and Expression, J. H. Coakley; Women's Department, Sister P. J. Brose; musical director, Mildred Swearingen. *Malvern Hill*: Sunday school, Harvey Jackson; Women's Department, Bessie Loback; musical director, Blanche Hott. *Heathwood*: Sunday school, C. A. Wilson; Recreation and Expression, Everett Chitwood; Women's Department, Mrs. Roy McDonald; musical director, Sister John Tucker. *Quindaro* to be supplied by stake presidency.

Mildred, daughter of Brother and Sister Charles Cleveland, and John S. Thompson were united in marriage, November 16 by Elder James E. Cleveland. The wedding was at the home of the bride's parents and was attended by sixty guests.

A baby daughter, Norma Jean, was born November 22 to Brother and Sister Howard Fillipo (Mary McLanahan).

A pleasant hour was spent in a prayer and testimony meeting Thanksgiving Day. The meeting was held at 8.30 p. m. and was well attended. In the evening, the Saints brought their suppers to the church and the time was spent in a social gathering. Stake missionary, Wilfrid D. Tordoff, and his family were present. Elder C. A. Selbe, pastor of Northeast Mission, and Sister Selbe were also present. Brother and Sister Selbe were formerly members at Bennington.

The Sunday school was well attended last Sunday. There were 151 present, and five classes had a perfect attendance

(Continued on next page.)

MISCELLANEOUS

Request for Prayers

Sister Patsy Peevy, of Brooklyn, Alabama, writes asking the Saints to remember her in her affliction. She has long suffered with gallstones and the doctors have told her that an operation is her only alternative, but being sixty-three years of age she hesitates. She desires the Saints to fast and pray in her behalf, for she has faith that she will be healed.

Sister Beulah Pratt writes a detailed description of the lamentable physical condition of her mother, Sister C. F. Pratt, Sioux Falls, South Dakota, and asks that the Saints be informed that the affliction is so serious that unless God intervenes and dispels it, life is despaired. Many Saints will hear and observe this cry for support, fasting and praying that God will exercise his wisdom and power in their support and for their relief.

Our Departed Ones

KIPPE.—Frederick William Max Kippe was born August 20, 1859, at Hochheim, Erfurt, Germany; went to southern Australia in 1889, and settled near Hastings, Victoria, as a farmer and fruit grower, where he accepted the restored gospel through C. A. Butterworth. On a visit to Germany in 1899, he interested his younger brother, Alexander, in the restored gospel, but being at that time only a teacher of Hastings Branch, he could not baptize him. This was done later by Elder C. C. Joehnk. Max Kippe in truth laid the foundation stone of the German mission of the Reorganized Church, because Brother Alexander Kippe and his wife, Alice, were the first baptized into the church in Germany, their induction being on April 19, 1906. Max Kippe died August 20, 1927, at Hastings, a retired elder of the church. He leaves his widow, Benigna Kippe, three sons, their wives, and some grandchildren. He suffered in his last years with some strokes of apoplexy, but bore his sufferings with great patience.

Kansas City Stake

(Continued from page 1453.)

Grandview Church

The Delphian Dramatic Club presented a comedy, "Brown, Brown, and Brown," at the church November 3 and 4. The proceeds were applied to the church debt. The play was repeated November 10 for the benefit of the W. C. T. U. Sister Juno Cook is president.

Sister Mary Stratton was conducted into the church through the waters of baptism November 20 by Elder Daniel Tucker.

Recent speakers have been Bishop Fred B. Blair and Elders Alma R. White, Edward Tucker, sr., and L. W. Hays.

Argentine Church

The speakers today were Elders E. W. Lloyd at 11 o'clock and Welton Wood at 7.45. At the morning service, Brethren Roderick May, III, Richard Day, Robert Crawford, and Orville Martin, Independence, Missouri, favored them with three vocal selections which were very much appreciated.

Sister Ethel Junion, a long-time worshiper at this church, but now a resident at Hammond, Indiana, has been visiting her many friends for a few days, returning home Sunday night.

Heathwood Church

They are happy to announce the entrance of four more souls into the kingdom of God—two adults, Mrs. May Decker and Mr. Wilford Bayless, and two children, Cecilia Shepherd and John Bryant, who were baptized by John Tucker.

The attendance during the past few months has shown constant growth. They are especially happy to see the interest taken by the young at the Wednesday night prayer meeting.

The Temple Builders, which include fifteen members, under the leadership of Mrs. John Tucker, have been making fancy pillows for the past few weeks, the sale of which has helped provide funds to finish the church basement, making it more attractive for the junior church, consisting of about thirty-five children who meet during the 11 o'clock hour.

RADIO PROGRAMS

KLDS

1110 Kilocycles—270.1 Meters

Programs for Week Beginning Sunday, December 11, 1927

SUNDAY, December 11

- 8.30 to 9.00 a. m., Children's program arranged by Mrs. Ethel Moorman.
 9.00 to 9.30 a. m., Bible Study conducted by Ralph W. Farrell.
 11.00 to 12 noon, Stone Church Service: Stone Church choir; Robert Miller, organist; sermon.
 3.00 to 4.00 p. m., K L D S Radio Church conducted by Fred V. Loos, Juvenile Court Probation Officer of Liberty, Missouri. Music arranged by Miss Ina Hattey, soprano.
 6.00 to 7.00 p. m., Radio Vesper. Sermonet, Elder U. W. Greene.
 9.15 to 10.15 p. m., L. D. S. Studio Service; music; sermonet.

MONDAY, December 12

- 8.00 to 9.00 p. m., Studio program arranged by Ella Schutte Clark, soprano.

TUESDAY, December 13

- 6.30 to 7.00 a. m., Morning Devotional Service; music arranged by Hazel Clow, soprano.
 7.00 to 7.30 a. m., Table Talk by Ralph W. Farrell.
 6.45 to 7.00 p. m., Cousin Hazel, children's stories.
 7.30 to 8.00 p. m., Radio Playlet by the White Masque Players.
 8.00 to 9.00 p. m., Studio program arranged by Mrs. Edith Lear, soprano.

THURSDAY, December 15

- 6.45 to 7.00 p. m., Children's stories by Cousin Hazel.
 8.00 to 9.00 p. m., Studio program arranged by Claude Rader, violin instructor of Kansas City.

FRIDAY, December 16

- 6.30 to 7.00 a. m., Morning devotional service conducted by the K L D S Radio Pastor, Ralph W. Farrell; music by the S. W. S. Ladies' Quartet.
 7.00 to 7.30 a. m., Uncle John's children's features.

SATURDAY, December 17

- 8.00 to 9.00 p. m., Studio program arranged by J. M. Sexton, baritone.

K M B C

(Midland Broadcast Central—Kansas City)

1110 Kilocycles—270.1 Meters

Programs for Week Beginning Sunday, December 11, 1927

SUNDAY, December 11

- 7.00 to 7.10 p. m., *Journal-Post* news and coming events.
 7.45 to 9.00 p. m., Services, Independence Boulevard Christian Church; Reverend R. H. Miller, minister.

MONDAY, December 12

- 9.00 to 10.00 a. m., Record program.
 12 noon to 12.10 p. m., *Journal-Post*: weather, markets, news.
 12.10 to 12.15 p. m., Livestock market reports.
 12.15 to 12.20 p. m., Poultry talk.
 12.20 to 12.30 p. m., U. S. Dept. of Agriculture feature.
 12.30 to 1.00 p. m., Job Negiem, Arabian tenor; George Miller, accompanist; Andrew Norman, harmonist.
 4.00 to 4.10 p. m., *Journal-Post*: Wall Street closing, news, sports.
 7.00 to 7.10 p. m., *Journal-Post*: Weather, market summary, news, sports.
 7.10 to 7.30 p. m., *Journal-Post*: farmers' feature.
 9.00 to 10.00 p. m., "The American Indian in story and song," by Harold Loring.

TUESDAY, December 13

- 9.00 to 10.00 a. m., Record program.
 12 noon to 12.10 p. m., *Journal-Post*: weather, markets, news.
 12.10 to 12.15 p. m., Live stock market reports.
 12.15 to 12.20 p. m., Poultry talk.
 12.20 to 12.30 p. m., U. S. Dept. Agriculture feature.
 12.30 to 1.00 p. m., K M B C Trio.
 4.00 to 4.10 p. m., *Journal-Post*: Wall Street closing, news, sports.
 4.10 to 5.00 p. m., Matinee program arranged by Marjorie Standart, pianist.
 7.00 to 7.10 p. m., *Journal-Post*: weather, market summary, news, sports.
 7.10 to 7.30 p. m., *Journal-Post*: Walt Filkin.
 9.00 to 10.00 p. m., K M B C String Trio assisted by Walton Lockman, baritone.

WEDNESDAY, December 14

- 9.00 to 10.00 a. m., Record program.
 12 noon to 12.10 p. m., *Journal-Post*: weather, markets, news.
 12.10 to 12.15 p. m., Live stock market reports.
 12.15 to 12.20 p. m., Poultry talk.
 12.20 to 12.30 p. m., Educational talk.
 12.30 to 1.00 p. m., "Flu" and "Nip" the Flu-Nip Boys.
 4.00 to 4.10 p. m., *Journal-Post*: Wall Street closing, news, sports.
 7.00 to 7.10 p. m., *Journal-Post*: weather, market summary, news, sports.
 7.10 to 7.30 p. m., *Journal-Post*: The Movie Man.

THURSDAY, December 15

- 9.00 to 10.00 a. m., Record program.
 12 noon to 12.10 p. m., *Journal-Post*: weather, markets, news.
 12.10 to 12.15 p. m., Live stock market reports.
 12.15 to 12.20 p. m., Poultry talk.

THE SAINTS' HERALD

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Richard J. Lambert, Assistant Editor.
O. W. Parker, Business Manager.

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MISCELLANEOUS	1454

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- 7.30 to 7.35 p. m., Voice talk, Jessie Wilson Towner.
- 7.35 to 7.45 p. m., Health talk by Doctor Joseph Brennan.
- 9.00 to 10.00 p. m., Studio program.

FRIDAY, December 16

- 9.00 to 10.00 a. m., Record program.
- 12 noon to 12.10 p. m., *Journal-Post*: weather, markets, news.
- 12.10 to 12.15 p. m., Live stock market reports.
- 12.15 to 12.20 p. m., Poultry talk.
- 12.20 to 12.30 p. m., Educational talk.
- 12.30 to 1.00 p. m., Job Negiem, Arabian tenor; George Miller, accompanist.
- 4.00 to 4.10 p. m., *Journal-Post*: Wall Street closing, news, sports.
- 7.00 to 7.10 p. m., *Journal-Post*: weather, market summary, news, sports.
- 7.10 to 7.30 p. m., *Journal-Post*: The Editors' Forum.
- 7.30 to 8.00 p. m., International Bible Students Association program.
- 9.00 to 10.00 p. m., K M B C String Trio assisted by Lois Swaney, soprano.

SATURDAY, December 17

- 9.00 to 10.00 a. m., Record program.
- 12 noon to 12.10 p. m., *Journal-Post*: weather, markets, news.
- 12.10 to 12.15 p. m., Live stock market reports.
- 12.15 to 12.20 p. m., Poultry talk.
- 12.20 to 12.30 p. m., Educational talk.
- 12.30 to 1.00 p. m., Walton Lockman, popular singer.
- 4.00 to 4.10 p. m., *Journal-Post*: Wall Street closing, news, sports.
- 7.00 to 7.10 p. m., *Journal-Post*: weather, market summary, news.
- 7.10 to 7.30 p. m., *Journal-Post*: Sports summary.
- 9.00 to 9.30 p. m., Buddy and Ruddy, the K M B C Sleepytime Pals.

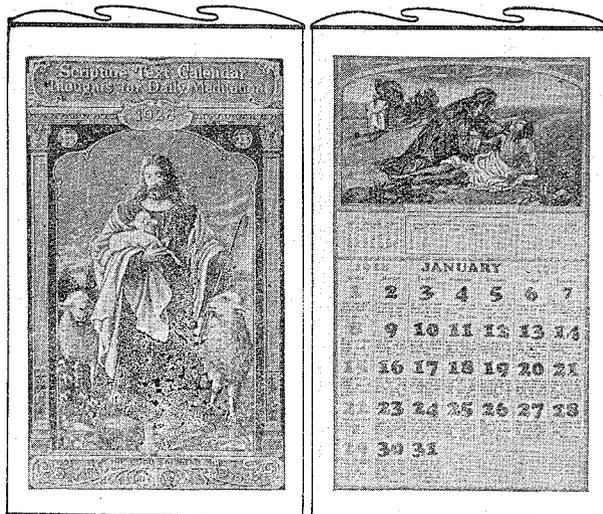
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Number 50

EDITORIAL

Hopeful Condition Disclosed

During the late summer Bishop Charles Fry, of Kirtland, Ohio, proposed to the church through the columns of the HERALD that they join him in reading the Book of Mormon, to complete the work by September 22, 1927, its centennial date. Thousands joined him, more thousands undertook the reading and study of the Book of Mormon, seeking to finish before the year 1927 had passed, and in addition many began a reading of the book, no definite date being fixed for its completion.

This morning there comes to me the intelligence that in Palestine there are at least four people so engaged, the names of Geraldine Bullock, Mary Floyd, Abraham Misrahi, and Sister H. A. Doty being reported as so employing their available time. From other parts of the great church field are being reported numbers just beginning a reading of the book, and altogether we have sufficient to convince us that interest in this outstanding feature of the Restoration movement is deep and abiding.

Some who have completed their work have reported the very best effects resulting in their lives—increased appreciation of the gospel, its Author, and especially of the doctrine and work of Jesus Christ, our Peerless Leader. Among this number we find retired ministers of the gospel, fathers and mothers, boys and girls. One boy under twelve years of age has generated an interest in the church which bids fair to carry over into adult life and become a directing, compelling force for good against evil.

I am hopeful because of what has occurred and is now occurring, that this activity shall prove productive of unity among the Saints in at least these particulars:

1. The necessity and virtue of the restoration of the gospel.
2. A realization that the Book of Mormon is being recognized by those who will read, as another witness that Jesus is the Christ.

3. Agreement that no personal pique, no fault of our brother, shall hinder our work of presenting this precious book for the consideration of our neighbors and friends.

4. A sensing of the Spirit of God while engaged in its study.

5. Evidence that no principle of truth learned from God's word or his Spirit elsewhere, is disparaged or contradicted here.

And if these things result, it will surely follow that the small matters of disagreement which have been magnified out of proportion to their importance and essentiality, must disappear. I want no better settlement of my grievances against man or organization than an agreement on fundamental truth which must be emphasized and organization responsibility which must be discharged, and a compact that the future shall find us engaged to accomplish these ends.

Let the peace which has come to the people of God in times of turmoil long since past, return to us now as we engage anew and strike hands to accomplish these desirable and obligatory ends.

R. J. L.

President Elbert A. Smith Improving

The declining health of President Elbert A. Smith has been a matter of deep concern to the church for many months. He was given the best care which could be provided at his home in Independence, but that care did not seem competent to stay his decline.

Recently it was determined to try a change of scenes and climate, and November 25 Brother and Sister Smith took train for Pasadena, California, where it was hoped he would find such conditions as would contribute to his recovery.

The devotion of the church to Brother Smith carried also the support of faith and prayers, and thousands of Saints will be made glad to read that a letter from Sister Smith discloses encouraging information of progress toward recovery. Sister Smith says:

The day we left he was very poorly, owing to the thoughts of leaving home and Lynn, and the excitement of

getting ready to leave. But after we got on the train and had time to get his berth made up, he lay down and went to sleep. I had to waken him at Topeka to get his dinner. He also slept considerable in the afternoon and all night, so that he was rested and felt better. He stood the trip fine and felt better than when we left home. We got here Sunday evening. Monday we took him to the Sanitarium at Glendale. I believe that is the right place for him, so I am glad we came. The doctor there, also Doctor Teel, are agreed that what he needs is rest and proper diet. They are feeding him up. He gets some eggs, milk, buttermilk, butter, and cream, besides the whole wheat breads, cereals, fruits, and vegetables. He certainly is looking better and feeling better. The Sanitarium is among or near the foothills. From the sun parlor on the fourth floor the view in every direction is wonderful. So the surroundings are pleasant, and he is quite contented.

Friends of President Smith will understand from this letter how the surroundings described will contribute to his peace and welfare; and will rejoice at his improved condition.

R. J. L.

The Right Use of Forces of the World

In a recent sermon a well-known minister comes out with a flat repudiation of the "show," which seems something of a reversion to the fast-disappearing idea that such agencies as the theater are "bad" in and of themselves. It deserves attention, not as representing any one individual, but as setting forth a principle which seems regrettable.

Those who follow to any appreciable degree the standard of "all truth" must come to realize that the motion picture, the theater, the drama, are powerful agencies for good or for evil, depending entirely upon their use and the purpose toward which they are directed. To negatively emphasize the possibilities of evil, however, and fail to appreciate the possibilities for good, is to fail to lay hold upon one more avenue of progress, or going on to perfection.

The excellent success both at the Campus and the Stone Church testifies to the good results obtainable from the use of the motion picture when used to portray worth-while events and wholesome scenes. Those who appreciate the strength and power with which the one hundredth anniversary of the coming forth of the Book of Mormon was depicted in pageantry throughout the church can not fail to glimpse the vast field of opportunity for the teaching of moral and religious values through the media of picture and dramatic reproduction. May such work go on.

Even a casual survey of the life and teachings of Jesus Christ reveals that the greatest teacher man has ever known was a dramatist. He did things in a dramatic way, and taught by means of the parable. He thus spoke to the people in the language which they could best understand—in terms of an

illustration drawn from the people and things around them every day. Thus, he did not merely tell them; he showed them the way. This is drama; this is the impressive and effective presentation.

It is asked, "Can you be uplifted at a motion picture show? Do you feel the kindling influence of the Spirit of God as you sit in the theater?"

Not so long ago I listened to a Sunday evening sermon, in which the speaker spent more than an hour in expounding, seemingly with no particular unified end in view. He quoted extensively from scripture, lauded at length certain abstract virtues, but did not draw one concrete example—and excelled more in loudness of tone and in complicated sentence and grammar than in reasonable conclusion or inspiration to his hearers.

A day or so later I sat in a large theater and saw portrayed on the screen a story of living men and women, a story of the triumph of right ideals and Christian living over vice and dissipation. It was not called Christian living, not a church was pictured, not a syllable of Holy Writ was quoted—but I venture to say that through the lives of the characters who succeeded there shone the light of a gospel such as the Christ himself must have taught as he "went about doing good." For it was a gospel not of words alone, but of an abundant life portrayed day by day in the affairs of men.

It is to be readily admitted that there are numberless misuses of the agencies under discussion; there are "shows" in which the element of good influence is so small as to be negligible. This in no way condemns the agency itself, however, and only emphasizes the responsibility of the home, the teacher, and the church in shaping the use to be made of the theater and drama. They must select the better and teach youth to appreciate and select for himself the better.

Will you say your son, your daughter, can not be inspired by worthy lives and ideals portrayed in motion picture and drama—yet their souls be saved by superficial discussion of abstract principle?

L. E. F.

Independence voted on Monday to authorize the city government issue of \$75,000 bonds. These bonds are for the purpose of the entire reorganization of the Independence Fire Department. A new building is to be erected on the site of the old one just north of the courthouse square on Main Street. The building on Elm Street just off Lexington, which serves the factory district and west and south side properties, is to be remodeled. The best of modern fire-fighting machinery is to be added, which items alone will involve an expenditure of about

\$30,000. Training quarters for fire fighters, ample tools and appliances, transportation, etc., are comprehended in the scheme of reconstruction.

In addition to their already extensive factory, the Gleaner Manufacturing Company, manufacturing modern harvesting machinery, is adding room and equipment which will cost more than \$100,000, and is reorganizing the entire plant and business. They expect to employ several hundred men during the coming season.

The large, modern, and beautiful plant of the Jackson County, Light, Heat and Power Company is nearing completion alongside the Missouri Pacific tracks at Alton Street. This plant will represent an additional investment to the company of \$200,000 and gives Independence the very last word in modern gas manufacture.

Pen-Point Pick-Ups

On one occasion, when but a lad while crossing the American Desert with my parents, we failed to locate a certain watering place which we understood was directly in the route we had taken.

As a result of this, I suffered greatly from extreme thirst. So severe was my desire for water that I soon fell victim to a sort of delirium which follows a fever. While in this condition, in my imagination there appeared before my vision sparkling springs and beautiful streams, which appeared just out of my reach. How I longed to drink long and deep of the waters before me!

Since that time I have gone over that experience on the desert with the thought of drawing a lesson therefrom. I know what it is to thirst for the physical waters so wonderfully provided in the great plan of our heavenly Father.

While I appreciate the provision wherein our physical needs are supplied, I am not altogether unmindful of the wonderful fountains; of continuously flowing streams, ever at the disposal of man whereby he may drink of spiritual waters; waters of life which flow freely to all who desire to drink.

I think of these things as presented by Jesus and recorded by John, his implication being that our physical thirst must be periodically quenched, but "Whosoever shall drink of the waters that I shall give him shall never thirst; but the waters that I shall give him shall be in him a well of water springing up into everlasting life."

After my experience in the desert, knowing some things of the pangs of physical thirst, I can appreciate to some extent the lesson which Jesus sought to impress upon the woman at the well and am disposed

to petition the Master as did she: "Sir, give me this water, that I thirst not."

It appears that the good woman was not able to gather the real significance of this wonderful answer, as is evidenced in her request. It is altogether likely that the world today has failed to gather the fullness of the divine import couched in the statement just referred to. It is just possible that the church individually has failed to sense that which our Master intended to convey to our spiritual consciousness.

There is no doubt as to the existence of these spiritual springs; deep-flowing life springs somewhere in this desert of mortal heritage. In our mad rush after the pleasures which allure; in our vain attempt to possess the wealth of the world, we have for the time lost our way, and we thirst to the extent of delirium; we are fretful with the fever which is upon us. The springs we see in this condition are not real; they do not quench or satisfy. They present false hopes which only aggravate and distress our souls.

Lord, retrieve us from this fitful fever; bring us back to the consciousness of the life which thou dost offer. Permit us to walk in paths which lead to the fountains which flow from thy throne, from which we can drink of clear cool depths and be filled so that we shall never thirst.

PEN POINT.

THEY SAY—

William Penn: "He that does good for good's sake, seeks neither praise nor reward, though sure of both at last."

Herbert Spencer: "Liberty is not the right of one, but of all."

Some One: Borrow trouble for yourself if that's your nature, but don't lend it to your neighbors."

Another: "A white elephant is one of the things which always looks black."

The Spectator: "In a comprehensive church there is room for all who 'profess and call themselves Christians.' Surely there is not so much Christianity in the world that we can afford to thrust out of fellowship anyone whose beliefs are sincere, although they are not precisely our own."

Canon Scott Holland: "Dropping dogma to get back to the Christianity of Christ would be like dropping astronomy to get back to the stars."

Jeremy Taylor: "Dispute not concerning the secret of the mystery and the nicety of the manner of Christ's presence. Sufficient for thee that Christ shall be present in thy soul."

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

Gomer Thomas Griffiths: An Autobiography—7

CHAPTER 14

January, 1883, found us in Glen Easton, West Virginia, where there was a small branch presided over by a good and noble brother, Aaron Harris, assisted by Brother Amos Dobbs. The branch was in a very weak condition, spiritually. I started preaching in the Nauvoo schoolhouse and continued the meetings for several weeks, baptizing a number. The branch was revived spiritually, and new impetus was given the officers. It has continued in existence ever since.

From Glen Easton we crossed the river to Glenco, Ohio. There were a few Saints, among them Brother Van Sutton, but there was no branch. From here we went to Byesville and Nicholson, Ohio, baptizing a few at both places.

The first General Conference held in the Temple by the Reorganization convened at Kirtland, Ohio, April 6, 1883. Ministers and members gathered to this point from all over the United States, and some from Canada. It was a grand and glorious conference, and the spirit of peace prevailed from start to finish. The Saints enjoyed meeting in the old historic building which had been preserved by the power of God, and which had just been repaired and put in proper condition for the meeting of the Saints.

This Temple has been on fire three times and was struck by lightning several times, but each time, in some marvelous manner has been saved from destruction.

Nearly one half of the ground adjoining the Temple now owned by the church, and which was a part of the Temple Lot, was then owned by an outside party. There was an old-fashioned fence

around it, and a little building on the spot adjoining was at one time the office of Joseph Smith the Martyr. The Temple had been neglected for many years; sheep and cattle occupied the basement, and many dances had been held in the auditorium. There was great rejoicing on the part of the Saints when Judge Sherman restored the Temple to the possession of the Reorganization. The late Joseph Smith, associated with William H. and E. L. Kelley and Bishop Rogers, was active in the negotiation. Leonard Holman and William Birch had the contract for restoring the woodwork, the latter also restoring the plastering, both inside and outside. In those days the Temple was heated by burning wood in four large stoves, one of which stood in each corner of the first auditorium. Light was furnished by old-fashioned coal oil lamps. After the repairing of the Temple was completed, it looked beautiful with its white walls.

After moving to Kirtland I went around among the old-timers (mostly nonmembers) and took up subscriptions for the purchase of a bell for the belfry, as there never had been one in it. In this way, with the additional help of a lawn fete, sufficient money was raised, and the bell was purchased and installed.

I also purchased the piece of land which adjoined the Temple, with the house upon it, moved the building to another lot, and then returned the land to the church. Some years later A. H. Parsons was sent to Kirtland to look after the Temple, and he, with others, planted a grove

of trees. This, with the later additions of concrete walks and shrubbery, added much to the beauty of the setting.

The Saints in Kirtland, as well as the outsiders, are very proud of the Temple, the only known building standing in the world today whose erection was directed of God. The Temple was designed and erected for a stake organization, and we have concluded long since that God had a wise purpose in preserving it all these years.

At the time of the first conference in Kirtland, the inhabitants for miles around were descendants

Too many people are willing to give what they "can spare" after spending famously on themselves. This does not work out the problem of stewardship. "Honor the Lord with thy substance and with the FIRST FRUITS [not what you have left after spending all you want on yourself] of all thine increase; so shall thy barns be filled with plenty."—Proverbs 3:9.

You can not invert the order and get the benefits. Are you giving the FIRST to the Lord?

For example, look up and read of the home in Zarephath—1 Kings 17. Wouldn't it be interesting to know how the young lad's life was affected throughout by this wonderful experience? Stewardship and giving affect not alone the head of the family, but every member of it—young, as well as old.

of the Saints who had gathered there in the days of Joseph Smith the Martyr, the great bulk of whom went into spiritualism and infidelity. Yet they had a feeling of friendliness in their hearts for the Saints.

I lived in Kirtland for twenty-two years. I have a lot in the cemetery close to the Temple, where were placed the bodies of my wife, four children, and one grandchild, and where I also expect to lie when my time comes, until Michael sounds the trumpet which will be the signal for the righteous dead to come forward in the likeness of their Savior's glorious body.

Nowadays thousands of people, including ministers of the various denominations, Mormons, politicians, and men and women of all grades of society, visit the Temple throughout the year, and all speak in the highest terms of its beauty and grandeur. This has been the means of removing prejudice from the minds of the people and has given the church an opportunity to reach many thousands of people annually with literature, and in the presentation of our gospel message through capable ministers orally. There is no place in the world where we can preach to such a variety of thinking people and where so much good can be accomplished during nine months of the year. The number of visitors is increasing every year.

Kirtland is the mecca every summer to which hundreds of Saints gather from various parts of the United States and Canada, to attend the annual reunion. In order to care for this assembly, an auditorium has been erected across from the Temple. Here meals are served to the visitors. At other times this building is used for various purposes by the local Saints.

The Lord said through the Prophet Joseph Smith, a short time before he died, that Kirtland would become a city of the Stake of Zion, as indicated in Doctrine and Covenants, section ninety-one, paragraph one. And in the year 1841, in section one hundred seven, paragraph twenty-seven, the Lord again said through the Prophet that he would rebuild Kirtland. If these revelations are true, there is a great future for Kirtland. However, these promises are contingent upon the faithfulness and worthiness of those who dwell there.

During my sojourn in Glen Easton, Albert Smith came there on a visit and was baptized by me. His wife was a member of the church, she being the daughter of Frederick Ebeling, father of Francis J. Ebeling, recently deceased.

May 1, 1883, found me in Wheeling, West Virginia, where I was kindly received into the home of Sister Ebeling. Soon after my arrival I secured

the use of the schoolhouse in Benwood and held a series of meetings, during which L. D. Ullom and two sisters requested baptism. Many others were ready for baptism, but the Devil stirred up the people against me. A man by the name of Welsh held the keys of the building, and he permitted the enemy to influence him to close the door. We were thus forced to hold our meetings in private homes. I continued to baptize people into the church.

One night the Lord spoke to me through the Spirit and directed me to call the few Saints together and advise them to build a church of their own. I, personally, doubted that such an undertaking would be successful, in view of the fact that the Saints were only working people and did not receive big wages, some only one dollar and fifty cents a day, working in the nail mills. However, I decided to follow the Lord's instructions, called the Saints together, and told them just what the Lord had told me. At this meeting Brother Ullom stated he would give six hundred dollars towards the enterprise, while others of the Saints promised to help to the best of their ability. We consulted a carpenter, who advised that providing we would purchase a suitable lot, he would erect the desired building. We had no trouble in procuring a lot on the river front, and the carpenter went to work. He erected a forty by twenty-four foot building and stated that we could have our own time in which to pay for it. Within one year the debt was paid off, and an organ was purchased for Sunday school and church use. It was not long until we had a good-sized branch.

But my, how the Devil did rage! I was threatened by a mob. A Presbyterian preacher in the city made war upon me from his pulpit and went around among his people urging them to keep away from my meetings, and this all on account of my having baptized three of his members. Shortly thereafter the poor fellow suddenly took sick and died. The condition became such that I had to have a few young men arrested for bad behavior; the magistrate fined them heavily and put them under bond to keep the peace, and threatened to send them to jail if they came before him again.

I organized this branch and was made president of it; was also made president of the district, over which I presided for nine years. Later this first building was sold, and a new and larger house was built on a lot purchased at the lower end of Wheeling. A great many people have been baptized into this branch, and it is still growing, O. J. Tary being its president. Since the organization of the Wheeling Branch, branches have been organized at Moundsville and Wellsburg, West Virginia, and

Bellaire and Steubenville, Ohio. These branches, together with the one at Glen Easton, make a good district, over which William Richards presides.

For a few years I was the only missionary in the States of Ohio, West Virginia, Virginia, and the western part of Pennsylvania, these States including seven or eight districts, with thousands of Saints. These districts have produced some very capable ministers, such as James E. Bishop, John F. Martin, Francis Ebeling, O. J. Tary, C. Ed. Miller, and many others.

CHAPTER 15

During the winter of 1884, Josiah Ells and I made a tour through West Virginia, visiting some of the branches. In the spring of the same year I performed ministerial labor in Byesville and Nicholson, Ohio, baptizing a number in both places, and organizing them into branches.

In Byesville I had arranged for a discussion with a minister of the Church of God named McBroom. Upon my arrival in this place, he sent me word that he was sick and would, therefore, be unable to carry out his part of the contract. However, he informed me that I could have the use of his church until he was physically able to appear. I delivered a number of sermons during the week to large audiences. On Friday evening Reverend McBroom attended the service, at the close of which he announced that the proposed discussion or debate was canceled, but that on Saturday and Sunday evenings he would occupy the pulpit and expose Mormonism. Upon my taking him to account for thus canceling a discussion for which I had come such a long distance, he ignored me and stated that absolutely there would be no debate.

The next evening my wife and I attended his service and took some notes. He told the people about Joseph Smith being a money digger, traveling around with gold plates in a bean barrel, and all such nonsensical stuff, about which we have heard. Enduring it as long as I could, I arose to my feet and requested that I be given permission to reply and correct some of the false statements he had made to the people. He ordered me out of the house. Later, meeting him at the door, I told him what I thought of his cowardly conduct, and informed him that as soon as I could get an available meeting place, I would return to the town and reply to his false statements. I was at a disadvantage in that there was no other building in town that I could then procure, but in about two years a new store building was erected, with an assembly hall overhead, and the owners gave me the privilege of using the same in replying to Reverend McBroom's onslaught. I had a large audience, but Reverend McBroom did not

put in his appearance to defend his side of the question. I was informed that the Sunday evening upon which he had made his second attack on us his audience was very small, the people of the town being disgusted with his lack of fair play.

The branch at Byesville continued to exist for some time, and years later Bishop J. A. Becker united with the church there. Brother and Sister Palmer, who now reside at Akron, Ohio, were lively members for years.

On the 29th of September of this year, our oldest daughter, Martha Lucretia, was born; we were made very happy with her coming, as our first-born did not live very long. This daughter is still living, now having a husband and two children.

During the fall and winter of this year I devoted my entire time to laboring on both sides of the Ohio River, in Belmont and Monroe Counties in Ohio, and in the Panhandle Counties in West Virginia. I was also still presiding over the Pittsburgh District, and was kept very busy.

In the spring of 1884 we experienced the great Ohio River flood, which lasted a week and caused great damage. The water extended from hill to hill and many houses were washed away; many of the Saints suffered great loss, and hundreds of people were left homeless. Much sickness and death ensued, due to the after effects, and some of our own people died because of having to sleep in the damp houses after the water had receded. The water rose to a height of eight feet in the church, and the wooden brother (the organ) was destroyed. The water reached the second story in my home, and my wife and baby were rescued in a skiff from a second story window. The flood was a terrible sight to behold.

It took time to clean out the houses, as the water had left mud and debris in them. The Saints and the people were very patient through it all, being thankful they had escaped with their lives.

I took my wife and baby and went west as far as Stewartsville, Missouri, attending the General Conference which was held there. I preached there and also in several places on the way. I was blessed by the Spirit and treated kindly by all the Saints.

I devoted the rest of the year to preaching in Ohio, West Virginia, and western Pennsylvania, meeting with good success, baptized quite a number of people, and opened up new places. I looked after the local work as well as the missionary work.

(To be continued.)

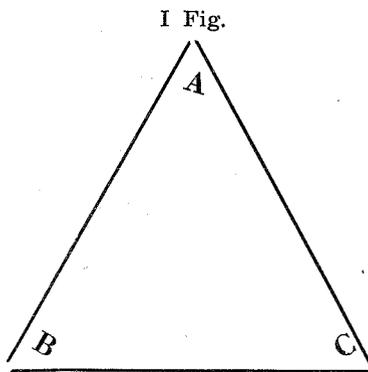
Truth taken into the heart sanctifies the life, and life sanctified reveals the truth. In that paradox lies the secret of service.—Joseph Fort Newton.

The Exactness of the Law

BY LOUIS J. OSTERTAG

Permit me to offer comments on a certain part of The Elements of Stewardships and Our Social Program, as published under the name of Bishop Albert Carmichael. On page 34 of the booklet there is a figure which has struck me very forcibly because of its simplicity and yet its thoroughness. It is a triangle, and if any other figure had been chosen the possibilities are that it would not have conveyed the thought or thoughts in the mind of our brother. There is no doubt that our brother knew the value of the triangle as a figure, and, not having read the fullness of his thoughts, I would like to emphasize some points, hoping that it might be of some help to others.

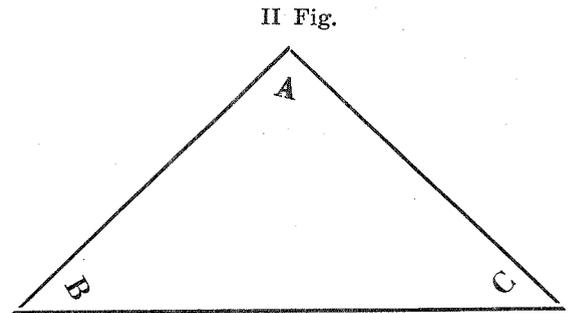
When we speak of triangles, we speak of the possibility of three kinds of figures, namely, equilateral, isosceles, and scalene triangles. The equilateral has three equal sides, the isosceles has two sides equal, the scalene has the sides and the angles unequal. The scalene triangle takes in all other triangles outside of equilateral and isosceles. One remarkable property of the triangle is that no matter how large or how small it is, the sum of all the angles inside of the triangle is equal to 180 degrees.



A equals B equals C equals 60 degrees. A equals God. B equals Individual. C equals Group or Church. I Fig. is an equilateral triangle. A plus B plus C equals 180 degrees. A equals Apex. B C equals Base.

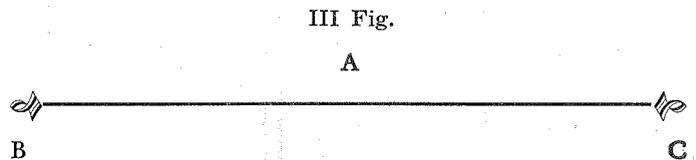
Desiring equality at the beginning, and to have a starting point, we shall assume that the triangle in question is equilateral. It means, then, that the three sides are equal, the three inner angles are equal, and since the sum of those angles is 180 degrees, each angle is equal to 60 degrees. We shall place one angle at the top, which we shall call, following the custom, the apex, the side at the bottom is to be known as the base. The apex angle, or A, represents God; the angle at the left of the base, or B, is the individual; and the angle at the right, or C, represents the group or church. The sum of the relations between God, the individual, and the group is equal to 180 degrees. It might be well to mention

that no matter how long the legs or sides of an equilateral triangle are, the angles are equal to 60 degrees each—whether the sides are one inch or a mile long.



A equals 120 degrees. B equals C equals 30 degrees. A equals God. B equals Individual. C equals Group or Church. II Fig. equals Isosceles Triangle.

Suppose now that we increase the length of the base so that the angles B and C are equal to 30 degrees; then angle A equals 120 degrees. It means that when the individual and the group decrease their efforts, God must put forth more compassion with mankind in order to accomplish His purpose. The same is true if angles B and C decrease until both are equal to one degree each. But when B and C become zero, then a peculiar thing happens. A has continued to increase until it is equal to 180 degrees, and the base now coincides with the two other sides, and we now have a straight line. B and C, or the individual and the group, have disappeared, but God is still there, and since a straight line goes from infinity to infinity and has no limit, so also in this case God is still infinite. We see, therefore, that God can not be changed.



A equals 180 degrees. B equals C equals nothing. equals infinity. Length of A equals infinity.

Some one, however, is sure to raise this question: If the above holds good for angle A, why does it not hold good for B and C? The answer is as simple as the question itself: If there were no individuals, there would be no group, and with no group no redemption of society; then B and C could not exist. In other words, C can not exist without B, and B is no good as a social being without C. Though we can separate the individual from the group, yet the group can not exist without the individual; therefore all that has been written above holds good for equilateral, for isosceles, or for scalene triangles.

I pass it on to you for what it is worth, hoping that it may help some one else.

HOME EDUCATION OF GENERAL INTEREST

What Shall We Do with Our Daughters?

Read by Mrs. Victoria A. Lewis at educational institute at Niagara Falls, New York.

What shall we do with our daughters?

The question implies that there is need of doing them a service, and if this be the case, what shall that service be? Shall it be to fit them for taking up life's duties and performing faithfully every task that falls to their lot, or shall their training be so superficial that they expect something at every turn from the hands of the one nearest them, without giving back anything for the common good?

As we look about us and learn from different sources of the shipwreck that some one's daughters are making of their lives, we wonder where the fault lies. We know there are different standards for the actions of our daughters—different from those of even three decades ago, and although conditions have changed for the better in some ways, there are many things that tend to cause unrest among our daughters. They are not satisfied without indulging in pleasures that make them fail to appreciate simple home life and the duties that devolve upon the daughters of the home.

Some mothers can say and very often have said when the training of their daughters has been called into question: "My daughter has been taught more than I was taught about the temptations to which girls are exposed." But have they been taught their responsibility in the setting of standards of behavior?

Many girls think that the more talkative and demonstrative they are in a public place the more popular they will be, and they speak slightly of a quiet-mannered girl, calling her stiff and old-fashioned.

If we can instill right ideas in the minds of our daughters as soon as they are old enough to ask questions about life and its meaning, they will look upon life and its duties in a rational way and not expect an abundant harvest where they have planted nothing. If the mother can from the babyhood of her daughter guide her mind, helping her to control wrong impulses and stimulating her ambition for right doing, there will be a strong sympathy and confidence between mother and daughter.

Margaret Slattery in her book, *The Girl in Her Teens*, says that great numbers of girls suffer from improper food and many more because they do not get enough sleep. She mentions an eighth grade teacher telling her that out of fifty girls in her class,

Probable Origin of Indian

Authentic Tale Concerning Likeness of Language—Indian to That of the Philippine Igorrote—Tends to Prove Former to Be of Asiatic Descent.

A Masonic historian of Oklahoma tells the following story:

During the Philippine insurrection, a young Creek, scion of the highly respected Stidham family of that nation, served with the United States Army in its eventful campaign against General Aguinaldo. During an expedition of his command, young Stidham was captured by a native band, and with his comrades, securely bound, taken to the Filipino camp.

During the night, the captors were debating in their own tongue upon an appropriate disposition of their prisoners. Stidham was startled by the conversation and dumfounded to learn of his own impending fate, because the language of those far-off Igorrotes was so like his own native Creek that he understood almost every word! After hearing his own death sentence agreed upon, he cast about for some means of escape, but he seemed helpless.

After all but a lone guard had fallen asleep, Stidham addressed his captor in Creek. The astonished guard responded in his own dialect. Certain preliminaries were arranged, and just before dawn the sleeping Filipinos were aroused by shots and frantic cries from the unharmed guard for help. With a five-minute start and the gray of an eastern sky to

forty were said by their mothers to be very nervous, the cause being music and dancing lessons, movies and parties, besides their school work. If mothers can gradually interest their daughters in the higher things of life, simple pleasures will be more satisfying.

We must let them and should urge upon them to do their own thinking, but to think always of the good of others as well as themselves.

Happy are they if inclined by nature to be spiritually minded, but those attributes can be cultivated and will bring an abundant harvest.

There is a wide field of work opening to the girls of our church, and well will it be for the work if we sow with patience, and above all, by good example lead them to see their duties and to go in and occupy.

guide them, the Americans were able in a few hours to report in safety to their command.

Even the mighty Pacific, ceaseless and restless for countless years, had not effectually separated a people. Powerful, indeed, must be the influence of a fraternity, whatever it is, to have endured the stormy waves of centuries to make friends of enemies from opposite hemispheres! "Civilization" in its "onward march" had encircled the globe to find two "savage races" clutching at each other's throat.

When Stidham returned to his family and friends an honorably discharged soldier, he related the incident of his miraculous escape, along with other experiences in the western islands. Full-blood Creeks accepted the story. Others did not. So-called students of the times, particularly employees in the Indian service of the Government, were outspoken in their skepticism. Only the knowing nods of the old Creeks and the influence of his family spared Stidham from being branded as a community liar. The incident became the general topic for both discussion and dispute until in 1904 it reached the columns of the local newspapers.

"One of the enthusiastic Stidham partisans suggested that one of the attractions at the Saint Louis Exposition was a camp of Igorrotes and that if Igorrotes could talk Creek in 1899 then Creeks could talk Igorrote in 1904."

An accomplished young Creek lady, fluent in both Creek and English, was induced to go to Saint Louis. In the presence of persons who had never heard of Stidham or his story, the Creek girl visited the Igorrote camp, addressed the first one she met by asking a question in Creek, and received an intelligent answer. Other questions previously arranged for her by persons who did not understand either language were asked and most of them correctly answered. Stidham was thus "officially" vindicated, and the story of his mysterious escape stands.

Scientists in the study of languages find in instances such as this support for the theory that the American Indian came from stock across the Pacific and so long ago that it is possible the intervals of lands were not so infrequent. The story at least furnishes the ground for interested conjecture.—*The Modern Woodman*, July, 1927.

If we would have our communities made new, if we would have all things transformed into instruments of life and growth, if, in short, we would have this very hour become the beginning of the kingdom among us, let us glorify the Christ, and crown him Lord of Lords.—A Nelson Willis.

For THOSE INTERESTED in MUSIC

Good Things for Our Orchestra Workers

In the HERALD of October 19 we published an article by Mabel Carlile, the official of the Department of Music in charge of senior choir and choral work, in which she outlined the program for her work and gave a graded list of anthems for choirs over the church.

In this number of the HERALD, Joseph H. Anthony, who is in charge of the band and orchestral work of the church, makes his initial bow as such to the music workers of the church. Brother Anthony has some fine things to say about the orchestra work of the church and gives a list of things on which our band and orchestra workers can get busy.

All music workers of the church, who have orchestral problems they need help on, are advised to write to Brother Anthony, at Lamoni, Iowa, and he will be found ready and willing.

ARTHUR H. MILLS

Secretary Department of Music.

To Orchestra Leaders and Players

To me has been given the task of assembling the scattered orchestral forces of the church, and to get them working toward a definite end, that their work may be more efficient in their local branches and that in time we may be able to promote some real, worth-while ensembles at our district and general assemblies.

From the data at hand it is rather difficult to formulate an opinion as to the strength of our instrumental forces, though the secretary of the Music Department has gone to an unlimited amount of work in compiling a list of the orchestras in the church. To find the exact number of players and their ability can be realized only by one hundred per cent cooperation on the part of the leaders and players.

The Department of Music has outlined a definite, progressive program, and it is hoped the orchestra will play a very prominent part in this program. I would like to get in touch, personally, with the orchestra leaders in the various branches as soon as possible, that we may bring our records up to date and formulate a working basis to put the orchestral work upon its feet. Write me a letter, stating clearly as possible the orchestral situation in your branch, giving the number of players, something of their ability, what you would like to do, and what you think could be done.

Our idea is to get the orchestras of the church working along the same line, using the same music, and once a standard program is adopted by all it should be comparatively easy to assemble players at any church gathering who can play together. It should also tend to assist in the development of local organizations, even though they may never participate in district or general ensembles. Very often these organizations are inclined to fall into a rut, and by not having the proper music fail to make the advancement they should. This plan, we hope, will help to eliminate this condition and offers those desiring it the opportunity to make a steady and satisfactory advancement.

As an orchestra leader of some twenty years' experience, I think I can sense with you the difficulties to be encountered in developing this work. However, I think the opportunities are greater now than they have been in the past, and with the continued growth of instrumental music in the public schools and the interest manifested by thousands and thousands of children, musicians are being developed who are anxious to play and use their talent and should furnish our church orchestras with competent and willing members.

My message to the orchestra leaders of the church is: Let us combine our interests and our efforts and get to work. We will meet discouragements, of course, and will see times

when we think the results are not worth the price, but what leader does not have these same conditions to meet? In fact, I think these things show the qualifications of a leader more than anything else—if you give up, you are no leader; if you stick, you are—so let us make up our minds to *stick* and *work*, and I am sure in a few years the orchestral work will show a noticeable advancement.

In accordance with our program, I am submitting a list of music which we are asking the orchestras of the church to work on and which I have graded from the easiest to moderately difficult and from which we will make up some programs for present use and possibly for the 1930 General Conference. The list is as follows:

Very Easy

Harold Bennett Orchestra Folio—Numbers 1 and 2 F.
Melodie Orchestra Folio—King B.
Jacobs' Folios for Young Orchestras—Numbers 1, 2, and 3 W. J.

Easy

Lovers' Lane—King B.
Romance of a Rose—O'Connor, W. J.
June Roses—Barnard B.
Millennial Reverie—Barnhouse B.
Garden of Eden Overture—Barnard F.
Billy Sunday's Successful Songs—Fillmore F.
Inspiration Overture—Hayes F.

Medium

Panorama Overture—Barnhouse B.
Milady's Pleasure—Smith, cornet duet, B.
Lustspiel Overture—Keler-Bela W. J.
Solaret (Queen of Light)—Allen W. J.
Joy to the World—Sacred Potpurri—Barnhouse B.
Evening Idyls—Barnhouse B.
Berlin in Smiles and Tears—Conradi W. J.
Moonlight in Florida—Storms B.

Difficult

Hungarian Dance No. 5—Brahms W. J.
Selection from Carmen—Bizet W. J.
Orpheus Overture—Offenbach W. J.
A Hungarian Episode—Bendix W. J.
Raymond Overture—Thomas W. J.
Unfinished Symphony—Schubert C. F.
Jupiter's Carnival Overture—Barnard B.
Hungarian Lustspiel Overture—Keler-Bela C. F.
Stradella Overture—Flotow W. J.
Spanish Dances, Numbers 1 and 5—Moszkowski W. J.

In the very easy grade I have listed only folios, as many beginner orchestras prefer to buy music that way for the sake of convenience and economy, and the ones I have listed are all good, usable music. The letters following each title refer to the publisher, as follows: B—C. L. Barnhouse, Os-kaloosa, Iowa; W. J.—Walter Jacobs, Inc., 120 Boylston Street, Boston, Massachusetts; F—Fillmore Music House, Cincinnati, Ohio; C. F.—Carl Fischer, Cooper Square, New York, with branch stores at 380 Boylston Street, Boston, Massachusetts, and 430 South Wabash Avenue, Chicago, Illinois.

We are not asking orchestras to use all the pieces in the foregoing list, but that they make selections therefrom for good, usable music, and when we obtain more definite data as regards our orchestral forces, we will select definite numbers from this list for ensemble occasions. It has been decided to make Schubert's Unfinished Symphony one of our selections for 1930; also the orchestral accompaniment to "The Messiah" (definite edition to be announced later). Other numbers for this occasion will be announced later and will probably be made largely from the "medium" and "difficult" grades listed above.

J. H. ANTHONY.

NEWS AND LETTERS

Side Lights

By C. J. Hunt

"Thou Shalt Not Kill"

In the early part of a prayer and testimony meeting in the Owen Sound District, Elder James A. Morrison advised the Saints to heed the holy instruction by Moses, named above, giving a new and enlarged meaning or application to the words, saying, "Thou shalt not kill time by inactivity." The members heeded the advice, and a profitable service followed, in which the Holy Spirit was present to encourage and bless. Years ago we witnessed some long experiences related that not only "killed time" but also destroy the righteous purpose of the meetings. It is truly encouraging to note that the younger generation select and condense their testimonies, dividing time with others. Do I hear some careful observer say, "I have known of preachers selecting a wrong or inappropriate subject or text and kill time for an hour at the expense of money and the congregation"?

God's Judgment

In that holy and inspired announcement of the restoration of the gospel by John the Revelator (Revelation 14: 6, 7,) one sentence reads, "Fear God, and give glory to him; for the hour of his judgment is come." We believe it quite possible that too much emphasis has been placed on judgments such as earthquakes, cyclones, wars, etc., when discoursing on that subject, and not enough on the preaching of an affirmative gospel, assuring the congregations in kindness and love that all who hear this blessed message of the restoration in this "eleventh hour" are now sitting in "judgment" on their own churches in faith, doctrine, organization, etc., contrasting their beliefs with the "fullness of the gospel." It is fair to presume that should there be a dozen different church faiths represented at our preaching service, that they (all other church people) are capable of contrasting in their own minds the difference between "sound doctrine" and man-made religion, hence they must answer to God, rendering their own decision now to obey or not to obey—also in the final day of judgment. Preach an affirmative gospel—let other people's peculiar faiths alone. It might be well in every place, as a precaution, "safety first," where our ministers come to preach, that they be kindly urged by pastor or members not to mention by name, or hold up to ridicule the faith and practice of any church people. Our church work in some localities, groups, and even in branches has been greatly injured—fatally so in some instances—by assailing others. The religion of every person, true or false, is his sacred way of approach to God, hence should be respected. Any preacher who assails other peoples or churches is short on sermon preparation.

Missionary Barrels

Over a year ago a letter was received from a faithful sister in the northwestern part of Iowa, saying, "I emptied my missionary barrel today. Inclosed please find bank draft for thirty dollars offering to the church." The letter informed us that every year, besides paying tithing, she has a specially provided receptacle, a "barrel," in which, after shopping, all ten-cent pieces found in her purse, are placed. Thousands of Saints could well afford to follow that good example by establishing receptacles and putting in them their pennies, nickles, or dimes for the Master's cause. One penny a day for a year, from every member of the church, would mean a gift of nearly four hundred thousand dollars. If only one fourth of the members would give five cents every day for a year, a half million dollars would be offered to the church, besides being a constant reminder of other duties—tithing, etc. People can get nearly everything on credit nowadays excepting eternal rewards.

Good Luck—Bad Habits

A prosperous business man observed that "Oil and water are no harder to mix than good luck and bad habits."

During my labors on Manitoulin Island, Brother Chester Smith showed me his flock of sheep, very modestly informing me that he was careful to observe the law of tithing, and that his loss of sheep had been very small thus far. He also said he did not attribute his success wholly to the fact of observing the temporal law, for he studied the sheep industry, working hard to protect and prosper them. It was clearly evident that Brother Chester believed in careful, practical husbandry, as well as spiritual insight, in one of his chosen lines of work. Mr. Edison is reported to have said that "Science is one per cent inspiration and ninety-nine per cent perspiration." Latter Day Saints might do well in their work to consider "fifty-fifty" at least. Probably some people pray for things they would not be willing to work for.

America Has

- 6 per cent of the world's population;
- 7 per cent of the world's land;
- 25 per cent of the world's wheat production;
- 20 per cent of the world's gold;
- 33 per cent of the world's silver;
- 40 per cent of the world's iron and steel;
- 40 per cent of the world's railroads;
- 60 per cent of the world's oil production;
- 75 per cent of the world's corn production;
- 85 per cent of the world's lumber production.

Missouri Self-Supporting

It has been said that though a wall were built around Missouri and no alien products allowed to come in, its inhabitants could continue to live in supreme comfort. Missouri has a diversity of natural riches that is not excelled by any other State in the Union. It is one of the great wheat and corn States of the Union, it grows cotton, is famous for its peaches, its timber, and its strawberries. It has great coal mines, and one of the most productive lead and zinc areas in the world. The productive possibilities of Missouri can not be fully estimated. It is a leading poultry State. Missouri leads the Southwest with one hundred and seventy-four millionaires—an inviting field for more missionary work. More converts of the right kind mean more financial help to the church. Is it opportune to say that "Our respect for the great men (or State) is always tinged with envy"? Nothing jars some Latter Day Saints more than to feel their location seems splendid to them, and suddenly to be apprised of the fact that the Lord has said Missouri is to be the headquarters of the Zion movement—the modern Canaan.

Boss to Some One

One writer said, "Almost every man is boss to some one." Saint Paul wrote, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Romans 8: 38, 39. By careful study, meditation, and experience, the apostle "persuaded," became "boss" to himself, whereby he was truly a safe, capable instructor and example to others. Let us take an inventory of ourselves, carefully taking note of the selfish things we have, like Paul, overcome by persistent persuasion—become "boss" to ourselves for good. We did conquer self to a great extent when entering the waters of baptism. Have we been loyal to the church ever since? Have we persuaded ourselves, at times, to give it our full support, then failed to keep the resolve. Paul was determined to keep control of himself—not allowing anything past, present, or things to come to separate him from his duty to the church. It is surely within our power also to be wholly "persuaded" and "boss" to our own selves, spiritually and financially, keeping the law of God in its entirety—an example to others. It can be done.

The Modern Commandments—Ten

Doctor L. M. Chambers Wichita, Kansas, pastor of Saint Paul's Methodist Church, gave the following decalogue aimed at preacher conduct:

"1. Thou shalt not preach until God calls thee to the ministry; thou are God's man.

"2. Thou shalt be more diligent in thy work than the most industrious toiler in thy parish. Verily, laziness is the besetting sin of the ministry, and an idle preacher tempts the Devil.

"3. Thou shalt make the church thy force and not thy field.

"4. Thou shalt have success or leave the ministry and earn an honest living. God never called thee to be a maker of excuses.

"5. Thou shalt serve the Lord thy God with all thy mind. Remember, a live program and a new idea are rare and precious treasures among the clergy.

"6. Be tactful.

"7. Thou shalt respect but never fear thy church, thy council nor any living man: thou art not for sale.

"8. To thyself be humanly true. Verily, religion has suffered more from artificial saints than from all the wiles of the Devil.

"9. Be prepared. Occupy and fill thy pulpit.

"10. Believe thy message if thou wouldst have others receive it."

New Philadelphia, Ohio

We are again nearing the day when the Nation shall be confronted with the words of the angel of the Lord from heaven. He came to the earth with the greatest proclamation that has ever been made to mankind. The ear of man has never heard greater words than these spoken by the angel and recorded in Luke 2: 10, 11: "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord."

We are looking forward to that day as a day of great blessing to our souls, as a time of wonderful accomplishment in the work he has established in our midst. We realize at this time that we have been assigned to a great task and the success that comes to us will largely or entirely depend upon our standing with God.

The work at New Philadelphia is progressing. Many are becoming interested in the work, and in the near future we expect to see others unite with us.

October 29 our branch held a Halloween social. A fine crowd was present, nearly all being masked. Later the Department of Women held a masquerade party at the home of their president, Sister McMillen. About twenty-four were present, and a good time was had.

This department held its monthly business meeting at the home of Sister Hazel Noble, New Philadelphia. The members also held a quilting party at the home of Sister Mason, Uhrichsville, Ohio.

College Day, November 13, was observed with a program given under the direction of Charlene Hensel, former Grace-land student of Uhrichsville, Ohio.

Sunday, November 20, a Thanksgiving cantata was presented by the young people, directed by Professor Samuel Mansel, of Dover, Ohio. Brother Mansel is very much interested in the training of the young people, and we feel that the Lord is blessing him in that work. Elder James Carlisle is mustering quite an army of young folks through the Sunday school. Each Sunday attendance ranges from one hundred to one hundred and fifty. We hope he continues in the good work.

Our branch president, Elder William Goudy, is always on the job to see that things move along as they should. Jesus upon one occasion said, "Wist ye not that I must be about my Father's business?" Because of this he made a

great success of life. From this we may all draw a great lesson, that it makes no difference what we are called to do if we expect to succeed we must be about our Father's business. And if in this business we put forth our best effort, God will crown it with success.

Every one of us can love Christ, and we can do something for him. It may be a small thing, but whatever it is it will be lasting. It will outlive all the monuments on earth. Iron and granite will rust and crumble and decay, but that which is done for Christ will never fade. It will be more lasting than time itself. Christ says: "Heaven and earth shall pass away, but my word shall not pass away."

Southern Wisconsin District Conference

Southern Wisconsin district conference met at Milwaukee, November 26 and 27. The weather was beautiful.

Branches represented were Madison, Evansville, Janesville, and Beloit. District President E. J. Lenox, Missionary L. G. Holloway, and Apostle D. T. Williams were present.

On Friday evening E. J. Lenox was the speaker.

Saturday morning at 9.30 prayer service was held, time being principally devoted to prayers. Some very fervent prayers were offered.

Conference business was in charge of Apostle Williams and Elder Lenox at 10.30. Brother Lenox gave a verbal report in regard to the work of the district and some things which have been accomplished. Printed reports including those from the ministry, branches, bishop's agent, and treasurer, were in the hand of everyone present, and enough were printed that each family in the district would have one. Bishop's agent's report showed from June 1 until November 1, total receipts from district \$1,018.05.

Provision was made for a young people's institute to be held in 1928. Time, place, speakers, courses, and all other arrangements were left to the district presidency and missionary.

A committee was appointed to confer with Northeastern Illinois District as to the advisability of combining reunions, and to report to the June conference. This committee is composed of E. J. Lenox, Charles Hoague, and L. G. Holloway. District officers elected were: district president, E. J. Lenox; associates, Henry Woodstock and Fred Drayer; secretary, Leda Colbert; bishop's agent and treasurer, Charles Hoague; superintendent of Sunday schools, Leda Colbert; superintendent of Department of Women, Effie Hield; superintendent of Recreation and Expression, Norman Hield, jr; head of department of music, Carl Wirth. Time and place of next district conference were left to the district presidency.

We are sorry Brother Holloway could be with us only on Saturday. Sunday morning he left for Black River Falls in the northern district. Brother Holloway preached Saturday evening, his subject being, "What we expect of the church, and what does the church expect of us?"

Sunday morning at 9.30 sacramental service was had. Since the service of the previous morning was principally devoted to prayers, this meeting after the emblems were passed, was given over to testimonies, there being only one prayer. Following the singing of "Am I a soldier of the cross?" the congregation was asked to remain standing for a moment with heads bowed in silent prayer, after which Charles Hoague offered the prayer for the congregation. From the testimonies borne, we sensed that the Saints have a deep desire to go forward and to give a worthy contribution to the church.

At eleven o'clock Apostle Williams was the speaker. After the service the congregation was heard talking about the sermon and the high order of it, many expressing their appreciation. Junior church at the same hour was held in another part of the building, Leda Colbert in charge.

At 2.30 Alethia Clark, of Madison, gave a reading, after which a round table discussion was conducted, Brother Wil-

liams answering many questions about the church—questions of things not correctly understood heretofore.

Dinner and supper were served in the building, and the Saints of Milwaukee did all they could to make things comfortable and pleasant for visiting Saints. Appreciation of their kindness was evoked.

A peaceful and quiet spirit was in evidence during the entire conference, and it makes us feel the truth of the words we sing:

Sweet the place, exceeding sweet
Where the Saints together meet,
Where the Savior is the theme,
And we joy to sing of him.

Northeastern Illinois District Conference

The district conference met with the Saints of the First Chicago Branch November 18, 19, and 20. A program of musical numbers and a demonstration of first aid, signaling, and knot-tying by a troop of Boy Scouts from the neighborhood occupied the evening of the 18th.

At 9 a. m. on the 19th the Saints gathered at the chapel for a prayer service. A wonderful spirit of harmony and love prevailed, and the meeting proved to be one of great benefit. District President David E. Dowker called the first business session of the conference to order. The district presidency, associated with Apostle J. F. Curtis, were chosen to preside over the conference and complete the organization of the conference. Brother Dowker called attention to the printed pamphlet containing the reports of the various departments and also of the ministry of the district. Brother Dowker reported for the reunion committee, of which he is chairman. The report of the bishop's agent was read and approved, also the district treasurer's report and the auditing committee's report were approved. Apostle J. F. Curtis then addressed the conference, bringing us a word of comfort and cheer.

Election of officers followed at 2.30 p. m. Those selected for the coming year were: District president, David E. Dowker; counselors, Jerome F. Wildermuth and H. T. McCaig; superintendent Department of Women, Sister Roscoe Davey, who chose as her assistants Sister Clem Malchor and Sister J. E. Thoman; superintendent Department of Music, Sister Ruby Newman; she chose Brother Frank Almond as her assistant. Brother Sidney Barrows was reelected superintendent of Sunday schools; he chose Sister Hattie K. Bell as assistant and Sister Ethel Williamson as secretary. Roy F. Healy was sustained Superintendent of Recreation and Expression, with Edgar O. Byrn and Charles Simpson as assistants and Sister Louise Simpson as secretary; Orrin Romer sustained district secretary, with Roy F. Healy, assistant. Reunion committee, David E. Dowker, Elmer Kahler, Jerome F. Wildermuth, Roy F. Healy, Gust Lilja, and H. T. McCaig. Elmer Kahler was unanimously sustained as bishop's agent and district treasurer. A budget committee, C. A. Edstrom, Charles Simpson, H. P. W. Keir. Ordination of Arden O. Skinner to the office of elder and William McPeake to the office of priest was provided for. Motion adopted, that the ministry of each branch make out their reports in duplicate and hand to the branch president, who will sign and forward the original to the district secretary, keeping the duplicate for branch records. Motion that all the departmental and priesthood reports be made from October 1 to September 30 of the year following, and that they be printed previous to the fall conference; carried. Roscoe Davey, district missionary, occupied in the evening, giving us a forceful sermon that will remain with us for many days to come. At this service Frank Almond favored us with a vocal solo.

Sunday at 8.30 a. m. we gathered to a prayer service in which the Master poured out his Spirit in power, and all re-

joined under its influence. At ten o'clock the regular Sunday school session in charge of Sidney Barrows, held our attention. At 11.15 Apostle Curtis addressed us with a masterful sermon, and again at 2.30 he gave us another excellent sermon.

At 6.15 the Department of Recreation and Expression gave an interesting program of musical numbers and readings.

At the concluding service of the conference, Bishop C. E. Erwin formerly of Philadelphia, spoke to us.

We can not help but speak a word of praise for the ladies of the First Chicago Branch who so nobly responded to the needs of the inner man by providing meals in the basement of the church, which were thoroughly enjoyed by all, and the efficient and quick manner in which they handled such a large crowd is to be complimented.

From all sides we hear this report: The best conference I ever attended in Northeastern Illinois.

First San Antonio Branch

352 South Flores Street

On the second Sunday of November, at 7.30 in the morning, Brother H. E. Winegar led four precious souls into the waters of baptism. The candidates are well known to some of our HERALD readers, and are W. H. Ferguson, son-in-law of Elder L. L. Wight, deceased, French H., eldest son, W. H., junior, youngest son, and Jack Busbee, grandson of W. H. Ferguson. Those in attendance said it was an impressive sight. This service brought great joy and satisfaction to the members, for the father and grandfather has been a regular attendant of the Saints' church for a number of years. Some had almost given up hope of his accepting the gospel. To most of us his baptism came as a blessed surprise. The brothers were confirmed at the eleven o'clock service. At the close of the confirmation, Brother E. L. Henson, who had assisted in confirming them, stepped out and said he felt like making a few remarks by way of welcoming these members into the church. He made a beautiful initiatory talk to each one, from the eldest, whom he designated as the patriarch of the family, down to the grandson, who, he said, was last but not least. He told of the wonderful possibilities that lay before him and the work that he would accomplish if he were faithful. Each word seemed to be inspired by the Spirit of God. It caused our hearts to rejoice and brought all into closer relationship. Brother Henson was pastor of the branch a few years ago and was well acquainted with the family, which acquaintance gives him more than a passing interest in them. The talk was most appropriate.

Elder H. E. Winegar followed with a beautiful sermon on sacrifice, using as a text Romans 12: 1: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Emphasis was placed on the thought that God requires only a *reasonable* service at our hands.

Patriarch U. W. Greene, of Independence, Missouri, just closed a series of meetings at our branch, and these were greatly enjoyed by all who attended, members and non-members. There were some present who had never before attended our services. The meeting closed all too soon, for each evening brought a larger attendance. But those in charge thought it wise to divide time with the Second Branch, so the meeting was closed Friday evening at First Branch and began Sunday evening at Second Branch. Our branch dispensed with its eleven o'clock service and also the evening service in order that all who wished might attend the meeting of the other branch. Nearly every regular attendant member availed himself of the opportunity and helped swell the crowd at Second Branch. The Saints from that branch have been good to attend the meeting held in our branch, so our members felt that they should return the compliment. The series will continue through this week.

San Antonio Saints are sorry that Elder Greene can not remain with us through the winter, as he expected, but his plans have been changed by conditions over which he exerts no control. We think ourselves fortunate to have had him with us, and feel that in him we have a strong ally in the gospel. His broad experience has instructed us. We hope he will not forget us and will come again, for in the short time we have known him we have learned to love him.

The good work continues to go on at San Antonio.

Yesterday morning, Sunday, seven more souls were led into the waters of baptism by Brother Greene. These candidates are all women, two being the heads of families. This makes eleven brought into the kingdom this month. They were confirmed at Second Branch, as there were no services at First Branch.

Following the confirmation we were favored with a splendid discourse by J. W. Davis, who is at present located at Nitalia, Texas. His subject was on the new birth and man's relationship to the heavenly Father, which was presented in such a plain and concise manner that even the children understood what he said.

There are still a number of sick in our branch, most of whom we are glad to report are on the road to recovery. Glenn Edwards, son of Brother and Sister Milam Edwards, was the victim of an accident last week. While working on a derrick at the Somerset Oil Field, he was riding on an elevator, and as it came within about forty feet of the earth the cable broke, letting him fall. The fall resulted in his right ear being severed from his head and one bone being broken in his left foot. His right foot was sprained. He is improving, but still is not out of danger. He is in the San Rosa Infirmary in this city.

Elder H. E. Winegar, missionary to this district, was called away to hold a meeting at Skiatook, Oklahoma. He left on Thanksgiving morning. We were sorry, for he will not be back before Christmas. But we know Skiatook Saints will profit by his presence, and we pray for his success.

Gifford Edwards, one of our members, is engaged to play the violin three times each week over the radio from K G R C, the Gene Roth Company. He plays Monday morning from 8.30 to 9.30; Friday evening, 7.30 to 8.30; and Saturday evening from 8.30 to 9.30. Those who have radios may listen in on his programs.

Oklahoma City, Oklahoma

Seventh and Lottie

November 26.—We are very glad to report that we are still trying earnestly to bear our part in the work of preparing a people to redeem Zion.

Our pastor, Brother E. L. Kemp, has been unable to attend church services for some few weeks, on account of some special work which he has had to do for the company for which he works. He is now back at his post and seems to be as energetic as ever.

Some two weeks ago our people held a box supper in Sister Dearing's dining hall, for the purpose of increasing the Christmas offering. Games were played, and all enjoyed themselves for an hour or so before the boxes were sold. From the sale we realized a sum of about fifty-four dollars, which was divided evenly among the Sunday school classes, to apply to their goals. Several of our classes have gone beyond the goals which they set for Christmas offering and are working to double them if they can.

On Thanksgiving morning we engaged in a very spiritual prayer meeting, at which about twenty were present. We greatly enjoyed an hour and a half in the presence of the Spirit of God, and apparently everyone left the building greatly encouraged and built up in the faith in our Lord Jesus Christ.

We are all hopefully looking forward to the time when all of the Saints shall be working unitedly on the stewardship

plan, and when we shall have accomplished our purpose of making the Church of Jesus Christ on earth indeed a church of peculiar people, zealous of good works.

Visitors are always welcome. We hold Sunday school services at 9.45; preaching at 11; Religio at 6; preaching again at 7.30, and prayer meeting every Wednesday evening, at our church at Seventh and Lottie Streets.

Conference of Northeastern Missouri

Northeastern Missouri District held its conference at Bevier, Missouri, November 20 and 21. Elders F. Henry Edwards and F. T. Mussell were with us. Brother Edwards came in the interest of church work in our district. Brother Mussell met a part of his family here, and they attended Sunday services and visited old acquaintances, Bevier being their old home town. Brother Mussell preached at 11 a. m. Sunday and Brother Edwards at 8 p. m. At seven in the evening Brother Edwards gave a nice talk on the proposed program for the centennial celebration of 1930. From 7.30 to 8 Sister Mary Jones, district chorister, conducted a musical program, which was enjoyed by all, one of the best parts being two violin duets by Barbara Hill and Thena Thomas, two little girls who give promise of being expert violinists in the near future.

At 7.30 p. m. Monday, the 21st, a business meeting was held, in charge of District President B. S. Tanner and William C. Chapman, clerk. There was very little business, and the item of principal importance was the disorganizing of Higbee Branch. This leaves our district with only two branches.

The district secretary sent out seventy-six letters inviting nonresidents to conference. Few replied. Some of the letters came back unclaimed. I should like to hear from all if only by a postcard, in order that I may keep your correct address on file.

WILLIAM C. CHAPMAN.

HIGBEE, MISSOURI, Route 3.

Mothers and Daughters Festival at Midland

MIDLAND, MICHIGAN, December 3.—Seventy-five mothers and daughters gathered at a festival sponsored by Mrs. Arthur Koehler, the district superintendent of women, and "Uncle Walt" Chapman, the president of the district, at Midland, Michigan, Saturday and Sunday, November 26 and 27.

The Community Center Hall was obtained for the banquet, as the accommodations at the church were not sufficient to meet the requirements.

One appreciated the color scheme in the decorations. We are indebted to Mrs. Rose Pollard for this and the flowers she made for the occasion.

The three-course meal of chicken, etc., was daintily laid out. A better presentation could not be had for only thirty-five cents a plate. Mrs. Margaret Johnson and Mrs. Bye were responsible for this. Sister Johnson's husband is chef at the Dow Chemical Works and has charge of the many banquets of the Kiwanis and other club functions of the city. Mrs. Mary Bartlett superintended the table and seating arrangements. Mrs. Winnie Hulbert, the toast mistress, was on the jump with witty and becoming responses. The speech of welcome was given by Mrs. Hazel Sweetman. Miss Gladys Humphrey responded with a word to the mothers, followed by Mrs. H. Arthur Koehler with a word to the daughters. A reading was then given by Mrs. Earl Faulkner. At this juncture H. Arthur Koehler rendered several solos. He also had charge of the music, and incidentally painted seventy-five oil paintings as mementos of the occasion. Mrs. M. Nichols responded with "A progressive Women's Department." "How daughters can help" was by Elsie Begeick.

The Sunday services were well attended. The prayer

service, supervised by Brethren McGraw and Bartlett, demonstrated a true manifestation of zeal. Soon after the Sunday school session was taken up, under the able direction of the superintendent of the district Sunday school, and his accomplished wife. Brother Earl Burt surely pepped things up in the lesson study period, giving us some points to ponder, Sister Burt, the superintendent's wife, had a large class in the junior church in the basement. H. Arthur Koehler addressed the audience upon the subject of "Mothers," and caused us to feel a greater responsibility in the task that is ours.

In the afternoon Sisters H. Arthur Koehler and Earl Burt gave lectures that were very much appreciated. During this period prizes were offered to the oldest mother present, and the one graced with the greatest number of children. Peculiar as it may seem, Sister Keeley, of Midland, won both of the prizes. It seemed to be a proud moment in her life. A solo was rendered by Miss Douglas, of Bay City. The assistant at the piano was her sister.

At night "Uncle Walt" Chapman delivered the address on the home. A full house greeted him. This was also the commencement of a series of meetings to be held by Brother Koehler.

Some of the provisions were contributed by the produce houses of Midland, Beaverton, and Bay City.

On February 12 a fathers' and sons' banquet will be held in the church at Saginaw. The Boy Scout leader of the city, and the editor of the *News* are enthused over its prospects.

Akron, Ohio

77 West Crosier Street

After several months of rather irregular meetings, Akron Branch is glad to get back to being together again. While our little church was undergoing extensive alterations to accommodate the large number of Kirtland District Saints who gather for the various home-comings, conventions, etc., the Barberton Branch invited us to meet with them. The building was raised several feet, so that now we have a lovely basement, which can be used for recreational purposes as well as a dining room. There was also a large addition made to the front of the building to provide a room for the mothers, and in the rear of the rostrum a baptismal font was built, with dressing room adjoining. This is separated from the main auditorium by four big folding doors. With newly decorated walls and freshly varnished seats and woodwork, it provides a most pleasant meeting place for the Saints, thanks to the untiring efforts of the many brethren who worked nearly day and night to accomplish this.

On November 20 one of the most pleasant home-comings the writer has ever attended was held here. We were happy to have with us Brother and Sister Richard Baldwin. Brother Baldwin occupied at both the morning and evening services, the latter being his farewell sermon before leaving for the British Isles. It is with deep regret that we bid farewell to our dear brother and sister, but we are consoled in the thought that our loss will be a most welcome gain to those across the sea who are anxiously awaiting their arrival. Our prayers are with them and for them.

The afternoon was spent in social service, at which time there were thirty-six testimonies. This was followed by the baptism of four children by Brother Baldwin. A little previous to the social service, Sister Baldwin gave a short talk to the children. It proved interesting to the grown-ups as well.

The Women's Department served meals in the basement, and it was estimated that more than four hundred were fed at both meals.

One of our oldest, most faithful members, Sister Stottler, passed on to her reward on November 15 at the age of seventy-five years.

After the holidays, the Religio plans to resume the good work brought about by their previous activities, and the boy movement under Brother Hubert Mitchel and Charles Gilchrist are planning a basket ball team.

The Women's Department has some lovely needlework on hand, which they expect to dispose of at their Christmas bazaar and supper. They are planning on having suppers at least twice a month to help meet their pledge towards the new building.

With every department working harmoniously, and with a clean building, we hope to catch the true Christmas spirit, and we pray God will bless our efforts as we strive more earnestly to spread the gospel and live as befits a true Latter Day Saint.

First Columbus Branch

Wednesday night, November 2, prayer meeting was in charge of C. Schafenberg and William E. Elwood. It was a good meeting.

November sacramental service was in charge of Brothers Clark and Williams, pastor. On that day (the 6th) Charles H. Foster with T. S. Williams spent the day with Lancaster Saints. They had a good sacramental service at the home of Brother and Sister Wasm, followed by a talk by T. S. Williams. In the evening Brother Foster spoke to the Saints at the home of Brother and Sister Vickroy, on the Book of Mormon. These two brothers report good meetings, sweet association of the Saints, and good country food.

Monday, November 7, the juveniles of the branch held debate upon one of our Columbus bond issues. The negative team won.

Sunday afternoon Professor H. F. Vallance, M. A., spoke on education. The little folks, who had been coached by Principal William Judd, of the public school across the street, gave an interesting drill.

Prayer service November 9 was attended by about thirty-five. Brothers Anderton and Williams were in charge.

"Image of God," was the subject of the discourse delivered by Brother William Elwood at 10.45 on the 13th. And in the evening Brother A. E. Anderton made plain his points on "Confidence."

The following Wednesday Brothers John R. Grice and C. H. Foster presided over a prayerful hour. The gathering was small because of inclement weather.

Sunday, the 20th, young people's program began at 10.45 a. m. The organ prelude, "Liebestraum," Liszt, was rendered by Thelma Hershey. "Loyalty unto Christ" was then sung by the congregation, followed by an organ solo, "Reverie," Dickinson, by Thelma Hershey. A talk, "Should the Bible be in public schools?" was given by William E. Elwood, jr., and preceded the duet, "Let the lower lights be burning," by Helen Ferguson and Mildred Weate. A piano selection, "Boat song," by Virginia Lewis pleased the listeners; then Dan Gabriel played a violin solo, being accompanied by Elsie M. Weate. A reading, "Thanksgiving," by Elsie M. Weate, was followed by a talk, "The Sunday school should not find its activities from the quarterlies alone," by Charles A. Ferguson. After the prayer of dismissal, Thelma Hershey played the postlude, "Schorzando."

This was an inspiring program. If any branch desires to learn what talent it has in its midst, we of First Columbus Branch would recommend that it have a young people's program. Especially if you have one at your Religio session, will you be astonished what talent you uncover.

At 7.30 p. m. Sunday, the 20th, Elder John R. Grice preached a wonderful sermon, which every branch in the church should hear. He spoke plainly, as did Christ to the church two thousand years ago. Brother Grice is called of God, hence he speaks the things of God.

Mrs. Cora Annie Timmons, the neighbor whom Elder F. C. Welsh and family have been caring for, and to whom the

young people's class presented a Bible and other remembrances, died Monday, November 21, after eleven months of illness. The young people's class, with Brother and Sister Welsh, met at the home of the deceased. The young ladies of the class were pallbearers. There was singing by the young ladies and prayer by C. H. Foster before the party proceeded to the church. Sister Thelma Ryson presided at the organ, Sister Florence Gabriel at the piano. Brother C. H. Foster, soloist, was accompanied by Florence Gabriel. Elder F. C. Welsh preached the sermon, being assisted by Brother Myers. The young people's class was the choir. The church had a capacity attendance, most of which were nonmembers, the bereaved family being nonmembers. But through the hospitality previously mentioned, a Latter Day Saint funeral was requested. Everything worked well; the young people performed admirably. That is all our young people need—more opportunity to do.

Martha Irene Dougherty, daughter of Brother and Sister C. R. Dougherty, was united in marriage to Elder Harry B. Smith, of Parkersburg, West Virginia, by Elder F. C. Welsh, Thursday, the 24th. The church was crowded with friends and relatives. Harry and Martha have left us to make their home in Parkersburg, and we shall miss them. Their leave-taking was hearty, but tears were mingled with the departure. We say God bless them.

Prayer service on the 23d was conducted by C. W. Clark and T. S. Williams and was a spiritual meeting.

On Thursday, Thanksgiving Day, there was a 7.30 p. m. prayer meeting at the home of Brother and Sister C. R. Dougherty. About forty were present, and the power of God was made manifest. F. C. Welsh and Brother Smith were in charge. Also the prayer service at the home of T. S. Williams was a nice little gathering, some nonmembers being present. T. S. Williams was in charge, assisted by C. H. Foster. A spiritual hour was followed by explanations of our faith to nonmembers. We feel that Thanksgiving Day was well spent in the service of God. It was celebrated in many ways by members of the branch, some taking baskets to the needy.

Our Religio continues successfully under Superintendent Charles A. Ferguson. Pastor J. B. Williams was able to spend Friday evening, November 25, with them.

On the last Sunday of November, Charles A. Ferguson spoke on life. The writer was not present, but many comments have been made concerning our young brother's effort.

C. W. Clark preached on "Obedience" in the evening, receiving the undivided attention of the Saints. His message was well received.

Second Columbus Branch

Rinehard Avenue and Twenty-Second Street

December 3.—The first Sunday of November when we assembled for sacramental service was a beautiful day, and the Saints were grateful to God for the many privileges they enjoyed in this meeting. The Spirit was present, and every heart was touched. At the evening hour J. E. Matthews preached a splendid sermon.

The Department of Recreation and Expression has changed its study hour from Friday evening to Wednesday evening following prayer service. One Friday evening each month will be given to recreation.

On November 11, at eight o'clock the Department of Women met at the home of Sister Maude Reeves, 1118 Whittier Street. Ethel Kirkendall gave an interesting talk on child training. Edna Jackson read a paper on Thanksgiving. Each one enjoyed the splendid lunch and social time.

G. H. Kirkendall preached November 13 at the evening hour, an interesting sermon on the theme, "Canst thou by searching find out God?"

A birthday surprise was given November 18 by the Department of Women on Mr. Schaeffer, who is in White Cross

Hospital with a broken neck. A birthday cake with candles and ice cream and cake to treat his nurses composed the treat. A purse of five dollars was given him. We are glad to bring happiness to the shut-ins.

On November 20 at the morning session we were pleased to have Elder John R. Grice, of Saint Clair, Michigan, to preach for us. That evening District President William Grice preached. Both sermons were ably delivered and enjoyed by the hearers.

The prayer meetings for the month were not so well attended. Those who did not come missed good meetings.

The Sunday school is preparing its Christmas program to be given Friday evening before Christmas.

Book of Mormon, and Conditions in Australia

These items are taken from two letters to the First Presidency from Elder Walter J. Haworth, of Australia.—
EDITOR.

Re Book of Mormon Centennial

Letters and reports to hand show that in almost all parts of the mission special services were held in commemoration of the handing of the plates of the Book of Mormon to Joseph Smith one hundred years ago. The October number of the *Standard* contains reports which show that everywhere great interest was taken in the celebrations.

It is being generally recognized that the Book of Mormon is one of the greatest assets, from a propaganda point of view, which the church possesses. Brother Velt has aroused great interest in the subject here by means of lantern lectures on archæology. We are following this up with sermons and a Book of Mormon propaganda play, "The vanished American." Stereopticon views dealing with ancient American ruins will be used to illustrate parts of a sermon in the play.

Arrangements have been made for a portion of the play to be broadcast, and the ticket sales show that the building will be filled to capacity. The Saints are working most unitedly to make this function a success, and tickets have been sold to many very influential people. Today I called on and had a talk about the Book of Mormon and American archæology with the Registrar General for the State of South Australia. Brother Velt has been in touch with him for some time, and he has placed some very fine archæological pictures at our disposal.

It is my intention to lecture on the Book of Mormon with stereopticon views, throughout the mission, for I believe that it is not only one of the most interesting subjects, but good convert-getting propaganda.

The work in Adelaide is on a fine footing. Brother Velt has about one hundred contacts who are interested, more or less, in the work. On occasion they attend the church services, but much of Brother Velt's initial work with such people is by means of church literature, and a good follow-up system. Have greatly enjoyed my spell of work in this place.

Altogether work in this mission is on a much more satisfactory basis than it was two or three years ago.

Returned here two days ago from my visit south. Found the work in Victoria onward, though showing much ground for improvement. Elder C. A. Butterworth's health is in bad shape. His heart is very weak, and in addition he is much subject to bronchitis. Geelong Branch is picking up, though there is room for improvement.

The bright spot in my travels south was Adelaide. There, there was opportunity for much productive work. It was good to associate with Elder Velt in the class of missionary work he is doing, which has as a special feature house to house visitation with Bible studies, either for households or community.

Good audiences greeted us at every session, but on the evening of the rendition of the Book of Mormon play, "The vanished American," we had the church full for the first time. It is ninety feet by thirty-five feet, and we got approximately four hundred people into it. That represented a lot of work on the part of the Saints, but it was good to see them work so unitedly.

Brother Velt is overjoyed at the success achieved. He writes to the *Standard*:

"What an inspiration it was to have our church almost entirely filled. . . . Congratulations have been flowing in from all directions. It was a huge success, and the music and singing were excellent. We appreciate it that such splendid talent has been so willingly given in service to the church. The press has devoted a deal of space to the report of the function, for which we are duly thankful.

"The most wonderful part of the whole thing, however, was the good-will diligence with which everyone worked where he or she was best fitted for serviceable help. A vast amount of work was entailed in the preparations: costume making, carpentering, work of art in the making of tepees and the Indian paintings on them, preparation of slides on archæology, electric lighting, and general decorations, apart from ticket selling and the practices for the play, at first weekly, latterly twice weekly.

"The working in of lantern slides of most wonderful ancient ruins, along with the acting of the closing scenes of the Book of Mormon, and the preaching of the restored gospel among the Indians, made the play very valuable from the standpoint of church propaganda; the same time giving wholesome entertainment in the representation of Indian life in America, so that the whole audience seemed thoroughly delighted, and many expressions of surprise at the talent at our disposal have been forthcoming."

The first fifty minutes of the play were broadcast by 5 C L, and there was good reception in South Australia, but static interfered somewhat with reception in New South Wales.

Syracuse, New York

Saturday evening, October 29, Doctor Weegar, district president, held a priesthood meeting at the home of Branch President M. E. Whitehead, Patriarch Stone being one of the number present. Doctor Weegar was so full of ideas he had to give expression to many of them. A very interesting evening was spent clearing up some points about which some were in doubt.

The next morning the Saints were off bright and early for a one-day meeting at Fulton. Saints attended from Buffalo, Rochester, Sherrill, Red Creek, and Syracuse. Brother Stone preached in the morning. Prayer meeting, Sunday school, sermon, dinner served in the hall, music under leadership of Sister Ada Davidson, then departmental work made a busy day. It was decided there would be no evening service, as so many had a long distance to travel homeward.

Monday evening a Halloween social was held at the home of Brother and Sister M. E. Whitehead. All seemed to enjoy themselves, the games and refreshments doing their part in adding to evening pleasure. The admission was vegetables, a good supply being sent to a worthy, needy family. Thus while we enjoyed ourselves, others who needed it were helped.

Then rally day claimed our attention. There are few of us to rally, but we did the best we could and felt glad we could be there. We regret that one brother and his wife have moved out of the city. They had been faithful in attendance and in giving of their services. Since then we have had some members move to Syracuse from Fulton, so our numbers have increased rather than diminished, and we see that God works in his own way to bring about his purposes.

Some of the Saints had a glimpse of Brother and Sister Traver, Sister George Sinclair and daughter, also Sister

Kate Davidson, on their way west to spend Thanksgiving.

Syracuse Saints are thankful that the branch president has been able to return to business this week for the first time since his accident, one year ago lacking about twenty days. We sometimes wonder why the Lord has not healed him sooner, but we are satisfied there is some good reason back of the delay. We know we can trust him.

Marshall, Missouri

December 5.—Sacramental meeting was presided over by Elder T. L. McCormack. A good spirit prevailed. Elder C. L. House and wife worshiped with us, and a goodly congregation of Saints partook of the blessed sacrament and testified of the goodness of God. Saints can not afford to miss this great privilege. The members should continually watch their lives, that they are worthy and faithful to their covenant. If we are not right with God and man, we should make every effort to get right before it is too late.

Priest Ralph M. Ridge, who has been our pastor for the past few months, has given us much satisfaction, as he has presided over our assemblies in his quiet, unassuming way.

The young people are now looking forward to the young people's institute which will begin December 26, at the chapel.

Sister Lois Sphorer, leader of Recreation and Expression, is directing a play for that occasion.

Sister W. P. Mitchell, assisted by Sister Roy Smith, instructs the junior church each Sabbath in the basement of the church.

Kirtland's Musical Institute

The Musical Institute of the Kirtland District has passed into history. This institute was held November 25, 26, and 27. So far as the writer knows, it is the first ever conducted in the district.

The opening session was held on Friday evening. District President James Bishop gave an illustrated song lecture the first part of the program of the evening. A description of the songs was given, along with the illustration. This part of the program was greatly enjoyed by all. Brother Bishop has a good collection of slides for such occasions. A number of our own hymns, dear to the hearts of the Saints, were shown on the screen, and the audience heartily joined in the singing of them, as well as all that were shown each evening. After the congregational singing, a short talk was given by the district chorister as to the aims of the institute.

At 2.30 Saturday afternoon two papers or talks formed the program, one on "Suitable hymns for church services," by Bishop Charles Fry, the other on "The qualifications of an accompanist," by Sister Melba Kirkendall Colgrove. Although the audience was small, those who were there enjoyed the papers, and because of this these two talks were repeated.

Saturday evening found us again assembled and a goodly audience in evidence at this session. Again we had the illustrated songs by Brother Bishop, after which Brother Fry's talk was repeated. Brother Fry had the congregation sing some of the songs and hymns about which he was speaking, and the district learned one new hymn because of this. We thoroughly enjoyed our brother's talk about this phase of our work, and believe many whose duty it is to choose hymns for our services will try to put some of these things into practice.

The rest of the evening was spent in a musical program. Those who took part in this were Sister Twilla Maze, of Lorain, Ohio, who played a piano solo very creditably; and Sister Mildred Moore, of Kirtland, Ohio, sang a soprano solo. The Saints of the district always enjoy hearing Sister Moore sing, and she sang very pleasingly at this time. Sister

Mayme Atchison, of Kirtland, Ohio, also sang a very pleasing solo. Sister Atchison was suffering from the effects of a cold, but all appreciated her willingness and kindness in consenting to sing, and her solo was enjoyed. Sisters George D. Sinclair, Raymond Clough, and F. T. Haynes rendered a trio number. These sisters are also sisters by family ties; they are well known in the Southern New England District as the Whiting sisters. It has been seven years since they sang together in public, because of the distance of their places of residence. They enjoyed singing together; as to whether others enjoyed it will have to be told by others, for the writer of this article is one of the sisters. The closing number of this program was an organ selection by Sister Melba Kirkendall Colgrove, of Cleveland, Ohio, who played from memory, "Nearer, my God, to thee," with variations. This beautiful hymn, played as only our accomplished sister can play it and put her own interpretation into it, sent us home with a fine appreciation of the gift of music and of song which God has bestowed upon his Saints, and also prepared us for the services of the morrow.

At 9.30 Sunday morning a prayer meeting was scheduled. This really was an experience meeting, many telling of the hymns that have been of inspiration and of help to them along life's pathway. And we learned how many times song has comforted the Saints in their gospel experience. It was an especial comfort to the writer to have this service to start the day with.

At 11 o'clock three papers were to have been read, but none materialized. The hour or more was spent with a talk by the district chorister, and by the repetition of talk by Sister Colgrove. The latter talk was greatly enjoyed by many who were not musicians, as well as by the musicians themselves. Sister Colgrove is an accomplished musician and is a great asset to the district; her ability to handle the pipe organ is greatly enjoyed by the Cleveland Saints, who have just purchased a large church with a fine organ in it. At this service Brother George Neville and Sister Mildred Moore sang a duet; also the Whiting sisters again sang a trio. One of these sisters, Sister George Sinclair, was visiting her sisters in Ohio. Sister Sinclair is a member of the Boston, Massachusetts, Branch.

At 2.30 in the afternoon, a round table was held, the subject being, "The robing of choirs." I believe it is safe to say all are united in favor of the vesting of choirs, but when the discussion drifted to the robing or vesting of the ministry, nearly all disagreed, some thinking business suits suitable, others favoring robing or vesting, others preferring a Prince Albert coat, or frock coat. Of course we did not have to decide for them but had an enjoyable time discussing it.

The closing session was held at 7.30 Sunday evening, with a sermon by Brother James Bishop. Kirtland District Saints enjoy the sermons and labors of Brother Bishop. Especially does the chorister of this district wish to acknowledge the splendid help and cooperation she receives from Brother Bishop. He has been a great help to her in her work. At this service Sister Annie McNeil sang a pleasing solo, "A benediction." Sister McNeil has done splendid solo work in this district for a number of years, and she is very dear to the hearts of many of the Saints, and is remembered for her splendid work at funerals, as well as at other times.

We wish to acknowledge with much appreciation the telegram of good wishes of the Council Bluffs young people. This kind remembrance was a great comfort to the district chorister, to whom it was addressed, and she wishes to thank those young people, and their pastor, for their thoughtfulness for the institute. The institute was a success, and although it was not attended by as many of the musically talented of the district as we would like to have had, we think it will be a working basis for future accomplishment, and hope all will be more ready to participate in these events in the future.

At the prayer service we had the pleasure of renewing

our acquaintance with Bishop E. L. Traver and wife, who called at Kirtland on their way home from visiting relatives at Nauvoo, Illinois, and their son who is at Graceland. Through the kindness of Bishop Traver and wife, Sister Sinclair was able to visit her sisters here, and we wish to thank him for his kindness. These little kindnesses between Saints make Zion seem as though it is to be a reality.

We thank all who so nobly gave of their time and talents to make this institute enjoyable. We spent a very pleasant week-end with musical people.

KIRTLAND DISTRICT CHORISTER.

Long Beach, California

Thanksgiving Day is past, and we are fast approaching the close of the year. We hope every branch had as fine a Thanksgiving and as much for which to be thankful as we in Long Beach had. I have long felt that there was something a little selfish about the general celebration of Thanksgiving, since to many of us it is apt to mean that on that day we gather about us our own little group or family and close our doors against the outside world, while we feast and gorge ourselves. True, many of us contribute to the drives for the needy or take baskets of food to poor families, but it seems almost like a salve for our conscience when we know we are going to go home from giving a little and satiate ourselves. Perhaps that is why I so much enjoyed our church Thanksgiving dinner. We were asked, not just to give, but to *sacrifice*, and give all that we could, for the money was destined for the church debt fund. I believe everyone was happy to be able to give much and have for himself just enough.

Our evening began with a short Thanksgiving service in charge of Pastor W. A. Teagarden; at its close the dinner was served, and what a dinner it proved to be! I am certain I voice the thoughts of the branch when I say that the ladies' aiders far surpassed anything in the way of a branch dinner they have ever done before. Everything from the chicken and dressing down the list of all the "fixin's" was perfection. Credit is due our aid president, Sister Effie Gregory, and her two able assistants, Sister Dicie Rogers and Sister Taylor, who had charge of the cooking. The Junior Aid was in charge of decorating and waiting tables.

After dinner our orchestra gave a splendid concert, which everyone enjoyed and thoroughly appreciated. Immediately following the concert the young people staged a play, written by Sister Mabel Crayne, of Los Angeles. The players were Emmet Crouch as Joe, a young country boy who has fallen in love with Katie, a Latter Day Saint girl. Carol Moran as Katie was charming. Jack Milner acted the part of Joe's very "sot" father, who is prejudiced against the "Mormons." Laura Packard as Joe's mother wants to sympathize with her son, but she knows "Pa" too well. Joe's sister and brother-in-law, played by Alice Engle and Shelby Kerr, plot to get "Pa" to preaching services without his knowing that he is listening to a "Mormon" preacher. Finally the sermons, which seem "strangely different" to him, and the winsome personality of Katie win the father to Latter Day Saintism, and the whole family comes into the church. The humor of the play is brought in by Crystal White, played by Sister Savage, who "suddenly is full o' 'speriences," as we see when she gets tangled up with a "limb o' Satan" in the form of a black cat.

And so with a formal Thanksgiving service, a splendid meal, kindly associations, inspiring music, a good object lesson, and a wholesome laugh, our day ended for us with a feeling that this was a Thanksgiving day indeed.

There is one more thing that should be said along the thought of thanks and tributes; that is, to the splendid young people in our branch. We are thankful for them and pay tribute to them. Where are they, and what are they doing, do you ask? Come to Sunday school; come to Recre-

ation and Expression Department; come to our Aid; but above all, come to our prayer meetings, and you will find them often outnumbering the older ones in attendance. Look for them when you want them, and they are there. Call on them when you need them, and they respond. We are proud of them, and we love them.

We pray that all the youth of the church may soon see the vision of the responsibility which rests upon them—and respond.

Solicits and Proffers Help

We are trying to keep up a Sunday school, although we are very few; only three of us and not many nonmembers to assist us. We have a nice room rented on Main Street and in it have had a few preaching services. A brother and sister, isolated in a nearby town, used to meet with us, but will not be able to meet with us during the winter months. What the church needs is a scattering of the priesthood among those who are isolated. This will help to bring church privileges to the isolated Saints.

If there are any members of the priesthood who are out of work, we will, if they come here, try to get them a position and will be willing to board them until they get work. If any other Saints are out of work, we invite them to write and will try to get them positions, for we would like to see a branch of the church built up here. There are three furniture factories, a woolen mill, and a flour mill in this town of about sixteen hundred people. The factories run steadily the year round. We are about thirty miles from Port Elgin, Owen Sound, and Wiarton Branches. Elders have occasionally come over from Port Elgin and Owen Sound, but we would like to have regular services here at Chesley. We are looking forward to the time when a brother will come and work in the printing office here. He will be able to look after the advertising of our meetings.

CHESLEY, ONTARIO, Box 235.

ARTHUR J. NEALE.

Oelwein, Iowa

December 5.—The long-looked-for cold weather has come, and snow and ice are now the principal features of the landscape. We have been permitted to enjoy a pleasant fall, and although weather predictions for two or three weeks have promised snow and cold, the snows have melted and fair weather prevailed until recently. Zero weather and snow-covered ground are ours at present.

Considerable sickness has prevailed for about three weeks, attendance at church, Sunday school, and all meetings being quite small, but there always is a good spirit shown and the faithful few are usually present. They come, no matter what the weather. The reward for the faithful is sure.

Brother Ervie Weston, his wife, Nellie, and son, Brainard, and three members of the Shippy family, attended meetings held at Waterloo three weeks ago. Pastor George McFarlane was prevented from going by illness in his family. Brother E. R. Davis, president of the Northeastern Iowa District, also Kewanee District, was present and held meetings Saturday and Sunday. Part of the Oelwein crowd were permitted to attend the Sunday meetings, but they certainly were well worth our time and close attention. Elder Davis is a consecrated man and has remarkable business ability in handling all branch work and causing everything to move on smoothly. His talks and sermons were concise. The man is an example of the commandments given in Doctrine and Covenants and the Book of Mormon. No matter what your office and station in the church, cultivate a truly humble spirit and a contrite heart. This is essential to all, but especially to those occupying leading positions.

Although attendance of the congregation was rather small, a very good spirit seemed to prevail among the Waterloo Saints. There are a number of families at Waterloo who are faithful to the church, undaunted and courageous. There

is much talent among the members, musical and otherwise, and if each Saint would make use of his, much benefit would accrue. We think Brother Fred Jackson has made a successful Sunday school superintendent in this branch, where they have had a number of excellent superintendents.

Brother George McFarlane and wife are rejoicing over the arrival of a baby boy, now about three weeks old. Mother and child are doing well, and George seems even taller than usual.

Brother Ira Shippy, Sunday school superintendent, has gone to Newton, Iowa, and obtained work as machinist in the Maytag factory. We miss him in the branch. Sister Ima McQueen Gay has assumed the duties of Sunday school superintendent, as she was assistant superintendent. We feel that if her health will permit she will do a good work and fill her office most acceptably. She is one gifted by nature with unusual musical talent. As a small child she could hear a tune on the street and come home and play it on a musical instrument. She can sing any of the parts for female voices. Oh, that all our young people would realize the talents with which they are richly endowed, and use them to help build up their branch and Zion! Could we but remember the words of the beautiful song:

"One day when fell the Spirit's whisper,
And touched with zeal the waiting throng;
Inspiring hope, it courage gave them,
To cultivate the gift of song;
With skillful hands and sweeter voices,
The Master called for service glad;
He knew one heart that so rejoices,
Wrought good surpassing many sad."

Brother William Weston, from Lamont, visited Oelwein meeting Sunday, and with us partook of the sacrament. He has seen forty years of faithful work and has always shown a humble and contrite spirit. One can see that he has laid hold of the rod of iron and is following the straight and narrow way. A meeting where he takes part is always blessed with the Spirit of God, and when he talks the truth and sincerity of his words are impressed upon the congregation.

Elder Leonard Houghton, missionary from Kewanee District and one-time missionary in our district, received a leave of absence for a short time and visited the past week. All enjoyed having him with us, and he seems to fairly radiate with sunshine and good will. He has preached a number of sermons during the week, and following the Religio Friday night gave a talk on "Good manners." This talk, we feel sure, was excellent for young and old, for true courtesy greases the wheels of society. It costs nothing to be polite and kind, and what a vast difference it makes in the world.

Brother Houghton also presided over the prayer and sacramental meeting and gave us some beautiful thoughts, recalling to our minds all we owe to Christ and the solemn feast he has prepared for us, that we may renew our covenant with him. His warning was never to eat or drink unworthily lest we commit sin. Sunday evening he preached an inspiring sermon on Zion and its redemption. His text was taken from Numbers, where we read that the older members of the tribes of Israel were not permitted to enter the promised land because of their unbelief and rebellion. God will do his part if we do ours; if we are not active in promoting the cause of Zion, God will raise up a people who will do the work. God has never failed his people when they trusted him and followed his commandments, but he will not suffer half-way service; it must be whole-hearted or not at all.

Fred Clark and wife have just returned from a three-week visit to their son, Otho, who is on a stewardship farm in Missouri. They report a pleasant time. Their trip included visits to Independence and smaller towns. Brother Otho and wife are an excellent young couple, doing all they can to forward the gospel. Brother Otho is a young elder, having a gift of speech; his wife was a member of our Department of Women, bright, intelligent, and faithful. She also served

as our pianist. Times are rather hard on the farms, but in a few years the land can be made to bear abundant crops. Brother Luban Loveland owns land nearby and now has his farm in excellent shape, bearing good crops.

The Religio program committee is getting busy preparing the children for the Christmas program.

We have been well pleased with the addition to our branch of the Vickerstaff sisters: Elizabeth, a high school student and good musician; and Bonnie, now Mrs. Charles Shippy, our choir leader, district chorister, and leader of the training committee for the children. Her methods are practical and seem to get right to the heart of things. We have quite a number of nonmember children whose parents do not associate with any church, and we hope to get the adults interested through work with the children. If we can only get this gospel before the honest in heart in this community, we shall feel that we are progressing.

We, though small in number, have some earnest workers for the Master. One sweet soul whose health is poor has never failed in her duty to God and fellow man. We feel that one day her children will arise and call her blessed. Modest and unassuming, she would not want her name mentioned, but we are sure it is in the Lamb's book of life. Let every Saint endeavor to have kindness. Let no one feel our neglect, especially in our home and in our church.

"We have careful words for the stranger
And smiles for the sometime guest,
But too oft for our own, the careless tone,
Though we love our own the best."

From the Hoosier Capital

INDIANAPOLIS, INDIANA.—Indianapolis Branch has had much for which to be thankful, and the Saints are glad to be able to report a continuation of united effort for good.

Due to the alertness for the comfort and welfare of the Saints manifested by our efficient deacon, William H. Davis, our church has been adequately seated with opera chairs, which also add to the appearance of the building.

October 31 we were favored with a visit from President F. M. Smith, which was very much appreciated. His splendid counsel and advice to the Saints was a source of inspiration to move forward toward the redemption of Zion. Come again, President Smith, whenever it is convenient; you will always find the Hoosier glad hand extended.

Interest in the study of the Book of Mormon is increasing in the Department of Recreation and Expression, which holds its study period Sunday evening at 6.15.

The Sunday School Department fittingly observed Thanksgiving Day, the program being arranged and carried out under the direction of Sister Edith Davis-Hamar.

Pastor Robinson and wife have recently enjoyed a very pleasant visit from their daughter, Sister Gracia Robinson, of San Antonio, Texas. They also motored to Burlington, Iowa, and spent Thanksgiving with their son, Harry, and his family.

The dominant theme of our Sunday school work during the month of November was "Thanksgiving," and on Sunday, the 20th, the entire membership of the branch made a special thanksgiving offering to assist in carrying on our work.

Elder A. E. Nieman, of Columbus, Ohio, was among our recent visitors and assisted in the services. We are always pleased to welcome visitors.

Patriarch A. E. Stone, of Kirtland, Ohio, has been with us during the past month, laboring in his official capacity, ministering comfort and cheer to the Saints; and his sermons, filled with good, sound, logical advice and fatherly counsel, have been an inspiration to us, creating a desire to do more for the advancement of the gospel cause, and a keener sense of the necessity for personal preparation for acceptable work for the Master. He has gone home to spend

the year end with Sister Stone, promising to return the first of the year. We trust he may be able to do so and continue his good work in our district.

Our Department of Women is still carrying on its good work, and we are continually hearing words of commendation for its untiring efforts.

The Sunday School Department is busily engaged in the preparation of its Christmas entertainment to be given Saturday evening, December 24. The usual Christmas tree, with all the trimmings, will have part in the program, and a visit is expected from Santa Claus.

Soon the year will close, and as we write "Finis" upon 1927, may we do so with a keen desire for service and a firm resolution to do even better in 1928, God being our helper.

Wheeling, West Virginia

Corner Forty-second and Jacob Street

December 4.—A word or two from our branch in this part of the vineyard may be of benefit to HERALD readers.

The work is moving forward under the supervision of Pastor O. J. Tary. Our prayer service Wednesday night was in charge of O. J. Tary and Samuel Martin. This was an especially good meeting, and God's Spirit was present.

Recently we have been favored with a visit from Brother John Martin from California, who was called home on account of the serious illness of his aged mother. We are glad to say that she is getting along nicely, and we hope soon to have her in our midst again.

Brother and Sister Serig visited with Wellsburg Saints last Sabbath.

Our Religio, under the direction of J. B. Winship, is moving along, although not so rapidly as we would like.

The Women's Department meets once a month to consider the different ways in which they may financially help the branch. We also have a scripture lesson. Sister Dena Winship is our leader.

Sister Shank is very poorly at this writing, having recently undergone an operation for goiter.

Our Sunday school is preparing a Christmas entertainment.

We are praying for the advancement of this wonderful cause.

JANE SERIG.

Woodbine, Iowa

607 Weare Street

November 30, Graceland Day we more than went over the top on our quota. At the eleven o'clock hour Brothers Howard Reynolds and Frank Fry occupied, stressing the need of education which may be acquired by study and by experience. Brother Frank, a student at Graceland, was home for the week-end and spoke very gratefully for the opportunity the college is offering to him with other young people to prepare for better service which comes from a rounded-out character. Elder Fred A. Fry spoke along the same line at the evening service, and we think at the close of the day many felt a deeper interest and a stronger desire to help Graceland in her labors of love and devotion to the church, by offering the means by which the young may become better fitted for the task that lies before us, solving the problems of the redeeming of Zion.

We have been favored with a number of speakers from other branches during the past month, among whom was Elder G. Scott Daniel, district president. He was with us on Thanksgiving morning for prayer service and remained until Sunday, giving us three practical and instructive sermons.

Again our hearts have been made sad by the passing of Brother Fred C. Oviatt on November 7 in an Omaha hospital, following an operation for hernia. A better neighbor

would be hard to find, and a friend to the poor and needy could always be had in Brother Oviatt.

On November 22 Sister Carrie Pitts was called home after weeks of suffering from heart trouble. She was a noble woman and a dependable worker in the Department of Women. We miss these two good people and deeply sympathize with those bereaved.

We have another cradle roll member, a son, born to Brother and Sister Fred Smith.

Kewanee District Young People's Convention

The fourth young people's convention of the Kewanee and Eastern Iowa Districts was held at Rock Island, Illinois, during the Thanksgiving vacation, Friday, Saturday, and Sunday, following the custom of the last three years. Our speakers were strangers to most of us, but when we parted we felt that wherever they may be our love and confidence follows them, for in Brother and Sister Blackmore we found wells of living water, and they leave a spirit of demonstrated consecration and active faith that shall ever glow in our memories. Brother Blackmore is pastor of the large branch at Cameron, Missouri, while Sister Blackmore has charge of all the junior activities, including junior church, of which she has made a specialty.

For some reason young people's convention always calls up a host of memories which center around Brother F. M. McDowell and Sister Blanche Edwards Mesley, for they gave us gracious and inspirational lectures during the first two years. Somehow we think of them as the Big Brother and Sister of our convention, and to them we shall always owe a debt of boundless gratitude. Now, building upon the foundation which they have laid, Brother and Sister Blackmore have added to the structure, supplying practical and tangible material with which we may construct a perfect life, and thereby contribute to the home, the community, the branch, and ultimately Zion.

The attendance was somewhat larger from the very first meeting than that we have had previously, and the crowd increased from one to the next, at last culminating on Sunday evening with the largest number that has ever been present at any district gathering held there. The class periods were exceptionally interesting and instructive, and every service was enjoyable. Meals were served in cafeteria style in the basement of the church at a reasonable price, and visitors were hospitably entertained in the homes of the Saints of both Rock Island and Moline. The weather was delightful for any gathering, and many drove long distances to attend.

Each morning at 8.30 a prayer and testimony service was held, being in charge of Brother Houghton, Brother Sackfield, and others. The themes were well chosen, and the sweet spirit of consecration prevailed. The attendance was not large until Sunday, but an enjoyable meeting does not depend upon numbers entirely.

At 11 o'clock Friday morning Sister Blackmore had charge of a class period, which brought out several noteworthy points on the purpose and theory of religion. What is religion? It is essentially a human thing. True religion is not a set of knowledges, but it is an attitude; a way of living; a way of doing things. Religion is defined as a particular way of looking at everything. To teach is to cause to know, to do, and to be. One is teaching every minute—when you are scolding a mischievous boy you are teaching him to dislike you and the lesson besides. Give him something helpful to do, and his attitude changes. In teaching, employ the hands and eyes as well as the ears, by working out stories in a sand table and having them provided with an abundance of handwork material which will emphasize the spoken story. Do not teach isolated stories—even Bible stories—but connect them with some phase of everyday life, as the idea of correct and happy companionships with the

story of Mary and Martha. A world of opportunity lies in the field of story-telling.

Saturday morning Sister Blackmore continued her theme of religious education by a logical and reasonable development of some excellent methods of teaching. "As the twig is bent, so will the tree grow," and, Sister Etzenhouser insists, a hospital down in the valley can never take the place of a good fence round the edge of the cliff. For efficient work, our church should form three concentric circles around the child; namely, the home, religious education, and social service, each in turn broadening the scope of the child and still surrounding him with a protecting arm. A child is born in an adult world, but they are not miniature men, and for this reason many things have to be adapted to their needs.

Junior church is one of the most excellent devices for effective teaching. Including ages 5 to 14, the following program has been found successful:

1. Worship, including music, call to worship, a prayer, and a response. The softest and sweetest music is indispensable in creating a quiet and listening attitude, as well as impelling reverence. The call to worship may be a song, such as "I need thee every hour," or "The Lord is in his holy temple, and all the people keep silent before him." A simple but beautiful call to worship is a tiny poem which reads:

"We fold our hands that we may be
From all our work and play set free.
We close our eyes that we may see
Nothing to keep our minds from thee.
We close our ears that we may hear
Nothing but our King most dear.
We bow our heads that He may know
We pray because we love him so."

After the prayer a lingering response is sung: "Oh, come to my heart, Lord Jesus; there is room in my heart for thee."

2. The Bible reading should be short, but always one in which the children themselves take part, alternating between boys and girls, or leader and children. This increases interest and reverence for the reading of the Bible.

3. The story or lesson chosen should be full of meaning and colorful in description, so that it may be emphasized with illustration and handwork. Colored chalk is splendid in this connection.

4. The sermon by some member of the priesthood should always be short, suitable to the occasion and capacity of the children, and if possible illustrated.

5. The story may include nursery rhymes, human interest stories, picture stories, Bible stories, and a myriad of wholesome narratives that mold the ideals and interests of children.

6. Junior church is an ideal time and place for preparation of special day programs. Beginning two months before the holidays, and weaving the numbers into the regular work of the class, it becomes a joy instead of a burden, and the presentation is natural, and void of the confusion which usually marks a hurried program.

Sister Blackmore gave a practical demonstration of junior church on Sunday morning, during the regular Sunday school hour. Although under considerable disadvantages, the ideas and suggestions which were so concretely displayed before us caused a deep appreciation for the need of junior church in every branch. In a sense it has a work peculiarly its own, and one which can be beautifully accomplished with a little preparation, much forethought, and patience.

Brother Blackmore gave a splendid lecture on "Stewardship" Friday afternoon, enlarging upon the various phases of that timely subject. "Since stewardship includes the complete development of our resources, capabilities, and opportunities, let this be the criterion for judging the problems of young folks. Being stewards over our physical powers, can we intelligently and conscientiously weaken our bodies with cigarets and dancing? Can we be extravagant in our tastes and preserve our dignity as stewards over our temporal things? Mentally, are we justified in excessive joy-riding

and reading any book of our choosing—or none at all? Spiritually, are we cultivating the attributes which build for eternity? Spirituality is not a matter of spending a lazy day on Sunday, however, for a lazy day is not a holy day; neither is an occasional gift of spectacular power (as speaking in tongues) an indication of high spirituality. Spiritual food comes as a constant stream of inspiration from heaven, and the quiet, unassuming goodness of a loving heart is the greatest evidence of divinity within. The man who spends all his time reading the Book of Doctrine and Covenants, while the weeds grow up and scatter seeds to the neighbors, is far from spiritual. The man who has no time for good music and the beautiful in art and literature is omitting a part of the development God intended for our social natures."

Brother Blackmore continued his subject of stewardship on Saturday in his characteristic manner, which sears its message deep into the souls of his listeners.

"We are all stewards, but are we faithful stewards over our physical, mental, spiritual powers, and over our opportunities for social, cultural, economic, and spiritual growth? A lot of men in this church are kicking because they find themselves back numbers, and it is a proven fact that anything we are not up on we are down on. A chronic kicker invariably kicks himself out.

"Did Jesus leave a number of writings? Did he leave the Bible? No; but men wrote of their religious experiences, and now we read them and worship the book. Jesus left men; he left an apostolic office, and men in that office spoke by inspiration to the people concerning the conditions in which they lived. Is not the spoken word from men today as valuable as from those long since dead?

"Zion will be realized only through a long process of experience. Any economic system can not be considered apart from the people who are to develop and maintain that system, and a mere change of location will not change the dispositions of our people. If God did create a Zion for us, we should not long be able to keep it perfect, for our natures must become rounded and molded into a condition that shall retain a high spiritual personality. Though we are now upon a pinnacle, tomorrow we may find ourselves again in the valley, and it is our goal to reach a condition of permanency in spiritual elevation.

"What we are now is a product of our biological heredity, the legacy of our parents, ancestors, race, and sex. Just as this is obviously true physically, it is equally true of our mental capacities. Our social heredity, government, school, etc., as well as our ever-changing environment, have a marked influence upon us in fixing our standards and ideals. In presenting the gospel to foreign peoples, it must be interpreted in terms of the nation to which it is given."

Sunday morning Brother Blackmore discussed in practical detail the "church that will save the world." That church must demonstrate the ideals of the Christian religion as well as prove that it is of divine origin. Perfect organization must express its superiority in terms of a more abundant life. Why are sixty-five per cent of our church members women, and business men are seemingly uninterested? If we make our religion so practical in everyday life, construct our business upon the ideals of Christ, and demonstrate to the world a Zion in fact, then shall we prove that it is more than a beautiful theory—it is divine.

"Sin" provided an engaging theme for an interesting discussion Saturday afternoon. Brother Blackmore drew forth a number of definitions, such as Transgression of Law; Non or wrong use of our attributes; Anything that hurts some one else; Act of wrongdoing; Anticipated transgression of moral law. One after another the weak points in each definition were discovered, for, after all, it is quite evident that each transgression of physical, mental, or moral law brings its punishment, yet in many instances the offense was entirely void of wrong intent. In fact, when we sum down a list of sins, we find that what may be sin for us is the best possible course for some one else. In that case it is quite dangerous to judge for another the sin he seems to be committing; nor should

our ideas be set and fixed. The glory of God is intelligence; there is a soul in man, and the Spirit of God giveth him understanding; therefore, when I do something against my own intelligence, then I am denying God's intelligence to me, and I am sinning against his Holy Ghost. When I sit down twelve hours on Sunday, I lose those hours of opportunity to store up treasures in heaven, and I shall forfeit the reward and suffer remorse through the eons of eternity. Hence, to me, every sin is an unpardonable sin. I may receive forgiveness, but forgiveness is a subjective thing—an attitude of forbearance and love, while pardon means a complete freedom from punishment. The prodigal son received forgiveness, but no pardon was tendered him. He must reap the fruit of his sowing, and there was no reward for wasted years of opportunity. For this reason the passive sin is far more treacherous and deadly than the active sin; for the one who commits an open transgression is conscious of deserving punishment, while he who simply sleeps upon his rights, and is lulled into lukewarm indifference, is a prey to the archenemy of our souls.

Saturday evening an unusually varied and original program was enjoyed, featuring several short comedies, songs, jokes, and embarrassing situations were provided for the credulous audience. The Lighthouse Play, and the Line of Suckers proved to be especially entertaining, while Brother Blackmore introduced some tragic songs about being "Preached to death," and the "Whippoorwill with the whooping cough." Sister Blackmore told us the long-drawn-out story of the "Three wells," which, because of its length, was not quite so highly appreciated as "That something" which we all enjoy so much on Sunday morning. Sister Blackmore has an admirable talent in story-telling which is always welcomed.

As a climax to a very delightful convention, nothing could have been more impressive and thoroughly admirable than the dramatic presentation of Elbert A. Smith's pageant play, "Remember Cumorah." With elaborate costuming and suitable settings for every scene, it was truly a creation of art and beauty that depicted the remarkable story with realistic vividness. Leslie Davis took the part of Joseph Smith, and T. R. Willets the part of the minister. Lee White impersonated Mononi, and Sister White represented the church. Elizabeth Dewrose took the combined parts of the three Nephites, and Gerald Davis, from a parchment scroll, read the history of the great events so beautifully portrayed, while the Kewanee quartet repeated the theme in words of song. From every nation came a representative, attired in native fashion and bearing the national flag, ready and eager to respond to the call of the church. Overhead upon a screen, the airplane and radio stood as eager servants for the cause, and all the forces seemed combined in consecrated willingness to serve.

With the memory of all this still fresh and vivid in our minds, we must go Zionward. We can not fail when all is waiting for our hands to complete and glorify the work so wonderfully and miraculously begun a century ago. While Zion the Beautiful beckons us, no trivial ambition can frustrate His mighty plan, for every soul must feel that burning reconsecration.

Ottumwa, Iowa

Sunday, December 4, we closed a series of meetings here which had continued for two weeks. Evangelist Ammon White was the speaker. During the week preceding the services, the pastor advertised the services in the local paper, paying for some space and using some free space, also posting notices in the store; a number of written invitations were sent out, and the Saints invited their friends. As a result a good crowd was had at the first meeting, and attendance increased. The Saints gave fine support, and we had a number of nonmembers with us. A song service preceded the preaching, also Brother White read a chapter out of the Book of Mormon. The sermons were of a fine order,

the speaker enjoying good liberty, and in his plain way presenting many truths. His explanations were easily understood, and he used a chart to make some things plainer.

One evening a troupe of Boy Scouts from one of the local churches was in attendance, also a quartet, two men and two women, from one of the downtown churches came out and sang for us. Their help was appreciated.

The meetings commenced Sunday, November 20, and three Sunday evening collections were taken to defray expenses. Members and nonmembers responded to this, all being blessed as a result of these services.

We expect very soon to baptize two persons who have attended church for some time. This series seems to have enabled them to make up their minds to take the step which will bring them into the church.

The local papers gave us some space every night, which served as good advertising. This will help us some, but would be of greater help were our church in another part of the city. We have the best thing in the world, but not the best place in which to give it to the world.

The Department of Women is busy. The members had a cooperative luncheon at the home of Sister R. E. Lewis, Thursday, December 1.

We have had some sickness in the branch. Sister C. Lewis, Sister A. Scott, and others have been ill, but are better at this time.

An Appreciation of Church Opportunity

This church plays a unique part in the life of this community. In a day when ministers are everywhere deploring the lack of church attendance, we fill our church with a record attendance. Impossible—not at all. We did it last Sunday night.

In an age when great men are said to be all mercenary, we have the opportunity of hearing, free of charge, a truly great man tell in powerful and compelling language, a philosophy of life that would make the most cynical at least agree to its logic.

At a time when the price of the most ordinary entertainment is at least a dollar, we can come here and be entertained by real artists, for nothing. We hear, Sunday after Sunday, the voice of a singer who would be paid a substantial salary to sing in any other church, who gives her service willingly and gladly, because she has an affection for this place. All she asks is the loving appreciation of her art. We hear an orchestra that, under other circumstances, could play with credit in any hotel or dance hall in this country. They could play in any theater and win applause—and for this service, they would be paid substantial salaries. But they give us this music, Sunday after Sunday, and on all special occasions *give it*—and we pay *nothing* to reimburse them for their time and talent, used for our pleasure.

We hear a choir every Sunday, led by a leader who would be a find for any other church. To get a director who has spent years learning music from the standpoint of appreciation and theory, devoted to the church and to the choir, willing to give service just for the joy of serving is indeed a rarity. I challenge anyone to find as well qualified a leader, who serves with the same devotion and the same intangible and scanty returns, in comparative obscurity, and who does it so cheerfully and so well. We pay nothing—not one cent—to show our appreciation.

And we come here and sit in a comfortable church with stained glass windows, wonderful acoustic properties, wonderful lighting, its air of spaciousness. Can you picture in your minds the ordinary church of the ordinary branch in other districts in the church? You can count almost on one hand the churches that this organization has that are really worthy of note. It is not unusual for our people to be meeting in an old store building, or a schoolhouse. And when

many branches have a church building it is of the plainest structure, put up with the primary idea of keeping expenses down. And consider what we have.

How many of you spend \$5 a year for the upkeep of this church? When the collection plate is passed you, how many of you give as generously as you would give if you knew your contributions were to be advertised from the pulpit?

We go to a theater and pay \$3 for an orchestra seat. The upper balcony sells for \$1. And yet we come to church, refuse to sit on the front seats, and think we are virtuous if we put a quarter in the collection plate.

There is an amusing story that is illustrative of this point: A ten-dollar bill was bragging to its brother, the dime, that it was some money. He said, "I can buy a pair of shoes, or a hat, and I can buy a half dozen pairs of silk socks," and so on, with a lot of variations. The poor little dime kept silent for a long time, but finally said, "Well, you have me beat on most things, but when I'm given in a church collection, I'm *some* money." Now people, we are going to make a strenuous effort during 1928 to pay off this debt.—Contributed to the editorial column of the "Walnut Park Review"; written by Agnes Adams.

Graceland Chats

Fifth Annual Football Banquet

Graceland College officially closed her 1927 football season Friday, December 2, when a three-course banquet was served in honor of her football men.

The basement of the Coliseum was given a beautiful Hawaiian setting. The program opened with Hawaiian songs. Then "The Star-Spangled Banner" was played, which brought everyone back to America once more. A few Graceland scenes ended the program.

As is the custom, three footballs that have been used in practice are voted away by the squad to three men of the team. The men receiving these trophies were, Captain Lloyd Stephens, John Topham, and Donald Jones. Leland Norris was elected by the letter men as captain for the coming year.

The toast carried out the theme of "Gridiron Memories," with Mr. Cheville as toastmaster. Craig Siegfried responded to "Huddling," and showed that huddling is the planning or the calling of the signal which directs the next play. President Briggs explained "Tackling," and stated that we must not stop tackling when the football game stops, but must tackle our obstacles all through life. Miss Lewers responded to the toast "Cheering." She brought out how cheering keeps the men fighting for the school that is behind them. Harry Slick responded to "Kicking Goal," and said that it was only possible after huddling, tackling, and cheering, or after planning, working, and boosting. Lloyd Stephens, the retiring captain, gave a short talk expressing his regret at having played his last game of football for Graceland. He also stated that football prepared a fellow to better meet and participate in the game of life.

The yell, "Go, Graceland," and the song, "Graceland for ever," gave a final impression to the football banquet, which will be an outstanding memory of our Graceland days.

HERBERT ATWOOD.

Prayer Meeting

About seven o'clock Wednesday night, many Bide-a-Wee girls gathered in one of the rooms for a little preparatory prayer meeting. We sang several songs; then we were led in prayer by Marjorie Williams. Many beautiful prayers of thankfulness were offered. After the girls had poured out their hearts in prayer, we went over to the chapel to the

large prayer meeting. Here the faculty and students had gathered, from their homes and dormitories, withstanding the storm which was raging outside. The chapel not being sufficiently heated, we decided to have our meeting in a classroom in Briggs Hall. It is simply wonderful to have so many young people together, who in the spirit of love and humility are preparing for greater service in our Father's kingdom. The meeting was opened with the hymn, "Lord, we come before thee now." Prayer was offered by our fellow student, Homer Doty. Roy Cheville made the opening remarks, telling us of a poor, rich boy's Christmas, giving us the theme, "Are we rich or are we poor in things of the Spirit?" Many beautiful thoughts were expressed. This being the last Graceland prayer meeting of the year, several resolutions were made. The meeting was such as to inspire every one of us and such as will not be forgotten. The closing prayer was given by Roy Cheville.

KATHERINE SCHAFER.

Christmas Giving

(Written for *Graceland Glimpses*, the Academy English journal.)

The world today is forgetting the grind of life and the greed for worldly goods, and has stopped to give to their loved ones and needy. Children give of their light-hearted childhood pranks. Some have not worldly goods to give, but they give kindness and love. Some give that they might receive. But that is not the spirit of Christmas. Christmas is giving the best that is within us. Many years ago a Father gave to the world a new life. This new life showed His children the true way of giving. Today is to celebrate the birth of that life given to us, that we may enjoy the true spirit of giving. Nature has always given us of her bounty and beauty. Have you really caught the "spirit of giving"? How do you give? Do you give with a spirit of love? Let us spread out our rays of service of giving as the sun. Let it spread over the universe so everybody can feel the true "spirit of giving" on this Christmas morn.

VIOLA FIRTH.

Dean Foster Lectures at Chapel

We students appreciated very much the message brought to us by Doctor John Foster, dean of men, of the Iowa State College at Ames.

Dean Foster congratulated us for our privileges to further our education. He told us that people gave money to institutions like this and many others so there would be a new group of doctors, engineers, and lawyers to fill vacant places. To carry civilization successfully on, we must have this new life added.

Doctor Foster told of his recent travels in Europe and pictured to us some of the devastated scenes that the great war had caused, where hatred had prevailed. He urged us to work to strive and to pray for world peace. His description of the rising conflict between the so-called Christian nations, which would result in another great conflict, was very vivid. The differences between the Greek and Turk are becoming very bitter. The Christian nations of the world, who should be striving for world peace, are bringing about the great conflict.

The scene that caused Dean Foster to feel saddest was when he visited the birthplace of the Prince of Peace and saw there a soldier in full armor guarding the property of several religious denominations.

We appreciate the heart to heart talk by Dean Foster. We feel that we are with him in striving, working, and praying for world peace. He spoke very highly of our standards here at Graceland and the success of many of our students who have gone on to Ames and other institutions to further

their education. We are glad to become acquainted with Dean Foster and hope he will come again.

HERMAN FULTZ.

Intersociety Debates

On Saturday, December 3, the preliminary intersociety debates were held. The Victorians debated the Niketes, and the Alpha Pi Sigmas the Kappa Deltas. The question under discussion was, "Resolved, that a Federal department of education be established, with a secretary in the President's cabinet."

The debates were very interesting. The arguments were so well presented that it was difficult to tell which was the best, but the judges decided in favor of the Victorians and Alpha Pis.

The members of the teams were:

Affirmative

Victorians	Kappa Deltas
Floy Roberson	Pearl Leise
Ann Morgan	Verna Garver
Louise Hogan	Hazel Willard

Negative

Alpha Pis	Niketes
Lena Pratt	Margery Williams
Eula Morrison	Ethelyn Hield
Marjory Gamet	Pearl Boylon

The finals will be held Saturday, December 10, in the chapel. The affirmative will be upheld by the Victorians and the negative by the Alpha Pis.

NAOMI REYNOLDS.

Council Bluffs Branch

Central Church 307 West Pierce Street
Belmont Mission Church, 1618 Avenue B
Riverside Mission Church, 3100 Avenue C

The annual district conference of Southwestern Iowa District was held in Council Bluffs from December 2 to December 4, with only a fair attendance, but with excellent results and spirit on the part of all present. The election of district officials resulted in Brethren H. H. Hand, John A. Hanson, and Daniel E. Butler occupying in the presidency; Sister Elsie Butler as secretary; T. J. Smith, treasurer; J. F. Mintun, historian, with C. W. Forney as his assistant; J. R. Epperson, district superintendent of Sunday schools; Lee Landon, district superintendent of Recreation and Expression; Sister Bessie Mattison, superintendent of Women's Department; and the sustaining of the bishop of the district.

The district expressed a willingness to cooperate with other districts in a reunion in 1928, if other districts are of like mind. But there was an expressed desire to hold a reunion somewhere next year.

Hamburg and Boomer Branches were disorganized for lack of a sufficient membership and interest to continue the organization. Brother J. F. Garver was present and rendered much assistance by counsel and preaching the word. An excellent sacrament and social service was held Sunday afternoon, at which time the Spirit was, in a peaceable and powerful way, felt by all.

A letter containing Christmas greetings, signed by about eighty names, associated with a small financial remembrance, is being sent to the foreign missionaries, Paul M. Hanson, Peter T. Anderson, and E. Y. Hunker, who are still in foreign fields in mission work, and to Nels P. Hanson, who was formerly in Denmark, and has not arrived at home yet. Three of these formerly resided in or near to Council Bluffs,

and one, E. Y. Hunker, was formerly a missionary in this district.

The services held by Brother Floyd M. McDowell, assisted by Brother John A. Gardner, from the 13th to the 20th of last month, resulted in creating a great demand on the part of some for more active service in the church work, and at the business meeting just held two were called to the office of priest, Lee Landon and Merl Spence. These brothers assisted in the efforts which resulted in these meetings being a success. Of these meetings others have written and the columns of the HERALD have given publication.

The daily newspaper of the city, *The Council Bluffs Nonpareil* was liberal with its space to us, and the conference adopted a resolution of appreciation, which was published by the paper, with a brief history of the conference.

At the annual business meeting of the branch held the 5th inst., George R. Beaty was again elected the president of the branch, with Nels Hanson and Fred Wilkinson, associates, P. H. Heuermann was again made pastor of the Riverside Group, and Clarence Bratches was chosen to have charge of the Belmont Group for the coming year. This is Brother Bratches' first responsibility of this nature.

The statistical report shows a net loss of twenty-six in the recorded membership of the branch, but we have more resident members than previously. The number transferred, which was one hundred and forty-nine, are those about whom for years the local officials have known nothing. The present recorded membership is nine hundred and forty-two, while one year ago there was nine hundred and sixty-eight. Of the present number now on the record one hundred and seventy-four are out of the city, and one hundred and fifty-one others are either out of the city or do not attend; so our contributing membership by attending the services once in a while, or those who are regular attendants and financial supporters, numbers about six hundred and seventeen. There are four hundred and eighty-one members in the three Sunday schools, and each school is growing. The Women's Department reports its members for the past year as having made 1,961 visits to the homes of Saints and others in need; distributed 1,153 pieces of literature; given 531 days' service to those who had need, and made 165 hospital visits. They have 138 on the cradle roll. There are seven chapters of Temple Builders, with eighty-four members, one Blue Bird Band, and three Oriole circles. They have contributed over four hundred dollars to the aid of the branch.

The budget for the next year is \$4,215, which we hope will pay all past indebtedness and keep up the overhead expenses of the branch.

The junior church work is reported favorably, the church school is growing, and all reports are encouraging. We learn that the entire receipts collected for the expenses of the young people's campaign for the meetings held by President McDowell were \$144.45, which will more than cover all the expenses. Of the amount of the receipts \$59.45 was raised by the young people, and turned in to the financial clerk.

Evidence is in existence that we are living in perilous times. Last night some one broke into our mission church at 1618 and stole about a ton and a half of coal. Breaking in through a window, this was left open and the water meter froze, causing quite an expense. Last winter we met some loss by some one taking fuel from the same place.

Did you ever stop to consider what would happen in this world, if we would transform all the energy used in scolding and denunciation and attempting to fix the blame for evil, into a united effort to replace it with good? If every city and town and hamlet had all the playgrounds and recreation and civic centers needed for all its population, young and old? If we had all the libraries and schools we need? If we put more thought and humanity into living and less into the mere earning of a living?—Doctor Russell H. Conwell.

Independence

Stone Church

Patriarch Ammon White spoke at the eleven o'clock hour Sunday morning concerning the helps, gifts, and blessings which are instituted in and promised to the church. He divided the ordinances of the church into two classes: The absolute, or those obligatory for the fulfillment of the law, such as baptism and the laying on of hands for ordination to office; and the optional, or those which are privileges of the Saints and obedience to which will bring blessings to those of faith, including the blessing of children and the laying on of hands for the sick.

"Thou wilt keep him in perfect peace," was sung as the morning anthem by the Stone Church choir under the direction of Paul N. Craig. Lilly Belle Allen sang the soprano solo parts. Pastor C. Ed. Miller presided over the service.

The gifts and blessings in the church are conditional, continued Elder White; they are promised to those who follow in the way of Christ and *believe*; they are effectual only through faith. The Saints should not only call for the elders, but should pray, ask forgiveness of their sins, and have faith that God will provide as is best for his children.

Religio program Sunday evening was again presented by the small girls of the Stone Church congregation. Ruth Harder sang a pleasing song, being accompanied at the piano by her sister, Joy. There was a reading by Lucille Watkins, and a well-rendered piano solo by Joy Harder.

The usual large Sunday evening crowd filled the auditorium at an early hour and seated themselves preparatory to witnessing the previously announced pre-Christmas program. A number of beautifully tinted copies of famous paintings were shown upon the screen following the brief song service, led by Elder John F. Sheehy. Paintings of madonnas, by renowned masters, scenes of Bethlehem, the visitation of the angels to the shepherds, the three wise men, the Star of Bethlehem, the babe in the manger, were explained by Pastor C. Ed. Miller who read appropriate scriptures and poetry. Song slides of Christmas hymns aided the congregation in several songs.

Then the audience was reminded that Christmas is very near and that there are missionaries in the field who will not this year be permitted the joys of home and family. The Stone Church congregation has one missionary in foreign fields, a young man staunch in the faith, eager, zealous, and happy in the glorious work—Elder E. Y. Hunker; and in order that the Stone Church might send Christmas greetings and a message of loving remembrance and cheer, thirteen young men were asked to take up a collection. About thirty-five dollars was contributed to send to "our missionary."

"The spirit of Christmas," a play in which the spirit of glad-giving enters a missionary's home, brightening up dull prospects for a happy Christmas, bringing home loved ones, cheer, and happiness, was a feature of the program. The characters were Mrs. Charles Koehler, William Gould, Ruth Holsworth, Lois Jeane Williams, Aileen Bullard, Herbert Barto, Albert Brackenbury, and Elbert Dempsey, Mrs. Dewey McNamara directed the production. The presentation was enhanced by music from a hidden quartet. This play was rewritten by Sister Mollie Davis from a play given in the East several years ago.

"The Messiah"

The tenth annual Christmas rendition of "The Messiah" will be given at the Stone Church next Sunday at 8.15 p. m., under the direction of Paul N. Craig. Mrs. George R. Cowden, soprano; Mrs. Raymond M. Havens, contralto; Edward Brackenbury, tenor; and Albert Brackenbury, bass, will be the soloists. Accompaniment will be played by Robert Miller, organist, and George Miller, pianist.

Admittance will be by complimentary ticket. These tickets are available to adults upon request at the Textile Company, 228 West Maple Avenue, or by addressing The Secretary,

"Messiah" Choir, Box 141, Independence, Missouri, and inclosing stamped, addressed envelope for return of ticket.

Laurel Club Activities for 1927

This year has been a busy twelve months for the Laurel Club. For twenty years the club has tried to work in harmony with the church officials. When they undertook the work of furnishing the kitchen and dining room of the Auditorium, they realized they had a goal toward which to work. At first the members of the organization thought and figured in terms of hundreds of dollars, but when they think of the dimensions of the kitchen, thirty-four by seventy-two feet, and the furnishings—ranges, cupboards, ice chests, working tables, storage, closets, silverware, linen, and the thousand and one things it takes to make a complete working kitchen, they find they must think in terms of thousands of dollars. But the Laurels are not thinking of faltering or turning back; they are looking forward to 1930 and further.

The activities of this body of energetic women for this year have been many. First came the ministerial banquet, served in the dining hall; the deacons' plate lunch at the Institute; young people's reception in the dining hall; fathers' and sons' banquet in the dining hall. They were requested by Hienz to superintend a demonstration banquet for the priesthood. This also took place at the dining hall. Dinners and lunches were served at the Auditorium during the week of the Harvest Home Festival. A bazaar was conducted at the Auditorium during General Conference, a fish pond on the Campus July 5, the proceeds to be used to help in the upkeep of the Campus. Bake sales and rummage sales were gratifying in results, and as the Laurels believe, helped people to help themselves. Dinner was served three days for Gleaners' Convention. Nor must the fall bazaars be forgotten. While the workers did not realize as much from the bazaars as they have some other years, they realize that they are not the only ones now holding bazaars at the dining hall. They do not wish to appear selfish and are grateful for the assistance and patronage they have received.

Two pageants, "The Restoration" and "Remember Cumorah," were financed by the Laurel Club, the White Masque Dramatic Club working with them in the presentation. Both pageants were very successful and were witnessed by large audiences. The sisters have not forgotten the generous offering contributed by the Saints following President Frederick M. Smith's appeal for their support at the time "The Restoration" was given in General Conference.

The club took a prominent part in the Independence Centennial Celebration, held in October, and its members feel that there is a bond of friendship between the club and the townspeople.

During the fall they entertained a distant member, Mrs. Mae Mather, from Los Angeles. She is in sympathy with the club in all its undertakings.

Recent Laurel Club election resulted in the reelection of the entire staff of old officers for another year. The sisters feel that they are ready to start in next year with a renewed determination.

There are many ready to assist the Laurels, who themselves have a reputation for being willing assistants. Everyone is interested in the completion of the Auditorium. Laurel Club accomplishments told in financial terms will reach about two thousand dollars, and they have achieved other ends this year, here a little and there a little, which can not be measured in dollars and cents.

Second Church

A number of our members are taking part in the special classes in religious education, held at the Library Building and at the Institute.

Afternoon prayer meeting on Sunday has been discontinued in order that all the priesthood may attend classes which are being conducted at the Institute Building. With this exception all regular meetings of Second Branch are being held with benefit accruing for those who participate.

Sacramental service Sunday, the 4th, was of very high order.

Sermons in the recent past have been delivered by Bishop B. J. Scott, Apostle J. A. Gillen, and Elders A. K. Dillee, J. M. Terry, A. W. Whiting, and Alonzo Whiting.

At the Sunday school business meeting last week, the following officers were elected: superintendent, Floyd Mortimore; assistant superintendent, Will Inman; primary department superintendent, Hulda Hansen; junior department, Vera Redfield; intermediate department, Alice Chappelow; secretary, Blanch Edmunds; treasurer, Theodore Scott; chorister, James Willoughby; pianist, Sister Floyd Mortimore.

Liberty Street

Sunday morning at eleven o'clock Liberty Street Saints met together in prayer service, Elder W. D. Tordoff being in charge of the meeting. A very spiritual hour was enjoyed.

"Stolen apples," a short play, was presented by the boys' class at the Religio hour Sunday evening.

Brother Tordoff concluded his series of meetings Sunday evening, his subject being "The ideals of the church," his text John 15: "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch can not bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." The necessity for our being loyal to Christ, to home, to church, and to our fellow men was stressed.

Miss Evelyn Shields was baptized at 2.30 Sunday afternoon by Pastor Leonard White at the Stone Church, and confirmed by Elders White and Tordoff.

Enoch Hill

Meeting for the election of Sunday school officers for 1928 convened at Enoch Hill church December 6, in charge of S. A. Thiel, superintendent of Sunday schools in Independence, and R. E. Whitsett, local superintendent. Election of officers resulted as follows: superintendent, R. E. Whitsett; assistant superintendent, D. B. Logston; secretary, Ruth Ballinger; treasurer, J. M. Quick; chorister, William Worth; pianist, May Chronister; superintendent of the primary department, Sister Charles Warren; assistant superintendent, Sister John Jones. The body decided, upon motion, to empower the superintendent and assistant superintendent of the primary department to select their own workers. Sister Clemens was chosen chairman of the Christmas program, with Sister Street and Sister Swalley as assistant program workers.

The beginners and primaries will give their Christmas program in the basement of the church during the Sunday school hour Sunday, the 18th. Sister Charles Warren, superintendent of the department, and Sister John Jones, assistant, are in charge of the exercises. Fathers, mothers, and friends of the little folks are invited to be present.

Our former pastor, Elder J. W. Brewer, preached his farewell sermon at the morning hour. For ten years Brother Brewer has been associated with the Saints of Enoch Hill and for several years has served as pastor. His labors are appreciated by the Saints, his friends and neighbors. He expressed gratitude for the cooperation which has been given him and confidence in the progress to be made by the branch. Not only did he speak words of admonition to the children and young people, but he cautioned the parents to do their duty, to teach their children the word of God—the truths of the gospel—that they shall not be held guilty of negligence in their God-given trust.

The evening's speaker came from Walnut Park District, Brother Chester Constance, who employed as his theme

"God is love." That we should show our love for God and man by bearing the fruits of love is the opinion of Brother Constance, who expressed his joy that the gospel is so plain that it may be understood by children. Before we can assist in the work of establishing Zion, we must forget self in service for others—we must truly love our fellow men and serve them even as Christ has served us.

An appropriate duet, "None of self and all of thee," was sung by Brothers Charles Warren and William Worth, jr., to conclude the service.

Spring Branch

The inclement weather of the week probably had to do with the lessening of attendance at the various services. The Religio Friday night came more nearly drawing its normal attendance than the other services, there being about sixty present. The program was furnished by local talent.

Sunday morning prayer service was in charge of Jesse Smith and W. A. McLain. The theme was "Baptism for the dead." The Holy Spirit was present in a large measure.

Elder J. M. Terry was the speaker at the eleven o'clock hour. He predicated his remarks upon the thirteenth verse of the third chapter of Saint John: "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven."

H. J. Badder occupied in the evening, taking the subject, "Our responsibility," as a basis for discussion. In the first part of his effort he departed somewhat from the prescribed custom and propounded several questions to various ones in the audience, using their answers to bring out his points. Many expressions of appreciation for his message were heard after the service.

By vote of the evening audience, it was decided to omit evening service next Sunday in deference to the Messiah Chorus at the Stone Church.

Gudgell Park

Wednesday evening, November 30, Gudgell Park held its annual business meeting and elected or reelected officers to serve with the Saints of this district during the coming year. The corps of workers selected is as follows: Pastor, P. A. Sherman; assistant pastor, John Inman; custodian, Clarence Martin; supervisor of the Department of Women, Sister Lelia Inman; Sunday school officers: Superintendent, John Inman; assistant superintendent, John Myers; secretary, Roy Sherman; treasurer, Clarence Martin; pianist, Sister Roy Sherman; chorister, Sister Esther Kemp; publicity agent, Sister Sadie Burch; librarian, Leonard Sherman. Brother Clarence Martin informed us that we still owe fifty dollars on our building and forty-one dollars on our two lots. Upon checking up our financial status, we happily found that with the aid of the Sunday school and the Department of Women we can wipe out the debt and can begin the new year with a clean slate. We are most thankful. Our Sunday school collections have been above the average.

On August 11, 1925, the women of Group 41 (Gudgell Park) organized into a working body, organization taking place at the home of Sister John Wolfe. Our object was to build up the community, to help the church in every way we could, and to be more sociable among ourselves. We have succeeded inasmuch that every woman of the group, member and nonmember, is an active member of the Department of Women. All have loyally supported the work. We have earned money by quilting and knotting comforts. Sometimes we go to the home of a sister who needs help with her sewing. These are pleasurable occasions, for we take cover dish luncheons and spend the day. Then the sister who has been helped gives us a dollar; besides we have our free will offering. Thus we increase the sum in our treasury. The department also has had several socials, all pleasant memories, and each has added to our financial accumulation. Once a chicken dinner was served, and as a result of the effort twenty-eight dollars went toward the lumber bill and the

first payment on our lots. The sisters pledged to pay for the lots, and they have not missed a payment.

Sister Roy Sherman suggested the penny-a-day system as a solution for our financial problem. Some of the members did not think much of this plan, but when Sister Nina Tucker, one of the captains, sent in twenty-one dollars and ninety cents, and Sisters John Inman and John Myers also were busy, the increasing amount of pennies looks encouraging. This seems to be a profitable plan. A bazaar and bake sale netted about thirty-three dollars.

We have visions of a beautiful big church standing in the future on the front of our lots. Our little church home is almost too small for our needs, and the congregation is growing. We thank the bishops for their advice. By God's grace and the hearty cooperation of each individual, in less than two and a half years we have a church home, and it is paid for.

Kansas City Stake

Argentine

The evening speaker for Sunday, the 4th, was Elder W. S. Brown; theme, "Christ the giver." Today, Elder Alma R. White discoursed on the peaceful mission of Christ at 11 o'clock, and at 7.45 Elder R. S. Salyards, of Independence, Missouri, preached instructively a sermon on the prophecies concerning the coming of Jesus the Christ, reading Isaiah 53d chapter as a lesson, and citing the various prophets who predicted his coming to earth and his mission to all the world.

Stake Missionary W. D. Tordoff will commence a series of special meetings on Monday night, the 12th, and continue for the remainder of the week, or longer.

Grandview

The congregation was the recipient of a dissertation by Priest E. P. Sanders November 27. Reading from the seventeenth section of Doctrine and Covenants, he explained a priest's duty. He especially stressed the importance of early home training. Dividing the church membership into the four following classes, he made some very fine points: 1; those who do things because they love the work. 2; those who do things because of duty. 3; those who do things because they are urged. 4; those who do nothing; each class requiring different labor by the priests when they visit.

Bishop F. B. Blair met with Grandview Saints Wednesday, November 30, and conducted a round table discussion on financial problems of the church. Elder Cyril E. Wight addressed them on December 4 on "false impressions."

The Gleaners Class served a rabbit supper November 29 in the church basement. The proceeds were used to complete payment on the new outdoor electrical sign.

The Women's Department held their annual bazaar and chicken dinner December 2 in a vacant business building, rent free. They cleared about \$275 for the church debt.

Union Branch

Clitherall, Minnesota

December 5.—Winter has arrived to stay, and prospects for church services are fading. The last two services in November were held at Almora and at Deer Creek, and both were enjoyable.

The correspondent wishes to acknowledge an error in the previous month's items. The statement was made that Brother Frank Tucker and family had paid one hundred dollars tithing during the year, according to the bishop's agent's report. It was Brother and Sister Abner Tucker who made the payment.

One would naturally expect November, the month of

Thanksgiving, to be a good month for tithing receipts, but it was one of the poorest. Most of the members of the branch are farmers, and the season has been rather unfavorable for agriculture.

Mount Vernon, Illinois

This beautiful fall weather finds the Saints eagerly striving to carry on the Lord's work.

November 13, Elder J. M. Henson was the speaker at eleven o'clock, using for his theme Ecclesiastes 3:14.

A Thanksgiving program was rendered November 18, the Oriole Girls and Blue Birds each giving a play. Stringed music was contributed by L. C. Moore, Frank Hargis, Sister Emma Good, and Verl Moore. The program was in charge of Sisters R. L. Fulk and Grace Burkett.

November 20 Arthur Henson was the speaker of the morning, his topic being the Building of Zion. Elder O. C. Henson spoke that evening.

Elder L. C. Moore was the Sunday morning speaker, the 27th. The majority of the Saints in the afternoon attended the funeral of Sister Bessie Wesner, at Centralia, Illinois. Sister Wesner was well known to the Saints of Southeastern Illinois District. She was loved by all, being a true Latter Day Saint. Her home when she died was in Saint Louis, but formerly she lived at Centralia. Elder John W. Rushton preached the sermon.

In the evening Elder R. L. Fulk, missionary was with us and delivered an inspiring and educational discourse.

Every Monday evening still finds us in our class study. Much interest is being manifested. We are studying, "Problems of Industrial Zion."

We are looking forward to a protracted meeting in January by Brothers R. L. Fulk and J. R. Lentell.

Elder V. D. Ruch in Des Moines District

Elder V. D. Ruch was secured by District President H. Castings to preach the home-coming sermons in six of the branches in the district. Owing to the fact that he could stay only until Christmas, some were disappointed.

Runnells was selected for the first of the series, beginning Sunday night, November 6. Attendance was fair during the week, reaching the climax on the 13th, when many of the members who are now living elsewhere returned to worship at the shrine where they first heard the gospel and where they faithfully served during long years, made pleasant by happy association in the Master's cause.

J. E. Laughlin and wife, who now live at Oskaloosa, and Brother and Sister Young were in attendance, together with Brother Castings and family, of Des Moines. The former and latter families have had an important part in the development of the work at Runnells. They were guests of honor and had charge of the Sunday services.

Brother Ruch's sermons were appropriate and helpful discourses, through which much counsel and instruction were given. His manner of delivery is pleasant, positive, and simple. Children were interested in his sermons as well as adults. On Wednesday his subject was "Norway, its customs and peoples." His word pictures of this land of the "midnight sun" and hospitable Saints made us want to know more about our brothers and sisters in that far-off land. His experiences there seemed wonderful to us.

The subject for the eleven o'clock service on Sunday was "Unanswered prayers." This sermon revealed why our prayers are often unanswered, the cause being the trial of our faith, or our not having been sufficiently humble. The principle of forgiveness was emphasized, and the Saints were admonished to exercise this virtue so that our heavenly Father would forgive us our trespasses.

The Department of Women served a splendid dinner in the basement of the church to one hundred people and more.

At two o'clock meeting was called to order by J. E. Laugh-

lin, and a spiritual prayer meeting was had. Brother Castings addressed the Saints for a short time. Elder Ruch offered the opening prayer. During the service Pastor C. B. Hartshorn and his associates, Doctor G. F. Hull and William Robinson, and wife came in; also N. V. Anderson and wife, from Des Moines. They made valuable contributions in testimony to the service, and we were cheered by their presence.

The evening service closed the series, Brother Ruch leaving immediately thereafter for his next series at Boone. He left behind a group of people who had learned to love him in his brief stay, and who are more firm in the cause of Zion as a result of his association.

After a week of splendid services at Boone, he started at Perry, then at Rhodes, where all reports are that the best meetings so far were enjoyed.

Leaving many with tear-dimmed eyes and being loath to go himself, he was taken by Brother C. M. Richeson to Newton, where he is now. He started there on Monday night, December 5, about twenty-five Saints and friends greeting him at the home of Sister Marie Ackelsen.

Brother C. E. McDonald had held meetings at the same place the week previous, to help the Saints organize for the home-coming series.

Brother Ruch has accomplished much good by his short visits, and many hope for his return at any time the Presidency and Twelve can spare him.

Saskatoon, Saskatchewan

November 28.—The Saints' church on Tuesday, November 22, was the scene of the marriage of Miss Ruth Peterson, daughter of Brother and Sister Nels J. Peterson, and Paul Schmidt, son of Brother and Sister A. Schmidt, of Floral. The ceremony took place at 4.30 o'clock, Elder C. E. Diggle officiating. Following the ceremony, Miss Lila Gendron sang "Because." In the evening a reception was held at the home of the bride's parents, and the wedding dinner was at six o'clock. The many beautiful gifts received by Brother and Sister Schmidt testified of the esteem in which they are held. The *Saskatoon Star*, which has always accorded our people every courtesy, published the announcement of the engagement and marriage the week preceding and printed a very good account of the ceremony, together with photographs of the bride and groom.

Brother and Sister Moran and sons, Clifford and Dan, recently left this branch for London, Ontario. The Saints went *en masse* to the station to say good-bye, presenting them a Community Silver berry spoon and pickle fork as an expression of brotherly and sisterly love. The intermediate class, to which both boys belonged, gave them each a well-bound volume as a remembrance.

Members of the local Department of Women have just completed a warm quilt which they intend to donate to a sister who has ten children and little time to sew. They are now busy preparing a parcel for the "Star Fund," which provides comfort and cheer for hundreds of destitute children in our province. At the same time the department is studying home management, Sister Laurel Whiting, R. N., as teacher.

The program, decoration, and buying committees for our annual concert and Christmas tree, were appointed yesterday.

As Christmas time draws near, we are planning what gifts will be most acceptable to our dear Master, for again it is his birthday and we must not forget him, whose loving sacrifice means so much to us. We lavish gifts upon each loved one in our own families upon the occasion of their birthdays. Why, then, do we forget our loving Savior who has done so much for us? Perhaps he feels as a little, faded, gentle mother we once knew, who used to bake a three-story cake for each child as well as for her husband, and always journey to town to purchase a little remembrance for each one on his birthday. But no one thought to do likewise for

her. How her gentle heart must have ached when the day came and went unnoticed! When she grew old and was an invalid, she spoke of it in her weakness one day, and only then did her loved ones realize what might have been.

About twelve years ago the writer and her husband decided to ask their friends, who had been in the habit of remembering them, to give to the cause of the Master what they might have spent on gifts for them, setting the example by so doing. It has always brought them much happiness, and, besides, what seemed at first like a sacrifice, proved instead a blessing, for the hurry and worry of Christmas were exchanged for peace and joy. They no longer have to lose sleep planning for thirty-nine different, useless gifts, nor wear out the poor overtired clerks who look upon Christmas as a nightmare.

If we would please our Savior, let us commemorate his birthday by making the children, the needy, and the sorrowing happy. Or perhaps we may share the peace and plenty of our homes on that day of all days, with some one who otherwise would not have the joy of a home Christmas.

San Diego, California

There has been much stirring up in our San Diego Branch this year, and now there seems to be a tendency among our people to slow down and take stock, to prove and digest that which we have received.

Among the newly ordained mentioned in our last letter, a young priest seventeen years old, Leland Wetherbee, has preached his first sermon, which was earnestly delivered and well received. He seems equipped in every way to be one of our strong ones when time has done its work in him. His father has filled an office of the priesthood with credit for many years. May God help these new ones to remain staunch through the trials they must meet on the way up.

Our new deacon, Marce Harder, is a man who is qualifying in a surprising manner; in fact, is even now walking ahead of his office—his first sermon proved that. His mother and father are old-time Saints. It must be a source of joy to his parents to know that he holds the honor and respect of all the Saints here, who believe he will walk in the footsteps of his father, who is one of our ordained workers in the East. "To him that hath shall be given." Deacon Harder is busy multiplying his talents, and God is bound to honor his efforts.

We have had an unusual amount of sickness, attended by high fevers and bodily distress and many calls for the elders. The Lord answered the faith of our people and the earnest prayer of our elders, and at his command the angry waters subsided with all except one little six-year-old girl, Julia Bell Thompson. She is still suffering. I wish our readers would all unite in their evening prayer and ask God's special blessing on this little girl, who earnestly maintains that she is going to develop for foreign missionary service; and who can say that she will not?

Our Sunday school superintendent, Sister Melvin, and her aged mother, while on their way to Religio last month, suffered an accident in which their car turned over. Our president, Elder A. T. Gray, reached the hospital about as quick as did the ambulance, and although no one thought the aged mother would live, they both did live, and stand as a testimony to the latter-day work.

It is an unusual thing for a patriarch to visit our branch without notice, but it happened last Sunday when Brother McDowell spent the day here and gave us a wealth of information. He handles the lights and shadows in such a way that much can be conveyed to the people without tiring them. When he had completed his sermon, all felt refreshed.

Church Physician Teel had been announced to preach for us Sunday, November 27. At the last moment he found he had a patient in the hospital that he could not leave, so arranged with Brother McDowell to fill his place, which he did with credit. In the middle of the morning service, Doc-

tor Teel reached us. In the afternoon he gave us an outline of the work of the Health Department, in which he intends to devote his valuable time as soon as he can arrange his private affairs. He also gave us much information on health. He is interesting because of the way he weaves in the gospel and Zion throughout his talk. He afterwards talked to the priesthood on the same subject. Doctor Teel will prove one of the great factors of Zion.

In our priesthood meetings we are busy studying the "Problems of Industrial Zion." I wonder if everybody knows of this wonderful little book! If every Saint would obtain a copy and read it carefully, we would hasten Zion by many years. The most interesting meetings of the week are the priesthood meetings, and this little book has a big part, with us. Our leader, Elder A. T. Gray, has become so filled with the Spirit of Zion that he is ready now to turn over his property to the cause of building a temporary settlement here if the Saints will do likewise. It's a great plan and strictly according to church laws, but to describe it would take up more space in this letter than can be allowed.

Brush Creek, Illinois

December 7.—Another month has rolled around, with our branch in the Zionie march.

The young people's prayer services are moving on to success, being held each Tuesday evening in charge of our young workers, Ancil Burroughs and Virgil Burgess.

The Department of Women holds an all-day meeting each Thursday. The place of meeting is in the dining hall. Thanksgiving Day the women set upon the tables a bounteous dinner and invited their husbands to dine with them. Several were unable to come on account of a funeral, but about fifteen partook of this splendid meal. In the afternoon the crowd numbered in the twenties.

Sunday school is progressing. Ancil Burroughs is superintendent.

We have set our Christmas offering goal at one hundred dollars, and are in hopes of soon reaching it. To date eighty-eight dollars and twenty-six cents has been paid into the treasury.

Several Saints report having completed, or nearly completed, reading the Book of Mormon.

The Temple Builders have taken up the study of mothercraft. They are now working on a Christmas star drill.

The Sunday school in cooperation with the other church divisions is planning a program for Christmas Eve.

Thursday night, December 1, the Department of Women gave a pie supper in the church. Proceeds are to be paid upon a new carpet. This event proved a success, clearance being about twenty-one dollars and fifty cents.

The Religio met Friday night, December 2, under the supervision of Assistant Superintendent Virgil Burgess. The lesson study of the Doctrine and Covenants class was splendid, the subject being the gathering to Zion. Many thoughts worth treasuring up were expressed at that session. We were pleased to have Mount Vernon represented in the class.

Again Brush Creek Saints were privileged to renew covenant with the heavenly Father in sacramental service, December 4. Everyone seemed aware of his responsibility in discharging his duty to the best of his ability.

Our church home is being remodeled on the interior. We expect to have it transformed into a more beautiful place of worship in the near future.

Most of the Saints here are planning to attend the conference at Centralia, Illinois, the 9th, 10th, and 11th. I am afraid some plans will be altered, for it is raining this morning, ruining the roads, and making it a task to reach the hard road, which is about eight miles away.

The Department of Women has ordered a book on psychology to study in class work.

FOR SUNDAY SCHOOL WORKERS

Officers' and Teachers' Meeting for December

By C. B. Woodstock

In the past year we have sought to direct the discussion of the officers' and teachers' meetings through study outlines appearing monthly in the SAINTS' HERALD. We have felt happy and blessed in the contributions and trust good has come to the cause of Sunday school effort which we love. With the birth of *The Department's Journal* in the past year and its rapid growth in popularity as well as in efficiency, it is expected that articles, outlines, and discussions appearing in the *Journal* will find extensive use in the constructive work of the officers' and teachers' meetings during the year before us. *The Department's Journal* is the official journal of the departments and should be a working guidebook, furnishing source material and inspiration for every field of religious education.

Accordingly, the following outline will conclude the present HERALD series. We are under promise, however, to keep HERALD readers informed of the progress of Sunday school and related departmental activity throughout the church by frequent contributions to HERALD pages.

Some Outstanding Principles of the Teaching Process

1. Teaching and learning are essentially two phases of a single process. On the part of the teacher, it is an effort to arouse, excite, and direct the self-activities of the pupil. On the part of the pupil, it is a definite response to the teacher's effort, in which he reproduces in his own mind the truth to be learned; he is stimulated to sense, think, discover, plan, originate in the field of his ever-broadening experience. For the purpose of directing our own endeavors as teachers, we may note the following characteristics of the teacher's effort.
2. The aim or purpose is to lead the pupil to have a new, a broader, deeper, or clearer *experience* through which he shall attain growth and power.
3. If we would teach a new truth, it must be brought to the pupil in such a way as to hold his interest until the truth can be recognized and rethought and relived by the growing mind.
4. If we would enlarge concepts, deepen sympathies, arouse and strengthen right desires, we must tactfully present the new or related material so that it has a strong claim upon the attention and interest of the pupil. Only through interested self-activity does permanent growth take place.
5. There can be effective teaching only when the class is attentive, and attention can be held only through interest. Children are always thinking in the line of their dominating interest.
6. The wide-awake teacher studies the interests of his group and is alert to seize every opportunity to adapt his subject matter and method to the existing interests, leading from trivial or common-place interests to higher and more worth-while ones.
7. Attention and interest may be gained in a variety of ways; an attractive picture, an interesting story, a teacher's winning personality, his customary resourcefulness, his sympathy with life interests of the class, novel methods and variety in class procedure.
8. All effort to command, to compel, or to buy attention are worse than fruitless. They dissipate energy, generate ill will, discount our message, and defeat our purpose.
9. The teacher must have a clear objective, a keen sense of

what he wishes to accomplish in the class hour, and a deep appreciation of its functioning value in the life of his class membership. This he must get through a fresh study of his lesson material, from its application in his own life, and from his close acquaintance with the life interests, experiences, and needs of his class.

10. The need of the pupil must always be the law of the school. To drone over certain material in the quarterly lesson, to read to the class from a quarterly or from a supposedly "interesting" book, or to wander afield in any aimless discussion, certainly is not *teaching*. The use of every moment of class time must contribute definitely to the accomplishment of general or specific aims set out for the hour.
11. Out of all good teaching the pupil is led to or through a field of valuable experiences, from which he derives new knowledges, new appreciations, new loyalties, new ideals, gains powers of self-control and ability to control forces about him.
12. Most vital in the teaching process must be the ability to give our pupil the power of self-direction, self-control, independent thought, and discovery for themselves.
13. In Sunday school teaching we wish to build up a knowledge of certain facts or principles considered basic in our religious life. However, we must not be led into the mistaken belief that mere knowledge of moral or gospel principle is a guarantee of Christian living.
14. With the *knowing* element, there must come a rich *feeling* element, or *experience*, the satisfaction of which shall serve to perpetuate the experience in habits and attitudes.
15. The final purpose of our teaching effort must culminate in furnishing the pupil with a real *motive* for the choices we wish him to be able to make in the experiences of his everyday living.
16. Religion worth while must function in every phase of one's conscious life. It is ours to so understand, live, teach, and inspire, that our pupils gain in powers of right choice because they have learned to appreciate truth, beauty, power, and purity, and they have trained themselves to be loyal to the noble ideals of a Christian life.

The above should furnish an abundance of material for thought, discussion, and verification. Let the local conditions supply the field in which the principles shall be applied. Let each teacher check up his own work in the light of conclusions which are reached.

The Reward of the Conqueror

By Mary E. Gillin

The "crown of the victor" rests today
On the brow where pain has been;
And the "smile of peace" has come to stay
On the face where care we've seen.

He is done with earth—is ready to go—
Is ready to journey along;
On the tired face shines a heavenly glow,
Does he hear their welcoming song?

For many long years he gave his best,
Though humble, he filled his sphere;
And to every soul that has stood Life's test
Heaven's Light—heaven's Peace will appear.

MISCELLANEOUS

Institute of Religious Education

Lamoni, Iowa

June 6-17, 1928

Leaders in departmental work and other students of religious education will be pleased to learn that active plans are in progress to provide for the sixth annual convention or Institute at Lamoni in the coming June. So successful have the previous gatherings been that the "June Institute" has come to be one of the fixed institutions of the church.

Each year the faculty is made up of the most able leaders in specific lines to be found in the church. The curriculum includes the subjects considered most vital to the developing program of the church. The attendance includes hundreds of young people and leaders of the young who meet for intensive training in subject matter and methods, for renewed inspiration, and for free and frank discussion of problems pertinent to the various fields of religious educational endeavor.

It is proposed that the 1928 Institute shall especially stress the subject matter, methods, and materials available, as means for the effective development of Christian character, the building of Zion in lives suited to the Master's use. The courses will be designed in related groups, so that students may choose most of their work in one or two special fields, while participating in the general inspirational and social features of the Institute.

Detailed plans will be announced as they mature.

Students of religious education will begin to plan now on attendance.

CHARLES B. WOODSTOCK,
For The Departments.

Our Departed Ones

COBLENTZ.—Emma Jones was born October 7, 1855, and departed this life November 20, 1927. July 28, 1870, she married Simon Inman, and to them were born five sons, three of whom are living; two, with their father, passed away several years ago. In May, 1883, she married Allen Coblentz, who died fifteen years ago. To them four sons and three daughters were born, all of whom live to mourn the loss of a loving mother. In her forty years of residence in or near Boyne City, Michigan, she endeared herself to the hearts of many, and beautiful tributes have been paid our departed sister. During the rearing of her large family, she was never too busy to assist a sick or sorrowing friend or neighbor. On August 21, 1927, she united with the church, which she had attended for many years, and she was a devoted member up to the hour of her death. Leaves to mourn one brother, ten children, thirty-eight grandchildren, three great-grandchildren. Funeral was held in the Saints' church at Boyne City, conducted by Elder W. E. Alldread. Interment in Maple Lawn Cemetery.

WESNER.—Clara Bessie Richards Wesner was born June 25, 1888. She married Everett M. Wesner March 24, 1907. United with the church October 2, 1910. She lived a faithful life, was always hospitable and kindly, doing her duty with generous and cheerful disposition. Many esteemed her and hold her memory in affectionate reverence. She passed away November 23, 1927, at her home in Saint Louis, after a painful illness. There mourn for her demise, besides her husband and little daughter, her father, six brothers, William, Raymond, Oliver, Amos, George, and Johnny, one sister, Mary, and many other relatives and friends. John W. Rushton, of Saint Louis, conducted the funeral service, being assisted by Charles Wesner. Interment in Centralia, Illinois.

THOMASON.—Julia Thomason was born at Bergen, Norway, April 22, 1837, and with her parents came to La Salle County, Illinois, when she was a child. There she lived many years. February 10, 1857, she married Osmond Thomason, and six children were born to them, the youngest two having preceded their mother to the other side. She entered the church June 17, 1866. For more than the past nine years she has lived with her daughter, Ellen Bertha Hayer, wife of C. F. Hayer, of Lamoni, Iowa, where on May 20, 1927, she died after a long illness. Her companion preceded her in death nine years. Sister Thomason is survived by one brother, two sisters, her four children; Franklin O., of Independence, Missouri; Henry M., Missoula, Montana; William A., Eagle Grove, Iowa, and Ellen Hayer, of Lamoni; fourteen grandchildren, and seven great-grandchildren. Funeral sermon was by Gomer R. Wells.

BLACKMORE.—Martha Isabelle Blackmore was born April 13, 1869, at Merlin, Kent County, Ontario, and was united in marriage to George L. Blackmore March 25, 1895. To this union were born three children, Joseph Oscar, Beatrice May, and Emily Anne. Sister Blackmore united with the church in June, 1895. Died Saturday, November 26, 1927, at Kansas City, Missouri. Funeral November 30. Sermon by Joseph Luff. Interment in Mound Grove Cemetery.

RADIO PROGRAMS

THE SAINTS' HERALD

The First Presidency, Editors.
Richard J. Lambert, Assistant Editor.
O. W. Parker, Business Manager.

KLDS

1110 Kilocycles—270.1 Meters

Programs for Week Beginning Sunday, December 18, 1927

SUNDAY, December 18

- 8.30 a. m., Children's program arranged by Mrs. Bertha Burgess.
- 9.00 to 9.30 a. m., Bible Study conducted by Ralph W. Farrell.
- 11.00 to 12 noon, Stone Church service; Stone Church choir; Robert Miller, organist; sermon.
- 3.00 to 4.00 p. m., K L D S Radio Church conducted by Reverend Denison, International Bible Students Association.
- 6.00 to 7.00 p. m., Radio Vesper; music arranged by Nina Grenawalt Smith, soprano; sermonet.
- 8.00 to 10.00 p. m., Tenth annual rendition of Handel's "Messiah," by the Messiah chorus of two hundred voices, under the direction of Paul N. Craig; soloists, Mrs. George Cowden, soprano; Mrs. R. M. Havens, contralto; Edward Brackenbury, tenor; Albert Brackenbury, bass. Robert Miller, organist; George Miller, pianist.

TUESDAY, December 20

- 6.30 to 7.00 a. m., Morning devotional service; music arranged by Bernice Griffith.
- 7.00 to 7.30 a. m., Table Talk by the K L D S Radio Pastor, Ralph W. Farrell.
- 6.45 to 7.00 p. m., Children's features by Cousin Hazel.
- 7.30 to 8.00 p. m., Independence Chamber of Commerce Men's Glee Club, under the direction of J. M. Sexton.
- 8.00 to 9.00 p. m., Studio program arranged by Lois Swaney, soprano.

THURSDAY, December 22

- 6.45 to 7.00 p. m., Cousin Hazel's children's stories.
- 8.00 to 9.00 p. m., Studio program arranged by Mrs. H. Lewis Hess, contralto.

FRIDAY, December 23

- 6.30 to 7.00 a. m., Morning Devotional service conducted by the K L D S Radio Pastor, Ralph W. Farrell; music arranged by George D. Gates.
- 7.00 to 7.30 a. m., Uncle John's children's features.

SATURDAY, December 24

- 8.00 to 9.00 p. m., Special Christmas studio program.

K M B C

(Midland Broadcast Central—Kansas City)

1110 Kilocycles—270.1 Meters

Programs for Week Beginning Sunday, December 18, 1927

SUNDAY, December 18

- 7.00 to 7.10 p. m., *Journal-Post*: news and coming events.

MONDAY, December 19

- 9.00 to 9.55 a. m., Columbia Record Hour.
- 9.55 to 10.00 a. m., Live stock market reports.
- 12 noon to 12.10 p. m., *Journal-Post*: weather, markets, news.
- 12.10 to 12.15 p. m., Live stock market reports.
- 12.15 to 12.20 p. m., Poultry talk.
- 12.20 to 12.30 p. m., U. S. Dept. Agriculture feature.
- 12.30 to 1.00 p. m., Job Negiem, Arabian Tenor; Andrew Norman, harmonist; George Miller, accompanist.
- 4.00 to 4.10 p. m., *Journal-Post*: Wall Street closing, news, sports.
- 7.00 to 7.10 p. m., *Journal-Post*: weather, market summary, news, sports.
- 7.10 to 7.30 p. m., *Journal-Post*: farmers' feature.
- 9.00 to 10.00 p. m., Musical program.
- 10.30 to 11.30 p. m., Coon-Sanders nighthawk orchestra from El Torreon.

TUESDAY, December 20

- 9.00 to 9.55 a. m., Columbia Record Hour.
- 9.55 to 10.00 a. m., Live stock market reports.
- 12 noon to 12.10 p. m., *Journal-Post*: weather, markets, news.
- 12.10 to 12.15 p. m., Poultry talk.
- 12.20 to 12.30 p. m., U. S. Dept. Agriculture feature.
- 12.30 to 1.00 p. m., Trio.
- 4.00 to 4.10 p. m., *Journal-Post*: Wall Street closing, news, sports.
- 4.10 to 5.00 p. m., Matinee program, Mrs. F. Jones, mezzo-soprano and pianist, and assisting artists.
- 7.00 to 7.10 p. m., *Journal-Post*: weather, market summary, news, sports.
- 7.10 to 7.30 p. m., *Journal-Post*: Walt Filkin.
- 9.00 to 10.00 p. m., K M B C String Trio assisted by Walton Lockman.
- 10.30 to 11.30 p. m., Coon-Sanders nighthawk orchestra from El Torreon.

WEDNESDAY, December 21

- 9.00 to 9.55 a. m., Columbia Record Hour.
- 9.55 to 10.00 a. m., Live stock market reports.
- 12 noon to 12.10 p. m., *Journal-Post*: weather, markets, news.

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- 12.10 to 12:15 p. m., Live stock market reports.
- 12.15 to 12.20 p. m., Poultry talk.
- 12.20 to 12.30 p. m., Educational talk.
- 12.30 to 1.00 p. m., Music.
- 4.00 to 4.10 p. m., *Journal-Post*: Wall Street closing, news, sports.
- 7.00 to 7.10 p. m., *Journal-Post*: weather, market summary, news, sports.
- 7.10 to 7.30 p. m., *Journal-Post*: The Movie Man.
- 10.30 to 11.30 p. m., Coon-Sanders nighthawk orchestra from El Torreon.

THURSDAY, December 22

- 9.00 to 9.55 a. m., Columbia Record Hour.
- 9.55 to 10.00 a. m., Live stock market reports.
- 12 noon to 12.10 p. m., *Journal-Post*: weather, markets, news.
- 12.10 to 12.15 p. m., Live stock market reports.
- 12.15 to 12.20 p. m., Poultry talk.
- 12.20 to 12.30 p. m., Educational talk.
- 12.30 to 1.00 p. m., K M B C String Trio.
- 4.00 to 4.10 p. m., *Journal-Post*: Wall Street closing, news, sports.
- 4.10 to 5.00 p. m., Matinee program arranged by Gertrude Shields Campbell, contralto.
- 7.00 to 7.10 p. m., *Journal-Post*: weather, market summary, news, sports.
- 7.10 to 7.30 p. m., *Journal-Post*: Poor Pa feature.
- 7.30 to 7.35 p. m., Voice talk by Jessie Wilson Towner.
- 7.35 to 7.45 p. m., Health Talk, Doctor Joseph T. Brennan.
- 9.00 to 10.00 p. m., Studio program.
- 10.30 to 11.30 p. m., Coon-Sanders nighthawk orchestra from El Torreon.

FRIDAY, December 23

- 9.00 to 9.55 a. m., Columbia Record Hour.
- 9.55 to 10.00 a. m., Live stock market reports.
- 12 noon to 12.10 p. m., *Journal-Post*: weather, markets, news.
- 12.10 to 12.15 p. m., Live stock market reports.
- 12.15 to 12.20 p. m., Poultry talk.
- 12.20 to 12.30 p. m., Educational talk.
- 12.30 to 1.00 p. m., Job Negiem, Arabian Tenor.
- 4.00 to 4.10 p. m., *Journal-Post*: Wall Street closing, news, sports.
- 7.00 to 7.10 p. m., *Journal-Post*: weather, market summary, news, sports.
- 7.10 to 7.30 p. m., *Journal-Post*: The Editors' Forum.
- 9.00 to 10.00 p. m., K M B C String Trio assisted by Lois Swaney, soprano.
- 10.30 to 11.30 p. m., Coon-Sanders nighthawk orchestra from El Torreon.

SATURDAY, December 24

- 9.00 to 9.55 a. m., Columbia Record Hour.
- 9.55 to 10.00 a. m., Live stock market reports.
- 12 noon to 12.10 p. m., *Journal-Post*: weather, markets, news.
- 12.10 to 12.15 p. m., Live stock market reports.
- 12.15 to 12.20 p. m., Poultry talk.
- 12.20 to 12.30 p. m., Educational talk.
- 12.30 to 1.00 p. m., Walton Lockman, K M B C popular songster.
- 4.00 to 4.10 p. m., *Journal-Post*: Wall Street closing, news, sports.
- 7.00 to 7.10 p. m., *Journal-Post*: weather, market summary, news.
- 7.10 to 7.30 p. m., *Journal-Post*: sports summary.
- 9.00 to 10.00 p. m., "Buddy and Ruddy" the K M B C Sleepytime Pals, assisted by Rastus.
- 10.30 to 11.30 p. m., Coon-Sanders nighthawk orchestra from El Torreon.

A "FARE-WELL" MESSAGE TO ALL L. D. S.

For years we have been "ding-donging" on the blessings (and the warnings) of the Word of Wisdom! But "Who hath believed our report?" Are you entertaining DESTROYING ANGELS unawares? Would you supplant them with means to the "More Abundant Life"? May we help you fare well with "WORD OF WISDOM" Proved; "FOOD AND HEALTH"; "LENGTHENED LIFE"; "PARADISE TO MILLENNIUM"; "BOOK OF MORMON," Miniature. All 5 prepaid50c
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 D. R. CARMICHAEL, *Vice President.*
 MRS. MARIAN CAMPBELL, *Assistant Cashier.*
 C. R. SMITH, *Director.*
 A. CARMICHAEL, *Director.*

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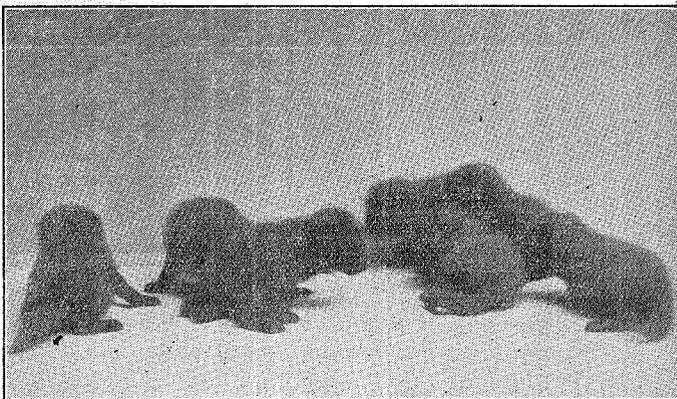
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Quiet dignity—two words which describe most fittingly our part in doing what we can to lessen the sorrow of the bereaved.

Conducting the modern funeral has made quiet dignity the outstanding characteristic of our service.

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 Phone Indep. 36 Private Sedan Ambulance



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Little blue fox babies about three weeks old, from the Alaska strain that are raised by the Shiawasee fox farms. Where we purchased our blue foxes, the above is an average litter, so one can very easily see why dollars in foxes soon grow into more dollars.

We have purchased 10 pairs for our company, and in the next few months they will produce. Do you want to participate in an industry of this kind—one that the multiplication table of nature gives you the increase? Our Silver Foxes are coming along with their increase; and as we have always talked about the Silvers the most, we are giving the Blues the first mention this time.

With the ladies of our country wearing \$500,000,000—one half billion—in furs annually and the United States only producing \$70,000,000 in furs, we are doing all we can to get into the industry and get our share. Silver Black Fox pelts advanced 20% in the last few months, and Blue Fox pelts advanced 10%.

Why you should put money in FOXES

You should see the mail that comes to our desk from some of the largest fur companies on earth asking us, "How many pelts will you have this season?" telling us to ship what we have express collect, or they will send their representative to our ranch who will purchase them there. Why?? ? Because the demand is greater than the supply, and those who can afford fine furs are increasing faster than you can increase the furs; foxes produce once a year. A quotation from C. M. Lampson, of Messrs. C. M. Lampson & Company, London, England, largest furriers in the world, recently made this statement: "If every Silver Fox in captivity were killed at the time the fur is prime, any city the size of New York would absorb the entire output within six weeks."

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Unpolished Rice, 5 lbs.	.55
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100% Pure Rye Flour, 10 lbs	.70
G. L. Barley Coffee, 1 lb.	.20

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Good Luck Milling Company
 Independence, Mo.

Happiness

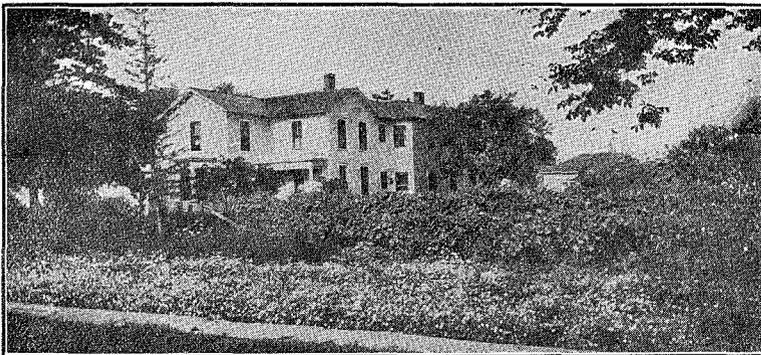
"Happiness," says Beecher, "is not the end of life; character is."

Good character, of course, he means. As good character is formed, and the closer we in character building approach the perfect one, will not happiness abound to an increasing degree? Happiness, while not the end of life, may well be considered as one of the rewards or fruits of virtue. And so, after all, happiness is worth a mighty effort to attain.

F. M. S.

Another Dormitory Burns

For the second time within the year 1927, a dormitory used by Graceland College students has



"The Gables," destroyed by fire December 17, the second dormitory of Graceland lost by fire within one year.

burned to the ground, and the work of the college is made just a little more difficult.

On January 2 the dormitory which had been used by the girls for a number of years, erected on the campus as a result of the splendid efforts of Graceland College Patronesses, was burned while the girls were at church, more than a mile distant. While no lives were lost or even endangered, the loss to the college and to the girls was considerable. There was no interruption of school work or the school life of any girl because of the fire, friends rising in Lamoni and elsewhere who made it possible to continue by providing both clothing and quarters.

In the forenoon of December 17, just as many students had left and were leaving for their homes, to spend the Christmas vacation, another building, known as "The Gables," was burned to the ground. The Gables was occupied by Graceland boy students as a dormitory. The fire opened in a shed just west of the main building, which acted as a torch and set the main building in flames. A strong west wind made the fire swift and certain. Origin of the fire is not known. About eleven o'clock in the morning the fire was discovered, but before the fire company

could reach the scene the main building was ablaze and the firemen could not check the progress of the fire, the building being completely destroyed, though most of the goods of the students and most of the furniture was taken from the building and saved.

Dean Lonzo Jones and his family were in charge of the building and living there. Their goods were saved from damage.

The Gables was built by Elijah Banta sometime in the eighties of the nineteenth century and was occupied by Brother Banta and his family for many years. When the Department of Women succeeded in causing a home for children to be opened by the church, this large and well-built frame house and twenty acres of good land were purchased and made the Children's Home until the institution was closed by order of the General Conference of the church in 1926. During the fall, and just preceding the opening of Graceland College for the school year, it was transformed into a dormitory for boys, and twenty of these made it their home and are now under the necessity of finding new quarters. Only six of these were in Lamoni at the time of the fire. We feel sure the splendid Lamoni community and the college authorities will be able to arrange for them in such a manner as to guarantee no interruption of their school work. Those in Lamoni are now quartered in Herald Hall, another dormitory.

Lamoni loses one of her fine old places, the college loses accommodation for her students and buildings which likely should be valued at \$12,000 to \$15,000, insured for as high valuation as the insurance companies would approve, about \$7,000.



"The Gables," formerly Children's Home, occupied as men's dormitory, Graceland College.

This loss of room for students, in addition to the loss of Patroness Hall in January, leaves a crying need. It may be possible to get along without supplying a new building for a while, but we do so at the expense of the school, I believe. R. J. L.

Pen-Point Pick-Ups

Some one has said, "Every rose has its thorn." This is true because it is a rose, with fragrance rich and beauty rare; therefore, pluck it not carelessly; pluck it ruthlessly, the thorn is quick to warn. Every achievement worth while has its height beyond the ordinary.

Every success, no matter what or where, is attained through sacrifice and consecration. These two factors at least are basic to every achievement.

On November 9 there appeared in the *Outlook* an article from the pen of Edna Saint Vincent Millay, under the caption of "Fear," which for its irony has not, in my opinion, been equaled in many years.

In the article the writer reviewed the action of the State of Massachusetts relative to the conviction and execution of two, whom she would not name, and who, according to the evidence, had been found guilty of a grave crime against the State.

In the discussion of the case, she adroitly withheld her conclusions as to the justice of the charge under which they were condemned to die. However, her implications were, or at least she presented her observations in such language that those who read would be justified in the inference that, through fear, justice failed to obtain.

I was, and am, interested in some of her observations relative to the element of fear. Aside from the subject under which she wrote, some of her criticisms were worth while.

There is no question in my mind but that the element of fear plays an important role in the great drama of life. Fear is a close relative to doubt, which, in turn, begets jealousy and hatred. This being true, it becomes at once an enemy to the higher aspirations of life physically, spiritually, and, in fact, in any realm where nobler and holier impulses might tend.

It is true that, through fear, justice is often defeated; well-organized plans miscarry; rulers are deposed, and lofty ambitions mortally wounded on a field once glorious with hope.

Fear, or the lack of courage, has destroyed homes and reduced to a hovel, scattering the inmates of what might have been a loving household, dwelling within a palace.

Fear disqualifies the individual from reaching heights where power magnificent prevails, and where, through splendid influences, others might be encouraged.

Fear and cowardice encourage deceit and lying, which, in many instances, are made to do service

as substitutes for courage and straightforwardness.

Fear has no place in God's divine plan; courageous men were chosen in times past to carry out his great purposes among men, as reflected through Moses, Joshua, and Paul. The Master had but little use for fearful men. "I was afraid," said the one to whom the householder had given the one talent. Putting it in the vernacular, it would be: "I was told that you were indeed a hard taskmaster, requiring that I should go forward fearlessly and enlarge upon my stewardship. I might fail in the venture, hence lose that which was intrusted to me. So in order to be safe, I went and hid the thing in the earth; but here it is, just as it was received, for I was afraid."

Yes, fear is the enemy to progress; it is the weight which binds us to the sordid conditions of worldly offerings. It is the factor responsible for our tardiness in making the individual contribution to the forces designed in the sacred heritage of stewardship, which is to bring about Zion. It must be true that fear has no place in God's economy.

That which is representative of our heavenly Father is this: Love casteth out all fear; it requires faith and courage to demonstrate the love of God—a love expressed through service. We can not conceive of love undemonstrated. We serve courageously the thing or cause we love. How we admire Colonel Lindbergh for his fearlessness in going forth to battle against the physical elements! How we cheer the brave soldier as he goes forth to battle for his home and liberty! Yes, he is a hero!

Equally great are the brave men and women who go forth armored and equipped in battle for the cause of Christ and humanity; to battle against poverty and sin in all their forms. In the field of physical combat the brave soldiers may die; in the cause of Christ and humanity the real soldier must die to selfishness and lust, if we can rely upon Paul. "Yet to die is gain," says the Apostle of old; die to lawlessness and rise to gloriousness. One must be great to die for any cause.

The church today is calling for each and all to enlist as "soldiers of the Cross." God is calling for Zion.

PEN POINT.

Corrections in Holloway-Wheaton Debate

In *HERALD* of December 7, page 1439, from *Evening and Morning Star*, 1: 16, it reads, "We believe they are now *complete*, if not in every word, at least in principle." It should read "*correct*" instead of *complete*. Page 1440, Apostle John E. Page's ordination is stated as taking place in 1835. It should be 1838.

J. F. CURTIS.

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

Civilized Nations in Bible Days

BY BISHOP A. B. PHILLIPS

It has been supposed, and many still hold the notion, that the intelligence evidenced in the writings of some of the biblical authors was comparable to an oasis in the desert, or to knowledge amid people of rude savagery. It is true that uncivilized and barbarous peoples were to be found in those days, but so may they be found today.

On the other hand, the fact that such a great statesman as Moses received his education from the Egyptians is significant of the civilization maintained there. From the Bible writers we may learn many things significant of the advancement of various other nations also, but our study may be greatly assisted by what modern research has revealed. Much may be gathered from a comparison of the works which they left behind them, and the pronounced traits and influence of each nation with respect to others may be quite clearly seen by this means.

It is from the studies mentioned that we learn of the astonishing advancement made by some of the ancient nations in the arts and sciences, clearly showing us that a high order of civilization extended far beyond the times of ancient history, and was in fact far advanced when written history begins. Small as the known world may have been to these ancients, as compared with ours, it was teeming with intelligently directed life expressed in numerous activities indicating culture and refinement, virile power, and great and far-planned purposes.

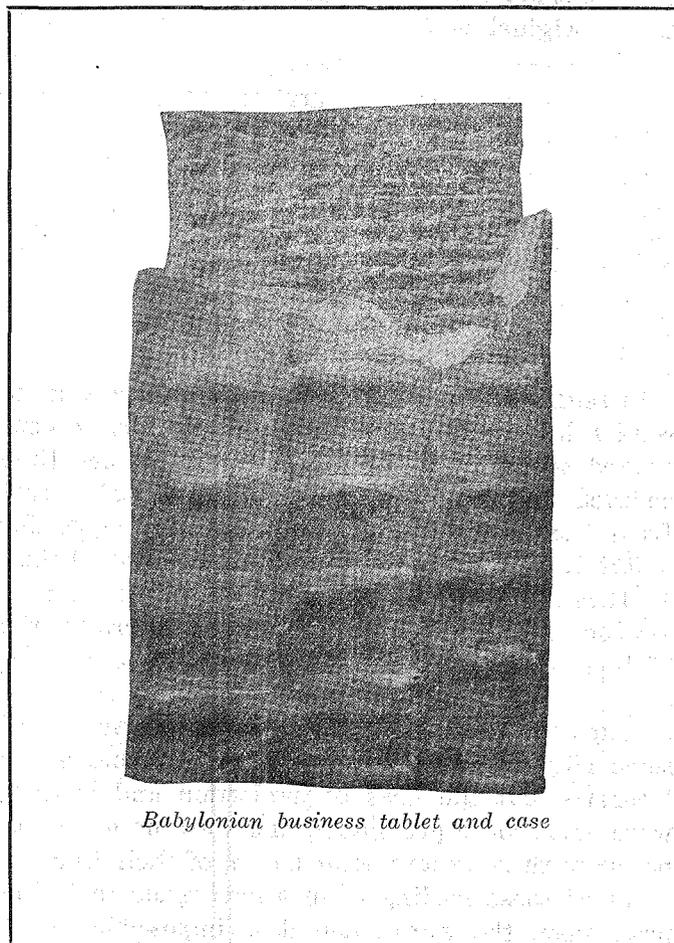
Of the nations which have left evidence of civilization in a marked degree in the more remote periods, the Egyptians, Babylonians, Assyrians, and Greeks are prominent. In a somewhat later period we find the remains of the Romans, Phœnicians, Cretans, Elamites, Dravidians, Persians, Syrians, and others, showing a high degree of development in many respects. The modern student of art and sociology finds much in the remains of these peoples which is of remarkable interest.

Ancient Art and Industry

The notable advancement reached by ancient nations of Bible lands is strongly indicated by the character of their diversified activities. They included the art of writing, engraving, carving, architecture, masonry, shipbuilding, agriculture, astron-

omy, baking, painting, medicine, music, and musical instruments. They were remarkably proficient in metal, glass, wood, stone, and leather work, and in brick and pottery making. It is not strange that nations having developed certain of these advantages should exert a wide influence upon neighboring nations. It thus happened that at times the Hebrews learned many things from the peoples with whom they had political, business, or other relations.

Certain principles of law and business traceable to ancient times include some of particular interest held by the Babylonians. Because of the magnificent libraries which they possessed, these principles could be taught and observed quite generally. Evidence of this has been found in various places. In a single room at Telloh, the ancient Lagash of Sumerian civilization, more than thirty thousand inscribed tablets were found some years ago by Sarzec. Many of the tablets contained business con-



Babylonian business tablet and case

tracts, some of which were written about 2500 B. C., but make interesting reading today. Many libraries existed, including a voluminous religious literature that evidently was largely legendary.

The Babylonian code known as the Code of Hammurabi was found on a pillar by de Morgan in 1901

at Susa, the Shushan of the Bible, having been taken there by an ancient Elamite invader of Babylonia. Some of the laws of this code are remarkably like those of the Mosaic Code, the Ten Commandments. It has been suggested that the Babylonians may have received them in part from the Sumerians, who are thought to have been descendants of Shem, the son of Noah. In this case the laws given by God to Noah and his sons may have included some as given afterward through Moses.

We thus may note a close connection between certain features of ancient Babylonian law and more or less similar ones administered in the Hebrew nation from the time of Moses. If the Babylonians derived some of their laws from descendants of Shem, it is not hard to understand how these laws may have suffered change from time to time. As represented by Moses, therefore, they would not be identical with those of the Babylonians, even if we may conclude that both codes are traceable to God as the original source.

Of astronomy the Hebrews are believed to have known but little, though Abraham had a degree of familiarity with it, perhaps having learned to some extent from the Chaldeans who, in turn, appear to have come from Babylonia in the time of the Sumerian civilization. The Chaldeans are mentioned in various books of the Bible at different periods, including the time of Job (1:17). It seems that Job knew something about astronomical matters, as did David and a few other biblical writers.

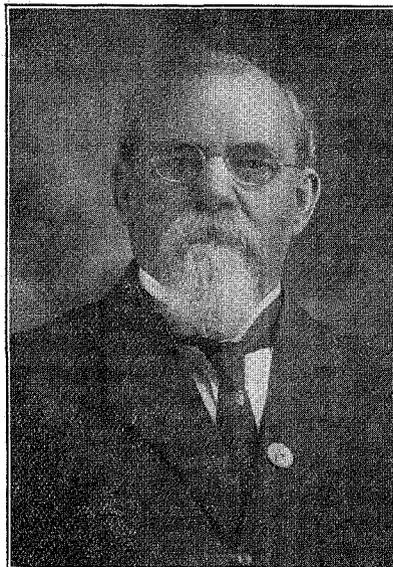
In regard to chemistry and medicine, many ideas were held by the ancients that would not be considered scientific in our time. It was at one time believed that ancient alchemists could make gold from the baser metals, and papyrus recipes for imitating gold have been found in a tomb at Thebes. To Hermes, the god of Egypt, was ascribed the invention of the arts and sciences. Hippocrates, the "father of medicine," wrote books on the subject, and among the Greeks the science was considered of importance. In the Bible we have evidence of some slight knowledge of the subject among the Hebrews, but the laws of sanitation and hygiene were much more prominent, and were no doubt superior to those of any other nation of their time.

All of these leading civilizations made their impress upon the world, and it is impossible to accurately estimate the benefits that have been in various ways passed down to our own age. Without the benefits of the past upon which to build, it seems certain that we should not have reached our present advancement, and could not therefore enjoy many things of common use which were thus made possible for us.

Gomer Thomas Griffiths: An Autobiography—8

CHAPTER 16

Some Promises of the Lord Fulfilled



GOMER T. GRIFFITHS

In the spring of 1885 I attended the General Conference at Independence, Missouri, which was held in the brick church in the eastern part of the town, the evening preaching services being held in the courthouse on the square. I had not planned to attend this conference, for I felt I could not afford the expense. But one evening dur-

ing our family prayer the Lord directed me to attend the conference and he would see to it that I received sufficient means to cover all expenses.

I had been invited by Sister Wilcox, of New Philadelphia, Ohio, to come there to preach, and as this was on the way to Independence, I decided to stop en route. While on my way to the train, Brother Ullom met me and handed me a ten-dollar bill. I preached in New Philadelphia for a week or more. At the close of the last service a man arose in the audience and asked if I had any objections to their taking up a collection for me. There being no objections, ten dollars was raised.

Continuing on my journey, I stopped at Sandwich, Illinois, where I was again presented with some money, a brother slipping a bill into my overcoat pocket just as I was about to board the train. My next stop was at Bevier, Missouri. At the close of the service on Sunday, a Sister Davis invited me to her home the following day for dinner, insisting that I be there, as she had something for me. Upon arrival at her home she went to a bureau drawer, and taking out a five-dollar bill, handed it to me and informed me that she had been commanded three weeks before, by the Lord, to put that amount away for me; that I was on my way to Independence and needed the money. In every place I stopped I was given money, until by the time I reached by destination I had sufficient funds to meet all expenses and also return to Brother Ullom his ten dollars, with something left.

Just before leaving this conference for home, the late Joseph Smith, under the influence of the Spirit, informed me that I had been solicited by certain ones to identify myself with a secret society and that upon my return home they would continue to urge me to join them, but that I was to have nothing to do with their organization. The president of the Wheeling Branch at that time was one of the leading officials in a popular secret society, and had been urging me to permit him to present my name for membership. Brother Joseph was not acquainted with this fact, as I had never spoken to anyone about the matter. I acted upon the advice given me, and upon my return home, when again approached on the subject, I declined and gave my reasons therefor: I belonged to one society, the true Church of Jesus Christ of Latter Day Saints, and that was sufficient for me. Jesus Christ did not become affiliated with any of these worldly things, and such societies existed in his day, too.

My mission again being in Ohio, the Virginias, and western Pennsylvania, I returned to New Philadelphia and delivered a series of sermons in a large school building, baptized quite a number of people, and organized a branch. I met with considerable opposition, but the Lord stood by me. We erected a church building, and the branch prospered; is still in existence, and in a very good condition.

In the fall of 1885 Apostle Josiah Ells came to Wheeling to accompany me to a four-day meeting at the Nauvoo Branch. A few nights previous I had dreamed that he came from Pittsburgh to my home, took sick, and died there. Upon his arrival he seemed in the best of health; some one had presented him with a new silk hat, and he made a fine appearance. He was always good-natured and one of the finest men in the world with whom to be associated. I told him of my dream and jokingly informed him that I did not want him to fulfill the same, to which he replied smilingly that he was ready to go any time.

The evening of his arrival I had a double wedding ceremony to perform; he offered the opening prayer, and I completed the service. The next day we took our departure for the special meetings. Sunday afternoon we had a wonderful social service, in which the Spirit of God was manifested through the gifts of the gospel. Brother Ells was spoken to in prophecy and told that the hour of his departure had come. The Lord complimented him on the service he had rendered and said that he was going to take him unto himself soon.

That night Brother Ells was taken to the home of Brother Wayte to spend the night, while I was sent to the home of another brother. Early Monday morn-

ing a messenger came for me, requesting that I come to Brother Ells at once, as he was very sick. I went and found him in a serious condition. He requested that I have the Saints gather in and conduct a prayer meeting in his behalf, at the close of which he informed me that he felt much better and that he wanted me to take him to my home, some twenty miles away, calling attention to my dream and saying that he wanted to die in my home. I brought a carriage, took him to the train, and we were soon at my home. He was so much improved after we arrived there that after supper he took a short walk up and down the street. But the next morning he was sick again and continued to grow gradually worse until he passed away at the end of six weeks.

During the early part of his sickness, Brother Ells told me that he had requested the Lord that he might be conscious at the time his spirit went out of his body, and that the Lord had told him his desire should be granted. He wanted me to watch and see if the promise were verified.

We had one of the best doctors in the city attending him, but he informed the doctor on his first visit that it was useless to continue to come, as he was sick unto death. Brother Ells, being a physician, was able to diagnose his own case. Just before leaving, the doctor informed me that he liked the old man and that he intended to continue coming every day, and that it would not cost anyone a penny. He kept his word. The doctor claimed to be an infidel, but Brother Ells would engage him in conversation and preached many sermons to him; told him all about the gospel, where the spirit went after death, the first resurrection, and the millennial reign.

On October 19 he was gradually growing weaker, and we were momentarily watching for his passing. I was sitting on the bed fanning him while his son held his wrist, watching his pulse. We supposed he was virtually gone. The doctor came to the bedside just at this time and remarked to me, "He is gone, isn't he?" to which Brother Ells answered in a weak but distinct voice, "Doctor, I am dying, but all is well." The doctor whirled right around and left the room, very much affected. Then Brother Ells spoke to his son and said, "My pulse has about stopped beating"; to which the son replied, "Yes, father." He then said, "Good-bye." I noticed that his eyes were now set, but he tried to turn his face toward me, and as he did so he raised his finger up before his face and pointed upward to show me that he was going, and immediately his spirit had taken its departure. We prepared him for burial, at which time the doctor remarked that he had seen a great many people die, but that Brother Ells was the first

Christian he had seen pass away. He further said, "Wasn't it wonderful that he could say when he was dying, 'All is well'?" The doctor had evidently been much impressed by his talks with Brother Ells, for shortly thereafter he became a member of the Methodist Church.

Brother Ells had arranged all the details pertaining to his funeral, such as pallbearers, text, subject, and the preacher, the last being myself. A great and a good man had been taken to his eternal reward. Had he lived until the fourth day of the following March he would have been eighty years old.

Some little time before Brother Ells died, he related to me his experience with the church in Nauvoo, Illinois. He stated that he lived next door to Joseph Smith the Martyr, in Nauvoo; that the families were on intimate terms, he being a very good friend of Joseph, and his wife being a very good friend of Emma Smith, and that they were in and out of each other's homes practically every day. He said it would have been utterly impossible for Joseph Smith to have had more than one wife and he and his wife not be acquainted with the fact. He said that on the day Joseph was summoned to Carthage to answer to the charge of having destroyed the printing press of the *Expositor*, he had accompanied Joseph and Hyrum, John Taylor, and Wilford Woodruff on the journey. After traveling for some distance, they all stopped at a well to refresh themselves and horses with drinking water, after which they rested by the well, when Joseph spoke to Hyrum and said, "You go back to Nauvoo and look after the women and the children and the church, for I have to die. I have to lay my head down on the sod, as they will not be satisfied until they shed my blood; but you do not have to die." He continued to urge Hyrum to return to Nauvoo, but Hyrum said, "No; I shall not go back. Where you go I go; if they kill you they will have to kill me, too." Brother Ells continued no farther with them, but returned to Nauvoo with some of the horses, while the rest continued their journey to Carthage. It was not long until the news came that Joseph and Hyrum had been killed and that John Taylor had been shot.

Not long after the death of Brother Ells, my wife and baby departed for Pittsfield, Massachusetts, to live through the fall and winter with her parents. I accompanied her as far as Cleveland, Ohio, then went on to Kirtland, where I spent Thanksgiving Day with the family of E. L. Kelley. From here I went to Conneautville, Pennsylvania, where I preached a series of sermons, baptized several, and organized a branch: was kept very busy until the General Conference.

On March 29, 1886, our second boy, David Welcome, was born in Pittsfield, Massachusetts.

CHAPTER 17

Called to the Apostleship

General Conference convened at Lamoni, Iowa, April 6, 1886, at which time Jason W. Briggs and Zenos H. Gurley, with their families, requested that they be permitted to withdraw from the church, which request was granted. They and some of the other prominent men of the church could not agree on some matters in regard to the Zionic problem. The latter brother had been released from the Quorum of Twelve a short time before, but at a fall conference at Gallands Grove he had come before the conference and made a statement in which he promised to magnify his calling and was reinstated, at his request, to the apostleship. But it appeared that he could not adjust himself to the demands made upon him from the church, hence the withdrawal.

The General Conference at this time passed a resolution stipulating that no one could be expelled from the church until he had been tried by an elders' court, and such expulsion had been recommended by said court.

Just before the close of this conference, it was shown to me by the Spirit that I should be called to the office of apostle at an early date.

I was reappointed to the States of Ohio, West Virginia, Virginia, and Western Pennsylvania, and devoted my entire time to missionary work in these States. I preached in new places and baptized a number, among whom were the father and mother of Richard Baldwin. I also continued to preside over the Pittsburgh and Kirtland Districts.

The early part of 1887 I continued my missionary work and organized a new branch at New Washington, Ohio, baptizing a number at this place. Richard S. Salyards entered the mission field with me at this time.

A month or two previous to the General Conference of 1887, held at Kirtland, Ohio, Josiah Ells appeared to me in a dream and signified to me that I would soon be called to take his place as an apostle in the Quorum of Twelve. A short time prior to this I had been given another dream, wherein I saw four men called to the apostleship. They stood two and two, and Brother Luff and I were together. When I awakened I could not recall who the other two were, but I was confident that when the call came there would be four called. Many people gathered to Kirtland for this conference, which was one of the most spiritual conferences we had ever held, peace and harmony prevailing throughout.

Early on the first Sabbath morning of the conference, I dreamed that Joseph Smith had a revelation during the night and that my name was mentioned. I awoke and related my dream to my wife, at which time the Spirit rested upon me. She asked me how I would feel if it proved true that he had a revelation, but my name was not mentioned. I informed her that I was quite certain my statement was true. About an hour later M. T. Short knocked at our door, and upon my answering his knock he asked me if anyone had informed me that Joseph had received a revelation during the night. Upon my replying in the negative, he informed me that such a revelation had been received and that four men had been called to the apostleship. I asked him if he knew who these four men were, but he did not, as Joseph would not reveal their names.

The revelation was given to the Quorum of Twelve for their approval, and they had it before them all day Monday, so it did not come before the conference for their action until the following day, Tuesday.

Monday evening I was walking down in front of the Temple when I noticed Brother Blair and Brother Luff on the other side in front of the hotel, engaged in conversation. Brother Luff, beckoning me to stop, came across the street and suggested that we go into the Temple, where he asked me if I were acquainted with the names of the four men who had been called to the Quorum of Twelve. I replied that I knew two of them. He finally wrote the names of three of them upon a piece of paper, J. W. Gillen, Heman C. Smith, and G. T. Griffiths. I then informed him that his name should come before mine, and he admitted that I was right, although very much surprised that I knew.

In my dream of the previous morning I had seen myself in the room with the Quorum of Twelve as they were considering the revelation; one of the older members, whom I knew well, stated that he thought it very strange indeed that the Lord would call such a young and inexperienced man as I into the quorum. A few days after the conference had adjourned, I spoke to one of the Twelve about the remark made concerning me by the brother. He immediately became very indignant and said he would like to know who in the quorum had been telling tales out of school. I thereupon informed him that such a thing had not happened, but that the Lord had revealed it to me. He admitted that what I had received was correct, that the brother had so spoken, but he thought it very strange that the Lord had made it known unto me.

I was ordained to the office of apostle under the hands of Joseph Smith and William H. Kelley, Pres-

HOME EDUCATION

Rights of the Very Small Child to Liberty

BY DONA CLARK HADEN

I am sure you like to think of the small child as an individual of the greatest importance, for haven't we thoroughly seen from the study of the Word that he is truly considered the greatest in all the kingdom?

The heart of a trained nursery mother is often pained when she sees the behavior of the parents toward the very little child—all day long he is haunted with such words as: "Keep still," "Don't," "Quit that," and a multitude of others that make the little child feel that there is nothing that he really can do. Can you imagine how his little heart must ache when all day long he continues to hear, "Don't do that," and "Don't do" the other, until there is really nothing left for the little fellow to do?

The educated parents of today are changing this attitude. The children of the next generation are not going to be so mistreated. Parentcraft is regarded as an essential subject, and the educational program is not considered well planned unless the individual has had a course in it. The small State of Iowa has seventy-five parentcraft classes, and they are being organized in many States throughout our Nation. Wouldn't it be nice if our public schools would change their curriculum just enough to add parentcraft?

The instincts of a little child are God-ordained, and have a purpose. These natural instincts say, "Wriggle and twist, kick and climb, creep and run, feel things, smell and taste everything on which you can get hold." So the body grows and the control of the muscles becomes perfect. The adults of the household say "Don't," "Quit that," "Keep still." Luckily, for the present health and future happiness and welfare of the child, the words do not make much impression. But the result of such behavior toward the little child leads first to irritability and nervousness, and later results in friction between parent and child. It makes the child weaken in will power to continually repress and scold and hinder

ident Smith being the mouthpiece. I was appointed with Apostles W. H. Kelley and E. C. Briggs in associate charge of New England and the Middle States, as well as Nova Scotia and New Brunswick. I was continuously in charge of Pennsylvania, Ohio, Virginia, and West Virginia, from 1888 until 1892.

(To be continued.)

him from doing the very thing the natural impulses within him are urging him to do.

Later on I should like to give a list of suitable play materials for the small child; also a list of games to suit the needs of the different stages of development.

By understanding the little child, we are able to look out on the world with the same viewpoint as he does, and by so doing make him happy and help him in the development of a worth-while character.

Not long ago a small child of two years was left in my charge for the afternoon, and it happened to be my writing day. After she had her nap and felt ready to play, I gave her a few of the playthings that she always chose when she came to the nursery, and for a few moments she seemed quite happy. Then I watched her (not allowing her to know I was looking her way). She searched until she finally found my pencil, which I always keep ready for use on the phone table, and she began writing on my *Children* magazine. My first impulse was to take it from her quickly, and had I not known from the study of child behavior and from the excellent teachings of such good psychologists as Doctor G. Stanley Hall, that noted genius of child study, Dorothy Canfield Fisher, and our latest-discovered child specialist, Angelo Patri, I might have resorted to the old-fashioned way of scolding her; but instantly the suggestion came, "She wants to imitate." I found a piece of paper, large and clean as the one I was using, but not so valuable, laid it on her nursery table, and she quickly carried her little chair to the table and seated herself correctly (with both little feet flat on the floor), and her little hands worked hard to hold the paper in place and write and write and write. I am sure she was happy, for when she had written an entire page she felt that she had finished a great task, and brought it to my desk for me to see. Her face was filled with happiness. She had been given her right to liberty. She would rather *write*, for that was a new experience, and she had wished to do so before, no doubt, but for fear of being scolded had been weak willed.

America would have many geniuses if it were not true that many of our little people have their hands whipped when they reach out for the material that would develop them into masterful artists.

I knew a little girl who showed a marked tendency toward making good in the field of drawing, but unfortunately she was deprived of mother and father early in her life and made her home with her grandparents, who were poor both in finances and in education. Her grandmother scolded her because she spent so much time drawing (for every moment she could get to herself she spent in drawing

scenes), and finally refused to buy her any material, and of course this made the little girl sad. Her bedroom was near her grandmother's sitting room, and after the poor little girl had gone to bed with her heart aching over the thought that she could not have the material her heart craved most, she found relief in crying, sobbing softly. She did not know that her grandfather had known about her difficult problem, but she was cheered when she heard him say, "Ma, don't you think it would be better for us to buy Mabel some of them pencils? They don't cost much, and she gets a heap of joy a-markin' with them. I wish you'd let me git 'her some tomorrow." Grandfather won, and Mabel became the artist for her class. The year-book that she made for her graduating class was the most beautiful of any that had ever been published in her high school.

Give the little child the liberties that justly belong to him, for by so doing you are serving the heavenly Father. After all, we are only his helpers, and we merely assist him by allowing these precious little people to have the material that will assist them in developing the talents that he gave them. I feel happy in the thought that parents are discovering, through study, that they are dealing with valuable material when they have a sweet little child placed in their charge, and we are willing to justly award the child his liberty. This does not mean that he must never be corrected, but we must deal our corrections kindly and justly, always being fair and reasonable, remembering that he has a right to his liberty.

Finger Play

The Squirrel

"Little squirrel, living there in your hollow tree,
I've a pretty cage for you; come and live with me.
You may turn the little wheel, that will be great
fun,
Slowly round, or very fast if you faster run.
Little squirrel, I will bring in my basket here,
Every day a feast of nuts. Come, then, squirrel
dear."

But the little squirrel said, from his hollow tree,
"Oh, no, no; I'd rather, far, live here and be free."
So my cage is empty yet, and my wheel is still,
And my little basket here, oft with nuts I fill.
If you like, I'll crack some nuts for you and me,
But the squirrel has enough, in his hollow tree.

Note: Make the squirrel in the hollow tree by placing the thumb of the right hand through the opening made with the left hand clasping the left

(Continued on next page.)

NEWS AND LETTERS

Tulsa, Oklahoma

Rockford and Eleventh Streets

About fourteen or fifteen years ago we built our little church in Tulsa, at the corner of Rockford and Eleventh Streets. We labored strenuously to accomplish this undertaking. The men-folks had opposed the movement from the beginning, but the sisters said, "We want a church building." And the brethren, to console us I presume, told us to "Go after it," and had a bit of fun at our persistence. One brother said, "If you can raise five hundred dollars, I will put another five hundred on top of it."

The sisters, by common consent, decided the best way to start was with prayer, and pray we did. We fasted and prayed continually. One sister whose faith in prayer was deep suggested, "Let us set aside one day a week to fast and pray for our church building." Later, one Thursday afternoon when we had met for aid work, this sister asked how many were willing to put aside the work that afternoon and have a prayer meeting, the theme to be to implore God's help in our efforts to obtain a church home. All were willing. And when that prayer meeting was over, every woman there said with tears in her eyes, *We will have our church.* We were a happy group.

In less than a week from that time the lot was bought and plans made to start the building. Now we have had this nice little branch all these years. We have been anxious these years to tell the people of this city about the restored gospel. We preach in that little church at the corner of Rockford and Eleventh Streets, believing there are many honest-hearted people living here and feeling that many will be gathered into the kingdom of God when they have opportunity to hear the gospel explained. We have been told by visiting elders that a great work would be done in Tulsa sometime; and we feel that time has come.

A series of meetings has been arranged by our missionary in charge, to begin the first of the year. When we heard our pastor announce the series and say, "We will pray over it and get ready for it," we thought the time had at last come. We believe there is a mighty work to be done here, one which will take our united effort in fasting and prayer as did the building of our church home. The same power is here now as was then to hinder us, not in the church but in Satan. He has already raised his head, selected his material, arranged his line of battle, almost before the plans were made for our meeting. We must not let him frustrate us by any of his subtle dealings and cause contention and strife among us; we must not forget to fast and pray, to ask God to help us do those things which we can not do alone. Dear Saints, we can not afford to be careless now. The time is here. It is our opportunity. Let us fast and pray mightily that God will not suffer anything to interfere, but that we may work together in harmony and love, each doing his duty.

Jesus said that if we do not warn our neighbors, the blood of their garments will be on our souls. The time is here for

first, just leaving enough space for the right thumb to peep out, representing the squirrel's head. Make the cage by putting the right and left hands together, palms in, forming a roof, and make the wheels by turning the hands round and round each other, first very slowly, then faster and faster as he "faster runs." For nuts, form an oval with the thumb and front finger; and the hammer is made by pounding the two fists together.

us to warn Tulsa. We can not afford to lightly pass it by. Let us begin now to prepare to make this meeting a success for this city, as well as for ourselves. This we can do by starting right now to pray for the outpouring of God's Spirit upon the members of the branch, and by putting ourselves in a humble and receptive attitude. Let us ask God to pour out his Spirit upon our missionary, that he may speak with power and assurance to the convincing of those that hear him. Let us stand as a united membership back of our missionary, our pastor, and our priesthood, that no opposing force may hinder the spread of the gospel at this place and time.

Jesus said: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Saints, it is our time to ask, seek, and knock. May the Lord help us to vision our opportunity and prepare for it.

Box 1231.

MRS. HELEN LOGAN.

Fargo, North Dakota

Bungalow Church—1423 First Avenue, South

December 8.—The bake sale held by the Department of Women November 17 was a success, sales amounting to twenty-one dollars and sixty cents. Sister Tom Hunter was head saleswoman. The sale was held at Monson's Trunk Factory. Three dollars was also donated by isolated sisters. The department expects to have another sale before January 1.

Prayer service last Wednesday was held at the home of Sister R. T. Walker. This week the Saints will meet with Blanche Farley.

The Sunday school is busy preparing for a Christmas tree and program to be held at the church Christmas Eve.

Irma Walker has finished reading the Book of Mormon. The class held on Sunday evening studying the Book of Mormon is more interesting as time goes on.

Barbara Thompson, of Clifford, disposed of most of her household goods and returned home to Canada with her son, Eber Thompson, and will stay indefinitely. Later she may make her home in Fargo.

Ella Mae Peterson has gone to Minneapolis to spend the winter.

Rhoda Hunter, of Erhard, Minnesota, recently visited at the home of her son, Tom Hunter, of Fargo.

William Shackow is again confined to his bed, by a relapse following his recent illness. Saints hope for his speedy recovery.

A party for the girls was given at the home of Sisters Avis and Irma Walker Saturday evening, December 3. A pleasant time is reported, and dainty refreshments were served.

Sister C. M. Brown and daughters, Elsie and Bernice, and Sister William Shackow spent Thanksgiving with C. M. Brown at Georgetown.

Sister Jacob Muffle, of Straubsville, who recently underwent a serious operation, has returned to her home feeling much better.

Sister James Langton, of Lawton, North Dakota, visited with her daughter, Sister Arthur Thompson, of Fargo, on her way to Independence, Missouri.

Elder Swen Swenson made his farewell visit to Fargo, in November, and has now returned to the home of his daughter at Cameron, Missouri, to spend the winter. Saints hope he may return to the land of the north next summer. He preached several of his always interesting sermons while here. Some of the thoughts he left were: We must live so that we can get an answer from God, not be satisfied because others receive answer; ask God every morning to help you, and in the evening remember to thank him. We must stand as witnesses for Jesus Christ. Those who hunger and thirst after righteousness shall be filled. We can not do much with

people who are full of traditions and are satisfied. When you get an answer from God, you then have something by which to live, to die, and to be resurrected. People are being rocked to sleep by being told they can be saved by the blood of Jesus Christ. Without blessings from heaven, there is not much in religion. If religion does not reach the home, it amounts to nothing. If we do not expect anything when we pray; we are making a mockery of prayer. Answer to prayer is what helps us to stand trials and temptations.

Elder Thomas Leitch spent Thanksgiving Day with Saints at Duluth, also visiting Saints at Minneapolis and Clontarf, Minnesota. Other Thanksgiving visitors were Sisters John Konietzka and Avis Walker, who were guests in the home of Alfred Rife, of Sheldon, North Dakota.

Elsie Brown has several students in her music class.

Sunday morning, November 19, a Thanksgiving program was given by some of the Sunday school students after a short Sunday school session.

Elder J. A. Gunsolley gave an interesting talk following the program. His visit was a surprise, and he is always welcome. He also preached a few sermons, including a Thanksgiving sermon Sunday morning. He said we should thank God on all days and especially on days set apart. Sabbath is being kept less holy than ever. There is ample reason why the Lord stressed the command that we go to the house of prayer to keep ourselves unspotted from the world. We have no right to give our energies, time, or contributions to any other cause than the gospel. Should obey the gospel every day. Our ministers are responsible and must tell the truth regardless of bread and butter. We can not dismiss our ministers if we so desire; they are called of God.

He spoke on "Scriptures, true and false," and "Divine authority." Returned to Duluth November 22.

On Sunday evening, December 4, Pastor Thomas Leitch preached from the third chapter of 1 Timothy. He emphasized the methods parents should use to teach their children, stating that the home is not what it used to be; now it is only a place to eat and sleep. We should study the word of God and not waste time reading magazines and novels. Unless we continue from day to day, what will our chance be at the judgment? We should honor and respect the house of God. The word of God will make us wise unto salvation. We should deal honestly with all men.

Elder Leitch also served the sacrament Sunday, the 4th, and a spiritual season was had.

Florence Rife, of Sheldon, is staying with Sister A. H. Thompson.

On Thanksgiving morning some of the Saints attended at the Bungalow Church to offer up prayers of thankfulness for the blessings of the past year and especially for the blessings of the true gospel.

Mrs. Casterton, of Minnesota, is visiting her sister, Blanche Farley, of this city.

It is almost time for the annual business meeting, and soon the New Year will be greeting us with new opportunities to serve our Lord and Master better than we ever have in the past if we will only put forth the effort. With a prayer of thankfulness to God for his mercy and love in our hearts, and seeking forgiveness at his hands, we bid the old year adieu and wish all Saints a happy New Year.

Mount Vernon, Illinois

Our annual branch meeting was held December 5, with a marked degree of the Spirit present. Elder R. L. Fulk presided over the meeting, and officers were chosen for the coming year as follows: Pastor, J. M. Henson; clerk, Frank Hargas; pianist, Avva Lowry; chorister, L. C. Moore; superintendent of Sunday school, M. F. Lowry; secretary, Eva Henson; superintendent of Religio, Eddie Colvin; secretary, Loyd Lowry; head of the Department of Women, Sister Halick Milliner.

We are looking forward to a greater degree of the Spirit in the coming year.

M. F. LOWRY.

Saint Louis, Missouri

From *The Bulletin* for November 27

District conference is in session at Belleville, Illinois. We are advised that Brethren Garver and Edwards of the Quorum of Twelve are expected to be in attendance.

Visitors during the recent weeks to our church include, among others, Brother Burwell, of Louisville, Kentucky, and Brother Will McClain, of Independence, Missouri, a brother of Elder J. R. McClain of this city.

During the past week we had visits from Brother and Sister G. S. Trowbridge, Brother and Sister C. Ed. Miller, and Brother and Sister G. A. Gould, all of Independence, Missouri. They were attending the Missouri State Sunday School Convention, which was in session at the First Christian Church in this city. It was pleasant to renew acquaintance with old friends and meet new ones.

During the Sunday school convention last week, some excellent features were presented by several well-known teachers and workers. Two, which the editor was privileged to hear, were exceptionally good. One by Doctor Lemmon, of the Christian Church of the city, on the "Social ideals of Jesus," appealed to us very much. He stated that there were two schools of thought generally, one represented by Doctor Hutton, of England, who took the position of the Hebrew prophets that the new order would be the results of reform and reformatory processes through the State, the other school represented by Bishop Charles Gore, of England, that regeneration of the individual is the keynote of the social message. The speaker declared that the ideal state finally depended upon an ideal character. Jesus was that ideal character and the presentation of his life in terms of comprehensiveness, universality, and urgency was the task and duty of the church.

Another striking speech was by Mrs. Overton, of Chicago, Illinois, on the "Changing order in the home." This lady said: The home is not a static institution, but is subject to constant change determined by the attitudes of the persons who make it. Especially women are concerned in this because of their changed attitude towards the problems of labor, home-building, and child-bearing. Then youth has changed very much in its attitude towards the home and parenthood. She defines home as essentially a relationship between two people, a man and a woman, who find each in the other that which each feels he needs.

Davenport, Iowa

December 12.—Once more the Christmas season has come around, and close upon its heels a new year is to be ushered in. Have we the true Christmas spirit in our hearts, and do we realize the importance of carrying that same spirit with us throughout the year as did the Christ who so long ago set the example, and whose birthday we celebrate at Christmas time? Do we have that same love for our brother and that spirit of giving and helping that symbolizes the life of Christ? Dear Saints, these are questions that each one of us must answer for himself. And should we find ourselves wanting, let us not forget that we have a Father in heaven who is ready to help us if we will but put our faith and trust in him.

With the new year comes renewed hope, energy, and a desire to accomplish more in the coming years than we did in the past ones. We should have this hope and desire, for are we not living in a time when everyone must work? There is much work to do and so few to do it.

Two weeks ago three young people were baptized here and have entered wholeheartedly into the work. Our new officers took office Sunday, December 11, and all feel the need of working together so that they might accomplish the work more effectively. Cooperation among branch officers and all departmental officers is a thing well worth working for, and when you have it the branch will succeed.

A father and son banquet is to be held next month, after which a program will be given for the benefit of the entire branch. We are anxious to see what kind of a program our fathers and sons will put on, and look forward to the event with interest.

The various departments are planning many interesting events for the coming year. Among them a dramatic club, monthly socials to be put on by the Religio, and an attendance contest to be supervised by the Sunday school.

Brother Kress is beginning another series of meetings December 13, at another one of the Saints' homes here. We find that we can reach a good many Saints and nonmembers this way that we could reach in no other way. Last Tuesday night instead of having a preaching service we had a get-together social time at the Gettert home. All joined in the games with a will, and we had a fine time. Ice cream and cake were served.

Brother Richards, our new branch president, has organized a fine class of boys for the study of the Book of Mormon, I have noticed more than one from the other classes gaze rather longingly at that class.

It is my sincere hope that every branch in every Nation is looking forward to the new year with a determination to make it a banner year.

We wish a merry Christmas and a happy and successful New Year to all readers of the SAINTS' HERALD.

MARCENE WEBBER.

Madison, Wisconsin

2119 Jackson Street

December 11.—Most of the evening sermons of last month were based upon the Book of Mormon and the principles of the gospel. Floyd Carpenter, a very able Book of Mormon scholar, has been the speaker.

Apostle Frank Curtis stopped over night on his way from Lancaster to Milwaukee November 16, so instead of our having prayer service he preached to us, using for his text "Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me." Brother Curtis set up the church as it existed in the days of Moses, showing there was a presidency at the head consisting of three men and that this presidency was assisted by the twelve and the seventy. He showed that the church Christ established in his days was after the same pattern, for Christ is the same yesterday, today, and for ever.

Elder Holloway came here from the debate in Lancaster and stayed over Sunday, when a surprise was given him at the Sunday school. It was his birthday, and Brother Clark had visited the members to get contributions for a gift for Brother Holloway. He was presented an overcoat. Elder Holloway was speaker morning and evening, giving an account of the debate.

Charles Clark, sr., is again at home with his family for the winter. He occupied the pulpit the evening of December 5, using for his text, "For ye are bought with a price."

Thanksgiving Day the Saints assembled at the church for morning worship, which consisted of a prayer service and a sermon by Brother Holloway, after which a banquet was served in the basement.

Sister Boehmer, who has been away visiting during the summer, returned to Madison and has taken up her abode with us.

Sister Jake Miller, who underwent an operation some time ago, is able to be around again and says her health is better than it has been for a long time.

Sister Clate Weeks, of Chetek, is here for a few days, making preparations for the burial of her husband who passed away at Mendota Hospital Tuesday night. Funeral was held at the Mendota Chapel Saturday afternoon, the sermon being delivered by Brother L. Houghton. Singers were Sister Mary Woodstock and Sister Carpenter.

Those who attended district conference from Madison were Brother Clark and family, Lee Root, and Leda Colbert.

The Department of Women held a food sale at Wirths' shop last Wednesday.

Leda Colbert was called to Chetek Saturday on account of serious illness of her father.

We feel we have made some progress in church work the last year and hope for better accomplishments in the coming year. We wish all the Saints a merry Christmas and a happy and prosperous New Year.

Stewartsville, Missouri

December 12.—The meetings held by Brother Twombly, beginning November 6 and continuing for one week, were enjoyed by all. Many young people attended. Brother Twombly is a friend of the young. He left a greater desire in the hearts of all to hold fast to the truth. The meetings which were to have been held by Brothers Richards and May were postponed until January, since so many of the farmers are busy gathering corn.

The Temple Builders gave a short but impressive pageant for Religio November 6. It was entitled "Stewardship in pageantry."

The Thanksgiving community program was held at the Saints' church Thanksgiving night. The Four Leaf Clover Quartet furnished the music and Brother Ralph W. Farrell, radio pastor of K L D S, gave the address. He held the undivided attention of the entire audience throughout his discussion. After the program the usual business meeting was held. An offering amounting to thirty dollars was given to the welfare fund of our city.

Sunday night, December 4, our branch observed Golden Rule Sunday. Several appropriate talks were given by Sisters Madge Head and Della Ault, and Brother Zenas Lewis. Special musical numbers were presented. The branch raised fifteen dollars to help relieve the suffering of the orphans of the Near East.

At the present there is a contest on between men and women of the branch to see which side can raise the larger amount of Christmas offering. We hope to be able to give a worth-while offering this year.

There is to be a Christmas program and tree at the church Christmas Eve. Plans are now under way.

The Department of Women held a food sale and bazaar Saturday, December 10. Receipts were over sixty dollars. The sisters are accomplishing a good work.

Brentwood Branch

We are enjoying an unusually warm fall and early winter. Saints of Brentwood Branch have been busily engaged in the routine work usual in small branches.

The Department of Women has been quite active. They have quilted four quilts in recent months and have orders for a number more. The Temple Builders are active, too, raising funds to defray the cost of the purchase of a lot adjoining the present church property, which lot is to be used for recreational purposes. They recently gave a "merchants' supper" and at present are selling toilet articles, thereby raising considerable cash.

The Sunday school has been holding its own, and while no material growth of members is noted the department is growing in knowledge and is not dropping off in membership.

Semiannual business meeting convened December 5, the principal business being the election of officers. Quite a spirited meeting was held, several new officers being chosen. Elder Roy Remington was chosen presiding elder; Elders C. J. Remington and F. F. Struebing, counselors; Sunday school superintendent, F. Mills Nelson succeeded himself for the third term. Ivor N. Cooke, the reelected financial officer, made a stirring appeal for the support of the newly elected treasurer, and he reports hearty response.

Elder John Edwards, of the district presidency, spoke

upon the subject, "What is the gospel of Jesus Christ?" and Elder C. J. Remington, "How shall I know the gospel of Jesus Christ?" on December 11. These sermons were received by attentive audiences.

Our sick are numerous, and as a consequence the ranks are somewhat depleted. Brother Ira Day's entire family, his wife and four children, are ill with bronchitis. Sister Hazel Nelson and her babe had a slight attack of pneumonia. Sisters Malloy and Miles have been ailing and unable to attend meetings as regularly as they would like.

Mabel Woods and husband are happy over the recent arrival of a baby girl.

Philadelphia, Pennsylvania

December 9.—The Saints of the Philadelphia Branch have been blessed and encouraged within the last two months by visits from Patriarch Gomer T. Griffiths and General Sunday School Superintendent Woodstock. The talk which Brother Woodstock gave Sunday afternoon regarding the work to be accomplished by the various departments was very instructive. We believe these visits of general church officers are very helpful in keeping local Saints more closely in touch with the work of the church in general.

The two younger children of Brother and Sister Albert N. Hoxie were baptized on Thanksgiving morning and confirmed during the prayer and testimony meeting.

We were pleased to have our chorister, Sister Clara Thumm, with us again last week. Her young son, John Stone, is doing very nicely. Sister Thumm started right in with special music for Christmas. The work of the choir had been carried on nicely by Brother Beckman during Mrs. Thumm's absence.

Last Monday evening we had our regular monthly meeting of the teachers and officers of the Sunday school. Some time was spent in discussing the proposed new course of study. While no decision was made regarding it, we believe all the teachers are anxious to work towards any methods which will result in their being better able to train our children to be good citizens and good Christians. The election of branch officers followed the Sunday school meeting. Brother Stoff was sustained as branch president with Brother Willard Hettrick as one of his counselors. There were very few changes in the rest of the branch officers.

CORRESPONDENT.

San Francisco, California

The Little Brown Church—Eighteenth and Danvers Street

On College Day, October 30, we had with us three who had attended Graceland. They occupied seats on the rostrum and gave short, interesting talks. The collection amounted to twenty-eight dollars.

The Sunday school held a social at the home of Sister Ganz, a special lunch box affair. The time was very much enjoyed and netted twenty-two dollars.

November 6 sacramental meeting was well attended. In the evening Apostle J. A. Gillen was speaker. The branch priesthood held their meeting the 8th and discussed church affairs.

Sunday, November 13, was music day at the church. The forenoon was given to music. Helen Rood, district musical director, addressed the Sunday school on "Music appreciation." She had a Victrola there and played pieces and described them to the children, telling them how to listen to music, and making it interesting to all. This was followed by twelve selections by the orchestra composed of four violins, three cornets, one trombone, one clarinet, one saxophone, one drum, as well as the organ and piano. We are justly proud of our orchestra and are grateful to Brother Carol Holden, leader. Edwin Burdick, district orchestra director, was present and addressed the meeting.

In the evening Priest Frank Seal preached on faith. It was a good address.

November 19 Pastor John A. Saxe was the morning speaker, and Elder E. B. Hinton preached in the evening. The following Sunday George S. Lincoln spoke in the morning and Deacon Cecil Smith in the evening.

Forty-eight persons attended the December sacramental meeting. This was the most spiritual meeting the Saints of this branch have had for a long time. No time was wasted. Paul once said, "How is it, brethren? when ye come together, every one of you hath a psalm [hymn], hath a doctrine, hath a tongue, hath a revelation [prophecy], hath an interpretation. Let all things be done unto edifying."—1 Corinthians 14:26. All this we had at our meeting. The Holy Spirit was with us in power, to encourage and help in our work. The faith of the Saints was strengthened, and we had the assurance that we are the children of God. What a glorious work we are engaged in, and how wonderful it really appears when seen by minds enlightened by the divine Spirit.

We are much encouraged by the statement, "The redemption of Zion draweth nigh." Our branch has full assurance that we are engaged in the great work of God, revealed in the restored gospel. We were never in better spiritual condition than now.

Denison, Iowa

December 10.—We are happy to report the branch as rendering full service in almost every department of the work. Our Sunday school went over the top in the Christmas offering, and as Christmas is drawing near the spirit of giving is felt throughout the branch. Arrangements have been made for a Christmas program in charge of Sister Ward Johnson. The children are looking for the usual visit of Santa Claus, while the thoughts of the older Saints reflect upon the birth of Christ, how he entered the world as a child, and "increased in wisdom and stature, and in favor with God and man," and how he was slain upon Calvary's cross that we might have life.

Thanksgiving Day was made a day of worship by Denison Saints. It dawned bright and clear, and at nine o'clock a number of the Saints gathered at the little church on the corner to thank God for his goodness and mercy. At eleven Brother Carl Winey, of Deloit, Iowa, addressed us, his talk being upon God's spiritual and temporal blessings to his children. At noon a basket dinner was served.

Three hours later Brother Ward Johnson favored the congregation with another talk which was thoroughly enjoyed.

We rejoice to be able to report that dear old Grandma Montgomery was with us upon Thanksgiving Day and favored her friends with a reading in the volunteer program given by the Saints at the evening hour. We must commend the Saints of Denison for their willingness to respond whenever a call is made for service. The priesthood are kept busy going here and there wherever duty calls.

District Sunday School Superintendent Myrl Myers, of Deloit, was with us a week ago Sunday, giving us words of encouragement. He left many thoughts upon which we may meditate and which if applied to our lives will prove beneficial to us. We extend to him an invitation to come again.

The choir has been meeting at the homes of the Saints. Sister Cruzan is directing, and we wish to commend her for faithful service.

A Halloween party was given the Saints at the home of Brother and Sister Lindgard. The evening was spent singing songs and playing games. Refreshments followed the merry-making.

We have had but little sickness among us, and for this we are thankful.

Loydie Winnans is visiting his sister, Sister B. Yarrington, of Cedar Rapids. His father, Brother Loyd Winnans is transacting business in Nevada, Iowa.

Sedalia, Missouri

Missionary H. V. Minton came November 27 to begin a series of meetings, and continued a few nights. Weather conditions became so bad that only the Saints had the courage to leave their firesides to receive instruction. Words can not express what was left in our hearts after our brother's sojourn with us. We had not realized we stood so much in need of the help of one who might assist us in the problems confronting us as a branch. We all had the desire in our hearts to go forward and help build a Zion condition in our midst, but the way was not always open, and sometimes our vision became obstructed. We were in need of some one who in a Christlike way would improve us, leaving the feeling in our hearts that it had been done for love of us—some one who himself had a sincere desire to be a true disciple of Christ. This our brother has done, in the beautiful truths that were presented, in the kindly visits to our homes, and in the helping hand extended in our behalf. We feel greatly strengthened and have determined that his efforts shall not be in vain.

On account of the approaching holidays, when many of the Saints will be leaving and others preparing the Christmas programs, it seemed advisable to close the meetings. But there was sadness at parting, the sadness which comes to all God's children when they are of one heart and mind.

An illustrated lecture on the life of Christ was given by Doctor G. W. Rodgers during these meetings. This strongly appealed not only to the Saints but to the nonmembers. Some who do not belong to the church were heard to remark that if they could hear our message more frequently presented like that, they would be able to understand it the more. Missionaries, please take note, for I, too, remember how hard it was to understand all that was spoken to me, and had it not been for the Spirit of God urging me on and my determination to understand why it did urge me, I might have given up.

The Saints in the branch earnestly desire to do the will of the Master, and in honor of Brother Minton's efforts we dedicate this little poem to him to prove that we caught the vision he held out to us.

Pioneers in Zion

Our duties here in Zion
 Call for a valiant band,
 To make the progress God would have
 Requires a firmer stand
 Than we have shown in former days.
 So we've resolved to make
 A better fight to do the right,
 And help you strengthen stakes.

To make a place where God can dwell
 In hearts as well as homes,
 To weed out all unselfishness
 Where seeds of truth are grown,
 To lift and build, to pray and fight,
 We all would help to shake
 Out every evil from our lives
 And help to build the stakes.

To build them strong as bands of steel
 That glisten in the light,
 A place where troubled children seek
 When striving for the right;
 And we would lend our might with thine
 That Zion might take shape;
 So teach us what we ought to be
 As dwellers in her stakes.

CATHERINE NITZ.

Sperry, Oklahoma, Conducts Successful Meetings

December 10.—Elder Hubert Case has just closed a series of meetings here which we believe to be the most successful our branch has ever had. The meetings were in session every night for four weeks, and at each service the pleasure of the Lord was manifested in the freedom of delivery and effectiveness of speech that Brother Case enjoyed.

Forty-nine new members were added to the church. Two thirds of those baptized were adults. Six or seven other persons, converted to the truth and beauty of the gospel during these meetings, have definitely expressed their desire to unite with the church at the earliest opportunity.

A reception was given at the church for the new members Monday evening following the close of the meetings.

The various departments of the work at Sperry are keeping pace with the work of the ministry. Our Sunday school attendance reached the three hundred mark every Sunday during the meetings, and a good average is being maintained since the close.

A committee has been appointed for the preparation of the Christmas program. Goldie Stevens, one of our outstanding workers among the young people, was named chairman.

The Department of Women has its session every Thursday. The members find it necessary to meet all day to accomplish the work that is before them.

Brother Selma Stevens reports continued success in the Department of Recreation and Expression.

"All in all, we're coming along just fine," says W. P. Rumsey, pastor.

Brooklyn, New York

*Park Place and Schenectady Avenue
 Phone Decatur 10104 or
 Church Phone Haddingway 0377.*

This branch is moving forward in all departments. We have been very busy this fall and winter, especially with the special events we have had.

September 25 the pageant "Remember Cumorah" was given in the church. It was a big success. There were more than fifty in the cast, all costumed, with special stage scenery made and arranged by Brother Anton Konstantin. The arrangement of the entire pageant was in the hands of Mrs. William Nichols, assisted by Mrs. Paul N. Belleisle. The stage was beautified by four curtains, borrowed from one of our local theaters. The electric lighting and stereopticon pictures were in charge of Brother William Nichols. One of the features in the massing of the nations was the native music played by our orchestra as the actors came on the stage, representing their particular country. The entire production was well worth the effort and time spent in building up the program. Every participant tried to do his best, for almost the entire audience was made up of nonmembers. The church was packed to its capacity. We distributed literature that explained some of our church history. We had some newspaper articles, and one paper printed a picture of one of the scenes.

Many of our members pledged to reread the Book of Mormon, and a class was formed in the Department of Women the members of which are studying the Book of Mormon and church history. Later on, the Department of Recreation and Expression was organized, and one of the classes formed was to study the Book of Mormon quarterly. Elder Paul N. Belleisle was made superintendent of this department.

October 21 a banquet was given by the choir and orchestra in the basement of the church. Brother E. LeRoy Squire read a paper on the right interpretation of music. Brother Squire is our musical director, and he with his two organizations are doing good work, supplying music for our regular and

special church services. Once a month on a Sunday evening we have a musical program. The membership look forward to these events.

October 30 was observed as Graceland College Day, Elder Charles R. Hield giving the Graceland talk in the morning. Our quota of twenty-five dollars had previously been announced, but when the contributions were counted we found we had doubled our quota.

We understand that when quotas are made they are made according to the enrolled membership. We imagine there are many branches like our own, where about half or a third of the membership are out of touch with the work of the local church, and they can not be counted with the active members. Then there are those living so far away from the church that we see them only once a month, or once in three or six months. We have members attending our services whose journey from their homes to the church requires one and a half hours, and part of this time they are riding on express subway trains.

If you are not acquainted with Greater New York, with its five boroughs, you can not comprehend the vast territory it covers. An estimate was made recently of the population of Metropolitan New York (that means people living within a radius of forty miles from City Hall, Manhattan, old New York). It was found that 10,000,000 people were living in this area. Trains, boats, subways, autos, etc., bring people even at a greater distance to their business in New York every day. Some of the big buildings in the city contain 10,000 employees. You can see that it is almost impossible for some of our members to attend week-night meetings in our church in Brooklyn. We hold one group prayer meeting in a section about seven miles from our church. Regardless of some handicaps, we are making progress in our one church in this great city. We hope the time will come when we will have churches in all of the boroughs of New York.

November 13 was local Departmental Day. The heads of departments were the speakers. They told of their work and of their future hopes.

November 18 the ladies had their annual bazaar. The members of this department work hard making things for their year-end sale. This year they realized about \$300.

Apostles Roy S. Budd and Clyde F. Ellis were with us for a short visit this fall. When the young people's convention was held at Boston in October, a dozen of our young people went over to the convention, accompanied by Brothers Budd and Ellis. On Brother Ellis's return from New England, he stopped over with us for a few days, giving a talk in our church Thanksgiving Day and the Sunday following, the Sunday evening service being an illustrated lecture on the South Sea Islands. The lecture was enjoyed by all. It was instructive as well as entertaining.

Brother and Sister Howard Mousley entertained about thirty-five young people in their home the evening of November 26. The home was beautifully decorated for the occasion, and the host and hostess had prepared some surprises for the participants in the games and at the banquet. Sister Mousley is teacher of a class of young ladies in the Sunday school, and it was in their honor that the party was arranged.

Beginning December 4, Patriarch Gomer T. Griffiths was the speaker in the church. He gave us some fatherly talks Sunday and two nights during the week.

New York being the largest port of entry into this country, we naturally have visits from Saints coming from or going to Europe. A month ago Elder Oscar Johnson and family stopped in Brooklyn for a couple of weeks, but his stop-over was a forced one. Two days out from Sweden his youngest child was taken very sick and had to be operated on immediately. This meant that when they arrived in New York the child had to be taken to a hospital. It was an anxious time for the parents, but when the child was able to be taken from the hospital, they resumed their journey to Independence, Missouri. We now hear that the child has almost recovered.

Since our report in the middle of the summer, we have

added some new members to our group. Elder J. A. Jaques and family from Pittsburgh, Pennsylvania, have taken up residence in this city; Mildred Chatham from Detroit, Michigan, is attending school here; Elder Charles R. Hield and family are living in Brooklyn. Brother Hield is teaching in one of our colleges. Mrs. Bessie Laughlin and daughter Aleta are attending Columbia College; Brother Oscar Moorman and family from Independence, Missouri, and the widow of Patriarch Joseph Squire, from Kirtland, Ohio, are now connected with our branch. In addition to these, we have four new members baptized during the year.

The poet says:

We are building every day,
In a good or evil way
And the structure as it grows
Will our inmost souls disclose.

Build it well whate'er you do,
Build it straight and strong and true,
Build it clean and high and broad,
Build it for the eye of God.

December 13.

London, Ontario

At the regular meeting of the Department of Women last week the following officers were elected: President, Sister A. Gallagher; vice president, Sister Annie Sheridan; secretary, Sister L. Lott; treasurer, Sister E. Maker; flower committee, the president and vice president; relief and service, Sister Ward; social convener, Sister S. Henry; cradle roll superintendent, Sister L. Lott; organist, Sister S. Henry; home class superintendent, Sister Nellie Harrison; teacher, Sister Ebsworthy; supervisor, Sister L. Winegarden; monitor, Sister Edith Armstrong. The various departments have been very busy this year as reports indicated.

Brother Raymond Sinclair met with a painful accident while at a practice game of hockey. A companion skater ran over his foot, cutting one of the tendons, which necessitated an operation. The foot has been resting in a plaster cast. It will be several weeks before Brother Ray will have the use of his foot.

The quarterly business meeting of the branch was held last week. The main item of business was the election of officers for the coming year. Elder J. E. MacGregor was again chosen president. He named Elders W. A. Hardey and J. Winegarden as his counselors. Brother Arlo Hodgson was sustained secretary, Brother A. Farrow to assist. Brother Bert Falkner was appointed chorister. Sister Dorothy Timbrell, who has been our organist for some time, will act in that capacity for another year. This year Sister Dorothy acted as chorister as well and worked hard to prepare the choir program for the various services. The finance committee, composed of Brothers T. Timbrell (chairman), J. E. MacGregor, J. Winegarden, J. Vashinder, C. Alford, H. Ward, S. Ebsworthy, and W. A. Hardey, was sustained for another term. Brother W. A. Hardey will act as publicity agent and solicitor for the bishop's agent. Sister Grace Perry will assist Sister Timbrell at the pipe organ. Bishop J. C. Dent kindly acted as returning officer at this meeting. A special committee was appointed to put in a new baptismal font under the platform in the basement.

While in attendance at our anniversary services, Brother and Sister Duesling, of Waterford, in going up York Street in their car were run into by another car, damaging Brother Duesling's car and causing injury to Sister Duesling and their granddaughter, Irene, who was riding with them. They have fully recovered from the mishap.

The wife of Brother Charles Insell, one of the oldest members of our branch, is seriously ill at Victoria Hospital. She

had a slight stroke some time ago, from which she has never rallied, and hopes for her recovery have been given up.

Sister Farrow has for some time been suffering with an affliction of the eye. Through the prayers of the Saints and the kind intervention of a loving Father, she is feeling much better.

The various classes and officers of the Sunday school are preparing for the annual Christmas tree and entertainment. Brother Lincoln Rankin, superintendent, is working to make it a success this year, as it has been in the past. "Uncle John" and "Aunt Cynthia" are on the job as usual to assist.

Many expressions of sympathy were extended to Sister Henry and family in the death of their husband and father a few weeks ago. Mr. Henry did not belong to the church, but Sister Henry has been an active worker in the Department of Women, and all sympathized with her in her bereavement. Elder Frank Gray had charge of the funeral service.

Early last Sunday morning services were held for the baptism of Miss Lillie Noble, Mrs. Edith Rowling, and son, Ernie. Elder Frank Gray officiated. Confirmation was by Elders Gray and Winegarden and Bishop Dent. Pastor J. E. MacGregor assisted.

Hilo, Hawaii

Being only a young member of the church, having been baptized by Brother Chase about a year ago, I hesitate somewhat to write you this letter. However, as I feel sure you will be interested in hearing about the work on this island of the Pacific, I am giving you an account of our last sacrament meeting, at which we were favored with the presence of Elder G. J. Waller, who was spending a couple of days in Hilo in the interests of the church work.

Since Brother and Sister Chase left us, we have been left largely to ourselves, and therefore we appreciate the occasional visits that Brother Waller makes when on business in Hawaii.

Brother Waller spent Saturday visiting the members, whom he urged to come to the sacrament meeting the following day and to prepare for the same.

Sunday morning we were greeted by a bright sunshine, and as we prepared our minds and souls to be worthy to partake of the sacrament, we could not help thanking the Creator for letting us live and enjoy this beautiful earth, which on these islands of the Pacific he has adorned with green trees and flowers for the happiness of his children. Kneeling down to offer my morning prayer, I especially thanked my God for having led me to this beautiful place where I was privileged to hear and obey the gospel in this, the eleventh hour of my life. I also prayed for our beloved Brother Waller, that he might find just the words for my special needs, to strengthen my faltering steps so that I might become more faithful in my devotion and love for my brothers and sisters.

Preceding the sacrament meeting, the Sunday school met, and young and old were present to partake in this service, the meeting being presided over by a young Japanese brother. The Sunday school closed its session early so as to give Brother Waller an opportunity of addressing the members before the sacrament meeting. Several nations and races are represented in the membership of this branch, which numbers about seventy, fifty-seven of whom were present at the sacrament meeting, which was very encouraging to all of us, as our meetings of late have not been well attended. Unfortunately, like children, we would allow our petty grievances to interfere with our devotion to the church work and to each other, and therefore we needed and appreciated the words that were spoken by Brother Waller, with a fatherly spirit and understanding, to prepare us for partaking of the sacred emblems of the sacrament.

It was Brother Waller who brought this gospel to these islands of the sea, and knowing the needs of all of us he is able to chasten or encourage us as a loving father does his children.

I am convinced that on this special day, God, through his Holy Spirit, gave him power to touch each heart that caused us to repent of past sins, errors, and neglect of duties, and led us to resolve to do better in the future with the help of the divine Spirit. I am sure that all felt the presence of this Spirit, for our testimonies revealed it clearly, and I am sure we were all united in love; so we feel now that having had a new start through the new birth that has been given us, we can go forward, working in unity and love as we should do.

I am sending these words to your readers, hoping it will assure you that in this far-off island of the Pacific, there are hearts that love you, and we hope some day to be invited to live in that beautiful Zion, where we can sing praises to the Lord, who will then reign as our King.

Let us all pray for each other, that we may be faithful unto the end, that we may all inherit the crown of eternal life.

MINNIE BROWN.

Ionia, Michigan

December 8.—On Friday evening, December 2, Ionia Saints were much pleased to have as their guest Bishop A. B. Phillips, of Lamoni, who spoke forcefully on the financial interests of the church. He said that to love God with all our might, mind, and strength and our neighbor as ourselves was the very root and essence of stewardship, and when we do that we shall be willing to keep the financial law.

We were sorry we could not have him with us longer.

We are preparing for Christmas exercises to be held Thursday evening, December 22. Fern Moran is busy training the children. She is being assisted by the teachers and by Lena Aelick.

Sunday evening services are of a missionary nature, and our little church is filled. Many nonmembers are interested, and one dear old German lady is rejoicing that she has heard the restored gospel. Tracts have been secured for her in the German language, and we are praying that she may soon be one of our number.

We are rejoicing in the spirit of love and unity which exists among us and the gifts of the gospel we have recently enjoyed.

Far West Branch

We enjoyed an active little prayer service November 30, in charge of George Petersen. Only eleven were present, but eight testimonies were offered from eight earnest hearts.

A good sacramental and prayer service was held December 4, Pastor G. B. Koger and Priest H. O. McKee presiding. Pastor Koger gave the Saints of Far West a good sermon that evening, his subject being, "Let us speak the truth from our hearts."

The Sunday school voted that morning not to have a Christmas tree and program this year because of our recent engrossing activities in that line.

The blizzard that swept down upon Far West December 7 kept us from enjoying the usual weekly prayer service.

John Hovenga, pastor of the Maple Grove Branch, preached Sunday morning, December 11. Deacon M. M. German spoke at the evening service.

Under date of December 9, Elder Ray Whiting wrote from Minneapolis, Minnesota: "We have just passed through one of the worst blizzards we have had in Minnesota for many years. Trains are delayed as much as twenty-nine hours. Roads are full of snow, from three to nine feet deep. It was quite difficult to get milk, as it must come in from the country. All that can be done is being done that no one shall suffer. One or two in the Twin Cities froze to death, but so far as I know none of the Saints are in want for anything. Two or three of our brothers were forced to remain at their places of work all night, but they were well cared for."

Independence

Stone Church

The Stone Church Sunday school will present "The new star," a play written by Mrs. M. H. Siegfried, next Sunday evening, beginning at 7.30. This play was chosen for presentation to the Stone Church congregation in commemoration of the centennial year of the coming forth of the Book of Mormon, it being concerned with Book of Mormon incidents and characters. Mrs. J. A. Gardner is directing the production.

"The needs of the church today" was the subject of the sermon by Apostle James A. Gillen at the Sunday morning service.

The Stone Church Choir, under the direction of Paul N. Craig, sang the anthem, "God is our refuge," by Dudley Buck. Robert Miller, organist, and George Miller, pianist, played "Meditation de Thais," by Massenet, as the offertory.

Reading the scripture lesson from Matthew 7, Apostle Gillen emphasized the thought that the most satisfactory evidence that men are followers of Christ lies in the fruit they bear. "To as many as believed on Him, gave he power to become the sons of God"; and our discipleship with him is conditioned by the fruit which we bear.

The church needs a deeper, clearer, more significant conception of God's purposes among men, said Apostle Gillen. It needs faith in God and in ourselves to carry out his purposes. It needs big men and women, consecrated, who have caught the significance of God's purposes, and who bear good fruit.

God blesses us according to our power to receive. The need of the church is great, but it can progress no faster than its individual membership.

"The Messiah"

For the tenth time in annual succession, the Messiah Choir presented a performance of the Handelian masterpiece, "The Messiah," in the Stone Church auditorium. From 8.15 to 10 o'clock Sunday evening the crowd of music lovers and critics, which early filled the Stone Church, sat in rapt silence as the chorus, composed of more than two hundred voices and directed by Paul N. Craig, sang the famous oratorio. The production was the result of careful preparation of a well-balanced choir, conducted by an able leader. "The Messiah" has not had a better performance in this vicinity for years," said the *Kansas City Times* Monday morning, the 19th, and those who heard it will agree with the statement.

The work of the soloists was done with understanding, each seeming to delight in his part. Mrs. George R. Cowden, who last year took the same part, was the soprano soloist, Mrs. Raymond Havens, contralto, Edward Brackenbury, tenor, and Albert Brackenbury, bass. Organ and piano accompaniment was played by the Miller brothers, Robert and George, and their competent work was a strong feature of the splendid rendition.

Institute Christmas Festivities

Annual general assembly of the Independence Institute of Arts and Sciences will be held tomorrow night, the 22d, at 7.30 o'clock, at the Institute Building. This gathering is always one of the high points of the year's work; the students seem to catch the spirit prompting the faculty to sacrifices which make possible the achievement of the Institute. Present and former students are urged to be present at this assembly and enjoy the association of friends and fellow workers. An item of the evening's experiences is the taking of a picture of the forty-six members of the faculty.

The faculty of the Independence Institute of Arts and Sciences will entertain college students visiting and residing in Independence, on the night of December 27, Tuesday, at eight o'clock. This is the one time of the year when old college pals may get together. Please notify your college friends of this event.

Interesting Personals

With the near approach of the holidays, a number of church officers who have spent the year laboring in scattered and distant fields are to be seen on the streets in Independence. Their faces are wreathed with smiles; they are happy to be permitted to spend the Yuletide with loved ones and dear friends. Among these are President Floyd M. McDowell, Apostles J. A. Gillen, Clyde F. Ellis, Roy S. Budd, F. Henry Edwards, J. F. Curtis, and E. J. Gleazer. Some of these men have worked up to the last minute, arriving only the first of this week, but they are here, and they are happy. Apostles Williams and Garver are at their homes in Lamoni, Iowa. Myron A. McConley recently attended the priesthood institute held at Denver, but by this time he is probably back in Los Angeles with his wife and little daughter. Apostle Hanson is spending his Christmas in foreign lands. To him this year are denied the joys of the season with his family, but cared for by the heavenly Father, who gave to the world his Son on the first Christmas so many centuries ago, and surrounded by his brothers and sisters of the faith, we know he too will have a happy Christmas.

Saturday and Sunday President Frederick M. Smith spent with the Saints at Wichita, Kansas. Apostle Gleazer also was there. Presiding Bishop A. Carmichael went to Lamoni, Iowa, last week and on to Des Moines, but arrived in Independence the first of this week. Bishop J. A. Becker departed Saturday night, the 17th, for the Lone Star State. He does not expect to be at home until the morning of Christmas Day.

On Sunday, December 11, occurred the death of Brother Thomas C. Hattey, a member of the church for many years, at his home in Independence, Missouri. Born in Windsor, England, December 20, 1858, he came when a small child with his parents to Toronto, Canada. Later he moved to Independence, which he has since made his home. Through the instrumentality of Elder Joseph Luff he became a member of the church while yet a resident of the Dominion of Canada. He was ordained to the office of priest August 11, 1878, by Elder Luff. A sufferer for several years, Brother Hattey had during the last few weeks of his life endured torturous pain which led him to the act which ended his earthly existence. Funeral services were conducted at the Kansas Street Church, December 13, in charge of T. W. Williams, the sermon being delivered by Elder Joseph Luff. Interment was in Mound Grove Cemetery.

Liberty Street

At the morning service we were favored with a vocal solo by David Stewart, "I come to thee."

Elder R. D. Weaver was speaker, his text being taken from 1 Corinthians 13: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing."

In the evening Apostle James A. Gillen spoke to the congregation upon the topic, "And God said."

The Christmas cantata, "The adoration," by Nevin, will be given at the church Christmas Eve by the Liberty Street Choir, directed by Sister Leona Robinson. Much time and practice have been spent upon this entertainment. We shall be favored with a violin solo by David Stewart, a euphonium solo, Philip Turner, a twenty-minute reading, Mable Merle Briggs. Everyone is invited to be present.

Walnut Park

On Wednesday night, December 14, a business meeting was held at Walnut Park, the principal purpose of which was to elect heads of departments for the coming year. Brother Samuel Smith was chosen associate pastor to Brother Howard Andersen; Orlando Nace was reelected head of music department; Brother Griffin, Sunday school superintendent; Sister Howard Andersen, publicity agent, and Sister Ruth Bryant, district secretary. The Galilean Class of the Sunday school,

taught by Pastor Andersen, presented a three-act play, "The path across the hill," on Friday evening. The church was packed to overflowing, and the enthusiastic audience fully appreciated the splendid performance. Miss Agnes Adams directed the play, with Earl Cox as business manager, and these together with a splendid cast, worked long and hard that the play might be the success it was. Girls from the class assisted as ushers, and music was provided through the evening by the Walnut Park Orchestra, directed by Brother Nace. A silver collection amounted approximately to forty-five dollars. This was contributed by the Galilean Class toward the elimination of the church debt.

The eleven o'clock hour Sunday morning was occupied by the Department of Women, Sister F. R. Schafer, supervisor in District 3, being in charge. The invocation was by Sister George Gould. "Faith of our fathers" was rendered by the choir in a pleasing manner. Sister Walter Adams read the financial statement of the Walnut Park Women's Department for the year, and this was very gratifying. We feel these sisters are to be commended for their splendid efforts. According to the report, over one thousand dollars have been earned by the women in their various activities throughout the year, \$441.03 of which comes from their "penny a day" and "talent" funds. This amount was turned over to the bishop December 17, to be applied on our building fund. An inspirational talk was given by Sister John Schwab, in which she told how with her "talent" money (ten cents) she had worked until it had grown to more than twenty dollars. This was the largest amount of "talent money" turned in by anyone. Miss Agnes Adams then sang "The city four square."

The principal speaker of the morning was Sister Alice Cowan, supervisor of women in Zion, who truly came up to our every expectation in her address. Sister Cowan believes the work of the Department of Women is threefold: first, home making; second, helpmates in church work; and third, helpmates in raising funds. She expressed her pleasure at the financial report in which, she said, the material result is not all which comes from these efforts, but new talents have been discovered, and all have learned to work together in love.

A quartet composed of Brother and Sister Earl Cox, Miss Margaret Gard, and Kenneth Morford sang, "Take time to be holy," which was a fitting close for the service.

At the Religio hour, six o'clock, the usual large attendance was present. Much interest is being shown in this department. The program was given by student nurses of the Independence Sanitarium and was much enjoyed.

We were fortunate in having as evening speaker Apostle Clyde Ellis, whose discourse was most helpful, his subject being "Repentance." His remarks were based upon a portion of Doctrine and Covenants 4:10: "Say nothing but repentance unto this generation." His sermon was much appreciated by the congregation.

Englewood

The Saints of Englewood held their annual election of officers Wednesday evening, December 7. Elder D. O. Cato was chosen pastor. Brother C. F. Davis filled this place for some time, but this business required so much time out of town he thought it best to be relieved. Brothers Fike and Ely have been taking care of the work in the absence of Brother Davis and deserve credit for good service.

The program given by the older people during the Religio, December 9, was a very enjoyable feature. This department seems to be thriving under the direction of Brother Joe Farrow.

On December 11 the Sunday school elected Brother Hougas superintendent, and we are confident he will fill well the place formerly occupied by Brother Lee Moore, whose work has taken him to Saint Louis.

Sunday morning, December 11, Evangelist U. W. Greene was the speaker at eleven o'clock, and Elder J. M. Terry occupied at 7.30 a. m. Those who attended these services cer-

tainly went home with a keener appreciation of the gospel and its power in the lives of men and women.

Tuesday, December 13, the Department of Women held its annual bazaar and chicken supper, which proved to be one of the most profitable gatherings of its kind held in Englewood.

Elder E. T. Atwell spoke to us December 18 on evidences of the Messiahship of Jesus. His was a masterful effort. One of our missionaries who happened to be in town over the Sabbath, Elder H. E. Winegar, spoke Sunday evening, and the least we could say for him is that he is equal to the task assigned him anywhere, any time.

We are very busy with the usual holiday activities, Christmas programs, cantatas, etc., but are happy to be busy in the Lord's work.

Enoch Hill

Elder F. J. Lewis was the eleven o'clock speaker at Enoch Hill Sunday morning, using as his theme "Faith in God." He was awarded good attention by the audience of Saints.

In the evening Bishop B. J. Scott delivered one of his good sermons to an audience made small by the rendition of "The Messiah" at the Stone Church. A number of Enoch Hill musicians sang in the Messiah Chorus.

Tomorrow night, Thursday, the regular Christmas program will be presented by members of the Sunday school. Sisters Clemens, Street, and Swalley are in charge of the entertainment.

Sunday morning at eleven o'clock Evangelist U. W. Greene will deliver a Christmas sermon. In the evening stereopticon slides will be one of the features of a varied program.

Kansas City Stake

Fourth Church

At 6 p. m., October 29, the young people, dressed in costumes, met at the church. Cars were provided to take them to the home of Brother and Sister Foster, Olathe, Kansas, where nothing had been left undone in preparation for a real Halloween party. There were seventy-two in attendance. After an enjoyable evening, sandwiches, pumpkin pie, and cider were served.

Attendance at regular services for the month of November was 104 at 8 o'clock a. m. Sunday prayer service; 443 at Sunday school; 227 at 11 o'clock preaching; 114 at Religio; 242 at 8 p. m. service; and 248 at Wednesday prayer meeting. The early Sunday prayer service is very spiritual, the young folks being in the majority, showing their interest, and we are sure the spiritual food received at these services will help them to be Zion builders.

November 22 the group surprised our pastor and family with a pound party, the social evening thus spent being enjoyed.

The Progressive Club (Women's Department) held their annual bazaar and chicken dinner November 29, the Blue Birds, Orioles, and Temple Builders assisting. About \$125 was made. The sisters this year divide the meeting day in two parts; first, sewing, and at 1.30 p. m. study hour, with Sister Tyra Lucking as teacher. They felt the study of the New Testament was important, and by so studying have become better acquainted with Christ. His teachings, applied to their lives, will help them to be better mothers.

The Sunday school is growing, and interest is good. An attendance contest opened December 11, with Marion Sneed captain for the Reds, and Verdine Smith captain for the Blues. The contest is to end February 1, 1928.

They have \$160 towards a mile of pennies which was started the beginning of the year, which will be used for a nursery room when the goal is reached. The church building is too small for present needs.

Patriarch F. A. Smith preached December 11, at 8 p. m.,

urging all to apply gospel truths to their lives, so those they associate with will know by their lives what they stand for.

Second Church

On November 16 occurred the marriage of Alice Marie Evans and Mr. Claud E. Baker at the home of the bride's grandparents, Brother and Sister F. A. Evans, 1223 Cliff Street. P. J. Raw, uncle of the bride, pronounced the ceremony. About forty of the immediate relatives and a few close friends were present. Shortly after the ceremony, they left for Wichita, Kansas, which will be their future home. Sister Alice was a teacher in the Sunday school and will be missed by her class in the primary department.

Elder H. R. Higdon was assigned to North Kansas City by the stake officials and has already held two meetings there, at which J. Charles May has been the speaker, about thirty being present each time. They are handicapped to some extent, as there is no public building which can be secured in which to hold meetings, but must be held in a private house. J. E. Hamilton, 1215 East Twelfth Street, has opened his home for that purpose. Meetings are held on Tuesday night of each week and will continue during the winter. Tuesday was selected in order that others in different parts of the stake could attend and assist.

Elder Thomas Newton has returned from his mission and has visited us and preached twice and will occupy again next Sunday evening. He assisted in establishing the work here on the west side many years ago, and is a welcome visitor here. Bishop F. B. Blair and Priest E. S. Zink have occupied during the preaching hour; and last Sunday Brother Sanders, of the Armourdale church, was with us and preached a sermon that showed much labor and preparation, and was edifying and instructive.

More than a month ago we finished raising the amount assigned us for the Christmas offering. Sunday school and Religio are doing well. A Book of Mormon normal class has been added to the Sunday school, which we hope will accomplish much good.

Monday evening one more was added by baptism. Edward Martin was baptized by the pastor, F. A. Evans, and we rejoice because of this; his wife, Alice Martin, has been a member for many years. Several of the children are members also.

The Scandinavian Mission

A letter from Elder E. Y. Hunker, missionary to Scandinavia, now working in Sweden, written from Stockholm, December 1, is published in *Zion's Ensign* for December 22. Brother Hunker speaks in an interesting way of his being led to take up the work in foreign countries, having enlightenment as to how he should do this while he was in attendance at Graceland College several years back. He tells of his arrival in Norway in September, how that he went to begin again a foreign mission and was received with gladness by the Saints, of the satisfaction he took in the work, and of his disappointment at being transferred to Sweden, because of the difficulty he knew he would have in speaking the Swedish language and of his unacquaintance with the people and the work. He says that the outlook for work in Norway is better than at any time since his acquaintance with the mission, which covers a period of several years. He also speaks of the return to America of the Johnson family, who have been in mission work there for seven years, and pays them a high tribute for courage and faithfulness in their missionary work.

Notwithstanding the discouragements which Brother Hunker holds to our view, one is not surprised to find that he also is succeeding in presenting the gospel message to the Swedish people.

A close perusal of his letter will carry to the one who reads the humble, truthful, yet withal the courageous spirit of this

missionary of the Reorganization who is writing his name for future generations to honor as one who took the gospel across the sea at great sacrifice to himself and with a devotion which must bring the support of the Author of the work. Read Brother Hunker's letter in *Ensign* of December 22.

Lamoni Stake

Lamoni Services

The visit of President F. M. McDowell and pre-Christmas activities have been the central features of the week. The college administration is scheduling a series of lectures by representative men of the church during the winter season, and that of President McDowell opened the series. The pre-Christmas programs came early this year because of the departure of many college students last week-end.

The services at the Brick Church Sunday, December 11, drew large congregations and proved very inspiring. As the voluntary of the eleven o'clock service was played, the vesper chorus of the college, twelve young men directed by Franklyn Weddle, marched to the platform, together with President McDowell and Roy Cheville, the ministers of the morning. The opening hymn was an old familiar one, "God is marshaling his army," and the congregation entered into it enthusiastically. The request was made that all stand reverently for a moment at the close of the prayer, and as they did so the male chorus sang as a response the hymn arrangement of the Lord's prayer. Very quietly the audience was reseated, touched by the worship in song and prayer.

The sermon was a masterful pulpit discourse. The enthusiasm and devotion that come only through loyal activity to the cause of the church were breathed through the sermon. After reviewing the vision of the church, President McDowell affirmed that the church today, in order to accomplish her task, must have in its membership, (1) a firm conviction of the divinity of her purpose, (2) a charging with spiritual life, and (3) an adventuring faith to move out. It was a message to old and young, reassuring that the Church of the Restoration moves on and that God calls his people into immediate tasks.

The annual Christmas concert was given Sunday night. The choir, the A Cappella Chorus, and vocal and instrumental soloists combined in one of the most appreciated sacred concerts given in Lamoni. It was not a spectacular program of musical effects, but one that pictured the story of the life of Christ and carried the meditations of Christmas. Following was the program:

- Voluntary Hymn, "It came upon a midnight clear"
- A Cappella Chorus
- Hymn, "To us a child of hope is born"
- Congregation
- Invocation
- Elder W. E. Prall
- Hymn Anthem, "Come, all ye faithful"
- Choir
- Responsive Reading
- Choir and leader
- Anthem, "Glory to God" from "Messiah"
- Choir
- Cherubim Song, Tschaikowsky
- A Cappella Chorus
- Harp Solo, "The Angelus," Renieu
- Doris Weegar
- Vocal Solo, "Cradle song"
- Frances Hatch
- Ladies' quartet, "Little Town of Bethlehem"—Mrs. Carrie McElroy, Miss Mabel Carlile, Mrs. Wanda Derry, Mrs. J. H. Anthony.
- Instrumental Trio—Charles Ballantyne, violin; Kathryn Skinner, cello; Doris Weegar, harp.
- Hallelujah Chorus from "Messiah"
- Choir
- Sermonet, "Jesus' message to youth"
- F. M. McDowell
- "Beautiful Savior," Christiansen
- A Cappella Chorus
- Benediction.
- Hymn, Postlude, "Silent night"
- Choir

At the College

Each morning this week at eleven o'clock President McDowell has lectured at the college chapel. These have been his lecture subjects:

"The riddle of existence," a discussion of the revelation

of modern science, yet its inadequacy to give man a goal and program of living.

"Adventurous youth," a description of youth's love for adventure and consequent need for a philosophy to guide in their ventures.

"Companions in the adventure," a plea for partnership with God and those who are working with him.

"Certain rules of the game," a stimulating review of former lectures on this subject, "Can we do as we please?"

"The great Christian adventure of tomorrow"—a summary of the needs of Christian living and a plea for Gracelanders to launch into the program of the church to make it real.

During the day President McDowell has been busy in personal interviews and meetings, giving the thing in which we seem generally so deficient—pastoral discussion in the problems of life and the work of the church. This visit has given much to the tone of the school.

December 14, the Wednesday before the close of the college, occurred the annual vesper service. Decorated in cathedral setting, with altar candles and evergreen festooning, the chapel invited to worship. The processional of the vesper chorus of young men, the response to prayer, and the music combined in a very impressive service. This year the address was given by W. E. Prall, the local pastor. In interpreting the life of Jesus, he placed three basic foundations as explaining his life—his early home training, his choice of vocation, and his selection of companions. These essentials made direct contact with collegiate life. As the strains of the recessional hymn died away, the audience that filled the room filed out quietly, the meditation of the Christmas message resting with them.

Logan, Iowa

Graceland College Day was observed by our branch with a splendid program at the morning service, in charge of the Graceland and ex-Graceland students present. We had twelve. The platform was decorated with flowers and Graceland colors, and the student body occupied the platform. The pastor was on the platform. He is not a Graceland attendant, but his wife having attended, he claims he is brother-in-law to Graceland College, so we let him participate.

Brother H. L. Peyton, who has recently attended Graceland, gave us a splendid talk, setting forth some of the fine things for which Graceland stands, which make it a college in a class by itself. Those taking part on the program were: H. L. Peyton, Mary Peyton, Alice Worthem, Louis McKain, Gerald and Ruth Gunsolley, Ruby Adams, Merel Hill, Walter Killpack, Homer and Nellie Jackson, Clair Crabb. We are proud of our Graceland, and we hope she will grow into a university before long. We just about doubled our quota, and we have been watching the HERALD for an announcement, to see if the required amount all over the church was raised. Please let us know.

Rolla Salts and wife are the happy and proud parents of a fine baby girl, Opal Darline, a sacred trust placed in their care for the molding of a life for service. We must tell you of another little newcomer, William ("Billy") Ray Gamet, seven and a half pounds, a boy; indeed and we are sure he is going to be a preacher, from the noise he makes once in a while. What is home without a baby? God bless these little buds of promise that come into the homes to bind father and mother closer together and make life sweeter!

We have had some of the visiting brethren of the priesthood from other branches to speak for us, and they are always welcome. We hear the sweet tones of the Christmas bells at this time of the year. We have also heard some other bells ringing, such as wedding bells, and it calls to memory that Sister Alice Worthem has become Mrs. Miles Runkles. We wish them much happiness and joy in life's journey.

Branch business meeting was held December 16, at which time officers were chosen for the coming year. A few changes

were made, and we hope the new officers will take hold and lead our people Zionward. Brother Gerald Gunsolley was made branch president, and we are sure he will make a success of his new work, for he has a vision of tasks to be accomplished. A vote of thanks was extended by the branch to our retiring president, Brother W. R. Adams. He has occupied this office nearly eighteen years and is glad to be released and give the reins to a younger man, and hopes to see the work continue to move forward. Reports from the different departments show good work done in the past year. We are proud of our primary department, with Sister Myrtle Crabb as its leader. Who can beat this record—fifty-three enrolled; average attendance forty-two? The future of Logan Branch is assured.

We are approaching the holiday season and are sure there are many things for which we as a people ought to be grateful. As we enter into the days of another year, may it be with a resolve to be more fully devoted to the church and its progress, that when we come to the close we may be able to see a marked degree of advancement.

We wish the Saints throughout the world a Merry Christmas in all that this means, and we trust that the New Year, 1928, shall hold many a choice blessing for God's people.

The Work in Hawaii

A letter from Elder Gilbert J. Waller, dated December 2, speaks very hopefully of the condition of the church in our island territory. After speaking of their organized efforts as a priesthood, Brother Waller says: "The inclosed copy of letter from the deacon of the Hilo Branch, who is a very faithful young man and occupies a responsible Government position, will please you, I am sure, as it gives evidence of a marked improvement in the conditions there. I feel that this young man is called to the office of priest, and when I next visit Hilo I may take up this matter with the members of the priesthood. He is best qualified to preside over the branch. If he continues developing as he has in the past, he will make a valuable man for the church. He is part Hawaiian."

The larger part of the text of the young deacon's letter is interesting, because of its comprehensiveness and directness. It reads in part: "I am inclosing herewith my report for the month of November, including a check to cover the amount, \$28.41.

"Since last sacrament meeting, there seems to be a marked improvement in the spiritual condition of the branch. This was especially noticeable at our last few prayer meetings, especially in offering testimonies and prayers. The Spirit of the Master was certainly with us, thus showing to us that the Master will always be ready to pour out his Spirit among us when we are ready to receive it.

"Brothers Kanui, Puuohau, and myself were out visiting this last few days. I enjoyed the visits very much; and not only that, but I was glad because we were able to help and strengthen the sick which we found in some of the homes."

Brother Claud Young, of Portland, Oregon, asks that a request be made through the HERALD for fasting and special prayer by the Saints at the January sacramental service for his wife, Sister Besse Young, who has been very ill for several months and is now in the state hospital for the insane at Salem, Oregon. She is rational at times and has faith that only by the mercy of God she will be healed of this dreadful physical and mental affliction that grips her. The doctors have not helped her, and they give no hope of recovery to her husband, mother, and friends. Sister Young is a very talented musician. She has raised her voice in praise and thanksgiving many times during the past years, and she has inspired the Saints by the spirit of her songs. We know she is in the hands of the Lord, and we pray that the Saints will remember her at the sacramental service and in their prayers around their family altars.

San Jose, California

Spencer Avenue and Grant Street

Sunday, November 6, was the advent of another joyful day for the Saints of this branch. The Sunday school in charge of its efficient superintendent, Sister L. B. Shippy, opened at 9.45 a. m., with seventy-six present. If those attending Sunday school sessions only pay heed and treasure up in their minds the instruction given, it will be a lamp to their feet and a light to their pathway to guide and direct them along life's perilous journey and eventually bring them to the haven of rest that the Lord has promised his faithful children.

Sacramental service on this date was in charge of Pastor Robert E. Cowden, assisted by Elders L. B. Shippy and C. J. Cady and Priest J. Clyde Holmes. About sixty were present at this service. The babe of Brother and Mrs. M. R. Schall was blessed by High Priest C. W. Hawkins, and his name, Myron Reed Schall, the name of his father, was recorded. Brother Schall has lately graduated from Stanford University and says that he is making preparation to go into church work in whatever capacity he can best serve. His wife is not yet a member of the church but is very near the kingdom.

Following the ordinance of blessing came a season of prayer, testimony, and song, spiritual and instructive. At the close of this service Brother Meeder Smith and Sister Hulda Shinn received administration. Visitors present were Brother Schall and wife, from Palo Alto; Sister C. H. Gilbert, Hollister; Sister Nellie Gilbert, San Francisco.

Religio at 6 p. m. was in charge of one of our old-time faithful superintendents, Sister Minnie Bates, whose presence was appreciated by all. She is the grandmother of the present superintendent; she has not forgotten how to preside, and we had an interesting session.

Wednesday, November 9, another spiritual prayer meeting was enjoyed. The Spirit moved with such power that everyone in the meeting had to respond to its uplifting influence, the last to respond being a nonmember, a man who does not belong to any church. He arose and bore testimony that the Spirit's power was so great he could not keep his seat. Words of encouragement were given him by the pastor, who presided; and an expression of cheer also was given by one of the other elders. This was a one hundred per cent prayer meeting.

Sunday, November 13, regular services were held in the church and good meetings were had. Pastor Cowden was the morning speaker, and Elder C. J. Cady in the evening.

Another good prayer meeting was had, presided over by Elders Shippy and Cady, the night of November 16. At this service Brother Meeder Smith was administered to by those in charge, and a wonderful degree of the Spirit was given, evidencing the recognition of the Lord.

Uniting with the various departments, the branch held an appropriate Thanksgiving service Sunday, November 20. Pastor Cowden was the morning and evening speaker, Elder Cady assisting in the morning and Priest Harley V. Bates in the evening.

Brother Paul Trotter and family, consisting of his wife, mother, and Paul Junior, from Monterey, motored over through the rain in the afternoon and were in attendance at the evening services. The Religio session was particularly enjoyable.

The following Wednesday evening there was added to our growing list another spiritual prayer service, in which the Saints were given recognition and cause to rejoice.

Regular services were held November 27, Elder L. B. Shippy in charge, Elder C. J. Cady the speaker. At the evening hour, Elder Cady presided and Elder Shippy spoke.

The evening of November 29 there was held what we termed a "sisters'" prayer meeting. Elders C. W. Hawkins and C. J. Cady were in charge, and they were the only real

men present, but the sisters are not slackers, and they did their part "womanfully." They made it a one hundred per cent meeting.

Battle Creek, Michigan

December 9.—Battle Creek Branch is running along smoothly. The program committee is busy getting ready for the Christmas program. Sister Young is chairman of this committee and is an efficient worker. She reports a good Christmas program for this year.

About fifty-five Saints from Battle Creek drove to Lansing to see the play, "The coming forth of the Book of Mormon," which was presented by the Lansing Branch. Members of the cast were trained for their parts, and the Saints who came from a distance felt well repaid for their trip.

At the Battle Creek celebration of the Book of Mormon, District President George Harrington was with us and gave us an interesting talk. I am inclosing the picture of a cake which was made by Brother Schaller and Sister Young. Inscription on the cake read, "Book of Mormon, 1827-1927, 100 years." It was very pretty indeed and showed good workmanship.

Brother and Sister Hyatt, of Independence, Missouri, are spending the winter in Battle Creek, where Brother Hyatt is employed by Nichols and Shepherd Threshing Machine Company. We are glad to have them with us.

Brother and Sister Robert Evans were visitors of Brother J. W. McKnight, of Galien, Michigan, where they had an enjoyable time and heard an able discourse on the Book of Mormon by Brother McKnight.

Elder Harrington, district president, has been holding meetings at Buchanan, Michigan.

Brother Kuhn who has been attending college at Kalamazoo, Michigan, is in the hospital at that city. Brother Kuhn has been suffering with mastoid trouble. He is reported to be gaining slowly. Let us remember him in our prayers.

Sister Evans and Sister Robbins were visitors of Sister Cease last Sunday.

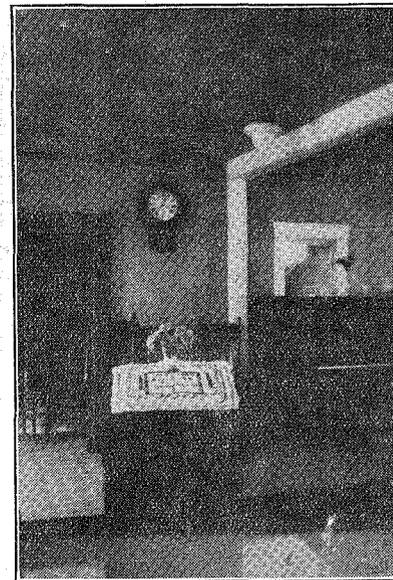
Sister Minnie McCarty has arrived home after spending a few weeks with her sister, Sister Mae Pappas, of Detroit. She reports a good time.

A shower was given Sister and Mr. Vincent Reed, who were recently united in marriage. They received many useful presents.

A baby girl has come to gladden the home of Sister and Mr. John Harrison, of Detroit. Sister Harrison is a member of this branch, daughter of Sister Robbins of Battle Creek. Brother Andrew Cease has returned home after visiting his sister, Mrs. Thomas Hardy, at Onaway, Michigan.

A baby boy has been born to Brother and Sister Ashley, of Battle Creek.

Bishop A. B. Phillips, of Lamoni, Iowa, has been with us for three days, delivering three sermons that we shall do well to remember. We were sorry to have him leave and shall welcome him back.



Book of Mormon Centennial Cake

MISCELLANEOUS

Conference Notices

The annual district conference of the Little Sioux District will be held at Missouri Valley, January 13, 14, 15, 1928. The Saints are urged to make plans in advance to attend the conference, as arrangements have been made for an interesting program. On Friday evening at 7.30 the program will be in charge of the district Department of Recreation and Expression, while Saturday will be devoted to important business, this being the time for the annual election of officers. Saturday evening at 7.30 Elder Charles J. Smith will present an illustrated lecture; Sunday will be devoted to class work, prayer services, and preaching. Besides the district missionary force, we have the promise of a representative of the Presiding Bishopric and a member of the Quorum of Twelve. All branch presidents' reports should be in the hands of the secretary as soon after the close of the year as possible, in order that there will be time to have them summarized. All district officers, department heads, etc., should present a condensed report covering the year's activities. G. Scott Daniel, district president, 1606 Villa Avenue, Sioux City, Iowa; Mrs. W. R. Adams, Logan, Iowa, secretary.

Requests for Prayers

Brother and Sister James Drader, of Bantry, North Dakota, request the prayers of the Saints for their daughter, Lydvia Barkus, who has cancer. Sister Drader, who writes, expresses her faith in God that if it is his will he can heal her daughter.

Address

E. Y. Hunker, Heleneborgsgatan 25A, O. G. 1 tr., Stockholm, Sweden.

Our Departed Ones

GILLIAN.—Rosina Pilgrim Gillian was born in Toronto, Ontario, November 23, 1869. She was baptized a member of the church in Toronto, March 19, 1907. Her husband, John Henry Gillian, was killed a few years ago while riding his bicycle. Sister Gillian departed this life at the home of her daughter, Vada Cluskey, 257 North Lisgar Street, Toronto, November 23, 1927. She leaves a son, Harold, of Detroit, and her daughter, Mrs. Cluskey. Funeral was held from the home, Elder John Shields preaching the sermon.

ANDERSON.—Nora Houri Anderson passed away very suddenly at her home near Shellbrook, Saskatchewan, October 4, 1927. She was born July 14, 1886, near Prince Albert Saskatchewan, a descendant of God's children upon this continent. Married Edwin Byron Anderson in April, 1911. When the fullness of the gospel came to her she was quick to obey, being baptized October 3, 1915. A more patient and kind Saint would have been hard to find. She was known to all as a real mother. Twelve children came to bless her home. To them, as fast as they were able to understand, she taught the truths of the gospel. Funeral services were conducted at the home by Elder E. L. Broennan. Interment in Sturgeon Valley Cemetery. Besides her husband and children, Sister Anderson leaves her mother, several sisters, and a brother.

FRISBIE.—Myron Eugene Frisbie was born May 17, 1855. In November, 1879, he married Fannie A. Johnson in Oakland County, Michigan, and to them were given six children, three boys and three girls. Of these, Elva and Lena, and also the wife and mother have been gathered to the great beyond. In 1900 Brother Frisbie married Alta M. Burdick at Ovid, Michigan, and to them two sons were born, one dying in infancy. Brother Frisbie was baptized into the church in 1888. His was an unimpeachable character. He was a watchman for the Rio Industrial Plant. After an illness of seven weeks, he died November 26, 1927. Surviving are his wife, four sons, Clayton, of Detroit; Ray, of Lansing; Ira, of Ovid; and Guy, of Lansing; one daughter, Mrs. Glenn Sager, of Flint, Michigan; one stepson, Boyd Fitch, of Detroit; fourteen grandchildren, two great-grandchildren, four brothers, Jay, of Detroit; Ira, William, and Albert, of Shepherdsville; and one sister, Mrs. N. B. Goodfellow, of Ovid. Funeral was conducted at Jarvis-Estic Funeral Home, Lansing, November 28, 1927. Elder S. W. L. Scott preaching the sermon, assisted by the Baptist minister. A procession of thirty-eight cars followed the body to Ovid Cemetery, twenty-nine miles from the city, and attended the committal service.

CLARK.—Isabelle Young was born in Pittington, Durham County, England, July 19, 1837. In 1855 she was united in marriage to Edward Henry Clark, and to them were born four sons and four daughters. The family came to America in 1881, locating at Cable, Illinois. They later moved to Gilchrist, where Mrs. Clark united with the Reorganized Church February 8, 1908. The family moved to Matherville in 1912, and it was

there that Sister Clark passed away November 13, 1927. She is survived by the following children: Mrs. Isabelle Watkins, of Oklahoma, James, of Peoria; Mrs. Mary Maurer, Mrs. Anna Allison, and Thomas, of Matherville. Her husband and three children, Robert, Edward, and Barbara, preceded her in death. Funeral services were held at the Saints church in Matherville, Elder George Sackfield, of Rock Island, officiating, assisted by John Lindburg, of Matherville.

SLACK.—Nese Slack was born September 15, 1878, in Harrison County, Missouri. Married Charles W. Slack March 15, 1896, and to them were born ten children, eight of whom are living. She joined the Reorganized Church of Jesus Christ of Latter Day Saints September 23, 1906. Died after a four months' illness, November 17, 1927, at the Independence Sanitarium, Independence, Missouri. Sister Slack was a member of the South Bend and Mishawaka (Indiana) Branch. Funeral conducted by J. W. McKnight. Surviving are her children: Walter, of Decatur, Illinois; Roy, of Harrisburg, Illinois; and Fred, Claude, Charles, jr., Almeda, Homer, and Edward, at home; two grandchildren, her father, Edward Wooten, of Wichita, Kansas; J. W. Wooten, of Wichita, and Mrs. Sarah Murry, of Detroit, Michigan.

HATTEY.—Charles Thomas Hattey was born November 8, 1891, at Toronto, Ontario. Was baptized May 27, 1900, by his father, Elder C. T. Hattey. Passed away at his home in Toronto, October 4, 1927. Besides his wife he leaves to mourn, father and mother, two brothers, and six sisters. Funeral sermon was by Elder John Shields. Interment in Mount Pleasant Cemetery.

ATKINSON.—George William Atkinson was born in Beetown Township, Wisconsin, January 25, 1851, and lived near Beetown all his life. In 1872 he was married to Caroline Mayne. One daughter, Stella, blessed this home. Shortly thereafter the mother died. About four years later Brother Atkinson married Martha Elizabeth Mayne, and five children came to bless this union, two dying in infancy. About thirty years ago Brother Atkinson came into the church and has always been a firm believer of the gospel. He died December 12, 1927, at the home of his son Frank, leaving to mourn his departure his wife and four children, Stella Klarman, Ocea Marshall, Della Kartman, and Frank; two sisters, Mrs. Susan Redman and Mrs. Emma Welsh; seven grandchildren, and one great-grandchild. Funeral services were held December 14, 1927, in the Saints' church at Flora, Wisconsin. Interment in the little cemetery near the church. Sermon by Elder Leonard Houghton.

WYATT.—Lydia Ann Brimhall, daughter of Norman and Samantha Lake, was born at Ogden, Utah, June 7, 1855. Her father owned a large farm where the city of Oxford now stands. Her mother lived in the eastern States at the time of the martyrdom of Joseph and Hyrum Smith. Her mother belonged to the church at that time and stood much persecution for the cause she loved. Lydia Ann was the only one of her large family belonging to the Reorganized Church, the rest being affiliated with the Utah faith. She was baptized by Joseph Smith, son of the Prophet, in Salt Lake City. Married John E. Wyatt in 1870 and to them were born five children. Three children and her husband preceded her in death. Died September 17, 1927, at the home of her daughter, Mrs. Anna Laura Jones, Burley, Idaho. Surviving her are her daughter, Mrs. Jones, and a son, B. F. Wyatt, of Burley. The funeral was conducted from the Christian Church, sermon by R. B. Chamber, of Rupert, assisted by Arthur Condit. Music was furnished by Velma Connel, of Rupert. Interment in Pleasant View Cemetery.

HOLMES.—Claud Holmes was born June 22, 1880, at Pomeroy, Kansas. Died November 26, 1927, at Kansas City, Missouri, aged forty-seven years, five months, and four days. He leaves three sisters and other relatives. Was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints in his youth by Elder Roderick May.

Conference Minutes

FLORIDA DISTRICT.—Conference was held with Pensacola Branch, December 3 and 4; presided over by President F. M. Smith and Apostle R. S. Budd. After his arrival District President A. D. McCall was associated with them in presiding, but was unable to be present at the opening session. Statistical reports from Pensacola, Alafloza, Milton, Local, and Coldwater Branches, and the nonresident group showed a gain of 39 members since last report. Flomatom and Santa Rosa Branches did not report. Annual election of district officers resulted in A. D. McCall being reelected district president by unanimous vote. S. G. Allen and C. T. West, vice presidents; C. T. West, district secretary; E. N. McCall, district treasurer; S. G. Allen, district superintendent of Sunday schools; Mrs. S. G. Allen, district Sunday school secretary; C. C. Rummel, superintendent of Recreation and Expression; Mrs. S. G. Allen, superintendent of Women's Department; Mrs. A. D. McCall, district chorister. S. G. Allen was ordained to the office of elder by President Smith, at Sunday morning prayer service. At the preaching services, there were those present from the entire Florida District, and some from the Mobile District, as well. President Smith was the speaker Saturday at 7.30 p. m., Sunday at 11 a. m., 2 p. m., and again at 7.30 p. m. The Saints of the South have had a rare privilege in becoming acquainted with the man chosen to lead latter-day Israel, and much appreciate his visit.

NORTHEASTERN MISSOURI.—District conference met at Bevier, Missouri, November 20 and 21, President B. S. Tanner and S. J. Joyce presiding; William C. Chapman, clerk. Minutes of previous conference read and approved. Bevier was the only branch reporting. Elders B. S. Tanner, C. J. Peten, F. Lofty, and S. J. Joyce reported, also Priests Ivor Surridge, F. L. McKane, Carl Weeks, Orville Tremain; Deacons W. T. Hicklin, and W. H. Payne. The district treasurer's report was read and referred to the auditing committee to report next conference. Higbee Branch was declared disorganized. Business meeting of the conference was changed from Monday to Saturday. The district being fifty years old February 16, 1928. It was decided to hold a celebration, and the president and secretary of the district and presidents of Bevier and Macon Branches were elected a committee to make arrangements. Time and place of next conference were left in the hands of the district presidency.

RADIO PROGRAMS

KLDS

1110 Kilocycles—270.1 Meters

Programs for Week Beginning Sunday, December 25, 1927

SUNDAY, December 25

- 8.30 to 9.00 a. m., Children's program.
- 9.00 to 9.30 a. m., Bible Study conducted by Ralph W. Farrell.
- 11.00 to 12 noon, Stone Church service; Stone Church choir; Robert Miller, organist. Sermon.
- 8.00 to 4.00 p. m., Special Christmas Radio Church Service.
- 6.00 to 7.00 p. m., Radio Vesper; music by K L D S Ladies' Quartet; sermonet, Elder U. W. Greene.
- 9.15 to 10.15 p. m., K L D S' Christmas Gift to the radio audience.

TUESDAY, December 27

- 6.30 to 7.00 a. m., Morning devotional service; music arranged by Elizabeth Okerlind, contralto.
- 7.00 to 7.30 a. m., Table Talk conducted by Ralph W. Farrell.
- 6.45 to 7.00 p. m., Cousin Hazel's children's stories.
- 7.30 to 8.00 p. m., Radio playlet by the White Masque Players of Independence.
- 8.00 to 9.00 p. m., Studio program arranged by Elma Eaton Karr, violinist.

THURSDAY, December 29

- 6.45 to 7.00 p. m., Children's stories by Cousin Hazel.
- 8.00 to 9.00 p. m., Studio program arranged by Miss Eva Shearer.

FRIDAY, December 30

- 6.30 to 7.00 a. m., Morning devotional service conducted by the K L D S Radio Pastor, Ralph W. Farrell.
- 7.00 to 7.30 a. m., Uncle John's children's features.

SATURDAY, December 31

- 8.00 to 9.00 p. m., Studio program arranged by Edna Scotten Billings, organist.

K M B C

(Midland Broadcast Central—K. C.)

1110 Kilocycles—270.1 Meters

Programs for Week Beginning Sunday, December 25, 1927

SUNDAY, December 25

- 7.00 to 7.10 p. m., *Journal-Post*: news and coming events.
- 7.45 to 9.00 p. m., Services Independence Boulevard Christian Church; Doctor R. H. Miller, minister.

MONDAY, December 26

- 9.00 to 9.55 a. m., Columbia-Kolster Hour.
- 9.55 to 10.00 a. m., Live stock market reports.
- 12 noon to 12.10 p. m., *Journal-Post*: weather, markets, news.
- 12.10 to 12.15 p. m., Poultry talk.
- 12.20 to 12.30 p. m., U. S. Dept. of Agriculture feature.
- 12.30 to 1.00 p. m., Job Negeim, Arabian Tenor; George Miller, accompanist; Andrew Norman, harmonica player.
- 4.00 to 4.10 p. m., *Journal-Post*: Wall Street closing, news, sports.
- 7.00 to 7.10 p. m., *Journal-Post*: weather, market summary, news, sports.
- 7.10 to 7.30 p. m., *Journal-Post*: farmers' feature.
- 9.00 to 10.00 p. m., Studio program.
- 10.30 to 11.30 p. m., Egyptian Serenaders from El Torreon.

TUESDAY, December 27

- 9.00 to 9.55 a. m., Columbia-Kolster Hour.
- 9.55 to 10.00 a. m., Live stock market reports.
- 12 noon to 12.10 p. m., *Journal-Post*: weather, markets, news.
- 12.10 to 12.15 p. m., Live stock market reports.
- 12.15 to 12.20 p. m., Poultry talk.
- 12.20 to 12.30 p. m., U. S. Dept. Agriculture feature.
- 12.30 to 1.00 p. m., Trio program.
- 4.00 to 4.10 p. m., *Journal-Post*: Wall Street closing, news, sports.
- 4.10 to 5.00 p. m., Matinee program arranged by Mrs. Frank Good.
- 7.00 to 7.10 p. m., *Journal-Post*: weather, market summary, news, sports.
- 7.10 to 7.30 p. m., *Journal-Post*: Walt Fillin.
- 9.00 to 10.00 p. m., K M B C String Trio assisted by Walton Lockman.
- 10.30 to 11.30 p. m., Egyptian Serenaders from El Torreon.

WEDNESDAY, December 28

- 9.00 to 9.55 a. m., Columbia-Kolster Hour.
- 9.55 to 10.00 a. m., Live stock market reports.
- 12 noon to 12.10 p. m., *Journal-Post*: weather, markets, news.
- 12.10 to 12.15 p. m., Live stock market reports.
- 12.15 to 12.20 p. m., Poultry talk.
- 12.20 to 12.30 p. m., Educational talk.
- 12.30 to 1.00 p. m., Flu and Nip, the "Flu-Nip" Boys.
- 4.00 to 4.10 p. m., *Journal-Post*: Wall Street closing, news, sports.
- 7.10 to 7.30 p. m., *Journal-Post*: weather, market summary, news, sports.
- 7.10 to 7.30 p. m., *Journal-Post*: The Movie Man.
- 10.30 to 11.30 p. m., Egyptian Serenaders from El Torreon.

THURSDAY, December 29

- 9.00 to 9.55 a. m., Columbia-Kolster Hour.
- 9.55 to 10.00 a. m., Live stock market reports.
- 12 noon to 12.10 p. m., *Journal-Post*: weather, markets, news.
- 12.10 to 12.15 p. m., Live stock market reports.
- 12.15 to 12.20 p. m., Poultry talk.
- 12.20 to 12.30 p. m., Educational talk.
- 12.30 to 1.00 p. m., Trio program.

THE SAINTS' HERALD

The First Presidency, Editors.
Richard J. Lambert, Assistant Editor.
O. W. Parker, Business Manager.

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- 4.00 to 4.10 p. m., *Journal-Post*: Wall Street closing, news, sports.
- 4.10 to 5.00 p. m., Matinee program.
- 7.00 to 7.10 p. m., *Journal-Post*: weather, market summary, news, sports.
- 7.10 to 7.30 p. m., *Journal-Post* feature.
- 7.30 to 7.35 p. m., Voice talk, Jessie Wilson Towner.
- 7.35 to 7.45 p. m., Health talk, Doctor Joseph Brennan.
- 9.00 to 10.00 p. m., Central L. D. S. Church orchestra, under the direction of Mrs. J. L. Johnson.
- 10.30 to 11.30 p. m., Egyptian Serenaders from El Torreon.

FRIDAY, December 30

- 9.00 to 9.55 a. m., Columbia-Kolster Hour.
- 9.55 to 10.00 a. m., Live stock market reports.
- 12 noon to 12.10 p. m., *Journal-Post*: weather, markets, news.
- 12.10 to 12.15 p. m., Live stock market reports.
- 12.15 to 12.20 p. m., Poultry talk.
- 12.20 to 12.30 p. m., Educational talk.
- 12.30 to 1.00 p. m., Job Negeim, Arabian Tenor; George Miller, accompanist.
- 4.00 to 4.10 p. m., *Journal-Post*: Wall Street closing, news, sports.
- 7.00 to 7.10 p. m., *Journal-Post*: weather, market summary, news, sports.
- 7.10 to 7.30 p. m., *Journal-Post*: The Editors' Forum.
- 7.30 to 8.00 p. m., International Bible Students' Assn. program.
- 9.00 to 9.30 p. m., K M B C String Trio, assisted by Lois Swaney, soprano.
- 10.30 to 11.30 p. m., Egyptian Serenaders, from El Torreon.

SATURDAY, December 31

- 9.00 to 9.55 a. m., Columbia-Kolster Hour.
- 9.55 to 10.00 a. m., Live stock market reports.
- 12 noon to 12.10 p. m., *Journal-Post*: weather, markets, news.
- 12.10 to 12.15 p. m., Live stock market reports.
- 12.15 to 12.20 p. m., Poultry talk.
- 12.20 to 12.30 p. m., Educational talk.
- 12.30 to 1.00 p. m., Walton Lockman, popular songster.
- 4.00 to 4.10 p. m., *Journal-Post*: Wall Street closing, news, sports.
- 7.00 to 7.10 p. m., *Journal-Post*: weather, market summary, news.
- 7.10 to 7.30 p. m., *Journal-Post*: sports summary.
- 9.00 to 9.30 p. m., Buddy and Ruddy—"K M B C Sleepytime Pals."
- 10.30 to 11.30 p. m., Egyptian Serenaders, from El Torreon.

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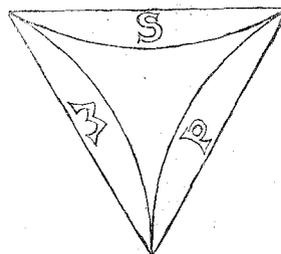
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THE SAINTS' HERALD

OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

Volume 74

Independence, Missouri, December 28, 1927

Number 52

The New Year

With this number, the SAINTS' HERALD completes its seventy-fourth volume and its sixty-eighth year, and in greeting our readers with wishes for a Happy and Prosperous New Year we can not but express the hope that we shall throughout the year be helpful to them and uplifting, and merit continued support given us by our readers.

We face the year's work with our eyes fixed upon the goal of the church, and with an increased zeal for the accomplishment of Zion, and we feel our task to be to promote in every way the interest of the gathering of the Saints. Around these objectives cluster a large group of activities, not the least of which is that of teaching one another the things pertaining to the kingdom of God and the promotion of a richer and fuller fraternity. To these tasks we devote ourselves with an earnestness which we trust is an index of our loyalty to the cause for which this paper has stood for more than two thirds of a century.

It is our hope that we shall not only increase the number of our readers this year, but also the number of contributors to our columns, with the purpose in view of increasing the number of approaches to the interesting and profitable subjects of study and information which go to make up the advance to perfection which Paul had in mind when he said, "Leaving not the principles of the gospel of Jesus Christ, let us go on to perfection."

So, dear readers, and members of the HERALD family, we join you in the determination to make this year the best of our journalistic life. Onward to 1930 and beyond, for Zion the Beautiful beckons us on.

HERALD EDITORS,

By F. M. S.

The Value of Christmas

Christmas is just another holiday, or it is the most far-reaching and important day which comes in the course of the year.

If it be just another holiday, then we have lost its real significance—have permitted the cause for its setting apart to be buried by a multitude of minor or insignificant customs.

Should we conclude that is first in importance and significance, it is obligatory upon those who observe it under this comprehension to see that no superficial custom, no matter how catchy or pleasing its character, shall be permitted to obscure its meaning or to divide its purpose.

The preparation which precedes the celebration of the twenty-fifth day of December as a holiday extends farther than does the preparation for any other holiday—it is almost world wide, and in this comes very near to standing alone. It extends over a longer period, occupying an intensive use of at least thirty days in business, home, schools, and some other divisions of life.

The preparation involves more in the use or investment of money and property than does the preparation for any other, and reaches into every avenue of trade with which America and the modern world is concerned.

Society, good and bad, high and low, wholesome and dissipated, uses more time in providing for the celebration of the day than is used in anticipation of the recurring of any other date or period.

No time of year is so nearly universally used for the renewal of every desirable association or friendship or family tie, whether the purpose be high or low, philanthropic or mercenary.

Since the earliest hour of my memory, to me the joys of the Christmas season have been accompanied by some thoughts given by men or women who are serious minded and could not bear to leave an opportunity unimproved to impress me that the true value of Christmas lay in the fact that the lesson of giving could then be taught as fundamental and desirable. Dutifully I have tried to absorb this thought, though the tide of custom and the general comprehension of the people with whom I have been associated have made it difficult for me to conceive this as correct.

Finally, after some years spent in maturity, I read a passage from the Book of Doctrine and Covenants which gave me a new thought, though the subject of the declaration was outside Christmas and its meaning. The passage was one declaring woe unto the rich man who would not impart of his substance to the poor, and woe to the poor man who was not satisfied, and who laid his covetous hands

upon the goods of others. Of course I had thought of the enormity of the offense of the rich man; but my mind had not been fully open to the poorness of the man who could not be satisfied and could not banish covetousness.

And so the Christmas season has come to mean to me, not only a time for giving, but a time for receiving, a time when one must consider all sides of all questions that bear upon life and its activities. And its value lies in the lessons of life which it teaches me. To give because I would bring joy, and my gifts will therefore be of a character to suit a need of the recipient. To receive because I would be benefited not for the moment, but as a loving father, a solicitous brother, a friend, would seek me out and benefit me for the present and for all time.

Christmas teaches the big lessons of life, and in that it is the great day of the year. It must not be perverted by cheap customs or by formal observances, but freedom must obtain in order that the conception of truth may be adequate. R. J. L.

Love's Omnipotence

Love made the starry universe above,
 For God who made the universe is Love,
 When God would teach mankind to know his name,
 He breathed into man's soul a living flame
 Of deathless love; transformed an inert clod
 Into an image of the living God.
 The God of Love gave man his highest dower
 When in man's heart he put love's mighty power,
 For love alone ennobles man's estate
 And makes his puny being strong and great;
 Removes him far above the earthly plane
 And sets him 'midst the angels' heavenly train.
 The love God breathed on man with his first breath
 Upholds him until life shall end in death.

—E. Guy Talbott.

War registers the failure of religion to function in the social order in accordance with its essential genius. . . . The fact remains that in Christendom a war means and can mean nothing less than the impotence of the Christian church in face of its unique and essential responsibilities. Whatever is to be said of the past, we can not escape the fact that another war will expose the spiritual bankruptcy of ethical religion. The church may carry on its institution life; it may exhibit many virtues of personal piety and organized charity; but unless it does something fundamental about war, its inaction and impotence will be a confession that the world church is morally unequal to its world responsibility, that its transforming power is unequal to the power of evil, that the gates of hell do indeed prevail against it.—Charles Clayton Morrison.

ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

Gomer Thomas Griffiths: An Autobiography—9

CHAPTER 18

In the spring of 1888 the General Conference was held in the basement of the Stone Church at Independence, Missouri, and was a very lively and interesting conference.

At the Sunday morning service, the late Joseph Smith was to preach, Mark H. Forscutt conducting the service. A short time before the service started, Brother Joseph arose, walked out to the edge of the platform, and beckoned me to the platform. Upon my arrival there, he informed me that he wanted me to offer the invocation. In a very harsh and emphatic voice I demanded to know why he wanted me to offer the prayer when Brother Forscutt was there to assist him. He merely signaled for me to take my place on the platform. I never felt so miserable in my life. The chills ran up and down my back. I started to yawn, and it seemed I could never stop. I could not think of one thing about which to pray, and every time I looked out upon that audience I felt worse. After the singing of the first hymn (and the singing was good, although it did not seem so to me), Brother Forscutt announced that I would offer the invocation. I remember walking up to the stand and placing my hands thereon. The next thing I knew, that dark, horrible cloud that seemed to hold me down was taken away, the Holy Spirit descended upon me, and I began to pray. My voice changed, the tears streamed down my face, and when I finished nearly all of the audience were in tears. I never had such an experience before; I simply prayed through the Spirit.

At the close of the service, I apologized to Brother Joseph for my rather abrupt statement before the service, and he advised me never to refuse to perform any duty that I might be called upon to perform, but to do as I was requested and leave the consequences with the Lord. This I have endeavored to do, responding many times when it seemed to me a stupendous task.

On the 7th day of August, 1888, our third boy, Frank Edwin, was born in Kirtland, Ohio.

At this time I owned nearly one half of the Temple Lot, having procured it from parties who had paid the taxes on it for twenty-one years. This plot covered almost all of that part upon which the grove now stands, to the left of the Temple. I used to plant potatoes to within about ten feet of the

Temple. I later sold the same to the church and moved the house to a lot on a back street, adding another story, as well as making an addition to the front of it. This house was at one time used as an office by Joseph Smith the Martyr.

I continued to preach in this mission, baptizing many, and was wonderfully blessed of the Lord in my work.

On December 6 I had an interview with Mr. Daniel D. Spalding, a nephew of Solomon Spalding, in the presence of Mr. Jerome Beardsley, at Conneaut, Pennsylvania, in which he told something of the writings of his uncle concerning the American Indians. This interview is recorded on page 612, volume 4, History of the Church, and is as follows:

Q. What is your given name, Mr. Spalding?

A. Daniel D. Spalding.

Q. How old are you?

A. I am eighty-two years old.

Q. How long have you resided in this vicinity?

A. About sixty years.

Q. How closely were you related to Solomon Spalding?

A. He was my father's brother.

Q. How old were you the last time you saw your uncle?

A. Between ten and eleven years of age.

Q. Then you remember him well?

A. Oh, yes. He was a very sickly man, and the last time I saw him was at Conneaut Creek, just before he went to Pittsburgh, where he died shortly afterwards.

Q. What did your uncle do for a living?

A. He was a land agent, and my father said he was a scoundrel and used to cheat the people out of their money and property.

Q. Was he much of a scholar?

A. No. He had some natural talent, but he was not very smart; but very lazy. Then he wrote the manuscripts that the Mormons call the Book of Mormon to make money out of it.

Q. How did the Mormons get the manuscripts?

A. I don't know. (Here his daughter, a lady about fifty years old, replied, "His widow gave them to Joseph Smith, jr.")

Q. Is there not a story afloat that Sidney Rigdon stole them?

A. I had not heard that before.

Q. Mr. Spalding, did you ever see the manuscripts or the Book of Mormon?

A. No.

Q. What did Mr. Spalding write about?

A. I heard my father say it was a story about the Indians.

Q. Was your uncle a minister?

A. He was not; neither did he belong to any church.

Q. Then you do not know whether the Book of Mormon and the manuscript are the same or not?

A. No. Only what I have heard people say; have not seen either.

CHAPTER 19

In the spring of 1889, the General Conference was held at Saint Joseph, Missouri. President Joseph Smith was absent, being in California.

Apostle E. C. Briggs and I were in associate charge of the mission of the States of Ohio, Virginia, West Virginia, and Western Pennsylvania, and it was during this year that we separated the Kirtland District from the Pittsburgh District. I

performed ministerial labor throughout the two districts.

Elders James Moler, Thomas Matthews, D. L. Shinn, J. L. Goodrich, Lorenzo Powell, J. T. Beatty, L. R. Devore, James Brown, and T. W. Williams, as well as a number of missionaries, were under my direction during this year.

In the spring of 1890, General Conference convened at Lamoni, Iowa, at which time Apostle E. C. Briggs and I organized the Third Quorum of Priests and the Second Quorum of Teachers.

One of the most important revelations given to the church through President Joseph Smith was given at this conference, and the experience of approving it was similar to that of approving the revelation given in 1887. The Quorum of Twelve and the Presidency had sought the Lord in earnest prayer and fasting for this revelation, and the Spirit of the Lord was present to such a degree during its reading before the conference that there was not a dry eye in the assembly; even the children present were touched by its power. All went home from the conference rejoicing.

I was again appointed in charge of Ohio, Virginia, West Virginia, and Western Pennsylvania, those under me being just about the same ones as in the previous year. Throughout the year I continued to preach with an effort to build up the work and to direct the missionaries under me.

On September 20 of this year Brother George H. Blakeslee, Presiding Bishop of the church, died at Galien, Michigan. This brother had been as a father to me, and I felt very sad upon learning of his death. He was possessed of wonderful executive ability, and while not an orator, he could excel anyone I had ever heard in exhortation. The Saints had implicit confidence in his integrity. E. L. Kelley, one of his counselors, took charge of the bishop's affairs until a new bishop could be chosen.

A short time before the death of Bishop Blakeslee, E. L. Kelley had related to me a dream, asking my opinion of it. In this dream he was told that the time was coming when he would occupy in the office of presiding bishop, and that while in that position he would also act as a counselor to President Joseph Smith. He was also told that while serving as presiding bishop and counselor to the President of the church, he would be filling the same position as did James, the Lord's brother, in the ancient church. Neither of us could understand how the dream could be fulfilled. However, in the spring of 1891 Brother Kelley was ordained presiding bishop, and in 1897, he, with Alexander H. Smith, was called by revelation to act as counselor to Joseph Smith, in which office he served for five years. Thus the dream

was literally fulfilled, the fulfilling of which proves my contention that Peter was president of the church, and that James, the Lord's brother, was the bishop and acted as counselor.

On December 3, 1890, our fourth boy, William Henry, was born at Kirtland, Ohio.

The spring conference of 1891 was held at Kirtland, Ohio, at which time the name of E. L. Kelley was presented for ordination to office of presiding bishop, which ordination was approved and provided for by the general church body. This was a very spiritual conference. My mission continued as before, with the same missionaries. All of these men were faithful and active in their work, good mixers, and took well with the people. I truly deemed it an honor and a privilege to be associated with such a splendid group of men.

In 1892 the General Conference was held at Independence, Missouri. From this conference I was appointed to the European Mission, associated with Apostle J. W. Gillen. We set sail from New York June 27 of that year on the steamer *Etruia*, accompanied by John R. Evans, Richards, Sorensen, and a few others. One week from the day of sailing from New York we arrived in Liverpool, England. We went to the Hotel Liverpool on the following Sunday and held a meeting, arranging our program for ministerial work for that point and for other parts of Europe. Brother Gillen and I then went to Birmingham, while Brother Richards and Brother Evans went to Wales. I also labored at this latter place for a short time previous to the mission conference at Leeds.

Thomas Taylor, with whom we sojourned while in Birmingham, had been in charge of the mission for many years, and a more true and faithful man could not be found. Some time later he was ordained bishop by E. L. Kelley, of the First Presidency, and myself. While here we also met C. H. Caton, secretary of the mission.

At the mission conference at Leeds we met Joseph Dewsnup, sr., whom I consider one of the most active and intelligent ministers the Reorganization has ever had in that country. He was a true and faithful servant, an executive by nature, and possessed a commanding appearance. Some thought he was a little rigid in his enforcement of the laws, but my personal observation showed him to have a very tender heart. One of his sons, Joseph, jr., followed in his father's footsteps in the ministry, he, too, being very faithful until the time of his death.

During the first year Brother Gillen returned to the States, but I continued until midwinter of 1894.

I formed the acquaintance of some fine and noble Saints. The great majority of them were not rich,

but they tried to provide for us, and sometimes at great sacrifice on their part.

We experienced some very fine spiritual meetings at the mission conferences, having as many as one hundred elders present.

It was at the first mission conference that I met John W. Rushton, who was then a lad of about sixteen years. He manifested at that age a natural gift for public speaking. He was quite a student. He was employed in a drug store and was held in high esteem by his employers, as they felt they could trust him, regardless of the responsibility they placed upon him. Brother Rushton was ordained a priest while still a boy, and did all within his power to magnify his calling. When it was known that the "boy preacher" was going to occupy the pulpit, there was always a good crowd to hear him. This excited jealousy among some of the older men, but the young man continued to go forward. I never saw him become "heady" or high minded, but he continued to pursue his even way, always displaying a spirit of love and kindness towards those with whom he was associated. He is a splendid mixer and makes friends wherever he goes. He is a capable minister and fills the pulpit creditably before an audience of any grade of society.

John R. Evans remained in this mission with me, we returning together to New York. He was beloved by all and accomplished a work of lasting good. He was patient, kind, and considerate of others, and the mission missed him much when he left. He went from house to house, praying with and instructing the Saints in their duties toward God and man.

While on this mission, January 10, 1893, our daughter Harriet Margaret was born at Kirtland, Ohio. She was walking and playing around before I ever saw her. I was denied the pleasure of her association in her early baby days. This was a new and trying experience for me. Through the providence of God she still lives, and with her two sisters, Martha Lucretia and Catherine, is a source of pleasure and comfort to me.

(To be continued.)

The West for want of proper judgment and poise, believes in change of any kind as a remedy for the tedium of work and idleness; it values as progress whatever increases sensuous pleasures, and neglects whatever conduces to the purity of the eternal spirit. Nervous restlessness is not the mark of true civilization, and the steady backsliding of every class into lower depths of worldliness, irreligion, and frivolity is utterly inconsistent with true progress.—Mr. Ramanathan, Solicitor-General in Ceylon, in 1908.

OF GENERAL INTEREST

The Realism and Idealism of Forgetting

Address of Doctor Homan, November 27 1927, at Walnut Park Church, Independence, Missouri. Mrs. A. Morgan, reporter.

I am more than glad to be with you again, and I have always held the while I spent with you some little time ago as one of the really bright spots of my life. I have felt that there was a spirit here—some will tell you I say that wherever I go, but I don't; but it seems to me there is a spirit here that the moment I stepped inside the church reached out to greet me. There's a spirit of—oh, I don't know whether you call it organization, or call it loyalty, or shall we just get right down to brass tacks and call it just a good, honest, clean, wholesome Christian spirit.

It seemed to me that with the talent you people have here in a musical way, and with this sort of a spirit back of you, there is no reason why with the advantages of this church, and organization of this church, it could not be extended for miles and miles. In fact, there will be no limit to this sort of an activity that springs from that sort of spirit.

I am glad for the song that was sung this morning, for I feel confident that if you people could all stand and repeat that song with me, and at the close of that song you would say, "That shall be my creed," I could just quit and go home. I would have the whole thing done. You people would be just as far as you will ever get until you are translated to that eternal home, if we just lived up to the creed that was given in the song, "My task." I wish every one of you would get the words of that. I wish every one of you would get those words on a little card, and save that card, and set it up in front of your desk, or the place where you have your trials and tribulations, the place where you meet the world, and look at it once in a while, and read it occasionally, and live it all the time.

I have chosen for my subject this morning, the realism and idealism of forgetting. It sounds just a little bit like school, and that blackboard makes it sound more so, I know, but you will have to pardon the sounding and the blackboard, because I am going to use it and can not help that sounding the way it does.

I am going to explode the whole subject by saying we can not forget about anything we do. It is an impossibility for you and me to forget. I suspect that we will have to rewrite some of the things; I

suspect that the Recessional will have to be rewritten from the way Kipling has told us, "O Lord of hosts, be with us; I can't forget; I can't forget," to "O Lord of hosts, be with us; I can't recall; I can't recall"; just as good meter and means the same thing.

You and I have stored up in our memories every experience we have ever had, and we can not get around it. How should we bring this up? It takes an associate thought, a similar thought, or something of that sort to make us recall certain experiences in our past.

Now we talk a great deal about forgetting. We wonder just exactly what we mean by forgetting. I think the most of our forgetting and forgiveness is like that of Pat who was fatally injured, and the priest came to him and said, "Well, Pat, you are going to cross the Great Divide," and Pat replied, "I will; no doubt," and then the priest said, "Well, Pat, one of the things you have to do is to forgive everybody," and Pat sort of raised his head. "Do you forgive everybody?" "Does that include Mike?" "Yes." "Well, I will forgive him," and then, under his breath, he said, "if I die. But if I live, I will see about it later." That is about the kind of forgiveness most of us have. When some one does us some little funny trick, we will "forgive him if we die."

I occasionally do research work in a dictionary, when I can not bluff my way through; and in looking up in the dictionary the word *forget*, I found it said: "To obliterate; to completely annul; to completely restore." Now we can not do that. That isn't the creed I am going to preach to you this morning. Not at all—in regard to the question of forgetting. We can not obliterate. We can not obliterate our past experiences. They are there, and there to stay. We may have grown away from the situation where they are, and find ourselves in a new situation, so that we recall with difficulty; and we may go on moving ourselves from situation to situation, and so on, until it is much more difficult to recall the particular thing.

How wonderful that is, that particular part of the forgetting business, when it comes to a great grief or sorrow. Some know what it is to stand beside an open grave, and to think the world has gone; and how wonderful it is, in a short time, comparatively, to move out to new situations and surroundings, and the association recalled is more difficult all the time. Wonderful! Marvelous!

I want to talk about the business of remembering, first, before we talk about the forgetting. You and I have memories, I suspect, and that you have heard frequently when you have gone home and forgotten the meat for dinner—or something else that was

quite important that you should remember—that you have been quite forgetful, when you are not. You stored that thing away, but you were not very careful about where you stored it. That is the difficulty.

For instance: I am going to draw a large circle on this blackboard. I will draw it, and you imagine it is a circle. I am going to call that the subconscious mind, for the subconscious mind is the thing inside our make-up that goes on all the time.

You know, I sometimes have felt in my heart to wish we could revise our Good Book in regard to some of the things it says, and when we talk about, "Out of the fullness of the heart the mouth speaketh," and "As a man thinketh in his heart, so is he," I wish I could change *heart* to *mind*, because it follows along ancient traditions to believe that the heart is the seat of mental things; but it is simply a pumping engine that keeps blood pumping all through our system.

Here we have the subconscious mind. Now the subconscious mind, to change the name of it a little bit, would be a mental storehouse. A mental storehouse; what is it? That is the place where we put all of our experiences, and rescue them when we want to.

I picked up one of our magazines day before yesterday and found something like five times in that magazine where a course in memory training was offered; where your memory could be trained to many times its present capacity for, oh, say, something like \$15.95 a course. But you don't need to pay that. You come over to my desk some day and I will tell you in ten minutes how to do it.

If you want just to file your experiences in your memory book until it gets just about so full, and then go in there and try to pick out some experience, you will have trouble; like going up in that attic after you have lived in the house twenty years, to find something. Instead of that, you must divide your mental storehouse up into its separate divisions, and we must have a division for each thing, and then put the particular thing we are storing away in its place, and know where we are putting it, and what sort of facts we are putting it with.

For instance, if you take French history: We would be very foolish to put Napoleon over here with some other mixture of mental experiences that we have had. We would put Napoleon up there with Marie Antoinette probably, or some of the Louises up there—Louis XIV, Louis XV, Louis XVI, or some of that bunch, who tried to reign once upon a time in French history.

When I think of Jesse James we are in the field of Jesse James's endeavor—and try to place him.

It seems to me that I would almost have two places for him. I would have a place in the Middle West history of the United States, as a peculiar sort of individual who thought he had certain rights to do certain things that he liked. I would have another group of men in history who have robbed other men—Robin Hood. I can not think of one without thinking of the other. Even their activities were the same. Jesse James had the same sort of story to tell—of robbing certain men to pay the poor widow and so on.

If we were more careful to put that same sort of thing together, then when we tried to recall it would come easy. If we would do a little thinking when putting away the facts, then we would know just exactly where to go and get that very fact and bring it out again.

Margaret Magregor wrote a book or two, and she claimed that there was a conscious entrance to the subconscious, and that she was capable of closing up her conscious entrance, and then her subconscious mind "just wandered around," and she wrote her book under that sort of condition, I suspect. At least, the book sounds like it. When you read it you think it is only a little bit of mental wandering. Her idea is that you can close that up just as in a dream.

What is a dream anyway? A dream is the subconscious activity of the mind, when we are in the transition from sleeping to waking, or waking to sleeping. You never dream when sound asleep. You always dream when half awake, and you will awaken some morning and come downstairs with a terrible tale of woe—that you had dreams a-l-l night. But you just dreamed a part of the night, and maybe a small part at that. For instance, the time that it takes anyone to dream the longest dream is twenty-four seconds. Why, the biggest volume or book on earth would not record the dreams you would have in one night if you could dream all the night. That has been experimentally tried out; so that we know. In fact, I have a report on one very healthy individual who was permitted to sleep just twenty-two seconds, and she spent three days at a county fair—in twenty-two seconds. So you get an idea of how fast your brain can travel if you set it loose.

Now, don't turn that brain loose in Kansas City, as far as speed is concerned. You begin to get an idea, don't you, that with that sort of speed how wonderfully we could do things if we just set our minds to the task. You know that we don't. We growl and we grumble.

We have a great task before us that is really worth while, and yet we sit down and say, Oh, I can't do it! Then, after a while, some one comes

along and they go right after that task and accomplish it, get paid for it, perhaps, and we sit down and say, Well, we haven't any luck, anyway. You mean that we haven't any ginger; any pep. We are downright, honest-to-goodness, cross-your-heart lazy. That is the reason we didn't accomplish the task, or get it done.

I wonder if I just tried for ten minutes, if I could have a little statement from some of the mothers here as to the way their daughter's trunk looked when she came back from college sometime. If you were to ask them for something in that trunk, if it wouldn't take some time to find it. So you readily see that every experience that we have had is stored away; but how? We can not forget it. Now, in the realism of things we don't want to forget. Oh, I have heard people say, If I could just forget! A girl came to me with rather a sad experience back of her, down in Kansas City, and she said to me as I talked things over, If I could just forget! I said, No, you don't want to forget. In the first place, you can't. It is silly wishing that we could forget something we can not. You don't want to. You want to weave all these mistakes into some sort of fabric; so every time you look at that fabric it will guide you as you go on, and will make your life better, and more noble, because you have made those mistakes in the past. Don't go along and make a lot of mistakes, for you and I have enough mistakes, as it is, if we could see them. We made a mistake once upon a time. Therefore, we don't need to make that one again. We can go on and watch out for those little stumblingblocks.

Then the idealism—we don't want to forget some of the things. We don't want to forget some of the scenes we have seen. I don't even want to forget that evening when I stood on a great hill in one of our Northern States and watched the sun set. I don't want to forget that evening, a little bit later, when I stood beside one of those gigantic rough pines that have stood the storm of years, and stood there against that pine and listened to its whisper in the silent air above me, and looked out over that marvelous Lake Superior. The moon was coming up, and its beautiful ribbon of light was glancing and dancing down to me, and I saw boats go back and forth. I don't want to forget that scene, and that is a little bit of God's painting, and it is much more marvelous than the paintings of man. Why should I forget?

Then occasionally you and I need to remember a certain cross that we have had, that we may go back and regain the faith we had at that time.

I will tell you a little story of a different church than this. That doesn't make any difference. We

believe God lives in all churches. Just like the family relation. Every family has marvelous people in it, and every family has one member that we worry about; that we are not just proud of. So I want to go into the Northland just a moment, and take you to the city of Duluth; to the Saint James Orphanage, run by good Catholic sisters. As you look out over the hills and across that magnificent valley, you can imagine it at one time clothed with the great pines of the north. It is a late October evening in 1918. It has been smoky all day; terribly smoky; and as evening approaches, cars go whizzing past on the road leading to the city of Duluth. Every boat has docked. Every known thing is done, because word has come from the north that a forest fire is raging—the terror to northern people. Word has come down as early as noon, that the fire is advancing at the rate, in some places, of sixty miles an hour; but out there at the Saint James Orphanage at half past five a great big fire truck, trying to do what it could, has stopped, and the fire chief is speaking to Sister Rose. He stepped down and said, "We have room here for about a dozen on this truck. Do you want to go? No; we can not take your one hundred and twenty children. We have got to get down in our part of the city in about an hour, because the firebrands will fall all over the city of Duluth tonight." Sister Rose turned to the custodian janitor, and said, "You may go if you want to. I don't know that you can do any good here." The janitor, an old man, looked at her and said, "Desert the children here? No; I won't," and he stepped back in the doorway. She turned to the novices—three of them there. "You may go back if you care to." There were just three sisters left there then, but the novices stepped back and said, "Not if the children can not go; we will not." Then she turned to the three sisters and said, "What say you?" They said, "We will stay with you."

Sometimes we talk about the bravery on the battle front, and I grant you there is bravery there. You and I were drawn into service a few years ago and had a chance to go over and travel over No Man's Land, and the people gave us great ovations as we marched down to the station, you remember; and we forget, sometimes, as Edgar Guest has told us, that it is the mother at the side of the boy who is marching to the front who suffers. There is just as much bravery sometimes in some little incidents of life as on the front: back there in that little old living room when somebody opens the paper and looks anxiously and fearfully over the list of dead and wounded—just as much as there is on that stormy battle front.

The fire truck went on down the street into the city, there to station its men all over its section,

watching for burning brands that would be falling inside of an hour. The children were put down in the basement of that place. The three sisters, the novices, and the janitor were put down in there with them, and then Sister Rose went up to that upper window looking toward the west, where great long shoots of flame were blazing up; and falling down on her knees there, she began to pray, with her crucifix to her lips, while the roar grew louder and louder, and the glass in front of her began to check, or break every which way; and she bowed her head down and waited. The roar came and the roar surrounded her, and the roar passed, and she raised her head and saw the fire down in the northern end of the town, that it had gone around her and swept on, in all its fury, burning out something like one hundred and twenty homes on the lake shore.

One evening, when I was in the home, I happened to be passing that western window, and Sister Rose was standing there looking out toward the west, not noticing me as I came up; and I, not thinking of the solemnity to her, said, "Sister Rose, you can thank your God"; and she said, "I do sometimes wonder if you men are not sometimes cynical; if you do not occasionally wonder if there is such a thing as a special Providence." Then she told to me the story as I have told it to you, and said, "Every once in a while, when I get down and out; when I feel that everything is against me, too sick and tired to work, almost, I come up to this window, and I regain the faith I had once upon a time, and go down from this window absolutely filled with faith in the God that I serve."

That's the way with you and me. We don't want to forget. We must go back, once in a while, to regain that faith, and we have got to go back to the Cross, where we got it in the first place—experience the tragedy, whatever it is, and then come out reborn, ready to fight the fight of life. So, we don't want to forget!

We don't want to forget the beauties of everything about us. We don't want to forget the symbolism of things. You and I by our memory must remember the beauties of symbolism, for you can not look down into one of these magnificent flowers, or any flower on earth, without standing there with your head uncovered almost—look down into the little faces of these flowers and see some beauty in them, with which nothing man-made can compare.

In our cities we have a glass-flower house where they manufacture all kinds of wonderful glass flowers. It is true, but I am a little bit like Riley, who said, "Just give me a good old June day somewhere, with a little bit of flowers along the way, and I think it will be marvelous."

In that very connection of the beauty of things, of

the experiences we have, James Whitcomb Riley again said that you and I have forgotten our childhood. That is what is the matter with youth today—we older people have forgotten our childhood. The boys and girls come to me saying, "Doctor Homan, I feel like I would blow up." No, you can not do that. A boy came to me—just a fine fellow; I know him quite well, and I said, "Zell, what in the world is the matter with you tonight?" He said, "When you get through I would like to talk to you." "I am through now; go ahead." Then he told me a marvelous tale. He didn't dare to tell it to his mother as he did to me. I am not one of those stern-faced fellows who believe that as soon as a boy gets to be ten or eleven he should be grown up immediately and be very straight-laced. Now, dignity is a very fine thing. I have often wished I had more of it. Zell told me he was having difficulty with his lessons; with his studies. And his difficulty consisted of about this: Every time he picked up his geometry to study, there was a little figure with brown eyes and brown hair that stared right at him out of that page. You know—I went through that, and you did, too. Everybody has been through that. Don't shake your head. I know you did. Everybody has had that experience, and Zell was in the worst or best of it—whichever it is; I don't know which. Poor boy! Now, there was my chance to forget that little brown-eyed, no, blue-eyed, auburn-haired lady that used to peep out at me (don't look over at Mrs. Homan; she hasn't auburn hair)—peeping out at me from my study book—and at the end of the first month I had my report card. Father looked it over rather seriously and said, "Son, this thing has taken a decided drop." Well, it was worth the price; to have a poor report card just one month that I might see those dancing blue eyes across the hall. So I remembered, although, as I said, it was my chance to forget and say, "Zell, I am ashamed of you." But I didn't. When Zell said brown eyes, I substituted blue. When he said brown hair, I thought, Oh, those magnificent auburn locks, and I said, "Zell, I don't blame you. I think she's fine myself. She isn't quite as fine as one I used to know, but she is all right," and then we sat down to see what we could do that he might gain his footing again in the educational world, and not altogether in the sentimental world; and I said, "Go home." Now here is the point: I said, "Zell, why didn't you go alone and tell this story to your father and mother?" He said, "I tried to last night—my best—and they wanted to know if I was ill, and one said that I probably needed an ice pack on my head." What is a boy, what is a girl to do, when they have to go outside of the family for counsel? Let's not forget.

My dear school-teachers, some of you are young

and have a little imagination. If you will just let your eyes close for a minute and get back into the first great subconscious field of childhood experiences, you will not see Johnnie Jones standing on his head; you will see T. B. Homan standing on his head over there, and it will temper every bit of your correction with justice. So, why forget, anyway? Let's remember. Let's go back and live with youth again.

I have always been interested in a picture I saw once, of a man reaching down with his foot, trying to kick something out of the mud of a gutter beside the way. No; you can not do it. You can not reach down with your foot and kick anybody out of the mire. You have to reach down with your hand. You don't need to get your hand so grimy that it is everlastingly grimy, in the mud and slime. Not at all. But every once in a while you may find a jewel really worth while, and if you can reach down and lift that jewel out without besmirching yourself, then reach down and get the jewel that is worth while.

So, let not you and I forget our youth. Let the memory of our youth temper every act of leadership. You know, I like that term so much better anyway than I like any term of correction. If you and I remembered our youth, we wouldn't have any problems with the youth of our day. Everything would be there that ought to be, and our problems of youth will go.

Oh, I get so tired of people saying to me, every once in a while, Don't you think the world is worse today than it was? Heavens, no! It is better! It is lots better than it ever was. But say! if the energy of the youth today were turned into useful channels, there would be a marvelous lot of good things we could do.

Now, in this idealism of forgetting, and the thing I said we couldn't do—and that is, forget—let me just talk with you first about what we should do with those scenes that we can not forget; the mistakes of life that we can not forget. I think I said just a little while ago that we should take all these past experiences and store them away so that once in a while we could take them out.

You know they used to require all teachers to take an examination by certificate. I think they do yet. I haven't taken an examination for so long that I am quite sure I would fail if I should take one. They increased the standard; the old certificate required eight branches; then they raised it to twelve; then to sixteen; the state certificate reached out to twenty-two, and then to twenty-nine different branches. Every once in a while I look around and think of the years I spent in college and in training until I get quite puffed up. I say, There is nine and

a half years above my high school; what a marvelous man that ought to make! Yes, it should; but does it? Then I look back in an old book I have and there is my old first certificate, where I tried to get started in my educational career, and that certificate has such startling grades as 56 in grammar; arithmetic, 60; history, 51, spelling, 100. I can't even do that well now, and then I try to look at that certificate and think, Well, there is no wonder it took nine and a half years to make anything out of me that is worth while. So it isn't where you start. That hasn't anything to do with it. It is the ambition that you have, and the fact that you can weave all these experiences into something that will be of profit and help. You can take the scenes of life really worth while to you and let them be modeled into the sort of a figure that shall guide you.

Some one asked me the other day, "You take two old people who really love each other all their lives; do they get so they look alike?" Yes, they do. They get the same expression around the mouth, and they will grow marvelously like each other, because they have followed after idealism they have had in each other. So, if we can remember our mistakes (we can not forget, but if we can remember them) it is the ideal thing: to remember and to fight. To remember, on the other hand, the marvelous experiences and be better for the recalling. The moonlight scene on the lake; the tragic fire that swept over the hills—all that sort of thing, and out of it to have born again the faith that causes us to get in front of our task. The mistakes are the things that are going to help you do this.

"My Task"—that has for each a creed to live—for you and for me. It doesn't make any difference whether we differ a little bit in church theology or not. That doesn't make any difference whatsoever. We are not going to be asked when we get over there, what church we belonged to. What part of town we came from. We are going to have our record there, and that will be:

To love some one more dearly every day;
To help a wandering child to find his way;
To ponder o'er a noble thought, and pray,
And smile when evening falls—
This is my task.

To follow truth as blind men long for light;
To do my best, from dawn of day 'til night;
To keep my heart fit for His holy sight;
And answer when he calls—
This is my task.

And then my Savior, by and by, to meet;
When faith has made her task on earth complete;
And lay my homage at the Master's feet,
Within the jasper walls—
That crowns my task.

NEWS AND LETTERS

Little Journeys with the Editor in Chief

Dixie Land

After only a short stay at home (two days), I left Kansas City on December 1, on a Frisco train, headed towards Dixieland. An itinerary had been sketched out at the office which was calculated to keep me pretty much on the move for two weeks or a little better. I was looking forward to the trip with some degree of special interest, for the itinerary included several points which I had not visited, and so I was expecting to meet a number of groups of Saints whose acquaintance I had not yet formed, in a field or in fields of which my knowledge had been formed through reports from missionaries and local men and officers.

The day on which I left home had been a very busy one, with councils, interviews with officers and department heads, both in Independence and Kansas City. Daughter and I had spent the latter part of the afternoon down town in Kansas City, and about half past five she left me and my traveling bag at the Union Station, where I found space on a Pullman attached to Frisco train No. 105; and the hours until bedtime were spent doing some writing which demanded attention.

On awakening next morning, the train was nearing Memphis, a city through which I have once or twice before passed without other than what the train men call an "operating stop." The time between Memphis and Birmingham was passed in work at the table in the space I was occupying. It was a rainy, gloomy day, and I saw little of the landscape. About twenty minutes after three in the afternoon, the train reached Birmingham. There I was under the necessity of changing roads, which also meant a transfer to another station. This is another city through which I had previously passed only with a brief train stop. So I detrained with the sensation of stepping into a strange city, but the feeling of strangeness was dispelled by the cordial greetings of "C. J." and "Bessie" Clark, who are so well known in the Florida and Alabama Districts. They in their car took me across the city to the Louisville and Nashville Station and pointed out as best they could in the hurried trip some points of interest in this "magic city" of the South, with its marvelous industrial growth. Brother and Sister Clark urged me to stay over night and make the trip to Pensacola next day by car, as they expected to attend the conference, which was my first "objective." But the rainy day, with thoughts of the muddy roads and the probable delay in reaching Pensacola, decided me to stick to the older method. And this gave me only a few moments to visit with these old-time friends and with Brother Chandler, who came down to the Louisville and Nashville Station to see me. So saying *au revoir* to the Clarks with agreement to see each other in Pensacola, I boarded the Louisville and Nashville bound for Montgomery, which was reached about seven o'clock. A wait of two and a half hours was utilized for reading and refreshments. Then, as I sought my bunk, I went to sleep with the thought that the morrow would find me in a territory new to me.

On awaking, a look through the window in the dawn's early light revealed glimpses of the foliage and flora of the semi-tropical lands. I was up early, so that by the time Pensacola was reached I had shaved and cleaned up. Off the train I found no one awaiting my arrival. I was a stranger in a strange land; but one who has "knocked about" the country as many years as I have, feels more or less at home at any railway station, so I sought the lunch counter and then secured copies of the local papers and scanned the news while waiting. But no one came, at least no one whom I knew. I finally decided that "the folks" either thought I wasn't coming, or that I was able to shift for myself, so I made my way to the church, and in about a half hour I

landed with my bags at the corner of Jackson and F Streets, the address I had learned from the papers in a news item concerning the conference and the meeting. However, while I presumed I was at the right location, for I saw at the corners mentioned a neat, plain frame building which had the appearance of being a "meeting house," I saw no sign which assured me, and I appeared to be too early, for there was no one around. So, leaving my bags in a grocery store across the street, I took a stroll, looking at the surroundings, and enjoying the crisp air (for it was cold—unusually so I was afterwards told), and seeing what I could on foot.

At last, from a distance of a block or so away, I saw some one drive up to the church. So, strolling back, I asked the one person in the car who he was and told him I was "Smith." The man was Brother Rummell, a Saint. So we were at once acquainted, even though we had never met before. It is quite remarkable as well as pleasant to experience how quickly Latter Day Saints, even when meeting for the first time, feel "at home" with each other.

It was not long before cars began arriving, along with foot passengers, and I was soon meeting not only the local Saints, but others from various parts of the district, and even from Alabama. And I was soon feeling at home, especially when I met Brothers Budd and Bailey, of the general missionary force, and Brother D. M. Rudd, a one-time missionary, and Brother Jesse M. Simmons, also former missionary.

The church building at Pensacola, though unpretentious and plain, stands as a monument to the willingness of the Saints there to sacrifice for the cause. It is a frame building, and as seems to be the rule in the South, of lighter construction than those further north. It is perhaps thirty-two by fifty feet in size, with the usual end entrance opposite to the platform and pulpit. I learned on inquiry that the work was done largely by the members, and both men and women worked, most of the work being done evenings and week-ends "after working hours." I learned that in some instances Saints who were building their own homes, suspended work on them and spent time, labor, and even money on the church rather than on their own homes. Things seemed neat and tidy, and I am sure that a group who can and will "pull and work" together as those Pensacola Saints have evidently done, will soon be adding desired conveniences to their church plant, and will not cease their labors till their church home has been beautiful and improved to meet the needs and just wants of the branch.

By the time the hour of ten had struck, quite a gathering was in the church ready for the business of conference, the Wests, Allens, McBrides, Rows, Rudds, etc. The district president not being present, the conference was called to order by the secretary, who is also one of the vice presidents. Brother Budd and I were asked to assist the district president, and Brother West being secretary, I did what I do not often do, took the gavel. It is my custom to watch the local men handle the business, for it gives me a better idea of the real conditions than otherwise. It was largely a session of routine, reading reports, etc. Reading of reports is to some people somewhat of a bore, and yet they are of great interest to those trying to get a survey or general idea of conditions. Perhaps we have drifted into a stereotyped way of reporting, the fault lying with style rather than substance. I feel sure that methods of conducting district conferences may be advantageously changed, and the business sessions of our conferences put among the most interesting and this, too, without "scrapping" or engaging in forensic battle.

As was the case in the Indiana conference I recently spoke of in the *HERALD*, the noon meal at Pensacola was common, and was also a "free for all." I do not mean to say by that it was poor or even ordinary, for the food was excellent, but common because all shared. It had been planned to put the tables out under the live oaks, but the chilly air and

lowering clouds caused the decision to be reached to set the tables up in the house.

Those Southern women on that day, as on the next (Sunday), showed they had made due preparation, for without hurry or bustle, with merry chatter and laughter, the plethoric baskets were opened, the feast spread, and all who wanted partook. The meal over, the table was cleared, baskets repacked, the crumbs swept up, and the usual order resumed.

Between the lunch hour and that for the convening of the second business session, Brother Rudd in his small Crysler took Brother Budd and me out to see a bit of the surrounding country, to a new flying field or aviation center, to see the sand-clay or clay-sand road, and the wasteland left after the native heavy timber had been cut off, and some of the turpentine groves where the pine trees are bled by wounding for the sap from which turpentine is extracted. All of which was interesting to me, a stranger in those parts.

The two o'clock session of business was under way when Brother A. D. McCall, the district president, came in, but we were well along in the business, so I kept the gavel and "finished up." In the election of officers I was pleased to see there, as elsewhere, a unity which caused the business to be disposed of smoothly. Under the head of new business, Brother S. D. Allen, an old-timer and stand-by, introduced some resolutions which were educational in their effect and discussion, and furnished about the only diversion from routine. Most of the officers were reelected, and the corps is one which ought to carry on the work of the district with smoothness and progress. Of the details, the secretary or news agent will probably report.

In being domiciled at the home of Brother and Sister Rudd while in Pensacola, I was made to feel at home, for as they are former Iowans, and I was Hawkeye raised, there was that bond which always exists between persons from the same State who meet in distant lands. To make this homey feeling stronger, Sister Rudd told me that the tablecloth on the supper table had been used many times in their Iowa home when my father, Uncle Alex., and others of the older workers had partaken of her hospitality.

The evening hour was preaching, and those who arranged the program had put me on for a talk. The house was well filled, and I enjoyed the opportunity to get better acquainted with the Saints of that district. I felt, as I have in several places, under a bit of disadvantage at first because of being among them for the first time, and sensed that I was being scrutinized by some who were comparing "rumors" with what they were seeing and hearing. But the friendly feeling grew until by the close of the conference I felt the pang of friendly parting.

Sunday was a busy day—and warmer. With prayer meeting at 8.30 (Brothers Budd and Bailey in charge), Sunday school at 9.30, preaching at 11 a. m., 2 and 7.30 p. m., with common lunch at noon, the day was crowded with activities. The warmer day permitted eating the noon meal out under the trees, and the fine feeling of friendliness prevailing made the day a happy one.

As speaker at each of the preaching services, with a ride into the country in Brother Simmons' car in the afternoon, made my day rather full, but I was glad to serve in an endeavor to give the Saints a glimpse of Zion as I see it and the laws on which it will be built.

In the forepart of this "journey" I spoke of Brother and Sister C. J. Clark planning to drive to Pensacola from Birmingham. Well, about noon they came; and the mud-spattered condition of their car told rather eloquently the reasons for the delay. I had made a wise choice in staying on the rails. But Sunday brought forth the sun, part of the day anyway, and I got a glimpse of the famed Florida weather. I'm glad I did, for on that day I saw about the only sunshine of the trip. Gray days and wet ones were the order, it seems.

And so that Florida district conference passed into history. I was a bit weary as we drove away from the church that Sunday night bound for Brother Rudd's home. I was weary,

but felt that on the whole it had been a day and a conference which had worked to the interests of the church.

For supper Sunday night, we were at the home of Brother and Sister J. E. Row. Brother Row is president of the branch, a laboring man, and he and his wife are a "team" in church work. "They say" she is a better talker than he is. Of this I can not say, for one can not always tell how well these taciturn fellows can talk when they get started or have a chance. Their home lies on the outskirts of the city, and is one of those in process of building but stopped till the church was finished. Each week sees a little work done. It's a home not large in size, but abounding in fine hospitality. And there I was introduced to the Florida oysters. I had not thought of Florida as a producer of crustaceans and bivalves; but besides oranges and guavas, pears and peaches, alligators and reptiles, it seems that Florida along the gulf coast is quite noted for oysters, crabs, and red snappers, to say nothing of Spanish mackerel and other piscatorial delicacies. Well, that evening we had oysters in several styles and shapes. There's one consolation—they're not fattening, so we obese persons can tickle our palates with them without concern about the "calories" of food consumed.

As I lay upon a comfortable bed and before I closed my tired eyes that Sunday night, December 4, I could not but run over the events of the two days, in endeavor to evaluate them in the light of church progress; and I could not but feel that the signs were favorable. Brothers Budd and Bailey of the missionary force had rendered good support, the local workers and district officers had cooperated in a goodly way, and as good-byes were said to and by departing Saints many expressions were heard which made me feel that I had helped the brethren give a boost to the work which would be for good. I felt that new friendships had been formed and old ones fortified—saintly friendships which are helpful to the cause.

I am hoping the time may not be long before I can renew acquaintances in the Florida District. God's blessing upon these Saints and friends.

F. M. S.

At Home, December 25, 1927.

The Stone Church

Some weeks ago, after a trip to Columbus, Ohio, where I had recreated for a few days as a guest in the hospitable home of Brother and Sister Harry E. French, I had "dropped" in on the Toronto Saints (who outside of my host and hostess, Brother and Sister "Jack" Hughes, did not know I was coming), and spent the Sunday with them. I stopped on my way home from Toronto at Buffalo, with another stop planned at Chicago, en route to Omaha to attend the district conference there. I was in Buffalo some three or four hours, and as I sat in the office and lounge of the Buffalo Athletic Club talking with the business man I had gone there to see (a Mr. Smith, by the way), I was reminded that the day was Thanksgiving. Our day of thanks is not celebrated in Canada, and it had, for the time being, been crowded out of my mind.

And so it was that on that day I sat alone in the dining room of the club at Buffalo, eating a Thanksgiving dinner. So the menu said it was, at any rate. It was, as was evidenced by a large family party near me, and several smaller ones in other parts of the room. I enjoyed seeing that glad party more than I did eating my lonely meal. And I made up my mind then that I'd plan some way to be home for Christmas if possible. And I was. Today is Christmas, and I was with my family, for we were at "Alice's" for the family dinner. Of that I shall not here speak, for it is of the Stone Church I started to write.

In the past several months my trips to various places in the interests of church work, directly and indirectly, have kept me away from home much, and I have not occupied the pulpit at the Stone Church for many months, and yet if any pulpit is "mine," that is it. The assistant pastors last week asked me to "occupy." I was still a bit weary from a round of preaching on a crowded itinerary and was disposed to decline,

or rather urge that they get some one else. But remembering the times, and that here if anywhere was a congregation I could call mine, because of my official relations to them, I finally said, "Yes, my assistants, I'll occupy," though I knew there would be little time for preparation. But Christmas Day is replete with memories which recall history ancient and modern, and those cluster closely around the ideals and objectives of the church. And so this morning daughter and I left home in the car, bound for the Stone Church.

The Stone Church! What a complex picture that calls up in the minds of us older ones. It was not a new building when I came to Independence with the family, some twenty-one years or so ago. For years it was the largest auditorium in the church, and it is likely that more General Conferences have been held there than in any other building. And when one long and intimately associated with General Conferences comes into the building, many memories are likely to arise recalling scenes pleasant and some not, connected with those periods of great activity. It is good, is it not? that the passing of time enhances the pleasurable memory images and softens the asperities of those of the unpleasant ones. Besides, the building has been the home and center of so many local organizations and activities that there clings about the building such a wealth of tradition that it has become dear to the hearts of thousands. It may be called old, as buildings in a new country are rated, yet it stands a substantial structure likely to function for many years in the activities of the Saints, and gather round it additional traditions and memories which will enhance the love with which it is regarded by the Saints.

I can not but admire the courage and foresight of those who fostered and promoted the move to build it. It was an undertaking almost as large if not as large for the Independence Branch as is the building of the Auditorium today for the whole church. Yet it was done, was paid for, and stands today a fine monument to the faith and zeal of those who sensed the need for it.

I always approach the building with more or less of a feeling of reverence. And I can not forget that it is the home of a congregation which ought to be representative of the church, a congregation drawn close to me by official relations.

As we this morning reached the Stone Church, from all its doors were emerging the Sunday school scholars, a goodly sight. The warm greetings from friends and old acquaintances were good to receive, and made me glad to be back home. Time enough to greet a few old-time friends on entering the audience chamber, and then as the choir, its numbers decreased by absentees "visiting" at home or at family dinners, etc., filed into the seats of the choir loft, I took the "stand" with Brother C. Ed. Miller, and Brother Robert Miller's musical fingers were coaxing sweet melodies from the old but fine-toned organ, the choir was soon in action, and I was looking out upon the Stone Church congregation. I confess to mixed emotions. Memory was at work. Before, in different places where I'd look, familiar faces of long-time friends and faithful Saints. Just in front of the pulpit in their accustomed places, sat faithful men of advancing years, patiently enduring the advances of senility, while the goodness of their lives shone out from their wrinkled faces topped by the silver of their thinning locks. There was Brother Garrett, remembered by many as editor of the *Ensign*, and Brother Henry Mills, who has given us several hymns and a son to carry on his work, and beside them Brother B. C. Smith, faithful for years as a deacon, and father of our architect, Harry. Off to the left, sitting quietly beside his faithful wife, is a former stalwart of the church, gentle Bishop Kelley, loved and respected by all who know him. And so my mind dwelt momentarily upon many in the audience, whose lives of faithful service were known to me.

Interspersed among those familiar faces were others more or less strange. Some I recognized as having seen in distant fields; others were new to me. But it was "my" congregation, and my heart glowed with a certain rich pleasure the while

it sank with the sense of responsibility I must carry towards them. I hesitated to stand before them as a teacher, even while my heart yearned to lift them up towards God.

It is Christmas, and thoughts today cling around a character whose mission has left its influence upon all mankind. And so the burden of my endeavor must be around that character. The choir had rendered its efficient services, the notes of the last solo had died away, and Floyd was saying to me, "Do you want an introduction?" and I knew the time for my contribution had come. As I rose my heart was glowing. Could I help that congregation? I tried. And in trying I was drawn closer to them. Were they to me? God grant it.

But I was home. How blessed, in such holiday seasons, those periods of review and spiritual evaluation, it is to be among home folk.

May the Stone Church long stand to house a devoted congregation! And may that congregation, the nucleus for Zion, draw ever closer to the source from which alone will come the strength through which Zion shall be redeemed and we do our work in building a beautiful city to be inhabited by the pure in heart.

This Christmas has been to me a sacred one. May the New Year bring us all happiness.

F. M. S.

At Home, Christmas Night, 1927.

Joplin, Missouri

Twenty-First Street and Annie Baxter Avenue

Preaching service Sunday evening, December 18, began after the opening song and prayer with a beautiful quartet number, "Glory to God," a selection from "The Messiah," presented by Brother and Sister C. E. Wilson and Brother and Sister J. E. Leslie. The sermon was by Elder Thurman.

"Man in his own weakness is not able to accomplish anything. He must take God into partnership with him," were the opening words if W. S. Thurman, of Labare, Montana. "It is necessary to have a desire in mind, to have a goal ahead of you, in order to obtain the greatest good from that which you undertake, and with this desire, breathe a prayer for its accomplishment and go at it whole-heartedly," he continued.

Brother Thurman, who has passed the age of seventy, is still strong in this work. Thirty years ago found him an infidel, but after a thorough investigation he united with the church. It took faith and resolution to follow the teachings of Christ at that time because of the fabrications that were told the world. Much courage was necessary to say, "I do not care what others say so long as I know that God is with me." Many an evening, after a hard day's work, has been spent magnifying his calling by teaching the ways of Christ to his fellow men. Although not closely associated with the church for several years, he has continued his investigation and makes the statement, "There is some good in everything you read, so continue to read and study."

When more members of the church catch the spirit manifested by Brother Thurman, we shall be able to go back to the home town and find more old-timers there than there are now. However, many of the old stand-bys are true, and they are the ones to receive salvation.

The entire Christmas Day will be given over to the Sunday school, with the superintendent of that department in charge. After Sunday school session, the graduation exercises will be held in the various departments. Christmas offering will be turned in with the true Christmas spirit, and a program is to be presented. Elder Virgil E. Sheppard, whom we are all glad to have back at home after his attendance at Graceland, will deliver a sermonet.

At 7.30 a three-act play, "The Christmas star," will be given. Characters are: Mr. and Mrs. Bond, Mr. and Mrs. S. N. Gray; the Christmas Star, Marguerite Sheppard; Fife (the maid), Eva English; Jimmy (a street boy), Adele Barquette; Thomas (an English butler), Chester Carter; a group

of the children of Santa Claus and Christmas spirits. Several appropriate selections will be given by the orchestra under the direction of May Holthausen. The orchestra, although small, has steadily gained in effectiveness and now presents better music than many large orchestras.

The church is more gorgeously decorated than ever before, and its decorator, Curtis Pearson, should receive praise from all who see it.

An Appreciation of My Sojourn at the Sanitarium

After having been an occupant of a hospital bed three different times at the Independence Sanitarium, I feel called upon to write my impressions and appreciation of such experiences.

May 22, 1924, I was an inmate of the Sanitarium as an operative patient. I passed through an ordeal, as many have done before me, pain, sickness, and peaceful release from same through administration. I enjoyed the peaceful atmosphere within the walls, built by God's command that his people while in suffering might be nourished by faith while being ministered to by gentle nurses and skilled doctors.

December 28, 1924, I was again taken there, this time to receive into my arms a little son, one of God's greatest gifts to us, and at the same time to enjoy an impression of being watched over and brought through this trying time by the angels.

November 16, 1927, I went to the Sanitarium again, as a medical patient, suffering much in body and in mind. I find the same gentle, sweet influence. Every care for the body is ministered by the blue-and-white-robed maidens who have taken upon them the work of caring for the sick. The doctors in their conscientious manner employ all the skill at their disposal to find and eliminate the thing which is destroying health. Men of God visit the sick, giving unto them the ordinances of laying on of hands until it seems the heavens open unto us, and we feel God is near and is listening to our cry to him.

Thank God for a wonderful place where even in pain we can be brought almost into the very presence of God when we need his comforting presence. Only the sick know the joy of it.

MRS. IRVY QUITMYER.

HAMILTON, MISSOURI, Rural Route 3.

Writes of Parents and Children—Asks Prayers

Sister Patsy Peevy, of Brooklyn, Alabama, who recently sent her request for the prayers of the Saints to the HERALD writes to thank those who have been interested in her illness for their letters of kindness. Some of the remedies suggested have brought her a measure of relief. She expresses the wish that she may continue in faith and be resigned to the Lord's will, and asks a continuance of prayers in her behalf. Her prayer is that if it is not God's will to heal her, she may at least have relief until he is ready to take her to the other side. To the Saints in general she writes these cheering words: "How delighted I am to pick up the HERALD and see the progress that has been made in the past five or six years. I feel my prayers are being answered when I read of the good work going forward. I have no report of branch activities for the HERALD, as do others who write for its columns, for I am isolated and have been denied church privileges for six years. I joined the church when I was twelve years old and have always been interested in its progress. My heart is in the work, and I pray that I may live to be back in church work once more and see my children engaged in it.

"The happiest memory I have is of when I called my little ones about me at the fireside before they retired, and talked to them along the line of duty, and read a verse in

the Bible before we had family prayer. If parents would do their duty toward their children, it would be much easier for missionaries to convert souls to Christ. I pray that each Latter Day Saint will think concerning his duty toward his children, his friends, and his neighbors. It seems that many parents do not realize that they are responsible for the example they set before their children. Children, as a rule, think that which they see their parents do is all right. Saints, do not forget to be true to your children. Pray with them, and you will see the effect of your labor. If they depart from their training when they are young, they will return to it when they are older. And what a satisfaction it is to the parents to know they have done their best.

"May the Lord bless every Latter Day Saint and wake all to a sense of their responsibility to society and cause them to exert themselves to accomplish the goal—Zion redeemed."

Artland, Saskatchewan

December 16.—On September 25 we, too, celebrated that great event of September 22, 1827. The Michigan Branch, just across the Alberta border, joined with us in our necessarily crude presentation of "Remember Cumorah." Necessarily crude because it came in the midst of our very busy harvest. Perhaps some will say, "Well, it must have been crude," when I say that we had not one rehearsal of the whole pageant. We were truly blessed in our efforts, and, taking all into consideration, it was a success. One change we made in the pageant: following the singing of "Crown him Lord of all," instead of the "Hallelujah chorus," from "The Messiah" we had all stand and sing "The angel message," 206 in Zion's Praises. There were thirty-two in the cast. A good spirit prevailed throughout the presentation. There were about one hundred and fifty present, among whom was a sprinkling of nonmembers.

During the past summer some member of our local priesthood has each month gone to administer the sacrament to the small group of Saints situated a few miles south of Battleford. The first Sunday in November it fell to the lot of Elder A. J. Cornish to go. Sunday morning, although it was cold and looked like a storm, Brother and Sister Cornish and their two daughters started in their car on their one-hundred-mile trip. In the afternoon, after the services, it began to snow, and they thought they had better come home that night. The snow continued to fall, making the road very bad. A few miles this side of Unity, their car skidded and broke a rear wheel. No one was hurt. They had to walk about three miles to a farmhouse and hire a man to take them to Rutland. There are a few Saints located at that place. The husband of one of the sisters brought the women of the party home. Brother Cornish stayed to get his car the next day.

The Saints of Ruthilda held a harvest home festival November 6 and 7. They invited Elders W. J. Cornish and E. Leslie Mogg to attend and help out. On Saturday, November 5, Brother Mogg and family and Brother Cornish drove to the home of Brother Lockyer, branch president there.

Three services were held on Sunday. Monday evening a community Thanksgiving supper was held in the hall, with a program following. An enjoyable time was reported by all. Brother Mogg had intended driving home in the night, to be here for work Tuesday, as this has been a very busy fall. But the snow that had fallen Sunday night and Monday prevented this. Tuesday morning, however, roads were again passable, and they started home. It was very dangerous driving, with just enough snow to make the roads slippery. Seven times during that one hundred and forty-seven miles home they skidded into the ditch, but no one was seriously hurt, and they reached home in safety at eleven o'clock that night. We are indeed grateful.

We regretted very much that snow had come to stay, for

there were many acres of grain not yet threshed. Several of our neighborhood will have to wait until spring. Weather conditions have been rather discouraging this fall, and threshing has progressed very slowly on account of these conditions.

Our young people are busy at present practicing for the Christmas program, which is to be held Wednesday evening, December 31. The day school joins with the Sunday school, as all but three of our thirty pupils come from Latter Day Saint homes.

We wish all HERALD readers a Happy New Year.

San Francisco, California

Park-Presidio Branch

December 17.—Park-Presidio Branch has had a number of activities during the past year, and each and every one has proved to be a huge success. This is due to the efforts of the Ruth's Club, which organization has been zealously laboring to further the church work in our district.

Tomorrow, Sunday the 18th, at 10.30 the Sunday school has planned to have a Christmas program, and all of our members (thirteen in number) have been called upon to take part.

Wednesday evening, December 21, members and friends are to be invited to the residence of Brother and Sister Holling, where a real Christmas celebration will be held.

The writer was much pleased the other day when Mr. Trimble, editor of the *Richmond Banner*, called his attention to a letter of thanks sent by Brother J. A. Gardner, our publicity chief. Mr. Trimble appreciated this letter. Acknowledgments of that kind are of great value to the church.

Our branch is up and going. We are all pleased with the progress we have made this last year, and we look forward to greater success in 1928. May the membership as a whole enjoy the peace and harmony that prevails in our little branch is the earnest prayer of all in Park-Presidio Branch.

A. L. HOLLING.

Central Chicago

Sixty-Sixth and Honore Streets

Central Chicago Branch held its regular semiannual business meeting November 12. All officers were sustained. The work of publicity agent was separated from that of clerk, William Keir being chosen to fill the office. This leaves W. I. Cochran branch president, with H. P. W. Keir and J. J. Oliver counselors.

When we view the work of the past year, we feel hopeful for the coming twelve months.

The choir has chosen Sister Belle Simmons for its conductor. Brother George Lewis is her assistant and president of the choral society. Harmony prevails, and we are delighted that we are to have another year with Sister Simmons. Olive Sherman and Lorina Kueffer are pianists.

Brother Richard Keir remains superintendent of the Department of Recreation and Expression, and he has many plans for an active and pleasurable season.

The Sunday school has probably been the most active and enthusiastic of all the departments this last year. Sister Bell is an able superintendent, who keeps prodding those who may have a tendency to lag. The result is satisfactory.

The monthly meeting of the teachers and officers, consisting of officers, teachers, and substitute teachers (one for each class), has become quite a large affair. We meet at the various homes, transact business, and have a social time. Only real reasons keep the members away.

On December 1 a get-together was inaugurated by the Sunday school. Each class sponsored the sale of something. It started at half past five, and by the time one had purchased something from every booth he had a splendid meal.

Later in the evening a program was rendered, each class furnishing one number. We spent a very pleasant evening, and the proceeds amounted to more than one hundred dollars.

There have been quite a few cases of illness, and many blessings.

John Thoman is again among us, after having been confined to his bed for three weeks as the result of an operation for appendicitis.

A little girl has come to gladden the hearts of Brother and Sister Arthur Pement and the four little brothers.

Apostle D. T. Williams preached an excellent sermon for us last Sunday.

We welcome Brother and Sister Charles Irwin back to Chicago. It is good to have them again with us.

Attendance at prayer services is good. A pleasant spirit prevails, and we feel that we are on the upward trend.

Coffeyville, Kansas

Corner Eleventh and Washita

Coffeyville Branch feels that the past year has been successful, but the Saints plan to advance farther and do bigger and better things in the new year.

Sacramental service was held Sunday, the 4th, with Brother O. E. Pender in charge. There was a good crowd, and all enjoyed a quiet hour of prayer and testimony.

We have been much pleased to have Sister Ella Biggerstaff, of Jefferson, Kansas, with us several times in the past month. Sister Biggerstaff has lived at Jefferson the last few years, but before moving she was an active worker in Coffeyville Branch. We hope she can be with us more often.

The weekly prayer meetings have not been so well attended as usual, but we are hoping for an increase in attendance when the weather is warmer.

Branch President G. G. Cadwell, of Independence, Kansas, has been with us several times in the past month. Brother Cadwell has been very faithful and done much good in the past year. We know he will continue his work during the oncoming year.

The annual Christmas program was held Sunday, the 18th. A large crowd was present to enjoy the entertainment. After the program, Santa Claus gave each child a bag of candy. Little Edith Biggerstaff, who has been ill with typhoid fever was able to be there.

The Sunday school and Religio will hold election of officers Wednesday, December 28. We feel that the officers in all departments have done their best to make this a successful year, and we believe the new officers will help us to do bigger and better things in the oncoming year.

Des Moines, Iowa

December 20.—The work here in Des Moines is progressing very satisfactorily. Two weeks ago the Sunday morning service was turned into a financial meeting. Money was needed for the new church building, and with Henry Castings in charge the Saints rallied to the front with over eleven hundred dollars. We feel this was a very fine demonstration of their consecration to the task that is set before them—that of erasing the debt. Truly, the Saints of this branch have done well in their sacrifices for the church. There have been dinners, bazaars, and entertainments given for the benefit of the building fund.

Last Sunday, December 18, was the day of the Des Moines home-coming. It was a day well spent in the Lord's house. A very good attendance was had at the Sunday school session. During the morning service a splendid spirit was manifested. At this service Evan and Joseph Lilly offered to pay the expenses of feeding all who were at the meetings that day. This they desired to do in memory of their mother,

who was a devoted and ardent worker in the church. A rising vote of thanks was given to the Lilly brothers.

The speaker of the morning hour was Bishop A. Carmichael, and his sermon was enjoyed by the Saints.

The afternoon meeting was turned into a prayer and testimony service, and many of the Saints took part.

In the evening the entire Religio hour was given over to the program, and everyone seemed to enjoy it. The night speaker was Elder V. D. Ruch, the returned missionary.

Home-coming was fairly well attended, considering the cold weather. Representatives were present from Winterset, Newton, Runnells, Perry, Rhodes, and other places.

Chatham, Ontario

Annual business meeting of Chatham, Ontario, Branch was held Monday evening, December 5. The election resulted in choice of the following: President, Richard H. Jones; counselors, Vernard Prichard and Royal Wood; secretary, Royal Wood; paying deacon, Thomas Vince; receiving deacon, James Cancanon; chorister, Alice Jones; organist, Muriel Jones; leader of Women's Department, Sister Thorpe; publicity agent, Francis G. Reynolds; auditors, William Clarke and Earl Vince; Sunday school superintendent, Vernard Prichard; Religio superintendent, Leslie Wood.

The priesthood were all sustained. Reports pertaining to membership for the past year were as follows: 1927, membership, 227; 5 lost by transfer; 2 lost by death; 5 gained by baptism; 2 gained by transfer; making the total of 227 for the year ending. This shows we have neither gained nor lost in membership, but we feel we have made progress satisfactory in other ways.

Our pastor brought up a building program, which, although it staggered some, was passed unanimously by the body. It means that every member will have to work hard, if the money (\$800 or more) which is needed is to be raised. It also means that our pastor has faith and confidence in the Chatham Saints to put this thing across. May we all work together in unity and love, that this great work may go on. "Forward to 1930" is our slogan here in Chatham. Give the new officers in your locals every support, and remember them in your prayers, that God will direct them in their efforts to accomplish the work laid out for them to do.

FRANCIS G. REYNOLDS.

New Branch Organized

The scattered members of Miami, Florida, were recently made glad by a visit from Apostle Roy S. Budd.

For some years past there has been a Sunday school here, that part of the work having been opened by Brother James Armour and family, I believe, and later followed up by Brother John A. Fisher and family. It was not until the early part of 1927 that any definite step was taken toward effecting an organization. Then a mission was organized, and Brother John A. Fisher selected presiding officer.

Apostle Budd arrived in Miami on the morning of November 25 and held a meeting that evening in the home of Brother Lawrence Willey and family and the following evening at the home of Brother and Sister Adams and family. His sermons were very much enjoyed by all.

Sunday morning, November 27, the Saints again met at the home of Brother Willey, where a spiritual prayer meeting was held. At the close of this meeting, Brother Budd stated that he felt the time had come to consider the organization of a branch.

With twenty-five charter members, the organization was begun. Two of these members are elders, two priests, and two teachers. Since then one elder and his wife have had to move away. But on the evening of November 29 Brother James Armour was ordained an elder. For the present we are meeting in the homes.

We should be pleased if district and branch officers would

see to it that members of their localities, who are contemplating visiting this part of Florida this winter for short or long stays, are furnished the name and address of our branch president, Elder Lawrence Willey, 133 East Fifth Street, Hialeah, Florida. We assure them a hearty welcome when they get here.

HIALEAH, FLORIDA, Rural Route 1, Box 665.

Cherokee, Iowa

417 Clark Street

December 19.—We are still striving to let our light shine in this part of God's vineyard, and while bad weather and sickness have been very persistent during the past month, interest in all services has been very good. The midweek prayer services are spiritual and very helpful. Sacramental meeting was well attended and blessed with the spirit of love and unity; nearly all present took part. Truly, God will bless us if we but do our part.

E. L. Edwards, of Pomeroy, was a visitor December 11. We enjoyed one of his good talks at the morning service.

We have missed Brother Crippen during the past six weeks. We have tried as best we could to fill his place, but we miss his presence and support in all departments of the work. The Saints are praying for his speedy recovery.

Christmas is at hand, and everyone is busy with plans to make some one happy. We hope all the poor and needy, sick and afflicted, will be found and cared for by the Samaritans who are out doing good at this time of the year. If only the good work were kept up the year round, how much more our Savior would be pleased with our efforts.

Our Sunday school will give a program and Christmas tree entertainment Christmas Eve. The Christmas offering for missionary purposes now amounts to about forty dollars.

Pastor A. R. Crippen was able to be at the church Sunday morning for the first time in six weeks. He gave a fine sermon but is still quite weak from his recent illness. His recovery is very slow.

Apostle J. F. Garver, District President E. L. Bedwell, and Missionary Charles J. Smith arrived Tuesday, December 13. Brother Garver gave two good talks on the two nights he remained with us. He said he came to talk with us, and he talked both with and to us. His visit was an inspiration and help to us. We trust he may soon be permitted to visit us again.

Brothers Bedwell and Smith went to their homes from here after making arrangements to return about the middle of January to hold meeting of several weeks' duration. A personal house to house canvass of the Saints will be made to try to encourage and arouse them to greater activity and to awaken interest in the meetings. We are looking forward to a great meeting this winter and feel sure our missionaries will do their part if we do ours.

Midweek prayer services will be held in the homes of the Saints during the winter months. The first one this week at the home of Brother and Sister William Leonard. Sister Leonard has been ill a long time and needs the prayers of the Saints.

Annual business meeting has been postponed until January 14 on account of the illness of Branch President Crippen.

Sister Carrie Hahn, of Mallard, Iowa, one of the most faithful of HERALD correspondents, sends the following message to the editors December 10: "We have no news this month, for we have had no visitors, and bad weather has kept many of our people from attending services. The Saints are striving to do their duty to God and to the church, and have enjoyed many blessings during the past year. For these we are very thankful. We are looking forward this week to a promised visit from Apostle John F. Garver. Mallard will be found trying to let her lights shine."

Spokane District Advancing

The church work in Spokane District shows a decided advancement in the past few months, due largely to the adoption of the coordination system at the conference last spring. The Spokane Branch, under the leadership of Brother Jott Bronson, assisted by a splendid group of departmental workers, put this plan into operation about July 1 and gave the district a splendid example of what can be accomplished by working under this system. Spokane is located near the center of the district and has about half of the membership, with most of the district officers also located here. So naturally this branch is looked upon as an example to the rest of the district.

The midwinter district conference was held at Spokane December 9 to 11, and if there is any question about the "midwinter," anyone attending and facing the raging snowstorm for thirty hours would have been convinced that it was winter with zeal. And yet the snowstorm did not cool the splendid spirit that was present at every meeting. Quite a few out-of-town folks were not permitted to attend, because the roads were blocked by the deep snow. Those who did attend came by train. Brother Oscar Case, district president, presided over the conference, and Brother Eli Bronson, of Portland, Oregon, and Brother P. R. Burton, of Spokane, Washington, represented the general church.

Friday at 2.30, Sister P. R. Burton, district superintendent of Sunday schools, held a round table for the teachers and officers. Brother Bert Hart addressed the meeting, and his kindly advice was good and well received. At 3.30 Elder Burton addressed the Department of Women on the subject of "Home life the foundation of Christian character." He said "Zion must and can only be the result of home training; the Christlike character will be the result of habits formed by proper impressions received in the homes of those who have caught the vision of Zion. Mothers who have caught the vision can mold the lives of their children as the potter molds his clay, and from the actions of these wonderful characters will the beauty of Zion shine."

At 7.30 p. m., the district Religio put on a very splendid program under the supervision of Sister Orpha Coleman. At the close of the program, the Choral Society met the outgoing folks in the church lobby with some splendid candy, which was sold so quickly that Brother Holmes, our new bishop's agent, hardly got a taste, but even that fact did not hinder his ever-present smile.

Saturday morning and afternoon were devoted to business, good sessions were held, and a good spirit prevailed. Brothers Ruben Porter and Clarence Crabb were recommended to the conference for ordination to the office of elder. This action was approved subject to the action of the First Presidency. The reunion committee was reorganized, and other matters were attended to regarding the reunion site for next year.

Brother Burton was the speaker in the evening; his subject was "The Spirit of God beareth witness of Zion." Many were moved to tears as he related some of the sacrifices that had been made by the pioneers of the Restoration who had caught the vision of Zion and were giving all they had that the vision might be a reality. He mentioned Emma Smith and her journey to Illinois from Missouri, all the hardships of which did not cause her to lose sight of the goal; how she lived in Nauvoo and raised her boys that she might give another leader to the church, because that was her part in the redemption of Zion. And that in the process of time Frederick M. took his place, and he, too, is engaged in this great work, putting into it all the fire and zeal that he possesses; urging all to speed up the work that it might be accomplished in our day. Why? Because "The Spirit of God beareth witness of Zion."

All Saturday night King Winter raged in all his fury, and Sunday morning churchgoers found the ground covered with deep snow. But everyone went. First a splendid prayer meeting, which was well attended; and a good spirit was

present. Sunday school was under the supervision of Sister Burton and her district officers. Regular class work was suspended, and a drama, "The opportunity of the Sunday school," was presented by members of the Spokane Sunday school. A splendid lesson was given through the rendition of this drama.

At the morning service, Brother Eli Bronson, of Portland, was the speaker, and he used for his subject, "Why art thou come?" In a splendid way he continued with the thought of the night before, putting it squarely up to every church member to do his or her part in the great work that lies before the church. His sermon was very encouraging, and many were moved upon to do more in the future toward Zion and her redemption. Brother Bronson was a missionary in this district for several years, and is loved by everyone. It was like a home-coming for him, and everyone was glad to see him again. The music and singing were under the supervision of the local chorister, Sister Rachael Porter, and Sister Grace Woods, her assistant, and was of a high order. The local choir has been asked to prepare a program for one of the broadcasting stations of Spokane for one evening in January. Due notice will be given in the HERALD, so all who desire may tune in.

The interests of the Herald Publishing House were very ably looked after by our new district publicity agent, Brother W. W. Woods. Some time ago he ordered at his own expense quite a large sample of church books and papers. These he had on display at the rear of the church, and many Saints were permitted to see for the first time some of the splendid books the church has for their use. He was very busy taking subscriptions and ordering books. Brothers Holmes and Burton were busy taking tithes and offerings and selling church bonds. Brother Burton reported \$142.07 collected the first twelve days of December, with splendid prospects ahead. The hope of this district is "Every member a tithe payer," and we are making headway and hope to have this done by October, 1928. A small and tired crowd greeted our district missionary Sunday evening for the closing service of the conference. He said one thing about his sermon would be good—it would be short. And short it was, but was well received.

Our missionaries have been very busy the last six months, laboring at Vay and Sandpoint, Idaho, and Spokane, Washington. Meetings will start in Spokane January 1 at the church, corner of Third and Smith. Everyone missed our missionaries in charge, Brothers Gillen and McConley, and we are looking forward to the reunion when we may all be together again. Quite a number of the district priesthood expect to be present at the priesthood convention in Portland the first week in February. CORRESPONDENT.

Worker Visits New London, Iowa, Mission

A series of missionary meetings was held at New London, Iowa, December 4 to 11. New London is a mission under the direction of Burlington Branch. The speakers were Elders D. B. Sorden and F. C. Bevan. The week preceding the services was marked by an advertising campaign, which was well carried out under the direction of Elder Sorden. Each house received a printed announcement of the meeting; the local paper carried an advertisement; Sister O. Calloway, who lives there, used her telephone to good advantage, and personal invitations were extended by her and other Saints of the mission. As a result, the services were fairly well attended. One evening twenty-five nonmembers were present. Some of the Burlington singers and players helped with the music.

As a result of work done by Brother Bert Kanz and others preceding these services, to keep the mission going, two fine men were baptized. We feel the church will have reason to be proud of these new members. Work at New London

will continue as a mission under direction of Elder D. B. Sorden. Services are to be held there Sunday evening at 7.30 instead of Sunday morning as previously. Those who live near New London will be welcome at the Sunday services.

Second San Antonio Branch

912 North Colorado Street

December 16.—The Saints of San Antonio and of the Southwestern Texas District have had great reason to rejoice during the past few weeks. Spiritual food has been showered upon us, and with beneficial results. The prayers of the Saints have been almost immediately answered, for, within a very few days of a letter addressed to President Frederick M. Smith, and before President Smith had had time to communicate our desires to anyone, we received a letter from Patriarch Ulysses W. Greene, advising us of his intention of visiting San Antonio immediately.

Brother Greene arrived on the morning of October 23, and was scarcely more than off the train before he was in harness, delivering the gospel message to the Saints of the Second San Antonio Branch, who had anticipated his arrival and welcomed him with joyful hearts and a cooperative spirit. For several weeks Brother Greene occupied Sunday mornings at the Second San Antonio Branch and in the evenings at the First San Antonio Branch, the Saints of the Second Branch turning out in force at each service, going in some instances as much as ten miles to the First Branch to enjoy Brother Greene's discourses. One of the beautiful things observed in these joint evening meetings of the members of the two branches was the spiritual unity and good fellowship, an apparent desire for cooperation, not only that harmony might exist among the members, but that the services might prove successful.

Cooperation and total effacement of individual feelings of jealousy or selfishness will work wonders in any instance, and wonders were accomplished in this series of doctrinal discourses! If Brother Greene's visit to our city had accomplished nothing more, his visit was a blessing to the members of both branches in recalling and establishing a more thorough spirit of brotherly kindness among us. Let us pray that that spirit, now seemingly reestablished, will never again wane, but that both branches may move forward with one accord and one aim, that we shall love our neighbors as ourselves, and that the gospel may be permitted to reach out and enfold those who have never had the opportunity of hearing it.

Following several weeks of services between the two branches, Patriarch Greene caused arrangements to be made by and between the district elder, R. E. Miller, pastor of the First Branch, and Elder R. E. Chrono, sr., pastor of the Second Branch, for a series of meetings to be held each evening and on Sunday mornings, beginning November 20 and ending December 4. The first half of this series was held at First Branch, with the membership of the Second Branch in constant attendance. During and as a result of this first series of meetings, there were eight converts, with seven baptisms on the morning of November 27, the eighth convert being baptized the following Sunday morning, December 4. The second series of meetings was held at the Second Branch.

Second San Antonio Branch desires to express sincere appreciation and deep obligation to the members of the district as a whole, but more especially to the choir, the chorister, Miss Mary Barber, and the organist, Miss Emma Jackson, of the First San Antonio Branch, for their hearty cooperation and willing acceptance of the extended invitation for them to take complete charge of the musical program during the series of meetings held at the Second Branch. Unfortunately, our organist, Mrs. Zora Carnes, was confined to her home through illness, our chorister, Mrs. Minetta Isaacks (always a favorite and greatly appreciated as a soloist), was absent from the city, while a number of our mem-

bers were detained at home through illness. These absences seriously handicapped Second Branch to the point where we had almost despaired of a successful conclusion of the previously advertised meetings. This condition and the willingness of the choir of the First Branch to step into the breach and help us out, went to our hearts, and we love them for it.

As a preacher it would be difficult to find Brother Greene's superior. We have said before, "He grows upon one in an unexpected manner!" As a spiritual man of God, sincere in purpose, honest and earnest in his daily life and communication with the world outside the church, he can not be surpassed! As a man and a friend, we ask no better example than he. Truly, daily contact and discourse with such a man of God, should, and in time we believe would, soften the hardest heart and cause even criminals to turn from the paths of sin to follow his meek example.

In his departure from San Antonio on December 6, he took with him the love and prayers of all, that his journey might be a safe one, and that he might again return to us to accomplish even greater good. In bidding him good-bye, we did so with sincere regret.

December 10 brought to the Saints of San Antonio still another and greatly appreciated blessing, in the persons of our beloved President and Prophet, Frederick M. Smith, and Apostle E. J. Gleazer, who were nearing the end of a circuit which we understand included Florida, Colorado, Oklahoma, and other States.

It was our pleasure to listen to President Smith upon three different occasions last Saturday and Sunday and to Apostle Gleazer Sunday afternoon. And if we were impressed with one thing more than another, it was that they came to us with no words of apology in explanation of things which in the past has occasioned erroneous impressions in the minds of some who did not and could not understand. Each of these men of God stood before the Saints of this district upon a solid platform of truth, and fearlessly proclaimed and declared their sincere belief and conviction in the justice of the church program, its meaning now and eventually to both the individual Saint and to the church as an institution. It is our personal conviction, that if each member of the church will accept and subject him or herself to the gospel in its entirety, and to all that the gospel includes for the good of the people as a whole (which of necessity includes stewardship and the church program as contemplated), there will be no more occasion for complaint or dissension. In bidding us good-bye, Brothers Smith and Gleazer left in the hearts of many a different and more appreciative feeling and understanding of the church and what it stands for. We feel that the Saints of this district have not seen enough of the higher officers of the church, who are able to bring to us first-hand information. We have been sadly neglected in that respect in the past, and we feel that this visit of our President is one of the very best things this district has ever experienced. Our hearts and prayers go with these, our brothers, wherever they may be led, and we shall rejoice with them in the ultimate consummation of their plans for the church.

And now back again to the Second San Antonio Branch and its progress. We have recently added to our membership through the services of Brother U. W. Greene, four new members. While our branch shall again pursue the even tenor of its previous activities, we shall in no way cease in our efforts to spread the gospel and add to our numbers.

Handicapped by illness and absence from the city of the officers of our Sunday school, we were unable to make the impression we so much desired upon President Smith and Apostle Gleazer, who honored us with their presence last Sunday. Apostle Gleazer was kind enough to take charge of our Bible class, much to the edification of the class. We appreciate and thank Brother Gleazer for the lessons he brought to us. Brother Smith was invited to address the Sunday school and accepted the invitation by delivering a message which all who heard can follow to their advantage and the benefit of future generations.

Our hearts were touched and fully repaid for our efforts of

the past, in the words of Apostle Gleazer, when he expressed his surprise and appreciation over the "different physical aspect" of our little branch from what it presented to the eye when he visited and reorganized our branch last July. Our regret was that for once San Antonio (or its official weather man) failed to live up to our reputation. This is the city "where the sunshine spends the winter," but for once the sun hid his beautiful face behind the clouds.

Pensacola, Florida

Corner Jackson and F Street

Annual district conference of Florida District convened at Pensacola, Florida, December 3, at ten o'clock. The district president not having arrived, District Secretary C. T. West was in charge.

President Frederick M. Smith, Apostle R. S. Budd, and District President A. D. McCall were chosen to preside over the conference.

The forenoon was spent in organizing the conference, reading and approving reports, and transacting other routine business. Upon adjournment at noon, the tables were thrown together and a very important business session followed, the nature of which we leave to the reader to guess.

We met again at two o'clock. At this session the election of district officers was held: District president, A. D. McCall, of Brewton; secretary, C. T. West, of Coldwater; treasurer, E. N. McCall, of Brewton; musical director, Helen McCall, of Brewton; superintendent of Sunday school, Stephen G. Allen, of Milton; superintendent of Department of Recreation and Expression, C. C. Runnell, of Pensacola; superintendent of women, Mrs. Stephen G. Allen, of Milton, Florida. C. T. West and Stephen G. Allen were chosen counselors to President A. D. McCall. At this session the recommendation of Stephen G. Allen for ordination to the office of elder was approved. It was voted to hold the next conference at Coldwater Branch in April. We adjourned to meet again at 7.30 to hear President Smith speak. We had indeed looked forward with pleasure to the time when we could meet and hear the voice of our prophet and the President of the church of God. We were not disappointed in the wonderful sermon he delivered.

Sunday morning the Saints met at 8.30 in a service of prayer in charge of Apostle Roy S. Budd and Missionary J. W. A. Bailey. This was indeed a peaceful hour, one well spent in prayer, testimony, and song.

The usual Sunday school hour was turned over to Apostle Budd and was well spent, being given over mostly to junior service. There were sermons by President Smith at 11, 2.30, and 7.30. This was a day of rejoicing for Pensacola Saints. We only wish we could have had more time to spend with our visiting brothers and sisters from Mobile, Bay Minette, Flomaton, Dixonville, Coldwater, and Milton, and from other places. We hope they can come again and that we shall become better acquainted, for we are as one big family and feel that these gatherings are only a foretaste of the joy to come when we can live and reign in peace with our Savior. It brings to our minds the words of that dear old hymn, "What a joy will be there in the great resurrection." We were glad that President Smith could stay until Monday and get at least a glance at our city. We hope he will want to come again.

Monday night Apostle Budd preached a wonderful sermon on "Repentance." It found lodgment in the hearts of the people. Brother Budd left us Wednesday to join President Smith in Flomaton and to go on to Mobile. We appreciate our association with these brothers and the many encouraging words spoken by them.

Tuesday evening Brother Bailey delivered his instructive lecture on "King Solomon's temple" and its holy significance, illustrating it with many beautiful slides. This was a continuation of Brother Bailey's series of meetings, started about a month ago, and which he was forced to close on ac-

count of being called to the bedside of his mother in Saint James, Missouri. He continued until Thursday night, at which time he was called to Milton to preach the funeral of Brother Chesser's daughter, who had been burned to death in Birmingham.

Friday night we held a little farewell party for Brother Bailey at the home of Brother and Sister Myers. After a good social time, refreshments were served, and Brother Bailey was presented a Parker fountain pen with the initials J. W. A. B. engraved on it. Then Brother Bailey called the group to order, and we truly appreciate the fatherly counsel and words of encouragement and beautiful prayer offered in our behalf. We felt sad to say good-bye, for there is an uncertainty as to just when he will be with us again.

We would not forget to express our appreciation to Brother Woodstock for the many good words contributed by him to the different departments. We especially enjoyed the two-day meeting held at Coldwater Branch and the hospitality of the Saints there. We only wish we could have these helps and visits more often, for we realize there are many trials along life's journey and we can not always have sunshine. We desire to shoulder our part of the work and be found numbered among those who are marching to Zion, never looking back, but forward toward the goal.

Toronto, Canada

December 18.—We were surprised and pleased about three weeks ago to have President F. M. Smith drop in unannounced. He said he wanted to see us in our "working clothes." He came in shortly after prayer meeting had started. In the afternoon he visited Woodbridge, where the district officers were holding a "district day." The Saints of Woodbridge and the visitors from nearby branches were equally surprised and delighted to see Brother Smith. He was the speaker at Soho Street at seven o'clock, when he gave us some idea of the church from "behind the President's desk." He gave us such a "heart to heart" talk as only President Smith can. We got some idea of his stupendous task and went away with our faith increased when we realized how earnest and devoted he is and when we caught a glimpse of his broad vision and his profound faith in God. We are always glad to have our chief executive officer drop in, announced or otherwise. Brother Smith visited our famous Winter Fair when here.

We have just completed our bowling tournament under Eldon Oliver's guidance, and W. J. Bavington's Beavers are the winners. Toronto claims to have the largest hockey organization of any city in the world. We are proud to announce that we have entered a team in the church league bearing our "colors." We have some very good material lined up, and under George Young's direction we are looking for good results.

Our Sunday school is doing nicely; the classes are well attended, and there seems to be a splendid interest throughout the school.

The Department of Women under Mary Wilson is moving along quietly but effectively. The organization staged its annual Thanksgiving banquet and its annual bazaar, from each of which a tidy sum was realized.

Our elections of officers are nearly completed. In the branch the officers are much the same. J. L. Prentice was reelected president. In the Sunday school W. J. Bavington and Faye Gould McLean were reelected to the superintendency. In the Department of Recreation and Expression there was quite a change: Murrel A. Whitehead and Eldon Oliver were elected to the superintendency, and in a warm contest that has lasted for years for the office of critic, B. H. Hewitt was successful. The former critic, Doctor C. A. McLean, withdrew from the field.

We are planning on starting our new church next year.

The Sunday school Christmas tree held last night was a pleasing event. Sisters Needham and McLean worked

hard to put it over, and much credit is due them. Santa Claus arrived on time and delighted the little folks with presents.

From present indications, the work in Toronto is going forward. Our people are getting a more profound idea of our responsibility. May God help us to move on with the courage of our convictions and with an unflinching knowledge of the gospel.

HERALD readers in this part will be sorry to hear that Sister Floralice Miller is seriously ill in the hospital, and will hope and pray for her speedy recovery.

Independence

Stone Church

Good attendance, the spirit of reverence and worship, special music, and whole-hearted cooperation between teachers and pupils characterized the Sunday school session Christmas Day. A special reading, "The greatest gift," was contributed by Mrs. O. R. Miller.

Christmas morning at the Campus was celebrated by pictures of the Christ Child and a play "Playing Santa." As a present this year, in carrying out the theme of the month "Giving," the children were unanimous in giving five dollars to help *Sandhedens Banner*. One of the teachers, Brother E. E. Stonger, doubled the amount, and ten dollars will go to the Scandinavian mission.

The hour of eleven found the Stone Church Choir seated in the choir loft. Under the direction of Paul N. Craig an excellent musical program was presented to the congregation worshipping in the church and the radio listeners. The anthem, "The first Christmas morn," by Newton, opened the program, and was followed by "The message of Christ," by Lansing. Solo parts were taken by Miss Lilly Belle Allen and Miss Elizabeth Okerlind. A Christmas carol, "The infant Jesus," by Yon, was sung by Miss Vivian Latta. Robert Miller, the organist, contributed his share to the Christmas program, rendering "The coming of the Magi," by Morse.

Members of the Sunday school, assisted by members of the White Masque Dramatic Club and directed by Mrs. J. A. Gardner, dramatized a Christmas play "The new star," written by Mrs. M. H. Siegfried. In four scenes, thirty-six people in costume presented a series of incidents of Book of Mormon history found in Helaman 5. The play was witnessed by a large audience, every seat in the building being occupied.

Institute Christmas Surprise

A happy surprise was given the faculty of the Independence Institute of Arts and Sciences following the annual Christmas assembly and worship service held in the chapel at eight o'clock, Thursday evening, December 22. The faculty had previously requested the students not to give their teachers individual presents, and to this the students agreed, keeping their resolution to give the faculty *one big gift* a secret.

Asked to make this evening one of sacrifice and to forego the evening meal in order to perform some act of giving, most of the teachers came to the assembly supperless.

The hour of worship was marked by the spirit of peace and reverence, a bond of unity and love. Teachers, officers, friends, and pupils crowded the assembly room to hear the beautiful music, to see the pictures. An impressive number on the program was a reading from Ben Hur, by Mrs. A. B. Taylor. Apostle F. Henry Edwards talked on "The life of Christ."

At the close of the program, the faculty, in charge of Elder John F. Sheehy, was requested to remain in the chapel. All other guests marched downstairs and were divided into three groups according to the Christmas songs they knew. Then, led by a young woman dressed in white, those who all fall have labored so diligently to impart knowledge were ushered into the banquet hall. There the surprise awaited

them—the gift of the pupils to their instructors—tables were spread for a feast.

During the banquet the groups of students sang Christmas carols, and there was saw music by Charles Dell. At the close of the meal, Presidents Frederick M. Smith and Floyd M. McDowell in behalf of the students expressed appreciation to the teachers.

Next came the picture of the thirty-eight members of the Institute teaching staff who were there. There was no escape for bashful tutors. The students saw to that.

After an evening of school-time associations and Yuletide joys, the guests sought their mail at the Christmas post office, and wishing each other the merriest of Christmases and the happiest of New Years separated for the holidays.

Liberty Street

Apostle J. F. Curtis was our speaker on Christmas Sunday. He read as the basis of his sermon Luke 2:1-11, stating that if the spirit which was in Jesus comes into our lives we will show a greater spirit of unselfishness toward our fellow men. Christ demonstrated Christianity to the world.

At the Religio hour we were favored with two songs from the primary department of the Sunday school, a reading by Betty Crawford, talk by Brother J. B. Barrett on "The life of Christ," and a short play "Mother Baker's Christmas."

The cantata "Adoration," by Nevin, was rendered by the choir Sunday evening. It was directed by Sister Leona Robinson. "The other wise man" was given by M. Merle Briggs, and a violin solo by David Stewart.

Walnut Park

Christmas morning the entire program was presented by the Sunday school, beginning at 9.30 and lasting until 11.30. As the superintendents took their places the girls' chorus in the balcony softly sang Christmas carols. The service was opened with prayer by Superintendent R. Barnhardt, and the following program was given: Orchestral selection under direction of Brother Nace; Bible reading, Agnes Adams, piano accompaniment, Margaret Gard; song, by congregation; reading, Ruth Bryant; Christmas story, Helen Gard; orchestra number; reading, Betheen Barnhardt. Recently Brother Charles Blair presented for consideration of the Sunday school a slogan, which he suggested we adopt for the coming year. It is as follows:

"We will serve God.

We will love our money and consecrate the same in helping to pay our church debt.

We will refrain from spending our money for selfish purposes.

We will love our sisters and brothers before ourselves.

Where there is a will there is a way."

Needless to say, this slogan was unanimously adopted. In keeping with this it was suggested by Brother Blair that we as a Sunday school bring a Christmas consecration offering on Christmas morning and give it to be applied on the Walnut Park debt. This we did toward the close of the service and more than one hundred and fifty dollars were collected. This amount was encouraging. In conclusion of the hour treats were given to the children. The Saints spent a very pleasant morning together. Sunday evening Religio classes convened at six o'clock. At seven all assembled again in the main auditorium, and the Religio program occupied the remainder of the evening. It was directed by Earl Cox. The choir sang, "O come to my heart, Lord Jesus," the solo part being taken by Brother Fred Horn; an appropriate reading was next given by Sister Miller, from the Stone Church, followed by a beautiful contralto solo by Sister Margaret Gard. At this time Brother B. J. Scott read a letter from Brother and Sister Glaud Smith. Brother Smith was formerly our pastor and is now located in Los Angeles. The letter was full of good cheer and best wishes for the Saints of Walnut Park. Little Margaret Lowrey sang for us a pleasing number accompanied at the piano by Mas-

ter Frank Horn. We were again favored with "Gloria," an anthem, after which Elder John F. Sheehy delivered a Christmas sermon. It is a pleasure to have Brother Sheehy with us.

As a fitting close to the day a tableau was given, portraying the Magi bringing their gifts and worshipping at the manger where the Christ Child lay.

Enoch Hill

The Sunday school presented its Christmas program last Thursday night, the 22d. Features of the entertainments were drills, songs, and the treat for the children. Sister Clemens and Louise McDonnell were in charge. The church was crowded with parents and friends of the little folks.

Last week members of the priesthood and their wives, some fifty-five in number, entertained with a party at the home of Brother and Sister Charles Warren, the guest of honor being the retiring pastor, Elder W. J. Brewer. Games were played and good music enjoyed. At the close of the evening a purse was presented to Brother Brewer, who expressed his gratitude to the priesthood for the thoughtfulness and co-operation they have manifested during the years of his pastoral labors in this district. Speeches were made by Brothers Sarratt, Warren, and Whitsett.

The primary department, supervised by Sister Charles Warren and Sister Jones, gave its Christmas program Sunday morning after Sunday school. The chief number was the Star Drill.

At the eleven o'clock hour Evangelist U. W. Greene was the speaker. Brother Greene, having some time ago spent more than a year in Palestine, announced his intention of taking his congregation on a tour of that part of the Holy Land which centers about the City of David, Bethlehem. He took his hearers over the road from Bethlehem to Jerusalem, linking many of the places with incidents in the life of Christ. The customs of ancient and modern inhabitants of this country were touched upon in connection with the work of our Savior. His discourse was most interesting.

The regular Christmas observance was had Sunday evening beginning at 7.30. It was celebrated by the showing of a series of pictures on the life of Christ. The choir sang several appropriate songs, and Nellie Kramer gave a reading.

Next Sunday evening Apostle James A. Gillen will speak in the church on the hill.

East Independence

December 11 Brother J. Holsworth and Brother Rasmussen were the speakers, and a week later Brother Raveill and Brother R. E. Foulks occupied. All gave interesting talks along the line of home training, emphasizing some phases of this work for the particular benefit of the young people.

Prayer meetings have been held each week. Group 40 has been holding prayer services for its members but voted to discontinue separate meetings and to join with groups 38 and 39.

Christmas Day at the eleven o'clock hour a program was given. The program committee, consisting of Sister Madge Thatcher, Sister Addie Thatcher and Sister Immer, was handicapped on account of the short time had in which to prepare, but the program was all that could be desired. It consisted of dialogs, readings, music, a short address by Pastor Self, and saw music by Brother Charles Dell.

All seemed to take an interest, and in this way the program proved a success.

Santa Claus appeared on the scene and with the help of the superintendent gave each one a treat of candy and an orange. The Saints felt that the true spirit of Christmas was among them and because of it enjoyed the entertainment.

In the evening a short program consisting of two readings and a solo was rendered. Then Brother Harvey Minton gave an address which was illustrated with stereopticon pictures—scenes from the life of Christ. We have the promise from Brother Minton that he will come back to hold a series of meetings. Brother Minton considers this his home because

his parents live here. The Saints of East Independence rejoiced to have him with them.

Gudgell Park

On December 15 the Department of Women elected officers for next year. Sister Clarence Martin is to be leader, Sister Ada Boon, treasurer, Sister Roy Sherman, secretary. At this meeting the sisters found they had about fifty dollars, and voted to turn thirty-five dollars over to the lumber fund, and, with the fifteen dollars they had paid the week before, wiped out their building debt. The women have done well this year by cooperation and God's help. And this department with the Sunday school felt it could afford a little Christmas celebration. The Sunday school provided a generous treat for all, also a fine program. Sister Ada Boon and Sister Clarence Martin, aided by Sister Roy Sherman at the piano, drilled the little folks in their parts. The Saints thank these untiring sisters for the fine entertainment provided. The little people did their parts well, and we wish particularly to mention little Rose Marie Barnhard, who entirely forgot her lines and told her mother, "The tat dot my tongue."

This Christmas morning, owing to the fact that some of our members were entertaining, others being entertained, and the rest of us wishing to be, our Sunday school was not held. However, those who were out to hear Brother Herman C. Davis at the eleven o'clock hour were well repaid for attending.

Since this is our last report of the year, Gudgell Park correspondent wishes HERALD editors, contributors, and readers a Happy and Prosperous New Year. Let us each do our bit in 1928 toward the redemption of Zion.

Englewood

The Christmas program given Thursday evening, December 22, was a success. Childish minds at this time were occupied with an attempt to decide which is the best holiday in the year, but when Santa Claus arrived and the treats were passed out the question was settled for this year at least.

Attendance and enthusiasm at Sunday school are to be commended. The retiring superintendent gave us some interesting figures indicating the progress made by the school during 1927. We are sorry to lose Brother Lee Moore but are satisfied some one else will profit by our loss.

The two sermons delivered Christmas Day deserve more space than we can give them. One can not but profit by such experiences when men with the ability and faith of these missionaries, Elders C. A. Kress and E. A. Davis, stand and with power proclaim the mission and message of the Master of men.

We assure you Englewood is looking Zionward with a full realization that it can not be reached without a great deal of effort.

Spring Branch

Lethargy has found no place in the prayer services of the past week or two. Attendance has been good, the time fully occupied, and a fine spirit attending.

A Christmas program was given to a full house Friday night, after which old Santa distributed gifts to many and treats to all.

Exceptionally good things were in store for us Sunday in that Elder Hubert Case was our speaker in the morning and Apostle J. A. Gillen in the evening. Brother Case opened his discourse with the reading of the great annunciation and from that gave a fine portrayal of the life and mission of the Christ and the fruits of the gospel.

Brother Gillen's subject was "God's way is the better way" and as a sub-text he chose "Bearing fruit." He used the Sermon on the Mount for a scripture reading. He said that we do not "get religion," but we "give religion," that our works are the test of our discipleship.

The two sermons were wonderfully refreshing and instruc-

tive, and each speaker held his audience tense throughout the discourse.

The combined choirs of Spring Branch and the Church of Christ and assisted by numbers from Liberty Street and Second Church Choirs rendered the cantata "Bethlehem" at the Temple Lot Church Tuesday night the 27th, and will give it at Spring Branch Church Thursday night, the 29th. This is under the direction of Corrine Haines French, Catherine Haberlein at the piano. Solo parts will be taken by Mary Fields Edmunds and Mrs. Clarence Wheaton, sopranos; Mrs. Frank Good, contralto; J. G. Fairbanks, tenor; David Stewart, bass. The public is cordially invited.

Rhodes, Iowa

On November 28 Brother Ruch came to our branch to begin a week's series of meetings with our home-coming Sunday December 4. Brother Ruch preached himself into the hearts of the people; after the first night there was a good crowd with interest. All of us enjoyed listening to Brother Ruch tell of his experiences in Norway, and the children especially enjoyed his singing in Norwegian.

On Sunday at the social service several were wishing that Brother Ruch could remain with us longer, and as that was impossible Brother D'Arcy, of Boone, consented to stay and preach to us another week. The sermons we heard in the two weeks will be bright spots in our memories during the coming months.

While we missed some of the faces we see at our home-coming, we know that they are as much help to the branches where they are now as they were to the old home branch.

On December 14 we held our branch business meeting with the following officers elected: Branch president, E. G. Beye; Sunday school superintendent, Howard Richeson; Department of Recreation and Expression, Fred Cheville; chorister, V. G. Lents; treasurer, Fred Cheville; Women's Department superintendent, Sister W. L. Pitcher; publicity agent, Sister V. G. Lents; branch clerk, Brother Howard Richeson.

With the cooperation and the prayers of all the Saints, the work in this part of the district should progress.

Elder V. B. Etzenhouser writes from Berkeley, California, of the young people's convention. Among other things, he says: "The convention has now passed into history, and it will make mighty good history, too. While the attendance was perhaps not so large as it was here last year, the spirit was fine. Our brethren of the Twelve were at their best, and their messages and sermons were well received. They gave us much cheer and encouragement.

"At our banquet two of our young fellows, Roy Weldon, a young priest of the Oakland Branch, and William Collins, also of Oakland, (both former Graceland students), responded to the addresses of Brothers Gillen and McConley in a most fitting manner. Professor Lillard, president of the Sacramento Junior College, gave the principal address. He told me that he knew of Brother McDowell through his writings. Said he had made a study of his articles on junior colleges. Said if he speaks as well as he writes he is a wonderful speaker.

"We had a very fine Thanksgiving service, both at our church and at the mission. Brother Gillen was with us, and he seemed to enjoy it very much."

My only aim has been to set forth a philosophy of social work compatible with lasting social progress. I have striven to describe it in such terms that it can be accepted not only by Catholics, not only by Protestants, not only by Jews, but by every person who believes in the supreme dominion of God.—John A. Ryan.

RADIO PROGRAMS

MISCELLANEOUS

KLDS

1110 Kilocycles—270.1 Meters

Programs for Week Beginning Sunday, January 1, 1928

SUNDAY, January 1

- 8.30 to 9.00 a. m., Children's program arranged by Mrs. C. A. Shoop.
 9.00 to 9.30 a. m., Bible study conducted by Ralph W. Farrell.
 11.00 to 12.00 noon, Studio Service; music arranged by Elizabeth Okerlind, contralto; sermonet, John F. Sheehy.
 3.00 to 4.00 p. m., K L D S Radio Church.
 6.00 to 7.00 p. m., Radio Vesper; music arranged by Lilly Belle Allen, soprano; sermonet, Elder U. W. Greene.
 9.15 to 10.15 p. m., L. D. S. Studio Service; Stone Church Choir; Robert Miller, organist; sermon.

TUESDAY, January 3

- 6.30 to 7.00 a. m., Morning devotional service; music by Ladies' Quartet.
 7.00 to 7.30 a. m., Table Talk conducted by Ralph W. Farrell.
 6.45 to 7.00 p. m., Cousin Hazel's children's stories.
 7.30 to 8.00 p. m., Independence Chamber of Commerce Men's Glee Club, under the direction of J. M. Sexton.
 8.00 to 9.00 p. m., Studio Program.

THURSDAY, January 5

- 6.45 to 7.00 p. m., Children's stories by Cousin Hazel.
 8.00 to 9.00 p. m., Studio Program.

FRIDAY, January 6

- 6.30 to 7.00 a. m., Morning devotional service conducted by the K L D S Radio Pastor, Ralph W. Farrell; music by members of the Y. K. T. Class.

- 7.00 to 7.30 a. m., Uncle John's children's features.

SATURDAY, January 7

- 8.00 to 9.00 p. m., Studio program.

K M B C

(Midland Broadcast Central—Kansas City)

1110 Kilocycles—170.1 Meters

Programs for Week Beginning Sunday, January 1, 1928

SUNDAY, January 1

- 7.00 to 7.10 p. m., *Journal-Post* news and coming events.
 7.45 to 9.00 p. m., Services Independence Boulevard Christian Church; Reverend R. H. Miller, minister.

MONDAY, January 2

- 9.00 to 9.55 a. m., Columbia Kolster Hour.
 9.55 to 10.00 a. m., Live stock market reports.
 12 noon to 12.10 p. m., *Journal-Post*: weather, markets, news.
 12.10 to 12.15 p. m., Live stock market reports.
 12.15 to 12.20 p. m., Poultry talk.
 12.20 to 12.30 p. m., U. S. Dept. Agriculture feature.
 12.30 to 1.00 p. m., Andrew Norman, harmonicaist; Job Negeim, Arabian tenor; George Miller, accompanist.
 4.00 to 4.10 p. m., *Journal-Post*: Wall Street closing, news, sports.
 7.00 to 7.10 p. m., *Journal-Post*: weather, market summary, news, sports.
 7.10 to 7.30 p. m., *Journal-Post*: farmers' feature.
 9.00 to 10.00 p. m., Musical program.
 10.30 to 11.30 p. m., Egyptian Serenaders from El Torreon.

TUESDAY, January 3

- 9.00 to 9.55 a. m., Columbia Kolster Hour.
 9.55 to 10.00 a. m., Live stock market reports.
 12 noon to 12.10 p. m., *Journal-Post*: weather, markets, news.
 12.10 to 12.15 p. m., Live stock market reports.
 12.15 to 12.20 p. m., Poultry talk.
 12.20 to 12.30 p. m., U. S. Dept. Agriculture feature.
 12.30 to 1.00 p. m., Novelty trio.
 4.00 to 4.10 p. m., *Journal-Post*: Wall Street closing, news, sports.
 4.10 to 5.00 p. m., Matinee program arranged by Mrs. Luella Wight, contralto.
 7.00 to 7.10 p. m., *Journal-Post*: weather, market summary, news, sports.
 7.10 to 7.30 p. m., *Journal-Post*: Walt Filkin.
 9.00 to 10.00 p. m., K M B C String Trio assisted by Walton Lockman, popular songster.
 10.30 to 11.30 p. m., Egyptian Serenaders from El Torreon.

WEDNESDAY, January 4

- 9.00 to 9.55 a. m., Columbia Kolster Hour.
 9.55 to 10.00 a. m., Live stock market report.
 12 noon to 12.10 p. m., *Journal-Post*: weather, markets, news.
 12.10 to 12.15 p. m., Live stock market reports.
 12.15 to 12.20 p. m., Poultry talk.
 12.20 to 12.30 p. m., Educational talk.
 12.30 to 1.00 p. m., Program by Job Negeim, Arabian tenor.
 4.00 to 4.10 p. m., *Journal-Post*: Wall Street closing, news, sports.
 7.00 to 7.10 p. m., *Journal-Post*: weather, market summary, news, sports.
 7.10 to 7.30 p. m., *Journal-Post*: The Movie Man.
 10.30 to 11.30 p. m., Egyptian Serenaders from El Torreon.

THURSDAY, January 5

- 9.00 to 9.55 a. m., Columbia Kolster Hour.
 9.55 to 10.00 a. m., Live stock market reports.
 12 noon to 12.10 p. m., *Journal-Post*: weather, markets, news.
 12.10 to 12.15 p. m., Live stock market reports.
 12.15 to 12.20 p. m., Poultry talk.
 12.20 to 12.30 p. m., Educational talk.
 12.30 to 1.00 p. m., K M B C String Trio.
 4.00 to 4.10 p. m., *Journal-Post*: Wall Street closing, news, sports.
 4.10 to 5.00 p. m., Matinee program arranged by Walton Lockman.
 7.00 to 7.10 p. m., *Journal-Post*: Wall Street closing, news, sports.
 7.10 to 7.30 p. m., *Journal-Post* feature.
 7.30 to 7.35 p. m., Voice Talk, Jessie Wilson Towner.
 7.35 to 7.45 p. m., Health talk, Dr. Joseph T. Brennan.
 9.00 to 10.00 p. m., Musical program.
 10.30 to 11.30 p. m., Egyptian Serenaders from El Torreon.

FRIDAY, January 6

- 9.00 to 9.55 a. m., Columbia Kolster Hour.

Ministerial Conference

A ministerial conference will be held at Syracuse, New York, January 7 and 8, beginning at 2.30 p. m. on the 7th. P. L. Weegar, district president New York District.

Conference Minutes

SOUTHERN ILLINOIS.—District conference held at Centralia, Illinois, December 10 and 11, District President R. L. Fulk in charge, assisted by Apostle F. Henry Edwards and Counselors Jeff Henson and L. C. Moore. Ministerial reports were had from Elders W. M. Brown, Charles Wessner, Ernest Roberson, J. M. Henson, J. R. Lentell, L. C. Moore, W. M. Clements, Deacon E. S. Choate, Teacher Carrol Dillen, Priest Arthur Henson. Statistical reports came in as follows: Centralia, 55; Poplar Creek, 71; Springerton, 89; Parrish, 123; Tunnel Hill, 185; Marion, 88; Mount Vernon, 81; Brush Creek, 231; Skillet Fork, 22; Dry Fork, 44. District officers elected: district president, R. L. Fulk; counselors, Jeff Henson and L. C. Moore; secretary, Myrtie Choate; bishop's agent and treasurer, O. C. Henson (sustained); Sunday school superintendent, Ivan Casey. A vote of thanks was extended to F. L. Sawley for his faithful work as Sunday school superintendent. Louis Desmels, Frank Hargis, and Arthur Henson were appointed heads of Recreation and Expression; chorister, Ruth Lewis Holman; head of hygiene department, Doctor W. E. Phillips; head of dramatic club, Ina Casey. It was decided to hold the district reunion at Brush Creek Branch. Clyde H. Simmons and James Slover were ordained to the office of elder. It was left to the district presidency to set time and place for next district conference. Adjournment to meet at the call of the district presidency was had.

Our Departed Ones

ETTINGER.—Nellie Ettinger was born January 11, 1866, at Effingham, Illinois. On December 25, 1888, she married J. G. Ettinger, who with five children, an aged mother, two sisters, two brothers, and fourteen grandchildren are left to mourn. She united with the church June 13, 1896, being one of the pioneer members of Taylorville Branch, and it was largely due to her untiring efforts that the branch was raised up at that place. Her constant desire was that she might be counted worthy of being one of the "jewels"—so recognized when the Master comes. Died November 15, 1927. Funeral service was held November 17. Prayer was offered at the home of Elder William Vanbooser, after which the body was taken to the church, followed by a large number of relatives and friends. Elder F. T. Mussell conducted the services.

LAWN.—Thomas James Lawn was born December 10, 1862, in Santa Cruz County, California. Lived the greater part of his life in Sacramento, California, where he died Saturday, November 26, 1927. For many years he has served as one of the local ministry, holding the office of elder, being assistant pastor of the Sacramento Branch at the time of his death. He was a faithful member of the church for fifty-four years and stanch in his testimony of the truthfulness of the latter-day work. He leaves his widow, Frances M. Lawn; two brothers, John A., of Hollister, and Doctor Ray, of Watsonville; five sisters, Mrs. Anne Waters, Mrs. Alice Gilbert, and Mrs. Walter Waters, of Hollister; Mrs. Luella Hawley, of Berkeley; and Mrs. Eugene Snow, of Santa Rosa, California. Funeral was from the local chapel, sermon by District President Guy P. Levitt, prayer by Apostle M. A. McConley, with the pastor, Elder W. H. Dawson, assisting.

KARLSTROM.—John Leonard Karlstrom was born October 25, 1878, at Monson, Massachusetts. Was baptized August 23, 1904, at Joplin, Missouri, by Elder James A. Gravis. He was faithful to the church until the last. Died at his home, 23 and Marden Lane, Joplin, November 27, 1927, leaving his wife, Mrs. Grace Karlstrom; his daughter, Genive, and son, Alvin; his father, of Porterville, California; two sisters, Lyda, of Verdigris, Oklahoma, and Alma, of Porterville, California; two brothers, Elder O. C. Karlstrom, Joplin, and Bishop A. V. Karlstrom, Independence, Missouri. Funeral services were at the Saints' church; sermon by Elder T. J. Shepherd. Interment at Forest Park Cemetery.

- 9.55 to 10.00 a. m., Live stock market reports.
 12 noon to 12.10 p. m., *Journal-Post*: weather, markets, news.
 12.10 to 12.15 p. m., Live stock market reports.
 12.15 to 12.20 p. m., Poultry talk.
 12.20 to 12.30 p. m., Educational talk.
 12.30 to 1.00 p. m., Music by Job Negeim, Arabian tenor.
 4.00 to 4.10 p. m., *Journal-Post*: Wall Street closing, news, sports.
 7.00 to 7.10 p. m., *Journal-Post*: weather, market summary, news, sports.
 7.10 to 7.30 p. m., *Journal-Post*: The Editors Forum.
 7.30 to 8.00 p. m., International Bible Students' Association program.
 9.00 to 10.00 p. m., K M B C String Trio assisted by Lois Swaney, soprano.
 10.30 to 11.30 p. m., Egyptian Serenaders from El Torreon.

SATURDAY, January 7

- 9.00 to 9.55 a. m., Columbia Kolster Hour.
 9.55 to 10.00 a. m., Live stock market reports.
 12 noon to 12.10 p. m., *Journal-Post*: weather, markets, news.
 12.10 to 12.15 p. m., Live stock market reports.
 12.15 to 12.20 p. m., Poultry talk.
 12.20 to 12.30 p. m., Educational talk.
 12.30 to 1.00 p. m., Walton Lockman, popular songster.
 4.00 to 4.10 p. m., *Journal-Post*: Wall Street closing, news, sports.
 7.00 to 7.10 p. m., *Journal-Post*: weather, market summary, news.
 7.10 to 7.30 p. m., *Journal-Post*: Sports summary.
 9.00 to 10.00 p. m., Buddy and Ruddy, the "K M B C Sleepytime Pals."
 10.30 to 11.30 p. m., Egyptian Serenaders from El Torreon.

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